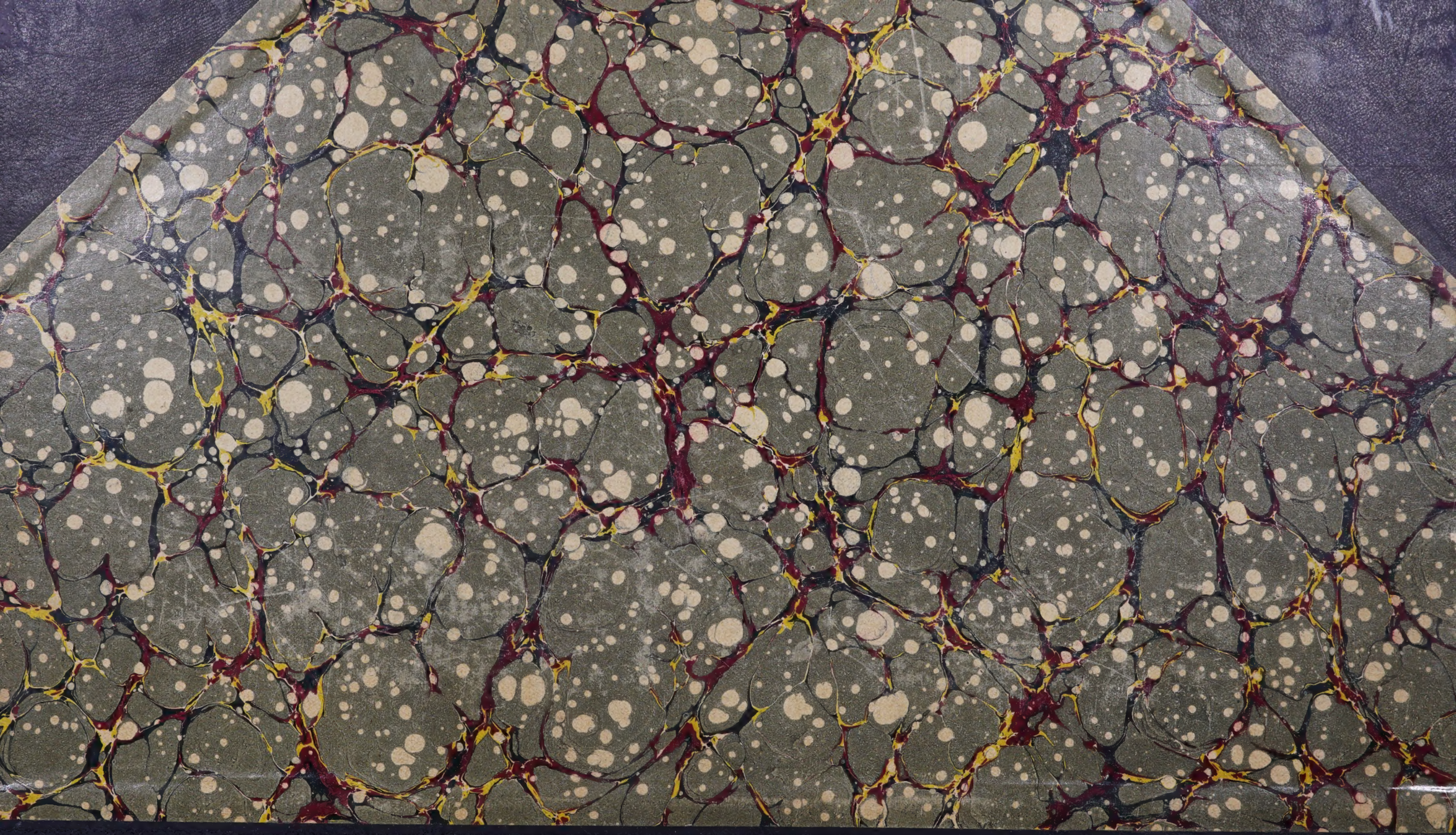

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The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

VERY heartily we wish all our kind readers a Happy New Year, seeking such an interest in their prayers, as they have in ours. The first month of the New Year will be largely a season of prayer. Gatherings for the purpose of waiting upon God have been arranged in various parts of the land, notably in connection with the great impending mission of the Free Churches, and also in response to the call of the Evangelical Alliance. Many accepted the invitation of the central Y.M.C.A. to devote the first day of the New Century to prayer, and the occasion was marked by deep solemnity and stirring of heart. Rev. F. B. Meyer, at the opening meeting, spoke helpful words on the rightful order in such gatherings, being—first worship, and then confession, followed by intercession. Particulars of some forthcoming assemblies for prayer will be found on page 22.

It would have been a happy thing had the New Century opened amidst pacific conditions. The outlook is very gloomy in several directions. The Transvaal War seems to have entered upon a new phase, and it is distinctly disquieting to learn that more troops have to be sent out to the Front. Nor does the Chinese tangle become any simpler. In spite of these things, however, we must maintain our courage and our hope. The Christian heart firmly believes that God is Master of all destinies; consequently, out of all this confusion order will yet emerge. None the less do we believe that by recent events He has been teaching the people that they are but men, and very helpless men too. But has the greater part of the Empire learned the lesson? We fear not, judging from the tone which prevails in our midst. One thing is certain, the Church must betake herself seriously to the work of intercession at the present juncture. The meetings of the Evangelical Alliance next week ought to be record meetings.

On page 17 we give the first paper of a series on Foundation Truths of the Gospel. As we remarked in a recent issue, the reading and thinking of the present day is superficial, and the teaching which people receive is in many places shallow and erroneous. We propose, therefore, to present truth in its positive aspects and vital relations. Dr. J. Guinness Rogers makes a bold stand for Gospel verity, and those who will follow him may be expected to show equal loyalty to Divine revelation.

We hope in future issues to give papers by Canon R. B. Girdlestone, Dr. Handley Moule, Prebendary H. W. Webb-Peploe, Dr. Monro Gibson, Revs. F. B. Meyer, G. Campbell Morgan, and other leaders of religious thought. The subjects treated of will be such as God, the Fall, Sin, Redemption, Conversion, Faith, Regeneration, Justification, Sanctification, Growth, Scripture, &c. These articles will form an important body of Evangelical truth, and we hope that our readers will give us their kind and earnest help in extending their usefulness, first by prayer of the fervent sort that leads to effort, and then by commending THE CHRISTIAN to friends who are not at present readers of it.

Once more we remind our friends that communications for any of the correspondents whose names appear in our columns, may be addressed to our care. Donations in aid of the various branches of work which we bring before our readers, may also be sent on their behalf to our publishers, Messrs. Morgan & Scott.

It is a pleasure to report continued interest in our TWO-VERSION BIBLE scheme. The following letter, from a reader in a country town, will speak for itself:

> How can I be other than delighted with the handsome copy of the Holy Bible which you have sent in recognition of my efforts in securing twelve new subscribers for THE CHRISTIAN for one year? Apart from the advantage of combining the two versions in one, the book is quite a treat to handle. Please accept my thanks for the same.
>
> I may say that the friend who helped me to secure the required number will soon send along his claim; he only needs two or three more subscriptions to complete his dozen. Then, if we can find another who wishes to accept your offer, we mean to set him to work, aiding him as we may be able to find the required number.
>
> With best wishes, and praying that through this effort many may be won to a liking for better reading than has been their wont,—Yours, &c.

This is an encouraging letter; and we should be glad to hear of others proceeding in the same way—thus promoting the influence of our paper, and qualifying for the honorary acquisition of this most compact and useful edition of the Sacred Scriptures.

In connection with the great Mission which commences this month, it may be useful to recall the words of the late Rev. C. H. Spurgeon concerning visitation:—

> I wonder whether we practise a *personal* observation of our hearers! London needs, not only house-to-house visitation, but room-to-room visitation. By personal intercourse alone can certain persons be reached. If I had a number of bottles before me, and were to play upon them with a fire engine, how much of the water would be lost! If I want to make sure of filling them, I must take them up one by one and carefully pour the liquid into them.

These homely and wise words will bear much pondering. If London is to be evangelized, it will never do to trust chiefly to advertising. The very best form of visitation is that in which persons seek to influence those with whom they have constant contact. The earliest disciples came to Jesus in this way (see John I.). We need more than *bands* of visitors. Every single Christian man and woman in London ought, in this Mission, definitely and persistently to seek those whom they know are out of Christ. Each of us has influence with some unconverted persons; let us use it to the utmost in the coming campaign. London cannot be touched, even lightly, unless the whole Church is at work in this matter.

We much regret to hear, from two or three separate sources, that certain musical people, members of choirs in churches where the Simultaneous Mission is to be held, are holding aloof from the Mission choirs on the openly avowed ground that "Sankey's hymns" are "beneath them." They have been used to more elaborate music, and they cannot descend to popular pieces. Such people sing for their own glory, and not to win souls. The Church will never be able to depend upon her workers until they are all consecrated persons. A ministerial correspondent tells us that a short time ago, when a vain choir-master criticized certain simple Gospel hymns as being "too common" for his trained choir, the minister replied:

> When you can compose hymns and tunes which bring men to Christ, and which a hundred millions of people are glad to sing, it will be time enough for you to turn critic.

It is interesting to find from Mr. E. W. Lowrey's paper in one of the current monthlies upon "The Creeds of Russia," that the hymn-book used by the Stundists—the largest Non-conformist body in that country, and one which is rapidly extending in almost every direction—is based largely upon the "Sacred Songs and Solos," by Mr. Ira D. Sankey. Some of these hymns, which have been so strikingly blessed in the tongue in which they were first written, and in others into which they have been translated, doubtless will now reach many a weary heart in that great land where there has been so much bitter persecution of such as gather together to worship Christ in simplicity and in truth.

A daily contemporary gives an account of the performance of the "Messiah" by a working people's choir of one hundred at the Excelsior Hall, in the East End of London, a few Saturday nights ago, which may, perhaps, be useful in pointing temperance reformers to one way in which the evil temptations of the gin shop may be combated. The writer, after commending the members of the choir, who, "after their hard day's work is over, attend practices and rehearsals," adds:

> If lovers of music in the West End could only see for themselves the packed audiences, mostly young men and women, that on Saturday night forsook the public-house and the streets, and sat listening to the magnificent music of the "Messiah," their purse-strings would surely slacken more readily in support of an enterprise that is doing so much to counteract the evils of the overcrowded and poverty-benumbed East. If the people are to be kept, for a while at least, from the drinking shops and evil surroundings, there must be something else provided in place of those meretricious attractions.

The Sun evening newspaper, after its week of special editing, has assumed its old aspect. The editor considers that, taken altogether, Dr. Parker's experiment was a success. In a frank and outspoken, yet sympathetic article, he goes on to say:

> Why is there not a daily religious newspaper in England? If Christianity is a fact, and not a cant, it ought to be a gold mine. Consider the vast number of professing Christians in this country. The actual membership of the English Free Churches would have to be counted by hundreds of thousands, I suppose. There, if these people are sincere and loyal, is a constituency ready made. The Churches are practically out of the daily newspapers.

We will not comment upon this at present save to say that it offers food for reflection, and we are glad to have the case thus set before us by an outsider. But the editor, in justifying the policy of the ordinary newspaper, remarks:

> The doings of the racecourse, to my mind, are as much news as the doings of the Stock Exchange and the street, Parliament and County Council.

It is just here that not only Christians, but all true patriots are compelled to make their stand. We are simply astonished that any educated man, who is in the position of an observer and a leader of thought, can class the doings of the racecourse with the affairs of Parliament and of the County Council.

We must speak with unmistakable plainness about this matter. Will any honourable man pretend that the racecourse is any sort of help to the moral life of this country? We are told that it encourages love of animals and keeps up a noble breed of fast runners. To say that the majority of the frequenters of the racecourse view the thing in this light is undiluted hypocrisy. For most men who patronize the turf the sole interest of the business lies in the gambling which is indissolubly bound up with it. It is this fact, so patent to all, that places the modern newspaper in a grave position, when it lays itself out to cater for the racing fraternity. For the daily paper is not content with merely recording the running of a race, it has its "Finals," its "Predictions," and its "Tips" before the race day, all of which are directly associated with betting. And since betting has become such a national curse—admittedly so by all grave authorities—the newspaper makes itself the auxiliary of a habit damaging to our national interests in the highest degree. Editors profess to lead their public in politics and in municipal life; where then is their courage when it comes to one of our great national cancers? The truth is—and this is the first and last word of the entire matter—betting news *pays*, and for money many men will sell both soul and country.

Lord Charles Beresford's article in the current *North American Review* seems to have created a considerable sensation, not only in the United States, but also upon the Continent, several foreign newspapers having dublished a *résumé* of it received by wire. Yet the accusations which the writer brings against the English and American nations are not new on this side of the Atlantic by any means, for preachers and journalists have for long cried out against that debased greed of gold which, in so many directions, is undermining our national life. Whether Lord Charles Beresford is right in looking to the democracy for the regeneration of the State, and for the salvation of the Anglo-Saxon race, is another matter, for unfortunately the masses, what with intemperance and gambling and other vices, themselves need elevation. We must look above the region of politics for help.

Prebendary Webb-Peploe has called attention to the need for, and the advantage of, practical organization in regard to mission work, and has stated that when twenty-four years ago he first entered a London parish, there was not in it a single missionary collecting box or an organized collector, whereas St. Paul's, Onslow Square, now contributed nearly £5,000 a year to foreign missions. Four of his curates and seventeen of his laymen have gone out to foreign work, three of them to martyrdom. The beginning was but a small collection upon one Sunday in the year, and the noble result was due entirely to organization and devotion. Such an example as this, with its encouragements and blessings, is indeed worthy of wide adoption.

For the third time within a brief period St. Paul's Cathedral has witnessed a farce which is nothing short of a scandal. The Prayer Book invites any person, who has a proper objection to offer to the ordination of a "deacon" or "priest," to make it at the time of the ordination; then, to quote from "the form and manner of the ordering of priests"—

If any great crime *or impediment* be objected, *the Bishop shall surcease from ordaining that person until such time as the party accused shall be found clear.*

Yet, when it is shown that two or three of the candidates for ordination belong to secret societies, and have been associated with illegal practices condemned by the bishops, no notice is taken—the Bishop suavely acknowledges the receipt of the objection, and proceeds immediately to ordain the parties referred to, though knowing them to be pledged to continue the sinister work of Romanizing the Church.

Much light is thrown upon social problems of the present day in Mr. Thomas Holmes' recently published singularly valuable volume of *Pictures and Problems from the London Police Courts*. There is much in the book to cause one to question the healthiness of much of our national progress, but there is more than sufficient to show that during the past half century we have indeed "made for righteousness." The mere fact that each London Police Court now has its missionary, and that there are over a hundred others at work in Courts throughout England and Wales, in itself points to a great development of Christian work. It is a branch of labour that has been largely and widely blessed in every direction. The great change which has been made in the prison has been accompanied by an improved treatment of the prisoner, but we have not yet reached a stage at which we can afford to rest, for if Christian philanthropy has done much to save the criminal, there is yet a huge work of sympathy and love before it in the name and for the sake of Christ.

It appears from the annual report of the Board School Free Dinner Fund, that during the last twelve months the committee provided dinners for no fewer than 130,287 half-starved children who are compelled to attend school. The figures are startling, revealing as they do the existence of a vast substratum of suffering underlying that poverty which is so painfully evident in all our large cities. It is, of course, open to question how far the State should go in the relief of those hungry little ones, but it is palpable that without the aid given by the charitable, whose contributions keep the Dinner Fund going, the enforced attendance would simply be cruelty under another name. Food first and education afterwards would appear to be the common sense order.

The recent return made to the Home Office by the Metropolitan Police Department shows that as regards offences of drunkenness in the year ending with October last, women were the principal offenders, nearly 800 more women than men having been charged. Over 100 of these were old offenders, who had been brought up ten times. It is not difficult to form an idea of the cost of this degradation to the community, especially when it is remembered that another sum of £20,000 is to be expended by the London County Council in providing further accommodation for eighty female inebriates at the Farmfield Reformatory. These national evils are, however, apparently of no moment in the eyes of the Government, as compared with the vested interests of the brewers and publicans.

In pleading for more humane treatment of the deserving poor in our workhouses, and at the hands of our Boards of Guardians, it goes without saying that there is plenty of room for a method of dealing with the professional tramp which shall take the burden of his support from the mistaken charitable, and from the community at large. It is, therefore, interesting to find that, in Germany and Switzerland alike, the tramp by choice is being compelled to maintain himself or starve; and that, in the latter country, the experiment is so successful that the authorities are able to report that a very large percentage of the "good for nothings" is being "won back to sobriety and honesty," by the measures employed. A recent paper on the subject in the *Fortnightly Review* certainly deserves the careful study of those who are interested in the question of the relief of the poor.

Reports from the Armenian provinces come in slowly, and nearly always with difficulty, owing to the system of espionage which prevails amongst Turkish officials. By way of Vienna another ghastly tale reaches this country of murder and outrage upon native Christians. One wretched fanatic boasts of having slain, with his own hands, 200 Christians. The account furnished by the Vienna correspondent of a London daily seems too dreadful to be true. We read of men crucified on trees, stakes being driven through their hands and feet; women outraged and mutilated, and children torn to pieces under the eyes of their parents. Others were dismembered, limb by limb, in the most fiendish manner; others again had "slices taken from their flesh, as steak is cut from an ox," before they were flung into the river. And so on.

The Servian Consul at Mitrovitza declares that 1,100 people have been murdered and 400 women outraged and placed in harems. And, it is added, "The Turkish authorities have shown utter indifference to the massacres." Well may the correspondent head his despatch, "Europe's Shame." Before this state of things we are helpless. Our treaties are obsolete documents. Turkey knows that Europe is too much occupied with other business to pay attention to their devil's game, and so hell is let loose.

Whatever may have to be set down to the *debit* side of Britain in her treatment of subject races during the nineteenth century, the historian of the twentieth will be obliged to speak of her services in giving Egypt a fresh lease of life and liberty as a large asset on the other side. To say that that unfortunate country has been rescued from political extinction by the work of British soldiers and statesmen, is but the barest truth.

The New York *Outlook* has a very interesting series of articles by Mr. Booker Washington, one of the most intelligent and high-minded coloured men in the States, entitled, "Up from Slavery." Among them is a striking account of his efforts to promote a racial friendship between Negroes and Red Indians. He set up his college at Hampton, with a group of Indians, seventy-five in number, he being the only person of another race in the place. Usually the Indian considers himself the superior of the white man, and so he doubly despises the Negro, who has submitted to a slavery to which he has never succumbed. After some careful experiments, however, a very cordial goodwill was established between teacher and pupils, and Mr. Washington sums up his experience in the following words:—

I was determined to succeed. It was not long before I had the complete confidence of the Indians, and not only this, but I think I am safe in saying that I had their love and respect. I found that they were much like any other human beings; that they responded to kind treatment, and resented ill-treatment. They were continually planning to do something that would add to my happiness and comfort.

Truly God has made of one blood all nations of men, and the way to the human heart is the way of service and goodwill

The New Century.

LAST week we presented our readers with a review of the century out of which we have just emerged, and which has been one of progress, socially and religiously, in so many ways. We naturally turn away from the past this week, and gaze "with eyes expectant" on the untrodden path of time and experience which opens before the race of men. It is well at such crises to "stand still" for awhile, that we may "go forward" more courageously and circumspectly.

In many ways we stand on a high vantage ground as compared with the beginning of the nineteenth century, but our privileges entail fresh responsibilities, and present new problems. A glance at these will be useful as a corrective and a tonic, while our ears are filled with mutual congratulations.

Truly it has been a wonderful century. Taking a survey of the lowest ranges of progress—those dealing with material things—we find that in the attainment of that sovereignty over nature to which man was destined from the beginning (Gen. i. 28) he has made swifter strides than during all the millenniums of his previous history. We have tapped many rich mines during these decades, but none so rich as the artesian well of physical force which has been released from the equilibrium of nature, and used like a stream to turn our engines, speed our ships, drive our dynamos, print our books and newspapers, convey our messages, and carry even our voice over hundreds of miles of distance. What with improved methods of water-power, steam, electricity, compressed air and other motor-forces, we can now skim the earth's surface, burrow beneath it, and almost fly over it,

WITHOUT MUSCULAR EFFORT OF ANY KIND.

These discoveries have not only multiplied the effective working energy of the human race, but have had a profound influence on human society. The facilities of travel have brought the ends of the earth together. The populations of the world have grown mobile, changeable, restless; not one man in four lives in the town in which he was born; humanity is pouring into the cities, and gyrating round their centres like a vast whirlpool.

Human relations are thus changing from the "static" to the "kinetic" form. Neighbours cease to know or care for each other; rich and poor have lost the old personal touch. There is thus a new set of social perils to meet, including those of overcrowding, poverty, immorality, and irreligion, that are a perpetual source of perplexity. The communal problems of our cities are indeed alarming; the remedies for which are only beginning to shape themselves.

We have had a century, not only of machinery and multitudes, but also of millionaires. Never have there been so many rich men, and never have they been so rich. It is an age nominally of the democracy, but really of the plutocracy; the common people are largely controlled, and they are in danger of being oppressed, by a few fabulously rich folk. And never have there been so many poor; 900,000 people in London alone are living below the "margin of poverty," *i.e.*, belong to families with less than £1 1s. a week for income; and many of these are in a state of permanent abject want. These wide extremes are bridged, however, by an immense middle class that is enjoying a sufficiency of the needful things of life and comfort, and therein lies one of the social hopes of the future. The secret of making wealth has been mastered in the nineteenth century. The secret of its just and wise distribution is reserved for the twentieth to discover and overcome. This opens out to view the only machinery that can effectively deal with these social and economic questions. It is clear that civilization does not in itself supply adequate safeguards for its own well-being. Enlightenment and education may coexist with heartless selfishness and utter disregard for the well-being of others. Knowledge may be power, but it is not necessarily virtue. Some of the worst men come from the most cultured classes. And, therefore, we need another power, and a higher one, to lead the peoples into the way of life—viz., the development of

A CHRISTIAN SOCIAL CONSCIENCE.

A clear beginning was made in the old century in this direction. The sudden emergence of what was contemptuously called the Nonconformist Conscience is nothing less than the awakening of a part of the community to responsibilities affecting the whole. Much keen criticism and pungent satire have been expended on the methods in which those who manifested this new spirit attempted the gigantic task of social reform. Probably some mistakes were made, and a zeal beyond discretion was occasionally manifested. It is certain, however, that nothing short of the application to social questions of the principles already acknowledged as incumbent in the individual life will meet the problems teeming around us. Purity in the people's amusements; honourable dealing in commercial transactions; the same standard of justice and the same equality of treatment in regard to *employés* in the management of a joint-stock company as in an old-fashioned private business; the reduction of the temptations to drink and of the facilities for gambling; the election of men on our public bodies, local, municipal, and parliamentary, who shall be above suspicion of private ends in the management of public affairs—these are a few of the ways in which the social conscience needs quickening and renewing.

Here is a noble task for the Christian Church in the new century. It is true that the first business of the Church of Christ is to bring individuals to Him that they may be saved. To neglect this task would be fatal; it is primary and fundamental. But more and more are men social beings; as social beings they must be religiously dealt with. A young convert is in perpetual peril of falling back through the influence of a godless environment; let the whole social environment be purified, and his religion has a better chance to survive and conquer. We are being told on many hands, that under certain conditions of social degradation it is impossible for men to be truly religious. This, of course, is not true; but it contains enough truth to make it a crime against the Gospel itself to permit these conditions to continue. How are we to teach the millionaire the stewardship of wealth, except through religion? How bring home to the company-director the vague but far-reaching duties of his office, except by making him a good man? How are we to pervade Parliament with noble standards of legislation, and high political ideals, except by sending to it men who are soundly Christian at heart? The core and marrow of all religion is in the individual life, but its scope and function embrace the whole social environment.

The nineteeth century saw a splendid proclamation of the Gospel to individual men all over the world; it will be the task of the twentieth to continue this unflinchingly, and to care for their physical and moral well-being. The kingdom of Heaven is both "within" and "among" us.

A New Year Programme

(FROM AN ANCIENT MODEL).

BY REV. JAMES MURSELL.

"In the first year . . . in the first month." (2 Chron. xxix. 3.)

EVERY new beginning has the blessedness of hope about it, and, that hope may never die out of our hearts, God is always giving us new beginnings, fresh starts. Every morning is a clean page in the book of life: every week opens a fresh chapter in the story written there; and each new year begins a new volume.

But what shall we say when the New Year marks the beginning of another century? This is a new beginning that is not likely to occur to any living man again. Surely we should seek to make the most of it. How can we do so?

We might do worse than take a leaf from Hezekiah's book, and deal with ourselves at the beginning of the twentieth century as he dealt with the Temple at the beginning of his reign.

First of all, he *reopened the Temple* of the Lord, which had been closed. We are the temples of the Holy Spirit, but sometimes, like Ahaz, we close the place that should be holy, against the Holy One. Not wantonly, perhaps, as he did, but none the less really, we shut God out of our lives. We neglect prayer; we do not seek his guidance in the daily choices of life; our liking, not his blessed will, insensibly becomes once more our own rule of life; the old shrines of pleasure and of worldliness exercise their former fascination for us, and, without actually saying, "These be thy gods," we close our lives against the presence of our God. Hezekiah, "in the first year of his reign, in the first month, opened the doors of the house of the Lord."

WHAT BETTER BEGINNING

can we make than that? Only let us do it at the very beginning of the first month of the first year of the new century—our whole lives flung wide open that the King of Glory may come in and rule us with the despotism which is perfect freedom.

The next thing Hezekiah did was *to cleanse the open Temple*. "Carry forth the filth out of the sanctuary." What a striking conjunction of ideas—*filth* in a *sanctuary!* I am afraid that it is commoner than we suppose. Closed houses grow dreadfully dusty; and lives from which the cleansing and sanctifying Spirit is excluded are soon filled with all manner of envious thoughts and covetous desires and unloving judgments. This is filth in the sanctuary of a Christian life. But when Christ is sanctified in us as Lord, a great change takes place. His entrance means a clean sweep of everything unholy. If we open the door for Him to enter, it is never long before He opens it again for the filth to be cast out. Let us begin the New Year with an act of spiritual cleansing. Let us square up everything concerning which our God and Saviour has a controversy with us. We must be clean who bear the vessels of the Lord. That was how Hezekiah began. "They brought forth all the uncleanness that they found in the Temple of the Lord."

Then Hezekiah offered *sacrifices and whole burnt offerings*. The sacrifices were sin offerings. They point us to the Cross of Christ, on which his soul was made an offering for sin. The burnt offering points to the Cross on which we are crucified with Christ. One speaks of his sacrifice for us, the other of the sacrifice He asks that we should make for his dear sake. The order of the ancient

ritual is thus repeated in the spiritual sacrifices of the Christian life. If I think of consecration by itself—out of relation to Christ's sacrifice for me—I shrink from it. I say I cannot give up everything; but I am not asked to think of it in that way. I am asked to think of Jesus. God takes me by the hand and leads me to Calvary, where the Son of his love made a perfect sacrifice for sins, and for *my* sins. What can I do under such circumstances? I can only hasten away to the altar of burnt offering and fling myself upon it, crying, "Bind the sacrifice with cords to the horns of the altar." I can keep nothing back from such a Saviour.

That was precisely what happened to the burnt offering. There were no reserves. Nothing was kept back. Moreover, the sacrifice was burnt. The burning of a thing is the end of it. It sinks into the flames and disappears. So we are called to be burnt offerings, yet living sacrifices. Self comes to an end in the altar flames of Calvary. The love of Christ burns the world out with the swift ease of fire. We live *on the altar*; we die daily, so we live eternally; nevertheless, no longer we, but Christ liveth in us.

How glorious to begin the New Year and the New Century with a complete surrender to our Great High Priest and our Immortal King. "A happy New Year," we say. "When the burnt sacrifice began, then the song of the Lord began also." Is not that happiness? No song so blithe as that which carols from an utterly surrendered life; no joy so deep and true and lasting as the joy of being wholly and only Christ's. Will you not make experiment of it "in the first year and the first month," and on the first day of the month? What better programme could you have for New Year's Day, and every day that follows it until the last?

"Go Forward."

"Go forward" be your watchword in the War
on which you've entered,
To faint or falter in the fight can only failure
mean;
With *such* a Leader at your head, in whom your
faith is centred,
'Twere base disloyalty to shirk the dangers
that are seen.

"Go forward!" For your Captain in his holy
Word commands it,
The soldiers of the King are bound his orders
to obey;
The noble cause of righteousness and holiness
demands it;
Success must crown your efforts, for his
cause the world shall sway.

"Go forward" to the rescue of the helpless
bankrupt debtors,
Now held in hopeless bondage as sin and
Satan's slaves;
His blood has paid the ransom price, his power
can break their fetters,
He died for their redemption, He lives their
souls to save.

"Go forward" though the world deride and
ridicule your action,
Though Satan and his host conspire your
progress to impede;
For greater is your Leader than all the hellish
faction,
And daily strength is promised to supply
your daily need.

"Go forward" in the conflict, in the cause
you've undertaken;
With prayer, and faith, and courage the
battle half is won.
Be steadfast, true, and loyal, you shall never
be forsaken;
The day is fast approaching to receive his
glad "Well done!"

A. Walters.

Be Yourselves.

A NEW YEAR MESSAGE TO YOUNG MEN.

By Rev. GORDON B. WATT, Kilmarnock.

If you are wise, there are three things you must never attempt:—

1. *Never attempt to be another.*

That is imitation which in most cases will fail, and the failure will sadden and dishearten you.

2. *Never attempt to do what is manifestly beyond your powers.*

That is folly, conceit, the pride that always goes before a fall. Be content to do what your powers, your circumstances, make plain is possible. Get to understand what you can do, and do it.

3. *Never attempt to go where God is not calling you, or refuse to go where He does call you.*

That is presumption, that must lead to great spiritual and moral disaster. Do not go on what you call God's work if you are not certain that the Holy Spirit has said of you—"Separate Me this man for the work whereunto I have called him;" but when the call comes, let nothing hold you back.

Be yourselves on every occasion. Be true to your own individual bent. Use your special gift; and in everything that you put your hand and mind to *do your best*. Do not look at others, and say, "If I had these talents, or were in other circumstances, I would do so much more." God may not mean you to have these talents, or to be in those circumstances. Cultivate and use those you have. Give God the best in the circumstances in which He in his wisdom has placed you. You are not responsible for what you do not possess, but for what you have, and for using it to best advantage Godwards and earthwards.

Many are tempted to allow the talent or talents they undoubtedly have, and which might be exercised to great profit, to lie fallow because they have not those that in another shine out with brilliancy, forgetting that these talents have acquired their brilliancy through diligent exercise.

> Jesus bids us shine, with a clear, pure light, . . .
> You in your small corner, and I in mine.

Brilliant intellects are rare. The burden and heat of workaday life is borne by average men; and the work of God must be done by such. The man who will leave an indelible mark on the world's life may not fill the firmament of his village, or city, or church life with flashes of glory that make others say, "He is a perfect genius!" but he can traverse his life-path and do his God-given work in such a way as to make the world write over his tomb when he has gone a nobler epitaph—"The Hand that made him was Divine." And the man who moves in his God-appointed circle in loving surrender to Divine power, and in glad obedience to Divine laws will not go, even in this world, without his reward.

So this is a message to three kinds of persons:—

1. *To the over-humble*, who say, "I have no talents. I don't see that I can do anything;" and who in very truth usually do nothing—except perhaps to grumble. "What talents have I?" asked a desponding lady. "Well," was the answer, "at all events you have two—leisure and God's Word—time and truth. Let these be well used, and your crown will be bright.

2. *To the over-sensitive*, who say, "I have tried and failed." The people who have tried and not failed have yet to be born. The names that shall endure longer than sun and moon had conspicuous failures in their life-histories. Moses, David, Solomon, Peter, John, Paul, were great failures at various points of their characters. Do not let the devil dishearten you. Let failure call you to ever-increasing courage, and to strengthened determination that, God helping you, you will do what He calls you to do.

3. *To the over-proud*, who must be always first, and who are not content to fill any place. If a self-depreciating Christian, who has no spiritual muscle and backbone, is useless in God's work, a self-appreciating Christian, one who never can forget himself, is even worse. He who is for ever jealous of his rights, who, if he cannot be king, will not be the king's servant, may prove as great a failure as any.

WHAT DOES THE MESSAGE MEAN?

(1) There must be consecrated individualism. (2) You must be constantly on duty. (3) There must be the conscious dependence on the Holy Spirit.

Be yourselves. Yes, but only your true selves as you are in living union with the Holy Ghost. He will never make you another. He will never take the talents of some other one, and use these through your mind, tongue, and body; but He will take your lives, that are holy things, as they come from the hands of the great God Himself, and He will turn out vessels that for beauty and finish and usefulness will outshine the fairest creation of man.

In—

A NEW CENTURY HOMILY.

No two letters of our alphabet spell a more suggestive word. Shall we spend a few moments of the New Year in considering it? It is impossible to indicate all its allusions, a large volume would not contain them, but each reader with curious interest will involuntarily add his quota, varying as widely as his circumstances and cast of thought.

The excitement outside the town hall as the names of the successful candidates in a county or borough election quiver on the straining ears of the crowd; on the quay as the eagerly watched-for steamer touches the home land; on the railway platform as the train brings sorely-missed friends back once more—all hinges on the pivot of this one word. From the time when conscious life begins, and the child is clasped in the arms of its mother with speechless joy for its birth into the world, until the day when conscious existence on earth is over and *requiescat in pace* is sighed over its remains, this word more than any other, is associated with its history, and surely it may serve to point some moral for us who to-day are awed into solemnity by our recent entrance into a new century. Those to whom these landmarks of time are full of significance, long for a heartening word as they face an event which can only occur once in their mortal existence, the passing of a milestone unique—with rare exceptions—to all. To such I would offer two mottoes, enshrining this tiny word—"*In* Christ," "Christ *in* you."

There is in human nature a strong gravitation towards the "chief seats" in life; anything that promises enjoyment or privilege needs no advertisement to ensure patronage; nay, the eager question is continually propounded, "Who will show us any good?"—but the strange twist in our moral nature is nowhere so evident as in

THE MISTAKEN ESTIMATES

concerning the thing that good is. The ruins of the broken cisterns, that men have so laboriously and disappointingly hewn out for themselves, strew the whole course of life's road, and yet the weight of human influence still goes to swell the number of these fruitless toilers. It is surely time for those who have found free access to the Fountain of living waters, and there slaked their thirst, to speak boldly and definitely of the only true Source of satisfaction; and may it not be compressed into the two words, "*In Christ*"?

Metaphors crowd upon us wherewith to illustrate this position of privilege, but we will select only one, *the Englishman's castle—his home*. The world is full of wayfarers who know nothing, alas! in its true sense, of this loveliest and most expressive of words; but it holds, too, many favoured ones who are made brave and strong to bear the buffeting and disappointments and coldness outside by anticipation of the comfort and provision and companionship of home at eventide. We have seen the tired business man coming home, his step growing more elastic as he nears his gate, his face brightening at sight of the outrushing bairns; and the sound of the closing door, as it is eagerly latched by impatient young

hands when they have dragged father in, is vocal with the refrain of "Home, Sweet Home."

And we speak that we do know when we take this type of earth to image the true home of the soul in Christ. The year just ended, how full it has been of "fightings without," with all sorts and conditions of foes, ay, and of "fightings within" as well! our own hearts furnishing the scene of the direst conflicts. *Without*, sorrows, bereavements, crosses; *within*, murmurings, doubts, fears, disheartenments; but all hushed into a great calm when we have heard the sweet voice of the Comforter, saying, "Return unto thy rest;" and, like the weary dove, we have come to the window of the true ark, and a Greater than Noah has put forth his gracious hand, and "*pulled us in.*" To some of us this experience has been *so real* that it would be easy and delectable to dwell upon it, but for lack of space. We can only say that as the storm outside

QUICKENS THE HOMEWARD PACE,

and our eagerness for its shelter, so the peltings of life's rain in the past year have had a similar effect.

But after all this is but the outer court of privileges. In the earthly home, with all its sweetness and light, there may be many a sorrow and heartache. Affection has no bolt strong enough to exclude sickness, or ignorance, or poverty. So we gladly open our doors to the bringers of supplies, the skilful doctor, or lawyer, or teacher, or wealthy friend. And thus we, who have entered the Christian life with all its privileges—who are "*in Christ*"—need something more. We need, in a fuller sense than we have perhaps yet experienced, to have "*Christ in us.*" He *has* been "formed in us;" but our weak faith and perverse neglect of the conditions of spiritual hygiene have hindered his grand purpose of the life more abundant. If He is to "dwell in our hearts by faith," we must

YIELD OURSELVES UNCONDITIONALLY

to all the processes by which every avenue of our soul shall be opened to his presence. And then what a difference! For the sinfulness and infirmity of our nature, a great Physician; for its perplexity, a Counsellor; and for all its sorrow, a Balm. Into our poor rayless lives the Light of the world would come, and then it will no longer seem hopeless to "let our light shine." When, in his first recorded sermon, the Lord Jesus Christ set this high standard for his disciples, it was that his Father in heaven might be glorified in his children. Earthly parents of culture and position are humiliated if their children are ignorant and unmannerly, and our Father has had much discredit and disappointment, because of the selfishness, and unlikeness to Him, of those who profess and call themselves Christians. But "let the Master in," and give Him full sway, and then see if there will not follow a rapid improvement, both in manners and in morals—a change from the inefficiency of mere sentiment to the potency of principle. And a church thus vitalized, made up of Christians bright with the outshining of Christ's courtesy, and tact, and self-sacrifice, would speedily regenerate the face of society.

May I close with a most earnest and affectionate greeting to my many friends amongst the readers of THE CHRISTIAN? M. C. F.

Percy Park, Tynemouth.

The Angel of Hope.

Days are like flowers that quickly fade,
And where no fruit is seen,
Our hearts are sad as we turn the spade
And think what might have been.

But we turn our back on the year that's dead,
And lo, on the mountain height,
The Angel of Hope with banner red
Holds out a garment white.

And he gives to each a crown of gold,
To be set with gems of praise,
And our hearts are glad with joy untold,
As we follow the Lord always.

HOWARD T. N. USSHER.

A Mountain Message.

HAST thou seen the Alpen glow,
Gilding those tall crests of snow,
Shining from God's throne above,
Witness of his wondrous love.
Herald of the glory bright
That shall gild our home in Light?

Every eye with steadfast gaze
Rests on those enchanting rays.
Earthbound thoughts are hushed and stilled,
And each earnest spirit thrilled
With new inspiration given,
Through those opened gates of Heaven.

So may Christ's bright rays Divine
On our hearts and spirits shine,
That we, pure as Alpine snow,
May with love and ardour glow,
Witnessing from hour to hour
To Christ's wisdom, love and power!

May that soul-inspiring view
Point to glories ever new,
Where from our Redeemer's face
Rays of beauty, joy, and grace
Thrill our souls for evermore
While we serve Him and adore!

GEORGE P. QUICK.

An Acrostic. A.D. 1901.

"Rest in the Lord" (Ps. xxxvii. 7).

R EST in the Lord: yes, I will rest in Thee,
E ach day will rest in thy deep sympathy;
S afe, satisfied thy love will give the best,
T ho' all may fail, in Thee is perfect rest.
I cannot tell what this may yet unfold,
N or do I care if He my hand shall held.
T he way, however dark or strange it be—
H ow safe, how sure, if He but walk with me
E arth sorrows lose their sharpness, troubles flee.
L ife is so strange we may not understand
O r know the mystery of his guiding hand,
R est in his Love: in Heaven He will explain
D eep sorrows bring deep blessings in their train.

S. TREVOR FRANCIS.

A New Year's Thought.

WATCHMAN, what of the night?
The year has past, its moments flown,
The retrospect is thine alone,
Have tares or wheat thy pathway strown?
The Master looked for fruitful days,
For words of love, and songs of praise,
Say, has He thus beheld thy ways?

Watchman, what of the day?
The coming year, with golden light,
Is dawning on thine eager sight;
Dispelling with its beams the night.
And how wilt thou its moments spend?
To whom thy choicest talents lend?
Ah, whither shall thy footsteps tend?
The Master gave Himself for thee,
That thou in life's glad way might be,
And hear his accents, "Follow Me."
Then follow Him from day to day,
In service sweet, and songful lay,
Until all time shall pass away.

Skegness. CHARLOTTE F. TIPPET.

An Abiding Promise.

"I will never leave thee nor forsake thee" (Heb. xiii. 5).

IN thy love, O blessed Saviour,
Thou hast hidden from mine eyes
What the future has to bring me,
All that yet before me lies;
All the joys and all the sorrows,
Dangers countless as the sand,
What thy wisdom shall appoint me,
What thy love for me has plann'd.

In the past thy hand hath led me,
Guided and controll'd my way,
Never hast Thou failed to give me
Strength sufficient for the day.
Only when I failed to trust Thee,
When I on my strength relied,
Did the way seem hard and dreary,
Was the promised grace denied.

So, dear Saviour, looking forward,
I will on thy promise rest,
Take whate'er thy love appoints me,
Knowing that thy plan is best.
Every day afresh I'll yield me
To thy wise, unerring choice,
Rest in knowing Thou art with me,
In thy presence I rejoice.

S. J. H.

The Simultaneous Mission.

WRITING to us as president of the Metropolitan Free Church Federation, Rev. F. B. Meyer says:—"In the quiet of Christmas my heart turns with great anxiety towards the approaching Mission. We have completed our arrangements, so far as we can, but how little it all amounts to! The trains are laid, but how useless without the Divine current! The wood is placed in order, but oh for the Heaven-sent fire! I feel impelled to ask all Christian people, of whatever name, to unite constantly during the next three weeks, in continued and earnest prayer, that God may come, and not keep silent and call the earth.

The holding of a large number of meetings, and the dissemination of the invitation of the Gospel to vast multitudes, will be good! but is not quite all that I am longing for. I have had a vision of the life of the Metropolis being sensibly affected by the consciousness of the nearness of God. That the very atmosphere should be weighted with the sense of eternity; that men should be convicted of sin, as they go about their ordinary duties; that workmen should lay down their tools, because of their soul-anguish; that women should be arrested amid their household duties, as by a Divine hand; *this* would be an indisputable proof of the might and glory of the Spirit of Pentecost. To have our places of worship filled by anxious crowds, attracted not by advertisements, nor by the names of the missioners, but by a hunger that refuses to be satisfied with anything less than Christ, *this* would send a thrill of hope throughout the entire Church of Christ on earth. Would that we might have to prolong the mission indefinitely, that the reaper might overtake the sower, and that all the boats, which have gone forth to fish, might be filled to the water's edge!

Let us specially gather, from all parts, for united prayer, at the Queen's Hall, from 11 a.m. to 10 p.m., on Monday, January 21.

Mr. Meyer also writes: "Rev. J. Landel Jones has had a great burden laid on him about the necessity of more prayer for this coming mission. He has spoken briefly, with great effect, at several conferences over which I have presided in London. It seems now, as if he could render good service in addressing larger audiences. I would suggest that where Free Church councils are holding sessions for united prayer, it would be well worth while defraying Mr. Jones' travelling expenses to secure his presence. His address is 1, Craigerne Road, Blackheath, S.E.

The Coming of Christ.

THE following definite truths—why the coming of Christ the second time should occasion happy hopes—may be helpful to young students of prophecy, perhaps to others.

He will appear, apart from sin, to them that wait for Him, unto salvation, *i.e.*, unto the fulness of that which we have already in measure.

At present, if we die, we shall be absent from the body and at home with the Lord, at rest for a little time; and to depart, and to be with Christ, will already be very far better than to abide in the flesh, though the latter may be needful for others. But when the Lord Jesus comes again, He will fashion anew the body of our humiliation, and it will be conformed to the body of his glory, intrinsically incorruptible, and immortal.

Also—and is it not important so to view the coming blessings?—they will be of a *collective* character; not, as when we die, individual only. He will present *the Church* to Himself. It will be a time of union and of re-union. Above all, Christ Himself is coming to be glorified in his saints, and to be marvelled at in all them that believe.

His Church will greatly rejoice and aid in the future blessings to the Jew, and to mankind generally, when the kingdom is set in order *on the earth.* But our own special place will be in an allotted portion in "My Father's" house, in the sphere prepared by the Lord for us. This will be common to all Christ's flock; but those who have overcome, as indicated in Revelation ii. and iii., will also receive according to the individual promise to the victorious.

JAMES VAN SOMMER.

Other Lands.

Letters from Spain.—1.

A VISIT TO FIGUERAS.

IT is always pleasant to exchange a weeping sky for a sunny land, especially if in that land there is a hospitable welcome. We left London on Friday morning, December 7, and on Saturday evening found ourselves in the congenial atmosphere of the Evangelistic Mission at Figueras. A flood of light streamed into our room, when on Sunday morning we prepared to accompany Pastor Don Luis Lopez Rodriguez and Miss Kerr, one of his lady-helpers, to a village in the proximity of the town. The priest of Vilabertrand, to which the tartana takes us, had years ago cursed the pastor's horse, threatening to excommunicate any person who would dare to give it shelter or food. This did not prevent the proprietor from starting a school in the village, which, notwithstanding multiplied oppositions on the part of the Romish Church, continues to be well attended. The Sunday-school service was bright and breezy. From the quick replies of the children, and their hearty singing, one could easily see that they were life and soul in it.

On our way home we met men and women, and other tartanas returning from the market at Figueras. There are no free week-day afternoons for the working people in Spain, and as to the trading class, it can be free only on the Sunday afternoon. The programme for the day is as follows: An early Mass, then shopping or selling, a walk or a nap in the afternoon, and ball, theatre, or some other amusement in the evening. In passing, we notice a group of men playing cards in the front of a house, and are informed that the curse of this country is not drink, but gambling. Otherwise the Catalonians have a great deal of stamina, and many features in common with the Scotch. They are hard working, sober, active, reliable, and independent. The women, poor as they are, are never seen with a rent in their garments, which they mend up with patches of all shapes and colours, so that one wonders sometimes what the dress may originally have been.

In the afternoon we attend a meeting similar to that in the morning, only much larger, at the Mission Hall, Figueras. Many adults are present. A large gathering assembles at the evening service. As in the times of Jesus and the apostles, it is the poor that listen most willingly to the Gospel and obey its commands. For the rich and well-to-do an open confession of Christ means severed connections, hatred, loss of position and influence—a sacrifice that is not easily borne. Consequently, though Señor and Madame Rodriguez enjoy the respect and good-will of all liberal-minded people in the province of Gerona, and have won many a personal friend for themselves, they count no open converts among the well-to-do classes. Their own medical adviser, for some time doctor at the Medical Mission, retired from the post, yielding to the entreaties of his wife, who mourned the loss of friends and practice on account of his connection with the Protestant cause.

Pastor Rodriguez—with the help of his wife and a staff of twenty-two workers (including two doctors) and four students who are being trained for the mission—works the whole of the province of Gerona as far as he is able. Nine meetings are held every week in the various villages. Where, as in the city of Gerona, no permission is granted for public services, meetings are arranged in private rooms. Four itinerary evangelists are constantly occupied in spreading the Gospel by booklets and tracts, from village to village and house to house, to the annoyance and alarm of the priests, who ask the children such questions as "Why are the Protestants worse than the devil?" The poor little ones do not know. "Because," says the priest, "we can drive away the devil with the sign of the cross, but not the Protestants."

Most enjoyable were our excursions to various places where the meetings take place. At Llansà, a quaint fisher village, the resort of the workers during the hot months, we were introduced at the inn to a dear old granny, ninety years of age, who said to Madame Rodriguez, "Doña Emilia, I have come to the time when Jesus is my only consolation." She was at first much opposed to the Protestants, but little by little became a fast friend. One night, after the pastor had retired to bed, the door opened. Somebody was feeling the way to his bed. "Who is that?" he asked. "Only I," replied old grannie. "I want to tell you that we are going to kill our pig to-morrow. Won't you stay?" The killing of the pig is a great event among the Spanish peasantry, to which only intimate friends and those they wish to honour are invited. The invitation was politely declined. A few hours later another noise aroused him out of his sleep. Grannie again. "What is the matter?" "As you cannot stay with us, I thought we would send you some sausages to Figueras." "Well, thank you, but you might have told me that to-morrow instead of disturbing me now, especially as I have to be up at four o'clock." At three the same intruder once more. Don Luis began to feel impatient. "For pity's sake, let me have a little sleep." "I come to tell you," said his visitor, "that I should like to become a member of your church." Instantly the pastor was as fresh as a lark. "Do you know what this means?" "Oh yes!" she knew well, but did not wish that anybody in the village should know of it. To this the pastor refused to agree. "Be on the Lord's side in broad daylight, and not like Nicodemus in the dark of the night. 'He that confesseth Me before men, him will I also confess before my Father who is in heaven.'" The old lady had the courage of an open confession and has remained faithful ever since.

Wherever we went, the people flocked to hear the preaching. Hard-working, tired out men and women stood patiently for a whole hour, finding no room to sit down. At San Pedro Pescador, the vicarage is opposite the meeting-room. The former priest used to sit on the balcony and listen to the Gospel, he even told his parishioners that he had no objection to their attending the Protestant meetings; the teaching there was good, and he did not think Mass necessary to salvation. Fervent prayers were offered on his behalf, and hope of his conversion cherished; but one day he disappeared, nobody knowing to this day how or where; and another priest took his place—a bitter enemy of the Gospel.

The son of the first convert here (Marguerita, a true Christian) married a Roman Catholic girl. Shortly after his marriage his sleep became disturbed by a strange whistling at night, and on opening his eyes he saw fantastic figures on the wall of the room. His wife endeavoured to convince him that this was a sure sign that he was under the power of Satan. The young man, too ignorant to explain all this to himself, began to feel uneasy. Pastor Rodriguez, however, soon found out that the priest, who used to visit the wife in the absence of her husband, had ingeniously contrived the whistling, and was the author of the phosphoric trick. The pastor's interference at once caused both annoyances to cease.

At La Escala, another picturesque village, we were told by the friendly innkeeper that a painter employed on some renovations in the church was recommended by the priest to take lodgings at the inn, but to keep himself aloof from the bad men who sometimes frequented the place. Naturally enough the man was curious to know who they were. When therefore Don Alexander, the pastor's brother, appeared, mixing freely with those present, the landlord pointed him out to the painter as one of the bad sort, according to the priest. "This a bad man!" was the astonished reply. "Why, I have been watching him all the evening, and he did not swear once, nor gamble. I am sure what the priest said cannot be true." W. M.

Missionaries in China.

DAYS OF REFRESHING.

THAT the children of God in China have been passing "through the waters," that many have been called to die, while others (native and foreign) are still "filling up that which is behind of the sufferings of Christ," is now of world-wide interest and sympathy.

There is one only just laid to rest (Mrs. Glover), others hanging between life and death, while many through life will bear in their (perhaps weak) bodies "the brand marks of the Lord Jesus." We who have been preserved from danger are filled with gratitude to God for the upholding strength that has sustained, and doth still sustain us, in answer to the prayers of his people.

We have now been seeking God every morning in the Union Church since September 10, soon after Mr. M. Beauchamp arrived from the West. These meetings have been very representative; and there were manifested such a oneness and unity of the Spirit, and such a breaking down of barriers as might be expected at such a time. We see by THE CHRISTIAN (September 20) that you are longing for a revival at home. Oh, that it may be so! Would to God a mighty wave might break us down, and *melt us together*: such a power as would reach out to heathen lands, and bury for ever the shame and reproach of Christianity amongst them.

One week was given to a convention for the deepening of spiritual life. Mr. Barclay Buxton was over from Japan for two weeks, and the Lord was present to cleanse, restore, and renew his people. In fact there are some of us just now more concerned about our own spiritual state before God than to get back to work.

Jesus has won his triumphs in the hearts of many, and we would rather have had this time with God in Shanghai than all the gold of the universe. Our experiences in China have loosened us from ties of earth, and we are now free to go forward WITH GOD. If these martyrdoms, this awful havoc and suffering, will not move men's hearts, what will? Many of us feel now God must have his own way with us at all costs. Anything rather than being left a dry stick in the vineyard of the Lord, anything rather than to profane God's holy name among the heathen (Ez. xxxvi. 20-21) by unloving words or deeds.

Cease not to cry to God to prepare our hearts and "make bare his holy arm" in our midst. This place is teeming with souls, and the Europeans are so given over to godlessness as to be almost unreachable. Out-and-out English, French, German, Japanese, and Portuguese tracts would be invaluable, for the nations never were so crowded into this place as now. Christian activities are going forward; never were there so many lightbearers.

JANIE G. A. BLANDFORD.

Shanghai, November 1, 1900.

MISREPRESENTATION OF CHRISTENDOM.

In a letter to *Zion's Herald*, of Boston (Peking, October 22, 1900), Bishop Moore calls earnest attention to the state of affairs created through the presence in China of the European armies. "The great Christian nations of the world," he says, "are being represented in China by robbing, raping, looting soldiery. This is part of China's punishment; but what will she think of Christianity? Of course, our soldiers are the best behaved, but there are desperate characters in every army."

Costa Rica.—Rev. Stephen Witt, of the Jamaica and Central America Baptist Mission, writes from Port Limon, Costa Rica: "The work in Costa Rica goes steadily forward. There is much to contend with. Drinking, gambling, and immorality abound. Home life there is none in Port Limon, rooms about 10ft or 12ft square being the only habitations for two, three, or four men. There is no hall or any place to which they can go but the drink shops, which are the festering sores of the town. I want to build a room which will be always open, where good literature can be provided, and which can be made a means of counteracting temptation; £100 would build and furnish such a room."

The McAll Mission.

THE work in France has been going forward with encouragement this year; the Great Exhibition was an occasion for preaching the Gospel to many coming from all parts of the city of Paris, who had never had the opportunity, probably, of hearing it before; and the great distribution of Gospels and tracts made from the hall taken at the Porte Rapp, as well as by the different societies and by others, was a powerful means of making known the truth of the Lord Jesus.

We have had many signs of blessing given us, both in Paris and in the provinces. The work of Gospel Temperance has made progress, and the opening of a temperance resthurant in the Faubourg St. Antoine, immediately opposite to the lately-formed Université Populaire, has proved a great success.

The work of the Mission Boat, now on the Marne, has been as formerly most hopeful, the people coming out eagerly to the meetings and thus giving the opportunity of taking the Gospel to villages and hamlets entirely without any such teaching. The distribution of Gospels and tracts among these populations has also been steadily carried on. We hope that the second boat will soon be ready, and will begin its work on the rivers and canals hitherto unvisited by us.

A few weeks ago we received the gift of 10,000 copies of the newly-issued French "marked" Testament. This has come as a great boon to us, and the Testaments have been received with great delight by workers in France. We have already scattered more than half of the 10,000 (given by an unknown friend in America), and we know that they are being greatly blessed. A letter to hand this morning from Mr. Charles D. Terrell, working at La Rochelle, says: "One of the most interesting branches of our work has opened up through our taking a house for five weeks this summer just outside La Rochelle. Finding ourselves surrounded by farmhouses dotted about here and there, we began visiting them with tracts and Gospels, and were most agreeably surprised to find ourselves exceedingly well received everywhere. Just then, and most opportunely in every way, came the gift of the 'marked' New Testaments from an American friend, and these have been, indeed, a god-send to our work. I took a number of them round, leaving one at each cottage and farm, and promising to call again and find out if they were appreciated. The results have been most encouraging. In four of the houses they tell me that they are reading some verses or a chapter regularly each night before going to bed. A young man to whom I gave one carried it always in his pocket, and whenever he had a few minutes off work at the factory used to pull it out and read it. He has now gone off for his three years' military service, but he wrote me the other day that he was still reading his Testament. Quite accidentally, or perhaps I should say rather by the Lord's arranging it for me, I met another young man last Sunday evening at La Pallice, who proved to be the bosom friend of the young man mentioned above. He said that since his friend had left him for his military service, he had so missed the reading they had together, and would I give him a book too. The above are people who have never seen the Testament before."

The needs of the country are great—greater than ever, we may say, and we once again commend the work here to the Lord's people, that they may share with us in the joy of carrying the Gospel message where it is unknown, and not rejected. W. SOLTAU.

Rue Godot-de-Mauroy, Paris.

Rome.—Miss A. Lawrie, deaconess, secretary of the Unione Cristiana delle Giovanette, 107, Via Sistina, Rome, writes:—"Our Y.W.C.A. and Home are now fairly established, and the name is on the walls of the house. We are being blessed, and the need of English workers is great. Two young ladies have come out from England at their own expense, but we require two other, whole-hearted. Knowledge of the language is not indispensable."

The late Mr. W. T. Paton.

THE "W. T. Paton Memorial" at Manmad, India, was opened on October 11. The buildings, which are most suitable for the work, for which they are designated, of the Zenana Bible and Medical Missions, consist of a Mission House, and a block of houses for widows. An orphanage will shortly be added with accommodation for 150 girls, who will be sheltered and cared for. Rev. F. G. Macartney writes: "At 4 p.m. we had a bright service of dedication, conducted by Rev. W. A. Roberts, C.M.S., the Society's hon. sec. in Bombay. In solemn prayer the house was dedicated to the service of God, and the blessing of the Holy Trinity invoked upon the workers and their work in this new undertaking. Rev. W. A. Roberts then gave a short address. The memorial aspect of the service was kept in view, and we are sure that the many friends of the late W. T. Paton will rejoice with us in India that an institution worthy of such a name is now quietly, but effectively, carrying on its Christ-like work in this needy district."

Speaking of the orphans at present in the Home, Mr. Macartney adds, "To those who had seen these famine waifs when they were brought in from Ahmedabad three months ago, the change that had been wrought seemed marvellous."

The buildings have cost £1,400, and there is still a debt of £550 remaining on them.

Communications may be sent to the Hon. Gertrude Kinnaird, 115, Mount Street, London, W.

"Daily Light" and Daily Need.

IN a letter from Shanghai, dated Oct. 31, Dr. Lillie Saville, one of the London Missionary Society's workers in Peking, writes:—

Others besides myself who are readers of "Daily Light" have, I know, been frequently struck by the remarkable way in which the selection of texts for the day have so often fitted in to one's needs. Has it not seemed many times that that page was just *for me* for to-day?

During the siege of the Legations in Peking this summer, we noticed the same coincidence. Lights were not allowed at night for fear of confusing the sentries; we used to strike a match or light a candle behind a box where its light would not shine out, and read our "Daily Light" together before going to bed.

I think you would like to look up some of the dates:—June 9, evening. Decided to abandon mission property and take refuge in the British Legation—"The triumphing of the wicked is short."

June 14, morning. After a night in which we watched fires all over the city—missions being destroyed—and knew that massacre of native Christians was going on—"As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

June 19, evening. At 4 p.m., ultimatum had been received from Chinese Government that all foreigners must leave the city under Chinese escort—"Gold tried in the fire."

June 20, evening. At 4 p.m., Chinese had opened fire upon us. A professor in university, lately a missionary, been killed. The war had begun—"Thou compassest my path and my lying down."

August 14, morning. A night of severe firing on all sides. At midnight a distant sound of cannon announced the approach of the relief force—"The joy of the Lord is your strength."

August 14, evening. The Allied Troops entered Peking in the afternoon—"He hath made with me an everlasting covenant, ordered in all things and sure."

There were many other instances of personal and private interest. The above would appeal to everyone.

Many of us, too, read the Psalms with very different interest, especially those from Psa. lii. One missionary committee telegraphed home to their Board Psa. cxxiv. 7 as their message of deliverance after the arrival of the troops.

Port Said.—The latest development in connection with the Sailors' Rest is that a small steam launch has been secured, which enables Mr. Locke to visit more frequently the ships lying at a distance, and best of all to gather the sailors for services, and take them back again to their ships. In the goodness of God this has been purchased on terms allowing one year for the completion of payment. The evening Bible readings, with prayer and hymns, bear a "home circle" character, and are much enjoyed by many of the men.

Jewish Girls in Austrian Convents.

MRS. OEGERET (widow of the well-known Jewish missionary) sends us the following statement of facts, which have come within her own knowledge:

One afternoon last December, a young girl between thirteen and fourteen years of age, belonging to a well-to-do Jewish family in Cracow, went out with a Christian servant, and did not return. The father at once applied to the proper authorities, and his daughter was traced to a convent. The official who was sent to claim her, was informed by the lady superior that their intention was, if possible, to detain the child till the completion of her fourteenth year, which would allow of her being baptized legally. No interview was allowed, the nuns always saying that the girl wished no meeting—whereas the father maintained that she was heard crying and begging to be taken to her parent.

The case was taken to official after official, till access was obtained to the Emperor in person. The nuns kept sending the girl from convent to convent to frustrate the inquiries of the police, and have till now been successful. It is currently reported that one day while the matter was under discussion at the Polish Club, Vienna, the Minister for (not Governor of) Galicia practically pronounced the pursuit hopeless by declaring that "at the gates of the convent all worldly power ceases." Our correspondent says this is no isolated case, but that readers of the *Neue Freie Presse* are familiar with the regularly recurring cry of indignation when Jewish girls are found to have disappeared in similar fashion. The Clerical organs invariably announce that they have fled from their friends; but the Anti-Clerical journals as consistently maintain that they are only kept by force.

Convention at Malta.

AFTER two previous gatherings, it is believed, that by the meetings of this year, the Convention at Malta has been established as an annual institution. It was well and carefully organized, and joined in heartily by people of widely different thought. The meetings on the first day were fairly well attended, addresses being given by a naval officer, a naval chaplain, and a ship's carpenter. A large number of soldiers were present, one of whom, we trust, was truly converted. On the second day, being favoured by the weather, and also in answer to many prayers, the numbers were much larger, and a spirit of intense earnestness characterized the meetings, the last of which was specially evangelistic. We felt that the Holy Spirit was striving with many, and were greatly cheered when several decided for Christ. The subject, "The way of salvation, and how to walk in it," was well handled by the different speakers, and we feel sure that it will be far-reaching in its results, beyond anything we can see.

The singing was bright and cheery, and our hearts were gladdened at the sight of so many saldiers and sailors drawn together for such a purpose. H. L.

Hungering for the Word.

MY appeal on behalf of the Paulicians of Southern Hungary, who desire to have the New Testament in the tongue in which they were born, published in your issue of November 22, called forth generous response. Contributions were sent to me, to Dr. Baedeker, and to the office of the National Bible Society of Scotland, in Edinburgh. From a reader of THE CHRISTIAN in Bath I received £1, which I cannot acknowledge otherwise than through your columns. Friends in Prague, of the Free Reformed Church, have undertaken to bear the entire expense of translating and printing one Gospel. They will probably choose the Gospel of Mark, the Gospel of Matthew being already in the press. This is equivalent to a contribution of £19. Of the whole sum required—about £231—we want now only about £47. It will cheer the hearts of the dear people, who are truly hungering for the Word, to hear that the work goes forward.

Rudolf Quai, 8, Budapest. ANDREW MOODY.

Rev. and Hon. William Talbot Rice, M.A.,

RECTOR OF ST. PETER-LE-BAILEY, OXFORD.

REV. AND HON. WILLIAM TALBOT RICE, M.A., Rector of St. Peter-le-Bailey, Oxford, is a son of a late excellent Evangelical clergyman, who, before he succeeded to the family title and became Lord Dynevor, was familiarly known and beloved as "Rice of Fairford." Lord Dynevor did much good spiritual work, and was particularly zealous in the cause of foreign missions, being an association secretary of the C.M.S. This warm interest for "the regions beyond" is a special feature in the work of the present rector of St. Peter-le-Bailey, and the cause of foreign missions in Oxford owes much to his untiring efforts, especially in connection with the late Missionary Loan Exhibition, the influence of which, it may safely be said, will never pass away.

Educated at Eton, Mr. Rice in due time proceeded from that famous school to Christ Church, Oxford, where, in 1884, he graduated with honours in the Theological School. He then proceeded to Wycliffe Hall, where, he says, he "learnt very much from Canon Girdlestone," who was at that time the principal. Mr. Rice was ordained in 1885, being thus equipped with the very best education his country could give him. But, better than all, he was the happy possessor of a spiritual heritage, and from very early years manifested that love for souls and zeal in Christ's service which had characterized his father, and which now stamps Mr. Rice, not only as a pastor, but as an evangelist.

In his early days, when a boy at Eton, he began to work by giving away tracts during the holidays. At Oxford, in his undergraduate days, he had a district in Headington Quarry, and also helped in lodging-house work. During the summer vacations, in company with Mr. Arrowsmith, he assisted in the Children's Special Service Mission, and it was at these services, on the sand and elsewhere, that he learnt to speak in the open-air, so prominent a feature in his subsequent labours.

He began his regular ministry with Rev. Nevile Sherbrooke, at Portman Chapel, and under him he had ample scope for work. With open-air services every Sunday evening, summer and winter, his experience at Oxford stood him in good stead, and his love for young men showed itself in a Young Men's Society which he started.

Early marked out for promotion, he was appointed in 1888 to the important parish of All Saints', Plumstead. The parish was already in good working order, being well organized, and the congregation excellent. Mr. Rice made admirable use of the material at his disposal to extend the work so well begun. A Young Men's Missionary Society was followed by a Youths' Institute; then missionary meetings for children and adults; then a Gleaners' Union, with some 126 members; and yet again a Young Women's Christian Association. One special feature of his work at Plumstead was a Sunday evening meeting for boys, which might well be imitated by others. He had an average attendance of between seventy and a hundred. Such a meeting helped to solve the problem of keeping hold of the older lads.

Following the example set by their vicar at Eton, the young men of the parish also formed a tract society, and many thousands of useful leaflets were distributed on Sunday mornings and at the open-air services. Bank holidays were spent on Woolwich Common, and the meetings were greatly blessed.

Mr. Rice has never allowed himself to be ruled by conventional methods, and while at Plumstead he adopted the custom of making the whole of the sittings in his church *free* at the evening service on the four Sundays in Lent. The result was most encouraging; the services were crowded every Sunday, and many came who had seldom set foot within the church before. While in London, Mr. Rice identified himself very closely with the work of Dr. Barnardo, being a member of his committee, and often pleading on the platform for the waifs and strays. He was also a member of the Council of the Protestant Churchmen's Alliance, and of the Correspondence and Clerical sub-committee of the Church Missionary Society. The following quotation from his annual report of the work in Plumstead in 1892 will reveal the secret of Mr. Rice's success and the principles which govern his life and ministry. "The work," he says, "is God's, and yours and mine. Let everyone help to share the responsibility of it. Every member of Christ has his or her work to perform; none should idly say 'there is nothing I can do.' Let every worker work prayerfully and faithfully in the power of the Holy Ghost, carrying the 'precious seed' of the Word of God. Hold fast to the truth, authority, and power of the Word of God; to the substitution of Christ for sinners on the Cross, and to the Cross as the way of death to the self-life; and to the present indwelling of the Holy Spirit in the soul of the humble, faithful believer." These words form the key-note of a ministry which is marked by evangelistic fervour, but which seeks at the same time to lead the people into a life "more abundant."

It has been said that the worker who is able to set others to work does the greatest amount of good in the world; and among such the then Vicar of All Saints', Plumstead, was *princeps*, if not *facile princeps*.

Mr. Rice accepted the living of St. Peter-le-Bailey, Oxford, in 1893, succeeding the now Bishop of Liverpool, and for the last seven years he has been foremost in the good work carried on in the city. It is not easy to give a correct and adequate sketch of his labours in this University centre. His super-abundant energy finds numerous outlets. He has erected very fine new schools, thus meeting a long-standing educational need in his parish; and he has greatly promoted Evangelical work in the city by building a Hall in memory of the martyred Oxford missionary, Bishop Hannington. This is a centre both for parochial meetings and for the gatherings of undergraduates, among whom Mr. Rice is doing such excellent work. It is here the daily prayer meetings are held during term, also the weekly missionary gatherings for undergraduates, and the Sunday Evening Greek Testament Class, conducted by the Principal of Wycliffe Hall.

Mr. Rice is the moving spirit in the Oxford Pastorate, which has for its object direct spiritual work among undergraduates. There are at present three clergymen working with Mr. Rice in this way, and it is impossible to gauge the good done by their visits and social intercourse with the men. By his genial manner, strong personality, and, above all, deep spirituality, Mr. Rice is specially fitted for this work.

From Photograph by Messrs. Hills & Saunders, Oxford

With so much to occupy his time, both in the parish and University, it will naturally be thought that Mr. Rice will have little or no time for outside effort. Not so, however. He proves the truth of the saying that the busy men have the most leisure. He occasionally takes parochial missions, is a frequent speaker at the sister University of Cambridge and on the platform at Holiness Conventions. This year he has been president of the local branch of the Y.M.C.A., and the secretary reports a year of much progress.

His sympathies, too, are broad, and by his attendance at a gathering of the Salvation Army some time ago, and at the United Mission held by the Nonconformists in the City, Mr. Rice has helped to exemplify that love and unity which ought to characterize all who love the Lord Jesus in sincerity and in truth. Mr. Rice was recently offered the living of St. John's, Bournemouth, in succession to Mr. Selwyn, but he has decided to stay in Oxford. Judging by the influence he exercises in the city, and by the results of his work, he has been guided aright. May he be long spared to minister in the Church of Christ!

A "G. H. C. Macgregor" Memorial.—The late Rev. G. H. C. Macgregor was vice-president of the Young Christians' Missionary Union, and the council of that body has decided to form, as a permanent memorial of his labours, a missionary library, for circulating missionary literature among young people of all denominations. Revs. J. W. Ewing, Thos. Spurgeon, F. B. Meyer, and J. Tolefree Parr, seek help in raising a needed sum of £50, "in confidence that the many thousands to whom Mr. Macgregor's words were blessed, will readily subscribe 1,000 shillings to commemorate his name and work."

Imperial Protestant Federation.—Much of the rapid progress of Romish teaching in the Church of England during recent years, has undoubtedly been due to the lack of union between the various societies labouring for the defence of Reformation principles against the attacks of sacerdotal error. The Imperial Protestant Federation is devoting its efforts to remedying this condition of affairs, and its labours have been singularly successful. Twenty-seven evangelical societies and churches have joined the Federation, and while retaining their independence and individuality, are working in friendly co-operation in this concerted campaign to stem the tide of Romish and Ritualistic aggression. The work of the organization is in danger of being crippled through the lack of funds at the present time. The secretary is Mr. E. H. Garbett, 3, Palmer Street, Queen Anne's Gate, London, S.W.

FOUNDATION TRUTHS OF THE GOSPEL.

THE VALUE OF A CREED.

By Rev. J. GUINNESS ROGERS, D.D.

HOW has the Gospel been affected by the change of a century which has, certainly in its last half, been more restless, and indeed revolutionary, than any similar period during the Christian era? The loyal servant of Christ will feel that no more interesting problem could be propounded, but it is one that is not to be carelessly treated and summarily dismissed. Looked at broadly, indeed, the answer may be satisfactory enough. Take it, first, in relation to the conflict with unbelief. One of the most striking facts in the story of the time is the success with which Christianity has withstood the determined attacks of unbelief, and not only maintained, but distinctly improved its position.

There are some disquieting appearances which prevent the full extent and significance of this remarkable result of the controversies of the age from being appreciated, and to some of these I will refer afterwards. But of the fact it seems to me there can be no reasonable doubt. Again and again, in the course of the period, has unbelief raised a premature cry of victory; but after the fury and excitement of the onslaught has ceased, and the smoke of the battle has cleared away, it has been evident that the defences of the Gospel remained untouched.

I saw it stated recently that some of the leading champions of unbelief fully anticipated that the end of the century would see the end of Christianity also, at least as a living force in the world; and that the historian of rationalism would be able to complete his work by a volume recording its final triumph. The facts are in very marked contrast with these sanguine anticipations. Science has, no doubt, widely extended its empire, but it has not been at the expense of the Gospel. Our views of the universe have been modified in many respects, and the provinces of theology and science are more distinctly defined; but, as each successive discovery of the intellect has come to be examined, it has been seen that it has in no way affected the real disease of human nature, or the efficacy of that remedy which the Gospel provides. Darwin, Huxley, Tyndall, and other redoubtable champions were successively hailed by the enemies of Christian truth, and, I fear I must add, feared by anxious friends, as predestined victors in the strife. But their strength has been shattered against the impregnable fortress which they have assailed.

It is true that many ideas which were at one time supposed to be essential points in the Christian system, have either been abandoned or so far modified that their character has been materially changed, or, at all events, relegated to the position of those "doubtful disputations," about which earnest Christians may agree to differ. But this means only a change in the human interpretation of the Divine message. The foundation of God remains sure. Of course there are still scoffers, and some of them so daring and boastful that they may deceive even the elect, who, in the distress caused by their audacious impiety, may fancy that their lot has been cast in specially evil times. But every age has had men of this type, and if at present there may seem often to be a peculiar insolence or bitterness in their blasphemy, may it not be traced to the growing sense that the power of the Gospel has defied their utmost efforts?

For, beyond the power of mere argument, is the practical evidence of the mighty force of what they would fain regard as a decaying faith. For (and this is the second part of the answer we have to give to the question with which this paper started) the religion of the Cross continues to give marvellous signs of vitality. If the Apostle were alive to-day, he would have no occasion to correct or qualify his old utterance—"I am not ashamed of the Gospel, for it is the power of God unto salvation to every one that believeth." What it was in the cities of the East, in Imperial Rome, in cultured Athens, among the barbarians of Galatia, that it is still in the region of heathendom to-day. A remarkable article in the *Cornhill Magazine* of December tells us how the anxieties, alarms, and perils of that terrible period of suspense spent in the British Legation at Peking served to bring out in bold relief the marvellous work of God in those converted Chinese, to whose devotion and zeal their European teachers were so largely indebted. The nineteenth has been the greatest missionary century since the first, and the defence of the Gospel has been enormously strengthened by the capacity it has shown for continued aggression.

It is not to be denied, however, that side by side with these encouraging developments there are others which are calculated to cause some anxiety to all who believe that the future of humanity depends on the maintenance of the supremacy of the Gospel. There has been, and still is, a revolt against the tyranny of creeds, which, though it has in it elements of good, may easily be pressed to an extreme which is dangerous to the best interests both of religion and morality. There was a time when there was a tendency to identify the Gospel with some theological system, but that danger has long been past, and the disposition at present rather is to get rid of definite belief altogether. The argument by which this laxity is defended is sufficiently plausible, and easily catches the unwary. The first step is to put creed and conduct in strong antagonism, and to insist on the vanity of the one in the absence of the other.

Nothing can be more easy than to conduct a triumphant argument on these lines. When to this are added sneers of narrowness (every one being held to be narrow who does not agree with the ideas of the critic of creeds, and, in fact, has the audacity to hold fast by his own creed), and lofty assumption of superior intellectuality, it is not surprising that a considerable measure of apparent success is secured. This is Liberalism. Liberalism is the distinction of those who may be classed as advanced thinkers, and the temptation to win this hall-mark at so cheap a price as a sneer at creeds, is one which numbers are unable to resist.

There is another form in which the latitudinarian tendency of the times manifests itself, which possibly is even more seductive; conduct, we are often reminded, is everything. Has not Matthew Arnold told us that it constitutes more than three-fourths of life, and must not the word of a great litterateur be accepted? If, however, this is to be presented as decisive of the relations between creed and conduct, it can only be regarded as one of those half-truths which do more harm than positive falsehoods. It errs on both sides.

There is a sense in which conduct is everything. But, then, it is equally true that creed makes conduct. When saying this, it is of the highest importance to be definite in the use of the word, creed. If it is employed simply to describe a formulary to which a man assents, a syllabus of beliefs which he recites and forgets as soon as he has recited, a mere test which a man accepts as a condition of membership in a particular church, in short, something altogether apart from his own inner self. Nothing can easily be more worthless. It is a mere form, in obedience to which there is no inspiration or power. The natural recoil from abuse of this kind which has produced the present dangerous disposition to make light of all belief, and to insist that, provided a man be sincere, it is of no importance what doctrine he holds. Such an idea would receive no tolerance in any other department of life, and it is strange that it should meet with more ready acceptance in the highest department of all. In politics, for example, there is abundant criticism to-day of Imperialists. But it is based upon the idea that their political belief will affect their action. Surely the same principle must hold good, and in a still stronger degree, in relation to religious beliefs.

The Evangelical Creed, even when reduced to its simplest form, is so solemn that, to assert that it is a matter of no importance whether a man believe or reject its doctrines, the only point of importance being that he should be sincere either in his affirmation or rejection, is fatuous folly. The ultimate judgment as to the consequences either of the one or the other does not belong to us, and we may well rejoice that it is reserved for Him whose name is Love. Human attempts to anticipate it are not only futile, but they have always proved to be stumbling-blocks in the way of sincere inquirers. But in abstaining from them it certainly is not necessary that we should give up the honest endeavour to set forth the solemn claims of the truth as it is in Christ Jesus.

The common idea with numbers seems to be that religion includes the moral duties incumbent upon men, combined with a certain set of outward acts of worship to God, and of service to humanity in the name of God. It is quite possible, we are told, for men to unite on this wide platform who utterly differ from each other on what are called the metaphysics of theology, under which term are included the distinctive doctrines of the Evangelical system. That is so far true, that there are men who are models of integrity and benevolence, honourable in every relation of life, potent influences on behalf of national righteousness, who, nevertheless, distinctly reject what Evangelicals regard as the cardinal truths of the Gospel. The case of such men is continually pressed on us, and we are asked, what verdict we would pronounce on them. Our answer would be prompt and simple—no verdict at all. But the confession that such judgment is altogether beyond our province does not mean that we regard their attitude to truths which to us are of infinite value, as a matter of no moment; still less that we can consent, by any action on our part, to give the impression that this is the estimate we have formed of them.

It is only necessary to remember what the points at issue are, to feel that we cannot consent, by putting them in any category of things

not necessary to salvation, to rob them of their supreme value. If I could once regard the Incarnation, the Atonement, the life of the Spirit of God in the soul of man, the Redemption of man through the sacrifice of Christ, as mere matters of speculation on which men might take opposite views without any essential difference in their spiritual character or state, I should feel that in that very judgment I had pronounced definitely against them. The tremendous significance of these doctrines seems to be forgotten by those who would fain persuade us that it is of slight moment whether a man believes or denies them. If human nature could have been redeemed without a sacrifice so costly as that of the Son of God, I cannot believe that that sacrifice would have been offered. The kind of charity which I am invited to extend to the rejection of this truth would compel me to join in that rejection myself.

Further, it does not need very much consideration to show that the message which is preached by those who believe in the great plan of salvation by Christ, and Christ alone, is so entirely different from anything which can be given by those who reject it, that united action is impossible. Compromise there cannot be, since the two parties do not meet on equal terms. Those to whom the Cross of Christ is a stumbling-block, but who still recognise the wisdom of the Teacher, and the beauty of the Exemplar, may not be troubled, though some of their friends accord Him a reverence which they themselves are unprepared to give, albeit marvelling that their reason should on this point be so dominated by superstition. But the latter cannot reciprocate this kind of sentiment. For them the absence of the preaching of forgiveness through Christ, means the preaching of another Gospel than that which they received, and for them to acquiesce in it would be an act of treason to their Lord.

We are sometimes told that the old doctrines need to be re-stated in the light of modern thought. It may be, but the first and the great point is that in the re-statement we do not conceal or minimize the essential truth. Is there no reason to fear that in some cases there has been a want of absolute fidelity to the old truth, at all events a want of zeal and earnestness in preaching it? We hear of men who are evangelical in their own belief, but not evangelistic in their spirit and their preaching. Yet this is the very kind of teaching that is most needed in this age. There are those who scoff at the very idea of conversion, but that only makes it the more necessary that conversion should be a constant theme of the pulpit. Men seem to have agreed to treat sin as a very small matter—there is all the more reason why they should be reminded that "the wrath of God is revealed against all ungodliness and unrighteousness of men." Above all in its unrest, in its eager quest after a happiness which it cannot find, in its pessimism begotten of unbelief, the world needs to hear those sweet melodies of heaven, that "God so loved the world that He gave his only begotten Son that whosoever believeth on Him should not perish, but have everlasting life."

Croydon Orphan Home for Little Girls.—Sixteen fresh cases have been admitted to this institution during the year; five have been placed in situations, and six have returned to their friends. The principal feature of the year was the acquiring of a new Home, which has been erected in Lebanon Road. The Seaside Home at East Blatchington, Seaford, has a family of twelve or fourteen in residence, with a constant succession of visitors. Friends interested in helpless little ones can obtain particulars as to admission to this Home and other information from the secretary, Miss Smith, Dalkeith, Wellesley Road, Croydon.

Irish Notes.

UP to date, the sum of about £25,000 has come into the hands of the treasurers of the Irish Methodist Twentieth Century Fund, and over £51,000 has been promised.

Probably never before were so many Watch Night services held in Ireland as on Monday evening. The congregations also were very large, and more than usual solemnity was attached to the occasion, it being the last night of the century as well as the last night of the year.

Rev. Wm. Crawford, M.A., Vice-President of the Methodist Conference, has issued an earnest appeal to the ministers, officials, and members of the Irish Methodist Church, to observe the first Sunday in the New Year (January 6) as a special day of thanksgiving to God, and he says "Let a concert of united prayer be instant at the throne of grace, that a baptism of power and love may equip our Church for its work in the era on which we shall be entering."

A very remarkable man, in the person of Mr. Vere Foster, has just died in Belfast. Deceased spent thousands of pounds in trying to improve the handwriting of the children in the National Schools of this country, and for this purpose gave his well-known copy books at half price, and gave also several valuable prizes. He likewise chartered steamers at his own expense to convey many poor people to America and the colonies, and contributed to numerous benevolent objects. He lived in lodgings, sleeping and eating in one room, and literally gave away all he possessed.

Under the auspices of the British College Christian Union, a meeting has been held in the Metropolitan Hall, Dublin, the Archbishop of Dublin in the chair, when the Archbishop delivered an important address, pointing out how much Irishmen, like Columkill and Columbanus, did for the evangelization of the world in the early days of Christianity. He also dwelt on the importance of the study of the Bible, and said that system in reading, continual and sustained, was the only method of acquiring either an insight into the real meaning of the Word, or a knowledge of its contents. Judged merely by the standard of literature, the Bible, he declared, was alone in the English language, while read in the true spirit of reverence, it was the maker of men.

Scottish Notes.

A CENSUS of all shops open in Aberdeen on the Sabbath of last week was taken by Chief-Constable Wyness. The following are the respective numbers:—Provision shops, 286; ice-cream shops (kept by Italians), 41; other refreshment shops (not kept by Italians), 46; dairy shops, 77; tobacconists, 2; and newsagents, 5. The total number was 457.

With the new year *Life and Work* and *The Church of Scotland Mission Record* are amalgamated in *The Church of Scotland Magazine and Mission Record*.

A disastrous fire, which took place in Largs last week, led to the total destruction of a convalescent home (with accommodation for fifty persons), founded and maintained by Mr. Peter Coats for the benefit of Paisley children.

At the annual meeting of the Religious Tract and Book Society of Scotland, held last week in Edinburgh, the report showed that while the depository department of the society was being carried on with success, funds were required for colportage, nineteen such agencies having had to be closed, leaving 152. The directors appealed for a special colportage fund of £10,000 to provide it with a working capital, and to clear off its bonds. A number of friends had intimated subscriptions of £1,790 for that object.

We learn from the *Daily News* that the component parts of the memorial obelisk which is to be erected near Lake Bangweulu, in British Central Africa, where Dr. Livingstone breathed his last, and where his heart lies buried, have now been forwarded to their destination. This memorial, which is of a permanent nature, takes the place of the famous tree, upon which some words rudely carved were cut more than twenty-seven years ago. The monument will be twenty feet in height, and will be surmounted by a cross.

In connection with the municipal conference, held at Glasgow in October, on "Sunday Trading and Sunday Clubs," an adjourned meeting was held last week to consider a Bill which it is proposed to submit to the Government, when the renewed large attendance of representatives from all parts of the country showed the deep interest which is being taken in the subject. Among other points raised was that of street vendors of goods, as distinguished from shopkeepers; and it was agreed to cover all cases by the use of the words, "Sell or otherwise authorize the sale of goods on Sunday without the licence of the local authority."

In an address given last week to the Church of Scotland Office-Bearers' Association, in Dundee, on "The Children's Church," Mr. Thomas P. Buist said it was known that there are about 30,000 children of school age in Dundee. Allowing that the parents of 10,000 of these were Roman Catholics, that 5,000 boys and girls attended children's services, and 5,000 more accompanied their parents to the ordinary church services, there were still about 10,000 who could not be traced as attending any place of worship on the Lord's Day. It was pointed out that there was no alternative between making such provision for them as that provided by the Boys' and Girls' Religious Association, and allowing them to grow up without any moral or religious influence whatever. In the interesting discussion that followed, several members who had attended similar meetings in their boyhood, strongly urged the formation of such services in connection with the respective congregations.

Welsh Notes.

REV. HOPKYN REES, the well-known Chinese missionary, is, as is generally known, a Welshman. During the recent rebellion he lost the whole of his valuable library. It is fitting that his native land should be the first to show its practical sympathy with him. A fund has now been initiated by Rev. Thomas John, of Llanelly, to make good the lost sustained by Mr. Rees.

The Congregationalists have added 2,340 to their membership, which now stands at 145,772. In the Sunday schools there has been an increase of over 3,000 in the number attending them. The total amount collected during the year for all purposes was £151,823.

The Calvinistic Methodists report a total of 156,058 communicants, 2,346 more than the previous year. There has, however, been a decrease of some hundreds in the number of hearers. The sum collected during the year was £294,180. The Foreign Missionary Society is able to speak of marked prosperity in the mission field.

For the last two or three years the Welsh Nonconformists of London have held a preaching festival at the City Temple on St. David's Day. The preachers for the next festival are Rev. Dr. Probert, Principal of the Bala-Bangor Congregational College and chairman of the Welsh Congregational Union, and Rev. Hugh Jones, of Bangor (Wesleyan).

One of the best known of Welsh Calvinistic Methodist missionaries, Rev. Robert Evans, has returned from the Khasia Hills, in India, where he has laboured successfully for over twenty years. Mr. Evans intends severing his connection with the Foreign Missionary Society of the denomination, and remaining in this country, to help forward the cause of the mission with which he has so long been connected.

Acting upon a suggestion from the bishop, a committee has been formed to inaugurate a Million Shilling Fund in the diocese of Llandaff. The proceeds are to be devoted to Church work. A letter is to be sent to every incumbent in the diocese, requesting that an organized effort be made on behalf of the fund. One feature of the fund is that the work is to be confined, as far as possible, to the laity.

The statistics of the three leading Nonconformist bodies in Wales have just been made public. It is satisfactory to note that all three are able to report progress, although it cannot be said to be quite all along the line. The Baptists have an increased membership of over 5,000—their communicants now numbering 106,566. Their Sunday schools have a membership of over 119,000, the increase on last year amounting to 7,680.

In a recent speech, the Bishop of St. Asaph dealt with the increasing power of the liquor trade, and declared that both political parties were afraid of it. His lordship gave his adhesion to the scheme propounded by Earl Grey. This is to incorporate public-house trust companies. These trusts would manage every public-house in the interests of the public, and not for private profit. His lordship further expressed his conviction that it was the only hopeful temperance policy before the country.

Reference has been made in these columns to the comparative indifference which characterizes the attitude of the churches in Wales towards the great Simultaneous Mission of next March. This statement is now borne out by an earnest and forcible leading article in the *Goleuad*—the organ of the Welsh Calvinistic Methodists. Amongst other things the writer points out how low the proportion of Local Free Church Councils is in Wales. He makes an earnest appeal for sympathy with the Mission, and points out that it is not an effort to *make* a revival, but to *get* one.

Day by Day.

SUNDAY, January 6. Ezekiel iii.

WHATEVER God gives us to do, He fits us to do. If we are sent to people who are hard of forehead and stiff of heart (see R.V.), He makes our face strong against their faces, and our foreheads strong against their foreheads. "Our sufficiency is of God, who hath enabled us." There is no need, therefore, for us to be fearful. The only matter is to receive God's words into our heart, and to go forth with the preface, Thus saith the Lord God. There is nothing which so secures the attention of men as the impressiveness of a direct message from God; only it is necessary that those who use the formula show by their character that they have a right to use it.

The responsibility of representing God to men is a very solemn one, because if we fail in our duty, the blood of souls is required at our hand. What that exactly means, it is difficult to define; but probably in eternity there will be a consciousness of suffering and loss to us, in the measure in which we have neglected those around us. Does not the beginning of the New Century and the great effort being put forth by numbers of Christians in a special Mission, constitute a unique opportunity of cleansing our hands of the blood of others? But we can only do that after experiences like those described in *vv.* 22-24, 27.

MONDAY, January 7. Ezekiel iv.

It was necessary to convince the Jews (already carried captive), that there was no hope of an immediate return to their own land, because the Holy City had yet to fall into the hands of its enemies, and become a desolation.

This number of days, standing for 390, and forty years, has given rise to various explanations, none of which are perfectly satisfactory. They may refer to the duration of Israel's sojourn in Canaan and Egypt, and the forty years of wandering in the wilderness. But it is not very material to discover the key. If we knew all the circumstances, it would be easily apparent. It is enough to know that God had a precise reason for the duration of the anguish, through which He ordained his people to pass. Not a moment more or less would have met the case. Let us believe that whatever discipline may lie upon us, is definitely proportioned to the necessity of the case.

In *v.* 14, the prophet protests against the Divine prescription, and reminds us of Peter's exclamation in Acts x. 14. In Ezekiel's case, God yields to the remonstrance of his servant, and mitigates the severity of his commands. There is comfort in this. It is as though God our Father appreciated the reasons we present to Him, and the arguments we adduce. We are reminded of Abraham's intercession for Sodom, of Moses' for Israel, and the Syrophenician mother's for her child. It is a great thing when we can speak to God freely, always remembering that the obedient soul has vast power with the Lord God. It is as though God yields Himself to our will. Has he not said, "Concerning my sons, and concerning the work of my hands, command ye Me"?

TUESDAY, January 8. Ezekiel v.

The shaving of head and beard was a great humiliation to the Oriental. Could the prophet's action mean that it was a personal humiliation to Jehovah for his people to be scattered to the winds, a third dying with pestilence, a third with the sword, and a third scattered through the world? The penalty of Israel was ever so much heavier, because her opportunities had been so rare. She was set in the midst of nations and countries, but had wickedly rebelled. Her sin was in proportion to her opportunity. Because she had been lifted up to heaven, she was now cast down to hades.

It is almost terrible to be dowered with rich religious privileges. They subject us to much closer discipline from God's hand. The vine suffers pruning more than any other plant, because it is capable of bearing such luscious fruit. The soil which produces the richest harvests is most deeply torn with the ploughshare and harrow. The diamond which will repay the most cutting is exposed longest to the lapidary's wheel.

It becomes us to ask whether we are fulfilling the Divine purpose, whether we are acting as salt and light, or are profaning God's sanctuary with the detestable things, and with abominations: because if we are careless, we shall be inevitably dimished; God's eye will not spare, neither will He have any pity. Is it not a wonder that He has borne with us so long, that He has not cut us off, that He has continued the candlestick in its place, and the star in his right hand? Let us remember and do the first works, lest He come to us quickly, and remove us out of our place, except we repent. The New Century seems to offer a new opportunity for consecration to the highest purposes of our being. Let us arise, and put on our beautiful garments, cleansing ourselves from all filthiness of the flesh and spirit.

WEDNESDAY, January 9. Ezekiel vi.

The hills and mountains of Israel had been specially associated with idolatry (compare *vv.* 3, 4 with 1 Kings xii. 31). On the mountains, therefore, were God's threatenings specially to rest. It is thus that man's sin entails desolation upon the material universe, so that the whole creation groaneth and travaileth in pain by reason of him who hath subjected it. Why is the neighbourhood of the Dead Sea given up to perpetual desolation? Why are the fair fields of South Africa barren? Why, up to within the last few years, were the fertile plains of Egypt, the former granary of the world, denuded of waving crops of corn? In each case the cause must be attributed to human sin. How eagerly may the material universe anticipate the time when it shall be emancipated from the bondage of corruption, when the leprosy of sin shall no longer send its ulcer into the home of man, but when the glorious liberty of the sons of God shall secure freedom and fertility everywhere.

Verse 9 is very pathetic. Those that escaped from Jerusalem would remember God among the nations whither they were carried away captive, and would loathe themselves. If we adopt the rendering of the A.V. in verse 9, it is still more touching. If it be true that God's heart was broken with their wandering, wayward heart, and if his disobedient people were aware of the anguish they had inflicted upon Him, and if these reflections were the cause of their deep contrition—what profound lessons are conveyed to us! If God causes you and me to be carried away captive, to suffer his chastening hand, the one thing that will break us down in deepest sorrow will not be our loneliness and suffering, but the knowledge of how deeply we have grieved Him.

Thursday, January 10. Ezekiel vii.

This chapter is magnificent in its imagery. Note, for instance, the repetition of the words, the time is come, the day draweth near (*vv.* 6, 7, 12); the budding of pride into wickedness (*v.* 11); the sudden infliction of punishment which would prevent the seller from profiting by his sales, and the buyer rejoicing in his purchase (*vv.* 12, 13); the repeated blowing of the trumpet, but there is no response (*v.* 14); death in the city, anguish on the mountains, the casting away of treasure (15, 16, 19); the profanation of the holy place which had been as the ornament of Israel, but which had been defiled by idolatry, and would now be destroyed as an unclean thing; the silence that would fall upon every vision of the prophet, the law of the priest, and the counsel of the elder—there is a succession here of images which evince the highest genius, even apart from the inspiration for the Spirit of the Eternal. Here is a funeral dirge for the fall of Jerusalem comparable to that mighty chapter Rev. xviii., which bewails the judgment of Babylon the Great.

At this juncture in our national life it is our serious duty to inquire whether we have reason to dread any such discipline for our native land! Does not the long pressure of war in Africa, with its expenditure of human life and money, with the growing horror of mutual hatred, indicate that God has a controversy with ourselves which must be faced before there can be any hope of peace? We still fling our troops and treasure into the yawning gulf, but there seems no restraint on the impurity, the drink, the carelessness of God, the dishonesty of trade, the abominations which are permitted in our midst. We must not suppose that God's justice has grown slacker with the generations as they have passed, or that He is any less quick to punish those whose privileges were intended to make them the beacon-light of the world. Let us search and try our ways, and turn again to the Lord.

FRIDAY, January 11. Ezekiel viii.

In vision Ezekiel beheld the sins of his people—those who remained still in Jerusalem. Carried through the air, he was brought in the visions of God to the Temple, where an idol faced the door of the inner gate looking north, and just above it shone the emblem of the Glory of the God of Israel. The two could not abide together. One must go, and since idolatry was so deeply rooted in the heart of Israel, it seemed as if there were no alternative but for Jehovah to depart. Then successively the prophet was led, still in vision, to where the elders secretly worshipped the bestial gods of Egypt (7-11), and the women were occupied in the licentious rites of the Syrian god Tammuz, the Bacchus of the Orient. And beyond these were yet greater abominations, where the chief classes of priests were represented by twenty-five of their number, turning their backs on Jehovah to adore the sun. And every worshipper carried before his face a branch of the tree which was held to be sacred to the god he worshipped (17).

How little were these men suspected of participating in such scenes! What a terrible revelation was this! It reminds us of the judgment seat when the secrets of all hearts shall be revealed, and where God will bring into judgment every secret thing, whether it be good or bad. Modern science has given us the X-ray, which brings to light the secret defect of bone and joint, but here is a ray which unveils the secrets of the soul. How necessary it is to ask the Holy Ghost to cleanse the thoughts of our hearts by his inspiration, that we may perfectly love God, and magnify his Holy Name!

SATURDAY, January 12. Ezekiel ix.

The ministers of vengeance are not far away when sin has reached such an abominable pass as is described in the previous chapter. Six men come from the way of the higher gate, and stand beside the brazen altar. In the meanwhile, the glory of Israel's God had begun to remove. This was the first stage of the final quitting of the sanctuary. Other stages are noticed in the following chapter. And only in the last chapters have we the record of its return.

In the midst of wrath God remembers mercy. Noah is saved from the flood; Lot from Sodom; and those that sigh and cry for all the abominations have a mark set in their foreheads (4).

Beloved servant of God, thou canst not stem the tide of evil which is sweeping through the streets; thou art not strong enough to work any great deliverance; thy words have no power with God; yet thou sighest often, and criest with bitter tears to the ear of God on account of all the sin which abounds in our midst. But this is enough, and, amid the overflowing scourge, thou shalt be delivered.

The judgment begins at the house of God. The seventy elders fall first, and then the messengers of vengeance go forth into the whole city. If judgment begin with the house of God, what shall be the end of those who obey not the Gospel of Jesus Christ? Let it be noted that the man who had the inkhorn, and whose work it had been to mark the foreheads of the saints, is now as intent on executing the Divine vengeance, and is equally eager to attest the completeness of his obedience. We are reminded that hereafter, when Babylon the Great is destroyed, the servants of God will cry, Amen, Hallelujah! and a voice will come out of the throne, saying, Salvation, and glory, and honour, and power, unto the Lord our God; for true and righteous are his judgments.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

A Happy New Year.

THIS is the sixth time I have had the pleasure of wishing my young Bible Searchers a Happy New Year. I now do so six times as heartily as I did at first. In fact, I ought to say six hundred times as much, for I have six hundred times more Bible Searchers now than I had then. Besides these, many hundreds have "come and gone," some having "grown up" (all the better, I trust, for the lessons they learned from our Young People's Page), and others have "gone in to see the King," whose memory is very dear to us.

But this is altogether an exceptional New Year (is it not?), because it also ushers in a new century, the only one any of us will ever see.

When I was a little boy I was very fond of throwing big stones into a pool. Once I got a very big one, which made such a lovely splash; so did I, for I fell in after it, and had a rare old scramble to get out again. That day I went straight home (by the back door), but at other times I used to stand and watch *the circles* that went rippling across the pond. They were very small at first, but grew bigger and bigger, the large ones seeming to enclose the little ones, till they died away in the distance. I have since thought how much that is like Time, with its seconds, minutes, hours, days, weeks, years; the greater including the less, and the great big century enclosing them all, and all dying away into a vast eternity.

We speak of our birthdays, our Christmases, and our New Years' Days *coming back again*. They seem to, but they do not *really*. No day ever returns: it is gone for ever. When a circle is complete, you can do nothing more to improve it. And each day of the year we live is done with, and enclosed by the larger circle beyond it.

But there is another way of looking at life. It is like a *long, long road* along which we are travelling. Each new year is like a milestone, and we pass ten or twenty or fifty, as the case may be; but we can *never go back*. Sometimes we would like to stay a little longer by one or another, for the sake of some dear friends or happy memories, but we have to go on.

Do you not see how important it is, therefore, to live each day and year as God would like us to live? As we look back there are so many things we would like to alter. But we cannot do so; we can only ask God's help to live the new ones better.

There is still another way of looking at life. It is *like a book*, and our days and years are like so many pages. Some of them are, like our copybooks, sadly blotted and smeared; and we think that when we "turn over a new leaf," as we say, it is all that is necessary. But we have found the new leaves get as soiled as the old ones, and each one we turn *leaves one less* before us. Alas, there have been many people who have turned over them all, until they have come to *the end of their book*, and have had nothing but a collection of spoiled leaves to bring to God at the last. Oh, let us pray that we may not spend our life like that, but that upon all our pages may be written thoughts, and words, and actions that will give glory to our dear Master; because, by doing so, we shall bring happiness into other people's lives as well as into our own!

As we begin this new year, then, and the new century, let us ask Jesus to pardon us all our past sins and to cleanse us from all unrighteousness; for, until the past is forgiven and put away, it is useless for us to try to do better in the future. But if we thus come to Him, we shall give Him, and our friends, and ourselves, in the highest sense,

A HAPPY NEW YEAR.

Uncle Tom.

Hope for the New Century.

By Rev. SAMUEL PEARSON, M.A.

IF the young possess a true hopefulness, they will be leaders of mankind in the new century. On them the burden of responsible service and widening influence will rest. Get the centre of the century right, and the circumference of thought and work will touch heaven itself. The central secret is fellowship with God. Without Him we are confessedly without hope (Eph. ii. 12). Knowledge of God is possible; because God has spoken through inspired men, and has appeared in fulness in Christ, his only Son. The true hope is a kind of enthusiasm which ventures everything on God.

God is known as Ruler. His paramount rule will make all things clear; the all things of the world and of our individual lives. Let the young take heart. He who watches the sparrow tends them also.

God is trusted as the righteous Ruler. His righteousness moves slowly forward like a majestic river. Each soul is invited to launch its frail bark on the bosom of that tide, and partake of its power.

God is loved as Father. The soul reads the Divine Fatherhood in the gift of the only begotten Son. It *feels* that Fatherhood in the mysterious and magnetic drawing of Divine love; as the prodigal felt the influence of home in the far-off country. All is well to the man who sees God as his Father.

This knowledge of God issues in trust. Hope is a kind of enthusiasm for God, similar to that which is felt by young men when they take up great causes.

The young need salvation; their vision of God makes them feel this need keenly. The Psalmist describes sin as a "horrible pit" (Psa. xl, 2). Out of this Christ has drawn us by his own sufferings and death. Sin is the mire beneath; salvation is the blue sky above.

Then it is that inward happiness is realized, for then it is God is reached through and in Christ. The young begin to be real men in Christ; and the seeds of eternal quietude are thus sown in their natures. Peace cannot be found in circumstances. It can be found alone in Christ; and when this discovery is made, eternal life has begun its endless and glorious processes. He who would be rich, great, noble, immortal, let him hope in God. Our country needs a glorious band of such young stalwarts, so that we may leave the gloom of the past year for ever behind, and enter upon the new and peaceful conquests of the new era. Will the reader enlist in this army of hope?

A Daring Robbery.

[The following touching little incident is told by Sister Lucie, of the West London Mission, which is doing such excellent work among the poor in that part of our great city.]

ONE dreary Saturday afternoon a daring robbery was perpetrated at our Craven Hall. The Lower Hall was full of children, for every Saturday, from 11 to 1 o'clock; the little ones come for drill and games. How the children love the games! And especially any connected with dolls, for few own a doll, and we little realize the delight these little ones have in possessing one for their very own, if only for half-an-hour. The game being played was "Dolly's Bedtime."

There were two or three rows of little mites all carefully holding their dolls in their arms and gently rocking them in time with the music, and from each pair of eyes a true mother's love shone.

"Time up," the Sister says, "put the dolls down and form a circle for prayer." Obediently the little ones resign their dolls, but one *just cannot* give up dolly.

A last hasty look round, a little manœuvring, the door opens, the door closes, and then silence reigns.

Did I say "silence"? There is a whisper going round the circle, it gets louder and louder until it reaches the Sister's ear.

"Sister, she's *sneaked* a doll." The Sister quickly runs to the door, and yes, true enough, it is so.

Running, as thief never ran before, is little Mary, hardly more than a baby herself, but managing to keep dolly safely tucked away under her arm. The street in front of Craven Hall is straight and long, and what chance had the little runaway thief to reach her favourite haunts?

Footsteps quickly follow her; she is seized, dolly snatched from her, and both brought back in triumph.

A gentle rebuke from Sister Joyce is all the little culprit can stand, and if the truth be told, all that Sister Joyce can give.

The act itself grieved us, and yet we saw behind it the intense longing there is in the hearts of these little ones for something of their very own to love. This season to us is a time of more love, but to these little ones it is often a time of more unhappiness, caused by more drink.

Will you help us to bring a little love into these lives? Season after season we have sung the old carols in the happiness of our homes, and yet, have we realized the truths they teach?

"He who now shall bless the poor,
Shall himself find blessing."

"The Christian" Bible Searcher.

NEW QUARTER.—RULES.

Answers to the "Bible Searcher" are acknowledged in two lists:—

(1) Those received up to Monday morning, in the next Thursday's issue.

(2) Those received later, in the one following. Answers for the "second list" which reach the office after midday Wednesday are too late. Those from Scotland and Ireland only will be received till Thursday morning.

No Concordance may be used or help given with the answers, but the questions may be explained when necessary.

No papers can be re-examined.

It is necessary that letters should be *properly stamped*, and that names should be written *very distinctly*. A star (*) is given for neatness and extra care in answering the questions.

A Prize Competition is given the last week of March, June, September, and December. To be eligible, every child must have been correct nine times during the preceding twelve weeks.

Those whose 10th or 13th birthdays occur during the quarter may continue the weekly Searcher in the same division, but must enter for the Prize Competition for their actual age. There is no limit of age for weekly competitors; but no one above eighteen years of age can enter for the Quarterly Competition.

All communications must be addressed to "Uncle Tom," the Young People's Editor of "The Christian," 12, Paternoster Buildings, London, E.C.

THIS WEEK'S BIBLE SEARCHER (No. 260).

(Isaiah i.-x.)

Find and complete the following texts.

The *initials* of the parts given below, when arranged will form a text to be found in Isaiah ix.

1. *As* white as
2. *Bitter* for sweet
3. *Come* now
4. *Done* more to
5. *For* wickedness
6. *Hear* the word
7. *Increase* of his
8. *Iniquity* with
9. *Learn* to do
10. *Neither* will I
11. *None* shall deliver
12. *O* my people
13. *O* Assyrian
14. *Of* Oreb
15. *Rock* of offence
16. *Remnant* shall
17. *Send* me
18. *Stone* of stumbling
19. *Take* heed
20. *Uttermost* part
21. *Unclean* lips

[Children under *ten*, do any 5; under *thirteen*, any 10; under *seventeen*, any 15. A "star" will be given to those under seventeen who find the hidden text.]

HONOURS LIST.

The following have been correct each time during the quarter:—

A—Irene Ashdown, Esda Anderson.

B—Emily Bridgewater, Ella Berryman, Susette Beck, Ernestine Buhl, Violette Birney, Frances Burnett, Mabel Baker, Edith Blenkarn, Ada Blencowe, Leonard Browne, Dorothy Banfield.

C—Anna Chanyen, Sophie Cohen, Mabel Cole, David Colville, Bessie Cheale, Walter Carter, Gladys Calvert, Gladys Clark, Alice Crang, Dorothy Cooper, Muriel Craigie.

D—Dorothy Daintree, Stanley Drew, Bessie, George, Constance and Hilda Drayson, Marjory Dyke, Ethel Dancy, Ethelwyn Dennis, Gladys Davis. **E**—Eddie Ecroyd.

F—Mabel Fleet, Aileen and Frances Figgis, Louise Filhol, Solomon Finkelstein, Eirene Fennell. **G**—Alex. Goudge, Winnie Garnham.

H—Willie and Mary Hooper, Hetty and Theodora Hill, John Henderson, Nellie Hatchett, Dorothy Havergal-Shaw, Hilda Hooper, Nellie Hatcher. **I**—Nellie Irving.

J—Lizzie Johnstone, Amelia Jacobson. **K**—Philippa Kerr.

L—Henry, Edward, Sidney and Mary Law, Linda, Edith and Willie Lowe, Evelyn Lamb, R. Lomax.

M—Annie and Elsie Moule, Mabel Morris, John and Ella Mac-Murray, Winnie Mace, Mildred Morgan, Daniel, Margaret and Dorothy Morris, Lois Mewburn, Charlie McMullin, Edith Margetts, Godfrey Miller, Margaret Merry, Winnie Maunder, Fannie Messenger. **N**—Edith Nash, Leah Niels, Maria Nicholson.

P—Ruth Pledger, Kathleen and Ethel Pasley, Isabel and Gladys Phipps, Katie, Walter and Leonard Picknell, Eddie and Jessie Palmer, Marjorie Porteous, William and Lizzie Porter.

R—Alice Reid, Marion Richards, Hope Robinson, Nora Read, Aileen and Marjorie Roberts, Mabel de Rusett.

S—Evelyn Shaw, T. Stanier, Dolly Salt, Betty Stocks, Fanny Stileman, Binford and Frankie Sellwood, Henry Schwartz, Violet Shaw, Glanvill Smith, Hilda Skinner.

T—Marjorie Tracey, Frank Tomkins, Theodora Thorn, Willie Thomas. **U**—Eva Usher.

W—Sarah and Annie Wood, Florence Wilde, Phillis Wright, Violet Walker, Edith Wheeler, Nora and Ellie Wyatt, Robert Weddell, Leonard Wall. **Y**—Gladys Young.

FOREIGN LIST.

No. 242—William Gray* (New Zealand). **Nos. 243, 244, 245**—William* and Abigail* Gray (New Zealand). **Nos. 251, 252, 253**—Huldah Krige (S. Africa). **No. 255**—Ivan, Eric, Rotha* and Lottie* St. George (Canada). **No. 256**—Ina Thomson (Bulgaria), Winnie Gartshore, Amy Ramsay, Dora Wallace* (Canada). **No. 257**—Nettie Thomson (Bulgaria). **No. 258**—William Flower (Portugal).

Personal.

Horace Metherell.—I am glad to welcome you as a "Searcher," and hope you will enjoy the study.

Sydney Robertson.—Your kind gift will be found acknowledged in the "Donation List."

Many thanks for the pretty cards and good wishes received from various Bible Searchers.

Uncle Tom.

Children's Special Service Mission.

Mr. H. Hutchinson, *Tottenham Court Road*, Jan. 5; *Holy Trinity, Tunbridge Wells*, Jan. 5-7; *Doddington*, Jan. 10-11; *Erith*, Jan. 12-13; Mr. J. Spiers, *Foresters' Hall, Pewsey, Wilts*, Jan. 4-14; *Sudbury, Middlesex*, 24-Feb. 8; Mr. G. Twentyman, *Ingoldsby*, Jan. 3; *Osbourneby*, Jan. 4; *Boston*, Jan. 7; Mr. S. J. Hewlett, *Friends' Meeting House, Reigate*, to Jan. 4; *Christchurch*, Jan. 20-Feb. 1; Mr. J. S. Tyler, *Worthing*, Jan. 13; *Littlehampton*, Jan. 14; *Southwick, near Brighton*, Jan. 21; *Brighton*, Jan. 22; Mr. J. H. P. Cutting, *Fakenham*, Jan. 17-22; Mr. H. Hankinson, *Woodside Park*, Jan. 14; *Crowborough, Tunbridge Wells*, Jan. 17; Mr. E. Hughes, *Bow, E.*, Jan. 14; *Brunswick Chapel, Great Dover Street, S.E.*, Jan. 26-Feb. 4; Mr. H. W. Pewtress, *Congregational Church, Wood Green*, Jan. 26-Feb. 2; Mr. F. C. Ranger, *Uxbridge*, Jan. 20-27; Mr. G. V. Arrowsmith, *Peckham*, Jan. 27-31; Mr. H. D. Salmon, *Bermondsey*, Jan. 4 and 10; *Balham*, Jan. 6; *Streatham*, Jan. 7 and 11; *Maida Vale*, Jan. 8; *St. John's, Hoxton*, Jan. 8.

Children's Scripture Union—Portions for week ending January 12.

Sun., Jan. 6	*Psa.* cxix. 81- 96		Thur. Jan. 10	*Psa.* cxix. 145-160	
Mon., „ 7	„ cxix. 97-112		Fri., „ 11	„ cxix. 161-176	
Tues., „ 8	„ cxix. 113-128		Sat., „ 12	„ xxxvi. 1- 12	
Wed., „ 9	„ cxix. 129-144				

Christian Endeavour Topic.

SUNDAY, JANUARY 6.

A FORWARD LOOK (Phil. iii. 12-14).

THE greatest men are the humblest. As the circle of light increases, so does the circumference of darkness. The men who know, know that they do not know. Those that stand on the high peaks to which their brethren have not attained, catch sight of greater peaks beyond them in comparison with which their highest point is but little removed above the plain. Those who have experienced little of the divine life are loud in their protestations of goodness, whilst those whose faces really shine, like Moses, wist it not. Therefore the Apostle cries, "Not that I have already attained, or am already made perfect."

On the way to Damascus, Jesus Christ apprehended Saul of Tarsus, and there was a distinct purpose in his heart at that moment. He apprehended him for a programme of measureless blessing which is unfolded in Acts xxvi. 16-18 and elsewhere. From that moment the apostle pressed on to realize practically that "heavenly vision to which he dare not be disobedient" (*v.* 19). Whenever the Lord lays his hand upon us, we must not think that it is for our happiness only, but that we may achieve some high purpose which He has at heart, and all life should be a pressing on for this. As men around press on for wealth and fame, we must press up, catching a deeper glimpse of what the Lord has in store for us, and realizing it with more earnest and persistent Christian Endeavour. The Lord does not tell us in the first hour all that He intends, but opens it step by step through his providence, and the intimation of his Spirit. When you start out with Christ from the Cross, where you see the title deeds of your inheritance, you have no idea of the road or the goal. Keep close to Him; as each step is taken in obedient faith, you will enter more perfectly into his programme. Notice that the word apprehend means "to lay hold of." It is the construction in the valley of the pattern shown in the Mount.

There are three ways of pressing on. *First*, Be always reckoning that you have not attained. *Second*, Forget the things that are behind. *Third*, Stretch forward (see R.V.). The second of these is specially interesting. We are to forget past attainment, of course. But, we are also to forget past failure in the sense of brooding perpetually over it. You may be very sorry and truly penitent, but when once your sin is confessed, dare to believe it is put away by Him who is our rear-guard, and who encompasses us behind as well as before. I have derived the greatest possible comfort from Gen. xxxv. 5. The sons of Jacob had done an abominable thing which exposed them to the hatred and vengeance of the people of the land, but there seems to have been a great moral and religious movement amongst them (chap. xxxv. 1-4), after which these words occur: "And they journeyed, and a great terror was on the cities that were around them, and they did not pursue after the sons of Jacob." It was as though God intercepted the pursuit of those who were justly incensed against them, and prevented the natural consequences of their sin. Do not always be looking behind you, as though some bogie were about to leap on your back. Forget mistake and failure. Look up to God to bring good out of evil. Do not linger around the graves of the dead past; let the dead bury its dead, but go thou and preach.

What things are before? Life is before. Opportunities are before. God is before; there is not an inch of ground in all the future from which He is absent. The goal is before, which stands, of course, for the completion of holy character, and the fulfilment of life's ministry. The prize is before, standing for Peace, and Blessedness, and the comfortable satisfaction that you have been well-pleasing. And Christ Jesus is before, who waits to present you faultless before the presence of his glory. We cannot say certainly that death is before, for we cannot tell if we may not be amongst those who shall be alive and remain at the coming of the Saviour. But we do know that there lies before us the extreme moment when we shall exchange worlds. Let us keep these things well in mind, and almost insensibly we shall be attracted towards them.

C.E. NOTES.

Endeavourers all over the country are throwing themselves heartily into the coming Simultaneous Mission.

* * *

A Primitive Methodist Society in West Hartlepool has recently held a two-days' sale of work, resulting in the sum of £76. Of this, £55 was to clear off a deficit on the trust fund, and the balance to furnish and re-decorate the school premises.

* * *

A large gathering of Christian Endeavourers was presided over by Capt. Wisely, R.E., at the Seamen's Christian Friend Society's headquarters last week. Professor M'Caig, of the Pastors' College, gave a helpful address on "Methods of Bible Study."

* * *

A new C.E. booklet, entitled, "Christian Edeavour in the Church of England," by Rev. E. R. Hassé, has just been published. The introduction is by Prof. Handley Moule, who says: "I would cordially commend to my ministerial brethren in the Church of England the adoption, where possible, of the Christian Endeavour system, as a very valuable parochial aid."

* * *

There is an "Old People's Committee" in connection with an Exeter Society, who have under their especial care a number of aged poor. The object of the committee is not to provide them with temporal necessities, but to visit them regularly, read and sing to them, and then help to brighten the loneliness of poverty-stricken old age, whilst during Christmas they were provided with some of the necessaries of life, with little dainties in addition.

* * *

Sheffield is to have the pleasure of receiving, in May next, the delegates to the National Council of the British Endeavour Societies, and a strong Reception Committee has been formed, with Mr. Alderman Batty Langley, M.P., as president. Local interest is being aroused in the coming event by the publication of a monthly "Convention Messenger," a copy of which is regularly placed in the hands of every Sheffield Endeavourer. The Reception Committee expect to have to provide accommodation for 8,000 visitors, which means that the resources of even a city of 400,000 inhabitants will be severely taxed.

International S.S. Lesson.

January 13, 1901.

THE TRIUMPHAL ENTRY (Matt. xxi. 1-17).

GOLDEN TEXT.—"Blessed is He that cometh in the name of the Lord" (Matt. xxi. 9).

INTRODUCTION.

(6) THIS verse introduces the whole lesson. The disciples had done exactly what their Master had told them to do in the first three verses, and unknowingly they help to fulfil one of the last scenes in the life of the World's Redeemer as prophesied in the Old Testament (Zech. ix. 9).

Key to Blackboard Plan.—"Hosanna"—"save now." "In the Highest"—words used at the birth of Christ (Luke ii. 14.) He cometh—"He," the King (Luke xix. 38).

1. THE PROCESSION.

We see a good deal of processions in these days; and we know they always have some object for their formation, and a central figure or figures to be honoured. So it was here, Jesus Christ Himself started it and He was the central figure. He had not gone far before crowds of people joined Him and followed singing and praising (8, 9). The procession started from Bethphage, a suburb of Jerusalem, situated on the side of the Mount of Olives. Just at this time many pilgrims were assembling for the Passover feast, and they all joined the crowd.

(8) The branches were palm-branches (John xii. 13), used in times of joy (Lev. xxiii. 40; Rev. vii. 9).

2. THE CENTRAL FIGURE OF THE PROCESSION.

(7) The Christ, the Saviour, the Redeemer, the True Lamb for the coming Passover, Jesus, the King (5) (John xii. 16; Luke xix. 38). The ass was a favourite animal with the Jews, they did not use horses for such occasions as this, but it was thought an honour to ride upon an ass, as in this case. There is always music in state processions, here (9) the music is a song, taken up and repeated (15) by the children later on.

3. THE END OF THE PROCESSION.

(12, 13) At the Temple, the principal building in the famous city of Jerusalem, and here Jesus goes in to "his own house" (13) and turns out all that has no right in that sacred place. Again we see Him in his mighty compassion healing the sick (14), and He notices the little children (16) as they chant his praises. (17) He turns for the night to his friends at Bethany and lodges there.

LESSONS WE GATHER.

1. *The King.*—(5) Thy King cometh. Is He your King? Do you know Him personally? Or do you have to ask the question in (10), "Who is this?" Notice his character (Zech. ix. 9) and compare it with Matt. xi. 28-30, and then decide if you are willing to take his yoke upon you and let Him be King of your life.

2. *The Temple* (12, 13). He came to the temple and He called it "my house." Look at 1 Cor. iii. 16, vi. 19, and consider if your heart is his temple, and if it is, is there not much in it that He needs to cast out? See Mark xi. 11, "He entered into the temple, looked round and went out;" (15) "He went into the temple and began to cast out;" (27) "He walked in the temple;" (Chap. xii. 35) "He taught in the temple." Taking "the temple" as our hearts, let us examine ourselves by these four texts.

3. *The Children* (15, 16). Happy little ones singing Messiah's praises. Are we singing his praises and glorifying Him in our lives? Shall we meet Him with joy? Let Him take full possession of your heart, that is the secret of it all.

Mr. H. M. Barnett, of Stamford Hill, has added Cowper to his repertory of biographical lectures. He recently developed the story, with its charm and pathos, at a gathering of workers of the Christian Community, in the Memorial Hall, Bethnal Green, E. Three of Cowper's hymns were sung, and the lecture was followed with deep sympathy and interest.

The Children's National Guild of Courtesy was founded to encourage a spirit of chivalry among children—to stimulate them to be courteous, and to promote habits of neatness and cleanliness, also purity of action and speech. The Guild is well worthy of attention on the part of workers among children. Particulars may be had from Mr. H. E. Norton, 56, Old Bailey, London, E.C.

Anti-Infidel Tract Enterprise.—Through circumstances over which Mr. W. R. Bradlaugh had no control, this cause has suffered seriously by a fire which took place at the printers' some few weeks ago. In addition to the partial stoppage of the work, the monetary loss is estimated to be at least £250; and this at a time when special efforts for the distribution of literature are being made by atheists. Friends desiring to help in this time of need may communicate with Mr. Bradlaugh at 70, King's Cross Road, London, W.C.

Children's Protection League.—At a convention of the South-West London Christian Endeavour Societies, recently held at the Northcote Road Baptist Church, Clapham Junction, Rev. Frederick Hastings, founder of the above League, attended and gave a stirring address on the aims and objects of the League. A resolution was adopted approving of the new movement, appealing as it does for a measure to give legal force to the recommendations of the Royal Commission, forbidding the sale of intoxicating liquors to children under sixteen. The League is arranging for the holding of a Metropolitan Conference at Exeter Hall early in February. Lord Peel is President of the League (in conjunction with Lady Henry Somerset and Lady Elizabeth Biddulph).

Evangelistic.

Mr. Wharton at Hillsborough, N. Carolina.

WE have had the great pleasure and blessing of a visit from Mr. Wharton. The Christians seemed to gain so much better ideas of the Father's love than before. One of the girls Mr. Morgan and Mr. Wintle worked so hard with came to be such a bright happy Christian. She was "a mourner" for two days, and found peace at nearly midnight, but she and several with her came back to tell Mr. Wharton. I do wish we could have some one like him come oftener. We do need the help so much. We felt that our friends in England were remembering us and praying for us. B. C. B.

Rev. T. Waugh at Alford.

A gracious revival has been experienced at Alford, Lincs., during a mission conducted by Rev. T. Waugh. Mr. Waugh held a mission in Alford twelve years ago, and many of the converts are now active workers. The services were preceded by a week of prayer and a thorough canvass, and Mr. Waugh found a people expecting a great work of God. The first week the weather was bad, and there were some strong counter attractions, but the audiences grew, and the power deepened, and the last four services were times of harvest. Many people sought Christ while in their pews, and came out to confess themselves the Lord's. Others found peace at home, and several in the missioner's sitting-room, which became an inquiry room. Two of the services were for men only and women only. The good work continues, there being six seekers the Sunday evening after Mr. Waugh's departure.

In Devonshire Villages.

A correspondent writes:—"Services have been conducted at Exminster and Countess Weir, Devonshire, by Mr. John Elliott. The numbers and interest increased, and it was thought well to continue the mission a week longer than had been arranged. The meetings at Countess Weir were held in a farmhouse kitchen, which was fitted up with planks and chairs to accommodate about seventy people. There is no chapel or Gospel hall in the village, but as a result of the mission, meetings are to be held weekly in the kitchen.

"At Exminster the meetings were held in the Gospel Hall, and were attended mostly by friends who are engaged at the lunatic asylum, as nurses and attendants, quite a number of whom are on the Lord's side. Some of them were converted at a former mission of Mr. Elliott's. How many farmers there are who might turn their kitchens into meeting places, at very little expense, for mission services to be held by some of the Lord's servants!"

The Brothers Cotelingam.

The Brothers Cotelingam have been much encouraged in their work in the West of England and elsewhere. They conducted a nine days' mission in the Victoria Hall, Weston-super-Mare. The attendance was large, particularly towards the close of the mission, and there were many cases of professed conversion. More than 120 letters reached the evangelists, testifying to blessing received. The next series of meetings was at Bristol, where gatherings were held in several churches, halls, and parochial rooms. Many spoke of good realized in the meetings. Another place of work has been York, where the Theatre Royal was the scene of crowded meetings, followed by services in church buildings belonging to various denominations.

God has used the evangelists, and they are appreciative of much sympathy shown to them by Christians in Great Britain. For the information of such, they have told their family and personal story in a booklet, fully illustrated and interesting in details. Sir George Williams contributes a cordial preface. (6d. *Morgan & Scott.*)

Mr. W. R. Lane in Guernsey.

At the first meeting of Mr. W. R. Lane's recent ten days' mission in Guernsey, which took the form of a kind of conference of workers—every Free Church in the town of St. Peter Port was represented by its minister, who extended to Mr. Lane a warm, brotherly welcome. Throughout his mission Mr. Lane had the fullest sympathy of these brethren, and day by day he found them by his side, ready to perform right loyally whatsoever part he assigned them.

All the meetings, with the exception of the two Sabbath morning services, were held in the commodious Methodist New Connexion Church. The attendance, which was good at the beginning of the mission, daily increased, and was really grand at the final gathering.

Three meetings of the series call for particular mention: First, The lecture (illustrated by fifty fine lantern pictures) on "Bunyan and the Pilgrim's Progress," which was listened to with rapt attention by a large audience. It was a happy thought which led Mr. Lane to introduce this ever-new old story into his Gospel work. He draws his hearers along with him, until they feel that Christian's battles are their battles, and Christian's victories their victories. Second, The "Talk with Men" on the afternoon of the second Sunday. Upwards of 400 men were present, and the deepest interest was manifested in the address on "Personal, Domestic, and Social Purity"—a topic in which any but a Christlike man is apt to sin against the proprieties, but which Mr. Lane handled with the effect of producing an impression which can never be effaced from the memory of those who heard it. Third, the lecture, "From the Gamblers' Table to the Mercy-seat," being the story of Mr. Lane's conversion.

Mr. Lane completely gained the ear of the Guernsey populace. If circumstances had allowed him to extend his mission another week, there can be little doubt that the largest public building in the island would have proved too small for the accommodation of the people wishful to hear.

It is impossible, even if it were desirable, to tabulate results; the richest result of Mr. Lane's testimony will appear, and does even now appear, in the awakening of ministers and church members to a more strenuous endeavour to place Christ before unsaved men as the Saviour they need: *Christ dying* to redeem sinners from condemnation and everlasting ruin; *Christ living* to succour his people in their travail and temptation and weariness and sorrow.

H. Millican, Presbyterian Minister.

Mr. Julian Neale has concluded a series of Gospel mission services at Peterborough and Whittlesea. God has richly blessed the meetings, and many souls have sought the Lord. The evangelist presented each convert with a "marked" New Testament when leaving.

The Primitive Methodists of Marshchapel have been holding a fortnight's special services, conducted by Mr. J. Westwood, of Cleethorpes. The congregations have been good, the church has been blessed, and several souls have been won for Christ.

J. W. Dunham.

A fourteen days' Gospel Mission has just been brought to a close at Cornbury Road Mission, S.E., whereby many have come to a saving knowledge of the truth. The little work is carried on by a working man (who with his family resides on the premises), and his small body of willing though poor workers. A.G.S.

The Earl of Carrick and Mr. and the Hon. Mrs. Mandeville have held an Evangelistic Mission in the Town Hall, Newry, December 2-18. The attendance has been considerable, and a deep spirit of hearing and interest has been manifested. Christians have been helped, and several cases of conversion and restoration have caused rejoicing.

Mr. Bob Johnson during the last few months has given three Gospel and temperance addresses in connection with the Upper Norwood Total Abstinence Society, of which Rev. John G. Train is president. His Gospel and temperance songs and choruses, accompanied by him on banjo or guitar, have become very popular. On each occasion several pledges were taken. On Boxing Day, when he was in Norwood New Town Mission Church, an overflow meeting for the children was held in the schoolroom. With the help of the visitors, the local public house was emptied, and the barman and his wife were at Mr. Johnson's meeting.

An encouraging series of evangelistic services has just closed at Montrose, conducted by Mr. J. A. Smith, superintendent of the Gordon Mission, Aberdeen. The Gospel has been again proved to be, as of old, "the power of God unto salvation," and the faithful application of it has aroused a deeper interest in the things of God than we have seen for a long time. Night after night, during the second week, anxious souls were dealt with, and went home trusting the Saviour. The last Sunday evening the hall was packed. The Word was with power, the listening intense, and ere the meeting broke up souls had passed out of darkness into light.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mr. Geo. Clarke.—Jan. 6-16, Leith.
Mr. Chas. Cook.—Jan. 4 and 5, Wilts.; Jan. 12-21, Morecambe (Free Church Council).
Mr. W. Collard.—Jan. 6-13, Winfield Road, West Croydon.
Mr. John Coates.—Jan. 6-14, Wellington and district
Mr. W. D. Dunn.—Till Jan. 17, Bethany Hall, Glasgow.
Mr. James Eyres.—Jan. 5-7, Sheffield.
Mr. William Grove.—Till Jan. 13, Wesleyan Church, Lower Road, Deptford.
Mr. Charles Inglis.—Till Jan. 8, Nottingham.
Rev. J. Jameson (Yorkshire Congregational Union and Home Missionary Society). —Jan. 5-14, Cannon Street, Middlesboro'.
Mr. W. R. Lane.—Jan. 5-14, Chatham.
Rev. J. Lyall.—Till Jan. 13, Belfast.
Rev. J. T. Mateer.—Jan. 6-13, Swanwick.
Mr. Josiah Nix.—Jan. 6-14, Epworth.
Gipsy Smith.—Jan. 5-14, Lincoln.
Rev. F. C. Spurr.—Jan. 5-14, Rugby (F.C.C.); 15-20, Derby.
Mr. R. Spragg.—Jan., Cumberland Hall, Bristol.
Mr. E. P. Telford.—Jan. 6-17, Evesham (F.C.C.).
Mr. H. Thorne.—Jan. 5-14, Bourne (Lincs.).
Weaver Brothers.—Jan. 13-26, Annan, N.B.
Mr. John Weedon.—Jan. 5-24, Watford.
Mr. Barry Wake.—Jan. 6-13, Myddelton Hall, Shefford.
Miss Ada Ward.—Till Jan. 6, Cowes.
Mr. Westwood.—Till Jan. 11, Houlton-le-Clay.
Rev. J. T. Vine.—Jan. 6-13, Penge.
Mr. W. H. Powell has removed to 20, Bromley Road, Leyton, Essex.

Requests for Prayer.

For blessing on the work of a Bible carriage in Hants and Dorset, conducted by Messrs. S. J. Voysey and A. Phillips.

For an ingathering of souls during an eight days' mission now proceeding at Barnstaple, conducted by Mr. Arthur Payne, late of Wellingborough.

For blessing on a mission at the Stafford Rooms Y.M.C.A., Titchborne Street, W., commencing January 18, by Mr. Albert A. Cater.

For blessing during a fortnight's mission at Hounslow Heath, from January 6, by Mr. B. H. Angel; that many soldiers may be drawn to the meetings.

The Week of Prayer.

THE topics suggested by the Evangelical Alliance for the Week of Prayer are as follows:—Monday, January 7, "The Church Universal;" Tuesday, January 8, "Our Own Land;" Wednesday, January 9, "Other Nations;" Thursday, January 10, "Heathen Lands;" Friday, January 11, "The Mohammedan World;" Saturday, January 12, "The Jews."

Among other special gatherings arranged in connection with the week are:—

Mildmay Conference Hall:—Monday, 7, 11 a.m., Colonel Morton, Rev. H. L. C. de Candole; 7.30 p.m., Colonel Morton, Rev. J. Wilkinson; Tuesday, 8, 11 a.m., Colonel Morton, Rev. D. B. Hankin; 7.30 p.m., Mr. W. H. Seagram, Rev. P. Carmichael; Wednesday, 9, 11 a.m., Colonel Morton, Rev. W. J. Cooke; 7.30 p.m., Colonel Morton, Rev. F. T. Snow; Thursday, 10, 11 a.m., Dr. W. Gauld, Mr. M. Beauchamp; 7.30 p.m., Mr. E. Trotter, Mr. E. P. Field; Friday, 11, 11 a.m., Rev. Dr. J. Gritton, Mr. Edward Glenny; 7.30 p.m., Mr. H. C. Nisbet, Rev. W. St. Clair Tisdall; Saturday, 12, 11 a.m., Mr. J. E. Mathieson, Rev. J. Wilkinson; 7.30 p.m., Colonel Morton, Rev. J. Wilkinson, Dr. Dixon.

Trinity Presbyterian Church, Kensington Park Road (embracing the congregations of Trinity Church and Talbot Tabernacle):—Monday, 7, Pastor Frank H. White; Tuesday, 8, Mr. Robert Anderson; Wednesday, 9, Colonel Oldham; Thursday, 10, Mr. Eugene Stock; Friday, 11, Mr. Edward Glenny; Saturday, 12, Rev. David Baron.

Other gatherings arranged are Exeter Hall, daily at 1 p.m.; Aldersgate Street Y.M.C.A., daily at noon; Metropolitan Tabernacle, Jan 7, at 7.30. p.m.

Personalia.

Dr. Harry Guinness.—We regret to say that, after making steady progress, Dr. Guinness had a serious relapse on Monday morning. However, during the day he rallied wonderfully. Continued special prayer is asked for his recovery.

Mr. Alexander R. Saunders, of the China Inland Mission, writing from Shanghai, November 14, 1900, says: "My dear wife is now making a good recovery from typhoid fever, no doubt the result of the terrible journey we had from Shansi to Hankow." Mr. and Mrs. Saunders are expected in England as we go to press.

Subsequent to undergoing a third operation for cancer of the jaw, Surgeon-General Partridge writes: "A microscopic examination showed that the disease has not come back. Many who have remembered me in prayer, will join with me in praise. Whether the Lord stops the disease altogether or not, I leave with Him, who does all things well."

Rev. W. A. Essery, hon. secretary of the Bible Lands Missions' Aid Society, leaves London, January 4, as a passenger per Orient liner *Oruba*, on a tour of friendly visitation to the Missions aided by the Society in Egypt, Palestine, and Syria. He expects to reach Cairo on the 17th inst., and that the entire round will occupy over four months. He is the bearer of a fraternal message of encouragement to the Missions from the committee.

Christians and the War.

IN a letter to us on the War in South Africa, Dr. C. F. Harford-Battersby emphasises the need for intercession on the part of Christian people. He says: "On the day of intercession (Feb. 11), the need was brought home to me of some scheme of prayer which might enable individuals to remember at the Throne of Grace, on the same day our most striking national needs in connection with the war. Accordingly, in a few days' time, my printers had designed a very striking four-paged pamphlet with a khaki cover, and with the cordial commendation of *The Record*, the *Life of Faith*, and THE CHRISTIAN, it was warmly take up. When, however, the successes came as they did, almost immediately, most people seemed to think that the time for prayer was past, and in any case the demand for the leaflet soon ceased. This scheme of prayer is designed for a week, and is practically as much required now as it was on the day it was issued. If, then, Christians care to join in this simple plan of united prayer, I shall be glad to send copies, at little more than the cost of postage." (Address to Livingstone College, Leyton, and enclose a penny stamp for six copies).

Captain HENRY BARING, late of the 17th Lancers, writes, from 5, Clanricarde Gardens, Tunbridge Wells: "In the admirable list of *Topics Suggested for the Week of Universal Prayer, January 6 to 13, 1901*, published by 'The Evangelical Alliance,' there is no definite petition for a speedy termination of the struggle in South Africa. I am well aware of the advisability of limiting, as far as possible, our prayers to subjects which can be heartily joined in by Christians of 'other nations" in this week of 'Universal Prayer;' but when we gather together to wait upon God, on Tuesday, January 8, respecting 'our own land,' might it not be well, whilst confessing our national sins *of pride, vainglory, and an un-Christian spirit towards other nations'* (as suggested), to beseech our gracious Father to bring about an early cessation of hostilities in South Africa if it be in accordance with his all-wise purposes? I have the privilege of attending prayer meetings in various parts of 'our own land,' and I have been surprised to find how very rarely our God is now approached on the matter of this protracted war. It was not so a year ago. Are we beginning to think that we can dispense with his aid now that our position yonder is bettered? Perhaps those of God's dear children who take any leading part in the united prayer meetings on Tuesday, January 8, may be led to propose *confession of our forgetfulness of God in this matter, and prayer for peace in South Africa.*"

Notices.

The hymn beginning "A saint! Oh would that I could claim" is by John Marriott, who wrote it about 1815 on hearing the name applied in a scornful manner at a social gathering. It appears in several collections.

COMMUNICATIONS RECEIVED WITH THANKS.—A.M. J.K. A.H. E.C. R.R. F.C.S. R.C.G. E.P.F. B.E.M. J.H. G.H.H. T.E.L. J.M. Mrs. S. J.G.D. S.L. W.B. and S. G.W.G. W.B. C.L. E.M.F. J.S.S. P.T. A.L.L. T.W.C. J.B. H.E.N. H.M. G.C. C.P. Mrs. S. W.O.M. W.S. J.S. M.R.J. J.H.C. H.A.M. J.B.W. E.T.S. C.E.F. M.A.H. R.V.H. M.C. M.S.W. H.T. A.N. J.H.McN. W.T. L.L.M. A.G.S. A.McA. R.R. H.L. Miss G. S.W. J.B.G. J.G. W.H. H.S. R.B.G. A.F. D.T. C.G.F. F.G. R.B. Mr. T. J.S.B. C. and C. M.R.J. J.T. H.T.R. P.P. E.P.T. A.W. M.E.B. H.E. E.P. F.P. S.J.V. A.P. W.A.E. A.E.G. H.G.E. J.J.E. R.B.J. J.M. Miss H. E.P.F. F.B.M. E.C. J.C.

APPLICANTS FOR TRACTS.—Miss Anna Scantlebury, 24, Main Street, Cadoxton, near Barry, S. Wales; Mr. F. B. Spray, Westleigh, Wellington, Somerset; Mr. W. Bilton, 20, Great Eastern Street, Cambridge; Mr. Arthur Payne, evangelist, 76, Braunton Road, Barnstable; Mr. Alfred Hawkes, Lilian Road, Burnham-on-Crouch, Essex; Mr. Robert Russell, Waldren Street, Sussex; Mr. R. J. Tippett, evangelist, care of Captain Murrish Potheras, Pendeen, R. S. O., Cornwall; Miss Ellen Bilbey, Aston Clinton, Tring, Bucks; Mrs. W. T. Oakley, Milton Keynes, Newport Pagnell; Mr. C. E. Jackson, The Boys' Home, Bradshaw, near Bolton, Lancs. (old Christmas cards).

Dinners for the Sick Poor.—By means of the St. Marylebone Dinner Table and Soup Kitchen, which is held in the Portman Chapel Mission House, hundreds of the poor in the district are supplied with food during the winter months. From November to April last winter over 21,000 persons were thus benefited. Applicants come from many parishes for hot and nourishing meals provided. The treasurer and secretary is Lady Thompson, 35, Wimpole Street, Cavendish Square, W.

Some Special Offers in Books.

THE problem with many grown-ups at this time of year is, what books shall I buy for the children? An answer may be found in the special parcel which Messrs. Morgan & Scott offer for 10s., carriage paid. It contains seven volumes of Rev. E. Payson Hammond's works; a book by A.L.O.E., entitled PERCIVAL'S PICTURE GALLERY; a tale by Mrs. Hunter, entitled JOE WITLESS; and the six volumes of "NETTIE'S MISSION" LIBRARY; in all fifteen volumes for 10s., as stated above (or 11s. 9d. if for abroad).

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(Continued on Page 26.)

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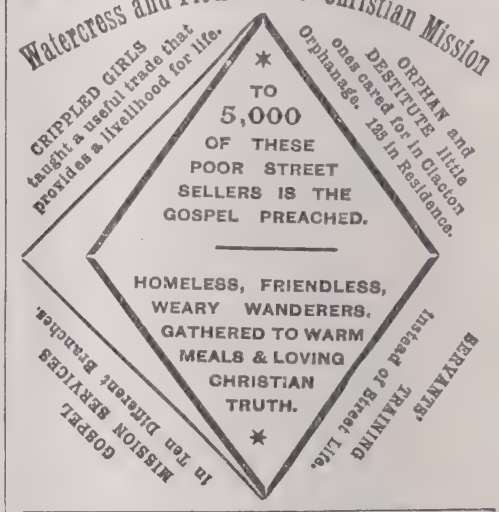
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S. J. has spent forty years out of fifty-seven in jail! The lash and the law had only hardened him. Taught to pick pockets by his father when nine years old, he became the despair of policeman and chaplain. The Police Authorities sent him to the Army's Prison Gate Home, where he found an opportunity to help himself. He earned his first honest shilling with us; has lived a consistent Christian life for years; and has been used to reclaim many of his old "pals." **525 Ex-criminal Men were under our care last year, and many Women ex-prisoners.**

She is over seventy, partly blind, alone in the world, and bedridden. The Army's Slum Sisters found her starving, brought her food, cleansed her and her tiny room; and pointed her to Christ. In the court hard by, one of the Army's Slum Nurses tended the sick poor, and carried the Gospel to them. Their repulsive squalor is often as indescribable as their spiritual darkness, but the 100 devoted Slum Officers bring light and joy to thousands of the darkest hovels. **Last year 59,718 Slum Families were visited, in 45,103 public-houses Salvation Literature was sold, and the Slum Nurses tended 1,777 Sick People.**

Drink and debauchery caused G. M. to break up three homes. His heart-broken wife and children left him, and he disappeared in London's maelstrom. The Army undertook to trace him, and with the sole aid of a photograph the Social Officer discovered him in a low doss-house. Work at the Land Colony revived him; salvation made him. And the outcome? The poor Colonists themselves have clubbed together to furnish a cottage for the reconciled wife, now *en route* to rejoin him! **We found work for 9,476 Destitute Men last year, and gave each the Service of Love with the opportunity of Labour.**

At home and abroad, no less than **5,977,890 Cheap Meals were supplied last year, and 3,846,015 were sheltered. 16,676 Men, Women, and Children can be housed, fed, and helped nightly. Yet we are compelled through lack of room to turn away from our doors scores nightly.**

Will You please Help this Labour of Love?

Many necessary extensions of the work among men, women, and children, both in London and the Provinces, are at a standstill for lack of funds, and our receipts last year were £7,000 less than in the previous twelve months.

Please address contributions to Mrs. BOOTH, 101, Queen Victoria Street, London, E.C., or may be sent to the Office of The Christian. Cheques and Postal Orders should be made payable to WILLIAM BOOTH, and crossed "Bank of England, Law Courts Branch." Annual Reports and Balance Sheets will be sent upon application, and arrangements made for personal inspection of any of the Homes.

(Continued from Page 24.)

	£	s.	d.
Religious Services in Theatres, &c.—H.B.	3	0	0
Ham Yard Soup Kitchen—H.B.	2	0	0
Cripples' Home, Marylebone—H.B.	1	0	0
Marylebone Medical Mission—H.B., £2; Hertford, 1s.	2	1	0
Thames Church Mission—H.B....	1	0	0
Irish Evangelization Society—H.B., £1; G.R.R., 10s.; H.M.A.S., £1	2	10	0
Latymer Road Mission—H.B.	1	0	0
The Christian *Tract Fund*—H.B.	0	10	0
Christian Colportage Association—H.B.	1	0	0
Union Hall Mission—H.B.	2	0	0
Drury Lane Christian Mission—H.B.	1	0	0
Distressed Irish Ladies'—H.B., £2; Frances, £2; G.R.R., £1	5	0	0
Salvation Army—H.B., £2; J.R.W., 10s.; (*Slum Work*)—J.R.W., 10s.; (*Rescue Work*)—Alpha Beta, 10s.	3	10	0
The Lord's Day Observance Society—H.B., £1; H.C.H., £1	2	0	0
Ned Wright's Work.—H.B.	1	0	0
Trinitarian Bible Society—Mrs. M., per R.S.C. ...	0	10	0
Scripture Gift Mission—Mrs. M. per R.S.C. ...	0	10	0
London Tent Campaign—Alpha Beta	0	10	0
National Vigilance Association—Alpha Beta ...	0	10	0
Evangelical Alliance—Alpha Beta	0	10	0
Midnight Meeting Movement—Alpha Beta, 10s.; H.C.H., £1; M., £2 2s.	3	12	0
Mildmay Institutions (Poor)—Cs., £1; (*Medical Mission*)—H.M.A.S., 10s.; (*Mrs. Codner's Poor*)—W.H., 5s.	1	15	0
London City Mission—Of Thine Own, A Mite, 2s.; D.N.R., 7s.; K.T.E., 2s. 6d.; M.V.G., £2; F.G., £1; In Memoriam, 10s.; Mrs. M., £5; Frances, £1; M.L.O., 2s. 6d.; (*Disabled Missionaries*)—In Memoriam, 10s....	10	14	0
West London Mission—Mrs. M., £5; (*Sister Elizabeth's Appeal*)—St. Thomas, 3s.	5	3	0
Mr. R. T. Smith's Children's Home, Chiswick—J.G.	0	5	0
Bristol Orphan Houses—F.C., 5s.; J.R.W., £1; E.E., 10s. 3d.; G. and J.H.W., 5s.; A Servant of His, £1; (*Missions*)—H.V.T., 5s.	3	5	3
Dinners, Sick Children—M.E.D.	0	5	0
Abolition of State Regulation of Vice—J.G.... ...	1	0	0
Kensit Crusade—J.H.L., 2s. 6d.; B.Q.C., 2s. 6d. ...	0	5	0
Mr. Quarrier's Orphan Homes—J.R.W., £1; P.L.C., 10s.; H.M.A.S., £1	2	10	0
Destitute Children's Dinner Society—J.R.W., £1; N., 10s.	1	10	0
Homes of Hope, Regent Square—J.R.W.	0	10	0
Wesleyan East End Mission (Rev. P. Thompson)—A.J.R.	1	0	0
Mr. Charles Cook's Work (Hyde Park Hall)—O.R.	0	5	3
Scripture Readers' Society, Ireland—M.E.B., £1; Of Thine Own, 10s.	1	10	0
Religious Tract Society—M.E.B.	1	0	0
Society Prevention Cruelty to Animals—M.E.B. ...	0	5	0
National Anti-Vivisection Society—M.E.B.... ...	0	5	0
General Booth's Social Scheme—M.E.B.	0	10	0
Society Prevention Cruelty to Children—M.E.B. ...	0	5	0
Open-Air Mission (Special Appeal)—Friends ...	2	2	0
Mrs. Wilkes' Rescue Work, Poplar—Cs., 10s.; M., £3	3	10	0
Grays' Yard Church, Schools, and Breakfasts—Cs.	1	0	0
Christian Community—Cs., £1; For Christ's Sake, £1	2	0	0
London Medical Mission—S.M.C.	0	10	0
Royal Hospital for Incurables, Putney—Frances ...	2	0	0
United Kingdom Beneficent Society—Frances ...	2	0	0
Church Pastoral Aid Society—Frances	2	0	0
Queen Victoria Clergy Fund—Frances	2	0	0
Cancer Hospital, Fulham Road—Frances	1	0	0
National Blind Relief Society—Frances	1	0	0
Domestic Servants' Pension Fund—Frances ...	1	0	0
Whitefield Tabernacle—M.	1	0	0
Distressed Widows' Society—S.D., £1; H.M.A.S., £1	2	0	0
National Refuges, Homeless Children—S.D., £1; G.R.R., 10s.	1	10	0
Mrs. Smyly's Homes, Dublin—S.D., £1; (*Birds' Nest*)—Of Thine Own, 5s.	1	5	0
Fisherton Curates' Fund—M.	1	1	0
Metropolitan Tabernacle Colportage Association—M., £3 3s.; per C.C., 10s. 6d.	3	13	6
Pontymoile Mission (Mr. Wintle, personal)—From a Friend...	50	0	0
R.N. Lifeboat Institution—G.R.R.	0	10	0
Soldiers' and Sailors' Families Association—G.R.R.	1	0	0
Royal Orthopædic Hospital—M.A.R.P.	0	5	0
Billingsgate Christian Mission—For Christ's Sake	1	0	0
Philo-Judean Society—Of Thine Own	0	5	0
Hospital for Diseases of the Heart—H.M.A.S. ...	1	0	0
Home Blind Children, Clapton—H.M.A.S.	0	10	0
Shipwrecked Mariners' Society—E.J.R.	2	10	0
Hoxton Poor (Mrs. Noble)—Friends	2	2	0
Browning Hall—Banked	2	0	0
Total	£819	18	10

ADVERTISEMENTS.

Rescue Society—M.L., 2s. 6d.

Liberator Relief Fund—M.L., 2s. 6d.

Bethnal Green Free Library, E.—G.I., 10s. 6d.

Bridge of Hope Mission—M.L., Kendal, 2s. 6d.

Working Men's Mission, New Cut—M.L., 2s. 6d.

After-Care Association for Insane—A Friend, 20s.

St. Giles' Christian Mission—A.E.C., 5s.; A.D.A., 10s.

Mr. Fegan's Homes (Stony Stratford Account)—Yelnorb, 10s.

Miss Ashdown most gratefully acknowledges 10s. received rom "A.D.A." for the *Bun Schools.*

Dr. Barnardo's Homes—Inasmuch, 10s.; E.I., 10s.; A.E.C., 10s.; J.H. and D., 5s. (and three dolls).

About Books.

SOME JANUARY MAGAZINES.

WE are glad to find a permanent record of the recent Glasgow conference on "Sunday Trading" in **The Original Secession Magazine.**

The Evangelical Alliance Quarterly has some articles of special value, including "Apostolic Preaching," by Dr. David MacEwan, and "Recent Explorations and Discoveries" by Professor A. H. Sayce. (1d. *Morgan & Scott.*)

The first number of **The Missionary Record of the United Free Church of Scotland** is a model church organ. Valuable general articles are given, in addition to news from the many fields in which the Church is engaged at home and abroad.

The Reaper enters on its twenty-first year of ministry among Christian workers in Scotland. The notes of mission work at home and abroad are fresh and interesting. Considerable attention is given to notes on Scriptural subjects, for the use of workers. (1d. *Marhall Brothers.*)

One of the most welcome of monthly magazines is our old friend **The Quiver**, the new number of which worthily maintains a high reputation. Among other very readable articles is "A Bishop and his Bible," in which Archdeacon Madden gives some interesting reminiscences of the late Bishop Ryle. (6d. *Cassell & Co.*)

The C.M.S. publications are as rich as ever in missionary contents. The **Intelligencer** (6d.) opens with a luminous Century sketch by the Editor. The **Gleaner** (1d.) has an important letter from Bishop Ridley, of British Columbia, and an account of work among the Ainus of Japan. **Mercy and Truth** (1d.) describes medical work in various parts of the great mission field.

In **The Sunday at Home** a new story by Amy Le Feuvre is running, entitled "Heather's Mistress." Mr. John Ward writes on "The Mystery of the Scarabs," throwing pleasant light upon Egyptian history and antiquities. Another notable article is by Rev. J. G. Greenhough on "The Men who shall make the New Century." **The Leisure Hour** begins the year with a profusion of articles, both instructive and recreative, and bears witness to wise and skilful management. There is a wealth of pictorial embellishment. (6d. each. *Religious Tract Society.*)

The Boy's Own Paper opens the year with a number marked by the features which have obtained so wide a measure of popularity. Stories of adventure are plentiful, and there are several articles of an educational character. The frontispiece is a striking representation, in chromo-lithography, of a sand-storm in Egypt. In **The Girl's Own Paper**, the Hon. Mrs. Maclagan answers the question, "What is an Ideal?" Another interesting article, fully illustrated, is, "A Girl's Flower Garden, and What She can Do with it." The features that have long characterized this monthly are admirably sustained. (6d. each. *Religious Tract Society.*)

The variety of wholesome reading for which **Good Words** has become so widely appreciated, is ably sustained. The Sabbath meditations from St. Paul's Epistles, by Rev. Geo. Jackson, B.A., deal with important themes and vital principles, and cannot fail to inspire earnest and devout study of the Apostle's ministry. **The Sunday Magazine** gives promise of an interesting and acceptable volume. Among other items, a series of papers on "Noble Women of Our Time" begins most fittingly with Miss Daniell, of Aldershot, whose consecrated life did much to lift the moral tone of the British army out of a very pit. Dr. A. R. MacEwen, of Glasgow, contributes a paper on the union of the Scottish churches, which will give to many a much-needed summing up of the event which took place two months ago. In this historical *résumé*, however, justice does not seem to be done to the Relief Church, which united with the Secession on equal terms in 1847: while the date of the disruption of the Church of Scotland was May, 1843, not 1842. (6d. each. *Isbister & Co.*)

The Golden Rule: An Illustrated Magazine for School and Home, makes an attractive volume. (2s. *Sunday School Union.*) There are bright stories and sketches, with many illustrations.

The fourteenth volume of Miss Mason's **Rest and Reaping** (2s. 6d. *Morgan & Scott*) will be acceptable to many, providing as it does varied and interesting notices of Christian work and workers in the home and foreign mission fields, notes on prophetic and other Scriptures, with timely articles on domestic, social, and general religious subjects. Features worthy of special notice are the reports of addresses given in the Pillar Hall, and the well-chosen poems with which each number is enriched.

GEORGE MACGREGOR.

AMONG recent "lives" a worthy place must be assigned to **George H. C. Macgregor**: A Biography. By Rev. Duncan Campbell Macgregor, M.A., Wimbledon. (6s. *Hodder & Stoughton.*) The subject of the record was widely known in Christian circles; he was highly esteemed as a teacher, and warmly loved as a friend. After his death, in May last, it was hoped that Professor Moule or Rev. F. B. Meyer would undertake the preparation of a memoir, but as they were unable to do so the duty was entrusted to his cousin. The result is a volume which is alike readable and instructive, the singularly attractive narrative being presented in a remarkably lucid style.

The story is essentially one of an unfolding life—in which youth foreshadowed manhood. A son of the manse, and born at Ferintosh, in Ross-shire, George Macgregor anticipated his ministerial vocation while yet a lad. He seems to have passed almost imperceptibly into Christian life, and at the outset of his service in the Gospel to have seen, in part at least, the truths which he was so much used to teach during the most busy years of after life. Passing from Inverness Academy to Edinburgh University, he took his degree before he was twenty years old; and then studied Divinity for four years at New College. While yet a student, he worked as private tutor and assistant minister; and nevertheless he won distinction all along. From that time until he ascended to the heavenly service, he was a man of one controlling ambition, and subordinated everything to his calling as a minister of Jesus Christ. Such was his reputation as we knew him; and such is the helpful impression conveyed by this inspiring book.

There are some deeply interesting chapters regarding Mr. Macgregor's work. After acting for a short time as Hebrew tutor, he was asked to go to Aden to take up the work founded by the lamented Ion Keith Falconer; but on medical examination he was declared unsuited for life in tropical latitudes. He was in spirit ready to go, but he held that God wished him to stay at home. Consistently with his attitude at this critical moment, he was ever afterwards full of sympathy with missionary enterprise, and the larger cause of God's kingdom occupied a warm place in his heart. In 1888 he settled at Aberdeen, where he did excellent work, and in 1894 he came to London, and ministered till his death in Trinity Presbyterian Church, Notting Hill. In the meantime he had been to Keswick, and added its message to Christian people to the evangelistic ministry which he had already exercised with blessing on many hands.

Professor Moule writes a luminous chapter on Keswick and Mr. Macgregor's work there; and Mr. J. E. Mathieson contributes important notes on the London labours of his beloved pastor. For details of the preacher's methods and counsels, we must refer our readers to the book itself. There they will find a word-picture of one who, though a teacher on sanctification, by no means ignored justification doctrine; of one who drew the young around him as well as attracted very powerfully persons of maturer years; of one who knew darkness and sorrow, but yet was remarkably buoyant in the enjoyment of life, and eager in making noble use of its opportunities.

In labours abundant at home, Mr. Macgregor was greatly used in America, both in connection with Mr. Moody's work in the United States and in journeyings with companion "Keswick Brethren." He lived an intense life, but was at ease—"not a surge of worry." His wife tells us that he lived out all he preached. "He never got a cheque, however small, without at once marking down the tenth of it in his charity book to be given away. He never was worried about anything. He just seemed to cast all his cares on his Saviour, and nothing never seemed to ruffle his calm." The testimony of Mr. Mathieson is in complete agreement: "His life was in accord with his preaching, and in that preaching there was a note which sounded with special distinctness and emphasis—the call to a life of holiness."

The book gives us not simply a record of the life, but the secret of its sweetness and light. We trust it will have many readers, and that those who read will learn to follow George Macgregor as he followed Christ.

Mr. Frank T. Bullen, author of "The Cruise of the Cachalot," now gives us **With Christ at Sea, a** Religious Autobiography. (6s. *Hodder & Stoughton.*) Some of his recollections are sad in the extreme, some of them heart-stirring and full of spiritual pathos. The chapters on "Godless Days," and "A Dip into Tartarus," assuredly provoke the suggestion that the title should have been "*Without* Christ at Sea" (as the author himself allows); but it was in the darkest days that the gracious Providence of God was signally manifested, and when things looked absolutely hopeless that deliverance was wrought by the long-suffering, but ever-faithful Saviour. The narrative is full of life, and is sure of many readers.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for THE CHRISTIAN by post, and remittances for same, be addressed to "THE CHRISTIAN" POSTAL DEPARTMENT, BOUVERIE HOUSE, SALISBURY SQUARE, LONDON, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE following note from one who qualified for a copy of the TWO-VERSION BIBLE, under the scheme explained on another page, speaks for itself:—

The 20s. Bible has just arrived, and I can say it exceeds my expectations. I hardly know how to express my thanks for the beautiful gift, for such it truly is, the conditions being so simple as to lift it entirely out of the list of anything earned. And I especially thank you for allowing my young friend's name to be put in. Indeed, everything connected with it has been a source of perfect satisfaction, and I can only tender you my sincerest gratitude and thanks.

The chief journals of the country have printed special New Century messages from leading men in all walks of life. Curiously enough, with scarcely an exception, they may all be summed up in two sentences—the glorification of the *material* discoveries of the Nineteenth Century, and a hesitating forecast as to the future. Recent events, doubtless, largely account for the pessimism which prevails. One thing that surprises us is, that even in the religious summary of the Nineteenth Century, the great Evangelistic movements of the past three decades have no mention. All the summaries make much of the Oxford Revival, as if that were the only religious event of importance. Either the writers have been asleep, while the greatest evangelizing movements of the century have been in progress, or they fail to appreciate the real inner forces of religion.

We are sorrowfully in accord with a modern writer when he charges upon the nation that the prevalence of the materialistic spirit has resulted in "an universal dying down of the high standard of life." He says:—

Our immediate generation has been sinking of late to meaner ideals, to coarser ways of life, to more vulgar types of literature and art, to more open craving after wealth, and a more insolent assertion of the pride of force.

We heartily welcome the new Companies Act which came into operation on New Year's Day. It has appeared none too soon, for company promoting has attained the dimensions of a national scandal. Under the provisions of the new Act much of the misrepresentations and robbery to which we have been so unhappily accustomed will become impossible. We move slowly in all matters of reform, but it is gratifying when measures are passed for the purification of commercial life. But when will our legislators grasp the elementary fact that men's souls and bodies need protection as well as their purses?

A monthly contemporary, which deals almost entirely with the study of the Bible, looks forward hopefully in reference to the opening of the new century. The writer says:—

The discovery of a gospel in science, from which so much was expected, has become a disappointment. There is no other gospel at present in competition with the Gospel of Christ, and, more than that, there is a clearer understanding, we believe, than ever before, that those who name the name of Christ should depart from iniquity.

And he adds:—

Most hopeful of all is the prospect for the study of the Bible. . . . The methods of its interpretation are more fruitful. . . . The Bible is found to yield its richest treasure to minute self-denying research; yet minute research is found to be barren, and even pernicious without the life and light of the Spirit.

The following anecdote about the late Dr. Cave conveys a lesson worthy of attention from ministers and preachers generally. When he was a young man, the Congregational Colleges were all weak on the theological side. One of his deacons remarked to him:

Mr. Cave, you have only two subjects in your preaching, one is Conversion, and that suits the young people; the other is Providence, and that suits the old.

It is one of the solemn responsibilities and great difficulties of the ministry that the same man has to provide so many people with almost the whole of their religious instruction. This is a call to be as comprehensive as possible, and to preach an all-round Gospel, in which doctrine and duty, spiritual appeal and practical application, should have their due place and proportion.

A recent writer has said that if people only would speak of Bible things in Bible words, we should soon get rid of endless superstitions, and tests, and standards, and doxies, and turnstiles, into the Kingdom of God. The strength of the old "field-preachers" largely lay in this, that they were not technical or scientific theologians, but spoke of the things of God in the inspired words of God. They led men to make spiritual difficulties, not subjects of introspection and analysis, but the beginning of prayer. To-day there is a tendency in many pulpits to begin at the wrong end, and to urge the scientific instead of the experimental reading of the Bible—to make critics instead of Christians.

At the close of the year 1900 our national wealth has, it is estimated, reached the sum of £11,806,000,000, an increase of 244 per cent. during the sixty years, the wealth of Scotland having developed over 330 per cent. in the same period. There is, however, another and a darker side to the picture, for recent returns show that over 500 people die in England each year from actual starvation, 100 of the deaths occurring in London alone.

Although last year there was a slight falling off in the number of paupers in the metropolis, no fewer than 103,062 persons were in receipt of Poor Law relief there in December last, the cost being considerably over that (£3,446,182) of the previous year. This awful development of destitution side by side with a huge accumulation of wealth, emphasises the fact that our prosperity is in many directions based upon our shame. If the swelling revenue from the drink traffic could be eliminated from the national balance sheet, what a surcease in poverty would immediately result.

There are few social reforms more pressingly needed than shorter hours for shop-assistants. It is calculated that 500,000 men 250,000 women, and 250,000 shopkeepers are interested in this reform. Many of these work for thirteen, fourteen, and fifteen hours per day, the average time being eighty-four hours per week—thirty hours longer than that of mechanics and artizans. Three hundred London doctors have testified to the serious detriment to health caused by this terrible overwork, which is often done under wretched conditions of light, air, and sanitation. Politicians of all schools have joined to advocate reform, and the House of Commons has unanimously, and more than once, adopted it in principle. And yet it has never become law. A matter so vitally related to the physical, mental and spiritual condition of a most deserving class of young people, must not be allowed to drop. But, unless public opinion honestly and earnestly backs it up, little will be done in face of the opposition directed against it.

Some one has said, "An ideal English home is the flower of the Christian centuries," and it might be added that the bloom on that flower is its religion. Let the religion go, and the beauty of the flower has vanished. There is thus point in the appeal of a correspondent for more care for the culture of home piety in the new century, and for the manifestation of the highest Christian virtues in the household on the part of those who take a leading part in religious work. It is useless to lament the fact that the boys and girls of Christian homes are so slow to make a confession of faith, when they are able to say truthfully that their parents are so busy with outside duties that they have no time to attend to their own households. Nothing is more melancholy than to have to plead guilty to the confession, "Thou hast made me a keeper of vineyards, and mine own vineyard have I not kept."

Appeals for the cessation of hostilities are increasing in number and force. In "A Word to the Followers of Christ in Great Britain," Patsor Theodore Monod says:

Your great nation has long stood before the world as representing, in the main, the religion of the Bible, law and order, light and liberty, peace and enterprise, power, pluck, and fair play. You have now reached (shall we say a turning point? Let us rather say) a trying point, a testing point, in your history. At the present time England has against her the moral sense of mankind. She can press on blindly, like Pharaoh of old, with consequences even more fatal to herself than to the brave people whose nationality she is seeking to destroy. Or she may, winning a noble victory over pride and passion, put an end to the conflict by proposing such terms of peace as can be honourably offered and honourably accepted. Doing this, she would at once come to herself again, and resume her place in the vanguard of civilization.

A recent writer has said somewhat bitterly, that our national acceptance of width of territory as a standard of imperial greatness "reduces the hills of Sinai and Calvary to negligeable quantities." Unfortunately the remark may be taken as a not unfair estimate of the extent of that moral and spiritual degeneration which appears to be permeating so much of our daily life. Unhappily our notable enthusiasms of late have been in the direction of war and bloodshed, and the signs are not numerous of an early return to higher standards. The whole world is a loser by this, for, as a thoughtful student has asked:

What would be the condition of the world now had we as promptly obeyed the command, "Go ye into all the world and preach the Gospel to every creature," as we obeyed the call of Queen and country to South Africa?

The cost of the standing armies of Europe is becoming too heavy a burden to be borne, yet the sum is constantly being added to at the cost of the worker and the taxpayer. A few days ago a Paris journal stated that the new war budget for France, meant one pound additional taxation upon every man, woman, and child in that country where the imposts are already excessive. Setting aside altogether the still darker calendar of the loss of human life, and the consequent poverty and misery, it may well be asked how long States will be permitted to wage cruel wars against each other, when all national difficulties might so easily be settled in peaceful arbitration.

The Porte has issued instructions prohibiting the settlement of Jews in Palestine. This must for a while necessarily affect that steady flow towards the Holy Land which has now been going on for some time past, and it must also result in a further development of Zionism. Of late there has been an evident purpose to realize the desire of the Jew to return to Jerusalem, and as of the 10,000,000 of Hebrews in the world one-half are on Russian soil, it is not difficult to foresee that very striking political complications may soon arise from the working of the new instructions. As Dr. Gottheil said a year or two ago, some outlet must be found for these millions of human beings whose only crime seems to be that they have been born Jews. That outlet the religious genius of the Hebrews has declared to be Palestine, and, in fulfilment of prophecy, that outlet will assuredly be opened.

There seems to be no doubt that the stories which have from time to time reached this country concerning the frightful barbarity of certain of the allied troops in China are unhappily too true. Dr. E. J. Dillon, as an eye-witness, describes scenes which are revolting beyond description. Upon the heels of his article comes a despatch from Japan, in which professed pagans rebuke the Russians *as Christians* for their inhumanities!

These facts help us to understand why the foreigner is hated, and why the Christian name is dragged into the mire. Japanese and Chinese make no distinction between converted and unconverted men, all Europeans alike being regarded by them as Christians. The missionary is often regarded as an ally of the military power. One thing is clear as day: when missionary work is resumed, the heralds of the Cross must never again lean upon or associate themselves with the secular power. They who would bring China to Christ must cease to be English, and become Chinese to the Chinese, in order that they may save some. This is the only Apostolic method of work.

Welcome light is thrown on Chinese problems by a charming biographical sketch just written by Mrs. Howard Taylor (*née* Geraldine Guinness): One of China's Scholars: The Culture and Conversion of a Confucianist (2s. 6d. *Morgan & Scott*). It is the story of Pastor Hsi, of whom Rev. J. Hudson Taylor says in the preface:

> The self-centred, proud Confucianist was completely transformed through the power of the Gospel, and filled with the love of Christ. Hatred to the foreigner disappeared, and large-hearted philanthropy became the passion of his life.

This volume adds a signal instance to the list of Chinese converts who, through faith, have wrought righteousness, obtained promises, and made full proof of ministry for Christ.

It is interesting to note that the French Government have just published a volume in which Dr. Scheill gives some remarkable Semitic texts recently discovered during the excavations at Susa by M. de Morgan. These texts go back to the very beginning of Elamite civilization, and Professor Sayce, of Oxford, says of the valuable discovery:

> Our whole conception of early Elamite history has been revolutionized, and it turns out that the tenth chapter of Genesis is right after all in making Elam a son of Shem. Once more archæological discovery has confirmed the statement of an Old Testament writer, and this time in a most unexpected manner.

A very interesting account has been published of the discovery, in the innermost chamber of a tomb at Thebes, of the mummy of the Pharaoh of the Exodus, Meneptah, the son of Rameses II. In referring to the event, Professor Sayce alludes to the popular supposition that this Pharaoh was drowned in the Red Sea, a supposition for which there is no Biblical ground, or doubtless the Higher Criticism people would make much of the matter. Meneptah, according to Professor Sayce, lived to a ripe old age. It will be remembered that the mummy of Rameses, the Pharaoh of the Oppression, was discovered some years ago.

France seems awakening to the fearful evil of alcoholism which is so steadily sapping her strength. A week or two ago we referred to the mandate which the French Minister of Education had sent to all the schoolmasters, commanding them to teach the children the principles of temperance. French papers to hand now tell us of a number of Temperance Unions which are busy at work amongst the people. A celebrated Parisian doctor—M. Jacquet—recently delivered a lecture, which has created a great sensation in all quarters. In particular, he attacked the abominable drinking customs prevalent amongst mothers whilst suckling their children, declaring that one reason why there is so much drunkenness is the "wholesale poisoning of infants on the breast." What with depopulation on the one hand and increasing drunkenness on the other, French statesmen and doctors feel it necessary to bestir themselves. We wish them all success. And we want in this country men of position—doctors chief of all—who will say to our mothers and nurses what Dr. Jacquet had the courage to say at Amiens; for therein lies much of the evil which afflicts us.

The Vatican seems thoroughly alarmed at action of the French Government in dealing with the religious orders. The *Matin* publishes an account of an interview between M. Henri des Houx and the Pope, in which the latter is reported to have said that if France exiles the religious orders, they must find refuge in liberal countries like the United States and England. We certainly do not want them in this country, and we doubt if the United States, with all their eclecticism, will give them hospitality. The Vatican adopts an air of injured innocence, while the present political unrest in France is almost entirely due to the impertinent interference of the Jesuits, and the Assumptionists in particular, with French politics. The existence of a paper like the infamous *La Croix*, controlled by "religieux," is a menace to any nation. France is acting wisely, for her own best interests, in peremptorily commanding the monks to take their hands off the State machine.

Portuguese Protestantism has won a signal victory. A priest at Carminha, near Oporto, brought a charge against a Protestant gentleman for circulating tracts assailing the religion of the State. A large crowd listened to the depositions, and the defence was in the hands of an eloquent advocate, who, in a stirring speech, denounced the priest's conduct as being worthy of the days of the Inquisition. The Court, after an exhaustive consideration of the subject, gave a verdict of "Not Guilty." This verdict will give fresh heart to a movement which is rapidly permeating certain elements of Portuguese life, and will encourage many who are in secret sympathy with the Protestant faith to become its open adherents.

The proposal has been seriously made in America to establish an order of salaried Sunday school teachers, with a view to make the teaching more efficient and skilful. Professor Pease, of the Bible Normal College, Springfield, has strongly advocated this measure. Professor Sanders, of Yale University, however, suggests a compromise—that there should be a teachers' weekly meeting, addressed by a skilled and well-trained leader, who should be attached to all towns of a certain size, and who should give his whole time and energies to the work. This plan would be in every way more desirable than the original one. Sunday school teaching as it is, undoubtedly needs reformation in regard to its quality and thoroughness, but nothing could compensate for the loss of its voluntary character, which has been one of its noblest features from the beginning, while a great improvement would no doubt take place if the teachers were carefully drilled beforehand by a competent and devoted lecturer. If the occasional lectures of the Sunday School Union were developed into some such plan as this, it would prove an inestimable boon to both teachers and scholars.

Meanwhile a modification of this plan might be more extensively followed out than is now the case, *i.e.*, that the pastor should have a teachers' preparation class once a week. There is far too little connection between many ministers and their Sunday schools, and this method of coming into contact with the workers would be a benefit to both sides. In an article in the American *Biblical World* for December this necessity of "Biblical Training for Lay Workers" is faced in a straightforward manner, and the writer lays down the principle that the pastor of the church is the right person to give it. Religious doubt often arises from defective instruction in the faith, and much of it might be obviated by careful and intelligent training in Christian doctrine. The writer goes on pertinently to add:

> If there were no other reason, this fact makes it indispensable that the Sunday-school teacher should have training in Bible study. It is unpardonable for the Protestant churches to leave the doctrinal and religious instruction of their future members to untrained men and women who must inevitably propagate misrepresentation of the Scripture and its teaching.

An evangelist's car is one of the fresh developments in American religious enterprise, and is growing a familiar object on trains west of the Mississippi. Usually the railway companies are willing to transport these cars free of charge, and in return for this concession valuable work is done among railway men. They afford a means of distributing pure literature, and the conducting of services on board the long journeys on American lines; as travellers are practically imprisoned for days on board the cars, there is splendid scope for this kind of work. The cars also make occasional halts at out-of-the-way places, where their ministry is of great value. An adaptation of the idea would fulfil a distinct mission in our own land.

Can Nothing More be Done?

DEAR FELLOW-CHRISTIANS,—*As a Nation*, we feel ashamed of the intemperance of England, and of what is said of us on this matter by foreign nations. *As a Christian Church*, we grieve over it, for it hinders all Christian work, and paralyzes every effort for good. *As Individuals*, we lament it, and pray about it, and some amongst us are trying to rescue a few of its victims. But what a drop in the ocean it all is; for, to our dismay, in spite of the increasing number of abstainers in this country, the drink bill grows larger, while drunkenness becomes more and more common and shameless—especially among women and children.

Our prisons, our workhouses, our lunatic asylums, are crowded with the fruits of this evil; in some cases seventy and eighty per cent. of the inmates being the *direct* result of strong drink. And we ask ourselves, what can be done? What, as a Christian nation, can we do to remedy this terrible evil, this upas tree, which is spreading in our midst? The only answer seems to be, that there must be a more prayerful, a more united effort of all the churches, of all who name the name of Christ, and who believe in his power to deliver and to save, if we would lift our country from

THE SLAVERY AND DEGRADATION

of strong drink: a worse slavery truly than that of the negroes, for it chains the soul as well as the body.

It seems to me that until we all, as British Christians, look upon this evil as a thing which is ruining our country, and therefore which concerns *everyone* who loves his native land, and determine to forego it for "the present distress," nothing permanent can be done to free our country from this awful bondage.

Surely for Christ's sake and our brother's, is sufficient motive power for our self-denial, if such it is; for it is hindering Christian work, it is blocking the entrance of Christ into the heart, in every town and village. This hydra-headed monster of strong drink, stalking through our land, opposes us at every turn. Bishops, clergy, magistrates, doctors, and judges, all unite in condemning and denouncing this evil; and yet, marvellous to relate, there are still thousands of earnest Christian people who see no harm in it; they continue to take it, and are content to do nothing practical to try and check the intemperance around them. They know that it is

EATING THE VERY HEART OUT

of manhood from our men, womanhood and motherhood from our women, and innocence from our children. They lament it in words: alas! not in actions—they shut their eyes to its magnitude; and, because they like it, they will not give it up, or deny themselves this luxury, in order to try to rescue some of these perishing inebriates.

They repeat, Sunday by Sunday, "O Lord, arise, help us and deliver us, for thy Name's sake;" they profess to believe that "nothing is too hard for the Lord;" they read the words in God's Book, "No drunkard shall inherit the kingdom of heaven;" yet they do nothing to save them. Shame on us as a Christian people! We are allowing this most terrible curse (the handmaid of other sins) to continue to wreck our country, and we make no *national effort* to cure it. Ought this so to be? I know that much is being done by noble men and women among us; but it needs a more combined effort to stem the evil, or surely we, as a nation, shall incur the just anger of God, who says—"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" (Prov. xxiv. 11, 12.)

Are we not, as a nation—nay, as a Christian Church—neglecting this duty of seeking to deliver those who are being drawn to death by strong drink — our fellow-townsmen and neighbours, for whom Christ died? Oh, that we would arise from this apathy, and prayerfully consider what can be done to rouse *Christians* on the subject! What of the 120,000 drunkards in our midst who pass every year into a drunkard's grave, and to a drunkard's eternity? What have we, one by one, done to save them from it? May God Himself lay this on our hearts; and may He help us to consider the subject as the followers of Him, who said, "Let him deny himself, and follow Me." "Whatsoever He saith unto you, do it."

Yours, in the Master's service,

HENRIETTA S. STREATFEILD.

Trinity Vicarage, Louth, Lincolnshire.

Worldliness.—I.

BY REV. F. C. SPURR, LEWISHAM.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John ii. 15).

THIS is one of the most drastic verses in the Bible. So far as language is concerned it is entirely unambiguous, yet at first it produces within the reader a feeling of amazement, since it seems to be in full contradiction with the central Gospel statement that "God so *loved* the world." When, however, we remember that the writer who recorded the wonderful word, "God so loved the world" is the same who here bids us *not* to love the world, and that this writer is, *par excellence*, the apostle of love, we perceive at once that the world which God loves and the "world" which we are bidden to hate, are two different worlds. The same word is employed to indicate two different things.

The anchorite, untrue to God and to himself, misunderstands the apostolic injunction; and scorning both the world of nature and the world of men, retires from all that is fair, enclosing himself within the petty boundaries of his own poor life. The "world" we are exhorted to hold in contempt is neither the world of nature nor the world of humanity, since God loves them both, and bids us love them too.

It is a little difficult to define in a sentence what is exactly this "world" which remains the object of the Christian's hostility. It is easier to *feel* it than to focus it. We can however reach the definition by a little detour—thus: The world of mankind may be roughly divided into two great classes: the class that has knowledge of the true God, and the class that lacks this knowledge. Leaving out of reckoning at present those who are unevangelized, and dealing only with those to whom the Gospel has been preached, this class that has knowledge of the true God may again be divided into two classes—those who through Jesus Christ love and obey God, and those who refuse their love and obedience.

The aggregate number of those who, through Christ, love and obey God is called the CHURCH, and the aggregate number of those who deliberately withhold their love and obedience is called the WORLD.

This "world" is both organized and unorganized. Primarily it is a *spirit-atmosphere* which escapes our vision, and yet which enwraps us with its deadly embrace. "Worldliness" acts upon the human spirit as deadly bacteria act upon the body. No human eye beholds the tiny creatures which impregnate the atmosphere; nevertheless they make their home in impoverished human bodies, and speedily reduce their victims to prostration. And in like manner the worldly spirit which reigns amongst men seizes upon impoverished souls—frequently without their knowing it—and spoils their spiritual life.

Often, however, the "world" has an organization. Men and women possessed of the worldly spirit are naturally attracted to each other—they form societies, in which the laws of their master, the Devil, are supreme. The law of God is openly derided by them, and whenever the occasion presents itself, the "world" delights to come into collision with the Church. At the time of a general election, or when questions of morality, temperance, and religion are concerned, *then* it is easy enough to see that the "world" possesses a terrible and a tyrannical organization, which it

EMPLOYS AGAINST ALL GOOD THINGS.

Now this "world" is anathematized in unmeasured terms in the Scriptures. Let us first hear what our Divine Lord says of it:—"The world cannot hate you (*i.e.*, the unbelieving brethren), but *Me* it hateth" (John vii. 7). And He declared that all his disciples must suffer this reproach with Him:—"Because you are not of the world, but I have chosen you out of the world, therefore the world hateth you" (xv. 19). When our Lord was leaving the world, the disciples were sorrowful, but the world rejoiced at his departure (xvi. 20). Jesus judged it without pity, and pronounced sentence upon its Prince (xii. 31). He spake of it as his antagonist, which He must needs "overcome" (xvi. 33). Publicly He reprobated it on account of its scandals and its traps set for souls (Matt. xviii.); and, most awful thing of all, upon the night of the Passion, when his love for men reached its floodtide (John xvii. 9),

HE REFUSED TO PRAY FOR THE WORLD.

Words cannot be clearer in their indication of what the Son of God thought of the "world." His apostles echoed the word of their Divine Master. Paul entreats his brethren "not to be conformed to the world" (Rom. xii. 2). James declares that a man "who will be a friend of the world makes himself the enemy of God" (Jas. iv. 4), and he uses a terrible word, and stigmatizes worldliness as "adultery." John tells us that "if any man love the world, the love of the Father is not in him" (1 John ii. 15); and almost the last word in the New Testament presents the terrible picture of the world "lying in the Evil One" (1 John v. 19).

This language is most severe and most startling; it should awaken the careless to serious thought. There can be no two opinions as to what is meant. The "world" is entirely under the ban of the loving God. This is a most important truth for the Christian to learn, especially at this season of the year when worldly attractions seek on every hand to allure him from his allegiance to his Saviour, his Master, and his God.

Piacenza, Italy.—By invitation of Lord Radstock, a small gathering of friends was held in London, on Saturday, January 5, to meet Don Paolo Miraglia Gullotti, of Piacenza (Independent Roman Catholic bishop). Excommunicated five years ago, he still wears the priestly dress, and uses the Roman ritual, explaining as he does so the true import of the Scriptural phraseology used. He believes that his evangelical effort is helped in this way.

Other Lands.

Persecution in China.

DEAR SIR,—We are surprised that there is so little published at home about the sufferings and murders of so very many workers for Christ in China at this time. Missionaries in China do not desire that the spirit of retaliation should be excited; but the facts of the case are sad and terrible enough to warrant us in expecting a widespread desire on the part of pastors and people of Christian churches to have days of humiliation and prayer before the Lord, specially interceding for the Church of God in China.

I am enclosing a true record of what *one party* has passed through, and this is but a sample of many such stories that could be told —only that the sufferers were not so successful in escaping from their enemies, and were called, after all, to violent deaths.

Then multitudes of our dear native brethren and sisters have also been called to suffer. How thankful we are, amid all the sorrow, for the bright and unmistakable evidence given of the *power* of the Gospel in the lives and victorious deaths of many of these Christians. "Brethren, pray for us."—Yours in Gospel bonds, J. McCarthy.

C.I.M., Shanghai.

FLIGHT INTO THE MOUNTAINS.

Mr. and Mrs. Green and their two children, with Miss Jessie Gregg, had been labouring in the China Inland Mission at Huolu, when the news of the massacre of the missionaries in nearly all the stations around them caused them to prepare to flee to the neighbouring mountains. They proceeded on foot at dusk to a temple about two miles away, at the foot of the nearest mountains, but were soon turned out of this temporary abode. After three days they had to go to the fastnesses of the mountains, when they were shown a secret cave about 500 feet up the hillside, in which they lived two days and three nights. The roof and walls were dripping with moisture, and there was only a dry spot of about 4ft. by 5ft., on which the little party had to sleep, rest, cook, eat, &c. Their servants discovered a friendly farmer, whose house lay deeper in the mountains. This man proved one of their few real friends. He took them into his house at nightfall, and, for the month they remained, provided them with food and water. The danger of being discovered and betrayed was so great that they dared not come out by day. Their single-roomed, cave-like hovel had a small shaft for ventilation, and communicated with the kitchen of the farm house by an opening through which they could just crawl, which was then sealed up again.

DISCOVERY BY BOXERS.

On August 9, they heard an armed mob of Boxers in the courtyard having an angry altercation with the farmer. The men threatened to burn down the house and all its inmates if the missionaries were not produced, and handed over to their vengeance to be horribly butchered and tortured. On hearing this threat, Mr. Green crept out of the hiding-place, and whilst in a stooping attitude was shot by an armed Boxer in the back of the head. About thirty buck-shots were embedded in the skin; and he fell down stunned and bleeding profusely from many wounds. The Boxers then roughly dragged forth the ladies and children, and hauled them before the magistrate, who, when he appeared, began to abuse them for not seeking his help and protection in the first instance. As a matter of fact Mr. Green had endeavoured to obtain an interview with the magistrate, who was well known to him from two or three previous meetings, but met with a rude rebuff, and was no more successful on a subsequent attempt. The mandarin ordered them to be conveyed to the Governor at Pao-ting-fu, who would decide their case, and the ultimate disposal of their persons.

In a country cart, without springs, drawn by two little mules, and with a single roll of bedding, possessing only the clothing they stood in, they were driven along for two days and two nights. The Boxers who had first captured them robbed them of everything they possessed, including Mrs. Green's wedding-ring. Those same men now guarded and accompanied them, wearing the garments, and piled some of their weapons on the cart in the space already all too limited for the accommodation of their charges.

IN GAOL AT PAO-TING-FU.

When they arrived at Pao-ting-fu they were kept waiting in the sun. At length the mandarin condescended to see them in the common hall. He at first professed some sympathy with them in their pitiable plight, and said, "Now you have come here we must find means to send you to the coast." They were all lodged in the women's quarter of the lock-up, except Mr. Green, who was taken to the common gaol. Here occurred a delay of one day, during which a boat was being made ready for the journey. On August 14 they were put on a boat to go to Tientsin. The mandarin had promised money for expenses, an escort, and passports. To their surprise, there was no guard when the boat started; the party of men in full yamên dress escorted them to the boat and disappeared.

About three miles farther down the boat was stopped, and eight of the armed Boxers who brought them from their home got on board, accompanied by four local Boxers. When asked for the promised passports, none were forthcoming anywhere. Thus betrayed into the hands of the Boxers, they were conveyed down the river till about one mile beyond Ts'ingyuan, when the boat was suddenly drawn to the bank, and the two chief Boxers addressed them as follows:—

"The Governor at Pao-ting-fu gave us orders to take you down the river a little way, and there and then kill you; but we won't be guilty of that sin, as we see you are all very ill, and almost certainly going to die soon anyway. It is impossible for us to proceed to Tientsin, as, should we attempt to do so, not only you would all be certainly slain, but we should lose our own heads. You must leave the boat at once, and make the best of it for yourselves."

They then left the boat as ordered, and hid themselves in the tall millet reeds. A violent thunderstorm came on in the evening, and cooled the air, but drenched them through and through.

They decided to go to Ts'ingyuan, and at dusk came to a hut near the city, when a youth who came out professed sympathy and invited them into the house. They asked him if he could possibly procure a boat to take them to the coast secretly; and promised a handsome reward when they should reach Tientsin.

A TREACHEROUS FRIEND.

He said he knew a friend in the city who had a boat and went to look for him. He—the betrayer—had just returned and was telling a badly concocted and lying tale, when the door curtain was violently cut down, and the missionaries found themselves again face to face with the Boxers in dense masses and all well-armed.

The Boxers treated them disgracefully, dragged them into the muddy courtyard by the hair, beat them, ladies included, with spears and backs of swords, and kicked them unmercifully. They were then bound and carried to the Boxer headquarters. Mr. Green, still suffering from his wounds, was slung by one arm only, and he still bears the mark of an ulcer made by the friction of the bamboo, where the pressure caused the veins to swell, and produced an inflamed sore. They were thrown down in the pools of water in the temple courtyard. Mrs. Green was suffering from acute dysentery, as well as severe inflammation in one ear, and at Mr. Green's request a brick was given to rest her head upon and keep it out of a deep pool. Miss Jessie Gregg, also very ill, was allowed to have her hands tied up in front of instead of behind her body; but this favour was absolutely refused to Mr. Green. Next day all were unbound, but not allowed to move for any purpose whatsoever, unless accompanied by armed Boxers.

COMPASSION EVEN AMONG BOXERS.

Mrs. Green was unable to take the food supplied, and the Boxers gave some cash (amounting to about a penny daily) to Mr. Green, with which millet soup was bought. After three days Mr. Green was asked if he knew that the Governor had ordered their captors to kill him and those with him, when he replied that he did. He was then told that the order had been renewed, but that the Boxers had decided to spare their lives, treat them well, and send them to Tientsin.

An order having been received from Pao-ting-fu for the sending of the missionaries thither. This awakening of interest was due to communications from the British Consul at Tientsin, threatening punishment if the missionaries were not protected. Mr. Green was allowed to join the ladies and children, and the shots were nearly all extracted by Miss Gregg. A great sorrow now came in the death of the little daughter of Mr. and Mrs. Green.

On October 14 a French force arrived, and next day an English-speaking interpreter threw a piece of paper to Mr. Green on which was written, "Do not be afraid, you are all safe, as your friends with troops have arrived at Pao-ting-fu." A French captain called, and at once arranged for the removal of the party to the camp, a cart being sent for the ladies, as well as a doctor and ambulance requisites for Mr. Green. Next day a British force arrived; and, after three days of rest and treatment, a start was made to the coast, all arriving at Tientsin on October 27, after more than three months of wanderings and privations.

The Neglected Continent.

FROM South America we receive good tidings. Mr. and Mrs. Reginald J. Young write us from Sao Paolo: "What a crying need there is for the Gospel throughout Brazil. We could put to work a couple of dozen good men right in this city; and we expect to have them too; but they must come from the unconverted masses around us.

You remember how sanguinely we spoke to you about our expectations here. Now we are facing the heathen, and are in the heart of Roman idolatry, and our expectations are more than realized already; five persons already give unmistakable signs of conversion from sin to righteousness, from Satan to God. This is God's day for Brazil; it has never seen such days. Two brothers are with us. Between us we have made over 700 visits this month—some of a minute, some of an hour. We have thoroughly presented some phase of the Gospel where the people would listen. We believe that inside of two years we can see a work established here that will support its own minister and other labourers." These friends spent some days with us a few months ago. Mr. Young is a Canadian, his wife a lady from the U.S.A. We shall give further accounts of them, God willing.

Mr. and Mrs. Fellowes, 354, Calle Herrera, Buenos Ayres, who went out two years ago from Wood Green Gospel Hall, write us "the happiest letter of their lives":—"Praise the Lord! Ten young fellows in my class, one officer of the school, five girls in my wife's, and four in other classes. You cannot conceive the dreadful state of things out here. These young men will have so much temptation to sin. We are starting a Christian Endeavour Society for them and others. I announced last week a meeting for those who wanted to lead a true Christian life. Thirty-five came. This sin-stricken, dreary place has become heaven. I am living in the 103rd Psalm." I am much interested in this young couple. They are living by their own handiwork. I should be glad to enable them to give their whole time to the work.

Mr. Emilio Olsson writes from Adroqué:—"Our work here is going on among native children. At times I am able to do Bible work. I trust friends in England will not forget us, but pray for us." R. C. M.

Letters from Spain.—II.

A VISIT TO BANOLAS.

MONDAY, December 17, was an eventful day for the inhabitants of Bañolas, a little town, picturesquely nestling in the Pyrenees. Little did they think, when listening to the town-crier's announcement of a Lantern Lecture, to be given in the evening at the theatre, that for the first time in their lives they would hear the sound of Gospel truth.

"Be wise as serpents" must be the motto of Protestant missionaries in Spain, burdened for the salvation of souls. Pastor Lopez Rodriguez is contented to slip in by any side-door left ajar, and if all are shut against him he makes an opening for himself. Unwearying patience in waiting and well-doing, as well as familiarity with the laws and customs of the country, enable him to cope with difficulties from which foreigners would naturally shrink.

Bañolas, with its 10,000 inhabitants, is a stronghold of Romanism, almost as important as Gerona, the see of the Bishop. It has three convents and a mission monastery, with seventy preaching monks who are being sent out all over the country to propagate Romish doctrine and practice. There is neither liberty of conscience nor of the press in Spain. Every paper or tract must be submitted to the authorities before it can be distributed on the high-roads.

For years past the ground in and about Gerona has been worked, and the soil prepared by tracts, Gospels, and the securing of subscribers to *El Heraldo*, and now the time seems to have come to give bold utterance to the written Word.

The excitement prevailing on the eve of that memorable day resembled the expectations of children approaching Christmas. In order to be at Bañolas in time for the evening preparations, we had to leave Figueras by train at 5 a.m. Our company consisted of Pastor and Mme. Lopez Rodriguez, Luis, their son, Don Alexander, their brother, my husband, and myself. At Gerona we were joined by Señor Rufart, the pioneer evangelist. Our journey lay for two hours through lovely, semi-alpine scenery. Judging from the curious scrutinizing looks that were fixed upon us as we descended from our tartana, we were objects of wonder to the people. The children evidently thought us to be theatricals, and showed great disposition to become our suite, as soon as we left the hotel.

"We must be prepared for demonstrations of disapproval," said Mr. Rodriguez, as, after supper we gathered in the sitting-room to ask for blessing upon the first Gospel effort at Bañolas. The theatre, holding about 800 people, was filled, when Don Alexander, coming forward, addressed the assembly in a courteous way, asking for

TOLERANCE AND QUIET ATTENTION,

even if what was to be said should not meet with the approval of all.

The lecture began with pictures of the life and death of our Lord, each slide being accompanied by a clear, vivid exposition from the Word of God, and some allusion to the contrary teaching of the Church of Rome. At the close of the first part, the lecturer said that he intended to bring before them what those contending for the faith once delivered to the saints had suffered at the hands of those who professed to be disciples of Christ. If, however, they did not wish for that information he would not continue. ("Yes, yes," and applause.) The pastor then went on to add graphic words to the atrocious scenes which he threw upon the canvas, of men burning at the stake, women rent into pieces, all the satanic practices of a satanic system, closing with a powerful appeal to the conscience and reason of the people. "We have been created to be free men, not slaves of the priests, who beguile the women and make tools of them for their own purposes. Was it not a group of fanatic women who a few years ago, when a colporteur had established himself at Bañolas to sell Gospels and tracts, burned his shop down to the ground, so that the poor man had to flee for his life?"

The last slide represented Spain separated by a gulf from all the other countries, while France, Germany, Uncle Sam, and John Bull, look in wonder at Spain, depicted as a woman

LYING ON HER FACE, BOUND AND FETTERED,

with the priest's foot upon her neck. It wrought a great impression upon the people, who thronged to receive some tracts, and to shake hands with the speakers, many expressing their appreciation and hope of seeing them again. This happened within a week. Some who had been present in disguise called on the Pastor to see his work in Figueras, and to ask for another visit to Bañolas.

There are two great political parties in Spain: the Carlists, who are Ultramontanes, and the Republicans and Liberals. The latter, as a rule, are friendly to Protestants. Only ten per cent. of the whole population are represented by the Carlists, but as the power, social position, and wealth, are on the side of this minority, the priests are able to keep in check the attempts at progress and liberty.

The engagement between the Princess of Asturias and the Prince of Bourbon has caused much alarm among the Liberals. The King's health is weak. Should he die, the country would perhaps be plunged into a civil war, in which case it would not be impossible for the Carlists to get the upper hand in the government—the greatest of calamities that could befal Spain.

Rome never changes. The other day we were led down to the Inquisition dungeon of a ruined monastery at Figueras, containing about fifteen niches built under the high altar. The victims were walled in and starved to death. In order to prevent the smell of decay, a kind of flue was arranged inside, which absorbed the moisture of the bodies. When the monastery was destroyed, heaps of bones were found on the tops of the niches. Since Pastor Rodriguez came to this city, eighteen years ago, fourteen cartloads of bones have been removed to the cemetery.

"These are things of the past," somebody may remark. There are others pointing to the future. A few years ago, at a Conclave of Bishops at Saragossa, it was voted that on the first opportunity the Inquisition should be revived. Though abolished by Napoleon I., it has never been taken out of the Constitution, and it threatens to become again a formidable

FOE TO THE SOULS AND BODIES OF MEN.

According to the decision of the Council of Trent, every convent must contain subterranean dungeons for punishment. Consequently what applies to Spain must apply to England also. We speak of our freedom as a nation. Can true liberty be conceived without protection to the individual? Can real freedom exist where any kind of slavery is being tolerated? Jesus Christ said: "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." But the convent system shuns the light. While we are boasting of our progress, enlightenment, and civilization, human beings may be slowly murdered, as in times of old, and under the mantle of religion. Some Christians are so afraid of being called intolerant and narrow-minded that they willingly shut their eyes against distressing facts, in order not to trouble their conscience. Above each convent door should be written Dante's dreadful inscription over the gate of the Inferno: "By me you pass into the city of woe; All hope abandon ye who enter here." And Tennyson's pregnant line: "Freedom free to slay herself, and dying while they shout her name."

Escaping nuns in different parts of the country corroborate the tale of the havoc wrought in their souls, but to no effect. No electric thrill passes through the veins of right-minded men, causing them to rise with one accord against a tyranny more horrible than actual slavery.

In this very town of Figueras, a nun escaped some years ago for fear of death, because of knowing a secret between the priest and the lady-superior. Her father, afraid of excommunication, refused to take her home. She is now living in the town. Other cases are related where the fugitives were caught and sent to other convents. The wall of the above convent has been raised since the nun's escape.

Only recently a wealthy young lady in Madrid was induced by a priest to enter a convent. The widowed mother protested on the plea that her daughter was under age, but was told that the Church had a prior claim and authority over a minor. The Civil Court decided against the mother, who has now appealed to the higher Court. The decision will be a very important one as a precedent. Pray that it may be the only righteous one—for the mother and against the priests.

W. M.

The Indian Famine.

ALTHOUGH the most critical period of the famine has passed, much distress still exists in many parts of India.

Rev. DENNIS OSBORNE writes, under date December 11:—The consignment of cloth stuffs for clothing has arrived, and I am in receipt of many urgent applications. Missionaries and other workers bear evidence to the value and opportuneness of this form of relief. Just when demands upon the Government cease, the sternest demand upon the missionaries begins, for they have to plan and provide for the support, training and education of the

THOUSANDS OF WAIFS CAST UPON THEM.

In a later communication Mr. Osborne says:—I have just returned from Baroda, where our annual conference was held. At this point no fewer than 800 rescued famine children are congregated under excellent care. The value of the famine foods sent us was demonstrated by the healthy condition of these children, who, under God, owe everything to these excellont foods. Now they are looking for clothing for the winter. Another unfortunate need is rough, inexpensive shelter for them. In this we are doing our best, but further assistance is necessary.

Mrs. HARRIETT TYTLER writes from the Orphan Home, Umballa:—The orphans are, with the exception of two or three, making good progress, and could not now be recognized by those who saw them when they first came to us. I have a very capable native catechist and his wife, who teach them during the day. During the evening hymns are sung and instruction is given in the Scriptures. They love to sing. I am grateful to your readers for their help.

Rev. J. H. MCNEILL, of Dohad, Panch Mahals, writes:—Although the most acute stage has passed there is yet much distress. The rains stopped early, and those who sowed late have lost all—the grain withering in the fields—and have now no means of obtaining seed. These are the people we are now helping. During the rains we were able to give seed grain, loan of oxen for ploughing, and grain, while the crop was growing, to 10,000 persons who were ineligible for Government relief, while food grain was given to 739 tenants who received seed grain from Government. In our village schools over 500 children were fed and taught, while their parents were on the relief works.

THE FAMINE FOODS

were an inestimable boon to us for our hospital patients.

Dr. G. P. TAYLOR, of Ahmedabad, says: A heavy burden of responsibility rests upon the Irish Presbyterian Mission in Gujarat in connection with the support and training of the 1,600 children received during the famine months. One may reckon that the average period during which each child will require support from the Mission will be five years, and the annual expense for each not less than £3. Industrial institutions must be started. Humanly speaking, the welfare of the native Christian Church in Gujarat in the near future depends largely on the judicious upbringing of these hundreds of children, and we trust that many prayers may be offered that light from above be given us, so that only such steps be taken as shall issue in the extension of

the kingdom of God in this land. We do thank the readers of The Christian for the interest they have evinced in this sacred work, and we feel encouraged thereby in the midst of much that tends to discouragement.

Under date December 13, Rev. P. B. Keskar, writes from Sholapur,—The famine still continues in our district, and the people are coming into the city for search of work and help. Some of them come a distance of forty miles, and the story they tell is heartrending. The other day a woman came with her three little children. They had had no food for the last four days. She requested me to take two of them into my orphanage. I did so, and gave the woman a little help. I have at present more than 200 children under my care."

Mr. C. F. Reeve, of the Poona and Indian Village Mission, in reviewing the position says: 'The famine, we regret to say, is not yet over, and from January onward we anticipate a very trying time for the people, as the latter rains have not fallen. The people have reaped their first crop, but interest on money borrowed, and rates and taxes, have absorbed all their profits. Most of the second crops are in, but, owing to scarcity of water, they are very stunted, and will never attain maturity. The people say that after January they will have no food or money. We are a means of livelihood to about 800 men, women, and children, who are employed in connection with our works at Nasarapur, and almost daily fresh hands are taken on, which is a great relief to the district.

Our first Orphanage is built, and filled with boys, and the second one is in course of erection. These little waifs are thriving well, and achieving much that will be beneficial to

THE CAUSE OF CHRIST

in India by and by. They all work at their lessons and the duties allotted to them very assiduously, and evince much desire to get on. Some of them have begun mission work already, by giving brief testimonies and singing in the villages about, much to the interest of the older natives, who listen to them very eagerly.

Bareilly Theological Seminary.

WHILE the sad story of physical woe and suffering in India has moved the hearts of many nations to provide the means of restoring life and hope to despairing multitudes, there still remains "not a famine of bread nor a thirst for water, but of hearing the words of the Lord." The principal of the Bareilly Theological Seminary, Rev. T. D. Scott, D.D., in a recent communication, urges the supreme importance of raising a native ministry. In eastern Bengal alone it is estimated that there are at least 15,000,000 to whom the Gospel has not been preached. The Bareilly Theological Seminary has sent out nearly 800 qualified native agents into many parts of India.

Dr. Scott writes:—"Foreign missionaries can never feed the vast multitude. We rejoice at any help toward putting the Gospel within reach of India's millions; but especially important is anything organized for building up an indigenous ministry. Such is the Bareilly Theological Seminary. We are calling for enlarged endowment. Buildings, chairs endowed, plans of all kinds are needed to put the institution in the highest state of efficiency for the new century."

Central Morocco Mission.—The report of the Central Morocco Mission just published shows that the work, especially itinerating among the tribes, has been much hindered by the war in the Soudan and the French invasion; but Dr. Kerr (Rabat) adds a note of praise for the increased fruitfulness, though with diminished numbers, of the medical branch—"our encouragements have far outshone the difficulties we have met with." Mrs. Kerr returns thanks for the liberal response to an appeal made last year in The Christian, on behalf of the wives and children of poor Moorish prisoners. During the present furlough in this country of Dr. and Mrs. Kerr, Mr. and Mrs. Steven are meeting with much encouragement. Subscriptions should be sent to the hon. treasurer, Mr. Grahame Wilson, 191, Meadowpark Street, Glasgow.

American Notes.

THE Volunteers of America, who are doing excellent work in nearly all the States in the Union under the leadership of Mr. and Mrs. Ballington Booth, have made a new departure in Brooklyn, Chicago, Seattle (Washington State), and Spokane (Washington State), Denver, Lincoln (Nebraska), Oakland (California), Bridgeport (Connecticut), by opening their halls during the day-time as rooms for reading and writing, where men who would otherwise be in the saloons may spend some of their unemployed time. They are not only thus kept out of harm's way, but brought in contact with men and women who will listen to their stories with sympathetic ears, and do anything they can to help them either temporally or spiritually. The second Volunteer Home for erring and homeless girls has lately been opened in Boston, Massachusetts, that at Newark having been a great success from the start.

A meeting has been held of prominent religious workers of various denominations, who wish to inaugurate an extensive soul-saving campaign throughout the United States in 1901. The pastors and laymen present issued an appeal to the religious press. They say:—

Being firmly persuaded that God would have his Church heed this "sound of a going in the tops of the mulberry trees," and bestir herself for the accomplishment of the greatest evangelistic achievements of our time, by the blessing of God, we appeal, in the name of the Lord Jesus Christ, to all his ministers and people throughout the United States of America, immediately and unitedly to engage in a campaign for the promotion of a revival of Christianity in every city, town, and village at the opening of the twentieth century.

On a recent Sunday Rev. A. Fasanotti, D.D., who for three years was chaplain to the Duke of Norfolk, and has had exceptional facilities for obtaining inside knowledge of the way in which the affairs of the Church are administered in Rome, spoke at Christ's Mission (conducted by Rev. James A. O'Connor, himself formerly a Roman Catholic priest) upon his objections to the Roman Catholic Church. He referred to the worship of pictures and images, transubstantiation, the failure of the confessional to make men better, and other features of the system. In spite of his Italian name, the doctor is a straight American citizen, and sees the danger to the Republic that would result from the Church obtaining the civil power here that she desires to obtain. In his address he pointed out the contrast between the condition of Spain and Italy to-day, as compared with what they were 400 years ago, to show the destructive powers of the papal system.

New York. Roger Martin.

From the Mississippi.

By J. W. WEDDELL, Davenport, Iowa.

IT is surprising with what readiness and complacency, after the stirring movements and strident notes of a political campaign, the country settles down to plain, quiet living again, in accordance with the issue of events. President McKinley has gone back to the White House and the busy responsibilities that the people have not been willing he should lay down. Mr. Bryan has returned to Lincoln, the capital of Nebraska.

Both are Christian gentlemen of pious stock. I have preached at Lincoln, and being for a while at Conlin, the President's home, I know whereof I speak. There is evidence of this in the clear personalities of the campaign, and the courteous and kindly interchanging between the candidates since. There is a latent moral element in the suffrage, and it is a good sign when each and every party selects for its standard-bearer a man of integrity and Christian probity.

But out along this Mississippi are being sewn the seeds of an infidelity that, unless checked, will bear us an ill crop some day. There is a clearly defined infidel propaganda among the Bohemians, for example, who have settled in this vicinity in great numbers. Dr. F. J. Woitishek, of Cedar Rapids, Iowa, has placed in my hands writings that indicate that a vigorous effort is being made to build up in our midst a social estate wholly divorced from Christianity and religion. The Bible and sacred things are scorned and derided, vile names are applied to the Church and the Deity that is there revered, and, to insure such sensual, demonish indoctrinations, primers and societies and schools of an atheistic sort are in vogue. The trend of that teaching is to be read in the fact that the mortuary list of one of these Bohemian societies shows one-third of suicides. Drunkenness and infidelity, with us as with you—I saw a bit of it while in London—are the bane of our new civilization. May the Lord protect us from such intrusion of the evil one!

Italian Sailors.—Will friends send Italian Gospel tracts, booklets, and Testaments, for distribution among the many sailors of Genoa? They are sadly forgotten, and earnest appeals come from many of them for good Gospel literature. Address gifts—Mr. A.W. Higgs, Via Cesare Cabella, 12-6, Genoa.

The Simultaneous Mission.

INTERVIEW WITH REV. THOS. LAW.

IT is satisfactory to note that as the time fixed for the Simultaneous Mission approaches, interest in the movement is deepening on every hand. With the object of ascertaining the latest developments and arrangements of this great undertaking, a member of our staff interviewed Rev. Thomas Law, the organizing secretary, at his office at Memorial Hall.

"Is the latest intelligence of an encouraging character, Mr. Law?"

"I rejoice to say," replied the leading spirit of the movement, "that on every hand there is a spirit of unity, of prayerful anticipation, of

WAITING UPON GOD.

There is promise of wonderful blessing. I would like, by the way, to make it clear that those who are organizing and otherwise taking part, realize to the full their entire dependence upon God. Of course there must be machinery in arranging so vast an undertaking, but we know that the machinery in itself avails nothing. We cannot 'organize a revival,' or bring about a spiritual awakening by human means, however well-meaning and industrious a body our Free Church Council may be."

"The ministers and congregations throughout the country are united in the matter?"

"Wonderfully so. Where twenty-five years ago, in spite of agreement upon essentials there would have been dividing questions raised on doctrinal matters, there is now agreement in seeking to evangelize the masses. All the leaders of the Evangelical Free Churches are heart and soul in the movement. I would point out, too, as an encouraging fact, that the united missions conducted of late by our evangelists, Gipsy Smith and Mr. W. R. Lane, have been remarkable times of reaping. All this, let it be observed, goes to emphasize the important point that the great aims of the Free Church Council are spiritual, and not political or social."

"What progress is made in organizing the Mission throughout the country?"

"The Missions are arranged by local councils and federations of councils. Six hundred councils in England and Wales are represented in the movement, and they are devoting themselves to the work with intensity. They will see that every effort is made to gather in the people. In the helpful booklet, entitled 'Preparing the Way,' which we have issued as a comprehensive guide to ministers and other workers, readers are reminded, at the outset, that 'this is not a mission to church members, nor does it aim at making Christianity more popular; it is

A SOUL-WINNING CRUSADE

against ungodliness and worldliness.' We say that, as an essential to real success, a mission must be preceded by much prayer. Special prayer meetings should be convened for intercession, and earnest supplications should be offered at every family altar. In addition to these, groups of three or four praying people in sympathy with one another, and with the proposed mission, should be formed, and should meet together week by week to intercede with God for the outpouring of his Spirit, and for his abundant blessing, when the actual work of the Mission begins. It is of the first importance to seek, by prayer and waiting on God, a quickened sense of his presence, and a revived condition of spiritual life in the hearts of his own people. It is out of this that a successful Mission will arise.

"We have issued a shield-shaped card for hanging up in church vestries, &c., on which appears in bold type, 'Pray for the Simultaneous Mission.' Another card which has had, also, a wide circulation, is intended for the home. It is an appeal for daily prayer."

"Are you taking any steps in the way of special advertizing to attract the people?"

"In addition to the ordinary means, I am glad to say that we hope to reach great numbers by means of house-to-house visitation. We hope

EVERY HOUSE THROUGHOUT THE LAND

may be visited at any rate three times prior to the commencement of the Mission. That, at least, is our ideal, and in this department, also, a brief compendium of instruction has been prepared for the guidance of workers. 'Hints and Suggestions' have likewise been written

by Rev. F. B. Meyer, for the use of missioners. Here is a striking passage :—

If I may be forgiven the presumption, I would say that the less an address is like a sermon the better. People hear sermons enough, and, on the whole, the missioner is not expected to deliver a discourse, with its heads and subdivisions, but to make an appeal for decision, based on the Word of God, baptized in the power of the Spirit, and lighted up with suitable incidents and illustrations, which will convince the judgment, touch the emotions, arouse the conscience. In most cases people have already been taught the way of salvation, and are ready to admit the duty of repentance and faith, but need to be led to take the final step across the line.

"As a leading minister said to me lately," Mr. Law continued, "we are in for anything that will make for the frustration of the devil, and the enthronement of the Lord Jesus Christ in the hearts of men."

"Presumably, you anticipate that the indirect as well as the direct spiritual results will be of value ?"

"I think the former will prove even more helpful than the latter. For instance, I trace already a change in the character of preaching. The elements of appeal and persuasion are more strongly marked, and this will doubtless be more clearly observed at a later date. The evangelistic idea is taking a powerful hold, and much more is heard in our pulpits of the great fundamental truths of the Gospel. Summing up, we may anticipate that the Free Churches will be filled with a passion for soul-winning. As your readers will remember, the Mission opens with an address by Rev. Dr. Parker, at the Guildhall, at noon on January 28. In conclusion, I should like to reaffirm that our reliance in this matter is upon God, and to ask the prayers of Christians that great blessing may be given."

Simultaneous Prayer.

The forest aisles are hushed and dim with death,
Yet, slumbering latent through the Arctic cold ;
What pregnant forces wait the living breath,
What strength of growth those silent twigs enfold !

One touch Divine and lo ! the sap shall flow,
Each bud shall hear the mandate of the King,
Each fragile leaf exultant break and grow,
Till all the vales are clothed upon with spring.

The ocean sleeps, yet through its myriad waves
One tidal purpose throbs from sun to sun,
Where ripples laugh, or storm-piled breaker raves,
In that vast, shoreward impulse, all are one.

We are the trees, O Lord, of thy right hand—
Thy planting, yet so profitless and bare,
Wilt Thou not rouse thy Church throughout the land,
And wake our lethargy to fervent prayer ?

We are thy ocean, many-voiced and free,
Yet compassed by thy hand and holden fast ;
Shall not *thy* longing thrill from sea to sea,
Till unison of zeal be ours at last ?

The people perish, drunk with sin and grief,
(The Cross from them so far and death so nigh) !
Lord, shame the torpor of our unbelief,
Lest while we slumber thine immortals die.

The world for Christ ! To simultaneous prayer
Arouse the forces now inert and dumb,
Lord, by thy love let us thy travail share,
And to our kingdom let thy Kingdom come !

Mary Rowles Jarvis.

Postal Employees in South America.—The free distribution of the monthly Gospel paper *El Correo Evangelico* (the *Gospel Post*) amongst the postal employés of South America is being continued. It is sent to every post office in Argentina, while the other republics are reached through missionaries labouring there, parcels being sent them for distribution. One of the best means for the spread of the Gospel in South America is by the printed page. Two itinerant evangelists in North Argentina lately found the paper being used of God. One man in a distant town was awakened through the reading of only a scrap of *El Correo*, found on a rubbish heap ; he has now obtained a Bible and is earnestly reading it. An issue of 8,000 copies costs £7. The hon. treasurer is Mrs. C. L. Smith, 35, Eltham Road, Lee, S.E.

*Individual Effort for the Salvation of Souls.**

THE glory of God in the salvation of souls is both the highest end of Christian service, and its grandest result. That preacher, that Sunday-school teacher, will be wise who keeps this end ever in view in his sermons and lessons. It has recently been stated by one well qualified to judge, and as the result of a wide and long experience, that the note of earnest pleading is dying out of the modern pulpit. Whatever measure of truth there may be in this statement, there can be no question that there is urgent need on the part of all Christian workers for a renewed consecration of themselves to the winning of souls.

Can we be satisfied with the small number of conversions that we see ? Are not the Churches very largely failing to reach the masses of the people with the Gospel ? And while there may be a small increase on the whole, in the membership of the Churches, are not the numbers of those who are utterly indifferent to the claims of God and the appeals of the Gospel, increasing in a vastly larger ratio ?

My object, however, in this paper, is not so much to quicken the zeal and concentrate the efforts of recognized Christian workers, as to call attention to a form of service to which *all* Christians are called, and to which they must give themselves if the masses are ever to be reached :—*Individual effort for the salvation of souls in private life* ; every Christian earnestly seeking the spiritual welfare of those with whom he is brought into contact, to whom he has access, with whom he has influence, with whom he has

THE OPPORTUNITY OF PERSONAL DEALING.

It is commonly considered that a Christian fulfils his responsibility to the unsaved around him if he lives a consistent life before them. No words could indeed emphasize too strongly the *primary importance* of such a holy life ; without it, personal dealing will be presumptuous and futile. Yet even a holy life is *not sufficient*, without the wise, loving word of instruction, of warning, of entreaty.

"He that winneth souls is wise." Is not our unreadiness for this work largely due to our lack of conviction as to the infinite worth of the human soul, and its awful peril while still in sin ? It cost Christ his life to redeem it ; only God could find a ransom. He will be *wise* who seeks that on which God has set so high a value.

Doubtless this is a work of great difficulty and delicacy ; it needs courage, tact, sympathy, love. But "God is able to make all grace abound" even for *this* "good work."

I am not advocating *indiscriminate* personal dealing, but a readiness to speak a word to anyone whom the Lord shall lay upon our hearts, and to whom He shall direct our way. *He* will give the suitable opportunity together with

THE GRACE TO USE IT WISELY.

A birthday, a bereavement, a change in life will often afford an opening for a loving appeal, by word of mouth or by pen. What an opportunity, too, is given after every earnest Gospel sermon ! How many a soul under conviction might be led at once to decision for Christ by a loving *personal* word from a Christian friend at the close of the service ! Is it not for the want of this individual dealing, that the most faithful Gospel preaching often largely fails in definite results of conversion ?

Not only would individual effort on the part of all Christian people lead, under God, to a far larger number of conversions, but it would *meet a difficulty that often arises in Church work.* Earnest souls come into a congregation, and do not straightway find an opening for their activity ; there is not a class in the Sunday-school needing a new teacher, and newcomers cannot at once be put into prominent office in the Church or the Endeavour Society. Every pastor knows how difficult it is in such a case to retain those who, by reason of their spiritual fervour, he hopes will be a blessing in the Church, without their settling down to the level of the ordinary Church member, who is content to *receive*, without any definite effort to *communicate* to others, the blessings he enjoys. Were personal dealing to have its right place in the esteem of Christian people, it would be seen that here is a form of service, second to none in importance, unlimited in its scope, open to all believers, requiring no permission from pastor, deacons, or Sunday-school superintendent, but having as its sufficient sanction the "Go ye" of the Master Himself. No form of Christian work, moreover, is more fruitful of results, or more fraught with spiritual blessing to him who engages in it.

Yet there is no kind of effort which makes a greater demand on the spirit. How many are constantly self-condemned because they have not the courage or the skill to use the opportunities which are afforded them ! And how many have

TO MOURN DECLINING POWER

in this respect, who once were eager seekers after souls ! Space forbids more than a brief mention of the *sources* whence the power and wisdom for this work are to be obtained.

(1) God is the giver of this wisdom (Jas. i. 5).

(2) "Christ Jesus is made unto us wisdom" for this work (1 Cor. i. 30). The very Christ who dealt with the woman at Sychar's well will dwell in the yielded heart, and through the consecrated tongue and hand will still "seek and save that which is lost."

(3) The Holy Ghost is the essential power for this, as for all other forms of witness to Christ (Acts i. 8). The source of effectual power for personal dealing with souls is thus God Himself, in the Trinity of his sacred Persons. The means whereby his grace becomes actually ours are :—

(a) Prayer, not only for the power and wisdom to win souls, but also for individuals, as their spiritual welfare is laid upon our hearts. The most fruitful personal dealing with souls for God is the result of personal dealing with God for souls. As we pray for individuals, our love for them is deepened, our sympathy with them is increased, and when the opportunity comes, there will be readiness and tact in using it.

(b) The Word of God. Soul-winning is a "fruit of the righteous" (Prov. xi. 30), which can only be brought forth as the roots are nourished from the soil of the Word (Psa. i.).

(c) Definite consecration. However great the difficulty of the work may be felt to be, and however small our fitness for it, *let the effort be made*, as the opportunity is afforded in dependence upon the grace of the Holy Spirit, and every believer may have the unspeakable privilege of "saving a soul from death and hiding a multitude of sins."

How sweet 'twould be at evening,
If you and I could say,
"Good Shepherd, we've been seeking
The sheep that went astray ;
Heartsore and faint with hunger,
We heard them making moan,
And lo ! with joy returning,
We bear them safely home."

Winchester. Arthur W. Wood.

* The substance of an address given at the half-yearly meeting of the Northern District of the Southern Baptist Association.

Bristol Believers' Meetings.—The invitation, signed by representatives of various assemblies, to the annual meetings, to be held in the Gospel Hall, St. Nicholas Road, on January 15 and 16, says : "The subjects proposed for consideration are—'The Need of Revival in the Church, and How to Promote it ;' and 'How to Walk with God in Perilous Times.' The hurrying spirit of the age, the strange doctrines on every side, the increasing love of pleasure, the too faint line of demarcation between the Church and the world, all make us feel our need of a closer walk with God, and of separation of heart from everything which is 'not of the Father,' but is 'of the world.' It is often on such occasions of united waiting on God that our strength is renewed, our love and zeal revived, and our purposes are established. Prayer is earnestly asked for Divine guidance in all our arrangements, direction for each speaker, and preparation of heart in those who gather, that all things may be done for the honour and glory of the Triune Jehovah." Friends requiring accommodation are requested to make known the same as early as possible to W. F. Higgins, 107, Stokes' Croft, Bristol.

The Racing Stables Institute, Chantilly.

PROBABLY few readers of this journal are aware that there is quite a colony of English trainers at Chantilly, the great racing centre of France. In the extensive racing stables adjoining the course are employed more than 500 lads, with few exceptions English, varying in age from eleven to eighteen, brought from English homes, and having for the most part neither friends nor relatives in France. What this must mean in such surroundings can easily be conjectured. Without parental control, under no moral restraint, and exposed to the terrible temptations inherent to such a calling, these lads are in imminent danger of being ruined—body and soul.

For how many years this state of things has gone on, without any organized attempt to remedy it, is sad to reflect; but it is a cause for profound thankfulness that, within the last eighteen months, a resolute and successful effort has been made to cope with so crying a need; and to-day an Institute exists at Chantilly which has already done much to ameliorate the material, moral, and spiritual condition of these lads.

Like many another good work, this effort had a very humble beginning, and was started without any "blowing of trumpets." The resident English Chaplain, Rev. H. Moxon, and the Wesleyan minister, Rev. W. Hawkins, had both sought to do what they could in an individual capacity to help the lads; but they longed to see some organized effort commenced, and lost no opportunity in bringing the need to the notice of English friends who visited them. This suddenly and unexpectedly bore fruit. Sir Matthew Dodsworth, of Bournemouth, became deeply impressed with the need, and casting about for a suitable man, invited Mr. H. Eliot Walton (brother of Mr. Spencer Walton, of the South Africa General Mission) to undertake the work. The choice was a happy one. Mr. Walton has a bright, genial manner, and possesses a peculiar magnetic influence over lads, and they gather about him as naturally as bees to a pot of honey.

It was in March, 1899, that Mr. Walton arrived in Chantilly, not knowing a single person, a stranger in a strange land. But he had not entered on this work without much prayer; his mind was made up to save the lads, if possible, and he was going forward in the strength of the Lord God. Wonderfully was the way opened up for him. The chaplain and pastor welcomed him heartily, and entered eagerly into his proposal that some place should be found as a rallying point for the lads. After much searching, four small rooms were eventually secured in the market place, the first year's rent being guaranteed by a few friends in England, and so the work was started. Mr. Walton had, meanwhile, got into touch with some of the lads by conversation, and, inviting them to a game of rounders to break the ice, and afterwards to tea at the Wesleyan Chapel, he quickly ingratiated himself as their friend.

Space will not permit to tell, in detail, of the growth of this interesting work. For eleven months the little Institute was thronged night after night with eager lads, grateful for the opportunity of reading, writing, and recreation which the tiny place afforded. Football teams were started, and cricket elevens, for outdoor recreation; while on Sunday the Bible class drew an average attendance of sixty to seventy members.

But "the day of small things" was coming to an end. The Institute began to attract general attention; some very influential people visited it, and, recognising the great possibilities for good, desired to see the work placed on a much higher level. Mr. Austin Lee, C.B., of the British Embassy, Paris; a well-known Baroness, and other wealthy English residents, promised support, and in April last the present commodious villa and grounds were secured in the Rue de Gouvieux, which provide sufficient accommodation for the work in its present stage of development, to the great encouragement of all those concerned.

MR. H. ELIOT WALTON.

From Photograph by Messrs. Debenham & Gould, Bournemouth.

SOME OF THE LADS.

It was the writer's privilege to visit the Institute last month, and to see its various operations for the welfare of the stable lads. Mr. Walton's motto is, "For spirit, soul, and body," and all are provided for. At the Institute the lads can rest, read, write, or play harmless games in warm, well-lighted, comfortable rooms without restraint. On the evening of my arrival, I wandered through the clean, bright apartments, before the hour of opening, and thanked God that such a refuge for these dear homeless lads was available. Long before the doors opened, the lads were already lounging about, eager to get in. It was indeed a joy to see their bright faces, as they poured into the various rooms, some to read, some to write to "Mother," some to enjoy a hot cup of coffee at the bar (at half the café price), while others, with more serious expressions, passed into the educational class, conducted by Rev. H. Moxon. Mr. Walton believes in co-operation, and a number of the lads proudly serve on the staff as librarian, organizer of games, &c., &c. During the evening Mr. Walton himself was simply ubiquitous; here chatting with a lad about his horses, there inquiring sympathetically about an accident, with a smile and a "How are you, laddie?" for all. The Institute is, in fact, as much like home for the lads as possible. Then, on Sunday, there are two Bible-classes held, one in the afternoon for young lads, and the other in the evening for elder lads. Both are well attended, and there is little doubt that God is working in the hearts of some of these dear lads.

Accidents are of frequent occurrence in the stables, and it is part of Mr. Walton's work to visit the lads when in hospital. These are special opportunities for spiritual dealing, and hearts are reached in this way, and the bond of affection is visibly strengthened. Apropos of accidents, the local medical man has just commenced an ambulance class, and the lads will soon be able, it is hoped, to render each other valuable assistance in the future. The Institute and its founder also exercise a wholesome deterrent influence, and prevent, there is no doubt, many hardships, and, in some instances, cruelty being inflicted on the lads, who have no natural protectors. This, in itself, is a great boon, which the lads will more and more appreciate as time goes on.

A new departure just made is the provision of bed and breakfast for lads temporarily out of employment, thus keeping them from the cafés and lodging houses, which are often something much worse.

In conclusion, let me say that this is a Christlike work. It seeks to care for those who are young, friendless, and away from home influences. More than this, it is calculated to save these lads from almost certain ruin, the temptations to which they are exposed being of an overwhelming character. It brings them into touch with kind Christian influences, and who shall say how many precious lives may not by this effort be won for Christ?

Christian friends desiring further information concerning this work may communicate with Mr. Milton Horner, Firlands, Reigate, Surrey, who will also gladly receive any help for its support. English friends passing through to Paris will be gladly welcomed by Mr. Walton at Chantilly.

M. H.

Compulsory Arbitration in trade disputes between masters and men has now been adopted and legalized in France by a Bill brought forward by the Minister of Commerce.

An Interesting fact which is very creditable to the large Jewish Community in England has been brought to light. The Home Secretary decided that devotional literature of a special kind should be provided for Jewish convicts in British prisons; but at present only one volume is required, there being only one such convict, and that one a woman.

FOUNDATION TRUTHS OF THE GOSPEL.—II.

GOD THE BEGINNING AND THE END.

By Canon R. B. GIRDLESTONE.

IT is generally acknowledged that the last century has been prolific in discovery and invention. It has given us steamers, locomotives and motor-cars, gas and electric light, endless labour-saving machinery, steam-presses, telegrams, telephones, photography, electrotypes, and linotypes. Medicine has been revolutionized; surgical operations previously unthought of are performed under anæsthetics; *bacilli* are detected by the microscope, and foreign bodies by the Röntgen rays. The heavens are mapped out and photographed, and the elements of the stars are discovered by spectrum analysis. All things earthly are investigated and classified. The history of the past is re-written; Egyptian hieroglyphs and Chaldean tablets have yielded up their mysteries. The world has become smaller, thanks to facilities of communication, and nations are beginning to know one another, if not to love one another, better. It has been a century of missions and Bible-translations; the Gospel is preached and read in 400 tongues. The sun never sets on the translator, the colporteur, and the missionary. In fact, it has been an age of reconstruction all along the line.

But what about GOD? Must we reconstruct our thought of Him? And has any religion or irreligion arisen which has superseded Christianity? We English have had our famous preachers, our Melville, and Newman, and Robertson, and Spurgeon, and Liddon. The sound of Moody's voice is still fresh with us. We have had our epoch-making books—our *Tracts for the Times*, our *Essays and Reviews*, our *Ecce Homo*, our *Natural Law in the Spiritual World*. We have had our leaders in science—Buckland, Brewster, Faraday, Clerk Maxwell, Darwin, Wallace, Huxley, Tyndall; our philosophers—Hamilton, Mansel, Mill, Spencer; our historians—Grote, Thirlwall, Milman, and the rest. But have we a new Saviour? Has there been a total eclipse of faith? Has any system been evolved which even claims to be an improvement on the religion of Christ?

All study is now carried on by the comparative method; and there is a science of anthropology, and a science of comparative religion. Has Christianity gained or lost thereby? An attempt has been made to break down the wall between the natural and the supernatural in the historic records and in the theory of inspiration, but with what success?

I. In answer, let us review our position, and see how we stand at the present time.

(1) We still have the testimony of *Scripture*. No criticism compels us to modify the central thoughts concerning God which are contained in the Old and New Testaments, and which are enshrined in the Jewish and Christian creeds.

(2) We still have the testimony of *Conscience*. God has put his mark on man's inner being, and has taught him to distinguish right and wrong. There is in us a power higher than our natural self, a light distinct from intellect, making for righteousness.

(3) We still have the testimony of *Reason*. Science is a Lamp, but Reason is the Light; and by this light we have learnt the unity of Nature, and consequently the unity of the Power whence all nature, including human nature, proceeds. This Power, inasmuch as it is the fountain of consciousness in others, must be a conscious Being.

(4) We still have the testimony of *History*. This brings us direct to the historic Christ. The Gospels have been criticized with an intensity of zeal by friends and foes; but they have emerged from the fire unscathed, and their position is secured.

(5) We still have the testimony of *Experience*. We need not go far from our door to find living, walking evidences of Christianity. The Gospel is still the power of God unto salvation to everyone that believes.

These are the five witnesses to the truth about God and Christ. Armed with these, we challenge the world. Let it produce five such witnesses for any religion, ancient or modern.

II. But there is another side of the question. In the course of ages old words frequently get new meanings, so that an age of reconstruction calls for a reconsideration of our terminology. Three words will furnish samples of this:—

(1) Take the word *Law*. We believe in a Reign of Law in all nature; and we thank the late Duke of Argyll for the expression. There is a fixity rather than a flux in the natural world; but though it is constant it is not absolute. The Eternal One may bring into being new elements, new proportions of existing elements, new physical processes. We cannot stand up in our little corner of the universe, and dictate to Him that such a thing is impossible or undesirable. We believe that nothing is left to chance, but it does not follow that nothing is left to Providence. God is not dethroned by the discovery that He works by rule. Atoms, molecules, stars, obey that rule. Chemists find out that all has been weighed and measured; but by whom? We imitate what we read in the Book of Nature: but who wrote the Book? Do all things work automatically? Then who made them do this wonderful thing?

(2) Take the word *Space*. A theory is prevalent that the interplanetary and interstellar spaces are filled with a superfine material which is called "ether." It is a *desideratum* suggested by the physical philosopher, as a medium for the transmission of light, heat, &c. Whether it is diffused through infinite space who can tell? But, granted that it is so, would the universal presence of ether involve the absence of God? Does He need a place of his own called heaven, measurable by three dimensions? The old Book tells us that the heaven of heavens cannot contain Him; in other words, partitioned off from the rest of space, He is not subject to our ideas of space.

What room is there in space for the spirit world? Can we point up or down, or east or west, and say it is there? Probably all space is equi-distant from the Spirit of God. There may indeed be a moral distance where there is a local nearness, but this must be done away with by spiritual means.

(3) Take the word *Force*. In the middle of the century there came out an epoch-making book called "The Correlation of Physical Forces." Though written by a lawyer, it stimulated and directed scientific thought and embodied ideas which have been still further elaborated in later days, *e.g.*, by Tyndall in his work on Heat. What is Force? Have we any reason to doubt the old saying, "Force belongeth unto the Lord"? Let us suppose that one ever-present Force actuates all things, producing various results according to the materials which are being dealt with. But is it physical or spiritual? or are these two elements or departments of one Force, answering to the two sides of our nature? When "The Unseen Universe" came out, it was intended to show that materialism could only provide a most inadequate solution for the problems of nature. One of its authors shortly afterwards brought out some discussions on Force, which seemed almost paradoxical to the scientific student, though he could not readily reply to them; the other brought out a book on "The Conservation of Energy," which appeared at first sight to leave no room for God in his universe—though this was a misunderstanding. Science certainly encourages us to believe that all energy is eternally flowing from one Source, so that we are only facing the old truth that God is the same, and his energy is ever conserved. But if, as other writers have reminded us, there is a dissipation of energy as well as a conservation, and a law of renewal as well as a law of continuity in nature, we get that idea of constant activity on the part of God, which our Lord alluded to when He said, "My Father worketh hitherto and I work."

Such words as we have referred to have a richer meaning than ever when read in the light of science. Speaking generally, it may be said that the nett result of modern physical speculations is that, whilst at first sight God seems to be pushed into the background, and to have had nothing to do with nature since the present order of things began—perhaps since the primæval and homogeneous elements were first differentiated—further reflection shows that we have gained rather than lost. The forces of nature produce nature, but do not belong to it; they are one, not many; and if one, that one must be Personal. It is no new doctrine that God hides Himself, and that we may look to right and left, with telescope and microscope, and yet fail to find Him. The novelty is only the way in which the doctrine is put. After all, as Descartes said, "Nature conceals God, but man reveals Him." The physical origin of man is still wrapped in mystery. Automatic evolution no more accounts for the existence of man than it does for his dwelling-place. The century has revolutionized the doctrine of the human *ovum*, and has traced its marvellous development from fertility to birth, and from birth to maturity. But whence are the spiritual powers with which it is endued? What is the force by which the animal part of our nature can be controlled, and the spiritual evolved? Is spiritual life self-generated, or is it the inspiration of the Almighty? The brain is the nursery and instrument of consciousness, but it is not the *ego*. Mind cannot be "cribbed, cabined, and confined," like brain. The will is really the *ego* in action; and consciousness tells us that this will is not at the mercy of the strongest motive, like a dead stick floating

down a river, but is itself directive. Motives suggest; Will acts. The material is thus subordinated to the spiritual. The one is the scaffolding, and the other the permanent structure. When we have reached this point we are tracing the spirit-life back to the Fountain-head, which is God. "Show me thyself," said Theophilus of Antioch, in the second century, "and I will show thee God." To quote the words of the celebrated Russian lyric poet, Derzhavin :

I hold a middle rank 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realm where angels have their birth,
Just on the boundary of the spirit land.
The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is Spirit.

As long as we hold the spiritual origin of nature and the spiritual side of man, we cannot lose the fundamental thought of God. But all is mystery until we come to Christ. In Him we see what we otherwise only dimly feel after. He stands in history like a rock. He challenges attention, claims allegiance, and offers life. There is no other way. "He that hath the Son hath the life; and he that hath not the Son of God hath not the life."

Let us face the new century with Him as a living bright reality in our hearts. There are sure to be new onslaughts on the faith. Materialism will spread itself like a thick fog, the Scriptures will be riddled with fresh attacks; the Lord's day will be desecrated; animal pleasures will be made easy; and the day of judgment will be forgotten. Our principles will be tested far more seriously than has lately been the case. But God remains the same; and the Master has said, "Heaven and earth shall pass away, but my word shall not pass away." He who has witnessed to Himself so marvellously in the nineteenth century doubtless has greater things in store for the twentieth.

The Name of God.

"They that know thy name will put their trust in Thee" (Psa. ix. 10).

Make known thy name to me, my Lord—
Thy nature in thy name;
Help me to read it in thy Word,
And every truth to claim.

Thy name is *The I Am*—all things
Are changing—Thou, the same;
Time passes by on swiftest wings—
Our life, a dying flame.

Thy name is *Goodness*—and my guilt
Takes refuge in thy grace;
I think of blood, for sinners spilt,
That they may see thy face.

Thy name is *Holy*—who can tell
How infinite Thou art;
And yet Thou dost descend and dwell
In every contrite heart.

Thy name is *Father*—orphans, we,
Who in bereavement cry,
And run for refuge unto Thee,
Who dost their needs supply.

Thy name is *Light*—in darkness deep,
Thou dost our footsteps guide;
And in the way our feet dost keep
And lead us to thy side.

Thy name is *Love*—our cravings fill—
Help us in Thee to rest
Our hearts' unresting yearnings still,
And hold us near thy breast.

Thy name is the *Consuming Fire*—
Burn all our base alloy,
Subdue in us carnal desire,
And fill us with thy joy.

A. T. Pierson.

The Week of Prayer.

THE Week of Prayer called year by year by the council of the Evangelical Alliance is now being observed throughout the world. In a brief word of encouragement and appeal, which has been issued by the council, it is remarked that children of the one family kneel in one spirit, and in one faith, on one day, and with one petition before the one great God and Father of all.

The topic announced for Monday was "The Church Universal." At Exeter Hall, Pastor Archibald G. Brown presided over the daily prayer meeting, and announced that by desire of the committee the whole hour would be devoted to prayer. He explained that the subject naturally divided itself as follows:—(1) Praise: for the love of God in Christ, and the gift of the Holy Ghost; for the wide preaching of the Gospel, and re-awakening

DESIRES FOR REVIVAL;

and that the present is still "the day of salvation." (2) Confession: of slothfulness and worldliness amongst Christians; prevalent neglect of New Testament doctrine and practice; and omission by churches and individuals of faithful witnessing before Jew and Gentile. (3) Prayer: for greater manifestation of the Holy Spirit in the lives of Christians, for zeal in soul winning, and for recognition of the unity of all believers; for more entire consecration and clearer views of truth amongst all ministers, teachers, and evangelists; and for the speedy accomplishment of prophecy and earnest preparation for Christ's coming. The numbers who attended proved than an unusual amount of interest had been awakened. Among other topics heavy on the hearts of those taking part were a realization of the need of fellowship which should include especially the native believers of China in this time of persecution, and a yearning for the close of the war between two Christian nations in South Africa, which is so great a cause of offence to the native races.

At the Y.M.C.A., Aldersgate Street, the speaker was Rev. C. Bradshaw Foy, who founded his address upon part of Heb. xiii. 21, "To do his will." After quoting passages from Scripture illustrative of promises of blessing to those who seek to do God's will, Mr. Foy said that most of our trials, as well as our sorrows, are the result of failure in realizing and following that will. It is necessary, first of all, to have knowledge as to what is God's will concerning us, and that knowledge may be obtained in prayerful

STUDY OF THE BIBLE,

to which we must turn, not merely to obtain a "daily portion," but as a student turns to his text book, or a traveller to his guide. It is a melancholy fact that many professing Christians devote more attention to their newspapers than to their Bibles, and need to pray, "Open Thou mine eyes, that I may behold wondrous things out of thy law."

There is a tendency to act in the affairs of daily life without reference to God's will, and we must seek more and more that spiritual discernment of which Paul speaks in Rom. xii. 2: "That ye may prove (or discern) what is that good and acceptable and perfect will of God." Finally, there must be a process of spiritual adjustment, since our wills and affections become warped by contact with the world, but in the Resurrection of Christ we have a pledge of God's power and willingness to help his people to live in newness of life, according to the Divine will.

Seamen's Christian Friend Society.—At the New Year's gathering of this Society, the hall at the headquarters at London Docks was well filled with seamen of various nationalities. Mr. H. W. Maynard presided. Rev. John Spence, of Sloane Street Baptist Church, who said that he started life as a Shetland fishing lad, gave the men some practical and excellent counsel. Addresses were given by other friends in Swedish and German, and for the benefit of the British seamen, who were in the majority, these remarks were translated into English.

Dr. Harry Guinness.

ALTHOUGH during the latter part of last week the condition of Dr. Guinness was of the gravest possible character, a most serious relapse having taken place early on Thursday morning, at the time of writing (Monday, January 7) we are thankful to say that a decided improvement has taken place, we believe in answer to the many prayers of God's people all over the land. From every quarter, during the past few days, telegrams and letters of inquiry have been received at Harley House, and special meetings for prayer have been called together in many parts of the country by friends and helpers of the work. Mrs. Guinness and members of the family have been much cheered and sustained at this critical time by the many sympathetic messages which have come to hand.

In the meantime, every department of the world-wide work of the Regions Beyond Missionary Union with which Dr. Guinness' name is associated, is being carried forward, and in the course of a few days a party of three missionaries will be leaving for the Congo, where reinforcements are urgently needed to fully man the mission stations. A new station has recently been opened at Baringa, on the river Maringa, one of the many tributaries of the great Congo river. The necessary clearing in the forest has been made, and dwelling-houses and a Mission school-chapel erected. As the readers of The Christian well know, the arduous nature of missionary work on the Upper Congo—or indeed in any part of Central Africa—involves the necessity of frequent furloughs of missionaries, and therefore it is all the more necessary that none of the stations should be under-manned. Several brethren are due home this year.

Mr. Somerville Gilchrist goes out for the third time, and returns to his station of Lulanga, which is situated at the confluence of the tributary bearing that name and the main Congo. In his former periods of service, during the past eleven years, this beloved brother has passed through very deep waters, but he goes forth again to his post with courage and hope, and girded with Divine strength. Mr. Gilchrist acts as the secretary of the Field Committee of senior missionaries. The other two brethren, Messrs. Charles Bond and James W. Cole, go out for the first time. These have both received a full course of training in the R.B.M.U. Colleges, and have in every way evidenced, during their college career, their call to foreign missionary service. Mr. Cole is a member of the East London Tabernacle, where for many years he worshipped and was a worker under Pastor Archibald G. Brown, and has already a sister in the Chinese Empire under the C.I.M. Mr. Cole has taken the Livingstone College year of simple medical training, which has already proved such a valuable adjunct to many in the mission field. Mr. Bond comes of a godly family in Nottinghamshire, but his latter years, prior to coming to College, were associated with Devonport, where, as a member of the Y.M.C.A., his testimony for Christ was markedly owned of God; in fact, the secretary of that Association wrote of him as a man of whom "professors" are afraid. May his outspoken testimony be increasingly used of God in the dark land to which he goes.

The necessary expense in connection with outgoing of these brethren, and the home-coming of others, together with the up-keep of the Mission Stations, and steamers, as also the manifold operations of the R.B.M.U. in many lands, and the maintenance of the Training Colleges and Evangelistic and Medical Missions at home, involve an outlay of £500 a week. The practical co-operation of many of the readers of The Christian during the past years has been greatly valued, and their continued fellowship is earnestly sought.

E. A. T.

Harley House, Bow, E.

The Baptist Union (*19, Furnival Street, E.C.*) have issued as a neat booklet a memento of The Late Mr. Henry Wood, J.P., late treasurer of that organization. Mr. Wood was a man of sterling character, and many who knew him will be glad to possess a copy of the booklet.

Day by Day.

SUNDAY, January 13. Ezekiel x.

IN this chapter we have two further stages in the departure of the Shekinah from the Temple. In chap. viii. 4, it stands in the inner court; in chap. ix. 3, it has removed to the threshold of the house; in chap. x. 4, it has mounted up so that it stands above the threshold; in *v.* 18, it has mounted up still higher; in chap. xi. 22, 23, it has removed to the Mount of Olives. Such are the stages in the departure of God's keeping power. There is an old legend that the sentries in the Temple on the eve of the day of its destruction by the legions of Titus heard the rustling of wings, and voices that cried, Let us depart. If this is at all emblematic of God's departure from the soul, let us remember that the Divine Being does not all at once withdraw his presence, but removes by stages. He lingers as long as He can, and removes only when He can stay no more; and when He is gone, whether from a city or a soul, his protection is gone, and its destruction is near.

The description given of the cherubim and the wheels is very mysterious. The points to notice, in *vv.* 11, 12, are, first, the intelligence of the cherubim indicated by their eyes, as though always fixed upon the Divine will; and the sympathy between them and the wheels, which represented the course of Divine Providence. There is a close connection between the spiritual beings that serve God day and night, and minister to his saints, and the arrangements of his Providence. All things work together for good to them that love God.

MONDAY, January 14. Ezekiel xi.

The people mocked Ezekiel. They declared that the destruction of their city was not so near as had been foretold. Their contrariety led to an intenser possession of the prophet by the Spirit of God (*v.* 5), and heavier judgments were pronounced. The words of the prophet fell with mighty power upon the people, so much so that one of them fell dead at his feet. Then it was that the prophet began pleading for them with strong crying and tears. As we see the sin around us, let us fall on our faces before God, and plead that men may indeed come under the mighty conviction of the Holy Ghost. What a blessed thing it would be if, in the midst of the avocations of daily business, a great conviction from God were to fall upon the people, and that to many a Saul, proud of his youth and wisdom, the Son of God might appear, casting him to the ground, and transforming him into an apostle. Let us pray for this.

See how prayer prevails with God, and ponder the exquisite promises of *vv.* 16-21. If you are unable to go to the house of God, either through sickness or far journeying, ask Him to be Himself your sanctuary. Plead for the united heart, and the new spirit; for the removal of the heart of stone, with its insensibility and obduracy; and for grace that you may walk in his statutes, keep his ordinances and do them, so that you may be his people, and know Him as your God.

TUESDAY, January 15. Ezekiel xii.

The scene of prophecy once more returns to Babylon. The Jewish exiles there were unwilling to admit the unwelcome truth that they should not return to their own land. The false prophets were buoying them up with hopes that were not destined to be realised. We must always take care when our expectations are affected by our desires. So often I have noticed that people are unduly influenced by those who are shrewd enough to guess what they wish, and fit their words with it. That is more likely to be God's Word which conflicts with natural inclination. These false prophets glided in the current of the people's wishes, and declared that their return to Palestine was imminent. The very fact that Ezekiel stood out so firmly was a presumption of his speaking the truth of God.

In two striking actions, the one of digging through the wall of his house, as afterwards the princes would dig through the walls of the city; and the other, the eating bread and drinking water with trembling and carefulness, Ezekiel depicted the horrors of the siege, and the ultimate fall of the city. The closing vision, from *v.* 21 and onward, indicated that the fulfilment of these predictions was at hand.

What a comfort it is to us to know that we belong to a city which cannot be moved, but abideth for ever, founded upon the eternal covenant between the Father and the Son; whose walls and gates can never be dug through or overthrown.

WEDNESDAY, January 16. Ezekiel xiii.

This is a scathing denunciation of the hollow and mischievous pretensions of the false prophets, who followed their own spirit, but had seen nothing. They had not seen, and had not been sent. They had prophesied peace, when there was none. They had daubed the slight wall of the people's hopes with the whitewash and mortar of their assurances.

It has seemed full often, as we have turned over the books of current sermons, that there is room for these awful denunciations to be ringing out still in the world. Men build their slight walls between themselves and eternal death. They say that God is good, and all will come right at last! that if a man obeys the impulses of his nature, the God who made him, and not he, is responsible; that either all souls will be saved, or that the wicked will be annihilated. And there are always plenty of false prophets to be found, who, whatever doctrine is in vogue, are ready to countenance and sustain it. But all their work is only to entrap unwary souls, and add to their personal condemnation. The great hailstones and the stormy wind will work their wild fury, in spite of wall or mortar. It becomes us, who are set to be the ministers of God's Holy Word, to ask ourselves very anxiously, whether we are proclaiming the whole purpose of God, or are pandering to the tastes and whims, the loose doctrine and loose living of our people?

Professing Christians are teaching their children that a good deal of the world is compatible with the service of Jesus Christ, that the ball, the theatre, the godless companionships of the world, are in keeping with the Lord's Supper and tract distribution. It becomes every servant of God to be very watchful, and not to make pillows for carnal ease, nor kerchiefs for ashamed faces. Ah, the lies with which the hearts of God's people are being made sad! Truly, the Master suffers most at the hands of his friends.

THURSDAY, January 17. Ezekiel xiv.

The elders of Israel seem at last to have been aroused by the prophet's vehement protestations. They came to him, hoping to hear a mitigation of their sentence; but they were not sincere, as they had set up idols in their hearts. How true this description is of many professing Christians. We have idols which we put in the place of God, and to which we give the homage and love which are due to Him alone. An idol is something that can be seen, an appearance, a semblance; and how many of us twine around the things seen and temporal the very emotions which we should reserve for the Unseen and Eternal. It cannot be too often remembered that the people and things which God has put into our lives will not harm us, when they are accepted as his gift, "who giveth us richly all things to enjoy." When we thank Him for them, see Him in them, use them for his glory, they are innocent. But they are awfully hurtful when considered apart from Him.

Notice that seventh verse; the man who sets up idols, always separates himself from God. It is the separation of things and people from God that makes them idols. Very often those who apparently are most devout, are most deeply under the spell of idolatry. There is room, therefore, for us all to ask that God would search us, and cast the dagons down before his ark.

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only Thee.

The repeated classification of Daniel with Noah and Job is very remarkable. He was still comparatively young, perhaps between twenty and thirty years of age. But such was the sanctity of his life, and the noted power of his prayer, that he is classed with two of the greatest names of Scripture. Each of these three men by intercessory prayer had warded off peril from those who were closely allied to them; but even their prayer could not avail to deliver their people from imminent destruction.

FRIDAY, January 18. Ezekiel xv.

The only use of a vine is in its fruit-bearing. Alone amongst all trees it is notable for the abundance of its luscious fruit. It is this that gives it its unique value. Its wood is never used for any work; not even a pin is made of it on which to hang vessels. If, then, a vine does not bear fruit, it is absolutely useless. The oak, chestnut, the fir, are always serviceable, but a fruitless vine never.

This parable explains Israel's position in the world. The one reason why God chose Abraham and his seed was the specific purpose of bearing fruit to Him in the world. The Jews were chosen to give us the very words by which to express and teach the great doctrines of Substitution, Atonement, and Faith, to supply us with the phraseology of our prayers and psalms, and to be the means of the Divine revelation. If God may be said to have chosen the Assyrian as his hammer, the Roman to teach legislation, and the Greek to touch our imagination—to the Jew was reserved the higher office of furnishing the Scriptures, and of the Hebrew race He came who is God over all, blessed for ever. To fail in their high function was to fail utterly; hence their scattering to the winds.

What a solemn lesson is here! All the advantages which we possess have been bestowed on us with the special intention that we should pass on the love of God to others. Our spiritual prerogative is our one claim. If we fail there, there will be nothing for us but to be as fuel to fire. We have failed in the one thing for which we were redeemed (John. xv. 2).

SATURDAY, January 19. Ezekiel xvi.

Under the image of a little baby girl, cast out in the day of her birth, without pity or compassion, but in contempt of her life, God reminds his children of their lowly origin. There was nothing naturally to attract Him. He loved them because He would. How exactly this applies to many of us who had no possible claim on God, saving that of our utter need and desolation. But He passed by. It was a time of love, and He cast over us the skirts of his mantle, and bade us live.

What has He not done since? As the protector of the little outcast set himself to clothe her in broidered work with fine linen and silks, with bracelets, earrings, and jewels, so our God has made lovingkindness to abound towards us. There is simply no limit to the beauty with which He has sought to deck us, and the grace which He has put within our reach. We are accepted in the Beloved, clothed in his righteousness, perfect in his comeliness, so that He can say of us, Thou art all fair, my love. Oh, ponder the expression of *v.* 14, "Perfect through my comeliness which I have put upon thee, saith the Lord God."

As the adopted child turned from her immortal Lover, became unfaithful to his claims, and sought the fellowship of idle deities and idolatrous nations, so have we turned from God. Oh, what a bitter story of infidelity and self-pleasing is traced on the tablets of memory, and on the books of God. So wayward have we been, fitful and capricious! Now like a flaming fire, and again as cold ashes! It is for this that God has been compelled to chasten us. Those who had not such advantages, and were not called to such a high destiny, have not suffered as we have, just because God has not expended on them what He has on us, and has not yearned after them with the same intense desire. Ask Him to establish unto thee his everlasting covenant (*v.* 60).

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder "*Young People*" *every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* (*See next page.*)

The King of the World.

AN ALLEGORY.

(*From the French of Rev. R. Saillens.*)

AROUND an elevated throne a vast assembly was gathered. The throne was empty, and this tumultuous assembly had for its object the designation of him who was worthy to occupy it. I beheld and I saw in this crowd the most illustrious of all men—many of them as history had depicted them—but others, the greater number, were unknown to me, so different were they from their portraits. I recognized them only by hearing their names repeated by the multitude.

"To me the throne belongs," cried a young man, still three parts intoxicated. "My name is Alexander. I have borne my victorious arms even to the world's margin, and I have the right to be the king of the world."

"What is this boy saying—the throne is mine," cried out with brave voice another man, who was named by those around him Julius Cæsar. "I am not a vulgar conqueror, but a founder of a civilization. I created the Roman Empire, and I would have created a universal empire if the dagger of Brutus——."

"You are only heathen," said a third person in whom I recognised Charlemagne. One could not mistake that long white beard, or the globe surmounted by a cross which he carried in his hand. He continued, "I am the sole legitimate Emperor, for I have been consecrated by the Pope. To me the throne belongs. Have I not merited it, for did I not baptize in one day 30,000 Saxons? My victories were pious actions: and I had certainly founded a universal monarchy if death had not arrested me."

After him Mohammed, Tamerlane, Charles V., Henry IV., and Napoleon spoke. Each of them, advancing most plausible reasons, defended his right to reign. And, in fact, each of them had, in his lifetime, dreamed of the throne of the world, and some of them had nearly obtained it.

In one corner was gathered a disdainful crowd of philosophers. Amongst them Pythagoras, Socrates, Plato, Aristotle, Cato, Cicero, Seneca, Diderot, Rousseau, and Voltaire occupied the front rank. They were more numerous even than the conquerors, and their clamours were quite as impassioned. "What claims have these violent men, these champions of brute force? The true royalty is that of the spirit—and that is ours."

Said some, "Do we not represent Greece, whose ancient wisdom still governs the world?" Said others, "Have we not moulded the type of powerful Rome, of which even the shadow causes you yet to tremble?" "And we," cried others, "are we not the father of the French Revolution, which has regenerated the world?"

In another part of the assembly were the savants and the inventors. One professed to reign by the power of the cannon, another by the printing press, another by electricity.

Finally, the poets closed the circle. They were all there, from Homer to Shakespeare. And the noise of all their lyres together, disputing for the universal royalty, was less harmonious than one had expected.

As all these persons disputed with loud voices, there was suddenly, at the foot of the throne, a movement of the earth. A gaping hole, several feet deep, had just been hollowed out. And all gazed upon it with astonishment. Soon a voice sounded from the depth of this hole:—"Kings and philosophers, wise men and poets; all of you, great and small, behold your king."

The voice was sarcastic and scoffing; and, as all leaned forward they beheld emerge from this dark hole an unclean creature which advanced slowly, unfolding its long rings upon the dust, and moving in the direction of the throne. It was a worm! And all the men drew back with affright, for each of them had recognised his master.

Already the worm was at the foot of the throne—it was gliding from step to step, when from the gaping hole which it had left behind it there appeared Someone.

He was not a king, for He had neither sceptre nor crown. He was not a soldier, for He had no sword. He was not a philosopher, nor a poet, nor a savant, for He had nothing in his hands—nothing but bloody marks, as if nails had pierced them. He took one step out of the sepulchre, and, placing his foot upon the earth-worm which had silenced the great men, He crushed it. Then He mounted to the throne, and sat upon it.

And all there, both great and small, were silent before Him.

And the small, the humble, and the oppressed adored Him, for they had recognised in Him the only conqueror, the only sage, the only liberator, the only one worthy to reign over the world, because He only had triumphed over death.

Korean Children.

THE Home for Destitute Children at Seoul, Korea, is situated in a healthy location outside the city walls, and yet within easy distance. Twenty-one children have been received and cared for during the past year, or rather during a year and three months. Four of these were brought in such a neglected condition that they never rallied, and the doctor's verdict as to the cause of the death of two of them was, "*Generations of dirt and uncleanness.*"

After a child enters the Home, it takes about five months' regular feeding and bathing to produce any appearance of healthfulness. The children have no idea of play at first and have a look older than their years. This gradually softens down, and they look younger, and the boys begin to roll down the banks and play like other children.

The religious teaching in the School and Home is evangelical and undenominational. The secular instruction consists of elementary branches of knowledge, and is given, of course, in the Korean language. The industrial training includes dairy, laundry, and needlework for the girls, and Korean industries and farm work for the boys.

A Sunday school is conducted on the premises. Scripture is taught daily, and the main object of the Home is to train Christian men and women that they may carry the truth to those among whom they shall live. Two ladies, Miss Jean Perry and Miss Ellen Pash, direct the work in conjunction with the council. Miss Pash is at present in England, and may be addressed Esbourne, Laurie Park, Sydenham.

A Newsboy's Sermon.

HE was working his way through a crowded car, offering his papers in every direction in a way that showed him well used to the business and of a temperament not easily daunted.

The train started while he was making change, and the conductor, passing him, laughed.

"Caught this time, Joe!" he said. "You'll have to run to Fourteenth Street."

"Don't care," laughed Joe, in return. "I can sell all the way back again."

A white-haired old gentleman seemed interested in the boy, and questioned him concerning his way of living and his earnings. There was a younger brother to be supported, it seemed. "Jimmy" was lame, and "couldn't earn much hisself."

"Ah, I see! That makes it hard—you could do better alone."

The shabby little figure was erect in a moment, and the denial was prompt and somewhat indignant.

"No, I couldn't! Jim's somebody to go home to—he's lots of help. What would be the good of havin' luck if nobody was glad, or of gittin' things if there was nobody to divide with?"

"Fourteenth Street!" called the conductor, and as the newsboy plunged out into the gathering dusk, the old gentleman remarked, to nobody in particular, "I've heard many a poorer sermon than that!"

—*Exchange.*

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 261**).

1. Which is the first petition in the prayer taught by Christ to his disciples?
2. Which is the second petition?
3. Have these prayers yet been fully answered?
4. What is the last promise in the Bible?
5. What is the last prayer in the Bible?
6. Has this prayer yet to be answered?
7. There is a very large number of references to the Lord's coming in the New Testament alone: Give five passage distinctly bearing upon the subject.
8. What passages teaches us that "every eye shall see Him?"
9. What passage tells us exactly where the feet of the Lord shall stand at that day?

[Children under *ten*, do any 3; under *thirteen* any 6; under *seventeen*, any 8.]

ANSWER TO LAST SEARCHER (**No. 258**).

(Isaiah i.-x.)

1 A. i. 18	8 I. v. 18	15 R. viii. 14
2 B. v. 20	9 L. i. 17	16 R. x. 21
3 C. i. 18	10 N. vii. 12	17 S. vi. 8
4 D. v. 4	11 N. v. 29	18 S. viii. 14
5 F. ix. 18	12 O. x. 24	19 T. vii. 4
6 H. i. 10	13 O. x. 5	20 U. vii 13
7 I. ix. 7	14 O. x. 26	21 U. vi. 5

5,	12,	15,	20,	10,	19,	13,	21,	17,	1,
F	O	R	U	N	T	O	U	S	A

3,	6,	7,	9,	4,	8,	18,	2,	14,	16,	11.
C	H	I	L	D	I	S	B	O	R	N

Hidden Text:—

"For unto us a child is born." (Isa. ix. 6.)

No. 260—Correct Answers (first list) received from:—

A—Edgar Allies*, John*, Beatrice*, Henry* and Mary* Allsop Leonard Allen*, E. and R. Aldwinckle, Ethel Alford*.

B—Gordon Bligh*, Mabel Baker*, Sarah Boakes*, Violette Birney, Eleanor Bennett, William Berwick, Herbert Braddon*, Ada Bleucowe*, Frances Burnett*, Gladys Bartlett*, Stanley Burgess*, Dorothy Butcher*, Ethel Butteriss, Elsie Brinkworth*, Eunice Baber, Maggie Batting*.

C—Daisy R. Clarke, Percy* and Stanley* Chappell, Anna Chanyen, Sophie Cohen, Lydia Cleary, Mabel Campe*, Augusta Clark*, Hannah Chapman*, Doris and Margory Coleman, Florence Combes*, Josephine* and Elma* Cheel.

D—Llewellyn Dale*, Kittie and Violet Donaldson-Selby, Ethel Dancy*, Willie and Nellie* Dowsett, Stanley Drew*, Polognia Daws*, Ethelwyn Dennis*.

F—Eric Fox*, Vincent*, Mabel* and Olive* Fleet.

G—W. Garnham, Cicely Gibson*, Clarice Gale*, Mary* and Daisy Greenacre, M. Gover, T. Gilbert.

H—Rose Hiscock*, Dorothy* and Elsie* Hanson, Mary, Elizabeth and Hilda Hooper, Dorothy Havergal-Shaw*, Eric Hill*, Ina Hemmell*, Annie Horstcraft, Beatrice Hastings*, Hetty Hill*, Violet Holford*, Beatrice Harland*, Kathleen and Dorothy Heckford, Dorothy Hunt*, Grace Hawkins*, F.* and Charles* Housden, Doris*, H.* and Mabel* Hodgkinson.

I—Nellie Irving*.

J—Betty Jacobs, Amelia Jacobson, Emily Jones*, Lawrence Johnstone*, Annie, Thobbe and Edith* Jeffery.

K—Edwin* and Edith Kennington, Maurice Kalinsky, Max Kalb, Ethel* and Bertha* Kelsey, Hannah Knapp*, Susie* and Violet* Keen.

L—Evelyn and Arthur Lamb, Violet Ling*, Georgina Lichtenstein, May Loveridge*, Sidney, Mary*, Edward and Henry Law, George*, Maggie*, Gracie* and Willie Locke.

M—Mildred Morgan*, Dorothy* and Charlie* McMullin, Evie*, Godfrey*, and Alec Miller, Grace, O.*, Arthur, Nellie and Lewis* Morice, Fanny Messenger*, Doris* and Winnie* Martin, Connie Murfin, May Mills, Margaret* and Joy McFadzean, Winnie Maunder, Edith Margetts, Frances Munce*, Tom McGlone*, Arthur McLeod-Johnson.

N—Emily Norris, Nellie, Lyddy and Daisy Nicholas, Eleanor and Valeria Noel, Edith Newton*, Gerald* and Hilda* Nicholls, Edith Nash*.

O—Gilbert*, Herman and Olive Oxley.

P—Christine Pearson, Myrtle Perry*, Leonard,* Katie* and Walter* Picknell, Olive Fine Coffin, Kathleen Pincott, Ruth Pledger*, Dora Phillimore*, Kathleen and Ethel* Pasley.

Q—F. Quance*.

R—Alice and Jessie Ricketts, Kate Rosenbloom, Aileen and Marjorie Roberts, Gwennie Ravenhill, Marion Richards, Phyllis Reed, Hilda and Alice Reid.

S—Esther Simmons*, Margery Smart*, Whateley Smith, Dorothy Speechly*, Frances Stileman*, Amy Simmons, Kathleen* and Douglas* Shepherd, Constance and Edgar Schaeffer, Betty Stocks*, Sidney Smith, Flora Shadbolt.

T—Violet Tyler, Florence and Eileen Tomlinson, Dudley Toye*, Theodora Thorn*.

V—May Vickers.

W—Nora* and Ellie Wyatt, Kathleen White*, Greta Watson*, Bertram Webb*, Charles Wingrave, Ellen Williams*, Dorothy White*, Sarah* and Annie* Wood, Florence Wilde, Zoe Wilkins, Cecile and Phillis Wright, Dorothy Woodforde*, Stephen Wilson, Fanny Wheeler, Agatha Ward*, Mansfield White*, Ronald Watson*.

Y—Gladys* and Maurice* Young.

FOREIGN LIST.

Nos. 253, 254—Johanna Mostert, Henry Luckhoff, Polly Loubser (S. Africa). **No. 253**—Ada Prins (S. Africa). **No. 254**—Adela Matthew (St. Lucia). **No. 255**—Lottie*. Ivan, Eric and Rotha St. George (Canada). **No. 257**—Dora Wallace, Amy Ramsay, Winnie Gartshore, Ina Thomson (Canada). **No. 258**—Katie*, Nettie and Willie Thomson (Bulgaria).

Personal.

The Lady Superintendent of the Evelina Hospital for Sick Children acknowledges, with many thanks, the receipt of a parcel of scrapbooks for the little patients.

Jessie and Alice Ricketts, Charles Housden, Bertram Webb, Edwin and Edith Kennington.—I am glad to welcome you as new "Searchers," and hope you will enjoy the study.

Binford Sellwood.—I am sorry you think of discontinuing the "Searcher." Perhaps, when you have settled down at your new school, you may find time to resume it.

Susie Keen, Dorothy Havergal Shaw.—Thank you for your very interesting letters.

Josephine Cheal.—Please be careful! There was no stamp on your letter this week.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Doddington*, Jan. 10-11; *W. Norwood*, Jan. 12; *Erith*, Jan. 12-18; *Wilmington*, Jan. 19; *Langton, Tunbridge Wells*, Jan. 19-21; *Preston*, Jan. 22; *Lancaster*, Jan. 23; *Hellifield*, Jan. 24-25; *Liverpool*, Jan 26-Feb. 1. Mr. J. Spiers, *Foresters' Hall, Pewsey, Wilts*, to Jan. 14; *Sudbury, Middlesex*, Jan. 24-Feb. 8. Mr. S. J. Hewlett, *Christchurch*, Jan. 20-Feb. 1. Mr. J. S. Tyler, *Worthing*, Jan. 13; *Littlehampton*, Jan. 14; *Brighton*, Jan. 15; *W. Tarring*, Jan. 20; *Southwick, near Brighton*, Jan. 21; *Brighton*, Jan. 22. Mr. J. H. P. Cutting, *Fakenham*, Jan. 17-22. Mr. H. Hankinson, *Woodside Park*, Jan. 14; *Crowborough, Tunbridge Wells*, Jan. 18; *Northampton*, Jan. 22; *Seagrave, Leicestershire*, Jan. 21. Mr. E. Hughes, *Bow, E.*, Jan. 14; *Brunswick Chapel, Great Dover Street, S.E.*, Jan. 26-Feb. 4. Mr. H. W. Pewtress, *Congregational Church, Wood Green*, Jan. 26-Feb. 2. Mr. F. C. Ranger, *Uxbridge*, Jan. 20-27. Mr. G. V. Arrowsmith, *Peckham*, Jan. 27-31. Mr. H. D. Salmon, *Bermondsey*, Jan. 10; *Streatham*, Jan. 11. Mr. E. Clark, *Y.M.C.A., Crawley, Sussex*, to Jan. 13. Mr. W. H. Stentiford, *Baptist Chapel, Westbourne Grove*, Jan. 13-27.

Children's Scripture Union—Portions for week ending January 19.

Sun., Jan. 13	*Psa.* xxxvii. 1-20		Thurs. Jan. 17	*Psa.* xli. 1-13	
Mon., „ 14	„ xxxvii. 21-40		Fri., „ 18	„ xlii. 1-11	
Tues., „ 15	„ xxxix. 1-13		Sat., „ 19	„ xliii. 1-5	
Wed., „ 16	„ xl. 1-17				

Christian Endeavour Topic.

SUNDAY, JANUARY 13.

Youthful Consecration (Eccles. xii. 1).

I WAS interested to hear the other day from a soldiers' missioner, just back from the front, that on the eve of the battle it is almost impossible to get the men to decide for God, because they say they feel it mean to have spent their life for themselves, and to give the poor remainder of it to Him, under the pressure of fear. What a regret there must be in the hearts of men who are withheld from coming to God by a feeling of this kind! In their heart of hearts they must be having a perpetual controversy with themselves, from which we shall be saved by obeying the injunction of the preacher. Let God have your best, the peep of the morn, the first nosegay of spring flowers, the brightest, gladdest, happiest moments of your life. Be sure of this, that He will not make them less gay, but more deeply and thoroughly blessed. Of all the young men and women that I have met, I am sure that none will compare with those whose hearts have been right with God. Their laughter has been the merriest; their part in innocent mirth and manly sport has been the most exuberant and successful.

Break up these words, and *remember*. Sit down by yourself each day, and think steadily and quietly about God, his claims, his love, his words of truth and grace. It is recorded of one of the Egyptian kings that he was accustomed to spend a certain amount of time each day in a room which was furnished with the utmost simplicity as a shepherd's hut. He loved to be reminded of the circumstances of his early years; he said that they enabled him to think more truly of himself, and of the responsibilities of his government.

Enter into thy closet, and shut the door upon thee, and remember thy Creator. Do it *now*. The longer we procrastinate, the more difficult it is to act. The habit of indecision grows upon us, and all the time that we are halting, that appears to be more and more of a burden which should be our privilege and delight. *Thy Creator*. He made thee, and has a claim therefore, just as the man who has built the house may claim to become its occupier. If He created thee, there was a Divine purpose in his heart which inspired Him. Wilt thou not go to Him and ask what that purpose may have been, and yield yourself to Him that He may realize it perfectly? It is a blessed thing for *youth* to remember God as the Creator, because in redemption He will not contradict anything which He put in us in creation. To hear some people talk, you would suppose that the Saviour had come to annihilate all the natural play of the humanity with which our Creator has endowed us, but it is not so. Jesus only saves us from the evil principle which has crept in to vitiate our souls, but He leaves us the power of laughter and tears, the sense of fun and merriment, the natural, generous, genial, flow of spirit which is so characteristic of opening manhood and womanhood.

We need hardly linger upon the exquisite imagery which follows of old age, when the power of enjoying life has faded away. Almost any commentary will explain the references. I suppose it would be impossible to find in literature a more exquisite description of the failure of age. The closing hours of life, already darkened by the evening (2); the powerlessness of arms and feet, of voice and nerve (4, 5); all are so full of pathos and poetry. It is for us, however, to speak of the *silver cord* by which the lamp of life hangs in the vestibule; of the *golden bowl* in which the light burns; the *pitcher* of the heart which so soon breaks; and the *wheels* of the wondrous mechanism of nerves by which the heart is kept in its motion. See to it that before the loosening and the breaking come, that every spark of intellect, every throb of affection, every thrill of nervous energy and strength, be given to Him who made, redeemed, and waits to fill with his own most blessed Spirit. The body, at the best, is only the temporary tent of the spirit which God presently will recall to Himself to give account of the splendid opportunities given to it by its brief residence in this world. Know ye not that your body is the temple of the Holy Ghost?

C.E. NOTES.

A bronze tablet is to be placed in Williston Congregational Church, commemorating the fact that the first C.E. meeting was held there twenty years ago. Its designer is Mr. H. B. Pennell, who led that first meeting as a mere lad. Contributions for the tablet have have been received from literally all corners of the globe.

* * *

The holidays have been a great time for the sunshine work of Endeavourers throughout the country. Reports come from district after district of breakfasts and dinners being given to poor children, or of the distribution of food and garments to the needy and infirm. Endeavourers have thus been learning the meaning of the Christmas message, "Peace on earth, goodwill towards men."

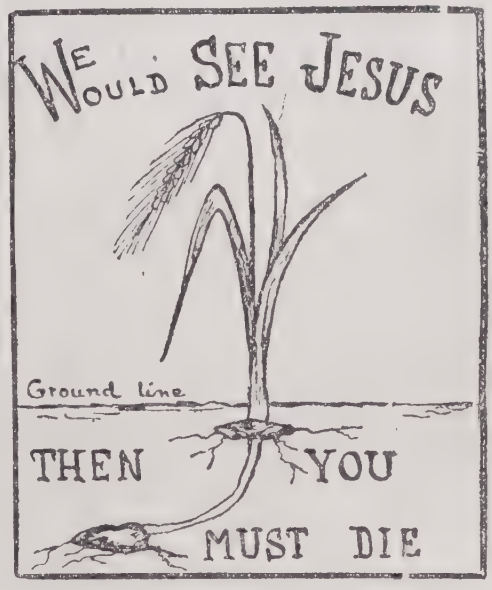
International S.S. Lesson.

January 20, 1901.

Greeks seeking Jesus (John xii. 20-33.)
Golden Text.—"We would see Jesus" (John xii. 21).

Introduction.

(20) MANY had heard of Jesus who had never seen Him, and among the crowds who came up to Jerusalem to the Passover were some Greeks. They were Gentiles (John v. 35); but as "they came to worship," we see that they believed to a certain extent in the Jews' God. Gentiles came to worship at the birth of Christ (Matt. ii. 11); and now at the end of his life, just before He dies, come other Gentiles with a great desire to see Him (21).



Plan for Blackboard.—(24) Jesus Christ Himself died, and from his death much fruit has come to the glory of God. If we would see Jesus, we too must die. Notice the process. The first seed throws out a rootlet or two, and a tiny frond; this frond forms another root, throws out fibres, and pushes its way through the earth to grow up and bear leaves, blossom and fruit. The first seed put in the earth dies.

1. A Wish.

(21) "We would see Jesus," a deep, earnest longing to see Him; this was the Greeks' wish, so they come to one of his disciples. Philip and Andrew consult, and together they tell Jesus. Other verses about Philip, John i. 45; vi. 5; xiv. 8; and of Andrew, who brought others to Christ, John i. 41; vi. 8, 9.

Have you this wish? And if you do not know how to see Jesus, won't you go to one of his disciples who loves Him, and ask him to show you the way? You can have that wish gratified to-day: now at once you can see Jesus by faith if you will (Job xxiii. 3; Psa. cxlv. 18). Look at *v.* 32, and with it John iii. 14-16, and you can see Him.

2. How to obtain the Wish.

Two words out of ver. 24 tells us: "Except," "Die." Study the blackboard plan.

We must see Jesus dying for us first, and then we must be willing to "follow" (26).

Die to the self-life; Die to all sin; Die to the old way of living. (Eph. iv. 22, 25, 28, 31).

This is all taught us in verse 25 by Jesus Himself, and (26) brings in the reward and honour to those who do thus die.

3. God's Voice confirming Christ's Teaching.

(28, 29) As though God approved of all that Christ had said (30) "for your sakes," He speaks from heaven.

Other times when God spoke (1 Kings xix. 12, 13; Dan. iv. 31; Mark i. 11; ix. 7; Acts ix. 4, 7; xxii. 9). Let us take heed to all Christ teaches us, and remember God approves of all.

There is a warning (31) to those who listen to God's voice and follow Christ; and that is, that we have an enemy who will do all he can to drag us away from the Saviour who gave his life that we might live. "The prince of this world" is one of his many names; if you would see Jesus, be on the look out lest this enemy crush the wish in your heart.

4. Christ's Wish.

Christ has a wish, too, a longing desire, and that is (32) to draw us to Himself. Surely when we read verse 33 we can see what He suffered, and does it not draw out our very heart's love to meet his great love? Oh that we may be softened and made willing to yield all to Him.

Mr. Moody said: "No machinery has ever been invented that can draw a stubborn will to Christ." No, the stubborn will must be broken, and the need of a Saviour felt before any human being can be consecrated to Him in the death of the self life,

Children's Special Service Mission.

THE Committee of the Children's Special Service Mission have long desired to send out a representative to the Australian Colonies, to visit the existing Scripture Union Branches, and to endeavour to extend the work of the Scripture Union generally. Mr. H. M. Gooch, and the Assistant General Secretary of the Mission, son of Pastor W. Fuller Gooch, has agreed to undertake the work.

The Scripture Union was first introduced into Australia by Rev. H. B. Macartney, M.A. In Victoria there are about 320 branches, with about 21,000 members, the General Secretary being Mrs. Veal, of Melbourne. The New South Wales division has about 300 branches, including those in Queensland, with about 13,000 members, and there is a committee at Sydney, of which Mr. Sutherland Sinclair is the secretary. The South Australian division has been formed more recently, and the branches are nearly all in Adelaide, Mr. J. Colville, of Adelaide University, being the secretary. In New Zealand there are a number of scattered branches, with about 9,000 members, the general secretary being Mr. S. C. Farr, of Christchurch.

Mr. Gooch sails to-day (Jan. 10), and is proceeding to Adelaide first, where he expects to remain about a fortnight, afterwards proceeding to Melbourne, where he will spend some three months. Then, after a similar period in Sydney and New South Wales generally, Queensland and Tasmania will be visited, and the work in New Zealand will be taken on his return journey at the end of the year.

Mr. Ira D. Sankey.

IN a letter from New York, Mr. Ira D Sankey says: "We have reached home in safety after a seven days' voyage. The first three days were very rough and stormy, after which the wind changed, and for the last four days the sea was quite smooth. As usual, we escaped sea-sickness and begin to think we are fairly good sailors, this being my eighteenth crossing.

"While we are glad to be again in 'Our ain Countrie,' we do not forget the kind reception accorded us by kind friends in the old land, and wish to send to them all our Christmas and New Year's greetings, especially those who expressed interest in our movements as they read of them in the pages of The Christian."

North London Gospel Samaritan Mission.—The annual report states that abundant blessing has rested on the labours of the workers during the past year. The Open-Air Services in Finsbury Park, and in the immediate neighbourhood, have been signally owned of God; while the visitation work among the poor of the Mission Sister continues to prove a source of help and cheer to many. The hon. pastor is Mr. Henry Bird, 83, Isledon Road, Holloway, N.

Adult Sunday Schools.—In a recent letter to *The Times*, Mr. William Tallack points out, as lessons of the London School Board election, "the continuing existence in the community of a number of good and earnest men who feel that the most important department of elementary national education is religious training," and "the utter impossibility of the wishes of these good men being carried out." He believes the most practicable remedy for the present painful state of affairs "would be found in a general and vigorous extension of Sunday schools, both for juveniles and adults." After relating some of his American experiences in this direction, he points out that in certain English towns schools on a similar basis have proved very successful. "At Birmingham the Friends' Sunday schools, partly for adults, have trained many thousands of useful citizens of various denominations." That there is much to be done in this way the whole history of the Methodist class system has shown, and we commend the subject once more to the earnest and prayerful consideration of our readers.

Gray's Yard Ragged Church.

THE usual New Year breakfast provided for six hundred poor men and women in the district of Gray's Yard was given on Sunday morning. As on previous occasions the repast was preceded by a brief service. A glance at the congregation revealed a pathetic scene. The major portion was obviously composed of homeless destitute wanderers, who to all appearance had lost energy, were devoid of all ambition, and had become victims of despair, The gathering was essentially an informal one, and prior to the commencement of the simple service the audience engaged freely in conversation, and many individual attempts to improve the appearance of tattered coats and dishevelled locks.

On Colonel BENTINCK announcing the opening hymn, perfect order was obtained, and the general bearing and attitude of the motley company was at once strikingly studious and attentive. It was touching to observe how heartily and reverently, and with what feeling, all united in the singing of the appropriate and inspiring hymn:

> Oh, precious words that Jesus said—
> "The soul that comes to Me,
> I will in no wise cast him out,
> Whoever he may be."

Then followed prayer, led by Mr. T. A. DENNY, and the reading of a portion of Scripture. Another hymn, and every eye is centred upon the platform as Dr. SCHOFIELD rises to warmly welcome his audience, and extend

A HEARTY GREETING.

As he proceeded, his words assumed a deeper significance in propounding in homely terms a Bible story, bringing home its teaching and its application to our every day life. The close attention and whispered comments betokened that the speaker's message was reaching the heart, and hallowed memories were being awakened. Here and there was an indifferent hearer and a dozing loafer, but the attentive and intelligent listeners by far outnumbered these, and earnest looks and tear-filled eyes gave expression to unspoken desires of yearning hearts.

The service over, the scene is transformed. A fourth of a half-quartern loaf of bread, with a mug of tea, form the usual diet for these Sunday morning breakfasts, but on this occasion the fare is amplified, and each is the recipient of a substantial meat pie with mug of tea, followed by a large cake. The distribution of Scripture mottoes brings the gathering to a close; and as the company disperse, little groups gather around the workers, each with some request to make, some trouble to unfold, or some question to ask.

Many letters thanking God that their steps were ever directed to Gray's Yard are continually received from grateful visitors to the church, who have entered the hall wretched, forlorn, and sinful, but have found peace and joy through accepting Christ. The mission is an interesting branch of Christian service, having for its object the temporal comfort and succour of the destitute, but, above all, the winning of their souls to Christ.

If it be true that "he best looks forward who frequently looks backward," those responsible for the mission at Gray's Yard may continue their much-needed work confident of the support of Christian friends, and with the assurance that their labours cannot be in vain. The secretary is Mr. A. G. Fraser, 22, Gloucester Place, Portman Square, W.

The Tyndal Bible School has been founded "to promote the study of the Word of God by old and young." The specimen weekly exercise before us bears out the statement that "the chief aim will be to secure an intimate knowledge of the Bible itself, rather than knowledge about the Bible." The first term commences January 19; and communications should be addressed to Miss Mason, 8, St. Luke's Villas, West Norwood, London, S.E., daughter of the late Mr. Harley Mason, of the Aldersgate Street Y.M.C.A.

Christian Workers at Cardiff.

ABOUT two months ago it was laid on the hearts of Christians in Cardiff to meet together in the Police Institute, Westgate Street, to wait upon God in prayer for a revival of his work, From the first a deep, earnest, and self-humbling spirit pervaded each meeting, and the numbers and interest steadily increased, and representatives from various sections of the Christian Church met and lifted up their voices in strong cries and tears, saying, "O Lord, revive thy work." These are evident tokens for good, for as soon as Zion travailed she brought forth her children.

On Saturday evening last there was a very large gathering from Cardiff, Barry, and surrounding district. After singing and prayer, Mr. G. GRANT, of the Sailors' Rest, Cardiff, gave a very helpful and instructive address on "Soul-Winning." Illustrating his remarks by reciting a number of cases that had been dealt with at the Sailors' Rest, he sought to encourage Sunday-school teachers and others engaged in teaching the young who perhaps were not permitted to see much fruit to their labours, and said that Sunday-school teachers began at one end, by preparing the ground and sowing the seed, while they at the Rest were privileged to come in at the other end, and reap what others had sown; but in that day the sower and the reaper would rejoice together.

Captain SHARPLES, Sailors' Missionary, Barry Dock, also gave a short address, declaring his conviction that if Christ were lifted up in the life, as well as in the sermons, He would draw all men unto Him. Mr. THOMAS M. WINTLE, of the Pontymoile Mission, spoke on tract distribution in connection with soul-winning, and said that those evangelists and others that were so mightily used of God to the salvation of souls in the Revival of 1859 and following years were great tract distributors. He believed that in the coming great awakening history would repeat itself, and that God would be pleased to appoint an important place to this method as well as personal dealing with souls.

Welsh Notes.

[BY OUR OWN CORRESPONDENT.]

THE well-known missionary to China, Rev. Hopkyn Rees, has been visiting some of the Welsh Congregational churches of North Glamorganshire. The earnestness and simplicity of the missionary made a deep impression upon the congregations, and his visit cannot but be productive of much good.

For the last four or five years a Prayer Union has been in existence in connection with the Calvinistic Methodist body. It consists of ministers and missionaries of the denomination, and its membership now totals 323. The president for the ensuing year is Rev. Griffith Ellis, M.A., of Liverpool, the secretary is Rev. Ellis W. Evans, M.A., of Pensarn, Abergele, to whom the Union owes its initiation.

The official returns of the Welsh Wesleyan Church show a total of fifty circuits, with a total membership of 20,684. The ministers number 107. It should be added that these figures do not include the English Wesleyan Churches in the Principality. Of the four leading Nonconformist bodies in Wales it will be seen that Welsh Wesleyanism is numerically considerably behind the other three.

Welshmen figure with considerable prominence in the programme of the annual meetings of the National Free Church Council. These, as is already known, are to take place at Cardiff on March 12, 13, 14. Rev. J. M. Gibbon is to preach before the Council, and Welsh sermons are to be delivered by Revs. H. Elvet Lewis, of London, and J. Williams, of Liverpool. Other prominent Welshmen who are to take part are Revs. Hugh Price Hughes, J. D. Jones, Thomas Stephens, and James Owen. The Cardiff Free Church Council has made arrangements for over 1,000 delegates.

Lord Street Mission, Stockport. — The work at Lord Street Mission was commenced in a small way in a cottage. Bible readings were held, and meetings for prayer and preaching. Later, the way was opened to secure a new hall, and the work continued to make progress. Many departments of work are maintained, and at the Sunday night Gospel services many have sought the Saviour. An eight days' mission has been held recently by Pastor R. Howton, of Glossop. Much blessing was given, and subsequently seventeen persons were baptized.

Irish Notes.

[BY OUR OWN CORRESPONDENT.]

REV. THOS. E. GIBSON, of Armagh, Sunday-school secretary, has addressed a letter to the boys and girls in the Irish Methodist Sunday schools, urging them to commence the twentieth century by praying for peace, and resolving to live pure, healthy, and manly lives.

The Irish Association for the Prevention of Intemperance is doing an excellent work in Dublin, where it carries on extensive open-air work, and where it is just now establishing dining rooms in which working people can get food at lowest remunerative prices.

The two Irish Archbishops have addressed a letter to the Bishops of their provinces, suggesting that special services should mark the close of the nineteenth century, and the beginning of the twentieth, and urging that their meditations should centre in the three notes of confession, thanksgiving, and meditation, with the view that their devotions may be "chastened, gladdened, and elevated."

Scottish Notes.

[BY OUR OWN CORRESPONDENT.]

THE voluntary contributions sent in to the Glasgow United Evangelistic Association during 1900 amounted to £22,400, bringing the amount for the past twenty-seven years up to £312,000. The estimated expenditure for 1901 is £16,500.

The usual reunion of members of the Glasgow Young Women's Christian Association was held on New Year's Day, when there was a large attendance. Mrs. Mirrlees presided. Miss Marchbanks, from China, spoke of her work, and Miss Corbett provided excellent music. Miss Jane Hay gave an address upon the war in South Africa, illustrated by limelight views. She had many stories to tell of the bravery and sufferings of our soldiers, and her collection of relics from the battlefields was most interesting.

A well-attended two-days' conference was held last week in the Baptist Church, Cambuslang. On the opening afternoon addresses were given by Rev. James E. Houston and Rev. A. H. Sutherland on "The Full Inspiration of the Bible"; and in the evening Rev. John Urquhart and Mr. J. R. Jack spoke on "The Use of the Scriptures: Precepts and Examples." On the second afternoon the subject was "The Lord's Coming," among the speakers being Rev. A. A. Milne and Mr. Urquhart. The evening subject was "The Signs of his Coming in the Church and in the World," when Mr. Urquhart and Pastor Thomas Stewart spoke.

Lord Provost Chisholm sends a "new century message" to the *Scottish Reformer*, in which he says: "It may be quite true that temperance reformers close the century in some perplexity. There have doubtless been great searchings of heart, and the love of many may seem to have waxed cold. But they have compelled the nation to acknowledge the supreme importance of the cause they advocate. And their lesson to us is surely this—We temperance reformers must fall back for a time on our root principle, personal total abstinence. We must press home on Christian men and women the obligation under which they lie to set an example which others can safely follow, and the duty they owe to the Master they serve, to deny themselves lest a brother should stumble and fall."

In a lecture delivered at Blairgowrie last week—subject, "The Nineteenth Century: Science"—by Rev. William Muir, he said that, after surveying this great field, the conclusions he had been led to were (1) that in every sphere of life we owe much to science, and that nowhere has the progress of the century been more remarkable than in this connection; (2) that the facts of the case in no way bear out the popular conception that there is some necessary antagonism between science as dealing with the material and religion as dealing with the spiritual; (3) that in every apparent conflict between science and religion the only guiding principle for Christian men is that they must not only not reject, but must welcome, everything which can be proved to be true; (4) that science at its best is neither able, nor professes to be able, to satisfy man's religious nature, and that in presence of all the treasures with which it has enriched his life, he needs as much as ever that Divine satisfaction which comes through Christ alone.

Dublin Prison Gate Mission.—In various ways this Mission aids yearly upwards of 1,000 women and young girls. Those permanently employed earn over £2,000 towards the annual expenditure. Present difficulties have arisen through the outlay for necessary repairs and alterations to the premises in order to maintain the efficiency of the laundry and avoid forfeiture of insurance. Timely help will prevent the work being crippled, and those needing assistance turned away. The hon. treasurer is Mr. William Hayes, 12, Grafton Street, Dublin.

The Y.M.C.A.

THE British Conference will be held at Oxford from June 25 to 28 next, by invitation of the local association. The gathering in the University city promises to be of unusual interest, and several important functions have been already arranged.

Mr. and Mrs. W. M. Oatts have been warmly welcomed at Sydney. Mr. Oatts opened his campaign in the large hall of the Y.M.C.A., and for a fortnight meetings were held in connection with the mission. The afternoon Bible readings were taken advantage of by a large number, and the expositions were most helpful. The mission was continued under the auspices of the Y.M.C.A. in Scots' Church, Church Hill. On the Sunday afternoon, Mr. Oatts delivered an address on "Personal Purity," in the Association Hall, which was crowded with young men, over 200 of whom remained behind to sign the "Personal Purity Pledge." The address was received with satisfaction and appreciation, being plain and yet prudent.

Presiding at a meeting convened for the formation of a Y.M.C.A. in Canterbury, Dean Farrar said that those who were acquainted with such institutions in other towns knew the inestimable benefit they were to young men, and he could only hope that this would be the commencement of a flourishing branch of the Y.M.C.A. in that city. When he first came to Canterbury he had a Bible class for young men, but gave it up for various reasons; but it would give him the greatest possible pleasure to meet any class connected with this new association, for certain weeks at any rate in the year, and to take them carefully, and, he hoped, in a way which would interest them, through various parts of the most precious Book which God had given to man.

Ross Bible Carriage.

THE nineteenth annual report of the Ross Bible Carriage, Tent, and Evangelistic Mission will appeal to all who are interested in the welfare of the inhabitants of out-lying villages. In this record we read: "The year that has passed, like its predecessors, has been full of the loving-kindness of the Lord. We have had anxieties and some sorrows in the loss (by death) of several who have been valued helpers of the mission for many years past. But the joy of the Lord has been our strength, and his work our great delight." God has abundantly owned the labours of the superintendent (Mr. John Coates) and his co-workers, who have realized more and more of the Master's presence and leading. Throughout the year Bible carriage and colportage work have been incessantly maintained. By these means thousands of houses and cottages have been visited, and a vast amount of Gospel literature distributed. Upwards of four hundred mission services were conducted, and the itinerations of the evangelists with their tents have resulted in the Gospel being preached in many isolated and neglected districts. Mr. Coates may be addressed, Northleigh, Cantilupe Road, Ross, Herefordshire.

Eastbourne Home for Girls. — From the twenty-ninth annual report of the Home for Motherless, Orphan, and Destitute Little Girls at Eastbourne, it appears that no substantial increase of numbers in the inmates has been made. While little ones everywhere are needing the shelter and training such as can be given in this Home, there are many vacancies, owing to the insufficiency of the means at the disposal of the superintendent. It is desired to increase the number of inmates, and extend the usefulness of an institution which has established its claim to hearty support by its ministry to those of tenders years who have been deprived of parental care and affection. Communications may be addressed to Miss J. S. Lee, at the Home, Hurst Road, Eastbourne.

The Coventry Floods. — The floods which recently occurred at Coventry were of a devastating character. Thousands of people were unable to leave their houses for at least twelve hours. In some instances the bedrooms were flooded, and there is a record of a bedridden woman being rescued by her landlord when the water was up to the top of the bed. In numerous cases the flood reached the top stair. One of the saddest spectacles was to be seen in a court, where the living rooms of five dwellings were destroyed. The stream, which must have risen here to a height of twelve or fifteen feet, not only tore the walls down, but swept away practically the whole of the contents of the rooms, leaving only the front wall, the upper rooms, and the roof standing. A number of families were thus rendered homeless; some lost their all. At St. John's Church, Bibles, hymn-books, chairs, cushions —everything moveable was swept away. The harmonium was floating about, and parts of the wooden flooring that is laid down all over the church were also being tossed about.

Evangelistic.

Mr. Leonard Weaver at King's Weigh House Chapel.

AT the final mass meeting of last year's London Tent Campaign, held at Exeter Hall, large numbers expressed a desire that the work should be continued during the winter months. As a result of these expressions the King's Weigh House Chapel, in Grosvenor Square, W., was obtained for a Mission during the month of January, the first meeting being held on Sunday last, when Mr. LEONARD WEAVER gave a stirring address to workers. It is anticipated that large numbers will be reached in this needy district. Meetings are to be held every evening at 7.45, the evangelist being Mr. Leonard Weaver, and the soloists Mr. R. S. BRADBROOK and Miss EMILY ANGEL.

A. G.

Weaver Brothers at Greenwich.

The Brothers WEAVER have just concluded a most fruitful thirteen days' mission at the East Greenwich Baptist Church. Notwithstanding the Christmas holidays, the meetings have been well attended, and not a single service has lacked definite results. On the second Sunday afternoon a men's meeting was held, when about 400 men gathered to hear the Gospel spoken and sung. Several are now bearing bright testimony, and giving undoubted evidence of clear decision for Christ. On Thursday, December 27, the converts and inquirers were invited to meet the church officers. After tea a happy evening was spent, when advice, counsel, and exhortation was given by Pastor Thos. Murray and Mr. Frank Weaver, who also sang. The people are praising God for the help and blessing he has so richly bestowed upon the church and the two missioners during this happy visit.

Mr. Charrington's Work.

Having regard to the unpropitious weather of December, coupled with the fact that in a district like the East End of London this month in the year is always one of uncertainty, the meetings in the Great Assembly Hall may be considered as having been well attended, especially the Sunday evenings, when Mr. J. S. HARRISON gave some stirring and impressive addresses, awakening the conscience of many, who found their way into the inquiry room for further instruction. During the month the Browning Quartette sang at the evening services.

The week nights were, as usual, devoted to Gospel temperance, and were taken by Mr. George NOKES, whose success as a temperance lecturer is so well known. Watch night brought the old year and old century to a close. A march round at 10.30 with a band, conducted by Mr. F. N. CHARRINGTON, was the means of inducing many outsiders to attend the mid-night service. A more miscellaneous gathering could hardly be imagined. Many came in from the neighbouring public-houses, and the great hall was packed from floor to ceiling. A solemn and powerful address was given by Rev. JOHN T. VINE, and Mr. Geo. Nokes pleaded with the drinkers to begin the New Year without intoxicating drinks. In the early moments of the new century 223 persons came forward and signed the temperance pledge.

Mr. JAMES MACFARLANE has delivered eight addresses on "The Tabernacle," in Gordon Evangelistic Hall, Aberdeen. The addresses proved interesting and helpful, and the meetings were largely attended.

Mr. BOB JOHNSON recently sang and spoke at a gathering of 200 victims of intemperance who had been brought together by the Archway Temperance Society, Highgate, N., Mr. HEAL of the West London Mission, and Mr. E. WELSH of the Temperance League also spoke, and twenty-six pledges were taken.

On New Year's Day a number of young men from the Tib Street Open-Air Gospel Meeting visited once again the Manchester Races. Very few entered the racecourse without receiving a tract or seeing some Scripture texts, which were gummed on banners. The cabmen were not forgotten, and with their permission suitable texts were placed inside their cabs.

Mr. GERALD R. COULTAS has been conducting services in Breconshire. A Bible and Book Depôt has been started in Brynmawr Market, and last Saturday many were attracted to read the good books displayed; among them was the Rabbi of the neighbouring synagogue, who listened attentively to what was spoken. Some deeply interesting meetings were held in the Assembly Room, Worcester Street.

Lord RADSTOCK has had good meetings in the Hotel Continentale, at Paris, and would be glad of the prayers of the Lord's people in connection with their continuance—the next being on January 15, at 8.45 p.m. Much interest has been manifested by a number of Roman Catholics: the great need felt is prayer for a deeper spiritual life among Protestants, to respond to the spiritual aspirations of the Romanists.

Mr. THOMAS PAYNE lately paid a visit to Liverpool. He spoke three times at a Holiness Convention held by Rev. E. INCE, vicar of St. Alban's, in the parish Mission Hall. On Thursday and Friday Mr. Payne took part in a convention in St. Clement's Parish Room, presided over by the vicar, Rev. C. MUSGRAVE BROWN. On Sunday, Mr. Payne spoke at the Gay Street Mission Hall, where he conducted a Watch Night service on the Monday, taking part also in a well-attended convention in the same hall on New Year's Day. Much of God's blessing and power was experienced in these meetings.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

CANON HAY AITKEN.—Jan. 12-23, St. Peter's, Hereford.
MR. JOHN BRUNTON.—Till Jan. 18, Southend.
MR. W. R. BRADLAUGH.—Jan. 27-Feb. 10, Finnieston, Glasgow.
REV. D. M. CAMERON.—Jan. 19-28, Weybridge.
MR. GEO. CLARKE.—Till Jan. 16, Leith. Jan. 26-Feb. 4, West Ham.
MR. CHAS. COOK.—Jan. 12-21, Morecambe (Free Church Council). Jan. 24-Feb. 4, Wimbledon (F.C.C.).
MR. W. COLLARD.—Till Jan. 13, Winfield Road, West Croydon.
MR. JOHN COATES.—Till Jan. 14, Wellington and district.
MR. COATES and MR. BENTLEY.—Jan. 19-Feb. 3, Littledean.
MR W. D. DUNN.—Till Jan. 17, Bethany Hall, Glasgow.
MR. JAMES EYRES.—Jan. 12-25, Y.M.C.A., Llanelly.
MR. JOHN ELLIOTT.—Jan. 27, St. Marychurch Gospel Hall.
MR. WILLIAM GROVE.—Till Jan. 13, Wesleyan Church, Lower Road, Deptford.
MR. and MRS. ALBERT HARRISON.—Jan. 13-24, Bishop Auckland.
MR. CHARLES INGLIS.—Jan. 13-24, Derby.
REV. J. JAMESON (Yorkshire Congregational Union and Home Missionary Society).—Till Jan. 14, Cannon Street, Middlesbro'; 19-24, Eston, near Middlesbro'.
MR. W. R. LANE.—Till Jan. 14, Chatham; 19-28, Barnsley.
MR. S. LEVERMORE.—Till Jan. 12, Glasgow; 12-16, Edinburgh.
REV. J. LYALL.—Till Jan. 13, Belfast.
REV. J. T. MATEER.—Till Jan. 13, Swanwick; Jan. 26-Feb. 4, Staines.
MR. JOSIAH NIX.—Till Jan. 14, Epworth; Jan. 15-21, Filey.
MR. J. NEALE.—Till Jan. 26, St. Day.
GIPSY SMITH.—Till Jan. 14, Lincoln; 26-Feb. 4, Tabernacle, London.
REV. F. C. SPURR.—Till Jan. 14, Rugby (F.C.C.); 15-20, Derby.
MR. R. SPRAGG.—Jan. 13-20, Hoddesdon.
MR. JAMES SPRUNT.—Sundays and Thursdays during January, Deptford Gospel Hall, Edward Place; Manersa Hall, Chelsea, each Wednesday.
MR. E. P. TELFORD.—Till Jan. 17, Evesham.
MR. HENRY THORNE.—Till Jan. 14, Bourne (Lincs); 15, Stevenage; 16-18, Hitchin; 20, S. Croydon.
MR. J. H. THOMPSON.—Till Jan. 13, Seaman's Bethel, Old Gravel Lane, London Docks.
WEAVER BROTHERS.—Jan. 13-26, Annan, N.B.
MR. JOHN WEEDON.—Till Jan. 24, Watford.
MR. BARBY WAKE.—Till Jan. 13, Myddelton Hall, Shefford; 26-Feb. 4, London Mission, Uxbridge.
MISS ADA WARD.—Jan. 12-21, Batley.
MR. WESTWOOD.—Till Jan. 11, Houlton-le-Clay.
MR. JOHN WESTON.—Jan. 13-24, Chrisleton, Chester.
REV. J. T. VINE.—Till Jan. 12, Penge; 13-25, Westbourne Grove.

Requests for Prayer.

For special services in Staveley, being conducted by James Walker, up to January 17.

That the visit of the Brothers Weaver to Annan, January 13-26, "may be richly blessed."

For a united mission in St. Louis, conducted by Professor W. R. Newell, of Chicago, commencing January 15.

For a blessing upon Dr. T. H. White's visit to the Ipswich Monthly Meetings for the Deepening of Spiritual Life, January 17.

That the work of evangelists labouring at Union Tabernacle, Wandsworth Road, S.W., may be owned of God in the conversion of souls.

For blessing on the course of lectures on Foreign Missions, arranged by the Student Volunteer Missionary Union centre at Bristol, commencing January 15.

Notices.

Will the friend who has been sending THE CHRISTIAN to Mrs. Smith, Manse of Unst, Shetland, kindly send it in future to Rev. W. S. Brouenlee, at the same address?

Will other friends who are sending to the following please note new addresses: Mr. George Smith, Calle Herrera, 420, Buenos Aires, South America; Mr. Robert Lennie, New Westminster, British Columbia.

COMMUNICATIONS RECEIVED WITH THANKS.—F.O. H.B. A.A.B. C.L. G.G. F.L. W.C. T.F. A.C. R.C. H.B. J.E.M. F.W.M. W.H.L. J.N. W.G. J.N.G. G.C.A. F.M. R.B. E.N.P. L.K. A.W.H. W.W. W.F. M.E.G. Mrs. D. B.W. G.F. M.M.D. J.W. D.M. G.F.T. A.F. E.P.F. P.V. and Co. J.B. C.L. J.W. A.B.S. E.A.B. M.B. A.H.C. F.L.M. R.S. E.A.T. E.E.E. J.R.T. J.N. T.C.J. T. and W. E.N. N.B.S. J.C.R. R.T. and S. S.E.B. M.B. W.H.P. W.E.D. J.H.T. H.E.S. J.S. A.M. H.S. L.C.L. F.A.W. L.B. S.S. H.B.W. G.J.B. W.M. C.B. T.D. D.R. G.G. F.C. A. F.C. G.J.R. G.S.A. W.G. A.E.W. J.R.P. J.B. W.A.L. M.A.S.K. D.M.C. E.S.K. W.G.W. G.R.C. R.C. W.B. A.H. F.R. I.S. J.A.S. E.M.H. B.G.W. R.T. D.W.H. M.H.S. S.L. E.E. Lady E.H. W.M.H. H.B. H.J.E. J.W.W. F.M. C.A.B. J.E.M. J.G.C. Miss D. A.G. S.S.S. J.D.J. J.B. A.H. J.J.E. B.N. W.H. J.L. R.F. J.E. T.S.C. W.A.L. T.N.S. Mrs. T.O. W.R.B. Miss B.

About Books.

INDIA'S WOMEN.

In the course of a biographical sketch of the late Mrs. Marcus B. Fuller, of Bombay, Mrs. Dyer recently spoke of that lamented missionary's remarkable literary championship of the cause of the women of India. Mrs. Fuller's great work on this subject was brought out in America, and could hardly be spoken of as within the reach of all who might wish to peruse it. It is gratifying now to announce an English edition—**The Wrongs of Indian Womanhood.** (5s. *Oliphant, Anderson, & Ferrier.*)

The chapters, eighteen in number, originally appeared in the *Bombay Guardian*. They deal with subjects of pathetic interest and urgent importance, and it is right that they should have been issued in book form. In substance and style they are worthy; and the numerous illustrations materially assist such as would understand the sad topics discussed. In a cordial introduction, Pandita Ramabai says the author "has neither exaggerated nor kept back what can be said on the most important things connected with Indian women's conditions. All who are interested in and want to do something for the salvation of women in India will do well to read her book."

After this, commendation is almost a superfluity. The pages bear evidence of painstaking research and patient investigation regarding infanticide, child marriage, enforced widowhood, also as to life in the zenana, and the questions affecting the nautch-girl, and the muralis, and devadasis, or temple women. Mrs. Fuller sketches the history of reform, whether through Governmental or other exertions, and boldly declares that the Gospel is the real remedy for the sorrows and sufferings of the women of India. Hence she dedicates her book to "the Christian women of India, England, and America, who owe all they have and all they are to our Lord Jesus Christ;" and Ramabai warmly asserts the responsibility of such, in view of the command "Go . . . preach," to give the Gospel to the heathen women of India.

This is a heart-stirring volume. As there is great need for wide-spread intelligence on the subjects with which the pages deal, we trust there will be many readers; also that Mrs. Fuller's appeals will issue in earnest and speedy measures for the deliverance of our great Indian dependency from the thraldom of customs which have cursed its women for thousands of years.

SOME STORY BOOKS.

T. Nelson & Sons.

Craddles, by Alice Knight, is a brief romantic story for boys, of average merit. (1s.)

Among books for younger children are: **The Overtons**, by Elsie Macgregor. (1s.) The quaint sayings and doings will entertain elders, and the things recorded will show the little folk how to amuse themselves.

A Little Ray of Sunshine, by Jennie Chappell, will be sure of a warm welcome from boys and girls of tender years. For these the author writes with genuine sympathy with the ways and feelings of young folk. (1s.)

A Toast Fag, and Other Stories, is by Harold Avory, the boys' writer. (1s. 6d.) School boys will only regret that the tales come to an end; but then they will assuredly read them again.

Under the title **A Terrible Feud**, we have a collection of brightly-written stories for children. Each of the narratives has sufficient adventure and amusement to make it entertaining to young folk, while the illustrations leave nothing to be desired. (2s.)

Various authors have contributed, with equal acceptance, to the **Gunpowder Treason and Plot**, and Other Stories for Boys. The narratives are marked by a brisk, racy style, whether relating the doings of some school boys, who did not count the cost of a lark which consisted in a fusillade of squibs and crackers, or recounting stirring adventures on land and sea. (2s.)

Ivy and Oak is a volume of stories for girls, the writers being Dorothea Townshend, S. Cave, and K. Macdonald. (2s.) The story from which the title is derived, introduces us to two noble girls, the record of whose conduct points obvious and salutary lessons.

A wholesome and stimulating character sketch for girls is E. L. Haverfield's **Rhoda.** The charge of a family bereft of parents devolves upon the eldest daughter, who proves herself an adept in assuming the care of a home, the harmony of which, however, is not advanced by the tastes, demands, and indiscretion of the younger sisters. (2s. 6d.)

In **A Gordon Highlander**, by E. Everett-Green, there are picturesque and pathetic passages, but the prevailing note is that of the war drum. The boy characters revel in the phraseology of South African battlefields, and "play at Elandslaagte." (2s. 6d.)

The author of **My Lady Marcia** reverts to the time of the French Revolution for the incidents of an admirably written story. Interest in the characters portrayed is at once evoked, and is sustained throughout. The heroine having suffered the loss of her father in the conflict, a spirit of revolt against sovereign authority is aroused in her childish mind, the outcome and growth of which are cleverly developed. (5s).

Mr. Horace Groser's biographical sketch of **Field-Marshal Lord Roberts** have reached its fourth edition. It admirably meets a demand for information regarding a distinguished man, and is sure of still wider popularity. (1s. nett. *Melrose.*)

That I May Know Him, by Freda Hanbury Allen, is a small volume of verse—soundly spiritual and experimental. The muse treats of high themes and heavenly truths, and the pages will assuredly prove helpful to those who desire deep thoughts expressed in tuneful measures. (1s. nett. *Marshall Brothers.*)

Regions Beyond, the organ of the works which have Harley House for their headquarters, has completed its twenty-first volume. It would be difficult to conceive a more telling statement of missionary facts, especially as they relate to Africa and South America. Various fields are surveyed in these attractive pages, and the illustrations are numerous and of a high order. (*Partridge & Co.*)

Another bright book has been written for the *Church Missionary Society* by Edith M. E. Baring-Gould—**With Note-Book and Camera**: A Winter Journey in Foreign Lands. (1s. 6d.) The pages describe travels in Egypt, India, Italy, and elsewhere, with nearly 100 snapshots of persons and objects, landscapes and scenes. It is a capital book, a primer of missionary education for the young, and calculated also to instruct readers of riper years.

A volume which many will read to spiritual profit is—**God, my Exceeding Joy**: A Sketch of the Trials, Labours, and Triumphs of the late Miss Jean McLean. By her Twin-sister Margaret. (Cloth, 2s. 6d. *Passmore & Alabaster.*) The subject was a missionary in China, and the author of the book is well known for her work among the Japanese. The pages have a definite message for earnest souls. Already the book is in its second edition. Copies may be had from the author, at the Japanese Christian Institute, Tilbury Docks, London, E.

The Book of King Arthur and his Noble Knights. Stories from Sir Thomas Malory's Morte Darthur, by Mary Macleod. (6s. *Wells Gardner, Darton & Co.*) A perennial interest attaches to these tales of shadowy men and women; and where the stories may be regarded as of little account, the literary charm and grace of their narration will assuredly demand recognition. There are many excellent illustrations from drawings by A. G. Walker, sculptor; and John W. Hales writes an introduction, embodying welcome biographical points respecting Malory. The volume is sumptuously produced.

Footsteps of Truth appears for the eighteenth year in its useful form. In this annual volume (which is neatly bound and admirably illustrated) we have contributions from leading ministers, notes of evangelistic effort at home, echoes from the mission field, as well as choice poems, Bible readings, and suggestive sermon outlines. The book is representative of a multitude of writers, whose thoughts and pens have given to the world the highest results of holy living and Christian service. Its pages will convey light to many minds, and comfort and inspiration to many hearts. (2s. *Shaw & Co.*)

Among literary monuments of the Reformation, a place of distinction must be given to the Heidelberg Catechism; and the story of its compilation deserves to stand out in the great body of Protestant instruction and information. A recent publication will help many to know what these things mean and involve: **The Heidelberg Catechism**; the German Text, with a Revised Translation and Introduction. (2s. 6d. *Andrew Melrose.*) It is issued in the handsome "Books for the Heart" series, and well deserves such association. The questions and answers are appropriate for present-day study and meditation; and the introductory description is succinct and adequate.

Two very attractive volumes have been added to "Uncle Ben's Bookshelf." The first, by W. Stanley Martin, is **The Tinker of Bedford, and the Book that he Wrote**, which is a capital sketch for young readers, amply illustrated withal. It would be a grand thing to place a copy in the hands of every boy and girl leaving our elementary schools. The second book is **The Fights and Flights of the Huguenots**, by Ebenezer Wilmshurst, in which we have an outline of the story of Protestantism in France. Here again are many illustrations which assist the letterpress in showing the cruelties for which Romanism has to answer. (Pictorial covers, 1s.; cloth, 1s. 6d. *Morgan & Scott.*)

Pastor F. E. Marsh's volumes dealing with the Bible and its unfolding for practical purposes, have proved of service to many. He has added yet another to the list: **The Christian Worker's Equipment.** (6s. *Marshall Bros.*) It is a volume of studies that have already served as addresses to Christian workers. The chapters number over thirty. They begin with the worker's Assurance, and end with his Reward, the various intervening topics including the worker's Authority, Consecration, Wisdom, Walk, Motive, and Model. Busy Christians, who would bring forth out of the heavenly treasury things new and old, will find this a very useful book, and will prize it all the more for the striking portrait of the author that appears as a frontispiece.

The Miracles of Jesus as Marks of the Way of Life, by Rev. Cosmo Gordon Lang, M.A. (6s. *Isbister & Co.*), is an attractive volume. Dealing with the miracles simply as constituting one of Christ's methods of teaching the principles of a true life, the chapters (which originally appeared as Sunday readings in *Good Words*) are rich in practical instruction. Divergent views and questions are left on one side, in order that the Gospels may tell their own story. Helpful in outline and profitable in reflection, the treatment is admirable. Those who can consult standard expositions of the parables will, nevertheless, find much suggestion in these pages, which will also be welcome to the "ordinary" reader, as simply worded and devotional in tone.

The Red Letter New Testament is an edition of the Scriptures at once curious and useful. It presents the Authorized Version, beautifully printed, with the distinguishing feature that our Lord's words are given in red. The principle is applied not only to the Gospels, but to the Acts and Epistles in which the words of our Lord are recorded; why it is not extended to the many passages of that nature in the Apocalypse we cannot say. To rubricate the concluding section of the New Testament, and so conform it in some measure to the early parts, will be a deeply interesting exercise. This is a publication which is sure to be widely used. It is bound in Syrian morocco (red limp) with round corners, red under gold edges, and well suited for presentation purposes. (1s. 6d. *W. S. Forster, London Bible Warehouse, 53, Paternoster Row.*)

We heartily welcome a re issue of Rev. Dr. Edersheim's very useful work, **The Temple**: Its Ministry and Services as They Were at the Time of Jesus Christ. (5s. *Religious Tract Society.*) For years this work has occupied a place of its own in English literature, having for its aim the exposition and illustration of Holy Scripture. It is at once for the erudite and for those who lay no claim to special scholarship. It is the result of thorough research, yet written in plain and untechnical language. Dr. Edersheim was learned in all the wisdom of the Jews—he being of the stock of Abraham—and had access to the sources of extra-Biblical Semitic knowledge and tradition. Whether we seek information in the understanding of times or places, sacrifices, priestly orders, or any Old Testament rite or institution connected with the Temple, we have light and direction in these pages. The types are explained, and the fulfilment of God's completed revelation is made clear to mind and heart. There are valuable indexes of topics and of Scripture references.

A volume which is sure to be widely read in Anglican circles is **The Doctrine of Holy Communion and its Expression in Ritual**: Report of a Conference held at Fulham Palace in October, 1900. Edited by Henry Wace, D.D., chairman of the Conference. (2s. 6d. nett. *Longmans, Green, & Co.*) The Round Table Conference, attended by theologians of various schools and phases of thought, aimed at placing on record well-considered opinions, not the elaboration of new formulæ. The Bishop of London, in a brief introduction, explains the circumstances under which it was called. The Conference was, as it were, a committee appointed to report to the Bishop; and the copy of the minutes is the report which was in due course presented. As a contribution to a great controversy, expressed for the most part in dispassionate language, the book is good reading; as a rehearsal once more of well-known views and convictions, it is also interesting. With thoughtful readers, the pages should make an impression in the Evangelical direction, and in the degree that this is done the Conference will be justified and the publication of the minutes prove of service. Assuredly the Catholic and Protestant positions, with intervening shades of doctrine, were never set forth in fewer words, and with more explicitness of language, than in this book.

The first issue in connection with Story's "Self Improvement Series" of booklets is entitled MEMORY: HOW TO MAKE AND KEEP IT GOOD. It is by Alfred T. Story, and suggestive, though of necessity brief. (6d. *L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, E.C.*)

An interesting New Year's Address to the Young is FAITHFUL FOR CENTURIES, being an account of a visit to the Valleys of the Vaudois, and some stories from the history of that remarkable people. By J. Forbes Moncrieff. (1½d. *Glasgow: Chas. Glass & Co., 43, Mitchell Street.*)

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

AS the days draw nigh for the holding of the Great United Mission in London, there is a call on all true believers in the Lord Jesus Christ, to cry day and night to God to send his Spirit abroad into the churches, that his way may be prepared among the vast community of non-churchgoers. Already the visitors are hard at work calling on the people from house to house, and inviting many who have perhaps never been personally invited into a church before. This is a trying and difficult work, needing much wisdom and grace to do it well. Many of those who are unable to join in it themselves are deeply interested. It is our duty to be instant and constant in prayer that these preliminary efforts may move many hard and indifferent hearts to a spirit of openness and willingness to receive the "engrafted Word."

Once more the *Daily News* comes forward, with the pen of its Special Commissioner, to plead the cause of the helpless and oppressed. This time "The Cry of the Children" is heard, and well does the writer plead their cause. The following headlines speak for themselves:

THE GREAT TEMPTATION.
PUBLIC HOUSE MESSENGERS.
NEED FOR REFORM.

The man in the street, as well as every Christian worker can fill in the paragraphs from their own observation. We have for years been urging the necessity of restrictive legislation. We rejoice to hear the voice of our powerful contemporary in the same cause.

A parent draws attention to what she deems to be a fruitful cause of gambling. She writes:—

> Having to buy and receive gifts of toys for a number of children, I have been appalled to see that by far the greater number of round games now in vogue are games of hazard, with a pool, dice, or counters, thus training children to trust to chance or luck, and enjoy the excitement of winning from others. I send one sample, which speaks for itself. Should not Christians, for the sake of the future, expel from their playrooms this class of game, and encourage games of skill, thus cultivating thought, perception, and ingenuity?

We quite agree with our correspondent. Prevention is better than cure.

Genuine regret is felt at the death of the Bishop of London. During his episcopate, he has won the esteem of the country in a remarkable degree, though he has not given entire satisfaction to either of the great parties in the Church of England. The Bishop was a man with a clear insight into spiritual things, and his probable elevation to the Primacy was regarded with satisfaction both within and without the Church; yet, as has been generally recognised, it was by the number and wide scope of his activities, as an historian and an ecclesiastic, rather than by what we may term saintliness of character, that he will be remembered in years to come. Evangelical Churchmen expected a more authoritative assertion of Protestant principles, but elaborate ceremonial and beauty of outward form had a charm for Dr. Creighton which prevented him from taking so definite a position as had been hoped for.

It would appear from some strange performances at the church of St. John the Divine, Kennington, that the High Church Party are determined to renew something like the old "Miracle" and "Passion" Plays, of which the decennial performance at Ober Ammergau is the only surviving instance on a large scale. A series of tableaux, illustrating the Incarnation, were given during the closing days of last year, including the Visitation, the Annunciation to the Shepherds, the Nativity, the Visit of the Magi, the Shepherds at the Manger, the Flight into Egypt, &c. This "realistic" method of teaching religious facts may have had some justification in early ages when the populace was totally uneducated. To revive such customs now is to feed a low and sensuous instinct, and altogether to obscure the spiritual character of religious faith.

In this connection it is painful to learn that a cinematograph show is "on tour through Great Britain, France, and the United States," depicting, on Sunday evenings, the scenes from the Passion Play. At present it is in the north of England. We hope the Christian public will raise an effective protest, which will banish this blasphemous money-making concern from our shores, at any rate.

The address of the Duke of Norfolk to the Pope last week has aroused the deepest resentment throughout Italy. The leading Italian papers, from the *Tribuna* to the *Secolo*, speak in unmeasured terms about this "offence against Italy's inviolable rights." For an English ex-Minister to express publicly in the capital of Italy his desire for the restoration of the temporal power, in such terms as he employed, was a gross breach of good manners, and a State offence. Equally insulting were his remarks about "the attempts of wealthy proselytising societies to corrupt the *faith* of the young and poor in this *your* city of Rome."

The Pope, replying to this effusion, lamented the "permission of Protestant activity at Rome, which exploited the misery of the population." "Exploited" is a remarkable word to employ. Were it not for the assistance rendered by various Evangelical societies in Rome, many of the poor would starve. Within the Vatican there are stores of fabulous wealth, while in the streets without there are whole tracts abandoned to poverty and crime. We wonder if the Duke of Norfolk has ever walked across from St. John Lateran into San Lorenzo! He would there see most repellant spectacles, and he would look in vain for any institution, save a Protestant one, which attempt, to deal with the crime and the poverty of that quarter.

As for the *faith* of the young and poor being interfered with, alas! it is very little faith of any kind that the most of them have. Great numbers of the Roman people have not a scrap of belief in their Church, and still less in their priests. The men in particular frequently make sport of the whole business, and that in public. To call a mechanical and nominal attachment to the Roman Church—by means of child baptism—"faith," is a foolish misuse of words. But through the splendid Evangelical work which is being undertaken in Rome, great numbers of nominal Catholics have been led to a true faith in our Lord and Saviour—a saving faith. It is this work that the Pope would suppress, and if he regained the temporal power, every Evangelical agency would cease immediately. We need not fear, however. Italy has tasted the sweets of liberty, and she will not willingly permit her hands and feet to be again shackled in Papal chains.

The members of the French Chamber will probably be as surprised as the most ordinary French peasants at the revelation of the wealth of the religious orders, which a parliamentary book has just made known. In 1850, they possessed fifty million francs worth of property; within fifty years their real estate has so increased, that to-day their wealth is nearly sixty times that amount. With recent events in mind, the French Chamber will want to know, for political reasons, what is behind all this vast accumulation of wealth. It is remarkable that men who have taken the "vow of poverty" can boast of possessions like these.

There has been a good deal of comment on a recent article in *The Spectator*, in which the writer bewailed the loss of the "religious certainty" possessed by the Apostles. This is a most misleading phrase, and is made to do duty as a veiled argument for an external standard of authority, such as is afforded by the Roman Catholic Church. It is the trend of recent Anglican literature and teaching that the individual soul is not sufficiently equipped for the voyage "o'er perilous seas" of thought and doubt, and that our religious thinking must be taken care of by experts under the general title of the Church. And there is a widespread feeling among semi-religious people that they are right in relegating their religious problems to the care of the clergy, and the more dogmatic the clergy are, the better these people like it. But the whole position rests on a fallacy. The grounds of certainty are safe and sure—the *Word* without us and the *Spirit* within us; and if we but put ourselves under their guidance we shall lack in no feeling of security in spiritual matters.

The secret of freshness in the pulpit is, first, a perpetual refreshment of the heart at the fountain heads of Christian experience; second, a steady habit of filling the mind with new materials of thought; and, third, living contact with men and women in the struggle and stress of life. The first condition provides the spiritual, the second the intellectual, and the third the sympathetic condition of success. The great preachers have been invariably men of devout piety, they have been omnivorous readers, they have possessed a first-hand knowledge of the needs and the difficulties of average human nature. Preachers who are not great, may at any rate, emulate the masters in their method, and, though the results will be moderate, they will be of the same kind. There will be a perpetual touch of freshness and force in their work, and the weariness which so often touches the hearer will be less often felt than is now the case.

Those who undertake to defend the Christian Faith, and to substantiate its doctrines by a process of reasoning, should see to it that they do not fall into the error of suggesting more doubts to their hearers than they are able to dissipate. Not long ago, an aged but well-educated preacher in Wales thought it his duty to discourse on the "Existence of God," and he delivered an elaborate and exhaustive sermon on the subject. Next day an old lady in his congregation met him and said tartly, "Mr. ——, I believe in God in spite of you, in spite of you!" It is indeed doubtful if the pulpit is the place for Christian Evidences, but if they are handled at all, it should be in a way beyond the misunderstanding of the simplest.

We may go further, and say that the Christian pulpit does not exist for the purpose of teaching the people the principles of natural theology. Our Lord and his Apostles took these for granted, and appealed to men accordingly. There is a background of faith on which the Bible builds its special teachings, to which it superadds its own priceless revelation. Jesus always addressed men as those who already knew that God is, and devoted Himself to revealing Him as Father and Himself as Saviour. These are the redeeming truths, to which the later writers of the New Testament are grandly faithful throughout. The Christian preacher and teacher are called to the same work, and had better keep to it. Outside these lines they may be in peril, for few there are competent to deal persuasively with abstract principles of reasoning; within them they are safe, and can appeal without fear to a religious consciousness of their fellow-men.

Among the many "Substitutes for Christianity" invented during the Nineteenth Century, few at one time seemed more formidable than Secularism. Under the inspiration of a few gifted and determined minds, such as Hyndman, Bradlaugh, and others (not to speak of Mrs. Besant, at one time an ardent Secularist), it made a great noise for many years, and claimed a large following, especially among working men. In America, Colonel Ingersoll was its chief exponent and champion. At the beginning of the new century, however, it finds itself in a poor plight on both sides of the Atlantic. Its protest against "other-worldliness" is spent, its leaders are dead, and its message superfluous. The American *Christian Standard* gives an account of the twenty-fourth annual Congress just held at Cincinnati, where the attendance was very poor, and the chief source of attraction seems to have been a gramophone! Only twenty-seven votes could be mustered as the result of all these years of propagandism, and no enthusiasm of any kind was manifested. Spurious "religions" die with their inventors; the true religion survives its counterfeits and its rivals by simply living on and growing more powerful as centuries go by.

It is a remarkable fact that when men revolt from Revelation on the ground that it is unreasonable, they often gravitate either towards immorality or superstition. Mrs. Annie Besant could not endure the Bible because of its "superstitions;" she has, however, found herself able to accept the crudities and absurdities of a "religion" which teaches the existence of mahatmas, astral bodies, and impossible re-incarnations. And now, concurrently with the present indifference towards, or the revolt from Divine Revelation, we have an extraordinary revival of gross superstition. Fortune-telling has of late assumed colossal proportions, and we are informed that Society people are crowding to the rooms of professed sorcerers. The heavy fines which have been imposed upon some of these impostors seems to have no effect in diminishing the rush after them. How true it is that when men deliberately refuse Divine Light, a nemesis demands that they shall become victims of the grossest follies!

The fight with Tammany Hall—one of the worst enemies of pure and enlightened administration in public affairs in New York—has been going on for almost a decade with varying success. At the last Mayoralty Election in 1897, the victory lay with that party of corruption. This was, it seems, due to divisions in the camp of the reformers, who divided their forces, Mr. Croker's party defeating the reform candidates individually, though it was in a minority on the whole. A very determined attack is to be made on the Tammany party now in power, at the elections coming on during this year, with great hope of success, as there will be a united Reform Party this time, whose enthusiasm is unbounded, and who are finding more response from public opinion than was the case in 1897. The future purity of municipal elections and local government depends largely on the issue of this contest, and it is hoped that in the American capital a blow will be struck at corruption in high places.

When Mr. Arthington's will was announced to the world, many of the secular papers referred contemptuously to the man who "had denied himself the luxuries of life in order to provide means for preaching the Gospel to the heathen." It was altogether too fanatical for the secular press. But we notice that two or three laudatory columns are devoted to recording the career of Mr. Armour, the meat packer of Chicago, who has just died a millionaire. Of him the journals say:

> He was a slave to money making, finally becoming little more than a human money-making machine. Once he told a friend that he had no other interest in life but his business. "I do not love the money—what I do love is the getting of it, the making it. What other interest can you suggest to me? *I do not read.* I do not take any part in politics, what can I do?"

All this is regarded as "smart" by the men of the time. It looks paltry enough to those who have looked into eternity. We read with curious feelings that this millionaire financed a Mission Institute, in which he enforced "practical and definite ideas," chief amongst them being an "intolerance of doctrines of any kind." Mission work, he said, was "a good investment, bringing in more than ten per cent. of satisfaction." But any mission work of which the love of Christ is not the motive power must be but ephemeral in its results.

The eyes of the whole world have been directed during the first days of the century towards the Antipodes, where we have seen the birth of a new nation under the British flag. Whatever humiliations may have come upon us in South Africa, the relations between Britain and her other colonies bear witness to a wisdom and beneficence in our past dealings with them, of which the British people may well be proud. The federation of the Australasian States was largely the outcome of a spontaneous movement of affection towards the Old Country. Now that they have amalgamated into one nation, and started on a practically independent career of progress, it is to be hoped that they will begin with high ideals and a clean bill in their public administration. Other nations will watch with curious eyes the development of Australasia; but Britain with maternal solicitude and a hopeful pride and confidence that the offspring will improve upon the parent stock.

A writer in the *North China Herald*, referring to the escape of Dr. Gershom Guinness, and the wonderful deliverance of Mr. Bird, both missionaries of the China Inland Mission, recently observed:

> The whole tale of missionary slaughter, adventure, and escape, ought to be collected and published. It would make a story to be read wherever the English language is spoken.

This, so far as relates to the China Inland Mission, has been done, and the book will, it is expected, be issued at the end of the month—Martyred Missionaries of the China Inland Mission. Edited by Marshall Broomhall, B.A. (5s. *Morgan & Scott*). The book gives a brief account of the "witnesses unto blood," with portraits. There are also thrilling narratives of the great perils and awful sufferings endured by a number of missionaries while escaping from scenes of utmost danger.

We have heard so much recently of a pessimistic character as to the prospects of Christianity in China, that it is good to hear, from one who knows that country so well as does Rev. Arnold Foster, that the Chinese as a whole are far from being antagonistic to it. In an interesting letter to *The Spectator*, he says that both the Taeping rebellion and the reform movement of 1897-8, were strongly Christian in origin and tendency, and that though both were abortive at the time, they contained the seeds of inevitable future progress. The Emperor Kwangsu, who is said to have spent his enforced retirement in prayer to the God of Christians, to restore him to power for the sake of the Christian religion, is at heart a Christian, and will show it if he returns to his throne. The attitude of the Chinese themselves is seen in the following extract from this encouraging letter:—

> If, as is often stated, the Chinese dislike missions and missionary methods, how is it that day after day our preaching places are thronged with non-Christian hearers, who will often listen for an hour, or even two hours, at a time to the preaching of Christianity?
>
> How is it that they will take our Christian books and tracts, literally *by the million* every year, in *almost every case* paying with their own money for what they take? It is not our custom to give even farthing tracts away for nothing, and it is not a characteristic of the Chinese to spend even a farthing on what they do not want.
>
> How is it that they send their children to Christian schools, at many of which they have to pay fees, while purely native and heathen charity schools exist in the same neighbourhood? Of their appreciation of mission hospitals and dispensaries I need not speak.

We have not yet forgotten that the *Daily Mail* was the chief offender last summer in publishing heartrending news about the massacres in Peking—"news" which afterwards turned out to be untrue. Untaught by experience, the *Daily Mail* now allows an attack to be made upon Christian missionaries in China, whom it accuses of looting and cruelty. Already Bishop Scott, of North China, has replied challenging the whole statement, and asking the public to receive the *Mail* correspondent's charges "with extreme caution," because of "their anti-missionary bias." Unhappily, certain of our English newspapers are so opposed to missionary work that in several instances they have opened their columns to vicious attacks upon missionaries, which afterwards have been proved to be unwarranted. There is neither honour nor justice about this sort of thing.

Worldliness.—II.

BY REV. F. C. SPURR, LEWISHAM.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John ii. 15).

WHEN a man is travelling to a certain destination, and he knows that his route is lined with foes who will do their best to prevent his progress, it would be absurd for him to proceed as if the way were clear. He would seek an escort, and along the entire road he would be wary.

The Christian is marching to a heavenly goal, and he knows, or ought to know, that everywhere the world is lurking, determined to hinder him. A Christian can never overcome the world by ignoring it; he must comprehend its object and its tactics, and he must avail himself of Divine guidance. The world has two most deadly and most subtle weapons which it employs everywhere with fatal effect. We must thoroughly understand these. They are its maxims and its manners. Let us look at these.

First, its MAXIMS. In all that concerns God, man, and destiny, the world contradicts whatever Divine revelation announces. Concerning GOD, the Gospel teaches that He is our sole Master, that in his knowledge eternal life is found, and that there is but one legitimate approach to Him, through the Mediator, JESUS CHRIST. The world contradicts all this. In its estimation God is either folly or poetry; in any case, He is far enough away from man's common life. If any person's temperament should lead him to be "religious," then he is quite at liberty to choose his own religion, since all religions are of equal merit. And as for a mediator, well! the world simply does not believe in one.

Between these two hostile things we must choose, and he who by Divine mercy has chosen the side of God is thereby compelled to treat the "world"

AS HIS INVETERATE ENEMY.

Reconciliation between two such opposed things is simply impossible.

Concerning MAN, the Gospel teaches his great worth and reveals to him his great weakness. His soul is so precious that the entire world of treasures would be no compensation for its loss (Matt. xvi. 26). His soul is so precious that it is worth his while to make any sacrifice in order to save it (Matt. v. 29, 30). The Gospel also solemnly tells man that sin is his great shame and hindrance, and that at all hazards it must be removed; and it crowns its testimony by showing to us that unique spectacle—a God-man dying for man's sin in order to redeem him from its power.

The "world" contradicts all this. It bids us follow our "nature," and give full play to our passions. It makes sport of the notion of a soul to be saved, and speaks only of senses to be gratified. It easily disposes of the idea of sin by wrapping up its evil in perfumed packets, and attaching noble names to the most ignoble deeds. And some of its most daring leaders have gone the length of publicly blaspheming the holy Sacrifice of the world's Redeemer.

Again; we must make a choice between God and the "world," and accepting God we set ourselves resolutely against the world.

Concerning DESTINY, the Gospel teaches definitely why we are here. Our life is but a passage. Eternity is our goal, and the time allotted to us in this world is for the purpose of the grand preparation for the beyond—a preparation which can only be accomplished by "seeking *first* the kingdom of God."

The "world" contradicts all this. Its maxim is that the present life is alone worth living for; anything beyond that is problematical. The "beyond" being illusive, any preparation for it is unnecessary. The only thing to do is to occupy oneself with the present happiness.

Again, we are compelled to choose. Such contradictions cannot be harmonized—they are condemned by the force of things to an eternal hostility. If we accept the world we make ourselves the foes of God; if we accept God we are bound to hate the "world." Ah! hateful maxims of the world—odious beyond description, more hurtful than a plague, it is easy to understand why our Lord spake of the "world" as He did. *He* cursed it for its scandals—we must curse it too.

After its maxims, we have to consider the second weapon, its MANNERS. With such maxims what can its manners be? Here, however, is where its subtlety appears. The ways of the "world" vary between the two extremes of blasphemy and formal religiousness. To the pious,

THE WORLD CAN BE RELIGIOUS;

to the unclean, it can be voluptuous, but it is the same world, and ever it has the same malice in it. Sometimes it assumes the mask of religion, for its own social purposes; it is the "correct thing" to go to church. Often its vices are refined. It can be witty, clever, pretentious, flattering, and "goody," but whatever it is, and whatever it does, it is always against God—it remains his unrepentant foe.

Often, however, the world is loud-voiced, vulgar, and menacing; its hostility is unconcealed. It directly opposes God, by denying Him to his face, by pretending to discover "errors" in his truth, by vile innuendo, by direct lying, by magnifying any little fault in his Church, and by ribald jestings about his providence.

Opposed to God, it is equally opposed to the good of man; it seeks only his ruin. Ruin of his *honesty*, by offering to him quick returns for little outlays—prostituting legitimate business into a series of disgraceful and thieving gambling tricks. Ruin of his *passions*, by forcing upon his senses lewd songs, indelicate photographs, horrible dances, corrupted journalism, and perverted art. Ruin of his *emotions*, by sensational stories and novels which, failing to convey information or to arouse an honest sentiment, succeed only in exhausting true emotion. Ruin of his *soul*, in withdrawing it from God and all that is holy and helpful.

In ancient times, when it was clearly visible as an organization separate from the Church, the world openly struck at Christians, burning and imprisoning them. To-day civilization does not permit these methods, but the old worldly spirit is as vigorous as ever: it has altered its methods, but not its objective. It hates God, and it hates man whenever he seeks after God. No marvel that the New Testament uses such terrible language about it: to its invective every enlightened heart must add an emphatic "Amen."

"Careful for Nothing."

"Casting all your care upon Him, for He careth for you" (1 Peter v. 7).
"As thy days so shall thy strength be" (Deut. xxxiii. 25).

BE not anxious for to-morrow,
Cast on Jesus all your care;
What He gives of joy or sorrow
He will give you grace to bear.
We shall never see to-morrow;
When it comes 'twill be to-day;
For this, strength we need not borrow;
God supplies it as we pray.

"Your Hearts."

BY PASTOR F. E. MARSH, SUNDERLAND.

REMEMBERING that the heart stands for the inness of our being, let us ponder a few Scriptures where the words "*your hearts*" occur.

I. THE DESTINATION OF THE SPIRIT'S PRESENCE.—There are two great "*sent forths*" referred to in Galatians iv. The sending forth of the Son for our redemption, which means our emancipation from sin's guilt and government through his atoning death and almighty resurrection; then the sending forth of the Holy Spirit into our hearts, when we become children of God through faith in Christ (Gal. iii. 26; iv. 6).

II. THE LOCATION OF CHRIST'S INDWELLING.—"That the Christ may dwell, through means of your faith, in *your hearts*" (Rotherham, Eph. iii. 17). The first thought in this verse is, that Jesus as "*the Christ*" may dwell in the heart. What it means to have the Anointed of God dwelling in us may be illustrated by the different things in the tabernacle. To have Him means we have the glory of his holiness (2 Cor. vi. 17), the ark of his love (1 John iv. 16), the rod of his power (Eph. i. 19), the tables of his word (Col. iii. 16), the manna of his promises (2 Peter i. 4), the incense of his grace (Rom. viii. 34), the table of his fellowship (Psa. xxiii. 5), the light of his truth (Psa. cxix. 105), and the food of his word (1 Pet. ii. 2).

III. THE REALM OF THE LORD'S RULE.—"Sanctify in *your hearts* Christ as Lord" (1 Pet. iii. 15, R.V.). When the Shah of Persia visited England several years ago, a certain number of rooms in Buckingham Palace were set apart for his occupancy, and for the time being he had absolute control of those rooms. That is what this passage means; we are to set apart our hearts for the occupancy and absolute control of the Lord. When this is done, his will is our delight, his work is our service, his word is our authority, his love is our inspiration, his truth is our element, his grace is our strength, and his glory is our aim.

IV. THE SPHERE OF THE LORD'S MINISTRY.—"He may stablish *your hearts* unblameable in holiness." "Comfort *your hearts* and stablish you in every good word and work." "The Lord direct *your hearts* into the love of God" (1 Thess. iii. 13; 2 Thess. ii. 17; iii. 5). The Worker in each of these verses is the Lord. His it is to make us, like a good foundation, firm and steady, so that we may be able to weather the storms of life; and it is his, too, to direct us, as a skilled Pilot, into the harbour of God's love.

V. THE PLACE OF THE WORD'S OPERATION.—We have also "a more sure word of prophecy, whereunto ye do well that ye take heed (until the day dawn, and the Day Star arise) in *your hearts*" (2 Pet. i. 19). I have purposely put a part of the verse in a parenthesis, as the obvious mind of the Spirit is that we are to take heed to the sure word of prophecy in our hearts, till Christ as the Day Star appears. To take heed to the Word of God is to have light in darkness, guidance in perplexity, comfort in trial, authority in testimony, protection in conflict, joy in life, and growth in grace.

VI. THE JURISDICTION OF PEACE'S ARBITRATION.—"Let the peace of God rule" ("act as umpire," Rotherham) "in *your hearts*" (Col. iii. 15). The peace of God is personified into an arbitrator, to whom all questions are to be submitted which would cause friction, unrest, and disturbance in the heart, and cause opposition against the will of God in the life.

VII. THE TABERNACLE OF THE BELIEVER'S WORSHIP.—"Singing with grace in *your hearts* to the Lord"* (Col. iii. 16). The incense of grateful praise rises from the heart; the Lord smells a sweet savour of gratification. There is nothing that delights God's heart so much as a praiseful soul. Praise is the *essence* of worship, the *expression* of gratitude, the *exercise* of love, the *education* of faith, the *element* of consecration, the *employment* of heaven, and the *evidence* of the Spirit's infilling.

* "With gratitude raising song with your hearts unto God."—*Rotherham.*

Other Lands.

Letters from Spain.—III.

CHRISTMAS FIESTA AT FIGUERAS.

ROME changes not. Only recently a priest in London offered a poor struggling widow to have her eight children educated until they were of age, on condition of her becoming a Roman Catholic. This may seem as if Rome were in favour of education. Statistics in Spain, however, show that in places where the priests exercise sole influence, the percentage of those able to read and write is considerably smaller than where Protestant missions have opened schools.

In Figueras, *e.g.*, 95 per cent. can read and write, while in Granada about half of the people are illiterate.

When Madame Rodriguez (before her marriage) first started Protestant day and night schools, only two Government schools existed in the town. Now there are over sixty educational establishments of various kinds. The Bishop of Gerona having intimated that no expense should be spared in opposing the Protestants (*i.e.*, the Figueras Evangelistic Mission) in this province, some schools now try to win the children by free meals and other advantages. Notwithstanding many drawbacks, the Mission schools are turning out the best scholars every year. We were present at some of the examinations, and were much struck with the ready and smart answers of the children, and not least in the villages where they all speak Catalan, while Castilian is the language of the schools; so that the children must mentally translate from the ruder dialect.

The Mission Home resembled a beehive during the days preceding

THE CHRISTMAS TREAT,

to which teachers as well as scholars were eagerly looking forward, the latter anticipating their diplomas, and the former a well-earned rest after weeks of toil, practice, and preparation. When the longed-for day came, the hall, attractively decorated and illuminated, was thronged with parents, friends, and onlookers. The scholars, standing in the outer hall, sang with much effect a song composed by the singing teacher, after the style peculiar to the Pyrences. Then they marched in, with sparkling eyes gazing at the huge Christmas tree upon the platform. It has not always been easy for the pastor to secure such a fine one. On one occasion the purchase was already completed, when the seller, hearing that he had been doing business with Protestants, exclaimed, horrified, "Holy Mother of God! Here is your money; I do not want it." Through receiving benefit at the Medical Mission, however, the same man was convinced of the good they were doing, and now esteems it a privilege to provide them with Christmas trees.

In his introductory speech, the pastor remarked that some of the boys before them may some day be deputies. To hear the children, girls as well as boys, down to the tiniest mites of three and four years of age, exhibit their oratorical and musical abilities, did not leave any doubt as to the good material in hand. For more than two hours, alternating with recitations, castanets and tambourines gave impetus to the fresh young voices, ringing out with enthusiastic interest. Clothed in the poetical garb of a musical language, the all-important problems of religion, life in Christ, victory through the truth as found in the Gospels, love of mother and country, hatred of vice, and the sweeping condemnation of the Freethinker and the Atheist, were brought to bear upon the hearers, with a force the more intense for being pronounced by such young lips.

A local paper, *El Ampurdanes*, of December 30, 1900, thus describes the Fiesta:

THE PROTESTANT CHRISTMAS SCHOOL TREAT.

This year, as usual, the Protestant School Fiesta has gone off splendidly. It took place on Christmas Eve. The interior of the building was profusely decorated, and illuminated with numberless coloured gas-lights, and presented a most enchanting scene. The music of the hymns was superior to that on former occasions; both vocal and instrumental renderings were in excellent time and tune. The recitations in poetry and prose, given by the boys and girls, were remarkably well delivered, and called forth immense applause from the large and delighted audience.

Before closing, Don Alexander, the pastor's brother, briefly but powerfully described the difference between the teaching in Roman Catholic and Evangelical schools, proving by facts and statistics, that where Protestant schools exist the majority of the population can read and write, whereas it is the opposite in places where there are only Romish educational institutions.

Diplomas were then awarded to pupils who had been successful at the public examinations held a few days previous. The distribution of toys and other Christmas gifts to the happy children terminated the delightful Fiesta.

In another article the same paper says:

The Protestants are taking root in Figueras. They have established a church, schools, a medical mission, and an illustrated paper, &c., in this town.

We could wish such establishments multiplied throughout the country. W. M.

North African War.

LETTER FROM THE FRONT.

NORTH AFRICAN WAR! I did not know there was one, you exclaim. No, *South* Africa and China fill minds so full that other things are crowded out, and we forget that the good may be the enemy of the best. But there *is* a war, a holy war, in Northern Africa, and I want to tell you how the fight goes in Sousse, Tunisia. Till six years ago, the enemy had it all his own way here, no soldiers of the King had appeared, and, unchallenged, sin and Satan held the field; then one man arrived, and others quickly following, the standard of salvation, by faith in Jesus' death, was firmly planted. Opposition, too, soon came from high and low; rulers and ruled alike disliked the message, and would have none of it; but the truth, like its Lord, "passing through the midst of them, went his way." That way, like his, was a medical mission way, satisfying felt needs, while offering help for needs as yet unfelt.

HUNDREDS AND THOUSANDS OF MOSLEMS

have come since then, eager for medical assistance. Thus ear-gate has been stormed, and proud Mohammedans have gladly sat, patiently listening to the Gospel of Jesus Christ, to them a new, new story, though centuries older than the Islam they profess.

Thirty-two places and districts were represented in our consulting-room last month, for while great difficulties attend going to them, medicine attracts crowds as syrup attracts flies, and opens their hearts too. The woman who will not hear the Gospel at first, listens gladly after her sick child is healed; and a convert's wise advice to me was, "When your hand is upon them, then speak to them." When spoken to they admit they are sinners, that God is just, that they fear judgment to come, and if pressed as to their hope they say it is in the intercession of Mahomet, yet of this intercession they can bring no proofs, for there *are* none; and though they like it not, yet the Gospel, and the Gospel alone, suits their need. Much of the seed sown is lost to sight; it seems to die, but Jesus said "if it die, it beareth much fruit," and

NATURE AND GRACE

work for the same Master. Only let us not be weary in well doing. Indeed, we appeal against any going back in this good work, or even standing still. At present we are giving up an out-station at Mŏknene, in order to keep expenditure within a diminished income. This is sad, but debt is sadder still. "Why don't you come to see us?" say the poor Arabs. "We have no money for medicines or railway," we reply, and so this large district will be left at present without a single witness for Jesus, though it is within a week of London, though, through the medical mission, the door is widely open for Gospel effort, and though the qualified workers are standing waiting.

We look up wistfully for the signal "advance" once more, and doubt not that the Lord will say to those who are the channel of his help, "I was sick and ye visited Me. Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto Me."

T. G. Churcher, M.B.

North Africa Mission, Sousse, Tunisia.

Closed Nepaul!

WRITING from Sukhia Pokhri, Darjeeling, India, Mr. Innes-Wright, of the Nepaul Mission, says:—

"It is just three years since my wife and I began work in this little Himalayan village, close to the border of Nepaul. Our aim is to reach with the Gospel some of the 3,000,000 souls living within that as yet closed land.

"During the three years a large number of meetings have been held in the bazaar here, on neighbouring tea gardens, and while itinerating along and at times across the Nepaul frontier. Medical help, blessed to many, has been given in thousands of cases. We have been enabled to sell over 1,500 Gospels, printed in eight languages, besides giving a number away. Several thousands of Scripture cards in Nepauli, kindly got up by Mrs. Grimké for our use, have also been distributed.

"During the dry season we itinerate as much as possible, walking to various bazaars and villages by day, and camping at night in a tent.

"On one occasion we were on tour for three weeks, of which one week was spent in Nepaul. Rough mountain tracks are the only roads there. Our days were spent in climbing, preaching, and doing medical work; while at night lantern meetings with Scripture slides were held, attracting some who would not otherwise have heard the Gospel. Some of the lantern meetings were held in the open air, at a height of 10,000 feet above the sea, the screen being fixed against the end of a native house, and the audience, well wrapt up, sitting on the ground around me while I spoke.

"On our way home we climbed down into a large valley on the British side, where the people told us they had never seen a missionary before. We were well received and had some good times there, lifting up Christ to those who had never heard of his grace and power. The path at the mouth of that valley had been swept away, and at times we had to scramble along a narrow ledge, with a precipice below, where one false step would have meant death, but our feet were kept, and we reached home in a few days tired but safe.

"We need about £100 to put up a small hall and dispensary in Suhkia, where the people stand patiently at our open bazaar meetings, in spite of summer rains or winter cold."

A VILLAGE ADVENTURE.

Mr. Jai Bhai, of the Indian Christian Realm Mission, sends particulars of a tour into Nepaul by one of the workers, Mr. J. Prasad:—"At a village some twenty miles over the frontier Brother Prasad was talking to an interested group of villagers, some of whom were expressing astonishment at the story of Christ's life and death, when some people who had been to towns in British territory, interrupted the meeting by alleging that all Christians were of low caste, and lived bad lives. They finally succeeded in turning the villagers against our brother, and soon all joined in stoning him. He took refuge in the next village. Two men, suffering from colic and fever, asked for medicine. He gave it, asking God's blessing, and both speedily recovered. This news quickly spread. Many people came to hear our brother, and quite a number of sick people were cured. The men of the neighbouring village who had stoned him sent their head man to ask pardon, and finally came *en masse* for the same purpose. Many days were spent in teaching them of Jesus."

Aggressive Mohammedan Women.—Miss Read (of the North Africa Mission), writing from Cherchell, tells of meeting with several religious Mohammedan women, who try to convert the missionaries. In one case Miss Day asked whether they could promise her as a woman anything in the other life, and whether they themselves were sure of going to heaven. The answer was that, being married, their own entrance depended on the good will of their husbands; but that she, on the other hand, might enter if she believed in Mohammed—"rather a new version of their belief." When the speaker was confronted with Scriptural teaching, the majority of her companions seemed to turn against her, and changed the subject.

Rescue Work in France.

MANY English Christians visit fair, sunny France every year, and interest themselves much in what they see of work done for the Master. Evangelical work carried on in Paris is widely known, and often visited *en passant*.

There is, however, one phase of spiritual work in France which, I feel, has not yet obtained the attention its importance merits. I speak of Rescue Work among the unhappy girls drawn into the vortex of sin, so perilously near to them, at every step, among the working classes.

Outside of Catholic institutions, which are numerous, but which are conducted on very severe, almost prison-like lines, I know of but six Refuges in France; these are under Protestant direction, three of them have been founded by the Salvation Army—in Nimes, Neuilly, near Paris, and Lyons.

With the help of some devoted comrades, I have the care of this last. Lyons, the second city of France, a populous, thriving, commercial city, teems with shops, factories and workshops of all kinds; and in many of these, either the wages are very low, or the slack season so long, that they nullify ample pay. This means that a supplemental income must be found elsewhere, and too often the young *ouvrières* are persuaded to seek it on the streets. In other cases, of course, they are beguiled to this life, or escape to it from restraint and from work.

We have visited the streets, have spoken to many girls separately, and a little kindly interest is so unusual that there is small trouble in winning their confidence. So many of them are very young, almost children, several under our care in this Home being under sixteen or seventeen, who had already followed this sad way of life for two or three years.

We have a plain, large house just outside the city boundary and Octroi Station, with a large garden. We are well situated on the high ground of the peninsula formed by the Rhône and the Saône, a height very welcome during the foggy days of winter, which almost rival those of Father Thames. The garden yields abundant produce in summer time, and in warm weather visitors would find us with work-table and machine, and all our family outside under the trees, fabricating numerous dainty and useful garments.

I feel increasingly that effort is needed to awaken a stronger belief in the possibility of successfully rescuing these unhappy girls. When once that is created in the minds of thinking, benevolent people, there will be no lack of sympathy. French people are particularly appreciative of any effort to relieve suffering, where they believe in its practicability. In Paris, for instance, the authorities, and many people of all sorts of belief and non-belief, appreciate highly the Slum Work and Men's Shelter. I may say in passing that a shelter for women is shortly to be opened there.

In Lyons we long to begin work among the slums and back streets, but want of means and of workers holds us back. I think English Christians visiting this country could help to awake interest and hope for rescue work if they were more generally aware of what is being attempted, as they can speak to the value of such work at home. A passing visit would be very welcome; such hospitality as is ours to offer would be always ready, and both ourselves and our visitors would feel stronger and braver for a little communing.

(Miss) M. A. Langford.

Le Relèvement, Montée de la Boucle, 10, Lyons, France.

Indian Famine Orphans.—The recent famine has left the Irish Presbyterian Mission in Gujarat face to face with the charge of nearly 1,600 children—in many cases terribly weakened and injured by the suffering they have undergone—who will require not only food, clothing, and shelter, but constant care and attention during the next few years. The buildings necessary to accommodate them will cost £1,000. Contributions in aid of this work may be sent to Mr. W. D. Eakin, 12, May Street, Belfast.

Brazilians and the Gospel.

IN a recent issue of "Help for Brazil," some encouraging reports are given of the work which is being maintained by missionaries in this part of the field. With regard to the services at Pernambuco, Mr. Telford writes: "I am glad to say they continue to be well attended. We are seeing many new faces, and this encourages us. The more we come into contact with the people, the more we are convinced that they have very little confidence in the priests. There is a young man coming regularly just now; his people are strong Romanists, and one sister has taken the veil. This youth, though very intelligent, is, in spiritual matters, very dark. He gazed at me in astonishment when, in answer to his questions, I said that I never lifted my hat when passing a church, nor even when the 'host' was being elevated, and that I would not adore a piece of the actual cross on which our Lord was crucified. It is declared that this cross has been found by the Romanists, and split up and divided among the churches! We might have a small plantation if all the pieces were brought together. Do pray for this young lad that his feet may be turned into the ways of righteousness. A lieutenant in the army has attended our services recently, and prayer has been asked that he may be led into the light. In conversing with me he spoke of being in this world just to do the best we could, and at the last day we should find out whether we were saved or not."

For the further development of the mission, Help for Brazil, many things are needed; but, above all, men filled with the spirit of God, thrilled with a love for the souls of men, are in urgent request. The hon. secretary is Mrs. R. R. Kalley, Campo Verde, Tipperlin Road, Edinburgh.

A Kurdish Sorrow.

A PITIFUL story of persecution and sorrow has just come from our correspondent in Oroomiah, Persia: "During my latest recent tour in Kurdistan, I was deeply touched by the condition of one of our Christian villages there. It was burned down by Kurds while I was in that region, and our people were scattered in caves and hiding places on the mountain. Hiding by day, they would venture out by night, and try to secure some food for their families. During the day they could see the Kurds come and cut and thresh out the wheat on which they depended for their winter supplies. I know of no more pitiful scene or needy condition than that of the poor Hassan people. Would it be possible to make an appeal, or secure any help for this village? Our station have urged me to do what I can, and I thought possibly you could call the attention of some to the need. We have a church there, and over sixty members. I fear many must starve this winter, and that they can never return unless some help is given them to rebuild and replant."

Any practical sympathy with these desolated Christian villagers would be at once forwarded by the Bible Lands Missions Aid Society.

W. A. Essery, Hon. Sec.

Alliance House, 7, Adam Street, Strand, W.C.

Among Women Students in America.

A SPECIAL donation having opened the way in 1899 for the appointment of a second woman secretary to travel among the women students of Canada and the States, Mr. John R. Mott records with gratitude how God provided the right person for the work, and prayer on behalf of her efforts has been abundantly answered. In the midst of other work she has visited between eighty and ninety women's colleges and girls' seminaries, and has been the means in the hand of God of influencing not less than 120 young women to volunteer for foreign missions. During the year nearly 5,000 students—men and women—have been engaged in mission study classes, nearly one-fifth of whom were enrolled as the result of her efforts—the subjects of study being (1) China, (2) Lives of Eminent Missionaries, and (3) the Evangelization of the World in this Generation. In face of the facts that (1) one-half of the unevangelized are women and girls, (2) that women missionaries can best reach them, (3) that the supply of candidates falls short of the demand, and (4) that women have always shown themselves most responsive to the call of Christ—a longing desire is expressed for the appointment of yet another such secretary.

American Notes.

A DESPATCH from Wichita, Kansas, describes how Mrs. Carrie Nation, the president of the Barber County W.C.T.U., is carrying on a Prohibition campaign in that town. Last Thursday she entered the saloon connected with the Hotel Carey, and destroyed property to the value of nearly 2,000 dols. by throwing stones and billiard balls about the place. The previous evening she had visited every one of the sixteen saloons in the town, and given the proprietors warning to close up. They all laughed at her, although all were running in open violation of the law, and are only allowed to remain open by paying monthly fines.

Taken into custody, she sent a note asking the Governor of the State to aid her, but he did not answer the appeal. Later in the day a warrant was sworn, charging her with destruction of property, and she went to jail at her own request, refusing to accept bail. She says that there is no law by which she can be punished, because these places have no right to protection, being run in violation of State law. It seems that two months ago she raided two saloons in Kiowa, without punishment.

A late despatch from Wichita says that the jail in which Mrs. Nation is confined has been quarantined on account of smallpox, with the result that no prisoners will be allowed to enter or leave the jail, and that the Federal and District Courts, which were to open next Monday, are compelled to postpone all trials till April. Mrs. Nation, in an appeal to women everywhere to aid in the crusade against saloons, says:

I can stay in jail and eat my bread and gravy in a tin pan and with a spoon. I can stay here and be quarantined from seeing any friends. I can sleep on a bed without a pillow and take the fare of the poor criminals and feel this a small sacrifice. Can you not do something? Take your consecrated rocks, hatchets, and brickbats, and anything that comes handy, and you can clean this curse out. Don't wait for the ballot. I have exhausted every ordinary means, and looked into the faces of mothers, wives, and daughters, who were broken-hearted, till I have become almost desperate, and I am doing the best I can, the worst I can, and all I can, and expect to continue, if it ends at the stake. I expect to lay my ashes here, even if my body shall be cremated by the whisky element.

While this lady is waging war on the liquor men in this way, we are informed that at Chattanooga, Tennessee, 100 saloon-keepers applied to the pastor of a new Methodist Church in that city for front seats at the auditorium where the dedicatory services were to be held. It is stated that this action was taken to show the pastor that these members of the congregation were not afraid of him, as also that they intended to contribute 700 dols. to pay off the remaining debt on the building.

Mr. Ira D. Sankey conducted a service last Sunday morning in the Tombs Prison in this city. A small organ was placed on the second tier for his use. Of the congregation of about 250 persons only about half a dozen were in sight. They remained silent behind the doors of their cells, and only manifested their presence and pleasure by applause, at the end of each hymn. Mr. Munro, the chaplain of the prison, had the meeting opened by music from a cornetist and violinist, who played several well-known hymn tunes. After Mr. Munro had read from the Scriptures and offered prayer, Mr. Sankey sang, "Throw out the Life Line." He also gave a few anecdotes of his work with Mr. Moody, and sang a Scotch song in a way that brought forth long applause from his hidden auditors. Then he gave a little gospel talk, and finished by a short prayer.

Governor Roosevelt, of this State, the Vice-President elect of the United States, delivered an excellent address on Sunday afternoon to a mass meeting of young men, convened by the Y.M.C.A. The speech was unique in this respect, that it was delivered at the same hour all over the country where the Association has branches. Copies of it had been secured in advance, and sent to the local secretaries, who caused them to be read at the appointed time.

New York, January 1, 1901. Roger Martin.

The Marias of Bastor.—More than once attention has been called to the cause of the aborigines of Bastor and the Nizam Dominions. Rev. C. B. Ward, writing from Yellandu, says:—"God has wonderfully helped us to establish two mission stations on the threshold of the two main sections of the Kai, at Yellandu and Jagdalpur. We now have churches, orphanages, property, and a good work at each place. The Maria section of this people occupy Northern Bastor, among the almost inaccessible hills and forests. They number 100,000, the wildest, rudest people yet unreached in India. Not the least missionary work has ever yet been done for or among them. I am praying that two missionaries—one a doctor—may be sent to the Marias, also that God will raise up friends to support them for a few years. We have the house for the missionaries, helpers for them, and can find a way to get them here." Mr. Ward may be addressed—Yellandu, India.

The late Rev. C. S. Thompson,

C.M.S. MISSIONARY, INDIA.

DURING recent years we have heard many harrowing accounts of the misery caused by famine and sickness in India. That the hearts of many have been touched by these sad stories has been amply proved by the liberal answers made to the appeals for help; and those who have helped so liberally will probably understand in some measure the heavy strain that has been put upon those who have relieved the sufferers, and realize how, especially where cholera has to be contended with as well as starvation, all considerations of self have in such circumstances to be laid aside. Many have devoted their lives entirely to the saving of the sick and the starving, whose names will never appear in this world's records, but who have been more than content to work on for years, waiting for the Master's "Well done!" when their work is over.

Such a man was Rev. Charles Stuart Thompson, of the Church Missionary Society—the pioneer Bhil missionary, who, while devoting himself to relieving the cholera that was raging all round him, fell a victim to it, and passed away, alone, by the roadside on May 19 last. Mr. Thompson went out to India in the end of 1880, and, although assisted at different times, may be said to have carried on almost single-handed, for fifteen years, the work of opening up the Bhil country. He spent the greater part of his time moving about amongst those wild hill-men, relieving the sick and helping the needy, and inspiring them with such confidence in himself that he eventually secured a welcome wherever he went. He built small dispensaries, schools, and rest-houses, but when not within reach of any of these he would sleep under a tree or in a native hut, and content himself with any food that the natives gave him.

Such a life of constant self-denial, naturally, told at last upon his health, and he came home to England in the spring of 1896, completely broken down. He returned to India in November, 1899, full of enthusiasm at the prospect of resuming his much-loved work, and he set himself at once to organize means for relieving the terrible suffering in his district. But in six months God called him home in the very midst of his work. He was seized with cholera in the night, and at three o'clock on the Saturday morning bearers started, bearing him in the direction of Kherwara, the station of his colleague, Mr. Outram, who reinforced the mission while Mr. Thompson was at home. But as the disease grew worse, Mr. Thompson signed to his bearers to stop under a big tree, and there he passed away peacefully at noon. He was too weak to do anything but send loving salutations to all. A messenger was sent to tell Mr. Outram of Mr. Thompson's seizure, but the distance was great, and he did not reach Kherwara till evening. Mr. Outram started at once, and after a long ride, through the night, he met the sad procession bearing Mr. Thompson's body. A grave had to be dug there at once, and the departed one was laid to rest at break of day.

That is all that is known of the last hours of this servant of God. He had lived much alone with God, and he died alone with God. A grand ending to a grand life! Those who heard the few details could not, perhaps, restrain a feeling of pity, to think of the unrelieved agony of that day—but their eyes were holden; they were restrained by the conviction that the Angel of the Lord encamps round about them that fear Him, to deliver them.

The Allahabad Corresponding Committee of the Church Missionary Society are contemplating some memorial of the life and work of Mr. Thompson—to be for the welfare of the Bhils. This memorial will *probably* take the form of an orphanage building for the little waifs and strays rescued by the Mission during the present famine. Some of Mr. Thompson's friends, who realize what a grand work he has begun, have expressed their desire to help with such a memorial, and it is thought that others also, although not personally acquainted with Mr. Thompson, may feel drawn to show their appreciation of his self-denying labours by joining in this effort to perpetuate his memory, and to help on that work for which he gave his life. Rev. C. H. Gill, the C.M.S. secretary in Allahabad, will gladly receive contributions.

THE LATE REV. C. S. THOMPSON.

From Photograph by Mr. H. Hallier, Sydenham, S.E.

The Morning Star.

"Until the day dawn, and the daystar arise."

THE desert sands with dewdrops glisten bright,
And mirror back to heaven the starry way;
A roseate streak proclaims the coming day,
And footfalls break the silence of the night.
Expectant crowds press on, with scarce a sigh,
Through columned avenue and pillared hall,
Intent to hail the flash on burnished wall,
Within the shrine, which tells the god is nigh.
The daystar rises, and with level ray
From out the eastern sky illumes the nave.
A mighty shout! Behold the god is come!
Thus heathen rites.—Shall we not wait thy day,
O Christ? The night is dark. 'Tis thine to save,
In morning watch; and take thy ransomed home.

J. H. Tritton.

Midnight Meeting Movement.—The New Year's gathering of voluntary workers was held at Exeter Hall last week under the presidency of Mr. T. J. Drysdale. A goodly number of friends assembled, from all parts of the metropolitan area, and, in the unavoidable absence of Mr. R. C. Morgan, an address was delivered by Mr. Barry Wake.

"A Converted Christian."

"YES, ma'am, he is a converted Christian, that's what he is."

The little maiden beamed at me as she gave this description of the relative who had befriended her—a poor, motherless girl—in her need. From all I heard of Mr. ——, I quite believe that her high opinion of him was justified, and that he was a truly God-fearing and consistent man. But, quite apart from the person described, the *description* remained in my memory—"A converted Christian."

She only meant to state, in an emphatic manner, that he was a believer in Jesus. She did not know, poor child, that if he were a Christian at all he had been converted to God. The words, so familiar to us, were unfamiliar to her—"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. xviii. 3). And so she unconsciously gave a duplicate certificate to the Christianity of her kind friend.

Musing upon the matter, I have been wishing, however, that even amongst Christians there might be more of those who could be correctly and literally described as "*converted*" Christians! Is there not sore need to-day that some of our critical, censorious church members should be converted into imitators of the meek and lowly Christ?

If some, of whom we dare to hope and believe that they are Christians at heart, would only by lip and life testify to all the world that they are not only Christians by profession, but also wholly Christ's, by loyal and glad surrender—oh, what a welcome wave of "conversion" *that* would be!

If the worldly, world-loving adherents to the Christian creed might be "converted" into self-denying bearers of Jesus' cross, making it their palpable life-ambition to be "well-pleasing unto God," even if this involved a "going forth to Him without the camp"—how great the change would be, and how welcome! Many are thinking much, and joyously, of the coming Simultaneous Mission, and are rightly hoping great things, assured that God is able to do, and purposed to do, for us again, as of yore, "exceeding abundantly above all we ask or think." Yes, and yes.

But, oh, if as well, there might be, as this fast-receding century ebbs away, a deep, wide-spread awakening—"simultaneous, if you will"—amongst the children of God, with the result of tens of thousands of "converted Christians," we would feel no anxiety whatever as to the Simultaneous Mission; the blessing would be at once assured! The world, lying in the wicked one, is hardly more in need of revival than are those who, having a name to live, are giving no perceptible signs of life. The world would soon enough discover a change if "*converted Christians*" became more general, and would ask the reason of that change.

If all who "name the Name" would also "live the life of Jesus," and show the Spirit of Jesus, loving one another, as He gave commandment, and desperately in earnest to win the perishing ones and the lingerers outside, who can estimate what the result would be? "By this shall all men know, . . . if ye have love one to another," was our Saviour's own prescription for the world's enlightenment. Has the test been really made? Shall we not, with one consent, make it now, beginning with ourselves, and becoming, in deed and in truth, "converted" Christians?

Lucy A. Bennett.

The Bible-Class Federation.—The annual report of this organization is a record of progress and blessing. The classes affiliated number thirty-five, with 2,000 members. *David's Sling* (1d. *C. R. Parsons, Bristol*) is the organ of the Federation.

Day by Day.

SUNDAY, January 20. Ezekiel xvii.

IN this chapter the prophet describes, under the form of a parable, events shortly to happen to the royal house. Nebuchadnezzar is represented as an eagle, removing the highest branch of the cedar, which, of course, stands for Jehoiachin, whom he carried to Babylon—the land of traffic, the city of merchants. In his stead a seed, Zedekiah, is planted, who becomes, not an erect cedar, but a dependent, creeping vine (3-6). Then another eagle is introduced, Pharaoh-Hophra, the King of Egypt, who attracts to himself the roots and branches of the vine, and because of this it is adjudged to destruction.

There is a lesson for us all here. In graphic words the prophet depicts the withering process which shall ensue, as soon as the roots draw out of their natural direction, towards the strong magnet of Egypt's might. We are all exposed to a similar temptation, to turn aside from the only source of fertility and freshness to the mighty forces of this world, to rely on human foresight and energy. Take care, my soul, lest thy roots and thy branches turn aside from God to Egyptian sources of reliance. Get away to some quiet loch, and there adjust thy instruments by the points of the compass, that thou mayest know how far they may be affected by the masses of iron around and within thee, so as to be able to reckon for them.

But in spite of the shortcomings of his people, God would not forsake them. Jehovah would plant the topmost branch of the cedar (22, 23), so that it would become a great tree, to which all fowl of every wing should gather. This can be none other than our Blessed Lord, into whose loving care all fowl of every wing are being gathered. Whatever be your power of flight—the sustained wing of the eagle, or the soon-exhausted wing of the sparrow—see that you hide in his shadow with great delight.

MONDAY, January 21. Ezekiel xviii.

A notable chapter is this. There were some who accused God of injustice in punishing innocent children for their father's transgressions; the prophet, therefore, makes it clear that every individual shall be held responsible for his own conduct, because all souls were God's (*v.* 4). Yes, all souls belong to God by right of creation, and because Jesus made propitiation for the sins of the whole world.

What a wonderful conception! We think of the vast multitudes of the human family that have covered our globe, back to the early dawn of history, the myriads that built the Pyramids, the successive cities on the site of Nineveh and Babylon, the teeming masses of human beings of China and India; but not one of them, not the most wretched and degraded, not the smallest and shortest-lived, that is not included in the circumference of these mighty words.

And as we lay emphasis on that present tense, and read, "All souls *are* mine," and couple with it the Saviour's words, "God is not God of the dead, but of the living," we are compelled to remember that all the generations which have stormed across this earth of ours are living yet. To use the words of another—Somewhere, at this very instant, they now verily *are*. Men say, they were, they have been, but there are no *have beens*. *To be* is eternal being.

The prophet traces the course of a family through three generations (3, 10, 14); and insists that each man has to give an account of himself before God; though, of course, he would admit, of which there are innumerable evidences, that each of us is greatly helped or hindered by the lives of those whose blood flows in our veins.

TUESDAY, January 22. Ezekiel xix.

This is a dirge, in very figurative language, of two kings of the house of Judah, Jehoahaz and Jehoiachin, who, like wild beasts, had been carried into captivity, the former to Egypt, the second by the Chaldeans (1-9). We have then a description of the whole royal family, depicted as a wasted vine, cast down to the ground, her fruit dried up by the east wind.

Of how many a Christian Church this description holds good! God's ideal is that she should be planted by the waters, and be fruitful and full of branches, by reason of many waters; but how often it is true that an east wind has dried up her fruit—the east wind of jealousy, of pride, or of worldliness! It is very sad, especially as we contemplate the awful need of the world. It is as true as it was in the days of John the Divine, that it lieth in the wicked one. There are still 900,000,000 of unevangelized heathen, and in our great cities it is said that seven out of ten never enter a place of worship. Ignorance of God's Word, and contempt of its solemn teachings, are increasingly prevalent. The Sabbath is becoming a day of amusement and dissipation. Our national drink bill last year amounted to 162 millions, about the amount which it is estimated that our African war will cost, whilst half a million of our people are habitual drunkards. If there ever was a time when the Church of Christ should be a strong rod for a sceptre to rule, it is the present. But in answer to prayer God will surely visit us, and it becomes all the children of God, in every place, to unite in prayer that this may be a season of great revival and quickened life to all the Church. We desire the revival of the Church, which will guarantee a perpetual work of grace to the world at large.

WEDNESDAY, January 23. Ezekiel xx.

A year had passed from the conclusion of the previous chapter, and the prophet commences a new series of prophecies. It was the seventh year of Jehoiachin's captivity. Some of the Jewish elders had come to inquire God's will and purpose. But the Divine oracle was dumb. "As I live, saith the Lord God, I will not be inquired of by you." Instead of a favourable response, the prophet was commanded to answer them in words of judgment (4). If we regard iniquity in our hearts, God cannot hear our prayer. As long as Saul practised witchcraft, God answered him not, "neither by prophets nor by dreams." Before our craft can glide across the waters, it is absolutely necessary to haul in the anchor that grapples the shore.

There are many interesting touches here. That God made Himself known to his people in the land of Egypt (5); that He espied out Canaan for them, "which is the glory of all lands" (6); that the Sabbath was intended for a sign (12); that the wilderness wanderings were marred by many sins besides those recounted in the Book of Numbers (16); that as the people would not have life, God was forced to give them up to the death which they had chosen for themselves (25). But perhaps the most interesting is the recurrence of that phrase, "I wrought for my Name's sake," (9, 14, 22, 44). What a plea this is with God, when all other arguments fail. "We are unworthy, and have no claim on Thee, but remember thine own character, thy covenant, thy reputation, amid the nations of the world. Vindicate Thyself. Let men know that Thou art the Lord."

How often has the thought expressed in verse 32 come into the heart of men, who have borne the name of Christ, but have been caught in the snare of some unholy fascination: Why can we not live as we like, and do as the heathen, that give themselves up to lust and sin, without the grave consequences which are threatened to us? Ah, but that shall not be at all. The former relationship in which we walked with God counts for something. The other party to it has a right to speak. A wife cannot do as the unmarried.

THURSDAY, January 24. Ezekiel xxi.

In the Hebrew Bible the twentieth chapter ends with verse 44, which is a better arrangement than that of the English version, as the remaining verses of that chapter belong to the subject of this, and the whole describe the destruction which was impending over Jerusalem, first, under the image of a flaming flame that could not be quenched (45-49), and secondly, because the people derided the prophet as speaking parables (49) under the figure of a sharpened and glittering sword (1-17), which would contemn the rod or sceptre of the reigning house of Judah (10).

It is explained afterwards (18 and onwards) that this sword was the King of Babylon, who is depicted as standing where two ways meet, the one to Rabbah, and the other to Jerusalem. Shall he march to this on the left, or that on the right? In order to test the guidance of his god, he shakes out of his quiver arrows previously marked with the name of the cities, taking the first that falls as decisive. It was also a habit among Romans, as well as Orientals, to examine the liver of a sacrifice, to obtain direction.

The royal family had broken their royal covenant and bond, and had thus exposed themselves to retribution (2 Chron. xxxvi. 13; Jer. lii. 2). The mitre of the High Priest and the crown of the King were alike to cease (26). The whole land was to be overturned. There have never been more widespread and terrible wars than those which desolated the world during the 500 years which preceded the coming of the Saviour. And the unsettled condition of the world to-day surely portends another advent of Him who went away to receive a kingdom for Himself, but who told us He would return.

FRIDAY, January 25. Ezekiel xxii.

It is a terrible thing to read this chapter, and to trace an exact resemblance between the sins enumerated by the prophet and those with which we are familiar in many of the great cities of our empire. Indeed there are forms of sin amongst us in excess of those charged against Jerusalem, Notice the emphasis laid on the words, *In thee* (7, 9, &c.). These sins were committed in Jerusalem, which God had chosen, and had favoured with the highest privileges. But even Zion had not such privileges as have been the lot of London.

It is impossible that our nation should be spared from heavy calamities, unless there be a change for the better in our national spirit and manners. We shall no longer be fit to be God's messenger of life and blessing to the world, unless our filthiness is consumed out of us (15).

In Jerusalem, the prophets, priests, and princes were specially reprehensible; because they were the leaders in the national apostasy, their retribution was to be proportioned to their opportunities (23-31). We have amongst us many godly men, who sigh and cry for the abominations that are being wrought among us; may God increase their number, and raise up specially in our Colleges and Divinity Halls a godly succession. God is ever seeking men to stand in the gap, as Moses did (30; Psa. cvi. 23).

SATURDAY, January 26. Ezekiel xxiii.

This is a terrible chapter, in which the faithlessness of Israel to God is depicted under the most repulsive figures. The sins of the ten tribes are depicted first (5-10), then those of Judah, which were even greater (11-21). Her penalty is set out in full detail (22-35); and a tribunal is opened, in which first her accusation and then her penalty are declared.

We are each tempted to similar faithlessness to our God. There is no sin under which others have fallen, of which we are not conscious that the germs are within our own hearts. That was a striking illustration which one used recently, who said that in his dream he saw steps up to heaven, which he was permitted to climb, on the condition of writing with chalk the record of his sins on each step as he reached it. At each ascent he was aware that the tale grew bigger, and ere long he was compelled to descend for more chalk. So the consciousness of sin grows on us. The more our ear becomes attuned to the eternal harmonies, the quicker we are to detect our own discords, or the discord of others, in speech and act.

But God has purposed to make our lewdness cease, so that we shall not remember it any more. Let us allow the blessed process, wrought within us by the Holy Ghost, to go deeper and deeper within our nature; cleansing us throughout, that we may not have to pass through such purgations of sufferings as were the lot, and are still the lot, of the chosen people. But one or the other it must be. God loves us too well to leave us uncleansed.

"I only Live to Preach."

Rev. DINSDALE T. YOUNG, WESLEYAN MINISTER.

AMONG the many ministers of individuality and power in the Wesleyan Church, a place of honour must be assigned to the worker whose portrait accompanies these lines.

Dinsdale T. Young is a Northumbrian by birth. Born at Corbridge-on-Tyne, he spent most of his youth at Malton, in Yorkshire, to which place his father had removed. His father was Dr. William Young, who for twenty years was Medical Officer of Health for Malton District. Dr. Young was a singularly cultured and godly man, and was greatly respected throughout the country where he resided, Mr. Young thus characterizes his parents, in dedicating to their memory one of his books: "Their winsome spirituality, their intellectual cultivation, and their self-sacrificing devotion to the Methodist Church, are among my highest and most powerful inspirations."

Mr. Dinsdale Young was probably almost the youngest candidate for the Wesleyan ministry ever received in that Church. He began to preach before he was fifteen years of age, and was accepted for the ministry (in 1879), when he was three months short of eighteen. He was placed on the "President's List" in 1879, and went to labour in Gateshead (Bensham Road), where he remained for nine months. The chapels were filled to overflowing, and numerous conversions took place. Some of the devoted Church workers in that district to-day were brought to God under Mr. Young's ministry then. He went subsequently as a student to Headingley Wesleyan College, Leeds. Whilst there he preached and lectured on every available day. The Governor of the College allowed him to make his own arrangements for Sunday preaching appointments, so numerous were the calls for his services. In two years he only received four ordinary students' appointments, all the other Sundays being filled up by special arrangements.

All through the college vacations he preached and lectured, literally almost daily, in the villages, especially of the Northern counties.

In 1883 Mr. Young was sent by the President of the Conference to London (Highgate), where he laboured for nearly four years as pastor of Hornsey Wesleyan Church. He was the first minister appointed by the Conference to that charge. During his term of ministry a new chapel was erected, and great prosperity was experienced. His subsequent spheres of labour have been—Birmingham (Islington), where great congregations were gathered, and much spiritual blessing realised; York (Centenary), where the crowds that gathered Sunday by Sunday were phenomenal, and where conversions were frequent; and Manchester (Gravel Lane), where by special permission of Conference Mr. Young remained five years, and where again, crowded congregations and general blessing were witnessed. A notable feature of his ministry there was his week-evening service. He preached in that central chapel every Thursday night. People of all denominations attended the service.

In 1898, Mr. Young returned to London, and became superintendent of Bayswater Circuit, and minister of Denbigh Road Chapel, Westbourne Grove, W., the chapel of which Dr. Morley Punshon was the first minister. Every Sunday evening and every Thursday evening Mr. Young occupies that pulpit. The chapel is always full, and often crowded on Sunday evenings; and he has an excellent week-evening congregation. A special feature of his ministry is his monthly sermons to young men and women. During recent months he has been giving a course on Christian doctrine, and great interest has been aroused.

In the early days of the week, Mr. Young travels all over the kingdom, preaching and lecturing. Only great physical strength could enable him to discharge this heavy service in addition to his pastoral work. His correspondence is heavy, and he contributes frequently to the religious press. He has published two books, in addition to a large number of scattered articles. One is a little volume for young workers, entitled, "Girding on the Armour: Letters to a Young Preacher." It is now out of print. The other is a series of sermons, and is entitled "Unfamiliar Texts" (*Hodder & Stoughton*). This is no mere product of eccentricity or homiletical gymnastics, but the outcome of fruitful study along the very attractive by-ways of Scripture story.

Rev. DINSDALE T. YOUNG.

Mr. Young often lends a hand in the larger Christian cause—preaching and lecturing for other churches. He has frequently occupied Dr. Parker's pulpit at the City Temple. The meaning of his activity is found in the fact that preaching is his delight. He expresses his feeling in one of his books, when he says, "I only live to preach. I work at it by day, and dream about it at night. It is my labour and my recreation; my duty and my delight; my battle and my song."

Mr. Young has accepted an invitation to become the minister of Nicholson Square Church, Edinburgh, in 1901, on the completion of his term at Bayswater.

The Royal Sailors' Rests.—Miss Agnes Weston's latest booklet, "Say *au revoir* but not good-bye," is chastely designed and admirably produced. While so much attention is being directed to the Navy in operation, the doings of Jack ashore, as detailed and illustrated in this attractive brochure, will be followed with peculiar interest, and the simple yarns of thrilling experiences related by members of the Naval Brigade, will recall the perilous days in which the "Handy Man" established his fame.

Notes on the London Simultaneous Mission.

THE All-Day Prayer Meeting at the Queen's Hall, on Monday, January 21, from 11 a.m. to 10 p.m. will be one of the most remarkable gatherings for a generation. The leading Free Church ministers will preside for an hour each, and two hours will be devoted to Rev. John McNeill, at 4 and 7.

* * *

In connection with this All-Day of Prayer it is pleasant to notice that the Rev. F. S. Webster, being the incumbent of the nearest church of the Establishment (All Souls', Langham Place), has been invited to utter words of God-speed and good-will during the first hour.

* * *

We understand that the task of the marshalling this meeting has been kindly undertaken by Mr. Wild, Y.M.C.A., Bayswater. He will be assisted by about forty ladies and gentlemen.

* * *

We are glad to see that Rev. John McNeill is taking noon-services at the City Temple, on Tuesday, Wednesday, and Friday, January 22, 23, 25. This is in addition to his great evening services at Mr. Charrington's, the Shoreditch Tabernacle, Metropolitan Tabernacle, and Westminster Chapel.

* * *

The Lord Mayor and Sheriffs have signified their intention to be present at the noon service, at the Guildhall, on January 28.

* * *

We understand that Rev. F. B. Meyer has convened a meeting of missioners at Exeter Hall, on Saturday, January 26, for final prayer and conference, as a fitting inauguration of the Mission. He has also issued a letter to all the Free Church ministers of London, asking them to be ready to carry on services in their own places of worship, directly the Mission is closed, wherever the evident blessing of God and the interest of the crowds shall show that this is desirable.

* * *

It is hoped that in many cases the week of arranged meetings may lead to a great manifestation of God's Spirit, that will demand further development on the part of ministers and congregations. Mr. Meyer has expressed the hope that the blessing may be so great as to affect the Evangelical clergy of the Church of England, so that they may open their churches, and that the week of mission may be the precursor of widespread awakening and revival.

Protestant Reformation Society.

CHEERING reports are to hand from several of the society's mission stations. At Bristol Mr. Charles Tucker regularly visits the workhouse, and is warmly received by the inmates. Large quantities of Protestant literature are distributed, not only at the people's houses, but in the large factories with which Bristol and district abounds. The visitation work amongst Roman Catholics is steadily carried on under the direction of Rev. C. Neep and other clergy.

The mission at Weston-super-Mare continues to prosper in the hands of Mr. H. Wolstenholme. Amongst the efforts made recently were a series of lantern lectures, at which "The Life of John Wickliffe," "The Life of Martin Luther," "The Power of the Popes in the Middle Ages," and similar topics have been treated. Another useful endeavour is the Protestant Educational Class for young people, which has been well attended. The Men's Sunday Morning Class is one of the largest in the western counties, while the Sunday evening evangelistic services are full to overflowing.

The society's mission at Mayfield is largely carried on amidst a scattered rural population. Good work is done by visiting the people in their own homes. Gospel services are held in outlying mission stations, and one notable feature of the work is an educational class and club for the lads of the villages round about.

FOUNDATION TRUTHS OF THE GOSPEL.—III.

THE FALL.

By Rev. F. B. MEYER, B.A.

IT has been alleged that this word, by which the sin of our first parents is generally known, is not a Scriptural one, and it has even been suggested that such sin was a necessary stage in the process of upward development. This is not, however, the way in which the Apostle, under the guidance of the Spirit of God, regards it, and in one passage he distinctly employs the word which modern theologians disown: "*The woman being beguiled hath* fallen *into transgression*" (1 Tim. ii. 14, R.V.).

Adam was the son of God by his original creation (Luke iii. 38), and was made *in the image* of God* (Gen. i. 27). There has been much discussion as to the real significance of this phrase, but the most reliable thinkers seem fairly agreed that it stands for man's moral nature, his power to distinguish between right and wrong; that he is moral, self-conscious, and self-acting; that he can choose right and refuse wrong, or the reverse. "God, the Archetype of all Personality, supremely self-conscious, self-acting, moral, has made man to be, 'the image of his own peculiar nature.'"†

At first man was innocent, he knew not evil. Evil was already in the universe (1 John iii. 8), but as yet it had not come nigh him. And it was not necessary for his perfect development that he should know it by *yielding* to it; since a truer knowledge of evil is acquired by resisting than by yielding; even as our Lord, in his human nature, became acquainted with the force and fascination of temptation by his perfect and unfaltering resistance (Heb. ii. 18). Man's original condition, therefore, was "very good"; there was no bias towards evil; he was made "upright," so as to have unbroken and face-to-face fellowship with his Almighty Friend; there was perfect harmony between himself and himself, between himself and God, between himself and his pleasant environment in the garden, and between himself and his fair consort (Gen. i. 31; Eccl. vii. 29).

We are not called to discuss here the origin of moral evil. That it originated beyond the confines of our planet, is certain. "Sin *entered* into the world" (Rom. v. 12)—a phrase which would not be appropriate, unless it had been pre-existent. Before our first parents fell, *angels* had failed to keep their first estate (Jude 6). Through the prince of fallen spirits the suggestion of evil was first brought to the ear and heart of the newly-made beings, who were so peculiarly dear to the Creator, and who, perhaps, had been created to take up that supremacy and vicegerency of the lower orders of being which "the prince of this world" had forfeited (Gen. i. 28; John xvi. 11). We are told, therefore, that the Serpent beguiled Eve in his craftiness, *i.e.*, seduced her from her purity and simplicity (2 Cor. xi. 3).

The permission of the Temptation, with its awful liability, and with the certainty, foreseen and prepared for from before the foundation of the world (1 Peter i. 20) that man would succumb to it, is an insoluble problem, which has tasked the supreme intellects of our race. Probably there was no way of making a moral nature, which would choose God for Himself, apart from the liability, and almost the certainty, of refusing Him;—imposing on God the necessity of redeeming the soul from the power of its corruption, and alluring it back to the right exercise of its Godlike prerogative. This only must always be borne in mind, that sin is our own act and deed. Each individual must in turn appropriate the words of the patriarch, "*I* have sinned, and perverted that which was right" (Job xxxiii. 27); and those of the Psalmist, "Against Thee, Thee only, have *I* sinned, and done that which is evil in thy sight" (Psa. li. 4).

The first sin was an act of disobedience. "Through one man's *disobedience* . . ." (Rom. v. 19). Disobedience implies a command, and the commandment was a very explicit and simple one: "*The Lord God commanded the man, saying, Of every tree of the garden, thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it*" (Gen. ii. 16, 17). This prohibition was clearly apprehended by Adam and his wife; indeed, she was inclined to increase its stringency, as when she said: "*God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die*" (Gen. iii. 3).

Thus, to use the Apostle's words, "*The law entered*" (Rom. v. 20). It was necessary that the law should enter, in however elementary and simple a form, else man might have glided into a life of self-pleasing and self-indulgence without realizing its essential sinfulness and harm. It was natural for him to desire what was good and pleasant. These instincts were implanted for human happiness and perpetuation; but men might, almost unconsciously, have fallen into the habit of using the world around for the lowest of all purposes, mere animal gratification; with no knowledge that their life was low. They would have sunk ever lower, with no knowledge of the reasons why the garden was becoming a wilderness, why the flowers and fruits were being replaced by thorns and thistles, or why pain and sorrow, alienation and death, were overshadowing their once happy lives. It was necessary that law should enter, first, to check self-indulgence in its earliest suggestion; and next, if the due limit was overpassed, to reveal to man his sin; just as a rock, jutting from the surface of the limpid water, reveals, by the slight ripple at its base, in which direction the water is travelling.

From that day the law has ever been more and more enlarged, to reveal to man the life which God is ever living, and for which man was created. Moses brought a wider law, without which man would have gone on practising many things which were evil and hurtful, without realizing their true nature; *for, until the law, sin was in the world; but sin is not imputed when there is no law* (Rom. v. 13).

The Son of God revealed a still wider law. He did not hesitate to say: *Ye have heard that it was said by them of old time . . . but I say unto you* (Matt. v. 27, 31, 38, 43). Under the former dispensation, it had been wrong to do wrong; henceforth it was wrong not to do right (Matt. xxv. 45). It was not enough to say, "I am not an extortioner nor unjust; I fast twice in the week, I give tithes of all that I possess." The only answer was his insistence on the words, "Thou shalt *love*." And perhaps, as the centuries have passed, the full meaning of the law of love has been increasingly revealed to the Church; and it is a common experience, in the individual life at least, to find something becoming sin, which once seemed absolutely innocent. This is what the Apostle means when he says, "I was alive apart from law once; but when the commandment came, sin revived and I died" (Rom. vii. 9). This, then, has been the office of law ever since: first, to check the commission of what would be hurtful and evil; and, secondly, to show its exceeding sinfulness, in case it has been committed.

In the case of our first parents, the law indicated an act which would be a sin, dishonouring to God, fatal to the former blessed holy relationship and union, and inimical to the best interests of man. Now, contending claims arose, and strove for mastery. On the one hand self was clamorous for its pleasure. Was not the tree good for food, and a delight to the eyes, and desirable to make wise (Gen. iii. 6)? "Good," and "pleasant," and "desirable"—have not those words been the current coin of selfishness in all ages? On the other hand, conscience, gratitude, the fear of the consequences which had been prognosticated, arose, and pressed on the judgment and specially on the will. It was an awful moment, pregnant with a long entail for the race, a moment, which has endless repetitions in human hearts; but finally desire became stronger than conscience, passion overwhelmed judgment, the inclination for self-gratification overbore the will, and man deliberately chose self rather than God. He "*worshipped and served the creature rather than the Creator, who is blessed for ever*" (Rom. i. 25). That was the Fall.

The Fall is essentially the assertion of the self-life, the ego, the will of the creature, against and above the will and law of God. Because I like, and covet, and deem that I shall derive pleasure from, certain objects that appeal to the senses and appetites, I deliberately choose the present instead of the future, the transient instead of the eternal, the material instead of the spiritual, the human instead of the divine. Sin is egotism, the assertion of self, the choice of man's own will and way. The Apostle describes it as "the mind of the flesh" (Rom. viii. 6); and still further defines the flesh as being the assertion of *me*:—"In *me*, that is, in my flesh, dwelleth no good thing" (Rom. vii. 18).

In the Fall, the centre or pivot of man's being was shifted from Love, the not-I, to Self, the I; and instantly Paradise began to fade into the wilderness; a blight came over the fair beauty of the world; the animals broke into rebellion; the light toils of Eden were exchanged for the sweat of the brow; sorrow, travail, death, began to exact their heavy toll; while there was misunderstanding between Adam and his wife, alienation between them both and God (Gen. iii. 8-24).

The essence of redemption, therefore, does not consist in forgiveness, or deliverance from the penalty which we have undoubtedly deserved; but in the reversal of man's fatal choice, so that we may love God with all our heart and soul and mind and strength, and our neighbour as ourselves; so that we may not live to ourselves, but to Him who loved us and gave Himself for us; and so that loving Him we may become centred in the life of love, which He is ever living in the glory of Heaven. This is the perfecting of redemption; Heaven is absolute unselfishness; not the sacrifice of *personality*—for we shall each retain this for ever; Isaiah will always differ from Jeremiah, and Peter from

* See Kuyper's The Work of the Holy Spirit (218—226; 238—243).
† Professor Moule in Outlines of Christian Doctrine (158).

John—but the elimination of the evil *selfish principle*, which has been the cause and source of all our undoing.

The fall of Adam involved all his descendants in its consequences. He was the head and representative of the race. The human family stands in its father: the tree in its seed: the body in its head: and therefore the results of his sin have affected the whole of his children. There is not one unit or fragment of the entire family, whether dying within an hour of birth, or clouded with imbecility, or removed to the furthest extreme of time, on whom the consequences of that first sin have not fallen to some extent. Even the one sinless Man, who knew no sin, was wearied with his journeyings, and sighed in the sorrow of his stainless heart—and all because He was in the line of Adam's race (Matt. i. 1-16).

The unity of the race is recognised by even those modern thinkers who vaunt their independence of the statements of Scripture, and discourse learnedly of "the solidarity of mankind." It is, also, strongly insisted on as fundamental by the Apostle, to whom, under the teaching of the Holy Spirit, we owe so much of our insight into the mysteries of God. He tells us, for instance, that Adam was *the figure* of Christ, and as the Son of Man represents the race in one manner, so the first man must have done in another (Rom. v. 14). He tells us that when, through one man, sin entered into the world, "*all sinned*" (Rom. v. 12, R.V.), an expression which points to a definite past act, which could only be true if the race were represented in the definite past act of Adam, referred to in the words immediately preceding. He tells us, also, that *by the trespass of the one, death reigned through the one*, that *through the one man's disobedience the many were made sinners*, and that *through one trespass, the judgment came unto all men to condemnation* (Rom. v. 17, 18, 19); and it is impossible to read these words without being convinced of the truth with which they are weighted: that there is not only a physical but a moral unity subsisting between Adam and his descendants, in virtue of which the first trespass of the one has sent its baneful influences and results forward to the furthest extremities of the whole race.

These baneful results may be divided into two: first, as to our guilt; and, secondly, as to our hereditary bias and predisposition to sin. There are others of which it would be impossible to treat within the limits that our space naturally assigns.

First, as to *the guilt which is universally imputed from Adam's sin*. That guilt is proved by the incidence of death on all men. "*By the trespass of the one, the many died; Death passed unto all men; Death reigned from Adam to Moses*" (Rom. v. 12, 14, 15). And we may add that every bead-drop of perspiration which stands on the brow, every weed which breaks the surface of the field, every travail-pang that elicits the cry of anguish, every disease that invades the fabric of the physical life, bears the same message—that "*every mouth must be stopped, and all the world be brought under the judgment of God*" (Rom. iii. 19).

Nothing can be clearer than the affirmation of the Apostle in this connection. He says, "*Through one trespass, the judgment came unto all men to condemnation;*" so that on account of that one trespass, you and I were justly condemned as guilty; and not we alone, but all men. The whole race was held to be guilty in the eye of the holy law of God. "*Through the one man's disobedience the many were made sinners*" (Rom. v. 19). Just as the oak was in the acorn, so each member of our race was in Adam; and as Levi paid tithes in Abraham, for he was in the loins of Abraham when Melchizedek met him, so each of Adam's race sinned in Adam, being in the loins of Adam when the serpent tempted him to his fall.

In addition, it must be borne in mind, that the law which brings us into connection with the sin of the first Adam, also brings us into connection with "the grace of the one Man, Jesus Christ." "*As through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life*" (Rom. v. 18). But the Apostle goes further than that. According to the last quotation from that memorable paragraph, to which we are so largely indebted for our insight into the mystery of God, the free gift comes to all. But it might be objected that, though it is offered to all, it may fail to influence all, through its failure to win acceptance. Therefore, St. Paul takes a further step in his sublime argument, and asserts that, "*as through the one man's disobedience the many were made sinners, even so through the obedience of the One shall the many be made righteous*" (Rom. v. 19). From which we gather that the results of our Lord's obedience unto death are co-extensive with those of Adam's disobedience; that "the many" in each case stands for the same multitudes, *i.e.*, the race; and that whatever guilt was imputed to the human family, by virtue of its union with the first Adam who fell, has been put away by the second Man, the Lord from heaven, who, as the Lamb of God, has put away the sin of the world, "*for He is the propitiation for our sins, and not for ours only, but also for the whole world*" (1 John ii. 2). In other words, no one shall at last be sent away into eternal punishment for his participation in the guilt of the first sin, since that has been put away by the Redeemer for us all. *If we miss eternal life*, it will be because of our own personal transgressions, and because (to use a modern expression) we have contracted ourselves out of the benefits of the work of our Lord's redemption (Matt. xviii. 21-35).

If it be asked, then, why babes still die, and the penal results of that first sin remain, it must be answered that, though the *guilt* accruing from Adam's transgression has been put away by Jesus Christ for the whole race, yet the penal results of that first sin still remain as a fatal heritage to us all. But, whensoever men receive the grace of the Spirit of God to lust against the flesh, so that they may not do the things that they would (Gal. v. 17), these penal consequences become transformed to blessings, and the Marah waters become sweet.

Second, as to *the evil bias and propensity towards sin, which is the experience of each individual*. It is a matter of universal experience that, to use the words of S. T. Coleridge, "an evil ground" has existed in our nature, previously to any given act, or assignable moment of time. That there is a tendency, drift, bias, or propensity towards evil, in the nature of the youngest child, which will surely manifest itself in overt acts of wrong-doing, is as distinctly acknowledged by heathen writers, such as Horace and Euripides, as by ourselves. "Even though," says Chalmers, "we have the outward exhibition alone, we have enough to justify us in inferring an inward tendency. We learn the quality of water from the stream, and need not dig into the spring. From the doings of the lower animals, we speak of the faithfulness of the dog, the ferocity of the tiger, the slyness of the fox. Similarly, if it be found true of every man that he is actually a sinner, that all who have grown old enough to be capable of revealing themselves, are transgressors, then there is something in the make of man's nature that tends to sin. To assert the quality of original sin is to do no more than assert the quality of the species. It is to reduce that which is true of every individual of our nature to an expression which is applicable to the whole of that nature."

The great theologian, Richard Watson, appeals to five facts to substantiate the same universal tendency and property of our nature: the great and general wickedness that has ever prevailed in nations; the strength of man's tendency to wickedness, as shown in crimes committed and restraints overcome; the seeds of vice discovered in children; the consciousness in every man of his liability to many evils; and the opposition of our passions and inclinations to all efforts for improvement, felt even by the renewed. These facts, he says, can only be accounted for by the innate and connate tendency to sin, which is the result of our connection with fallen man.

Jonathan Edwards says that we always infer tendency from facts. If a tree always produces one kind of fruit, and grows always in one way, we conclude that there is a tendency to produce such fruit, and to grow in such a way. Tendency, he says, is nothing but liability towards such and such results.

In Scripture this tendency, known as original sin, is proved by the universality of sin, as described in Romans i. and ii., and by its description of those internal movements of a corrupt nature of which David, in Psalm li., and Paul in Romans vii., furnish so accurate a description. "*If we say we have no sin, we deceive ourselves, and the truth is not in us*" (1 John i. 8). "*We all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest*" (Eph. ii. 3). "*That which is born of the flesh is flesh*" (John iii. 6. See 1 Cor. xv. 46-49).

This depravity, which as we have seen is an inherited tendency to selfishness, to self-gratification and self-indulgence, is *total*, because it vitiates and impairs our entire nature. It is lodged in the very fountain-head of our being, and poisons, more or less, all the streams. And there is only one corrective, in the power and grace of the Holy Spirit, who sheds abroad the love of God in the heart of the penitent and believing soul, reversing its selfishness, arresting its evil habits and tendencies, and enthroning the blessed Lord, so that we cry, "I live, yet not I, but Christ liveth in me. To me to live is Christ."

And for those who become united by faith with Him who is the second Man, the Lord from heaven; and are born into his family by the second birth, as they were born into the family of Adam by their first birth—there is, indeed, a blessed reversal of all that they have lost in their first parent. They lost the fellowship of Eden, but they become one with God as the Son is. They lost the garden, they obtain a city. They lost the river and tree of life, but they find them again in connection with the throne of God and of the Lamb. Death is abolished, and they sleep in Jesus, or are caught up to meet Him in the air. Their bodies are changed into the likeness of his body of glory. "They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat; for the Lamb which is in the midst of the throne shall become their Shepherd, and shall guide them unto fountains of waters of life; and God shall wipe away every tear from their eyes." "*And He that sitteth on the throne said, Behold, I make all things new*" (Rev. vii. 16, 17, xxi. 5).

The Week of Prayer.

EXETER HALL.

ON Tuesday, the special services were continued, when Mr. JOHN PATON presided, and the address was given by Rev. Prebendary WEBB-PEPLOE. Speaking on Micah v. 4-7, he pointed out the similarity between the position of Israel then and our own as a nation at present, self-assertive, yet hated by all around, and beset by two peculiar dangers — Assyria (type of infidelity) and Babylon (type of superstition). The prophets were nearly always inspired at times of national difficulty and distress; and were sent to speak not only of national sin, but of the assurance of the favour of God when repentance came. Where were they to find deliverance? "This Man (the Lord Jesus Christ) shall be the peace" (verse 5). The special topic of confession, praise, and prayer, for the day was "Our Own Land;" and besides the general view, particular mention was made of the approaching Simultaneous Mission of the Free Churches and of the Y.M.C.A.'s.

The subject for Wednesday was "Other Nations," and after reading John xvii. 13-26 and Ephesians iii. 14-21, Rev. F. B. MEYER called special attention to the second sub-topic of intercession, "For the power of the Holy Spirit in the purification of all Christian Churches, and in the wide adoption of simple evangelical religion, and for patience and steadfastness on the part of those persecuted for their faith." "We are," he said,

"HOPING FOR A GREAT VISITATION

from the Holy Spirit this year in connection with the Simultaneous Mission. When all is done that can be done, it seems so paltry; and unless God Himself moves, all our effort will be but the breaking of a bubble upon the ocean. It will not move London. When Jonah went to Nineveh there was the evident co-operation of God's Holy Spirit; and I look for his brooding over the city, so that men may be found leaving their tools to go out seeking the nearest Christian, women leaving their household duties to seek retirement with God, men being arrested in the midst of business by an uncontrollable impulse to pray. And I believe this will lead to that national righteousness of which our nation stands so much in need at the present time." On the invitation of the Chairman (Mr. W. H. SEAGRAM) many special requests for prayer were presented, praise being offered for improvement in the condition of Dr. Harry Guinness, with petitions on behalf of the health of Pastor Fuller Gooch and Surgeon-General Partridge.

Thursday was devoted to "Heathen Lands." Colonel DOUGLAS JONES presided; and after the reading of Psa. xcviii., Rev. Dr. JOHN GRITTON called attention to the promise of the final and perfect victory of the kingdom of God, and showed that the order of its coming, the order of missionary enterprise, is to be found in Acts i. "The Church is sinning against the direction then given. It was then to wait for the outpouring of the Holy Ghost; but God has given that, and we continue to pray

AS IF PENTECOST HAD NOT BEEN,

as if He had not given once and for all this indwelling power to do the mighty work. So in our unbelief we are waiting when we ought to be working. Another sin is that the Church will not praise. I go to the church, and we pray for a thousand things; then the minister says, 'Let us sing to the praise and glory of God,' and he gives out a hymn of *prayer*. Oh that we had another hour for confession! We will *not* praise. How can we go on doing when we have not counted up his mercies, and told Him of the great things He has done. Having thus spoken, and settled the order and power, the Lord Jesus Christ was seen stretching out his hands and giving a blessing. My heart is very heavy when I find Christians will not praise the Lord. I do not know how God is going to hear the rest of our prayers, or how we are to get the blessing if we do not praise Him."

"The Mohammedan World" was set down as the subject for Friday. After reading several extracts, showing the greatness of the task of carrying the Gospel to the followers of Islam, Rev. J. G. TRAIN read also a letter from a missionary in Egypt, who had seen the gracious working of the Spirit in that connection. Referring to Jeremiah xxxiii. 3, he encouraged his hearers to lay hold on the promise, "Call upon Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not"; and explained that the word "mighty" (R.V. "difficult") is the same word by which the cities of the Amorites are described as "fenced and walled up," and may be taken as meaning "fortified." The Lord invites his people to ask power for things that appear insurmountable.

ALDERSGATE STREET Y.M.C.A.

The week of prayer was duly observed at Aldersgate Street, Mr. BASIL HEWER calling attention, day by day, to the specified topics. The feature of the week was a series of addresses on the Holy Ghost, by Rev. C. BRADSHAW FOY. At the outset Mr. Foy, in speaking from Matt. iii. 11, pointed out the need for, and some effects of, the baptism of the Holy Ghost and of fire. Fire warms, softens, and purifies the heart. The baptism comes through faith in Jesus Christ, to the waiting, praying, desiring, prepared, and believing heart.

Some simple duties, the neglect of which goes far to account for the want of satisfaction which is the experience of so many Christians, were helpfully noted. Mr. Foy specified these duties as:—to get into direct communication with God by waiting upon Him in the morning; to dedicate ourselves to Him day by day, feeling that we have no property in ourselves but belong to God; to seek a daily anointing, which alone can fit the Christian for service; to get daily spiritual food, in order to meet the loss in spiritual wear and tear; and to seek, at the close of each day, the forgiveness of sins. We should gather our thoughts, meditate upon our sins of omission and commission, and seek cleansing through the precious blood of Christ. In his concluding address, Mr. Foy dwelt on the privilege of believers to enjoy abiding communion with God.

Footsteps of Truth.

"BEHOLD, I bring you tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke ii. 10, 11).

"Thou shalt call his name Jesus, for He shall save his people from their sins" (Matt. i. 21).

"He is not here; for He is risen as He said. Come, see the place where the Lord lay" (Matt. xxviii. 6).

"God raised Him from the dead. We declare unto you glad tidings" (Acts xiii. 30, 32).

"And they said one to another, did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" (Luke xxiv. 32).

"And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight" (Acts i. 9).

"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11).

"This gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come" (Matt. xxiv. 14).

"I go to prepare a place for you; and I will come again and receive you unto Myself; that where I am, there ye may be also" (John xiv. 2, 3).

"But of that day and hour knoweth no man" (Matt. xxiv. 36).

"Therefore, be ye also ready; for in such an hour as ye think not the Son of Man cometh" (Matt. xxiv. 44).

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him; and so shall we ever be with the Lord" (1 Thess. iv. 13, 14, 17).

"This is our God; we have waited for Him and He will save us: this is the Lord; we have waited for Him; we will be glad and rejoice in his Salvation" (Isaiah xxv. 9).

Selected by MARTIN HOPE SUTTON.

Marylebone Medical Mission.

THAT a medical mission may succeed in reaching people who are outside the influence of any other religious agency is well shown by the work of the Marylebone Medical Mission, which has been carried on for many years under the skilful direction of Dr. Robert Chambers.

The district of Lisson Grove, in which the Mission is situated, is one which

TEEMS WITH HUMAN MISERY.

In some of the one-roomed homes into which Dr. Chambers and his helpers go on their errand of mercy, it is difficult for them to remain, on account of the closeness and stench. It is surprising, therefore, under the circumstances in which the patients live, that so many of them recover.

Perhaps the chief feature of this many-sided work is the treatment of patients at the Mission House. Three times a week the doors are open to all comers who need medical attention. Many are sick as a result of insufficient food or clothing, the most prevalent diseases being bronchitis, pleurisy, and affections of the lungs. Each case receives individual attention, the particulars are recorded, and medicine is prepared by the dispenser. The scene at the Gospel service, which is conducted for the patients, would form a fit subject for the brush of Herkomer, or any great painter skilled in depicting

THE SORROWS OF THE POOR.

A glance at these poor folk is sufficient to convince one that such a mission as this is a great boon, both in a spiritual and physical sense. Many of them would laugh at the idea of attending any regular place of worship whatever, and that not so much from prejudice or ill-will, but on account of their tattered and folorn condition. They would feel out of place in church, chapel, or mission-hall. Yet they gladly listen to the words of Dr. Chambers in the Dispensary services, and there are numerous instances in which men and women who were apparently hopeless, from a spiritual point of view, have received blessing.

The work, indeed, is essentially a religious one. There are Bible classes and prayer meetings and Gospel services during the week, and the Sunday evening meeting, which is of

AN EVANGELISTIC CHARACTER,

is well attended, not only by those who have found Christ, but also by many of the unconverted who have benefited by the medical treatment.

In the visitation work, relief is given to the most necessitous cases, and clothing is sold at less than half value. The evidence of changed lives is the best testimony to the soundness of the work. Dr. Chambers' address is 12, Bell Street, Lisson Grove, W.

For London Lads.

THE call to the Churches is loud and urgent from the youth of the slums and over-crowded poverty-stricken areas of our great city. Preventive philanthropy ought not to languish for want of funds when the demands upon its activity are so imperative, yet I fear many churches and institutions are lamenting that the Lord's stewards are not furnishing them with the means that would enable them to provide a cure for the disease all deplore. The Working Lads' Institute and Home, Whitechapel, has carried on this philanthropic and Christian service for the social and moral welfare of the poor lads of East London for nearly twenty-five years, and upwards of 7,000 lads have been in membership. The prospects for the future of our Institute and Home are brighter than at any previous period of its history, but to enable us to extend and increase its usefulness and blessing we require larger funds. On behalf of many of the poor lads of the East End who are in moral peril, and in the name of the Saviour who seeks to save them, I very earnestly appeal to the Lord's stewards for their prayers and assistance.

THOMAS JACKSON,
Hon. Sec. and Superintendent.

Working Lads' Institute,
279, Whitechapel Road, E.

London Wesleyan Mission.

UNDER the direction of Rev. Peter Thompson, the Eastern branch of the London Wesleyan Mission continues to give evidence of increasing vitality. Glimpses of the variety and intensity of life in this congested district are given by workers from the different centres, in the annual report. Mr. Thompson says:—"We have the same exodus of the successful from our mean streets to the pleasant suburbs, the same steady and persistent influx of the destitute, the helpless, and the vicious. We have the same masses who never rise, and who cannot fall, swept back from street to street by the same resistless tide of Jews and foreigners. Above all, we have the same

DAILY AND HOURLY STRUGGLE

with strong drink. We have also the same glorious success as in past years, and continue to add daily to the Church such as are being saved."

A notable event of the year was the renovation of St. George's Chapel, and the re-opening services will stand out in the history of the Missionas remarkable occasions. Large numbers gathered to the services, especially on the Sundays. Many of them were men and women in the thraldom of drink. One man came to a service who had spent in drink and sin £200, which had been left to him by his mother two months before. That day he had taken the boots from the feet of his boy and sold them for drink. A woman, who declared she had not been sober for two months, signed the pledge. During these special meetings numbers of young people decided for Christ. Much of the general work of the Mission is done in the homes of the poorest and neediest, who live in small rooms and mean streets. Many of these are "more sinned against than sinning." From their infancy

THE FORCES OF EVIL

are arrayed against them, and their whole life is one long story of struggle and sorrow. Among these, much earnest and faithful work has been done. The Mission and Brass Band members hold open-air services throughout the year, thus bringing many outsiders within sound of the Gospel. The guilds for young men and women are much appreciated during the winter session, and the present attendance and zeal manifested are particularly encouraging. The Sunday schools, Children's Mission, Bands of Hope, and the Girls' Parlour, are conducted with gratifying success.

"Paddy's Goose" is one of the agencies which are steadily elevating the tone of Ratcliff Highway. The Mission Band here have laboured with much devotion. Special efforts are made to reach the children, in the hope that the boys and girls of drunkards will eventually become men and women to shun the drink which curses their homes to-day.

Day by day streams of people make their way to the Mission House of Stepney Temple, under every conceivable circumstance, and with innumerable requests. The daily task of the workers is to sift truth from falsehood, right from wrong, to rebuke the forward and win the wayward, to succour the helpless and

COUNSEL THE BEWILDERED,

to be gentle yet firm, to manifest the wisdom of the serpent and the harmlessness of the dove, to bring Christ's good news, not in word only, but in deed to the throngs of anxious visitors. The visitation of the people is largely in the hands of ladies, and through their timely ministry many have been helped to nobler and higher lives. Much value is attached to Christian fellowship, and in the class meetings there are abundant signs of healthy, vigorous spiritual life. In one sits week by week a poor washerwoman, who can only spare this one hour between the Sundays, every other working moment be crowded with hard toil. She is a widow, and has to support an aged mother and three little children. She often tells of hard battles and fierce temptations, but rejoices in the keeping power of her Lord.

The Old Mahogany Bar has proved a sanctuary to weary and dispirited hearts. Many are the proofs of a deepened spiritual life and a generous spirit of self-denial. Numbers have been won from the paths of sin and have become "fishers of men;" and here, as at the other centres of the Mission, patient toil has been rewarded, and has borne an abundant harvest. A sum of £3,000 is required to meet current expenses and liabilities. The needs of the occasion form the strongest appeal which can be made for the support of much-needed and enterprising organization. The superintendent is Rev. Peter Thompson, 530, Commercial Road, London, E.

University Notes.

[BY OUR OWN CORRESPONDENTS.]

CAMBRIDGE.

CAMBRIDGE has sustained a great loss in the death of Mr. W. Hough, a gentleman well known in Christian and philanthropic circles, whose kindly interest encouraged other workers. At his funeral, which was largely attended, the Archdeacon of Norwich and the Master of Corpus Christi College officiated.

At the service for "men only," held in Holy Trinity Church last Sunday, 1,400 Motto cards were distributed. The church will not hold this large number, and many had to be turned away with only a Motto. The vicar, Rev. C. J. Proctor, preached, his text being "Fight the good fight, lay hold on eternal life." The men's services in other churches in Cambridge are being well attended also.

OXFORD.

Oxford is the poorer for the loss of Mr. B. Henry Baden-Powell, a distinguished member of a distinguished family. Like many other Oxford men, Mr. Baden-Powell passed a great part of his life in the Indian Civil Service, and returned still in vigorous health to throw himself into good works which specially commended themselves to him. Religious education had in him a zealous champion, and his personal generosity was well known.

The following extract from the late Sir Henry Acland's will is suggestive of the inner life of the man: "And now, with a deep sense of the mercy and goodness of God to me and mine, through parents, children, and friends, and by the saintly life of my dear wife gone before, I commit my soul to my heavenly Father, in the faith and love of Christ, and I pray that the faithful study of all nature may, in Oxford and elsewhere, lead men to the knowledge and love of God, to faith and to charity, and to the further prevention and relief of the bodily and mental sufferings of all races of mankind."

At a special service in the Cathedral on Sunday afternoon, Dean Paget gave a most helpful address. Speaking of the passing of the century, he said it was possible to make both too much and too little of such moments. Too much, in that we forgot the solemnity of ordinary life in every day of it, and too little in that we forgot that God had something specially to say at such seasons. He urged a look backward and then a look forward in three ways——as members of the Church of Christ, as members of the English nation, and as individually each for himself. He dwelt very solemnly on the sins of the Church and of the nation, and pleaded for a spirit of unworldliness and zeal for souls in the Church, and for a recognition of the great trust committed to us as a nation. "Disciplined," he said, "through all the anxiety and anguish of the year, may we go forward to do his will among the nations of the world."

Rev. J. Arkell, who has been rector of St. Ebbe's in the city for over twenty years, preached his farewell sermon on Sunday last. The incumbency has been offered to Mr. Filleul, late of Bath, and who is now working in Birmingham. Oxford would be glad to welcome so devoted an Evangelical worker as Mr. Filleul, and one who has been so signally blessed in his work. As St. Ebbe's is one of the few Evangelical Churches in Oxford, it is important a strong man should be appointed.

Rev. A. J. Carlyle, rector of the City Church, replying for the Nonconformist clergy at a large and influential meeting in the Corn Exchange on Sunday, paid a high tribute to their work in the country. He said that he wished to express the sense of respect and of obligation which, as a minister of the Established Church, he personally cherished towards the Nonconformist churches and the Nonconformist clergy. He rejoiced to have the opportunity of stating that a very large part of the religious life of this country was due to the work of the Nonconformist Churches. He instanced the influence of religion in public affairs, and said the Nonconformist clergy and churches set, in this respect, an example which the Church of England would do well to follow. The speech has created a very favourable impression.

Welsh Notes.

[FROM OUR OWN CORRESPONDENT.]

WE understand that the heads of the Salvation Army intend making a slight alteration in the method of carrying on their work in the Principality. Their new policy will be to send a larger number of Welsh-speaking officers to labour amongst their own countrymen. Even where the services are conducted in English it will probably be for the better that the local Army officers should be conversant with the language of the country.

For years past the annual collection for the Welsh Forward Movement has been made during the Week of Prayer. It is to be regretted that the latest published statement of the financial position of the Movement shows a deficit of £600. Owing to this some forty centres are deprived of grants for the months of December and January. In order to keep pace with the growing needs of the Movement, the contributions for the present year will have to exceed those of the preceding twelve months by fully £1,000.

The annual report of the Movement shows that, in spite of the existence in Wales of so many active and aggressive religious agencies, there still remains a population of nearly 800,000 people unreached. These, it appears, are not even occasional frequenters of any place of worship. To this mass of godless human souls Glamorganshire contributes the appalling quota of 500,000, while the other counties of Wales and Monmouthshire furnish the remainder.

The address written by the Bishop of St. David's for the commencement of the century, contains some timely and apposite remarks in regard to the future, and, more especially, the religious future of Wales. The Bishop pleads for sympathy with all that is good in new tendencies and movements. He anticipates serious difficulties before all the religious bodies of the Principality. The development of education, the Bishop considers, will be an important factor in securing fuller sympathy and co-operation between the different sections of the Christian Church in Wales.

Irish Notes.

[FROM OUR OWN CORRESPONDENT,]

DR. ANNIE CRAWFORD, a member of the Presbyterian Church, at Portstewart, has been accepted for missionary work in India, and is about to proceed to that country.

The total amount paid to the Irish Methodist Twentieth Century Fund up to date is £33,264 3s. 3d. During last week £7,000 came into the hands of the treasurers in two days.

The Association for Promoting Christian Knowledge has been doing a good work in this country, and under its auspices over 1,600 boys and girls, in sixty-two intermediate schools throughout the country, have been examined in religious knowledge, and have thus been encouraged to study the Bible.

The Methodists are now everywhere preparing for their great Simultaneous Mission which is to be held during the last week of this month and the first week of the next. Special meetings of class leaders and Sunday school teachers have been held in Belfast, and special prayer meetings in various centres.

Under the auspices of the Evangelical Alliance, united meetings for prayer were held last week in Belfast, Dublin, Cork, Limerick, and various other centres. At Limerick, the Bishop, Dr. Bunbury, warned the people against going to "dissenting" places of worship, and exhorted them to be loyal to the "Church;" but the people attended the meetings in large numbers notwithstanding.

The Belfast Women's Temperance Association have taken a site for a home for female inebriates, although they still need £1,000 to open the establishment free of debt. Last week the Recorder of Belfast committed a woman, who had been totally neglecting her children and her house, to the Government Home for Inebriates at Ennis for a year, with the hope that this may do her more good than sending her to prison. This case will be closely watched, as it was the first one of the kind thus sent forward from Belfast.

A striking article on the liquor traffic has appeared in *The Leader*, a Dublin Roman Catholic paper, in which it is said that during the last quarter of a century, "thanks to our Nationalist J.P.'s and them alone," public-houses have increased in many of our country towns from "twenty-five to fifty per cent.," and it adds: "Go into any town, even in the Orange North where Catholics may not amount to one-third of the population, and you find them conducting three-fourths or more of the spirit shops, and if north or south you come across a publican who restricts his business to a wholesale and family trade and will not sell for consumption on the premises when he can at all avoid it, it is the Protestant and not the Catholic that shows the good example in this respect."

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, *12, Paternoster Buildings, London, E.C.*

**** I want to interest my* ELDER *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk. (See next page.)*

Child Martyrs in China.

BY ALEX. R. SAUNDERS.

DURING our recent flight from P'ing-yao in Shansi to Hankow, we were fully impressed with the fact that children of even very few years can enter into the spirit of fellowship with Christ in suffering in a very real sense. Little can ever be written as to the spirit in which the children bore suffering, in such great massacres as that at T'ai-yuen-Fu, when none have been spared to tell the story.

Our children have ever looked for the return of our Lord Jesus as something very real, and which might take place at any moment. It was constantly referred to by them, and we can well remember once, while we were still at P'ing-yao, that one of them said, "Mother, perhaps we won't need to go to Chefoo, because Jesus may come before then." Preparations then being made for our two eldest children to go to the C.I.M. Schools at Chefoo in the following spring drew forth the remark. The two of our four children who succumbed to the fatigue and privation of the journey from P'ing-yao to Hankow were Jessie, seven and a half years old, and baby Isabel, one year and nine months. On July 28 Mr. Meyer voiced the hearts of God's children at Keswick in prayer for such as ourselves in China, who might at the time be bereaved; and in looking back we can see how wonderfully God has sustained us, for the previous evening (July 27) the spirit of our beloved Isabel had taken its flight, and we had laid the little body in a hastily-dug grave outside the walls of a city in Honan. We can now see that we were sustained in answer to the prayers of God's people. At an early stage of our journey, when we had been robbed of all, even of most of our clothing, Jessie said, "Mother, they took Jesus' clothes from Him too when they nailed Him to the cross, did they not?" When we were stoned from one village to another, she said, "Mother, they treated Jesus like that too; but they would not do it to us if they loved Jesus, would they?"

When we were without food and shelter for the night, she reminded us that Jesus sometimes had not where to lay his head. When we were being escorted through Honan, we were one day given an open stable to rest in, and we put the children into the stone mangers. After a little while Jessie said, "Mother, Jesus was born in a place like this."

Surely that child entered fully into fellowship with Christ in suffering, and has now entered into rest, joining the great number who, during the last few months, have suffered martyrdom in China. We realize more than ever we did that we are

"Severed only till He come."

Stories of the Indian Famine.

A PENNYWORTH OF HAPPINESS.

I AM afraid those who have given their money to help the famine waifs will never know what a world of happiness they have brought to these poor, starving children, even by a gift of only one penny.

I have just been talking to a little orphan boy who used to stay his hunger by eating the grass seeds that he had swept up in the jungle. The day he arrived here he fell apparently dying upon our steps, but now with one of your pennies he gets quite a wonderful little dinner—and this is how he spends it. He first changes the penny for 350 little white shells. He then gives 120 of them for a small handful of rice; another forty for a bit of meat, the size of a walnut; then sixteen for salt, which he loves as much as sugar; and another sixteen for hot red chillies to make his mouth burn, sixteen more for an onion, and then the remaining shells for a little oil to make it *rŭchi, i.e.*, tasty. All these he ties up in different parts of his trousers, which consist of a cloth cleverly wrapped round each leg, and fastened without a button and without a knot, and gathering a handful of green leaves and a few grass stalks, he creeps into his low little hut, makes a plate of the leaves, boils his purchases in a clay pot—the size of a baby's head—and in less than half an hour it is all cooked and eaten.

A SIXPENNY HOUSE, BUILT IN A DAY.

But you would wonder most of all at the queer little houses, for as the new-comers arrive, thin and weary, they are fed; and then they go off into the jungle with their wives and the little children, and the father seeks out a dozen long and thick sticks, whilst the others gather bundles of leafy boughs, which they heap upon their heads and then return to make their little home with its tiny mud fireplace for cooking, all to be finished ere the prayer bell rings, and costing only the sixpence, which is the daily wage for the whole famine-stricken family. Prayers over, they creep on hands and knees into the new little home, big enough for the whole family to cuddle up in, but too low for me to stand in. Then they close the marvellous little door with its wonderful little hinges and bolts all made of jungle grass; and soon after the evening meal is finished, you may go and see them gathered round a fire singing, whilst others are busy snoring. But you will say, Why do they make their houses so small? The answer is a very sad one. For the children are naked, save for a string round their waist, which is all that is left of their trousers, and often the mother and father have only a few rags between them; and now that the rains have come, they like the low little hut that leaves no room for the water and wind to get in.

A LAST GOOD-BYE.

In our crowded Children's Home there is a little lad whose mother carried him here, a mere skeleton, astride her hip, after the manner of Hindoo mothers. Every evening after prayers she used to seek him out, and kiss the little face that was growing so bright and chubby. One morning she kissed little Stephen, and then, with the big earthen water-pot upon her head, she went about her daily work. Suddenly, without a moment's warning, she fell down amid the bricks and mortar in violent spasms and convulsions of cholera. There was no need to ask what it was, for all sprang back terrified; and though she had at once all the help that Christian love and courage could afford, it was all soon over, and little Stephen had suffered this world's greatest loss; and, like so many more in our Children's Home, he can now only look to you, whose Christlike love has already saved him from a terrible death, to save him still. (Rev.) C. W. POSNETT.

Medak, Nizam's Dominions, India.

"The Christian" Bible Searcher.

PRIZE COMPETITION.

FIRST PRIZE.

DIVISION I.—Elsie Moule, Dorothy Hanson, Ella Berryman, Willie Thomas, Gracie Winn, Alice Crang, Lewis Fullarton, Anna Chanyen.

DIVISION II.—Gladys Phipps, Edith Wheeler, Myrtle Perry, Agnes Shields, May Darroll, Dorothy Morris, Jessie Palmer, Dorothy Berry, Duncan Campbell, Betty Stocks, Annie Moule.

DIVISION III.—Edith Newton, Eddie Housden, Isabel Inglis, Herbert Braddon, Effie Simpson, Violet Walker, David Jameson, Florence Thomson, Ida Cole, Sidney Law, Nellie Irving, Kathleen Pasley, Margaret Morris, Kathleen Shepherd, Albert Lichtenstein, Willie Palmer, Frank Wilson.

DIVISION IV.—Marion Richards, Ethel Pasley, Ruth Pledger, Isabel Phipps, Alexander Goudge, Margaret Carter, Dorothy Kerr, Charlotte Miller.

SECOND PRIZE.

DIVISION I.—Amelia Jacobson, Georgina Lichtenstein, Mildred Morgan, Nora Wyatt, Sophia Guillaume, Leonard Wall, Sophie Cohen, Edward Wheeler, Lily Findlater, Alice Reid, Leonard Picknell, Geoffrey Peach, Nellie Morice, Violette Birney.

DIVISION II.—Pringle Wilson, Dudley Toye, Beatrice Hastings, Eva Browne, David Gardiner, Madge Wilson, Grace Morice, Isabel Goudge, Dorothy Daintree, Elsie Hanson, Clarice Peach, Raphael Schwartz, Dorothy Banfield, Aileen Roberts, Isabella Morrice, Lizzie Johnstone, Dorothy Harris.

DIVISION III.—Isabel Salt, Emily Jones, Alexander Watt, Olive Clarke, Leonard Browne, Grace Kerr, Edith Nash, Ethelwyn Dennis, Ada Blencowe, Arthur Morice, Lilian and Daisy Watt, Mary Levine, Margaret Merry, Evelyn Primrose Pechey, Thomas Weddell, Blanche Norcock, Muriel Sells, Irene Mabille, Rosamund Langton, Polognia Daws.

DIVISION IV.—Francie Hoyte, Dora Muir, Frances Burnett, Frances Figgis, Elsie Goudge, Clara Brown, Meg Fullarton, Elsie Slark, Mabel de Rusett, Nellie Dowsett, May Rodgers, Maude McIlroy, George Drayson, Maud Rosenberg.

FIRST CERTIFICATE.

DIVISION I.—Eddie Palmer, John MacMurray, Henry Harvey, Hope Robinson, Emily Norris, Dorothy Havergal-Shaw, George and Margery Graham-Brown, Margaret Kinnaird, Willie Hooper, Edward Law, Dorothy Gray, Gladys Davis, Jamie de Halles, Solomon Finkelstein, Cecilia Kerr, Dorothy McMullin, Stanley W. Smith, Linda Lowe, Olive Fleet.

DIVISION II.—Dorothy Cooper, Eva Usher, Harold Davis, Katie Picknell, Reginald Thresh, Ellen Hatcher, Greta Watson, Mary Law, Richard Farmer, Lydia Cleary, Marjory Dyke, Winifred Harvey, Agnes Fullarton, Violet Holford, Mabel Fleet, Esda Anderson, Nora Marshall, Aileen Riggis, Guilelma Cheal, Lois Newburn, Constance Locke, Ellen Williams, Vincent Fleet, Sydney Wisdom, Winifred Maunder, Amy Simmons, Kathleen Fausset, Glanvill Smith, Muriel Spurgeon, Ellen Wyatt, Hilda Drayson, Edith Harvey, Evie Miller, Marjorie Roberts, Gladys Young.

DIVISION III.—Theodora Thorn, Ida Cullen, Dorothy White, John S. Henderson, Elizabeth Drayson, Henry Schwartz, Marjorie Porteous, Florence Hoyte, Vera Dickinson, Edith Grieve, Christine Pearson, Alan Marshall, Grace Charik, Margaret McFadzean, Edith Margetts, Dora Phillimore, David Colville, T. M. Stanier, Agatha Ward, Mabel Morris, Esther Killowich, Fanny Messenger, Daisy Iredell, Walter Picknell, Florrie Smith, Gladys Clark, Constance Drayson, Augusta Clark.

DIVISION IV.—Josephine Cheal, Myra Hunt, Annie Lipschitz, Louisa Walker, George Cary, Ralph Daintree, Hetty Hibbs, Amy and Maude Nottage, Frances Quance, Frances Stileman, George Crawford, Lewis Morice.

SECOND CERTIFICATE.

DIVISION I.—Beatrice Brouard, Dorothy Mace, Hilda Reid, Charlie Banks, Cecile Wright, Kathleen Maylott, Charlie Thomson, Willie Locke, Robert Bushby, Eddie Ecroyd, Winnie Mace, Henry Colville, Queenie Wakeford, Stephen Wilson, Alec and Godfrey Miller, Harold Berry, Olive Oxley, Charlie McMullin.

DIVISION II.—Kate Rosenbloom, Irene Ashdown, Philippa Kerr, Joy McFadzean, Evelyn Gulston, Betty Jacobs, Ella Hake, Ethel Dancy, Samuel Schwartz, Winifred Garnham, Robert Weddell, Edith Lowe, Alice Maylott, Reginald Skinner, Gladys Bartlett, Elizabeth Hooper, Grace Gulston, Robert Jameson, Rachel Blumenthal, Maurice Kalinsky, Stanley Drew, Muriel Craigie, Mary Hooper, Oscar Cross, Jeanne Faucon, Elsie Hibbs, Georgina Wilson, Annie Horstcraft, Maggie Banks, Rebecca Stidolph, D. Stanier, Leonard Mace, Harry Bank, Joseph Elkin, Percy Fitch, Marie Denizot, Robert Lomax, Esther Simmons, Rose Killowich, Stewart Watson, David Soltau, Mabel Cullen.

DIVISION III.—Ella Watt, Esther Bobroff, Nora Read, Elsie Hatcher, Mabel Baker, Theodora Hill, Edith Gray, Maria Nicholson, Ronald Watson, Lizzie Porter, Ernestine Buhl, Stanley Chappell, Isaac Tushinsky, Phillis Wright, Max Kalb, Nellie Gray, Eleanor Harris.

DIVISION IV.—William Porter, Tom McGlone, Ethel Butteriss Eileen Hill, Eleanor Hatchett, Hannah Chapman, Edith Blenkarn Hilda Skinner, Susie Cumbers, May Bligh, Grace Hawkins, Eva Oakes, Elsie Hancock, Maude Oakes, Constance Osborne, Rachel Wilson, Margaret McDougall, Sarah Boakes, Annie Kingsford, Christabel Bath.

HONOURABLE MENTION.

DIVISION II.—Stanley Kalb, Stanley Soltau, Mai Davidson, Leah Niels, John Colville, Ethel Davidson, Georgette Hoffmann, Raphael Ritterband, Archibald Thorn, Percy Chappell, Gertrude Krambach, Lizzie Simons, Mary Pearson, Florence Le Poidevin, Stuart Gray, Joanna Wolnitzer, Marion Tarry, Jack Gray.

THIS WEEK'S BIBLE SEARCHER (No. 262).

By whom and to whom were the following spoken:

1. Your faith is (Rom. i.-v.).
2. I am the voice (John i.-v.).
3. Wrath to come (Matt. i.-v.).
4. Knowest the hearts (Acts i.-v.).
5. It seemed good (Luke i.-v.).
6. That he gave (John i.-v.).
7. Believe the Gospel (Mark i.-v.).
8. Shall rest in hope (Acts i.-v.).
9. Holy is his name (Luke i.-v.).
10. And him only (Matt. i.-v.).
11. Spoil his house (Mark i.-v.).
12. See a man (John i.-v.).
13. I have sought (Luke i.-v.).
14. As your father (Matt. i.-v.).
15. Torment me not (Mark i.-v.).
16. Let him go (Act i.-v.).
17. It is one God (Rom. i.-v.).
18. I am not ashamed (Rom. i.-v.).

[Children under *ten*, do any 5; under *thirteen*, any 10; under *seventeen*, any 15.]

ANSWER TO LAST SEARCHER (No. 261).

1 "Hallowed be thy name."
2 "Thy kingdom come."
3 No.
4 "I come quickly" (Rev. xxii. 20).
5 "Even so, come, Lord Jesus" (Rev. xxii. 20).
6 Yes.
7 Matt. xxiv. 27; Luke ix. 26; xvii. 24; xxi. 27; 1 Cor. i. 7; 1 Thess. v. 2; Col. iii. 4; 1 John iii. 2; &c.
8 "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him" (Rev. i. 7).

"And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east" (Zech. xiv. 4).

No. 261—Correct answers (first list) received from—

A—John, H.*, Mary and Beatrice Allsop, Ernst and R. Aldwinckle, Ethel Alford*, Edgar Allies, W. Ashby*, Margery* and Dorothy* Alchin.

B—Elsie Brinkworth*, Charlie and Alan Banks, Emily Bridgewater*, Ethel Bailey, Robert Bushby, W. and Gordon Bryant, Herbert Braddon*, Violette Birney, Edith Blenkarn*, Ella Berryman*, Addie Badham, Queenie Boswell*, Dorothy Brereton.

C—Florence Combes*, Cicely Craven, E. Charman, Oscar* and George* Cross, Elma* and Josephine* Cheal, Lydia Cleary, Rose Collins, Anna Chanyen, Sophie Cohen.

D—Vera Dickinson, Ralph and Dorothy* Daintree, Nellie* and Willie Dowsett.

F—Aileen and Frances* Figgis, Olive, Mabel* and Vincent* Fleet, Lily Findlater*.

G—Evelyn Giddings, Daisy and Mary* Greenacre, Clarice Gale*, Reginald Garland.

H—Elsie Hancock*, Stanley*, Norman, Francie*, Florence and Julyan Hoyte, Charles Housden, Ina Hemmel, Annie Horstcraft, Nellie Hatchett*, Willie Hooper, F. Housden, Dorothy Hunt*, Dorothy Havergal-Shaw, Myra Hunt, Eric Hill, Harry* and Mabel* Hodgkinson, Elsie and Dorothy Hanson.

I—Daisy Iredell*.

J—Betty Jacobs*, T. and Charles Johnson, (Edith*, Annie* and Phoebe Jeffery, Amelia Jacobson.

K—Annie Kingsford*, H. and R. Knight, Edith Kennington, Ethel* and Bertha* Kelsey, Max Kalb, Maurice Kalinsky*, Eva Kalb.

L—Maggie and Willie Locke, Rosamund Langton*, Henry, Sidney*, Mary* and Edward Law, Arthur Lamb, Robert Lomax, Georgina Lichtenstein.

M—Frances Munce*, Irène Mabille, May Mills, Tom McGlone*, Barbara Maconchy, O.* and Arthur* Morice, Doris* and Winnie* Martin, Tom Morris*, Winnie Maunder*, Edith Margetts*, Charlie and Dorothy McMullin, Irene Mawer.

N—Edith Newton*, Edith Nash*, Emily Norris, Eleanor and Valerie Noel, Hilda* and Gerald Nicholls.

O—Olive, Herman and Gilbert Oxley.

P—Myrtle Perry*, Ruth Pledger*, Ethel* and Kathleen* Pasley, Katie*, Leonard* and Walter* Picknell.

R—Kate Rosenbloom*, Hilda and Alice Reid, Jessie* and Alice* Ricketts.

S—Betty Stocks*, Whately Smith, Hilda and Edgar Schaeffer, Esther* and Amy* Simmons, Frances Stileman*.

T—Frank Tomkins, Dudley Toye*.

U—Kathleen Usher.

V—May Vickers*.

W—Agatha Ward, Leonard Wall*, Dorothy Woodforde, Gracie Winn*, Fanny, Edward*, Edith* and William* Wheeler, Ellen Williams, Cecile and Phillis Wright, Bertram Webb*, Greta Watson*.

Y—Rachel Young*.

No. 260—Correct Answers (second list) received from:—

A—Arthur and Gordon Allt, W. Ashby*, Annie, Nellie and Samuel Allen, Mabel Ashwell*.

B—Beatrice Brouard*, Queenie Boswell*, James Barker*, Ella Berryman, Eva Browne, Ethel Bailey*, Emily Bridgewater, Alan Banks, Addie Badham*, Ernestine Buhl*, Lucienne Brabandes*, Harold and Gordon* Berry, Mabel and Lily Brown, Leonard Browne, Charlie Bank*, James* and G.* Bryant, Dorothy Banfield*, Clara Brown*, Cecil Brewer*, Helen, Mary and Susette* Beck, Edith Blenkarn*, Dorothy Brooks*, Massy* and Conyers* Baker.

C—Mabel Cole*, Jessie* and Maggie* Carter, Gladys Clark*, H. Cook*, Ethel Craigie*, Cicely Craven, Mabel* and Isabel* Candlin, Alice Crang*, Susie Cumbers*, Henry*, John* and David* Colville, Olive Clarke*, Alfred Cocking, Mary Cobb*, Beryl and Gladys Calvert, Dorothy Cooper, Fannie Cardin*, Maude Claxton*, Hyde Campbell*.

D—Gladys and Harold Davies, Daisy Dewar, Ralph* and Dorothy* Daintree, George*, Hilda*, Constance* and Elizabeth* Drayson, Marjory Dyke*, Vera Dickinson*, May Darroll*, Marie Denizot.

F—Ethel Fowler, Hyacinth FitzSimons*, Alice Fischer, Phyllis Fry, Lily Findlater*, Percy Fitch, Louise Filhol*, Jeanne Faucon, Lawrence*, A.*, Herbert* and Richard* Farmer, J. Finlayson*, Daisy Fox*, Eva* and Mabel* Fletcher, Laura Finch*, Frances* and Aileen* Figgis, Lewis* and Agnes* Fullarton, Irene Fennell.

G—Reginald Garland*, Ivy Godfrey, Edith Grieve*, George*, Colin* and Margery* Graham-Brown, Alexander*, Elsie*, Isabel* and Margie Goudge, Evelyn Giddings*, Edith Goodger, Stuart, Margaret*, Dorothy, Edith, Jack and Nellie Gray, Winnie and Dorothy* Grove.

H—Francie*, Florence*, Julyan and Norman Hoyte, John C. Henderson, Elsie Hill*, Ella Hake*, John S. Henderson, Kathleen Hughes, Georgette Hoffman, Elsie Hancock*, Emily Hooper*, Nellie Hatchett*.
I—Daisy Iredell*.
J—Alicia* and Lizzie* Johnstone, David* and Robert Jameson, Thomas and Charles Johnson.
K—Ruth and Helen* Knight, W. and Agnes* Kay.
L—Arthur Llewellyn*, Trissy Lowe*, Constance Locke*, Edith, Linda*, Harry*, Norah, and Willie* Lowe.
M—Mary*, Dorothy*, Margaret* and Daniel* Morris, Charlotte Millar*, Alan and Norah* Marshall, Irène Mabille, Tom Morris, Margie Marston*, Kathleen McClure*, Mabel Morris, Dora Muir*, Daisie MacKenzie*, Margaret Merry*, Barbara Maconchy*, Elsie Moule*, John MacMurray*, Horace Metherell, Maisie* and Alice* Mackenzie, Bella and Margaret Mack, Dorothy and Winnie Mace, James Miller*, Annie Macnair*, Maude* and Helen* McIlroy.
N—Amy and Maude Nottage.
P—Gladys* and Isabel Phipps, Lucy and Mabel Pelham-Burn, Cyril and Leslie Partridge, William Porter, Clarice*, Percy and Geoffrey Peach, Jessie*, Connie, Eddie and Willie Palmer*, Alf. Penny*, Marjorie Porteous*, Laura Percy*.
R—Gordon Remington, Olive Robinson*, Jessie*, Cecily and Elmina* Roe, Laura Ridler, Nora Read, Ada Renals*, Hope Robinson*, Sydney Robertson*.
S—Effie*, Florence and Ellen Simpson, Stanley and David Soltau, Stanley W. Smith*, Phyllis*, Gladys*, Violet* and Evelyn Shaw, T.* and D. Stanier, Christian Shepherd, Frankie Selwood, Bertha Stocker*, Hugh Shields*, Dollie Salt*, Flora Smith*, Germaine Schurmann, H. Small*, Agnes Shields*, Florrie Smith*, M. Spurgeon, Glanville, Stanley and Rider Smith, G. Spurgeon*, Mary de Spiganovicz*.
T—Carleton Tuffnell*, Marion Tarry*, Nellie Tisdall*, Evelyn and Margorie Tracey, Flossie* and Charlie* Thomson, Lillie Trenwith*.
U—Kathleen* and Eva* Usher.
V—Ruth and Phyllis Vigers.
W—James, Rachel, Sarah and Georgina Wilson, Allan* and Theo* Wallis, Ernest and Kenrick Wakeford, Willie and Stewart Watson, Frank* and Madge* Wilson, Eva Winpenny*, Alexander, Daisy*, Rose* and Lilian* Watt, Edward Wheeler*, Pringle Wilson*, Ella Watt, Leonard Wall*, Arthur and Louisa Walker, Charles Wingrave*, Edith* and Mabel Wheeler, Bertie Walls*, Robert* and Thomas Weddell, Violet Walker*, Winnie* and Charles* Williams C. Wahab.
Y—Robert*, Kenneth and Rachel Young.

FOREIGN LIST.

No. 257—Lottie, Rotha, Eric and Ivan St. George (Canada).
No. 258—Dora Wallace*, Amy Ramsay, Winnie Gartshore* (Canada).

Personal.

Archibald Wilson, Lucy and Mabel Pelham-Burn Maisie and Alice Mackenzie, Phyllis Fry, C. Wahab Laura Ridler, Fannie Cardin, Connie Palmer, T. and Charlie Johnson, Christian Shepherd, Ethel Fowler, Cyril and Leslie Partridge.—I heartily welcome you as new "Searchers." May you find the study useful and interesting.

Daisy Fox, Mabel de Rusett.—I wish you every success in your examination, and hope that, after it is over, you will be able to resume "Searcher" work.

Mabel Jenkins, Hilda von Griesheim.—Your answers to No. 260 have been received.

May Darroll.—Yes; your name should have been in the Honours List.

Susie Cumbers.—You were incorrect in No. 248, the first "Searcher" of the quarter.

"The Hebrew Girls."—Thank you for your interesting letter; I am glad you enjoy the study.

Nellie Irving.—I hope your eyes will soon be stronger.

Willie Flower (Portugal).—Yes; you have been correct nine times during the quarter.

Some of my little friends give only chapter and verse in completing texts. This is not sufficient; the *words* to complete the text must also be given.

Uncle Tom.

Christian Endeavour.

TOPIC FOR JANUARY 20.

Abiding Influence (Heb. x. 4; Matt. xxvi. 13).

IN the Book of Kings it is recorded that a dead man was suddenly brought in contact with the bones of Elisha, the great prophet, and that so soon as the corpse touched the sacred relics it revived, and the man stood up on his feet (2 Kings xiii. 20, 21). This is an illustration of the thought which comes before us to-day of posthumous influence. What we have been lives after we have gone, and goes on for generations, blessing or cursing those that follow.

Take, for instance, the story of Abel. What myriads of eyes have read the story, and how perpetually simple faith in God's Word and obedience to God's command have brought light and teaching to penitent and obedient hearts! He has spoken and told us that the most beautiful and innocent life needs sacrifice; that without shedding of blood there is no remission; that it is necessary that the sinner should seek forgiveness and propitiation by looking through the sacrifice of blood to the mercy of God, and that we should stand true to our convictions at the risk of our life. Abel speaks to us and says that without faith it is impossible to please God, and the soul must rise above all outward symbols and emblems, beyond all rites and religious observances, into the presence of the Unseen and the Eternal. Abel speaks yet; amid all the voices that send their echoes through the world, his is not obliterated, and, as we compare his early death beneath the murderous hand of his brother, and remember how God has vindicated him, it is as though a voice speaks from every wind, bidding us not avenge ourselves, but to commit our cause to our Father, who will neither fail nor forsake, but will vindicate us.

1 Peter ii. 18-25.

Turning from Abel to Mary, we find another voice that has never ceased to go through the world. What myriads of souls have drawn near her act of love and received inspiration from it! Our Lord's anticipation has been verified. His Gospel has been preached throughout the whole world, and wherever it has gone this that Mary did has been told for a memorial of her, and wherever the story has been told it has incited others to go and do likewise. Like Mary, we must learn to sit at his feet, because out of those hours of quiet waiting and listening come the high moments when we see great ideals beckoning us, and resolve to put them into effect. From Mary we learn the worth of our love to Jesus. He said that hers was a good work, though she did not specially help the poor and promote any charitable object, but poured her treasured spice on the person of the Redeemer. From her we learn not to be abashed, though Judas should misread our act, and misrepresent it by biting sarcasm. From Mary we learn to forecast the coming time, and to prepare for it; only as she anticipated the Saviour's death, we have to anticipate and prepare for his second advent.

It is beautiful to see how lives leave their memorial behind them. For instance, Legh Richmond's "Dairyman's Daughter," Bonar's Life of M'Cheyne, and last, but not least, the biography of G. H. C. Macgregor. A grain of aromatic spice will retain its power for years, because it has drunk so deeply of the sunshine. You and I must bathe ourselves in the warm beams of Christ; these alone are the source of abiding influence. Remember the text which is engraved on Mr. Moody's gravestone, "He that doeth the will of God abideth for ever." F. B. M.

C.E. NOTES.

Most helpful and inspiring meetings have been held by the Cleveland and South Durham Union at their seventh annual Convention. Mr. R. W. Davies, of Darlington, the president, pleaded with the young people to let the idea of personal evangelism take possession of them in the new year. Rev. J. D. Lamont, National President, and Rev. E. R. Barrett were also present, and spoke solemn, heart-searching words that brought the audience into that state of heart and mind that brought down a rich blessing on the Convention.

* * *

Liverpool Endeavourers held a special Praise Service on New Year's Day. Concerted Bible readings, moments of meditation or of silent thanksgiving for past and present mercies, interspersed with grand old hymns and chants, formed a true Endeavour service. Rev. R. Lewis, who presided, then spoke in his own tender, earnest way on Thanksgiving, followed by the Rev. R. Veitch, who spoke on Thanksliving. With burning eloquence Mr. Veitch sketched some of the possibilities lying before the youth of the day. A song-consecration service closed this bright day.

International S.S. Lesson.

January 27, 1901.

Christ Silences the Pharisees (Matt. xxii. 34-46).

Golden Text—"What think ye of Christ?" (Matt. xxii. 42).

Introduction.

READ up all the verses between the last lesson and this one, and you will see Christ had conversations with priests, elders (chap. xxi. 23), Herodians (chap. xxii. 16), Sadducees (23) and Pharisees. They all asked Him difficult questions that they might "entangle Him in his talk" (15), they try their best (34), "tempting Him" (35), but it is no good, they are foiled at every attempt by straight, simple, grand answers from Jesus (46), and they are obliged at last to give it up.

Key to Blackboard Plan.—Love in its two God-divided plan is the subject we have in hand. All laws written, all books, teachings, given us by the Great Author circle round this word "Love." God is Love Himself, and to lead a holy life pleasing to the God of Love, man must be filled with it, too, towards his Creator, as well as towards his fellow-beings.

1. A Great Subject—Love.

(34, 35) These keen Pharisees chose a clever man to ask Christ what they thought would be a clever question. A lawyer can reason and argue, and this great subject of the laws was one he thought himself well able to deal with. How little he or anyone understood the great mind they came in touch with (36). At once Jesus answers (37, 38), "Love," and "Love again." So simple, yet so difficult; just what these Pharisees did not do. Trace "Love" through the Bible. Begin with 1 John iv. 8, and carry it out from Genesis i. to Revelation xxii., and get saturated yourself with this greatest of all great subjects.

2. A Great Command: "Thou Shalt Love."

Yes, God loves you, and you shall love, too, if you would live to his glory (37, 40).

How far have we travelled into *v.* 37? Have we come to the end of the first "all" even?

(39) How far have we practised this command? It is "great" (36), so is (38) "great" also.

Let us each examine our own hearts before the great God of Love.

3. Two Great Words: "As," "All."

Two little words you say. Yes, even small infants can spell and write them, but they have large meanings (37). All heart, that is purpose and motives; all soul, that is spiritual faculties; all mind, that is intellect and brain; all strength (Mark xii. 30), that is energy and power; what a large programme, but before God worth more than many repeated "burnt offerings and sacrifices" (see Mark xii. 33).

It is said, "Man's will is the only thing God has not taken under his control;" then if our wills are our own let us lay them down at his feet in humble submission. This is how to sincerely love.

4. A Great Question: "What Think Ye of Christ?"

Notice all Christ's questions (42, 44, 45), but this one He asks us to-day is the greatest. "What think *ye* of Christ? (42). Oh! what shall the answer be? Before we answer it let us study his claims upon us, his character, his divinity, his humanity, his work, his teachings, his position as Saviour, King, Friend, &c., and then answer this most important question, "What think ye of this Christ?"

Tract Distribution.

EVANGELISTS who have been mightily used of God to the salvation of souls, have, in many cases, been great tract distributors. In the coming awakening, God may use the same ministry. I would suggest:—

1. That tract distributors should select tracts having good striking titles. Some titles are calculated to stir up opposition, rather than encourage acceptance and perusal.

2. Pictorial tracts make their way where others do not. The Gospel may be illustrated by well-executed pictures; such tracts are generally well received.

3. Biographical tracts are well suited for the aggressive work; they "take" well.

4. Booklets are often better than tracts, and if wisely presented are rarely refused. They are gladly accepted, read, preserved for further use, or passed on to others.

5. Tract distributors should know well the contents of tracts before handing them out.

6. God's blessing should be invoked upon every tract given away; it is better to give away six with God's blessing, than to scatter 100 in the energy of the flesh.

7. In handing a tract, let it be done graciously, and say, "Will you kindly accept this little book"—or paper.

8. In an omnibus or railway train select the person you think most likely to accept a tract. If the first person addressed accepts, all the others will be likely to follow suit.

T. M. Wintle.

Children's Special Service Mission.

Mr. Hutchinson, *Erith*, to Jan. 18; *Wilmington*, Jan. 19; *Langton, Tunbridge Wells*, Jan. 19-21; *Preston*, Jan. 22; *Lancaster*, Jan. 23; *Hellifield*, Jan. 24-25; *Liverpool*, Jan. 26; Feb. 1: *Leeds*, Feb. 2-4; *Leicester*, S. U. Conference, Feb. 5; *Ipswich*, S. U. Conference, Feb. 8. Mr. J. Spiers, *Sudbury, Middlesex*, Jan. 24-Feb. 8. Mr. S. J. Hewlett, *Christchurch*, Jan. 20-Feb. 1. Mr. J. S. Tyler, *W. Tarring*, Jan. 20; *Southwick, near Brighton*, Jan. 21; *Brighton*, Jan. 22. Mr. J. H. P. Cutting, *Fakenham*, Jan. 17-22. Mr. H. Hankinson, *Crowborough, Tunbridge Wells*, Jan. 18; *Northampton*, Jan. 22; *Seagrave, Leicestershire*, Jan. 21. Mr. E. Hughes, *Brunswick Chapel, Great Dover Street, S.E.*, Jan. 26-Feb. 4. Mr. H. W. Pewtress, *Congregational Church, Wood Green*, Jan. 26-Feb. 2. Mr. F. C. Ranger, *Uxbridge*, Jan. 20-27. Mr. G. V. Arrowsmith, *Peckham*, Jan. 27-31. Mr. W. H. Stentiford, *Baptist Chapel, Westbourne Grove*, to Jan. 27. Mr. R. T. Archibald, B.A., *Brighton*, Jan. 18; *Branston, near Lincoln*, Jan. 19-25; *Liverpool and neighbourhood*, Jan. 26-March 8 (open for engagements). Mr. J. M. Wignet, *Ewart Road, Forest Hill*, Jan. 20-25; *Congregational Lecture-Room, W. Hampstead*, Jan. 28-30.

Children's Scripture Union—Portions for week ending January 26.

Sun., Jan. 20	*Luke* i. 1-17		Thurs., Jan. 24	*Luke* i. 67-80	
Mon., „ 21	„ i. 18-33		Fri., „ 25	„ ii. 1-17	
Tues., „ 22	„ i. 46-56		Sat., „ 26	„ ii. 18-35	
Wed., „ 23	„ i. 57-66				

Field Lane Institution, Vine Street, Clerkenwell Road, E.C.—The workers here are badly in need of a lady or gentleman to play the harmonium at their mission service on Sunday evening, from 6.30 to 8 o'clock. The secretary is Mr. Peregrine Platt, who may be seen at the Institution.

Dr. Barnardo's Homes.

YOUNG HELPERS' LEAGUE.

SELDOM if ever throughout the year does the Royal Albert Hall present a prettier or more impressive scene than on the occasion of the annual entertainment in aid of the funds of the Young Helpers' League. Not that the auditorium was resplendent with temporary decorations, but the bright young humanity who ministered to the enjoyment of the visitors was in itself sufficient to move the heart of the least emotional. In the centre of the platform in front of the immense organ, sat the brass band of Stepney Home, and their contributions to the programme were given with delightful spirit and precision. On each side was arranged the choir, which comprised 600 boys and girls from the Homes. Their singing was typical of the thorough training which marks every phase of industrial and educational life at the institutions. The whole of the arena was occupied by troupes of happy youngsters,

ONCE WAIFS AND STRAYS,

but no longer bearing any trace of want and sorrow.

Their programme was a long one, and for two-and-a-half hours the audience was entertained with innocent frolic and amusement. One of the principal features was a naval and military display by a regiment of lads in khaki, and a naval brigade of small boys, who manipulated the large guns with surprising ability. The boys were, of course, warmly applauded, and were afterwards inspected in column by the Duke of Marlborough. "Little women" from the Girls' Village Home presented a charming appear-appearance. They were daintily attired in white dresses, with sashes of various colours, and went through a pretty musical drill with flags, afterwards performing with equal grace a "joyous tripping with jingling tambourines." Another pleasing item was an action song and chorus by little Japanese ladies from Ilford, who were clad in appropriate costumes. Canon Fleming contributed to an enjoyable programme two recitations, "The Song of the Shirt," and "Lest we Forget." There were numerous children's games, and a procession of boys from Dr. Barnardo's Homes, bearing trophies of their skill in various industries and badges of their craft.

There were, as usual, no speeches, but the

HAPPY APPEARANCE OF THE CHILDREN

pleaded far more eloquently than any words could have done for the work of the National Waifs' Association, and the limelight tour through slumland, with which the entertainment concluded, emphasized still more forcibly the squalid poverty and wretchedness from which so many have been rescued, and given a new start in life, either in the homeland or far-away Canada. The Young Helpers' League is a union of young people from all parts of the world. It assumes the maintenance of the most pathetic class of Dr. Barnardo's waif family, namely, incurable children. Many of these are deaf and dumb, blind from birth, or terribly malformed, and in constant suffering. These, let it be remembered, are admitted to the Homes freely, without voting, recommendation of subscribers, or promise of support. The various hospitals of the National Waifs' Association, (including Her Majesty's Hospital for Sick Waifs in Stepney Causeway, the Infirmary Cottages at the Girls' Village Home, and the Hospital at Babies Castle, with their 750 ailing and incurable inmates, come within the scope of the League's efforts. Last year saw the membership of the League rise to 25,818. These are grouped locally in habitations, each having its own officials and regular meetings for the transaction of business. Habitations, when large enough, are sub-divided into lodges, which also possess organizations of their own. Up to the present time 715 habitations and 471 lodges have been opened, which are now in active operation all over the whole civilized world; and one result of last Saturday's gathering must be a widening of the circle of adherents to this institution and its noble service in the interests of reclaimed childhood.

Evangelistic.

Mr. Charles Inglis at Nottingham.

OUR friend Mr. CHARLES INGLIS has been visiting Nottingham, where he was so greatly blessed on former visits. Since the closing Sunday of the old year, he has been preaching nightly. His messages have not only been stimulating to the Lord's people, but weary hearts have found rest in the Lord Jesus. One of the most cheering features in the mission was to see some, who were saved twenty years ago in the mission conducted by Mr. Inglis, now devoted workers in their Master's service. C.

Crown Theatre, Peckham.

The first of a series of Evangelistic services was conducted at the Crown Theatre, High Street, Peckham, on Sunday evening last, by Rev. G. THORN, of Clifton Congregational Church, assisted by the Nunhead Christian Band and a large choir. The huge building was crowded in every part, and so great was the crowd unable to gain admission that traffic was momentarily impeded, police having to be requisitioned to clear the roadway. The service was of a hearty character, and a glance round the building at once made it evident that a large proportion of the congregation was of the non-churchgoing character. At the close several made their way to the boxes which were used as inquiry rooms. The services continue for three months.

Metropolitan Theatre.

Mr. VAN DE VENTER began a three-weeks' mission at the Metropolitan Theatre on Sunday, January 6, amidst much promise, for the workers were in an expectant spirit. Some cases of conversion were seen at the small hall in the afternoon, and in the theatre in the evening. The week-nights began with a small attendance by reason of the weather, but have improved nightly, and souls are coming to Christ at the meetings, whilst letters of thanksgiving and praise are received daily. Others are testifying in the meetings, and asking the friends to return thanks for their salvation.

In most cases they have been awakened in Hyde Park or the Theatre in the past months, and are now deciding for Christ. The singing of Madame RYALL is wonderfully attractive, and the chalk talks to children much appreciated. CHARLES COOK.

Mr. Leonard Weaver at King's Weigh House Chapel.

The Evangelistic Mission in continuation of the London Tent Campaign, is still proceeding at the above chapel. During the past week the numbers increased nightly, but without a doubt it is a hard district to reach, and it is hoped that all who are interested in the work will not only pray, but rally round, and help us to reach the needy West End of London.

The addresses given by Mr. LEONARD WEAVER were powerful and soul-stirring, and there are signs of blessing in the near future. Already some have taken a decided stand, and Christians have been stimulated.

Meetings will continue during the coming week; Mr. Leonard Weaver will speak each evening. The times of services are 7.45 each night, and Sunday afternoons at 3 o'clock. The soloists, as last week, will be Mr. S. BRADBROOK and Miss EMILY ANGEL.

Jews and the Simultaneous Mission.

At a meeting of the committee of the Hebrew-Christian Prayer Union, it was suggested that some special effort should be made, during the London Simultaneous Mission, to influence those Jews who are not generally reached by any Jewish missionary agency, with the Gospel message. It is proposed to arrange for Jewish services, to be held in several churches in the neighbourhood of the Jewish quarters. These will be conducted chiefly by Hebrew Christians.

For visitation it is hoped that workers may be supplied with Gospel literature in Yiddish and English. For this about 100,000 or even 200,000 copies will be needed. Mr. M. Bergmann has been asked to supply this literature in Yiddish, and Rev. F. B. Meyer has kindly promised to help to defray part of the expense from the Mission Fund.

Mr. Bergmann, whose address is 222, Burdett Road, Bow, London, E., will be glad to hear from friends who feel able to help in the matter.

It is proposed to hold mission services in the Croydon Theatre, Church Street, Croydon, commencing on the last Sunday in February. Any friends who may be able to help, should communicate with Mr. Ernest A. GOODBAN, 2, Blaina Villas, Bandon Hill, Beddington, Surrey.

Morecambe Bay.

The Free Church Mission was arranged to begin at Morecambe on Saturday, January 12, as the missioner was engaged at Wimbledon at the Simultaneous date. The opening meeting at the Albert Hall was full, and blessing was seen at the close, specially among the young men. On Sunday afternoon the place was more than crowded, and again anxious souls were seeking the Saviour.

In the evening the meeting was adjourned to a building three times the size, which was full, and at the close of the address, without the least pressure, many young men entered the large inquiry room. Ministers' sons, young men from Bible classes, three young men from the choir of the Free Church of England, and many others, were on their knees seeking the Lord. All feel it is the work of the Holy Spirit. A spirit of conviction seems to pervade the meetings. The Lord Jesus is exalted, the Word of God honoured, man is in the background, and a real revival is here. "To God be the glory, great things He hath done." Brethren pray for us—and give thanks. The missioner is Mr. CHAS. COOK, of London.

An eight days' mission has been held for the convicts at H.M. Prison, Parkhurst, conducted by Mr. ARTHUR HANSON, prison missioner of the Church Army.

Special services have been held at the Clarendon Mission Hall, Clarendon Road, Notting Hill, conducted by the London City Mission male choir, under the leadership of Mr. A. WILLIAMS. A feature was the attendance of a number of men from the neighbouring lodging-houses. One man, who received blessing, had been twenty-one years in prison.

H. G. E.

Rev. A. C. JARVIS, of Birmingham (formerly of Macclesfield), conducted evangelistic services in the Bethel Baptist Chapel, Macclesfield, Jan. 6-9. The meetings throughout were of a soul-stirring nature, whilst the "Gospel in song" was effectively rendered in solos and duets by Mr. and Mrs. Jarvis. The visit proved to be the source of much blessing.

H. DEALL, Minister.

A week's mission has just been conducted at Providence Chapel, Pirbright, by Mr. JEREMIAH BROWN, of the Evangelization Society. The presence and power of the Lord was very manifest each evening. Many were convicted of sin, and several young people sought forgiveness. The messages given by the evangelist were helpful to God's own people, and impressed the unconverted. R. FIFIELD (Colporteur in charge).

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

CANON HAY AITKEN.—Till Jan. 23, St. Peter's, Hereford.
MR. BARTLEY ANGEL.—Jan. 27 to Feb. 3, Milton.
MRS. BAEYERTZ.—Jan. 26-Feb. 4, Wimbledon (Simultaneous Mission).
MR. E. A. BROWN.—Till Jan. 21, Wesleyan Hall, Catford.
MR. JOHN BRUNTON.—Till Jan. 18, Southend.
MR. J. BRUNTON, JUN.—Jan. 20-30, Southsea.
MR. W. R. BRADLAUGH.—Jan. 27-Feb. 10, Finnieston, Glasgow.
REV. D. M. CAMERON.—Jan. 19-28, Weybridge (Simul. Mission).
MR. GEO. CLARKE.—Jan. 26-Feb. 4, West Ham.
MR. CHAS. COOK.—Till Jan. 21, Morecambe; Jan. 24-Feb. 4, Wimbledon (Simul. Mission).
MR. MONRO COLLINGS.—Jan 26-Feb. 4, Seven Kings, Ilford (Simul. Mission).
MR. JAMES EYRES.—Till Jan. 25, Y.M.C.A., Llanelly.
MR. JOHN ELLIOTT.—Jan. 27, St. Marychurch Gospel Hall.
MR. WILLIAM GROVE.—Till Jan. 21, Deptford; Jan. 26-Feb. 6, Walton-on-Thames (Simul. Mission).
MR. and MRS. ALBERT HARRISON.—Till Jan. 24, Bishop Auckland.
MR. EDWARD HURDITCH.—Jan. 20, St. Neots (Hunts.); 26-Feb. 11, Putney (Simul. Mission).
MR. CHARLES INGLIS.—Till Jan. 24, Derby; 26-Feb. 4, Poplar (Simul. Mission).
MR. NEWTON JONES.—Till Jan. 22, Ilford; 24, Major Road, Stratford; 26-Feb. 4, Lambeth (Simul. Mission).
MR. W. R. LANE.—Jan. 19-28, Barnsley; Feb. 3-11, Regent's Park.
MR. S. LEVERMORE.—Till Jan. 18, Edinburgh; 20-Feb. 1, Dumfries. Mr. Levermore is open to Evangelistic engagements: address, Y.M.C.A. Club, Bothwell Street, Glasgow.
REV. J. LYALL.—Jan. 20-30, West Norwood; Feb. 3-18, Edinburgh.
REV. J. T. MATEER.—Jan. 26-Feb. 4, Staines.
MR. JOSIAH NIX.—Till Jan. 21, Filey.
MR. J. NEALE.—Till Jan. 26, St. Day; 27-Feb. 16, Chacewater.
MESSRS. OLNEY AND SPENCER JOHNSON.—Jan. 26-Feb. 4, Islington (Simul. Mission).
GIPSY SMITH.—Jan. 26-Feb. 4, Tabernacle, London; Feb. 16-26, Birmingham.
REV. F. C. SPURR.—Till Jan. 20, Derby; 26-Feb. 4, Trinity Presbyterian Church, Clapham.
MR. R. SPRAGG.—Till Jan. 20, Hoddesdon; 27-Feb. 8, Life Boat Mission Hall, Leytonstone.
MR. JAMES SPRUNT.—Sundays and Thursdays during January, Deptford Gospel Hall, Edward Place; Manersa Hall, Chelsea, each Wednesday.
MR. E. P. TELFORD.—Jan. 26-Feb. 4, St. Pancras.
MR. HENRY THORNE.—Till Jan. 18, Hitchin; 20, S. Croydon; 23, W. Croydon, Baptist; 26-Feb. 4, Fulham and Putney.
WEAVER BROTHERS.—Till Jan. 26, Annan, N.B.; 27-Feb. 4, London.
MR. JOHN WEEDON.—Till Jan. 24, Clown, Chesterfield; 26-Feb. 4, Watford (Simul. Mission).
MR. BARRY WAKE.—Jan. 26-Feb. 4, London Mission, Uxbridge.
MISS ADA WARD.—Till Jan. 21, Batley.
REV. J. T. VINE.—Till Jan. 25, Westbourne Grove; 26-Feb. 3, Peckham (Simul. Mission).

Obituary.

MRS. GARRATT, GLENVAR, CO. DUBLIN.

THIS beloved handmaiden of the Lord has passed to be with the Lord. Her home-call came unexpectedly, for, though she had been ill some time previously, no immediate danger was apprehended. Previous to her marriage, Mrs. Garrett was gay and worldly, but at her conversion in 1859, under the ministry of the late Rev. J. Denham Smith, a great change took place. She gave away her finery, parted with her jewels, devoting the proceeds to the Lord's work, and came out boldly for Christ. Her friends and relatives thought her mad, and many said, "She will turn again;" but through the grace of God, having "put her hand to the plough," she never looked back. In Christ she found such joy and happiness, that her one desire henceforth was to follow Him, and be true to Him at any cost. All she possessed was consecrated to the Lord, and her home became a quiet resting-place for many a weary pilgrim and tired worker in the Lord's vineyard. She was in truth "a succourer of many." Her sorrowing children, and a large circle of friends, mourn their loss. Her mortal remains were laid beside those of her late beloved husband, in the Friends' Burial Ground, near Monkstown, co. Dublin, awaiting the coming of the Lord, and the resurrection of the just.

HIRA SINGH PURI.

Born a Sikh, and receiving a good education, this young man became a clerk in Government employment at Lahore. Through the instrumentality of Miss Thiede, a German lady, who was associated with the American Presbyterian Missionaries, he was led to Christ, and became desirous of himself being a missionary to his heathen countrymen. Coming to England for further instruction, he was enabled to enter the well-known Lady Huntingdon's Theological College at Cheshunt, and passed through the usual curriculum of study there in the time of the late eminent theologian Dr. Reynolds and his colleagues, and was ordained to the ministry of the Word. Soon after this, Hira Singh Puri was accepted by the London Missionary Society for their mission at Benares, but ultimately transferred his services to an American society, which employs, we understand, none but natives of India for mission work in that country. He was stationed at Meerut, and for two years laboured assiduously in that new sphere; latterly he was preaching to a congregation of forty-six native Christians, all of whom had been baptized by himself. A little while ago he was seized with severe illness, which developed into consumption, and he died in hospital at Lahore on November 24.

He was by nature of a bright, joyous, and affectionate temperament, tall and attractive in appearance, and greatly appreciated any little kindnesses bestowed upon him. He now is numbered with the blessed dead, who "rest from their labours; for their works follow with them" (Rev. xiv. 13, R.V.). J. E. M.

Protection of Children in India.—An increasing share of public attention has, during recent years, been directed to the wrongs of children in India. All forms of cruelty common to other parts of the world—as dictated by jealousy, hatred, passion, and selfish interest—are there aggravated by such special additions as branding, notably of child wives, and other practices arising from child marriage, as well as kidnapping for the vilest purposes. A Society for the Protection of Children has been formed in Calcutta, but experience has shown that little progress can be made without the appointment of a secretary who can devote his whole time. Such a worker, with long training, is ready to leave for the field; but to ensure success, a guarantee fund for three years is being raised. A sum of £400 has been raised, but £800 is still required, contributions towards which should be addressed to Rev. J. P. Ashton (of the London Mission, Calcutta), at 40, De Vere Gardens, Ilford.

Old Christmas Cards.—Persons desiring old Christmas cards for distribution among children and young people, may have a supply *free* by sending a postcard to F.P., care of Mr. Walter Wild, Secretary Y.M.C.A., 172, Queen's Road, Bayswater. Christian families who possess old Christmas or birthday cards, for which they have no further personal use, are invited to send them to above address. Such cards are very useful to Christian workers.

THE OLD YEAR HAS GONE!
THE OLD WORK REMAINS!

The New Year brings fresh demands upon the resources of the

ST. GILES' CHRISTIAN MISSION.

1. **Boys saved from Prison and from Criminal Lives.**
2. **Innocent Wives and Children of Prisoners assisted.**
3. **An extensive all-round Mission Work carried on constantly amongst the Poorest and most Needy.**

New Year's Gifts Solicited.

TREASURER:
F. A. BEVAN, Esq., D.L., J.P., 54, Lombard Street, E.C.
SUPERINTENDENT:
WILLIAM WHEATLEY, 4, Ampton Street, Regent Square, London, W.C.

MIDNIGHT MEETING MOVEMENT
ESTABLISHED IN 1859.

LONDON will be thoroughly Missioned this Winter.

The Committee regret to announce that there has been a great falling-off in Contributions during the Autumn, and Appeal for Increased Support in 1901.

Contributions received at the Office of THE CHRISTIAN, or by C. WILSON M'CREE, Secretary.
Office, 8A, RED LION SQUARE, W.C.

SPECIAL NOTICE.

The Orphanage for Waif Girls at Clacton-on-Sea

is now nearing its completion through the munificent generosity of an unknown Friend. Six more Cottages are in course of erection, and when the means come to hand for the Building of the

CHILDREN'S CHURCH,

the cost of which will be some £3,000, the entire scheme will have been carried out, and provision made for the reception of

250 ABSOLUTELY DESTITUTE LITTLE ONES.

The Watercress & Flower Girls' Christian Mission.

Other Branches of the Work as follows:—

CRIPPLED GIRLS' INDUSTRIAL HOME now crowded out.

5,000 POOR STREET TRADERS have the Gospel preached to them, and in other ways are lovingly cared for and helped.

SERVANTS' TRAINING instead of Street Life.

SUNDAY SCHOOLS, BIBLE CLASSES, TEMPERANCE, & THRIFT AGENCIES.

Your kindly Gifts are earnestly entreated.

Secretary—JOHN A. GROOM, 8, Sekforde Street, Clerkenwell, E.C.
Treasurer—F. A. BEVAN, Esq., 54, Lombard Street, E.C.

CHRISTIAN COMMUNITY
(FOUNDED 1865.)

President - - SIR GEORGE WILLIAMS.
Treasurer - - - - - F. A. BEVAN, Esq.

Help is urgently needed for the support of the following operations.

SEVEN MISSION CENTRES.—Where meetings of a varied character are held nightly.

NIGHT REFUGE.—2,000 Homeless Men sheltered last winter.

WIDOWS' INDUSTRIAL FUND.—Which finds employment (sewing) for Widows and Elderly Single Women. **2,160** payments made last year.

FREE MEALS FOR DESERVING POOR.—22,500 given last year.

Also for Children's Dinners, Distribution of Food Parcels, and much other work of a religious and benevolent nature.

Donations will be gratefully received by F. A. BEVAN, Esq., 54, Lombard Street, E.C.; or may be sent to the Office of THE CHRISTIAN; or to the Secs, Mr. JAMES ATKINSON, 61, Rectory Road, Stoke Newington, N.

BRIDGE OF HOPE.

NIGHT SHELTER. REFUGE.
8 CHILDREN'S COTTAGE HOMES
250 TO FEED AND CLOTHE DAILY.

HELP IS MUCH NEEDED NOW.

Between 400 to 500 pass through the Homes during the year, besides those assisted through the Night Shelter only.

The Annual Report, with Subscription List and Balance Sheet, will be gladly sent to any friends who may not have received it.

MARY H. STEER.

BRIDGE OF HOPE,
St. George's in the East, E.

WORKING MEN'S LORD'S DAY REST ASSOCIATION.

Established 1857.—OBJECT.—To secure to the people their natural and Scriptural right to the rest of the Lord's Day. This Association unites all classes of society in important efforts to preserve the Sabbath Day. Its operations are extensive and vigorously conducted on thoroughly Scriptural and national grounds.

Contributions are earnestly solicited, and may be sent to The London and County Bank, 323, High Holborn, W.C., or to Mr. CHAS. HILL, Secretary Lord's Day Rest Association, 12, John Street, Bedford Row, London, W.C.

THE
MISSIONS TO SEAMEN.

Vice-Patrons—
CAPTAIN H.R.H. THE DUKE OF YORK, R.N., K.G., and the FOUR ARCHBISHOPS.

Increased FUNDS are urgently NEEDED to meet the expenditure involved by the recent extensions of the operations of The Missions to Seamen to several ports abroad, where formerly the crews of British ships were destitute of religious ministrations.

To meet these important developments of the Society's work as well as the large expenditure involved in ministering to the 18,000 Merchant Seamen employed in the Transport Service to and from South Africa, an additional £5,000 is required at once; besides £43,000 for the ordinary annual expenditure on religious ministrations to Seamen, Fishermen, and Bargemen, at home and abroad.

The Society maintains 201 Chaplains, Readers, Boatmen, &c., working amongst the shipping and fishing vessels in 73 seaports in every part of the world.

Seventy-three Mission Steamers, Sailing Vessels, and Boats, and 97 Seamen's Churches and Institutes, are in daily use, winter and summer.

Expenditure in 1899—£42,514 15s. 2d.

Annual Subscriptions, Donations, Offertories, Drawing-Room Meeting Collections, &c., are earnestly asked for to maintain the existing sailor work, and to extend it to other ports. They should be sent to—

Commander W. DAWSON, R.N.
The Missions to Seamen, 11, Buckingham Street, Strand, London, W.C.

Death of the Queen.

AN EMPIRE IN TEARS.

PEACEFUL PASSING.
1819-1901.

THIS week the British nation stands with bowed heads in the presence of a great common sorrow. From one end of the land to the other, indeed throughout the Empire, hearts are aching as for the loss of a very near and dear friend. Nor is the circle of mourners confined even to the English-speaking peoples. Many another nation besides is gathered with us in spirit round the mortal remains of our beloved Queen, for those who regarded her as a friend were practically as numerous as the civilized human race: personal enemies she had none.

Though, when the Princess ALEXANDRINA VICTORIA was born, in the year 1819, the thought of succession to the throne must have come up, as in connection with any member of the Royal House, the prospect seemed very remote indeed. In the providence of God a very striking course of events opened up the way, so that on the death of her uncle, William the Fourth, she was called upon to assume a burden and responsibility which seemed out of keeping with that fair girlish form. But the disposal of human events is of God. Looking back, men could then see that the quiet years spent at Kensington, with so much seclusion from the gaiety of Court life, had been the most fitting preparation for the great future that lay before. Most faithfully did the Duchess of Kent devote herself to the training of the future Queen, who, while yet an infant, was deprived of a father's loving care. That the Duchess was a woman of strong character, and ventured to differ from many advisers as to the upbringing of her child, the world has since had reason to thank God.

Amid homely and simple surroundings, habits of almost Spartan severity—though surrounded by deepest affection—were inculcated. We almost smile at the exact truthfulness brought out as we read of a governess who admitted that her pupil had been once "rather troublesome," being corrected by the little Princess herself with the words: "No, *twice*; don't you remember." Fortunately, her religious education was also well attended to. When her knowledge of the Bible at the age of eleven was mentioned as remarkable, the statement was no mere complimentary one; and that the teaching imparted had a spiritual side is borne out by one who tells how, "when visiting at the little village of Arreton, Isle of Wight, the grave of Elizabeth Wallbridge, heroine of Legh Richmond's 'Dairyman's Daughter,' he found seated beside it a lady and a young girl: the latter reading aloud, in a full melodious voice, the touching tale of the Christian maiden." On making inquiry, the narrator was told that his fellow pilgrims to the humble grave were the Duchess of Kent and Princess Victoria.

Though there may have been misgivings in some quarters, it proved to be a blessed day for our country when Queen Victoria ascended the throne. True indications of the woman's heart within, were given by her touching tenderness to the widowed Queen Adelaide, and by her insistence on reigning as simply "Victoria" (her mother's name), thereby causing the cancelling of many official documents which had been prepared in the name of "Alexandrina Victoria." The wise daughter who had made glad the heart of her mother, as a wise Queen has made glad the heart of her people; for the wisdom which marked her life has proved to be that which "is from above," and which "is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." The reign, begun in prayer—for her first words in the grey of that morning to the Archbishop of Canterbury, who brought the news of the King's death, were, "I beg your Grace to pray for me"—has been one of rich blessing. The fact soon became evident that the new Sovereign was a humble disciple of the Lord Jesus Christ.

"Poor little Queen!" wrote Thomas Carlyle. "She is at an age when a girl can hardly be trusted to choose a bonnet for herself, yet a task has been laid upon her from which an archangel might shrink." But she was of the stuff of which heroes are made. From the signing of her first official documents, she has taken an actual oversight of the affairs

From Photograph by Hughes and Mullins, Ryde, Isle of Wight.

of the nation, and has day by day done an amount of laborious work, of which few of her subjects had any idea. The beginnings of her reign were stormy and troublous. Poverty was still pressing hard on far too many of the nation's workers. Bread was dear; and the second year of the new reign saw the Chartist outbreaks all over the country. The Queen was never dismayed: her intention was to command the confidence of her subjects by deserving it. At that, and every subsequent time of distress, her heart went out to her suffering people, as that of a mother to her children.

The reign has seen grievous calamities and disasters. In the years 1845-47, a large proportion of the Irish peasantry were reduced to semi-starvation by the failure of the potato crop. Men were dying of hunger, and the Corn Laws made bread artificially dear; 1846 saw the repeal of the Acts, and a signal improvement in the condition of the masses of the people began. Great famines have once and again swept over our Indian dependency. In these, and indeed in every calamity that has befallen the empire, the womanly sympathy behind the Government has been evident to all the world. Calamitous wars have come upon the British arms, and her heart has been torn at the sufferings of the soldiers who have gone forth in her name. It is an open secret that her restraining influence has at times been the means of saving bloodshed, when to all appearance it seemed inevitable. The improvement in the standard of comfort enjoyed by the working classes has been very marked in the course of the reign. Food, covering, and shelter are now within the reach of the labouring classes in a measure which contrasts very strongly with the state of affairs in the earlier years.

The outstanding fact of the Queen's life which strengthened the bond between her and her people was her happy marriage with Prince Albert, and on the dark day when he was taken from her side, the love and tenderness which she had so freely lavished on others was repaid in double measure. A Christian family life, lived in a station so exalted, set an example of untold value before the world. From the day she ascended the throne the purity of the English Court exercised a widening influence throughout Europe, and set an example to all classes of our own people. The rigid exclusion from Court circles of all whose reputations had been justly tainted with the breath of scandal, was a rule to which no exceptions were made. The public acknowledgment of God on great occasions became more than a mere form.

Denied the individual freedom enjoyed by the meanest of her subjects, and amid the loneliness inseparable from her position, the Queen has left a deep and broad mark on the social and religious life of the country and the world. Her sympathies have ever been with the down-trodden and oppressed. In religious matters she has rejoiced in the growth of mission work at home and abroad. The Queen and Prince Consort were intimately identified with every evangelical movement of their time. Men like Dr. Chalmers in earlier years, and Mr. Moody in later days, have found members of the Royal Family among their hearers. The work of Christ is not to be patronized even by Royalty; but it is well when princes recognise the truth, which Andrew Melville uttered to King James the Sixth when he reminded him that there were "two Kings and two Kingdoms in Scotland;" that there was besides himself, "Christ Jesus, the Head of the Church, in whose Kingdom James the Sixth is not a king, nor a head, but a member."

A great and a good woman has gone from us; the mother of her people as we know, a child of God as we firmly believe. Failing health had been pressing on her for some time, and any lady of private position would, in similar circumstances, have been considered to have earned honoured retirement. For the Queen there was no rest. Political events have combined to render the past few months among the most anxious and trying of the long reign. Prayer on her behalf was universal during the closing days; yet in every case in our presence it was notable that while recovery was desired, "if it be thy will," the hearts of leaders yearned more for "a peaceful passing." The weary frame was worn out; and, amid the tears, multitudes have praised the King of kings and Lord of lords for the abundant entrance which He has ministered unto his servant into the everlasting Kingdom.

The Christian.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

ON Saturday next the great Simultaneous Mission will commence in London, and will continue for ten days. The missioners are to meet in Exeter Hall at 4 o'clock for prayer and conference, afterwards proceeding to their various stations. The work of preparation—at least externally—has been thoroughly done, and thousands of hearts are looking to God for a mighty outpouring of blessing. Let all our readers unite to make the Mission a matter of daily earnest supplication. To touch London is to touch the country at its heart.

It will make a great difference whether we think of this Mission as of God or of men. Think of the fruitless efforts made for years to produce union or unity of various kinds, and of the present movement having sprung up—

> As effortless as woodland nooks
> Send violets up and paint them blue.

He who sent up the violets has sent this Simultaneous Mission of the Free Churches, in which many clergymen of the Establishment are also showing a lively and brotherly interest; in not a few cases extending to promised fellowship in the work.

All Evangelicals will be grateful to Dr. Nicoll for his remarkable and timely article—written in view of the coming Mission—on "The Sword Bathed in Heaven." He, with many others, regards the Mission as a great test as well as a great opportunity. He says:

> In the first place, it seems to us most hopeful that this Mission will compel so many evangelists, preachers and Christian workers, to *see that they have a sword*. A mission is a decisive test of belief. Have we any truth, any fact with which we can go to an indifferent, unbelieving multitude, and deliver it as a message of *immediate* peace and salvation? Have we a sword which can be used with faith and ardour? Have we a sword that we have proved? Have we misgivings as to the saving character of our message?

We hope these searching words will travel far. They are still needed. Above all things the message to be delivered must be *definite*. Vague exhortations to turn to God, or to be better, are so much waste breath. Those who preach must have a Gospel to preach, and it must be Christ's Gospel, not one of their own. The sword must be bathed in heaven.

There are abundant signs, happily, that the old vagueness is passing away from many. We hear much less of the vain boasters whose great virtue was to challenge Evangelical truth. The schemes to attract congregations, and to impose upon them "another Gospel," have obviously broken down in very many places, and there is a return to the old paths. For this we are grateful to God. It is only in proportion as men return to the great Foundation truths of the Gospel—of Sin—Repentance—the Atonement—the Deity of our Lord—and Faith in Him—that there *can* be a revival of religion. There is a feeling of weariness all round. Many ministers are weary of their failure, congregations of their coldness, and "outsiders" of their disappointed hopes. Now, then, is the time to proclaim, as never before, the Saviour's Divine invitation, "Come unto Me all ye that labour and are heavy laden, and I will give you rest."

By his new book, The Ancient Scriptures and the Modern Jew (6s. *Hodder & Stoughton*), Mr. David Baron places Bible students under renewed obligations. We heartily welcome the work, alike for its expositions of Holy Scripture, and for its explanations of Jewish affairs in their latest phases. To many who may claim to be both versed in Scripture and acquainted with profane history, the Jew is nevertheless a mystery. Just here Mr. Baron's book brings help. Being a Hebrew of the Hebrews, as well an able minister of the new testament, he deals with the Jewish problem in the light of the Divine Word, with its glorious outlook as well as its account of the actual situation. Those who are interested in the people "beloved for the fathers' sakes," will find much to instruct them in these pages.

If the numerical test be applied to the Holy Year pilgrimages to Rome which have just been completed, it is clear that the power of the Papacy and the craving for its "indulgences" and "pardons" is largely dying off. Instead of the three or four million pilgrims that were expected, the 163 pilgrimages made, added to all the pilgrims who came singly, scarcely numbered a quarter of a million, and of these, many were so poor that they were lodged and fed by the Vatican, and ate and drank when and where they could. The monetary results were somewhat better, these amounting to over £320,000; but this sum looks quite insignificant beside the Twentieth Century Funds of the Nonconformist bodies now in progress. The spread of intelligence and education, added to the reflected light of Protestantism (which unconsciously affects many Catholics who would scorn to acknowledge it), is proving too much for the superstitions and pretensions of Rome.

The recent call of several well-known ministers to other spheres of labour, leads a contemporary to remark upon the great strain which city ministers have to endure in preparing two and three sermons per week for the same congregation, and the suggestion is made that the appointment of two ministers, who should preach in turn, might meet the difficulty and lessen the strain. Rather than duplicating the ministers for a congregation, might there not be a wider adoption of the Methodist practice, by which two or more congregations might unite to have the benefit of an equal number of ministers in alternation? There is also need for a levelling-up of the congregations to the Scriptural idea of ministry. The object of the ministry is not to create a caste, but (as the Apostle declares) to create ministers among *all* Christians (Eph. iv. 11-12, R.V.).

The strain of preparing two and three sermons per week for the same people is unnecessary. There is far too little Bible study among our people, and if instead of so many sermons being prepared, with their subtleties of thought and felicities of expression, congregations were invited to study the Divine Word itself, the work of the teacher would become far more delightful, and congregations would be infinitely more profited than they are under many sermons. It is never a "strain" for a Christian teacher to speak of things which fill his own soul with joy. He who explores the gold mine of the Bible, giving out its treasures to his people, will never complain of the strain. It is an open question, indeed, whether the modern "sermon" is really the best vehicle for conveying the Divine thought to men.

Yet there must be study. Too much time may be given to comparatively unimportant matters of detail and organization, which could have been attended to just as well by a lay helper. A somewhat famous and very successful preacher of our acquaintance, who had many tasks out of the pulpit, used to meet the difficulty by early rising, and used to say that the richest dew fell in his study at 6 a.m. If there is to be success, prayer and study are imperative. "I prevented the dawning of the morning . . . mine eyes prevent the night watches that I might meditate in thy Word" (Psa. cxix. 147-8).

We are extremely sorry to see in a religious contemporary an article making light of the decline of family worship. There is no need, surely, for an acceleration of the decided trend of our young people towards indifferentism. It is a caricature of the old family worship to describe it as "intolerably irksome," and associated with "compulsory early rising, or with compulsory scurrying home in the evening and the obligation to go to bed immediately it was over." If this was the writer's experience then we are sorry for him, but he has no right to decry a holy institution because of an unhappy personal experience. The decline of family worship is due to very different causes from those adduced in the article referred to. If there is no recognition of God in the home, is it surprising that He is omitted from society? Since the family is the fountain which feeds the stream of the State, we must get back to the sanctification of the former if the latter is to be pure.

The following trenchant and timely utterance comes from the pen of the author of "Mark Rutherford":—

> I believe that the time is coming when it will be the duty of upright electors to ask themselves in the first place, not what the imperial politics of a candidate are, but whether he is honest. I do not mean whether he can be bribed with money—bribery with money is not fashionable now—but whether he can be trusted to obey his conscience, and do his duty to the people who send him to Parliament.
>
> A large and increasing minority of the House of Commons represents, and in many cases professedly, great corporations, or interests, as they are called, and combine in a solid phalanx whenever these interests are touched. This evil is growing, and if it continues to grow, the interests will be omnipotent, and the people will be bound hand and foot.

Having spent all his life in the Civil Service, and seen much of the inner side of the House of Commons, the writer speaks with the authority of a trained and honest observer of men and affairs.

There is a remarkable resemblance between the conditions of life against which the prophet Amos protested in the name of God, and those which prevail amongst us at the present hour. The luxury and covetousness and land grabbing which the prophet anathematized flourish in

our midst. And the same warnings which he uttered in the name of the Lord need uttering by the servants of God at this moment. Indeed, with scarcely an alteration, the greater part of the Book of Amos might well be applied to our modern civilization.

Mr. Ritchie made it very plain to the deputation that waited upon him last week that the Government has no intention of promoting temperance legislation. A London daily, in a brilliant leader, caustically remarked—"The Government is convinced that temperance would turn them out, and that drink will keep them in." Of what use is it blandly to inform a deputation that "the drink evil is a very terrible one, and something should be done to diminish the curse of excessive drinking"? We all know that, but we expect a strong Government to do something practical in the way of grappling with the evil.

We are not forgetful of the enormous difficulties connected with the question of compensation—the *bête noir* of so many—but the country has had to face far graver difficulties than this. There is more than a touch of cowardice about this hesitation. Some definite action must be taken, and that speedily, unless we are prepared to welcome the publican as one of the chief factors in social and moral progress! We are sadly afraid, however, that the spirit which animated the last election is inimical to home reform.

The Wolverhampton magistrates have set a good example in sentencing to a month's imprisonment with hard labour a debased father, for having given his child intoxicating drink to such an extent that, according to the evidence, the child became "staggering drunk." Ought not something to have been done, however, in regard to the conduct of the two publicans who permitted such conduct in their licensed premises? Surely the "vested interests" of which we hear so much do not cover a case of this kind.

The report of the first year's working of the Inebriates Act of 1898, by which habitual drunkards may be compulsorily sent to a Home at the discretion of the authorities, is, on the whole, very satisfactory. Five Inebriates' Reformatories were founded during 1900, and several others, including one started by Lady Henry Somerset, have been duly licensed under the Act. Eighty-eight cases were received into these institutions, in all of which the conviction was for simple drunkenness, and there are marked instances of benefit received. Besides these, some excellent results are recorded of good done in the "voluntary" retreats previously established. Of 561 patients treated here in 1899, 183 are reported as "doing well," 41 had improved, and of the rest 102 had not been heard of. When the stay of patients is made compulsory still better results are to be hoped for. Many more reformatories, however, are needed, for to Holloway prison alone 11,000 women were committed last year, of which 4,000 were "habituals." Many of these would be glad to leave their evil ways, if their good resolutions were helped by proper medical treatment.

The report upon rowdyism and Hooliganism presented to the London County Council by the Council's Committee certainly seems to go to the root of the matter, in attributing the serious development of ruffianism to overcrowding, the irregular attendance at school of a large proportion of the children of the poorest class, the absence of opportunity for healthy exercise and amusement, the early age at which working-class girls and boys go out into the world and become wage-earners, and last, but by no means least, the atmosphere of vice and crime which surrounds a large proportion of the poorest class from infancy. We trust that the "Twentieth Century League," which it is proposed to organize at the Mansion House on the 30th instant, may be able to devise means of dealing with the causes rather than the effects, viz., the temptations and demoralizing influences at the foundation of our lower-class life.

To be able to do this to any extent effectually the League must include men who are not afraid to rank the drink traffic in its proper place, as the most potent factor in the production of poverty and vice and crime, and who believe that there can be no true and lasting reform effected unless Christ be lifted up as the Saviour of men.

The fact that there were nearly 3,000 arrests for drunkenness in Paris alone last year, is a striking illustration of the need for that legislation against alcohol which has just been so successfully inaugurated in the French Chamber. No doubt the new duties which have been imposed upon spirits will have the desired effect of reducing the consumption, for they are heavy enough to necessitate considerably increased charges at the drinking shops—in the case of some articles quite 50 per cent. This will strengthen the hands of the temperance reformers, military and otherwise, who are fighting against the drink curse, and it is to be regretted that we do not have similar wise legislation in England, which instead of that fosters the brewer and the distiller, and throws upon the steady and industrious citizen the heavy burden of providing for the poverty and the cost of the crime due to their handiwork.

Switzerland is furnishing an important object-lesson in temperance reform on a large scale. As many as 455 temperance restaurants have been erected in the principal towns. Refreshments are sold a little above cost price, the financial results of the experiment being guaranteed by a company of wealthy people interested in the movement. The poorer classes find these restaurants a great boon, and are commencing to forsake the cafes in their favour. In Zurich there is also a splendidly successful temperance hotel, "entirely managed by Swiss ladies determined to fight the hotel-keepers on their own ground." The Government is encouraging the scheme by granting free licences to temperance establishments, and not taxing the beverages. Where the authorities join with enlightened public opinion in a needed reform, the conditions exist which command success.

The question whether Christianity is declining in this country and in America, is one that has been often discussed, with diverse results. The latest treatment of the question, so far as the States are concerned, is from the pen of Dr. Daniel Dorchester, who is described as the chief authority on the subject, and who deals with facts running back for the last century. His conclusion, so far as numbers go, is distinctly encouraging. In 1800, there were in America 3,030 churches of all creeds, with 364,872 communicants. There are now 172,406 churches, with 17,784,475 communicants. This is a greater increase than that of the population, for in 1800, it meant that there was one communicant in 14·5 inhabitants, and now there is one in every 4·2 inhabitants. Protestants have increased out of proportion to Catholics, in spite of so much said to the contrary, most of the latter being by immigration from Catholic countries.

Of course, these figures only deal with the externalities of the question. Profession is not religion at any time, and there are times when it gives scarcely any indication of the spiritual state of the community. The standards of church fellowship vary greatly in the different churches, and from one generation to another. What is wanted just now, it seems to us, is not an increase in the numbers of professed Christians, but a raising of the tone of Christian life as a whole. Not those that say "Lord, Lord," but those who "do the will of God" are the true disciples; and just as a blunt knife loses substance when it is sharpened, so it may be needful that the true Church should lose in numbers before it can be improved in quality. There is no question more necessary to face at the beginning of this century than this—What is the actual standard of Christian living amongst us, and how far does it represent that of the New Testament?

According to an expert who writes in the *Nineteenth Century and After*, the recrudescence of juvenile crime and brutality is not due, as many have alleged, to the reflex action of the reformatory system. On the contrary, the writer proves by statistics that the great majority of those who have been discharged from reformatories and industrial schools have become good citizens, colonists, soldiers, and sailors. Only the few relapse. The discipline of these institutions acts in a most salutary manner upon the untrained and the badly trained youths who are ordered thither.

We are quite in agreement with the suggestion that all false sentiment should be put away in dealing with young criminals, and that it is the profoundest mistake to send back to criminal haunts youths and girls who have come within the working of the law. When it is remembered that more than one-third of the burglars in the country are under twenty-one years of age, and that one-third of all the crimes against morals are committed by youths between sixteen and twenty-one, surely it is for their interests as well as for the interests of the community, that they should be placed under the rigid discipline which the aforementioned institutions supply.

A very remarkable document has been published in Japan, purporting to be an appeal from the heads of all sections of the Buddhist faith in that country addressed to those who are engaged in missionary work in China. They appeal to us to make it clear to the Chinese that we have no political and mercenary motives in sending missionaries to them, and to commend our religion in the most gentle, conciliatory, and loving manner. We do not know why Buddhists should manifest this friendly interest in the work of evangelizing a sister nation; but such a document is indicative, at any rate, of the breaking down of prejudices against Christianity in quarters that have hitherto shown strong hostility to it as a "rival" religion. It suggests as much hope for the Buddhists of Japan, as it points a wise moral to missionaries in China. It is at least a cheering sign of the times.

The Pope and the Temporal Power.

By Rev. ALEX. ROBERTSON, D.D., Venice.

THE whole Press of Italy is up in arms against the Duke of Norfolk, because of his recent address to the Pope. Some express surprise that an Englishman could be found so forgetful of every sense of decency as to come to Rome to insult a friendly Sovereign and people. Others treat him as a fanatic. Others, again, have demanded a Government inquiry, and his expulsion from Italian soil. It will be noticed that he did depart somewhat quickly. The speech contained three evils on which I would like briefly to touch. (1) It was an act of treason in the sight of Italian law. (2) It calumniated Protestant Christian workers, and their work in Rome and Italy. (3) It breathed a spirit of intolerance worthy of the Spanish Inquisition.

(1) By certain clauses in the new penal code, anyone favouring the return of the temporal power of the Pope is guilty of treason, for practically that carries with it a desire for the overthrow of the Sovereign and the House of Savoy, and the disintegration of the Kingdom of Italy. As is well known, Italy's unity as a kingdom, with Rome for its capital, was brought about by Victor Emmanuel's troops entering the Eternal City on September 20, 1870—an ever-memorable day; and from that date till now the country has made unparalleled progress in everything that relates to the well-being of a people—materially, intellectually, morally, and spiritually. The return of the Pope's temporal power would bring with it the return of a state of things that no right thinking man can contemplate without a shudder. It would mean the return of a reign of despotism, of cruelty, of ignorance, of poverty, of misery, of squalor, of sin and crime.

Under the temporal power of the Popes, eighty per cent. of the population in Rome could neither read nor write; there was no liberty, all were confined to their houses between sunset and sunrise; there was no lighting, lamps and candles were forbidden lest people might meet to form plans for freedom; there were no newspapers, no sanitation, no law and justice.

PEOPLE WERE IMPRISONED

at the nod of a priest, and lay without trial in prison cells to die. Spies were everywhere. The *sbirri* (hired assassins) were in the employ of the Church. The brigands went regularly to Rome for absolution, for which they paid heavily, thus practically sharing their spoils of robbery and murder with the Pope. Medical advice was denied to the sick who did not first see a priest, and all wills were cancelled which did not convey legacies to the Church. Pope-and-priest rule means simply the rule of the Prince of Darkness, only something worse, for he, I daresay, knows how to govern, but as Metternich, fighting for the Pope, said, the Church does not. Yet this is the state of matters the Duke of Norfolk desires to see re-established.

(2) The Duke of Norfolk calumniated Protestant workers in Italy. He said that their teaching corrupted the young and the poor in the land. Protestants teach the Word of God, and they instil into the young mind the precepts and example of Jesus Christ. But evidently the Bible, and the Word and Life of our Lord, are engines of corruption in the estimation of the Duke and the Church which he represents. Of course such teaching, when received, invariably causes its recipients to break with the Roman Catholic Church. Such teaching leads to conversion, to regeneration of heart and of life; but when that takes place, the hope of the Church's gains is gone, for the Church trades and traffics in sin. It, practically, offers to all, for so much hard cash, salvation in a life of sin. It teaches one to confess, to pay for absolution, and, as Italians have said often to me, "in order that we may go off and sin again and pay again." It is, as Professor Mariano has said, "A kind of assurance society for those whose hearts are not touched by God's grace." It is, as Mr. Ruskin calls it, "The Church of the unholy." That is why sin and ignorance, and vice and crime abound in all lands where the Papal Church has power. One can understand how an institution of this kind fears the teaching of Protestants, and the proclamation of the mission of Jesus Christ as being "to save his people from their sins." If teaching the young to be holy in heart and life is to corrupt them, then Protestant Christian workers in Rome and Italy confess to the Duke of Norfolk's charge. The Papal Church shows how men can be brought to call light darkness, and darkness light, put bitter for sweet, and sweet for bitter.

(3) The Duke's speech was intolerant in the last degree. It lamented the liberty which Protestant workers enjoy under the Constitutional Government of Italy to spread the truth as it is in Jesus. He would have that liberty taken away. He would like to see again, I suppose, the horrors of the Inquisition set up in Rome and in other parts of Italy. The Papal Church and its fanatics, although they are not all so intolerant as the Duke, is *semper eadem*. Protestants are not murdered, simply because the Church

HAS NOT THE POWER TO DO SO.

And then, in the same breath in which the Duke laments the Church's lack of power to persecute Protestants, he thanks God for the liberty the Roman Catholic Church enjoys in Protestant England! "Give us liberty, for it is in accordance with your principles; we give you none, for it is in accordance with ours." We believe in religious liberty, but let us never forget that the Papal Church is a political conspiracy and an engine of demoralization, and that, therefore, so far as it is concerned, "*A Free Church in a Free State*" *means a Church free to damage that State.*

Daybreak in Livingstonia.

DURING the closing years of the nineteenth century missionary literature reached a higher level than had been possible before. Notable books have appeared from time to time since men and women began to carry abroad the glad tidings of salvation; and to those who had ears to hear many an annual report spoke with power. But the passing years have brought us to a new point of view, and in books like Daybreak in Livingstonia (5s. *Oliphant, Anderson, & Ferrier*), by James W. Jack, M.A., we have not a mere *résumé* of what has been done during a number of years, but a summing up of the experience gained, and a pointing out of the leading and teaching of God, well worthy of an honoured place in English literature. We are presented with a brief narrative of the work of Dr. Livingstone, followed by an account of the movement which led up to the foundation of this great memorial. The preparation of the first expedition, with its perils by sea and land, are described in most interesting fashion, and the reader will be made of stern stuff indeed whose heart is not touched by the thought of the singing of that Psalm of praise, on October 12, 1875, as the *Ilala* steamed out of the River Shiré into Lake Nyassa.

"We cannot be too thankful for the friendly welcome accorded to the first band of Livingstonia missionaries." It is indeed a great contrast to the early experience of the Universities Mission in the same region; but it is worthy of note that the founders of the Mission were actually indebted for this to the memory treasured by the natives of the doings of the great explorer himself in 1859.

Events have marched so rapidly that it is almost with surprise we read of the restrictions laid down by the British Government at first, one of which prevented active interference with the slave trade. We can well understand Dr. Laws' righteous indignation on hearing that several of his young workmen had been seized, and were already on their way in chains to the coast. The long struggle with the slave traders is recounted, with its many vicissitudes. Few at home have realized how often the lives of the missionaries have been in imminent danger, and the Mission threatened with total extinction. The greatness of the evil forces arrayed against them is shown, and we can see clearly the working of the good hand of their God ensuring victory in the end.

Many heroes of the field live before the reader, with Dr. Laws at the head of the list, side by side with Dr. Stewart (of Lovedale), both of whom saw the beginning, and "remain to this present." Some have now gone to their reward—among them Mr. E. D. Young (whose heroic efforts at the outset can never be forgotten), Dr. Black, Mr. James Stewart, C.E.; Rev. J. Alexander Bain, Dr. George Henry, Dr. George Steele, Dr. Roby Fletcher, and many more who counted not their lives too dear to be given for the Gospel's sake. Among those who are still bearing the heat and burden of day we read of Dr. Elmslie, Rev. A. G. McAlpine, Rev. Alexander Dewar, Rev. Donald Fraser.

The serious nature of the language difficulty is brought out by a mere enumeration of the tongues spoken in the district, and of the separate books translated into them. It is satisfactory to read of the effort now being made to bring out "a common Nyanja Bible, based upon the most useful form of the language, and suitable to all the missions in British Central Africa where Njanja tribes are found." High testimony has been borne by H. B. M. Commissioner to the extent and value of the linguistic work accomplished.

Great things have been attempted in faith, and the results have been marvellous. The makings of an empire have been added to the British dominions; better than all, the foundations have been laid of a great native Church, with that self-propagating power which gives promise of the evangelization of what our fathers knew as the Dark Continent.

Soldiers in South Africa.

IN a recent letter, Mrs. M. S. Osborn Howe says:—"We should like to thank your readers for all the help we have received from them for the Camp Homes, which are even more needed now than they were at the beginning of the campaign. Of the twenty-four which we opened during the past year, eight are still centres of activity and blessing. There is no diminution of interest in the meetings, and not a few have expressed their thankfulness when ordered to a camp where a Home exists.

"A gift of Marked Testaments was very valuable. They were distributed between the Home at Springfontein, near the Orange River, and the one at Pretoria, at the smaller camps, where the men have no spiritual help.

"A non-commissioned officer, who has received blessing at one of the Homes, told us that when he was leaving England his wife said, 'I should like to put up a Bible with your kit.' "If you do, I shall throw it overboard," was his reply. He had his last walk with her, holding the hand of his little daughter, who sang again and again the verse, John iii. 16, and said to him, "The world did not love God, father, but God loved the world." This thought greatly impressed him, and on coming amongst us, a hospital orderly gave him a copy of the Marked Testament. The advertisement sheet dropped out. On picking it up, he found that very verse that had been a voice to him, met his eye, so striking, within its circle of red. He was arrested by it, and began to come regularly to our meetings. The love of God has conquered, and he is now a happy Christian.

"Desperate fighting is going on some fifteen miles from us, and the wounded are being brought into camp. For some time past we have had skirmishes not far out, and around us. Mr. Howe and myself are again starting for the Transvaal, to spend a few weeks at our Homes there."

Care of J. Storr Lister, Esq.,
King Williamstown, Cape Colony.

Cherchell, Algeria.—Mr. H. Duval Day has been giving much time to the rendering of St. Matthew into Colloquial Arabic, as he did with St. John a few years ago—for use among uneducated natives, who are able to read a little, and yet cannot understand the Syrian Arabic version of the Scriptures.

"A New Reformation" in France.

A remarkable article on the Protestant movement in Auvergne recently appeared in the French paper *Le Siècle*. It was headed, "Let us Break with Rome." We give a translation of the substance of the article.

JUST now there is going on in several of our provinces, which have hitherto been considered the most devoted to the Romish religion, a series of events so unexpected, and of such a nature, that we may well ask, Are we not looking on at a new Reformation, and will not the twentieth century witness another and important secession from Roman Catholicism? We have already indicated the progress which Protestantism is making in Italy, particularly among the Waldensians, who have, in Calabria alone, increased tenfold in the last ten years. And in Austria-Hungary, a few months ago, a whole village of 12,000 souls, headed by their priests, went over to the Greek Church. The Bohemians are abandoning the old faith by thousands, with the cry, "Let us break free from Rome." But what is most remarkable in the French movement is, that it is springing up in different places—about Paris, in Picardy, in the Limousin, and in Auvergne. The people seem waking up, and many who were conconsidered incapable of such an effort give proof of a remarkable energy in ridding themselves once for all of clerical domination.

In La Corrèze, Auvergne, the religious movement is most intense. It began a few years ago in the department of Puy-le-Dome, by the conversion to Protestantism of two communes. That of Madranges, a village of La Corrèze, made a great sensation, and loud were the lamentations made by the Roman Catholic Press over the event. Other villages followed its example, and the Bishop of Tulle warned his clergy that they were confronted by a danger which

MENACED THE WHOLE OF FRANCE.

But in spite of their efforts, the Protestant movement still continues, and is gaining steadily on the villages, towns, and hamlets of La Corrèze. Five pastors have already settled there, and others are arriving. Two have taken up their residence at Tulle and Brive, and, besides these two places, have the duty of Denhiac, Vignols, and Concèze.

Four places around Madranges have just called in the pastor, M. Creissel, recently installed in that town. At Mercial there is a school of about thirty children, and a great many adults attend the meetings. Similar results have occurred at Marcillon. Both places invited a pastor a year and a half ago; and at Saint-Jai, the mayor himself called in M. Creissel, who has a congregation there of 500.

Besides the places above mentioned, and their immediate neighbourhood, who are all following the movement, there is Treignac, the capital of a province and seat of a college, where Evangelical Protestant worship has recently been established, and where last week a most enthusiastic crowd filled a hall to hear a lecture on the Protestant Church, which existed at Treignac in the seventeenth century. The example of Treignac was followed by Pradines, which, with its municipal council, invited the pastor, who held his meeting in the mayor's house. Gourdon did likewise, and Chambéret, which manifested great eagerness to have the new form of worship. These four places have the same minister. In short, during the last few months,

SIXTEEN TOWNS AND VILLAGES

have been thrown open to Protestantism in the department of La Corrèze alone. The movement is strongest in the northern part, but all the surrounding neighbourhood are ready to accept Protestantism. There is no check anywhere; on the contrary, the Protestant pastors are overwhelmed with invitations to extend their work, and need help, as they are quite unable to respond to the appeals they receive daily. The impulse is spreading. The inhabitants of one village hear of the religious discussions going on in the next, and want to have a meeting of their own.

And it must be acknowledged that certain social as well as moral benefits attend the movement, and may account for some of this ardour. At Madranges, before this reformation took place, no child attending the communal school could pass an examination or take a certificate, but during the two years since it began four pupils in 1899 and six in 1900 have done so. And the desire to see their children well educated is so great among these good people, that a woman of eighty has resumed the care of the sheep in order to allow her grand-daughter to attend school regularly and obtain her certificate.

Material prosperity has attended moral reform; religious conferences have been supplemented by those on political economy, agriculture and social matters. Societies have been founded, as for example that called "The Solidarity of Madranges." The fields having been better cultivated, the harvest increased threefold. The prosperity of the Protestant villages induces others to follow their example. Thus the Protestant movement continues to spread like a drop of oil, continually enlarging its circle.

Perils in Barotsiland.

ON Thursday evening, last week, Captain Alfred Bertrand, F.R.G.S., of the Swiss Federal Army, a well-known African explorer and traveller in South America and the Far East, delivered a lecture in the Swiss Church, London — many young men being present—on "A Meeting with Rev. F. Coillard in Barotsiland." The speaker gave a vivid account of his experiences with his friends Major A. St. Hill Gibbons and Mr. Percy Reid during their travels in 1895, when Barotsiland was unexplored, and almost unknown. By the difficulties they then encountered, thirst, wild beasts, and the character of the country and the people, he was able to estimate those overcome by the earliest missionaries. What astonished him first was to see the manual work (churches, buildings, &c.) accomplished by these men and women of the French Protestant Mission in a country where everything, absolutely everything, had to be made by their own hands from the raw material, and that was far from plentiful.

But, after living some weeks on a mission station, he was far more impressed by their moral conquests. In King Lewanika, known to him by report as

A HUMAN TIGER,

he found a reverent worshipper and courteous host. Perfect order reigned in the schools, and the heir-apparent, Litia, is a consistent Christian. By the king's orders, witchburning, the trial by ordeal of poison or boiling water, infanticide and slave trading, had all been forbidden. What he saw and heard then showed him that foreign missions were, in the fullest sense, the apology for Christianity.

Many in these days doubted of Christianity. Let such ask themselves *what* power had accomplished these transformations in a space of ten years? What could seven men and women do in a country twice the size of the United Kingdom? He himself and his companions entered the country prepared, if need be, to sell their lives dearly. But M. and Mme. Coillard and their colleagues had lived there unarmed for years, exposed to every kind of threat and violence. Often they had been boycotted almost to starvation, and M. and Mme. Adolphe Jalla had risked being burnt to death, some miscreants having planned to set fire to their station in four places. *What* power had protected these defenceless people for so long?

He specially wished to bring home to people in Europe two things which missionaries could not and would not say for themselves, which only an impartial witness could say for them; namely, the heroic character of their enterprise, and the daily sufferings of their lives. Theirs was no dilettante work. He had witnessed it from day to day for months, and it seemed to him miraculous that men, and especially women, delicately brought up, could possibly work so hard, to say nothing of the privations they endured, and still worse, their moral sufferings in having to see every day, and all day, evils which civilization at least veils from our eyes. He and his companions, in crossing the Makarikari desert, well equipped, had suffered from torments of thirst, from lions who killed their horses, and from climate and other obstacles. Mme. Goy, after her husband's sudden death, having to return to her relatives in the South, had to cross this same desert, *on foot*, during three weeks, carrying a child of three in her arms, alone save for two heathen porters on their way to the mines, and without even a tent to shelter her at night. Husbands saw their wives die, wives their husbands, parents their children, for want of the things which we at home consider necessaries. Having seen with his own eyes what they were doing and suffering, he felt, when he came back to Europe, he must discover the most practical method to assure the continuance of the work; and this had been found in *Zambesias*, locally founded, the members of which agreed to pay annually a fixed sum into the Zambesi Fund of the Paris Evangelical Mission, besides what they give to other mission work. The work of missions must not be only that of a few men and women who go to the front; it must be the work of the whole body of Christians everywhere.

Captain Bertrand pleaded the cause of missions from four motives. (1) *Duty*. Evidently for Christians there could be no appeal from the command to "preach the Gospel through the whole world." (2) *Compassion*. The heathen are anything but happy. It is impossible to realize their misery when one has only lived in countries where laws and thoughts and customs are penetrated with Christianity. (3) *Justice*. The heathen know nothing of this. (4) *Necessity*. These countries have been opened up, and the white and black races mingle in constant intercourse. Many of these white men are opposed to mission work. Some of them, alas! are the proof of how much missions are needed. White men who do not try to raise the blacks sometimes sink to their level.

Captain Bertrand bespoke a cordial welcome for M. and Mme. A. Jalla on their approaching visit to England and Scotland to hold meetings during February and March.

The honorary secretary is Miss C. W. Mackintosh, Harley House, Bow, London, E.

Work in Argentina.

CHEERING news comes from Mr. and Mrs. Linton, who are labouring in San Pedro among Spanish-speaking people. In a booklet recently issued by the South American Evangelical Mission and Union of Prayer Circles some particulars are given of their work. A Sabbath school is carried on with an attendance of over fifty, a day school, and two night classes for Scripture study. All this, however, lessens the opportunities for mastering the Indian tongue, and Mr. Linton writes:—"As soon as the Master counts everything ready He will surely speak to some willing soul to come up here and give their life, and they will come and be blessed in coming. We shall stay on, and anyhow we learn some Chiriguano every day, and a lot of children are getting a thorough grounding in the Gospel. We can wait, as we wait on the Lord and not on man."

For some weeks Messrs. Garratt and Wilson have been carrying on their Bible selling and visitation work, from San Pedro as a base. Their latest journey was to Oran, 125 miles to the north, visiting during their seventeen days' absence some 600 families. A woman in one village bought a Testament on a previous trip, said to the priest when told to burn it, "If there is anything bad in it; but if not, no."

Mr. Wilson gives particulars of a mule ride undertaken by himself and another worker, covering a distance of 636 miles. "We visited about 1,520 homes, and read to the people from God's Word. In these homes we sold 140 Bibles, 166 Testaments, and 183 Gospels, besides distributing books and tracts. In one town, with a population of about 800 souls, and not more than two Bibles among all, we sold 102 copies of God's Word."

Islington Clerical Meeting.

THE PAST AND THE FUTURE.

EVANGELICAL clergy from all parts of the country, to the number of 800, assembled at the Islington Clerical Meeting on Tuesday of last week. It will be remembered that last year the choice of speakers was made from a wider sphere than usual—a more than doubtful experiment. This year a return was made to the old order of things, and the proceedings were thoroughly representative of the best Evangelical thought. The meeting having outgrown the accommodation of Islington Memorial Hall, the gatherings were held in Mildmay Conference Hall, and never have the faithful attendants of this annual assembly met in more congenial circumstances.

It was only natural and fitting that the first gathering of the New Century should be occupied with retrospect. There was much that was encouraging in the reviews of the past hundred years, and much to inspire Evangelical Churchmen to face the future with

RENEWED HOPE AND ZEAL.

As usual, the meeting opened with an outline of the scope of the day's proceedings from the Chairman, the Vicar of Islington. Prebendary Barlow reminded his hearers that they had met to ask themselves, What was God's will concerning them and their work in the light of past history and present promise? The general subject for discussion was "The Old Century and the New—Experiences of the Past and Lessons for the Future," and its main divisions were touched upon by the Chairman, who, in reviewing the work of the Church during the century, found that much had been done in the right direction, but much more remained to be taken in hand. The condition of the masses in our large centres of population is still the cause of intense anxiety. Drunkenness, gambling, open vice, neglect of all that is virtuous and honourable, make a condition of things at which workers are almost heartbroken. Evangelistic effort is the supreme necessity of the time, and the resources of the Church must be made thoroughly available for the work to be done. The laity must have a recognised share in the work, their spiritual gifts being turned to full account, and their efforts guided to a more beneficial channel.

Touching reference was made by Dr. Barlow to the disaster which has overtaken missionary organizations in China, and a resolution of condolence with friends of the sufferers and societies affected was adopted, praying that God would "speedily avenge his slaughtered saints by mighty spiritual conquests in China for Himself."

PURITY OF DOCTRINE AND WORSHIP

was the title of the first paper, by Rev. N. Dimock, which recognised the deadness of the Church a hundred years ago—of formalism and dread of anything approaching living enthusiasm; and dealt with the great Evangelical revival, with its outcome of missionary energy at home and abroad. Mr. Dimock went on to describe the movement to close the open door of the New Covenant, in witness of which the Reformation martyrs laid down their lives. He pleaded fervently for more reality, depth, earnestness, and enthusiasm in spiritual life, and urged the need for counteracting the self-satisfaction which latitudinarianism and rationalism have produced.

The personal side of Christian life was dealt with by Rev. H. E. Fox, and his address was received with every token of appreciation.

"HOLINESS OF LIFE"

was Mr. Fox's subject, regarded more from the Divine than the human standpoint. It is not only a moral but essentially a spiritual quality; it is not only a series of actions, it is a character, a habit which governs mind and motive, word and deed; it is that harmony between the human and Divine will, which is the first condition of communion with God. The speaker referred to the personal influence and teaching of, among others, John Newton, who lived till 1807; Richard Cecil, who died in 1810; Thos. Scott in 1821. The continuity of their witness with that of the earlier Evangelicals was unbroken. Like them, they laid their foundations deep. They spoke plainly of the nature and consequences of sin, of the sinner's need both for reconciliation and regeneration. The Atonement and the New Birth, a free and full salvation by faith in the blood of Christ, were preached as fully and clearly as by those before them. They taught holiness because they were holy. By holiness they understood the practice and habit of a lifetime. Passing on to a later movement, Mr. Fox spoke of Conventions, which extend far beyond the bounds of the Church of England; and finally drew timely lessons from the past for the future.

POWER IN EVANGELIZATION.

To Rev. Canon Aitken was allotted the duty of dealing with the development and results of the revival movement and missions. The Canon recalled the time when evangelizing work of the kind with which we are now familiar had to be carried on almost surreptitiously, and created something akin to consternation in the sensitive hearts of the leading ecclesiastics of the period. He drew a contrast between the treatment of evangelists in the present and in the past, a cheering feature of the times, bearing witness as it does to the increased spiritual life of the Church and nation. His conviction that "there never were so many truly converted men and women in our Church as there are to-day," is doubtless the conviction of many others of less, but still wide, experience. The most wonderful spiritual phenomenon of the century, Canon Aitken maintained, was the visit to our shores of Messrs. Moody and Sankey in 1873, and the reaping time that followed. This was not a Church movement, but in those days Moody found in the clergy of the Church his most trusted and sympathetic fellow-workers, and his influence upon the preaching and the methods of the clergy remains to-day—a legacy of inestimable value. But mission work to-day is

NOT WITHOUT ITS DIFFICULTIES.

This phase of the question was commented upon also. The absolute indifference to things spiritual that is painfully characteristic of our times, is the most distressing feature of the case. This was deplored by the speaker, who remarked that while professed infidelity and atheism, nay even secularism, are not nearly so frequently met with, at any rate among the working classes, as they used to be—there is a half-unbelieving tone which pervades society, and is doing a more deadly work than was ever done by the open attacks of avowed scepticism.

Canon Aitken is far from thinking that the day for missions has gone by, and only wishes that they could have a chance given them, for it is obvious that this has never been accorded. After thirty years only the fringe of the work has been touched, particularly in rural districts, where the results of missions are much larger than in towns. The financial question must also be faced, and the poorer country clergy must be enabled to face the spiritual responsibilities of a mission without being worried by the thought of increased expenditure, when they are at their wits' end to know how existing liabilities are to be met. While being far from pessimistic on the subject of evangelistic work, the Canon asked, "Have our people—at least many of them—that yearning love for souls, that constraining force of grateful love to Christ, which led to so much self-denying effort, to so much

EARNEST WRESTLING PRAYER

in times gone by? If we are to attain to power in evangelizing work, it is here that we must begin; we need revival if we are to be successful in our missions. That word, discredited though perhaps it may have been by extravagances in the past, is the right word after all, though the word 'mission' is *not* a wrong one. Our missions are but a continuation of the mission of Him who was sent of the Father to bring salvation to a perishing world." A disposition has been observed to insist that the revival of the twentieth century must be ethical rather than emotional. Neither, the speaker urged, will meet the need of the age. There is only one kind of revival that deserves to be called a revival, and that is a spiritual one. It is only when the spirit of the son of man comes into touch with the Spirit of the living God; when the prayer and claim of faith, with holy, reverent boldness command the intervention of Omnipotence; when the cry, "Come, O Breath, breathe upon these slain, and they shall live," liberates the Divine energy, and gives to God his opportunity, that the dead are actually raised, and that *is* revival.

The last paper of the morning session was by the Bishop of Coventry on the

EFFECTIVENESS OF ORGANIZATION.

It was read by Canon Sutton, who contended that the Church was often little more than a mission station, ministering to a small section compared with the multitudes unreached. These gaps, in which little or nothing is being done, are growing daily and becoming more conspicuous. Side by side with this he lamented the decrease of candidates for Holy Orders. These were circumstances that should cause serious searchings of heart, for he saw no reason to expect while they lasted that the Church would continue to hold its unique position; the logic of facts would deprive it of the claim to be national.

In the afternoon, the subject considered was

THE CHURCH OF ENGLAND ABROAD.

Dr. Townsend sketched the work done by the various societies for the promotion of Christianity among the Jews; Canon Denton Thompson reviewed the operations of the Church among English colonists; and Rev. Grantley C. Martin dealt with missionary work among the heathen and Mohammedans, deploring the indifference of Churchmen, and want of zeal among clergymen towards missionary work. Mr. Martin dwelt upon the Church's duty, response, opportunity, and danger, and urged that if only the Church would rise to the task, she would become the great missionary Church of the West. "Then, and only then, will our nation be secure, for our foundations will be upon the holy hills." The final subject,

THE SECOND ADVENT OF CHRIST,

was next taken up. It was approached on the part of speakers and listeners with a deep sense of solemnity, which could not but surround all thought of the other subjects with added impressiveness. The first speaker was Rev. Hubert Brooke, who affirmed that every fact revealed concerning the life of our Lord is intended to be a factor in the lives of his people; and if every past and present story of Christ is thus bound up with his people, the glorious climax of it all in his Second Coming must have its intended force and power for our lives also. Mr. Brooke then considered the subject in the light of Old Testament prophecy and the teaching of the New. The Epistles were taken in order, and the universality of reference to the subject, and the remarkable and wide diversity in the purpose and outcome of those references, was noted. The Church's attitude was fittingly summed up in the three words: Acceptation, Anticipation, and Acceleration.

Prebendary Webb-Peploe, in a characteristic and impressive address, spoke of the Second Advent as having a practical effect, a practical purpose, and a practical teaching; and asked with feeling and solemnity, "Is there one of the signs which the Master gave as precedent to his own return in the flesh which yet remains unfulfilled for those who study Scripture and history?" The speaker then dwelt upon the attitude of the Church, which should be one of waiting, watching, and working, and fervently prayed that the Master would so speak to all concerning this event that in one single instant, if they heard the trumpet or the voice that says: "Behold, the Bridegroom cometh; go ye out to meet Him," everyone might be enabled to say, "This is our God; we have waited for Him."

The tone of the meeting throughout was one of concord, and the most careful endeavour was made to refrain from the glorification of any one school of thought, in the strict application of true doctrine, and a right apprehension of personal holiness.

Day by Day.

SUNDAY, January 27. Ezekiel xxiv.

THE date of this prophecy is the very day on which Nebuchadnezzar began his last siege of Jerusalem (2 Kings xxv. 1; Jer. xxxix. 1, lii. 4). The foundation of the prophecy seems to be the proverb which the people had used (xi. 3). The prophets quoted it to illustrate the awful punishment to be inflicted on the guilty city. As an empty caldron is burnt through by the fire, so the city would be destroyed by the Chaldeans, as well as the inhabitants.

Ezekiel had no sooner uttered this terrible judgment than he was called upon to suffer bereavement. The desire of his eyes suddenly died. All through the morning it is probable that he spoke with the shadow of this great eclipse darkening his spirit, but he flinched not from his appointed duty; and now that his wife was dead, he still obeyed the Divine behest which bade him not to mourn nor weep. The reason for this prohibition was probably intended as a token that when their city was destroyed, they would have no opportunity to lament their dead. But the point for us is to notice the entire absorption of the Lord's servant in his mission. The personal and affectional, the tender love which cries for expression, the eager desire that the beloved one should not be without the tribute that every other husband paid, were all put on one side, that God's will and work might be promoted. Let us always put the kingdom and righteousness first. Let us dare to subordinate everything to the call of duty. Let us remember the Master said that we were to prefer neither wife nor children before Himself.

In silence the prophet was told to wait until the tidings of the fall of Jerusalem had reached Babylon, then he would have new messages to deliver (*v.* 27).

MONDAY, January 28. Ezekiel xxv.

"The word of the Lord came again unto me." In wireless telegraphy there must be sympathy between the instrument which receives and that which transmits; the one must be attuned to the other, before the vibrations of the air can be registered. If there is the smallest want of sympathy between the two instruments, though the waves of the transmitter may beat around the receiver, they are lost. So the words of God are, possibly, constantly coming towards us, and encircling us. But if there is any disobedience, if we are under the dominion of the flesh, if we live in the midst of the crowd, and give the still small voice no opportunity, we shall fail to receive.

The message of the prophet was to be delivered against the heathen neighbours of the Jews. In the present chapter, four of them are marked out as objects of Divine vengeance, on account of their ungenerous triumph over the fall of Israel. The Ammonites rejoiced because God's sanctuary was profaned, therefore their land was to become a possession for the Midianites. Moab and Seir said that there was no difference between Israel and other nations, and that their God was no more able to preserve them than the gods of the heathen; therefore they would be obliterated among the nations. Edom had cherished an implacable resentment against Israel (Psa. cxxxvii. Obad i.); therefore it should know God's vengeance. A similar fate was to overtake Philistia. Each terrible prophecy closes with the same refrain, "Thou shalt know," (7, 11, 14, 17). The ungodly shall know God, if not in the way of grace, then in judgment.

TUESDAY, January 29. Ezekiel xxvi.

This and the two following chapters contain prophecies against Tyre. She is depicted in the earlier verses as rejoicing over the fall of Jerusalem. As the story of Jerusalem's desolation comes to the Tyrian merchants they congratulate themselves that the crowds that thronged the gates of Jerusalem will now be turned towards themselves, and that the traffic which enriched Mount Zion will now pour its fertilizing floods through the great maritime metropolis. Ah, vain boast! Tyre's destruction would be so absolute that nets might be spread on the sands which were once lined by her buildings and shipping.

These words were precisely realized. At the time of these predictions, Tyre was at the height of her prosperity. She had repelled a five years' siege by Shalmanezer, and a thirteen years' siege by Nebuchadnezzar. But she was destined to fall beneath the strategy of Alexander, who, in 1332, blocked the port, which became silted up with sand.

The paragraph from *v.* 7 refers to the destruction by Nebuchadnezzar of that part of Tyre which was situated on the mainland, separated from the impregnable islet part by a silver streak of water. Thus the great city passed away, and her nobles, "the princes of the sea," descended from their throne, and the "renowned city, which was strong in the sea, and a terror to those that haunt it," became desolate. Notice the magnificence of the closing words of the chapter, which describe her doom as she goes down to the pit, so that the story of her fate would be a terror to all who heard it.

A few broken ruins alone mark the site of Tyre, and as we wend our way amongst them, we are reminded that not one jot or tittle can pass from the word of God, but that all that He has said must be fulfilled.

WEDNESDAY, January 30. Ezekiel xxvii.

This chapter is wonderfully beautiful. Tyre is appropriately described as a vast ship, freighted with the combined produce of all the nations. Each part of the world is ransacked for its spoils, that they may be gathered for the enrichment and equipment of this magnificent vessel. Surely we may apply the prophet's conception to many a young life which ventures forth upon the high seas of the world, richly provided with the wealth of many lands and ages. Greece and Rome, India and America, the ancient and the modern world, the best thoughts of the noblest minds, science, art and music, all contribute to the storage of the mind.

The prophet depicts the ship, brought into great waters, and broken in the midst of the seas, to the distress of the mariners and pilots. And how often is this prophecy verified in the lives of young men and women, the sons and daughters of the highest and richest culture, whose compassions and whose passions conduct them into the heart of the great seas which are swept by destructive storms, before which such myriads have been broken? We need to pray to God that our youth should take on board the true Captain and Pilot of souls, who alone can steer them across the great ocean of life, and bring them safely into the desired harbour.

Art thou broken by the storms of life? Even now One stands amidst thy panic-stricken soul who has seemed to sleep, but whose voice shall bid winds and waves hush to stillness. Jesus is near. Call to Him. He is Master of wind and wave.

THURSDAY, January 31. Ezekiel xxviii.

Here the prophet turns directly to Tyre with words of upbraiding; but deep Bible students have always felt that he was in effect addressing an intelligent being, who lay hid behind the guise of the city, and even of the king, and might be spoken of as its prince and lord. Beyond this they have identified this being with Satan himself, of whom so many of these epithets are literally true. He was the anointed cherub, who was set in the midst of the mountain of God, and was perfect in his ways from the day of his creation until iniquity was found in him. The sin of Tyre and of Satan was identical—namely, the pride with which the heart was inflated and uplifted.

This parallel is extremely interesting, and it must be confessed to have much corroboration from the fact that the apostrophe addressed to Tyre is too deep and far-reaching, too intensive and extensive, to be wholly applicable to the Venice of the old world. Whilst no doubt every word is true, so far as it goes, of the literal city of the seas, there are touches of deeper application, which can only be accounted on the supposition referred to. And if this be granted, the chapter may be compared with Daniel x., as teaching that behind the great empires of the world, directing and controlling their operations, there are mighty and malign spirits; and that we have very literally to contend with the wicked spirits in the heavenlies. Oh, that God would hasten the hour when these shall be cast down, and the empire of the world be assumed by the Son of Man!

FRIDAY, February 1. Ezekiel xxix.

The prophet now turns to Egypt, which had so often been the resort of the chosen people (compare *vv.* 6, 7 with Isaiah xxxi.). Under the appropriate symbol of a stranded alligator, the land of Egypt is devoted to destruction (8, 9). But the destruction was to be temporary only (11). Afterwards the fortunes of the country would revive, though it would always be "a base kingdom" (14). What phrase could more exactly describe the condition of that nation throughout the intervening centuries? It has never exerted any strong influence on the history of the world; but has been at the mercy of every conqueror.

From the scenes of desolation, which Ezekiel describes, see how he turns often and lovingly to his own beloved country, so sure that no irremediable destruction could befal her, so confident that whatever her present condition might be, the future would be bright with a prosperity that should dazzle all beholders (21). So all Israel shall be saved, and their recovery shall bring to the rest of mankind life from the dead.

Let us take to heart the exceedingly precious promise of that closing verse: "I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord." Does anyone read these words who dreads what the day may bring? Some message has to be delivered, some confession uttered, some sermon or address prepared, and it seems as though the power of utterance had fled. Let such trust in the name of the Lord, and stay themselves on God. He will open the mouth, and He will convict the world of sin, righteousness, and judgment.

SATURDAY, February 2. Ezekiel xxx.

With strong and vigorous denunciations, the prophet again sets himself to describe the impending fate of Egypt, and affirms that her dependencies shall suffer with her, none being exempted from the results of her terrible undoing (*v.* 5).

It seems as though in all these chapters we are standing by the great white throne of Divine judgment, on which the Son of Man sits, whilst before Him are gathered the nations of the world. *Now* is the judgment of this world; *now* the empires of men are receiving the awards of the Judge, with their Come and Depart; *now* Great Britain, and France, and Germany, and Russia, and many another, are occupying the very places occupied once by the nations of antiquity; and the angels can hear the sentences which are being pronounced.

What Nebuchadnezzar was in the old world, as the executor of God's decrees, Napoleon was in the new. Beneath his assault, the thrones of Europe—which reeked with crimes, with the injustice of the rich, and the anguish of the poor—reeled to a very hades, from which they have never been resuscitated. Where now are the Bourbons; where the descendants of Louis Philippe; where the petty and vile princedoms of Naples and other Italian States? And when his work was done, for the pride and arrogance of his heart, Napoleon himself was cast aside, and Waterloo was the execution of the Divine sentence against him. Let England know that she, too, is on her trial; and let it never be forgotten, that, as the wind which sweeps the forest, only levels trees which are already eaten through by the ravages of the borer-worm, so nations are not given over to destruction till the home-life is destroyed, and the cries of women and children and the poor appeal to God for vengeance.

FOUNDATION TRUTHS OF THE GOSPEL.—IV.

SIN—WHAT IT IS, AND WHAT IT DOES.

By Rev. F. S. WEBSTER, M.A.

THERE is sin in the world. This is an undeniable fact, and next to the redemption that is in Christ Jesus it is the greatest fact in the world. Indeed, an understanding of the one is absolutely necessary to an appreciation of the other. So Christ's chosen forerunner was a plain preacher of righteousness, not a Socrates or an Aristotle. A sense of sin, not a training in metaphysics, is the first essential to a true knowledge of Christ. The man who ignores the sin which is in his own heart, can easily dispense with Christianity. The man who honestly faces it, cannot help feeling drawn to Jesus Christ. Those who have read the excellent biography of the late George Macgregor will remember that when in the midst of his theological studies all his faith was in danger of being shipwrecked, it was the sense of sin as a terrible fact in his own nature and life that drew him back little by little to the Bible teaching which he had received and loved from childhood. Christianity and modern infidelity, therefore, are in direct conflict as to the nature of sin. The question is of fundamental importance, and there is no issue where the truth of Scripture can be more plainly vindicated. Christianity is the only religion which gives a satisfactory explanation of sin.

SIN NEEDS EXPLANATION.

Familiar as we are with sin and its terrible consequences, we feel that it ought not to be. It is extra-natural; it is a horrible disease which we are bound to fight against. Its presence is foreign to man's true nature, and a fatal hindrance to his happiness and highest development. Sin presses upon us from every side. It is *in society* disgracing man's intercourse with his neighbour by serious crimes of violence and fraud. Society could not hold together but for the restraints placed by law upon these hideous developments of sin. But though reason and intelligence approve of these restraints, and the laws of every civilized community are founded on righteousness, no penalties or encouragements that man can devise are sufficient to keep men back from crime. An outward appearance of decency and uprightness may be preserved, and the stream of evil is kept from deluging the whole area of social life, but the source remains unchanged. "Out of the heart of man," Jesus said, "proceed evil thoughts, adulteries, murders, fornications, thefts, false witness, blasphemies." As true of the twentieth century as of the first.

We meet also with sin in nature, both in creation and in *our own physical being*. Everywhere, both around and within, there is suffering, decay, death. There is the awful strife in nature, the inarticulate groans of the animal world as they prey upon one another and torture one another. There are the horrors of pestilence, famine, and war. There are the ravages of disease, the pains of child-birth, the awful violent rupture caused by man's last enemy, death. No intelligent observer can help seeing that some violent disruption has brought conflict and suffering into every department of the life that now is. "The whole creation groaneth and travaileth in pain."

And the *discord* which rages without is reproduced *within*. The kingdom of man's own personality is full of strife; there is war in our own nature. Duty and inclination do not agree. Passion and appetite clamour for immediate indulgence. Self-respect and self-interest counsel restraint and patience. To our lower nature sin is pleasant. To our higher nature sin is bondage and degradation. Human life is inseparable from temptation. Every honest heart is burdened with a sense of conflict and failure. This is not a matter of theology. This presence of evil in physical nature, in society, in man's own heart, is the great fact of human life, a fact which casts a dark shadow over the whole course of our earthly sojourning, and makes men dread death and the world to come.

INFIDELITY AT FAULT.

Now in the explanation of this fact *Infidelity Signally Fails*. It has been suggested that sin is a necessary product of our sensuous nature. But some of the worst sins are against our bodies, and our animal nature protests against them. And such sins as pride are independent of the body. The body is a convenient avenue of temptation and a ready instrument of sin, but sin does not arise from the senses. The most holy life is compatible with a perfect development of all our senses.

Nor is sin due to the limitations of human nature. Finiteness is not incompatible with goodness, and the larger intellects are in no way free from sin; indeed, they are capable of the greater sins, so the weakness of our mortal nature is no explanation of sin. A well-whipped hound will follow at the master's heel, but "Uncle Tom" was only asserting his sovereignty as man when he said to the slave-owner, Lefroy, "Ah, massa, you may kill me, but you cannot make me sin!" We do not need to cease to be men in order to cease from sin.

And sin is not necessary to progress. It is the opposite of good, not an elementary stage of virtue. The theory of *Moral Evolution*—that man is emerging out of a savage state of ignorance and vice, and pursuing an upward path towards virtue and knowledge, is utterly false. It is untrue both to history and to the witness of man's own heart. The times of highest intellectual development have been the times of most unnatural and abominable vices.

Sin is not a matter of imperfect development. It is a terrible discord. Man's conduct is at variance with his creed. He has lost the power to be true to himself. Conscience and reason approve the better way, but appetite and desire draw him aside into evil. The supremacy of conscience is the witness to man's essential affinity to God. He has two sides to his being, the one akin to nature, the other akin to God. The two are in conflict, but the man knows which ought to rule. He was born a king, and in his sane moments he longs to recover his crown.

So while infidelity tries to explain sin away as the inevitable result of man's sensuous nature, or limited capacities, or imperfect development, conscience irresistibly witnesses that sin is a great catastrophe, a violent distortion of man's proper state, an evil foreign to man's true nature.

THE HISTORICAL ORIGIN.

Now, if sin is not essential to man's nature, it must have been introduced from outside. Sin as an historical fact needs an historical beginning. This Scripture gives us, in the story of man's first sin. Our instincts, which tell us that the poison which has infected our nature for some 6,000 years is a foreign element, are in accordance with God's Word written. "By one man sin entered into the world, and death by sin."

The Bible explanation of sin is perfectly simple and sufficient: "An enemy hath done this." Man was created innocent and good. All his desires were upright and pure. He found his highest satisfaction in God. An involuntary attraction drew the heart of man as created, to the God who had made everything good. But it was necessary that this involuntary attraction should be raised from the plane of nature and instinct to the plane of moral choice. Man was required by an act of conscious will to choose the will of God.

But, beguiled by the tempter, man chose amiss. He allowed himself to suspect God's love. Eve, looking upon the forbidden tree, formed an independent judgment upon its qualities. She pronounced it to be good for food, pleasant to the sight, and a tree to be desired to make one wise. This was the beginning of the lust of the flesh, the lust of the eyes, and the pride of intellectual life. Now "the strength of sin is the law." There was no intrinsic poison in the forbidden fruit. God made all things good. It was *Disobedience* that made the first sin so fatally sinful. The one commandment, which was given to strengthen and elevate the character of man's obedience, became the occasion of distrust, disobedience, and rebellion against God.

"Sin, then, is lawlessness." It is the denial of the right of God to regulate the affairs of men. "Human governments," we are told, "derive their authority from the consent of the governed." But this is not the case with God's government. While as a rule conscience "consents unto the law that it is good," God's law is supreme, whether we approve of it or not. It is not the consent of our conscience that makes God's law binding. It is vain to say, "I see no harm in so-and-so," if you have reason to believe that God has forbidden it. This is simply opposing your finite and corrupt judgment against the judgment of God. Such pride is not only unbecoming, it is sinful. It is most ungrateful; for God's love has been so fully manifested that we ought gladly to take on trust a little while any law we cannot understand, any restriction which seems to us unnecessary. "The ways of the Lord are right," whatever they may seem to us at times.

Now, because God's laws are in harmony with man's true nature, man by transgressing them is involved in a *Two-fold Evil*—not only in guilt, but also in moral defilement. Sin brings us under the wrath of God, so that the sinner is guilty and condemned; it brings us under the power of corruption, so that the sinner is unclean and depraved.

These two aspects of sin have to be borne in mind: Sin as an offence, and sin as a disease. The sinner needs the double cure of cleansing from the guilt and power of sin. He needs Christ both as the Priest to absolve, and as the Physician to heal. And the battery of modern infidelity is directed against both these truths. The guilt of sin which makes atonement necessary and punishment certain is strenuously denied, and the moral disease of sin, with its crippling, contaminating influence upon man's whole being, is conveniently ignored or explained away.

(To be concluded.)

THE

Hon. Lord Provost Chisholm,

GLASGOW.

GLASGOW has been noted for its long succession of chief magistrates who have been closely associated with Evangelical Churches. Indeed, it has been hinted more than once that the elections turned on the amount of influence exercised in the Town Council by members of the respective denominations. Many good and noble men have filled the civic chair—the occupant of which is entitled during his term of office to the style of "honourable" — but no predecessor of the present Lord Provost, Mr. Samuel Chisholm, has brought to the position a more evident determination to use every opportunity afforded for the advancement of the Kingdom of Christ. Though always identified with the great Western city, Mr. Chisholm is a native of the Eastern slope of Scotland, having been born at Dalkeith, in the county of Mid-Lothian, nearly sixty-five years ago. He received his education and business training in the same district, and did not settle in Glasgow till he was about twenty-five years of age. As a young man, his sense of Christian duty was strong and definite, and his first action in his new sphere gave a clear indication of the loyal adherence to principle which marks him to-day. When he bought a grocery business, then in the market, it was found that his purchase included the good-will of a licence for the sale of alcoholic liquor; the certificate for this he at once relinquished, thus diminishing by one the number of licensed houses in the city at a time when the tendency was altogether in the opposite direction.

As a Christian worker, Mr. Chisholm's name first came prominently before the public in connection with the Glasgow Foundry Boys' Religious Society, which, notwithstanding the exclusive character apparently indicated by its name, is really an organization for providing "children's churches" for boys and girls of all classes and ages, not otherwise attending any place of worship. On account of the excellent accommodation, central situation, and other advantages, the City Hall Branch was long known as the largest meeting of the kind, not only in Glasgow, but in Scotland. Mr. Chisholm was for many years a leading helper in this work, and for eighteen years presided over it as chairman. The effort was a many-sided one. In addition to the instruction on Sabbath morning, there were regular visitation of the children in homes scattered over a wide area, instruction in reading, writing, and arithmetic on week evenings, entertainments at other times; with the provision of clothing for those who were poorly clad, sometimes even of homes for those who were outcast. In every one of these departments, Mr. Chisholm took a deep and most practical interest. His lessons from the platform always contained the earnest presentation of the truth regarding sin and the need of a Mediator, joined with the loving invitation to receive the Lord Jesus Christ as Saviour. Many were led into a personal experience of salvation who are now faithfully passing on the good news to others. In October last, a reunion was held of old members and friends of the meeting, when, in token of gratitude for blessing received, a cot was endowed in the Sick Children's Hospital, henceforth to be known as the "Samuel Chisholm Cot."

Mr. Chisholm is among the readiest to acknowledge that if he did anything at the City Hall, he received at least in the measure in which he gave. It was there he developed the facility of utterance which makes him the most popular speaker on any platform in the city to-day. The intimate acquaintance into which he was brought with young people of the poorest class, and familiarity with the poverty and squalor of their surroundings, did not in his case "breed contempt;" rather did it enlist all the sympathies of his intense nature on the social side of Christian work. Never losing sight of the quest for souls, he realized as few have done the numerous directions from which the attainment of that object can be helped forward. He was fully alive to the evils caused by drink; and so clearly has he ever kept these before him throughout his career, that, in certain gatherings of those on the other side, "the Chisholm party" is understood to sum up all who are arrayed against the drink traffic in every shape and form. Mr. Chisholm believes that the great hope for the future lies in the rising generation itself; and

From "The Bailie."

nothing delights him still, so much as to find himself face to face with a youthful audience, and to give them a lesson in Scripture truth, or in the principles of total abstinence. His personal love and reverence for the Lord's Day has been another outstanding feature of his character, and his example, as well as precept, in this direction has had great influence.

Mr. Chisholm was among the pioneers on the question of the housing of the poor, but he went deeper into the question than many. Knowing the real state of affairs in the congested central areas of the city, he recognised that any number of small schemes would but touch the fringe of the problem. It is no secret that long before the way was clear his ambition was to enter the Town Council, but only that he might do something to promote the highest interests of the suffering masses: in many cases the adults might be reaping the fruit of their own wrong-doing, but his heart bled for the children brought up under such conditions, who, indeed, seemed to the human eye to be deprived of all chance of doing well. The preaching of the Gospel was the atmosphere in which he lived, but hand and heart alike went out to the poor and needy.

Twelve years ago Mr. Chisholm was elected a member of the Town Council of Glasgow, and it was soon made patent to all who watched matters closely, that a new era had begun in municipal affairs. He had no "axe of his own to grind," his motives were pure, and his life above reproach. He took a special interest in the improvement schemes by which large numbers of the worst hovels in the city have been cleared away. More notable still has been the change in the attitude of the Corporation towards the licensing question. As soon as seniority permitted, Councillor Chisholm became Bailie Chisholm, with a seat on the licensing bench, and the members of "the trade" showed from the outset how well they understood what that meant for them. Every third year he was obliged to seek re-election by one of the wards, and no stone was left unturned to defeat his candidature, but always in vain. The citizens knew they had in him a true-hearted man, and loyally supported him. Step by step the principle was established that no additional licences were to be granted, and ultimately a tacit understanding was also come to, that wherever property acquired by the Corporation included licensed houses, these were to be suppressed, and no new licences were to be granted anywhere else in lieu of them. Whoever might be absent, Bailie Chisholm was always on the bench, from the opening to the close of the Court. His attitude was ever the same. Yet even his opponents admitted his fairness, and even generosity; they knew where they would find him, and were assured that, whatever tricks they might practise themselves, nothing of the kind would be found on the other side.

His election to the Lord Provostship in November, 1899, was a triumph for the temperance party, but it was also an event of deep interest to Christian workers all over the world. His first public appearance after his appointment was at one of Rev. John McNeill's evangelistic meetings for business men, in which he took a leading part. That the head of the municipality should be a man not only of Evangelical, but—if we may use the somewhat artificial modern distinction — of pronounced Evangelistic sympathies, was a great change indeed. Yet nothing of the nature of criticism or jealousy could withstand the charm of the life that he has lived during these fourteen months before the public. Even the tone of newspapers, in which previously his schemes and plans had been almost invariably condemned, is entirely changed. He has won the hearts of every section of the community.

Nor has this been accomplished by lowering his flag in any respect. He is still the same simple preacher of the everlasting Gospel. He is as much at home in the gatherings of the poor as in those of a more public or exalted character. Among the merchants and professional men alike, the one marvel is, the amount of work he is able to do. On one side the explanation lies in his phenomenally good health, on the other in the simple life he has lived all his days. He has never allowed his time to be engrossed by society engagements, and so has it all to give at the call of public duty. "Thank God," said a well-known preacher in our hearing a few weeks ago, "we have a Christian Lord Provost, and I expect soon to have him preaching the Gospel from this platform, as he has done before." He finds his rest and relaxation, not in idleness

or personal gratification, but in a change of work.

Many times have we heard expressions of surprise at unexpected displays of the breadth of Mr. Chisholm's sympathies. They are as varied as the needs of the great community over which he presides, and his tolerance is wide enough to include everything that is not inherently wrong. No scheme for the promotion of the social well-being comes amiss to him; and it would not be too much to say that, in certain circles, his life and example have induced a respect for aggressive Christian work which was wanting before. He is eminently a man who commends the service of his Master, who lifts up Christ in his own life in such a way as to draw other men to Him. Never has a simpler faith been carried into high station. The fact cannot be overlooked that he is a Christian first of all. There are many ways of preaching Christ by such a man. The word in season is never withheld, and the beautiful unselfish life preaches even when the lips are silent. He was, for many years, a prominent elder of the United Presbyterian Church, and has shown deep sympathy with the Church Union accomplished last October.

On Sabbath, November 4, Mr. Chisholm's home was bereaved by the strikingly sudden death of his wife. She was a true help-meet in every department of his many Christian activities. Her heart went out to every good cause in home and foreign mission work, and on the day before she died she was showing her interest in one of the social schemes of the Corporation, when illness obliged her to return home. Rarely has such a tribute of heart-felt sympathy been shown. All knew that it was well with her, for she had been called to the higher service, but hearts ached at the thought of him who was stricken by the great loss in the midst of such a career of public usefulness.

The Half Not Told.

Tune—"Silchester."

The half hath not been told
Of our Redeemer's grace:
Only in part do we behold
The beauty of his face.

Fairer than sons of men,
More excellent by far:
The Father's well-beloved Son,
The Bright and Morning Star.

His wisdom knows no bound,
His love no tongue can tell;
His knowledge is a deep profound,
He doeth all things well.

The hungry He doth fill
With fare of great delight;
His riches are unsearchable,
And wondrous is his might.

Through his atoning blood,
And priesthood now in heaven,
Pardon for sin, sweet peace with God,
And endless life are given.

But when He doth appear
His glory we shall see,
His voice like many waters hear,
And in his presence be.

Then shall we sing his praise
In Zion's streets of gold,
And shout through everlasting days—
"The half was never told."

G. P. McKay.

Lord's Day Rest Association.—An address issued by the Working Men's Lord's Day Rest Association conveys some idea of the success which has attended the efforts of the Society to preserve the sanctity of the Sabbath. Much useful information, and numerous interesting facts, are given in the address, copies of which will be sent free on application to Mr. Charles Hill, secretary, 12, John Street, Bedford Row, London, W.C.

114

Scottish Notes.

A NEW branch of the Y.W.C.A. has just been formed for Logie parish.

The *Quarterly Record* of the National Bible Society of Scotland contains interesting information regarding two new versions: (1) The Palityan, already referred to in our columns by Dr. Moody; (2) A Luba version for circulation in connection with the Garenganze Mission, among a tribe living to the north-west of Nyassaland, Central Africa.

The annual report of the National Council of Y.M.C.A.'s tells of an increase of one in the number of associations, but of a serious drop in membership—from 24,080 to 23,022—which is confessedly difficult to account for. The Council have frankly put on record their belief "that a revival of Christian life is required before the membership will greatly improve."

The usual invitation has been issued by Dr. William Ferguson, of Kinmundy, for prayer and interest in connection with the Scottish National Christian Convention, to be held at Bridge of Allan, June 10-14, 1901. Among the speakers expected are Rev. H. Montgomery (Belfast), Rev. William Muir (Blairgowrie), Rev. Dr. John Smith (Edinburgh), Rev. F. B. Meyer, Rev. C. G. Moore, Rev. Thomas Brash (London), Mrs. J. Penn Lewis (Leicester). Mr. David Keith Murray, Kondoli, Crieff, is taking charge of the arrangements for special railway facilities.

It is signified that a Sunday Traders' Defence Association has been formed at Glasgow: (1) To oppose all legislative or magisterial interference with the liberty of trade; (2) to protect the interests of traders and employers of labour on Sundays, and to defend them when prosecuted or interfered with; (3) to oppose the passing of Acts of Parliament, Provisional Orders, bye-laws or other regulations interfering with the liberty of trade; (4) to educate public opinion on the subject, and for that purpose to establish branch associations throughout the country. It is being pointed out, as a justification of their position, that there has been no legislation in regard to Sunday trading for nearly 300 years.

It is matter for sincere regret that at the annual meeting last week of the Dundee Wine, Spirit and Beer Trade Association, Mr. H. G. Younger should have been able to say that, though during the past year "a large number of pinpricks in the shape of minor Parliamentary Bills had been directed against the trade," he thought they had been fairly successful in having overcome them. Fortunately there are many who do not hold it to have been "a pity" the Child Messenger Bill by an accident had been unanimously read a second time, "giving the teetotalers the right to say that that had been done." It is satisfactory to find him admitting that as to the future, he was afraid they had stormy times in front of them.

As Murtle Lecturer for the current year at the University of Aberdeen, Dr. John Smith (Edinburgh) chose as his subject last week "The Ascendency of the Spiritual in Recent Thought." During the last forty or fifty years, he said, the spiritual had been slowly, and by fresh movements in thought and life, vindicating its reality. Many could recall the tremor which passed through the intellectual world of Britain when, under cover of the magnificent theory of evolution, Spencer, Huxley, and others took up an attitude of agnosticism which denied all validity to the spiritual as it had hitherto been believed in, or any real communion with the divine through the spiritual faculties of man. It was very interesting to notice how the reaction came. Christ chose an entirely original platform from which to address mankind. He struck into the sphere of the personality that whole side of man which fronts God. He set Himself to stir in man the spiritual hunger of his being—the sense of imperfection, the passion for right, the instinct of dependence, the thirst for purity. He did not reason, but shone; till the half-meanings which men put upon their yearnings fell away, and they knew them to be thirst for God.

East-End Emigration Fund.—Through this agency, in the course of the twelve months ended September 30, 150 persons were assisted to emigrate. Of these 139 were sent to various parts of the British colonies, where employment was awaiting them. All but twenty-two of these emigrants went out to join friends, who in many instances provided much of the passage money, and in all cases had satisfied the committee that they were willing and able to receive the new arrivals hospitably, and to give them attention until they commenced work for themselves. In addition to these, eleven future settlers in the United States passed through the Society's books; these receive no *pecuniary* assistance, however, as the committee only aid British subjects who are emigrating to British Colonies. Communications may be addressed to the hon. secretaries of the Fund, 34, Newark Street, Stepney, E.

Welsh Notes.

[FROM OUR OWN CORRESPONDENT.]

A PROPOSAL is before the Prison Commissioners to close Her Majesty's Prisons at Brecon and Carmarthen. The reason for this step is the decrease of crime in West and Mid Wales.

A short time ago Lady Reade, of Carreglwyd, Anglesey, presented the parish of Llanfaethlu in that county with a temperance restaurant. Her ladyship has now given another proof of her sympathy with the cause of temperance, by the presentation of a similar gift to the parish of Bodedyrn.

One of the best-known of Welsh clergymen, Rev. Canon Thompson, D.D., of Cardiff, has had the high honour of being appointed preacher of Gray's Inn, London, in succession to the Rev. Joseph Hirst Lupton, D.D. Of the remaining Inns of Court, Canon Ainger is Master of the Temple, and Rev. Hastings Rashdall, D.C.L., is preacher of Lincoln's Inn.

The annual report of the Cardiff Prison-Gate Mission has just been published. The Mission employs an agent who waits at the prison gate every week day in the year. Last year nearly 700 discharged prisoners accepted the hospitality of the Mission. Out of this number over 400 were visited in their homes. Twenty-eight young lads and thirteen girls and women were restored to their parents and friends.

Irish Notes.

A SABBATH School Superintendents' Union has been formed in connection with the Presbytery of Belfast, for the purpose of encouraging and stimulating superintendents, and discovering the best methods of conducting Sabbath schools.

A public meeting in connection with the Belfast and District Branch of the Christian Endeavour Society has been held in Wellington Hall, Belfast, for the purpose of marking the beginning of the new century. Rev. Dr. Robertson presided, and addresses were delivered by Revs. Dr. Reddall, Jas. McGranahan, Jas. Cregan, and others.

At a conference held in Belfast last week on behalf of the Presbyterian Twentieth Century Fund, it was reported that £50,000 has been promised to the Fund, and that £100,000 is the amount aimed at. It was also urged that all Presbyterians at their next meeting should be asked to arrange for a thorough canvass of all non-contributors in their respective congregations.

A company is being formed in connection with Trinity College, Dublin, for the purpose of providing decent homes for a certain number of the poor of the metropolis, and for the sake of demonstrating that by good management tenement house property can be made a sound investment. Any profits which the company may make, after paying four per cent., are to go towards furthering the benevolent objects of the Society.

In a series of lantern mission tours during the last three months, the itinerant evangelists of the Irish Church Missions visited some of the Western counties of Ireland, and held 147 lantern services. In spite of many efforts on the part of the priests to prevent the attendance of Roman Catholics, the total estimated attendance of the latter was 4,795, and of Protestants, 5,934. The workers were greatly encouraged by the interest taken in their efforts.

Jews are increasing in Ireland. Ten or fifteen years ago there were very few, but now there are about 5,000, and of these about 3,000 live in Dublin. Many of them are marked by great indifference on religious subjects. To try and evangelize these, an Irish undenominational mission has been formed, with centres in Cork, Dublin, Belfast, and Londonderry. A meeting of the society was held last week in Dublin, and a fairly encouraging report presented.

Dublin City Mission.—For the thirty-ninth year the Dublin City Mission has issued its annual report. It is well known that the society in name and practice is undenominational, and the clergy and ministers of the city are warm in their appreciation of the arduous and devoted labours of the agents. The spiritual success of the society has been manifest in many directions. With the object of reaching the poorest with the Gospel, the agents may be seen visiting from house to house, and out of the dens and slums of the city converts have been secured. The report comprises numerous cases related by the workers, many of which are distinctly pathetic. The agents find access to the minds and hearts of the people easier as the years go by, and the opportunities for personal dealing more numerous. Every effort is made to get the people to attend places of worship, their children sent to school, and occupation found for the unemployed. The committee earnestly hope that no reduction in the staff of agents will be necessary owing to any lack of support. The hon. secretary is Mr. Thomas P. Law, Q.C., 48, St. Stephen's Green, Dublin.

The Howard Association.

AT home and abroad the Committee of the Howard Association have rendered aid in numerous matters relating to the methods of penal treatment, and the promotion of the best means of dealing with crime and criminals. By the collection and publication of facts and information concerning the existing state of things, and advocating legislation for their improvement, every opportunity has been taken for grappling with social evils.

The Association has at intervals kept before the public the importance of increased attention to the ancient principle of making the interests of the persons injured by crime a special object of legislative or administrative care. Mentioning this, the annual report says—"Modern public opinion has been apt too exclusively to ignore the rights of the victims of crime, and to bestow attention, and even sympathy, rather upon the offender. The reformation, or supposed reformation, of the latter has, in some cases, been allowed to eclipse the just claims both of the injured individual and of the endangered community. But the Bible, that great standard of the best models for national and social, as well as individual, government, points especially to the injured party as deserving the chief consideration at the hands of the lawgiver."

Two delegates represented the Association at the International Prisons Congress at Brussels, who took part in the discussion of questions affecting the training of

NEGLECTED AND CRIMINAL YOUTH,

the treatment of habitual offenders, the disciplinary, moral, and medical management of prisons and reformatories, the influence of intemperance upon crime, &c.

On several occasions during the year the Committee of the Association have had to make representations to the chief prison authorities in relation to numerous matters, including the treatment of criminals of unsound mind; and investigation has been made of the rules which govern the punishment of insane and epileptic prisoners, for misbehaviour in prison, with satisfactory results. Many of the various reforms urged by the Association have been adopted, and the protest made against the retrogressive step taken in the new Prison Act, which permitted conversation among prisoners, has been strikingly justified, and it is now officially stated that many prisoners refuse to avail themselves of the new permission.

Among minor British reforms advocated by the Association, as needful for the diminution of juvenile delinquency, is the appropriation of special courts, or the designation of special magistrates, to deal with school attendance cases, and with children's offences in general. It is pointed out that this has been adopted in Massachusetts, U.S.A., and partially in Australia. In the matter of

TEMPERANCE REFORM,

the committee of the Association have throughout the year continued their endeavours to unite with others in promoting measures for the suppression of the drink traffic. Endeavours are made to bring the community to regard the evils of drunkenness, not merely in their physical, but also in their moral and spiritual relations, and to encourage local efforts in the advancement of temperance organization.

The significance of the Housing of the Poor question has been kept before the Association, particularly in its relation to crime and pauperism. From numerous sources, practical suggestions for reform in this direction have been collected and embodied in a comprehensive paper, which has been widely circulated, with the object of enlightening the public mind as to the actual conditions under which many of the poor are known to live.

It will thus be seen that the operations of the Howard Association are manifold and far-reaching, and it is evident from a perusal of the annual report that these are conducted with commendable economy. Any information may be obtained from the secretary, Mr. William Tallack, 5, Bishopsgate Street Without, E.C.

Bermondsey Settlement.

IN considering the general course of development of the Bermondsey Settlement, two features may be noted. In the first place the Settlement, as a community seeking to live in the spirit of brotherhood, ministers to manifold wants existing in the district to which it belongs. This ministry grows in extent and variety year by year, according both to the number and individuality of the residents and helpers, and to the appeals made to them as a result of the growing confidence of those in the district. Residents acquire, in course of time, a fulness of knowledge on social questions, a trained aptitude for dealing with them, and a means of co-operating with those who are facing the same difficulties elsewhere, which enable them and the Settlement to play an increasing part in the progressive efforts, not only of Bermondsey, but of London as a whole. This widening range and influence of the institution have been particularly marked during the year.

The second noticeable feature in the development of the undertaking is its

STRONG SPIRITUAL TEMPER,

and the religious principles which form its vitality. If these are to give, in any full sense, command over human life, and embrace the whole range of human interests, and to affect all sorts and conditions of men, they must be not only Christian but catholic.

The Workers' Association has more than maintained its strength throughout the year, and the services of voluntary helpers have proved invaluable. The Bermondsey and Rotherhithe Free Church Council has its headquarters at the Settlement, and series of united evangelistic services have been held. The work of the past year has been on the whole encouraging and satisfactory. The several agencies have been successfully maintained, and there has been a considerable increase of church members.

The results of efforts made to advance the interests of local temperance organizations have been most encouraging, while in every branch of the educational work progress is reported. The University Extension Lectures, the Choral and Orchestral Union, elocution classes, and other societies are widely appreciated. The numerous clubs and similar institutions are a valuable influence upon boys particularly, who otherwise would be left to the streets. The Warden is Rev. J. Scott Lidgett, and the Settlement is situated in Farncombe Street, Jamaica Road, S.E.

Strangeways Refuges and Homes.

ON a bright morning, seventeen years ago, among a large company gathered on the deck of a Cunard liner at the Liverpool landing stage, was a group of twelve boys, cheery and hopeful, though bearing unmistakable traces of early sorrow and want. This was the first party of young emigrants from the Cheetham Hill Homes, who were being taken to the West by Mr. and Mrs. Shaw. In the latest issue of *The Children's Haven*, the organ of the Boys' and Girls' Refuges and Homes, Strangeways, some interesting particulars are given of each member of the party, showing how these once destitute lads, after receiving the careful training, and sharing the family life of the institutions, are making progress in useful and influential spheres. In the Homes and Refuges there are nearly 500 of the poor, suffering children, and this number is being added to week by week.

In the heart of the city, one of the most active branches of the work is to be found in the form of the Children's Shelter, a well-appointed house, whose door is open day and night, where all classes of child suffering, and young girls in grave moral danger, receive prompt care. At the fourteen other establishments at Strangeways and Cheetham Hill, immediate admission is given to any destitute child, and workshops provide employment for those able and willing to work. Communications may be addressed to the hon. secretary, Mr. L. K. Shaw, Broom Holm, Cheetham Hill.

Dublin Medical Mission.

THIS Mission, carried on by Dr. F. W. Pigott, has nearly completed its ninth year of work among "home heathen."

Among those for whose conversion he and Mrs. Pigott have been used are two sisters. Both had been living lives of sin and shame, one of them for five years. They are now leading changed lives, one in a situation, the other in a "Home" in England. Early and late, when not at his dispensary, Dr. Pigott may be found visiting his patients, in their miserable rooms, telling them by word and action of the love of Christ, and trying to relieve them every way in his power.

We have had much cause for thankfulness in the work recently, specially at our Sunday evening service—where several have professed faith in a risen Saviour, amongst them being a Protestant young man, who went home and told his Roman Catholic wife that he had decided for Christ, and urged her to accept the Saviour he had found. Great was his joy when, before a week had passed, she too accepted the Saviour! Their happy faces are enough to tell of the change wrought in their hearts.

Dr. Pigott's colleague, Dr. A. E. Clayton, recently returned from the C.M.S. Mission in Onitsha, W. Africa, is greatly impressed with the tremendous need for Medical Mission work in the city, and the splendid opportunities thus afforded for reaching the untouched masses of the people.

We are having crowded dispensaries, there is no lack of patients, but there is indeed lack of means. We are needing about £200 before the close of our financial year on February 28.

(Mrs.) E. EDITH FIGGIS, Hon. Secretary.
Hawthorn, Sidney Parade, Dublin.

Brighton Medical Mission.

POSSIBLY few of the crowds of visitors to Brighton are conscious of the existence in "London-on-Sea" of a Whitechapel and Seven Dials in type of locality if not in name. Yet within five minutes' walk of the magnificent "Front" may be found cramped and dilapidated streets, with crowded tenements, and attendant poverty and vice.

It is in this neighbourhood that the Brighton Medical Mission has for twenty-five years rendered beneficent service in ministering to the temporal and spiritual needs of the poor. The rule applied to all patients is that they shall be unable to pay medical fees, and during the last two years there has been an increase in the attendance of 1,300 patients.

Gospel services are held in the Dispensary Mission Hall, and at the branch Medical Mission, Connaught Institute, at the time the patients gather for treatment. There are also week-night meetings, and two weekly services for children, conducted by the Mission nurse, who is also dispenser. The nurse visits patients in their own homes, and is greatly aided by ladies who kindly undertake to visit certain districts, and also others who read and speak to the patients while waiting, or conduct Bible classes, &c.

Mr. W. W. Shrubshall, 100, Edward Street, Brighton, the medical superintendent of the Mission, will be glad to furnish copies of the yearly report.

The Case of the Hop-pickers.—The reason given for the discontinuance of the Society for the Improved Lodging and Conveyance of Hop-pickers is a satisfactory one, as it is claimed that the purpose has been effected for which the association was formed. The Society not only educated the public mind on the subject, but influenced the Local Government Board to introduce the needful byelaws, and the Urban Councils to see them carried out. In many ways it brought about a vast improvement in the surroundings and life of the hop-picker. In this work, too, as in almost every other department of Christian and philanthropic labour, the drink curse had to be reckoned with, and perhaps one of the best of the numerous details carried out by the Society was that of the arrangement of cheap trains by which at the conclusion of the harvest the hop-pickers were conveyed home before the village public-houses could swallow their earnings.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

"Any" or "My"?

THE other day I was reading a book in which a misprint occurred in the text "I will lay down my life for thy sake" (John xiii. 37).

Instead of the word "my," the printer had put "any," and if you will write those two words on paper, you will see how easily the one might be mistaken for the other if the writing were not good.

If you look up the text, you will see that the words were used by Peter when assuring our Lord of his devotion, but I am afraid the printer's version would apply to most of us. We like to see other people make sacrifices for the sake of what is right. We would even be willing to make them on their behalf, but we hesitate when it comes to doing it ourselves.

Peter was not called upon to lay down "any" life (that is, not anyone else's) for Christ's sake, but he had to lay down his own.

Are we ready to say to Jesus, "I am willing to make *my* sacrifice for thy sake," and sometimes even to give up our own pleasure for Him? This is well pleasing in his sight. Uncle Tom.

Two Idle Shepherd Boys.

I WANT to tell you of two shepherd-boys. It was their duty to look after the sheep, and to see that the animals did not stray; but on the morning of which I am thinking, they both seemed more inclined to play than to work. They were sitting together on the grass under the shade of a rock; having made whistle-pipes of the wood of a sycamore tree, they were playing part of a familiar hymn. Then when they grew tired of that, they began to trim their hats with wreaths of wild flowers.

On all sides the birds were busy building their nests—the thrushes in the wood, and the sand-larks by the river. They put these two idle boys to shame by their industry. Hundreds of new-born lambs were on the rocks, and all Nature seemed to be rejoicing, only now and then a cry came up from the depth of a narrow valley called Dungeon-Ghyll, which the idle shepherd boys never heard.

They proposed having a race together. Walter, the elder of the two, pointed out to his friend James the stump of an old yew tree which was to be the goal, and whoever reached it first should have, as a prize, the two sycamore pipes. Away they flew, but when they came near the valley, Walter began to see that James would win, as he was already far in front. Walter did not wish to lose his sycamore pipe, and so he ordered James to stop.

Walter now challenged James to copy him in what he was about to do. Across Dungeon-Ghyll a large piece of rock had fallen which formed a bridge from one side to the other. This bridge was very narrow, and in the deep gulf beneath ran a waterfall. Walter, with his staff in his hand, had already got half way across the bridge when he heard a piteous moan. It sounded like the cry of a human being, and when he heard it his heart almost stopped beating for fear. His legs began to tremble, and his face grew very white, but when he looked down into the gulf he saw that the noise came from a little lamb. The tiny thing had slipped into the stream, and the waterfall had carried it into the gulf. When the lamb's mother saw what had happened she uttered a loud cry, and the poor lamb, swimming round and round in the black pool below, answered with another cry.

When Walter saw that the moaning came from a lamb, and not from a human being as he had at first thought, his courage came back, and telling James what he had seen, they both left off playing, and began to see what they could do to rescue the lamb. A man who had been walking in the direction of Dungeon-Ghyll, and had heard the lamb's cry, was quicker than the shepherd-boys in rescuing it, and they met him carrying it in his arms. It seemed to have got no hurt by its fall, and the boys carried it up the hill and placed it by its mother's side.

As the man left the boys, he gently reproved them for having neglected to look after the sheep, and told them to mind their work better another time.

This story teaches us that it is better to do our duty than to be idle. If, instead of playing, the boys had been looking after the sheep, the lamb would not have fallen into the gulf.

We have all duties to do, either small or great. The smallest duty faithfully done is as great as the taking of a city, or the winning of some great battle. You know the words of Christ, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."

Croydon. G. Maguire.

Difficulties.

The people trembled by Jordan's tide,
"And how shall we bridge the flood?" they sighed,
How reach the Canaan on yonder side?
Ere the steps of the priests on its fringe could fall,
The waves rose up like a burnished wall,
The highway opened for each and all!

The women came to the garden lone,
Their spices mingled with tear and moan,
For "Who shall roll us away the stone?"
Behold a shining one calmed their dread,
"The Lord is risen, as He hath said,
Why seek ye the living among the dead?"

An angel traversed the dungeon floor,
And Peter followed him, free once more,
Safe past the keepers that kept the door;

And out through the first and the second ward,
But what of the iron gate, locked and barred?
It opened to them of its own accord!

And still, as our hindrances loom anon,
We, too, shall find, if we march straight on,
The highway open, the threatening gone.

When some dark barrier saith us nay,
How sweet to learn, at the dawn of day,
An angel hath rolled the stone away.

And when our Jordan, so cold and wide,
Shall overflow, in death's harvest-tide,
One going before shall its waves divide;

And where the steps of our Priest have trod,
In abundant peace we shall walk dryshod,
To the open gate of the City of God.

Mary Rowles Jarvis.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 263**).

Christ and his People.

Find in the chapters specified words which describe the offices and work of Christ on behalf of his people. The first office begins with A, and the last with Z; the entire alphabet being represented in the whole. In chapters marked * the actual words (beginning with the particular letter) are not found, but their equivalents.

A. 1 John ii.
B. Psa. xviii.
C. Isa. ix.
D. Rom. xi.
E. 1 John i. (2 words)
F. Psa. cxliv.
G. Psa. xlviii.
H. 1 Tim. i.
I. *Heb. vii.
J. Psa. xliii.
K. Isa. xxxiii.
L. Isa. lv.
M. John xiii.
N. *Eph. v.
O. *1 Cor. vi.
P. Eph. ii.
Q. *John v.
R. Psa. lxii.
S. 1 John iv.
T. John iii.
U. Prov. viii.
V. *1 Cor. xv. (2 words)
W. 1 Cor. i.
X. 1 Pet. ii.
Y. *Isa. ix. (2 words)
Z. *Isa. ix. (2 words)

[Children under *ten*, find any 6; under *thirteen*, any 12; under *seventeen*, any 18.]

ANSWER TO LAST SEARCHER (**No. 262**).

1. Paul to the Christians in Rome (Rom. i. 8).
2. John the Baptist to the priests and Levites (John i. 23).
3. John to the Pharisees and Sadducees (Matt. iii. 7).
4. Peter and the disciples (about 120) to God (Acts i. 24).
5. Luke to Theophilus (Luke i. 3).
6. Jesus to Nicodemus (John iii. 16).
7. Jesus to the people of Galilee (Mark i. 15).
8. David to God, quoted by Peter to the men of Judæa (Acts. ii. 26).
9. Mary to Elizabeth (Luke i. 49).
10. Jesus to Satan (Matt. iv. 10).
11. Jesus to the Scribes (Mark iii. 27).
12. The woman of Samaria to the men of the city (John iv. 29).
13. The Mother of Jesus to Jesus (Luke ii. 48).
14. Jesus to his disciples in the Sermon on the Mount (Matt. v. 48).
15. The man with the unclean spirit to Jesus (Mark v. 7).
16. Peter to the "men of Israel" (Acts iii. 13).
17. Paul to the Christians in Rome (Rom. iii. 30).
18. Paul to the Christians in Rome (Rom. i. 16).

No. 262—Correct answers (first list) received from—

A—Edgar Allies, Dorothy* and Margery* Alchin, Ethel Alford*, Ernst and Ralph Aldwinckle, Irene Ashdown.

B—Gladys Bartlett*, Sarah Boakes, Edith Blenkarn*, Ella Berryman*, Violette Birney, William Berwick, Ada Blencowe*, Gordon* and May* Bligh, Herbert Braddon*, Dorothy Brereton, Elsie Brinkworth*, Robert Bushby, Gertrude Bush, Queenie Boswell*, James* and Gordon* Bryant, Euna Baber, Maggie Batting, Stanley Burgess*, Dorothy Brooks, Emily Bridgewater*, Ethel Bailey, E. Bennett.

C—Doris Coleman, Mabel Campe, Lydia Cleary*, Hannah Chapman, Fannie Cardin*, Cicely Craven, Sophie Cohen, Anna Chanyen*, Gladys Clark, Edith Charman, George* and Oscar* Cross, Elma* and Josephine* Cheal, Florence Combes*.

D—Violet and Kitty Donaldson-Selby, Polognia Daws*, Ralph and Dorothy* Daintree, Ethel Dancy*, Stanley Drew*, Ethelwyn Dennis*, Willie and Nellie* Dowsett.

F—Kitty Fausset, Olive, Vincent and Mabel* Fleet, Winifred Field, Arthur Foley.

G—Albert Gray*, Clarice Gale*, Reginald Garland, M. Gover, Sophia Guillaume*, Grace and Evelyn* Gulston, Ivy Godfrey, Cicely Gibson*.

H—Elsie Hanson, Eric*, Hetty* and Mary* Hill, Dorothy Hunt*, Beatrice Hastings*, Willie Hooper, Ina Hemmell*, Hilda, Elizabeth and Mary Hooper, Dorothy Havergal-Shaw*, Elsie Hancock*, Nellie Hatchett*, Harry* and Mabel* Hodgkinson.

I—Nellie Irving*, Daisy Iredell*.

J—Emily Jones,* Phœbe Jeffery*, Lawrence Johnstone*, David* and Robert Jameson, Amelia Jacobson, Betty Jacobs*.

K—Annie Kingsford*, Bertha* and Ethel* Kelsey, Lionel Kepple, Maurice Kalinsky*, Max Kalb*, Jane Keirl, Hannah Knapp.

L—Georgina Lichtenstein, Henry, Edward, Mary and Sidney Law, Maisie Leitch, Rosamund Langton*, Maggie, Willie and George Locke, Guthrie Larwill.

M—May Mills*, Amy Munday, Winifred Maunder, Edith Margetts, Fanny Messenger*, Alec, Godfrey and Evie Miller, Mabel Morris*, Doris and Winnie* Martin, Charlie and Dorothy McMullin, Kathleen and Eric Morris, Arthur McLeod-Johns on.

N—Hilda and Gerald Nicholls, Emily Norris, Daisy, Nellie and Lyddy Nicholas, Eleanor and Valerie Noel, Edith Nash*.

O—Gilbert Oxley, Maggie Oliphant*.

P—Leonard*, Katie* and Walter* Picknell, Cyril and Leslie Partridge, Ethel* and Kathleen* Pasley, Graham*, Mary and Christine Pearson.

Q—Frances Quance*.

R—Marion Richards*, Alice and Hilda Reid, Aileen and Marjorie Roberts, Kate Rosenbloom*, Sydney Robertson*, Ada Renals, Rose Ritchie, Alice* and Jessie* Ricketts.

S—Betty Stocks*, Margery Smart, Amy Simmons*, Flora Shadbolt, Whately Smith, David and Stanley Soltau, Mary de Spigonovics*, Douglas and Kathleen Shepherd, Esther Simmons*, H. Small, Constance, Hilda and Edgar Schaeffer, David Seth*, Frances Stileman*.

T—Florence Tomlinson, Olive Tritton, Dudley Toye*, Theodora Thorn*, Frank Thompson, W. Trotter.

U—Kathleen Usher.

W—Mansfield White*, Agatha Ward, Evelyn Wilkinson, Fanny Wheeler, Florence Wilde*, Sarah and Annie Wood, Ellen Williams, Dorothy White*, Cecile and Phillis Wright, Dorothy Woodforde, Kathleen White, Gertrude Williams*, Bertram Webb*, Greta and Ronald* Watson, Stephen Wilson, Nora* and Elsie Wyatt, Allan* and Mabel Wallis.

Y—Gladys and Maurice Young.

No. 261—Correct Answers (second list) received from:—

B—Eva Browne*, Ernestine Bühl*, Lucienne Brabandès, Dorothy Banfield, Susette*, Helen* and Mary* Beck, Leonard Browne, Frances Burnett*, Bevan Baker, Stanley Burgess, Dorothy Brooks, Massy and Mabel Baker, Dorothy* and Harold Berry, Maggie Banks*.

C—George Crawford, Olive Clarke*, Maud Claxton, David*, John* and Henry* Colville, Ethel Craigie, Alfred Cocking, Fannie Cardin, Jessie* and Maggie* Carter, Alice Crang, Gladys and Beryl Calvert, Hannah Chapman, Ida Cole*, Dorothy Cooper, Hyde* and Duncan* Campbell, George Cary, Dorothy Clarke.

D—Marie Denizot, Daisy Dewar*, Ethel Dancy*, George, Elizabeth, Hilda and Constance Drayson.

E—Esther and Robert Everitt, Charlie* and Willie Evans.

F—Lawrence, Richard, Herbert and Arthur Farmer, Arthur Foley, Eva and Mabel Fletcher, Gwendolen* and Eirene* Fennell, Percy Fitch, Meg*, Lewis and Agnes Fullarton, Kitty Fausset, Louise Filkol, Jeanne Faucon.

G—Elsie*, Isabel* and Margie* Goudge, W. Garnham, Dorothy Grove*, Grace* and Evelyn* Gulston, Alexander Goudge*, Hilda von Grieshelm*, Colin*, Margery and George Graham-Brown, Andrew and David* Gardiner, Ivy Godfrey*, Jack, Margaret*, Stuart, Edith* and Dorothy Gray.

H—Georgette Hoffmann, Theodora Hill,* Henry, Edith* and Winfred* Harvey, Jamie de Hailes*, Clarice Herivel, Sandy and May Handasyde, Violet Holford*.

I—Ami* and Isabel* Inglis.

J—Mabel Jenkins*, Eileen Julian, Lizzie Johnstone*.

K—Susie* and Violet* Keen, Jane Keirl, Philippa*, Grace*, Dorothy* and Cecilia,* Kerr, Lilian Kyme*.

L—William, Edith, Harry and Linda Lowe, Guthrie Larwill, Constance Long.

M—Mildred* and Dorothy Morgan, Isabella Morrice*, Helen* and Maude* McIlroy, Margaret* and Bella Mack, Nora Marshall, Eileen McClure*, Annie Macnair*, Lois* and Olive* Mewburn, Eliza McGregor*, A. MacLeod-Johnson*, Leonard Mace, Leonard Medcalf, Elsie Moule*, Maisie and Alice Mackenzie, Charlotte Millar*, Dora Muir*, Margie Marston.

N—Maria Nicholson.

O—Maude and Eva Oakes.

P—Eddie, Jessie, Ada*, Willie* and Connie Palmer, Marjorie Porteous*, Gladys* and Isabel* Phipps, Mary and Graham* Pearson, Mabel and Lucy Pelham-Burn, William Porter.

R—Olive* and Hope Robinson, Nora Read, Laura Ridler, Hilda Renals*, Marion Richards*, Marion* and Gussie* Roach, Sydney Robertson.

S—Rider and Glanvill* Smith, Herbert Stuart*, Elsie Slark, Adelaide Smith*, Bertha Stocker, David Seth*, Christian Shepherd, Frankie Sellwood*, Stanley W. Smith*, Poppie Stidolph, Dollie Salt*, T.* and D.* Stanier, Flora Smith*, Willie, Eddie* and Mary*, Start, Nannie Sturrock*, S. Smith.

T—Willie Thomas*, Olive Tritton*, Evelyn* and Marjorie* Tracey.

W—Ellie* and Nora* Wyatt, Pringle Wilson*, Kathleen White*, Ernest, Kenrick and Queenie Wakeford, C. Wahab, Stewart and Willie Watson, Mabel Wheeler, Charles Williams, Ronald Watson, Violet*, Arthur and Louisa Walker, Robert and Thomas Weddell, Ella and Alexander Watt.

Y—Robert Young*.

FOREIGN LIST.

Prize Competition.—Division II.—2nd Cert.: Ina Thomson. Division III.—2nd Prize: Katie Thomson; 1st Cert.: Nettie Thomson. Division IV.—1st Cert.: William Thomson (Bulgaria).

No. 256—Huldah Krige* (S. Africa), Adela Matthews (St. Lucia).
No. 258—Ivan, Eric, Rotha and Lottie St. George (Canada).
No. 260—Nettie*, Ina*, Will and Kate* Thomson (Bulgaria), Phyllis Boyd* (Malta).

Personal.

Willie, Eddie and Mary Start, Constance Long, Amy Munday, Lionel Kepple, Maggie Oliphant, Rose Ritchie and Companions.—A hearty welcome to you new "Searchers." I hope you will enjoy the study.

Hope Robinson.—Thank you for your kind gift to the "Cots." You will find it acknowledged in the Donation List.

Ethel Larwill.—I wish you every success in your examination, and trust that after it is over you will find time to resume "Searcher" work.

Stanley Drew.—Your letter to hand telling me of your change of address.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Hellifield*, Jan. 24-25; *Liverpool*, Jan. 26-Feb. 1; *Leeds*, Feb. 2-4; *Leicester*, S. U. Conference, Feb. 5; *Ipswich*, S. U. Conference, Feb. 8; *Colchester*, Feb. 14-15; *Dorking*, Feb. 16-26. Mr. J. Spiers, *Sudbury, Middlesex*, Jan. 24-Feb. 8. Mr. S. J. Hewlett, *Christchurch*, to Feb. 1. Mr. E. Hughes, *Brunswick Chapel, Great Dover Street, S.E.*, Jan. 26-Feb. 4. Mr. H. W. Pewtress, *Congregational Church, Wood Green*, Jan. 26-Feb. 2. Mr. F. C. Ranger, *Uxbridge*, to Jan. 27. Mr. G. V. Arrowsmith, *Peckham*, Jan. 27-31. Mr.

W. H. Stentiford, *Baptist Chapel, Westbourne Grove*, to Jan. 27; *Regent's Park Chapel*, Feb. 2-11. Mr. R. T. Archibald, B.A., *Branston, near Lincoln*, to Jan. 25; *Liverpool and neighbourhood*, Jan. 26-March 8 (open for engagements). Mr. J. M. Wigner, *Ewart Road, Forest Hill*, to Jan. 25; *Congregational Lecture-Room, W. Hampstead*, Jan. 28-30. Mr. W. L. Seyler, *Bunhill Memorial Buildings, Roscoe Street, St. Luke's, E.C.*, Jan. 28-Feb. 1. Mr. E. Arrowsmith, *Bedford*, Jan. 26-27; *Clapton*, Jan. 30-Feb. 1; *Finchley*, Feb. 2. Mr. J. H. P. Cutting, *St. Thomas, Exeter*, Feb. 9-17. Mr. J. S. Tyler, *Clifton and Bristol*, Jan. 27-Feb. 14. Mr. E. Clark, *Congregational Church, Tetbury, Glos.*, Feb. 3-17.

Children's Scripture Union—Portions for week ending February 2.

Sun., Jan. 27	*Luke* ii. 36-52	Thurs. Jan. 31	*Luke* iv. 16-32
Mon., „ 28	„ iii. 1-14	Fri., Feb. 1	„ iv. 33-44
Tues., „ 29	„ iii. 15-23	Sat., „ 2	„ v. 1-16
Wed., „ 30	„ iv. 1-15		

Christian Endeavour Topic.

SUNDAY, JANUARY 27.

MISSIONS; RESOLUTIONS (Rom. i. 14-16).

THERE was no one that the Apostle Paul met to whom he did not feel indebted. It is easy to understand why he was deeply in debt to the Lord Jesus, who had forgiven him ten thousand talents, and when he asked of the Saviour how he could possibly repay Him, it was as though the Lord Jesus had answered: "I want nothing at your hand for Myself, but I want you to feel that you can repay your debt to Me in the person of every man for whom I died. I loved the race; I gave Myself a propitiation for the sins of the world; I tasted death for every man. Go, therefore, and every time you do an act of love to any human being reckon it as part payment of your debt to Me." Paul also felt himself to be the trustee of the Gospel for the whole world. As the Lord Jesus had commissioned him, so he desired to preach the Gospel to every creature, so that no fragment of the great human family might be without an invitation to the Marriage Supper. This thought lifted the Apostle out of the narrow confines of Judaism, and made him think of a great outer world divided between the Greeks and the barbarians, the wise and the unwise. The nearer we get to Christ the more our heart yearns over the world for which He died.

It was with a kind of awe that the Apostle contemplated unfolding the Gospel message in the heart of the metropolis of the world, where the golden milestone stood, from where the great roads radiated to the boundaries of the known world. Be sure in your life to study the importance of cities. Take the strategetic points of a country or continent. Sow your seed in the fountain of the waters that flow out through the world. To influence London, to move it for God, is to affect the furthest limits of mankind. As William Arthur says: "From London the world is constantly receiving illustrations of what we are. Ships are departing every day with cargoes indescribably various; but they all bear one commodity in common—they all carry to other lands a consignment of British morality. It depends entirely upon the state of our home population whether these injections of our morality shall be so many vials of miasma to infect and curse, or so much of the breath of Heaven's grace, to give health and blessing. It is unutterably important that London should be holy." It seemed as though a voice remonstrated with the Apostle for his audacity in taking the Gospel to Rome, the seat of science and knowledge, and he replies: "I am not ashamed, because the Gospel of Jesus Christ contains one unique prerogative—it is *power*." Other systems of truth may have a high ideal, but they have no dynamics to make it effective: the machinery is beautiful, but there is no driving force; the Gospel is power *unto salvation* from the power of the dominion of the sins which were eating out the heart of the Roman empire. This salvation was within the reach of everyone, and could be obtained on the simple condition of faith. Try it yourselves. Trust the living Christ. You will find his life-power streaming into your nature, delivering you from the law of sin and death. F. B. M.

C.E. NOTES.

A third edition of "Advance Endeavour," the souvenir report of the World's Convention, is now published. The cost of the book is half-a-crown.

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There are very few C.E. societies that are not doing something to reach the unsaved, whilst many are quietly accomplishing a surprising amount of solid work. One Baptist Society in Guildford, which has seventy-two members, held sixty evangelistic meetings during last year, and conducted a week's mission at a village church in its neighbourhood, with such success that it has been asked to supply the pulpit once a month for the future and taken charge of a monthly evangelistic service in its own church.

* * *

The many Christian Endeavourers who heard Bishop Creighton speak at the World's Convention last July, will now look back upon that meeting with feelings of especial thankfulness that they were privileged to be present. "It is eternally true," he said, "that we shall be judged more by our temper than by our objects, that what we feel, what we are, is more important than what we struggle for or what we attain. If we want, for instance, to bring peace into the world, how are we to do it? Our opinion will not affect any statesman or modify any object of our national ambition unless we proceed from the very beginning, unless we cultivate—that is to say—a pacific temper."

International S.S. Lesson.

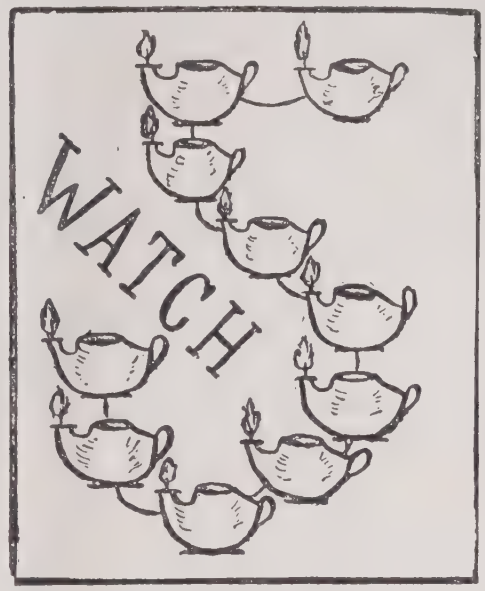
February 3, 1901.

PARABLE OF THE TEN VIRGINS (Matt. xxv. 1-13).

GOLDEN TEXT—"Watch therefore, for ye know neither the day, nor the hour, wherein the Son of Man cometh" (Matt. xxv. 13).

INTRODUCTION.

"THE kingdom of heaven is like——" (1) Christ uses this sentence over and over again, and always with some great lesson in view. An Eastern wedding is the picture before us today. A procession of a bridegroom taking home his bride; of ten girls who are friends waiting by the wayside to join in the procession, which, being at night, needed lamps and torches to light up the way. This parable is recorded only by Matthew.



1.—THE TEN VIRGINS.

(1) All had lamps, all were young girls, all started with lamps lighted; but there was one vital difference. 4) All had little vessels for oil from which to replenish their lamps; five had filled these vessels before starting; five did not, their vessels were empty, with no oil in, they had made no preparation for the delay of the bridegroom (6-9). Therefore five were admitted to the wedding feast (10), and five were not.

Surely no one can mistake the deep but simple lesson Christ would impress upon our hearts. It is of so much importance, none can dare to read through this parable in a careless and indifferent spirit lest we should find ourselves "shut out" (10) like the foolish virgins.

All these young girls looked very much alike. So do members of a Christian Church, but it is to be feared some have a shallow surface, outside religion, that will not stand the test of the last day; while others have a real genuine love for the Lord Jesus, and would be ready to meet Him anywhere and at any time. We cannot see into each other's hearts, neither have we any right to judge others (Matt. vii. 1-5); but God can see if the vessel of the heart is full of the necessary oil. He knows, and He alone (1 Sam. xvi. 7); let us pray Psa. xxvi. 2.

2. THE ONE THING NEEDFUL.

(3, 4) "Oil." That was all, but it was absolutely necessary to have it to replenish the dying lamps (8, "going out," *margin*).

The oil is taken as meaning several things, but the clearest meaning, and one which all Christians agree to, is that a follower of Jesus must have the Holy Spirit.

We have a command in Eph. v. 18, "Be filled with the Spirit," and we find all through the New Testament He takes a prominent place in all teaching and advice with regard to pleasing God, living the Christ-life, and entrance into the heavenly Home See also 1 John iii. 24; Rom. viii. 9, 14, and the whole of the Book of the Acts, &c.

3. THE WARNING WORD.

(13) "Watch!" How often has this word come from the lips of Christ.

(10) To watch is to be ready. To watch is to go inside for fuller joy and happiness (Matt. xxv. 21, 23).

(11) Not to watch is to be shut out in the dark, to hear words that will strike misery into the heart: "I know you not" (12).

Oh! be warned in time. Prepare now (Amos iv. 12). Be wise (Matt. vii. 24-27), lest you hear those awful words, "Depart" (Matt. xxvi. 41), "I know you not."

Mildmay Mission to the Jews.

THE annual meetings of this Mission were this year held at the Conference Hall, Mildmay, on the last day of the week of prayer. Mr. J. E. MATHIESON presided at the morning meeting, and briefly commented upon Isa. xxvi. and xxvii. Some time was spent in prayer for blessing upon the workers of the Mildmay and other missions to the Jews, for grace to be witnesses for Christ, and that the eyes of Israel may be opened. Praise was offered for the numerous mercies of the year, for Jews brought to Christ, and the deeper interest in the work manifested by Christians.

Rev. JOHN WILKINSON gave a summary of the operations at the Central Hall. The Medical Mission is carried on by three doctors and several qualified nurses. The total attendances of patients last year numbered over 23,000. At the Convalescent Home the Jews remain under Christian influence after they have been treated at the Medical Mission. In the Children's Home twenty-one Jewish boys and girls are under healthy instruction, and others who were trained there in early days are now adorning their Christian profession. The night school for Jewish children, opened at Wellclose Square in 1876 for fifteen children, is now held at the Central Hall, and numbers 150. The sewing class for women has between 200 and 300 members. Classes for young people and Sunday morning meetings are well attended, both by Christian Jews and seekers after the truth. Copies of the Scriptures are despatched nearly all over the world, over a million New Testaments in various languages having been distributed since the inauguration of the Mission. Itinerant work is carried on throughout the three kingdoms, and there are agents in Russia, North and South Africa, and Breslau.

At the evening gathering, Colonel MORTON requested prayer for several friends who were laid aside by sickness. Particulars of the Medical Mission were given by Dr. Dickson, who read some extracts from his diary on individual cases. He often wished he could put the Gospel so plainly that those who hear but once might then believe; but he found that it required precept upon precept, line upon line.

Home of Industry, 272, Bethnal Green Road, N.E.—Miss Annie Macpherson writes in terms of thankfulness on behalf of the poor women and children for whom friends have forwarded woollen and other garments. Packets of tea had also been received, and some Canadian friends sent cheeses. Some very distressing cases of poverty were relieved. Miss Macpherson adds a word on the need for temperance work, instancing a case in which, as a result of alcoholic indulgence, a wife deserted her husband and family, having sold even her husband's coat to buy strong drink.

Phœnix Home for Blind Women.—In spite of minor perplexities and anxieties, calling for much patience, thought, and discretion, the life and welfare of this institution at St. John's Wood continue to be maintained with happy results. The causes for thankfulness and hope are numerous, and exceed all drawbacks. The workers are constantly encouraged by the claims made upon their industry in the matter of knitting orders, which are undertaken and discharged with promptitude. A stock of knitted goods is kept at the Home for inspection and purchase. Numerous friends, by kindly visits, reading, or letter-writing, and various gifts, contribute to the happiness and comfort of these afflicted ones. Both committee and family appreciate the unfailing thoughtful consideration thus manifested. The hon. treasurer and secretary is Miss Morgan, 16, Elm Tree Road, St. John's Wood, N.W.

The Simultaneous Mission.

A DAY OF PRAYER.

A SPIRIT of large expectancy evidently prevails among Christian people, in view of the Simultaneous Mission which opens in London this week; and the hopeful outlook seems to be fully justified by the way in which God is disposing those who serve Him to much earnest prayer. From eleven o'clock in the morning until nine at night, the hours of Monday were devoted to momentous business with heaven, on the part of those who came together from time to time for the purpose, in Queen's Hall.

It was encouraging to see so many present for the first hour.

GOD SAVE THE QUEEN!

At the outset, Rev. F. B. Meyer laid before Almighty God the great sorrow which was upon all hearts in that the life of our beloved Queen seemed only a question of hours. All joined in prayer that a sense of the Divine presence and support must be realized by the departing one, and those who constitute the Royal Family gathered at Osborne House; that the tradition of Her Majesty's long, glorious, and virtuous life may influence the whole century; and that the tender associations of the Royal sick bed may have a softening influence upon the angry passions of men. Prayers in the same sense were frequent throughout the day.

After the reading of a few verses from John xvii., Rev. Dr. Thornton continued in prayer that a revived Church may tell upon a dead world; and the sense of God's presence was intensified in words of song by Miss Ada Rose, about being "Shut in with Thee." Further song ministry was given later by Miss Rose and by Rev. W. J. Mayers.

Rev. F. B. Meyer said that one sign of spiritual revival in connection with the Mission, is seen in the unity which prevails among all the ministers of our Free Churches; and it is pleasant to know that the Evangelical clergy of the Church of England are with the movement in sympathy, if not outwardly.

In taking conduct of the first hour, Rev. F. S. Webster said it was his duty and joy to help to the utmost of his power a movement which had led him months ago to arrange for a "New Century Mission" in his own church, to be held in some six weeks' time. From

THE BIBLE STORY OF REVIVAL

in Nehemiah's days, he enforced the necessity for spiritual building as well as for regenerative work, in view of the many breaches made by Satan in the walls of national character. "Are we going," said he, "to make London feel that we are tremendously in earnest? Let our ministry be founded upon the three truths, 'It is written,' 'It is finished,' and 'It is I'—a living Presence which shall make God's people equal to the spiritual need of London."

In response to a telegram telling of a relapse in the case of Dr. Harry Guinness, Rev. John McNeill remembered the sufferer in prayer. At the end of every hour, a hymn was sung to facilitate the quiet coming and going of the people.

Growing numbers marked the second hour, for which Rev. Dr. Horton counselled concentration of thought and prayer upon realization of the connection between

DEFINITE PETITIONS AND CONVERSION

of souls. Fervent desires in this sense, and expressions of entire dependence upon God for his own work, were voiced by Rev. Dr. Monro Gibson and others, interspersed with brief readings from those "Songs of degrees," which may be called fifteen steps up to Zion. "Lord, have mercy upon professional and business men, and upon all classes," was the burden of one cry; and numerous brief supplications of a personal nature followed from all parts of the hall.

As one speaker remarked, every vacant chair seemed to represent a holy soul in some part of the world who was pleading with God, in union with the spirit of this gathering. In the absence, through illness, of Rev. F. W. Bourne, who was to have conducted the next hour, Rev. W. Darlow Sarjeant sought to encourage faith in a prayer-answering God. He asked intercession on behalf of men who are feeling the need of the anointing Spirit for the declaration of the Gospel of our Lord Jesus Christ. After he had mentioned some remarkable effects from the Spirit of conviction coming upon men in days gone by, several earnest prayers were made for an outpouring of a like blessing upon this great city. Remarking on God's world being white unto harvest, Mr. Sarjeant testified, from experience, that men everywhere, in every condition of life and development of sin, are asking where they may see Jesus. They who would satisfy this inquiry must be

CLEANSED FOR SERVICE

and filled by the Holy Ghost. If the family altar has been broken down, let it be rebuilt, and let us there remember this Mission before God.

Under the leading of Rev. Tolefree Parr, an hour was devoted to prayer specially on behalf of the young. He was followed by Rev. Silvester Horne, who directed the thoughts of his hearers to spiritual needs in connection with the business life of this city, exhorting to supplication touching those who are in peril of losing their souls in the worship of Mammon, and asking prayer that the influence of a purified city may be felt throughout the civilized world. "Have faith in God," not talk about it, was a message brought by Gipsy Smith, for the lifting heavenward of dark and sinful London.

Some "hearts' deepest desires," briefly expressed all over the meeting, covered, among other things, revival in order to rejoicing in God (Psa. lxxxv. 6), salvation of the fallen and outcast, a wider awakening of the Christian conscience in regard to the evils of the drink traffic, and the honouring of the Holy Ghost by larger expectation of blessing.

Rev. John McNeill conducted the next hour of prayer; and the story of blind Bartimæus, as told in the evangelist's inimitable way, was found to have many lessons for the coming Mission. In the case of the blind man, there was a bold crying out and dealing with God at first hand. Many charged Bartimæus that he should hold his peace; and alas! many

IN THE CROWD WITH CHRIST

to-day have nothing of the Saviour's spirit of love for the lost. May the Master make us in earnest about the salvation of men, though we stammer, stutter, and fail to put things nicely. "Lord, don't wait for us," said the speaker, "but let the selfish indifference of thy organized professing people, to perishing souls, rouse Thee once again."

"Just speak up, that we may pray for your dear ones," said Mr. McNeill, and many were the touching responses. Then Rev. F. B. Meyer urged that prayer be supplemented by personal pleading and effort in all such cases.

Other leaders of devotion were Revs. Drs. Geo. Hanson and Monro Gibson. Mr. Henry Varley spoke of revival in Bradford, Ontario, and the abounding need for one in London with its many forms of unblushing public sin. Simple but effective application of Bible circumstances and principles to modern times were mingled with prayers that Christ may expel from London the unclean spirit and all other embodiments of evil. National and social sins of ambition, avarice, cruelty, and linking of pleasure with vice were confessed by Dr. Newman Hall; and another petitioner asked God to end the spectacle of two professedly Christian races warring with one another, in the sight of the heathen.

At seven o'clock Lord Kinnaird took the chair; and succeeding speakers offered practical suggestions for the Mission. Rev. Hugh Price Hughes said that the efford needs that spirit of sympathy which has endeared the Queen to her people. The object is not any denominational or sectarian gain, but the winning to Christ, through

THE GOSPEL OF HOPE,

of every soul for whom He died. Under God, the result depends upon the extent of our expectation. He asked for the singing of the Doxology, in the confidence that God will do unparalleled things for London.

From experience in Glasgow, Rev. John McNeill uttered a warning against breakdown through the failure of church members as regards loyalty to sectional arrangements. The principle of

"BRING ANOTHER WITH YOU,"

is as effective as it is simple; but the difficulty is that so few Christians *act* upon it. An excess of reserve breeds a spiritual chill.

Rev. F. B. Meyer suggested that Christians who belong to no local cluster of churches shall invite neighbours to some room in their houses, and make that a centre of work for God.

In a closing address, Rev. G. Campbell Morgan expressed the conviction that this whole movement is of God; but He will only act through those upon whom his heart is set. Christ's compassionate view of the multitude came from the standpoint of communion with the Father; and He saw the Divine possibilities as well as the degradation of the people. When the Holy Ghost gives us that vision, He energises us for the service which it demands. God *is* moving over London; and it depends upon each one of his people, whether they are to have a personal share in the blessing.

NOTES AND MEMS.

DURING the Mission the daily prayer meeting held at Exeter Hall at 1 p.m. will be led by Rev. F. B. Meyer. Praise will be the prevailing note at the gathering on Monday, February 4.

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Mr. W. R. Lane's mission at Regent's Park Chapel is fixed for February 2-11, and will thus fulfil an additional purpose in continuing and consolidating the work in that part of the Metropolis.

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Rev. Thomas Waugh is to be the missioner at Devonshire Square, Hackney; the Weaver Brothers at Shoreditch Tabernacle; Mr. Henry Varley at Bloomsbury, and Rev. T. Ferrier Hulme, at Wesley's Chapel.

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Following up the Mission, the workers of the London City Mission purpose, during February, March, and April, holding services of a like character in their various halls. Like all the work of this Society, the effort is intended to be auxiliary to the churches, and it is earnestly desired that the outcome may be to add many members to the latter.

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Rev. J. Elanagan, minister of the flourishing Primitive Methodist Mission at St. George's Hall, S.E., takes the services at St. John's Square, E.C. (Rev. J. E. Wakerley's); Dr. Barrett, of Norwich, is planned for West Hampstead Congregational Church; Rev. G. A. Johnston Ross, at Regent Square Presbyterian Church; Dr. J. Monro Gibson at Allen Street Congregational Church, and Rev. G. Campbell Morgan, at East Finchley Congregational Church.

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Among Rev. John McNeill's engagements are the following: January 24, at 7.30 p.m., Metropolitan Tabernacle; January 25, at midday, City Temple, at 8 p.m., Westminster Chapel; January 27, at 11, 3.30, and 7, St. James' Hall; January 28, at 1 p.m., Metropolitan Tabernacle, 3.30, Exeter Hall, and 7.30, City Temple; January 29 and 30, at noon, City Temple, 3.30, Exeter Hall, 7.30, City Temple; January 31, at 1 p.m., Metropolitan Tabernacle, 3.30, Exeter Hall, 7.30, City Temple.

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Mr. Henry Varley has arrived in England from Australia and hopes to take part in the Mission. He may be addressed, to the care of Morgan & Scott, 12, Paternoster Buildings, E.C. Mr. Varley writes:—"In regard to my return, I have no doubt that I am in the will of my Lord. I could not bear the thought of not having some little part in the battle."

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Rev. F. B. Meyer writes:—"There are many earnest Christian people who are not connected with the Free Church Mission centres, who would yet be glad to help in the attempt to bring the Gospel to the masses of London. I want to suggest, through you, that they should throw open their kitchens, parlours, and drawing rooms and invite their neighbours night after night by specially addressed letter. They could at least read aloud one of Mr. Moody's, Mr. Aitken's or Mr. Spurgeon's sermons. Many might be induced to come to a private house who would not enter a place of worship. And there are few homes where a solo or two could not be arranged. Let us try to give the message of the Gospel 'to every creature,' and place our upper rooms at the Lord's disposal."

Mr. Herbert Leng, of the City Police Institute, writes: "As it is difficult to arrange any special effort for policemen in connection with the mission, may I ask for prayer that ways may be opened for them to share in the blessing? We shall hold a prayer meeting daily during the week at the Institute, 5, Sussex Place, Leadenhall Street, at 12.30 p.m., at which Christian friends will be heartily welcomed."

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Strenuous efforts are being put forth to influence South London. Mr. Gipsy Smith is at the Metropolitan Tabernacle as follows:—Jan. 26, 7.30 p.m., workers' meeting; Jan. 27-Feb. 4, Sundays, at 3 and 6.30, and week nights (except Saturday) at 7.30, mission meetings. In the same building, Revs. J. McNeill and H. Price Hughes conduct meetings at 1 p.m. daily, Jan. 28-Feb. 1, and Bible readings will be given on the same days at 4 p.m., by Rev. J. W. Ewing.

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A correspondent writes, urging that Christians "should not sit under the preaching of the Gospel themselves without at least bringing some one unconverted soul with them, any or every time they go. The object of the Mission is, as some one has well expressed it, to 'catch sinners,' and not to 'cuddle saints;' and if all the seats are filled with those who are converted, obviously the Mission must fail in its results."

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Writing on the subject of Preparation, a correspondent says: "Some of us are old enough to remember the labours of such men as the late Professor Finney, Rev. James Caughey, and others of similar spirit. These men of God, I believe, invariably began their missions by deep heart-searching addresses to the churches, seeking, under God, to awaken the slumbering and restore those who had backslidden; thus the church was quickened and prepared for efforts in the power of the Spirit for the conversion of the unsaved. Is not such a course the one most likely, with the Lord's blessing, to succeed to-day? Is it not well known that the chief hindrance to the church's progress to-day is her *prevailing worldliness*? Everywhere, alas, is this but too manifest. Surely this must first be dealt with."

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The preparatory devotional meeting held on Saturday, January 19, in Regent Square Presbyterian Church, agreeably disappointed the fears of its organizers, a large audience and excellent spirit characterizing the gatherings. Complete arrangements have been made for addresses to all the Sunday school children within the area. In a preliminary sermon last Lord's Day morning—text, "Be not faithless but believing,"—Rev. Alexander Connell pled earnestly for a searching of hearts. "What do you believe? Do you believe that Jesus Christ is ALIVE." He showed that in the measure of their belief will be the usefulness of workers during the mission.

The Y.M.C.A.

THE labours of Mr. Swanston Smith, late secretary of the Camden Road Association, have received cordial recognition at the hands of the members and friends. Rev. J. M. Llewellyn Evans, secretary of the testimonial fund, was able to hand Mr. Smith a cheque for £45 5s.

Association work has been successfuly inaugurated at Dudley. The Mayor presided over a large public meeting, which was addressed by the Archdeacon of London. Already 150 young men have become members of the Association.

At the recent social gathering of members and friends of the Kingston-on-Thames and Surbiton Y.M.C.A. there was a large attendance. The assembly took place in the convenient and spacious new building recently presented to the Association by the president, Captain Cundy; and a helpful address on the Y.M.C.A. motto for 1901 was given by Rev. W. A. Challacombe, Vicar of New Malden.

Mr. Haley, President of the Wakefield Association, held a tea and reception to introduce the new secretary, Mr. Samuel Roberts, who has done excellent work both as member and secretary of the Cork Y.M.C.A. Hearty words of welcome were offered by several friends, and Mr. Roberts in reply gave evidence of his intention to maintain in the work a high spiritual tone, and to seek as his primary duty to win young men for Christ.

The Sheltering Homes.—Mrs. L. Birt writes from the Homes, Myrtle Street, Liverpool:—"We hope to establish an Emigration Home for boys and girls under the age of fifteen. We have about a thousand applications yearly in Canada from Christian families, who desire to take one of our training into their midst. The prospects of the young emigrants are great, compared with what would probably be their lot in England. This is shown by the prosperity which has attended those whom we have placed out."

Million Pledge Crusade.

IT is gratifying to note with what heartiness the Twentieth Century Million Pledge Crusade is being endorsed. It is growingly realized that the campaign against intemperance must find its home in the Churches. This was made evident at the Conference of representatives of various religious bodies and organizations, which was held at Craven Hall, W., on Monday morning. Rev. HUGH PRICE HUGHES presided, and in opening the Conference, found it difficult to speak or think of any other subject but the illness of our beloved and revered Sovereign. Yet he thought they could not render any greater expression of their sympathy in celebration of the longest, greatest, and best reign in the history of their country than by uniting enthusiastically in a movement which is calculated to promote the welfare of the people at large. Such a movement, he believed, would do a great deal

TO SECURE THAT LEGISLATION

upon which the hearts of Christian people were set. In the National Council of Evangelical Free Churches they had an organization ready to hand capable of carrying on the work of securing the million pledges. The work was one which should enlist all patriots, all lovers of humanity, and all professors of religion, and if only proper efforts were made the cause of intemperance would receive a blow from which it would never recover.

Mr. JOHN HILTON moved a resolution, expressing the hearty sympathy of the Conference with the crusade, commending it to the co-operation of all the Free Churches and temperance organizations of the country, believing that this aggressive movement at the present time will be the most effective method of stimulating all departments of temperance work—legislative, social, and moral. The resolution was seconded by Rev. Dr. HORTON, and supported by Mr. MALINS, Chief Templar. A suggestion was made that the Church of England should be invited to co-operate, and a member of that Church present, replied that they had the question well in hand.

Helpful words were also spoken by Mr. W. S. CAINE, M.P., Rev. J. THORNLEY, Mr. J. T. SEARS, and others.

Mission Work in Dublin.

FIFTY years ago an effort was made by Revs. Alexander Dallas and F. C. MacCarthy, D.D., to introduce a systematic agency for the preaching of the Gospel, visiting from house to house, and holding classes and meetings specially for Roman Catholics, and establishing schools for their children. The progress and development of the work have given cause for much thanksgiving, for while many of the early promoters have passed away, it is still maintained amid many tokens of success. The Dublin Mission Homes and Schools are scattered throughout the city in its poorest districts.

The work for which the local committee is responsible requires £1,000 per month. The Homes and schools support 600 children, and assist with food and clothing 400 others attending the four free day schools of the Society for Irish Church Missions.

Mrs. Ellen Smyly, 35, Upper Fitzwilliam Street, Dublin, will gladly forward copies of the annual report to friends interested in this Protestant work among the poor Roman Catholics in Ireland.

Women's Total Abstinence Union.—On Wednesday, January 16, a large number of members and friends of the Women's Total Abstinence Union, assembled in the Council Chamber, Exeter Hall, to give thanks for the blessings of the past year and to seek wisdom and strength for days to come. Mrs. Maynard, of Wimbledon, presided during the first hour. Mrs. Campbell, of Streatham, during the second. Revs. H. Russell Wakefield (vicar of St. Mary's Bryanston Square), and J. P. Gledstone (Streatham Congregational Church) gave helpful addresses. The meeting was a source of stimulus to those who were privileged to attend.

Obituary.

MR. THOMAS NEWBERRY.

In the ninety-first year of his age, this beloved and devoted servant of Christ entered into rest on Wednesday last week, at Weston-super-Mare. Well known and highly esteemed, especially as the editor of "The Englishman's Bible," his removal will be deeply felt by a wide circle of friends in many lands, by whom this, the greatest work of his life, is much valued. In his joy, however, we must rejoice, as we glorify God in him.

While for some months, after a severe illness last spring, he was obliged, owing to declining strength, to forego all public service, our aged brother was able to continue his regular Bible Reading in his own house on Tuesday mornings up to within a week of Christmas, when it was "suspended," the *proposal* being to resume on January 15, but the Lord's *disposal* was otherwise, and "far better" for him, who was then to be on the very threshold of the Home for which he longed. The subject of his last reading was 2 Cor. v., and now for him whom we shall greatly miss it is "absent from the body, at home with the Lord."

For some days Mr. Newberry suffered much—with perfect patience—from acute bronchitis, and the resultant strain on an already weak heart, but towards the end all this had gone, and it was a gentle falling on sleep. For many years his eyes—sacrificed to the service of the Lord on behalf of his people—were closed to all earthly sights. What a joy at last to see—to "see the King in his beauty!"

The mortal remains were laid to rest on Monday, where many other loved ones sleep, in the Weston Cemetery, there to await the full joy and glory of the Resurrection Morn, when Jesus comes to claim his own. Much that is precious fell from the lips of our departed brother during his illness. Let one gem suffice:

"With long life will I satisfy Him, and show Him my salvation. I am thoroughly satisfied. I shall be satisfied, when I awake, with 'thy likeness.' *Not his glory, but* HIMSELF."

Personalia.

The COUNTESS SCHIMMELMANN expects to be in England about the middle of March, probably to hold evangelistic meetings.

DR. HARRY GUINNESS, we regret to say, has had another relapse, causing anxiety to his friends. There was a slight improvement reported on Tuesday afternoon.

Mr. JOHN ODLING, after twenty years' service, has resigned his post as secretary to Dr. Barnardo's Homes. It will interest many to know that the severance has been made on the best of terms; after many years of stress Mr. Odling needs rest. By and by he will be seeking less exacting work.

The Growth of Vivisection.—It is very gratifying to find that punishment by fine and reprimand has been inflicted upon a German professor at one of the universities in that country for carrying out unlawful experiments upon the child patients in a hospital. Possibly this will help to put a stop to that brutal vivisection of the human being which in certain quarters appears to have followed as a natural consequence that legalized torturing of animals which is a disgrace to our civilization. There is reason to fear that at one large London hospital at least ground has been given for the belief that the poor patients are not safe from the knife or the *virus* of the prying scientist; but it is, we fear, too much to hope that the example given by the German Government may be followed in this country.

Friendless and Fallen.—On Tuesday last week the annual united prayer meeting in connection with the Homes and Open-all-Night Refuge, was held in the Council Room of Exeter Hall. Nearly 150 friends were present. Rev. E. A. Stuart delivered a searching and yet inspiring address, which will long be remembered by those who heard it. Much prayer was offered for a blessing upon the preaching of the Gospel in the homes, as well as praise for the success which has attended the work in the past. During last year 524 young women and girls were sheltered at the Open-all-Night Refuge (the Ever Open Door), while 185 were admitted to the benefits of the Homes and underwent a course of careful training in household duties so as to fit them for future positions of usefulness in life. The total number benefited since 1857, when the Homes were founded, is 37,093.

Evangelistic.

King's Weigh House Chapel.

DURING the last week this large West End Chapel has been the scene of a revival. The stirring addresses of Mr. Leonard Weaver have not only been used to the salvation of sinners, but the whole church has been roused. It has given the workers great joy to see both old and young, rich and poor, taking their stand for Christ.

At first the congregations were small, but each night there have been seekers, and incidents of a pathetic nature have taken place in the after-meetings. The Mission will continue during the coming week; Mr. Leonard Weaver will again be the speaker, and the soloists will be Mr. R. S. Bradbrook and Miss Emily Angel.

Mr. W. R. Lane at Chatham.

A ten days' mission was held by Mr. W. R. Lane from January 5 to 14 in connection with the Rochester, Chatham, and New Brompton Free Churches. The meetings were held in the Town Hall, Chatham. On the Saturday a large number of workers met to welcome the missioner. The first Sunday afternoon service was for young people, and the second for men only, when a great crowd listened with marked interest and attention to an impassioned and solemn appeal. The interest, attendance, and blessing increased as the mission went on. Mr. Lane has a warm heart and a manly style. His addresses were sound in doctrine, full of Scripture, forcible in argument, and pathetic in appeal. One most pleasing feature of the mission was the number of young men who decided for Christ.

The closing meeting of the mission was a remarkable one. Mr. Lane told the deeply interesting story of his conversion. The hall was crowded, and hundreds vainly sought admittance. Mr. Lane's visit will live long in the memories of the people, and the results will abide in the quickened spiritual life of Christians, and in the hearts of many who commenced a new life during the mission.

W. W. B., President of Council.

Mr. Charles Cook at Morecambe.

The mission in this northern watering place, which began on Saturday, January 12, in the Albert Hall, is unique from the fact that for the first time in the history of the town, all the Free Churches have combined for evangelistic work. From the outset of the first meeting the power of the Holy Ghost rested upon the assembly, and before the meeting closed some bright young men had clearly testified to their acceptance of Christ. The Sunday afternoon congregation crowded the building, and so many were turned from the doors that it was imperative to secure increased accommodation. The evening service was therefore announced for the large Wesleyan Chapel, Green Street. Here an impressive sermon was preached, and about a dozen young men sought the inquiry room. Among these was the son of one of the ministers, and the father's touching prayer of thanksgiving was most affecting. The afternoon Bible readings have brought out from 200 to 250 persons, and have been very profitable.

The inquirers range from Sunday scholars to men and women of over fifty—an unusual proportion being young men. In one family we hear of four inquirers, in several others two. A mother and daughter rose side by side. A glad father, with his lad, caught hold of Mr. Cook and cried, "This is my son," and they wept and prayed together. Wednesday's night meeting was memorable. In response to the appeal, many rose in the hall and later walked down, some from the gallery, to the front of the platform, to receive words of counsel. Many have sought salvation during the delivery of the addresses, handing in their names later. On Thursday night, January 17, the manifestations of power, joy, and blessing, were most remarkable, and the whole town appears moved—perhaps as never before. To Him be the praise!

H. C.

Mr. Thomas Payne has conducted a nine-days' mission at the Free Gospel Hall, Upper Park Road, Hampstead. Believers were quickened, and souls won for Christ.

Mr. J. H. Thompson has conducted an eight days' mission in connection with the Mariners' Friend Society, Old Gravel Lane, E. There were a number of seekers.

Mr. William Forbes has been holding meetings for women engaged in the pantomimes, in Leeds, Bradford, and Liverpool. He is this week in Edinburgh. He has also been preaching in Blackpool and Stirling.

A correspondent writes: "Rev. D. T. Patterson, of Heywood, has conducted a series of special services at Ogden Baptist Chapel. The preached Word has been accompanied by the blessing of God."

The Cotelingam Brothers have conducted a nine days' mission at York, holding the Sunday services in the theatre, and the week-night gatherings in the various chapels of the city. Their addresses were earnest and telling, and large audiences heard them with interest and profit.

Mr. James Eyres is holding a Gospel mission in connection with the Y.M.C.A., Llanelly. Large audiences have come together, and manifest tokens of blessing have been given. Owing to the crowded state of the hall, a much larger building was secured for the second Sunday's gatherings.

Blessing has been given in Mr. Samuel Levermore's meetings in Edinburgh. A larger hall was taken, and the mission was prolonged. This week Mr. Levermore is giving addresses at the mid-day meeting at Carrubbers Close.

J. C. A.

Rev. F. C. Spurr and Mr. Henry Kearns have just concluded a ten days' mission at Rugby—arranged by the Rugby and District Free Church Council. Bible readings were given in the Wesleyan Church, and the evening meetings were held in the Congregational Church. On Sunday evening the building was crowded.

An eight days' mission was recently conducted by Mr. Frank Hewitt, of Caterham Valley, at the Gospel Hall, Oxted, Surrey. Praise is given for much blessing to believers. In answer to prayer, toward the end of the mission, the unsaved came in to hear the Gospel. Many who were afraid to come in, stood outside to listen.

A fortnight's mission has been conducted at the Sailors' Institute, King's Lynn, by Mr. D. Abba, of Hull, who holds short meetings for Norwegians, speaking and singing in their own language, prior to giving addresses in English. The congregations and the interest increased as the mission proceeded, and there were several cases of blessing.

Sergeant Pullinger and Mr. J. C. Gray, of the Open-Air Mission, have concluded an eight days' mission, of high spiritual tone, in Gravesend Ragged School. Blessing must follow the earnest addresses and Gospel solos. Open-air meetings were also held in the streets and courts in the neighbourhood, and short services conducted in the lodging houses.

F. W. Crowhurst.

Prayer was asked for a Gospel meeting in Hotel Continental, Paris. Those who prayed will be thankful to know their prayers were abundantly answered. Several Russians and well-known Roman Catholics helped to get the people in. At the close the Lord's presence was so realized, that in the "one Spirit" we all knelt in silent worship. Prayer is asked for another meeting at the same place on Tuesday, February 8, at 8.45 p.m.

R.

The Bourne Free Church Council were unable to hold their mission services at the time fixed by the National Federation, so the services were held from January 5 to 14. It has been a time of real spiritual awakening. Every night the different churches of the town have been crowded with eager, anxious listeners, and over 150 persons have openly testified to their acceptance of the Lord Jesus Christ as their Saviour. Mr. Henry Thorne was the missioner, and his appeals have been richly blessed.

Mr. Alex. Holmes writes from 70, Gough Road, Edgbaston, Birmingham:—"During the past four months my wife and I have been privileged to hold evangelistic services in connection with a Bible van in and around Birmingham, and to spread pure literature. The Gospel has proved to be the power of God unto salvation in not a few cases. A great many pledges have been taken, and house-to-house visitation has been undertaken. Upwards of 20,000 tracts and books have been given away. The Gospel in song has been the means of winning many."

Our friend, Mr. James Wharton, to whom we recently referred, writes us more fully about his mission among the coloured people in the Southern States. After successful meetings at Washington (D.C.), Greensboro, Hillsboro, and Raleigh (N.C.), special blessing was experienced at Lowell, where there were over forty conversions from Sunday till Friday, nearly all adults. From King's Mountain he writes: "The spiritual tone and influence of this academy is far-reaching. Any who come to it unsaved are soon made subjects of prayer. Quite a number have been converted, and the result is that nearly all of the 120 young men and women boarders are now professing Christians."

Miss Glover, evangelist, of Edinburgh, has been conducting services at Cage Lane Mission Hall, Plumstead. Although the weather was inclement and so many of the men at the Woolwich Arsenal were on overtime, the meetings have been wonderfully attended. They have steadily increased also in spiritual power. Souls have been born into the Kingdom, and believers quickened. The hall was crowded on Sunday evening, many coming from long distances. A solemn address was given on the words, "When thou art spoiled, what wilt thou do?" (Jer. iv. 30). Miss Glover commences on Sunday, 27th inst., a fortnight's mission in North Leith United Free Church, Edinburgh, thereafter returning to England to take part in the United Mission. She will greatly value the prayers of the readers of The Christian.

Kate Anderson.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mr. Bartley Angel.—Till Feb. 3, Milton; 9-11, Plumstead

Mrs. Baeyertz.—Till Feb. 4, Wimbledon (Simultaneous Mission).

Mr. J. Brunton, jun.—Till Jan. 30, Southsea; Feb. 3-10, High Barnet.

Mr. W. R. Bradlaugh.—Jan. 27-Feb. 10, Finnieston, Glasgow.

Mr. Chas. Barraclough.—Till Feb. 2, Collingham, Newark; 3-14, Market Deeping.

Mr. R. S. Bradbrook.—Jan. 26-Feb. 4, Slough (Simul. Mission).

Rev. D. M. Cameron.—Till Jan. 28, Weybridge (Simul. Mission); Feb. 2-11, Chertsey (Simul. Mission).

Mr. Geo. Clarke.—Jan. 26-Feb. 4, West Ham; 10-27, Wigan.

Mr. Chas. Cook.—Jan. 26-Feb. 4, Wimbledon (Simul. Mission).

Mr. Monro Collings.—Jan 23-Feb. 4, Seven Kings, Ilford (Simul. Mission).

Mr. W. H. Collins.—From Jan. 28, Aston-Clinton.

Mr. Gerald Coultas.—Jan. 25-Feb. 12, Guernsey.

Mr. W. Collard.—Feb. 3-9, Lighthouse Mission, Camberwell.

Mr. Coates and Mr. Bentley.—Till Feb. 3, National School, Littledean.

Mr. W. D. Dunn.—Jan. 27-Feb. 10, Kilmarnock.

Mr. James Eyres.—Till Jan. 25, Y.M.C.A., Llanelly; 26-Feb. 4, Rotherhithe (Simul. Mission.)

Mr. John Elliott.—Jan. 27, St. Marychurch Gospel Hall.

Mr. William Grove.—Jan. 26-Feb. 6, Walton-on-Thames (Simul. Mission).

Mr. Edward Hurditch.—Feb. 11, Putney (Simul. Mission).

Mr. John Hawkins.—Jan. 26-Feb. 4, Richmond (Simul. Mission).

Mr. Charles Inglis.—Jan. 26-Feb. 4, Poplar (Simul. Mission).

Mr. Newton Jones.—Jan. 26-Feb. 4, Lambeth (Simul. Mission).

Rev. J. Jameson.—Jan. 27-Feb. 4, Bermondsey Town Hall.

Mr. Bob Johnson.—Jan. 27-30, Hoxton; Feb. 4-7, Cottenham (Cambridge).

Mr. W. R. Lane.—Till Jan. 19, Barnsley; Feb. 3-11, Regent's Park.

Mr. S. Levermore.—Till Jan. 26, Edinburgh.

Rev. J. Lyall.—Till Jan. 30, West Norwood; Feb. 3-18, Edinburgh.

Rev. J. T. Mateer.—Jan. 26-Feb. 4, Staines.

Mr. J. Neale.—Till Jan. 26, St. Day; 27-Feb. 16, Chacewater.

Messrs. Olney and Spencer Johnson.—Jan. 26-Feb. 4, Islington (Simul. Mission).

Gipsy Smith.—Jan. 26-Feb. 4, Metropolitan Tabernacle; Feb. 16-26, Birmingham.

Rev. F. C. Spurr.—Jan. 26-Feb. 4, Trinity Presbyterian Church, Clapham.

Mr. R. Spragg.—Jan. 27-Feb. 8, Life Boat Mission Hall, Leytonstone.

Mr. James Sprunt.—Sundays and Thursdays during January, Deptford Gospel Hall, Edward Place; Manresa Hall, Chelsea, each Wednesday.

Mr. T. Swanston Smith.—Jan. 26-Feb. 4, St. George's Mission Hall, High Road, Willesden Green.

Mr. E. P. Telford.—Jan. 26-Feb. 4, St. Pancras.

Mr. Henry Thorne.—Jan. 26-Feb. 4, Fulham (Simul. Mission).

Weaver Brothers.—Till Jan. 26, Annan, N.B.; 27-Feb. 4, Shoreditch Tabernacle, London (Simul. Mission).

Mr. John Weedon.—Jan. 26-Feb. 4, Watford (Simul. Mission).

Mr. Barry Wake.—Jan. 26-Feb. 4 (Simul. Mission), Uxbridge.

Rev. J. T. Vine.—Till Jan. 25, Westbourne Grove; 26-Feb. 3, Peckham (Simul. Mission).

Rev. Frank M. Wells, B.A. (late Chaplain with the American forces in the Philippines), is coming to England. He will remain in this country during the Simultaneous Mission, and will be at liberty to conduct evangelistic services. Engagements in America will compel him to return at the close of the Mission. Mr. Wells may be addressed, care of Mr. F. Spencer Johnson, 49, London Road, London, S.E.

Requests for Prayer.

For blessing on the work of a missionary returning to work among Mahommedans.

For blessing on the work of Evangelists labouring with a Gospel car in Derbyshire villages.

For the Evangelists of the Evangelization Society, that much blessing may rest upon their many missions.

For blessing on an eight-days' mission for young people being held at the Gospel Mission Hall, Moss Grove, Kingswinford.

For a United Mission at Coleford, Gloucester, February 10-18, by Rev. A. T. Jones, Newport, Mon.

Notices.

Communications Received with Thanks.—S.J.H. C.E. E.E. J.A.H. G.N. K.S. L.E.T. G. and S. J.M. J.M.G. J.S. A.P. J.B. F.M.C.W. H.B. E.C.M.B. S.J.S. G.S.H. C.H.P. J.G. W.W. J. de V. S.V.E. T.H.P. D.B. L.A.B. W.J.L. M.E.W. F.L.T. S.T.F. F.S.W. A.M. S.M. S.F.E. N.R. C.L.C. H.C. W.F. J.E. W.B. W.H.S. T.M.S. E.E. W.W. D.R. R.E.T. W.W.B. D.T.P. R.S.M. M.M. T.D. W.B. R.A. J.H.S. C.M. F.C. R.J. W.J.T. W.W. C.H.G.C. E.B.A. W.J.W. W.F. J.H.R. M.C. A.M. J.W. W.C. A.W.E. J.A.H. R.L. E.P.T. O.S. W.G. F.W.C. A.H.F. Miss H. T.W.F. G.L. J.C.A. M.S.B. E.A.T. Miss C. E.J.L. G.H.W. S.A.B. H.S.S. Mrs. B.

Applicants for Tracts.—A. Pearson, 39, Ham Park Road, West Ham, E.; Mr. F. Geeling, 159, Napier Street, Gorton, Manchester; Rev. J. W. Atkinson, Claremont, Cawley Road, London, E.; Mr. J. W. Harvey, Evangelist, Mundenbury, Great Munden, near Ware, Herts.; Mr. W. J. W. Moody, 41, Kingston Street, Mill Road, Cambridge; Mr. William Bilton, Evangelist, Dean Farm, Stewkley, near Leighton, Beds.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

WITH the death of our late revered Sovereign, the last of the great figures of the nineteenth century has passed away, and of them all she was the greatest in the loftiness of her character, the purity of her aims, the quality of her influence. It would seem as though a leaf had been turned over in the great Book of Days, and that the world, with the first days of the twentieth century, were facing a new era without the stay and guidance to which it had grown accustomed. Humanly speaking, this is so; and it is well to acknowledge it. There may be darkness and storm ahead before the nations; we are at least being led by a way that we know not. Will this solemn sense of apprehension with which the future is being faced by so many, quicken the world's desire for a higher than human guidance, and deepen the conviction that there is a Divine hand shaping the world's destinies, and that God rules? "The Lord reigneth; let the earth rejoice!"

One of the great qualities which time discovered in the character of Queen Victoria was her serenity under misunderstanding during the early years of her reign. Patiently and quietly she did her duty, and waited for the appreciation of her people. This did not by any means come at once as regards her personal worth; and her genius for statesmanship was not acknowledged for a still longer period. Meanwhile, as wife, mother, and Queen, she filled her functions with a cheery whole-heartedness and a loving devotion untouched by bitterness. When at last her worth was discovered, and the love and loyalty of her people were lavished upon her in an unceasing flood, this in nowise disturbed her self-possession, but she retained to the end her unconsciousness of merit and her love of simplicity. This wonderful poise and steadiness of character was only possible because Queen Victoria did not look to man but to God, for her standard of conduct, and for appreciation and judgment. In this she has left a noble example to her successors and her people.

"As I get older," our good Queen once said to Archbishop Benson, "I cannot understand the world. I cannot comprehend its littleness. When I look at its frivolities and littlenesses, it seems to me as if they were all a little mad." Such a judgment, uttered soberly as the ripe experience of one of the acutest observers and healthiest minds of the century, and yet with a charity not always shown by the censors of the great world's ways and manners, comes back to us with a fresh weight and emphasis now that the august speaker has passed whither "beyond these voices there is peace." The world's feverish pursuit of pleasure, of earthly aims that vanish with their attainment; its pettiness, jealousies, unmeaning resentments; its oblivion of "the things that really matter:"—is it not a species of madness? And is not the first step towards the true life that suggested in the Prodigal's story in the words, "When *he came to himself*"?

Curiously enough the last King Edward who reigned in England found himself in the afterwash of a great sacerdotal controversy, and out of it all issued the Prayer Books of Edward VI., the chief thing associated with his name. The compromise of that time in the matter of the Prayer Book has really been the chief source of unhappy controversy in the Church of England to the present time. The retention of Popish names and expressions has furnished the Ritualists with some sort of handle. Is it too much to hope that the long demanded revision of the Prayer Book will take place during the reign of the new Edward? Nothing less than a rigorous revision will suffice.

In the universal sympathy shown by French officials and the French press towards this country in the time of our national sorrow, we may fairly read the true feeling of the French people towards ourselves. The Paris *Figaro* remarked last Wednesday that the English people may now appraise the alleged Anglophobia of the French people at its proper value. The heart of France is with us, as also that of Germany. The spontaneous outburst of affectionate feeling in all parts of Europe is a most gratifying sign. In it alone we must hear the inner voice of the nations, and pay no attention to the discordant notes struck by obscure papers and individuals.

Rev. F. B. Meyer writes to suggest that the great crowds which may be expected to gather on Saturday next, to witness the procession at the funeral of Queen Victoria, will present an unusual opportunity for the distribution of Gospels, Gospel appeals, &c.; and that Christian Endeavourers and others should organize bands of workers for this purpose.

The people are under an extraordinary impression; a woman who refused to receive one of our visitors three weeks ago treated her civilly last week, and took her invitation, saying, "The Queen has died since you were here, and I may be next."

It is also suggested that Free Church District Councils should endeavour to obtain the use of theatres and music halls for Saturday evening, when the ordinary entertainments will be suspended, and make special efforts to fill them.

The officials of the National Free Church Council have issued a letter calling attention to the need for generous help in defraying the expenses of the Simultaneous Mission.

The organizing of this great united and unprecedented campaign for rousing the churches and reaching the outside masses, has necessarily meant a very large expenditure of money, which cannot be met by the ordinary funds of the Council.

A special fund has been opened, under the care of Mr. Evan Spicer, and contributions have already been received from several leaders of the movement, but much more is needed. It is felt that the facts of the case only require to be made known to Christians throughout the country, in order to secure a hearty and liberal response.

The *Church Times* thus delivers itself upon the Simultaneous Mission:—

We cannot but deplore the proposed dissenting campaign, in which it is the plan of action *to sow dissension* in every parish of the land . . . a campaign of wholesale proselytism.

From the first, this prejudiced organ has spoken after this manner. Its assertion is utterly untrue. We do not suppose that a single word will be uttered in the course of this Mission possessing the remotest flavour of proselytism. In view of the terrible godlessness prevalent in England, we should have thought that even a High Church journal would have been grateful for any effort to bring the people to think about eternal realities. As of old, the priest and Levite still pass by the plundered and wounded man, and at the same time object to the action of the Good Samaritan.

In contrast, a meeting was recently held at Newcastle-on-Tyne under the presidency of the Bishop. It was the outcome of an attempt made at the Church Congress to establish a real living bond of union between the Anglican and Free Churches. A society was formed bearing the name of the "Northern Christian Union." After speaking of the various ways in which both Anglicans and Free Churchmen could really unite in religious and social work, the Bishop went on to say that

He also felt the awfulness of the fact that the great masses of the people are outside all the Churches even in England, and when one looked at the heathen world the facts were still more terrible.

This seemed to him to be the great reason for a real Christian Union between believers. Such attempts as these are most praiseworthy, and they ought to be far more common than they are. There are vast numbers of believers in this country who have real essential oneness on all vital matters; and in the present state of things it is their duty, as far as possible, to unite their forces in common work. We hope that some practical way will yet be found for securing the united and continuous efforts of Evangelical Anglicans and Free Churchmen. At present, much effort is wasted for want of such a combination.

The Times, which has during the recent Church crisis, taken a strongly Protestant attitude, both towards the Romish Church and towards the Ritualistic party in the Anglican Church, refers to the Pope's recent Latin poem on the "Omens of the New Century," in these weighty words:—

There is something pathetic in the spectacle of this aged man, from his so-called prison in the Vatican, selecting for blame in the century just expired some of the very features which to most men are its title to honour; and looking forward to the reassertion, in the coming century, of a power that in many eyes has been a blight upon knowledge and a hindrance to progress.

Among the saddest features of the time in the Pope's eyes are the principle of religious liberty and the right of private judgment, which are the cherished heirlooms of the great race to which we belong, and to the reverent use of which we owe what is great and progressive in our national history since the Reformation. Truly, the hand of Rome is the hand of bondage.

Ever since the case of Dr. St. John Mivart, it has been clear that there is in this country a great unrest amongst educated Roman Catholics concerning the intolerable Papal claims. The Duke of Norfolk's recent speech at Rome has evoked a newspaper correspon-

dence in certain London papers, in which some leading Roman Catholics express themselves with extraordinary frankness about the claim to Temporal Power. For example, one writer, referring to the attempt of Cardinal Vaughan to enforce Ultramontane views upon his co-religionists, says :—

The recent letter of rebuke to Catholic laymen from the Cardinal Archbishop and the English episcopate is out of date. To try to put back the clock for five or six centuries is as futile as anything that could be attempted. Their lordships will do well to remember that they have not to deal with the "dumb driven cattle" of mediæval times. We who claim to be Catholics boast also that we are free men, and as our pastors are not sparing of criticism of their flocks (of which we do not complain) we maintain the right—and shall exercise it—to reply in kind.

Not so long ago, the man who dared to write such an epistle, would speedily have found himself in the hands of the Inquisition. Everywhere the Papacy seems losing its grip.

The full text of the German Emperor's sermon on board the *Hohenzollern*, on the eve of the departure of the German detachment to China, has been translated into English. Shorn of a touch of military ardour difficult to dissociate from the occasion, this discourse is an earnest and masterly treatment of the value and need of prayer in all the affairs of life. The following illustration is full of truth as well as beauty :—

Far away in the Taunus mountains some remarkable bells are hung on the summit of the peaks. No hand ever rings them. Silent, dumb, they hang there in the sunshine. But when the storm-wind comes, they begin to swing, and then to peal, and then their chimes are heard far below, down in the valley. God, the Lord, has hung in every heart a praying bell. Yet how often in the sunshine it is silent and dumb! But when the storm-wind of trouble comes, it begins to ring. . . . Necessity teaches prayer!

It would be hard to put a much-needed fact into truer or more forcible words. "Necessity teaches prayer." But should men wait for the necessity of sorrow before they lift up "holy hands" to God? The need of prayer is perpetual, and is as great in the sunshine as in the storm.

Trouble is to us what we make of it. To such as receive it rebelliously and bitterly, or who faint beneath it, or who harden their hearts under its discipline, it is a savour of death unto death. But those who so receive it have only themselves to blame for the result. Its *purpose* is for quickening, not discouragement; for uplifting, not downfalling; for growth in all that is holy and true and sweet in character, not for degeneration and discouragement. The noblest men and women are what they are through the discipline and chastening of sorrow, and difficulty, and even failure. The "fining pot is for silver, and the furnace for tried gold." How true are the words of Jean Paul Richter:

The burden of suffering seems a tombstone round our neck, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.

Canon Driver, it appears from a recent address upon *The Old Testament in the Light of To-day*, has recently urged that the principles of the so-called Higher Criticism should be taught to the children, or, in other words, that we should seek to make the young people critics rather than Christians. As well might we try to substitute the light of a half-penny candle for that of the sun (if we may judge from the gloom in which most of the Higher Critics themselves are floundering). In his edition of "The Book of Daniel, Introduction and Notes," Dr. Driver disputes the accuracy of the traditional date of the book because, he says, no Greek words could have found their way to Babylon in the sixth century B.C. Yet it is known that there were Greek colonies in Asia Minor, and that Herodotus himself visited the city about the middle of that century, and that musical instruments with Greek names were in common use there!

In some suggestive notes on "The Deeper Christian Life," that are appearing in the *Evangelical Magazine*, Dr. Douglas Mackenzie speaks wisely as to the conditions under which we may look for the gift of the Holy Spirit in our lives. He strongly denounces the idea that the soul needs no habits or times of devotion for his perpetual indwelling. The Spirit in a church can be quenched; the Spirit in the individual can be grieved; and He is grieved when He is neglected. The great saints whose lives have been filled, as a chalice, with the perpetual wine of the Divine presence, have always been distinguished for their regularly maintained habits of devotion, and prayer, and meditation. Such men as William Law, Richard Baxter, Jonathan Edwards, Murray McCheyne, and others, were remarkable for nothing more than for the systematic observance of religious method in their own approaches to God, and in the conduct of that secret walk with Him which the Spirit came to make possible.

We are glad to receive the following appreciation from a subscriber of long standing. May his kindly wishes in every respect be fulfilled :—

I want to congratulate you in completing another year of faithful testimony—just as much so as you did more than forty years ago. I do not know anything apart from the Word of God and the indwelling of the Holy Spirit, that does me so much good as the dear old Christian. May it long live to testify clearly after you and I are gone! I wish it were in many more homes. It certainly fills up a want. Never before this moment has the thought entered my mind—"How much I would miss The Christian were its publication to cease!"

The custom of baring the head at funerals, whatever the weather may be, is one "more honoured in the breach than the observance," and we are glad to find that many thoughtful and kind-hearted families now request that it should be ignored at the graveside of their friends. This was done, by request, it is well known, at the grave of Mr. Spurgeon, and recently at Dr. Cave's funeral. So many grievous results have come about through this custom, which, of course, arose from tender regard for the dead and deep sympathy with the living, that if with the new century it could be dropped by common consent it would be a great boon. A kindly suggestion on the part of mourners would soon secure this end.

Christians anxious to avoid complicity in the sorrow and sin consequent upon "cruel cheapness," have from time to time written to us asking for information as to ways by which they might keep clear from the responsibility. To all such who may apply to her, Miss Chandler, the Rectory, Poplar, E., will gladly send details of the Goodwill Outfitting Society, which has been started with the object of giving employment to some of the women and girls in the East End, "who are at present employed as machinists and dressmakers for terribly long hours and at disgracefully low wages." As the society pays a fair wage for a fair day's work, and the workers share the profits, and work in perfectly satisfactory surroundings, the movement deserves the support of those who are interested in the temporal and spiritual well-being of their less fortunate sisters.

Rev. James Mountain's Memorial Hymn, "Sleep, Noble Queen!" has been graciously accepted and acknowledged by His Majesty the King in the following letter:—

The Private Secretary is commanded by the King to express His Majesty's thanks to you for your kind and loyal letter of sympathy, and for the accompanying Hymn.

The Hymn has also been accepted with kind acknowledgment by Her Majesty the Queen and other members of the Royal Family.

We are very glad that the London County Council has had the courage to abandon the public-house licences which it has acquired in the Holborn to Strand improvement. Of course it means a sacrifice of money, but it is a great gain to morals. The overwhelming majority that voted for this measure is proof that we have men of the right sort looking after London's affairs. More power to their arm! We wish the Council would do the same with the licences of the Alexandra Palace.

When the president of the Playgoers' Club thinks it necessary to protest against the tendencies of modern plays, we may reasonably conclude that the strictures which we, with other Christian journals, have been compelled to pass upon the stage, are justified. Last week this gentleman addressed the members of the Club and expressed his views on the modern play in no measured terms. He told his audience that

Instead of the airy sweetness of former days, they were asked to inhale fœtid gas from the nation's social sewage.

He went on to say that the worst sort of pessimism was openly taught upon the stage. But it is a question of demand and supply. The reign of "realism" in latter-day novels has corrupted the public mind and given it a taste for the unclean; and the theatre panders to the depraved taste. And yet, despite the growing criticism, even of theatrical critics themselves, we are still told that the modern theatre is a great school of morals, and that the abuses of the past are swept away!

To those who are praying and working for the good government and the Christianizing of India, Mr. Vincent Nash's new book, *The Great Famine and its Causes*, will prove very painful reading. The writer exposes ruthlessly the miserable, cheese paring policy which insisted on the collection of the revenue from the unfortunate famine-stricken ryots, adopted a stonebreaking test, and gave minimum rations, seventy per cent. below that of the convicts. The results were sufficiently terrible, as we all know; but what would they have been if private people in Britain had not taken up the financial burden which should have been promptly borne by the State?

Just as we go to press we receive The Call of God, a series of addresses by the leading preachers of the Simultaneous Mission. (3s. 6d. *Thos. Law, Memorial Hall, E.C.*)

Yesterday, To-day, and To-morrow.

My *yesterday* was Christ upon the tree,
Who bore the condemnation due to me.
To-day I journey on, and He shall lead,
He knows the journey, and He knows the need.
To-morrow is not; but his wisdom plans,
So leave my future in his loving hands.
Full well I know those hands all worlds upbear,
The hands that hold the stars shall hold my care.

S. Trevor Francis.

FOUNDATION TRUTHS OF THE GOSPEL.—IV.

SIN—WHAT IT IS, AND WHAT IT DOES.—2.

By Rev. F. S. WEBSTER, M.A.

THE MORAL ASPECT.

TO take the moral aspect of sin first. Sin comes before us and arrests our attention first of all as an incident. We have made a mistake; we yielded when we ought to have resisted, we prevaricated or lied when we ought to have told the truth. We committed a fault. We regret it, but it was an error if not an accident, and we must be more careful in the future. But we find these unpleasant incidents recur. We cannot honestly regard them as a series of isolated acts. They are rather the outcome of evil dispositions. As such, each incidental manifestation of the evil tendency increases its strength within us. Each lie makes us more careless about truth. Each self-indulgence makes us more selfish. Our wills cease to be neutral factors in the moral conflict. They seem to gain character from these acts of sin, and our hearts become more and more prone to evil, more ready to give way to temptation, more slow to confess, more quick to excuse our wrong-doings.

So, as we learn to diagnose sin more carefully, we learn that it is not a local but *a Constitutional Disorder*. A man may be short-sighted, and yet in perfect health. The shortsight is a purely local defect which can be adjusted by means of a local and mechanical appliance. But it is not so with sin. A hasty temper, a tendency to deceit or untruthfulness, a lazy disposition, an impure imagination, cannot be dealt with by any local application. We cannot remedy faults in character as we would correct bad taste in painting or a defective ear in music. In whatever particular direction the evil stream flows, it proceeds out of the heart within. The disease is constitutional; the whole man is disordered, and the whole man must be put right if any particular sin is to be effectually checked.

This is what we mean when we speak of *the Total Depravity* of man. We do not mean that every man is so wicked that he could not possibly be worse; but that every part of his nature is morally, or rather immorally, infected by sin. All his affections are contaminated, his whole understanding is vitiated, his entire will is weakened and distorted. We are not built in watertight compartments. Once the infection of sin is admitted, it spreads through every part of our nature. The corruption is entire, it extends throughout the totality of man's inner being, though its development and strength may be greater or less in different directions for different people.

The existence of this moral disorder is so obvious that it is useless to attempt to deny it. But instead of regarding it as an incentive to prayer, an argument for the necessity of Divine grace, men treat it as a justification for wrong-doing, and seek to throw the blame upon God. This is done by an exaggeration of *the Doctrine of Heredity*. It is most true that no man liveth to himself. And the law of influence affects not only the men of our generation who cross our pathway, but also any whom we may be the means of bringing into the world. Parents do transmit to their children not only certain physical features but also certain moral tendencies and characteristics. Now we cannot choose our parents, and therefore we are not responsible for the evil tastes and tendencies which we inherit.

But while heredity fixes our trial, it does not fix our fate. It settles for us to a great extent in what directions we shall be most tempted, but it leaves us still free to use or to neglect the grace of God, by which those temptations can be successfully met. The very fact that moral consciousness remains, even in the most depraved, shows that the inheritance of evil which results from our physical relationship has not destroyed our potential spiritual relationship to God. This is the way Ezekiel met this excuse when brought before him under the proverb, "The parents have eaten sour grapes, and the children's teeth are set on edge." "Thus saith the Lord," he answered, "all souls are mine; the soul that sinneth, *it* shall die."

Our relationship to God is not severed by an earthly parentage. We have, whatever our inheritance of moral disease, a right of direct access to *the Father of All Souls*. The horizontal tendencies to evil which we bring into the world may be checked or overcome at any time by the omnipotent grace which descends direct from God Himself. No man is condemned for his father's sins until he has made them his own. The colour of your hair you are not responsible for—God's grace will not alter that. Your character you are responsible for, since whatever evil bias you inherit, God's Holy Spirit is offered you with infinite powers of repair and renewal. This we know to be true. No man ever yet put his own sins down to his father's account with a good conscience.

But whatever our antecedents, such is our condition of moral disease that *Self-Recovery is Impossible*; we cannot make any real recovery apart from the grace of God. Man is capable by himself of certain great improvements in his moral condition. There are certain amiable instincts which we can develop of our own powers, and which bear some resemblance to holiness. In the same way, there are social virtues for which unregenerate men are sometimes conspicuous.

The pagan teachers could appreciate patriotism and good citizenship; and ever since "the leaves of the Tree" have been "for the healing of the nations," philanthropy has been found to adorn the lives of many who do not profess allegiance to Jesus Christ. During the interval of the absence of the unclean spirit in the parable, the house was "empty, swept, and garnished." A moral reformation, admirable and beautiful so far as it went, resulted. "But the last state of that man was worse than the first." A moral reformation which leaves the heart "empty" of the grace of God, is no defence against the very worst forms of Satanic possession. The unclean spirit sometimes deems it politic to retire before the influences of civilization and education, so that the man who had been vile and dissipated may exercise self-restraint, and become a decent and respectable member of society. There are restraining forces which make for righteousness apart from regenerating grace. But for all that, "they that are in the flesh cannot please God." "The carnal mind is enmity against God;" and "except a man be born again," though he may do much to win approval amongst men, "he cannot see the Kingdom of God."

Unregenerate men may exhibit estimable qualities, but they are as incapable of serving God with a free service of love as dead men are of following their ordinary avocations. The moral collapse of man through sin is complete. "The strength of sin is the law." Man is hopelessly guilty.

THE GUILT OF SIN.

Sin brings us in guilty under God's Holy Law. Nothing we can do can cancel the guilt of past sin. We cannot undo the past; we cannot guarantee the future; and certainly we cannot mortgage the future to make up for the past. There is no overtime with God. No amendment, however excellent, can make amends for sin. The sinner feels that he has to answer to Divine law for his offence. A sense of guilt begets a sense of fear. That fear is not false or groundless. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," not in the Old Testament only, but in "the Gospel," which "is the power of God unto salvation." It is not an illusion that we have to answer to God for what we have done. The wrath of God is an objective reality to which conscience bears a true though inadequate testimony. "He that obeyeth (R.V.) not the Son, shall not see life, but the wrath of God abideth on him."

The "redemption that is in Christ Jesus" only increases our guilt if we obey not the Gospel of Christ. *We are Without Excuse.* Jesus said of the Jews, "If I had not come and spoken unto them, they had not had sin, but now they have no excuse for their sin." So the sin of refusing to hear the voice of the Son of Man, is infinitely greater than any transgression of the moral law. Again, Jesus said, "Everyone that is of the truth heareth my voice." Men sin wilfully and fatally against their own consciences when they reject the Son of Man. Thus a new and terrible element is added to the guilt of the ungodly now that the Son of God has come.

There are two ways in which men try to turn the edge of this sense of guilt: By teaching that our fear is groundless; and by declaring that all such fear is without moral value. Christ came, they say, to teach us that God is our Father, and that all our fear of his anger is a mistake. This is the wrong way of putting it. Christ certainly came to manifest more fully the Father's love by making an atonement for man's sin. But the Cross does not show that our thoughts of God's anger against sin are mistaken. On the contrary, it is at the Cross that we best gain an adequate sense of the terrible and relentless character of that holy anger. It shows us Love triumphing over Wrath, and providing a perfectly just ground for the exercise of mercy. But the wrath still remains for those who will not accept the atonement. "The wrath of God abideth" on him who obeyeth not the Son. Yea, the Son, who knew perfectly the Father's love, said, "Except ye repent, ye shall all likewise perish."

Nor is it true to say that fear is without moral value. The love of virtue for its own sake, and the hatred of sin for its own sake, are doubtless the principal elements in ideal holiness. But fallen men are not capable of ideal holiness, nor are they under a government designed for ideal men. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." "Doubtless there is a reward for the righteous; verily there is a God that judgeth in the earth."

This specious teaching about loving God, without any thought of gaining heaven or avoiding hell, tends to make God unreal. A real God must reward and punish. It is immoral, it tends to laxity and

moral obliquity, if good and evil are not continually recognized, as that which God loves and that which God hates, as that which leads to the heaven of eternal blessedness with God, and that which leads to the hell of eternal punishment without God. The connection between *Ethics and Eschatology* is close and direct." The problem that disturbed the mind of the psalmist, in Psalm lxxiii., paralyzes all strenuous endeavour after holiness, if once the poison, "Tush, God doth not care," infects the mind. The answer given in *vv.* 17-20 is the only solution. It assumes a future and final judgment. Without this doctrine of final judgment, God's government becomes inexplicable, and the history of men is incapable of moral construction. We do not wonder that "resurrection of the dead and eternal judgment" are amongst the foundation truths in Heb. vi. A belief in resurrection and eternal judgment is necessary to real faith in God.

REWARDS AND PUNISHMENTS.

Any attempt to minimize the Bible teaching on eternal judgment leads of necessity to a minimizing of the evil of sin. Everlasting Life and Everlasting Punishment are the Bible definitions of the result of the believing and the rejecting of the Gospel of Jesus Christ. This is simply giving expression to a law, the operation of which can be observed in daily life, viz., that moral decisions have a tendency towards fixed and irrevocable results.

"We sow an act, and reap a habit. We sow a habit, and reap a character. We sow a character, and reap a destiny." And once the character is stamped with the final rejection of Jesus Christ, the destiny is one of irremediable loss. We can, with confidence, leave the application of this law of retribution in the hands of the God of Infinite Love, who sacrificed his only Son to save us from its relentless grasp; but we cannot afford, either to confuse the eternal and radical difference between good and evil, or to rob man of his immortality, or to lessen the intensely solemn character of this time of probation, this life in the body, by supposing "another chance" after death. "After death the judgment" is the plain teaching of Scripture; this is the sting of death to all who have not found salvation in Jesus Christ.

But while guilty fears should be awakened by the preaching of the Law, and appealed to as a testimony to future judgment, we shall never bludgeon men into an acceptance of the Gospel.

A sinner is a sacred thing,
The Holy Ghost has made him so.

Yes, no man feels himself a sinner until the Holy Ghost has convicted him of sin. There is a superficial knowledge of sin which all men possess, but it does not lead them to confess themselves guilty before God. They are bent on covering their offences with excuses, and on justifying themselves, even if it leads them to condemn God. The unregenerate man always thinks himself something less than ruined and something less than lost.

But while we depend upon the Holy Spirit to convict men "of sin, of righteousness, and of judgment," we must remember that the Holy Spirit uses God's truth for this purpose, and if the Church is not faithful to the Bible teaching concerning sin, if she gives in to the extenuating, milder views which are so popular amongst men, regarding sin more as our *misfortune* than as our *fault*, then the work of the Spirit is sadly hindered. A good deal of modern teaching concerning sin would come sadly short if tested by the inspired dicta of St. Paul: "The strength of sin is the law;" "The sting of death is sin."

140

The Simultaneous Mission.

PRELIMINARY MEETINGS.

Thursday.

OUR national sorrow has made the Christian heart very tender; and the crowded gathering in the City Temple at noon last Thursday, seemed to be a putting into action of the Psalmist's words, "I will hear what God the Lord will speak." Every corner of the auditorium was occupied, and hundreds of would-be hearers had to go away disappointed. Dr. Parker's voice broke the solemn hush with the comforting words, "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me." Then, in a brief prayer, he reverentially laid the wreath of love upon a long and vivid memory of many virtues in the departed Queen. "We cannot empty our hearts in a moment," said he; "yet we can all say, 'God save the King. The Lord's blessing be round about him, and be the canopy of his throne, the man of his counsel, and the guide of his feet.'"

Dr. Parker said he knew why many of his hearers were there specially that day. He had anticipated their feeling, and would endeavour to respond to it after his exposition of God's Word. The subject of discourse was Paul's demand (Acts. xxvi. 8), that the doubter shall give a reason why the Christian faith is not in him. It is not only faith that is called upon to explain its position; and recognition of this fact opens a wide field of observation and profitable comment. That

THE DIFFICULTIES OF DOUBT

far outnumber those of faith was ably shown by the preacher, in the course of extended argument and illustration. There is a mystery of light as well as a mystery of darkness, and we prefer the former. The atheist talks much of reason, but he is not the spokesman of the sum total thereof. The man who comes to preach his doubts should be in the congregation and not in the pulpit. Faith is the higher, translated, inspired, and glorified reason; and after all these years of public ministry, the preacher felt stronger in faith than ever before.

Miss Edith Nutter sang, "The Lord is mindful of his own"; and then Dr. Parker spoke hopefully about the Simultaneous Mission. It seemed to him that the recent sad event would open the hearts of the people to receive some tidings of the abiding Kingdom. He had never known the Queen's name received in any Nonconformist assembly except with spontaneous and enthusiastic homage. The new King has great opportunities before him. England was never so politically and religiously sensitive as it is to-day; and the King can make the Empire his own in a double and an enduring sense. For his mother's sake, we bid him welcome; and for his own sake and his wife's sake, we wish him well. The speaker then called upon those assembled to rise and sing

"GOD SAVE THE KING;"

and this was done very heartily. The benediction was pronounced, and the great audience remained standing while the organ gave further expression to their intense feeling in the "Dead March." Thus closed a service which must be memorable to all who were privileged to be present.

The same evening, Rev. John McNeill spoke in the Metropolitan Tabernacle to a vast assembly of Christian workers and others from all parts of London. Pastor Thos. Spurgeon sat among others on the platform, the latter and its staircase being draped in black. Mr. McNeill's stirring addresses at this and other places during the week have been of an encouraging as well as searching kind; and a profound impression was evidently made upon his hearers.

Echoes of the opening hymn, "Revive thy work, O Lord," were heard in the prayer offered by Rev. W. J. Mills, of Walworth Road. He prayed for a great turning to the Lord in the city of London, and expressed the desire, on behalf of the meeting, to lay at God's feet all that would hinder spiritual work. Mr. McAusland sang about

Beautiful hands, beckoning hands,
Calling their dear ones to heavenly lands;

and Mr. McNeill observed that they might all take courage from the rising tide of interest in the Mission, which he had found in his journeys about London. He trusted there would come upon those present a baptism of hope, courage, and personal consecration. In his prayer, he touched upon sparing mercy to the Prince of Wales, in days gone by, and asked that England's King may seek with all his heart unto his mother's Saviour and his father's God. The address dealt with

THE FEEDING OF THE MULTITUDE

(Matt. xiv. 15-21). The Lord's only difficulty here was with his disciples, who came to Him with advice and blocked his way. If Christ gets his people to take their right place, He will soon reach those who are spiritually starving through lack of the bread of life. "The morsel of that bread which keeps me alive, will increase and sweeten if shared with another." Let us not degrade the Gospel into a selfish guzzle; and let the sinner himself remember that what the mouth is to natural bread, that faith is to Jesus Christ, speaking in his Word. In a closing prayer, Gipsy Smith asked that all the outward machinery of this great movement may be under the sway of the Holy Spirit, without which it would come to naught.

Friday.

"John McNeill will speak here to-day at twelve o'clock" was the notice seen on the gate of the City Temple last Friday morning; and again a vast throng was seen within the building, hungering for the weighty counsels of the man who longs to see God mightily using believers for the salvation of their fellow-men. "Oh, for a springtime for thy Church!" said he, addressing himself to the throne of grace. "As the people turn to their new Sovereign, whom God long preserve and bless! may they turn, with new repentance and obedience, to the Lord Himself." A solo and hymns followed; and then the evangelist requested that helpers make an effort to gather into the City Temple services this week the non-resident people who find their business in the neighbourhood, especially young men and women employed in the warehouses.

The preacher said that he regarded the story of Gideon's fight with the Midianites (Judges vii.) as "the day of the Lord" (judgment) upon all tabulation of results regarding religious work. The army of 32,000 had to be reduced to 300 in order to bring the force up to its *fighting* strength. Oh, that Jesus Christ had

FIVE HUNDRED DE WETS

in London for this campaign! The ten thousand no more meant fight than the others who were speeding on their way home. Men and women who profess godliness are "difficult to know" *by their fellows;* for the human heart is deceitful and desperately wicked. The Heart Searcher is in pulpit and pew to-day. May He go through the ranks before the Mission begins; for there is no ethical development in God—if He did a thing in the days of Joshua and Judges, He will do the same now. It was an awful day when our heavenly Gideon, Jesus Christ, won the fight, single-handed and alone, against our great adversary. After that, will He allow his ranks to be filled with sham empties? Perish the deadly delusion out of all our hearts.

On Friday evening Mr. McNeill addressed a large gathering in Westminster Chapel. Rev. R. Westrope, pastor of the church, led in prayer. "Jesus, Saviour, pilot me," was the uplifting and helpful solo by Mr. McAusland.

A most encouraging exhortation was delivered from the words: "For at that time day by day there came to David to help him, until it was a great host, like the host of God" (1 Chron. xii. 22). He showed that all

THE DIVINE PURPOSES OF MERCY

centre in Jesus Christ as God's anointed King. There is still a Saul, in the god of this world, who heads its rebellion and godlessness; and the mass of mankind still seem to be solid

for him; but they are all doomed men if they stay on that side.

Though we would not ignore the dark side of things, let us look into the face of Him who sits upon the heavenly throne; and the palest lips will begin to mutter "Hosanna to the Son of David." The Lord can do nothing with discouraged workers. Our faith is no mere sentiment; it has the conqueror's shout in it. Let it sing at our hearts, every day next week, "I am a helper of Jesus Christ." They are coming! Our ranks are growing all the time. Let us be filled with a holy enthusiasm, a passion to bring men and women to Jesus Christ.

Sunday's Meetings.

Scarcely an empty seat was to be seen in St. James' Hall on Sunday morning, when a few minutes to eleven Rev. JOHN MCNEILL, in company with Lord Kinnaird and Rev. Mark Guy Pearse, made his way to the platform. Lord Kinnaird, in offering prayer, petitioned that this solemn time in the nation's history might be used of the Holy Spirit in bringing many to realize the uncertainty and significance of life. Mr. Mark Guy Pearse read the Scripture and offered prayer, pleading for the bereaved comfort, and for those who had risen to authority the guidance and wisdom of Heaven.

Mr. McNeill's sermon was a homely yet forcible exposition of Christ stilling the tempest, dwelling particularly upon the query—What manner of Man is this? To answer the question, the speaker proceeded to "walk through the story from beginning to end." It was a study to observe the anxious and attentive listeners as Mr. McNeill demonstrated once more that the most searching, uplifting, and powerful preaching consists in the simple unfolding and applying of the plain inner meaning of the text of God's Word.

In the afternoon Mr. McNeill again preached, taking for his subject the cleansing of the leper. Though leprosy was generally used as a type of sin, it probably did not come home strongly to many people, because they had never seen a leper. He once

PREACHED TO THE LEPERS

of Robbin Island, near Cape Town, and when he had seen those men with the corruption of the grave rotting in their flesh, and yet not dead and buried, he realised more vividly what was meant by the comparison of sin, the corruption of the soul, with leprosy. The leper who came to Christ to be healed, found that Christ not only could, but would heal each one. If every unsaved sinner, beleaguered by the forces of death and hell, could open his eyes and see his danger, he would flee to Christ as a refuge, and there would have a Fortress that would never crumble away. The speaker pleaded for decision for Christ, and urged all not to wait for "the right feelings"; feelings do not constitute a guarantee of salvation.

On Sunday evening a vast crowd assembled at the doors of the City Temple long before the time for opening. The people waited patiently through a tempest of wind and rain, and then filled the church to overflowing. Even the aisles were filled, and as seat-holders' places were reserved, very many outsiders were unable to gain admission. The preacher, Rev. J. McNeill, gave a characteristic address on Psa. cxix. 59 and 60, "I thought on my ways, and turned my feet unto thy testimonies. I made haste to keep thy commandments."

Notwithstanding the stormy character of the weather an excellent beginning was made with the mission at Regent Square Presbyterian Church, where the preacher is Rev. A. Johnstone Ross (Westbourne Grove). At the outset, he explained that by the grace of God the Free Churches were embarking on an enterprise without a parallel in the history of England. In this enterprise, he said, they had two main desires: (1) To declare to the world the essential unity that lies behind external and

SUPERFICIAL DENOMINATIONAL DIFFERENCES;

(2) To lead persons who have been listening to the Gospel of the grace of God, but who have not accepted fully the life that is in Jesus Christ, to a full, happy, and thankful acceptance; as well as to lead to it also those who are outside the churches, and who have been suffering from the widely prevailing misunderstanding of the religious life of the day. His own purpose would be to preach the "unsearchable riches of Christ," and he would seek to tell them how wide and varied the Gospel is. Choosing as his opening subject "The Manifold Grace of God" (1 Peter iv. 10), he sought chiefly to meet the difficulty felt by many who, he believed, have listened with half-open ears to the preaching of the Gospel, have passed through some spiritual experience, but who have been disappointed with its moral effects upon their character. Mr. Charles Inglis, who was at Bath Street Chapel, Poplar, reports a remarkable season of revival on Sunday last. In the evening, especially, the service was of a deeply impressive character. Many wept in tears of repentance, and 120 names were taken in the inquiry rooms. At Harlesden, too, the consequences of sin, the need for repentance, and the sacrificial work of the Lord Jesus were powerfully set forth, and there was much blessing.

Monday.

DR. PARKER AT THE GUILDHALL.

The inaugural service of the Mission proper was held at the Guildhall at noon on Monday. The historic building was, as everybody expected, crowded both in the area and galleries, and many had reluctantly to be refused admission. The Lord Mayor and Sheriffs were in attendance, with other officials. The whole of the service was conducted by Dr. PARKER, who at the outset cordially thanked the Lord Mayor and the civic authorities for permitting the ancient hall to be used for a distinctively religious service. The environment on the occasion was unique; unparalleled in the religious history of Imperial England. What was that environment? A new century, a new King, and a new service in the Guildhall of the sovereign city of the Empire. It would be the fault of the preachers, and their fault alone, if that hospitality should never be renewed. They were there to uphold the true genius of religious catholicity.

In his prayer, Dr. Parker pleaded for the City of London, "the miracle and mystery of cities," lest she become pestilent as Sodom, and have inflicted upon her the vengeance of eternal fire; and that God would prosper the agencies at work for her regeneration. The subject of the sermon was personal service—service which aimed at real knowledge of the world, with all its sin, misery, and vice. The text was Matt. ix. 36—"And when He saw the multitudes He was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd."

To realize what the world is, and the work that has to be done for its regeneration, one must visit and

EXPLORE SOME OF THE WORST STREETS

and slums of the city. Great city men may meet around a table in Lombard Street, and determine to send missioners to the dark places of the city. That is an easy thing to do. But how vain! The Lombard Street magnates should go themselves! Mission work is a personal work, in which it is the duty of all Christians to take part. It is the work in which our Saviour Himself engaged when He went about among the people in his mission of healing, instructing, and saving. Ministers of the Gospel must look the facts in the face, and deal with them as they find them. The God-sent man could not be put down. Whom God had sent, He would bring back again with sheaves and rejoicing. The first essential of the minister who would reach his hearers, is pity. He had heard a young man address his hearers as "Ye men of science," when there was not a man of science within a mile of the chapel. If he had said, "Ye broken hearts, ye struggling lives, ye crushed and broken fellow-pilgrims," he would have reached their hearts. In conclusion, the doctor referred to the undertaking upon which the Free Churches were entering. His heart was with it as he knew were those of his hearers. It was not for them to add up results. He cared nothing for schedules and statistics in such matters. They would not take a census of impressions, resolutions, emotions, prayers. In such work, there is small place for the statistician. But God sees all.

REV. JOHN MCNEILL'S MEETINGS.

Boys and girls from the Stockwell Orphanage, their dress betokening a share in the national sorrow, sang bright songs of faith, peace, and hope while the people were coming in for Rev. John McNeill's meeting at Exeter Hall on Monday afternoon. Interest in the preacher's outspoken message was indicated by a full attendance in the body of the Large Hall. "God save the people," said Mr. T. A. DENNY in his earnest opening prayer. "Save us from the evil one and from ourselves in this untoward generation. The nation has tried to do without Thee, but it cannot; and we are coming back." A solo by Miss ADA ROSE, "The world is full of singing," voiced the soul-music which gladdens those who confide and abide in Christ.

It was a searching time, for saved and for unsaved alike, as the evangelist made pointed application of the story in 1 Chron. xiii., with its fitful lights and shadows. The ark brought from Kirjath-jearim, and lodged in the house of Obed-edom, was the symbol of the Divine presence. God is still either a rock of offence or a blessing to us, every time we go out and come in. Behind the shouting of an enthusiastic religious movement, are we all really looking to God, making Him our way and our end? Or, as far as some of us are concerned, is this mission a thing which has gone from mouth to mouth, so that none like to say "No," and all find it easier to say "Yes"? It is a bad procession where man is first, and God brings up the rear.

All the trouble lay in not seeking God in the proper way—see chap. xv. 12, 13. We must

SEEK GOD IN HIS WORD,

from which He is inseparable; and apart from stiffness and coldness in our approach to Him, there must be reverence on our part towards Him and his expressed will. The idea of the new cart was borrowed from the Philistines; and Christians too often make worldly compromises regarding what is spiritual and eternal. God's grace and his Word are the only means of deliverance from all that is specious and showy, from all that rings hollow and false.

Christianity frightens some and offends others, because of the Dead Man in the road; men quarrel with the Cross of Christ. According to the flabby sentimental preaching, which pleases some men, the disciples, Nero, the Sultan, and his victims, are all embraced by a God who is all love; but our souls revolt from such an idea. In the house of Obed-edom, the ark harmed none, but brought blessing to all. If we humble ourselves before God, take his Word and act upon it, He will be light unto us, not lightning.

The City Temple service on Monday night also attracted a large congregation. LORD KINNAIRD led in prayer to the God whose name is love, and whose nature is holy; and there was hearty singing of the hymn "My God, I am thine," with its prayerful refrain, "Revive us again." Mr. McAusland helped with a solo, touching the blessed work which makes us to shine as the stars for ever and ever. It was announced that there is to be a memorial service in the City Temple on Saturday, while the Queen's funeral is taking place elsewhere.

The subject of Mr. McNeill's address, with its wealth of plain speaking, simple but forcible expression, telling personal reminiscences and engaging sympathy, was: Decision for Christ, as illustrated in three men (Luke ix.), who doubtless have their counterparts in every audience such as this.

The meetings on Tuesday were very largely attended. We propose giving notes of the proceedings day by day in our next issue.

Worldliness.—III.

By Rev. F. C. SPURR, Lewisham.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John ii. 15).

IT is manifest, then, that the clear duty of every Christian man and woman is to assume a position of uncompromising hostility towards this "world" which Jesus Christ has placed under his ban. In the triple character of witnesses, pilgrims, and "lights," it is the only possible thing for Christians to do. We are witnesses *for* Christ, which means also that we witness *against* everything that is opposed to Christ. We are pilgrims and strangers, therefore we dare not act as do those who believe that the present only is their home. We are lights shining in a dark place, at once to guide the lost into safety, and to expose all the falseness which lurks in the darkness. This triple character makes

COMPROMISE AN IMPOSSIBILITY.

But here a grave difficulty presents itself. We belong to a race from which we cannot dissociate ourselves. We are compelled to mix with all sorts and conditions of men. In a thousand different ways the Church and the world touch each other. The conditions of living do not permit the worldly to be ranked together and confined to their proper sphere, and the unworldly to be confined to *their* own sphere. The Christian is commanded to be courteous and to be pitiful, and often he exercises courtesy towards those from whose worldliness his heart revolts. Further, he is compelled to use those very things which are the chief weapons of worldlings, such as journals, art, music, and other things which are associated with out-and-out worldliness.

The difficulty, then, is to know how to live in the midst of a mixed society—to be true to life, to be courteous, and yet to remain unworldly.

This end cannot be gained by a withdrawal from society. The word of our Lord is explicit upon this point. "I pray not that Thou shouldest take the mout of the world" (John xvii. 15). Yet some very good men, in the course of the ages, have retired from ordinary life and formed themselves into exclusive societies. They have always failed of their purpose. Others have habited themselves in a distinctive dress—plain and conspicuous, emphasizing thereby their contempt for the pride of the world. This also has failed, and history has clearly demonstrated that a

A SUBTLE WORLDLINESS

has lurked behind the most modest attire. Sharp distinctions of this kind, affected by many, do not touch the real heart of the question before us.

Nor will it do to make certain narrow definitions, and to regard these as the rule of what is worldly and what is unworldly. One draws the line at the theatre, another at card playing, another at public entertainments, another at the turf. It is perfectly true that with regard to certain obviously worldly things the Christian must draw a distinct line, which may never be crossed. But with regard to the doubtful things of life, we must go much deeper than many go, and get down to the bed rock of *principle*, if we are to be intelligently determined upon the matter of worldliness.

Now the bed rock of principle upon which the entire Christian life is built, is expressed to us in the words of St. Paul: "Whether, therefore, ye eat or drink, or whatsoever ye do, *do all to the glory of God*" (1 Cor. x. 31). Here is the infallible foundation of life and action. Anything which can honestly be built upon this foundation is right; anything which cannot is worldly. Instead of asking whether this or that has the support or the opposition of great names, let us be more radical and ask—

Do these doubtful things contradict the will and the glory of God? Will these doubtful things, if performed by me, distinctly enhance the glory of God—that glory which my life as a creature exists to set forth? Again we must ask, in view of our personal life and relationship, Will this thing militate against our highest life?

WILL IT DISTINCTLY ADVANCE THAT LIFE?

Still further, we must remember our relationship and our responsibility towards others. It is an awful thing, says St. Paul, when any man exercises his personal liberty to such an extent that he causes persons weaker than himself to go astray. The strong exhibit an example which the weak may not emulate, save at the expense of their soul's fall. Christianity imposes upon men not only love of God, but also love of their brethren, and everywhere the strong are warned against acting in such a manner as to stumble the weak. Hence the generous Apostle declares that if so simple a matter as the eating of meat causes another to stumble, "I will eat no flesh while the world standeth, lest I make my brother to stumble" (1 Cor. viii. 13). A thing then that may be innocent for myself considered as a single person, becomes improper if, through me, it acts unfavourably upon my brother.

There is a final consideration—in determining the worldliness of a thing; we cannot exclude the question of *association*. If a thing, innocent in itself, has become permanently associated with what is sinister and hateful, it is impossible, by the force of things, to separate the two in such a way as to say, "I will perform the act in the presence of others, but I will attach my own meaning to it." It cannot be done. The laws of life do not permit

TRICKERY OF THAT KIND.

When the act is accomplished, the association is immediately suggested to others, if not to the actor himself.

Along these lines of radical principles, and along these lines only, can the doubtful matters of life be determined satisfactorily.

This is the ideal—the thing that should be. But when we turn from it to the actual facts of life, what a spectacle confronts us! In place of professors of religion referring all things to the glory of God, we find vast numbers of them, whose avowed rule is to pursue that line in life which is most agreeable to themselves. Even in Christian congregations things are permitted which even the most brazen person would not dare to claim as distinctly enhancing God's glory, or as furthering the higher life, or as avoiding a stumbling-block in the way of others.

Excluding all personal opinions and predilections, and rigorously confining ourselves to those radical principles which have just passed before us, it is impossible to avoid the conclusion that the worldliness which Jesus has so mercilessly condemned, is nevertheless acceptable to many of his professed followers. It is not uncharitable to say this; anyone who can apply a principle to an action may see it for himself.

We are always discussing the reason why the Church makes so little headway—why conversions are so few—why "outsiders" are not interested in us. For a great number of people the reason of all this is that they are too much entangled with the world to influence it and to save it. In order to lift a weight, it is necessary to be outside of it, and to possess greater force than it possesses. A worldly Christian can have no real influence with worldly men; they do not believe in him—they despise him. He is not wholly with them, nor wholly with Christ. There is

ONLY ONE CURE FOR WORLDLINESS.

Paul shows us the open secret of it. "Be not conformed to this world, but *be ye transformed* by the renewing of your mind" (Rom. xii. 2). An inner transfiguration means that our spirit is so penetrated with Divine force and love as to leave no place whatever for the opposite qualities. Where God is all, the world is nothing. If God were all to us we should have an extraordinarily contemptuous opinion of the "world"—just as Jesus had, and we should treat it as He did. The trouble with us is that God is so little in our thought and heart; otherwise we could not treat Him with such scant courtesy as we often do.

We must choose between the love of the Father and the love of the world. We are not permitted to be friends of both. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever" (1 John ii. 17). Passeth! like a stream swiftly moving to the sea of eternity. Passeth! like a panorama illuminated for an hour, but to be plunged into the final darkness. Passeth! like a rainbow whose colours enchant for one moment, but which disappear immediately.

All is passing—the world, with its veneer and falseness, its honours and its hatred.

But he who does the will of God abides for ever. For ever! The final shock which will ruin the world, will leave him untouched. He will be God's, for evermore. What a compensation! And then, in that eternal embrace, the one thing we shall never regret will be that in this time of our earthly life we lived for God and loved Him, and while others patronized or hated Him, we, by his grace, remained true to Him, and offered Him all the space in our little hearts.

That I May Know Him.

(Phil. iii. 10.)

"That I may know Him!"
My soul, are not thy silent yearnings vain?
Can the dim taper of the finite mind
Pierce the high mystery of the Infinite?
Has not the world's whole wisdom strained each nerve
To pass the borders of the Unknowable?
Man's flickering lights have only paled and died
The further borne into the aye-deeper night.
Ah, me! must then my inmost need remain
Unsatisfied for ever? Must hope die?

Be still, my soul; there soars to heaven a voice:
"I thank Thee, Father,
Lord of heaven and earth
That Thou hast hid these things
From the wise and prudent,
And hast revealed them unto babes."

The Guiding Star has risen; Christ is life's Light:
Fear not to climb the stair to Eternity
With such a flame to shine upon the steps.
E'en in the darkest cloud that overtakes
The ascending soul upon the mountain's side,
Shines brighter still the vision, "Jesus only."
And on the mountain-top, with Christ the Lord,
All darkness is transfigured into light,
And heaven's self opens to the soul's full gaze;
For Christ, the Crucified, reveals—HIMSELF.

Ruth Hurditch.

These lines may be had on a neat card, in three sizes, 1d., 3d., 6d., from *Mr. C. Russell Hurditch, 164, Alexandra Road, St. John's Wood, N.W.*

Day by Day.

SUNDAY, February 3. Ezekiel xxxi.

THE fate of Assyria is quoted as a warning to Egypt. The Assyrian Empire is compared to a noble cedar. The cedars of Lebanon often reach 80ft. in height, and the space covered by the boughs is still greater. Nourished by the waters of the Tigris the tree attained its full development; and all the fowls of heaven made their nests under its shadow. But a mighty one came against the great city of Nineveh in the person of Nebuchadnezzar, and beneath his mighty strokes the great tree was felled to the earth (11, 12). The consternation of the forest is graphically depicted, and even the deep is beautifully pictured as grieving for the fall of the magnificent tree, restraining its streams, whose only use seemed to be to nourish it (13-15). But the conquered nations are only too glad to witness the destruction of their rival and mistress (15, 16). And if such a fate overtook Nineveh, what could Egypt look for (18)?

There is only one tree which never fades, and whose trunk does not yield to the woodman's blows. Compare *v.* 6 with Matt. xiii. 32. Amid the crash of empires, one empire is indestructible. In the presence of the death of the greatest of this earth, there is one who does not die. "In the year that King Uzziah died, I saw also the Lord, high and lifted up, and his train filled the Temple." Since He spake to the ear of his beloved and adoring servant on the isle that is called Patmos, the voice of our King has never ceased to ring out through the centuries: "I am He that liveth, and I was dead, and behold, I am alive for evermore." He is with us, beloved, in life and death. He is the tree of life. We may sit under his shadow with great delight. We may dwell under his shadow in the midst of the heathen (17). We may anticipate the day, when it shall be given us to eat of the tree of life, which is in the midst of the Paradise of God.

MONDAY, February 4. Ezekiel xxxii.

There are two prophecies against Egypt in this chapter, delivered within a fortnight of each other. In the first (1-16) Pharaoh is depicted as a lion on dry land, and a crocodile in the waters, *i.e.*, an object of terror everywhere. But a limit would henceforth be imposed upon his power. As a fish, drawn out of the water, loses all its strength, so the King of Egypt would become absolutely powerless: he would no longer overwhelm the nation as by a flood of waters, and indeed the tides of his power should subside (make deep, *v.* 14), and their turbulent fury would be smooth and soft as oil.

How often does God interpose on our behalf! Be patient, and hope to the end for the grace to be brought unto thee. Thou shalt see all thine enemies dead upon the sea-shore.

In verses 17-32 the Egyptian monarch is represented as being conducted to the mouth of a vast pit, which had been opened to receive the carcases of those who had been vanquished and slain in battle. He is compelled to witness the fate of other ancient nations, once famous, but now consigned to oblivion, such as Elam (24), Meshech (26), Edom (29), Zidon (30). Beautiful and great though his kingdom had been, it would be no more than other nations in its utter destruction. His only comfort would be that he was not without companions in his desolation. To all of us there is coming an inevitable end. To the lowliest cottage as to the greatest palace, death comes with equal foot. Let us live in memory of our latter end, that there may be no shame on our faces as we go to meet the King.

TUESDAY, February 5. Ezekiel xxxiii.

It is supposed that the revelation and discourse of the earlier verses of this chapter took place on the eve of the arrival of the messenger who brought the tidings of the Fall of Jerusalem (21). It should be noticed that up to this point his words had been full of threatening and denunciation; but henceforward, the fall of the Holy City having filled the cup of bitterness to the full, the tone of conciliation and comfort greatly preponderates.

The servant of God is a watchman (1-9). It is for us to watch the approach of evil, stealing in on the community of which we form a part, as the outposts of the foe steal nearer to the beleaguered city. And we must give the alarm, or be held traitorous to the souls around.

Have we warned our nearest and dearest of their inevitable fate? As requests for prayer pour into a prayer-meeting, one is often disposed to ask whether those who are so deeply concerned about their relatives and friends have done their utmost to put them on their guard against the consequences of neglect. Are our hands clear of blood? Can we repeat the words of the great Apostle, addressed to the little group of Ephesian elders, gathered on the shore for a last farewell (Acts xx. 26, 27)?

Our commission is one of reconciliation (10-20). A cry of despair arose from the lips of the Jews. It seemed as though the accumulated sin of their nation had reached a point, so aggravated and excessive, that there was no use in repentance and faith. "Surely," they cried, "nothing that we can do now will avail to alter our doom." So the prophet begins to unfold God's infinite love and yearning pity, asseverated with the most solemn assurances (11).

Men often are lulled to ruin under our words (21-33). That is a terrible picture, with which the chapter closes, of how far men may go in admiration of the form in which a message is delivered, whilst they miss the point of the message itself. Let us speak with strong, rugged, heaven-weighted words, compelling men to awake and be saved.

WEDNESDAY, February 6. Ezekiel xxxiv.

Throughout this chapter the shepherds are not the prophets and priests, but the princes and rulers of Israel, who had misused their position, and had to be removed, as preparatory to the rising-up of the true Shepherd. But what is said of them is equally applicable to all who are called to assume the position and work of the under-shepherd in the flock of Christ (see 1 Peter v. 1, 2). In all ages of the Church there have been these careless shepherds, who have thought more of the fleece than of the flock.

The failure of the under-shepherds only brings into clearer relief the tender care of the Good Shepherd, the Bishop and Shepherd of souls. Hast thou been scattered on the mountains in the cloudy and dark day? He will seek thee. Hast thou been in the arid and barren wilderness, with neither shelter nor pasture? He will gather thee. Hast thou been harried and restless, exhausted and weary? He will make thee to lie down. Hast thou been driven away, broken, sick unto death? In thy Good Shepherd there is recovery, healing, and restoration. Only put thyself into his hands, that He may have mercy on thee, and thou wilt know what Isaiah meant when he drew that matchless picture of Him who gently leads the weary and heavy laden (Isa. xl. 11).

What an exquisite picture of pastoral peace is that with which the chapter closes! The one Shepherd, and the one flock! The absolute security in wilderness and wood! The showers of blessing! The perpetual covenant of Peace! No fear, no hunger, no shame! Ah me, it seems sometimes far enough away; and yet every tick of the clock brings nearer this blessed consummation, when the Lamb, who is in the midst of the throne, shall lead us to living fountains of waters, and God shall wipe away all tears.

THURSDAY, February 7. Ezekiel xxxv.

In this striking chapter the prophet is the spokesman not only of the intense animosity of his people against Edom, of which there is repeated mention in the Prophets and the Psalms, and which dated from the cruel exultation with which Edom regarded the overthrow of Israel, but he acts as the messenger of the Divine wrath. God was against Mount Seir.

Let us notice that Edom had gone so far as to annex, in intention at least, the two countries of Israel and Judah (*v.* 10). Nothing could be clearer than that God had given these to his chosen people. But the children of Esau, ignoring the ties of blood and kinship, ignoring also God's distinct gift of Canaan to his people, only waited for the Jews to be deported to Babylon, to enter upon the possession of their land. But they had reckoned without remembering that *God was there.*

O child of God, I pray you never forget this, when you fear every day because of the oppression and threats of your foes. They have not to deal with you alone, who might be as a driven leaf before them; but they have to deal with God, who has made your cause his own. He is there as the Divine occupant, as the Shekinah, as the Sentinel, as the Almighty Keeper who neither slumbers nor sleeps. He hears every unkind word (*v.* 12), and every boast shall be requited.

FRIDAY, February 8. Ezekiel xxxvi.

This apostrophe to the mountains of Israel is very sublime. It is as though God pities the mountains, the dales, and the deserted cities, and speaks to them, encouraging them to believe that better and happier times would come, when once more the flocks would cover their broad slopes, and corn and wine would climb up from the valleys, and the people should no more resort to them for purposes of idolatry (1-15).

Then God turns to the house of Israel, reminding his people of their continued sin, and showing that the mercy He was about to show to them was entirely undeserved. They had no pity for his holy Name which they had profaned, but God had pity for it. He arose to vindicate his own character. What a plea this is with Him! When we mourn over the desolations of his Church, and the ungodliness of the world, what an argument it is to say, Have pity on thy holy Name, lest the heathen around contemn and despise it!

It is a great prayer, "Do it for thy own holy Name's sake. Sanctify thy great Name. Let the heathen know that Thou art God. Cause thy character to be sanctified in the redemption of vast multitudes of souls, and in the sanctification of believers." It is in this latter case that God gets most glory. Let us turn his promises into prayers. Let us plead for his Spirit, so to soften and purify our hearts that we may be delivered from all filthiness and from all idols, that the hard and stony heart may be replaced by sweetness and gentleness, and that we may be *caused* to walk in his statutes. Then will come the true blessedness of life, and the deep repentance (*vv.* 30, 31). God waits for us to ask this of Him. Before we call He will answer.

SATURDAY, February 9. Ezekiel xxxvii.

A marvellous chapter. The vision is so graphic. The centuries as they pass do not rob it of its significance. Still, both the Jewish people and the Gentile world are like the bleached and dry bones in the open valley. And as we view their estrangement from the life of God, it seems almost too much to hope that they can live.

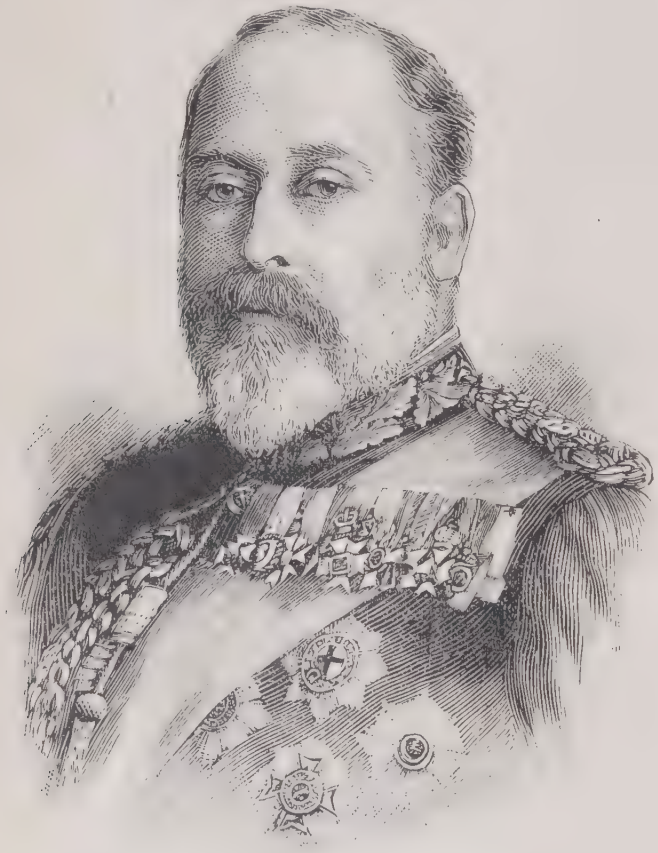
God's method of dealing with an unregenerate world is by the proclamation of his own Word. "Go ye," said the Lord, "into all the earth, and preach;" and beneath the preaching of the Gospel, marvellous transformations have taken place. But even this does not suffice. They who preach must pray. We must call to the breath of the Spirit to come from the four winds and animate dead souls with the life of God. Only thus, that breath will come, and they who are in the graves shall hear the voice of the Son of God, and live, whether Jew or Gentile.

The first-fruit which comes from regeneration is union. The people who had been divided into two kingdoms shall be no more divided; the two rods shall be one. Then will days come in which the happiness of David's kingdom shall be restored, God's sanctuary will be in the midst, and his Shekinah above as their beauty and shield. This is not so as yet. But the days are hastening to their full when every jot and tittle of this blessed anticipation shall be realized. Lord, hasten that day!

"God Save the King!"

TO invoke the Divine blessing upon the King is a religious duty. The duty becomes a peculiar privilege in the case of King Edward the Seventh, son of Queen Victoria the Good. The Sovereign who is now being mourned may not be forgotten, yet her successor upon Britain's Throne of Empire must now command loyal regard and occupy prayerful attention.

Never was a King accorded a greeting more hearty than that which has been given to him who for well nigh sixty years has been the subject of prayer as "Albert Edward Prince of Wales:" and his Queen Consort, so universally beloved as "the Princess of Wales," accompanies him into an inheritance made glorious beyond compare by the Sovereign whose decease last week placed an Empire in mourning, and stirred the emotions of the civilized world. God has blessed our land and people. He was with his servant Victoria, and supported her during her reign of sixty-four years. Now pray we all "God bless our King!"



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From Photograph by Rotary Photographic Co.

The King was born in 1841—so he is in his sixtieth year. His Queen, the charming Alexandra of Denmark, was born three years later. They were married in 1863, since which date they have occupied a place in loyal hearts throughout the Empire, and have been daily presented before God in prayer by Christian people throughout the world. As time went on, sons and daughters grew up around the Royal pair; and loyal souls were thrilled with joy. Time also brought its cares and sorrows; and then there were demonstrations of sympathy which showed in some measure how closely the hearts of the Prince and Princess were knit to the hearts of the people of these realms. Many remember the anxiety of 1871-2, when the Prince was laid low by typhoid fever: in the mercy of God recovery was given, and thanksgiving was not restrained. More will recollect the sorrow of 1892, when the first-born of the family, Prince Albert Victor, Duke of Clarence, was cut off in full promise of manhood. On these and such like occasions evidence was afforded of the high regard of the people for the Royal House.

There are many grounds of sincere gratitude to God in the Accession of King Edward VII. Not only has the King travelled largely and seen many lands, but he has visited and studied in special detail the many countries of his world-wide Empire. With an education altogether remarkable, particularly so in linguistic and scientific accomplishments, he combines a varied knowledge of men and things that should go far to add efficiency to his rule. On the throne, as elsewhere, "knowledge is power." As Prince he had few opportunities of active work beyond public functions that soon become irksome to some temperaments. But on the Poor Law Commission of 1893, and in connection with the Hospital Fund of 1897, he has done valuable service, showing at times great sagacity as well as striking executive ability.

Queen Alexandra has also excelled in her special sphere. That she was a great comfort to the aged Sovereign who has just passed away, is well known. But in her own home at Sandringham she made her motherly influence felt in a manner which has excited widespread admiration. Her son, the Duke of Cornwall and York, and her daughters, Princesses Louise (Duchess of Fife), Victoria, and Maud (Princess Charles of Denmark), "rise up and call her blessed." They were early impressed for good, and they have not departed from the paths of their Royal Mother.

The proceedings of last week, in connection with the King's Accession and Proclamation, also the opening of Parliament, were very impressive. In his first speech, officially styled a "Declaration," the King referred very touchingly to the death of his beloved mother, and continued:

I need hardly say that my constant endeavour will be always to walk in her footsteps. In undertaking the heavy load which now devolves upon me, I am fully determined to be a Constitutional Sovereign in the strictest sense of the word, and, as long as there is breath in my body, to work for the good and amelioration of my people.

I have resolved to be known by the name of Edward, which has been borne by six of my ancestors. In doing so, I do not undervalue the name of Albert, which I inherit from my ever-to-be-lamented great and wise father, who, by universal consent, is, I think, deservedly known by the name of Albert the Good, and I desire that his name should stand alone.

In the House of Commons, Sir Henry Campbell-Bannerman gave expression to sentiments which were universally cheered. He said:

Happily, the grief with which we suffer under this irreparable loss is in some degree assuaged by our well-founded confidence that the Monarch who succeeds to the Throne will follow the same line of public conduct, and will adhere to the same principles as have worked so much good in the past. It often happens when a new occupant comes to the throne of a country that he is an untried Prince unversed in public affairs—it may be, even little known personally to those over whom he is called to reign. It is not so with King Edward. For the greater part of his life it has fallen to him to discharge a large part of the ceremonial public duty which would naturally fall to be discharged by the head of the State. We know that His Majesty understands and enters into and appreciates and sympathises with the desires and needs of his people, and that he will devote himself, even in a greater degree than he has been able to do in the past, to the promotion of their welfare. And on this point perhaps I may be allowed to say that it is an additional satisfaction to us to know that His Majesty will have by his side his august Consort, who has reigned in the hearts of the British people ever since she first set foot on our soil. There will be no discordant voice in this House to-day. If there were, we should not fitly represent those who have sent us here. There will be but one universal feeling of sorrow for the lamentable calamity that has befallen the nation, and of hopeful confidence for a happy and prosperous future.

We are enjoined to "Honour the king," and to "pray for kings and for all that are in authority." At such a time as this, with Empire so extended, and difficulties correspondingly numerous, we may well offer the familiar prayer: "So dispose and govern the heart of Edward thy servant, our King and governour, that, in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness."

Victoria the Good.

A CHARACTER SKETCH.

THE unparalleled outburst of sorrow which has swept over the civilized world at the death of Queen Victoria, is one of those manifestations of feeling that carry their own credentials of sincerity. It can only be explained by the fact that in her removal we have lost a great woman from our midst, as well as a great Sovereign from the head of the State. The spontaneous grief of mankind is indeed a tribute to sovereignty of character, far more than to sovereignty of station. A benign presence has been taken from us which had been so long a part of our national, and even of our personal life, that it is as yet impossible to measure the extent or the significance of our loss. But already certain outstanding facts and features of our lamented Sovereign's character and reign occur to us, and call for grateful recognition.

We have lost, as we have just said, a *good Woman who was also a great Queen.* Her reign was one in which the best influences of womanhood beamed forth on the nation, during a time when it was in great peril of forgetting the gentler virtues, and the milder but potent forces of life, in the marvellous territorial expansions and physical progress of an age of iron and steam. When, as a frail and girlish figure of eighteen, she assumed her Royal functions, statesmen and people alike trembled both for her and the Throne on which she sat. Young, inexperienced, and following predecessors who had done much to lower their Royal prestige by their tenure of the Crown, it seemed only too likely that it would lose its last hold on the people's loyalty.

When, after sixty-three years of service for her people, she let the sceptre quietly drop out of her dying hand, the Throne, as such, was planted deeper in the affections of the people, and performed a more important function in the national life, than at any previous period of its long and chequered history.

By strenuous endeavour to make her august position a means of blessing to her people, and by fulfilling the necessary functions of Royalty in a spirit of simple devotion and ever-ripening wisdom, she showed that in an age of democracy and popular rights it was possible for even a woman and a Queen to fill a splendid place both in the affections and the destinies of her subjects. She lived for her people, and as soon as they began to realize this, they gave her their hearts' loyalty in ever-increasing measure. During the past sixty years some of the dynasties of Europe have been swept away; revolution after revolution has submerged one Royal House after another, and to-day some Continental Sovereigns sit on precarious thrones. Not only did her Throne outlive these dynastic changes and tragedies, but she has bequeathed to her son a heritage of loyalty to the Crown which contrasts brightly with what she received from her predecessor. For she demonstrated the noble use that can be made of a Royal sceptre, when wielded with unfailing courage and with that gentleness which is the truest test of greatness.

Queen Victoria, it must be remembered also, remained *none the less a Woman because she was a Queen.* The force of her character is seen in nothing more impressively and beautifully than in this. The artificial atmosphere of Court life, the trappings and pomp of Royalty, the elaborate ceremonial of State functions, all failed in the slightest degree to affect the simplicity, the reality, and the charm of her womanly nature. She was one with her people in all the common experiences of life. Her home life was typically English in its warmth of affection for husband and children, in its simple theory and practice of parental government, and in the faithfulness with which she honoured her departed husband's memory. She had no love of splendour, and greatly disliked the publicity of that fierce light that beats upon the Throne. Performing the routine duties of her office with unfailing regularity, keeping in touch with all the movements of events and changes of opinion, watching with an anxious eye the developments of foreign policy for sixty-three years without a holiday, she took her recreation, not in gaiety and excitement, but in the simplest pleasures of home, and in the refreshment of communion with nature and with God.

We do not as yet realize the debt this nation owes to the womanliness of the Queen who ruled over us for so long. A pure and gracious influence has emanated from the central institution of our government, and has intermingled with all the complex currents of the national life. It has softened the rigours and animosities of party warfare.

It has affected the character of the laws passed for over half a century. It has made manners more gentle and simple. It has raised the standard and deepened the affections of home-life. It has been one of the growing links between us and our colonies. Probably the passionate loyalty of the child-nations that are springing up into strength around us would have been impossible, but for the personal attachment with which the Queen has ever been regarded by her people everywhere. Australian Federation was undoubtedly hastened in order that it might be consummated under the mild reign of our aged Sovereign. Sixty years of such a reign have made Britain a different and a better nation than it would otherwise have been. We are materialistic and headstrong, and self-willed as it is; but for the wise and gentle control of our Mother Queen, we might have been tenfold more so. How often her restraining, checking, softly-insistent hand has swayed and shaped our policies, especially towards other nations, we know from the testimony of all her recent and present Ministers. And through all the strenuous labours of her reign, she found time and opportunity to show how constantly her heart beat in sympathy with her people in their trials, sufferings, accidents, bereavements, and no less in their triumphs and their joys.

But the crowning feature of our good Queen's character has yet to be mentioned. She was *a sincerely pious Woman*, to whom the great realities of life were the religious realities, and who fulfilled her Royal trust in happy surrender and obedience to the higher Sovereignty of the Heavenly King. In her public proclamations and in her private journals she was alike full of recognition of the Divine Hand and of the Divine Will.

The spirit of submission was as strong in her as the instinct of Sovereignty. Every inch a Queen, she was ever a loyal wife, and a sincere Christian. This showed itself in her conscientious discharge of the trying routine work of her office, in the vigorous maintenance of a high standard of Court morality, and in the simplicity of her private life. She was unquestionably sincerely attached to the Church of which she was the political head; but her religious sympathies were broad, and she never failed to show a genuine respect for those among her servants who were piously inclined, and none the less so if they were Nonconformist in their convictions. She had no liking for the Romish tendencies of many of the High Church clergy, though her tolerant spirit forbade any personal interference with them. One of the few things at which she showed displeasure was for her Court chaplains in their sermons to take cognisance of her presence as Queen, and to address her personally as such. She felt that in a religious service she was not there as monarch, but as one of the congregation with whom she identified herself in worshipful teachableness of spirit.

For ever will the memory of Queen Victoria be enshrined in the hearts of her people. They cannot honour her memory better than by emulating her virtues in their own lives and homes. Truth, gentleness, sympathy, sincerity, simplicity, loveableness—these are great words, but they are not too great to describe the noble character of the greatest Queen in history.

NOTES AND RECOLLECTIONS.

It is no simple matter to realize the greatness and extent of the changes that have come over the relations between Sovereign and subjects since the year 1837. The rights and liberties of the people have been defined along lines which were unheard-of at that period. The people have, step by step, awakened to a sense of their power, and things are done to-day for which pains and penalties were imposed at the beginning of the reign. The Throne stands in a position different in some respects from what it did, but, notwithstanding these changes, its dignity has been preserved, and even added to during the reign. A Queen in more than the titular sense, few have realized the extent of the mental and intellectual gifts enjoyed by the late Sovereign. "No doubt," she said at the outset, "the splendour is great, but the responsibillty is terrible"; and in the recognition of that fact lay the secret of her success as a ruler.

Queen Victoria was called to rule over a free people, and, with rare intuition, she grasped the meaning of that fact for her. Indeed, it has fallen to her to demonstrate to the world the rights and privileges of a Constitutional Monarch. She adapted herself marvellously to every political and social change. No concession has had to be wrested from the Crown in her reign, for she has been among the first to hail each step in the progress of the nation. As the people have found their new privileges freely offered whenever they rose to a true conception of their duty, so the rights of the Crown have also been recognized and consolidated on a new basis. It was with joy, and not with regret, that the Queen watched and aided the development of the power of the people, and the Throne has been in no sense the loser. To-day the paradox is true that the safest and surest Crown in Europe rests on the brow of the head of the freest people.

One outstanding feature of the Queen's private life, of which very many have experienced the benefit who did not pause to think of the extent to which it was due to the Queen's personal influence, was her respect for the observance of the Lord's Day. The length of the reign has made it impossible for anyone now living to realize what a change it meant that the first day of the week was spent quietly by all under the roofs of the Royal palaces; and that to servants as well as to members of the household every possible opportunity was afforded for the proper spending of the day. In this matter, as in many others, the Queen had a clear insight, and early set her face against, not only the giving of the day to sport and amusement, but also (what seems to some the more excusable practice) the holding of receptions, which would yet mean as complete a divorce from its proper purpose as many practices whose desecrative character appears more on the surface. How far-reaching has been the effect of this example in the highest of all stations no one can tell, but that it has been very great none can doubt who has made any study of the effect of equally high example during previous reigns in the direction of worldliness.

Queen Victoria was no intolerant dictator in matters of religion. She worshipped God according to her own conscience, and insisted on the same freedom being allowed to the meanest of her dependents. An instance is on record of one servant whose conscience would not allow her to attend the parish church, and who, for this reason alone, was dismissed by a superior official. The circumstances came to the knowledge of the Queen, and the outcome was an order for the immediate reinstatement of the maid, followed by an announcement that the utmost freedom was to be allowed on all such matters.

A district secretary of the London City Mission visited a small cottage at Windsor, with an old-world garden of sweet-smelling flowers in front, and upon taking a seat which had been dusted for him, was told, "That is the Queen's chair." He was then informed that one of the Royal Princesses had stopped her carriage to look at the flowers, and, upon hearing from the daughter that her mother was ill, had gone in to see her. The next day another Royal carriage drove up, and the Queen herself stepped out. "Of course," the daughter told the secretary, "we were greatly flurried, but the Queen said, 'Don't be put about. I have come not as a Queen, but as a Christian lady. Have you got a Bible?' She was given one, and she sat down on that chair, and said, 'I heard from my daughter of your long and sad illness, and I have come to comfort you.' She took mother's poor wasted hand in hers, and said, 'Put your trust in Jesus, and you will soon be in a land where there is no pain. You are a widow, so am I; we shall soon meet our beloved ones.' She then read the fourteenth chapter of the Gospel according to St. John ('Let not your heart be troubled,' &c.), and knelt down on the floor and prayed for my mother. That wasn't the only visit, for always since the Queen came to Windsor Castle she came to see my mother once or twice a week, and always read the Word of God and prayed."

Attendance at large religious services is not always to be taken as proof of a real interest in religious matters; yet there is an eloquent tribute to the spiritual side of the life of Queen Victoria to be read not only in the large crowds which have thronged memorial services during the past week, but also in increased attendance at the ordinary gatherings of church and chapel alike. To a large section of her subjects, the outstanding fact of the week has been that, first of all Queen Victoria was a humble follower of the Lord Jesus Christ. A first impulse led in some quarters to a fear lest the national grief and mourning should overshadow the interest in the Simultaneous Mission of the present week; but after much waiting upon God workers were led to praise Him that He had arranged the meetings for a time when the "fallow ground" was destined to be ploughed up by the great national sorrow. That the monarch who has gone from us trusted in the Personal Saviour who is knocking at every door, is present in many minds, and God's people are praying to the Disposer of hearts that the issue of present events may be unto eternal life. As an important tie in many a life has been sundered on earth, may a link be formed with heaven which shall endure unto eternity!

The loving interest ever taken by the Queen in the children, and in all that affected the child-life of the nation, has led the Sunday School Union to suggest that memorial services should be held by Sunday schools throughout Great Britain and the Colonies on the afternoon of Sunday, February 3, at three o'clock. These services, if conducted in the various churches and places of worship, could be thrown open to the young people of the district. Thus, at the same hour, the children in all parts of the Empire would be able to render their tribute to the good Queen's memory, and to pray for the King, while a fitting opportunity would be afforded for indelibly impressing upon their minds the noble and beautiful lessons yielded by the life and character of the great Mother of our Nation.

Sleep, Noble Queen!

IN MEMORIAM OF OUR BELOVED SOVEREIGN QUEEN VICTORIA.

By Rev. J. MOUNTAIN, Tunbridge Wells.

Sleep, noble Queen! Thy care and sorrow ended;
Closed are the eyes that oft for sufferers wept;
Low lies thy head, by all thine Empire tended;
Stilled is thy heart which its great charge hath kept.

Leave thou thy crown—unsullied and untarnished:
Thou hast adorned it by thy life so pure;
Take thou the crown by heavenly lustre garnished—
Christ giveth those who patiently endure.

Thou art not dead; thou livest on for ever,
Radiant in mansions of eternal day;
And from our hearts thy memory fadeth never;
Thy people's love enshrines it there for aye.

Heaven's perfect peace through Jesus Christ receiving,
Clad in the robe of his own spotlessness;
Ne'er canst thou fail to think of us, still grieving;
Loving Christ more, thou wilt not love us less.

Queen of all queens! To us may grace be given
Like thee to learn whence all true greatness springs;
Chains which would bind to self and sin be riven—
Bound by the love of Christ, the King of kings.

Sleep, noble Queen! Farewell, but not for ever!
Thy mantle fall on our succeeding King!
And when we all are called from earth to sever,
God in his grace to his sweet presence bring.

This hymn, which was sung in many places of worship on Sunday last, may be had in leaflet form, 1s. per 100. There is also an edition with music, specially composed by Mr. Mountain, 2d. each, 12s. 6d. per 100. (*London: Morgan & Scott.*)

Our Queen-Empress.

IN MEMORIAM.

Weep, orphaned nation, at thy Mother's bier;
Speak softly one high title held so dear,
Yon patient heart, it beats no longer here.

Weep, for to-day our sea-girt isles lie low.
Weep, 'tis our glory that our tears may flow
For one who wept, unseen, her people's woe.

Weep, Greater Britain, far beyond the wave;
Come, let our mutual tears bedew her grave,
Who loved us all with dauntless heart and brave.

In stately court, and in the common cot,
Weep the true womanhood that shared our lot,
And kept its fair escutcheon without spot.

Weep, lonely mourner, as she wept with you;
Weep, little children, for your needs she knew;
Weep, weary pilgrim, she was weary too.

Weep, yet be sure ye weep with thankful tears,
For all the blessing of her four-score years—
For hopes in blossom on a stem of fears.

Bring brimming tears, as many as ye choose,
For none your right to shed them will refuse;
Weep, yet give thanks ye had so much to lose.

For that white hand, so firm and yet so frail,
Which at the nation's helm, through many a gale,
By chart of duty ever sought to sail.

Give thanks that in a high and slippery place,
She held aloft the lamp that guides our race—
Herself upheld by God's almighty grace.

Give thanks to God for all her fair renown;
Those folded hands have laid, untarnished, down
Imperial sceptre, and imperial crown—

For deathless record, for dominion wide,
For perfect truth, "gold in the furnace tried;"
And now for that lone heart, all satisfied.

For humble trust in God's eternal Son,
For rest, how welcome! for the victory won,
And for the overcomer's word, "Well done!"

Lucy A. Bennett.

Victoria the Good.

Our Queen is Dead.

Like some bright beauteous star,
She blazed upon the firmament of time,
With light increasing with her numbering years;
Until her rich-orbed glory, glowed and gleamed,
As does the sun in midst of summer days.

Death then smote her.

Pale grew the star and fled.
All men were struck with deep and dazed distress,
And wept, their eyes could never, never more
Its glory see.
But as I wept, and wept, I saw that star
Out of the darkness, deep and dire, arise
With light more beauteous, yea, a thousand fold
More beautiful than aught of earthly skies,
Or earthly thrones.

I saw it borne away,
Until it sat upon the brow of One
Whose head erstwhile was crowned with cruel thorns.
I saw it shine as never o'er this earth
It beamed before, as on that holy brow
It played and quivered in the light of heaven.
There was its rest, fixed on the crown of Him
Who is both Lord of lords, and King of kings.

S. Trevor Francis.

Evangelical Effort in Finland.

From time to time we have called attention to a heroic effort to advance the Gospel cause in Finland. The point of anxiety at present is Helsingfors, where a deeply interesting work is in progress, and operations will shortly, it is hoped, have a worthy mission centre. An admirable site has been secured, and a goodly sum is in hand towards the cost of the building.

Not only has Finland great need of such Evangelistic extension, but the mighty Empire of Russia may be benefited thereby. The Methodists have not been labouring for years in the country without making a decided impression for good; and at length they are being encouraged to take an important step forward. Mrs. Frances L. Parker is in this country soliciting help in the undertaking. Already there is £2,000 in hand, but double that amount is required before the building can be begun. Mr. Joseph Good, of Hull, is the treasurer of the fund. In the West of England recently, Mrs. Parker was very kindly received by Christian friends, one of whom made a promise of £250 on condition that the second moiety of £2,000 is subscribed without delay. We shall be glad to hear of liberal things being devised by wealthy Christians in aid of this excellent undertaking.

Mr. Ira D. Sankey.

Shortly after his return to America Mr. Ira D. Sankey gave an address on Sacred Song in the Lafayette Avenue Presbyterian Church, Brooklyn (Rev. Dr. Gregg's).

Mr. Sankey had a very large congregation, and in the course of the evening sang several solos. He also referred in cordial terms to the welcome he had received on the occasion of his recent visit to this country. In some words of welcome Dr. Gregg said: "I assure Mr. Sankey of our great joy to welcome him back to his native land. He has done more than any other man in our age to kindle the spirit of religious song."

We regret to learn that Mr. Sankey has been laid up with an attack (happily only brief) of influenza.

"*The New Hebrides Magazine*" is the title of a small periodical issued by Dr. Gunn, of Futuna, New Hebrides. The first paragraph declares the function of the publication to be "to collect and disseminate information regarding the islands of the New Hebrides, and to record the spiritual, social, and material progress of their people." Among the items of news we observe that British trade is rapidly increasing in the group; that consumption continues its devastating march among the people; that a French company is claiming land in some quarters; that the students at Futuna collected £5 for the Indian Famine relief; and that mission work generally is progressing. (1s. 4d. per annum, post free.)

Letters from Spain.—IV.

MONTSERRAT.

A KNOWLEDGE of the Bible would sweep away Romish absurdities and legends, like that of the miraculous image of the Virgin of Montserrat, which is said to have been carved by Luke, imported into Spain by Peter, hidden in a rock by Visigoths, when fleeing before the Moors; found again by shepherds and a pious bishop, the former having been shown the way by lightning, the latter led by a sweet smell. The bishop endeavoured to bring the image to his diocese, but on reaching a certain place the virgin obstinately refused to go any further. This was a sign that a chapel should be erected there. Later on, having become more tractable, she consented to be removed to the present spot.

The image, which is black, is placed too high in the exceedingly dim religious light of the monastic church for the features to be recognized. Murray says that "the group appears like an inartistic representation of an African mother and child, and the woman's visage is forbiddingly ugly."

The yearly number of visitors to Montserrat exceeds 100,000. On September 8, the Day of the Virgin, 10,000 people are said to have visited the monastery, which is built half-way up the wonderful mountain, sheltered and overhung by tremendous rocks. Many come out of curiosity, many for the romantic scenery, but many also with the desire to prostrate themselves before

A DRESSED-UP PIECE OF WOOD,

which may have been the idol of heathen worshippers before being enthroned upon a gilded altar. No matter by what motive the visitor is led to come, he is almost compelled to pour of his money into the treasury of the monastery, for the simple reason that it needs days to obtain a full view of Montserrat, and that the monks alone provide apartments for the visitors. There are, we were told, about 200 monks. The church is being renovated, and a new monastery is in progress of building. The numerous haunts and caves of the mountain are full of shrines and chapels that have been erected to various saints, so as to increase the attraction for "the faithful." A wedding party came up from Barcelona the day we visited Montserrat. The young bride seeks the blessing of the Virgin, as does the criminal or the bull-fighter.

BARCELONA.

We spent New Year's Day in Barcelona. The shops, open on Sunday, are closed on saints' days and holidays; but we bought for one and a-half pesetas an indulgence at the ecclesiastical office. In Gerona, the purchaser has to produce first the signature of his priest, but in Barcelona even a Protestant can get possession of such a valuable document! No identification is required. Another privilege is the facility with which scapulars are obtained. Though they are only little bits of bad print sewn on a bit of bad cotton, they have been endowed by Pope or Bishop with the miraculous power of keeping the wearer from accident, disease, and even death.

The Gospel is faithfully preached by M. Empaytaz and Mr. Payne, and their helpers. The latter continues the schools originated and long carried on by the late Mr. George Lawrence, whose daughter is now engaged in useful evangelistic work in

TARRAGONA.

For the lover of ancient historical places, Tarragona is more interesting than the fashionable Barcelona. Here the visitor treads the classic soil, successively trodden by Phœnicians, Greeks, Romans, Goths, Moors, and Spaniards. What scope for the imagination when we contemplate the prehistoric walls, the cyclopean doors made thousands of years ago! A portion of the once gigantic palace of Cæsar Augustus, now converted into a prison, still shows a few of its original walls, twenty feet thick. Here Pontius Pilate resided before becoming Governor of Judea. The cathedral is one of the most magnificent in existence, and is said to be endowed with privileges only exceeded by St. Peter's at Rome. This is in keeping with the historical record of the favour extended to Tarragona by the first Roman Emperor, at which time it had a million inhabitants (now about 30,000).

Where the present cathedral stands, the first Christian church, dedicated by the early Christians to the Saviour, was established on the site of a temple to Diana. When the Moors held sway over the peninsula, the church was turned into a mosque, and dedicated to Mahomet. Driven out in their turn by the Spaniards, the cathedral came into possession of the Church of Rome, was rebuilt, beautified, and consecrated to the Virgin Mary, as it is to this day. There are no Protestant missionaries in Tarragona. W. M.

The McAll Mission Boat.

NEAR the town of Dameri, about half-way between Chateau-Thierri and Epernay, on the river Marne, direct east from Paris, now floats the *Bon Messager*, the mission boat of the McAll Mission.

Its external appearance reminds one a little of the children's Noah's arks in shop windows. Inside it is surprisingly comfortable. At either end there is a little deck; from the front one enters into the evangelist's room; from aft, passing the cosy kitchen on the left, and the servant's room on the right, one enters into the spacious hall, on the modest platform of which stands a reading desk and a harmonium. At the back the words, "We preach Christ crucified" (1 Cor. i. 23).

Standing on the bridge close by, three villages and a town can be seen in various directions, at distances of two or three miles. Every evening except Saturdays, an interested audience from these places fills the floating Gospel hall.

Most of the attendants are evidently labourers in vineyards. The men have on earth-coloured garments, many without jackets or coats. The clamping of the wooden clogs makes a rough sort of music as the people walk in. The people are perfectly at home. What a strong healthy rosy-cheeked set of men and women! All are respectful and attentive. Hymn books are lent, and soon everybody tries to sing the Gospel hymns, which they pick up most readily.

A portion of Scripture is read to them, with a prefatory explanation of what the Bible is. Another hymn is sung and then comes the preaching. It is a solemn thing to preach to folks who may never come again if not interested, but who may return, and perhaps every night, for three or four weeks or more, according to the length of the stay in this neighbourhood! But, as the Gospel is preached, those country-people appear delighted to listen. The interest is great, the attention so solemn, that at times one might imagine that the speaker was alone in that floating chapel, and yet the 160 seats are all occupied. What glorious opportunities those are for evangelizing France!

After the address another hymn is sung, and prayer is offered. A boisterous dispersion then takes place. Expressions of gratitude are heard as tracts are given away, Testaments and Bibles purchased. Many, as they pass the door, drop their pennies into the box which is a fixture there. "We'll come again," say some. "We'll come every night," say others. "We'll come earlier to secure a better seat," another is heard to say! And after the usual "Merci!" "Bonsoir," "Bonne nuit," "A demain," the *Bon Messager* is soon left in her peaceful solitude.

But oh! what ignorance of spiritual matters! what irreligion! what infidelity one meets with among these villagers! Yet we cannot wonder at this, for they have no Bible.

S. H. ANDERSON.

Indian Christian Realm.—In sending out the annual statement of accounts, Jai Bhai (A. S. Paynter) reports a concentration of the work, and a welcome opening for work in Nepal. Twenty-one labourers are seeking to preach the Gospel in otherwise un-missioned fields. The representative in England of the Realm is Mrs. Keer, "Mornington," Malvern Link, Worcestershire.

American Notes.

ON Sunday, January 6, Rev. James A. O'Connor, of Christ's Mission in this city, announced that the Mission was now free of debt, the last payment on the mortgage having been paid on the closing day of the past century. This Mission is unique in several ways. For over twenty years "Father" O'Connor (as he is often called, because he was formerly a priest) has laboured with voice and pen to lead Roman Catholics into "a better way," as he puts it; to let them know that they can have personal access to Christ. One practical effect of the removal of the debt on the Mission property will be to place in his hands the means to remove his work into a far more prominent and suitable position, and some of his friends are already looking about for a suitable site in a neighbourhood that will be one of the great centres of population and traffic a very few years from now.

The last priest to come to the Mission, the Rev. A. Fasanotti, D.D. (Propaganda), is creating quite a stir in the newspapers through the country by means of his articles on Rome and Vatican affairs—not controversial, but dealing with facts of interest at this time. He is a man of great learning, fine presence, and saturated with knowledge of the earthly side of Rome, as well as its theology. In spite of his long record as a priest, he is still a comparatively young man, and God may do wonderful things through him in the future.

The great anniversary meeting of the Bowery Mission was held in the Academy of Music. Rev. T. De Witt Talmage preached from John x. 16. "Other sheep I have which are not of this fold." The vast theatre was crowded to the doors before the meeting commenced, and the greatest interest was manifested throughout. To many the testimonies of the Bowery converts who spoke gave even greater pleasure than the really fine sermon of the celebrated preacher.

What promises to become one of the most important branches of the religious and philanthropic work of the Volunteers of America has been recently inaugurated by President Ballington Booth, called the "Volunteer Tenement Work Department." One of the chief aims of this department is to reach the deserving poor of our cities who are unknown to charity organizations.

The work has been placed in the charge of Colonel Pattie Watkins (Mrs. Fred Lindsay), who for over sixteen years has been actively engaged in evangelistic work among the poor and needy in our large cities.

At the last session of the eighth conference of Foreign Mission Boards of United States and Canada, held in the Fourth Avenue Presbyterian Church, a previously appointed special committee submitted a report dealing with the statement issued a short time ago to the clericals of the world by a number of Buddhist priests in Japan.

The report took the form of an address to the Buddhists. In taking exception to parts of the address from Japan, it denied that there was any political element in the work of American missionaries in China, and said that they "have not, as you affirm, arrogated to themselves the power of protecting the followers of their creed, in utter disregard of their criminality; nor have they, as a rule, taken advantage of the clauses in the treaties with China, giving them authority to interfere to protect Christian converts from persecution."

The address proceeded to say that American missionaries condemned all criminal acts, and that they had never tried to protect wrong-doers from the consequences of evil actions. With respect to the matter of indemnity for the destruction of missionary property, it was pointed out that as these churches, schools, hospitals, &c., had been erected for the benefit of the Chinese themselves, the loss would be theirs, and therefore it was only right that those who had destroyed them should supply the means for their restoration.

Referring to the Buddhist assertion that the fundamental principles of the different religions "are in all cases essentially, if not entirely, analogous," the report replied: "It is true that all religions speak of a higher truth, as you do of 'the great truth shining above,' but only one speaks of that truth as found in a loving, personal God, 'Our Father.' It is true that all religions are expressions of man's feeling of helplessness, but only one tells of a Divine Saviour who offers to man forgiveness of sin and salvation through his death, and who is now a living Person, working in and with all who believe in Him, to make them holy and righteous and pure. We should rejoice to have you meet our American missionaries in Japan, and learn from them more fully of those characteristics of Christianity which make it impossible for us to admit that there are not radical and essential differences between it and all other religions."

New York. ROGER MARTIN.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

A Talk About the Queen.

I AM sure your thoughts during the past week have been very full of the good Queen whom God has taken from us, and no doubt you will be reading books containing stories and incidents of her beautiful life. We cannot do so without longing in our hearts to have such a record of goodness during the years that God gives to us. But I expect you think that this is quite impossible because she was a Queen, and so much above us all in position.

And yet, as a child, Princess Victoria was very much like the rest of us. She enjoyed playing with her dolls as much as any little girl to-day, and when she watered the plants from her tin pot, she watered her feet as well, just as we have done lots of times.

One day a Bishop came to see her mother, the good Duchess of Kent, and found the little Princess sitting on the floor with her playthings. Very soon she had the Bishop on the floor too, and made him the biggest doll of them all.

So you see there was no very great difference, as a child, between her and yourselves. And now that she has come to die, she has had to pass the gates of death just as you and I will have to do.

I have been reading some pretty incidents which I will pass on to you. She liked to have her own way, as a good many other girls and boys do, and did not always listen to warnings until she had learnt their value by experience. She had been cautioned against playing with a dog, whose temper was somewhat uncertain, but she persisted until the dog snapped at her. Her attendant ran to her in a fright, thinking she had been bitten, but Victoria answered, "No, thank you; he has only proved that you were right and I was wrong. He did not bite, but only snapped, which will be a warning to me in future."

On another occasion, when on a visit, she sauntered out into the grounds towards a steep and slippery bank. An old gardener, not knowing who she was, called out, "Don't go there, Miss, it's *slape*" (meaning slippery). "Slape," cried the Princess, "what's slape?" "Slippery, Miss." "Thank you," was her reply, and on she went regardless of the warning. Presently she slipped and rolled down the bank. The gardener came and picked her up, and said, "There, miss, that's slape." "Thank you," she replied. "I know now, and shall never forget the word."

Well, boys and girls, I am sure we have all from time to time had plenty of warnings and cautions from those who are older and wiser than ourselves, but sometimes we have been as wilful as the young Princess. But it is better to learn by experience than not to learn at all. You, like her, have good parents to teach you how to live to please God. Take good heed to what they tell you, and, above all, listen to the voice of Jesus through his Word. Come to Him first of all, and yield your lives to his guidance, for He will forgive the sins and failures of the past, and give grace for the future.

Of the many good qualities in our dear Queen's character, I think her generosity and sympathy stand first. During her early married life, she had as governess to her children a young lady whose father, a Scottish minister, was dead, and whose mother was dependent upon her for support. The mother was taken dangerously ill, and the daughter, feeling it was her duty to attend her, told the Queen she must give up her situation. But the Queen replied, "Go, my child, to your mother, for this is your duty, and stay with her as long as she needs you. Then come back to us again. Albert and I will teach the children during your absence."

Then you remember how, whenever there has been a colliery accident, or a disaster at sea, by which husbands and fathers have been killed, the Queen has sent loving messages of sympathy to their families in their distress; and how she sent tins of chocolate to the soldiers in South Africa.

She will always be gratefully remembered by such acts of kindness and consideration for others, and we read in Proverbs xx. 11, "Even a child is known by his doings." Our parents know us by them; our companions also, and God most of all.

Will you not make it your ambition to earn at last, by his help, the "Well done, good and faithful servant"?

Uncle Tom.

THE QUEEN AS A CHILD.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 264**).

1. Say in which verses the *questions* given below occur.

2. From the other chapters given, select a verse to form an *answer* to each of the several questions, and write it out.

(*a*) What wilt thou that I should do unto thee? (Mark x., *answer* Matt. viii.)

(*b*) What shall I ask? (Mark vi., *answer* Matt. xxi.)

(*c*) What wilt Thou have me to do? (Acts ix., *answer* Eph. v.)

(*d*) Is anything too hard for the Lord? (Gen. xviii., *answer* Eph. iii.)

(*e*) What shall we do? (Acts ii., *answer* Col. iii.)

(*f*) How can we know the way? (John xiv., also *answer*.)

(*g*) What is thy request? (Esther v., *answer* Luke xxiv.)

(*h*) Shall not the Judge of all the earth do right? (Gen. xviii., *answer* Job xiii.)

[Children under *ten*, find any 2; under *thirteen*, any 4; under *seventeen*, any 6.]

*** To encourage those who are passing from one division to another, and find it rather hard to answer double the number of questions they have been accustomed to do, I will allow those between 10 and 11, and between 13 and 14 years of age, to do two-thirds of the questions set for their division.

ANSWER TO LAST SEARCHER (**No. 263**).

Offices and Work of Christ

On behalf of his people.

A. Advocate (1 John ii. 1).
B. Buckler (Psa. xviii. 2).
C. Counsellor (Isa. ix. 6).
D. Deliverer (Rom. xi. 26).
E. Eternal Life (1 John i. 2).
F. Fortress (Psa. cxliv. 2).
G. Guide (Psa. xlviii. 14).
H. Hope (1 Tim. i. 1).
I. Intercessor (Heb. vii. 25).
J. Joy (Psa. xliii. 4).
K. King (Isa. xxxiii. 22).
L. Leader (Isa. lv. 4).
M. Master (John xiii. 13).
N. Nourisher (Eph. v. 29).
O. Owner (1 Cor. vi. 19).
P. Peace (Eph. ii. 14).
Q. Quickener (John v. 21).
R. Rock (Psa. lxii. 2).
S. Saviour (1 John iv. 14).
T. Teacher (John iii. 2).
U. Understanding (Prov. viii. 14).
V. Victory Giver (1 Cor. xv. 57).
W. Wisdom (1 Cor. i. 30).
X. 'Xample (1 Peter ii. 21).
Y. Yoke Breaker (Isa. ix. 4).
Z. Zealous Performer (Isa. ix. 7).

No. 263—Correct Answers (first list) received from:—

A—Gordon and Arthur Allt, Ethel Alford*, Ernst and R. Aldwinckle, Henry, John and Mary Allsop, Margery* and Dorothy* Alchin, Irene Ashdown*.

B—James and Gordon* Bryant, Emily Bridgewater*, Ella Berryman*, Ada Blencowe*, Stanley Burgess*, Gertrude Bush, Eleanor Bennett, Robert Bushby*, Dorothy Brereton, Edith Blenkarn*, Mabel Baker*, Clarence Bass, Herbert Braddon*, Queenie Boswell*, Elsie Brinkworth*, Gordon Bligh*.

C—Cicely Craven, George* and Oscar* Cross, Maude Claxton, Margory and Doris Coleman, Stanley* and Percy* Chappell, Mabel* and Ida* Cole, Edith Charman, Anna Chanyen*, Sophie Cohen, Lydia Cleary, Gladys and Gussie Clark, Mabel Candlin, Florence Combes.

D—Ethel Dancy*, Nellie* and Willie Dowsett, Stanley Drew*, Ralph* and Dorothy* Daintree, Elsie, Catherine and Agnes* Darke.

F—Henry Flashman, Vincent, Olive and Mabel* Fleet, Edward and Arthur Foley, Winifred Field.

G—Cicely Gibson*, M. Gover, Margaret Guillaume*, Reginald Garland, Grace and Evelyn Gulston, Ivy Godfrey.

H—Dorothy Havergal Shaw*, Beatrice Harland*, Mary, Elizabeth and Hilda Hooper, Beatrice Hastings*, Annie Horstcraft, Ina Hemmel*, Kathleen and Dorothy Heckford, Theodora Hill.

I—Daisy Iredell*, Nellie Irving*.

J—Lawrence Johnstone, Charles and T. Johnson, Emily Jones*, Amelia Jacobson*, Betty Jacobs*, Edith*, Annie and Phoebe* Jeffery.

K—Maurice Kalinsky*, Max* and Eva* Kalb, Jane Keirl, Annie Kingsford*, Lionel Kepple, Hilda Kirby*, Hannah Knapp.

L—Willie, Maggie and Constance* Locke, Henry, Edward*, Mary and Sidney* Law, Evelyn Lamb, Georgina Lichtenstein*, Rosamund Langton*, Gladys Lee*, Beatrice Le Mesurier*.

M—Alec and Godfrey Miller, Winnie* and Doris Martin, May Mills, O.*, Grace*, Arthur*, Nellie* and Lewis* Morice, Tom McGlone*, Amy Munday, Winnie Maunder*, Edith* and Aldyth* Margetts, A. McLeod-Johnson*, Irène Mabille*, Charlie and Dorothy McMullin, N. and Alan Marshall.

N—Blanche Norcock*, Emily Norris, Valerie and Eleanor Noel, Gerald and Hilda* Nicholls, Daisy and Nellie Nicholas, Edith Newton*, Edith Nash*.

O—Maggie Oliphant*, Olive and Gilbert Oxley.

P—Ruth Pledger*, Evelyn Primrose-Pechey*, Kathleen Pincott Graham*, Christine* and Mary Pearson, Leslie and C. Partridge Ethel* and Kathleen* Pasley, Katie*, Leonard* and Walter Picknell.

R—Marion Richards*, Rose Ritchie, Marjorie and Aileen Roberts, Kitty Riley, Ada Reuals*, Jessie and Alice Ricketts, Kate Rosenbloom*, Alice and Hilda Reid, Gwennie Ravenhill.

S—Hilda and Edgar Schaeffer, Frances Stileman*, M. and Grace* Spurgeon, Whately, Rider, Glanvill* and Stanley B. Smith, Willie, Mary and Eddie Start, Esther Simmons, Maude Smith, Margery Smart, Amy Simmons, D. and Stanley Soltau, Betty Stocks*, David Seth*, Douglas* and Kathleen Shepherd.

T—Archibald and Theodora* Thorn, Marion Tarry, Dudley Toye*, Reggie Thresh-Casleton.

U—Kathleen Usher.

V—May Vickers*.

W—Gertrude Williams*, Bertram Webb*, Ellen Williams*, Dorothy White*, Zoe Wilkins, Cecile and Phillis Wright, Stephen Wilson, Mansfield White*, Sidney Wisdom, Agatha Ward, Alan*, Theo.* and Mabel Wallis, Ronald Watson, Greta Watson*.

Y—Maurice and Gladys Young.

No. 262—Correct answers (second list) received from—

A—Gordon and Arthur Allt, Mabel Ashwell*, Leonard*, Samuel, Nellie, Annie, Dollie and May Allen.

B—Ernestine Buhl*, Lucienne Brabandes, Dorothy* and Elsa Banfield, Mabel Baker, Frank Bentall*, Frances Burnett*, James Barker, Helen, Susette* and Mary* Beck, Clara Brown, Clifton Bassett, Leonard Brown, Beatrice Brouard, Eva Browne*, Alan and Charlie Banks, Dorothy* and Harold Berry, Addie Badham, Ada Bratt*, S. Boxer, Conyers and Massy Baker.

C—Dorothy Cooper, Henry, John* and David* Colville, Ida* and M.* Cole, Olive Clarke*, Mabel Candlin*, H. Cook*, Fred Chisholm*, George Cary*, Stanley and Percy* Chappell, Kathleen Crouch, Susie Cumbers*, Beryl and Gladys Calvert, Rose Collins, Mary Cobb*, Alfred Cocking, May Cullen, Jessie*, Maggie* and Walter Carter, Alice Crang*, Ethel Craigie, Duncan* and Hyde* Campbell, George Crawford*, Maud Claxton.

D—Marie Denizot, Vera Dickinson*, Daisy Dewar*, Marjory Dyke*, Harold and Gladys Davis, Hilda, George, Constance* and Elizabeth Drayson, May Darroll* Mai* and Violet* Davidson, Llewellyn Dale*.

E—Esther and Robert Everitt.

F—Louise Filhol*, Hyacinth FitzSimons, Jenny Finlayson, Mabel and Eva Fletcher, Agnes, Meg and Lewis* Fullarton, Laura Finch, Daisy Fox*, Ethel Fowler, Gwendolen* and Eirene* Fennell, J. and M.* Freegard, Aileen and Francis Figgis, Phyllis Fry.

G—Winnie and Dorothy* Grove, Aimée Guilbert, Hilda von Griesheim*, David Gardner, Mary* and Daisy* Greenacre, Edith Goodyear, Dorothy, Stuart, Jack and Edith* Gray, W. Garnham*, Margie*, Isabel* and Elsie* Goudge, Evelyn Giddings, Marjery, Colin and George Graham-Brown.

H—Georgette Hoffman, Sandy* and May* Handasyde, Florence, Francie*, Norman, Stanley* and Julyan Hoyte, John C. Henderson*, Theodora Hill, Grace Hawkins*, Violet Holford*, Alice Hay*, John S. Henderson, Emily Hooper*, Clarice Herwel, Winifred*, Henry and Edith* Harvey, Myra Hunt, Eileen* and Elsie* Hill.

I—Isabel* and Ami, Inglis.

J—Charles Johnson, Lizzie Johnstone*.

K—H. Knight, Edith* and Edwin* Kennington, Willie*, Agnes, Crena and Isa* Kay, Cecilia*, Dorothy, Philippa* and Grace* Kerr, Susie and Violet Keen.

L—May Loveridge*, Robert Lomax*, Linda, Harry, Norah*, Edith and Willie Lowe, Arthur Llewellyn*, Arthur and Evelyn Lamb.

M—Margaret Merry*, Barbara Maconchy,* Mildred Morgan*, Winnie, Dorothy and Leonard Mace, Daniel*, Mary, Margaret* and Dorothy* Morris, Charlotte Millar*, Maisie and Alice Mackenzie, Lois* and Olive* Mewburn, Joy* and Margaret* McFadzean, Jessie Morrison, Elsie Moule*, Frances Munce*, Dorothy Morgan, Edith Marshall*, Ella* and John* MacMurray, Daisy Mackenzie, L. Medcalf, Alan and Nora Marshall, Arthur*, Grace*, Lewis*, O.* and Nellie* Morice, Margaret McDougall, Maude* and Lottie McIlroy, Annie Macnair*, Margaret* and Bella Mack, Margie Marston, Bella Morrice.

N—Maria Nicholson, Amy and Maude Nottage, Blanche Norcock.

O—Eva Oakes.

P—Clarice, Percy and Geoffrey Peach, Ruth Pledger*, Ada*, Connie, Willie,* Jessie and Eddie Palmer, Marjorie Porteous*, Gladys and Isabel* Phipps, Mabel* and Lucy Pelham Burn, Alfred Penny, William Porter, Olive Pine-Coffin, Laura Percy, Martin Pitter.

R—Nora Read, Marjorie Rainey, Gordon Remington, Elmina, Cecily and Jessie Roe, Laura Ridler, Maggie Russell*, Olive Robinson*, May and Eva Rodgers.

S—Dora Speechly*, Stanley W.* and Sidney Smith, Frankie Sellwood, Helen Stalker*, Agnes* and Hugh* Shields, Nannie Sturrock, Willie Start, Flora,* Rider and Glanvill Smith, M. and G.* Spurgeon, Poppie Stidolph, Gertrude Scott, T. M.* and D. Stanier, Florrie Smith, Eddie and Mary Start, Adelaide Smith, Bertha Stocker, Elsie* and Kathleen* Slark, Florence*, Effie* and Ellen Simpson.

T—Nellie Tisdall*, Willie Thomas*, Marjorie* and Evelyn* Tracey, Carlton Tufnell, Frank Tomkins, Flossie* and Charlie Thomson, Eileen Tomlinson, Lillie Trenwith.

U—Eva Usher*.

W—Pringle*, Archibald, Rachel*, James, Georgina*, Sarah*, Madge* and Frank* Wilson, Edward*, Edith*, William* and Mabel Wheeler, Sidney Wisdom, Charles Wingrave, Alexander, Ella, Daisy*, Lilian* and Rose* Watt, Queenie, Kenrick and Ernest Wakeford, Robert* and Thomas* Weddell, Bertie Walls, Charles and Winnie Williams, William, Stuart, Wilfred and Sidney Watson, Leonard Wall*, Theo. Wallis*, Arthur, Violet and Louisa Walker.

Y—Irene and Lydia Yandle, Rachel Young.

FOREIGN LIST.

Competition, October, 1900.—Division II.—1st Cert.: Abigail Gray. Division IV.—2nd Prize: William Gray (New Zealand).

Competition, January, 1901.—Division III.—2nd Prize: Dora Wallace, Winifred Gartshore (Ontario).

No. 246, 248, 249—Abigail* and William* Gray (New Zealand). **No. 257**—Mattie Ilimhiali. **No. 258**—Huldah Krige* (Stellenbosch). **No. 260**—Ethel Hastings (Canada). **No. 261**—Phyllis Boyd (Malta).

Personal.

Ethel Hastings (Canada), Gertrude Williams, Clarence Bass, Harry Flashman, Gladys Lee, Elsa Banfield (Germany), Jessie Morrison, Sidney and Wilfred Watson, Alice Hay, Edith Marshall, Dollie and May Allen, Maude Claxton, Aimee Guilbert (Paris), and Mattie, an Indian Girl.—I am glad to welcome you as new "Searchers." The study will, I trust, be useful and interesting.

Dorothy Havergal Shaw, Connie Locke, Hilda Kirby, Kitty Riley, Nora Marshall.—Thank you for your letters. I have read them with much pleasure.

Tom McGlone.—I am glad to learn that you have decided to continue the "Searcher" work.

Marjorie Rainey.—I hope you will soon be quite well. It is much better that you should write on lined paper.

May Loveridge.—The * is given for neatness and extra care in answering the questions. It does not count in the Competition. You must have had your name down nine times out of twelve to be eligible to compete at the end of a quarter.

Clarice Herivel.—I am glad that you find yourself able to take up the "Searcher" again. I trust your Mother will soon be quite well.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Liverpool*, to Feb. 1; *Leeds*, Feb. 2-4; *Leicester*, S. U. Conference, Feb. 5; *Ipswich*, S. U. Conference, Feb. 8; *Colchester*: Feb. 14-15; *Dorking*, Feb. 16-26; *Walthamstow*, Feb. 28. Mr. J. Spiers, *Sudbury*, *Middlesex*, to Feb. 8; *St. Matthew's Mission Room* (week-days), *Town Hall* (Sundays), *Redhill*, Feb. 21-March 8. Mr. J. S. Tyler, *Clifton and Bristol*, to Feb. 14. Mr. E. Arrowsmith, *Clapton*, to Feb. 1; *Finchley*, Feb. 2. Mr. S. J. Hewlett, *Christchurch*, to Feb. 1. Mr. E. Hughes, *Brunswick Chapel, Great Dover Street, S.E.*, to Feb. 4. Mr. H. W. Pewtress, *Congregational Church, Wood Green*, to Feb. 2. Mr. G. V. Arrowsmith, *Peckham*, to Jan. 31. Mr. W. H. Stentiford, *Regent's Park Chapel*, Feb. 2-11. Mr. R. T. Archibald, B.A., *Liverpool and neighbourhood*, to March 8. Mr. W. L. Seyler, *Bunhill Memorial Buildings, Roscoe Street, St. Luke's, E.C.*, to Feb. 1. Mr. J. H. P. Cutting, *St. Thomas, Exeter*, Feb. 9-17. Mr. E. Clark, *Congregational Church, Tetbury, Glos.*, Feb. 3-17.

Children's Scripture Union—Portions for week ending February 9.

Sun., Feb.	3	*Luke* v. 17-26	Thurs. Feb.	7	*Luke* vi. 27-38
Mon., „	4	„ v. 27-39	Fri., „	8	„ vi. 39-49
Tues., „	5	„ vi. 1-11	Sat., „	9	„ vii. 1-17
Wed., „	6	„ vi. 12-26			

Christian Endeavour Topic.

SUNDAY, FEBRUARY 3.

Endeavour Day (Joshua i. 1-11).

IT was a host of young men and women that stood on the verge of Jordan, waiting the signal to enter the Promised Land. With the exception of Caleb and Joshua, there would not be one above the age of forty. The river lay broad between them and the land that flowed with milk and honey, but it seemed to present no impassable barrier to those eager hosts. In the same way the great army of Christian Endeavourers throughout the world, young in heart, fresh in hope, with life yet before them, stand before a country held by wicked spirits in heavenly places, who rule the darkness of this world; the Jebusites, Girgashites, and the rest of the seven nations of Canaan have their modern representatives in drink and impurity, gambling, Sabbath-breaking, and many another clamant evil. Rivers of difficulty arrest our progress, but they rather give zest to our endeavour. Who art thou, O great river? The Lord who opened Jordan before the people shall yet bid thee start back in all thy ways and make a path.

God said that He would give to Israel every place upon which the sole of their foot should tread. What an incentive this was for pressing on! Every time an Israelite put his foot forward on the territory of Canaan, he realized that very bit of land would come into the possession of his people. There is a counterpart of this in our own experience. We must learn to put down our foot upon the promises of the Word of God, and say of them: "These are mine by right, and shall be mine in actual enjoyment." There are also times in our experience when in heroic faith we are able to claim a soul, a street, a neighbourhood, a congregation for God. As I look back upon my most successful missions, I remember that they were always accompanied by a sense that God had given me the hearts of the people. I went, not to capture in my own strength, but to receive and occupy what God already had made mine. In the life of the late General Gordon, in his journal, he tells us that very often before he reached some strange or hostile tribe, it seemed as though they had been given to his faith and subdued before he reached them. In combating your spiritual foes, dare to believe that God has given them into your hand, and go forward assured that not one of them shall stand before you. This is a blessed promise: "There shall not any man be able to stand before thee all the days of thy life." It does not matter how inveterate the habit, how fierce the temptation, how often you have failed, if you will dare to believe that God is with you, that He will not fail nor forsake, not one of all the hideous band of besetting sins shall be able to stand before you. God cannot fail, and will not forsake; be strong and go forward.

The one thing God asks of all of us is that we should dare to obey up to the hilt. You must dare to observe according to *all* the law, turning neither to the right nor left. To this two things are necessary, (1) We must meditate upon the Scripture; it must not depart from our heart or mouth; we must meditate on it day and night. Here are our marching orders, and we must keep them well before us. (2) We must be strong even when obedience seems impossible, and when all possible influences are brought to bear to weaken our resolution we must still dare. And as we advance we shall find that the dreaded forms of opposition are but shadows. When they are touched with the spear-point of faith they will divide and allow us to take our way. F. B. M.

C.E. NOTES.

At Woodberry Down Society the first of a series of educational addresses in religious doctrine by Mr. George Hay Morgan, B.Sc., was given on January 17.

* * *

At the invitation of Rev. W. J. Cole, M.A., vicar of St. James', Toxteth Park, Liverpool, and the newly-formed Christian Endeavour Society, the "Wesley" Chapel Society recently gave a model meeting. About 100 persons were present, the members of the visiting society being heartily welcomed by the curate and evangelist.

* * *

Arrangements for the National Convention at Sheffield next Whitsuntide are well in hand. Reception of delegates by the Lord Mayer will take place in the Town Hall, followed by welcome meetings in the Albert Hall and Drill Hall. Dr. Clifford will preach the Convention sermons on Sunday morning, Rev. John Pollock also preaching at Rotherham.

International S.S. Lesson.

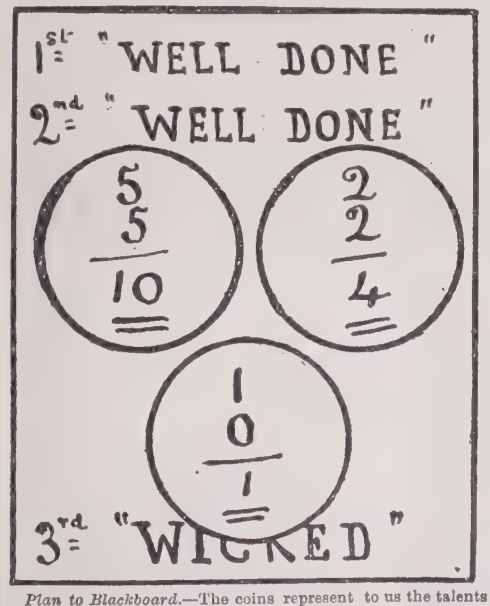
February 10, 1901.

Parable of the Talents. (Matt. xxv. 14-30.)

Golden Text. "So then every one of us shall give account of himself to God. (Rom. xiv. 12.)

Introduction.

COMPARE with last week's lesson. The Ten Virgins waited for their Lord; the servants work. The first is spiritual rest, the second is outward activity (Trench). We learn from the Virgins not to delay or put off getting ready for our Lord's return; from the servants we learn that while our Lord is still away, we are not to waste our time in laziness and slothfulness, but be working and watching both, and doing all we can for his glory.



Plan to Blackboard.—The coins represent to us the talents each man received. First received 5 and he doubled them, making 10; second received 2, and he gained 2 more, making 4; third received 1, but he added 0 and it remained 1. To the two first "Well done" was said; to the third, "Wicked servant."

1. What the Master Did.

(14) Notice, they were his *own* servants he had to deal with. Christ is that Master, and He is now on the journey; He will return one day. We are his servants; are we getting ready, and doing what we have to do faithfully and well, so as not to be ashamed at his coming? (1 John ii. 28). (15) The Master knew each character so well. He gave to each just what He knew they could do. A talent is about £187 10s. of our money, or in weight about 750oz. of silver. These talents represent to us many different things, such as time, riches, health, education, singing, speaking, opportunities to do good, &c. What we need to remember is that God does not make two men alike, we are all different but we all have at least one talent; and we must find out what it is. (See 1 Cor. xii. 28-30.)

2. What the Servants Did

(16-18) Shows us very clearly what each one did with his talents. Although they received different amounts, the two first were both faithful. They did what they could, and did it well. The third man seems to have been not only lazy and slothful, but utterly indifferent and careless. He also had a very wrong idea about his kind Master (24), but that probably arose from his own indolence, and was a sort of excuse; no wonder he was afraid (25).

Notice also what Jesus Christ teaches in John xv.: (2) fruit, more fruit, (5) much fruit. This is also making more with our talents, but we must be joined to the True Vine in living union to be able to do it (1 Cor. xv. 10; Phil. ii. 13).

3. Return of the Master.

(19) The servants hand in their accounts (Golden Text). To two the result is "Praise and Reward"; to one "Blame and Punishment," just according to what they have done (21, 23, 26, 28, 30). The Praise is not "Well done successful servant," but "Well done faithful servant," and the whole parable seems to hang upon these two words, "Faithfulness" and "Unfaithfulness." To which class do we each individually belong? The unfaithful servant tried hard to make a case for himself (24, 25), but he failed to make any excuse good; his Master saw through his utter laziness and "don't-care" life, and he was duly punished. (21, 23) "Joy," what a depth of happiness lies in that one little word! Is it not worth being faithful to enter at last into his joy?

Mr. Moody used to say, "Many watch springs can be made out of a pound of iron. See you improve faithfully the talent God has given you."

C.M.S. Medical Training Home.

THE new Medical Training Home established in Bermondsey, S.E., by the Church Missionary Society, which was recently opened by the Countess of Chichester, promises usefully to fulfil a double purpose. Lady missionaries are to receive instruction in medical science and will at the same time minister to the needs of the sick poor of the district.

At the opening meeting, Dr. Lankester said it is proposed that all the accepted lady candidates of the Society shall come to the Home in turn for a period of three months, not to be trained as nurses or as medical missionaries, but simply to receive instruction in the first principles of medicine and surgery, in order that they may protect their own health and that of their fellow missionaries when at work in the foreign field. It is also proposed to establish in connection with the Home a Medical Mission on the lines of those conducted in connection with the Society's stations abroad. The dispensary will be open every day, except Saturday, for the treatment of the sick poor of the parish, and the patients will also be visited in their homes by the lady residents. About £300 per annum would be needed to keep the Home in proper working order.

The management is entirely in the hands of ladies—Miss C. A. Walker is the Lady Superintendent, Miss S. L. Fraser, the Lady Doctor; and Miss Parnell, the Lady Nurse.

Rev. J. Neil's Palestine Lectures.

DURING the month of February, Rev. James Neil, M.A., hopes to give a series of lectures in the Central Hall, Philpot Street, E., on "The Study of the Bible in the Light of Palestine Life." On the 13th, 20th, and 27th, the expositions will be designed to aid Bible students, the object being to give direct help to such by treating of passages of Scripture in their Eastern setting. The evening lectures on Wednesdays and Thursdays throughout the month will be more especially Gospel addresses to Jews and Gentiles.

Mr. Neil has devoted his life to the study of the customs and manners of the Holy Land, and his long experience and wealth of knowledge qualify him as one of the highest authorities on the subject. Illuminated dioramic pictures, lantern, and other illustrations will be exhibited in the unfolding of Scripture in its Eastern light. Particulars may be obtained from Miss Atkinson, Central Hall, Philpot Street, Whitechapel, E.

A Village Need.—Mr. W. Henry Collins writes from Wendover, Bucks: "In a hamlet in Bucks we are about to erect a small mission hall. For a long time we have held cottage meetings, having no other place to meet. The people desire the hall, and are giving of their own, but we need about £30 yet. We have been able to secure a small hall, and require this amount to erect it."

Saved From the Streets.

IN connection with the Lock Hospital, in West London, a valuable Samaritan work has long been carried on, and much spiritual fruit has been the result of the labours put forth by the Christian men and women who direct its operations. Many poor creatures who have fallen into the slough of immorality have been rescued, and helped into the paths of virtue. The late Lord Kinnaird took the warmest interest in these institutions.

One outcome of the work is seen in the capacious Rescue Home established as an auxiliary to the Hospital, in which those patients who elect to place themselves under the care of the ladies' committee are received and trained for domestic service. While still in the hospital those who desire to be helped in this way are placed in the Kinnaird ward, which is a kind of moral and spiritual "bridge" to the Home proper.

A model of cleanliness and wise arrangement, the Home is notable for the Christian influences which are brought to bear upon the inmates. A visit to the premises is a pleasurable experience, affording as it does some convincing evidence of the changes which can be wrought, even in cases that are apparently hopeless, by a course of careful training and instruction, given in faith that Divine blessing shall accompany it.

Viewing the Home, we first proceed to the probationary ward, where each incomer devotes the first portion of her fifteen months' training to needlework. She subsequently passes to the laundry department, in which one sees a troop of bright, intelligent young women, evidently possessed by the desire to do well, and having acquired industrious and persevering habits. In passing from grade to grade, the improvement that comes with

A STAY IN THE HOME

is very noticeable, and it is difficult to realize that these laundry hands, who turn out superb work so deftly, and whose modesty and cheerfulness are so patent, were but a few weeks since "social problems," members of a class whose deplorable condition is at once a scandal in our cities, and a perplexity to our legislators and social reformers. The laundry is a marvel of completeness, and should command a large measure of support.

The Home curriculum is completed by a month's stay in the kitchen, so that each of the inmates leaves with a practical all-round knowledge of household duties. We therefore learn without surprise that there is a continual demand for servants from the Home, and that 75 per cent. of the cases turn out well. Doubtless much of the success is traceable to the kindliness and homeliness which are to be observed on every hand. While necessary firmness is maintained, as much as is possible of the "institution" is avoided. The gratitude and affection of the women is great, for, in many instances, they have been entire strangers to home care. In a variety of ways, apparently small, but all tending to create a warm and happy home circle, as distinct from anything like cold officialdom, the skilfulness of the management is shown. On leaving, each inmate is provided with a complete outfit, and has also the prospect of earning a prize of a guinea for staying in a place for a year, and a second guinea if she remains two years in her place.

The institution is happy in having enjoyed the ministrations of so many well-known evangelical clergymen in the adjoining church; and the present incumbent, Rev. G. H. Thwaites, maintains the same principles faithfully. The Home is a model one; it provides a refuge for people who are among the most difficult of all to reach and influence, and a volume of reliable testimony bears witness to the soundness of its work. The Hon. Louisa Kinnaird, 115, Mount Street, W., will be pleased to supply further particulars.

The Cheltenham Branch of the British Women's Temperance Association have adopted and issued pledge cards, whereby parents promise not to send their children to the public-house.

Mrs. Ginever's Homes.

FROM time to time it has been a pleasure to direct attention to the institutions which formerly bore the name and now perpetuate the memory of the late Mrs. Ginever. The Kingsdown Orphanage at Pemberton Gardens, the branch Home at Tremlett Grove, Upper Holloway, and Cuthbert House, Broadstairs, are maintained by the voluntary contributions of friends who revere the name of the founder, and whose hearts are touched by

THE CRY OF THE FATHERLESS.

A visit to one of the Homes, the sight of happy faces, and the sound of childish laughter have moved many a one to work and pray for the continued success under God of this noble branch of Christian service.

Each week sad applications for admission are received. Children are admitted to pass into the ordinary routine of the Orphanage household, while others who are of age to commence life pass out, making way in their turn for those who have perhaps been waiting months for vacancies.

A bare recital of facts would give but little idea of the work as it really is; but to come into personal touch with the inmates of the Homes, in their happy and congenial circumstances, to recall the faces of anxious mothers as they leave their charges in the safe keeping of the matron, is to realize how great is the need, and how that need is being supplied. The flower of childish affection blooms in this sunny atmosphere, and the tender human plants, needing vigilant care, are nurtured in the fear and love of Him whose compassion for the multitude was not stronger than his regard for the little ones.

At the Broadstairs Home, ailing and cripple children are provided with every comfort and means for the alleviation of their sufferings.

The workers are frequently cheered by appreciative letters from grateful mothers. One recently wrote:—"I feel it my duty and pleasure to thank you very heartily for what you have done for my daughter, who left in October last for a situation. She is a useful, good girl, and has learned many valuable lessons while under your care. She gives satisfaction in her place, and is most happy and comfortable."

Another writes:—"I have much pleasure in telling you of the great improvement in my little girl, Rosie, whom you so kindly sent to the Cripples' Home, Broadstairs. To think of how she looked on the day I brought her to see you, and to see her now, has taken quite a burden off my mind. May God's blessing ever be on such Homes for the fatherless, and may He help everyone who helps in them."

The direction of such institutions always involves anxiety and responsibility, and the committee of the Kingsdown Orphanage at the present time find themselves face to face with a special difficulty. The trouble relates to the largest Home, at Pemberton Gardens, which is

IN NEED OF COMPLETE RENOVATION,

being ill-adapted to meet modern requirements. It is found necessary to expend a considerable sum in providing a new system of drainage, the laying on of hot water, and numerous other improvements and refurnishings. This necessitates the closing of the premises for a few weeks, and the boarding out of the children. At the same time the hon. medical attendant advises that the number of inmates be reduced from ninety-six to sixty-four. This, unfortunately, creates a second difficulty of a serious nature. In many cases the hard-working widowed mothers are unable to maintain their children thus returned upon their hands. The committee are arranging to grant assistance in specially needy cases, and in view of the concurrence of these trying circumstances a special appeal has been made.

Miss Wenborn, secretary, will be pleased to communicate with friends desirous of aiding in the maintenance of this work. She may be addressed at 35, Pemberton Gardens, Upper Holloway, N.

Rome and the Children.

THE wholesale committal of children to Roman Catholic Reformatories and Industrial Schools in Ireland, on trumped-up or insignificant charges, led, in the recent case of the Ruckley children, to a wholesome exposure of this system of securing children for Rome.

Another case has recently been brought to light, in which the little girl of a man named Hegarty was charged with larceny in August of last year, before a Dublin magistrate, and committed to St. Joseph's Reformatory, Limerick. Application was subsequently made to the Dublin Recorder to have the child removed and placed under Protestant care. After a further hearing of the case, the Recorder, who at the first hearing on November 27 commented on the hardship of sending this child to a criminal institution, and thus branding her as a criminal, ordered her release, on being satisfied of the respectability of the father.

The latter became a Protestant eight years ago, and wished to have the child brought up as a Protestant. It appears that the order was presented at the Reformatory by Dr. Long, the Irish Church Missions medical missionary in Limerick, acting on behalf of the father. The authorities of the Reformatory, however, flatly refused to deliver up the child, and thus parental rights and legal authority are alike defied by the representatives of the Church of Rome. Not only so, but Dr. Long has been bitterly denounced by a local priest, and mob violence has been so greatly excited against him that, on the 18th inst., he was followed and stoned by a howling mob.

Dr. Long has friends among the Roman Catholics of Limerick, and it is hoped that the efforts of the priests to excite the populace against him will be only successful for a short time. Meanwhile it remains to be seen whether the authorities of the Roman Catholic Reformatory will be allowed to retain possession of the child. It is indeed a scandal that an institution supported by public funds should be able to set at naught the law of the land, and the rights of Protestant parents.

Mr. and Mrs. Albert Midlane. Their Golden Wedding.

IT is proposed by friends of the well-known "Children's Poet," Mr. Albert Midlane, to raise a fund for a testimonial presentation to him and Mrs. Midlane on their golden wedding day, March 20. It is suggested that on the afternoon of the first Sunday in March, in all Sunday schools should be sung his hymn, "There's a Home for little children," and that a penny collection should be taken up for the fund.

Mr. Midlane is not exclusively a "Children's Poet." His hymns appear from time to time in our columns, and some of them are favourites in our books of praise. He has been a special friend of ours for many years, and we shall gladly receive contributions, addressed to the publishers of THE CHRISTIAN, from any sources, for the interesting occasion specified above.

Around, Within, Above.

If thy soul would be distressed,
Brother, only look *around;*
Care and trouble, strife, unrest,
Everywhere are sadly found.

If thy soul would sorrow know,
Brother, only look *within;*
How unlike thy Lord art thou,
How, alas, so prone to sin.

But, if thou wouldst joy in love,
Peaceful, happy, restful be,
Brother, fix thine eye *above*,
Only perfect grace to see.

Let us then in prayer be found,
That our eyes alone may gaze,
Not within, and not around,
But on Jesus, all our days.

ALBERT MIDLANE.

The Soldiers' Home in Wales finds that many of its supporters are passing away, and new friends are much required. The superintendent is Miss Wilkinson, at the Home, Brecon.

Scottish Notes.

STEPS are being taken to secure the making of arrangements for special Gospel work among the crowds who are expected to visit Glasgow in connection with the International Exhibition during the coming summer.

At the annual meeting last week of the Scottish Navvy Mission, it was noted that in order to meet the expenditure, two special donations of £50 each, as well as the reserve fund of £90, had been used. Mr. George Pirie, contractor, said the society was doing a work which no other organization could undertake, and was doing it well.

The death of Rev. J. H. Thomson (Hightae) removes a recognized authority on Church history, who contributed largely to the martyr literature, and, in addition to numerous articles, published two volumes on the subject. He brought out what has been widely regarded as the standard edition of "The Cloud of Witnesses," and edited the *Reformed Presbyterian Magazine* successfully for a number of years. He was also editor for a considerable time of the *Free Church Children's Record*, and at a later period also of the *Christian Treasury*.

In the annual report of Grove Street Home Mission Institute, Glasgow, attention is drawn "to some aspects of the 'problem' as seen by those who are in the midst of the battle;" and the opinion expressed that "a much wider use of Bible classes might with advantage be made among both old and young." Reference is made to the serious interference with Christian effort which arises from the time now devoted to pleasure-seeking. "No doubt," it is admitted, "the high pressure in living calls for relaxation; but the question is, how far is it right for Christian workers to forsake their work from April to September, and very frequently during the winter?"

While in different districts of Scotland—chiefly Highland—the bitterness of the Secessionists from the Free Church shows no sign of abatement, the clear attitude towards questions of Church union taken by men like Rev. Murdo Macaskill must have a great moral effect on the masses of the people. From the chair at the annual meeting of the Dingwall Y.W.C.A., Mr. Macaskill said, a few days ago, he hoped that as the twentieth century began with the union between two branches of the Church in Scotland, the century would end all the differences in the Presbyterian family. There was nothing, he thought, that separated Presbyterians but might end at any time.

A preparatory meeting was held a few days ago, in connection with a special week of mission services which are being held in twenty-five parishes within the bounds of the Presbytery of Edinburgh. The Chairman (Rev. Dr. Forrest, West Coates) said the meetings had been arranged after consideration of the state of religion in the land. He thought, if he interpreted the feeling in many minds aright, there was a great concern among them, not so much about the worldliness of the world, or indifference or hostility of the world, but about the worldliness and apathy of the Church—about which so many hearts were like to break. So it was this that led them to look up to their Lord and Saviour Jesus Christ, and to put themselves afresh into his hands.

A Conference of Dundee ministers was called together last week by a circular, which set forth that an effort might profitably be made (1) to impress the irreligious part of the community with their responsibility in disregarding the claims of Christ and neglecting public ordinances of worship; and (2) to make it manifest that ministers, notwithstanding denominational differences, are at one and in earnest in their desire to present Christ as the power of God for individual and social regeneration. The attendance was large, all denominations in the city, with one or two exceptions, being represented. A very free interchange of opinion took place regarding the first topic; and a suggestion was made that it would be a good thing were a week's meetings held under the auspices of the combined Churches, meetings to which all would be welcome, and at which the claims of Christ could be set forth by various speakers from different standpoints. The conference approved the suggestion, and it was left to a large and representative committee to make arrangements.

Girls' Letter Guild.—Miss Alice M. May, secretary of the Leeds centre, writes:—"We are greatly in need of lady correspondents in this centre for about seventy Nonconformist girls, some of whom have been waiting several months for ladies to write to them. A simple, friendly letter of kind interest and sympathy every month is all that is asked. I feel sure that many of your readers would be willing for Christ's sake to undertake such a small work." Particulars will be gladly forwarded by Miss May, 5, Herbert Terrace, Penarth, South Wales.

Welsh Notes.

A FREE tea was recently given by Sir John Puleston to the Welsh poor in the East End of London; upwards of a thousand persons were present. Sir John Puleston has given this treat annually for the last twenty-five years.

The generous action of an Anglesey clergyman has led to a substantial increase in the value of four poor benefices in Cardiganshire. Some time ago he gave £100 to each of the benefices in question, and he has now repeated the gift.

Reference was made in these columns a few weeks ago to the appreciation of Welsh Congregational churches of Rev. Hopkyn Rees, the well-known missionary from China. Mr. Rees is, by their request, returning to China in order to take a leading part in the negotiations for compensation for losses inflicted by the Boxers.

The Welsh settlers in Patagonia suffered severely by the disastrous floods that took place in the Argentine Republic some months ago; an appeal has now been issued, written by the daughter of one of the founders of the colony. One of the most pathetic facts in her statement is the account of the attempt of the colonists to build a chapel to replace the one which had been carried away by the floods. In spite of the heavy financial losses sustained, the colonists sent last year nearly £15 to the funds of the Bible Society.

Oxford Letter.

[FROM OUR OWN CORRESPONDENT.]

AT a committee meeting held at Wycliffe Lodge on Thursday, it was suggested that a committee should be formed in London in connection with the Christopher Fund, which has for its object the establishing of scholarships both at Wycliffe and Ridley. More than £700 has been subscribed.

The Vice-Principal of Wycliffe, Rev. W. F. M. Woodward, has accepted the charge of Buckhurst Hill, and has left Oxford for his new duties. Rev. Henry Plumptre, chaplain of the Hall, has been appointed acting vice-principal. Rev. H. G. Grey, Principal, has chosen for the subject of the Greek Testament Readings on Sunday evenings, the First Epistle of St. John. At the last ordination season ten members of Wycliffe were ordained.

It is not often that Prebendary Eardley-Wilmot comes to Oxford, but on Wednesday he preached a sermon in St. Peter-le-Bailey in connection with the Sunday School Institute. Tracing the growth of Sunday school work through the century, he urged that the stamp of God's blessing was upon it. In the face of the evidence that Sunday schools were now losing ground, the Prebendary pointed out how the national character would be imperilled. He pleaded that his hearers should lay to heart the apostolic injunction, "Let us not be weary in well-doing."

Rev. H. Foster Pegg, of St. Matthew's St. Leonard's, visited Oxford last week, addressing the annual meeting of St. Aldate's Sunday afternoon service for men. About 200 men were present at the meeting, which was presided over by Canon Christopher. Rev. Foster Pegg's address was listened to with deep interest, and many hearts have been touched by his powerful appeal. "A handful of white ashes lying at his feet," and a quotation from Dante's: "What wouldst thou? He answered, Peace," were the basis of his address. A life lived for self always resulted in a handful of white ashes, said the speaker, and if man did but know it, his heart in its deepest depths longed for Peace. Mr. Foster Pegg then pointed his audience to Christ as their Peace.

The anniversary of the Pembroke Street Christian Endeavour Society was held on Sunday and Monday. The preacher was Rev. T. H. Champion, of London. The report showed an increase of twelve in the number of members. Among other things mentioned at the meeting on Monday was one by the chairman, who, referring to the *Oxford Times*, said there was one spot to which he always turned, and that was the portion headed "Thoughts for Quiet Moments." He thought there must be a good man at the back of it, and they were greatly indebted to the editor for giving them such paragraphs in the middle of his paper. This was direct evidence to the demand for matter in our regular newspapers which shall appeal to men's deepest needs.

Street Preaching in Cork.—Our readers will be glad to know that the coercive bye-law in regard to street preaching has been disallowed by the Lord-Lieutenant and Irish Privy Council. A memorial, signed by a number of representative citizens of Cork, including ten of the city magistrates, had been forwarded to the authorities against the bye-law.

Obituary.

REV. D. M. JENKINS.

THE death of Rev. D. M. Jenkins on Sunday, January 20, removes a prominent Welsh Congregational minister. The deceased minister began to preach in 1856. After a theological course at Bala, he entered upon the pastorate of Aberhosan Church, Montgomeryshire. He removed successively to Newtown, Penmaenmowr, Morriston, and finally to Liverpool. His ministry at the latter place was attended with much fruit. Mr. Jenkins was president of the Welsh Congregational Union in 1896.

MR. WILLIAM ROWNTREE.

The death of Mr. William Rowntree, of Scarborough, brings to a close a long and honourable life. For more than half a century Mr. Rowntree had been a prominent figure in the philanthropic, educational, religious (among the Society of Friends), and temperance life of Scarborough, and, as the oldest public man, was held in high esteem. Mr. Rowntree always took a deep interest in the offices of the religious body to which he belonged. His business was never allowed to interfere with what were considered higher duties, and for many years his shop in Scarborough, in common with those belonging to the Friends in the town, were always closed for an hour and a half each Wednesday morning to enable the proprietors and their assistants to attend the midweek meeting for worship.

REV. J. B. BLACKMORE, VENTNOR, I.W.

Many will learn with sorrow that Rev. James Baker Blackmore, of Ventnor, has passed away. He had reached the advanced age of seventy-three, and for some time had been an invalid. For several years he had lived in Ventnor, and there he fell on sleep a few days ago, at his residence, 1, St. Boniface Gardens. Many visitors to the Isle of Wight look back with joy to having met him, and will recall with pleasure his happy smile and Christian converse.

Mr. Blackmore was a clergyman of the Church of England, and from time to time had devoted much attention to the work of tuition. In both departments of labour he commanded high esteem, and exercised a powerful influence for good. His pupils of a generation ago hold his name in tender regard. The welfare of others was the business of his life, and young men engaged his special interest. The end was hastened by a chill; the last hours were full of peace—a fitting conclusion of a blessed life.

The Y.M.C.A.

ST. JOHN'S HALL, Penzance, was crowded on January 21, on the occasion of the annual public meeting of the local Association. The Mayor (Alderman J. H. Tonkin) presided, and addresses were given by Mr. Ed. Hain, M.P., Rev. E. J. Brailsford (Truro), and Mr. F. J. Fedarb (trav. sec.). The report showed the work to be in a very healthy condition, a membership of nearly 200, and £285 cleared off debts during the year.

The annual conference of the Liverpool and North Wales District Union was held recently at Liverpool. Mr. C. J. Procter, president of the Birkenhead Association, occupied the chair during the earlier portion of the proceedings, and Mr. J. H. Putterill of Exeter Hall, gave an address on "Y.M.C.A. work in the Twentieth Century," in the course of which he appealed for more voluntary individual effort. The Y.M.C.A. is a union of young men for direct missionary work, but if in the future it becomes merely an institution, run by the general secretary as a pastor to the young men of the city, the great value which attaches to the movement will be lost. He warned the respective associations to be more careful about their membership, so that they can build up a real working force of young men whose lives are consecrated to Christ, and who are willing to undertake aggressive work among their fellows. The Y.M.C.A. has done a splendid work among a limited section of the community for fifty years, but in the new century it ought to embrace all classes of young men. It must also take a more prominent place as an evangelistic and Bible teaching agency.

Evangelistic.

Woolwich Tabernacle.

A WEEK'S mission has been conducted by Mr. Arthur Jennings at Woolwich Tabernacle, commencing Sunday, January 13. He began with the children in the afternoon, and some of the best results of the Mission are the fruit of that meeting. We had a crowded Tabernacle in the evening, and at the close at least a dozen were spoken to by the worker, and every night during the week several remained inquiring the way of the Lord more perfectly. There was no sensationalism, no excitement, but there was power. Those who came half inclined to criticise were heard to say, "This is the Lord's doings, and it is marvellous in our eyes." Our brother's simplicity, sincerity, and devotion made a deep impression. We pray God that many business men may be led to follow his example in preaching the Gospel.

John Wilson, Pastor.

Mr. Charles Inglis at Derby.

Christian workers at the Derby Y.M.C.A. have been greatly encouraged in consequence of the twelve-days' mission recently conducted by Mr. Charles Inglis. In spite of the fact that the meetings in the evening were only open to men, the attendances were good and quite a number of young men have professed conversion. Some of the cases dealt with have been most interesting, and the personal dealing with souls has been a means of blessing to the workers.

Two special services were arranged for the employés at the Midland Railway Locomotive Works. The men listened most attentively, and blessing followed the Word. The series of Bible readings in the afternoons proved of great help and stimulus in the spiritual life of many professing Christians. Many of us will have to praise God for the visit of his servant.

Frank W. White, General Secretary.

Westbourne Grove Baptist Chapel, W.

Rev. John T. Vine has just completed a fortnight's mission here. God answered the prayers of his people in a wonderful way. In all, during the mission, some seventy to eighty have publicly confessed Christ as their Saviour. Many backsliders returned home.

During the last night of the mission very many Christians testified to the blessing they had received, and it is believed that as a result of the mission the church and also those of the neighbourhood will be enriched. The pastor, Rev. George Freeman, assisted Mr. Vine during the services. Mrs. Randell sung several solos with pathetic feeling. A children's service preceded the adult meetings each evening, conducted by Mr. Stentiforth, and a number of Sunday school scholars and other children of the district gave their hearts to the Saviour.

Mr. Charles Cook at Morecambe.

The Free Church Mission at Morecambe has been the occasion of great blessing to the town, and especially to the congregations of the various churches.

As already reported, blessing was given from the first, there being many seekers. At every meeting twenty to thirty persons rose for prayer, and on the Friday, forty publicly confessed Christ. Sunday's gatherings were remarkable, many were impressed as Mr. Cook spoke on "Lost Souls," and without any pressure another forty persons went forward for prayer. At the closing mission service the large building was filled, and the seekers filled the space around the Communion rails.

The converts—about 200 in all—have been invited to special meetings for them subsequent to the Mission, and the missioner has written personally to each, enclosing suitable booklets to confirm and establish them in the faith.

Some noticeable instances of blessing are reported. The incumbent of Immanuel Church says: "My bell ringer, my organist, and my son were all converted." A councillor's daughter writes: "I thank God for this mission, for it has been the means of bringing to Christ myself and five others in our home." "By the grace of God, I mean to serve Him to the end." "You will be pleased to hear that five of the —— family have been brought to Christ during the mission, besides my brother and myself." A young man writes: "I am glad to say that five of our family, including dear mother, have been converted this week, besides a good number of friends." A lady writes: "A great many who are very dear to me, as well as myself, have been brought to Christ in this glorious United Mission." A young lady writes: "My parents wish to thank you for three of us at home who have been converted, and for the great change there is in us." "All our family have been blessed through these meetings," says another convert. Many other striking quotations could be made from letters received by Mr. Cook. It is evident that a glorious time of revival has been given.

King's Weigh House Chapel.

Mr. Leonard Weaver has concluded his mission in the King's Weigh House, Grosvenor Square, W. The attendance at the meetings has not been large, but the mission has been fruitful.

The power of God was greatly manifested in our midst, and a number of men came out boldly for Christ. It was a time of great refreshing to God's people. Numbers of letters were received nightly from the anxious, asking for prayer. One very touching letter from a fallen woman brought the tears to the eyes of those that read it.

During the severe weather, when the snow was on the ground, a band of the workers visited some of the flats and squares in the neighbourhood, and sang hymns and announced the meetings. In one square some thirty boys were having a snow fight, and commenced throwing at the singers. One of the workers invited them to the meetings, and as a reward received a volley of snowballs. They came to the meetings, however, and quite a number have given themselves to Christ.

A very old and deaf lady, at the close of the after meeting, asked Mr. Weaver "why some of the people had been standing up?" Mr. Weaver explained that they had done so as an expression of their wish to accept Christ as their Saviour. With tears she replied, "I wish I had known; I do want Christ as my Saviour." Then raising her hand, she said, "I will take Christ."

G. R. Williams.

The Brothers Weaver at Annan.

The services conducted by the Brothers Weaver in Annan will be long remembered with devout thankfulness. The services commenced on Sunday, January 13 and closed on January 24. From the beginning the Holy Spirit's influence was manifest, and on the first Sunday evening there were several decisions for Christ. There was scarcely a night but what inquirers were dealt with either in the pews or inquiry room. One of the ministers who took part in the meetings stated that he had not seen such a gracious movement in the town for the last ten or twelve years. A pleasing feature was the number of young men who decided for Christ. For the Sunday evening the Victoria Hall (the largest hall in Annan) was engaged, and it was crowded to its utmost. The other services were held in the Congregational Church. Probably the largest men's meeting ever known in Annan was held on the second Sunday. It was an inspiring sight, and as Mr. Bewley Weaver spoke of the conversion of "Bendigo," and his testimony for Christ, the hearts of many were stirred. The singing of Mr. Frank Weaver throughout the mission was much blessed. Some interesting incidents of the mission could be given if space permitted. A farmer drove his servants eight miles, with the desire they might be saved. God honoured his faith. The servants walked the eight miles to the service the following night with an unconverted friend, who also received the Gospel. With thanksgiving we rejoice in the high tide of spiritual blessing that has attended this mission.

Geo. Hayton, Pastor, Congregational Church.

Rev. L. W. Munhall writes from Philadelphia: "I am in my third campaign since returning home. I go from here to Bay City, Mich., where I laboured six years ago."

The labours of Mr. J. Neale have been blessed during a three weeks' mission at St. Day, Cornwall. A number of persons came forward as seekers after salvation, and many more are still under conviction of sin.

Rev. John T. Vine lately held a series of mission services and Bible readings at Penge Tabernacle, S.E. The meetings have been well attended, increasing in numbers and interest every night. The Bible readings were most helpful to God's children, while many of the unconverted were brought to the Lord.

J. Wesley Bond.

A fortnight's mission has been conducted in the Queen Street Gospel Hall, Newton Abbot, by Mr. John Elliott, of Torquay. Despite rough weather the meetings were well attended. Sinners were broken down under conviction of sin, and led to trust in the Saviour. Some of those who were won had long been prayed for, and their decision gave great joy to their Christian friends. The meetings were marked by a spirit of solemnity, the whole of the congregation remaining to the prayer meetings. Special services were held for young people.

Miss Ada Ward (Mrs. Fisher), the converted actress, has just concluded a ten-days' evangelistic mission, in connection with the Gospel Mission Hall at Batley, Yorks. The building was found much too small for the Sunday meetings, and the Town Hall was taken. Long before the time to commence each service the Hall was packed to its utmost capacity, and hundreds were unable to obtain admittance. Miss Ward's addresses have been in the power of the Holy Spirit. There were many inquirers, and, as the result of the mission, people are still seeking the way of salvation.

A week's mission has been held at St. Andrew's Presbyterian Church, Sheffield, by Rev. A. Allan. There was much heart-searching amongst the members of the congregation, and many definite decisions for Christ, besides a revival and re-consecration of many lives in which the saving power of Christ had been previously felt. Three services were also held amongst the children of the Sunday school, and at the closing meeting on Sunday afternoon several of the scholars expressed a desire to follow Jesus. Mr. Allan devoted himself in after-meetings nightly to young men and young women, alternately, for definite inquiry, and at the close of Sunday's service between seventy and eighty of both sexes met with him for this purpose.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Canon Hay Aitken.—Feb. 2-18, Girlington, Bradford.
Mr. and Mrs. S. J. Alexander.—Till Feb. 1, Commercial Road, London (Simul. Mission); 9-15, Feltham.
Mr. Bartley Angel.—Till Feb. 3, Milton; 9-11, Plumstead.
Mrs. Baeyertz.—Till Feb. 4, Wimbledon (Simultaneous Mission); 18-March 5, Leith.
Mr. J. Brunton, jun.—Till Jan. 30, Southsea; Feb. 3-10, High Barnet.
Mr. W. R. Bradlaugh.—Till Feb. 10, Finnieston, Glasgow.
Mr. Chas. Barraclough.—Till Feb. 2, Collingham, Newark; 3-14, Market Deeping.
Mr. R. S. Bradbrook.—Till Feb. 4, Slough (Simul. Mission).
Rev. D. M. Cameron.—Feb. 2-11, Chertsey (Simul. Mission).
Mr. Geo. Clarke.—Till Feb. 4, Forest Gate; 10-27, Wigan.
Mr. Chas. Cook.—Till Feb. 4, Wimbledon (Simul. Mission).
Mr. Monro Collings.—Till Feb. 4, Seven Kings, Ilford (Simul. Mission).
Mr. Gerald Coultas.—Till Feb. 12, Guernsey.
Mr. W. Collard.—Feb. 3-9, Lighthouse Mission, Camberwell.
Mr. Coates and Mr. Bentley.—Till Feb. 3, National School, Littledean.
Mr. W. H. Collins.—From Jan. 28, Aston Clinton.
Mr. W. D. Dunn.—Till Feb. 10, Kilmarnock.
Mr. James Eyres.—Till Feb. 4, Rotherhithe (Simul. Mission,) Till Feb. 16, Leicestershire.
Mr. John Elliott.—Feb. 3, Geston Hall, Paignton.
Mr. William Grove.—Till Feb. 6, Walton-on-Thames (Simul. Mission).
Mr. Edward Hurditch.—Till Feb. 11, Putney (Simul. Mission).
Mr. John Hawkins.—Till Feb. 4, Richmond (Simul. Mission); Feb. 5-19, March, Cambs.
Mr. and Mrs. Albert Harrison.—Till Feb. 6, Kingsley Terrace, Newcastle; 10-21, Grimsby.
Mr. James S. Harrison.—Feb. 3 and 10, Lansdowne Hall, West Norwood; 17-24, Conference Hall, Stratford, E.
Miss Haddon.—Feb. 2-11, Amesbury; 16-26, Torrington.
Mr. Charles Inglis.—Till Feb 4, Poplar (Simul. Mission); 10-15, Yarmouth.
Mr. Newton Jones.—Till Feb. 4, Lambeth (Simul. Mission); 9-14, Sheffield.
Rev. J. Jameson.—Till Feb. 4, Bermondsey Town Hall; 6-13, North Cornwall.
Mr. Bob Johnson.—Feb. 4-7, Cottenham (Cambridge).
Mr. W. R. Lane.—Feb. 3-11, Regent's Park; 16-25, Hull.
Mr. S. Levermore.—From Jan. 26 (Simul. Mission), London.
Rev. J. Lyall.—Feb. 3-18, Edinburgh.
Rev. J. T. Mateer.—Till Feb. 4, Staines; 5-15, Yeovil.
Mr. J. Neale.—Till Feb. 16, Chacewater.
Mr. Josiah Nix.—Feb. 16-26, Redmouth.
Messrs. Olney and Spencer Johnson.—Till Feb. 4, Islington (Simul. Mission); 23-March 6, Margate.
Gipsy Smith.—Till Feb. 4, Metropolitan Tabernacle; Feb. 16-26, Birmingham.
Rev. F. C. Spurr.—Till Feb. 4, Trinity Presbyterian Church, Clapham; 6-12, Mansfield.
Mr. R. Spragg.—Till Feb. 8, Life Boat Mission Hall, Leytonstone.
Mr. James Sprunt.—Feb. 3 and 10, Deptford Gospel Hall, Edward Place.
Mr. T. Swanston Smith.—Till Feb. 4, St. George's Mission Hall, High Road, Willesden Green.
Mr. E. P. Telford.—Till Feb. 4, St. Pancras; 5-15, Great Central Hall, Bermondsey.
Mr. Henry Thorne.—Till Feb. 4, Fulham (Simul. Mission).
Weaver Brothers.—Till Feb. 4, Shoreditch Tabernacle, London (Simul. Mission); 5-16, Wingate.
Mr. John Weedon.—Till Feb. 4, Watford (Simul. Mission); 16-27, Chipping Norton.
Mr. Barry Wake.—Till Feb. 4 (Simul. Mission), Uxbridge.
Rev. J. T. Vine.—Till Feb. 3, Peckham (Simul. Mission).
Mr. Wm. C. Collyer, Woodbine Cottage, I.W., has much improved in health, and hopes to be able to conduct occasional missions.

Requests for Prayer.

For evangelistic meetings to be held at Dunton Green, Kent.

For a mission to be conducted by Mr. J. Westwood at Deptford.

For blessing on a ten-days' mission by Mr. T. M. Wintle, at the Welcome Mission, Portsmouth.

For a mission in Glasgow by Mr. William Forbes, to begin in the City Hall on Sunday, February 3.

For a mission to be conducted at St. Michael's and St. Martin's (Tynecastle) Churches, Edinburgh, during February, by Rev. James Lyall.

The British College Christian Union, representing 5,000 British students, asks that Sunday, February 10, be observed throughout the Church as a day of prayer for students.

THE

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Mr. JOHN BATEMAN (for many years Manager of "Horner's Penny Stories") begs to announce the issue of another Series of Penny Stories from the pens of

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"I have read a couple of the "GRACE PETTMAN" series of Penny Stories, and am bound to say that if the others are like unto them I can unhesitatingly commend them to those who want stories with an excellent spirit in them, and sound, Gospel truth withal."

COMPLETE LIST WILL BE SENT POST FREE ON APPLICATION.

The Next Number "AFTER MANY DAYS." By M. E. L. Ready February 5th.

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IN MEMORIAM
OF
OUR BELOVED SOVEREIGN,

QUEEN VICTORIA,

Who entered into Rest,
Tuesday, January 22nd, 1901.

First and Last Verses.

Sleep, noble Queen! Thy care and sorrow ended;
Closed are the eyes that oft for suff'rers wept;
Low lies thy head, by all thine Empire tended:
Still is thy heart which its great charge hath kept.

Sleep, noble Queen! Farewell, but not for ever!
Thy mantle fall on our succeeding King!
And when we all are called from earth to sever,
God in His grace to His sweet presence bring!

Music and Words, 2d.; Words only, 1s. per 100.

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To help on the Work, cheer the hearts of the Sick, and to relieve the Destitute in our very poor neighbourhood.

WILL THE READERS OF "THE CHRISTIAN" HELP?

Donations may be sent to our Treasurer, F. A. BEVAN, Esq., D.L., J.P., 54, Lombard Street, E.C.; or to the Office of THE CHRISTIAN; and to T. and J. YOUNG, 33, Nelson Square, Blackfriars Road, S.E.

BRIDGE OF HOPE.

NIGHT SHELTER. REFUGE.
8 CHILDREN'S COTTAGE HOMES
250 TO FEED AND CLOTHE DAILY.

HELP IS MUCH NEEDED NOW.

Between 400 to 500 pass through the Homes during the year, besides those assisted through the Night Shelter only.

The Annual Report, with Subscription List and Balance Sheet, will be gladly sent to any friends who may not have received it.

MARY H. STEER.

BRIDGE OF HOPE,
St. George's in the East, E.

Aged Pilgrims' Friend SOCIETY.

INSTITUTED 1807.

TREASURERS:
F. A. BEVAN, Esq., 54, Lombard Street, E.C.
W. J. PARKS, Esq., 32, The Chase, Clapham Common, S.W.

1,529 of the Lord's aged poor, of both sexes, and members of various branches of the Church of Christ, are now on the books; and upwards of **£11,600** per annum are distributed amongst them in pensions of five, seven, and ten guineas. To meet this amount the ordinary income is inadequate. The pensioners live in all parts of the country, and most of them are upwards of seventy years of age.

In the four Homes—Camberwell, Hornsey Rise, Brighton, and Stamford Hill—180 of the pensioners have peaceful dwellings. A visit to these buildings is invited.

Fresh Contributions to the Society and Asylums are Earnestly Solicited.

JOHN E. HAZELTON, *Secretary.*
Office, 83, Finsbury Pavement, E.C.

THE

MISSIONS TO SEAMEN.

Vice-Patrons—
CAPTAIN H.R.H. THE DUKE OF YORK, R.N., K.G., and the FOUR ARCHBISHOPS.

Increased FUNDS are urgently NEEDED to meet the expenditure involved by the recent extensions of the operations of The Missions to Seamen to several ports abroad, where formerly the crews of British ships were destitute of religious ministrations.

To meet these important developments of the Society's work as well as the large expenditure involved in ministering to the 18,000 Merchant Seamen employed in the Transport Service to and from South Africa, an additional £5,000 is required at once; besides £43,000 for the ordinary annual expenditure on religious ministrations to Seamen, Fishermen, and Bargemen, at home and abroad.

The Society maintains 201 Chaplains, Readers, Boatmen, &c., working amongst the shipping and fishing vessels in 73 seaports in every part of the world.

Seventy-three Mission Steamers, Sailing Vessels, and Boats, and 97 Seamen's Churches and Institutes, are in daily use, winter and summer.

Expenditure in 1899—£42,514 15s. 2d.

Annual Subscriptions, Donations, Offertories, Drawing-Room Meeting Collections, &c., are earnestly asked for to maintain the existing sailor work, and to extend it to other ports. They should be sent to—

Commander W. DAWSON, R.N.
The Missions to Seamen, 11, Buckingham Street, Strand, London, W.C.

VICTORIA HOSPITAL

for Sick Children.

AN EARNEST APPEAL

ON BEHALF OF THE CHILDREN.

THE Committee urgently appeal for Funds to enable them to meet this year's deficiency and continue the good work that has been done for the Children during the past Thirty-four Years.

Upwards of 31,000 Children have occupied beds in the Wards.

Nearly 600 Children are sent annually to Broadstairs. The attendance in the Outpatients' Department numbers between 40,000 and 50,000 annually. Upwards of 160,000 Children live in the district served by the Hospital.

£2000

Is required to clear the Hospital from debt. Subscriptions and Donations may be sent to H. G. EVERED, Secretary, Victoria Hospital for Children, Queen's Road, Chelsea, S.W., or to the Editor of the *Christian*.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, January 28, 1901.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."** This will effectually prevent loss.

	£	s.	d.
Mr. and Mrs. Fellows, Buenos Ayres—A Friend ...	5	0	0
China Inland Mission—S.N., £10; M.G.G., £2; A.E.C., £1; Burwood, New South Wales, £20; (*Famine, Shan-Si*)—One of His, 2s. 6d.; He Gave, 5s.; A Wareroom Girl, 2s. 6d.; H.B.R., 10s. ...	34	0	0
Pandita Ramabai Work—E.J., £3; M.G.G., £1; Thankoffering, S.A.W., 10s.; A.E.C., £1; M.A.T., £2	7	10	0
Famine in India—E.B., For Jesus' Sake, £1; Swansea Gospel Mission, Y.P.S.C.E., 10s.; N.D., £1 1s.; Mrs. M., £1; J.M., £1; H.B.R., 5s.; (*Orphans*)—"Lo, I am with you alway," 5s. ...	5	1	0
Indian Famine, Orphans, Gujerat—Dowager Lady T. and Miss E.	5	0	0
Indian Famine (*Rev. D. Osborne*)—M.A.C.	0	2	6
Bible Lands Mission (*Sufferers Kurdish Persecution*)—A Thankful One, 10s.; A Friend, £1; Sympathy, Stirling, £1; E.L.S., 3s.; Dowager Lady T. and Miss E., £5	7	13	0
Baptist Missionary Society—M.G.G.	1	0	0
Persecuted Stundists—M.G.G.	1	0	0
Mrs. Wall's Work, Rome (*Poor*)—Spain	5	0	0
Soldiers, South Africa (*Mrs. Osborn Howe*)—L.M.H.	0	10	0
North Africa Mission—A.I.C., £3; (*Mr. Churcher's Work, Sousse*)—O.R., 10s.; Bordighera, £1 ...	4	10	0
Mr. and Mr. Innes Wright's Work, Nepaul—A.I.C., £2; Dowager Lady T. and Miss E., £5	7	0	0
British and Foreign Bible Society—E.B., For Jesus Sake, £2; A.E.C., £2	4	0	0
Moravian Missions—E.B., For Jesus' Sake, £2; "All that I have is Thine," £1; M.A.T., £2; (*Labrador*)—Blackheath Friends, 18s.	5	18	0
South Africa General Mission—L.	1	0	0
Help for Brazil (*Mr. Telford, Pernambuco*)—Dowager Lady T. and Miss E.	5	0	0
Rev. C. B. Ward (*Marias of Bastor*)—Dowager Lady T. and Miss E.	5	0	0
Rev. T. L. Johnson—Gal. vi. 10	1	0	0
Women's Armenian Relief Fund—Mrs. D.B., £10; (*Van*)—J.M., £1...	11	0	0
Friends of Armenia—O.R., 5s.; L.M.H., £1; A.E.C., £1; P.P., £1	3	5	0
Kurku Mission, India (*Famine*)—O.R.	0	10	0
Work at Evian-les-Bains—M.S.	1	0	0
Figueras Mission, Spain—E.C.M., 10s.; L.M.H., 10s.; M.A.T., £2	3	0	0
Mission to Lepers of India—M.A., 5s.; A Poor Woman, Sedgley, 2s. 6d.; P.P., 10s.; (*Miss Reed's Work*)—M.A.C., 2s. 6d.; "All that I have is Thine," £1	2	0	0
New Testaments for the Paulicians—O.M.B. ...	0	10	6
Poor Jews, Jerusalem—E.C.R.	3	0	0
Church of England Zenana Mission—A.W. ...	0	5	0
Dr. J. G. Paton's Mission, New Hebrides—A.E.C.	1	0	0
St. Giles' Christian Mission—A.B.R.C., 10s.; M.G.G., £1; N.D., £1 1s.; A Wareroom Girl, 2s. 6d.; F. le B., £1; A.E.C., £2; H.W.J., £1 1s.; (*Special Case*)—C.T.W.H., 2s. 6d.; S.M., 5s.; Sympathy, Stirling, 3s. 6d.; N.D., £2 2s.; Sympathy, 2s.; H.B.R., 5s.; (*Discharged Prisoners*)—A.W., 10s.	10	4	6
Dr. Barnardo's Homes—A.B.R.C., 10s.; M.G.G., 10s.; Winnie L., 1s.; M.M.K., 5s.; H.W.J., £5 5s. ...	6	11	0
Flower Girls' Christian Mission—A.B.R.C., 10s.; N.D., £1 1s.; A.W., 5s.; J.P., 5s.; A.E.C., £1; H.W.J., £1 1s.; (*Cripples*)—M.A.C., 2s. 6d. ...	4	4	6
Dinners, Sick Children—A.B.R.C.	0	10	0
Yiddish New Testaments (*Mr. Bergmann*)—"Lo, I am with you alway," 3s. 6d.; M.A.T., £1 ...	1	3	6
Society Relief Persecuted Jews—N.D....	1	1	0
Mildmay Mission to Jews—O.R.	0	5	0
Jewish Work, London City Mission—A.E.C., £1; B., £5	6	0	0
Barbican Mission to Jews—M.A.T.	3	0	0
Mr. Fegan's Homes—M.G.G., 10s.; N.D., £1 1s. ...	1	11	0
Tower Hamlets Mission—M.G.G., £1; Beta, 2s. 6d.	1	2	6
Friendless and Fallen—M.G.G., 5s.; N.D., £1 1s.; A.W., £1; J.P., 5s.	2	11	0
Halfpenny Dinners—M.G.G.	0	5	0
Destitute Children's Dinner Society—M.G.G., 5s.; A Poor Woman, Sedgley, 2s. 6d.; A.W., 5s.; P.L., 3s.	0	15	6
Miss Weston's Work, R.N.—M.G.G.	0	5	0
Gratuitous Circulation of The Christian—M.G.G.	0	5	0
Liberator Sufferers' Relief—M.G.G., 10s.; E.L.S., 2s.; M.A.C., 2s. 6d.	0	14	6
Miss Macpherson's Home of Industry—M.G.G., 5s.; 993, 11s.; (*Matchbox Makers*)—A.W., 10s.; (*Poor Shirt Makers*)—A.W., 10s.; (*Widows' Teas*)—993, 10s.	2	6	0
Salvation Army—F. le B., £2; (*Rescue Work, France, Miss Langford*)—O.R., 10s.; (*Rescue Work*)—Anon., £5	7	10	0
Kensit Crusade—E.B., For Jesus' Sake, £1; P.P., £1	2	0	0
Friedenheim Home for Dying—N.D.	1	1	0
Field Lane Mission—N.D.	1	1	0
Bridge of Hope (*Miss Steer*)—N.D., £1 1s.; A.E.C., £1; M.A.T., £2	4	1	0
R.N. Mission Deep Sea Fishermen—N.D., £1 1s.; F. le B., £1; "All that I have is Thine," £1; A.E.C., £1; P.P., £1; H.W.J., £1 1s.	6	2	0
Simultaneous Mission's Expenses—Mrs. W. ...	2	2	0
National Refuges (*Arethusa*)—Mrs. D.B.	10	0	0
Mrs. Smyly's Homes, Dublin—Mrs. D.B.	10	0	0
Bristol Orphan Houses—Mrs. D.B.	10	0	0
Scripture Readers' Society, Ireland—Mrs. D.B. ...	10	0	0
Children's Aid Society—E.C.	0	5	0
Woman's Mission to Women—E.C.	0	5	0
London City Mission—F. le B., £1; P.P., 10s.; H.W.J., £1 1s.; M.A.T., £3	5	11	0
Lock Hospital—M.S.	2	2	0
Earlswood Asylum—M.S.	1	1	0
Army Scripture Readers' Society—"All that I have is Thine"	0	10	0
Railway Mission—Thankoffering, S.A.T.	0	10	0
London Medical Mission (*Endell Street*)—L.M.H....	1	0	0
Anti-Vivisection Society—A Poor Woman, Sedgley	0	2	6
Cripples' Home, Marylebone—A Poor Woman, Sedgley	0	2	6
Homes Aged Blind, Crouch Hill—A.W.	1	0	0
Church of England Scripture Readers—A.W. ...	0	10	0
Soldiers' Institute, Portsmouth—A.W.	0	5	0
National Vigilance Association—A.W.	0	5	0
Religious Tract Society—A.E.C.	1	0	0
Convent Inquiry Society—P.P.	0	10	0
Shareholders' Anti-Travelling Union—P.P.	0	10	0
Late Mrs. Ginever's Homes—H.W.J.	2	2	0
Aged Pilgrims' Friend Society—H.W.J.	1	1	0
Dublin Medical Mission—M.A.T.	5	0	0
Total	£260	19	0

ADVERTISEMENTS.

Ragged School Union—M.D., 10s.

Flower Girls' Christian Mission—M.D., 10s.

St. Giles' Christian Mission—Galatians vi. 2, 10s.

Bible Lands Missions' Aid Society (*Hassan Sufferers*)—A.H.C., £2; B.M.L., £5; Mrs. H., £3; R.L.H., £2; J.M., £1; E.McN., £1; Anon., 7s. 6d.

Fallen Asleep.

At Lympsham Manor House, Weston-super-Mare, aged eighty-two, Preb. J. H. Stephenson, one of the best-known clergyman in the West of England. Prebendary Stephenson was an Evangelical of the old school, and a warm friend of the Church Missionary Society and the Bible Society, the Lympsham meetings in their behalf being notable gatherings in the neighbourhood.—St. George's Presbyterian Church, Stockton, has suffered a great loss in the removal by death of its senior elder, Mr. Andrew Smith.—Mr. William Capey, sen., of Tunstall, a member of the Methodist New Connexion Church, a staunch teetotaler, and a loyal supporter of the United Kingdom Alliance.—Rev. H. V. Banks, curate of Holy Trinity, Millom, who died very suddenly at Millom railway station. He was talking to the coroner, when he suddenly stopped short, fell down, and expired in a few seconds. He was to have been married next month. Mr. Banks was a student at the London College of Divinity, and was ordained in 1892.—At Glenrossie, Newtown of Pitcairns, Rev. Duncan M'Laren, senior minister of the United Free Church, Dunning, aged seventy-seven, and in the fifty-second year of his ministry.—Rev. Brooke Lambert, aged sixty-six. He was practically the founder of the Metropolitan Association for Befriending Young Servants, and he subsequently added to this a similar society for looking after the boys who leave Poor Law schools.—On January 25, at Manor Park, Margaret, wife of Mr. George Back, evangelist.—At Leekpatrick, Strabane, Rev. Robert Mitchell, for several years the esteemed Presbyterian minister of that district.—At Keady, Mr. James Campbell, an earnest Presbyterian elder.—Brentwood Congregational Church laments the death of Mr. Wm. Dean Daynes, who had for fifty years acted as deacon, treasurer, and lay preacher.—Mr. W. Kenyon, superintendent of the Sunday school and a deacon at Market Street Church, Farnworth, Lancs.—A faithful missionary who had borne the burden of more than a year of famine work in the heart of the famine in Gujerat. Rev. G. W. Woodward, of the Christian and Missionary Alliance, passed away in Bombay, on January 5.

Notices.

Communications Received with Thanks.—G.W. A.M.M. J.D. J.V. D.B.S. E.W. F.W.F. A.M.C. H.N. R.S. W.H.N. Dr. O. J.E. E.C. M.W.S. L.K.S. P.W. C.W.A. S.B. L.A.B. J.H.S. J.T.G. C.P. T.N. A.H. C.M.B. M.R. J.W.L. D.M.C.L. J.H. W.K. W.F. F.M.C. J.F. F.B.M. O.E. and C. H.C. T.C.K. E.P.F. E.M.B. W.D. J.H.F. W.S. H.J.E. W.P. L.A.B. W.W. F.C.S. P.W.B. W.F. W.H.S.M. A.M.L. A.B. A.M.C. H.W. E.C.S. J.G.R.P. H.K.W. T.C. L.W.P. J.D.M.C.E. G.T.McL. K.A.O. G.W.O. H.R.B. G.R.W. T.D. J.P. W.R.L. E.W.L. C.C.L.H. G.J.N. E.C. G.E.P. R.M. Mrs. M. J. de V. W.D. J.P. J.M. J.W. E.N.R. H.T.R. W.J.G. J.L. C.M.B. C.L. C.M. S.E. E.C.A. P.N. F.S.W. H.P. A.R. G.H.W. W.H.T.

Applicants for Tracts.—Rev. J. W. Atkinson, Claremont, Cawley Road, London, N.E.; Mr. John Verral, 4, Gipsy Hill, Norwood, S.E.; Miss Lily Smith, home missionary, near Post Office, Stewkley, near Leighton Buzzard, Beds.; Mr. C. Hathaway, 84, Cuckoo Road, Nechells; Rev. George Harris, 65, Kincraig Street, Cardiff; Rev. John Kenner, Mitchell, Ontario, Canada; Mr. James Hooper, carpenter, St. Tudy, Bodmin, Cornwall; Miss E. Finnemore, c/o Mr. W. Rundle, Strath Roy, Middlesex, Ontario, Canada; Misses E. and M. Elford, Penrose Cottage, St. Tudy, Bodmin, Cornwall; Mr. W. Grundy, 12, Brick Street, Broadbottom, near Manchester.

Friends of the Spezia Mission will be glad to know that Rev. Edward Clarke has so far recovered from the effects of his recent serious fall as to be able to resume, in part, his public labours.

London Jews' Society.—Tuesday, January 22, was observed as a day of prayer on behalf of missions to Jews in general, and the work of the London Jews' Society in particular. There were three meetings, which were held in Exeter Hall. They were attended by a large number of friends interested in the evangelization of Israel. Rev. F. Paynter presided at the morning and evening gatherings, when addresses were given bearing upon the present duties and responsibilities of Christians towards the Jews, and Israel's hopes in view of the Lord's return. At the afternoon meeting, Sir John Kennaway, president of the Society, spoke of the work that is being maintained in Christ Church, Mount Zion, where some 600 baptisms have taken place. A considerable portion of each meeting was devoted to prayer and supplication.

READERS OF The Christian are earnestly asked to remember the

POOR OF THE WEST END

The LATYMER ROAD MISSION provides DINNERS for HUNGRY CHILDREN

Soup Kitchen, Infant Day Nursery, Recreative Evening Shelters for Boys and Girls of the Streets, and Wood-chopping Yard for Destitute Unemployed,

In addition to Gospel Services, Temperance Meetings, and various other Agencies for the Spiritual and Temporal Welfare of the Poor.

THE COMMITTEE

EARNESTLY PLEAD FOR IMMEDIATE HELP?

Donations thankfully received by the Hon. Sec., Miss Gladstone, 17, Pembridge-square, W.; or Chas. Smallman, Secretary, Latymer-road Mission, Blechynden-street, Notting Hill, W.; also may be sent to the Office of The Christian.

THE

NATIONAL BLIND RELIEF SOCIETY

INSTITUTED 1843.

Aids 668 Pensioners in the United Kingdom. Seventy applicants waiting for relief, ages varying up to eighty years of age.

DO HELP US

to render them speedy assistance, and to maintain our funds for the poor blind Pensioners.

NO PAID OFFICIALS.

NO VOTING. NO OFFICE EXPENSES.

The Rev. J. Pullein Thompson, Hon. Sec., the Vicarage, 27, Tite Street, Chelsea, S.W., will gladly acknowledge donations, or may be sent to the Office of The Christian.

EVANGELICAL EFFORT IN FINLAND.

Before the Building of the Church at Helsingfors can be commenced

ABOUT £2,000

IS URGENTLY NEEDED.

JOHN CORY, Esq., of Cardiff, has kindly promised a further sum of £150, providing the remainder can be collected within Three Months.

Donations will be thankfully received by JOSEPH GOOD, Esq., Hull, Treasurer to the Fund.

Any information desired will be given, on application, by Mrs. F. L. Parker, c/o Miss Mason, "Home of Rest," 10, Finchley Road, St. John's Wood, London.

SPECIAL NOTICE.

The Orphanage for Waif Girls at Clacton-on-Sea

is now nearing its completion through the munificent generosity of an unknown Friend. Six more Cottages are in course of erection, and when the means come to hand for the Building of the

CHILDREN'S CHURCH,

the cost of which will be some **£3,000**, the entire scheme will have been carried out, and provision made for the reception of

250 ABSOLUTELY DESTITUTE LITTLE ONES.

The Waterecss & Flower Girls' Christian Mission.

Other Branches of the Work as follows:—

CRIPPLED GIRLS' INDUSTRIAL HOME now crowded out.

5,000 POOR STREET TRADERS have the Gospel preached to them, and in other ways are lovingly cared for and helped.

SERVANTS' TRAINING instead of Street Life.

SUNDAY SCHOOLS, BIBLE CLASSES, TEMPERANCE, & THRIFT AGENCIES.

Your kindly Gifts are earnestly entreated.

Secretary—John A. Groom, 8, Sekforde Street, Clerkenwell, E.C.

Treasurer—F. A. Bevan, Esq., 54, Lombard Street, E.C.

ROYAL NATIONAL MISSION TO DEEP SEA FISHERMEN

Patron: Her Majesty The Queen.

The Council, in view of **heavy deficit** in receipts, owing doubtless to **The War, The Indian Famine, &c.,**

VERY EARNESTLY APPEAL FOR CONTRIBUTIONS.

FRANCIS H. WOOD, *Secretary.*

181, Queen Victoria Street, E.C.

THE

EX-CONVICT,
DISCHARGED PRISONER,
TRAMP,
FIRST-OFFENDER,
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LOAFER,
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"UNFORTUNATE,"
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30,000 CASES DEALT WITH YEARLY

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Sixty Men and Sixty Women annually trained free of charge, as Evangelists, Mission Nurses, Pioneer and Tent Missioners, Van Missioners and Colporteurs, Rescue and Slum Workers, &c. 1,300 of these workers have been trained by the CHURCH ARMY.

The CHURCH ARMY has, in all its undertakings, the one definite object, *to bring the individual soul to an effectual knowledge of the Gospel of the Lord*, and no effort is considered to have accomplished its purpose so long as it falls below that standard.

Headquarters Staff largely honorary. The few salaries paid are covered by publication profits.

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THE "OPEN-AIR" TREATMENT OF CONSUMPTION.

THE COMMITTEE OF THE

NORTH LONDON HOSPITAL FOR CONSUMPTION, HAMPSTEAD,

Most Earnestly Plead for 1,000 New Annual Subscribers to enable them to **Fill** the **Twenty remaining Beds** in the Hospital. Under present conditions patients have to wait nearly three months before they can be received. What this means to sufferers from Consumption can hardly be realised.

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Now in its second century of work. Distinguished for its Catholic basis, its famous Missionaries (Williams, Moffat, Livingstone, Morrison, Ellis, Gilmour, &c.) its Pioneering successes, its enterprising Native Agents, its self-supporting Churches, its Bible Translation Work, its Contributions to Christian Literature, its Preaching to the Masses, its Women's Work for Women, its Schools and Orphanages, its Training Institutions, its Medical Missionaries, its Hospitals and Dispensaries, and its Leper Asylums.

Funds greatly needed. Special contributions for support of "Own Missionaries," or for Native Helpers, gladly received.

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This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

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FIELD LANE RAGGED SCHOOLS & REFUGES.

1841—1901.

This Institution, since its establishment under the Presidency of the Earl of Shaftesbury, in 1841, in addition to the Ragged Schools, has, amongst many other things, held upwards of **35,260 Religious Services**; helped **13,422 Persons to Employment**; and Maintained, Educated, and Industrially Trained upwards of **2,987 Waifs and Strays**; **Sheltered 51,632 Persons** in the Refuges; has given away over **1,103,325 Free Meals**, besides taking Thousands of Temperance Pledges, &c., &c., &c.

The Secretary will gladly send a Report on application.

£4,000 is required annually, in addition to the amounts received towards the support of the Industrial Schools.

FUNDS ARE NOW URGENTLY NEEDED.

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A MEETING

In Memory of

THE

Martyred Missionaries

OF THE

CHINA INLAND MISSION,

ALSO FOR

THANKSGIVING

ON BEHALF OF THOSE WHO HAVE BEEN

MERCIFULLY DELIVERED, and brought safely through their long-continued **PERILS AND SUFFERINGS,**

WILL (D.V.) BE HELD IN

MILDMAY CONFERENCE HALL,

On TUESDAY, FEBRUARY 12th, 1901.

THE CHAIR WILL BE TAKEN AT 7 P.M., BY

J. E. MATHIESON, Esq.

Among those who will take part will be some of the Missionaries who have recently escaped from Shan-si Province.

THE

St. Giles' Christian Mission

VISITS AND HELPS THE SICK AND POOR,

RECEIVES AND SHELTERS FRIENDLESS JUVENILE OFFENDERS

MEETS AND ASSISTS DISCHARGED PRISONERS,

and carries on a work so various and extensive as prevents any detailed statement of it being made in a few lines.

The Funds are Inadequate.

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Shall we Help Them or shall We Refuse Them?

Much Depends on your Answer.

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Help is urgently needed for the support of the following operations.

SEVEN MISSION CENTRES.—Where meetings of a varied character are held nightly.
NIGHT REFUGE.—2,000 Homeless Men sheltered last winter.
WIDOWS' INDUSTRIAL FUND.—Which finds employment (sewing) for Widows and Elderly Single Women. **2,160** payments made last year.
FREE MEALS FOR DESERVING POOR.—22,500 given last year.
Also for Children's Dinners, distribution of Food Parcels, and much other work of a religious and benevolent nature.
Donations will be gratefully received by F. A. BEVAN, Esq., 54, Lombard Street, E.C.; or may be sent to the Office of THE CHRISTIAN; or to the Sec., Mr. JAMES ATKINSON, 61, Rectory Road, Stoke Newington, N.

The Shipwrecked Mariners' Society.

"There is Sorrow on the Sea."

£3,000

Wanted Immediately,

TO MEET PRESSING NEEDS.

Contributions may be sent to the Office of THE CHRISTIAN, or will be thankfully received by the Secretary, GERALD E. MAUDE, Esq., 26, Suffolk Street, Pall Mall East, S.W.

AN APPEAL FOR THE MOST HELPLESS.

A NEW HOUSE FOR

INCURABLE CRIPPLED CHILDREN

Is to be Opened
in a few weeks at the South Coast Branch of

The Children's Home,

ALVERSTOKE, HANTS.

An earnest appeal is made for liberal contributions to this most necessary but difficult work.

£20 WILL PROVIDE A COT.

Contributions should be sent to the Principal, Rev. A. E. GREGORY, The Children's Home, Bonner Road, London, N.E.

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The Children **in the Orphanages** are happy; they have food, clothing, shelter, toys, studies which they love, and kind care.
In the Streets without, as soon as it grows dark, the **wild dogs** of those Eastern Towns begin to bark and fight, and the **homeless little children** cower shivering in dark corners lest they be torn to pieces.

IT IS FOR US TO DECIDE WHICH FATE IS THEIR'S!

DONATIONS on behalf of the above may be forwarded through HECTOR MUNRO FERGUSON, Esq., Hon. Treasurer, 47, Victoria Street, Westminster, S.W.
Cheques to be crossed "London and Westminster Bank."

About Books.

A CHINESE PASTOR.

EVERYTHING from the pen of Mrs. Howard Taylor (*née* Geraldine Guinness) is worth reading; but she has written nothing more absorbingly interesting than her latest book—**One of China's Scholars**: The Culture and Conversion of a Confucianist. (2s. 6d. *Morgan & Scott.*) At the present time, when the Flowery Land is engaging so much attention, these pages should find many readers. They tell a story that will surprise such as are unfamiliar with mission work in China, and will delight those who are prepared to read of miracles of grace as the result of Gospel-preaching there.

In this gracefully written and admirably illustrated volume, we are afforded glimpses of the life and manners of the Chinese generally, and of the educated classes in particular. The upbringing of the student, and the deep-rooted prejudices of the man of letters, are described in striking detail. The *ensemble* is the life-story of a very remarkable man, the late Pastor Hsi, an honorary labourer in connection with the China Inland Mission in Shan-si. Bound by Satan for many years, not only to heathen practices, but to the opium vice, this man experienced a wonderful transformation, through coming into contact with the late Rev. David Hill, whom he found to be (as all who knew that saintly man will allow) "a living embodiment of the high Confucian ideal of 'the Princely Man.'"

The proud Confucian became a humble Christian, and his toils for Christ were varied, abundant, and unremitting. Once the terror of the country side, he was so changed as to command the love of hundreds who heard of Christ from his lips, and were rescued from opium-smoking and sin through his devoted exertions. "This man (we read) impoverished himself to succour the needy and save the lost, sacrificing time, health, home, and every comfort to attain this end." For details we must refer our readers to the book itself.

It has been said that missions have furnished a new apologetic of the Christian religion; and this book is an interesting and powerful contribution to that class of literature. Pastor Hsi's conversion was of the type of Saul's; and to account for it is an argument for the Christian faith. With its story of famine and its description of the opium plague, the book is informing in a high degree; while its personal incidents and experimental passages will be welcome "feathers for arrows" in the hands of Gospel preachers. Moreover, the pages bear eloquent witness of the widely-extended work of Christ in China during recent years.

The Graphic has issued a special number, entitled **The Life of Her Majesty** (1s.). The illustrations are numerous and good, and the letterpress full of interest.

Fry's Royal Guide to the London Charities has reached its thirty-seventh annual edition. The editor's preface is again a welcome feature, and the compilation shows signs of characteristic care throughout (*1s. 6d. Chatto & Windus.*)

The "Biblical Illustrator" grows apace. The series now includes a volume on **1 and 2 Chronicles, Ezra, Nehemiah, and Esther.** (7s. 6d. *Nisbet & Co.*) Scores of works and periodicals, old and new, have been laid under contribution in this deeply interesting volume of a great sermonic library.

Mr. W. T. Stead gives us a remarkable shilling'sworth in the *Review of Reviews* annual—**Lest We Forget**: A Keepsake from the Nineteenth Century. He deals first with some characteristics of the century; then with personalities, chronology, sovereigns, and treaties. There are 250 portraits and maps.

The South African Pioneer (1d.) is giving from month to month very readable articles by Dudley Kidd, entitled, "Up the Zambesi River." This is the organ of the South Africa General Mission. For the Young Home Helpers' Union of the Mission there is an attractive halfpenny monthly, **Diamonds from South Africa.** (*Marshall Bros.*)

The Metropolitan Tabernacle Pulpit may well be styled a literary marvel. The forty-sixth volume of the series is before us, and the discourses published last year show all the simplicity of substance and vigour of treatment that have characterized the periodical from the beginning. Needless to say, the fifty-two sermons are from texts taken from all parts of Holy Scripture, and they deal with great truths in a soundly Evangelical manner. It is no exaggeration to say that these annual volumes prove a great blessing to many workers, both in suggestion and stimulus. (7s. *Passmore & Alabaster.*)

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

OUR good Queen has at last been laid to rest beside her beloved and ever-lamented husband. Forty years ago, in the pride and glory of his manhood, he was suddenly taken from her side, and over the mausoleum in which his remains are buried, his Royal widow wrote the following tender and truly Christian inscription :—

His mourning widow, Victoria, the Queen, directed that all that is mortal of Prince Albert be placed in this Sepulchre, A.D. 1862. Farewell, well-beloved ! Here at last I will rest with thee; with thee in Christ I will rise again.

This place has always been held sacrosanct by the Queen, and few eyes outside the Royal family have seen the inside. Now she has attained her wish to be buried with her husband. The following inscription in Latin is on her coffin :—

Here lies the body of the Most Serene, Powerful and Excellent Sovereign Victoria, by the grace of God Queen of Britain, Defender of the Faith, and Empress of India, died January 22, in the year of our Lord 1901, in the eighty-second year of her life, and the sixty-fourth year of her reign.

During the past week the public mind has been absorbed, to the almost total exclusion of everything else, by the death of the Queen, the loving commemoration of her character and reign, and the welcome to the new King, Edward VII. This fact alone shows the immense importance of having at the head of every State and every party a person who is possessed of great qualities. A few years ago, it was thought that the age of Socialism had come, and that the individual would henceforth count for less and less. The spread of Socialist ideas, which has undoubtedly taken place, has been accompanied, on the other hand, by a remarkable reassertion of the importance of the individual. Without a leader, the crowd is helpless, and the bigger the crowd the more helpless it is. It is not too much to say, therefore, that the future of the world depends more on persons than abstract principles, or rather on principles embodied in persons.

It is often hard for the bereaved to understand the love which compels them to take up the duty and burden of life while their hearts are yet bleeding. It is, however, the will of God that we should; and so it was in the natural order of things that, after we had read in Monday's morning papers an account of the funeral of Queen Victoria, on Tuesday we should find the Messages addressed by King Edward VII. to his subjects. The three documents—"To My People," "To My People Beyond the Seas," and "To the Princes and People of India"—must be regarded as highly satisfactory. It is the affectionate son who gratefully returns thanks for the tributes to the memory of his beloved mother, and many prayers will be drawn out on his behalf as he goes on to say :

I shall earnestly strive to walk in her footsteps, devoting myself to the utmost of my powers to maintaining and promoting the highest interests of my people, and to the diligent and zealous fulfilment of the great and sacred responsibilities which, through the will of God, I am now called to undertake.

To the Colonies his promise is to—

With God's blessing, solemnly work for the promotion of the common welfare of the great Empire over which I am now called to reign.

In the Message to India the King recalls his historic visit to that dependency, and assures princes and people that he will

endeavour to follow the great example of the first Queen Empress.

Scourge after scourge is sweeping over China. War has done its deadly work, and now reports from Si-ngan-fu inform us that the famine in the northern provinces of Shensi and Shansi is one of the worst in the history of the empire. For three years in succession crops have failed, the present winter has been unusually cold, and the state of affairs is so awful that cannibalism is said to be practised now over a considerable extent of country. In former times of distress the real friends of the people have been the missionaries; but now, by the acts of the Chinese themselves, these friends have been driven from the provinces. Yet the Church must do something to feed the hungry, if she would follow in the footsteps of her Master; and, heavy as have been the demands of the Indian Famine and War Funds on our resources, another vast problem must be faced by those stewards of whom it is required that they be found faithful.

The Viceroy of India sends very serious news when he announces that another famine in that country is almost certain to occur this year. The horrors of last year's famine were beyond description, and a repetition of them would mean an unexampled state of things. With this new trouble ahead of us, we hope that the Government will take some measures to ensure the salvation of the Indian populace in the famine districts. Last year, to its shame, Parliament refused to vote a single penny towards the alleviation of the great distress : all the charity went through private sources. Now that we have official notice of the impending scarcity of food, it is the duty of the Government to take immediate steps for the prevention of the heartrending scenes which saddened us all last year. Here is a clear case for prevention to show itself better than cure.

We heartily welcome the Report of the Ecumenical Conference on Foreign Missions, held in New York from April 21 to May 1, last year. It is a handsome work in two substantial volumes, and the first edition consists of 25,000 copies. (6s. nett. *Religious Tract Society.*) In an early issue we purpose giving some account of the contents of the work; therefore we content ourselves now with the remark that those who would study the great cause of foreign missions in the light of the conclusions reached by its leading advocates and exponents, will do well to secure a copy of the work without delay.

We trust that all our readers will make a special point of carefully reading the sermon preached by Dr. Parker at the Guildhall, an abstract of which we gave last week. It is a message especially to Christians who live in great cities, and are surrounded by crime and squalor. A most heartsearching passage is that in which the preacher speaks of people who close their eyes to the sin and misery around them ; many

cover up their heads that they may escape ugly sights, and take care not to inhale noisome savours. Many try and forget that there are distressing and ghastly things occurring in our streets. They do not like to know of life tragedies; they do not want to hear the miserable cries of the broken-hearted.

There is much in this for us all to lay to heart. Compassion is absent from souls often because there is no vision of their shame and need. It was when our Lord *saw* the multitudes that He was moved with compassion towards them.

A volume which many will anticipate with interest is—Queen Victoria: Her Christian Character. By Walter Walsh, author of "The Secret History of the Oxford Movement," of which nearly 100,000 copies have been sold. There will be a portrait of the Queen, and other illustrations. The book is announced as ready shortly. (5s. *Morgan & Scott.*)

Now that our late gracious Queen has been called home, nearly every philanthropic society is gratefully recalling the special benefits which it owes to her influence. The early February magazines teem with information of this kind. Mr. Benjamin Waugh has a touching article in the *Child's Guardian* about the position of children under Her Majesty's reign. He remarks that it is not generally known that every statute upon the statute book for the protection of children has been passed during the reign of Queen Victoria. They include protection to children in factories, mines, chimneys, canals, workhouses, pantomimes, and the ill-treated little ones in the houses of drunken, idle, and vicious parents. The children yet unborn will still rise up and call her blessed. Certain shocking revelations recently made in the daily papers about the treatment of children prove that there is yet a great field of operation for the work in which Mr. Waugh is engaged.

There is one peril arising out of the growingly popular memorial services that are being held for the departed, which is pointed out in the *Church Times*, not, indeed, as a peril, but an indication of the march of "Catholic doctrine and practice." That practice, which is being insidiously introduced into Anglican services, is prayers for the dead. The editor of the paper named rejoices in the growing popular feeling in favour of this long since discarded custom of the "undivided Church." He traces the present trend of sentiment largely to the singing of a certain anthem from the liturgy of the Russian Church (the Kieff anthem) at the funeral of the late Duke of Clarence. He further says :—

Helpful so much in other ways, St. Paul's Cathedral has done a great deal to popularize the truth about prayers for the dead. The service that was held there on the day after the Queen's death will be widely followed. Our readers will have noted that this service, which we printed last week, included (among other items) the prayer, "Grant us, O Lord, together with all thy departed, peace, light, and refreshment."

We would call our readers' attention to three facts in this connection. First, that the dominant party in the Anglican Church is making deliberate use of the deeply moved religious sentiment of the nation, with a view

to furthering the hold of its own doctrinal heresies on the popular mind. Secondly, they are making opportunities out of the fact that all eyes are directed at this time to the doings of the Royal Family in their sorrow, to give a spurious but insidious *éclat* to some of these heresies. And thirdly, they are openly rejoicing in the probable success of these Jesuitical practices. Here is an extract from the editorial already quoted:

Large numbers of Churchpeople will have read with satisfaction what has been done at Osborne. They will remember that when the Duke of Clarence died at Sandringham a crucifix was prominent in the death chamber, and that in an even more Churchly manner has the body of our late Sovereign been treated. They have felt that due reverence has been shown to the dead in transforming the apartment in which her body has lain into a *Chapelle Ardente*, with its little *prie-dieu*, crucifix, lighted candles, and the reciting of offices. A few pious Protestants may find their souls vexed thereat, but Churchmen generally will rejoice, and the vast body of the public will think that if Royalty acts in this way it must be right, and the example ought to be copied. We may therefore expect that in future everything connected with death and burial will be conducted on more Catholic lines, and this will mean that Catholic truth about the intermediate state will have received a vast impetus. There is, of course, the danger of a certain fashion being followed, simply because the Court has set it, but the adoption of Catholic practices means in the long run the acceptance of Catholic truth.

This open confession puts the case bluntly, and so far it is well. But is the nation, deeply Protestant as it is at heart, prepared to allow itself to be thus cajoled into a surreptitious Romanism?

Very great responsibility attaches to those persons who are writing in the Daily Press upon the probabilities of war with France, and endeavouring to vitiate the public mind. Commenting upon the accession of Edward VII., the Paris *Figaro*, in a thoughtful and sympathetic article, saw in the circumstance grounds for a belief that a better feeling would exist between the two nations, the new King knowing "how to estimate at their true value the irresponsibles on both sides of the Channel." Surely we have had enough, and too much, of war, and it behoves us all to cry night and day to God, not only to grant us peace in our time, but also to hasten the time when war shall be no more.

In carrying out the conditions set forth by our publishers for the securing of new subscribers (see page 31), one correspondent writes:

I am delighted with the Bible, which, for size, quality of paper, and style of print, is the most useful and handsome I have yet seen.

Another writes:

I have received the copy of your valuable "Two-Version Bible," and am highly pleased with it. I feel better equipped for service than ever. I have been a reader of The Christian for over twenty years, and have received great benefit and help. Wishing The Christian great extension, &c.

Yet another:

I have taken The Christian for nearly thirteen years, and have been the means of introducing it into not a few homes. I have found it very helpful to my spiritual life, as well as a splendid paper for keeping me in touch with God's work and workers throughout the world. The twelve names of young men I send you, are most of them recently converted.

Now that the great Mission in London is over, and that in the provinces is close upon us, anxiety rises as to the after treatment of those who have been brought to a sense of conviction, and those who have been truly converted. Many who feel themselves imperfectly equipped for this all-important task would do well to read such books as R. A. Torrey's "How to Bring Men to Christ" (1s. 6d. *Nisbet*), C. H. Spurgeon's "Soul-Winner" (3s. 6d. *Passmore & Alabaster.*) and "Bringing in the Sheaves," by Rev. A. B. Earle (1s. and 1s. 6d. *Morgan & Scott*). Among books that may safely be recommended to young converts are the following:

"Calls to Christ," by Dr. Robertson Nicoll (1s. 6d. and 2s. 6d.); "Young Converts" (1s. 6d.) and "The Way of Life," (6d. and 1s.), by Dr. Boyd; with three penny booklets—"How to Become a Christian," and "I. What it is to be a Child of God; II. On Coming to Christ"—Gospel dialogues between Mr. D. L. Moody and the late Rev. Marcus Rainsford, with "The Path Made Plain," in which Major Whittle questions Mr. Rainsford (*Morgan & Scott*).

These books will prove of unspeakable help to workers themselves, as well as to the persons with whom they may have personal dealing, and will suggest methods by which they may be enabled to carry to full fruition the breaking up of the fallow ground and the sowing of the seed.

The Simultaneous Mission.

THE London meetings in connection with the Simultaneous Mission of the Free Churches have been held in the many centres to which missioners were assigned. In most cases the concluding meeting was held on Monday evening, and partook of the nature of a thanksgiving service. The time has not come to speak of results in any absolute or definite sense, yet there have been results. That hundreds of men and women have professed a personal exercise of faith in Christ is something for which to praise God. That a host of ministers and other workers, "with one accord in one place," have proclaimed the Gospel day after day to many thousands of people, is also subject for rejoicing.

It is God who "maketh men to be of one mind in a house;" and this blessing has been witnessed in the cordial co-operation of men belonging to various ecclesiastical organizations. It is God also who "bringeth the prisoners out of captivity;" and this blessing has likewise been given in different measure in all quarters of London as the Mission has proceeded. Therefore, in all parts of the Metropolis, there are to-day joyous hearts—alike among workers who have been encouraged in their witness, and among men and women in whose souls a new affection has been implanted by the Spirit of God.

But, so far from the Mission being over, only the keynote has been struck. Hitherto the attendants have been for the most part members of churches and habitual worshippers; few actual outsiders have been gathered in. It is very much if (as we believe has been the case) the church members have been revived, their love quickened, and their zeal renewed. When the Mission preachers return to their churches, it is to be hoped that they will find their people (and their people will find them) prepared and anxious to carry on an earnest and continuous soul-saving work.

Among the best features of the work may be specified the meetings for young people, and the special gatherings for men. In some places these have been the most fruitful of all efforts. Certain it is that, after addresses by well-known preachers to the young, large numbers of our youth—buoyant in spirit, and in full view of life with its duties and responsibilities—have declared themselves on the Lord's side. Again, after straight talks on the claims of God, hosts of men—already bearing "the burden and heat of the day"—have professed that love for Christ which accompanies faith, and leads to obedient discipleship. The Bible readings held during several days of the Mission were not attended as they should have been in some places. But they were profitable seasons to many.

A journalist who has had large experience of sermons and preachers, said, half-satirically, to a friend: "My belief is that the Mission will do more good to the parsons than to anyone else; for it will teach them what and how to preach." Setting aside this paradoxical way of expressing it, there is no doubt a strong element of truth in the remark. Already the Federation secretary, Rev. Thos. Law, in an interview, has practically endorsed it. These are his words:—

But what I want just now to emphasise is the influence the Mission is having on the preaching of our ministers. It brings more persuasiveness of appeal into our sermons, and will continue to do so. The great aim of preaching is, or should be, to save sinners. I do not mean mere emotionalism. The practice of Christian ethics in daily life is quite as much insisted upon.

A further point to be noticed is the hearty way in which the older Dissenters—the Congregationalists, the Baptists, the Presbyterians—have been going into the work. Methodists, as Mr. Law said, are supposed to be revivalistic, but "the others have shown quite as much interest in the mission, and in inquiry-room work."

On Friday last a breakfast for missioners was given at Exeter Hall, and afterwards a most remarkable conference took place. The experiences related were sometimes quite startling, and workers throughout the country will be glad to know some of the conclusions to which many of our most experienced ministers were led. Thus Mr. Jowett, of Birmingham, declared that in his meetings he had discovered, through conversation and correspondence with many, that the young *women* were puzzled by intellectual difficulties, while the "young men were burning with vice." The experience of many others leads to the same conclusion, so far as men are concerned. It is an extremely delicate subject this, but there can be no doubt that the flesh rather than the mind stands in the way of vast numbers of persons turning to God. This simply means that preachers must drop their intellectual athletics and go straight for the conscience. Our Lord did not argue with the Pharisees of his time, when they brought the woman to Him; He so acted that conscience smote every man present.

Another thing which received emphasis at this meeting was the fact that the real "outsiders" have not, in any considerable numbers, attended. The opinion was universally expressed that if the people are to be reached, something more is required than an invitation to them to enter our places of worship. One well-known minister, who at Brighton has been marvellously blessed of God in his work at the theatre on Sunday evenings, won the assent of his brethren in saying that "to reach the people we must *go* to them. It is not enough to bid them come to us. They have certain haunts, and we know where to find them; if we are really to impress them we must follow them, and deal with them upon their own ground." The missioners, one and all, seem impressed with this fact, and if the Simultaneous Mission in London accomplishes nothing more it will do an immense work in opening up to the Churches a better way of touching the unevangelized multitudes.

In view of the future results of the Mission, we hope that ministers in their ordinary pulpit work will follow up the impression already made by preaching simple Gospel sermons on the great cardinal truths, and making these sermons as Scriptural as possible, both in their ideas and their language. Nothing would be more likely to leave a permanent mark on pulpit and pew than a return to the old Puritan custom of appealing to the written Word as the ultimate standard of teaching and conduct. We hear innumerable sermons nowadays about the Bible. What the people need to hear is more of the substance of the Bible itself.

FOUNDATION TRUTHS OF THE GOSPEL.—V.

REGENERATION.

By Professor MOULE, D.D., Cambridge.*

"EXCEPT a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

"As many as received Him (the Christ), to them gave He power to become the sons of God, even to them that believe on his name; which were born . . . of God." "Whosoever believeth that Jesus is the Christ, is born of God." "Whatsoever is born of God doth not commit sin." "Whatsoever is born of God overcometh the world." "Everyone that loveth is born of God." "Everyone that doeth righteousness is born of God." "Ye are born again, not of corruptible seed, but of incorruptible, through the word of God which liveth and abideth for ever." "He hath begotten us again to a living hope by the resurrection of Jesus Christ from the dead." "Of his own will begat He us with the word of truth." "What manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, even as it knew Him not." "Beloved, now are we the sons of God." "As many as are led by the Spirit of God, they are the sons of God." "The Spirit itself beareth witness with our spirit that we are the children of God."

Group with these utterances the following: "A new heart will I give you and a new spirit will I put within you." "Create in me a clean heart, O God, and renew a right spirit within me." "If any man be in Christ it is a new creation." "He that hath the Son hath the life, and he that hath not the Son hath not the life." The Son quickeneth (maketh to live) whom He will." "You hath He quickened who were dead in trespasses and sins." "Your life is hid with Christ in God." "I live, yet not I, but Christ liveth in me." "No man knoweth the Father but the Son, and he to whom the Son will reveal Him." "So is every one that is born of the Spirit." "Ye must be born again."

I have massed together these quotations. No references are appended; surely none are necessary for my reader, for these words are, every one of them, outstanding Scripture messages. Outstanding they are indeed, in a sense which may be illustrated by the coral islands of the Ocean. Many as they are, they are but the points and peaks of a vast substructure of truth, underlying the whole message of the Bible. Psalmist, Prophet, Apostle, the blessed Lord Himself (He most emphatically of all), have contributed to the collection. The collection is in vital touch with the whole teaching of the Bible.

So if we take the Bible as valid evidence upon the essentials of salvation at all, Regeneration is indeed an essential of salvation. Take the Holy Book even with some of those reserves which we are often urged now to make; still it is so. We are sometimes pressed now to take as our court of appeal "not the whole Bible, but the Bible as a whole." For the sake of argument, be it so for the moment to me. Well, I affirm without fear that "the Bible as a whole," the "Divine Library," if questioned just now not for its detached texts but for its main results, delivers to us, as one of its profoundest revelations to man's soul, just this, that man, to be at one with God, to be saved, to be safe, to be holy, to be what he was made to be, to walk in peace, power, and purity in the light of a Father's smile, to escape a precipice of ruin, "a wilderness of woe," and to enter instead the paradise of present and future blessing—"must be born again."

The Bible, "as a whole," has many magnificent things to say of man. No literature on earth has ever glorified man as the Bible has done, for it has told us of his being made "in the own image" of God, and then of the very Son of the Father's love having taken, perfectly, absolutely, for ever, man's nature to be *his* Nature in personal oneness with the Divine. Never dream that the Bible reproaches or despises man for his manhood; rather, it opens up thoughts and hopes about his being which point straight to the heaven of heavens. But, then, it treats him, in its vast message "as a whole," as a being who has hurt, has wrecked, has hopelessly and mortally tainted, his own fair nature by discord with God. The Book never, never lets him forget that he, race and individual, is a sinner, and *so* a sinner that only God can, in a miracle of mercy, undo his sin, forgiving its guilt, and overwhelming with Himself its awful power. And this is the burden of the message, "Ye must be born again."

"Christianity can never be proved," says some one, "except to a bad conscience." Put a little differently, the words are profoundly significant, and absolutely true. "Christ will never be fully seen in his self-evidencing truth and glory, except by the soul awakened to its own infinite need of Him, in a sense of its own sin." Deep and true, historically and spiritually true, is that other saying, that "more than half the heresies of all time are ultimately traceable to an inadequate sense of sin."

Browning, who wavered too often in his thought upon the Christian foundations, and sometimes speaks as if sin were but a transitory phase of things, in his moments ot deepest insight seems to see a very different sight. In one terrible little poem, he says that he believes Christianity, chiefly because it

Taught Original Sin, The Corruption of Man's Heart.

And the counterpart to all this dark mass of truth is the glorious message of, not only the necessity, but, thanks be to God, the blissful possibility of the New Birth, the Regeneration of the sinner. The Book, "as a whole," calls us to be absolutely sure of this, that "Ye must (if ye would enter into the kingdom, and have the life, and be the happy children of God in Christ) be born again." And ye *may* be born again, so ye "receive the Christ, believing on his Name."

It is no poor, cold, pale, "naturalistic," matter of brave resolves to be better, and the education of character to higher levels. There is room abundant for resolves and education—in the issue. But the initial need is "not resolutions but a revolution." The man must "come to Jesus." By the Holy Ghost he must be "joined to the Lord" in repentant faith. Then shall the Son of God "dwell and walk" in his new-born heart. Regeneration, the gift of God, shall have its counterpart, its visible side, in Conversion, the consciousness of pardoned and re-created man. And so the man shall be even now, in the inner sense, the child of God. And it doth not yet appear what he shall be hereafter.

THE CHILD OF GOD.*

The Scripture doctrine of the New Birth, if I read it in the least aright, is inseparable from that of the New Life. I mean that the New Birth in Holy Scripture, taking the evidence of Scripture in the mass and on the whole, appears as a thing, as a change, which not only may bear fruit, but does. It is not a capacity merely, but a tendency, which is a very different thing. Where it is, there—in the normal state of the case—there is evidence of it. The child of God, normally, is "manifest"; the child of God, normally, "does not sin"; the child of God, normally, is "not known" by the world; the world in some respects cannot make him out; he has a secret, and shows that he has, which rises above its analysis. The native and natural bearing of the phrase "child of God," in Scripture, is towards not the potential but the actual, not the latent but the revealed. If there are passages which seem to look the other way, they are the exception, not the rule. The language about the New Birth in them is an extension of its true usage. In other words, the New Born in Scripture mean the believing and the holy, made such by the power of God, who has new created them into that condition. And if ever the vocabulary of the New Birth is applied in Scripture to those who are not for certain such, it is because they are by outward profession such. And this is only another way of saying that they are so called on the assumption that so they are—an assumption which may none the less need to be tested before God in the individual case:—"Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates, counterfeits?" . . .

I return to my main theme in its simplicity: the New Birth. What is it? It is the gift of God to fallen man, through his dear Son, by his blessed Spirit, of the new heart, the new spirit, the new creation; the mind, the nature, of the child of God. It is the divine side of that of which the human side is Conversion, when Conversion deserves its name; when it is not only a vigorous reformation of habits and acts, nor the mere earthquake, or windgust, of emotions, but the response of a mysteriously and blissfully enfranchized will to the Voice of God indeed. Conversion must not for a moment be squared and cut to a narrow pattern; nor must the *consciousness* of it be necessarily one, single, and definite. Only, wherever to-day the man is indeed the Lord's, there somehow and somewhen has been Conversion; and below, or above, that Conversion, there has been the gift from God of the New Birth, there is the ceaseless gift from God of the New Life.

THE DIVINE FATHERHOOD.

I read it with revealed clearness that Man, in the Fall, notwithstanding that Adam was "the son of God," so broke the holy continuity of his creation that he is, antecedent to regenerating grace, "dead," spiritually dead, and must be re-created into a true filiation. And this New Birth, this becoming and being called a child of God, is in Scripture the foreground aspect of the whole subject of Divine Fatherhood, as regards us men and our salvation. Not in Adam but in Christ are we children of God; and we are in Christ not by creation but by new creation. Compared with this Fatherhood of Grace, under which we "become partakers of the Divine Nature," it is not too much to say that the Fatherhood of Creation appears rather as a profound and sacred revelation analogous to the paternal idea, than as Fatherhood in its proper meaning, which demands a true and real impartation of nature. Blessed be God, the circle of that Fatherhood, though immovable in its holy limits, is divinely open to faith. "Whosoever will" may step into it, in the name of the Only Begotten Son of God.

* The writer refers to his booklet, "The New Birth" (*Seeley*, 2d.) for some fuller statements.

The Late Queen Victoria.

SINCE Tuesday, January 22, the British people have been bracing themselves up under a profound sense of the greatest loss which we or our fathers have known. Surely never before did a whole nation gather in body or spirit in the same fashion, to pay the last tribute even to "the mighty dead," as was the case on Saturday last. Every avenue of access to the city of London was thronged from early morning with men and women who were moved, not merely by curiosity or sight-seeing, but in very many cases by a sincere desire to attend a funeral at which it was impossible for all who would have wished to walk in the procession; and all over the land those who could not be present were joined heart to heart with them.

The streets were filled with people, whose most striking characteristics were perfect decorum and a gravity of demeanour well befitting the occasion. None who stood within hearing of the eighty-one minute guns which boomed across Hyde Park will soon forget the impression left on their minds. The procession was watched with breathless interest, but it was a backward look which every eye was taking. Even the King was thought and spoken of, for the time being, only as the son of Queen Victoria, the German Emperor only as her grandson, and many another princely personage only as they stood related to the departed monarch.

The hitch which occurred in the arrangements at Windsor provided an opportunity for an additional display of the common feeling. We shall recall with satisfaction that the gun carriage on which the coffin rested was drawn from the railway station, not even by eight white horses, but by warm-hearted bluejackets, who in this way found an outlet for their pent-up passion of love.

Men went home feeling that they had seen the closing scene of the Victorian era, with its brilliant story of progress in every department of human life. We cannot lift the veil which covers the future, and we would not if we could. The new century and the new reign are opening with many clouds overhead; yet though gloomy forebodings have been uttered in different directions, the nation is not pessimistic. Much of the goodness of the Lord has been experienced during these sixty-three years, and on every hand there is a strong confidence that God has great things yet in store for us.

After a brief season of nearness to God, the nation returns once more to the daily round of duty. A strong, firm hand has been taken away from the helm of State, and Queen Victoria's wise counsels will be sorely missed in many a Court besides that of Great Britain. But surely the chief lesson of her life will have been overlooked altogether if it has not pointed us to the Lord before whom she bowed as humbly as the meanest of her subjects, and whom she served with all the zeal of an intense nature. If, however, in this way we have come to the Fountain of all strength, we may gird ourselves anew for the battle with assured hope of fuller service and ever-widening vision.

While the funeral was in progress, the City Temple was crowded for a most impressive service, arranged by the National Free Church Council, and conducted by Rev. C. H. Kelly, in which ministers of various denominations took part. The vast audience rose at the first strains of the Dead March, and remained standing while it was played.

Rev. F. B. Meyer led the meeting in expressions of unfaltering trust in God, amid a great sorrow, thanksgivings for a noble life with its imperishable memory, and prayer that Royal mourners and stricken people may realize the Divine presence.

In the course of a brief address, Rev. Dr. Guinness Rogers said it would not be easy to exaggerate the solemnity and significance of this memorable day. Let us forget the pomp and circumstance of the pageant and the great crowds—the most wonderful spectacle of all—while we remember that the love of true hearts dies not. The Queen was characterized by a conscientious sense of duty, and an unfaltering desire to do the right. It was sad that she should die while the war continues, for her last words were, "Oh, that peace may come!" May God answer that prayer.

Rev. Dr. Clifford expressed gratitude to God for the gift of a Queen whose personal service and character were her chief sources of influence. He recalled her late Majesty's sympathy with the bereaved and tried, her truthfulness and sincerity. She clothed the virtues of life with a perennial charm.

Martyred Missionaries

OF THE CHINA INLAND MISSION.

NOT without much conflict is the Gospel of Christ being planted in China; and when the story of the centuries comes to be written, a sadly thrilling chapter will have to be devoted to events that occurred during the closing years of the Nineteenth Century. Finding his rule seriously challenged, the evil one has once more made war upon the saints, and, in some quarters, so far as human appearance goes, has overcome them. But all down the ages the Church has witnessed unto blood, and in North China, as elsewhere, no weapon that is formed against her can prosper. There is abiding truth in the familiar and time-honoured saying, "The blood of the martyrs is the seed of the Church."

The martyrs do not benefit by our praise; but we do well to praise God on their account. Moreover, it is our privilege to contemplate their example in the spirit of the words: "Considering the issue of their life, imitate their faith." In this serious concern we cannot but be greatly helped by the biographical records that may be given us. Already one such is in our hands, and a noble record it is—Martyred Missionaries of the China Inland Mission; With a Record of the Perils and Sufferings of Some who Escaped. Edited by Marshall Broomhall, B.A. With Portraits, Maps, and Illustrations. (5s. *Morgan & Scott.*)

This is a handsome volume, calculated to revive tender memories in many Christian circles. After an account of the occurrences that led up to

THE ANTI-FOREIGN MASSACRES

—plain and succinct in historical outline—we have brief memoirs of the men and women, also the children, who for Christ's sake "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment, and were slain with the sword." In the editor's preface we learn:

During the sad crisis of this year [1900], the China Inland Mission has been called to bear the heaviest loss of any Society. Of the 127 adults and the forty-four children known to have been killed among the Protestant Missionary Societies, the China Inland Mission has lost fifty-two adults and sixteen children, while the worst is feared for six more adults and four children.

This sad loss has chiefly fallen upon the workers in Shan-si; the other affected provinces are—Chih-li and Cheh-kiang, while in the province of Ho-nan all the mission property was destroyed though the missionaries were marvellously delivered. The stories of survivors are given as well as notices of those who were sent to the martyr's death. Of necessity the narratives are short, but they are very readable, and, need we add, singularly touching in their details. The portraits, sixty in number, and the other illustrations, are admirably produced.

The stories of escape written by the missionaries themselves are deeply interesting. One of the last received describes the trials and deliverances of Mr. and Mrs. C. Green, their children, and Miss Gregg. It is pathetic in a high degree. Seven times this little band seemed to be within a few minutes of death, but amidst hunger and cold and illness, and a gunshot wound in Mr. Green's head, they were wonderfully sustained. On one occasion the point of despair was almost reached. Mr. Green says:

Sick, ill, tired, cold, hungry, and uncertain, the black pall of despair was settling down on my soul. As evening came on, with tears I implored my wife and Miss Gregg to pray for me, when suddenly there was quiet and music in my heart. I listened to catch the tune, then my lips tremblingly took up the strain and sang:

Praise the Saviour, ye who know Him.
Who can tell how much we owe Him?
Gladly let us render to Him
All we have and are.

The ladies soon joined, and, as the warm comfort of the Lord's own peace flowed again in our hearts, we did not try to keep back the tears that would come.

How through extraordinary perils they were at length brought to a place of safety, and how, after dangers were past, a new and sore trial befell them, the book sadly relates.

The names of the murdered missionaries remain with us; but the native Christians, who were killed "not accepting deliverance," were very numerous—in fact their number will never be known. "Considering the issue of their life, imitate their faith"—the faith of the natives and of the missionaries. The book is another chapter, and a noteworthy one, in "the new apologetic" furnished to our most holy faith by the great missionary cause. Hence Mr. Marshall Broomhall, and the many contributors to his pages, will never know the full influence of their literary labours. Certainly this is a work of great worth, and we bespeak for it many readers.

Victoria Regina.

She rests in peace,
The monarch wearied with a nation's cares;
All troubles cease
Within the glory that, through Christ, she shares.

For us she spent
Herself, her time, her talents, yea! her all;
And since she went
Our tears, for very loneliness, must fall.

So great a Queen!
So good a mother! pitiful and pure.
Of judgment keen,
And ready, though she suffered, to endure.

Most knew her worth,
And loved her in proportion as they knew;
Her place on earth
Was that accorded but to chosen few.

God gave her rank;
He gave her also strength for all her need,
And Him we thank
For such a life, immortalized indeed!

On Him we lean
In this our nation's bitter, sorest grief,
We mourn our Queen,
And God, ay, God alone, can send relief.

To Him we pray
For her loved son, who now her place doth take;
Our King to-day,
Who seeks to wisely rule, for her dear sake.

With her 'tis well,
A higher Court doth claim our Sovereign now;
And who can tell
What everlasting honours wreathe her brow?

Her life-work o'er,
At Jesus' feet she lays her sceptre down,
To know no more
The heavy burden of an earthly crown.

Charlotte Murray.

A Dublin Mission.—A short mission—mainly for the benefit of those who, while still nominally in the Church of Rome, are in grave doubt as to their faith being well founded, or who are in danger of drifting into infidelity, of which there are many serious indications—is being held by Rev. Thomas Connellan, in Christian Union Buildings, Dublin, and will continue till Sunday, February 10. Two meetings will be held on Sunday, at 4 and 8.30 p.m., and on week-nights (Saturday excepted), at 8.

Other Lands.

Progress in Japan.

AFTER the capture of Shimonoseki in 1864, by the allied fleet, two young men were appointed by the Japanese authorities to negotiate with those in command of the combined forces and arrange terms of settlement. One of these was Hirobumi Ito and the other Kaoru Inouye.

Both of these young men were full of patriotism, and ambitious to promote the welfare of their country. What they then saw of the foreigners convinced them that Japan was far behind other nations as a military power, and it created in their minds a desire and purpose to go abroad and study the condition of things in other lands.

At the risk of their lives (as no Japanese were then allowed to go abroad) they went to England; and reached London as entire strangers, and with only one dollar between them.

Providentially a Christian merchant (Mr. Hugh Matheson) heard of these two waifs, and took them under his own care. For two years they studied diligently, and saw continually the practical results of the Christian religion as exemplified in the daily life of this noble man. Neither of them professed Christianity; but the

INFLUENCE OF SUCH A GODLY LIFE

made an impression that was deep and lasting.

Both returned to Japan, to take an active and prominent part in the revolution which resulted in the establishment of a government with the rightful Emperor at the head.

The history of Japan since that period has been very largely influenced, and in fact to a considerable extent moulded, by these two men. Count Inouye has long been recognised as one of the ablest and best statesmen that Japan has produced. Marquis Ito has risen through various grades, and, in all of these, rendered most valuable services to his country. Twice he has been called to fill the office of Premier, and now he enters it with increased honour for a third term. It is fortunate in this period of the history of Japan that a man of such marked ability and broad and liberal views has again been called to the highest and most important position in the gift of the Emperor. He has the confidence of his own people and foreigners alike, and under his direction

THE FUTURE COURSE OF JAPAN

is surely progressive. As an indication of what will be the attitude of the régime just established, it is significant that it was by the approval and assistance of Marquis Ito that a copy of the Bible was presented to His Majesty.

Another fact of interest is that Marquis Ito strongly opposed the regulation of the Educational Department, which prohibited religious teaching in any of the schools, so that these restrictions have now been practically removed, and the result of the discussion will probably be a greater interest in the study of the Bible than before.

That Japan is progressive is further shown by the law passed by the last Diet, which forbids the use of tobacco by persons under twenty years of age. This regulation will likely be of much benefit, because the use of tobacco has been so universal that it has been a serious injury to the youth of the country. That such a law has been enacted is an evidence that the Japanese are wide awake to the welfare of their people, and determined to remove

EVERY HINDRANCE TO THEIR PROGRESS.

But the most remarkable and important item of progress is a recent enactment of the Department of Home Affairs, whereby freedom of action is secured to such women as have entered upon a life of shame. Hitherto the letter of the law and the practice were quite at variance; and it was ascertained by some of the missionaries and native Christians that restraint was being employed to such an extent that the whole system was practically a sort of slavery. It was proved that, however great was the desire of a girl to abandon a career of vice, there were so many obstacles in the way that she was absolutely precluded from asserting her independence, or even communicating with those who might assist her to do so.

By the new ordinance, any person placing obstacles in the way of a woman who desires to apply for a release shall be liable to a fine of 25 yen (£2 10s.) or to twenty-five days' imprisonment; and a woman need only present herself at the nearest police office and make her application to obtain her freedom. It is said that the effect of the new legislation, and of the liberty thereby conferred on the inmates of houses of ill-fame, will be nearly to

BREAK UP THE SYSTEM.

Fifty thousand persons will thus be enabled, whenever they choose, to abandon the wretched lives that they have hitherto been leading. They are already leaving in such numbers that their employers are in despair and have made most earnest efforts to get the enactment modified or rescinded. But the step has been taken, and there is no possibility of going back now.

The recent outbreak in China has brought Japan to the front; and it is the uniform testimony of all concerned that she has performed her part with such credit and success as to entitle her to the highest measure of gratitude and esteem. A writer on the subject has truly said, "Nothing has been more impressive in the late military and political action of the various powers in China than

THE PART TAKEN BY JAPAN.

We can use no other word than to call it magnificent. She has stood side by side with the great nations of the Western world, prompt to do her part, bold without arrogance, quick, but not heady, while her soldiers have been brave and steadfast and her generals able and resourceful. Altogether her bearing has been worthy of a great nation."

It is thus demonstrated beyond all question that, in the future history of the East, Japan is destined to take a prominent part. It is then a question of the greatest importance what is to be her policy in the conduct of her own government, and also in her intercourse with other powers. We are glad to believe that Japan will stand side by side with Christian nations for the extension of that which is noblest and best. H. Loomis.

Agent, American Bible Society.

Yokohama, Japan.

"Miss Leigh's" Homes.

THE friends who so kindly expressed their sympathy with me in the summons served upon me *personally* for a tax (pour la Culte de Religion) amounting to 23,000frs—nearly £1,000—with a threat if not paid to sell by auction our Home, 77, Avenue Wagram, Paris, which, since its foundation, December 20, 1872, has received, boarded, and otherwise helped over 11,000 of our English and American sisters in Paris, will join in our humble thanksgiving to Almighty God, who alone can order and rule the wills and affections of sinful men, that this tax—levied because of morning and evening prayer in our four Homes—has been remitted.

This, we believe, is owing to the prayer sent up and the effort made by our old and true friend and director in Paris, Dr. J. T. B. Sewell, Solicitor to the British Embassy. Dr. Sewell, as usual, has given his services—which means hours of serious, tactful labour in replying to the volumes of evidence sent by the French authorities, necessitating an interpreter for the technical terms, and research into laws of which none of us were cognisant.

Having, with God's grace, acquired a victory which we trust may be lasting, and leaving us the privilege of our family prayer undisturbed, we must now pay the fees of the French avocat and interpreter, amounting to upwards of £40.

Ada M. Lewis (*née* Leigh).

77, Avenue Wagram, Paris.

Persecution in Portugal.

THE Evangelical Alliance reports that early last month, the representatives of the five principal Protestant congregations in Oporto were summoned to the presence of the Judge of the Criminal Court, who ordered them to close their various places of worship. These were two Episcopal, one Presbyterian, one Independent, and the Methodist. The brethren thus called upon stated their conscientious objections to the order, and left the Judge with the understanding that they would go on just the same, as they had broken no law.

However, they were again summoned, the Methodist congregation being now represented by its newly-appointed minister, who, being an Englishman, may have shown the authorities that matters were getting a little complicated. However that may be, the Judge was represented by two auxiliary judges, who spoke very roughly, and threatened to persecute the brethren "to the infinite." "But we have another Infinite," answered one of them, and they left resolved to stand their ground. The next evening the Presbyterian congregation was forcibly dissolved by the police.

A later communication says: "The building of the Presbyterian Church is British property, so that probably a point has been raised by the action of the police. The police not succeeding in rousing resistance have nevertheless continued in their action, having since stopped seven or eight meetings. In one case only did they arrest a preacher (a Portuguese), but let him go as soon as the doors were closed. The persecution has been brought about by the dignitaries of the Romish Church."

The Evangelical Alliance is bringing this matter under the consideration of the Foreign Office, and further persecution is unlikely.

Poor French Protestants.

THE members of the Protestant Church of St. Voy, Haute-Loire (Eglise Réformée de France), are descendants of the Huguenots; they have remained true to the faith of their fathers. Some of them are great-grandsons of men burned at the stake for conscience sake.

Their place of worship, a large building seating over 2,000 people, is so dilapidated that it must now be thoroughly renovated. This is to cost £400. The congregation consists chiefly of peasants, living on their own little plots of ground. They are over 3,000ft. above sea-level, the soil is very poor, the winter long and severe, and their meagre crops are often destroyed by hail. Many of them therefore, have hard work to make both ends meet. They are contributing generously towards the renovation fund, but, having done all that lies in their power, they are obliged to seek outside help. Communications may be addressed to Monsieur le pasteur Auguste Berthe, c.o. W. Green, Esq., Moorlands, Bickley, Kent.

Work among Arab Students.

IN the course of a recent communication, Mr. Arthur V. Liley, 10, Rue de la Medressa Es Slimania, Tunis, writes:—"The Arab students who have come from all parts of the regency of Tunis to study in the Moslem college here are still fanatical. One evening several came into the Bible Depôt, when I had the privilege of preaching to them. While speaking of the fall of man, &c., I noticed one young fellow was constantly repeating quotations from the Koran into his companion's ears. When I sought to impress upon them the need of repentance and faith in Christ for salvation, these two began to object. One student affirmed that Mohammed would intercede for him in the day of judgment. When shown from the Koran that Mohammed was called upon to repent and seek pardon, the student endeavoured to get out of his difficulty by saying that no such words were to be found in the Koran, and my copy was a false one.

"I am glad to be able to say that good numbers are coming to the evening meetings, also errand boys and shoeblacks to the classes. These need much prayer, for their minds are very dark. The first English vessel of the winter season is now in port, and I have visited the men."

The Bethesda Mission, Portsmouth, continues its aggressive evangelistic work with many cheering results. The agencies of this organization, varied and numerous, tend in one direction—to take the Gospel to the working classes and poor of the borough. To this end five mission halls and six smaller places for meetings are maintained, house-to-house visitation is conducted for reading, expounding, and distributing the Word of God; assistance is rendered to the deserving poor and sick, who, through poverty, are unable to procure the means necessary for their recovery. The superintendent is Commander B. H. Key, R.N., 67 Victoria Road, N., Southsea.

The Indian Famine.

A GRAVE OUTLOOK.

SERIOUS news has arrived from India. In the course of a dispatch to the Secretary for India, the Viceroy says: "In the Guzerat, Deccan, and Karnatak districts of Bombay, through the early cessation of the monsoon in September and the absence of rain, crop prospects are bad, and serious distress expected between now and August; relief measures will be required, and expenditure estimated at one crore during the next financial year, besides large loss of revenue. Number on relief works not increasing radidly at present, but will when the harvest is completed. The affected area also includes Baroda and part of Hyderabad."

NOTES FROM WORKERS.

Mrs. Flora M. Hewlett writes from Shanti Kothi, Benares: "There is a great deal of distress for want of clothing this cold season, as the poor, famine-stricken ones had to sell all they possessed to buy food. The kind contributions of your readers have helped me to relieve many poor sufferers."

Dr. Margaret MacKellar, of the Canadian Presbyterian Mission, Neemuch, Central India, writes:—"We have just passed on to our missionary in Ruttam, over seventy boys to be trained in industrial work. We have 160 girls still with us. Our missionary in the Bhil district says that the outlook is very black for the poor Bhils, as little or no rain fell there."

Dr. James Shepherd, of the U.F. Church of Scotland Mission, Udarpur, Rajputana, writes: "We still see the results of the famine among us in shattered constitutions, which cannot bear up against the strain of the fever epidemic which has come upon us. Our mortality is still lamentably great. I wish you could see the grateful faces of those sufferers who have benefited by the timely gifts of your readers."

From the Zenana Training Home, 2, Phayre Road, Poona, Miss Soonderbai H. Powar writes: "I have thirty girls and two widow women. They are all improving in every way, getting on nicely with their studies, and most of all with their Bible lessons. They are learning the love of Jesus and take great delight in the Word of God. Pray for them that they may be instruments in his hand to win souls for Jesus."

"Many of the poorer people," says Rev. G. W. Blair, of the Irish Presbyterian Mission, Johad, Panch Mahals, "are obliged to subsist on sowra, which is merely the seed of a grass growing in the jungle, and contains

BUT LITTLE NOURISHMENT.

When this seed is exhausted, many will have no means of subsistence. In an adjoining native state, I learn that there are 5,000 people who have nothing but sowra to live on."

Mrs. M. Augusta Haig writes from the Christian Literature Society, Ahmednagar, Bombay: "We thank your readers very heartily for their generous help. Our list of boys still numbers about 100. We have provided them with new suits of unbleached calico, costing a little under one rupee the suit. A coarse blanket or any covering for the night is now much needed. Lady Northcote, the Governor's wife, has visited the poor women in their homes; they were delighted with her sympathy. Lord and Lady Northcote have been generous contributors to famine relief funds."

Rev. Albert Norton writes from Dhond, Poona:—"In behalf of our 530 orphan boys, I thank your readers for their help, most heartily. The famine continues. Jowari and bajree, the two millet grains grown in this section, are not yet down anywhere near the normal price, though they are 50 per cent. cheaper than during last hot season, and that is a great mercy to our poor villagers in their extreme poverty. We have been able to give work to hundreds of these poor people, all these weary months, preparing buildings, &c., for the home and school of our large family of promising lads."

Rev. Dennis Osborne sends (Poona, January 18) an account of an interview with Lord Curzon on returning to India, in the course of which his lordship expressed his warm approval of the correct setting forth which Mr. Osborne had given in England of the condition of things in India and of the action of the Government. His Excellency went on to describe the acute famine conditions which still continued in the south of Poona (chiefly in the districts of Sholapore, Belgaum, and Bellary). These would, he believed, continue for some time, even if they did not increase, there being 180,000 persons in receipt of relief in the region at that time.

From Kherwara, Rajputana, Rev. Edward P. Herbert (C.M.S.) writes: "It is, alas, too true that hundreds of thousands of the Bhils and other hill men died in our neighbourhood of hunger and disease, consequent on the drought during the last twelve months; and the sight of dead and dying men, women, and children, with scarcely a rag to cover them, and with all their bones horribly protruding,

WILL BE AN AWFUL MEMORY

for years to come. Most distressing, too, was the mortality amongst the 6,000 (and sometimes 9,000) people whom our Mission fed twice daily. They were too far gone when they staggered to our schools, and dysentery, scurvy and cholera, killed them by the score.

"I will not dwell on the horrors, only I would remind your readers that we need most earnest prayer for the remnant of orphans and the ruined families that are left. There is, thank God, an abundant harvest in a great part of India, but on the borders of Rajputana and Guzerat there was a scanty rainfall, and we fear famine will reappear in February.

"The mission schoolboys were our cheerful and active helpers in feeding the people and checking the disorder among starving newcomers, and they sang the Gospel while the baskets of food were being brought."

The Gospel in Brazil.

IN a recent communication, Mr. Reginald J. Young, Largo da Liberdade 43, Sao Paolo, speaks of the "crying need" for the Gospel throughout Brazil. "We could put to work a couple of dozen good men in this city. This we expect to do, but they must come from the unconverted masses around us. We are in the heart of Roman idolatry, and our expectations are more than realized already in many evidences of conversion—not only conversion from Romanism to Protestantism, but from sin to righteousness, from darkness to light. Brazil has never seen such days. There is a great work to be done in S. Paolo, and God will convert Brazilians and Italians here, who can be trained for all parts of this great country. Our two brethren are here with us, and are doing excellent work. Between the four of us we have made over 700 visits this month. We have presented some phase of Gospel truth where the people would listen, and this visiting has told upon our meetings. We believe that inside of two years an independent work will be established here, that will support its own minister and other labourers."

St. John's College, Jaffna, is the oldest Church of England College in Ceylon. Nominally it is a first-in-arts college, that is, one in which the students may read half way through their B.A. course. But at present the F.A. department is in abeyance. Twelve months ago the roof of the main building fell in, rendering it impossible to conduct the high school department. The walls of the dormitory are in a sorry state, and moreover on bad foundations. When the work of rebuilding is finished the accommodation will be somewhat less than it was before, whereas the number of students is certain to increase. Rev. Jacob Thompson, the Principal, in the course of an appeal, says: "In the College, even in its present state, we have 288 boys, of whom 210 are high-caste Hindus, and all these are under regular systematic Bible instruction and surrounded by Christian influence. All our masters are Christians. For R8,000, or a little under £550, I can complete the main building, upon which a good deal of work has been already done, rebuild the dormitory walls, which are threatening to fall, and supply good furniture throughout. St. John's College will then, by the grace of God, be able to fulfil its mission to the Christians and heathen of this neighbourhood."

Soldiers in Egypt.

THE Russel Soldiers' Home and Gordon Hall at Cairo was recently opened by Major-General the Hon. R. A. J. Talbot, who commands the Army of Occupation in Egypt. The Home was formerly the Alhambra Music Hall, and later was used as a factory until purchased by Mrs. Todd Osborne on behalf of the trustees. The arrangements are in every sense complete for the comfort and convenience of troops. On the ground floor of the building is a corridor, having on one side a large bar and coffee and tea room. On the opposite side are situated the reading-room, superintendent's room and library, lavatories, bath-rooms, &c. Private apartments, a prayer room and men's bedrooms are provided, and the institution is intended to be a home for the British soldier in Egypt, where he will be under Christian influences. In the Gordon Hall there is seating accommodation for 700, and it was here that the opening ceremony took place amid many tokens of widespread interest. The entire cost of the Home will amount to over £8,000. Mrs. Todd Osborne may be addressed, Rysland, Newton-Mearns, N.B.

Nova Scotian Devastation.

WE were visited on October 11 last by the worst gale within living memory. Churches, houses, barns, stores, boats and vessels were blown down, and wholly or partially destroyed. Among the rest, three of my churches suffered. One at Tor Bay, a new building, which had only been used for Divine service for eight months, was blown completely over, and wrecked. Another at Cole Harbour was blown thirteen feet, the chancel torn off and destroyed, and the floor badly damaged. The third, at Manchester, was blown bodily ten feet, and the whole floor severely damaged.

Most of our colonial churches are built of wood, and therefore have not the stability of stone or brick structures, nor do they cost as much. The people are mostly fisherfolk. They have set to work to repair what they can of the damage done. Most of them have lost in one way or another—some of them, their all.

The cost of repairing and restoring these churches will be about £175. I pray that before our severe winter sets in we may have them ready for use, so that our poor people may enjoy the blessing of once more worshipping in the house of prayer.

T. C. Mellor,
Rector of Christ Church, Guysborough, Nova Scotia; and Rural Dean.

Anglo-American Y.M.C.A., Paris.

THE annual meeting of the Anglo-American Y.M.C.A. in Paris was held on January 14. Rev. Dr. E. G. Thurber presided, and among those present were Revs. G. W. Davis, J. A. Milne, G. Whelpton, and many other friends.

The annual report, presented by the secretary, contains accounts of good work achieved by the Association during the past year. It also gives the testimony of many young men, English and American, who have received benefit from the Association during their stay in Paris.

Mr. J. H. Putterill, of Exeter Hall, gave an interesting account of the Y.M.C.A. movement generally, and went on to speak in high terms of the efforts of the Paris Branch in providing a safe place of resort, and a "Home from Home," for the English-speaking young men in Paris. In order to carry out the scheme now in hand for the extension of the existing premises, £3,000 is needed, of which sum £630 has been obtained.

Sailors' Rests in Italy.—Mr. Stephen Burrowes reports that, after a long stay in Scotland, Mrs. Burrowes now finds herself much improved in health, and is active in the work at Naples. From the new report it appears that the seven colporteurs and lady helpers have distributed during the year nearly 3,000 copies of the Scriptures, and 26,180 papers and tracts, on board British ships and yachts. One of the men found the steward and mate of a steamer engaged in an argument on which appeal was made to the Bible, but no copy could be found on board. Fortunately the colporteur was able to supply all hands with copies. An engineer received a New Testament, and on his next visit asked for a Bible. Later he wrote telling of his conversion, and of his desire to spread the Word among his shipmates. The treasurer for this work is Mr. S. J. Alexander, Posilipo, Weston-super-Mare.

Day by Day.

SUNDAY, February 10. Ezekiel xxxviii.

EXPOSITORS have greatly differed as to the interpretation of this portion of Ezekiel's prophecy. Some have given it a general interpretation, understanding it as a description of the final scene of the great conflict which has always been in process between the kingdoms of God and of Satan in the world, and which is destined to end in the supremacy of our Lord. But the particulars, both of names and places, are given with so much minuteness and particularity, that we feel bound to take the whole prediction in its most literal significance.

The names should be compared with Gen. x., and belong to the nations dwelling north of the Caucasus. Rosh is surely Russia; Meshech, Moscow; Tubal, Tobolsk. These nations come like a storm to cover the chosen land—the land of unwalled villages. This prophecy has not been fulfilled, so far as we know. There has been no great invasion of Palestine from the north, "as a cloud to cover the land." We, therefore, believe that it is yet to be accomplished in the latter days (*v.* 16). And it is interesting to notice that the opponents of this great northern confederacy will be composed in part of the merchants of Tarshish, which has always stood for the western nations. It has, therefore, been supposed by students of prophecy that this is an anticipation of some great war yet on the horizon of the future, between the vast Russian Empire and Western States, out of which the independence of Palestine from Turkish domination may issue. Whether that be so or not, we must leave for the evolution of history, content with the assurance of *v.* 23, that God will magnify Himself in the eyes of many nations.

MONDAY, February 11. Ezekiel xxxix.

This is a terrible chapter. The overthrow of the invader whose assault upon Palestine was described in the previous chapter, is portrayed in terrible words. The devastating hosts fall upon the mountains of Israel, and their remains are given to the ravenous birds and the beasts of the field. The weapons of war and armour take years to destroy, and the burial of the dead bodies tasks the resources of the country (4-10).

What precious promises they are, with which the chapter closes! God will bring again the captivity of Jacob, and have mercy upon the whole house of Israel. Their shame shall be forgotten; their trespasses shall be forgiven, their fears shall be at an end. The time of restoration to their land will be rendered memorable by the pouring out of the Divine Spirit. So all Israel shall be saved.

We may apply this to ourselves. Probably some of us have been taken into captivity, and have been raided by the incursions of spiritual foes. But God cannot leave us permanently to live on the low levels to which we have been reduced. His holy name has been named upon us, and He must be jealous for that; his character has been involved with ours, and He cannot allow it to be brought into contempt. Therefore He will gather us again out of our enemy's lands, and bring us again, and sanctify Himself in us. Is God sanctified in you? Do men feel a growing reverence for his holiness, purity, and beauty as they come in contact with you? God will have his way. If not with our willing acquiescence, then in spite of it. If you are backsliding, be sure that every step you take away from God will have to be retraced with tears and bitter pain.

TUESDAY, February 12. Ezekiel xl.

For five-and-twenty years, Ezekiel had dwelt with the rest of the exiles in captivity. But never for a moment had he forgotten the beloved city, and the great episodes of its destruction were carefully commemorated by him. In one of these, the visions of God were opened to him. His predictions had begun with a vision of God withdrawing from the temple, which was afterwards destroyed, whilst Jerusalem was laid in ruins, the land desolated, the prince dethroned, and the people carried into captivity; and they now close with a further vision, in which the Temple is restored, Jehovah returns, the worship is renewed, the royal throne is set up, and the land is divided afresh.

It is very difficult to interpret these words. It might almost appear as though the Temple of Solomon was to be restored in a more magnificent form than ever, and that there was to be a re-establishment of the offerings and the priests. This, however, can hardly be, for it would be a denial of the sufficiency of Christ's work. It could not be spoken of as having finished the Mosaic institutions if these are to be restored. On the whole, it seems to us as though these chapters must be understood allegorically. May it not be a fair dream of what the patriot-prophet desired for the Holy Temple, a vision of something which would satisfy his sublimest conceptions, which is not to be realized in material form, but as the temple of spiritual worship, entered by all holy souls, of every nation and kindred, moored in mid-heaven, for priests and singers, for workers and worshippers alike? (44-46). Many, however, understand it literally, and we do not speak with certainty.

WEDNESDAY, February 13. Ezekiel xli.

How inadequate is human symbolism to set forth the thoughts of God! We read this chapter, with its minute descriptions of doors, windows, chambers, walls, but only form an utterly unworthy conception of the palace of marble, glistening in the Oriental light, which rose before the Spirit-filled mind of Ezekiel. Words are poor things at the best. They break down as symbols of thought. And if human language fails to convey the perfect representation of Ezekiel's raptured vision, how much more must they succumb when we use them to describe spiritual mysteries! They strike the ear, but give no true knowledge until the Spirit of God opens our eyes to see, and our hearts to understand.

Cherubim and palm-trees, the loftiest creations of Heaven, and the most graceful creations of earth, are called in to tell in pictures what words have failed to convey. All created things are symbols of Divine thoughts. Happy is he who has got the secret of translating God's hidden meanings. There is a book called the Language of Flowers. Let it be understood, however, that all things have a language. There are many voices in the world, and not one of them is without signification; many forms, but not one without its symbolic intention. To a pure heart, like that which beat in the breast of Christ, all creation speaks, everything bears some Divine meaning, everything may be pressed into the Divine service.

THURSDAY, February 14. Ezekiel xlii.

In every life there should be a "separate place" (xli. 12, xlii. 1, 13), into which no ordinary foot should intrude, set apart for God. Into this thou and I should enter day by day, and hold fellowship with Him undisturbed, save as the cry of the world follows us, and incites us to more eager intercession. Each separate place should have its north and south chambers in which we, his priests, who "approach unto the Lord," shall eat the most holy things. We must not only worship, but obtain nourishment. Our spiritual strength must be built up (*v.* 13). The northern looks toward storm; we must obtain spiritual strength to meet the sweeping hurricane. The southern looks toward sunshine and summer; and we must obtain spiritual strength to sustain us amid the glare of prosperity.

To all of us the time comes when we have to leave the Holy Place for the outer court; under the old dispensation, the priests laid aside the garments wherein they had ministered, putting on other garments, before they entered the place which pertained to the people (*v.* 14). It is not thus with us. We must always be in the Spirit, always wear our holy garments, always remember that we are kings and priests unto God. To us all times and places are the same. Whatever is special is intended to level up the remainder to its own standard.

A reed is about twelve feet. Thus 500 of these would make 6,000 feet, or more than a mile. This would give a circumference of nearly five miles, far exceeding the dimensions even of the city. This in itself seems to show that the prophecy is a dream in marble, a vision of beauty, a song that surpasses words.

FRIDAY, February 15. Ezekiel xliii.

The glory of the God of Israel had departed, as we remember in the earlier parts of this book. By slow degrees it had gone further and further away, but now there was the sound as of water falling in terraced gardens at evening. And from the direction in which He had retired, He returned, and "the earth shined with his glory." What wonder that the prophet fell upon his face. It was as though God had come to dedicate the temple by his mysterious and ineffable presence.

Many a time may the holy soul hear God speaking to him out of the house. And it becomes us, whenever we come into the house of God, to listen for that Divine utterance which is always identified with the presence of the Divine Man. "The Man stood by me." With us, as with Israel, the first effect of the advent of God amid his people, is that they may be ashamed of their iniquities. The work of the Holy Spirit at Pentecost became immediately apparent, as the people cried out: "What must we do?" Well may we be ashamed of our iniquities, and close upon that shame there comes the vision of God's programme of the pattern which He shows in the Mount of the Unseen and Eternal (*v.* 11).

How good it is to read that the limit of the house was holy. Would it not be well to take this as the motto for every home? I would like to suggest to those who may be building their homes, that *v.* 12 should be engraven upon the walls of the vestibule. Above all, let it be written in the hearts of all Christians, that, from the drawing-room to the kitchen, in bedroom and parlour, there should be a very atmosphere of the Presence of God.

SATURDAY, February 16. Ezekiel xliv.

The earlier verses of this chapter remind us of the Pope's action in closing the sacred door at St. Peter's, which is only opened once in the century. But, ah, how great the difference between the fallible and aged pontiff and the living Christ, the Prince who shall come ere long by the way of the east. Born of the Virgin Mary, sitting on a colt on which no man ever sat, lying in a grave in which no man had lain before, it is meet that He should come by a gate open to no man else. Such a gate should admit Him into thy heart—reserved for Him alone.

In the section which opens from *v.* 4, the officers of God's house are commanded to put away from among them all foreigners and strangers, and to degrade from their own body those who had profaned themselves. A remarkable distinction is made in *v.* 9, "uncircumcised in heart, and uncircumcised in flesh." There is evidently a distinction intended between those who are destitute of internal purity and those who are careless of external observance. It is not enough to be pure and holy. God asks that we should observe the holy ordinances and rites of our religion. The Levites had gone away from God through the sin of the people, and they had led the House of Israel still further into iniquity; therefore they could not realize their highest function (*v.* 13), but by Divine mercy they were allowed still an inferior office. If God cannot do the best for us, He will do the best we will permit.

It is beautiful to meet again that delightful assurance that God's children need no possession because He is their inheritance. The same pertains to all who have been called to minister in holy things in the present dispensation. Let them not be careful and troubled about money. God will see to them. He will provide all that is necessary for them and theirs, if only they will trust Him.

The Simultaneous Mission.

MEETINGS IN LONDON.

THE Metropolitan meetings in connection with the Simultaneous Mission of the Free Churches have undoubtedly made a deep impression upon the community. Probably not within living memory have the churches been so continuously filled, night after—nightto some extent by such as seldom attend a place of worship, and who are generally credited with viewing the Gospel with dislike if not with absolute hostility.

The measures adopted for arresting the attention of the public have thus met with a gratifying and re-assuring measure of success. Spiritual stimulus has come, in the first instance, to the churches. There has been a manifest hungering and thirsting after righteousness on the part of God's people. Many have been filled afresh with a yearning desire for the evangelization of the crowds who lie outside the pale of church influences.

Our readers will chiefly be concerned, however, with the extent to which the Mission has realized its aim in bringing the unconverted in penitence to the Saviour. We are glad to learn, not only from the headquarters of the movement, but from the churches themselves in all parts of London, that very many are rejoicing in the knowledge that "old things are passed away; behold, all things are become new."

We think that no part of the Mission, at least in the North of London, has been more blessed than the morning Bible readings by Rev. G. Campbell Morgan, and the evening Gospel addresses by Rev. J. H. Jowett, at Ferme Park Chapel, Crouch End. Mr. Jowett might, if he were so led, exercise a wide and influential ministry among young men. Rev. G. Campbell Morgan's Mission at East Finchley, too, was remarkably successful.

In several localities some measure of discouragement and disappointment was felt on account of the few manifestations of anxiety or of conversion. The addresses of Gipsy Smith led every evening to scores flocking to the inquiry rooms. Those of Mr. Jowett were of a different character, and while they were heard with evident and deep feeling, no outward demonstration was invited; but many letters, revealing the secret of wasted, broken and guilty lives, were written to the missioner. And as many of these were anonymous, the cases, as stated, were dealt with in subsequent evenings, especially on Saturday night.

INTERVIEW WITH REV. THOS. LAW.

In order to obtain the latest particulars as to the results of the Mission, a member of our staff interviewed Rev. Thos. Law at the Memorial Hall on Monday last.

"The interest that has been aroused in spiritual matters is remarkable," said Mr. Law, in response to a question from our representative, "and I am glad to report cheering tidings from all parts of London as to the results of the Mission. Last night at the Metropolitan Tabernacle the building was packed long before the meeting was timed to commence, while a dense crowd filled the schoolroom also, and yet hundreds of people were turned away. At the City Temple, I found Holborn Viaduct blocked, many being unable to get near the doors. At not one centre, so far as I am aware, has the Mission failed."

"Was the preaching as evangelistic in character as the occasion demanded?"

"Emphatically so. The Mission has discovered many preachers with

SPECIAL GIFTS FOR SUCH WORK,

and it is evident that in the regular ministry we have a host of men with a passion and capacity for soul-winning."

"Has there been a general response to the missioners' appeals?"

"Yes. Whether the undecided were invited to enter an inquiry room or not, there was a willingness—nay, anxiety—to hear the Gospel, and very many have yielded to the Saviour. At the Metropolitan Tabernacle, Gipsy Smith used the inquiry room, and over 1,200 persons had passed through, up to Sunday last. At Ferme Park, Mr. Jowett used special cards, which, with pencils, were placed in the pews. Those who accepted Christ, were asked to write their name and address on the card, and a large number did so. We have also news of many who made instant decision during the preaching. I may be allowed to say how much we rejoice in all these signs of Divine blessing. The Mission has surely banished any idea that the Free Churches were wanting in loyalty to the foundation truths of the Gospel."

"Do you consider that the masses of people outside the churches have been attracted?"

"Perhaps the Mission has been most fruitful in bringing in

THE YOUNG PEOPLE

of our Sunday schools, and also the people who have been sitting under our ministry for years without becoming converted. At the same time, we have had a very large number of outsiders, and many of them have found the way of life."

REV. JOHN McNEILL.

From Photograph by Mr. R. E. Ruddock, Newcastle-on-Tyne.

"What steps will be taken to conserve the spiritual results?"

"That is, of course, the great question of the moment, and I am glad to say that our organization is strong in its arrangements to keep hold of the converts, and build them up in the truth. Each individual is being linked on to one of the Free Churches, except, of course, those who belong to the Church of England. In such cases we are communicating with the clergymen of that church with which they have been associated. It has been a pleasure to undertake this work, and it enables us to show that the Mission is not an effort to make Nonconformists; our aim is simply to win souls. I should add that we hope the Councils will give each convert a copy of the instructive pamphlet by Rev. G. Campbell Morgan, entitled 'All Things New.' Then, there is to be

A 'CONVERTS' RALLY',

probably at the City Temple, on February 14, at which Gipsy Smith and other missioners will speak."

"Do you consider that the Mission has any great lesson for the Free Churches?"

"It has many. It has already borne rich fruit in bringing more persuasiveness into our sermons, and will continue to do so. The great aim of preaching is, or should be to save sinners. Then it has taught us, more than ever, the value of united effort in evangelizing the people, and of the weakness that follows disunion. The Conference of Missioners, held during the week at Exeter Hall, under the presidency of Rev. F. B. Meyer, was full of instruction. The Mission has also demonstrated, in my opinion that, in order to maintain evangelistic work among the masses, we must use buildings other than churches. I propose that in each important centre throughout the country, the Free Churches should unite on Sunday evenings, subsequent to their own services, for a great evangelistic meeting in a large theatre or public hall. I hope this idea will be realized at the close of the present Mission."

In conclusion, Mr. Law spoke hopefully of the prospects of the Mission in the provincial towns (February 16-26), and in the villages (March 2-6).

REV. JOHN McNEILL'S MEETINGS.

The meetings in the City Temple, at which Rev. John McNeill has proclaimed the Gospel day by day, have been largely attended. On Tuesday morning last week he discoursed on Zacchæus, driving home the lesson that, when Christ is passing by, we must use the opportunity of being saved.

Children's voices in holy song are a fitting accompaniment to the glorious Gospel; and the presence of a youthful choir from the Stockwell Orphanage has been a pleasing feature of Rev. John McNeill's afternoon meeting in Exeter Hall. In his own vivid way, Mr. McNeill amplified the record of Luke v. 27 to 32—Jesus going through the city amid busy men. This Mission gives the Saviour opportunity to do over again,

"AT UNCANONICAL HOURS

and with ex-cathedrâ utterances," some of the works done in the days of his flesh; looking in upon a man in his office, and, by a touch of the Spirit, bringing over him the powers of eternity. The seeking of souls was Christ's "ruling passion;" and even when his pierced hands and feet could not go forth upon errands of mercy, his heart went out to the man who hung at his side. Let us have some spontaneity, surprising the devil by a raid even when his courts are thronged by the devotees of Mammon. Christ's conduct was perfectly natural; and it must appear to Him simply ghastly when we move through seas of sinners, without having a spark of his spirit in us. It was a great wrench; but, *in his heart*, Levi "left all" before there was a movement of his body. The feast he made indicated a *joyful* farewell to the flesh.

The large number present at the evening service in the City Temple fully justified the expression of Mr. McNeill's delight at the success which has crowned the experiment of holding evangelistic meetings there on week nights. This time the address dealt with the second man of the three whose portraits are given in Luke ix. Verses 59 and 60 deal with the characteristics and disposition of the man who would bury his father before following the Lord; the one who needs

A PERSONAL CALL

to move him. He has a plausible excuse. The devil will allow you to fill your soul with noble thoughts and sentiments about surrender to Christ another day, if he may only keep salvation out of the present hour. That will serve, as well as the greatest wickedness on your part, to push you past a waiting Saviour to the tomb beyond. Putting Christ first, we shall break no engagement that is worth keeping, and lose no earthly friendship that is worth keeping. He is no kill-joy, but a harmonizer and uniter of all the essential elements of human life. There was no real harsh-

ness on his part. He suffered, as the preacher had done, from being reported; for no cold paper and print can do justice to look and tone. The world offered the man a grave-digger's shovel; but the Lord meets him and offers the resurrection trumpet to call men from the graves of worldliness, mere money-making, materialism, and the whited sepulchres of pretence or mere form in religion, that they may walk in newness of life as truly as Lazarus did.

Wednesday.

On Wednesday midday, in the City Temple, the story of Zacchæus was continued. Jesus walks our streets. Compel your soul to come up to ear-gate and eye-gate; He may speak to you in the crowd. Then may you, like Zacchæus, receive Him joyfully; indeed, you cannot do it in any other way.

Interest maintained and growing was evidenced by the large audience at Exeter Hall in the afternoon. Mr. McNeill spoke for awhile about Doubting Thomas (John xx. 24, 25). His is the story of

AN ECLIPSE AND ITS LIFTING.

"Thomas, we have seen Him!" say the other disciples; but, as their faces broaden and brighten, his lengthens and darkens. He was a grand soul, full of love to Jesus, and beginning ever so well; but prone to get to the dark side and dwell upon it. Because such men are full of thought and feeling, the burden of this unintelligible world presses upon them, but unfortunately, to such an extent that Divine truth seems to lose its elevating power. Great doors turn upon little hinges, and *Thomas was not with the others when Jesus came.* The focussing point of that gathering was—a little company expecting to meet a risen Lord face to face. If it is not that, every church and chapel is merely a Sunday club. Instead of going off by ourselves to meditate upon the dark side of things, let us get among simple-minded believers. "Honest doubters" are very scarce, and the counterfeit is sadly common. In the one case, the heart fights against doubt; in the other, unbelief finds favour. Instead of giving way to certain tendencies of the soul, wait on the Lord for a vision of Himself.

There was a splendid gathering in the City Temple at night. The preacher claimed that he was not beating Bible gold too fine by returning once more to Luke ix., in order to profit by the third man's mistake (*vv.* 61, 62). "Oh, this fatal off-putting!" said he. Many there be that keep

THE PAVEMENT OF HELL

(good intentions) in repair. "Suffer *me first*," says this man; but David puts it better, "I have set *the Lord* always before me." Behind the seeming hardness of Christ's saying there was a glowing heart of love. The man was under-estimating the forces at home that would keep him from coming back to Jesus. "Would you disgrace us before the elders of Israel?" the parents might say; and then would come the sneers of his brothers. Take care that you stumble not the simplest lad in your warehouse that is beginning to look Christ's way. "I would like to follow Jesus," says one; "but I am engaged to So-and-so, who sneers at the whole thing." What then? Christ first. Beware of marrying one who is not a Christian, in the hope of saving him afterwards; for the preacher had never known a successful case of that kind. If it is Christ that parts you, you are well parted; but in the preacher's own case, bold confession of the Lord led the loved one to say,

"LORD JESUS, TAKE ME TOO."

The Master was right. His is the greater love, as proved by his sacrifice; and it is infinite kindness of Him to hold us with a firm grip.

At the close of the address, some among the congregation stood up in token of decision for Christ.

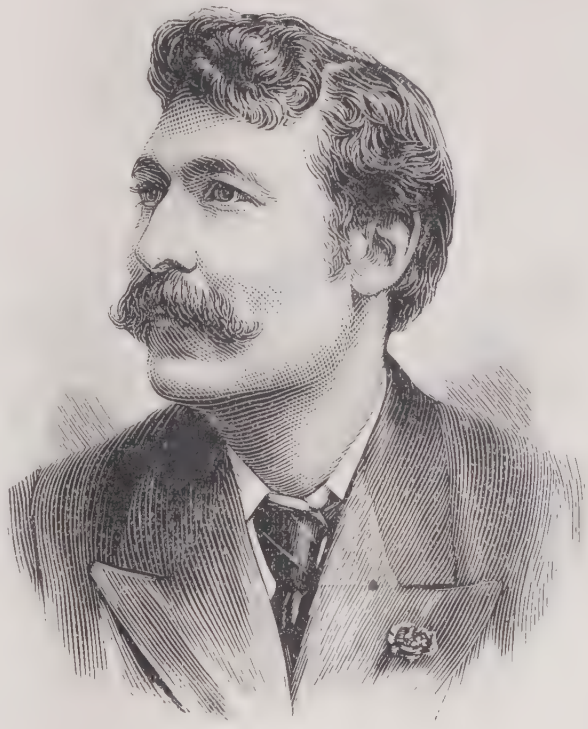
Thursday.

It being Mission week, Dr. Parker gave up his usual mid-day service to Mr. McNeill, who gave a powerful address on "The axe-head that swam" (2 Kings vi.).

Decisions made, Christians quickened, and churches revived through the Mission, were the subjects of thanksgiving at the opening of the afternoon's proceedings at Exeter Hall.

"The sight that charms me most
Is a sinner at the Cross,"

sang Mr. McAusland. "The lifting of the eclipse" in the case of Thomas (John xx. 26-29) was again the theme of an exposition by Mr. McNeill. In the City Temple at night there was a sea of upturned faces before the preacher, and the galleries were fully occupied. In urging continued effort toward the ingathering of the careless, the incredulous, and the scoffing, Mr. McNeill expressed gratitude that God's blessing with the Mission was getting wider and deeper every day. To Christ's eye, all the great assemblies form but one. A special note of praise was due for the meeting in this place last night; for, judging by letters received, there must have been a convincing work of the Spirit of God in many souls at that time. The things of eternity must have



GIPSY SMITH.

From Photograph by Mr. A. Nicholls, Reading.

appeared very real to hearers, as the trumpet-blast of Eph. v. 14, sounded from the pulpit,

"AWAKE THOU THAT SLEEPEST,

and arise from the dead, and Christ shall give thee light."

Friday.

Speaking at the noon meeting in the City Temple, Mr. McNeill drew further weighty lessons from the incident recorded in 2 Kings vi. When will it dawn upon broken-down men that what has happened is intended to make them feel their need of God? As the axe and its head become one instrument, so London ought to feel the dint and mark of my Christian character, of a life lived in vital fellowship with my glorious Head. "Where is the blessedness I knew?" It is *where you dropped it.* In such case,

"BACK TO JESUS CHRIST"

is humbling and bitter, but it is healing.

"A handy compendium and directory for public and private worship" was found by the preacher at the afternoon meeting in Exeter Hall in Luke xviii. 9-14. What was wrong with the Pharisee's prayer? The Lord passed by, beheld his "devotions," and gibbeted for ever this ghastly thing of time-honoured tradition from which the living soul was entirely absent. There was no thunder, only the lightning; and the Pharisee has stood ever since, like a blasted tree upon some heath, a warning to all who throng church and chapel.

At night, a great mass of hearers filled the City Temple for the closing service of the week. Mr. McNeill took his text from Isa. xlv.

"LOOK UNTO ME,

and be ye saved, all the ends of the earth; for I am God, and there is none else." It was through these words that the great soul of C. H. Spurgeon passed from death unto life. Anyone might long to come into the kingdom of God behind such a man; and Divine power is still in the words. Here is the greatest of all possible blessings, in the simplest of all possible ways, for the greatest possible number of people, on the strongest possible assurance and guarantee.

Monday.

On Monday Mr. McNeill spoke at three large meetings. At the City Temple, at noon, the preacher offered some comforting considerations to the discouraged. "There is peace, victory, and eternal glory on the side of great David's greater Son; but there is overthrow, disaster, and defeat for them that reject God's crowned Christ. Instead of locking up gloomy thoughts in your heart, breathe them into God's ear, and you shall find relief." The evening meeting in the Temple was most impressive.

REV. HUGH C. WALLACE AT FINSBURY PARK.

New Court and Finsbury Park Congregational Churches combined to form one centre. The missioner for the occasion was Rev. Hugh C. Wallace, of Burnley, and a reaping time has been experienced. At every gathering there has been a full attendance. Throughout the week the addresses of Mr. Wallace have been penetrating and practical. At New Court on Sunday evening Mr. Wallace appealed specially to young men to make a stand for Christ. The subject of his address was the Prodigal Son—the lost man. At the close the inquiry rooms were visited by numbers who were desirous of consecrating themselves to the service of Christ.

METROPOLITAN TABERNACLE.

Night after night this week, Gipsy Smith has had, not only the happy privilege of addressing crowded audiences at the Metropolitan Tabernacle, but also the joy of seeing scores respond to the appeals that were made. At the Sunday evening service, Gipsy Smith had the story of Zacchæus for his theme, and in the course of his stirring address, related a touching item of autobiography, picturing the scene when his father one night returned to the tent a new man, gathered around him his five motherless children, and prayed for their conversion.

The first service and the after meeting were blended into one, and very few left their seats, except workers and inquirers. In a few moments,

PASTOR THOMAS SPURGEON.

announced that the six inquiry rooms were full of seekers after Christ.

There were present on Monday night 160 converts who had been brought to Christ during one of Gipsy Smith's missions a few weeks ago at Luton. Thursday was the anniversary of the death of Mr. C. H. Spurgeon, and this was the subject of touching reference by the preacher, who went on to speak on the narrative of the woman with an issue of blood. The preacher finished his address by an earnest appeal. All over the building people rose and quietly followed the workers to the inquiry rooms.

Each night Madame Annie Ryall has helped, by her impressive singing, to prepare the hearts of the people for the reception of the Word. The service of Sunday morning last and the overflow meeting in the evening were conducted by Pastor Thos. Spurgeon.

WEAVER BROTHERS AT SHOREDITCH TABERNACLE.

A large congregation was gathered for the Mission service in the Shoreditch Tabernacle on Sunday evening, affording evidence that the simple and faithful preaching of the Gospel is still attractive to great masses of the people. There was plenty of sacred song, audience and choir singing the hymns with much heartiness. Fervent prayer and praise by a member of the church bore witness to the fact that the Spirit of God had been at work in many hearts during the past week.

Mr. Bewley Weaver expressed a wish that the Mission were continuing longer than the morrow. Scores of souls had come to the Saviour there. A fine band of intelligent young men had decided for Christ. After Mr. Frank Weaver had voiced

"A DREAM OF JUDGMENT,"

his brother spoke of the words in Heb. ii. 3, "How shall we escape, if we neglect so great salvation?"

The question was pressed home upon the audience with unflagging earnestness; and the momentous truths which gather around it were made plain and enforced by familiar illustration. At the close of the address, an after-meeting was held; and many of the audience were guided into the inquiry room. Over four hundred names were registered.

REV. ROBERT WOOD AT STRATFORD.

At Stratford, E., the missioner was Rev. R. Wood, of Scarborough, and the meetings were held in the Congregational Church. Gatherings for the young were held in the Wesleyan Church, and addressed by Rev. W. Knight Chaplin, and Bible readings were given by the missioner in the Presbyterian Hall. The work of preparation engaged the service of many devoted Christians, under the direction of Rev. Alex. Jeffrey, and Messrs. J. A. Morrell and A. Gray. There was much encouragement throughout the week, alike in the attendances and in the responsiveness of the people to the Gospel call. The mass meeting of men on Sunday afternoon was very large and attended by good results. It is felt, however, on all hands, that much yet remains to be done to wake up the inhabitants of this very populous district.

REV. CHARLES JOSEPH AT WOOD GREEN.

At Wood Green the fact has been specially obvious that the mission was first all one "to the churches." That a deep and practical interest had been aroused was manifest from the outset. The missioner, Rev. Charles Joseph, of Cambridge, gave close attention to instruction in Scripture truth. The addresses were of a faithful and searching character, much emphasis being placed on the need for personal work by individual helpers, the sympathetic "Gospel of the helping hand." The work being thus to a great extent of a preparatory character, the results of it cannot yet be put on record; still the sower and reaper rejoiced together, for night after night seekers after the truth found their way to the inquiry room. A spirit of earnest prayer was poured out, and large companies remained behind to wait upon God.

OTHER CENTRES.

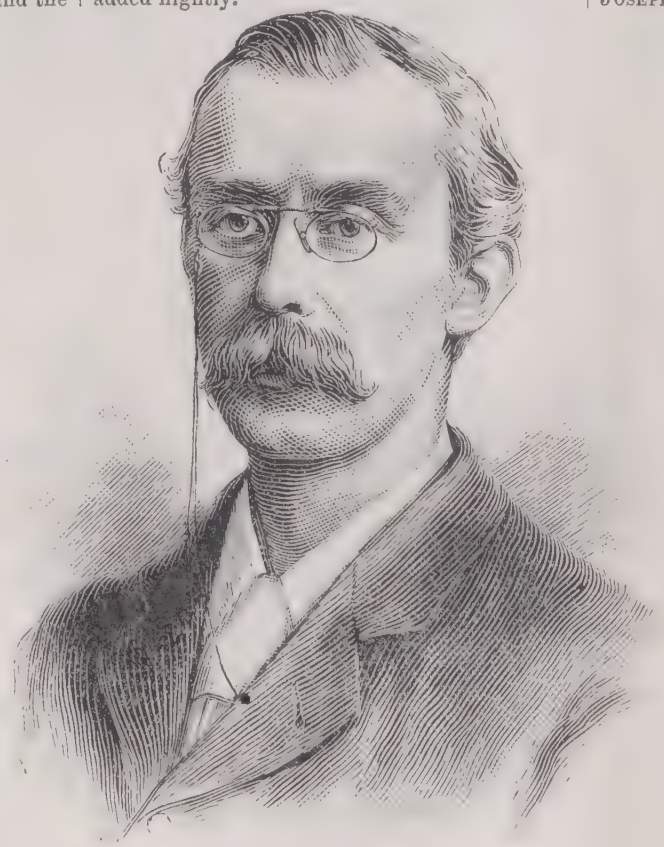
At the noon meeting of the Aldersgate Y.M.C.A. on Monday numerous testimonies were given by the evangelists of the revivals which have been experienced during the week. After a few homely remarks by his father, Gipsy Smith told of the crowds that had thronged the Metropolitan Tabernacle. For the first time during his twenty-four years of evangelistic labour he had the presence of his father during the whole of a mission. From the first service the interest had widened and deepened. On Saturday night it was estimated that after the building was filled 2,000 were turned away. In the Tabernacle vestries 1,200 people had been dealt with, and given in their names as having accepted Christ.

Mr. A. Holness spoke of the successful mission at Nunhead, conducted by Mr. Van de Venter, and where God had placed his seal upon work of his servants.

Mr. Charles Cook referred in hopeful terms to the labours of Mrs. Baeyertz at Wimbledon. The ministry of this devoted toiler has been owned of God to the salvation of many souls.

Mr. Newton Jones brought cheering tidings of the services for children at Lambeth. On the previous afternoon at the meeting he asked the teachers to rise who had had the joy of seeing their children brought to Christ, when it was touching to see the number who responded.

Mr. Charles Inglis spoke of the diffidence with which he entered upon the work at Poplar. He now had the joy of testifying to the power which had been realized at this centre. On the opening night no fewer than 120 had confessed Christ. To this number others had been added nightly.



REV. J. H. JOWETT.

From Photograph by Mr. H. J. Whitlock, Birmingham.

At Acton the missioner was Rev. J. H. Atkinson, of Liverpool, who addressed large audiences in the Central Hall, and also gave Bible readings at Churchfield Hall. The latter gatherings were rich in blessing.

Rev. Dr. Forsyth, who has been the missioner at the Presbyterian Church, Highgate, gave enthusiastic support to the cause, and toiled hard in persuading sinners. His addresses were full of evangelical truth and directness, and many of his hearers were blessed.

Mr. H. Stafford Smith (Evangelization Society) was the missioner at Arundel Square Congregational Church, Barnsbury, N. Dr. Charles Garnett (pastor) writes: "From beginning to end the services have been made a great blessing in the conversion of sinners and the quickening of believers."

Rev. Horatio Park writes:—"Fruitful meetings have been conducted in the Weybridge Congregational Church, by Rev. D. M. Cameron, London, who for eight days has been working in that place. The power of God the Holy Spirit has been very manifest, and a large number decided to serve Jesus Christ."

At West Hampstead Congregational Church, Finchley Road, Dr. G. S. Barrett, of Norwich, preached on Sunday morning last on the subject of the woman of the city, who entered Simon's house and bathed the Saviour's feet with her tears (Luke vii. 36-50). In the evening Dr. Barrett conducted an evangelistic meeting, and the Mission, which was blessed to many, closed with prayer and thanksgiving.

The unity of Free Churches of Sunningdale has been demonstrated during the mission conducted by Mr. R. S. Bradbrook. Old and young have profited by the Bible readings and evening services; the indifferent have been led to a realization of their position, and many have turned from the paths of sin to the way of life. The Baptists, Primitive Methodists, and Congregationalists have united in the campaign, and rallied to the aid and support of the missioner.

A mission to children was held at College Park Presbyterian Church, N.W. At a united meeting both the church and a large hall were filled, while the attendances each night averaged a thousand. A feature of the services was a series of Gospel addresses from the Pilgrim's Progress, given by the missioner, Rev. David Fyffe (of Harlesden Presbyterian Church), and illustrated by lime light views shown by Mr. Joseph D. Angel. At the close of the mission there were many inquirers.

Rev. Dr. Clifford's noon-day services for business men, at Bishopsgate Chapel, were full of spiritual stimulus. At the first service he gave a powerful address, dwelling on the inspiring and comforting character of the Gospel message, and proceeding to unfold some of the spiritual privileges of believers. There were many business men present, and to them Dr. Clifford made a glowing appeal, pointing out the dangers, in the rush and manifold occupations of commercial life, of neglecting the claims of God. The preacher went on to deal with the godless condition of society. During the past twenty-five years materialism has largely developed. We have made money but buried men; built a palatial fabric of ease and wealth, but entombed spiritual ideas. Dr. Clifford made fervent appeals for immediate decision for Christ, and in the final service many were affected as the preacher told of his spiritual struggles fifty years since, and his conversion in a prayer meeting. The attendances at the services largely increased during the week, and many received blessing. Mr. McAusland and Miss Ada Rose sang Gospel solos day by day with much acceptance, and Rev. T. Grear also took part.

Among recent publications bearing on the Mission is God Save the People! in which Mr. Jesse Page gives wise counsels to workers. Moral evils are scathingly dealt with, and some touching instances are given of faithful testimony by earnest Christians in humble walks of life. (6d. *Partridge.*) A work likely to serve a useful purpose in the campaign is Mr. W. Monro Collings' How to Get Good by Coming to the Mission. The pamphlet embodies Scriptural words of exhortation to the impenitent, and courage to doubting ones. *(Book Room, "Rothesay," Avenue Road, Gosport.)*

Correction.—Miss E. Lawrence is carrying on evangelistic work at Calle-Mayor, Caldas de Montbuy, Prov. of Barcelona, Spain; not at Tarragona as stated by a clerical error in our last week's issue.

"God Bless Our King!"—Rev. J. Mountain has written a hymn, entitled "God Bless Our King!" and has set it to music. Both the hymn and the tune are specially suitable for use in public services, expressive of the loyal feeling which Christian people entertain towards our gracious Sovereign and indicating the feelings of the nation on his behalf. The hymn should have a wide circulation among all Christian people. It would be eminently adapted for use also in Sunday schools, the melody of the tune being easily learned and sung. The hymn will be ready in a few days, and will be accompanied by an excellent wood-cut of the King. Price 2d., music and words; or, words only, 1s. per 100. *(Morgan & Scott.)*

Hebrew Christian Testimony to Israel.

THE new buildings of the Mission to Jews, which is associated with the name of Rev. D. Baron, occupy an imposing position in Whitechapel Road, the chief artery of East London, and the favourite promenade of the thousands of Jews who dwell in the vicinity. Utility has been the first consideration in designing the premises, yet their appearance is marked by grace as well as simplicity. On the ground floor is

A CAPACIOUS HALL

for mission meetings, while on the first floor is a large room which is to be devoted to the Bible classes, which are so important a feature of the work. Higher still are class rooms and the apartments of resident workers.

The dedication services, held on Thursday last, were largely attended. In the afternoon, Mr. James E. Mathieson presided. In his opening remarks he rejoiced in the kindly treatment accorded to the Jews, in later times, in this country, by wisdom given from above, and went on to praise God for the testimony to truth which is given concerning Jesus, and for the share in that testimony of Rev. David Baron and his colleague, Rev. C. A. Schönberger.

A vivid sketch of the rise and progress of the Mission was next given by Mr. David Baron, who described the dedication, seven years ago, of the building last used. The work was commenced in order to reach the Jews who throng the great East London highway. Large numbers of them heard the Gospel, and some laid hold of Christ. From the commencement, in spite of many difficulties, there has been great spiritual prosperity. The Bible classes, in particular, have been blessed, but the close atmosphere and crowded condition of the room told upon the health of Mr. Schönberger, who conducted the gatherings. It was at first proposed to alter and improve these premises, but ultimately the present site was decided upon. The total cost was about £8,000, of which £7,500 have been received, while a further sum of £900 is required for additions. The entire house will be devoted to the Lord's service, and even the title of the mission, inscribed on the front of the building, is a "Hebrew Christian Testimony to Israel."

The next speaker was Pastor James Stephens, of Highgate, who, in the course of a fervent address, described the occasion as a festival of taking possession of a gift from God. Next, Rev. S. Wilkinson, of the Mildmay Mission to the Jews, offered prayer that the number of remembrancers of Israel might be increased; and Rev. D. M. Macintyre (of Glasgow, son-in-law and successor of Dr. Andrew A. Bonar) spoke of the great day in Israel when the Tabernacle was set apart for worship, when the power of God filled the house. Proceeding, Mr. Macintyre recognised the inherent

CAPACITIES OF THE HEBREW RACE,

and remarked on their achievements in finance, journalism, law, and politics. As an instrument in God's hands in fulfilling his purposes towards the world, the children of Israel must always be dear to us, and it is our duty to seek them out.

At the evening meeting, Mr. R. C. Morgan presided. A very graphic account of the origin and progress of the work was given by Mr. Schönberger, who adapted to the occasion the words from Psa. cxviii. "This is the day the Lord hath made, we will rejoice and be glad in it." The chairman added 2 Chron. vii. 15, 16. Encouraging words were spoken by Mr. Bernard Wright, followed by Mr. F. G. Lyne, who, feeling the unhealthy atmosphere of the former house, had insisted on the necessity of another, and the present building was the result.

Mr. Gelbert, a Russian Jew, gave a useful address, and Mr. Baron explained that Mr. Gelbert and his family had, through this Mission, been brought to the knowledge of Jesus as their Messiah, and Saviour, and Lord.

Dr. Grattan Guinness was heartily welcomed as he entered towards the close of the meeting, and his words of sympathy with the Jewish people, whom he likened to a blind man carrying a lantern ("the oracles of God") to give light to others, were met with cordial response.

Mrs. Eardley's Country Homes.

THE long labours of Mrs. Eardley (*née* Okell) in the interests of distressed and neglected little girls have been attended with moral and spiritual results of a highly satisfactory character. Her work began in the Globe Road Home, Bethnal Green, in 1886, the expense being met, as now, by the liberality of a Christian lady.

The Country Homes, which are under the one direction with that at Globe Road, are situate respectively at Brentwood and New Barnet, both institutions affording a happy change of air and scene, and a comfortable home, to many delicate little girls who have been rescued from brutal and degrading surroundings.

The Brentwood Home, "The Firs," Brentwood, occupies a delightful position on the brow of a gentle declivity, commanding a fine view of a picturesque and wooded part of Essex. The house is capacious and healthy, and the children are a happy family indeed, a picture of

HEALTH AND CHEERFULNESS.

The influence of Christian management is seen on every hand, for Mrs. Eardley's primary aim in her many-sided work is a spiritual one.

From their chubby appearance, one would by no means guess that some of these blithe little children have come from the squalid homes of East London drunkards, but such is the case. One is the tiny daughter of a poor slave to strong drink who had left her home, and remained away for two days on a drinking bout, taking her two children with her. The husband, half-distracted, searched hither and thither, but in vain. At last, in descending a dark staircase, he heard a curious noise, as of rats, in a disused coal cellar, and on opening the door he found the two children, more dead than alive. "Oh, daddy," said one of the little sufferers, "I'se *so* hungry." The father placed one of the two with Mrs. Eardley, and the child is making good progress. The mother, at the time of the occurrence, was but twenty-eight years of age, but had served more than thirty terms of imprisonment. This is but one instance of very many which go to illustrate the terrible effects of drunkenness in lower life. Seven out of ten cases which come to Mrs. Eardley are the outcome of indulgence in this awful vice.

One girl in East London, who felt the degradation of her inebriate mother very keenly, refused, on one occasion, to fetch drink when ordered to do so. "If you don't," said the mother,

"I'LL THROW YOU DOWNSTAIRS."

Still the girl held out, and her inhuman parent flung her down a flight of stairs, and then ran down and trampled her under foot. The father removed the child, unknown to his wife, and sheltered her with Mrs. Eardley.

A sound education is given to the children, and they receive an excellent training, as they grow older, in all branches of domestic service. The influence of the institution has had its effect, too, in awakening desires to labour for the Master, and some of the former inmates are now actively occupied, in home or foreign mission work.

Mrs. Eardley has strong faith in the conversion of children, and feels that the efforts put forth result in comparative failure unless her young charges come to know the Lord. Since the inception of the work, between 700 and 800 girls have been received and passed through to situations.

The institution exercises a spiritual influence beyond that of its immediate home circle. On Friday evenings a prayer meeting is held, open to all comers, and during the summer months, in a tent erected on the lawn, meetings have been held, in which a number of hearers have been led to seek the Saviour.

St. John's Training School.

AMONG old-established institutions for the education of young girls, St. John's Training School, Westbourne Park, W., holds a high reputation for the Christian character of its administration and the excellence of the education which is imparted. The school owes its inception to the practical philanthropy of the late Dowager Lady Kinnaird.

With changing social conditions, and the development of educational systems, the scope of the school has been enlarged from time to time until, at the present time, the needs of many classes of the community are met. Some children are received at an early age, and their complete education is undertaken; others who have received their course of teaching elsewhere come to St. John's in order to obtain that thorough domestic training for which the school has become well-known. Accommodation is also afforded for young persons engaged in business or teaching who are glad to find a quiet Christian home at a low charge.

Those children requiring education attend the well-known Westbourne Day Schools, where an admirable education is given.

A visit to the school is sufficient to convince one of the wisdom and skill exercised by the management. Everything is bright and cheerful, the children are thoroughly at home, and a highly satisfactory feature is the effort put forth to ensure that each child shall be carefully instructed in Evangelical principles. The school deserves cordial recognition as a Christian undertaking. There is a greater demand for servants than the school is able to supply. Many have risen to positions of trust in various capacities, and not a few, as they leave, become connected with the Y.W.C.A.

The school is partly dependent upon public support, and it is felt that, with the various adaptations and improvements that have been made, attention should be called to its useful character. There are a few vacancies in the institution. The Hon. Louisa Kinnaird, 115, Mount Street, W., will be glad to supply all particulars.

Evangelizing in Lambeth.

IN what was formerly the "Old Vic." Theatre, New Cut, Lambeth, now known as the Royal Victoria Hall, an aggressive evangelistic work of many branches is carried on by the Bible Christian Methodist Mission, Waterloo Road Chapel. Never has the building been used to better advantage than in the sustaining from week to week of the Sunday services for the people.

Of one of these gatherings a visitor wrote: "I made my way to the 'Old Vic.' shortly after eight o'clock. There was a congregation of over 2,000 assembled to listen to a lantern address. It was a strange medley of worshippers that met the eye, some being the ordinary church and chapel folk, but the great majority were those unaccustomed to religious services—some among the latter had oranges and nuts with which to regale themselves, should the proceedings prove wearisome. The speaker, in a clear, penetrating voice, vigorously attacked the evils of our day, and earnestly preached the doctrines of repentance and faith in Jesus Christ. In the dim light one could see, by the anxious faces of the hearers, and the hasty brushing away of tears, that the words were striking home."

The need for social agencies collateral with others more strictly spiritual has been duly recognised in the establishing of temperance societies, coal, clothing, and benevolent clubs, savings bank, &c. Twenty-eight organizations are at work at Waterloo Road Chapel, and last year over twelve hundred meetings were held. While it is impossible to tabulate the spiritual results of this many-sided movement, the workers draw encouragement and inspiration from the past, with its many tokens of Divine blessing upon their efforts to make known the Gospel of God's grace and win souls to Christ.

Communications may be addressed to Rev. D. J. Rounsefell, 9, Kempsford Road, Kennington, S.E.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder "*Young People*" *every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.)*

"Lamashinini: A Swazie Diamond."

DEAR Lamashinini! Let me tell you her story. She is a Swazie girl, and lives in a kraal just close by our mission station at Ezulwini, or rather, I should say, was living there last year, when we had all to leave Swazieland, and the people we love so much, on account of the war.

It was in the end of May, 1899, when Miss Harris returned to Ezulwini, after her furlough in England, and I went with her, that I first heard of Lamashinini. Miss Forbord, a Norwegian missionary, also working in Swazieland, was with us helping us to get things straight, and one day she roasted a lot of coffee beans and said, "I'm going over to Japan's kraal to get one of the girls to grind them for me," and off she went.

The kraal was just close by our house, not five minutes' walk. Presently she returned with all the beans crushed into nice brown coffee, and in answer to our question "Who ground them for you?" she said, "Lamashinini, and she has promised to come to the night-school." Little did we then realize that the money thus earned was so soon to go towards purchasing her first cotton frock.

To the night-school she came, a bright, merry, wild Swazie girl, of about fourteen years old, a favourite daughter of her father's, our chief, old Japan, and the ringleader in all that went on in the kraal, whether good or evil. There she stood among the group of girls, half laughing, half shy, her little black woolly head bent down, and her face with its bright dark eyes half hidden by her blanket. That was my first introduction.

She continued to come to school, and on the following Sunday evening she and several others came over for a little informal meeting; lots of hymns, prayer, and a short Gospel message. At the close Miss Harris asked if there were any present who would that night give themselves to Jesus, and let Him save them from all sin. To our astonishment Lamashinini said boldly out before the others, "Inkosazana, I will." We hardly dared to believe that she meant it, knowing what it would cost her; but during the four months that passed between that evening and the day we left Ezulwini we had every reason to believe, not so much from her words as from *her life*, that she is truly "born again" of God's Spirit, "a new creature in Christ Jesus."

Morning by morning, at the sound of the prayer bell, we would see her flying down the path from the kraal, and there she would sit listening so eagerly to the words of Him who loves her and whom she has learned to love.

Almost every day she came once to school, and very often twice, and we are so full of praise that she was able to do so, and she learned enough to be able, though slowly and imperfectly, to read her Testament, and so when we had to teach her, it was with God's own Word, and his Holy Spirit to be her teacher.

One of the first things she longed for was a dress, so she went off to the mountains and gathered bundles of firewood, and brought them to us till she had earned enough, with what she had got for grinding the coffee, to get a nice cotton frock, which she valued far, far more than if we had given it to her. This frock was kept for Sundays, but she soon learned to sew, and made herself another one to wear at home during the week. Her light was not hidden.

All in the kraal knew whose she was, and she had not one in sympathy with her, although the fact that she was a favourite of her father's saved her from much real persecution. Without hesitation she gave up that terrible evil, Kaffir beer, and when there was a drink and dance at the kraal she came over to us and spent the day quietly with Lois and Asarto, our two native children, and when we told her that we were going away, she sobbed, with tears in her eyes, "Oh, what shall I do when they are drinking? I know they will try to make me sin." We told her that though *we* were going, *Jesus* would be there with her, mighty to keep her from harm.

And now before I close I want to tell you of how God honoured her open confession of his name. About three weeks after her conversion all Japan's daughters were called to the King's kraal to cut reeds for a new hut he was having built, and our hearts sank within us when Lois told us, because the King's kraal is such a *terribly* wicked place, and we could not bear to think of our Lamashinini going there, and yet we knew that unless her father gave her leave she *must* go.

A Swazie girl is the property of her father, and has no choice but to obey him. But we need not have feared, for Jesus knows how to care for his little ones, and He touched old Japan's heart so that, though all the other girls had to go, Lamashinini was permitted to stay at home with the children.

How glad our hearts were!

And now will you ask the Lord Jesus to help you to love and pray for Lamashinini, left alone in a heathen kraal, in a heathen country, now nearly fifteen months ago, and so lately brought out of heathen darkness? Ask that she may not only be kept true herself, but that her life and testimony may be used to draw others to Jesus, that when we return, which we hope will be very soon, we may find very many just ready to enter, if not already in, the Kingdom of God. Then we shall have the joy of telling you "what God hath wrought" in answer to your prayers.

Perhaps you think you can only do so little; but never mind, it is those who are "*faithful* in that which is *least*" to whom Jesus will say "Well done" when He comes. Lizzie Thomson.

From *Diamonds* (the Young Helpers' paper of the South Africa General Mission).

A Street Arab's Tribute.

A TRUE STORY.

A hush on the earth had fallen,
The revel—the laugh—were still,
And the world had bowed in sorrow
O'er a loss that was hard to fill.

For the greatest of earthly Sovereigns
Had laid the sceptre down,
And had gone to a wider Kingdom
To receive a brighter crown.

And the placards edged with mourning
Told the eager throng that day,
In Dublin's busy highways,
That the Queen had passed away.

He was small, and ragged and dirty,
A child of the streets—no more,
Yet a subject's heart beat loyally
'Neath the threadbare coat he wore.

He knew not the Empire's bound'ry,
But he felt the Empire's pain,
When he saw that his Queen had gone to rest
From the toil of her mighty reign.

He had only a penny to purchase
The violet blossoms dear,
Yet a tiny bunch he bargained
From a flower-girl standing near.

Later the gardens of Europe
Will be stripped of their choicest bloom,
To be placed with pomp of mourning
In State on the Royal tomb.

His flowers were laid on the great Queen's name,
To be crushed in the muddy street,
To be trampled and soiled in the busy throng,
And to lose their fragrance sweet.

But who shall say that the act is lost,
And that angels have not smiled,
Or that greater homage a Queen could win
Than the love of this beggar child?

Peers Hervey (in the *Irish Times*).

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 265**).

Bible Clock.

Make a circle to represent a clock; mark off the hours from one to twelve; and taking the word Grace for one o'clock, find texts in which this word occurs, having two, three, four, to twelve words to represent the hours. Chapter and verse must be given. Select from the Epistles only.

[Children under *ten*, do any 4; under *thirteen*, any 7; under *seventeen*, any 10.] A model of a Bible Clock was given in the issue of December 13, 1900.

ANSWER TO LAST SEARCHER (**No. 264**).

a. Mark x. 51. *Answer*, Lord, if Thou wilt, Thou canst make me clean (Matt. viii. 2).

b. Matt. vi. 24. *Answer*, All things whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. xxi. 22).

c. Acts ix. 6. *Answer*, Be ye followers of God as dear children (Eph. v. 1).

d. Gen. xviii. 14. *Answer*, He is able to do exceeding abundantly above all that we ask or think (Eph. iii. 20).

e. Acts ii. 37. *Answer*, Whatsoever ye do, do it heartily (Col. iii. 23).

f. John xiv. 5. *Answer*, I am the Way (John xiv. 6).

g. Esther v. 3. *Answer*, Abide with us (Luke xxiv. 29).

h. Gen. xviii 25. *Answer*, Though He slay me, yet will I trust in Him (Job xiii. 15).

No. 264—Correct Answers (first list) received from:—

A—Gordon and Arthur Allt, Edgar Allies, Ralph and Ernst Aldwinckle, Miriam* and Olive Aliam, Dorothy* and Margery* Aichin.

B—Ethel Bailey, Eunice Baber, Violette Birney, Gordon* and May* Bligh, Gertrude Bush, Mabel Baker, Elsie Brinkworth*, Clarence Bass, Reginald Bristow, Dorothy Brereton, Queenie Boswell*, Emily Bridgewater.

C—Gussie and Gladys* Clark, Dorothy Cooper*, Fannie Cardin*, Florence Combes*, M.* and Ida* Cole, Edith Charman, Stanley and Percy Chappell, George and Oscar Cross, Kitty Cope*, Anna Changen*, Sophie Cohen, Rose Collins.

D—Ethelwyn Dennis*, Ethel Dancy*, Nellie* and Willie Dowsett, Trevor* and Ralph Daintree, Kitty and Violet Donaldson-Selby.

F—E. and Arthur Foley, Lily Findlator*, Harry Flashman, Mabel*, Olive and Vincent* Fleet.

G—Elsie Good*, Grace* and Evelyn* Gulston, Margaret Guillaume*, Cicely Gibson*, M. Gover, Andrew and David Gardiner, Clarice Gale*.

H—Doris Hodgkinson, Dorothy Havergal-Shaw*, Ina Hemmell*, Elsie* and Dorothy* Hanson, Myra Hunt*, Mary Hill, Beatrice Harland*, Mary Hooper.

I—Daisy Iredell.

J—Winifred*, Annie* and Edith* Jeffery, Betty Jacobs*, Amelia Jacobson*.

K—Lionel Kepple, Annie Kingsford*, Maurice Kalinsky*, Max* and Eva Kalb, Ethel* and Bertha* Kelsey.

L—Beatrice Le Mesurier*, Evelyn Lamb, May Loveridge*, Constance Long, Rosamund Langton*, Sidney, Mary, Edward and Henry Law, Gladys Lee, Georgina Lichtenstein, Reginald Lester.

M—Mildred Morgan*, Grace*, Arthur, Lewis* and O.* Morice, Dorothy* and Charlie* McMullin, May Mills, Philip, Winnie* and Doris* Martin, Barbara Maconchy, Alan and Nora* Marshall, Tom McGlone*, Winifred Maunder, Amy Munday, Edith* and Aldyth* Margetts, Lottie Mitchell*, Arthur McLeod-Johnson, Alec and Godfrey Miller.

N—Edith Newton*, Daisy and Lyddy Nicholas, Blanche Norcock*, Valerie and Eleanor Noel.

O—Olive and Gilbert* Oxley, Constance Osborne*.

P—Evelyn Primrose-Pechey*, Margery Pibel, Ruth Pledger*, Lucy and Mabel Pelham-Burn, Leonard*, Walter* and Katie* Pickpell, Dorothy Parker, Louie* and M. Penny, Kathleen* and Ethel* Pasley, Myrtle Perry*, Kathleen Pincott*.

R—Nora Read*, Gwennie Ravenhill, Marjorie and Aileen Roberts, Marjorie Rainey*, Alice and Hilda Reid, Marion Richards*, Kate Rosenbloom*.

S—H. Small*, Constance, Hilda* and Edgar Schaeffer, Whately Smith, G.* and M Spurgeon, Frances Stileman*, Betty Stocks*, David Seth*, Flora Shadbolt, Margery Smart, Douglas and Kathleen Shepherd, Amy Simmons*, Dorothy Speechly*, Florrie Smith, Dollie Salt*, Eddie, Mary and Willie Start, Esther Simmons.*

T—Carleton Tuffnell, Theodora Thorn*, Reggie Thresh*, Dudley Toye.*

U—Kathleen Usher.

V—May Vickers.*

W—Mabel, Theo* and Allan Wallis, Greta Watson*, Nellie and Rachel* Wilson, Ronald Watson, Agatha Ward, Cecile and Phillis Wright, Bertram Webb, Fanny Wheeler, Gertrude Williams*, Mansfield White*, Wilfred Watson, Stephen Wilson, Kathleen White.

Y—Gladys and Maurice Young.

No. 263—Correct answers (second list) received from:—

A—Margery Ashdown, Edgar Allies, Dollie, May, Leonard* Samuel, Annie and Nellie Allen.

B—Helen*, Susette* and Mary Beck, Violette Birney, Ernestine Buhl*, Lucienne Brabandes, Dorothy* and Elsa Banfield, Clara Browne*, Leonard Browne*, Gordon and Stanley Boxer, Ada Bratt*, Frank, Avory and Lilian Blackie, James Barker, Beatrice Brouard, Ethel Bailey*, Frances Burnett*, Louise 'Betts*, Eva Browne, Dorothy* and Harold* Berry, Cecil Brewer, William Berwick, Mary and Conyers Baker.

C—Muriel Collett, Mary and George Coward, Dorothy Cooper, Olive Clarke*, Alfred Cocking, Ethel Craigie*, Oliver Chisholm*, May and Ida Cullen, Mabel Campe, Maggie*, Jessie* and Walter* Carter, Hannah Chapman, Alice Crang, Gladys and Beryl Calvert, Josephine* and Elma* Cheal, George Cary*, John*, Henry and David Colville, Fannie Cardin, Dorothy Clarke, Susie Cumbers*, George Crawford*, Duncan* and Hyde* Campbell.

D—Marie Denizot, Marjory Dyke*, May Darroll*, Polognia Daws, Daisy Dewar*, Agnes and Mary Dunn, Gladys and Harold Davis, Mai and Ethel Davidson, Violet and Kitty Donaldson-Selby, Hilda, Constance, Elizabeth and George Drayson, Vera Dickinson*, Rupert Dewsbury, Ethelwyn Dennis*.

E—Esther Everitt.

F—Ethel Fowler, Louise Filhol, Jeanne Faucon, Hyacinth Fitz-Simons, Kitty Fausset, Eva and Mabel Fletcher, Meg*, Lewis and Agnes Fullarton, Phyllis Fry, Gwendolen*, Eirene* and May Fennell, Marian Freegard*, Percy Fitch, Aileen and F.* Figgis.

G—Eva Gurney, Aimée Guilbert, Hilda von Griesheim*, Dorothy* and Winnie* Grove, David Gardiner*, Evelyn Giddings*, Isabel*, Elsie* and Margie* Goudge, Winnie Garnham*, Mary* and Daisy Greenacre, George, Margery and Colin Graham-Brown, Margery*, Jack, Edith*, Dorothy and Stuart Gray, Katie, Margaret and Mary Gorrie.

H—Georgette Hoffman*, Stanley*, Florence, Julyan, Francie* and Norman Hoyte, John C. Henderson*, Ella Hake, Hetty Hill*, Henry, Winifred and Edith* Harvey, May* and Sandy Handasyde, Willie Hooper, Elsie Hancock*, Kathleen Hughes, Myra Hunt. H., Mabel and Doris* Hodgkinson, John S. Henderson, Violet Holford*, Eileen* and Elise* Hill, Clarice Herivel, Jamie de Hailes.

I—Isabel* and Amt* Inglis.

J—Lizzie Johnstone*, David Jameson*.

K—H. and Ruth Knight, Bertha Kelsey*, Susie* and Violet* Keen, Agnes*, Willie and Isa* Kay, Grace Kerr*, Ethel Kelsey.

L—Robert Lomax*, Constance Long, Norah*, Linda, Willie, Edith and Harry Lowe, Arthur Llewellyn*.

M—Winnie, Leonard* and Dorothy Mace, Eileen McClure*, Margie Marston, Ella* and John MacMurray, Mildred Morgan*, Margaret* and Joy* McFadzean, Dora Muir, Horace Metherell, Evie Miller, Marjorie Martin, Daniel, Dorothy* and Margaret* Morris, Maisie and Alice Mackenzie, Isabella Morrice*, Barbara Maconchy, Charlotte Millar*, Margaret Merry*, Edith Marshall*, Daisie Mackenzie, Elsie Moule*, Winnie Moorcroft, Margaret* and Bella Mack, Connie Murfin, Leonard Medcalf, Lottie* and Maude* McIlroy, Dorothy Morgan, Annie Macnair*.

N—Maude and Amy Nottage.

O—Maude Oakes.

P—Clarke, Geoffrey and Percy Peach, Eddie, Ada*, Connie, Willie* and Jessie* Palmer, Marjorie Porteous*, Gladys* and Isabel* Phipps, Myrtle Perry*, Lucy and Mabel Pelham-Burn, Martin Pitter.

Q—Frances Quance.

R—Gordon Remington*, Nora Read*, Olive Robinson*, Sydney Robertson*, Marjorie Rainey, Elmina*, Cecily* and Jessie* Roe, Laura Ridler, Maggie Russell*, Eva and May Rodgers.

S—Germaine Schumann, H. Small, Sidney Smith. Lucy and Helen* Stalker, Hugh* and Agnes* Shields, Adelaide Smith*, Bertha Stocker, D. and T. Stanier, Frankie Sellwood*, Ellen, Effie* and Florence Simpson, Dollie Salt*, Poppie Stidolph, Nannie Sturrock*, Stanley W. Smith*, Flora Shadbolt, C. and Violet Salvesen, Gladys* Violet*, Evelyn* and Phyllis Shaw, Mary de Spiganovics*, Florrie Smith*.

T—Frank Tomkins, Olive Tritton*, Frank Thompson, Winifred Trotter, Florence and Eileen* Tomlinson, Willie Thomas*, Marjorie* and Evelyn* Tracey, Lillie Trenwith*, Flossie* and Charlie Thomson.

U—Eva Usher.

W—Ellie* and Nora* Wyatt, Charles Wingrave, Nellie* and Rachel Wilson, Mabel Wheeler, Lance Wahab, Dorothy Woodforde*, Sarah* and Annie* Wood, Florence Wilde*, Alexander* and Ella Watt, Queenie*, Kenrick and Ernest Wakeford, Sidney Watson, Leonard Wall, Frank, Madge*, Pringle*, Sarah, Georgina, James and Rachel Wilson, Bertie Walls, Kathleen White, Edward, Edith and William Wheeler, Arthur, Violet* and Louisa Walker.

Y—Ryder, Kenneth, Rachel and Robert Young.

FOREIGN LIST.

Prize Competition.—Division IV.—1st Cert.: Lottie and Rotha St. George. Division II.—1st Cert.: Ivan St. George. Division I.—1st Cert.: Eric St. George (Canada).

No. 257—Georgina Tollner (S. Africa). **No. 258**—Mattie (an Indian girl). **No. 260**—Winnie Gartshore*, Dora Wallace* (Canada). **No. 261**—Katie*, Willie and Ina Thomson (Bulgaria). **No. 262**—Ina, Kate*, Nettie and Willie Thomson, Phyllis Boyd (Malta).

Personal.

Marjorie Martin, Hilda and Winnie Moorcroft, Margaret and Mary Gorrie.—I am glad to welcome you as new "Searchers," and hope you will enjoy the work.

Laura Ridler.—I trust you will soon be quite well again.

Lottie, Rotha, Ivan and Eric St. George.—Thank you for your kind contribution to the "Cots." You will find it acknowledged in next week's issue.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Ipswich*, S. U. Conference, Feb. 8; *Colchester*: Feb. 14-15; *Dorking*, Feb. 16-26; *Walthamstow*, Feb. 28. Mr. J. Spiers, *Sudbury*, *Middlesex*, to Feb. 8; *St. Matthew's Mission Room* (week-days), *Town Hall* (Sundays), *Redhill*, Feb. 21-March 8. Mr. J. S. Tyler, *Clifton and Bristol*, to Feb. 14. Mr. W. H. Stontiford, *Regent's Park Chapel*, to Feb. 11. Mr. R. T. Archibald, B.A., *Liverpool and neighbourhood*, to March 8. Mr. J. H. P. Cutting, *St. Thomas, Exeter*, Feb. 9-17. Mr. E. Clark, *Congregational Church, Tetbury, Glos.*, to Feb. 17.

Children's Scripture Union—Portions for week ending February 16.

Sun., Feb. 10	*Luke* vii. 18-35	Thurs., Feb. 14	*Luke* viii. 26-39
Mon., „ 11	„ vii. 36-50	Fri., „ 15	„ viii. 40-56
Tues., „ 12	„ viii. 1-15	Sat., „ 16	„ ix. 1-11
Wed., „ 13	„ viii. 16-25		

Christian Endeavour Topic.

SUNDAY, FEBRUARY 10.

"If Christ should come to-morrow."—1 Thess. v. 1, 2, 4-8.

I DO not think it should make any difference to any of us if Christ were to come to-morrow. I think I may say reverently, as the writer of this advice to my friends, that it would not make a straw of difference to the routine of my life. And surely the same should be true of everyone. When a similar question was put to John Wesley, he answered, "If I knew that the end of my life was fixed for to-morrow, I should ride to —— and preach in the afternoon, and ride on to —— and preach in the evening, and at night should retire to bed at the usual hour, commending myself to God, and expecting to awake in his presence."

As a piece of practical advice, I would urge that you should *incur no debts*; establish the habit from the beginning of life, of obeying the Divine precept literally, Owe no man anything. Also, *keep everything tidy*. A place for everything, and everything in its place, is a good motto. Our papers and wearing apparel should be left always in such order that if we were suddenly called away, there would be nothing unravelled, or unfinished, or unprepared for the inspection of our dearest, or of strangers. This especially applies to the arrangement of any money or presents which we may be able to leave behind us. Nothing is more unchristian than to pass away without having left everything in order for those who may succeed. See to it, also, that you never leave *matters of controversy or misunderstanding* unsettled between yourself and others. "Let not the sun go down upon your wrath." If when you reach your closet for evening prayer, you remember that your brother has aught against you, or you against him, you must leave your prayers unsaid, until all is right between your brother and yourself.

We should see to it, also, that we have said all we ought to say to those whom God has put into our charge. It would be lamentable indeed if, when we reached the presence of God, we remembered words that ought to have been said, and warnings that ought to have been uttered. It will be too late then to make any alteration. The tasks and duties, the responsibilities and privileges which we have failed to improve, will be beyond our reach for ever. The Sunday school teacher will not be able to return to the class to say final words for the winning of the children to the Saviour.

Every day is a little life in itself. It has its birth and death. Let us make each as complete as possible, doing what our hands find to do with our might, because there is no knowledge, no device, in the land to which we go. If each day is full of devout improvement of opportunity, if we carefully redeem the time, if we work while the day lasts, knowing that the night cometh, we shall have no reason to fear if Christ should come to-morrow, supposing always that we are resting on Him as our ever-present, ever-living Saviour.

The early Church was perpetually on the tip-toe of expectancy for the coming of the Saviour. The primitive saints did not look for death, but to be caught up to meet the Lord in the air. Perhaps the saints of to-day do not hold this blessed hope as tenaciously and universally as they did, and the thought which dominates their life is rather that the Lord Jesus *is* always with them. They believe, that even in that glorious hour, when they shall see Him as He is, He will not be nearer to them, nor they to Him, than at this present hour.

Live in the presence of Christ. Ask the Holy Spirit to perform his chosen office of making Him real and near. Do all things as under the Eye, not of the Taskmaster, as Milton put it, but of the Loving Friend and Saviour. Ye serve the Lord Christ; let everything, therefore, be done to his glory, so that whenever He shall come, or you go to Him, there shall be nothing to regret.

F. B. M.

International S.S. Lesson.

February 17, 1901.

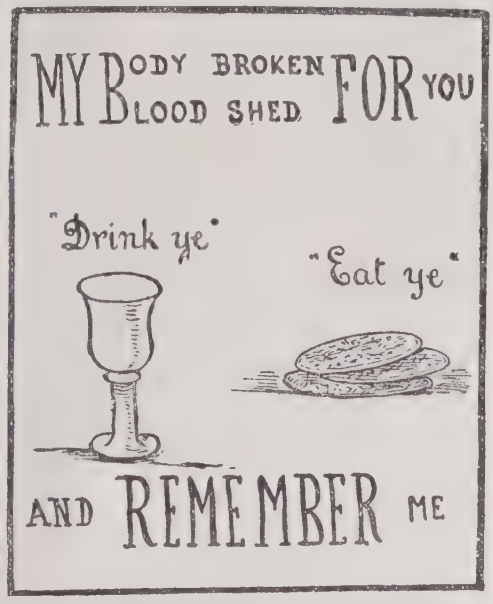
The Lord's Supper (Matt. xxvi. 17-30).

Golden Text.—"This do in remembrance of Me" (Luke xxii. 19).

Introduction.

THE Lord's Supper is the realization of the Jewish Passover. That was the true type of the sacrifice of the true Lamb of God (John i. 29).

Christ wished to keep the Passover (17) according to the Jewish custom; but how little did the disciples understand that in their midst was the real Lamb ready to be offered for the sins of the whole world. He knew; and how deeply He felt the reality of which this ordinary Passover feast was but a faint shadow, none of us can never know.



Plan to Blackboard.—The plan needs no words to explain it, all are familiar with the words and the emblems; let us enter into the deeper meaning in all sincerity and with all reverence.

1. The Conversations.

There are three conversations in our lesson to-day. The first (17, 18) about preparing the Passover feast. Here Jesus gives Himself one of the beautiful names so appropriate to the event. "Master"—He was indeed "the Master," for He gave us a command that will never end "until He come," and that command is our Golden Text. The second conversation was (20-25) about his betrayal, and is given in much fuller detail in John xiii. 26-31. It was at the close of this conversation that Judas left the table, and went out; he was not present when Christ passed round the emblems of his dying love.

(26-30). In the words we all know so well, Jesus addresses his disciples, while He breaks the bread and passes the cup, and starts the chain of unbroken links until we meet Him again (Luke xxii. 19). This was the third conversation.

2. The Memorial Service.

Let us study the Passover Service in Ex. xii., and then read 1 Cor. v. 7: "Christ our Passover is sacrificed for us." Christ fulfilled "once for all" (Heb. ix. 26-28: x. 10, 12, 14) the type of the little lamb killed year by year for the Israelites. It was no longer needed after He died on Calvary, and so He introduces a new and simple service in its place, that service which has become dear to all his followers.

Ex. xii. 3. "A Lamb" = "A Saviour" (Luke ii. 11).
„ 4. "The Lamb" = "The Saviour" (John iv. 42).
„ 5. "Your Lamb" = "My Saviour" (Luke *i*. 47).

See also John i. 29 and Rev. xii. 8.

3. Will You Obey?

It is a command, "Take eat," "Drink ye," "This do," } 1 Cor. xi. 24-26.

We must first be able to say "My Saviour," and then we shall want to remember Him. We need much strength to live our daily lives rightly, and here is where to get that strength, to feed on Him by faith.

"Here, O my Lord, I see Thee face to face,
Here would I touch and handle things unseen;
Here grasp with firmer hand the eternal grace,
And all my helplessness upon thee lean.

"Soon we arise; the symbols disappear,
The feast, though not the love, is past and gone;
The bread and wine remove, but Thou art here,
Who art the Way, the Truth, the Life alone."

(Bonar.)

Is it nothing to you? (Lam. i. 12), or is it everything to you? (John xi. 50).

The Lord's Supper is a memorial of a departed Friend, a prophecy of a returning Friend, and a parable of a present Friend (Moody).

The Y.M.C.A.

THE quarterly meeting of the representatives of Y.M.C.A.'s in the north-west district of England was held at Kendal, where the conference was received by the Mayor and Mayoress, Alderman and Mrs. Gilbert Gilkes. The Associations at Carlisle, Penrith, Keswick, Whitehaven, Ambleside, Barrow-in-Furness, and Keswick were represented.

The forty-third annual meeting of the Ryde Association was held in the Town Hall on January 29, under the chairmanship of Commander Key. The secretary's report showed an increased attendance at the Sunday Afternoon Bible Class. The report also indicated that the work had in every way been well sustained. An earnest address was delivered by Major Pelham-Burn on "Let us Run."

The work of the National Council in India and Burma is giving much cause for encouragement. Mr. Frank Anderson's temporary premises in Bombay, secured pending the erection of the new student building, have not proved of sufficient capacity to accommodate the large numbers of Indian young men who have attended his meetings; while Mr. Oliver McCowen has not only had much success in his work at Rangoon, but has found a promising new opening in Moulmein, a town of 50,000 inhabitants.

In connection with the work at Omagh an effort is being made to complete and furnish the new premises which have been secured. About £1,600 will be required for the purpose. Mr. John G. Porter writes from 51, High Street, Omagh: "The work is, and has been, distinctly religious, and from small beginnings it has grown and prospered. The evangelistic services held from time to time have been a blessing to a great many. The Association provides the only resort for young men in this town outside the public-house."

The Last Night With the Dead.

"Jesus saith unto her, Thy brother shall rise again" (John xi. 23).

Farewell, friend, till the shadows flee away!
Farewell, my loved one: it is sweet to say,
"Till our next meeting," there no pain can come,
Nor partings dim the glory of our home.
We'll meet again—where God's redeemed ones dwell,
Where never more shall sound the word, "Farewell."
O joyful hope! for then I shall have gazed
On my Incarnate Lord; I shall have raised
To Him these heavy eyes, tearful no more,
And faith be lost in sight. My grief is o'er.
Farewell till our next meeting; it will be
Where Christ, not Death, shall veil thy face from me.

From "Whispers in the Palms," by Anna Shipton.

Maryland Point, E.—The workers at Francis Street Mission report another year of steady and uninterrupted labour. "The esteemed missionary, Mr. Gage, has been permitted by God's goodness to complete his twenty-fifth year of labour at Francis Street. We rejoice to say he is still vigorous and active; and our prayer and desire is that it may please God to spare his useful life, and make him a still greater blessing in the years to come." The hon. secretary of the Mission is Mr. John Easson, 35, Courtland Avenue, Ilford.

Training Eurasian Young Women.—The training home for Anglo-Indian and Eurasian young women, for which Mr. and Mrs. Longhurst Ward have been labouring at West Hatch, Adyar, Madras, is now an accomplished fact. The purpose of the institution is to receive those desirous of a period of systematic Bible study, with a view to mission work in India, and to afford them spiritual training and help, with some preparatory experience of teaching, house to house visitation, and other evangelistic work. A beginning was made with five students last October, who were increased to seven with the new year.

At Home with the Lord.

*Mr. Thomas Newberry's last Bible Reading.**

2 Cor. v. 1-10.

PETER said, "Knowing that shortly I must put off this my tabernacle" (2 Pet. i. 13, 14).

"We know that if our earthly house of this tabernacle were dissolved"—this present mortal body—we shall have "our house, which is from heaven," our resurrection body at the coming of our Lord. During the interval between our departure to be with the Lord, and his coming for his saints, we are "found naked," disembodied spirits. The apostle speaks with assurance, "We know," not a thing to be hoped for, but a fact settled.

The stakes drawn up, cords loosed, curtains folded up, that is what dying is—a packing up of the tent, not with the prospect of pitching it again, but of exchanging it for a permanent dwelling, the Tabernacle for the Temple, the tent in the wilderness for a settled habitation in the land.

"Now He that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit" (*v.* 5). "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. viii. 11). As to being left behind, to the regenerated child of God that is an impossibility: whether *watching* or *sleeping* we shall live together with Him (1 Thess. v. 9). That body must go; it is sealed for the purpose till that day of redemption: "Ye were sealed with that Holy Spirit of promise, which is the earnest [pledge] of our inheritance, until the redemption of the purchased possession" (Eph. i. 14). What God has given to Christ, what Christ has purchased, sealed with such a sure seal, must go. "Now He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. i. 21, 22), we have the earnest, the foretaste.

If He comes as a thief, He will have what He comes for (Rev. iii. 3).

"If our earthly house were dissolved"; but "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and WE shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. xv. 51-53). We shall not all sleep, but be clothed upon with our house from heaven. If we are called upon to sleep, "we have a building of God," a resurrection body. He formed these mortal bodies of the dust of the earth, earthy material; the resurrection body will be heavenly (1 Cor. xv.). Take a grain of corn reared on English soil, that soil supplied the material for the corn, its substance was English soil; take this to America, put it there, it is not quickened except it die, it is clothed upon, and what furnishes the material of its growth is American soil. So with the resurrection body. God is the Builder, God gives it a body as it pleases Him—heavenly, enduring, immortal. If these mortal bodies become corrupt in the tomb, "we have a building of God," a dwelling house composed of heavenly soil, whose Builder and Maker is God.

The "children of the resurrection" neither marry, nor are given in marriage, but are like the angels of God (Luke xx. 34-36).

"Unclothed," whilst we are turned out of this tabernacle, and have not yet come to take possession of our new habitation, away from home as to the body, we are "AT HOME WITH THE LORD." We pass the interval in the Lord's home; as He said, "In my Father's house are many mansions . . . I go to prepare a place for you. And if I go and prepare for you a place, I come again, and will receive you unto Myself" (John xiv. 2, 3—"Englishman's Bible," *margin*); as Solomon prepared a house for his bride, Pharaoh's daughter.

The new Jesusalem is a city composed of redeemed, resurrection bodies, the bride, dwelt in by one Spirit.

It is natural not to wish to lay down the body, but it is spiritual to desire the resurrection body at the coming of the Lord to receive us to Himself. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality," then death shall be "swallowed up in victory." "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

The hope of his return takes away the sting of death; when the Lord returns, He will not suffer the living and remaining ones to see corruption.

Eden was a shadow of the Paradise of God with its tree of life (Rev. ii. 7). "In thy presence is fulness of joy," his presence, God's Paradise (2 Cor. xii. 2-4).

"Wherefore also we labour [are ambitious] that, whether present [being at home] or absent [away from home], we may be accepted of Him (well pleasing to Him"—*v.* 9, margin, "Englishman's Bible"). So that when we stand before the judgment seat of Christ, He may be able to say "Well done."

* Given on December 18, at the house of the late Mr. Newberry. The subject was suggested at the time by one present. The "Notes" have been published in booklet form, at 6d. per dozen, and copies may be had from Miss Cook, Alexandra Villa, Weston-super-Mare; or from Mr. Greenway, bookseller, Weston-super-Mare.

182

Cambridge Notes.

[BY OUR OWN CORRESPONDENT.]

ON Friday, January 25, Rev. A. K. Finnimore, missionary in Tinnevelly and Mauritius, addressed the University Missionary Union. The attendance was not so good as usual. Mr. and Mrs. Finnimore afterwards addressed the St. Andrew's-the-Less branch of the Gleaners' Union.

Cambridge is the poorer for the removal to Ilfracombe of Mr. F. G. Walker, who has been an earnest and hard worker in Barnwell for the last four years. For two years he was connected with the Barnwell Theatre Mission, and for about the same time he has worked at St. John's Mission Church.

Ridley Hall is again full; indeed, it has a larger number of students in residence this term than it had last term. This is the first time in its history that the number in the Lent term has exceeded the number in the previous Michaelmas term. A vice-principal to succeed Rev. J. Harford-Battersby has not yet been appointed.

Irish Notes.

THE agents of the Central Ireland Mission have during the past year held services in about fifty of the fairs and markets of this country, and with most encouraging results.

The experiment of appointing a deputation secretary for the Diocesan Temperance Society of Down and Connor has proved a great success. Since his appointment fifteen months ago, Rev. J. W. Minchin has held sixty-three meetings, and organized seventy-four others, while in eleven parishes new branches have been established. Moreover, at one temperance mission 240 persons signed the pledge, and at one meeting 120 new members were enrolled.

The Shankill Road Mission, Belfast, continues to do an excellent work. Indoor meetings are held regularly three evenings a week, and on the Sabbath six meetings of different kinds are held. On Saturday night, at intervals, a late service is held for drunkards, and at Christmas a substantial free meal is given to about 2,500 of the very poorest people in the city. There is also an excellent Sunday school in connection with the Mission, and a good Bible class.

The Malone Protestant Reformatory is prospering. The conduct of the boys during the past year has been excellent, and their progress satisfactory. The committals during the year were thirty, against twenty-three the previous year, and there are at present 103 children on the books. There is a curious anomaly in the law, that a child under twelve years must be sent to prison for fourteen days before he can be sent to a Reformatory, but that a child over twelve years need not thus be sent. All of those committed to this Reformatory during the past year were over twelve years, and have not, therefore, been in prison. An effort is about to be made to get this objectionable feature in the law removed.

Two or three weeks ago the Bishop of Limerick, Dr. Bunbury, in a sermon on "The Faith once delivered to the Saints," took occasion to emphasize the fact that there could be no union between his Church and that of Rome, but that there was real hope of union with their Nonconformist brethren. This had special reference to the Evangelical Alliance Week of Prayer in Limerick. The correspondent of a contemporary appears to have seriously misunderstood this utterance. As he interpreted it, "The Bishop warned his hearers against going to Dissenting places of worship, and asked them to remain loyal to the Church." This version circulated through the press, and was communicated to THE CHRISTIAN by our own correspondent in Ireland. Nothing was further from his mind or ours than to spread inaccurate information, or to cause anyone pain. We are glad to be assured that the Bishop's sermon was very much appreciated by Limerick Nonconformists, who are as grieved as the Bishop himself at the misunderstanding. We very gladly, therefore, explain the true facts of the case, namely, that the Bishop's strictures applied to the Romish Church only, and not to Nonconformists.

Scottish Notes.

THE year-book of the Episcopal Church in Scotland shows that in all 124,335 are connected with the 356 charges, 46,237 of them being communicants, while the clergy number 356. In 1878 the membership stood at 56,200.

A very strong protest was made last week, by the Dundee Shop Assistants' Union, against the growing practice of trading on the Lord's Day; and an earnest appeal was made to the churches to make it possible for the members and their fellows to spend the day profitably by allowing the shops to be closed at an earlier hour on Saturday.

At the annual meeting last week of the Glasgow Mission of the Out-Door Blind, it was stated that during the past year 154 names were added to the roll, while 124 died or left the district, leaving 1,491 names on the books of the Mission. Of these persons 500 are upwards of sixty years of age, and ninety-two are in receipt of monthly aliments ranging from 5s. to 12s.

The subject of running tramway cars on the Lord's Day is being kept well to the front in Edinburgh Town Council. A determined effort was made last week to obtain a plebiscite of the citizens on the subject (the cost of which it was said would not have exceeded £300), and although the proposal was negatived, twelve members were in favour of it. It is contended that the result of the last election really gave to the Council a mandate in favour of stopping the cars, but an important factor in the settlement of the question must be the desire of the lessees.

An important consultation took place last week at Glasgow between the magistrates and the sheriff, on the procedure to be followed in carrying out the provisions of the Inebriates Act. In order to make the Act effective, the magistrates think necessary to exclude from its operation criminals and abandoned women of the streets, and that even in dealing with habitual drunkards it should be made applicable only to such cases as show some prospect of being cured by a course of the treatment to be followed at the Girgenti Home. The opinion of the press is "that the magistrates are acting wisely in this matter, and with discretion not misapplied."

It is worthy of note that during last year 186 school boards in Scotland invited the aid of the Association for aiding School Boards in the Inspection of Religious Instruction, resulting in 500 schools being classified as—excellent 160, very good 200, good ninety-nine, very fair twenty-two, fair thirteen, moderate three, failed three. These figures speak of thorough work in many parts of the country. While public funds cannot be used for religious instruction, it is well known that the members of many boards have arranged a thorough system of instruction and examination in such subjects, independently of the Association. By the various means available, it is evident that a very large amount of attention is given day by day to the teaching of the facts and truth of Scripture. It was mentioned at the meeting last week that some boards, "after forming a connection with the Association, benefiting by the impulse which it gave to the religious instruction, found after a while that they could carry on the work themselves."

While training men and women for foreign work, the Edinburgh Medical Missionary Society is able to do a large amount of home work among the poor of the city. The annual report, submitted at a meeting held last week, shows that as the result of a special jubilee effort the Society finds itself with £3,000 on hand, to face a much-needed extension of premises. But on the other hand it is a serious matter that the working expenditure of £5,205 has exceeded the available income by £1,005, which is not due to expansion, but to a falling away in contributions. It was mentioned that of the nearly 300 medical missionaries at work in various quarters of the globe, nearly one-half have some connection with the city. Of fifteen who were at work in Manchuria before the outbreak of the present troubles, seven were connected with the Society; and of a refugee party which made its escape into Eastern Siberia three missionaries out of five were connected with it.

To Save the Children.

THE recently inaugurated Children's Protection League promises to deal effectively with the question of shielding young people from the public-house. The aim of the Society is to secure legal force to the clause in Lord Peel's Report "forbidding the sale, either on or off, of any kind of intoxicants to children under sixteen," and recommending that "the penalties for knowingly serving children under age should be raised." The movement is one which appeals to every true father and mother, in their training of the children of to-day as the men and women of the future, destined to uphold the dignity and righteousness of the nation. The League is a philanthropic movement, rather than a party one. It has for its president Lord Peel, in conjunction with Lady Elizabeth Biddulph and Lady Henry Somerset. The organizing secretary is Miss Rose Harrison, 101, Oakley Street, Chelsea, who will be pleased to give further particulars of the movement.

Ofttimes Resorting Thither.

A CHRISTIAN friend sends us the enclosed, and we commend to our readers an example the following of which could not fail to be fraught with rich blessing :—

"It may interest you and others to learn the result of a rather strange record I have kept during 1900. I have pretty carefully kept score of the times I have had private and public prayer. I am myself quite astonished at the number! I have had 1,067 times of private definite prayer, and 419 times of public prayer. How much these have meant to me I cannot fathom! What or where would I have been without them! Oh how slow we are to count up our mercies. Many a time I think of those who pass prayerless days or weeks a year! How thankful I am for the many surroundings of my childhood and youth!

"Another mercy is the delight I have in reading the Bible! I was speaking to a man reckoned 'a good man' only a short time ago, and he told me he had not read his Bible for three months! My rule has been for many years, never less than three times a day. How thankful I am for the *custom* begotten in me as a boy in a Christian Scottish home!

"Thoughts of other mercies crowd on me, but I cannot name them here. May I be more mindful of them in the future by comparing what I *have* with what many others have not. Also may I be thankful for many things withheld."

Rev. George Soltau's Bible Studies.

ANOTHER series of Bible studies has been commenced in the South of England by Rev. George Soltau. On Mondays he is at the Central Hall, Eastbourne. On Tuesdays at Brighton, where in the afternoons he holds his studies in Rev. J. B. Figgis's church, and in the evenings at North Street Chapel. On Wednesdays the series is continued at St. Leonards in the afternoon, and in the evening at Hastings. On Thursdays, Mr. Soltau goes to Tunbridge Wells, where much interest is aroused, and the Parish Room, kindly lent by Rev. D. J. Stather Hunt, is filled to overflowing, and at night the Town Hall is used. Fridays Mr. Soltau purposes giving to Richmond, after the Simultaneous Mission. The present course of Bible study has been most encouraging. There seems a deep hunger for increased knowledge of the Word of God, and a true Berean spirit of searching the Scriptures. Mr. Soltau has not yet fixed the district he takes after Easter. Should any friends desire to invite him to their towns, they should address him at 85, Lordship Park, Stoke Newington, London, N. G. E. T.

Alexandria Sailors' and Soldiers' Institute.—A friend who has been visiting Rev. T. R. and Mrs. Lawrence, writes that recent special services have beeen richly blessed, "and now scarcely a week passes without souls being won for Christ." A group of men who were blessed at the Institute, wrote of meetings they were themselves holding at their new station, and told of souls won for Christ. On such occasions as a visit of the Mediterranean Squadron, more than three hundred men have slept on the floors of the halls and passages; and an effort is being made to raise £2,000 for new dormitories. We have seen this work, and are pleased to testify that it is worthy of confidence and support. The honorary treasurer is Colonel W. Ward, 3, Quarry Bank, St. Leonards-on-Sea.

Evangelistic.

Mr. Samuel Levermore in Edinburgh.

A THREE weeks' mission has just been concluded in Edinburgh by Mr. Samuel Levermore. Notwithstanding the inclemency of the weather, the hall in Picardy Place was well filled, and we had the joy of seeing many sinners seeking Christ. The meetings became so well known that it was thought advisable to hold the Sunday evening's service in a much larger hall, which was well attended. During the last week, Mr. Levermore delivered noon-day addresses to Christians in Carrubber's Close Mission Hall, also addressing their usual Gospel meeting every evening. The result of this mission is that many have been encouraged and refreshed in their work. The mission concluded with an all-night prayer meeting, at which the burden of our hearts was that the Lord would prepare his people for the revival which we feel has already commenced in our city. A.

A Village Revival.

A work of grace has appeared in connection with the Mission Hall, Vernham Dean (erected by Mrs. Sydney Watson), between Andover and Hungerford. Last May a commodious hall was opened in Vernham Dean, and from the first the Gospel services became a powerful attraction. Many persons were convicted of sin, and soon a few became converted. So many young men attended the services that it seemed desirable to erect a reading-room as a gathering place for them, instead of the public-house. The room was opened in November last, and at the Gospel services which followed there were many inquirers.

One outcome has been a weekly gathering of converts for prayer and Bible reading, and as many as thirty-five thus meet. The majority of the converts are young men from eighteen to twenty-five years of age, though there are some good cases (of husbands and wives) of older years. The work spreads, other villages are being blessed, and other places of worship are being stirred up. The people are walking miles to attend these services, and it is hoped to extend the work to isolated places.

Mr. W. R. Lane at Barnsley.

The visit of Mr. W. R. Lane to Barnsley was eagerly awaited, anticipations and hopes running high. The missioner met the workers and others interested, to the number of 250, on the Saturday evening, and in an address bearing on the unity of the regular ministry and evangelists, drew out the sympathy of all present. From that day till Monday, the 28th, large numbers gathered in the Pitt Street Wesleyan Chapel, and on each occasion many were impressed with the convincing way in which the Gospel was placed before them. A number went into the inquiry room, where they were further pleaded with by Mr. Lane, and afterwards "dealt with" by individual workers. Specially noticeable was the number of men who came to the regular meetings, and when the Sunday afternoon meeting for "men only" was held, quite 1,200 listened with the utmost earnestness to the most solemn, pointed, and high-toned address heard in the town for many years past. The services of the mission are over, but the results are still being seen, and will continue to come to our notice for many days. Already some who made no sign during the meetings have told us of the blessing they received, and their determination, by God's strength, to live a Christian life. To Him who did the work and granted the success, we give all the glory. T.

Rev. Thomas Cook at Radcliffe.

The mission held by Rev. Thomas Cook at the Bridge Wesleyan Chapel, Radcliffe, from January 12 to 22, proved very fruitful. There were some 350 inquirers. The organizing secretary was Rev. W. W. Gibson, who threw himself heart and soul into the work, and undertook personally to visit the public-houses in order to invite the men to come to the services. The mission commenced with a Sunday school convention, followed in the evening by a workers' meeting. On Sunday, January 13, Mr. Cook preached in the morning and evening, and held a young people's service in the afternoon. To this service all the elder scholars from the three Wesleyan schools were invited, and the large chapel was well filled. When, after a powerful address, Mr. Cook invited all seekers after Christ to come forward to the inquiry rooms, it seemed as if half the congregation was coming forward. The two inquiry rooms set apart were immediately filled, two other vestries were likewise crowded out, and the passages were obstructed by penitents kneeling and sobbing and crying to God. With all speed two school rooms were requisitioned and additional workers were called for. The work went on steadily and quietly. On Sunday afternoon, January 20, a service was held for men only, and the chapel was well filled with men of all ranks and conditions, from mill-owners to public-house loafers.

At Mr. W. D. Dunn's recent mission at Bethany Hall, Glasgow, many souls were won to Christ. Mr. Dunn is now conducting a mission at Kilmarnock.

Mr. John Bollard has conducted three weeks' meetings in the Gospel Hall, Netherfield, Nottingham, with blessed results; whole families have been brought to the Lord.

Mr. William Forbes is continuing his work among theatrical women. On Thursday of last week a number of those employed in the Glasgow theatres gathered for tea and a meeting at the Christian Institute. Addresses were delivered by Rev. D. McQueen, and Mr. William Grant, as well as by Mr. Forbes.

Mr. James Eyres has just completed an eleven-days' mission at the Y.M.C.A., Llanelly. Under the Spirit's power, upwards of fifty sought the Saviour. The afternoon Bible classes were much appreciated. The meeting on Sunday afternoon for men only was crowded, and the same evening the building was densely packed. One outcome of the mission has been the bringing together of the Christian ladies of the town, who on Wednesday last started a Y.W.C.A., with about forty-five members. R. E. Thomas.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Canon Hay Aitken.—Till Feb. 18, Girlington, Bradford.
Mr. and Mrs. S. J. Alexander.—Feb. 9-15, Feltham.
Mr. Bartley Angel.—Feb. 9-11, Plumstead.
Mrs. Baeyertz.— Feb. 18-March 5, Leith.
Mr. J. Brunton, jun.—Feb. 10, High Barnet.
Mr. W. R. Bradlaugh.— Till Feb. 10, Finnieston, Glasgow; 16-26, Tamworth.
Mr. Chas. Barraclough.—Till Feb. 14, Market Deeping; 16-26, Wirksworth.
Mr. R. S. Bradbrook.—Till Feb. 13, Tabard Street Mission, Bow.
Mr. J. Brunton.—Sundays and Fridays during Feb., Clapton Hall, Upper Clapton; Wednesdays, Wimbledon.
Rev. D. M. Cameron.—Till Feb. 11, Chertsey (Simul. Mission); 16-26, Tewkesbury.
Mr. Geo. Clarke.—Feb. 10-27, Wigan.
Mr. Chas. Cook.—Till Feb. 23, Gt. Assembly Hall.
Mr. Monro Collings.—Feb. 16-26, Reigate.
Mr. Gerald Coultas.—Till Feb. 12, Guernsey; 16-26, Liverpool.
Mr. W. Collard.—Till Feb. 9, Lighthouse Mission, Camberwell.
Mr. Coates and Mr. Bentley.—Till Feb. 9, National School, Littledean.
Mr. W. H. Collins.—Feb. 11-16, Wingrave.
Mr. G. R. Cairns.—Feb. 10, Bermondsey; 17, Sheffield.
Mr. W. D. Dunn.—Till Feb. 10, Kilmarnock; 16-26, Hartlepool.
Mr. Edward Hurditch.—Till Feb. 11, Putney (Simul Mission).
Mr. John Hawkins.—Till Feb. 19, March, Cambs.
Mr. and Mrs. Albert Harrison.—Feb. 10-21, Grimsby.
Mr. James S. Harrison.—Feb. 10, Lansdowne Hall, West Norwood; 17-24, Conference Hall, Stratford, E.
Miss Haddon.—Till Feb. 11, Amesbury; 16-26, Torrington.
Mr. Charles Inglis.—Feb. 10-15, Hastings; 16-25, Yarmouth.
Mr. Newton Jones.—Feb. 9-14, Sheffield; 16-26, Glossop.
Rev. J. Jamieson.—Till Feb. 13, North Cornwall; 16-27, Southampton.
Mr. Bob Johnson.— Feb. 23-27, Farringdon.
Mr. W. R. Lane.—Till Feb. 11, Regent's Park Chapel, N.W.; 16-25, Hull.
Mr. S. Levermore.—Till Feb. 15, Dumfries.
Rev. J. Lyall.—Till Feb. 18, Edinburgh.
Rev. J. T. Mateer.—Till Feb. 15, Yeovil; 16-26, Sheffield.
Mr. J. Neale.—Till Feb. 16, Chacewater.
Mr. Josiah Nix.—Feb. 16-26, Redmouth.
Messrs. Olney and Spencer Johnson.—Feb. 23-March 6, Margate.
Gipsy Smith.—Feb. 16-26, Birmingham.
Rev. F. C. Spurr.—Till Feb. 12, Mansfield; 16-25 Blackburn.
Mr. R. Spragg. — Till Feb. 8, Life Boat Mission Hall, Leytonstone.
Mr. James Sprunt.—Feb. 10, Deptford Gospel Hall, Edward Place; 13 and 20, Bruce Grove Hall, Tottenham.
Mr. T. Swanston Smith.—Feb. 16-26, Daventry, Long Buckley, and Weedon.
Mr. E. P. Telford.—Till Feb. 15, Great Central Hall, Bermondsey; 16-26, Keighley.
Weaver Brothers.—Till Feb. 16, Wingate; 17-Mar. 1, Wisbech.
Mr. John Weedon.—Feb. 16-27, Chipping Norton.
Mr. J. Westwood.—Till Feb. 18, Deptford, Prim. Methodist Mission Hall.
Rev. H. Nicholls.—Feb. 16-24, Park Chapel, Rochdale.

Requests for Prayer.

For services at Coleford, by Rev. A. T. Jones, of Newport, Mon., February 10-18.

For evangelistic services at the Mission Room, 135, Church Street, Stoke Newington, February 10-14 and 17.

On behalf of the Ipswich Monthly Meeting for the Deepening of Spiritual Life—Feb. 14, Speaker, Rev. J. E. Bevan.

Dublin Medical Mission.—In reference to the notice of this excellent and practical agency for blessing the bodies and souls of men (which appeared in a recent issue of The Christian) a friend offers £50 if nine others will give a similar amount, either individually or in combination with their friends.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, February 4, 1901.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

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Pandita Ramabai's Work—H.W.E., £5 5s.; E.H., 10s.; (*Famine*)—Psa. lxii. 8, £10; H.D., 5s. ...	16	0	0
Famine in India—H.W.E., £5 5s.; J.J.G., 10s.; E. MacL., 5s.	6	0	0
Indian Famine (Rev. D. Osborne)—K.P.	0	4	0
Mission to Lepers of India—H.W.E., £1 1s.; J.L.N., 2s.; (*Miss Reed's Work*)—E.H., 10s.; J.J.G., 5s....	1	18	0
Count Campello's Work—H.W.E.	1	1	0
Work Among Priests in France—H.W.E., £2 2s.; J.H., £3	5	2	0
Work in Argentina (Mr. Linton)—H.W.E.	1	1	0
Dr. J. G. Paton's Mission, New Hebrides—S., £40; Of Thine Own, 10s.	40	10	0
Figueras Mission, Spain—S., £20; M.M.M., 10s.; E.H., 10s.; Of Thine Own, 5s.	21	5	0
London Missionary Society—S., £90; E.H., 10s. ...	90	10	0
Women's Armenian Relief Fund—Of Thine Own ...	0	5	0
Matamoros Institutions, Spain—C.F.C.	0	4	0
Mrs. Wall's Work, Rome—Inasmuch	0	10	0
China Inland Mission—W.M., 2s. 6d.; E.H., 10s.; (*Native Christians*)—A.W., £1; (*Distressed Missionaries*)—A.E.M.I., £2; A.W., £1; (*Famine, Shan-Si*)—Psa. lxii. 8, £10	14	12	6
Church Missionary Society (Rev. C. S. Thompson's Memorial Orphanage)—Cleeve	0	5	0
Mr. E. Walton's Work among lads in Paris—A.G.R., Bournemouth	0	5	0
British and Foreign Bible Society—W.H.D. ...	0	10	0
Moravian Missions—L.	0	5	0
Gospel Work in Finland—Of Thine Own	0	10	0
Bible Lands Mission—E.H., 5s.; (*Sufferers, Kurdish Persecution*)—Of Thine Own, 10s....	0	15	0
Mrs. Lewis' Homes, Paris—E.H.	0	10	0
Dr. Baedeker's Armenian Refugees—E.H.	0	10	0
North Africa Mission (Dr. Churcher, Sousse)—C.A.	3	0	0
Spanish and Portuguese Church Aid—J.H.	3	0	0
Friends of Armenia—J.H., £2; Psa. lxii. 8, £10; (*Homeless Children*)—Two Friends, 5s.	12	5	0
Mr. D. C. Joseph's Work, Mount Carmel—Psa. lxii. 8	10	0	0
Spezia Mission—Feed my Lambs, 10s.; Of Thine Own, 10s....	1	0	0
Work at Evian-les-Bains—E. MacL....	0	2	0
Thonon Mission, Haute Savoie, France—E. MacL.	0	2	0
Poor Jews, Jerusalem—Newport, Isle of Wight ...	0	10	0
George Yard Mission—H.W.E., £1 1s.; E.H., 10s.	1	11	0
Dublin Medical Mission—H.W.E.	1	1	0
National Blind Relief Society (Special Case)—Inasmuch	0	1	6
Liberator Sufferers' Relief—Mrs. F.L., £2; Psa. lxii. 8, £10...	12	0	0
Mrs. Meredith's Mission (Prison)—A.G.R., Bournemouth	0	5	0
Miss Weston's Work, R.N.—A.G.R., Bournemouth	0	5	0
Dr. Barnardo's Homes—Sap, £2; A.E.M.I., £1; W.H.D., 10s.; E.H., 10s.; Memories, 1s.; E. MacL., 5s.; Of Thine Own, 2s. 6d.; (*Emigration*)—Psa. lxii. 8, £10	14	8	6
Miss Carr's Home, Dublin—Sap	2	0	0
Mildmay Mission to Jews—Sap...	1	0	0
Jewish Work (London City Mission)—E.H.	0	10	0
London Society Promoting Christianity Among the Jews—J.H.	3	0	0
Yiddish Bibles (Mr. Bergmann)—J.J.G., 5s.; J.G., 10s.; E.J.A., £2	2	15	0
St. Giles' Christian Mission—A.M., £1; E.H., 10s.; J.H., £2; Psa. lxii. 8, £10; O.O.O., £10; (*Prison*)—Mrs. E.A.B., 10s.; (*Sick*)—M.Y.G., £5... ...	29	0	0
Rev. T. L. Johnson Fund—G.M.C., 2s. 6d.; Miss E.M.H., per Rev. W.L.G., 5s.	0	7	6
Scripture Readers' Society, Ireland—L., 5s.; E.H., 10s.; J.H., £1	1	15	0
R.N. Mission Deep Sea Fishermen—E.H., 10s.; J.H., £1	1	10	0
Tower Hamlets Mission—E.H., 10s.; J.H., £2 ...	2	10	0
Mr. Fegan's Homes—E.H., 10s.; Of Thine Own, 2s. 6d.	0	12	6
Church Pastoral Aid Society—E.H.	0	10	0
Ragged School Union—E.H.	0	10	0
Flower Girls' Christian Mission—E.H., 10s.; J.H., £2; Mrs. E.A.B., 10s.	3	0	0
Homes Aged Blind, Crouch Hill—E.H.	0	10	0
Rescue Society—E.H.	0	10	0
N.E. London Gospel Mission—E.H.	0	10	0
Friendless and Fallen—E.H., 10s.; J.H., £2; Thankoffering, F.L.D., 10s.; E. MacL., 1s, 6d.	3	1	6
Shipwrecked Mariners' Society—E.H.	0	10	0
Kensit Crusade—E.H., 10s.; Psa. lxii. 8, £10 ...	10	10	0
London Samaritan Society—E.H.	0	10	0
Costers' Mission (Mr. Orsman)—E.H....	0	10	0
Church Army—E.H.	0	10	0
Children's Home, Bonner Road—E.H., 5s.; J.H., £3	3	5	0
Association Relief Distressed Protestants, Dublin—J.H.	1	0	0
London City Mission—J.H., £2; A.H., 8s.; (*Widows and Orphans*) J.H., £2	4	8	0
Bridge of Hope (Miss Steer)—J.H., £2; Psa. lxii. 8, £10...	12	0	0
Aged Pilgrims' Friend Society—Thankoffering, F.L.D.	0	10	0
Salvation Army—Thankoffering, F.L.D., 5s.; M.E., 10s.	0	15	0
Church of England Scripture Readers' Society—M.A.T.	3	0	0
Simultaneous Mission Expenses—L.E.	0	5	0
Rev. T. Connellan's Work, Ireland—Psa. lxii. 8 ...	10	0	0
Dock Labourers' Mission (Free Meals)—J.F. ...	0	10	0
Christian Community (Poor)—X.	0	5	0
Mr. Quarrier's Orphan Homes, Scotland—Hessle, £5; (*Personal*)—A.C.B., 10s....	5	10	0
Bristol Orphan Houses—Hessle	5	0	0
Christian Colportage Association—Of Thine Own	0	2	6
Home for the Fatherless (Mr. Toye)—Of Thine Own	0	2	6
Soldiers' Home, Winchester—M.S.	2	0	0
Mr. and Mrs. Albert Midlane's Golden Wedding—H.M.	2	2	0
Total	£379	0	0

ADVERTISEMENTS.

Dr. Barnardo's Homes—F.M., Four Useful Garments.

Christian Literature Association—Mr. P., Parcel of Literature.

Bible Lands Missions' Aid Society (Hassan Sufferers)—Gal. vi. 2, £1.

The late Mr. Basil Woodd Smith, J.P.

THE death of Mr. Basil Woodd Smith removes one who took a practical interest in many departments of Christian work.

Placed in circumstances which permitted him to give his time and his counsel where it was needed, he was able to assist a number of good causes. A man of strong religious convictions, not the less strong because in his life he had been content to learn from many and varied teachers, he found, perhaps, his chief interest in the work of the Bible Society. Few men now alive have attended its committees over a longer period, and he took a scholarly interest in its translation work. With him it was only a step from circulating the Bible to assisting in any enterprise that would substantiate its truth in matters of detail, so he was an ardent member of the Palestine Exploration Fund, and of any institution that gave itself to the study of Biblical archæology. Mr. Woodd Smith was in his seventieth year.

South Africa General Mission.

WE have had the honour, as a Mission, of planting the first missionary in British Amatongaland, North of Zululand. Last August, during a pioneer trip, I found a readiness to listen to the Gospel. We are needing very much a fully qualified medical missionary. He would have a grand sphere, and, while doing a little Government work, which would assist his missionary work, he would find open doors and a grand field.

This may come as a call to some reader. Mr. A. A. Mercer, 17, Homefield Road, Wimbledon, will supply further particulars. Six months or less in Durban would enable anyone, with a reasonable amount of ability, to fairly grip the language. W. Spencer Walton.

"The Fellowship of His Suffering."

MRS. HUDSON BROOMHALL writes from Shanghai (November 25): "It is almost too sacred to write of the fearful havoc which has fallen upon workers and converts; and our hearts would indeed be crushed did we not realize 'the eternal weight of glory.'

"Precious in the sight of the Lord is the death of his saints. It is a great responsibility to be left a missionary in China, and we would ask for the prayers of loved friends at home, that we may be filled with holy boldness, and deep love for this poor people.

"Heartrending accounts of the distress in Shansi and Shensi, owing to famine, reach us frequently. We were hearing last night that human flesh was sold in the markets, and that the officials were unable to put it down. The expenses of the Court in these poor districts, with some thousands of soldiers in its train, make an enormous drain upon the granaries. The Word of God is precious in these days. It abounds in comfort and strength. If the devil feels he has weakened our cause in this land, he has made a mistake. Never has the desire been greater to win this people to Christ, and one feels that the experience of the past few months will be stamped upon any further work we are privileged to do. The 'fellowship of his suffering' leads us to know experimentally what it means to be 'workers together with God.'"

Mission of Help to the Suffering Poor.

HELP IS URGENTLY NEEDED

to carry on the work of relieving the sick, aged, and destitute poor through the winter months.

Hon. Secretary, ANNIE F. PERRAM,
90, Darenth Road,
Stamford Hill, London, N.

BLINDNESS AND DEFORMITY.

The Rev. T. C. writes:—

During all the long period of my experience of forty years as parochial clergyman, I do not think that I have ever met with a sadder case than that of L. B. It is not only that she is totally blind, but painfully deformed. She has an abscess on the brain which affects the intellect. Life must indeed be bereft, in her case, of almost every pleasure and alleviation. It is a pitiful sight to witness such utter helplessness, and then feel how powerless one is to mitigate any of the many sad features of the case. The mother is a struggling widow, and her youngest child is consumptive.

Rev. J. Pullein-Thompson, Hon. Sec. The National Blind Relief Society, The Vicarage, 27, Tite Street, Chelsea, S.W., will thankfully receive subscriptions, or may be sent to the Office of The Christian.

THE STOCKWELL ORPHANAGE,

CLAPHAM ROAD, LONDON, S.W.

Sea-side Home Branch: Cliftonville, Margate.

President - - - - THOMAS SPURGEON.
Vice-President - - - - CHARLES SPURGEON.
Treasurer - - - - WILLIAMS HIGGS.

A HOME AND SCHOOL
FOR
500 FATHERLESS CHILDREN,
And a Memorial of the Beloved Founder, C. H. SPURGEON

No votes required. The most needy and deserving cases are selected by the Committee of Management.

THE MANAGERS REQUIRE
TEN THOUSAND POUNDS A YEAR
IN VOLUNTARY CONTRIBUTIONS

Contributions should be sent to the Secretary, F. G Ladds, Stockwell Orphanage, Clapham Road, London S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

Aged Pilgrims' Friend SOCIETY.

INSTITUTED 1807.

TREASURERS:

F. A. BEVAN, Esq., 54, Lombard Street, E.C.
W. J. PARKS, Esq., 32, The Chase, Clapham Common, S.W.

1,529 of the Lord's aged poor, of both sexes, and members of various branches of the Church of Christ, are now on the books; and upwards of **£11,600** per annum are distributed amongst them in pensions of five, seven, and ten guineas. To meet this amount the ordinary income is inadequate. The pensioners live in all parts of the country, and most of them are upwards of seventy years of age.

In the four Homes—Camberwell, Hornsey Rise, Brighton, and Stamford Hill—180 of the pensioners have peaceful dwellings. A visit to these buildings is invited.

Fresh Contributions to the Society and Asylums are Earnestly Solicited.

John E. Hazelton, *Secretary.*
Office, 83, Finsbury Pavement, E.C.

ROYAL NATIONAL
MISSION TO DEEP SEA FISHERMEN

Late Patron:
Her Majesty Queen Victoria.

The Council
VERY EARNESTLY APPEAL FOR CONTRIBUTIONS
to enable them to maintain the important work being carried on amongst the hardy "Toilers of the Deep."

FRANCIS H. WOOD,
Secretary.
181, Queen Victoria Street, E.C.

Destitute Children's Dinner Society

BEG TO ANNOUNCE THAT THEIR

Dining-Rooms are Now Open.

HELP IS NEEDED.

Contributions will be thankfully received by LORD KINNAIRD, Treasurer, 1, Pall Mall East, S.W.; H. MORTON CARR, Esq., 13, Ilminster Gardens, Lavender Hill (Secretary); or may be sent to the Office of "THE CHRISTIAN"; or by the Bankers, Messrs. Barclay and Co., Ltd., 1, Pall Mall East, S.W.

EVANGELICAL EFFORT IN FINLAND.

Before the Building of the Church at Helsingfors can be commenced

ABOUT £2,000
IS URGENTLY NEEDED.

JOHN CORY, Esq., of Cardiff, has kindly promised a further sum of £150, providing the remainder can be collected within Three Months.

Donations will be thankfully received by JOSEPH GOOD, Esq., Hull, Treasurer to the Fund.

Any information desired will be given, on application, by MRS. F. L. PARKER, c/o Miss MASON, "House of Rest," 10, Finchley Road, St. John's Wood, London.

Scripture Readers' Society for Ireland.

This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices, 27, Lower Pembroke Street, Dublin; or 9, Paternoster Row, London; and at the Office of THE CHRISTIAN

REV. J. O. GAGE DOUGHERTY, M.A.,
Secretary and Treasurer;
or CAPT. JAMES KEARNEY WHITE,
Hon. Secretary.

URGENT!

The Indian Famine and the S. African War.

MUST PROTESTANT MISSIONS CONTINUE TO SUFFER THEREFROM?

THE LONDON ASSOCIATION IN AID OF

The MORAVIAN MISSIONS

Earnestly Appeals for PRAYER that this may NOT be so

For not only is the General Income sadly insufficient still; but, SO URGENT IS THE NEED in Labrador alone that the continuation of the splendid work there may prove impossible unless speedy help is given.

Contributions will be thankfully received by the Secretary, the Rev. W. WETTON COX, at 7, New Court, Lincoln's Inn, London, W.C.

N.B.—About **one in sixty** members of this devoted little Church is a Missionary, and so richly is their work blessed that those gathered out of heathenism number nearly 100,000, or some **three times** as many as the Parent Church. There are more than 180 Stations, and the annual expenditure has averaged under £80,000, of which nearly **two-thirds has been raised from various sources in the Foreign Fields.**

SPECIAL NOTICE.

The Orphanage for Waif Girls at Clacton-on-Sea

is now nearing its completion through the munificent generosity of an unknown Friend. Six more Cottages are in course of erection, and when the means come to hand for the Building of the

CHILDREN'S CHURCH,

the cost of which will be some **£3,000,** the entire scheme will have been carried out, and provision made for the reception of

250 ABSOLUTELY DESTITUTE LITTLE ONES.

The Watercress & Flower Girls' Christian Mission.

Other Branches of the Work as follows:—

CRIPPLED GIRLS' INDUSTRIAL HOME now crowded out.

5,000 POOR STREET TRADERS have the Gospel preached to them, and in other ways are lovingly cared for and helped.

SERVANTS' TRAINING instead of Street Life.

SUNDAY SCHOOLS, BIBLE CLASSES, TEMPERANCE, & THRIFT AGENCIES.

Your kindly Gifts are earnestly entreated.

Secretary—JOHN A. GROOM,
8, Sekforde Street, Clerkenwell, E.C.

Treasurer—F. A. BEVAN, Esq., 54, Lombard Street, E.C.

READERS OF THE CHRISTIAN are earnestly asked to remember the

POOR OF THE WEST END

The LATYMER ROAD MISSION provides DINNERS for HUNGRY CHILDREN

Soup Kitchen, Infant Day Nursery, Recreative Evening Shelters for Boys and Girls of the Streets, and Wood-chopping Yard for Destitute Unemployed,
In addition to Gospel Services, Temperance Meetings, and various other Agencies for the Spiritual and Temporal Welfare of the Poor.

THE COMMITTEE

EARNESTLY PLEAD FOR IMMEDIATE HELP!

Donations thankfully received by the Hon. Sec., Miss GLADSTONE, 17, Pembridge-square, W.; or CHAS. SMALLMAN, Secretary, Latymer-road Mission, Blechynden-street, Notting Hill, W.; also may be sent to the Office of THE CHRISTIAN.

THE "OPEN-AIR" TREATMENT OF CONSUMPTION.

THE COMMITTEE OF THE

NORTH LONDON HOSPITAL FOR CONSUMPTION, HAMPSTEAD,

Most Earnestly Plead for **1,000 New Annual Subscribers** to enable them to **Fill** the **Twenty remaining Beds** in the Hospital. Under present conditions patients have to wait nearly three months before they can be received. What this means to sufferers from Consumption can hardly be realised.

WHO WILL HELP?
£1,000 WILL ENDOW A BED.

Cheques and Postal Orders may be sent to
WILLIAM J. MORTON, Secretary.
Bankers—Messrs. HOARE. Offices—41, FITZROY SQ., W.

AN APPEAL FOR THE MOST HELPLESS.

A NEW HOUSE FOR
INCURABLE CRIPPLED CHILDREN
Is to be Opened
in a few weeks at the South Coast Branch of

The Children's Home,
ALVERSTOKE, HANTS.

An earnest appeal is made for liberal contributions to this most necessary but difficult work.

£20 WILL PROVIDE A COT.

Contributions should be sent to the Principal, Rev. A. E. GREGORY, The Children's Home Bonner Road, London, N.E.

LONDON MISSIONARY SOCIETY

14, BLOMFIELD STREET, LONDON, E.C.

Now in its second century of work. Distinguished for its Catholic basis, its famous Missionaries (Williams, Moffat, Livingstone, Morrison, Ellis, Gilmour, &c.) its Pioneering successes, its enterprising Native Agents, its self-supporting Churches, its Bible Translation Work, its Contributions to Christian Literature, its Preaching to the Masses, its Women's Work for Women, its Schools and Orphanages, its Training Institutions, its Medical Missionaries, its Hospitals and Dispensaries, and its Leper Asylums.

Funds greatly needed. Special contributions for support of "Own Missionaries," or for Native Helpers, gladly received.

Home Secretary: REV. ARTHUR N. JOHNSON M.A.

"DR. BARNARDO'S HOMES."

A **Sale Room** for **Fancy Articles** of a most attractive and interesting character is open on the FIRST FLOOR of 158, ALDERSGATE STREET, LONDON, E.C. Plain, fancy, and foreign Needlework, Cushions, Dolls, Tea Cloths, Cosies, Bedroom Slippers, Sofa Rugs, Bric-à-Brac, Nick-nacks, Shawls, Ornaments, Pictures, &c., are all to be sold for the benefit of the Homes—in which always **more than 5,300 Orphan and Destitute Waif Children** are being maintained.

Foreign **Postage Stamps** of great variety, in small or large packets, or singly, may be seen and purchased in the Sale Room.

In the shop windows some of Dr. Barnardo's boys can generally be seen at work; while the various Publications are arranged for sale within the shop itself. Visitors will be heartily welcomed.

GEO. CODE, *Hon. Secretary.*

HEAD OFFICES:
NATIONAL INCORPORATED
WAIFS' ASSOCIATION,
18 to 26, STEPNEY CAUSEWAY, LONDON, E.

BRIDGE OF HOPE.

NIGHT SHELTER. REFUGE.
8 CHILDREN'S COTTAGE HOMES
250 TO FEED AND CLOTHE DAILY.

HELP IS MUCH NEEDED NOW.

Between 400 to 500 pass through the Homes during the year, besides those assisted through the Night Shelter only.

The Annual Report, with Subscription List and Balance Sheet, will be gladly sent to any friends who may not have received it.

MARY H. STEER.

BRIDGE OF HOPE,
St. George's in the East, E.

A Series of Cloth Cases containing Selections of Works by Rev. F. B. MEYER, B.A.,

CAN BE HAD AS FOLLOWS:—

CASE A contains the following **5** Volumes of SCRIPTURE BIOGRAPHY. PRICE **10/-** NET. Postage 8d. extra.

Abraham: Or, The Obedience of Faith.
Israel: A Prince with God.
Joseph: Beloved—Hated—Exalted.
Moses: The Servant of God.
Joshua: And the Land of Promise.

CASE B contains the following **4** Volumes of SCRIPTURE BIOGRAPHY. PRICE **8/-** NET. Postage 7d. extra.

David: Shepherd, Psalmist, King.
Elijah: And the Secret of his Power.
Jeremiah: Priest and Prophet.
Paul: A Servant of Jesus Christ.

CASE C contains the following **5** Volumes of SCRIPTURE EXPOSITION. PRICE **10/-** NET. Postage 8d. extra.

Christ in Isaiah: A Series of Expositions.
The Way into the Holiest: Expositions of the Epistle to the Hebrews.
The Life and Light of Men: Expositions of John i.—xii.
Love to the Uttermost: Expositions of John xiii.—xxi.
Tried by Fire: Expositions of the First Epistle of Peter.

CASE D contains the following **6** Volumes of DEVOTIONAL SERIES. PRICE **5/-** NET. Postage 6d. extra.

Christian Living: Counsels concerning the Christian Life.
The Shepherd Psalm: Meditations on the 23rd Psalm.
The Present Tenses Of the Blessed Life.
Saved and Kept: Counsels to Young Believers and Christian Endeavourers.
Key-Words of the Inner Life: Studies in the Epistle to the Ephesians.
The Future Tenses of the Blessed Life.

A Complete List of Works by Rev. F. B. Meyer, and of the various "Meyer Libraries," specially adapted for presentation, can be had, post free, on application to the Publishers:

MORGAN & SCOTT, 12, Paternoster Buildings, London, E.C.
And may be ordered of any Bookseller.

About Books.

THE CALL OF GOD.

A VOLUME of peculiar interest at the present time is **The Call of God**: National Simultaneous Mission Sermons, by twenty-four of the workers engaged in the great effort now in progress. (3s. 6d. *Thomas Law.*) Familiar names appear on the title page; and although some of the deliverances are not specially evangelistic in structure and style, all have relation to fundamental truths, and spiritual questions and issues. Among the most pointed utterances we would specify Dr. Monro Gibson, on "Repent and Believe;" Rev. James Flanagan, on "Make Haste to be Saved;" and Rev. J. G. Greenhough, on "Traditional Belief and Real Faith." Among other notable sermons are those of Revs. F. B. Meyer on "Plenteous Redemption," Thomas Waugh on "The Necessity of the New Birth," Dr. Parker on "Christ Weeping over the City," and Dr. Clifford on "The Forgiveness of Sins." Needless to say the discourses of the well-known evangelists, Mr. W. R. Lane ("Ruin and Remedy") and Gipsy Smith ("The Rich Young Ruler") give forth no uncertain sound.

"SOCIAL SERVICE IDEALS."

"A PROGRAMME for the New Century," bearing the above title, has just been issued from the pen of Rev. Dr. W. Paterson Smyth. (1s. *Sands & Co., London.*) Voices from many quarters call for attention to the social evils existing around us, and the section of the Church which is alive to the call for reform is undoubtedly growing very fast. The world has sometimes demanded a higher ideal from the Church than that body has set before itself; but no more burning words could be used to arouse attention than those Dr. Smyth has sent forth. The case of the hard-working poor, who have no better prospect in old age than the workhouse, is pleaded with passionate earnestness. The question is faced, why the masses do not go to church. Admitting that there are many reasons, this one is given:

"Religious people have been busier about trying to get the masses to church than about trying to show to these masses what the Church really is. . . . To them Christianity appears a selfish religion, a 'plan of salvation for more privileged people.'"

But the author is not pessimistic; he goes on to say:

"After all, the Socialists' opposition to the Church is not always opposition to the Christ. . . . It is touching, and it is hopeful, to hear them in their better moments speaking of the ideal of 'the Workman of Nazareth,' as they call Him."

THE PHILOSOPHY OF DISSENT.

CHURCH principles and polity, from whatsoever platform they are propounded, demand thoughtful consideration. Among recent literature on the subject we recall nothing so comprehensive as **The Philosophy of Dissent**: Analytical Outlines of Some Free Church Principles. By J. Courtenay James, Ph.D. (5s. *James Clarke & Co.*) The author is careful to explain that by *Philosophy* he means "a rational explanation of the existence and principles of the Free Churches;" and by *Dissent*, "separation from the service of an Established Church." The pages deal with matters that are warmly controverted; and the author does not hesitate occasionally to criticise the positions of the Free Churches, of whose general cause he is advocate and champion. The subject is treated in relation to sacerdotalism and ecclesiastical assumption on the one hand, and in relation to New Testament teaching and Protestant liberty on the other. There are instructive chapters on the Conception of the Church and the Doctrine of Orders, also on Church Government and the Position of the Laity. The outstanding question of "Church and State" is discussed in instructive detail, both as to its history and its rationale. The author "has his say"; those who agree with him on some points will object to his position on others. All the same, the book will repay thoughtful perusal; it is informative regarding principles and practice, and suggestive in its statement of methods and procedure.

My Peafowl and My Favourite Peahen, by Lady Alicia Blackwood. (4d. *Operative Jewish Converts' Institution, Hackney, N.E.*) An interesting booklet, informing and pathetic.

The January number of **Ups and Downs**, the American magazine published quarterly under the auspices of Dr. Barnardo's Homes (25c. per annum. *214, Farley Avenue, Toronto*), comes to us with an almanac. The notes of the work and other reading matter are most interesting, and the illustrations add much to the attractiveness of the publication.

The Children's Treasury of pictures and stories is a budget of good things for the little ones. (1s. *Nelson & Sons.*)

Our Holiday in London, by Ellen Velvin, is a capital addition to the Green Nursery series. It is amply illustrated. (1s. *Sunday School Union.*)

Mr. S. Trevor Francis, the writer of two short poems which appeared in our last, is the author of a volume which takes its title from the principal poem in the collection: **Whence—Whither? and Other Poems** (2s. 6d. *Morgan & Scott*).

A timely paper on the theatre, read in London last October by Rev. A. E. Barnes-Lawrence, M.A., of Blackheath, has been issued in booklet form, with the title, **The Modern Stage and Christian Duty.** (4d. *Marshall Bros.*) It is a bold word on a subject regarding which Christian teachers should speak out.

"Christopher King" sends us a poem, **Victoria—Best Beloved** (10d. per doz., post free. *Mile End News Agency, 3, Mid Stocket Road, Aberdeen*), which well expresses the true feeling of a Christian heart as to the Queen's home-going.

Dr. J. R. Miller's volume of Daily Readings, entitled **Come Ye Apart**, has been issued in a very handy form, printed on "Royal India" paper, and bound in limp leather. (1s. 6d. net. *Nelson.*) The type is small but clear, and utility is by no means qualified by the bijou daintiness of the book.

In **The Shepherd Psalm for Children** (1s. *Oliphant, Anderson, & Ferrier*) the language is simple, and the teaching marked by a healthy and vigorous tone throughout. Each clause of Psalm xxiii. forms the topic of a chapter, and well-chosen stories lead up to the presentation of spiritual truth in a fashion fitted to attract the attention of youthful readers.

Within and Without; or, the Christian's Foes, by Rev. Preb. Webb-Peploe, is another of the "Quiet Hour Series." (1s. nett. *Marshall Bros.*) The Christian is considered in his relation to (1) the World, or Holiness of Separation; (2) the Flesh, or Holiness of Subjugation; and (3) the Devil, or Holiness of Victory; and there is a fourth chapter on Progress, the Law of the Kingdom. These are very helpful pages.

Furnishing for Workers is the title of a manual of Scripture texts for Christian workers, compiled by L. W. Munhall, D.D. (1s. nett. *Marshall Brothers.*) The pages will assist those who would study Scripture with practical evangelistic aims. Above all, it is important that the worker should mentally and with the heart grasp the doctrines, sanctions, promises, and warnings that are classified in the little book—as well as in others of the kind.

Man and His Mirror, by George C. Needham (20 cents. *Albert W. Needham, Germantown, Phila., Pa.*) contains in a condensed form much sound teaching on the all-important subjects of sin, repentance, and redemption. The writer's purpose has been "to call attention to the origin, development, and present status of man in his independent course of rebellion and sin; and to unfold the divine procedure which rehabilitates him with a divine nature."

William Canton has gathered much that is interesting and entertaining in **Children's Sayings**: Edited with a Digression on the Small People. (2s. 6d. *Isbister & Co.*) The sublime and the ridiculous, the shrewd and the quaint, alternate on every page. Some of the speculations on religious matters were hardly worth giving; but taken as a whole the book is a collection of sayings well deserving to be preserved for the study of the psychologist, and the perusal of friends of the young.

Rev. Dr. Louis Albert Banks has produced in recent years many useful volumes for preachers and teachers In his hands simple facts and occurrences become illustrations of great truths and principles; and he knows both how to crystallize the points, and how to weave them into sermons and addresses. His latest work is in succession to his best: **Poetry and Morals**: Suggestive and Illustrative Anecdotes and Poetical Quotations for the use of Preachers. (6s. *Funk & Wagnalls Co.*) Here we have several hundred terse statements of truth, partly prose, partly verse, interesting for reading and useful for sermon building.

Valuable sidelights on the anxieties of Evangelicalism a hundred years ago, are afforded by Rev. Thomas Scott's little book, **The Force of Truth.** It would be difficult to ascertain how many editions this little work has seen; but it is significant that it should be brought out once more. For the information of young readers, we would explain that the author, the well-known commentator, gives us, as the title page sets forth, "an authentic narrative" of his moral and spiritual development. Here we have an admirable outline of Christian doctrine, as defended against the errors that prevailed in the eighteenth century. The *Religious Tract Society* is to be commended for reissuing this Evangelical classic (1s. 6d.), the perusal of which is calculated to yield much profit and satisfaction to Christians of the present generation.

An All-Round Ministry is a volume of addresses to ministers and students, by C. H. Spurgeon. (3s. 6d. *Passmore & Alabaster*). Its publication realizes a purpose which was in the mind of the great preacher some years before his death. Here we have a selection of his presidential addresses at the annual conferences of the Pastors' College. The first was delivered in 1872, and the last in 1890, so that the series embraces many of Mr. Spurgeon's most important utterances, as well as three of the "inaugurals" at meetings of the new Evangelical Association. It is hardly needful to add that the book is calculated to prove of great interest and value to Christian workers. As we have read the pages, we have praised God for the witness of his glorified servant, and prayed that many may be raised up to preach the Gospel in the same powerful and winning manner.

Among the recent publications of *The Religious Tract Society*, peculiar interest attaches to **The Swearer's Prayer**: the Marvellous Life-Story of a Tract for nearly a Century (6d. nett). It is just four years short of a century since the R.T.S. issued the tract, "The Swearer's Prayer; or, His Oath Explained." It has been brought out in five different forms, and is still upon the catalogue under two heads. It has been translated into at least twelve languages, and has had a circulation of between six and seven millions. Nearly 100 remarkable instances of blessing attending distribution of this tract are narrated in the present booklet, the perusal of which, it is hoped, will encourage Christians to persevere in tract work. Certain it is that the circulation of this tract—one of a very special character—has been greatly used of God. We have no doubt that a similar story could be written regarding many a modest publication.

There is much that is very beautiful in **The Book of the Future Life**, by Pauline W. Roose, assisted by David C. Roose (6s. *Elliott Stock*). As the preface informs us, the volume "was originally intended to be a mere collection of what the immortals of various ages and countries have said in prose or verse on immortality and the future life," with other related utterances. The thoughts have not only been gathered, but woven into chapters. The book is an anthology; it is more—a body of thought and sentiment, fact and fancy, regarding the life to come and man's anticipation thereof. The sources are as wide as the literature of faith, hope, and love; and occasionally the instructed Christian will find matter for criticism and ground of objection. Nevertheless, the volume is the result of considerable research, and will prove suggestive to those who would study the varied aspects of the subject with which it deals.

Messrs. Eyre & Spottiswoode have issued two deeply interesting editions of the sacred Scriptures. **The Crimson Letter Testament** exhibits the words of our Lord printed in red. The type is bold, and the pages emphasize the peculiar sanctity of certain sections of the inspired Word (2s. 3d. and upwards, according to binding). The second publication is **The New Illustrated Bible**—the Authorized Version, bound up with fifty illustrations in colour, based on photographs of sites and scenes in the Holy Land and Egypt. The pictures are designed to assist an understanding of Scripture story, and they are accompanied by helpful descriptive letterpress. These chromographs are bound up with the pearl reference Bible, and the ruby text edition, and they constitute a feature which will be specially appreciated by those who would select Bibles for presentation to young people. From an artistic point of view, the illustrations are all that could be desired (3s. 6d. upwards).

In THE BOOK OF LIFE Mr. J. T. Adams gives a thoughtful exposition of the register of God's elect. (1d. *The Author, Reddal Hill, Old Hill, Staffs.*)

THE PREACHER AND HIS WORK, by A Preacher (6d. nett. *Passmore & Alabaster*), is a chain of sententious sayings on a great subject. The booklet is now in its second edition.

A good booklet for young believers is PASTORAL COUNSELS FOR PERILOUS TIMES, by Pastor Frank H. White (1d. *Passmore & Alabaster*), which is addressed primarily to candidates for church fellowship.

CATHOLIC DECADENCE is an English translation of a remarkable letter by a French "Patriot." It is a repertory of significant facts bearing on the leakage from the Roman Church during recent years (4d. *R. Banks & Son*).

BEACHY HEAD is a thoughtful Bible study on God's use of man's memory and its two-fold purpose. The subject is treated from the standpoint of the Old Testament, and also considered in the light of the Gospels. (1d. *Partridge.*)

Rev. Arthur Finlayson has written a helpful and suggestive booklet—THE CHRISTIAN SOLDIER: Thoughts for the Battle of Life. By those who are young in Christian discipleship and experience especially, this message will prove worthy of careful study. (1d. *Simpkin, Marshall & Co.*)

Mr. E. Kaufmann, 5 and 6, Paternoster Square, issues some cheap and pretty books, printed in colour, for the young, in the "Emmanuel" series. Three already published are—THE CHILDREN'S SAVIOUR; OLD, OLD STORIES; and BOYS AND GIRLS OF THE BIBLE. (1d. each.)

The Vir Publishing Company, 7, Imperial Arcade, Ludgate Circus, E.C., promises the fourth volume in the "Self and Sex Series," entitled, WHAT A MAN OF FORTY-FIVE OUGHT TO KNOW, by Sylvanus Stall, D.D., on or before February 25. Some 75,000 copies of these highly commended purity books have already been sold.

A new and improved edition of Mr. Heyman Wreford's HOW CAN I BE SAVED? has been issued. This collection of personal incidents illustrating God's way of salvation has had a large sale, and its plain, simple teaching has been used of God to the spiritual enlightenment of many. (1d. each, 7s. 6d. per 100. *Ernest Marsom, Keswick House, 17, Cathedral Yard, Exeter.*)

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

THERE are signs of renewed discontent in Ritualistic and Roman Catholic quarters, and it seems possible that an agitation may be raised with a view to securing a change in the terms of the Declaration which, under the Act of Settlement, every Sovereign of this country is required at the time of coronation to "make, subscribe, and audibly repeat." In these circumstances it is worth recalling the terms used by Queen Victoria on November 20, 1837:—

I, Victoria, do solemnly and sincerely, in the presence of God, profess and testify and declare that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the Elements of Bread and Wine into the Body and Blood of Christ, at or after the consecration thereof by any person whatsoever; and that the Invocation or Adoration of the Virgin Mary or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration and every part thereof in the plain and ordinary sense of the words read unto me, as they are commonly understood by *English Protestants*, without any Evasion, Equivocation, or mental Reservation, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope or any other person or perosns or power whatsoever shall dispense with or annul the same, or declare that it was null and void from its beginning.

Those who speak lightly of making a change in order to conciliate our Roman Catholic fellow subjects, and "many thousands of priests and laymen of the English Church who hold identical opinions upon the doctrine in question"—Transubstantiation—strangely misapprehend the gravity of the step proposed. Fortunately, we believe the great mass of the population would oppose such a change, yet the Lord's people should be kept alive to the importance of maintaining the Protestant nature of the constitution.

The doctrine of Rome in regard to our beloved Queen, as being in Purgatory, was thus expressed by Cardinal Vaughan in his recent letter in *The Times*:

No one would feel it right that in our grief we should so far forget ourselves, as even to appear to claim her as a member of our Church. At the same time, we may remind you that it is lawful to those who believe that any persons have departed out of this life in union with the soul of the Church, though not in her external communion, to offer privately prayers and good works for their release from Purgatory.

What a contrast is this to the hope for the Christian as presented in the Scriptures. "Lord Jesus, receive my spirit." "Having the desire to depart, and be with Christ; for it is very far better." "Absent from the body, at home with the Lord." May the truth as it is in Jesus, enlighten and comfort many, Catholics or non-Catholics, whatever their guides may teach! And perhaps the heavy yoke which oppresses many may be broken, through the repugnance to the idea, which every rightly constituted mind must disown, of such an undoubtedly Christian woman being in Purgatory.

"One touch of nature makes the whole world kin," is a proverb which has been forcibly exemplified recently in the changed feelings of this country towards the German Emperor. His filial tenderness, which prompted him to break short the Prussian bicentenary festivities, hasten at a moment's notice to the bedside of his Royal grandmother, and sojourn among his sorrowing relatives for nearly a fortnight, has entirely won the hearts of the English people. The Emperor was so clearly lost in the man, and the man so nobly acknowledged the paramount claims of family ties, that a new bond of understanding and affection has been forged between the two great nations through the close affection of their reigning families. Queen Victoria, while alive, was ever one of the chief bulwarks of European peace. In her death she did not fail to deepen her influence in the same direction. We do not seek any formal alliance with Germany. None the less, but possibly all the more, is there a need for warm-hearted friendship between us.

We are glad to find that all High Churchmen do not agree with the truculent and very suspicious attitude of the *Church Times* towards the United Mission. Two noteworthy deliverances on the other side have been made, one in a sermon by Canon Armitage Robinson, containing generous references to the great work done by the Wesleyan ministry as proof of their Divine mission; and another, in a sermon by Rev. Dr. Cobb at St. Ethelburga's, Bishopsgate, who called the offensive paragraph in the *Church Times* a contrast to St. Paul's noble words to the Philippians, that whether the Gospel were preached of contention or love, he rejoiced that anyway Christ was preached. Dr. Cobb asked whether there was not sufficient generosity and charity and love of Christ among Churchmen to enable them to rejoice when the Gospel was preached and sinners converted by other agencies than theirs. We are glad that the *Church Times* is not permitted to arrogate to itself the function of expressing the real feelings of High Anglicans towards their Nonconformist fellow-Christians.

One of the pleasing incidental (but very significant) aspects of the Mission has been the large place given to its reports in the great London dailies, and the number of sympathetic leaders that have appeared on the subject. *The Times*, *Daily News*, *Daily Chronicle*, *St. James's Gazette*, and *Westminster Gazette*, have been conspicuous for their kindly and appreciative references to the good work that has been done. This attitude indeed is part of a general change of spirit that has come over the newspapers of late in regard to religious questions. The Churches and their doings, until a very few years ago, might have been almost non-existent so far as the notice taken of them in the Press was concerned. The fault did not lie altogether with the editors, but partly with the Churches. Now that the change has taken place, the religious public should see that the Press is adequately used for the purpose of keeping the spiritual life of the nation before the public.

A well-known authority on Chinese matters, Rev. James Johnston, writes a bright and optimistic article in the *Mission World*, in which he gives sound reasons for believing that the present disturbances in China offer much real encouragement for the future success of missions in that country. He mentions two points which are worth noting, *i.e.*, the consciousness among the more intelligent Chinese, that both their Government and their religion are hopelessly inadequate in the matter of progress, and the growing sense of the powerlessness of the religions of China morally to regenerate the people. Mr. Johnston goes on to say that he thinks, when the country is again opened up, it will be found that the number of believers will be greater than before in every well-organized mission. In the present gloom which prevails concerning matters Chinese, it is most refreshing to read such a well-informed article as Mr. Johnston's.

Our readers are familiar with the utterances of Mrs. Bishop (Miss Isabella Bird) in regard to Christian Missions, as those of one of the greatest living authorities upon the question, so far at any rate as the East is concerned. We understand that this gifted lady, although advancing in years, has offered to take up active missionary work in India, in which land her help and counsel will be of the greatest value. Chiefly moved by medical mission work, she herself has erected five hospitals there, but her sympathies are wide, and include all branches of evangelistic effort. We trust and pray that she may be long spared to labour in that great field which is indeed ripe unto the harvest, and in which, alas! the labourers are yet so few.

Dr. Robert Anderson, well known to our readers as a Christian teacher, and Assistant Commissioner of the Metropolitan Police, contributes an important article to the *Nineteenth Century and After*, upon "Our Absurd System of Punishing Crime." He speaks with authority, of course, when he declares that "*professional* crime is on the increase, and professional criminals are becoming a serious public danger." Dr. Anderson charges upon our social system much of the evil:

We permit hereditary criminals—men who are criminals both by nature and by habit—to beget children to follow in their steps. We allow such children to be reared in the midst of surroundings that would be morally fatal even to the offspring of the worthiest and best of men.

Dr. Anderson further advocates "asylum prisons, not for the punishment, but merely for the detention of prisoners committed for life." The periodical punishment of habitual criminals effects no real change in their lives. In the intervals of their liberty they become parents, and so continue the baneful work of peopling the world with a race of evil-doers. Society must protect itself against the menace of professional evil, and the only humane way in which it can do so is to incarcerate hardened evil-doers, finding them some healthy employment, but taking care that their species dies out with themselves. And if, during their detention, the Gospel could be really preached to them, there might be some hope of their salvation.

Very heartily do we join in the hope expressed in the circular calling the National Conference on Lord Peel's report, which was held last Tuesday in Manchester, that the

result of it will be to unite the whole of the religious, temperance, and social forces of the country, on a policy wise, judicious, and effective. Never was the need for united effort against the drink curse more necessary, for the land is bleeding at every pore. It is an omen for good that not only were many hundreds of delegates in attendance, representing almost all the great temperance organizations, but that the circular bore the names of two archbishops, fifteen bishops, a cardinal, fifteen members of Parliament, and a host of other dignitaries in Church and State, including many of the best known Christian workers in the land.

After a private conference in the morning, and a public conference in the afternoon, at both of which there was the freest expression of opinion, a great public meeting was held in the evening in the Free Trade Hall. The dominant note of the proceedings was that of hope and determination that something effective will soon be done. If only a great wave of revival were to sweep over the land, and chase away the terrible indifference which prevails regarding the drink evil and so much else, we have not the slightest doubt that drastic temperance reform would follow almost as a matter of course. We hope to give some detailed notes and impressions of the Conference in our next issue.

The conditions under which large numbers of children, outside the hours during which they are compelled to attend the Board Schools, have to labour for daily bread, will shortly be made the subject of an inquiry by a Parliamentary Committee, the appointment of which was delayed by the changes in the Government. The evidence necessarily will be of a painful nature, and of great interest to all those who are anxious for the removal of the social hindrances which are responsible for so much of the irreligion and immorality in our modern life; but, unfortunately, experience has taught us not to be too hopeful in regard to the results of such Committees. As a rule there is no hurry about their report; frequently, if it escapes being pigeon-holed, it is made the battle ground of rival factions, and nothing practical follows. Meanwhile, the evils go on unchecked until they become a danger and a menace to the State which fails in its primary duty.

A contemporary remarks that the memorial which Mr. George Hookham has selected in remembrance of his late wife "must be ten thousand times more pleasing to the tender nature that inspired the wish than any triumph of painted windows." Mr. Hookham has arranged to provide, at any rate until the end of this winter, a nourishing breakfast for 6,000 miserably underfed Board School children of Birmingham, and as all the necessary arrangements have been very thoughtfully considered, we do not doubt that the act of Christian benevolence will be productive of great good. This is another of those striking instances in which private charity steps in to do that which the State simply "takes into consideration," and gets no further.

The Spectator of last week had a remarkable article—which we were somewhat surprised to see—upon the consequences to our religious beliefs of the possible discovery that Mars is inhabited. Supposing it should be really proved that Mars holds intelligent beings, *The Spectator* says

> that such a discovery would be, at least for a time, terribly subversive of religion and morality, seems most probable; not that it would shake man's belief in a Creator, but it would at first sight alter his relation to men in this world, and minify the importance of man's opinions and actions.

How it could do either of these two things we fail to comprehend. God is God, and sustains the relation of God to creatures wherever they are found, whether upon this planet or upon any other. And no possible discovery of life upon other worlds can ever alter the facts that men upon this planet are sinners and need a Divine Saviour, and that such a Saviour is available for them. It would be much better if people would cease their vague speculations, and turn their attention to the patent practicalities of life—especially life as it directly concerns God.

A recent writer in the *Westminster Gazette* very pertinently draws attention to the decline of respect for old age, which is unquestionably a "note" of the present-day temper. "Its decay is borne witness to in the books we read, in the words we utter; it is boldly stamped on the passing face." For the first time in the history of the world, old age is held to be a synonym, not for wisdom and ripe experience, but for ignorance and narrowness. But lately a maiden of sixteen, when asked by the pastor preparing her for confirmation to illustrate the commandment to honour her father and mother, replied, "I ought to take them out for walks on Sundays; and I ought not to let them see how much more I know than they do." (!) This flippant assumption of superiority, is one of the perilous signs of the times; but we fear if is a feeling very deeply entrenched in the young mind of to-day. Are not parents partly responsible for its existence?

"Go Forth!"

So far as the Metropolis is concerned, the Simultaneous Mission is an event of the past, but the lessons it has yielded remain, fraught with importance for the Church at large. Much has been learned by missioners, pastors, and congregations, and the consensus of testimony is that, while the attention of the multitudes has scarcely been secured, on the whole, to the extent that was hoped, the churches have been deeply stirred and prepared to "go forth," preaching the Gospel to the masses that are without.

There is much evidence to show that the people, so far from being possessed by a spirit of acerbity, are ready to listen. The remarkable success which has attended some of the efforts put forth during the Mission to gain the earnest attention of outsiders is, in itself, sufficient to convince of this. The aggressive atheism which was popular among large sections of the working classes a decade or two since, is a spent force. The influence which sacerdotalism has gained is exercised chiefly among those who live at ease—the leisured and dilettante classes. As regards the masses, the bone and sinew of our population, it becomes increasingly obvious that "the fields are white to harvest." Evangelists who move among them tell us of a remarkable readiness, not only to hear, but to accept the Gospel. Recent events in the national experience have contributed to render the spirit of the people peculiarly susceptible to mellowing influences. The havoc wrought in family life through the war in South Africa, and the passing and solemn funeral of the beloved Queen Victoria have had weighty effect, and if the Church as a whole would rise to the responsibilities and opportunities of this crucial time, it must "go forth" to soul winning.

There are, of course, obvious difficulties. A revival cannot be made to order, nor is it a necessary outcome of church activities. There must be preparation in prayer, and the workers must be imbued with Evangelical truth. The thirst for Bible instruction shown during the London meetings is valuable evidence of a desire for heart-knowledge of God and of his Word, also of a desire to walk in his ways and do his will.

Taking a general survey of the Mission, we observe that in some places the spirit of revival thrust out many to seek the spiritually neglected. Bands of young men, stimulated by the absence of "the man in the street" from the mission gatherings, processioned the thoroughfares, singing, preaching, warning, and inviting. In other instances, the public-houses, lodging-houses, and, indeed, entire districts, house by house, were visited by godly workers. Their hopes were realized in the attendance of crowds of "outsiders," many of whom were subsequently led to decision. The battle was won by those devoted church members who were determined to "go forth."

Nearly all the workers are agreed that in order really to touch the outside world it is necessary to occupy public buildings and other places to which the people are accustomed to flock. There is a prejudice on the part of non-church-goers to enter a recognized place of worship. It may be, as a correspondent to a contemporary points out, that our churches are too conventional. In any case, we have reached the moment when the whole matter of reaching the outsiders should be solemnly faced. "Had a town hall or theatre been available," says a leading missioner, "many of us would have voted for that in preference to a church, for," he adds pathetically, "if the people will not come to churches, what are we to do?" And another says:

> If only the Mission does something to quicken in us the conviction that the command of Christ is to every disciple: "Go and preach the Gospel; and as you go, say The Kingdom of God, the gracious and redemptive rule of God, is here and now," its results will be incalculable.

The message comes, then, quick and powerful, to the people of God—"Go forth!" It is a message of hope, it brings with it the foretaste of supreme joy, it is the expression of highest wisdom, for "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

A Soul upon My Heart.

"And he brought him to Jesus" (John i. 42).

Lord, lay some soul upon my heart,
And love that soul through me!—
That I may nobly do my part
To bring that soul to Thee.

Forbid that I should walk alone
Along the heav'nly way!
Within my heart implant thy groan,*
And lead me on to pray,

And toil, with strong desires and tears,
For one that's gone astray;
That sins of former days and years
May all be washed away,

And peace, and joy, and strength divine,
May fill the empty breast;
And cause that life for Thee to shine
Till multitudes are blessed.

O Saviour, heed my fervent cry!
Since Thou hast died for me
I long thy name to glorify,
In bringing souls to Thee.

Northampton. T. Napoleon Smith.

* John xi. 33; Rom. viii. 26.

FOUNDATION TRUTHS OF THE GOSPEL.—VI.

THE ATONEMENT.

By Rev. WILLIAM CROSBIE, M.A., LL.B.

AMONG "*Foundation Truths*" the Atonement may be said to be the chief, occupying the central place. What the keystone is to the arch in material structures, that the Atonement is to Evangelical theology.

In the thinking and preaching of the times on this all-important subject there is confessedly much that is vague, misty, uncertain, negative, unsatisfactory, and even positively erroneous. Theories of the Atonement must of necessity be imperfect, inadequate, because of the limits of the human mind. The death of Jesus has bearings, relationships, and meanings that transcend far and away our powers of thought. Still, definite views are, to an extent, possible; and they are absolutely necessary. It is not enough to speak of the Atonement simply as a fact; out of the fact something must be drawn, and built up, to satisfy the demands of the understanding and the moral sense.

The Atonement is a reasonable thing, though, in its reaches, it is infinitely vaster than our reason and its definitions; and that which the sanctified reason can interpret and appreciate must be set forth with all clearness. Where this is not done there is no strong, enduring basis for spiritual revival; nor are the conditions present for vigorous and rapid extensions of God's kingdom in the world. The doctrine of the Cross—and there is a doctrine of the Cross—is the truth the Holy Spirit honours, making it the power of God unto salvation. Churches languish, few conversions take place, and the piety of individual Christians is thin, sickly, nerveless, when Jesus is not exalted, and the significance of his death, in its relation to moral government, to sin, to the awakened conscience, and to forgiveness, is not apprehended and seen. How can the Cross be gloried in, as Paul gloried in it, unless it satisfies and meets all the wants of man's complex being, and all the demands of God's law?"

I want, then, if I can, to show, making it clear, how we have "*remission of sins in Christ's name*"—in what sense "*Christ died for our sins.*" And may the Holy Spirit shed his light! May He "baptize" both the writer and the reader "into Christ's death," that there may be not only satisfying intellectual perception and knowledge, but deep, saving, joyous heart-experience also, expressing itself confidently in the words, "*He loved* ME, *and gave Himself for* ME!"

"Christ died for our sins" (1 Cor. xv. 3). "Him who knew no sin, He made to be sin on our behalf; that we might become the righteousness of God in Him" (2 Cor. v. 21). "Christ redeemed us from the curse of the law, having become a curse for us" (Gal. iii. 13). "Whom God set forth to be a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, I say, of his righteousness at this present time: that He might Himself be just, and the Justifier of him that hath faith in Jesus" (Romans iii. 25, 26). "He is the propitiation for our sins, and not for ours only, but also for the whole world" (1 John ii. 2). "In due season Christ died for the ungodly" (Romans v. 6). "The Son of Man came not to be ministered unto, but to minister; and to give his life a ransom for many" (Mark x. 45). "Christ Jesus, who gave Himself a ransom for all" (1 Tim. ii. 6). "If the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleansing of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead works to serve the living God" (Heb. ix. 13, 14). "Redeemed . . . with precious blood, as of a lamb without blemish and without spot, even the blood of Christ" (1 Peter i. 18, 19). "I lay down my life for the sheep" (John x. 16). "My God, my God, why hast Thou forsaken Me?" (Matt. xxvii. 46).

Put a man on to these Scriptures, and others of similar import that could easily be cited, and ask him to expound them, drawing out from them, and formulating by process of induction, an article of belief; and you will soon find out where he is theologically, experimentally, and spiritually.

"Christ died for our sins" (1 Cor. xv. 3). That is the succinct summary of the whole; the brief record of the greatest and most wonderful event in God's moral universe.

Christ died for our sins"! The patriot dies for his country; the martyr dies for his faith; the loving and devoted mother would willingly die for her suffering child; and "peradventure for a good man some would even dare to die." Self-sacrifice is common enough; and it is noble, beautiful. But, but, the self-sacrifice of Christ! Is there anything to compare with it? Comparison is impossible. It has no parallel, and can have none. It is altogether exceptional and unique. Christ died for OUR SINS. Of no one else *can* that be said, in the sense in which it is said of Him. Of no one *is* it said. Of no other being in the universe *could* it be said. And it could not have been said of Him if He had not been God as well as man. In these great, deep, glorious words I find an argument for the essential Deity of Jesus.

It is affirmed and taught that Christ came to restore the lost knowledge of God. That *was* one of the objects for which He came. It is affirmed also, and taught, that Christ came as the revelation, witness, and appeal of the Father's love, and to win sinners back to the Father by the exhibition of that love. That, too, was one of the objects for which He came. And it is affirmed and taught that Christ came to set an example, to show us how to live and act and suffer—to be to us a new ethical ideal and standard.

All these objects were included in his mission, and belong to what are designated "the moral aspects" of it. But the main and dominating object for which He came was "TO DIE FOR OUR SINS." Upon his death for sin everything depended. "Thus it is written, and thus it BEHOVED Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations." "Without shedding of blood is no remission."

His death is a fact of history. He was put to death at Jerusalem; crucified by wicked and cruel hands; the Sinless One—the absolutely Holy One—nailed to an accursed tree, numbered with the vilest malefactors; his, the middle cross, the cross of darkest shame. On his right hand and left hung notorious law-breakers. *They* died for *their* sins; *they* suffered the just and natural consequences of their transgressions; they had violated the law, and were enduring the penalty. There was no mystery or marvel about their death; contemned and offended justice was being vindicated. They died for THEIR sins—*their own sins.*

How different the significance of Jesus' death! He died for OUR sins. He was dying for sins just as much as they were dying for sins; but the sins for which He was dying were not his own; He was without sin—"holy, harmless, undefiled." The sins were ours. We were the law-breakers; and the Lawgiver Himself, and Ruler of the moral universe, had taken the place of the law-breakers, and was maintaining the authority of his own law, and upholding and vindicating its honour. He wanted to forgive and save the law-breakers, and He could only forgive and save them RIGHTEOUSLY by making Himself responsible for their guilt, and expiating it by his own death.

That is what is meant by the words, "*Christ died for our sins.*" Can anything else, by fair exegetical process, be got out of the words? Death was the penalty of sin; and Christ died for our sins. He died physically; and He passed through a spiritual experience, mysterious, awful—a darkness, a mental anguish, a desertion, in which there was for Him the cup of God's wrath, the judgment of God against sin. "My God, my God, why hast Thou forsaken Me?" As man's Surety and Substitute, sin was condemned in Him; and its penalty was exhausted on the cross.

Does any one object to that view? Then tell me the meaning of the words, "Christ died for our sins." Can these words be made to square with the theories of Christ's death from which the idea of vicarious sacrifice is evacuated? I see not how they can. Christ restored the lost knowledge of God; that is admitted; but He died also, for our sins. He testified of the Father's love, Himself the gift of that love; but He died, also, for our sins. He set us an example, Himself the living and perfect embodiment of all his teaching; but He died, also, for our sins. And much else there was in his mission. He had experience of the common lot of humanity, passing through what we have to pass through, "in all points tempted like as we are," that, from personal and practical knowledge, He might be able to sympathize with us, and be "a merciful and faithful High Priest in things pertaining to God"; *but* HE DIED, ALSO, FOR OUR SINS.

Through Him, therefore—and the inference is logical, legitimate, unchallengeable—there is forgiveness of sin, RIGHTEOUS forgiveness of sin; for every claim of justice has been met and satisfied. The holiness of God is not compromised when sin is forgiven; it is enhanced. The authority of law is not weakened when sin is forgiven; it is strengthened. None of the moral interests of the universe suffer when sin is forgiven; they are all upheld and re-enforced. Sin has not been lightly esteemed, or lightly dealt with.

The cross is God's estimate of its awful heinousness, and the sacrifice offered there is the ground He has laid for the sinner's pardon and restoration to favour and holiness. The tremendous necessity could be met in no other way than by the incarnation and life and death of God's only and well-beloved Son.

"Christ died for our sins." And the one simple *condition* of forgiveness is *believing*. There can be no other. Accepting the Substitute, identifying ourselves by faith with Him, his death becomes ours; all that He has done becomes ours; his merits and his righteousness become ours; they are placed to our account, and we are free. Justified—justified as the subjects of God's moral government, by an act of righteous and holy acquittal, and justified in the court of our own conscience—we are at peace with God, and with every principle of his rule; and we are at peace with, and within, ourselves. "*There is now no condemnation.*"

"Christ died for our sins"! Oh, what a Gospel! What a Gospel for sinful men! "Through this Man is preached unto you the forgiveness of sins: and by Him every one that believeth is justified." "Come unto Me all ye that labour and are heavy laden, and I will give you *rest*"! "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "The blood of Jesus Christ his Son cleanseth us from all sin."

There was a soul under deep concern; I remember it well. Conscience was aroused, and Satan was plying his accusations. It was the crisis of being. Despair, with its fearful chills and gloom, for a moment had come; and there was the anguished cry, "I perish." But just then a gentle hand was laid on the shoulder, and a voice, sweet as a tender mother's, whispered the words, "God loves thee." The message fell like healing balm upon the wounded, broken, burdened heart; and there was hope—the beginning of hope. Then the voice said, "Christ died for thy sins; He paid the debt—He paid it all. He was wounded for thy transgressions; He was bruised for thine iniquities; the chastisement of thy peace was upon Him. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." The Spirit of God was there where these two knelt; and He made everything plain and clear, unfolding and applying to the troubled conscience and the inner perceptions the precious truths; and that soul passed joyously into the light and liberty and peace and blessed rest of salvation.

I wonder whether any of the readers of these pages are as that soul was, deeply convinced of sin, and seeking forgiveness. Very precious is the thought of God's love—comforting, hope-inspiring. And in the love of God redemption originated. Jesus did not die that God might love the sinner; Jesus died because God did love the sinner. But the Gospel is more than a message of love; the Cross is more than a revelation of love—it is a demonstration of righteousness also. And because it is a demonstration of righteousness, as well as a revelation of love, it meets the whole case—the whole moral and spiritual need—of the Spirit-convinced, conscience-stricken, seeking sinner.

If thou wilt, therefore, anxious, burdened one. It is all now in that word "wilt"—narrowed to that point—hinging upon thy will—depending upon thy free choice. The responsibility is wholly thine. If thou wilt, thou shalt be saved as thou readest. The great matter is settled when the citadel of the will capitulates. God says "*I will*"; and if thy response is "*I will*," the line will be crossed, the passage made from death to life. The Holy Spirit, who is striving with thee, and graciously aiding thee, will lead thee into the embrace of Jesus.

"Close to God."

By Rev. THEODORE L. CUYLER, D.D.

THE peace, the purity, and the power of every child of God depends very much upon his or her living very nigh to our Heavenly Father. It is well for us not only to sing "Nearer, my God, to Thee," but also to pray—"Nearer, O God, to me." We are too apt to think of Him as dwelling at an infinite distance from us—not as a Father close by us. His actual nearness should be both a solemn caution and a sweet comfort. Not a thought in our inmost heart is concealed from Him; not a secret sin we commit that is not as visible to his all-searching eye as the noonday sun. This ought to have a prodigious restraining power upon us.

What a comfort it is that God is so close to us that He is always within speaking distance! A Christian's prayer is not a message dispatched to a far-away throne; it is his intimate converse with One near at hand. Childlike faith reverently and lovingly talks with God, breathes confession of sin into his open ear, tells Him its secrets; and unbosoms the whole soul to him. In perplexity and trouble we want a helper near at hand.

Abraham Lincoln once said, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day." What the heroic President often felt amid his distressing perplexities, we have often felt in life's dark hours. The child-feeling is awakened in us, and we want an Almighty Father close by us that we can talk to and lean upon. The persecuted Apostle in Cæsar's judgment-hall, with guards in iron mail on every side, realized this cheering truth when he said, "No man stood by me, but all men forsook me; notwithstanding, the *Lord stood with me*, and strengthened me."

The sincere prayer of the Christian is a breathing of the heart's desire into an ear that is close at hand. I do not believe that ear is ever deaf to the humble, honest prayer of faith. Every *proper* desire from the heart of God's child obtains recognition, and a proper answer in the heart of God Himself. The pull of our prayer may not seem to move the everlasting throne, but—like the pull on a line from the bow of a boat—it may draw us into closer fellowship with God, and into fuller harmony with his wise and holy will. When our desires chime with the will of God, we are sure to receive some blessing.

If we live near to our Heavenly Father, we shall strive to realize his constant companionship. Wherever a devout soul meets God is a sacred spot, whether it be like Jacob's solitary pillar of stone, or a Sabbath sanctuary. We ought to make the workshop, the counting-room, the study, the kitchen, and the farmer's field sacred with God's presence. The nursery in which the pious mother trains her child is one of God's dwelling-places; and I have seen many a sick chamber that was the vestibule of heaven. Happy the pastor who, returning to his study for his year's work, finds both his Bible open and the mercy-seat close beside him, with precious promises strewn thick about it! The nearer he gets to his Lord and Master in that study, the nearer will he get to the hearts of his people, both in his pastoral work and in his pulpit. The man of business who gets a little time with God in the morning, over his Bible or on his knees, will go into the tumult of the day all the stronger. To hem the day with prayer will keep it from ravelling out into many a folly or a sin. Stout old Luther used to say that he "could not get on without two hours a day in prayer and close fellowship with God."

The "higher life" is simply living close to God, on the Sabbath in his sanctuary, and through the week in our dwellings and places of business. It is keeping our citizenship in heaven, and our eyes above the blinding mists of worldliness, and our hearts in close touch with our Divine Master. They that thus wait on God shall renew their strength; they shall mount up as eagles. Their outlook is wide; their spiritual atmosphere is bracing; their fellowship with their Father and their Saviour is sweet; they rehearse a great deal of heaven before they get there. Close to God here, they will find the gates of pearl opening to them all in good time, and they will go in to be "for ever with the Lord!"

The Martyrs of Sinim.

In the terrible massacres and persecutions in China some 150 missionaries are known to have been killed, while sixty-three are still missing. Tens of thousands of native Christians have died for the testimony of Jesus. Nor is the end yet. Before their martyrdom the missionaries were hounded into caves in the mountains like wild beasts. They are those "of whom the world was not worthy."

O'er seas and lands, from kindred far,
To Sinim's peopled plain,
They bore the torch of truth and light,
Nor shed its wealth of love in vain.
Behold! the rising of his star
Breaks up the Asian night.

Wondrous the love they sang it o'er,
That sent us in his name,
To preach the riches of his grace,
And tell the heathen Jesus came
To liberate our fallen race,
And these on Sinim's shore.

In perils oft, in wanderings drear,
In caves, on mountain side,
In deserts pressed by alien horde,
In court and mart by mandate tried
Nor did they sword or scourging fear,
Brave witnesses of God.

Those all too short, though fruitful years
In China's storm-swept field,
Sealed though it be with blood to-day,
Seed to the kingdom's life must yield.
Then, Saviour, be with us who stay,
Thyself dispel our fears.

Jesus, who thus didst bear the cross,
To save this world of woe,
Did not thy sufferings suffice?
Why here this other cross bestow,
And seeming grant thy cause the loss?
Tell us the secret, Christ.

"O Saviour, God, forgive," they prayed,
"They know not what they do."
So we'd repeat this song divine,
Before Thee, Jesus, Master, too;
That through our lives it may be said,
"Thy will be done," not mine.

Light of the ages, be adored!
Exalt thy blood-stained sign:
Till all the sons of darkness see
The brightness of Thy glory shine;
Till earth redeemed shall own Thy word,
And worship only Thee.

Wm. Remfry Hunt.
C'hu Cheo, via Nanking, Central China.

West London Open-Air Mission.—This Mission, which was inaugurated by Mr. J. J. Salmon in 1894, continues to be maintained amid many tokens of blessing. Open-air Gospel meetings are held regularly at Kensal Road and Lancaster Road, where testimonies are often heard from the lips of those who have been brought to accept Christ through the preaching of the Mission workers. The Mission Hall has been enlarged during the year, and here Sunday school, Band of Hope, Clothing Club, &c., are carried on week by week. Gifts of literature for distribution in lodging-houses, public-houses, and at prison gates, and other help, may be addressed to Mr. Salmon, 21, Kensal Road, Westbourne Park, W.

Other Lands.

Journeys in South America.

In a recent communication, Mr. A. R. Stark, of the Regions Beyond Missionary Union, details a voyage round the coast of South America, calling at ports, interviewing missionaries, and seeing something of their labours. He proceeds:—For centuries South America has been under the galling yoke of a perverted Christianity. The influence of Rome has been destructive and ruinous. She came as a carnal conqueror. And from Pizarro to Pierola she has raised the crucifix in one hand, and wielded the sword with the other. But men of thought have ceased to believe in the lifeless mummeries of Romanism, and have turned from it to infidelity.

From Panama to Patagonia, from Patagonia toPará, from Valparaiso to Buenos Ayres, there are earnest missionaries preaching the Gospel, colporteurs scattering the Word of God, Christian schools influencing the rising generations, and Christian papers heralding the message of liberty by the truth.

Chili is open to the Gospel. The Chilians are called the Britishers of South America, and there is ground for the statement. They have a lot of energy, and every port is alive with commerce. Here a Protestant chapel may stand side by side with Rome's proud cathedral, and chimney stacks and factories take the place of steeples and churches. Iquique is the first port of note at which we touch. The Methodist Church of the States has a progressive work in this busy port of over 16,000 inhabitants. There are an English and native church, Sunday-schools, a large school which attracts boys from Peru and Bolivia. The Railway Mission, founded, and for years carried on, by Mr. and Mrs. Ridings, has the esteem and sympathy of the religious community.

Antofagasta is a port of considerable size and importance. From it a railway runs up into Bolivia. Factories and chimneys are more noticeable than church spires—there is only one Romish Church in Antofagasta. Here the Methodist Episcopal Church has one representative, who fills the triple office of pastor, Sunday-school superintendent, and colporteur. This faithful worker has

MADE SEVERAL BIBLE JOURNEYS

into Bolivia, carrying with him his magic-lantern, and has preached the Gospel in Oruro, Uyuni, and several other towns near the railway.

The most imposing and progressive city of the West Coast of South America is Valparaiso. Here the flags of many nationalities fly. Chief among them are those of Protestant England and Germany. The English and German colonies sustain services in their mother tongue. In missionary enterprise the American Presbyterians and Methodists are both represented. There are also promising schools and active Christian Endeavour Societies.

Leaving Valparaiso, the South American Missionary Society has been labouring among the Araucanian Indians of the Lota region. The Christian Alliance and the Methodist Episcopal Church of the States are also at work among the Spanish-speaking people.

Over 1,100 miles south of Valparaiso is Punta Arenas, the most southerly city in the world. Nearly sixty years ago the heroic missionary Captain Allen Gardiner began work in this desolate region, which has been continued by the devoted workers of the South American Missionary Society.

From Punta Arenas we crossed to the Falkland Islands. These miserable islands present a desolate and wretched aspect. It is a treeless place. The land is everywhere covered with a peaty soil and wiry brown grass. Port Stanley, however, is a pretty little town, and, after South American republics, one is struck by the prosperity and cleanliness of this British outpost. There is a warm Christian spirit in the port. Mr. Browning is responsible for the work at present among the Nonconformists. They have a neat little iron building which they call the Tabernacle.

Monte Video, the capital of Uruguay, is a beautiful city of over 250,000 inhabitants. The University is the most notable building in the city and is in striking contrast with the dilapidated Cathedral.

The energetic pastor of the English Methodist Episcopal congregation is Rev. E. Howard. The church building was once a theatre, but has been reformed and has a seating capacity for over 500 people. Dr. Thompson, an orator and a missionary of many years' service, represents the Spanish congregation of the same denomination. His work is well organized: morning service, Sunday-school, and Bible classes. The young men of his congregation have formed an Anti-Clerical and Patriotic League, to battle against the abuses of Rome and

STAND FOR LIBERTY OF CONSCIENCE.

Early in the morning we entered the harbour of Rio de Janeiro. It was a pleasure to shake hands with a large number of young Christian Brazilians who came on board to welcome Mr. Clarke, the Y.M.C.A. Secretary at Rio, who had been on a visit to Buenos Ayres. They are earnest young fellows, saved from Rome, infidelity, and immorality. As in other Republics of the Neglected Continent, the converts have suffered for their faith. We were deeply impressed by what we saw of the work here, especially that under the direction of native pastors. The Y.M.C.A., whose secretary is supported by the New York Association, has excellent premises, and meets a pressing need in this city. It has a membership of 200, and issues a fortnightly bulletin. No reference to missionary labour in Brazil would be complete without speaking of the splendid work which the Bible societies are accomplishing.

But with all that has been done, the *fringe* of this great continent has only been worked. Beyond the dominant races—Spanish and Portuguese—there are tribes and nations living amid the impenetrable gloom of a Brazilian forest, and on the great bleak punas of the Andean highlands of Peru, Ecuador, and Bolivia, without Christ and without hope. Prominent among this vast number are the Quechua, Aymará, and Guaraní races. Over the Aymará and the Quechua Indians of the Andes Papal Rome has cast her gloomy mantle, exercises a deep-rooted influence, and cultivates a more demoralising idolatry than their once simple worship of Nature. May the light of the Gospel soon be carried into these habitations of darkness!

Paris City Mission.

To fill the vacancy on the staff of the Paris City Mission, occasioned by the death of the lamented Mons. Claveau, another ex-Roman Catholic priest, M. Vigier, has been appointed, relying on the London Committee to raise, through subscriptions in Great Britain, the sum of £50 per annum, an equal amount being subscribed in France towards his support. Before his conversion to Protestantism, M. Vigier was a Professor in various establishments for the deaf and dumb, of whom there are 3,000 in Paris, and among these his ministry will be continued. He recently instituted regular worship in one of the McAll Mission Halls, where every Sunday a hundred or more deaf mutes assemble to receive the Gospel in the language of signs.

M. Vigier does not confine himself to preaching, but having obtained the addresses of some two thousand deaf mutes, he has already visited over 500, who have gratefully appreciated his sympathy and labour in as pronounced a manner as their affliction will allow. Many have been induced to legitimatize their unions by marriage; the Word of God is now read in many families; and numbers have been led to attend the sanctuary as a result of his visitation. Twelve missionaries are now employed by the Paris City Mission. The financial secretary is Mr. H. E. Weyland, 14, Nicoll Road, Harlesden, N.W.

Persecution in Portugal.

His Majesty the King of Portugal on Thursday last received at Buckingham Palace a deputation of the Evangelical Alliance with reference to recent invasion on religious liberty in Lisbon (particulars of which, it will be remembered, were given in our last issue). Lord Kinnaird, vice-president, and Mr. John Paton, hon. treasurer, attended on behalf of the Council, and presented a petition, which stated that the Evangelical Alliance is a union not of churches, but of individual Christians all over the world, allied together on the basis of a common faith in Christ and their common love to Him, and including representatives of all the churches; that this Alliance has been in operation since 1846, and that it has year by year, during the last fifty-four years, striven for the establishment of religious liberty in all parts of the world, believing that it is the principle established in our very nature, and affirmed also in the Word of God, that each man should be at liberty to approach and to worship his Creator without hindrance.

The petition stated that early in the present year, whilst the various Protestant congregations in Lisbon were assembled in the Week of Prayer arranged for all countries by the Evangelical Alliance, their representatives were summoned before the criminal judge, and were told that they must cease at once their religious meetings on pain of prosecution; that subsequently the Presbyterian native congregation, as well as the meeting of the Young Men's Christian Association, had been stopped by the police. Some assurance has since been given by the Civil Governor of Lisbon that the interruption of the services by the police would not be persisted in; but the Evangelical Alliance would feel most grateful to the King if he would consent to endorse such a promise for the future, and that he would of his free grace and sovereign mercy grant to all Christians throughout his dominions full liberty of religious worship, in the same manner as has long been bestowed upon all Roman Catholics throughout the British empire.

His Majesty received the Deputation most graciously. He said he was glad to welcome the Council of the Alliance, and to tell them that the matter had been brought under his notice by their letter. He also added that he at once ordered the authorities to cease further undue interference. He was much pleased to assure the members of the Alliance that it was his distinct wish that religious liberty should be granted to all Protestant Christians throughout his dominions, and that it was his determination to enforce this rule. He also said that he had now given the necessary orders to ensure this.

The deputation, on behalf of all Protestant Christians, expressed their sincere gratitude to the King for his kindness and the graciousness of his promise, and for the very friendly spirit which he had shown to the English people.

Darjeeling Memorial Hall.—The project for a Sunday School Hall in memory of the ten European and American lives lost in the Darjeeling disaster has met with general approval and a warm response. The sum at present contributed is insufficient to enable the committee to commence operations. £200 is needed before steps are taken to erect the building. Help may be forwarded to Rev. H. Rylands Brown, The Manse, Darjeeling.

Marseilles Seamen's Rest.—The year 1900 furnished many proofs of the necessity and usefulness of this institution. The rooms for reading and holding meetings were open all the year round, and were visited by thousands of sailors of many nationalities. The chief desire and aim of the workers is the conversion of the men, and many have been brought to the knowledge of the truth, as it is in Jésus. A neglectful son is befriended and nursed in his sickness; another to whom drink is a temptation is accompanied to the station and seen safely off by train; the money of another is handed to the kind-hearted directress to be held until his return from sea. Thus the daily round of varied service is fulfilled; and to the sailor of any country a helping hand is offered and Christian sympathy extended. The superintendent, Mdlle. Merz, may be addressed, Quai du Port, 38, Marseilles.

A Leper Village.

BEFORE starting on my tour of the leper asylums of India, I was well aware that a good work was being done by Rev. H. Uffmann in the asylum belonging to the Mission to Lepers at Purulia, Bengal. But I was not prepared for the sight that awaited me when I accompanied Mr. Uffmann to the institution a few days ago. After many difficulties and much opposition from interested persons within the bounds, Mr. Uffmann a year or two ago secured an ideal site on a low hill just outside the town. Here he is bestowing the most devoted pastoral care on a leper community of 518 souls, in addition to which there are fifty-eight boys and girls in the Home for untainted children.

On our arrival we were greeted by many smiles of welcome, as well as by decorations and inscriptions, all meant to testify the gratitude of these otherwise homeless outcasts to the Christian friends who have provided this haven of refuge for them. Could the many readers of The Christian, who have helped this work, have witnessed what I have seen these three weeks past, they would thank God that they had been permitted to have any part or lot in it. Not alone the "happy, contented bearing" of the inmates, which so impressed Sir John Woodburn (Lieutenant-Governor of Bengal) on a recent visit to this Asylum, but the fact that of the total number only a few remain unbaptized, testifies to the marked blessing resting upon this work.

So rapidly has the number of lepers increased, that we are only slowly replacing the temporary huts, in which we were obliged to house them, with permanent houses. More than half the inmates are still in poor, thatched sheds, but building is going forward briskly, and it is hoped that in a year the whole of the thirty-four or thirty-six houses, all of which will be needed for the lepers, may be completed.

The village occupies a well-wooded site, and the property includes tanks and rice fields, in which it is hoped to grow a considerable part of the food necessary for this large family.

Recently a new and airy church has been erected to provide completely for the spiritual side of the work; two prayer-rooms are also needed, in which a few of the men or women may gather of their own accord for short seasons of prayer by themselves. This they are most anxious to do, and from their own small allowance of seven farthings per week they collected over £3 towards the cost. But they heard of the famine in other parts, and gladly and spontaneously gave it all to feed the starving. £10 will suffice to provide these two rooms. A greater need still is a dispensary and hospital, in which Dr. Karl Uffmann (who has just been appointed to assist his father) could treat the many cases of illness to which the inmates are subject in addition to the leprosy, as well as give special care and attention to the dying. For this £100 would be needed. J. Jackson,

Organizing Secretary, Mission to Lepers.

Open Doors in Austria.

WRITING from Graz, Pastor L. Fulin says: "In this city, out of 150,000 inhabitants, there are 4,000 Protestants, most of them poor people. As they are obliged to support their own church, an orphan house, a small hospital, their poor and widows, they cannot afford to support a girls' home. A lady offers a home to abandoned girls and boys. I am assured by this lady that a blessed work could be done. I would help, especially among the Italian population, my native language being Italian. The Protestant Hospital is in want, and is much too small. Many have to be nursed in Catholic hospitals, where they are tormented with the Catholic prayers from the Sisters of Charity. In the villages there are many Protestants who have no clergyman or Protestant teaching. Here in Graz, during the last two years, 500 came out of the Catholic Church. But these people need to be taught. Will not England have pity on her brethren in Austria?—a flock without a shepherd!"

Sidelights on the War.

THE illustrated papers seek to give the public peeps at the awful scenes of the war, but only those who have heard the cannon's roar, the crack of the rifle, the rattle of the Maxim or the bursting shell, are able fully to realize its awfulness. "Another death warrant," said a soldier standing next to me, as the 4·7 naval gun sent a lyddite shell into the Boer trenches. But it meant some mother's heart broken, some wife's home and life made desolate, and little children never again to know a father's care.

In visiting a hospital recently, I met with a wounded Boer. While fighting he had been shot through the lung. "Jesus is mine," he said with a smile, putting his hand on his heart as he spoke. His case, alas, represents many. Of three sons, the support and comfort of Christian parents, one was shot dead at the beginning of the campaign, another at the battle of Pieter's Hill, and the third is wounded, his lung breaking up, and he sent home to die!

Amongst the Boers the work of God has suffered terribly. Dutch Reformed churches have been closed, and congregations scattered, many members being shot or in prison. Both in Natal and Cape Colony the same thing happened to our churches and stations. Ministers are returning, and, with the missionaries, seeking to collect their scattered flocks; but the war has left a sad mark which

IT WILL TAKE LONG TO ERASE.

In the midst of all this gloom, the wonderful work of God done amongst our soldiers stands out in bright contrast. It is freely admitted that never before in the history of our country has such a united effort been made to reach the souls of our men. On all sides we hear of willingness to listen to the message of God's love. The South Africa General Mission has been privileged to help very considerably, and has sent forth a band of consecrated men and women who have been greatly used of God.

Words fail to tell of the blessing attending the distribution of the Marked Testament. We have given away quite 5,000 in Natal and parts of the Transvaal. Our stock is exhausted, and still we get daily urgent requests from the front for "that nice Testament I have seen my comrade use."

I close with an extract from a soldier's letter:—"The Testament has cleared the mist from my eyes, and caused a few comrades to see the right way, and I am pleased to say we are walking in the same. I have got a Christian wife in England. I was a bad drunkard, and I used to make fun of religious meetings in England before I came out here, but by the Lord's help I can go home a better and a happier man than I was when I came out to this war." This is one of many received. Eternity will reveal all the hidden blessing.

Durban, Natal. W. Spencer Walton.

Thonon Mission, Haute Savoie.

AS the years go by, the influence of the Mission Evangélique, Thonon, Haute Savoie, is telling in many directions. The number of those who have come out on the side of right has been most encouraging, and where hitherto there has been indifference and hostility a little conversation often reveals a deep longing to know the "difference between your religion and ours, Mademoiselle."

The visitation of the poor, particularly during the winter months, means the relief of many distressed and impoverished families. It is pitiable to witness the helplessness of the people in times of sickness. The nursing of them is undertaken by the workers of the Mission, and often proves an opportunity for reaching their hearts. Among the people a deeper feeling of liberty is evidenced by the numbers who gather for the meetings in spite of the bitter persecution which is often brought to bear upon them. The poor especially are made to suffer. A list of the poor, sick, and aged in the town is kept, and when any gift or bequest be made, it is given out according to the list. The Sisters are the only dispensers of these charities, and when anyone is known to attend the meetings, their names are struck off the list.

Communications may be addressed to Mdlles. Larritt and Wilson, Mission Evangélique, Thonon, Haute Savoie, France.

American Notes.

THE ANTI-SALOON CAMPAIGN.

MRS. NATION, of Wichita, is still on the war-path against the liquor traffic carried on in defiance of the laws of the State of Kansas. She has had several exciting experiences during the last few days. On Wednesday (Jan. 16) she visited Enterprise, and after a temperance meeting at the house of a prominent citizen, started for one of the two saloons in the place, armed with a hatchet. On reaching it, she smashed the glass out of the frames of the doors, and stepped into the place, leaving her companions (several ladies belonging to the local W.C.T.U.) outside. She broke the large mirror behind the bar, and destroyed all the glasses and bottles on the shelves. She then proceeded to the refrigerator, and, taking out the cases of bottled beer, lifted them high into the air and dropped them on the floor, cracking each bottle left solid after the fall. She kept steadily at work until Marshal Benham came, and, taking her by the sleeve, said she must get out. She turned on him with indignation, saying, "What are you but a murderer and a perjurer in protecting this unholy traffic? Either let me alone or take off your star" (the metal badge of office worn on the coat)! She followed him out of the saloon, however, and gave him what is described as "a blistering harangue" before the interested crowd of onlookers. On proceeding to the other saloon, she found no plate glass exposed to attack, and the Marshal would not permit her to chop down the doors.

On Saturday Mrs. Nation encountered a hostile mob in Topeka, the capital of the State, and was quite roughly handled. She arrived in the city between six and seven o'clock in the evening, and immediately hunted up a newspaper reporter, with a request that she be shown some of

THE LEADING SALOONS OF THE CITY.

Two newspaper men volunteered to pilot her around. The keepers of the saloons had been apprised of her intentions, and when she arrived at one on Kansas Avenue, the wife of the proprietor rained blow after blow on her head with a broomstick, while the husband stood by and encouraged the effort. A large crowd gathered, among whom were numerous sympathizers with Mrs. Nation.

On Sunday she had an immense number of callers at the parsonage of the United Brethren Church, where she was staying. In the crowd of visitors were many prominent temperance workers and leading members of the State and local W.C.T.U. She was assured by them that her work for the temperance cause was appreciated, and many ladies volunteered to assist in her labour of breaking up the saloons of the country.

Mrs. Nation's campaign is not only meeting with great success in the Sunflower State, but inspiring similar action in other States where her imitators have not the support of the law. On Tuesday (Jan. 22) the Kansas State Temperance Union, which was holding its annual convention at Topeka (the State capital) subscribed over 100dols. to purchase

A GOLD MEDAL FOR MRS. NATION.

When Mrs. Nation heard of this, she cried a little, and then said she would not have any medal, but would take the money and turn it over to aid the fund for her work. Later in the day she addressed the convention. Among other things, she said she would stay in Topeka till all the 120 saloons were closed.

On Tuesday tobacco was officially barred from the rooms of students in South Divinity Hall at a meeting of University of Chicago students at that place, and three divinity students who smoke must give up the habit or be voted out of residence in the dormitory.

Mr. L. H. Creager, who owns an extensive stave and heading factory in Washington, Indiana, started his fifty employes at work on Monday morning with a religious service of fifteen minutes' duration. The pastor of the First Presbyterian Church has been engaged for one month to deliver short addresses every morning, and if these ministrations do good, the minister will be kept on the pay-roll of the factory indefinitely. Mr. Creager does not belong to any church.

Miss Helen Gould has just added a donation of 260,000dols. to her previous gifts for a new Y.M.C.A. building for the sailors of the U.S. Navy, which brings her contributions for this object up to 400,000dols. The building is to be seven stories high, and contain 200 sleeping rooms, plunge baths, bowling alleys, shooting gallery, library, reading and smoking rooms, and an auditorium with a capacity of 500. It is to be erected near the Navy Yard at Brooklyn. The Admiral Philip Endowment Fund, now amounting to 20,000dols., will, on the death of the Admiral's widow, provide an endowment for the institution. Roger Martin.

New York.

Day by Day.

SUNDAY, February 17. Ezekiel xlv.

In the division of the land, a gift consisting of about fifty-six miles square was set apart for the temple and the priests; a similar portion for the Holy City and its suburbs; and a portion for the maintenance of the royal family, that they might be at no necessity to extort money from the people. The prescriptions of *vv.* 9-16 indicate that the royal family had been driven to many expedients for raising their maintenance, but in the newly-constituted state it would be needless for them to do unjustly. So far from this, the prince would be able to supply the burnt and meat and drink offerings in the solemnities of the house of Israel.

In *vv.* 18-25 the prince is personally addressed and bidden to prepare and offer the burnt offerings. By the Levitical code, the offices of priest and king were jealously kept apart. Uzziah was stricken with leprosy because he sought to combine the two. But it was a matter of prophetic anticipation with more than one of the later prophets, that finally One should arise who should be a Priest upon the throne. Of whom can this be true, save of the Priest-King our great Melchizedek, King of Salem, and Priest of the Most High God. It is impossible that the sacrifices of Leviticus can be literally restored. Mankind can never return to the rudiments of religious life which have passed away from the perfect economy of grace. It is necessary, therefore, to look upon these rites and sacrifices as emblems of great spiritual facts. Ezekiel was writing to Jews who could hardly realize a future from which the material sacrifices were abolished.

How touching to notice the provision made, not only for the erring, but the simple (20). This term simple stands for those who sin through ignorance, who know not what they do. Such are included in the tender priesthood of Jesus.

MONDAY, February 18. Ezekiel xlvi.

The soul must keep its Sabbath. There must be high times in our inner history, when gates of ordinary traffic are closed, and when others which are closed amid the absorbing duties of life are opened. It is a mistake to live always on the same dead level, without girding ourselves to open special gates of communion with God. Be sure, once a week, to throw open some special gate through which the Prince shall enter the temple of your life. And be sure that, when He comes, there be burnt offerings of devotion, and peace-offerings of communion. Be prepared for Him. If it be ever borne in mind that the temple is a synonym for the human heart, a flood of light would come upon the perplexities which beset the interpretation of this chapter.

The commands of *v.* 9 remind us that there should be no reversal of the development of our religious life. We are not to return by the way of the gate by which we have entered; there should be no going back upon solemn resolutions and acts of devotion. If you have passed through the grave of Christ, you must never return thither to go back to the world. Always forgetting the things that are behind, press onward, and see to it that the gates are shut behind you, forbidding your return.

In *v.* 13, the soul is bidden to prepare its daily burnt offering. Every morning claims its continual burnt offering. The one solemn act in which we consecrated ourselves to the service of God must be renewed perpetually, as a straight line is the perpetuation of the first dot which the pen made on the paper. Every morning, also, there must be the meal-offering for communion with God through his Word, and the oil of the Spirit's anointing.

TUESDAY, February 19. Ezekiel xlvii.

This chapter must have been in our Saviour's mind when he spoke of the rivers of water which should flow from the believing soul, "As the Scripture hath said," perhaps refers to this portion of Scripture. It is therefore to be interpreted primarily of the influence of the restored people of God, when from Jerusalem shall issue those streams of blessing and saving power which shall influence the entire world of humanity. What shall the restoring of Israel be but life from the dead for the teeming myriads of the globe? Surely the chosen people are now learning the languages of all the world, that some day they may speak them as the missionaries of the Cross. But if this is the primary significance of the word, it is equally clear from our Saviour's quotation that each individual who receives the gift of Pentecost may see a reflection of the possibilities of his own life.

Do not be content with being *ankle-deep* in spiritual power. It is good when the goings are under the control of the Divine Spirit, but there is something better. Do not be content to be *knee-deep* in spiritual power. It is great, indeed, when our prayers are suggested and inspired by the Holy Ghost, and when, as we bow our knees to the Father, we are conscious of becoming vehicles of prayer begotten in heaven; but there is something better. It is blessed to be *loin-deep*, so that the Holy Spirit may be as a girdle around us, keeping our natural propensities under his control. But there is something better. It is possible for the soul to be like a submerged channel, through which the river of God, full of water, is ever at flood. Waters to "swim in," are the synonym of the "life abundantly" which is within the reach of those who allow themselves to be used to the uttermost by the Holy Spirit.

WEDNESDAY, February 20. Ezekiel xlviii.

We have here a division of the Holy Land. It is evidently an ideal division. Instead of following the natural configuration of the country, as in the division under Joshua, straight lines are drawn from side to side, as in the American United States, and the curious fact is that the tribes which in the earlier apportionment were in the extreme north are now situated at the south. It will be noticed that the priests and Levites are also specified as having extended territories, instead of being scattered throughout the land in their own cities. It does not seem necessary to believe that these arrangements will be carried into literal effect, for that will involve the re-establishment of a human priesthood which surely is rendered needless by the all-sufficiency of our Saviour's intercession. The whole conception is an exquisite vision of order and beauty, a glimpse of God's ideal for his people, from which, alas, they have grievously fallen.

The description of the city is interesting as the basis of the New Jerusalem, which descended out of Heaven before the seer's enraptured gaze. It may be that such a city as this will never be seen on earth in its literal detail, but spiritually there is now in mystery, and some day shall be revealed in fact, a congregation of holy souls, as differing as the tribes, but as one as Israel.

The presence of God is the joy and blessedness of his people. For God to be in the midst is the guarantee of safety. Over every congregation of his saints, however small and feeble, it is possible to write the mystic word Jehovah-shammah, The Lord is in the midst.

THURSDAY, February 21. Daniel i.

Nebuchadnezzar had defeated the Egyptians at Carchemish, and reached Jerusalem in the beginning of Jehoiakim's reign. Daniel tells us when the expedition started; Jer. xxv. when it reached its goal. On the capture of the city, the king swept back to Babylon a number of the young Hebrew nobles, not merely as hostages, but that they might be brought up in the civil service, and fitted for posts of influence in various parts of the vast Babylonish empire. It was in this way that Daniel and his friends reached the court, at this time about fifteen or seventeen years old. Their names were altered, to break as far as possible their connection with the past. Everything was done to incorporate them into organic union with the empire.

The food which was provided was probably such as the Mosaic law forbade (Lev. iii. 17; xi. 4), and which had been, according to the usual custom, offered to idols (1 Cor. viii. 10). Note those words: "Daniel purposed in his heart." It is all-important to have a strong, undeviating resolution inwrought by the Spirit of God. Too many of us, in resisting temptation, have a secret reserve. We barricade the front door, but would not altogether object to the back door being open. We do not realize the utterness of the condition of death to which Paul referred, as being "crucified with Christ."

God always co-operates with those who dare to stand for Him. *He* brought Daniel into favour; *He* gave knowledge and skill; *He* caused their faces to be illumined by the glow of health. Let us trust Him to do his part. It is the one secret of continuance (*v.* 21).

FRIDAY, February 22. Daniel ii.

This dream was perhaps intended largely for Nebuchadnezzar himself. The throne of David had crumbled beneath his mailed fist, and he might have questioned whether the God of Israel was everything that he had been wont to believe. It was necessary, therefore, that God should show that the king's power was part of the Divine scheme, and that it, with all other kingdoms, would ultimately pass away before the setting up of that Divine order which would last for ever.

It is beautiful to watch the action of Daniel. He wished to save the aged men, the heads of the college in which he had been trained; he also espied a marvellous opportunity of setting forth the greatness of Jehovah. There seems to have been no hesitation in his promise to reveal the matter (*v.* 16). He seemed so absolutely able to reckon upon God. He knew that it was impossible for Him to forsake his servant in the awful crisis. A prayer-meeting was then called, at the close of which Daniel seems to have lain down to sleep in guileless simplicity and unwavering faith. Only a heart as pure and true, as trustful and godly, as his, could have slept at such a crisis (*v.* 19). And in the night-vision he beheld the majestic procession of empire, from gold of absolute monarchy, to the mixed clay and metal of constitutional government.

There can be no doubt that our Lord refers to these five empires when He speaks of the "times of the Gentiles." Babylon was succeeded by Medo-Persia under Cyrus; this again by Greece and Alexander; this, by Rome under the Cæsars; and this by the European kingdoms which have existed to the present. There is, therefore, now nothing between us and the final setting up of the Kingdom that is cut out of the mountain without hands.

SATURDAY, February 23. Daniel iii.

May we suppose that the dream was in the monarch's mind when he set up this great image? The mighty conquerors of those days were accustomed to usurp divine honour, and probably this image represented his consummate pride and audacity. Worship was demanded, as much as an expression of a subject's homage as of a disciple's prayer.

The scene has often been described. The assembled myriads under the Oriental sun; vast in numbers as those immense crowds of Hindus which assemble to the annual *mêlas*; the glittering array of princes, satraps, viceroys, and distinguished men; the grouped bands; and in the background the furnace.

It took no small degree of courage for the Hebrew youths to stand alone when, all around, the ground was strewn with prostrate throngs, and it would have been impossible, if they had not exercised that living faith in God which makes men valiant in the fight. They did not care to argue the matter with the king, but they could die. It is possible for us to be nonplussed in argument, and yet to know the truth.

The main lesson of the chapter is, how completely God vindicates those who trust Him. Where no one else stands beside them, He is there to deliver. "He is able to deliver," is a sublime refrain. Even if He does not exert his power to save *from* the furnace, He is able to save *in* it. The Son of God, who is also Son of Man, walked those coals as if they were dew-besprinkled pastures. His presence robbed the fire of all power to hurt. The sole effect of trial borne in the grace of Christ is to consume the bonds by which we were held, so that we walk loose.

The Simultaneous Mission.

NOTES AND IMPRESSIONS.

FURTHER tidings of the London meetings in connection with the Mission, confirms the view that there has been a remarkable spiritual stirring among church members, and that many regular attendants, who had sat under Gospel preaching without coming to the point of decision, have sought the Saviour. The Bible readings, which were held daily at a large number of centres, were full of force and instruction, and proved specially helpful to many members of the various congregations. Where efforts were put forth to arouse the attention of the non-church-going population they were crowned with a large measure of success. Rev. Thomas Law, secretary of the Free Church National Council, is applying the lessons gained in the metropolitan gatherings to the arrangements for the provincial mission, which begins on Saturday next. Mr. Law is able to report that interest in the country has been much stimulated by the accounts which have appeared of the proceedings in London, and anticipates that vigorous measures will be adopted to secure the attendance of "outsiders."

In the matter of following up the meetings of the Mission, a good example is being set at Regent Square Presbyterian Church, London. Last Lord's Day Rev. Alexander Connell said that as the district immediately surrounding the church had been faithfully visited within the last few weeks, the duty clearly devolved on the members of keeping the hold they had taken, and arrangements are being made for the revival of an old plan by the allocation of the houses among district visitors.

MR. GEO. CLARKE AT FOREST GATE.

Rev. J. H. French writes: "One of the most fruitful series of meetings in connection with the Simultaneous Mission has just concluded at Forest Gate, the missioner being Mr. George Clarke. For weeks previously the churches united in prayer, so that on the coming of the missioner there existed in the hearts of hundreds a spirit of expectancy. The meetings, held in Woodgrange Baptist Church, were crowded, many being unable to obtain admittance on the concluding Sunday evening. A characteristic feature was the large number of men who flocked to hear the word of life. About 800 gathered each Sunday afternoon to listen to addresses for 'men only.' Christians have been stimulated, and scores of the unconverted have accepted Christ."

ISLEWORTH AND ST. MARGARET'S.

Rev. Wm. Steen, of Isleworth, writes in the name of the local Free Church ministers respecting the work of the above outlying places, where Mr. John Hawkins was the missioner: "Many young men and women boldly confessed Jesus Christ as their Lord and Saviour. One minister had the joy of seeing all his family brought to Christ. There was a very interesting men's meeting on the last Sunday afternoon, in Isleworth Public Hall. The last meeting was marked by spiritual power and enthusiasm. Some thirty or forty were calculated as having decided for Christ during the Mission."

THE WESLEYAN SEAMEN'S MISSION, Brunswick Chapel, Three Colt Street, Limehouse, one of the centres of the Seamen's Mission, under the superintendence of Rev. David Roe, was well attended. The Gospel was presented by Mr. C. J. O. Sanders, and the important truths of the claim of God, personal salvation, life, death, and eternity, were faithfully pressed home to the people's hearts and minds. The poor people from the back streets and hidden courts heard the Word gladly. Many habitual neglecters of public worship attended the services. One working-man said that he had not been in a place of worship for twenty-seven years, and there were others who had "almost forgotten what the inside of a chapel was like." The Out-and-Out Mission Brass Band from Old Ford greatly assisted in rousing up the neighbourhood, and inviting the people to the meetings. The outcome of the week's services has been a good number added to the Church, many temperance pledges taken, and an influence for much good in the days to come.

AN AWAKENING AT DARTFORD.

Pastor C. T. Johnson, secretary, Free Church Council, writes: — "Mr. Leonard Weaver commenced the Mission at Dartford with addresses to Christian workers. The faithful messages stimulated the people to pray and work. Street processions were arranged, and the people attracted. The numbers attending the meetings increased, and soon the building was too small. Mr. Weaver spoke with power. The last Sunday of the Mission saw a general breakdown. Long before the opening time the church was packed from floor to ceiling. During the day men and women cried out for mercy. Several husbands and wives started the new life together. Rich and poor, old and young, indeed families, came out boldly to the front, and considerably over a hundred professed conversion. Many touching incidents took place, and we all praise God for breaking the spell of indifference which has so long been on this town. Dartford Christians are rejoicing! It is estimated that the converts will number 300, and it is hoped that this is only the commencement of a general spiritual uplifting in the place."

REV. THOS. LAW

From Photograph by Mr. E. H. Mills, 19, Stanley Gardens, N.W.

STIRRING SCENES AT DEPTFORD.

At Deptford, where Mr. Josiah Nix was the missioner, a feature of the week was an effort to reach the frequenters of the public-houses in the district. Several brass bands united for a march shortly before midnight, with the purpose of attracting the publicans and their customers to a special meeting. The result was that nearly 300 men and women attended, including many rough characters, a large number of whom were the worse for drink. Sixty-five signed the temperance pledge, and several were spiritually impressed. A friend who was present expresses the opinion that "such a sight was never witnessed in Deptford before."

HEARTY CO-OPERATION AT WALTHAMSTOW.

The Mission, which was conducted by Rev. John Wilson, of Woolwich, commenced in the Public Baths Hall, with an audience of about 1,000, which steadily increased until it reached 1,500. On Sunday evening there were over 1,600 sitting and standing, with an overflow meeting in the Congregational Church. On Sunday afternoon we had a meeting for men only. In preparation for this the ministers of the town arranged themselves in groups at our three railway stations at five o'clock on Friday morning to meet the men going up by the workman's train, remaining there till eight o'clock, and handing to each man an invitation card. The result of this work was a meeting of 900 men.

Several very interesting incidents occurred during the Mission. On Wednesday evening, when the invitation was given to those who surrendered to the Saviour, to rise in their places, a man, about fifty years of age, stood up in the front row. By his side was his son of about thirteen. "Shall I, too, dad?" said the boy, "Yes, my son," was the reply; and, joining hands, they stood together. A wife gave herself to the Lord one evening; and expressed, to the worker who was talking with her concern for her husband, who was at home. He went home with her, staying for an hour talking and praying with them. The husband came to the meeting next evening, and accepted the Saviour. A family of four have all been brought in, the mother and daughter at one of the meetings; the father and son since. There were many similar incidents. Perhaps a new feature in united missions was introduced. At the request of Mr. Wilson, ten of our ministers have each told the story of his conversion. This awakened great interest. W. H. G.

MR. C. INGLIS AT POPLAR.

The ministers and churches of Poplar have been filled with praise to God for the Mission. Mr. Charles Inglis was the missioner, and the searching character of his addresses produced conviction in many instances. The inquiry rooms have been filled nightly with men and women seeking the Saviour. All classes seem to have been brought under spiritual influences. One feature has been the large number of elder scholars from the various Sunday schools who have trusted Christ. The singing of Miss Inglis reached many hearts. J. J. E.

MR. W. R. LANE AT REGENT'S PARK.

During last week Mr. W. R. Lane conducted a mission in Regent's Park Baptist Chapel. The attendance night by night was encouraging, and the numbers who visited the inquiry rooms showed that the Word had been preached with power. Many were moved to penitence and confession of sin. On Sunday afternoon the body of the chapel was filled, when Mr. Lane gave an address to men only. The service was of an impressive character. The speaker said he did not intend lecturing his audience, but rather to have a brotherly talk. Passing over numerous evils which call for constant attention, and confront young men at every turn in life, he spoke of Paul's advice to Timothy, "Keep thyself pure," and the urgent need for the apostle's behest to be observed to-day. With sympathetic and candid earnestness Mr. Lane pleaded for

PURITY OF HEART AND LIFE,

from numerous standpoints. Without being morbidly explicit, the truth was brought home in straightforward and plain terms, as well as in words of prudent warning and judicious counsel. The regeneration of the social conscience must be the result of the regeneration of the individual conscience, and while young men could not purify mankind or business, the discipline of a pure and sacred life is the charge of every one.

On Monday evening, when the mission closed, the great church was filled in every part with an audience largely composed of young men and women. There was no excitement, but a quiet earnestness of purpose was manifested in various ways. At the opening of the service, Mr. Stentiford—whose services had been enlisted to conduct a children's meeting each evening

before the adult gathering—spoke with deep gratitude of the hearty support he had received from a large band of workers, of the crowds of young people who came to hear the presentation of the Gospel in simple fashion, of the measure in which the blessing had been granted by the Holy Spirit, and of the way in which boys and girls had been led into a knowledge of the truth. The audiences had grown, till they crowded the accommodation available to its utmost capacity, and the hearts of the workers had been much cheered by a meeting that evening with boys and girls who had come under spiritual impression.

Mr. Lane also bore testimony to the hearty co-operation, not only of the pastor and members of the congregation, but also of their neighbours. His closing address consisted of an account of the Lord's dealing in his own case, and at the close he gathered together those who had received blessing, for a few parting words of counsel about the privileges and responsibilities of the new life on which they were entering.

MR. HENRY THORNE'S MEETINGS.

Mr. Henry Thorne laboured at Fulham, where the centre was Dawes Road Congregational Church. Large congregations came to gether. Special features included Bible readings and a united service for Sunday scholars, while on the second Sunday there was a meeting for men, and on the following day one solely for women. Upwards of 400 men, women, and children signified that they accepted Christ as their Saviour. Subsequently, Mr. Thorne proceeded to Thornton Heath and South Croydon, to fulfil engagements for Gipsy Smith, who was laid aside by illness. There were large congregations, and deep solemnity attended the Gospel preaching. The workers directed a number of inquirers into the way of life.

MRS. BAEYERTZ AT WIMBLEDON.

We had the advantage of Mrs. Baeyertz' services at one of our Wimbledon centres, the church of which I am the minister, and we have to testify to wonderful blessing resting on all her work, for all which we can only lift up our hearts in thankfulness. The afternoon Bible-readings were greatly helpful to believers, and steadily grew in interest and power to the end, whilst the evening meetings resulted in great blessing to the undecided. Over 300 persons sought aid in the inquiry rooms, and of these we have the brightest hope, especially as the inquiry room methods were so devoid of the sensational. A clear exposition of and calm reliance on the Word of God was the one feature which marked her dealing with anxious souls from beginning to end. We cannot speak too highly, and we certainly cannot hope too much, from such work. (Rev.) Chas. Ingram.

REV. F. MARRS AT RICHMOND.

The Theatre was taken for the Sunday evening services at Richmond. The result abundantly justified the council. On the two Sunday evenings the theatre soon filled, a large number standing, and some being unable to get room. The secular papers describe the audiences as the largest religious assemblies ever known in the borough. The missioner was Rev. F. Marrs, of Nottingham, a kindly, brotherly minister, who has throughout given good Gospel truth. The week evening services, in the Kew Road Wesleyan Church, were fairly well attended. Every house in Richmond had been conscientiously visited twice. The congregations increased nightly, and every evening inquirers went into the rooms allotted to them. One or two evenings there was a complete breakdown. The Richmond students rendered magnicent service. Night after night the town was paraded by what the papers described as a "choir of gentlemen, with top hats and frock coats," who held open-air services outside public-houses. The closing meeting was largely attended and full of power.

REV. G. CAMPBELL MORGAN'S BIBLE READINGS.

A feature of the Mission at Ferme Park Baptist Church, was the series of Bible readings conducted by Rev. G. Campbell Morgan, each morning at eleven. The building was well filled. On the Thursday, the subject dealt with was, "Waiting upon God in prayer." One of the points insisted upon by the speaker was that the churches need nothing so much as a return to intelligent prayer, which is not merely subjective but objective—we seek and find, we knock and the door is opened. To whom are the prayers of those in the faith directed? To the Living God. Heine said that behind all phenomena of Nature there is a Double-faced Somewhat. It is admitted by scientists that behind all the mysteries of nature there is Force and Mind.

But we cannot pray to Force and Mind. When we remember that London is not the only place in England, and that England is not the only country in Europe, that Europe is not the world, and that the world itself pales before the infinite splendours of space, and that throughout all one Creator controls and orders everything, we cannot assert that what is behind all creation is merely Force and Mind. We are persuaded that everything is guided by

REV. G. CAMPBELL MORGAN.

From Photograph by Mr. A. W. Lee, 118, Strond Green Road, N.

heart—the Heart of God, who is Love. When we realize this truth, then we want to pray.

Speaking of the necessity of preparation for prayer, Mr. Morgan said he would not utter one word to discourage the youngest Christian believer from sobbing out his or her supplication, or to deprive them of the great comfort of earnest prayer; but he must put it as strongly as possible that, remembering the sublime

PRESENCE AND MAJESTY OF GOD,

it is incumbent that there should be due preparation for thoughtful and fitting prayer. The speaker went on to deal with prayer as the special privilege of all who surrender themselves in allegiance to God, and the necessity for looking to Him with the continual desire—"Lord, teach us to pray."

The meeting on Friday morning was an occasion of much refreshing to God's heritage. The address was particularly searching in its application to every-day life and Christian testimony. The subject was "Witnessing for God," under the conditions set forth in 1 Pet. ii. 9—"But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into his marvellous light." (R.V.) At the outset, Mr. Morgan expressed his intention of dwelling upon witnessing for God in life and character. The world needs nothing so much as a vision of God. All through human history, God has been endeavouring to reveal Himself to man. The result of that endeavour does not mark God's inability, but man's incapacity, just as Christ said: "I have yet many things to say unto you, but ye cannot bear them now." Passing over the revelation of God in the messages of the

PROPHETS, PSALMISTS, AND SEERS,

the speaker came to the supreme, central fact of divine revelation in the Christian religion—God in Christ. And yet He was not known and understood. After three years, listening to his teaching and seeing his works, none of his disciples knew Him. The revelation of God did not break upon their life until Christ had died, risen and ascended, and the gift of the Holy Spirit had been poured out. After Pentecost, Christ was nearer to Peter than He had ever been in the days of his flesh. From the text much could be learnt of the of the duties and privileges of Christians. The key was found in the words, "Ye are . . . that ye may." God intends us to be channels of communication between Himself and other men. The ineffable light has broken upon our souls, that men who are groping in the dark may find the light. These words of Peter indicated that the Church of Christ must be a medium of the revelation of God to man. All that God wants the Church to be, it will be in proportion as we are that.

The apostle is here describing four distinct phases of the Christian Church. *An Elect Race.* The word *race* here implies the whole order of beings which springs from one common order of life; not an association of members, not a company of people drawn together by the same thought, feeling or capacity, but a body of men and women united by one life. It is in the light of this phrase "an elect race," that "We are not divided, all one body we," and because we share one common life, communicated by the Holy Spirit through the

DEATH AND RESURRECTION OF CHRIST.

A Royal Priesthood. The priest was one who had right of access to God. Peter says to the Church, "Ye are a royal priesthood," revealing the Church's right of approach to God. The access is due to no office conferred but to the life lived. We do not pass into the presence of God by any ecclesiastical office, but in the right of the new life. Coming to the words *a Holy Nation*, the speaker said this phrase is realized in the confines of the Christian Church, meaning a tribe of people living under one rule in mutual relationship, the Church in its true social aspect. It means a company of men and women bearing each other's burdens, weeping with those that weep, and rejoicing with those that rejoice, so that on the threshold of the church all the little differences that divide men and women in the world cease. *A People for his Own Possession.*—To be possessed by Him in all the details of every-day life in the service rendered one to another. A God-possessed man is one through whom the light of God shines on the pathway of men. This is the most marvellous of truths—a people for Himself, upon whom He may lavish his love, that through them that same love may be lavished upon others.

Dealing with the last clause of the verse, Mr. Morgan said it was easy to discern the excellencies of God which are to be shown forth in the Christian life. The elect race show forth the excellency of God in creation; the royal priesthood, in redemption; the holy nation, in government; a people of his own possession, living in the light of his love, show forth the excellency of God in love.

Crowded children's services have been held at Battersea, where the missioner has been Rev. W. Y. Fullerton. The congregations have numbered from 1,000 to 1,500.

OTHER CENTRES.

Mr. E. P. Telford conducted the Mission in Lady Margaret Road Wesleyan Church, Kentish Town. A time of great blessing was given, and some 250 inquirers were helped by the workers.

At the Tabernacle, Stepney Green, Rev. J. Fleming Shearer's addresses held the attention of the people from the very first, and the audiences at all the meetings steadily increased. The after meetings were very large. Many professed to decide for Christ.

At Devonshire Square Chapel Rev. Thomas Waugh led. The chapel was crowded each evening. On the second Sunday an overflow meeting, conducted by Rev. G. P. McKay, was held in the schoolroom, accommodating upwards of 400 people. There were many inquirers.

The Wesleyan East London Mission united its various undertakings for a central effort at Stepney Temple. Rev Peter Thompson led at all the services. The choirs and orchestral bands were an attraction. The district had been systematically visited by 200 Christian workers.

The Mission of Mr. R. S. Bradbrook at Slough was fruitful in a high degree. About ninety (chiefly young people) were led to decision. The Bible readings grew in interest day by day, and many testified to their helpful character. The Free Churches worked in cordial co-operation. A united service was held on the closing Sunday evening, conducted by Pastor Theo. Cousens, and addressed by Rev. J. Marsden. Several yielded to the Saviour.

Rev. John Spence, of Chelsea Chapel, conducted the services at Belgrave Presbyterian Church, Belgrave Square, S.W. All the meetings were well attended, over seventy persons professed saving faith in the Lord Jesus, and God's people were revived. The churches connected with this centre were Sloane Terrace Wesleyan, Chelsea Baptist, Belgrave Presbyterian, and Pimlico Mission. Mr. Spence has been much used in the South-West to the salvation of souls.

At Kingston-on-Thames, the services were conducted by Rev. F. H. King, of Bow, in the Baptist Tabernacle. A gracious influence attended the mission throughout. There were large congregations, and many of the unconverted were brought to Christ. The afternoon Bible readings, the railway men's meeting, and the children's services were all profitable. Open-air services were conducted by a band of singers. The ministers of the various Free Churches entered heartily into the work.

Rev. D. H. Moore, of Vernon (Baptist) Chapel, King's Cross, was the missioner at Bow. His sermons have been effective. The congregations have grown each night, and the mission was continued by other ministers. The number of adult penitents up to the second Monday was seventy, all of whom came to the inquiry room. Rev. Arthur Wood, resident minister, and Rev. John Grierson (Presbyterian) assisted throughout the week, and the people are much encouraged.

At West Hampstead Rev. Dr. G. S. Barrett gave homely, warm-hearted addresses, with simple illustrations. One evening his text was, "If any man is in Christ, he is a new creature." Paul did not say that if any man is in Christ his life is improved; or that he becomes merely an altered man. He said, "If a man is in Christ, he is made over again, becomes a new creation," and it is only the Gospel of Jesus Christ that holds out that possibility. Dr. Horton took part, and Miss Barrett, daughter of the missioner, sang Gospel solos.

At Brockley Rev. George Eayres was the missioner. His addresses were earnest, manly utterances. The services throughout were well attended, 100 friends were present at the seven o'clock prayer-meeting on Sunday morning. About sixty persons sought guidance in the inquiry rooms. A large choir rendered valuable assistance. Children's services were held at Lewisham High Road Congregational Church lecture hall, under the direction of Mr. Harmsworth, and proved a source of blessing to the young people. The special meetings for men and for women were also very successful.

The missioner at the Barnes and Mortlake centre was Mr. Edward Hurditch, of Brighton. Results among the unconverted were realized, but Mr. Hurditch's earnest utterances were specially used in arousing Christians and awakening the churches to increased activity for the evangelization of the neighbourhood. The Bible readings were particularly appreciated. The services for children, conducted by local brethren, Revs. E. E. Cheal, C. H. Homer, and Messrs. Cosson and A. Ellis, were a feature of the Mission. Numbers of the young people expressed a desire to follow Jesus.

At Ealing the Victoria Hall was engaged for the services, and the missioner was Rev. J. Tolefree Parr. The Sunday services were arranged so as not to interfere with the hours of service at the several churches. The congregations were excellent, and the attention paid to the addresses was remarkable. The proportion of non-church-goers was not large, notwithstanding that the Mission was well advertised, and the whole neighbourhood visited. This may account for the fact that the number found in the inquiry rooms was smaller than at some of the centres. At the Saturday night Temperance meeting eighty pledges were taken.

MEETING OF CONVERTS.

One of the most remarkable meetings for gathering in the results of the Mission was held on Friday evening at the Metropolitan Tabernacle. Tickets had been sent out to those who had passed through Gipsy Smith's services, and had given in their names as inquirers, asking them to come to a special meeting to be addressed by the pastors in the district who had co-operated. To the surprise and joy of all connected, the spacious lecture hall beneath the Tabernacle was crowded to its utmost capacity with a vast and deeply earnest congregation, in which young men and women predominated, and in which there were also young children and older people. Mingled with them were the workers who had had the joy of bringing many of them to Christ. The officers of the Tabernacle, the pastors, and several well-known ministers, occupied the platform.

Rev. F. B. Meyer presided, and in his opening address asked all who had recently decided for Christ to stand up. It seemed as if the whole audience rose, and the spectacle was very moving in its nature. Many could hardly restrain their tears at the sight of this army which had risen to serve Christ. After commending them to God in prayer, Mr. Meyer requested those who had suffered persecution for Christ to rise, and quite a large number stood up. These Mr. Meyer congratulated that they had been counted worthy to suffer for Christ's sake. He then asked those who had decided for Christ, but were as yet lacking the full joy of assurance, to indicate their condition, and about twenty rose. These were afterwards most tenderly addressed by Pastor Thos. Spurgeon.

Brief addresses were delivered by Revs. D. J. Rounsefell, R. Milne, C. B. Sawday, and R. Browell. Each of these gave the new converts a text of Scripture, around which helpful remarks were made to crystallize.

Mr. Meyer concluded the proceedings by some earnest practical words, advising each convert to attach himself or herself to some church, to find some sphere of Christian service, daily to seek the direct conversion of some soul to God, and to be careful in the maintenance of regular devotional habits.

The meeting was interspersed by the singing of bright hymns and choruses, and many felt that it was like the merrymaking of the Father's house on the return of the prodigal.

Among books that are fitted to be specially useful at this time, is Special Missions, by Rev. Thomas Waugh, a treatise which concentrates the experience gained in a long and fruitful career of evangelistic service. (2s. *C. H. Kelly.*) The late Dr. Saphir's Christ and the Scriptures, is a book that is calculated to be of great service to workers and converts; many have read it to permanent advantage. (1s. 6d. *Morgan & Scott.*)

Christ's Claims on Women.

A MOST interesting topic for study and meditation is to be found in the gradual recognition, during the Christian centuries, of the position and influence of women; and alongside this truth we have the corresponding acknowledgment of the claims of Christ upon women. It was the women who fought their way through all difficulties to shower their love upon Him. It was they who ministered to Him of their substance. It was to them He turned for rest, when weary with the work of the day. It was to them He looked to be understood, when everybody else misunderstood Him. That He should want their appreciation, their sympathy, their love, was

A REVELATION TO THESE WOMEN!

The present century has seen a great stepping forward of woman to her proper place; but in this there is a real danger. There is no more fatal mistake than for woman to enter the lists against man—a competitor with him for the highest place. There is nothing more disastrous than for a woman to change her sphere. She cannot do it without tremendous loss, first to herself, next to the race. To attempt it is tacitly to deny the very object of her being, to defeat the very end for which Christ has emancipated her. This is whither the rebound from her former position is leading the woman of to-day.

But there are very many who have recognised the danger, and have taken the path which leads to the

REALIZATION OF THE IDEAL OF CHRIST

for them. Thank God for the thousands of noble women who have risen to this ideal, and who are to-day fulfilling the Master's will. But it is to the thousands who are just taking up their life-work with no thought of such ideal that we speak. Sister! the Master claims you altogether. You professed to be a Christian; you have consecrated yourself to his service. Pause a moment, and look well at yourself; count up your abilities, your talents, your powers, your influence. All these the Master claims as absolutely his property, to be used how, and when, and where He will. He wants your wealth of love and sympathy, that He may Himself expend it on his needy ones.

N. B.

The Welcome Home, Canning Town.—A very profitable time was spent at the muster of the "Christian Life Boat Crew," on Tuesday, February 5, at Miss Child's Welcome Home, Canning Town, when sailors and others, from distances and close by, gave their experiences of the Lord's goodness. The text given by Miss Child for the month was, "Enoch walked with God" (Gen. v. 24).

Tram-Men of Milan.—A promising work is being carried on among the tram-men of Milans Prior to the erection of a suitable building, services. were held in a small hall, where tram-men assembled with their friends, and invited their companions to the gatherings. To those who have visited lovely but priest-ridden Milan, it will be obvious how wide is the scope for such work to counteract the result of Romish teachers and leaders. Mrs. Jane Cox, Alveare, 25, Via Correggio, Porta Magenta, Milan, will be glad to communicate with friends interested in this effort.

Y.W.C.A.—New premises have been opened in connection with the Putney Association, and a dedication service was recently held, at which a large number of members and friends came together. Earnest addresses were given by Revs. Aylmer Rouse and Professor Radford Thompson.—The report recently issued by the Rome branch of the Y.W.C.A., indicates that much progress is being made. Visitors and residents of many nationalities have from time to time expressed their sense of the need of the work, and testified to its increasing usefulness. The Sunday Bible classes and week evening classes for languages continue to be largely attended, and the intelligence and progress of the students has been most encouraging. The "Foyer" is a Home for the benefit of workers and art students, as well as young women seeking employment. A working party for foreign missions has been carried on with much success, and promises to become a useful branch of the work. The secretary is Mlle. Roman, 107, Via Sistina p.p., Rome

The Blind Poor.

UNDER any circumstances the lot of the blind calls for sympathy, but when there is added to blindness the additional burden of extreme poverty, the sufferer has a double claim upon Christian compassion. In meeting the needs of such afflicted people the National Blind Relief Society has long served a useful purpose; and under the guidance of Rev. J. Pullein Thompson, the hon. secretary, it has of late years extended its sphere of influence, affording timely aid to many of the distressed in all parts of the country.

The Society's remedial efforts are not confined within any sectarian limit; it includes representatives of various denominations within the scope of its bounty. Voting is eschewed, all applicants being dealt with in the order of application. At present there are no fewer than 660 persons receiving pensions, and in view of the care exercised by the committee, it may be taken that all these are cases in which the help is deserved. The work is carried on by a well-organized

STAFF OF VOLUNTARY WORKERS,

and as there are no office expenses, it will be seen that the Society is economically managed. An additional method of relief, and one which is especially welcome during these days of frost, is to provide the blind poor of London with cheap coal in their own homes.

Here are a few cases typical of those now aided by the Society. Other instances, equally sad, are frequently brought to Mr. Pullein Thompson's notice :—

A poor woman of a farmer family, who is deaf as well as blind, and a great invalid, and entirely dependent on a sister, who also has the aged mother to support, single-handed. She is a house-keeper, and nothing can be more heroic than the lives of these three.

A man, aged fifty-nine, never married; he has no relatives who can help him. Has only one leg, having been a cripple from birth. Was a basket and chair maker for thirty years, but his sight became very bad, and he underwent two operations at the Free Eye Hospital, and lost the sight of both eyes completely. He receives 2s. 6d. per week from the parish, 2s. of which he has to pay for a miserable lodging.

A woman who, with her husband, had a little farm, and saved enough to build a cottage. A few years ago her husband died, and she—blind for many years in one eye, and in the other for three or four—has lived on money obtained by sale of reversion of her cottage, of which she has the use for life. This money has come to an end, and she is destitute; has been very ill, but is recovering. She has managed to keep her home going, with the help of neighbours; but can do so no longer after this illness. She is just on seventy-nine years of age, has a blameless character, and is a truly Christian woman.

An old couple, H—— E——, aged seventy-eight, who has been quite blind for the last four years, and his wife, S—— E——, aged sixty-four, is blind of one eye, and had a successful operation for cataract on the other, last December. All they have to depend on is 3s. each weekly from the workhouse, and what they receive through the kindness of friends. They are a deserving, respectable couple.

D—— H—— W—— for twenty-four years occupied the position of cashier in a large foundry, and for the last five years has been struggling for a livelihood by selling tea. His sight is gradually getting worse, and being sixty-three years of age he finds it more and more difficult to get about the long distances necessary. He has a wife and two children dependent upon him.

During the past eighteen months ninety-six pensioners have been elected, it being one of the maxims of the Society that necessitous cases should

NOT BE KEPT WAITING,

and it would be difficult indeed to specify any case that is not necessitous. The scale of relief is from five to twenty shillings a month. In a quiet way, and by the exercise of devotion and industry, a great amount of suffering has been alleviated, especially among those who have once occupied good positions, and who have been reduced to penury as a consequence of their affliction. Mr. Pullein Thompson, who has many demands upon his time, as vicar of Christ Church, Chelsea, deserves the support of Christian people in his efforts on behalf of the blind poor.

The Scriptures for Jews.

ANOTHER important work of circulating the Scriptures among the Hebrew people is in contemplation by the Mildmay Mission to the Jews. In this instance, the effort is to meet the needs of those who cannot intelligently use the Hebrew version which has been so greatly blessed during recent years. The Jargon translation which is now being taken up, has been issued by the British and Foreign Bible Society. In asking for the prayers of God's people that abundant blessing may attend the work, Rev. Samuel Wilkinson writes :—

The need arose out of wide Scripture distribution in Russia, and from the experience therein gained that large numbers of Jews can only properly apprehend what is set before them in Jargon. Of all existing versions of the New Testament the Jargon one of the Bible Society (called Judeo-German-Polish) was the best appreciated, and during several years we purchased and distributed some 30,000 copies of it. But it required revision and improvement, and this work was carried out by three revisers, of whom Joseph Rabinowitz was one until his death.

At length the book is ready. We have the means for the purchase of 100,000 copies, but none for the expense of transport to various parts of the world, for Gospel messengers to carry them, for the systematic proclamation of the Gospel by lip as well as by print. We give thanks to God for a translation which will make his own message clear to thousands of the lost sheep of the House of Israel. There is no restriction whatever in Russia (the most important as the largest Jewish field in the world) for the setting forth of the Gospel message everywhere, when accompanied by the circulation of the Scriptures. The door is open for extension of the existing centres of distribution. Each depôt opened is not only a mission station, but a radiating centre from which testimony by book and lip may reach scores of Jewish villages around.

We praise God for all that is being done now in London and the larger towns of this country. But we have in the British Isles a total Jewish population far less than that of Warsaw, one Polish city. "Pray ye therefore the Lord of the harvest that He may send forth labourers into his harvest;" and may we not only pray, but see to it that we are squaring our efforts and our sacrifice with our prayers.

Thorough Bible Study.

AN interesting and comprehensive syllabus has reached us from the Bible Teachers' College, Montclair, New Jersey, giving the outlines of some of the courses of study. Special importance is placed on series of studies to be conducted by the Principal (Professor Wilbert W. White, who is affectionately remembered for the Bible studies he gave in this country), on "The Bible and Prayer," and on "The Bible and the Holy Spirit." In addition to a carefully arranged scheme in each case, topics, questions, and passages are proposed for the consideration of the students, who are themselves invited to suggest others. Courses are also given on the Gospels by Matthew and Mark, the Acts and Earlier Epistles, the Teachings of Jesus, Old Testament Prophecy of the Assyrian Period, the Missionary Idea and Work as Set Forth in the Scripture, and the Bible and Personal Work.

One of the lecturers (Dr. Henry G, Weston), on being asked to suggest what prospective students might do by way of preparation, referring to a previous course at Chester, wrote :—

I have taught the men to study the Bible as they would study Shakespeare, if they wished to become Shakespearean scholars—studies *about* Shakespeare, the Baconian authorship, the life of the author, &c., are interesting; but a man may be an adept in all these and kindred topics, and not have a spark of Shakespeare in his soul. So I have left studies *about* the Bible to others, and have turned out my men knowing the book they have studied, and capable of standing an examination on it.

The Essence of Scripture.

ON Wednesday of last week, Rev. Professor D. S. Margoliouth (Oxford) opened at Exeter Hall, London, a course of lectures on "The Essence of Scripture," under the auspices of the Central Y.M.C.A. The subject for the day was "The Religion of Israel and the Religions of the Surrounding Nations."

At the outset, it was shown that ancient pagan systems were generally, if not always, marked by a spirit of tolerance; the best conception of a supreme god being only that of one among many, and conquerors finding no difficulty in adding the deities of other nations to their pantheon. When monotheism prevailed, however, the pendulum swung to intolerance. Tolerance is inconsistent with dogmas: "Matter which is communicated by teaching must be either true or false. The majority of those who hold to religion do so because they believe its dogmas to be true; and if they can show scientific reason for doing so, such a position is not fanatical."

The lecturer showed that the Bible bears the same relation to the sacred books of the East as the rod of Moses to those of the magicians, containing, as it does, the power and the life of which they have only the symbols. We forget when reading the classics that the peoples were religious, and that the books are the record of their religion. The early Christian Church knew this, and would not have gone to them except with something better. The main features of ancient and modern heathen religions were brought together, and compared with one another, as well as with the religion of Christ; from which it appeared that in the nations surrounding Israel the philosophy of their systems was known to but a few persons, and these probably belonging to a special caste.

It has been claimed that the religion of Egypt was originally monotheistic, but of the polytheistic character of the popular worship there seems to be no question. While the ancient Persian system was more philosophic than many others, it was after all not unlike those of the classical nations; and the pantheon of Southern Arabia can without difficulty be also rendered in terms of the gods of Greece and Rome. The inscriptions of Northern Arabia scarcely go back beyond the Christian era, but they contain many ancient names; while the Aramaic inscriptions, belonging to a more remote period, contain many names of unknown deities.

The Bible commences with a cosmogony, and derives the human race from a common stock. Thus the portions of the world which the heathen ascribed to a multitude of gods are traced to the one origin. The theory of pantheism is that there is discord in nature, while science finds harmony. In the Bible we find harmony and a plan. The disappearance of all minor agencies solves the problem of the universe. Monotheism produces harmony in the world, in the state, and in the soul. The whole family in heaven and earth is united.

Jews in Hackney.

UNDER the direction of Mr. Joseph S. Davidson, a useful and much-needed work is carried on among Jews in North-East London. The organization is known as the "Christian Chief Corner Stone" Mission to Jews. Gospel meetings are held at the Strangers' Rest, Ratcliff Highway, and at the Y.M.C.A., Hackney, where free classes for teaching English to foreign Jews are also conducted. The Jewish poor and sick are visited, and a kindly interest is taken in prisoners and their relatives. During the summer months open-air meetings are held, and every opportunity is taken to bring before the misguided sons of Israel the Truth concerning Christ. As a result of these services many have commenced to study the New Testament, and have given evidence of a desire to reach the light. Mr. Davidson may be addressed—5, Aden Terrace, Green Lanes, London, N.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.*)

A Familiar Text.

"I am the Way, the Truth, and the Life."

I CAN quite imagine some one saying, when he or she reads this text—"I have read these words so often that I do not want to hear anything about them." But will you not read them once again, and let the Lord Jesus Himself say to you—"I am the Way, the Truth, and the Life"?

Our lives are often likened to a vessel upon the water. Each vessel, when it leaves port, has a destination in view; but it needs someone to guide and direct it, or else it will never reach its journey's end. So it is with you and me; we are all going on a journey, and we need someone to guide us. The Lord Jesus is longing and willing to take us by the hand, and to lead us gently and lovingly home. Shall we not let Him have his will?

Some little time ago, a vessel put out on her first voyage. For a short time all went well, but then something went wrong with the boilers. For many a mile she drifted about, and the crew hardly knew where they were. One day the gunner went down to his room, and there on his knees he asked God to save the vessel, and bring him and his companions safely home again. At the same time the captain looked over the side of the vessel and saw the rocks projecting out of the water on either side, and the vessel seemed just to glide between them. Do you see how wonderfully God answered that man's prayer? And He is just as willing and able to guide you and me safely along the path to heaven.

There are only two ways. One is very broad, and to all appearances is very pleasing to the eye, but it leads to destruction; the other is narrow, but it is the way in which Jesus would lead us, and it leads to the life and peace of heaven. Jesus is not only the Way, but also the Truth. Perhaps some of you do not quite understand how you are to walk the narrow way; the Lord Jesus will teach you. David himself had to pray, "Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth and teach me" (Psa. xxv. 4, 5). And if we really ask Him, Jesus will lead us in his truth and teach us.

A little girl, who could not think why her mother was so fond of reading her Bible, asked her the reason, saying that she was quite sure she must know the book by heart. "No doubt I know it very well," replied the mother, "but tell me, Emma, what you did with the letters I sent you when you were at boarding school?" "Oh, I read them over and over again till the paper was quite worn with being so often folded and unfolded." "And why? I thought you did not approve of reading anything you had already by heart!" "Oh, but," said the affectionate child, throwing her arms round her mother's neck, "I loved to read them, just because they came from you, and because they told me all about your own dear self." And "is not the Bible a letter from heaven, my dear child, telling me of the love of that Saviour to whom I ought to be infinitely more grateful than you require to be to me?" And you too, dear children, if you will read the words of your Savour, will find that He will fill your hearts with love for Him, which is, indeed, only a just return for all that He has done for you; and that He will lead you in his truth, and teach you.

Then, lastly, Jesus, says He is the Life. I expect most of you think that you have life, and so you have but only one kind; but there is another life, the all-important one which Jesus gives to all those who believe on Him. You know the life of all the beautiful flowers which so delight us in summer months is completely hidden under ground during the winter, and the flowers seem to all appearances quite dead, until brought to life again, as it were, by the warmth of the sun. And so you and I are dead in God's sight until brought in contact with Jesus Christ, the Sun of Righteousness. It is only Christ who can give us eternal life. "for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12). I pray you to ask God to forgive your sins through Jesus who died that you might have everlasting life.

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to Thee,
O Lamb of God, I come.

Just as I am—Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve.
Because thy promise I believe,
O Lamb of God, I come." E. C.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 266).

One Another.

Find and complete the following:—

1. Ye shall not oppress — (Lev. xxiv.-xxvi.).
2. Be kindly affectioned — (Rom. xi.-xvi.).
3. Forbearing — (Eph. iii.-v.).
4. Forbearing — (Col. ii.-iv.).
5. Speak not evil — (James iii.-v.).
6. Having compassion — (1 Pet. ii.-iv.).
7. In honour preferring — (Rom. xi.-xvi.).
8. Be ye kind — (Eph. iii.-v.).
9. Use hospitality — (1 Pet. ii.-iv.).
10. That ye love — (John xiv.-xvi.).
11. Owe no man anything — (Rom. xi.-xvi.).
12. Have the same care—(1 Cor. xii.-xiv.).
13. Bear ye — (Gal. v.-end).
14. Forgiving — (Eph. iii.- v.).
15. Forgiving — (Col. ii.-iv.).
16. Comfort — (1 Thess. iii.-v.).
17. That we should love — (1 John ii.-iv.).
18. Exhort—(Heb. ii.-iv.).
19. Confess your faults — (James iii.-v.).
20. Let us not therefore judge—(Rom. xi.-xvi.).

[Children under *ten*, do any 6; between *ten* and *eleven*, do any 9; under *thirteen*, do any 12; between *thirteen* and *fourteen*, do any 15; under *seventeen*, do any 18.]

ANSWER TO LAST SEARCHER (No. 265).

Bible Clock.

1. Grace! (1 Cor. i. 4).
2. This Grace! (2 Cor. viii. 7).
3. Grace of God (1 Cor. iii. 10).
4. We have received grace (Rom. i. 5).
5. Grace be with you all (Titus iii. 15).
6. Grace be to you and peace (Gal. i. 3).
7. By grace are ye saved through faith (Eph. ii. 8).
8. Grace, mercy, and peace from God, our Father (1 Tim. i. 2).
9. Ye know the grace of our Lord Jesus Christ (2 Cor. viii. 9).
10. By the grace of God I am what I am (1 Cor. xv. 10).
11. The grace of our Lord Jesus Christ be with you all (Rom. xvi. 24).
12. According to the gift of the grace of God given unto me (Eph. iii. 7).

No. 265—Correct Answers (first list) received from:—

A—Margery and Dorothy Alchin, Gordon and Arthur Allt, Olive Allam, Edgar Allies, Ethel Alford*, Ralph and E. Aldwinckle.

B—William Berwick, Gladys Bartlett, Emily Bridgewater, Robert Bushby, Violette Birney, Gertrude Bush, Gordon and May Bligh, Ella Berryman, James and Gordon Bryant, Reginald Bristow, Clarence Bass, Eleanor Bennett, Edith Blenkarn, Dorothy Brooks, Ada Blencowe, Herbert Braddon, Stanley Burgess, Mabel Baker, Queenie Boswell, Elsie Brinkworth.

C—Hilda Cook, Rose Collins, E. Charman, George and Oscar Cross, Sophie Cohen, Anna Chanyen, Gussie Clark*, Lydia Cleary, Hannah Chapman, Fannie Cardin, Kitty Cope*, Elma*, and Josephine* Cheal, Mabel* and Ida* Cole.

D—Ethel Dancy*, Dorothy* and Ralph Daintree, Stanley Drew*, Kittie and Violet Donaldson-Selby, Ethelwyn Dennis*.

F—Edward and Arthur Foley, Percy Fitch, Harry Flashman, Mabel, Olive and Vincent Fleet, Kitty Fausset.

G—David and Andrew Gardiner, M. Gover, Reginald Garland*, Margaret Guillaume*, T. Gilbert, Clarice Gale*, Margaret Gorrie, Alexander Goudge.*

H—Willie Hooper, Ina Hemmel*, Nellie Hatchett, Mary Hill*, Elsie* and Dorothy Hanson, Beatrice Hastings, Annie Horstcraft, Dorothy Havergal-Shaw, Kathleen and Dorothy Heckford, Harry and Doris Hodgkinson.

I—Daisy Iredell.

J—Allan Jackson, Louie*, Hilda and Winifred* Jeffery, Betty Jacobs, Amelia Jacobson, Emily Jones, Lawrence Johnstone.

K—Jane Keirl, Lionel Kepple, Annie Kingsford*, Max* and Eva Kalb, Maurice Kalinsky, Hannah Knapp, Ethel* and Bertha* Kelsey.

L—Willie, Maggie and George* Locke, Beatrice le Mesurier, Georgina Lichtenstein, Evelyn and Arthur Lamb, Constance Long, Sidney, Mary, Edward and Henry Law, Gladys Lee.

M—Tom McGlone*, Dorothy and Charlie McMullin, Alan and Nora Marshall, Doris Martin, Lottie Mitchell, Godfrey and Alec Miller, Mabel Morris*, May Mills, Edith and Aldyth Margetts, Winifred Maunder, Amy Munday, Evie Miller, Fanny Messenger, Philip Martin, Nellie, Arthur, Grace, O.* and Lewis* Morice, Barbara Maconchy, Dorothy Morgan.

N—Edith Newton*, Blanche Norcock, Valerie Noel, Gerald and Hilda Nicholls, Emily Norris, Nellie, Daisy and Lyddy Nicholas.

O—Maggie Oliphant, Constance Osborne.*

P—William Porter, Evelyn Primrose-Pechey, Maggie and Margery Pibel, Graham, Christine and Mary Pearson, Kathleen Pincott, Ethel* and Kathleen* Pasley, Leslie and Cyril Partridge, Ruth Pledger*, Dorothy Parker, Leonard*, Kate* and Walter* Picknell.

Q—F. Quance.

R—Gwenllo Ravenhill, Marion Richards*, Ada Renals, Aileen and Marjorie Roberts, Kate Rosenbloom, Rose Ritchie*, Maggie Russell.

S—Frances Stileman, Florrie Smith, Margery Smart, Willie, Mary and Edward Start, Amy Simmons, Frederick and David Seth, Esther Simmons, Whately Smith, Edgar, Hilda* and Constance Schaeffer, Vera Stapylton, Madaline Smith, Stanley and David Soltan, Betty Stocks*, Flora Shadbolt.

T—Dudley Toye*, Archibald and Theodora Thorn, Frank Tomkins, Nellie Tisdall.

V—May* and Edwin* Vickers.

W—Stephen Wilson, Evelyn Wilkinson, Nellie and Rachel Wilson, Bertram Webb, Sydney Wisdom, Greta Watson*, Cecile and Phillis Wright, Dorothy White, Ellen Williams, Fanny Wheeler, Agatha Ward.

Y—Kenneth, Ryder and Rachel Young, Maurice and Gladys Young.

No. 264—Correct answers (second list) received from:—

A—Dollie and May Allen, Leonard Allen*, I.* and Margery Ashdown, Mabel Ashwell*.

B—Elsa and Dorothy* Banfield, Ernestine Bühl*, Lucienne Brabandes, Ada Bratt*, Evelyn and Marianne Butlin, James Barker, Herbert Braddon*, Ada Blencowe*, Charlie and Maggie Banks, Gordon and James Bryant, Mary*, Helen* and Susette* Beck, Beatrice Brouard, Eva Browne*, Frances Burnett*, Leonard Browne*, Cecil Brewer, Harold and Dorothy Berry, William Berwick, Dorothy Brooks, Stanley Burgess, Ella Berryman*, Conyers Baker, Louise Betts*.

C—George and Mary Coward, May and Ida Cullen, Ethel Craigie*, John*, Henry* and David* Colville, Maude Claxton, Lydia Cleary*, Alice Crang*, Maggie*, Jessie* and Walter* Carter, Mabel Candlin*, Hannah Chapman, Cicely Craven, Mary Cobb*, Alice Cady*, Alfred Cocking, Beryl and Gladys Calvert, Georg Crawford*, Dorothy and Margaret Clarke, Hyde* and Duncan Campbell.

D—Marie Denizot, Vera Dickinson*, Ethel and Mai Davidson, George, Elizabeth, Constance and Hilda Drayson, Harold and Gladys Davis, Marjory Dyke*, Daisy Dewar, Rupert Dewsbury, Stanley Drew*, Agnes*, Catherine* and Elsie Darke, May Darroll*.

F—Louise Filhol*, Jeanne Faucon, Kitty Fausset, Edith Fowler, Phyllis Fry, Laura Finch, Percy Fitch, Richard Farmer, Eirene Fennell, Frances and Aileen Figgis.

G—Aimée Guilbert, Daisy and Mary* Greenacre, Edith Grieve*, Margaret*, Jack, Stuart, Dorothy and Edith* Gray, Reginald Garland, Elsie*, Margie* and Isabel Goudge, Dorothy Green Evelyn Giddings, Dorothy* and Winnie Grove, George, Colin and Margery Graham-Brown.

H—Violet Holford*, Georgette Hoffmann, Ella Hake*, Winifred and Henry Harvey, Willie Hooper, Beatrice Hastings*, Annie Horstcraft, Norman, Julyan, Francie*, Florence and Stanley Hoyte, Kathleen and Dorothy Heckford, Jamie de Hailes, Nellie Hatchett, Eileen and Theodora Hill, Emily Hooper*, John S. Henderson.

I—Isabel* and Ami* Inglis.

J—Emily Jones, Charles and Thos. Johnson, Lizzie Johnstone*, David Jameson*.

K—Jane Keirl, H. and Ruth Knight, Grace Kerr, Violet* and Susie* Keen.

L—Guthrie Larwill, Willie and Maggie Locke.

M—Hilda* and Winnie* Moorcroft, Lois* and Olive* Mewburn, Charlotte Millar*, Mary, Daniel, Dorothy* and Margaret* Morris, F. Messenger, Marjorie Martin, Eric and Tom Morris, Margaret Merry*, Daisie MacKenzie, Isabella Morrice*, Elsie Moule*, Ella* and John Mac Murray, Alice Mackenzie, Margaret* and Bella Mack, Dorothy and Leonard Mace, Eileen McClure, Edith Marshall, Dorothy Morgan, Maude McIlroy*, Evie Miller, Margie Marston, Charles Morrison.

N—Emily Norris.

O—Maggie Oliphant, Eva Oakes, Louisa O'Brien.

P—Percy, Geoffrey and Clarice Peach, Olive Pine-Coffin, Isabel* and Gladys* Phipps, Christine and Graham Pearson, Leslie and Cyril Partridge, Willie*, Jessie, Eddie and Connie Palmer, Kathleen Polhill Turner.

R—Maggie Russell*, Olive Robinson, Elsie Ridewood*, Laura Ridler, Eva Rodgers.

S—Germaine Schumann, Bertha Stocker, Nannie Sturrock, Glanvill Stanley B. and Rider Smith, Hugh* and Agnes* Shields, Madeleine Smith, Vera Stapylton, Maggie Shepherd, Sidney Smith, Kathleen Smith, Ellen, Florence and Effie Simpson, Herbert Stuart, Violet and C. Salvesen, Ivy Sall, Evelyn*, Violet*, Phyllis and Gladys Shaw, Stanley W. Smith, T. and D. Stanier, Flora Smith*, Poppie Stidolph.

T—Willie Thomas*, Frank Thompson, Florence and Eilcen Tomlinson, Evelyn* and Marjorie* Tracey.

U—Eva Usher.

W—Willie and Stewart Watson, Robert and Thomas Weddell, Charles Wingrave, Dorothy White, Ellen Williams, Mabel Wheeler*, Ernest, Queenie and Kenrick Wakeford, Dorothy Woodforde, Dorothea Wright, Evelyn Wilkinson*, Sidney Watson, Rachel James, Sarah and Georgina Wilson, Violet, Louisa and Arthur Walker, Nora* and Ellie* Wyatt, Leonard Wall, Bertie Walls, Edith*, Edward and William* Wheeler, Frank and Madge* Wilson, Charles Williams, Lance Wahab.

Y—Robert Young.

FOREIGN LIST.

No. 257—Georgina Tollner (Umhlali). **No. 260**—Eric, Ivan, Rotha and Lottie St. George, Amy Ramsay (Canada). **No. 261**—Ethel Hastings, Dora Wallace*, Amy Ramsay (Canada). **No. 264**—Clarice Herivel (Alderney).

Personal.

Charles Hepworth, Charles Morrison, Kathleen Polhill Turner, Grace Hughes.—More new "Searchers!" I am glad to welcome you, and hope you will find the study useful and interesting.

Sidney Smith.—Thank you for your letter.

Rupert Dewsbury, Olive Clarke.—Please be careful in stamping your envelopes. A surcharge was made last week on your answers, because you had omitted to stamp properly.

Sarah Boakes.—Will you kindly send me your address?

Herbert Braddon, Gerald Nicholls.—I am sorry you have been ill. I trust you will soon be quite well again.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Colchester*, Feb. 14-15; *Dorking*, Feb. 16-26; *Walthamstow*, Feb. 28. Mr. J. Spiers, *St. Matthew's Mission Room* (week-days), *Town Hall* (Sundays), *Redhill*, Feb. 21-March 8. Mr. J. S. Tyler, *S. Lyncombe, Bath*, Feb. 15; *Worthing*, Feb. 21; *Broadwater*, Feb. 26. Mr. R. T. Archibald, B.A., *Liverpool and neighbourhood*, to March 8. Mr. J. H. P. Cutting, *St. Thomas, Exeter*, to Feb. 17. Mr. E. Clark, *Congregational Church, Tetbury, Glos.*, to Feb. 17; *Didmarton, Chippenham*, Feb. 18-25. Mr. S. J. Hewlett, *Public Hall, Chelmsford*, Feb. 16-Mar. 1.

Children's Scripture Union—Portions for week ending February 23.

Sun., Feb.	17	*Luke*	ix. 12-22	Thurs. Feb.	21	*Luke*	x. 1-16
Mon., ,,	18	,,	ix. 23-36	Fri., ,,	22	,,	x. 17-24
Tues., ,,	19	,,	ix. 37-48	Sat., ,,	23	,,	x. 25-42
Wed., ,,	20	,,	ix. 49-62				

Evidences of Conversion.

FOR YOUNG CHRISTIANS.

By Rev. A. B. Earle, D.D.

1. A full surrender to the will of God.
2. The removal of a burden of sin, gradually or suddenly.
3. A new feeling of love to Christians and to Jesus.
4. A new relish for the Word of God.
5. Pleasure in secret prayer, at least at times.
6. Sin, or sinful thoughts, will cause pain.
7. Desire and efforts for the salvation of others.
8. A desire to obey Christ in his commands and ordinances.
9. Deep humility and self-abasement.
10. A growing desire to be holy and like Christ (1 John iii. 3).

From *Bringing in the Sheaves*,

Christian Endeavour Topic.

SUNDAY, FEBRUARY 17.

Confessing Christ (Matt. x. 32-39).

THE *therefore* with which this paragraph opens is significant. It reminds us of the watchful, fatherly care which is over each of us as we go forth to witness for Him. The great invisible hand shelters you young people; you are of more value than many sparrows, the very hairs of your head are numbered; therefore be strong to confess Christ before men, though you be flung down from the ridge of the precipice where you speak for God. He, without whom no sparrow falls to the ground unnoticed, will give his angels charge that they shall bear you up on outstretched wings. Even though He shall permit you to suffer unto death, your soul shall be precious in his sight, and some day you shall hear your name spoken, amid the hush of heaven itself, by the lips of Him who can neither fail nor forsake. "The river of the confessor's life may be plunged underground, and be lost amid persecutions, but it will emerge again into the bright sunshine that eradiates the other side of the mountains."

Of course, it must be understood that the confession to which Christ summons us is not to consist merely in a single utterance of the lip; it must be the constant acknowledgment by lip and life maintained to the end. The context makes it clear that this confession will have to be maintained in the face of opposition, and that opposition in its bitterest form—the opposition of the home. Many of us would find it easier to face the torture of the stake, to resist the tyrant's frown, and the priest's persecution, than to stand against the light banter, unkind suspicions, and cruel words of those who live within the home. It is perhaps fanciful, and yet worth observation, that the persons who are set at variance with their kindred are all junior members of families, as if the young will always be more likely to gather around Christ. In every age there have been young Christian Endeavourers, who have had to stand alone, not hating their dear ones, but being hated by them, and destined to find their most dutiful love and care repaid by stony indifference or active persecution. Nothing is harder to bear, and there is no course for us but by patient continuance in well-doing to silence the enemy and the avenger, always believing that God will not allow us to be tempted above that we are able.

How wonderful it is that in the 37th verse the Lord faces the whole race of men, and claims their supreme love, asking that they should love Him more than their dearest, from whom they have derived, or to whom they have given life. He does not attempt to justify his demand, and the only consideration that makes his claim reasonable is that He is the Son of God, who died for us, and that each of us has a separate place in his divine-human love. What a rebuke lies in that word, "Is not worthy of Me." What a rebuke in "More than Me!" Surely in this sense there is no one of us worthy of our Divine Lord.

Christ asks for the surrender not of the heart only, but of the life. Self-denial for his sake is the badge of the disciple. It is a strange procession, cross bearers following the Crucified. Note those words "Take," and "His." Each man has his own special form of self-denial which is required of him, and the work must be undertaken willingly. It is only through self-denial that we reach to our best life. We possess ourselves only when we give ourselves away. F. B. M.

C.E. NOTES.

The number of Societies now registered in the Union of Great Britain and Ireland is 7,142. These represent every branch of the Christian Church.

* * *

The Newport (Mon.) and District C.E. Union provide free breakfasts every Sunday morning in the Corn Exchange for poor children. Succeeding breakfast there is a brief Gospel service, for which the street arabs have evinced a remarkable strong liking; so loth are they to disband, that it is somewhat difficult to bring the meeting to an end.

* * *

Ireland is discovering that Christian Endeavour may find a place amongst those who are deprived of one or more of their senses. A society has been formed in connection with the Home for the Blind, in Great Victoria Street, Belfast. All the members, except two, are deprived of their eyesight, but notwithstanding these difficulties the spiritual life of these Endeavourers is bright and real. Belfast has also a Society of Deaf and Dumb which is making good progress.

International S.S. Lesson.

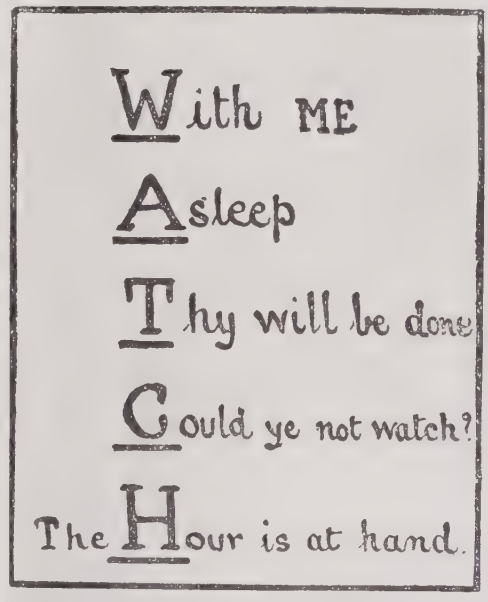
February 24, 1901.

Jesus in Gethsemane: Matt. xxvi. 36-46).

Golden Text: "Not my will, but thine be done." (Luke xxii. 42).

Introduction.

"SEE if there be any sorrow like unto my sorrow" (Lam. i. 12). This sentence is about the clearest introduction we can have to the subject we study to-day. It is a sad scene in the earthly life of our Saviour. We may not go too close to that sorrowful and lonely Figure in the Garden of Gethsemane, for He even left his three chosen disciples a little distance off from the spot where He knelt in prayer before his Heavenly Father (39-44; Luke xxii. 41). And yet we may draw near enough to hear, while with bowed heart his gentle voice speaks and utters one warning word, "Watch."



Key to Blackboard Plan.—All the sentences which give us the word "Watch" come in our lesson, and we can learn how to watch by taking each one and looking at it closely.

1. With Me.

He had asked these three men (36-38), Peter, James, and John, to watch with Him, perhaps to pray with Him; what a request! And to-day He makes the same request to us. What shall we answer? With Him, in close communion, we do not know what peace, and rest, and calm we miss if we refuse. Come draw aside, and go with Him, it is needful for your soul's welfare (Mark vi. 31; Ez. iii. 22; xx. 35; Isa. xxxii. 18). Will you do this? You will never regret it. Do it daily, not only on Sunday.

2. Asleep.

"How could they sleep?" we query (40, 43, 45). We must not find fault, but first examine our own lives. "Asleep!" do we never let our thoughts wander when we are praying? Are we ever lazy and indolent over our prayers? Are we not sometimes asleep when we speak without thinking what we say to our God? or when we use a formal set prayer with no meaning? and which certainly does not come from our hearts? Let us awake, and rouse ourselves and pray in sincere earnestness. "Prayer is the Christian's vital breath."

3. "Thy Will Be Done."

Never was there a sweeter prayer, and yet how hard to utter (39, 42, 44). It comes from a life given over to God, a life in which He can work what He pleases, a life that holds all loosely down here. It is the highest-level living to live out that short sentence; yet Jesus did it, and He is our example. It is the spoilt child who wants his own way (John iv. 34; Heb. x. 7; Matt. vi. 10).

4. "Could ye not Watch?"

And only for *one* hour? (40) Is it too much to ask? Does not Christ say to-day to us—"You have twenty-four hours for yourself, can you not spare one to watch with Me?"

Oh ye that sigh and languish,
And mourn your "lack of power,"
Heed ye his gentle whisper,
Could ye not watch one hour?

Watch and pray (Mark xiii. 33-37). We have two other watchings to attend to.

1. To watch and pray against sin.
2. To watch and pray for his second coming.

5. The Hour is at Hand.

The time is over now (45,46), no more time for those three to watch with Him. He by prayer has conquered, and is ready to go forth and die. His will had merged into the Father's will (Heb. v. 7, 8), and by it He had gained strength to suffer right on to the end.

Our time for watching will soon be over, so let us henceforth watch and pray as we have never done before.

The Y.M.C.A.

THE annual meeting of the Eastbourne Association took place in the Town Hall on Wednesday, February 6. Mr. W. Langton, of Tunbridge Wells, and President of the S.E. district of Y.M.C.A.'s, who occupied the chair, remarked on the encouraging character of the report read by the secretary, and the prominence it gave to the religious side of the work. Stirring addresses were delivered by Rev. Hugh Rodger, of St. Leonards, and Rev. W. H. Griffith Thomas. There was a large attendance, and it is many years since the Association has had such a stimulating and high-toned annual meeting.

There has been a substantial forward movement in the United States, where the membership has increased within the past year by many thousands, while no fewer than twenty-six new buildings have been erected.

Mr. D. A. Black has just concluded a three weeks' mission in connection with the Belfast Association. The attendances were most encouraging, at one time rising to the number of 900 young men only. The meetings were confined to young men, and numerous decisions for Christ were recorded.

The annual meeting of the Derby Association was held on Wednesday, February 6. Sir H. H. Bemrose, the President of the Association, presided. The report for the past year was received with great appreciation. Addresses were given by Rev. George Gladstone, of Glasgow, and Rev. J. Howell, M.A., both of whom urged the Churches to assist the Association by recommending their young men to join.

The English Year Book has just been published by the National Council. It is a well-printed quarto volume of more than two hundred pages, and possesses features of remarkable interest, not only to those actively identified with the work, but to all friends and well-wishers of young men in every part of the world. It is a comprehensive survey of Y.M.C.A. effort. It shows that the progress of the movement is steady and unvarying. It is a significant fact that for several years past over a hundred young men, encouraged and primarily trained in the Associations of the English Union alone, have each year entered the Christian ministry or the foreign mission field. The frontispiece is an excellent representation of the handsome stand which gained for the English Council a grand prize in the social science section of the Paris Exhibition. Striking pictures are also given of groups of coloured Association young men in Travancore and in Lagos; of buildings erected at Gothenburg and Cape Town and Chefoo; of a Y.M.C.A. dinner-hour service for working-men alongside H.M.S. *Albion* at the Thames Ironworks; and of a party of workers (belonging to the Soldiers' Christian Association, an auxiliary of the Y.M.C.A.) who wrought splendid service amongst the troops in South Africa.

Sailing Homeward.

I am sailing home to glory,
Over life's tempestuous sea,
God my many sins hath pardoned;
Jesus Christ hath died for me.

Sailing homeward, sailing homeward,
To the land of light and love,
To the many, many mansions
In our Father's house above.

Through the calm or joyous sunshine,
He is ever by my side;
'Midst the lash of angry billows,
He is still my Friend and Guide.

Yes, my Saviour is my Pilot,
Well He knoweth all the way;
Every quicksand, or cross current,
That may lead my soul astray.

Praise Him, praise Him, hallelujah,
I shall reach my home in peace,
Every baffling storm or head-wind
Shall for ever, ever cease.

I will surely reach the homeland,
He will lead me in his grace,
There to bow in endless worship
As I gaze upon his face.

S. Trevor Francis.

Scottish Notes.

THE Chalmers Lectures, beginning this week in Edinburgh, are being delivered by Rev. John Macpherson, M.A., the general subject being "The Doctrine of the Church in Scottish Theology."

In connection with the approaching celebration of the jubilee of Rev. Principal Rainy, it is announced that it is his intention now to retire from the chair of Church History in the New College, Edinburgh, though he has consented to retain the principalship.

A proposal is at present before the Presbytery of Edinburgh "to consider how the Church can best assist parishes within the Presbytery where the regular ministry is unable to overtake the work," the mover in the matter declaring that some such step is necessary "for the purpose of disseminating the knowledge of the Gospel."

The accounts of the National Bible Society of Scotland show that the Society's income for 1900 was £28,647 15s., and the disbursements £29,096 11s. 9d. A request that the Society should publish a volume of Scripture selections in the Motu language (New Guinea) has been favourably received. Rev. Arch. Russell was appointed chairman for the next two years, in succession to Rev. Dr. Corbett, whose services were cordially acknowledged. The home grants of Scripture in January amounted to 1,524 Bibles, 385 Testaments, and 997 portions.

An interesting movement has been set on foot in Dundee for banding together ladies of the United Free Church in the carrying on of social and missionary work. In Edinburgh it has been demonstrated by a similar effort that women workers can do much good in seeking to reform those whose evil courses brought them before the Criminal Courts, particularly in exercising reformatory influences on youthful delinquents. Stress is being laid on the necessity for Presbyterial countenance and help in these as in the other branches of women's work in the Church.

In connection with the police-aided scheme in Edinburgh for clothing destitute children, it is stated that while during the winter of 1892 676 children were supplied with clothing, 712 in 1893, and 780 in 1894, through the vigilance of the police and warnings given to careless and drunken parents, the numbers had decreased until last year there were only 230 children to clothe. No case had come under the notice of the police where the articles were appropriated by the parents or guardians, and the constables kept a sharp lookout to see that the articles were worn by the children to whom they were given.

At Deer Presbytery an overture was adopted, asking the Assembly to consider the question of duplication and multiplication of Professorships, and to enter into correspondence with other churches as to the amalgamation of all divinity schools in the country, as well as the construction of one general faculty of theology. It was strongly urged that something should be done to prevent overlapping and needless expenditure of energy in keeping up separate seats of learning; and argued that if the Church of Scotland and other churches would agree to this unification, it might prove an important step towards a wider and a much desired union of Scottish Presbyterians.

The arrangements for the annual Christian Endeavour Convention, to be held in Edinburgh towards the end of March, have just been notified to the various secretaries throughout Scotland. These embrace a junior rally, Convention sermon, annual business meeting, reception of delegates, praise service, and public welcome meeting to be held in the Synod Hall. Prominence will be given to discussions on the attitude of the movement to present day evils and to home and foreign missions. The speakers expected to take part include—Rev. J. E. Roberts, Manchester; Rev. William Muir, B.D., Blairgowrie; Rev. Alex. Smellie, Carluke; Rev. J. Muir, B.D., Glasgow; Mr. T. Jays, Dr. J. J. Black, Inverness, and the presidents of the Scottish and Edinburgh Unions.

The Baird Lecturer, at Glasgow, for the current year, is Very Rev. Principal Lang (Aberdeen), his subject being "The Social Vocation of the Church." In the opening lecture this was viewed as interpreted (1) in the teaching of Christ, (2) in his constitution of the Church, and (3) in the thoughts which dominate the Christian consciousness and form the perennial springs of the Christian inspiration. It was then shown (1) that Jesus the Teacher is set before us in the Gospels as in correspondence with the moral reality of his Jewish environment. The Sermon on the Mount illustrates the social trend of his doctrine. Its *summum bonum* is the Old Testament ideal freed from the limitations of "them of old time," and clothed with a higher spiritual force and authority. (2) The social ideal thus impressed on the teaching is evidenced in the constitution of the Church. The reverent and intelligent apprehension of the incarnation contains an argument for social endeavour which is sovereign over the Christian mind.

Irish Notes.

[FROM OUR OWN CORRESPONDENT.]

IT is not unlikely that an order of Deaconesses will soon be established in Belfast. A committee has been appointed to consider the matter, and to report what would be the best way of securing the services in church work of a body of women.

The Indigent Room Keepers' Society at Cork, which was established as long ago as 1808, continues to do a good work, although it is hampered by want of funds, owing to the deaths of some of its best supporters.

Mr. J. B. Wookey, and a band of boys from Dr. Barnardo's Homes, have been visiting Belfast and the North of Ireland, and everywhere they have met with a cordial welcome, and have obtained generous collections.

Rev. Professor Heron has been nominated by the Presbytery of Belfast, and by several other Presbyteries, for the Moderatorship of the next General Assembly, and his election to that office may therefore be regarded as almost certain.

Miss Potter, daughter of Rev. Canon Potter, is going out to Uganda as worker in connection with the Church Missionary Society. Miss Chadwick, daughter of the Bishop of Derry, has been for some years in Uganda, and she will shortly be joined by her brother, Rev. Walter Chadwick, who has also been accepted for mission work in that country. Thus Derry will soon be well represented in the Uganda Mission.

Welsh Notes.

AN active and earnest Christian worker amongst sailors has passed away in the person of Mr. John Ellis. For over thirty years Mr. Ellis had been the Welsh sailors' missionary. At the time of his death he was seventy-three years of age. Mr. Ellis had the high privilege of being a personal friend of the late Rev. C. H. Spurgeon.

Toward the £100,000 which the Welsh Calvinistic Methodists hope to raise for their Twentieth Century Fund, no less a sum than £61,694, according to the latest report, has already come to hand. No difficulty is anticipated in reaching, and probably passing, the amount aimed at by the end of the present year.

The executive of the British Chautauqua has decided that this year's gatherings are to be held at Aberystwyth. This is the second time for the meetings to be held at the famous Mid-Wales watering-place, and the third time that the Principality has been favoured with a visit from this useful Association.

For the first time in the history of Welsh Wesleyanism, if we are not mistaken, an application will be made by a lady at the next meeting of the North Wales Synod for admission as a probationer for the ministry. The applicant has already passed the preliminary examinations, and her name appears on the plan of the Llanfyllin circuit, Montgomeryshire.

Some interesting facts concerning the Neath Mission are given in the last number of *The Torch*, the organ of the Welsh Forward Movement. As has already been intimated in these columns, this, one of the most successful of the undenominational missions in the Principality, is about to become part of the Welsh Forward Movement. At the present time the Mission can point to a membership of 300, with a Sunday-school of 600 scholars. Quite recently a wonderful revival took place, when some 130 professed conversion.

British Women's Temperance Association.

A SERIES of meetings has been held recently at Boston, in connection with the visit of the National Executive Committee.

At a public meeting in the Assembly Rooms, the Hon. Mrs. BERTRAND RUSSELL spoke on the present position of the work, and Sister MARGARET, Miss LILE, and others, gave addresses.

Mrs. PEARSALL SMITH presided at the executive meeting, at which it was agreed to send Miss Johannsdottir, of Iceland, as a World's White Ribbon Missionary to Scandinavia, and to advocate, among other matters of reform, the provision of temperance refreshment rooms at railway stations, and legislation on the lines of Lord Peel's report.

Jewish Almanack.—Workers among the Jews will find many openings by distributing the booklet prepared year by year by Mr. Henry Barnett. By an excellent arrangement, the great prophecies of the Old Testament concerning the Messiah are placed opposite Scripture excerpts for daily reading, in a manner that cannot but invite the attention of those who use the publication. Particulars may be had by addressing Mr. Barnett, at 94, Malmesbury Road, Bow, E.

Oxford Letter.

[FROM OUR OWN CORRESPONDENT.]

"THE Social Work of the Salvation Army," was the title of an address given by Mrs. Bramwell Booth at the Town Hall on Tuesday, the Mayor presiding. Mrs. Booth spoke of the members of the Army as a body of people raised from among the poor to help the poor. One of their greatest difficulties was the drink, and it was a fact that every member of the Salvation Army was a sworn teetotaler. The Social Scheme consisted of 536 different institutions, and every night they had an assembly of some 18,000 under their roof.

Bishop Chavasse preached the University sermon on Sunday week from the text, "Them that honour Me, I will honour" (1 Sam. ii. 30). Speaking of the death of the Queen, he said that the wonderful outburst of loyalty was the most remarkable evidence that our generation can produce of the far-reaching influence of a high and noble character in the high places of the land, a character which had for its mainspring the fear and love of God. It was a living witness to the world of the imperishable truth of the words of the unknown Hebrew seer, "Them that honour Me, I will honour."

Oxford had a visit from Mrs. Humphry Ward on Friday, when she spoke in the hall of Balliol, Dr. Caird (Principal) presiding. Her subject was the establishment of Day Schools for Crippled and Invalid Children. She made a powerful appeal, illustrating her address from the work of the London School Board, which of late years has added to its enormous work the care of the blind, deaf, lame, and feeble-minded children. Two years ago a school was opened specially for the lame and delicate, and very interesting was Mrs. Ward's account of the work going on. They have now forty-five children on the register. It had been suggested that to mass these children together would have a very depressing effect, but the opposite was the case; the cheerfulness and happiness of the little ones was the most marked feature of the place. Rev. R. L. Phelps, chairman of the Charity Organization Society, expressed a hope that such a school would be established at Oxford. The work is one which must please Him who loved the little ones, and who said, "It is not the will of your Father who is in heaven that one of these little ones should perish."

Canon Christopher's Missionary Breakfast was held on Saturday morning in the Town Hall, and was as representative as ever. It is a unique sight: men of all schools sitting together to hear an address from some tried missionary. The speaker this year was the Bishop of Mombasa, who has also spent nearly twenty years in India.

The venerable rector of St. Aldate's spoke an earnest word during the breakfast, and drew attention to a packet of missionary literature which had been placed on the tables. The Bishop told us he received his first missionary impulse from a newspaper taken up in a dining-room. One of the most hopeful signs of work in India the Bishop considers to be the building up of the better class of Hindoo Christians, who shall evangelize their own people. This work is being carried on largely by young university men. Turning from India to Africa, the Bishop dwelt on what he called the opening of East Africa to the Gospel. This was an invitation of a company of chiefs at present living in heathenism to send them teachers. Occasionally a missionary has passed through, and they have remembered him, but they want "the Book" and "the teaching." The Bishop thinks it is the *lives* of the missionaries which are telling even more than their teaching.

Springwell Rescue House, 7, Henderson Terrace, Edinburgh.—This Home has been in existence for twenty-four years, having been opened by Mrs. Millar, of Sheardale, who has continued during all these years to take the deepest interest in its welfare. It has done much good work as a temporary shelter for young women who have gone astray. After staying a few days, during which they recover somewhat from the evil effects of their lives, the girls are sent to training homes in the city, where, on remaining eighteen months, they are provided with an outfit and a situation, thereby making a fresh start in life. During the short time the girls remain in Springwell, they are under direct Christian influence, and often receive spiritual impressions which remain with them, and bear fruit even after many days. The Home is open day and night, and along with the matron there is a Bible-woman residing in the house, whose business is to go out to the streets and police-courts and bring in girls. More than 4,000 women have passed through the Home since its opening. The Home is supported by contributions from the public, which may be remitted to the secretary, or through the publishers of THE CHRISTIAN

About Books.

REV. DAVID BARON'S NEW BOOK.

MANY will welcome with a personal interest and gratitude the volume just issued by Rev. David Baron—**The Ancient Scriptures and the Modern Jew.** (6s. *Hodder & Stoughton.*) The earlier part is devoted to Scripture exposition, the latter to a consideration of the ever-present "Jewish Question." Whether estimated in its sectional purposes, or in its intention as a whole, it is a book which cannot but instruct and help Bible students, and especially such as give attention to "the sure word of prophecy."

There is always a special interest in the view which a Christian Jew takes of his own Scriptures; and in his largely comprehensive yet minutely typical method of dealing with Moses, the Prophets, and the Psalms, concerning Jesus, Mr. Baron has illuminated not only many passages, but the whole Bible. The chapter, "The Silence of God—how it shall be broken," has already proved of absorbing interest to many readers. We would there were more such interpreters of the Written Word.

The second part of the book—"The Modern Jew"—will answer the needs of many who cannot go to the various head sources of information regarding the "Scattered Nation." Mr. Baron gives us, to begin with, a Bird's-eye View of the Jewish People, with information regarding their numbers and distribution in the lands of their dispersion. He then reproduces the substance of Dr. Max Nordau's remarkable address at the Zionist Congress at Basle in 1897, on the General Condition of the Jews at the Close of the Nineteenth Century. Passing from this statement, strictly Jewish in its point of view, Mr. Baron gives us another, from a Christian point of view—The Religious Condition of the Jews, and Causes of Jewish Unbelief in Christ. This is from the pen of Rev. C. A. Schönberger, Mr. Baron's colleague in mission labour in connection with the Hebrew Christian Testimony to Israel. These pages are singularly forcible; their message could not have been presented more succinctly and with more convincing effect.

The remaining chapters will have special attractions for such as know little or nothing of the Jews from inside association. They include an account of the Religious Divisions and Sects found in Israel, a description of Anti-Semitism, notes on the Zionist Movement, and an inquiry regarding Israel's Mission to the World and the Church's Mission to Israel. There is also a chapter (originally a letter to an inquirer) on the True History of the Ten "Lost" Tribes, in which some very pertinent questions are propounded for the consideration of adherents of Anglo-Israelism. Other useful discussions are conducted in Appendices. As we have already intimated, this is a book which will minister instruction to many. An understanding of the Jews helps to an understanding of the Scriptures, both in history and prophecy. Mr. Baron's pages can be strongly commended for this end; and we cordially recognise their uniform spirituality of tone.

Anecdotes and Recollections of A.K.H.B., by D. R. Henderson, M.A., is a very interesting and readable booklet. (6d. nett. *Alex. Gardner.*)

Cash: How to Invest It, by "Experience," is a popularly-written and easily understood manual for the guidance of those who have the management of capital. (1s. *Dawbarn & Ward.*)

Mr. T. Fisher Unwin has issued a new and cheaper edition of **Mother, Baby, and Nursery**, a manual for mothers. By Géneviève Tucker, M.D. The illustrations of baby faces invest the pages with a peculiar charm. (1s.)

Speakers on temperance who find themselves at a loss for up-to-date facts, hints, and information, will find many useful "tools" ready to hand in **Platform, Pulpit, and Desk** (2s. *Partridge*), which gives 128 outline addresses.

In **The Self-Witness of the Son of God**, by Rev. F. E. Bury (6d. *A. H. Stockwell*), constant reference is made to the sacred text to show that the self-witness of the Son is the witness of the Father, and that it is true. It is then shown that there is, or ought to be, in the soul of the believer a confirmatory self-witness of all this by the Son.

An extra Double Number of **The Graphic**, published last week, contained an illustrated record of the Royal Funeral Ceremonies and Processions, from the time of leaving Osborne House to the final rites at Windsor. This number is in addition to the ordinary issue, also a double number, which contained further incidents of interest connected with what is reasonably described as the "most impressive funeral the world has ever seen."

The London Missionary Society has come to the help of those who need something to read at missionary working parties and similar gatherings. The help is embodied in a handy little book, **Missionary Readings and Recitations.** We heartily commend this very useful publication. (1s. *Simpkin, Marshall & Co.*)

Among numerous booklets published in view of the Simultaneous Mission, Rev. F. Bryan's **Counsels to Young Christians** is sympathetic and timely. To those on the threshold of a new life, its pages will minister spiritual direction and help for the sterner fight of faith. (1d. *The Author, 15, Goldney Road, Clifton, Bristol.*)

Mr. C. J. Thynne has reissued two works which, though small, are of great worth. **Assurance**, a study of 2 Tim. iv. 6-8, by the late Bishop Ryle, with notes and extracts from writers of the seventeenth century (9d. nett); and **Christ Our Example**, by Caroline Fry, with a preface by Canon Christopher, of Oxford (1s. nett). It is a pleasure to direct attention to two such excellent reissues.

Many will welcome Rev. Andrew Murray's new book: **Thy Will Be Done**: The Blessedness of a Life in the Will of God (2s. 6d. *Nisbet & Co.*) It presents meditations for a month, and from beginning to end the pages display the spiritual insight and experimental purpose which characterize the best known of Dr. Murray's books. Here is expository light combined with practical stimulus.

The little volumes of "Heroes of the Covenant," which have been prepared by Rev. W. H. Carslaw, M.A., of Helensburgh, the well-known editor of "The Scots Worthies," have been admirably produced. After the sketches of William Guthrie and Donald Cargill, we welcome **The Life and Times of James Renwick, M.A.** (1s. 6d. *Alexander Gardner.*) The illustrations are an interesting embellishment to the volume.

A gardening annual which has reached its forty-third year must possess a good, healthy constitution, and have commended itself to at least two generations of lovers of horticulture, both professional and amateur. The **Gardening Year Book for 1901** (*Gardeners' Magazine* Office, 148 and 149, Aldersgate Street. 1s.) is now published, and forms an excellent handbook and work of reference for those interested in the culture of plants and flowers.

Mr. Henry Frowde has issued from the Oxford University Press Warehouse, several editions of the **Book of Common Prayer**, as amended by the King's Orders in Council of the 24th and 29th ult., the second referring to the Form of Prayer for the day of His Majesty's Accession. They are of various sizes, and may be had bound up with "Hymns Ancient and Modern." The new Accession Service for January 22 is annexed by Royal Warrant. An interesting memento of recent events is furnished by the booklets, neatly bound in limp leather, and in various sizes, containing the **Special Forms of Service in Commemoration of Her late Majesty.**

Pardon and Assurance, by the late Rev. W. J. Patton, of Dromara, co. Down, is a book of special value, and from the fact that it is in its fifth edition one may judge that its worth has received fitting recognition. In a biographical sketch of the author, from the sympathetic pen of Rev. John McIlveen, of Belfast, we are reminded that Mr. Patton was a great winner of souls; in his ministry he aimed directly at the conversion of sinners, and sinners in large numbers were converted. The addresses which this volume contains are rich in teaching, striking in style, and eminently practical in drift. The pages abound in illustrative matter, and points well put; and the book will prove of special service to evangelists. Mr. Patton was remarkably direct in his preaching, and he has yet a ministry of help for those who would follow him in a service which is faithful alike to God and man. (2s. *Oliphant, Anderson, & Ferrier.*)

We earnestly protest against the publication of higher criticism "made easy" for children, as it comes to us in **The Bairns' Bible** (No. 59, *Books for the Bairns*). We are entirely at a loss to understand who the "bairns" are for whom it is intended. The words may be simple, but the ideas certainly are not always so—for instance, when we read that, in what the author himself calls "the Word of God:" "No matter what difficulties there may be about it, what mistakes there may be in the old writings, or whatever defects it may have, these do not affect its power to change the lives and to give gladness and joy in the midst of sorrow and suffering." What is any child to make of the statement that—"it was quite right to call them the Books of Moses, but that did not mean that Moses wrote every word of them, or that he wrote any word of them"? We wonder what doctrine of inspiration covers such a statement as this—"The prophets did foretell things, and often very truly, and in a very remarkable way, and this they did because they knew the law of God"? Nor do we think any children stand in need of a warning that "we must not make" the Bible "an idol." The quotations we give are only a few from among many of the same tenour.

SOME STORY BOOKS.

Some Ups and Downs, by Raymond Jacberns, is a capital story for young children, admirably illustrated. (1s. 6d. *Wells Gardner, Darton, & Co.*)

A touching picture of the life of a watercress girl is presented in the story, **Busy Bee.** The experiences of the little heroine in her struggle onward and heavenward are related with much pity and tenderness. (1s. *Stoneman.*)

Barfield's Blazer, and other school stories, is another piece of excellent work from the pen of W. E. Cule. (2s. 6d. *Melrose.*) The stories are bright, and replete with incidents and situations such as friends of our lads will enjoy.

Dorice; or, Not all Gold that Glitters, will charm and instruct the mind of youthful readers of both sexes. The story points to the cost of discarding the Apostle's admonition, "Be not unequally yoked with unbelievers." (1s. *Stoneman.*)

Harold Avery is a capital writer of boys' stories, and his latest, **Heads or Tails**, the story of a friendship, is sure to be voted "A 1." It rehearses the scrapes in which its hero was involved, and from which he was saved by his faithful friend, first in the school world, and then in the world's school. There are striking illustrations. (5s. *Nelson & Sons.*)

Among recent issues by *Cassell & Co.* are: **The Bravest of the Brave**, by H. Atteridge. (1s. 6d.) The title designates a society, and the story rehearses the deeds of its members. **A Self-Willed Family**, by E. S. Buchheim (2s.) tells how a stepmother treated seven girls. There is life and fun in the pages. **Ella's Golden Year**, by E. Searchfield (1s.) is a story which little girls will read with interest.

Some secrets of successful Christian service by young people may be learnt from the pages of **The Clayborough Endeavourers.** It is the story of the inauguration and development of a Christian Endeavour Society, and the possibilities of the movement generally in its relation to citizenship are happily demonstrated. The book will command the appreciation of youthful Endeavourers, and the approval of those who are older. (2s. 6d. *Elliot Stock.*)

WANTING IS—WHAT? By Maud Bosanquet. (1d. *Partridge.* A precious booklet on Christ the Satisfier.

Mr. A. H. Stockwell has issued a thoughtful booklet THE CHRISTIAN ORDINANCES, by Rev. George Menzies, of Arbroath, N.B. (1d.)

THE HIDDEN HAND—"Ireland's Sorrows: The Cause and Remedy"—has reached a fifth edition (68,000 copies). (3d. *Marshall Brothers.*)

DEPTHS OF COMFORT; or, Jesus Only, is reprinted from *Home Words*, as "a last paper by Frances Ridley Havergal." (1d. "Home Words" *Office, 11, Ludgate Square, E.C.*)

STOCKWELL GEMS is a collection of twelve numbers (1d. each), of attractive pieces sung by the Spurgeon Orphan Choir. Doubtless a wider circle than the listeners at the choir concerts will appreciate these taking melodies.

Two excellent booklets in the form of addresses for the young are: THE MYSTERIOUS ROOM, a striking story; and CHINA'S CHILDREN, a descriptive account by J. Forbes Moncrieff. (1½d. each. *Drummond's Tract Depot, Stirling.*)

Rev. George Everard's facile pen has long been employed in the production of tracts of evangelical character and pointed in style. STILL THE SAME, and ONLY THREE WORDS will find a ready circulation, especially among members of the Church of England. (*Drummond's Tract Depot.*)

A WALK WITH JESUS, with another sermon, preached in the Metropolitan Tabernacle in September last, by Pastor Hugh D. Brown, M.A., B.L., of Dublin, have been issued in booklet form. (3d. *A. H. Stockwell & Co.*) We trust these sound words, earnestly spoken, will be widely disseminated and read to profit and comfort by many.

THE BARROW BIBLE BOOK MARKER, by G. H. T., presents the books of the Bible in their proper order, connected by rhyming words calculated to assist in memorizing. The proceeds of sale go towards building a church at New Holland, an outlying district of the parish of Barrow-on-Humber, Lincolnshire (One penny. *W. D. Hayward, George Street, Croydon.*)

Rev. N. Bothamley, rector of St. Leonard's, Exeter, has written an instructive booklet, THE BREAD AND THE BLESSING: A Short Explanation of What is Taught us about the Holy Communion in the Bible and Prayer Book. Professor Moule, in an introductory note, says:—"I believe that this brief treatise may be of the greatest help to candid minds." (6d. Exeter: *J. Townsend & Son.*)

A tract, entitled DELIVERANCE OF CHINESE CHRISTIANS, records the true and thrilling story of the remarkable deliverance of a body of native Christians in China, who in obedience to the advice of their missionary decided to depend entirely upon the defence of God in meeting the attacks of their enemies. (2s. per 100. *The Orphans' Printing Press, Broad Street, Leominster.*)

MISS MONCK MASON has brought out a second series of HYMN LOTTO—consisting of tickets and handbook, with which one may, in an interesting manner, study hymns and the particulars of their authorship, &c. (1s. 2d. post free. *The Author, 41, Cheriton Road, Folkestone.*) From the same address may be obtained THE CHURCHMAN'S ACROSTIC BIBLE SEARCHING ALMANACK for 1901. (1½d. post free.)

A cheap series of booklets has been published by *Mr. H. A. Raymond, 16, Paternoster Square.* Many of the incidents upon which the narratives are founded emanate from the field of battle; and while showing how effectively the Gospel has been presented to the wounded and dying, they tell the story of the Cross in a simple, faithful, manner, which cannot fail to touch the heart and conscience. (1s. per hundred).

The February issue of NATIONAL RIGHTEOUSNESS, contains, among numerous weighty items, a luminous article by Mr. Joshua Rowntree, J.P., on "The Menace of the Press." The writer deals with the many phases of this grave subject, and its bearing upon the religious and civic life of the nation. The present situation calls for earnest inquiry, and furnishes food for serious contemplation. (1d. *Morgan & Scott.*)

Obituary.

MR. W. SHRIMPTON.

A WELL-KNOWN Christian worker of Lee, S.E., Mr. W. Shrimpton, has been suddenly called home. Until recently he conducted afternoon Bible classes for children and young people; and as an evangelist, in fellowship with Dr. McKilliam, he carried on for many years a Gospel mission in the Alexandra Hall, Blackheath. He was specially used in dealing with young men, and only the Sunday prior to his death his voice was heard in the open air, proclaiming salvation to sinners. His death was the result of a fall from a lift.

REV. DR. ANDREW THOMSON.

The decease of Rev. Dr. Andrew Thomson last week removes one of the fathers of the United Free Church of Scotland. Born at Sanquhar in February, 1814, and educated at Glasgow University, Dr. Thomson was elected to the ministry of Lothian Road Secession Church, Edinburgh, in 1837. Five years later he was transferred to Broughton Place Church, where he laboured in the Gospel with zeal and success until health and strength failed, after which he was associated in the pastorate with Dr. John Smith. He was a warm advocate of Sabbath observance, having—among other efforts in that direction—at the Geneva Conference of the Evangelical Alliance in 1861 read a paper on the subject, which was translated into several languages and distributed widely throughout Europe. As early as 1851 the degree of D.D. was conferred on Mr. Thomson by Glasgow University, and in 1874 he filled the Moderator's chair at the United Presbyterian Synod. Many books issued from Dr. Thomson's pen, "Thomas Boston, of Ettrick: His Life and Times," being written after the author had passed his eightieth year.

Letters to the Editor.

Prayers for the Dead.

SIR,—The note on this subject in your last issue is well founded. At the late Bishop of London's Memorial Service at the Chapel Royal, St. James', his own Sub-Dean, after declaring he would not say anything "to vex the soul of the departed," stated the first lesson taught by his death was that we should pray for the rest of his soul, and that, too, after we had sung "In Paradise *at rest*!"

Thus, with a refinement of incongruity, all the more painful because not appreciated by the preacher, one of the doctrines of the Bishop's anarchical clergy, who largely worried him into a premature grave, is put into the forefront of the duty of the living!

This becomes positively ghastly when one (Mr. Stanton, St. Alban's) of the leaders of these lawless clergy, who gave the poor Bishop no rest during his life, on the same day asked the prayers of the congregation for the repose of the soul of their late Diocesan!

This is emphasized by Canon Gore in his sermon at Westminster Abbey, on the death of our Queen, who, adopting the dictum of an anonymous Irish preacher, defied anyone *not* to pray for the dead!

Thus these anarchical clerics take advantage of the Act which imposes silence on the laity, to fulminate the doctrines of Rome, and that too in regard to the soul of our noble Queen.

This, moreover, is the Canon who sought surreptitiously to spread Popish practices by advising the clergy to "squeeze the Bishops," and who now, I suppose, seeks to do the same by squeezing the people.—Yours, &c., JOHN M. R. TODD.

The Church and its Ministry.

DEAR SIR,—It has been well remarked that "What is new is not true, and what is true is not new." And this pre-eminently applies to the ministry. We cannot get safely beyond the old Gospel and the old Bible. No modern intellectualism, no new "professional training," no "Summer Schools," can be put in comparison with that prayerful adherence to the ordinary meaning of the inspired Scriptures, which has so well served the purpose, and the ministry of the best men and women in all the churches in the years gone by, and as still in the present. Nor can we safely go further.

That high authority, the Apostle Paul, emphatically exhorts Timothy to "Preach the Word." And the Apostles, collectively, declared, "We will give ourselves continually to prayer and to the ministry of the word." Again, St. Peter says: "If any man speak, let him speak as the oracles of God"; that is to say, as the inspired Scriptures.

And these Scriptures have for their great topics Christ's incarnation and his eternal kingdom, to be impressed on the heart by the Holy Spirit, in answer to prayer—prayer both on the part of ministers and congregations. It is very easy to attach undue responsibility to ministers. If there is a defective ministry, it is mainly because the congregations do not sufficiently pray and arrange for a better one. Put the responsibility on the right shoulders.

I once heard an eminent Methodist minister say that he had preached a certain sermon with blessed results in one city. He soon afterwards preached exactly the same sermon in another town, but with apparently no result. What constituted the difference? In the first instance there had been earnest united prayers for God's blessing. In the other case such prayers were neglected.

It was prayer, with plain Biblical presentations of eternal realities—"the powers of the world to come"—which mainly, in the generation just passed, enabled such ministers as Charles H. Spurgeon, Dwight L. Moody, George Müller, Benjamin Seebohm, and Catharine Booth, to win souls to Christ. And there is no prospect, or probability, of any better way being found. And the great Divine Head of the Church said, when on earth, "I have given them thy word"; and He added the prayer, "Sanctify them through thy truth." There is the Divine answer to the question proposed to American friends—Prayer, the Word, and Christ. WILLIAM TALLACK.

61, Clapton Common, N.E.

The Three Graces.—Faith cometh of the Word of God; Hope cometh by faith; and Charity springeth from themboth. Faith believeth God's Word; Hope trusteth after that which is promised by the Word; Charity doeth good unto her neighbours through the love that she hath to God, and gladness that is within herself.—*Patrick Hamilton* (Scottish martyr, 16th century).

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE objection expressed by Roman Catholics to the Constitutional Declaration made by King Edward, anent the dogma of Transubstantiation, took shape on Thursday last. The Church of Rome glories in being *semper eadem*, and the men who framed the oath knew only too well what was her real nature. That it should have been, and be still, necessary to use such terms as we published last week, to safeguard against "evasion, equivocation, or mental reservation," dispensations already or to be granted, and the hope of absolution from the Declaration, might bring the blush of shame to any man with an English sense of honesty and honour. Even after generations of security from Papal encroachment, we have not forgotten the bitter lessons learned by our forefathers; and it is certain that any attempt to tamper with the Protestant bulwarks of the country would be strenuously opposed by a much larger body than the thirty peers who have addressed a protest to the Lord Chancellor.

Two facts have been brought home to the nation—(1) that the Reformation in England was genuinely "Protestant" in character, and (2) that the High Anglicans are going against the historic conditions of the Establishment of the Church of England in their teaching and practice concerning the Lord's Supper. The language of the Declaration, which has been repeated by every monarch since Edward VI., is so unmistakable that the *Church Times* thinks it

> a pity that steps were not taken long ago to get rid of this survival from rude times, when men were nothing if not violent in language, and that instead of this outrageously offensive declaration the object of excluding a Romanist from the throne could be secured by a milder statement repudiating Papal authority.

It would seem that those who hold the views of the *Church Times* find little that is offensive in Romanism except the supreme authority of the Pope. As to "violent language," last Sabbath evening before a large Manchester congregation, Father Bernard Vaughan referred to the Declaration as a "stupidly silly, cruelly insulting, grossly wicked form of words;" a "gratuitous, wanton insult;" "painful and shameful words;" "grossly misrepresenting the very central act of the religious belief" of Catholics; a "wanton calumny;" and a "disgrace to the fair name of those who had supported it." Is this language a "survival from rude times?"

The following surprising and gratifying extract is from a letter of King Edward VII., when Prince of Wales, to the late Archbishop Benson:—"I have had a horror of gambling, and should always do my utmost to discourage others who have an inclination for it, as I consider that gambling, like intemperance, is one of the greatest curses which the country could be afflicted with"—has been much quoted lately; and the hope has been expressed that His Majesty will see his way to follow Lord Rosebery's example of selling his stud of race-horses. This would be a practical check upon one of the most demoralising sports in the country, the chief one indeed which is indissolubly associated with the vice in question. The withdrawal of the King from the race-course would do more than many Acts of Parliament to defeat "a vast engine of national demoralization."

Lessons of various kinds have been learned by ministers and congregations from their experience during the Simultaneous Mission. Many of these are, of course, local; but others are more common, and have a message for a wide field. That the Mission has proved in the providence of God to be one especially to the people already within the pale of the churches, has been generally recognised; and it is therefore eminently satisfactory that some of the lessons arise from, and have an important bearing on, that fact.

Last Lord's Day a London minister told his people of two points which had been specially borne in on his mind. First and mainly, it had been made quite clear to him that it is his duty to give a larger place than ever in the service to the simple presentation of the way of salvation, as the preaching most calculated to be profitable alike to those who have not and those who have received the Saviour; and this because he is convinced that no preaching of the Gospel can be admitted as worthy of the name unless it is what is commonly called evangelistic. In addition to this, he declared it to be his set purpose to press more frequently on the minds of his hearers, and especially the younger portion, that he regards it not merely as a part of his duty as a Christian minister, but the great joy of his life, to welcome those who are willing to have personal converse on the matters that concern most deeply their spiritual welfare.

If such be among the effects of the Mission in many quarters, there is good ground for an assured hope that the outcome is only beginning to be felt, that it will be far-reaching indeed, and that we shall yet see "greater things than these." Many ministers are realizing the distinction to be drawn between preaching the Gospel, and preaching about the Gospel.

An evangelist writes:—

> May I draw the attention of inquiry room workers to the article in this week's issue of The Christian—"Foundation Truths of the Gospel.—VI: The Atonement." It is a significant fact that we are finding in inquiry rooms during the Simultaneous Mission, numbers whose chief difficulty seems to be of an intellectual character. How very careful we need to be in this important department of the Mission! God forbid that any slip-shod work should creep in. Here is an article so clear and simple, so beautifully set forth, *multum in parvo*, that no inquiry room should be without it.

The letter on "Can Nothing More be Done?" from Mrs. Streatfeild, which appeared in our issue of January 10, has aroused interest in several quarters. One correspondent—who feels "sure that much of our negligence in this matter arises from want of serious thought"—makes the useful suggestion that

> those Christians who think most deeply of this evil should form themselves into a praying band, and each bring some drinker or drunkard before the Lord, and so individually work and pray for some failing sister or brother.

The true worker, however great may be his responsibilities, knows that while audiences must be addressed in general terms, much of the permanent value of an effort will depend on the personal seeking and winning of wanderers one by one. Such work might well be undertaken by many of those who have received blessing in connection with the Simultaneous Mission of the Free Churches.

The remarkable meetings held at Manchester last week may fairly be regarded as the most advanced step yet taken by temperance workers in the direction of practical licensing reform. The proposals of Lord Peel's Report were enthusiastically adopted. This means a great deal more than appears upon the surface. For the first time, temperance workers of all opinions are pledged to seek a measure upon which they are all agreed. We are profoundly thankful for this, for it means that energies which have been sometimes divided will now be concentrated upon one thing only. Mr. Ritchie's last argument is now taken from him, and the Government which ordered the Royal Commission and accepted its Chairman's report is bound, unless it has been playing with the nation, to go forward with the work of reform. We shall now see whether Parliament is to be directed by brewers' interests, or by those of the people.

We gladly direct attention to the cheap sixpenny edition of Messrs. Rowntree and Sherwell's book on the Temperance Problem. The publishers deserve the thanks of the community for placing this remarkable book within the reach of everyone. Any of our readers who have not yet studied this work should at once procure it. (*Hodder & Stoughton*).

It is stated in a contemporary, that on a recent Sunday evening, in Wigan, it was found that more men were assembled in the public-houses than in all the churches and chapels put together. The writer adds, what indeed is perfectly obvious, that the fields are white unto the harvest, and that beyond "seat accommodation," what is wanted above all is the fuller realization of the truth of the Gospel in its ample fulness, as that alone will "brighten the grey, deadening life of industrial Lancashire." This Gospel, however, should be taken to those who do not voluntarily come within its glad sound. Christ's teaching is that they should be *compelled* to come in. If they are sought for, they will undoubtedly be found.

The fact that the late Bishop of London died from overstrain raises the question once more of overworked ministers, and how to avoid the break-downs which so often fall on our popular and influential men. One of the provincial papers wrote: "London has killed its scholarly bishop." Is this a fair statement? When a man approves himself to the public as possessing great capacity for service of any kind, he is naturally run after, and pressed to go here and there. Those who accept these invitations indiscriminately may bear up for a time, but in the end they nearly always succumb to the drain on their vital functions. The ultimate responsibility rests with themselves. No man has a right to fritter away his energies in miscellaneous duties of a

minor kind, but should concentrate them on a few supreme duties, and husband them jealously for that end. It is a striking fact that, while a score of brilliant preachers and leaders of the last generation could be mentioned who were taken away in their prime, the two greatest of them all, excluding Spurgeon—Drs. Maclaren and Parker—are still alive and in full efficiency of work. That is because they have known, and worked within, the limits of their strength.

The publication of the second part of the Twentieth Century New Testament by the company of revisers who have for some years past been engaged in translating the New Testament into "Modern English" may afford satisfaction to some minds, but we doubt if in the case of most of the altered passages anything is gained by the substitution of inflated and high flown language for the simple and expressive words to which from childhood we have been accustomed. Thus for 1 Cor. xiii. 4, 5 we are given

Love is long-suffering and is kind; love is never envious, never boastful, never conceited, never behaves unbecomingly. She is not self-seeking, not easily provoked, nor does she reckon up her wrongs.

To turn from this to the massive simplicity of Wycliffe's New Testament is like going out from an enervating atmosphere into the pure exhilarating air of the mountain and the moor.

In dealing with the question of recent changes in the presentation of truth, Rev. D. S. Cairns, M.A., has laid much stress on Harnack's dictum that a great historical figure must be judged, not only by his sayings, but by the broad effect he produces upon his followers. In applying this to Jesus, he draws attention to the notable fact that the broad effect of the apostolic picture of Christ is wholly inconsistent with any humanitarian view of his personality.

There is here something far beyond the reverence and affection of a disciple for his Master, far beyond the delight of a student at the opening of a new realm of truth by a supremely gifted Spirit. The writers with faltering lips and stammering tongue are trying to tell of something which has *happened*, and which they must proclaim to the world. *God* was in Christ. . . . It is just this strange thrill of amazement and worship and love that distinguishes the New Testament from every other book, and that gives it its dynamic power in regenerating and sanctifying the soul.

The following "Covenant of Membership" is extracted from a Church-book for January 20, 1809, at Ettrington, Stratford-on-Avon, and is interesting, both as indicating a brotherly love among those who differed on points of doctrine, very rare in those days, and also in view of the United Spring Meetings of the Congregational and Baptist Unions to be held for the first time in April next:—

And whereas some of us do verily believe that the sprinkling of an infant, in the name of the Father, Son, and Holy Spirit, is true Christian Baptism; and others of us do believe that the true Christian Baptism is that which is administered to the adult upon the profession of their repentance, faith, and experience of the grace of God, by immersion, in the name of the Sacred Three; yet, notwithstanding this difference of sentiment, we promise and agree to receive and treat one another with the same Christian affection and love. And this, among many other reasons, because we can find no warrant in the Word of God to make such difference of sentiment any bar to communion at the Lord's Table in particular, or to church fellowship in general; and because, as the Lord Jesus receives and owns them on both sides of the question, we think we ought to do so too.

The unique feature of this covenant is that there is no attempt to interfere with the personal convictions of those who conscientiously differ on the subject of Baptism, and that there is an acknowledgment of the deeper basis of Union that underlies the divergence in doctrinal position.

There are two ways in which the thought of the future may become a hindrance to the right performance of duty in the present. The first is by a spurious hopefulness. There are thousands who plunge recklessly into debt, who involve themselves in business entanglements, who play fast and loose with the known laws of health and well-being, in the "hope" that something will "turn up" to set matters right, and that all will be well presently. The other vice is a nervous dread of what the future may contain of disaster, or sorrow, or sickness. To-day's sunshine is often dimmed to us by regarding to-morrow's clouds (Eccles. xi. 4), and the joy and light-heartedness that should characterize all who believe in the "good hand of their Lord" upon them is darkened by the fear of troubles that will probably never come to pass. A wise balance between recklessness and apprehensiveness is the way of safety and happiness. Our hope should be our *anchor*, not our *jetter*.

Strenuous efforts are made by the better class of secularists to retain the notions of morality whilst they reject the claims of religion. They want to retain the fruit and at the same time disown the tree that bore it. Quite recently two sceptics, well known in the world of letters, have vainly laboured to prove that morality has no supernatural sanctions at all. We are, therefore, glad to see that the Professor of Moral Philosophy in Glasgow University last week made a stately defence of morality as indissolubly associated with religion. He went to the bottom of the whole question, and showed by irresistible logic that true morality was bound up with the Being and the law of God. This is a line which we must more and more pursue, since one of the most popular and fatal attitudes of mind to-day is that which professes to revere morality whilst rejecting God. We must not allow this without severe protest. That is the meanest kind of plagiarism which steals lofty ideas and then denies the source which produced them.

All who have carefully watched the progress of events upon the Continent during the last few years must have been struck with the rapid growth of the Anti-Jesuit movement. Italy, Hungary, Germany, and France have in turn revolted against ultramontane domination, and now it looks as though Spain—the last hope of the Roman Church—was preparing to follow the other nations. The riots which are reported from various parts of Spain possess a deep significance which it would be absurd to ignore. The thing to be feared is that when the people free themselves of the clerical yoke, they may swing to the opposite extreme from superstition and plunge into the darkness of atheism. Surely this is the psychological moment to be seized by Evangelicals for a missionary campaign in this darkest of Continental countries.

A recent return issued by the Home Office, shows that the First Offenders Act, which, when it became law, was cited as an illustration of "milk-and-water legislation," has proved eminently beneficial. It appears from the figures that during the past three years 2,191 such cases were dealt with in London alone under the lenient provisions of the Act, and that of these only 257 were again brought up charged with a further offence. Doubtless a large proportion of the remainder, nearly 2,000, would again have appeared in the courts had they not, by the exercise of a wise and good law, been saved from the stigma and disgrace of the prison cell.

Speaking recently at Dumbarton, Rev. Mr. Simpson stated that there were 600 churches in Scotland spending £120,000 per annum, "which were practically doing nothing so far as the religious needs of the various districts were concerned." A speaker who followed, added that although the Church of Scotland and the United Free Church required only 150 men a year, there were no fewer than seven Divinity Halls to provide that supply. It is not in Scotland alone, however, that this waste is going on year after year. In a small Sussex village a little while ago, we found, in addition to the parish church, three chapels, in each of which the same vital truths were being proclaimed, the only points of disunion being a few non-essentials. And this would apply to hundreds of places where it is difficult to provide even a wretchedly insufficient stipend for the pastor.

It would apparently be difficult to exaggerate the importance of the recently announced discoveries made by the American Expedition to Babylonia, and especially in regard to the unearthing of the library of the great temple of Bel at Nippur, the place which tradition declares to be the Biblical Calneh, one of the four cities, in the land of Shinar, referred to in Gen. x. 10 as the beginning of the kingdom of Nimrod. In this discovery, over twenty-five thousand cuneiform texts are included, and these have yet to be deciphered and translated; but already Dr. Hilprecht, who was the first to hit upon the site of the temple and the library, is already in a position to state that there are tablets "from the fifth pre-Christian millennium," and that in two texts he has found the name of the river Chebar, by which Ezekiel, among the captives, saw "visions of God" (Ezek. i. 1).

One of the great problems before the community is that of the housing of the population of London, and by many the solution is found in cheap and rapid communication with the suburbs. But, as a writer in a daily contemporary shows, recent experiences point to any gain through cheap fares being immediately neutralized by increased rents, and the benefit is, on the financial side at least, at once monopolized by the landlords. If it be true that speculators and property owners are ever on the watch to take advantage of every item of relief to the working classes, and so raise the rents as immediately to draw it into their own net, schemes for the erection of small houses by public bodies become even more important and urgent than has yet been recognised.

Our occasional comments in regard to the injurious influence of the stage have sometimes been considered somewhat severe, and it is, therefore, interesting to find an able critic who is friendly to the theatre, and who writes in support of a scheme for the municipalization of the drama, asserting that any improvement has been mainly outward, in the direction of "architectural decency," that the advance in the stage itself is barely visible, and that as regards the so-called music-halls—

The most popular "turns" are still conspicuous for their double meanings and vulgar inanities; the glorification of drunkenness and other vices, with an intermingling of washy sentimentality, is still rapturously applauded. The moral unhealthiness is still there, even if is not quite as palpable. This makes it, perhaps, all the more dangerous.

FOUNDATION TRUTHS OF THE GOSPEL.—VII.

FAITH.

By Rev. J. MONRO GIBSON, M.A., D.D.

FAITH is an energy of the soul in the exercise of which it goes out towards that which is unseen. When a man enters on business which he expects to make profitable, he is exercising his faculty of faith. The success which he hopes to attain, being in the future, is, from the nature of the case, unseen; therefore faith is necessary. Faith of this kind we are all exercising in countless ways, every day of our lives.

Christian faith is distinguished from ordinary faith only by its object. It is an energy of the soul in the exercise of which it goes out towards Christ, recognising Him as Lord, welcoming his message joyfully, accepting the forgiveness of sin through his atoning sacrifice, and yielding the life in willing obedience to his service.

The word "faith" is one of the strongest nouns in the language, and it is a great pity we have no verb to correspond with it. "Believing" is only a part of its rich meaning. Hence, especially in its more important applications, we find saving faith spoken of as "believing *in*," as when our Lord says, "Believe in God, believe also in Me."

1. If we bear this in mind we shall not make the mistake of confounding faith with the mere acceptance of a creed. It is perhaps not too much to say that the vast majority of those who stumble at faith as a condition of salvation do so from this misconception. What they say is equivalent to this: "A man may accept all the creeds of Christendom and be a bad man; another may reject them all and be a good man"; which is true in the popular sense of goodness and badness. But where in "the volume of the Book" is there any authority for this conception of faith? We have it certainly in the Athanasian Creed, but we decline to be held responsible for its unscriptural statements. Does our Lord ever give the remotest hint that what He asks of those who would belong to his Kingdom is subscription to a creed? Does He not make it perfectly plain that what is asked and expected is trust in God, and the outgoing of the soul to Him in loyalty, obedience, and devotion?

There is only one passage I can think of which might be imagined to suggest acceptance of a creed, namely, Mark i. 14. When our Lord says, "Believe the Gospel," does He not mean accepting such a good and comprehensive statement of it as is embodied in the Apostles' Creed? A glance at the Revised Version will shew the inadequacy of this interpretation. There it is, "believe *in* the Gospel." To believe a thing is very much less than to believe in it. "I believe it," may mean nothing more than, "I don't deny it"; it may mean "I care so little about it that I do not think it worth my while to question it." "I believe in it," means, "I reckon it good for me; I go in for it."

When you take to the capitalist the prospectus of a new company, he may look over it and find nothing in it he is in a position to contradict; you may give him information about the enterprise which he good-naturedly accepts; he counts you quite truthful and honest, does not join issue with you in a single statement; still that does not give you much encouragement. But the moment he says, "I believe in it," you look for his cheque, you expect him to go in for the investment. The former attitude is mere *assent*, which may mean more or less, but never much; the second is *consent*.

Suppose we take the Sermon on the Mount as the best prospectus of the Kingdom of God. It is almost universally admired. It is appealed to as a document not to be questioned, as a manifesto which carries on its face the stamp of authority. Everybody believes it. How many believe *in* it? None but true Christians. "Blessed are the pure in heart." How many believe this? Everybody. How many believe in it? Only those who make purity of heart their great ambition.

Or take the great argument to show the willingness of the Father in Heaven to give the Holy Spirit to them that ask Him. Everyone accepts it. No one will deny that the Heavenly Father must be at least as good as the best earthly father. But how many believe in it? How many of the innumerable admirers and eulogists of the Sermon on the Mount have set their hearts on this, and put to the proof the promise of the Lord? Alas! alas! the many may believe it, the very few believe in it. It is the latter kind of faith that the Lord requires.

2. Another misrepresentation which the true conception of faith ought to correct, is the idea that faith is asked instead of works. The misleading question is raised, "Would it not be far more reasonable to say that a man should be saved by honesty, truthfulness, sobriety, generosity, than by faith?" But why is faith singled out? Is it chosen in competition with these other virtues? On the contrary, it is chosen because it, and it alone, carries all the rest with it. Of course belief of a creed does not; but faith in Christ and in his Gospel does. Faith is the deep root out of which all the graces of the Christian character spring. It is quite true that a man may have particular virtues without faith in God—he may have sobriety, honesty, truthfulness; but all-round and through-and-through goodness he cannot have without faith. There may be a veneer of goodness without faith; but our Lord and Master does not believe in veneer work. He asks for a clean heart and a right spirit. He is not content with artificial fruit upon the tree of life; He must have it come from the life within the tree itself. "Make the tree good," He says, "and the fruit will be good." Faith is never opposed to works, but is always demanded for the sake of the works which necessarily follow it, when it is no mere belief *of* something, but a genuine belief *in* Christ and his Gospel. When the Jews came with the question, "What shall we do that we may work the works of God?" what was our Lord's answer? Was it "God does not ask works, He wants faith"? Not at all. It was, "This is the work of God, that ye believe on Him whom He hath sent." Why *the* work? Because it is the central principle from which all good works necessarily proceed.

From this point of view we can see how genuine faith is necessarily accompanied by repentance. Faith is the surrender of the will to God; a man cannot, therefore, make this surrender without giving up the things which are contrary to God's will. We must give Him the heart—that is faith; it is also repentance, for "out of the heart are the issues of life." Let no one imagine that faith is an easier way of salvation, than if it were to be through such good works as honesty, integrity, beneficence. It goes much deeper, and calls for much more, even for the devotion of the entire life with all its faculties and powers. Salvation is by faith, that it may be unto all good works.

3. Another misrepresentation of faith is that which puts it in opposition to knowledge and certainty, the idea being suggested that, while the objects of knowledge are certain, the objects of faith are doubtful. Some even go the length of making it equivalent to credulity.

A man of strong faith, according to these people, is a man who is ready to believe anything without being too particular about the proof. The late Professor Huxley was a notable example of this kind of criticism. He delighted in representing faith as a vice of the soul, and doubt as one of the cardinal virtues. And he was correct enough in the narrow sphere in which his mind worked, namely, that of experiment in science. "*Experiment* in science," I say, because if we take science in a large sense we cannot dispense with faith as the foundation of all investigation. We must start with faith in the order of the universe, or all our inquiries are useless. This has been all along a familiar thought to those who think at all accurately on these matters; and a few years ago it became much more widely popularised by the extensive reading of Mr. Balfour's "Foundations of Belief." Even science itself, then, begins with faith—faith in the order of the universe and in the validity of the faculties by which we make observations, and of those by which we deduce the results of our experiments. But in the conducting of scientific experiment the greatest care is needed to eliminate every possibility of mistake; hence the advantage, the necessity in fact, of a sceptical attitude of mind, a perpetual questioning and cross-questioning of observed phenomena, till the truly significant facts come out into the light, and yield at last the longed-for secret.

But surely everyone recognises the difference between the sorting out of a multitude of facts in order to extract a secret from the world which lies beneath our gaze, and the attitude of a child to its father. Who will dare to say in this connection that the chief vice of the soul is faith and its highest virtue doubt? In this region there is nothing more beautiful than trust, and nothing more painful and hateful than suspicion. This is, after all, the same old error of confounding belief of a proposition with belief in a person. In the latter case we start with faith, and soon pass on to knowledge. We may take as an illustration of this the strong declaration of the Apostle Paul: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." His Christian experience started with an act of faith in Christ: "I *have* believed." He had, of course, known of the existence of Christ before, and was acquainted with the facts which were currently reported about Him among his associates. So far he believed; but not till the day of his conversion did he begin to believe in Christ. Then for the first time did he call Him Lord, and ask, "What wilt Thou have me to do?" There was the starting point of faith. As time passed on, his faith passed into knowledge, personal acquaintance—an acquaintance as definite and certain and verifiable as in the case of an ordinary

friendship; and his acquaintance with Him gradually strengthened his original faith till it became the full assurance of knowledge: "I *know* whom I have believed."

It is the same process with which we are all perfectly familiar in daily life. On our first introduction to a stranger we have to begin with an act of faith. If we do not, there is no chance of friendship. The slender faith we have at first leads us to give him some of our time and attention, to take opportunities of cultivating his acquaintance. Thus we begin to know him. And if it be the case that the more we know him the more highly we think of him, our confidence increases until at last we place in him implicit confidence, so that we can trust him with anything. But now suppose we were to practise the virtue of doubt and suspicion which the late Professor Huxley so highly commended; suppose that we doubted our friend's motives at every turn, kept putting his friendship to the severest tests we could think of, maintained an attitude of criticism and scepticism on to the very end, should we ever reach that implicit confidence which happily is not an unfamiliar experience even in earthly friendship?

I hope it will be clear from all that has been said, that the demand for faith is by no means unreasonable, that it is the only way in which those relations to God and his Son Jesus Christ can be reached and maintained, which make it possible for Him to bestow upon us the unspeakable blessings of the Heavenly Kingdom.

It is the most natural thing in the world to ask men to believe in the Gospel; for, it must be remembered, every man believes in something. It is not a question of faith or no faith. It is a question of faith in this or in that. Many people believe in money. Mammon is their god. Others believe in a life of ease; others in athletics; and so on. There is no lack of faith. That is not the trouble. It is the object towards which we direct our faith. Christ summons us to believe in the Gospel. Well, suppose a man to be one of those who believe in money. His great ambition in life is to make a fortune. Christ comes to him, and delivers this message: "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the Gospel." Translated for his special benefit, it would read—"Give up your faith in money, and take up faith in the Gospel instead." This faith will mean the deliberate choice of Christ as our Lord and Master, the giving of ourselves over to Him to be guided by his counsel, to be forgiven through his sacrifice, to be sanctified by his grace, and to be kept from the power of every evil lust, until our faith in Christ passes into knowledge, and knowledge into full assurance, so that we shall be able to say without a falter of the lip, without a tremor of the tongue, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Countess Schimmelmann's Meetings.—The Countess Schimmelmann is experiencing much of the blessing of God in connection with her present tour in Germany. It is believed that this is the first occasion on which a lady of rank has addressed an evangelistic meeting arranged by royalty, held in a palace, and with a Queen present. During four days spent in Stuttgart, the Countess was invited on three days to lunch or dine with the Royal Family. Then the unusual spectacle was seen of Socialistic workmen joining their voices with those of foreign envoys, military officers, clergymen, and noble ladies, in the singing of "Come to the Saviour, make no delay." Invitations are coming in from all parts of the Continent, but the resources available are already overtaxed, and friends in this country are invited to remember the needs of the case.

236

The Simultaneous Mission.

The Provincial Meetings.

THE widespread interest which has been aroused throughout the country by the news of the London meetings of the Mission, doubtless tended not only to draw public attention to the provincial effort, but also to arouse Christian people to a sense both of their individual responsibilities and of the magnitude of the present opportunity.

The tidings which has already come to hand shows that in many centres the Gospel has been heard with deep attention, and large numbers of "outsiders" have been attracted.

THE DEAN OF RIPON ON THE MISSION.

At Ripon the Mission was inaugurated at a united meeting in the Victoria Hall, Rev. J. C. Nesbitt (Congregationalist) presided, and was supported by the Hon. and Very Rev. the Dean of Ripon (Dr. Fremantle), J. H. Goodier (vicar of Trinity Church), and W. R. Brotherton (Primitive Methodist).—The Dean of Ripon said Christian society of our day is divided into two classes; on the one side persons of comparative leisure, who go to church and are not exposed to temptation to low vices; and on the other side, the struggling mass, comparatively poor, not very much influenced by church systems, beset with solicitations to the grosser forms of indulgence. Christ's warnings to-day would be addressed mainly to those who are at ease, but to all alike He would say, "Blessed are they that hunger and thirst after righteousness." It is the simple elements of religion which all men, women, and children can understand, that they were seeking on that occasion to hold fast, to deepen, and to strengthen. There are two things which are of prime importance in the development of religion in our day. The first of these is Christian unity. Many of the causes which kept Christians apart from each other have passed away; we must not seek to perpetuate them, but strive continually for union in heart and action. The century is to be the century of missions, and the conditions of success lie in united effort.

AN AWAKENING AT LEEDS.

The gatherings at Leeds on Sunday showed the "man in the street" that something unusual was taking place. Streams of scholars marched to the mission centres in the afternoon; singing bands were out in the evening; congregations marched to the strains of mission hymns from their own places of worship to the mission centres, to join in the prayer meetings. Briggate was invaded by an army of workers, and the human tide swept into the Empire Theatre, where Rev. T. Nightingale was preaching, and which was soon crowded. About the streets and chapels there was an activity in Christian work that has caused men everywhere to wonder what it is all about. Before this week is old, some lasting results of this activity will be gained.

The services in the Leeds Free Churches were chiefly of an evangelistic character. In the twenty-seven chapels which form mission centres the pulpits were occupied by the missioners, and in many other chapels there were exchanges amongst the ministers. Mr. Leonard Weaver telegraphs that in the meeting he conducted there were 200 cases of decision.

The inaugural sermon was preached by Rev. Dr. Howie, of Glasgow. In addition to the Empire Theatre, St. James' Hall and the Philosophical Hall have been engaged. Rev. F. B. Meyer is conducting the campaign.

REV. H. PRICE HUGHES AT MANCHESTER.

The Mission opened with two great meetings in the Free Trade Hall. The afternoon service was for women only. At night the hall was filled in every part. On each occasion the service was conducted by the missioner, Rev. Hugh Price Hughes. Overflow meetings were held in the evening in the Comedy Theatre and the Grand Theatre of Varieties. Mr. Hughes preached at the evening service from the words, "Repent ye, for the kingdom of heaven is at hand." A large number of persons remained for prayer at the close.

EXPECTATION AT LIVERPOOL.

At the inaugural reception at Liverpool on Saturday, a large number of missioners and friends assembled. In an address of welcome, Rev. R. Veitch gave statistics to show that much preparation had been made. In one week, for example, 220,000 copies of religious periodicals had been distributed. Liverpool is aglow with expectation. In all the five districts into which the city was divided, a notable degree of interest was manifested. Rev. Dr. Barrett, of Norwich, was at Balliol Road Wesleyan Chapel, where he addressed large congregations.

MR. HENRY VARLEY AT GAINSBOROUGH.

The meetings in connection with the Free Church Council in this Lincolnshire town have been marked with wide and increasing interest. Wesley Chapel was the centre fixed upon, and the capacious building has seen large numbers drawn together daily. The different churches have been well represented, and many believers tell of increased spiritual life and fresh perception of the beauty and excellency of the Word of God. Some fifteen meetings have been held, and from all directions comes the testimony of a real reviving.

The blessing has been mainly with Christians. The ministers have been greatly interested, and these speak of the hearty friendships and fellowships which the meetings have fostered and brought about. The indifference which exists in regard to the Gospel of Christ has been difficult to overcome, but Sunday last saw hundreds of working men at the meetings. Mr. Varley's addresses have produced very deep impressions; large numbers are interested and not a few convicted of sin.

The mess-room addresses, at the breakfast and dinner hour, at Messrs. Marshall's engineering works, where more than 3,000 men are employed, have been greatly valued. It is felt that the time of the Mission was all too short. The real hold upon the people is just beginning. It is not possible, humanly speaking in eight days to arouse the great mass of the people from the prevailing indifference, but, as Mr. Varley expressed it, the work will go on, and the ministers and Christians of Gainsborough will gather the harvest for months to come from this impressive and telling Mission. Mr. Varley gave his quaint and instructive lecture on "Billy Bray, the Cornish Miner and King's Son," in Wesley Church on Monday night. The commodious building was crowded with a deeply interested audience, and the occasion proved to be one of the most effective meetings of the Mission. The Free Church Council have been much encouraged by Mr. Varley's visit.

NEWCASTLE AROUSED.

A novel demonstration was made in Newcastle-on-Tyne on Saturday afternoon last. Free Church ministers and members assembled outside the Central Station, Newcastle, to the number of over a thousand, and, marshalled into processional order, paraded through the principal thoroughfares. They were escorted by a posse of police, who regulated the traffic, and a brass band at the head played sacred airs. Considerable attention was excited. Returning to Westgate Road, the large company sang a hymn, accompanied by the band, and, after the doxology and benediction, separated. The missioners for the week include Revs. Dr. J. Monro Gibson, John B. Meharry, and H. Howard May.

OTHER CENTRES.

Mr. George R. Cairns writes from Sheffield: "The Mission has begun well here."

In Liverpool, Manchester, Chester, and other towns in England there is special provision, in connection with the Mission, for the Welsh-speaking population.

In Cardiff, the Licensed Victuallers' Association, at a special meeting, passed a resolution—"That the whole of the trade be written to inviting them to close from three to five on Wednesday, February 20, with the object of allowing their employés an opportunity to hear Rev. John McNeill."

At Brighouse all sections of the Free Churches, including the Society of Friends,

the two local Gospel Mission Bands, have united. The meetings are being held in St. Paul's Wesleyan Chapel. Rev. A. C. Perriam, of Bradford, is the missioner, and Mr. W. S. Caine, M.P., also took part on Sunday last, conducting a service in Bridge End Congregational Church.

At Margate, on Sunday afternoon, there was a united service for young people in the Cecil Square Church. The workers were dealing with inquirers for an hour after the service had concluded. At night, the Grand Theatre was crowded with a most attentive audience. Some hundreds remained to the after meeting. The service was most impressive.

At Huddersfield preparations for the Mission have been afoot for some months under the direction of a representative committee. The town has been divided into districts for the purpose of house-to-house visitation. The missioners are Revs. R. Crawford Johnson, D.D., of Belfast, and J. G. Greenhough. The first meeting was full of encouragement.

At Llandudno the Mission was commenced by an interchange of pulpits at the various English Churches, Rev. Duncan Macrae, the special missioner, being at the Congregational Chapel. In the afternoon there was a united gathering of the four Sunday schools at the English Wesleyan Chapel, addressed by Mr. Macrae, and in the evening a united service in the same place, when Mr. Macrae preached. A feature of the service was the service of praise by the united choir of all the denominations.

The Free Churches of Worthing have for their missioner Rev. W. E. Sellers, of the Surrey Wesleyan Mission at Godalming. The campaign proper opened with a crowded young people's meeting at the theatre on Sunday afternoon, when Mr. Sellers, without taking a text, made a powerful appeal for decision, which led to the gathering of firstfruits. A like spirit of inquiry pervaded the mass meeting in the evening, when the missioner preached on the subject of the Barren Fig Tree. The week-night meetings are being held in the Baptist Church, the largest Free Church building in Worthing, and have begun well. On alternate afternoons meetings for Christian workers and others are held in other Free Churches. Two of the ministers of the town are absent in other centres, and the vacant Baptist pastorate has not been filled, so that only one minister of the town identified with the Free Church Federation (Rev. H. Adams), Wesleyan, is left to assist, but the laymen are working with right good will, and are showing in a practical way their recognition that this is essentially the people's mission to the people.

The Results in London.

Remarkable meetings were held in the City Temple on Thursday to gather up the results of the Mission. In the afternoon Rev. F. B. Meyer presided over a gathering attended by a large number of ministers and delegates from all parts of the country. Mr. Meyer opened the proceedings by saying that the best method of conserving the mighty spiritual impulses which had been realized was by opening further channels for aggressive Christian and Evangelistic work throughout the metropolis. He suggested: (1) That on the last Sunday evening of every month each Free Church minister should hold a mission service in his church, at which mission hymns should be sung, and to which visitors should be urged to bring the people from the neighbourhood; the ministers on such occasions to preach simple evangelistic sermons with the object of bringing men to decision. (2) During the approaching summer united open-air services should be held, in which the ministers should stand together in some suitable place, surrounded by their leading people and choirs, thus affording a demonstration of their essential unity. Vast numbers of outsiders would thus hear the Gospel. (3) Arrangements were in progress to hire a number of tents, which would be let, out to district councils during the summer months for special missions of a fortnight or a month's duration. (4) It had been decided to hold a united campaign to touch the masses of the people, in October, 1902, such a campaign to occupy all the available public halls, places of amusement, and buildings which are well known for public resort. An interesting discussion followed these suggestions, which were unanimously and enthusiastically adopted.

In the evening the spacious building was the scene of a vast assembly, which overflowed from the seating accommodation, and crowded the aisles. The attendance consisted in a large measure of those who had been brought to Christ during the recent mission in London, along with ministers and leading Christian workers. In the absence of Gipsy Smith, through indisposition, addresses were given to the converts by Revs. J. Tolefree Parr and G. Campbell Morgan. The tide of emotion was at times very deep, especially when Mr. Meyer called upon those who had lately given their hearts to God to indicate the same by rising in their places. Thereupon he commended them to God in prayer that they might be preserved blameless unto the Day of Christ, and be faithful witnesses of the Gospel. The proceedings were enlivened by the singing of well-known hymns, and the meeting dispersed to the strains of "Count your blessings." Clearly the leaders of the Free Church Mission movement look upon the results of recent endeavours as a stepping-stone to further efforts for the evangelizing of the great masses of the people.

Spurgeon Sermon Society.

The Spurgeon Memorial Sermon Society has celebrated its ninth anniversary, at the same time commemorating the decease of Pastor C. H. Spurgeon. Through the kindness of Rev. Frank H. White the meetings took place in Talbot Tabernacle, W., the attendance both afternoon and evening, of Monday last week, being very encouraging.

In the afternoon Pastor White delivered a helpful and inspiring address from Isaiah vi. 6: God's question, "Whom shall I send?" and the answer, "Here am I; send me." After the service Mr. White entertained a company of friends at tea, and he also presided over the evening meeting.

Mr. William Taverner, founder and secretary of the Society, presented the annual report. It was estimated that 4,791,800 visits had been made to as many homes during the year by 3,686 distributors who were connected with 588 distinct branches, each representing a separate church or mission, and embracing all sections of the Christian Church. The total visits made from the commencement of the Society were computed at 29,854,150; 12,539 sermons had been retained by the readers, and paid for within twelve months, many of which were posted to friends in foreign lands, making a total of 79,660 thus retained during the nine years. This is one of the surest signs of the sermons being appreciated. Mr. William Willett presented the Society with 500,000 copies of the sermons during the year, making a total of 1,808,733 copies purchased and received by the Society since its inception. Mr. and Mrs. Taverner had visited many of the branches during the year, travelling some 19,000 miles preaching and lecturing.

A number of interesting reports from the branches referred to conversions and other tokens of blessing. It was stated that three distinct churches had been established as a result of the sermon distribution in districts hitherto unprovided with any place of worship; a similar number was reported the year before.

Mr. F. L. Edwards, treasurer, presented the balance-sheet, showing that the readers of the sermons had contributed £249 14s. 2d. The gross receipts amounted to £492 9s. 6d., which showed a deficit on the year's working of £1 18s. compared with deficits of £21, £126, and £170 the three previous years, up to which time there had always been a balance in hand. He deplored the fact that there were liabilities of about £98, which needed urgently to be cleared so that the Society could go forward.

Addresses were delivered by Professor Gaussen, Mr. R. C. Morgan, Revs. G. Freeman and F. G. Wheeler, and others.

State Regulation of Vice.

Friends of the purity cause who mustered at Westminster Town Hall on Friday last, to hear accounts of the work of the British Committee for the Abolition of the State Regulation of Vice, were encouraged by the tidings of good work done in various parts of the world, as well as stimulated by accounts of opposition.

Mr. Henry J. Wilson, M.P., gave a review of the committee's proceedings since the last public gathering, and of the present attitude of governments and peoples towards the principles maintained by the organization. In Cape Colony, regulation continues in force. From a reply by Mr. Chamberlain in the House of Commons to a question from Mr. Wilson, it appears that children of tender age have been brought under the operations of the Act.

As to India, there is reason to fear that, gradually and very quietly, the old system is being restored under the new rules. At the same time good effect has resulted from Mrs. Josephine Butler's circular, which pointed out that the "women hospital assistants" sought for by the Indian Government would be required in all probability, to make periodical examinations of the fallen with the aim of rendering vice "safe." Indignation at the official proposals was expressed by many Christian and philanthropic bodies in India, while the central committee of the Lady Dufferin Fund has ruled that any employé engaging in such work shall be dismissed.

Abolition principles were thoughtfully enunciated by the Bishop of Southampton, and Professor Stuart followed with an appeal for practical support, in the course of which he said that, on the return of our forces from South Africa, the party favouring regulation may be expected to re-agitate, in the alleged interests of the soldiery, for a re-instatement of the Acts, and that Purity workers must be ready to fight the battle once again. Helpful addresses were also given by Dr. J. Birkbeck Nevins, of Liverpool, and Miss Blanche Leppington. Mrs. Josephine Butler was prevented by indisposition from attending the meeting; but she is, of course, as enthusiastically interested as ever in the movement.

Mr. Bewley Weaver.

As we go to press, we learn with deep sorrow that Mr. Bewley Weaver is prostrated with an illness which the doctors fear will prove fatal. With his brother Frank, he has been holding a mission in the village of Wingate, in the county of Durham. The meetings are in connection with the Simultaneous Mission, and they were attended by much blessing. On Wednesday last, Mr. Bewley Weaver developed pneumonia, and at the beginning of the present week the case was given up as hopeless. Of course, the brothers had been obliged to cancel their engagement to hold meetings at Wisbech. Meantime, "while there is life there is hope"; and readers of The Christian are earnestly asked to pray that the life which has been so greatly used of God may still be spared for witness and service.

Vivisection.—We have received several communications, urging that earnest attention should be given to the question of Vivisection. The Surrey Branch of the British Union for the Abolition of Vivisection is alarmed at the increase of the practice in connection with an institution in Lambeth, and insists that questions of utility or otherwise must not be allowed to obscure the issue. "Pity," it is pointed out, "is of its very nature entirely indifferent to all calculations of utility or the reverse"; and it is from this standpoint that the subject must be approached. Another correspondent reminds us of the decided attitude regarding the subject assumed by Queen Victoria, who "had an unconquerable antipathy to the practice of animal experimentation." In a third letter there is pointed out the untenable nature of the argument by which medical men "justify their immorality in experimenting on living animals and poor patients, by saying they do it in the interests of humanity, to discover how to cure and prevent disease."

Temperance Workers on Lord Peel's Report.

THE National Conference on Lord Peel's Report, which was held on Tuesday of last week, at Manchester, was successful even beyond the fondest expectations of its promoters. It was, indeed, one of the most remarkable temperance gatherings ever held in this country. If only it is followed up, as it is almost certain to be, by those who are now scattered again all over the land, and by the organizations they represented, it is beyond doubt that a great step forward has been taken towards that deliverance from the drink curse for which so many are crying to God.

One outstanding feature of the Conference was the attendance. The Town Hall, which holds somewhere about 1,500, was filled at the private conference in the morning, to which only delegates were admitted, and was crowded out at the public conference in the afternoon; while in the evening not only was the great Free Trade Hall, which holds 4,000, densely crowded, but an overflow meeting was held in another hall. A second noticeable feature of the gathering was its representative character. All sorts and conditions of temperance reformers were there, from speakers who caused a mild sensation by declaring that they were not themselves abstainers, to those who made

PROHIBITIONIST UTTERANCES

of the most thorough-going sort. The great majority of the delegates were, of course, from English societies; but many were also present from Wales, and not a few from Scotland and Ireland. The moderate men were a good deal in evidence, especially among the speakers. But no one could fail to be impressed by the fact that, as the reception given to the strongest and most advanced statements and appeals so clearly showed, the gathering was very largely made up of abstainers and vetoists of the most pronounced order. Yet such was the spirit of unity throughout that these stalwarts pledged themselves with enthusiasm to the programme which commended itself to the moderates; and eager, earnest workers, led on by the hope that at last something effective is likely to be done, committed themselves to work meanwhile with heart and soul for what seems practicable and attainable, even when it comes far short of their ideal.

It is not enough to say that for once a great gathering of temperance reformers silenced their foes, and surprised their friends by their splendid unanimity. We must remember also that very many of those who were present were men and women of the most definite convictions and pronounced opinions on all the crucial points at issue. It is easy for the moderates to insist on unity, for that means that those who have gone further than they have are expected to come back to where they are. But to find hundreds of ardent advocates of all sorts of solutions, and of eager workers in this great reform, at one in their determination to advocate and work for this scheme, which is at once moderate and far-reaching, is so wonderful that it is not surprising that not a few felt that it was of God, and saw in it a pledge of victory in the sore fight.

Every speaker pleaded for unity. But even more powerful was the appeal which comes from the tremendous power of the foe and the enormous difficulties of the situation. Everyone sees that unless

TEMPERANCE REFORMERS ARE AT ONE,

and rally round proposals which commend themselves to the moderate as well as the extreme, no true reform can come. Yet absolutely necessary as unity is, it must be attained without doing violence to the consciences of those who are united, and as the Conference went on it became increasingly evident that such is the unity in which it culminated.

No temperance reformer is asked to surrender any conviction or to lay any principle aside. Those who have been working for more than the report recommends will go on working as before, while at the same time not a few who have been despairing of ever getting prohibition see the way opening up to it through the Report. The immediate purpose of the union round the Report is to press for as much restrictive legislation of the liquor trade as there is a reasonable prospect of getting soon. But for very many what will thus be attained will only be a fresh starting point for new advance, with an ever-growing hope that the struggle for the mastery will end in the complete overthrow of the entire system of evil.

The only division of the Conference took place over the compensation proposals, and, few as those were who voted against them, it was recognised by all that for many the difficulty is a real one. Not only was it well-known that many who were present only accepted these proposals because they felt there could be no advance without them; it was also known that some were absent from the Conference because they were in the Report. These absentees might be few in number as compared with those who were present, but they included some who have nobly borne the heat and burden of the day, and who, far from being unwilling, as is sometimes alleged, to accept instalments of reform, have done yeoman service in connection with every instalment which has been won. Much was said about the proposals which was of little value, and some supported them with arguments which, if cogent at all, would warrant far more than Lord Peel proposes to give. On the other hand it was pointed out,

FOR THE RELIEF OF CONSCIENCES,

that not only is whatever goes to dispossessed licence-holders to be taken from the remanent licence-holders, but that what is called compensation in the Report is at worst commutation for the loss of the whole or part of the proposed time-notice.

Another matter was cleared up in a way which gave great satisfaction to the representatives from Scotland and Wales. Doubt has been felt as to what was meant by the recommendation that "at the end of the given period, a wide measure of direct popular control might be applied under proper safeguards to Scotland and Wales;" and it was authoritatively stated that Lord Peel and the other members of the minority considered that recommendation an integral part of the Report, and as forming a necessary part of any bill founded on it.

Again and again while the Conference was going on the question must have pressed in on many a mind—"What prospect is there of the recommendations becoming law?" Some seemed to think that a bill would be introduced at once, but Lord Peel evidently is of opinion that such a bill, to have any chance, must be a Government measure, and that the task set before temperance reformers is to force the Government to take action. The discussion must also have been shadowed for not a few by the fact that it was not legislative proposals which were being discussed, but merely recommendations, and minority recommendations at that. Yet withal, the hope that the movement is bound to succeed, and to succeed soon, grew as the enthusiasm and the sense of a great unity of purpose grew; and by the close of the evening meeting the determination, by the help of God, to see the thing through, was overwhelming.

Those who ought to know say that there is an awakening on temperance matters both in the community and in Parliament. One very hopeful fact is that the tone adopted by Lord Salisbury and Mr. Ritchie is keenly resented by many of the supporters of the Government in the House of Commons, no fewer than seventy of whom have approached the Government in support of legislation on the lines of Lord Peel's Report.

A note which was struck by one speaker after another was that the Conference marked

THE BEGINNING OF A NEW ERA

in Temperance Reform. There was also the sense of a new leader having been found in Lord Peel, who seemed greatly moved by the splendid reception he got. He has said that he entered on the work of the Royal Commission free from any bias except against fanaticism; but now, as the result of his experience there, his conviction is that "it has come to be a struggle for mastery between the State and a trade, and the time has fully come for the decision of the question, Who is to be Master?" Nor has his growth as leader in Temperance Reform come to an end. "I do believe in the ultimate control of the liquor traffic by local opinion," was one of his sayings last week, which seemed to show that he is on the way which may lead not merely to local control, but to local veto. And if, ere long, he is able to inscribe on the statute book of the realm a measure securing that fifty thousand drink shops shall be shut within seven years, or at their close that Scotland and Wales shall have the power of direct local control, and that the obstacles to further reform shall be so removed that the people will be able to write their sovereign wishes regarding this traffic of woe as on a clean sheet, generations yet unborn will bless him for his work, even if it falls to some one else to be the leader into the better land beyond. W. M.

At Ninety-Nine.

"They shall still bring forth fruit in old age; they shall be fat and flourishing [*marg.* green]: to show that the Lord is upright; He is my Rock, and there is no unrighteousness in Him" (Psa. xcii. 14, 15).

In the *Daily Mail* of February 14, under the heading, "Lived in Five Reigns," there was a reference to one who is certainly known to some of the readers of The Christian. The *D. M.* says: "There are many old people living who have lived under five rulers," and proceeds to specify six or eight of "the most interesting cases." Amongst them comes in the well-known and honoured name of Mr. Robert C. Chapman.

AND for seventy years "Brother Chapman" has stood out before the men and women of Devon as a faithful witness of the Gospel of the grace of God. The writer of these lines well remembers meeting Mr. Chapman about fifty years ago at Bath. A prominent member of the religious body with which Mr. Chapman was identified said: "Ah yes, we *talk*; but Chapman *lives*." And the utterance came from one who bore a great historic name.

Howbeit, Robert Chapman could talk, as well as live. There exists a little volume full of pregnant sentences which fell from Mr. Chapman in the earlier days of his ministry, and which were taken down by some of his attached hearers.* And Mr. Chapman also wrote some few hymns worth remembering. One of these was penned by him when keeping a night vigil at the dying bed of a member of his congregation: it was called forth by the very earnest manner in which the sufferer expressed the longing of the soul to depart and be with Christ. Here it is:—

My soul, amid this stormy world,
Is like some fluttered dove,
And fain would be as swift of wing,
To flee to Him I love.

The cords that bound my heart to earth
Are loosed by Jesus' hand;
Before his cross I now am left
A stranger in the land.

That visage marred, those sorrows deep,
The thorns, the scourge, the gall,
These were the golden chains of love,
His captive to enthral.

My heart is with Him on his throne,
And ill can brook delay;
Each moment listening for the voice,
"Rise up, and come away."

Fain would I, Jesus, know thy love,
Which yet no measure knows;
Would search the depth of all thy wounds,
The secret of thy woes.

Fain would I strike the golden harp,
And wear the promised crown,
And at thy feet, while bending low,
Would sing what grace has done.

Then leave me not in this dark world,
A stranger, long to roam;
Come, Lord, and take me to Thyself,
Come, Jesus, quickly come. J. R. C.

* Choice Sayings, by Robert C. Chapman, being Notes of Expositions of the Scriptures. (1s. upwards. *Morgan & Scott*).

Day by Day.

SUNDAY, February 24. Daniel iv.

AN alarming dream which God sent to Nebuchadnezzar, and which his soothsayers were unable to interpret, greatly startled the king, whose empire at that time was enjoying a settled peace. How often when men are at rest in their houses, and flourishing in their palaces, they are nearer the blow of the axe than in hours of stress and storm. See to it that in seasons of prosperity you walk humbly with God, and bear fruit, that the axe may not be laid to the root of the tree.

What a remarkable description that is of God's angels given us in *v.* 13. They are watchers and also holy ones. God's angels watch over the saints, and it is in their interests that his chastisements fall upon their oppressors. O suffering saint!

The sentence which Daniel announced, that the king should become deranged in his mind, imagining himself a beast, and ranging with animals in the royal demesne, was a terrible one. But he did not hesitate in his duty to warn the proud monarch of the imminence of the worst, adding words of entreaty (*v.* 27). Men may secure a lengthening of their tranquillity, and a mitigation of their sentence, if they will forsake the sin with which God has a controversy.

O proud boast! How apt we are to speak of *our* fortunes, *our* prestige, *our* influence amongst men, as the great Babylon which we have built (*v.* 30). We are apt at attributing the success of our life to ourselves, and forgetting that after all there is only one Agent and Arbiter of events, to whom we must give praise and honour for ever (*vv.* 35, 36).

MONDAY, February 25. Daniel v.

The name of Belshazzar has been deciphered in inscriptions found at Babylon, from which it is inferred that he was associated with his father in the kingdom, and was left to defend Babylon. He was therefore a grandson of Nebuchadnezzar. The word "father" (*v.* 11) is obviously used in the sense of "ancestor."

What a feast this was! The great banqueting hall covered with sculptures, bedight with a thousand lights that flashed on golden plate and sumptuous decorations; the thousand lords, the most beautiful women of the land, the concourse of the magnates of religion and the state. How the wine flowed in rivers, and the laughter rang through the vaulted hall! There, upon the table, stood the vessels of the Temple, and notably the seven-branched candlestick, which cast its pure radiance upon the wall, clearly illumining the fingers of the hand that wrote.

Daniel recognized his Father's handwriting. He alone remained calm and composed amid the general dismay; nor did he hesitate to accost the grandson with his sins, as he had accosted his grandfather. That Belshazzar had not learnt the lesson of history; that he had lifted himself proudly against God; that he had not recognized with thankfulness the Divine Providence; that he had come short of the glory of the Most High—these were the faults that with unhesitating voice the servant of God charged home. Against the mercies of our lot, the opportunities of knowing better, the lessons of our individual and family life, and the revelations of his will, God is ever weighing us. O soul, what wilt thou do without the all-prevailing merit of Jesus Christ? We must ask Him to stand by us in the scale, that his worth may avail us; and that He may blot out the handwriting that is against us.

TUESDAY, February 26. Daniel vi.

God is able, as He had forced Nebuchadnezzar to acknowledge (iv. 35) to put whom He will into positions of authority. Promotion cometh neither from the east or west, but from God. Daniel, therefore, in spite of the change in the reigning dynasty, was placed in a position of great dignity and importance. At first he was appointed one of three presidents, and finally, through his ability and faithfulness, was preferred to be chief. We might describe him as the premier of the entire empire. What a marvellous tribute was afforded to his saintly character by his foes, when they could find no fault in him, except as concerned his religious life.

It was customary for Jews in prayer to turn the face towards the Holy City, which for so long had been the centre of their great religious system (1 Kings viii. 44; Jonah ii. 4). With us, the upturned face, and the references we make to the Great High Priest, who ever lives at God's right hand to intercede, are significant of a posture of soul analogous and yet superior to the open window. See to it that your windows are always open towards the New Jerusalem, of which you are citizen, but from which for a little while you are exiled (Psa. lv. 17).

Still God sends his angels to shut the lions' mouths, that they may not hurt his people, strongly conscious of uprightness before God and man. It is not necessary to suppose that Daniel saw the angel, any more than we behold the horses and chariots in the mountains around us. Dare to believe, child of God, that the ministering angels, though unseen, engirdle you and intercept the blows and plots of your adversaries. Only walk before God in righteousness and peace, and be sure that you are immortal till your work is done.

WEDNESDAY, February 27. Daniel vii.

Forty years after Nebuchadnezzar's dream, the prophet beholds in vision the same series of kingdoms. The king saw a graphic representation of their strength and splendour declining from gold to iron; the prophet beheld emblems of their rapacity, destructiveness, and hostility towards God and his people. Nothing could more graphically set forth the essential characteristics of Babylon, Medo-Persia, Greece, and Rome, than the emergence of these four beasts from the Mediterranean. In the first, eagle's wings are added to the lion, to indicate the rapidity of its conquests, while their removal, and the substitution of the man's nature for the beast's, indicate the milder and more rational policy on which the Babylonian Empire rested in its later years. The bear raised up more on one side, symbolizes the preponderance of Medes over Persians; the leopard's four heads signify the division of Alexander's kingdom among his four generals; for the most part the fourth beast is identified by reliable commentators with Rome.

From disputed points of interpretation, we turn to that clear vision of the judgment of the Ancient of Days, who bestows on the Son of Man kingdom and glory. This prediction was referred to by our Lord in his answer to the solemn adjuration of Caiaphas in Matt. xxvi. 64; and what a glimpse is afforded of the awful conflict which must go on between the saints of the Most High and the great world-powers which desire to wear them out! But as we have seen recently in China, the judgment sits, and the dominion of the persecutor has an end. We are now witnessing the judgment of God which is being executed on the nations of the earth. Let it not be forgotten that Great Britain is standing at that bar!

THURSDAY, February 28. Daniel viii.

Shushan was the lily-palace. There, by the river Ulai, the prophet beheld in vision the attack which would subsequently be made on the Medo-Persian kingdom by Alexander. The great horn which was broken is, of course, Alexander, and the four notable ones are his four generals, who divided his conquests between them. The little horn is referred by many to Antiochus, whose conflict with the Maccabees was one of the most significant in later Jewish history. But others refer it to Mohammed and his followers, who have reigned over the same regions which formed the Empire, first of Persia, then of Alexander. In this case the little horn would stand for the *Eastern* apostasy, as distinguished from the *Western*, which is said to be represented by the little horn of the fourth beast (chap. vii. 8). It would be well if my readers would study the books of the Maccabees, included in the Apocrypha, and they would understand more clearly what is intended in *vv.* 11, 12.

Let us listen for the speech of saint with saint (*v.* 13). Let us believe that God wants to make us understand (*v.* 17). Let us know that suffering cannot be perpetual (*v.* 19). There is always an appointed time beyond which the surge of sorrow shall not overwhelm the soul. God is punctual to his time, and that time has been fixed with infinite precision, by perfect wisdom and love.

FRIDAY, March 1. Daniel ix.

What a prayer is this! In many respects it is a model for us all. *It was based on the Divine Word.* Having understood that the seventy years of desolation were nearly fulfilled, Daniel set himself to pray for the return of his people from the land of their captivity. That is the most successful kind of supplication, when we can put our hand upon the Divine promise, and claim it as our own.

It was very humble. Fasting, sackcloth, and ashes, were the outward habiliments, but notice the tone. "We have sinned, we have rebelled; to us belongeth confusion of face." He confessed his sin and the sin of his people. There is such a thing as vicarious confession, in which some holy soul takes to itself the task of bearing the sins of his people, and pouring out the story before God, as though they were his own. But we hardly need to go to our own country or people for sins to confess. We have plenty of our own, and the nearer we come to God's infinite light the more we abhor ourselves and repent in dust and ashes.

It was very earnest. The verses 17, 18, 19, are full of a Gethsemane tone of anguish which reminds us of our Lord's words as to the violence which takes the kingdom of heaven by force. It is not *long* prayers that prevail with God, but *strong* prayers do. God loves to see us in dead earnest. He even seems sometimes to deny us, that He may draw us out in supplication. Notice the response to such prayer. Before it was spoken, it was granted (23). Before he called, he was answered, and while he was yet speaking he was heard. Pray on, believer; even now the Divine answer is hastening towards thee, swifter than the speed of the morning beams across the vault of space.

The subject matter of the reply deserves much weighty pondering. The work of our Saviour is most clearly set forth, as shutting up transgression, expiating iniquity, fulfilling prophecy, and consecrating the true temple of God, which is the church.

SATURDAY, March 2. Daniel x.

Two years after the decree of Cyrus had been promulgated (Ezra i.), and the first Jewish exiles had departed for their own land, Daniel, after fasting three weeks, beheld in vision an angel, whose appearance he describes. If one of our Master's servants be so glorious, what must not *He* be; and if our comeliness is turned to shame and corruption in the presence of a fellow-being, who of us can stand before the great God?

And yet we are beloved! Daniel was greatly beloved (11 and 19). Is it not wonderful that such words should be addressed to us, who are not worthy to gather up the crumbs which fall from our Master's table? But He is the same Lord, who delighteth in mercy, and loves us because He will, according to the tenderness and sweetness of his own delectable character. "O man greatly beloved, fear not, peace be unto thee, be strong, yea, be strong." Such words strengthen us indeed. When God speaks to us, we are strengthened. "Speak, for Thou hast strengthened me."

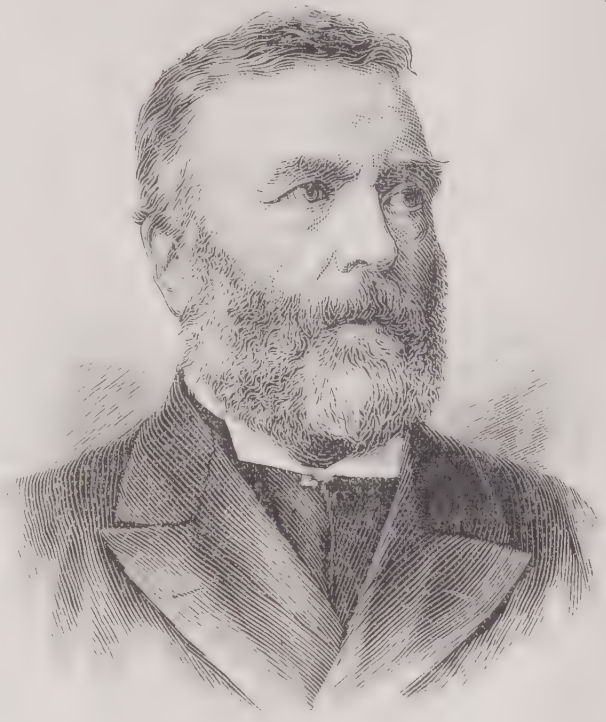
This delay in the angel's advent (*v.* 20, &c.) is very mysterious and instructive. There are adverse winds in the heavenly places, which delay the arrival of expected succour, so that it becomes overdue. Probably each great city and continent has its malevolent vicegerent, one of the devil's angels, and reference is made to such an one, in the 20th verse, for the kingdom of Persia. These are opposed by the hosts of light. For twenty-one days the conflict had lasted. For three weeks the expected succour was delayed. It may be that the commandment has gone forth to deliver us, but the grace of God is withstood and resisted. Nevertheless, though the vision tarry, wait for it: it will come, and will not tarry. In the meanwhile, do not relax your faith and prayer. God will strengthen you, till the answer arrives.

Rev. J. Bowen-Jones, LL.D.

ON a bright day in the summer of 1851, three young theological students about to leave college stood on the top of a high steeple on the banks of the Teify, discussing their plans, and hopes, and ideals in the ministry which they were about to enter. They were Thomas Davies, afterwards Rev. T. Davies, D.D., minister for many years of Siloah Chapel, Llanelly; E. Aeron Jones, who has since filled several of the most important pastorates in the Principality, and has been one of the most eloquent and suggestive preachers of his generation; and the subject of this sketch, who for the last twenty-six years has been the minister of the "Plough" Church, Brecon. These three bright and eager young spirits were destined to play a prominent part in the religious life of the last half century in Wales, and each attained in turn to the chairmanship of the Welsh Congregational Union, which is the highest mark of honour in the power of the denomination to bestow. The subject of this sketch was recently honoured with the degree of LL.D. from Yale University, U.S.A.

Rev. J. Bowen-Jones was born in the year 1829, at a farm called Blaen Corthyn, in the parish of Llanwenog, in Cardiganshire—a county that has produced an extraordinary number of Welsh preachers, scholars, and leaders in almost every walk in life during the last two centuries. The social and religious atmosphere of his up-bringing made it almost a matter of course that any "lad of parts" should aspire to be either a schoolmaster, or, if religiously inclined, a minister of the Gospel. Mr. Bowen-Jones was both in turn. He early displayed a strong aptitude for scholarship, having a prodigious memory, which assimilated facts, dates, and especially mathematical principles with avidity, and a mind of a keen and incisive logical quality. In 1847 he won the degree of B.A. in the London University, being the first Welshman to graduate in that institution, this being the year when the late Dr. R. W. Dale, of Birmingham, also graduated. He had previously entered the Presbyterian College, Carmarthen, in 1845, as a student for the ministry. He was ordained to the pastorate of the two churches of Hermon and Tabor, in the Vale of Towy, in 1851, so that he will soon have completed half a century of work in the active ministry. He has thus well earned the honourable retirement which it is his purpose to seek when that period is completed. At Hermon and Tabor he followed the poet-preacher, Thomas Jones, afterwards well known as the minister of Albany and Bedford Chapels, London, and preceded Rev. E. Aeron Jones, who has already been mentioned as a preacher of rare endowment. These three ministries made a deep and abiding impression on the neighbourhood, and are vividly remembered to this day.

In 1859 Mr. Jones removed to Penybont-ar-Ogwy, where, in addition to the pastoral care of two churches, he undertook the management of a day school, and this arduous combination of tasks he continued to fulfil very successfully for ten years. The conditions of life in the Welsh country churches during the early and middle decades of the century were such that almost all the ministers were obliged to supplement their scanty salaries by following some kind of secular occupation. This was usually farming, but occasionally, as in this instance, the same man fulfilled the two functions of minister and "dominie." Wales, indeed, owed to her ministers almost all the mental enlightenment, as well as spiritual instruction, the nation received for two centuries, till the advent of the modern system of popular education. In many a far-off village and lonely hamlet, the two fountains of knowledge—of things human and things Divine—flowed from the same source—the manse—and ran together in the twin channels of the day-school and the Sunday-school. Who shall measure the amount of formative influence on successive generations of the Welsh people exercised by these modest, unrecognised, but heroically conducted little seminaries, where men were prepared for the business of life, and for the work of the ministry, and for the varied channels of the service, without any help or recognition from the State, but in which was steadily fed that appetite for learning and that passion for theology which are the two outstanding features of the typical Welsh nature? The day of these schools is done, and their place knoweth them no more. Handsome Board-Schools and secondary schools and noble universities now minister to the culture of the people; indeed, probably the finest and most complete system of popular education to be found within the broad confines of the British Empire is to be found in Wales, and its advantages are eagerly prized.



From Photograph by Mr. Ll. G. Edwards, Llanfaes, Brecon.

But while we thankfully recognise what the State has done during these latter days for the Principality, we should not forget the humble sources from which these educational privileges sprang, nor the men who quickened the mind and heart of the nation till it was fit for its new advantages, with no outward encouragement, and but a pittance by way of reward. Dr. Bowen-Jones and men of the same stamp have been truly national benefactors in this direction.

After fifteen years of very hard work at Penybont, Dr. Bowen-Jones removed in 1874 to Brecon, where he has laboured ever since. Here he has filled the varied and interesting duties of the ministry with efficiency and acceptance. In addition he has been for many years an editor. Earlier in his life he conducted a quarterly review, called *Y Beirniad* (*The Critic*), in which some of the finest theological essays in the Welsh language were published. This periodical was after the model of the *British Quarterly* and such substantial publications. *The Critic* was never a source of *financial* profit, but it had a profound influence on the minds that read it, and, as is the case with the *Quarterly*, it is still regretted by those who used to read its stirring and profound pages. Later, Dr. Jones undertook the editorship of a religious monthly, *Cenad Hedd* (*The Messenger of Peace*), which aims at a more modest, but nevertheless useful and interesting programme. The Welsh love their religious periodicals, and read them eagerly from cover to cover.

This sketch of public service would be incomplete without a word or two about a singularly interesting personality. Dr. Bowen-Jones is a man of striking individuality. He is many-sided in nature. His mental alertness at his advanced age is extraordinary. Problems in mathematics, "riders" in Euclid, theological mysteries and points of disputation, the structure and beauties of Welsh poetry, quotations from great authors and divines—these and many other varied topics form the subjects on which he will pour forth a stream of bright and interesting talk by the hour. In theology he is thoroughly Puritan in his sympathies, and he preaches a whole-hearted Evangelical Gospel, without compromise or qualification. But, like the earliest Puritans, he is far from being a gloomy ascetic, and has no sympathy with those who would banish innocent joys out of the programme of the Christian life. As a draughts, or chess, or croquet player, he will hold his own against all comers, varying his sterner labours with these intellectual games, and entering into them with the same eagerness and thoroughness that he shows for the more solemn duties of life. His excellent health he puts down largely to the facts that he tills his own garden, which is one-fifth of an acre in extent, all the year round, and that he is a strong teetotaler and non-smoker. As a preacher he is an excellent exponent of what may be called "sanctified common sense," rather than a stirring orator. He does not aim at making his audience laugh or weep, but he *instructs* it patiently and thoroughly in the principles and duties of the faith, and appeals to the sturdy devotion and practical allegiance of the heart of the believer. In many ways this strong-brained, strong-hearted, strong-willed man is one of the most typical Welshmen of his age—a type that, we fear, is not being repeated amid the softer influences and vaguer ideals that seem to rule at this, the dawn of the Twentieth Century. We can ill spare this type from our midst; it forms the vertebral element in our social and religious life in Wales, and if it lacks some of the graces that are popular, it supplies the foundation and the support of all that is noble and good in the national character.

Irish Coastguards.—There is ample opportunity for earnest servants of God to join with others in seeking to spread his kingdom among the coastguards of Ireland by corresponding with them at intervals, and supplying them with small packets of Gospel papers monthly. Many of the men are stationed in remote parts of the country, far distant from any place of worship. Friends willing to kindly help in this direction should communicate (stating the number they can take) with Mr. William A. Garratt, Glenvar, Blackrock, co. Dublin.

The late Rev. Thomas Lydiatt,

LIVERPOOL.

BORN at the village of Tarporley in 1837, Rev. Thomas Lydiatt came under a saving knowledge of the truth while a member of a class taught by his uncle—Mr. Joseph Charlesworth—in the Sunday-school of the local Baptist chapel, the minister being at the time Rev. Michael Shore. Early in his "teens" he was received as a member of the congregation, and was found a useful helper in the aggressive work, assisting at and conducting services in the surrounding villages. From his youth he had the advantage of being surrounded by influences highly favourable to progress in the Christian life. He was apprenticed to the iron trade with a local preacher of the Methodist New Connexion.

Removing at the age of seventeen to St. Helens, Mr. Lydiatt continued to hold evangelistic meetings on the Lord's Day, with open-air services on week evenings; and his work is still borne in loving memory in the district. Another change took him to Birkenhead, where, as a foreman mechanic, his personal influence over the large number of men under his control was of the most salutary character, many having expressed in various ways their regard for his consistent life among them, ever testifying to the grace and power of the Saviour.

At this period the late Mr. Scroggie was associated with Mr. Lydiatt in the evangelistic work. Sunday was an especially busy day, beginning in summer with an open-air service as early as five o'clock in the morning, and all the hours being filled with devoted service cheerfully rendered for Christ.

A large number of men and women whose hearts the Lord had touched gathered round, till a congregation of between 300 and 400 persons claimed his constant care. One place of meeting after another was found unsuitable, till the Aberdeen Mission Hall was specially erected. This in turn gave place to the beautiful building known as Jackson Street Baptist Church, where Mr. Lydiatt continued in charge till six years before his death, the state of his health then making some lessening of his labours imperative.

DETERMINED OPPOSITION.

In early days, persecution and annoyance were frequently met with. He was summoned before the magistrates on a simple charge of carrying on open-air preaching, and dismissed with a caution. At one time his life was threatened, bricks and stones being thrown at the windows of his house, till he was obliged to seek a place of refuge from the fury of the mob. On another occasion, when he was surrounded by an excited crowd, a friendly Roman Catholic priest helped to still the tumult by walking off arm-in-arm with Mr. Lydiatt. A number of Roman Catholics had at that time been converted, one of whom—Mr. Henry Taylor—subsequently offered himself to, and was accepted by, the China Inland Mission, ultimately laying down his life in his distant field of labour.

When the Liverpool Evangelization Society was formed in 1876, after the memorable visit of Messrs. Moody and Sankey, many among both ministers and laymen held that there should be only one name put forward for the superintendentship. For twenty-five years Mr. Lydiatt held the office, and his removal was a very serious loss to the work. The testimony of the Committee was that "he was

A ZEALOUS AND WISE SOUL-WINNER,

and his knowledge of Scripture made him also a helper of believers in training them for earnest useful Christian work. His Bible readings were much appreciated for their clear views of truth and their simplicity." The Committee also testify "to his devotion to the cause of Christ, his gentleness and tact in dealing with souls, and his readiness to endure hardness and fatigue in any special service. The Society's work necessitated the employment of numerous volunteers, who were sent out to preach the Gospel in some parts of the city and in distant country places, and Mr. Lydiatt maintained loving fellowship with these."

Before the largest assemblies he was at ease, and would turn over the leaves of his Bible to a particular text with a facility which proved his intimate acquaintance with the whole range of Scripture, bringing forth the beauty and harmony of the teaching, and the unmistakable "Thus saith the Lord." His powerful voice and distinct utterance added much to his usefulness, aged people being delighted to find they could hear all he said. His discourses were evangelical and practical, being illustrated with marked aptness and power. The great day alone will reveal how many were directed to the Saviour by him, helped to holy living and active zeal, and trained for service like his own.

The gift of prayer was truly his, as well as the gift of preaching. He would lead the devotions of a worshipping assembly helpfully and comprehensively, and the unction of the Holy One was ever present. The Noon Prayer

From Photograph by Mr. R. Thompson, Liverpool.

Meeting was a delight to him, and his fellowship was valued by all—he was always ready to remain for personal conversation on spiritual things with any who desired it. He had a keen perception of the needs of particular cases, a frequent remark to others being, "Life first, and fruit will follow." Another piece of advice which more than one worker received from him was, "Lay hands suddenly on no man."

INCIDENTS OF THE WORK.

Many interesting incidents have been put on record in connection with Mr. Lydiatt's tent work. Just before one service two little street arabs walked in arm in arm. "Well," said a kind-hearted worker, "what do you boys want?" "Please, sir," replied one of them, "Bill, here, says he's happy, and I ain't. I've come to see if I can't be happy too."

After another gathering a group of boys gathered round. "Well, boys," he said, as they looked anxiously into his face, "have you understood the preaching to-night?" "Yes," said the eldest, who acted as spokesman, "but I do not see how believing in Christ is going to save me." "If God says so, as his Word proclaims, can you not take Him at his word?" "Oh," they all responded, "I never thought of that." They desired to be left alone for a time, and then all came forward to make a public profession of having accepted Christ.

Yet another blessed experience was an awakening among a company of young women, who had been brought by companions in business, and of whom more than twenty were led to accept the Saviour. A man who helped to take down the tent in one place declined any payment, saying, "I got a great blessing out of that tent, which

IS BETTER THAN MONEY."

Among the striking cases which were regularly met with at the various halls, was one in which six members of a family were brought to the Lord during the course of a single mission.

Afternoon Bible Readings on several occasions aroused widespread interest. A blacksmith in one district closed his shop on two afternoons in order that he might be able to attend.

The story of the regular congregational work was one of continuous blessing, the power of God being manifested through the preaching of the Word. Of one meeting of young converts—when 120 attended, and testified to having recently undergone the great change—a friend wrote that it "was the most extraordinary meeting I have seen in connection with any church. Some of the most respectable people in the district, and some of the very lowest, met together to praise and magnify the Lord for his great salvation; and now, after more than two months, most of these are giving testimony that they have been truly saved."

Only those who have actually done work in common lodging-houses know how hard it is. The subject of our sketch was a pioneer in this direction. In rescue work—admittedly the most difficult to which consecrated men and women can put their hands—Mr. Lydiatt was peculiarly successful. As the result of one midnight meeting, fifteen young women were taken to different refuges and homes. "Such a meeting I never saw; we never had so many unfortunates present."

One important change brought about by the death of Mr. Lydiatt is that the Evangelization Society for Liverpool and neighbourhood commenced the new century as the Liverpool Branch of the London Evangelization Society.

Songs in the Night.

Moan—moan—moan!
Ye winds of the darksome night,
Under a moonless, starless sky,
Draped in cloud of the blackest dye,
Bewailing the sweet and bright,
Lying dead in the autumn blight!
In this hour of gloom with the weird winds sighing
The world seems a field of the dead and dying:
The youthful fade and the aged groan;
And the wretched perish—alone, alone!
The sinner writhes with his face aghast
At a coming doom, at a guilty past!
With none to tell the departing soul,
Of the blood of Christ that could make it whole.

Sing—sing—sing!
Ye waves of the western main,
Under the stars and the full-orbed moon,
Skies as blue as the cope of June,
Chanting soft in the minor strain,
Your plaintive wail with a glad refrain.
But the grandest music in earth or heaven
Is the song in the heart of the sin-forgiven—
From an ocean of love where no wild winds break,
And no gallant ship leaves a foaming wake;
From an ocean of peace where no storm-clouds rest
To shadow the sheen on its glassy breast;
'Tis the victor's shout in the Jordan's flood:
The crowning hymn to the Son of God.

Donegal. J. K.

Martyred Missionaries.

On Tuesday evening of last week a remarkable gathering was held in Mildmay Conference Hall, in memory of the members of the China Inland Mission who have met a martyr's death in China, and in thanksgiving for those who, through peril and suffering, have been mercifully delivered. The dominant note of the meeting was that of victory, while there was manifest a settled determination to obey the call of God, and to "go forward."

When Mr. F. Marcus Wood read the death-roll, he added that within a few days it had been found necessary to add the names of six missionaries and four children, of whom definite tidings had only now been received. Every heart was moved to its depth as the fact was brought home that no fewer than forty-eight members, ten associates from the Swedish Holiness Union and twenty children, belonging to this one Mission, have sealed their testimony with their blood. It was felt that words were inadequate to express the sense of the loss which the Mission had sustained, as well as that which had been brought on China through the action of misguided men. The hand of sympathy was held out to the other societies whose records brought up the terrible list of missionary murders to 133. "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord . . . and their works do follow them."

The Chairman (Mr. J. E. Mathieson) spoke of the difficulty which even believing people find in fathoming such events as these, and went on to show how God condescends to reveal some of his secrets to those who wait upon Him in meditation and prayer. "We are very apt to overlook the fact that martyrdom is merely the closing scene of a life of witnessing to the Lord Jesus Christ. The blessed title of witness (martyr) is given in a very signal way in Rev. 1/5, where greater honour is put upon Him as 'the faithful witness' than as the ruler over all. This agrees with Isaiah 55/4, where before being 'a leader and commander to the people,' He must first be a witness.'"

"GO AND TELL JESUS."

A most helpful and spiritual address was based by Rev. H. E. Fox (Church Missionary Society) on "They went and told Jesus" (Matthew 14/12). "When the agony of your heart was greatest did you feel that you helped yourself by speaking to no one? I think not. I think it is a truer instinct to seek out some friend into whose heart you can pour your heart. For what reason have you told Jesus when you were in trouble?

"(1) *Not because He did not know.* You knew and He knew all about it. There was not a cry which He did not hear, or a detail which He did not know. You need not tell Him, but you do for all that. You tell Him, for you are sure He understands you.

"(2) *Because of his human heart and infinite sympathy.* Not only did He know, but his heart went out to you and your friends. He loved with an intensity of affection which even you could not bestow upon them. The Lord loved, and you appealed to that love just as those two sisters sent that pathetic message, 'Lord, he whom Thou lovest is sick.' You know that his heart has been going out to you, and it has helped you to bear the strain.

"(3) *Because you knew that all power is with Him.* You knew that He could have stopped all this. You knew that He might have stretched his hand out and sheltered these dear ones. Yet as you have read* in that book story after story, you must have realised that the days of miracles are not over. There are more miracles recorded in that book than in any since the Bible was written. There is many a heathen man in China wondering at the way in which God protected his servants. 'Why did not He protect them all?' Because He had a better resurrection for them, a better way of escape, even through the suffering and sharpness of death. He would not stretch out his hand for Himself in those moments when one word would have set legions of angels free to defend Him. He willed that He should suffer and die, and what if He willed that these should share his crown?

"(4) *Because they have won the day.* Glory be to Jesus, they did win. There will be a greater victory when He comes again with these dear saints of his, and with many a man and woman who hated and persecuted them. Think how Jesus won, out of the crowd that stoned Stephen, the greatest of the apostles."

LOOKING BEHIND AND BEFORE.

An object-lesson in the grace of God was given when Mr. Theodore Howard referred to the survivors who were present, and nineteen missionaries rose as their names were mentioned. Turning to them, he welcomed them in the name of the Lord. Thereafter three of these friends addressed the meeting. Probably few had realised before the fiery trial of the native church, as they did after the vivid description of Mr. A. Lutley, who closed by declaring his belief that God is now going to do such a work among the Chinese as has been longed for by many. The keynote of Rev. A. R. Saunders' address was praise to the "mighty miracle-working God," and after describing incident after incident of which no explanation could be given save that God had stepped in, he quoted Dr. Griffith John's words, that "It was one of the most marvellous things he had ever heard of that the party did not die of sunstroke." "What of the future?" was Mr. F. C. H. Dreyer's question. "We mean to return. There are many who would have us retreat, but thank God there are thousands who cry 'No, go forward.'"

The application of the whole gathering was made by Pastor Frank White. "Let us say with Isaiah, 'Here am I.' That was the presentation, the surrender. Then comes the petition, 'Send me.' If God sends you, He will suit you for the work, fit you, furnish you, and use you for his glory; and you will be numbered among the noble army of martyrs (witnesses)." When Rev. F. B. Meyer led in the closing prayer, there were fervent "Amens" as he besought forgiveness for the Chinese; and very many joined audibly in a dedication of themselves to be—"Ever, only, all for Thee."

A CONSUL-GENERAL'S EXPERIENCE.

At a reception of the Presbyterian Union, held in New York, the Hon. John Goodnow (United States Consul-General at Shanghai) made a very emphatic denial of the allegation that the recent troubles in China were due either to the missionaries or their propaganda. He spoke simply as a Government official, and gave no hint whatever as to his own religious views—if he has any,—but his words were plain, straight, definite, and related to facts within his own knowledge.

On his return to America, he had been "much surprised" to hear that "the whole thing" had been an uprising of the Chinese against the missionaries and their work. "That," said he, "is absolute nonsense." Last February, a high official, who is now one of the Empress Dowager's most trusted advisers, and who is considered one of the most anti-foreign members of her Court, gave him seven acres of land, worth 35,000dols. in gold, for the benefit of a missionary hospital, as a mark of appreciation for the good work done by it for the people. Last March he saw Liu Kün Tih, the Viceroy of Nanking, with regard to a dispute in one of his provinces between a mission board and a wealthy Chinese corporation. He finished the interview by saying to the Viceroy: "'Take all the evidence yourself, and decide it yourself.' I felt quite confident that he would do the right thing," and the result justified his expectations.

"In my last interview with Li Hung Chang," he proceeded, "he said he hoped that in the new treaties provision would be made for limiting the number of missionaries allowed to come into the Empire for some time to come. I replied that the Chinese had gone about securing that end in quite the wrong way, and that for every missionary killed fifteen or twenty more would come, and that for every native Christian killed a hundred would spring up to take their places.

"When I went to China I did not believe it possible to convert a single grown Chinaman. During these troubles tens of thousands have had the opportunity to recant and thereby save their lives, and because they refused they have gone to the block, and whole villages have been wiped off the face of the earth. I shall never talk of 'rice Christians' any more, nor do I believe will any honest man who knows the facts about what happened in North China last summer.

"We have reached the Chinese people in one very effective way—by helping their women and children through our hospital work.

"I do not know any hospital in China that is not a missionary one. Last summer all the trouble took place in practically three provinces. By agreement with us in Shanghai, sixteen provinces kept the peace, and protected foreigners and their property; and, in cases where property has been destroyed, it has in almost every case been paid for by the local people. The average Chinaman in South and Central China is just beginning to find out that there is a world outside China. The assaults that have been made on Chinese isolation for the last seventy-five years have tended to unify the Empire, and there is now being created, for the first time in its history, a middle class public opinion—that of merchants, traders, bankers, &c., and this public opinion will be very susceptible to good influences from missionaries and teachers.

"The United States, by the events of the last three or four years, has been placed in possession of the strategic point of all that side of the Pacific Ocean, and it is impressed on me more and more that we have been placed there with duty on our shoulder; that we have been put there to be the dominant factor in the development of the Chinese people. How are we to do it? By so acting with kindness, firmness, justice, and consideration that we shall keep them our friends, and, instead of making war upon them, work good for them, and in doing so effect reflex good upon ourselves."

The Philippine Islands.

THE condition of the Islands, as viewed from within, vastly differs from the ideas gathered before entering them. A missionary is not here many days before finding out that seekers are everywhere, and in the most extraordinary numbers. An ordinary visit to a family brings in a crowd of eager listeners, some with a thirst to know the truth which is painful in its intensity.

In the city of Manila the converts in many cases are themselves spreading the knowledge of the way of salvation which, but such a short time before, had been unknown to them, though it had doubtless been sought after. In the capital and its near surroundings over two thousand—probably three thousand—hear the Gospel week by week.

The need of experienced Christian missionaries on this field during these extraordinary, days of revival is already felt, and more than one worker fears for the stability of the converts who are being brought to the Lord Jesus by their countrymen, who so recently have found the way of life themselves.

It is touching to hear, from the missionaries, converts, and seekers, of the vast numbers who are earnestly desiring to have the Gospel sent to them. It is no uncommon thing for the leading people of a town to send a petition to the missionaries either to come to them with the Gospel themselves, or else to send one of their converted countrymen to them with the Gospel. The church in many cases is offered, and the support of the bearer of the message of Life. Alas, it is also no uncommon thing for the missionaries to find themselves unable to go themselves, and unable to spare the native Christians from the work already filling their time. Lack of abundant supplies of Gospels and tracts, &c., which would be silent messengers of life to those seekers, has much retarded the knowledge of the Gospel in reaching them. Also the lack of funds for travelling expenses makes it impossible for some of the workers to press out into those parts of the field from which the cry for help so constantly comes, even when free to do so.

The almost wholesale turning from Romanist darkness by these religiously-inclined Philippinos means a turning toward the living, pitiful Father of our Lord and Saviour Jesus Christ. The Bible Societies are doing a grand work. Spanish priests do not dare to return to the provinces, and so intense is the feeling against the friars, that the American Government has found itself obliged to protect the provinces and towns from which the friars are expelled by the people.

E. M. White.

* In Martyred Missionaries of the China Inland Mission, by Marshall Broomhall. (5s. *Morgan & Scott.*)

Ecumenical Missionary Conference Report.

AT length we welcome the report* of the Ecumenical Conference on Foreign Missions, held in New York in the spring of last year. It is a handsome work in two volumes, containing over 1,000 full-size pages. Here we have presented in a useable form, the latest intelligence from all parts of the mission field; and, as the bearers of the news were for the most part persons actively engaged in missionary labour, there is authority as well as charm in the many narratives of the unfolded tale.

A brief history of the Conference has been prefixed as a record of its organization and characteristics. The subject-matter of the book is divided as follows:—(1) The Story of the Conference. (2) The Missionary Idea. (3) The Survey of the Field. (4) Missionary Work. (5) Appendix, containing the detailed Programme and Organization of the Conference, Statistics, Bibliography and Index.

These five divisions include thirty-six subdivisions; and these latter, in many cases, comprehend quite a number of distinct sections. For instance, under "The Missionary Idea," we have papers on Prayer and Beneficence, Comity and Co-operation, Missionary Qualifications and Methods of Work. As to "The Survey of the Field," it is sufficient to say that it is very full, and deals with the Anti-Christian forces as well as religious operations in many lands, by workers representing various societies and nationalities. "The Missionary Work" occupies the bulk of the second volume; here we read what may be said of manifold operations—Bible Work, Evangelization, Educational, Industrial, and Medical Work, and the Self-Support of Native Churches.

To compile such a report was an exacting task. A formal reproduction of addresses would have resulted in a series of volumes weighted with verbiage and repetition. Therefore the editors decided upon a topical arrangement, and dealt with the addresses as contributed material. The reports have obviously been manipulated with judgment and discretion. In the words of the preface: "The controlling thought in the selection and arrangement of the material was to give a true conception of the Conference, to increase the motive power of the Church, to enlarge its vision of the great world field, and to promote the development of a science of missions."

Readers of The Christian will remember that the Conference commanded the attention of distinguished men—the Hon. Benjamin Harrison being President—and that many thousands of people were present at the seventy sessions. Neither patronage nor attendance, influential as they were, made the Conference the success which it actually was. Purpose was greater than both these, and the manifestation of Christian union and Evangelical enthusiasm afforded ground of devout praise to God. To speak at such meetings was a privilege, and those who did so, said much that was worthy of world-wide attention. These volumes give their words. There are errors by the way; but we all do well to remember the old-time question—"Who can understand his errors?" (Ps. xix. 12).

Students of foreign missions will not need to be told that the Reports of the great conferences on the subject are repositories of facts and principles that cannot but prove of service to such as write or speak on the good cause. From time to time we have consulted with much satisfaction Reports of past conferences:—Liverpool, 1860; Mildmay, 1878; London, 1888. We like also to include the less comprehensive volume on the Mildmay Conference in 1886. Having in mind the all-round interest and service of past reports, we place this on our shelves with peculiar confidence that it will, on consultation, answer a thousand questions regarding various fields and labourers therein, and supply valuable information as to methods of work as the years go by.

* Ecumenical Missionary Conference, New York, 1900, Report of the Ecumenical Conference on Foreign Missions, held in Carnegie Hall and neighbouring churches, April 21 to May 1. In two volumes, cloth, 6s. nett. (*Religious Tract Society.*)

Soldiers in South Africa.

CHRISTIAN work among the men is still going on. Although many have returned home, the need is as great as ever. Mr. and Mrs. Osborn Howe propose keeping their Camp Homes open until peace is declared, and then the South Africa General Mission will carry on work among the soldiers as a permanent part of their mission.

I give the following extract from a letter I have received from one of the men:—"We are having some good times, spiritually, in Bloemfontein. The daily Bible reading at 5.30 p.m., in the little tent, is fruitful of blessing. All who can do so, come together daily at noon, for half-an-hour of prayer, with the special object of pleading for a blessing on the Gospel message to be spoken in the evening in the 'Green Tent.' God is blessing his work in the Camp. 'My soul, wait thou on God; my expectation is from Him.' I am rejoicing that every day finds me with a clearer and better knowledge of God."

There has been a feeling that our workers among the soldiers would not have the sympathy of the present Commander-in-Chief. A junior officer gave expression to this feeling to Mr. Osborn Howe, who wrote to Lord Kitchener on the subject. I cannot do better than give the following extract from his Lordship's reply:—"His Lordship much regrets that you should have been led to imagine that his attitude towards your work differs from that of Lord Roberts; and I am to inform you that, so far from this being the case, he is very deeply impressed by the value of your work, and hopes that it may long continue and increase.—Yours faithfully, "W. H. Congreve, Major,
"Private Secretary."

Nothing could be more satisfactory to all Christian workers in the Army in South Africa than this frank and kindly recognition of their services by the present Commander-in-Chief.

Pretoria. J. Gelson Gregson.

Turks & Christian Prisoners.

SO jealous are the Turks concerning their religion that we are continually hearing of their cruelty towards any whom they even suspect to be inquiring after Christianity. Many are thrown into prison without trial. Prison life is terrible; no food or clothing is supplied, and, in fact, sometimes the prisoners' whereabouts is concealed in order that their friends should not give them the bare necessaries of life.

For some time past, friends in connection with the Bible Lands Missions' Aid Society have supplied funds for the support of ten prisoners, who, with several others, were in bonds for their loyalty to Jesus Christ. The last mail brings us the good news that all of their number have at last been released; two, more fortunate than the others, were acquitted some months ago. One, a young man who had been a member of the theological class, has gone to Diabekir as assistant teacher in the schools of the Protestant community there; the other young man, who was just about to start off with his father's family to join the force of the Arabian Mission at Muscat, is settled for the present as teacher and preacher in a village near Mardin. The father, who was a suspect, but not imprisoned, has also resumed work. A number of years before the massacres, he had been employed as a colporteur. He has met with a good deal of opposition, and was delayed for some two months in Diabekir, being arrested, fined, and obliged to take out a licence; but it is hoped that he will get along in future without further molestation.

The Bible Lands Society is now anxious to get the remaining eight to work, as well as several promising men who have received a theological course, and have shown ability to carry to their fellow-countrymen the Gospel they themselves have received. Open doors await them, but the Armenian Evangelization fund of the Society is so low that there is hesitation in bidding them to start work.

The "New Reformation" in France.

In a recent issue of *Le Siècle*, M. le Pasteur Robert, of Pons, Charente Inférieure, had a remarkable letter on the campaign for freeing France from the Clerical yoke. As founder and director of L'Œuvre de Pons, M. Robert is a well-known and highly esteemed worker. Addressing M. Y. Guyot, he writes:

"EDGAR QUINET says—'We only completely destroy that which we have replaced with something better instead.' And in agreement with him, I consider the completest way of accomplishing the liberty of our people is to replace their present religion, which rests exclusively on superstition and clerical domination, with one which satisfies the instinct for worship born with every man, and bases its principles and faith solely on the Gospel.

"The public begin to understand this. Everywhere Protestantism is being expounded, I may say revealed; for it is absolutely unknown to three-fourths of our fellow-countrymen, and it meets with sympathy. . . . It will interest your readers to hear that the Reformation in La Corrèze is not an isolated movement. In another direction, La Saintonge has been for several years the centre of a most fruitful Protestant propaganda. Several evangelical stations have been established in Les Charentes in response to the wants and appeals of the Roman Catholics themselves. Among those which have obtained the most recent and striking results, I single out the mission at Barbézieux, that of Saint Aubin de Blaye, and that of Pons.

"I was led to establish the mission at Pons, five years ago, in consequence of the sympathy for Protestantism which was excited in that part of La Saintonge by the conversion of a priest, M. l'Abbé Bonhomme, curé of Saint Palais de Phiolin. We have received many invitations, some most pressing, from thirty-four communes situated in a circumference of from twenty to twenty-five kilometres around Pons. Thanks to the assistance of four very active fellow-workers, we have been able to carry on our Protestant propaganda without interruption for the last five years in each of these places by means of popular conferences.

"In consequence of this missionary activity, fourteen Protestant stations have been organized in connection with the parish of Pons, where there was not a single Protestant by birth. Nearly a thousand Roman Catholics have become Protestants, not alone by showing sympathy to us, or by attending our services occasionally, but by signing themselves as members on our register, and formally abjuring Catholicism.

The number of Protestant parochial electors at Pons are five times as many as they were three years ago, they have increased from twenty-nine to 142. The funds for carrying on the work come from the members."

"HARVEST GREAT . . LABOURERS FEW."

In a long letter in a later issue of *Le Siècle*, "Catholicus" writes:—"It is not alone in La Corrèze that the movement in favour of Protestantism shows itself. Communications from various departments indicate analogous movements; and year by year Catholic populations have called for pastors, attended lectures, and inscribed their names on the Protestant registers. In a word, the movement in La Corrèze is but part of a larger one, which tends to become general, and to influence most seriously the future of our country."

The writer goes on to describe the rise and remarkable progress of the new Reformation, especially in Les Charentes, and then observes: "The movement would have been much more intense, and would have spread with much greater rapidity, but for the failure of pecuniary resources. Meeting houses and temples were not sufficiently numerous for the new converts. 'If we could be sure of pastors,' say the villagers, 'we should be many more in numbers.' Forty heads of families in Médillac petitioned for regular worship in their midst; but months passed before anything could be done in the way of meeting their demand. The harvest is great and the labourers are few."

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder "*Young People*" *every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.*)

The Schoolmaster Abroad.

I DESIRE to interest my young friends in the homeland in the children of the Congo country. I will tell you something about our school examination. You will like to hear a little about how hard the children worked beforehand, and how eager they were that the people in "Mpoto" (Europe) should not hear a bad report of them. I announced the time of the examinations about six weeks in advance, for I thought that they would need some time to study up before the ordeal. During those weeks the children all worked with a will, and the result was that when the time came they were ready for the trial, and came through it with flying colours.

On the Saturday before the examination began, there was scrubbing and polishing of the two school-rooms, and everything that was to be used during the eventful week! The native teachers turned the school upside down; they cleaned the desks, they washed the slates, they sharpened pencils, until everything was in quite an unusual state of perfection for Central Africa. Now, no doubt, you will think that this was quite right and natural, and just what ought to be done under the circumstances, although you would not like to have to do it all yourselves. But please remember where we are, and that it is not natural to

BOYS AND GIRLS IN AFRICA

to like to be clean or even to like to be in a clean place. In fact, they often tell us "Mama, we see that it is your custon to be clean and to like cleanliness, but we like dirt, and think dirt is good." Now you will understand how much it meant to those boys to do all that cleaning of their own accord. And how proud they were of it when it was done.

Mr. Bowen acted as H.M.I. (His Majesty's Inspector) for the occasion, and on the following Monday morning we commenced proceedings. The lusty way in which the children sang the first hymn showed they were in good form and happy. The infants were the first to be examined; there were about eighty of them, so you may imagine that it took a good long time. We went on for four days and a half, two examinations every day, closing with the teachers on the Friday. All through the same interest was kept up, and when we remember that only a few years ago these boys and girls had never seen a book, and did not know what writing or arithmetic was, I think you will say that they did very well indeed. The prizes will be awarded as follows:—First class: Batangu, boy aged about fifteen, 499 marks out of 501. Second class: Lomindo, boy aged about thirteen, 239 marks out of 256. Third class: Esanga, boy aged about fifteen, 114 marks out of 120. Fourth class: Bokecu, girl aged about twelve, maximum 60. Fifth class: Likumba, boy aged about twelve, Bokecu, girl aged about eleven, 90 marks out of 100. Sixth class: Enjolo, Ekotaka, and Longemba, all boys from eight to ten, marked "excellent."

I give you their names that you may think of them and pray for them, that they may use the knowledge thus gained to the best of their ability, and that they may soon be able not only to read but understand the Word of God. Batangu and Esanga are Church members, but the others are not yet Christians.

There is one boy of whom I must tell you, for I am sure you will be interested to hear about him. His name is Lokisi, and

HE IS BOTH DEAF AND DUMB.

He is a member of the tribe of Bafoto, or elephant-hunters, and a tall thin lad of about twelve years of age. There are but a very few of these little people (for they are all dwarfs) in this district, and it is only within the last two years that any of their children have come to our school. At first they were very shy indeed, and could not understand what it all meant; but gradually they got used to our ways, and began to make headway. Now they are getting on nicely; one is in the fourth class already, and is doing just as well as the Mongo children. Well, when first they came to school Lokisi came too, just because he always went everywhere that his sisters did; and he has kept on coming ever since. Poor Lokisi, he can hear nothing, he cannot speak a word, and yet he comes day after day. Whoever else is absent, he is in his place, and he never misbehaves himself. When the examination was taking place this time, Lokisi would insist on being examined with the other children. As soon as his turn came, he walked up to the platform and stared at the A B C card, and uttered a series of sounds of some kind, though quite incomprehensible to us, yet he was quite satisfied that he had done as well as anyone else, and ran off to town as proud as any. Poor laddie, he knows so little, and it seems so impossible to teach him anything except what he can see or point to. Will you not pray for him that some way God may cause his light to shine into his dark heart?

I want you all to pray for this work among the children. It is a most hopeful field; the young hearts are more ready to receive the truths we have to teach than are the older people. The station school is steadily increasing in numbers, and our influence is also spreading in area, for now we have the children of two whole towns coming to us daily, whereas at the end of last year they came only from one. Certainly the interest in learning is spreading among the young people, and they work harder in the schools now than when I first came. I also find a very real spirit of inquiry among the older lads about the truths of Scripture history, and also as to the spiritual teaching of the parables of Christ.

The influence of this work may extend much farther than we ourselves ever know, for when once a boy or girl who can read, and has been supplied with books, goes away from us, it means that he or she will go and read these books to many others, if from no better motive than that of pride. And so Christ will be preached, and we shall feel as Paul did when he wrote Phil. i. 18.—Yours in missionary service,

Bongandanga, Congo-Balolo. Lily Ruskin.

NOTES FROM PRIZE-WINNERS.

I AM glad to have received so many letters, expressive of delight, from the successful Prize and Certificate winners in the last Competition. I cannot answer all personally, there are so many. I give extracts from a few of the letters.

"Thank you so much for the beautiful prize. There is no other book I should have cared to have more than that; and I shall value it all the more, coming as it did at this time, when our minds are so full of our dear Queen and her noble life."

"I cannot tell you how pleased I am with the splendid book which you have sent me. Thank you very, very much for it. I was very glad to see my name in the Prize List, and I am more delighted still because the book is about the Queen."

"Thank you very much for the beautiful prize you so kindly sent me. Mary and Edward also desire me to thank you for the lovely certificates."

"I thank you very much for the nice book. I will keep it all my life. I am sure having such a book will help me to like to search the Bible still more."

"I have received my prize all right, and I must say I think a great deal of it. When I saw the beautiful book I was much pleased, and I thought what a lot of boys and girls would be receiving prizes also, and how happy they would be. Ella wishes me to thank you for the beautiful certificate you sent her."

"I must write to thank you for the very nice certificate received. I like it so much, and hope I may pass even better next time."

"Je vous remercie beaucoup pour le certificat que vous m'avez donné. Je tacherai la prochaine fois de recevoir un prix."

"Thank you very much for the pretty certificate you sent me. I am going to hang it up in my room."

"My prize arrived safely, and I am writing to thank you very much for it. I was very glad to get it, especially as it was my first attempt. Still more glad when I saw its title, as a good biography of our late beloved Queen was just the book I wanted."

"The prize is lovely! It is so interesting, and I thank you so much."

"I thank you very much for the beautiful certificate. It is much better than any other I have ever had."

"Thank you very much for the lovely prize. I was so glad to get a book about our dear departed Queen."

"Thank you very much for the pretty certificate. I like doing the 'Searcher,' and I get much blessing from it."

"I have the pleasure of writing to thank you for my certificate. I think this is the prettiest one I have had."

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 267).

Word Pictures.

1. Here is a sad picture. A dear little girl is lying dead, and many people are sorrowing round the bed. Who is this coming in? He turns the weeping people out of the room, and steps forward. He takes the child's hand, and she lives!

(*a*) Who is this person? (*b*) Who were with him? (*c*) Who is the little girl? (*d*) How old was she? (Mark).

2. A battle has been fought and won. Among the conquered who where taken captives was a Hebrew. A servant escapes, and carries the news to the Hebrew's uncle, who arms his men, and starts in pursuit. After a long journey, the enemy is sighted; another battle is fought, the enemy slain, and the Hebrew brought back in triumph.

(*a*) What battles were these? (*b*) Who was the Hebrew? (*c*) Who was the uncle?

3. This picture has for its centre a young boy. He is questioning some learned men, and they do not appear to understand him. They are much astonished. His friends find him here; and he is taken home.

(*a*) Who is the boy? (*b*) Where was he? (*c*) Who are the men with whom he is talking? (*d*) Who sought and found him? (*e*) Where is his home?

4. A great procession, headed by women and children, is wending its way. A man steps from their midst, and bows himself seven times upon the ground before an approaching army, from the ranks of which another man runs, with his arms outstretched in welcome to the bowing figure. In the embrace which follows, a breach of many years' standing is healed.

(*a*) Who were the two men? (*b*) Relate briefly the cause of the quarrel.

5. A great feast is being held. At the height of the merriment a blind man is led into the hall. He requests that he may rest against the pillars that support the building. Twining his arms round them, he exerts all his strength. The pillars bow, they break, and the crashing ruins bury onlookers and destroyer alike.

(*a*) Who were the merrymakers? (*b*) Who was the blind man? (*c*) About how many were killed?

[Children under *ten*, do No. 1; under *thirteen*, do Nos. 1 and 3; under *seventeen*, any 4 pictures. Chapter and verse to be given.]

ANSWER TO LAST SEARCHER (No. 266).

One Another.

1. Ye shall not oppress *one another* (Lev. xxv. 14).
2. Be kindly affectioned *one to another* (Rom. xii. 10).
3. Forbearing *one another* in love (Eph. iv. 2).
4. Forbearing *one another* (Col. iii. 13).
5. Speak not evil *one of another* (James iv. 11).
6. Having compassion *one of another* (1 Pet. iii. 8).
7. In honour preferring *one another* (Rom. xii. 10).
8. Be ye kind *one to another* (Eph. iv. 32).
9. Use hospitality *one to another* (1 Pet. iv. 9).
10. I command you that ye love *one another* (Jno. xv. 17).
11. Owe no man anything, but to love *one another* (Rom. xiii. 8).
12. The members should have the same care *one for another* (1 Cor. xii. 25).
13. Bear ye *one another's* burdens (Gal. vi. 2).
14. Forgiving *one another* (Eph. iv. 32).
15. Forgiving *one another* (Col. iii. 13).
16. Comfort *one another* with these words (1 Thess. iv. 18).
17. That we should love *one another* (1 John iii. 11).
18. Exhort *one another* daily (Heb. iii. 13).
19. Confess your faults *one to another* (James v. 16).
20. Let us not therefore judge *one another* (Rom. xiv. 13).

No. 266—Correct Answers (first list) received from:—

A—Edgar Allies, Margery* and Dorothy* Alchin, Ethel Alford* Kenneth Aplin, Miriam and Olive Allam, Arthur and Gordon Allt Ernst and Ralph Aldwinckle, Henry, Mary and John Allsop Samuel, Nellie and Annie Allen.

B—James and Gordon Bryant, Irene Bill*, Stanley Burgess, Dorothy Brooks, Gertrude Bush, Clarence Bass, Reginald Bristow, Elsie Brinkworth*, Eleanor Bennett, Ella Berryman*, Queenie Boswell*, Gordon* and May* Bligh, Robert Bushby, William Berwick*, Herbert Braddon*, Mabel Baker, Sarah Boakes, Emily Bridgewater.*

C—Josephine* and Elma* Cheal, Edith Charman, Mabel* and Ida* Cole, Kitty Cope*, Ida* and May* Cullen, Percy and Stanley Chappell, Gussie Clark*, Lydia Cleary, Rose Collins, Gladys Clark, Hilda Cook*, Olive Coleman, Hannah Chapman, Anna Chanyen, Sophie Cohen, George and Oscar Cross, Cicely Craven, Florence Corbes*.

D—Ethelwyn Dennis, Nellie and Willie Dowsett, Dorothy* and Ralph* Daintree, Ethel Dancy*, Stanley Drew, Violet and Kitty Donaldson-Selby.

F—Harry Flashman, Arthur Foley, Lily Findlater, Kitty Fausset, Mabel, Olive and Vincent Fleet, Percy Fitch.

G—T. Gilbert, M. Gover, Margaret Guillaume*, Reginald Garland, Clarice Gale, David and Andrew Gardiner, Nellie Gray.

H—Mabel Hodgkinson, Dorothy* and Elsie Hanson, Mary, Hilda and Elizabeth Hooper, Grace Hughes*, Mary Hill*, Ina Hemmell*, Willie Hooper, Annie Horstcraft, Beatrice Hastings*, Elsie Hancock*, Ruth* and Dorothy* Hunt, Dorothy Havergal Shaw, Dorothy and Kathleen Heckford.

I—Daisy Iredell, Nellie Irving*.

J—Amelia Jacobson*, Betty Jacobs, Emily Jones*, Louie*, Hilda* and Winifred* Jeffery, Horace and James Jones, Lawrence John stone.

K—Annie Kingsford*, Hannah Knapp, Lionel Kepple*, Eva* and Max* Kalb, Maurice Kalinsky*, Bertha* and Ethel* Kelsey, Edith Kennington.

L—Evelyn and Arthur Lamb, Sidney*, Mary*, Edward and Henry Law, Constance Long, Gladys Lee, Georgina Lichtenstein, Rosamund Langton*, Beatrice Le Mesurier*.

M—Tom McGlone*, Philip, Winnie* and Doris Martin, Ivy, Frank and Winnie* Maunder, Amy Munday, Edith* and Aldie* Margetts, Charlie and Dorothy McMullin, Dorothy Morgan*, Fanny Messenger*, Margaret* and Joy McFadzean, Irene Mabille, Nellie, Grace*, O.*, Arthur* and Lewis Morice, Godfrey and Alec Miller, Mabel Morris*, Alan and Nora Marshall, May Mills.*

N—Edith Newton*, Eleanor and Valerie Noel, Emily Norris Lyddy, Nellie and Daisy Nicholas.

O—George O'Belrne, Gilbert Oxley*, Constance Osborne*, Maggie, Oliphant.*

P—Dorothy Parker, Mabel and Lucy Pelham-Burn, Kathleen* and Ethel* Pasley, Leslie* and Cyril Partridge, Leonard*, Walter and Katie* Picknell, Ruth Pledger*, Evelyn Primrose-Pechey, Kathleen Pincott.

Q—F. Quance*.

R—Gwennie Ravenhill, Ada Renals, Marion Richards*, Rose Ritchie, Marjorie and Aileen Roberts, Alice and Jessie Ricketts, Kate Rosenbloom*.

S—Florrie Smith, Amy Simmons*, H. Small, Dorothy Speechly*, Glanville*, Stanley B. and Rider* Smith, Kathleen and Douglas* Shepherd, David* and Frederick* Seth, Betty Stocks*, Willie, Eddie and Mary* Start, Esther Simmons*, Frances Stileman*, Stanley and David Soltau, Margery Smart, Sidney Smith, Constance*, Edgar and Hilda* Schaeffer.

T—Archie and Theodora* Thorn, Frank Tomkins, Olive Tritton*, Dudley Toye*, Frank Thompson.

V—Ethel Vinnicombe.

W—Agatha Ward, Ronald Watson, Zoe Wilkins, Dorothy Woodforde, Fanny Wheeler*, Sydney Wisdom, Ellen Williams, Dorothy White, Bertram Webb*, Cecile and Phillis Wright, Gertrude Williams*, Evelyn Wilkinson, Stephen Wilson, Mansfield White*, Greta Watson*, Ellie* and Nora* Wyatt.

Y—Maurice and Gladys Young.

No. 265—Correct answers (second list) received from:—

A—Irene Ashdown*, Mabel Ashwell, Leonard, Dollie, May, Nellie and Annie Allen.

B—Elsa* and Dorothy* Banfield, Ethel Bailey, Maggie Batting, Eunice Baber, Norah Bayne, Mary, Susette and Helen Beck, Leonard Browne*, Dorothy Brereton, Frances Burnett*, Stanley Boxer, James Barker, Maggie, Alan and Charlie Banks, Evelyn Butlin, Harold, Gordon and Dorothy Berry, Louise Betts, Clara Brown*, Beatrice Brouard, Cecil Brewer, Eva Browne*.

C—Dorothy Cooper, Florence Combes, Gladys Clark, Mary and George Coward, Muriel Collett, Stanley and Percy Chappell, Alice Crang, Ida and May Cullen, Ethel Craigie, Cicely Craven, John*, David* and Henry* Colville, George Crawford*, Gladys and Beryl Calvert, Alfred Cocking, Mary Cobb, Ethel and Susie Cumbers, Hyde and Duncan Campbell, Mabel Campe, Maggie*, Walter and Jessie* Carter, Dorothy Clarke.

D—M. Darlington, Mary Dunn, Gladys and Harold Davis, Marjory Dyke, Daisy Dewar, Ethel and Mai Davidson, Nellie Dowsett, Vera Dickinson, May Darroll*, Nessie Dunn, Rupert Dewsbury, Constance, Hilda, Elizabeth and George Drayson, Pologna Daws.

F—Winifred Field, Hyacinth FitzSimons, Ethel Fowler, Richard Farmer, Phyllis Fry, Laura Finch, Lewis, Meg and Agnes Fullarton, Aileen and Frances Figgis, Gwendolen Fennell.

G—Elsie Good*, Hilda von Griesheim, Jack Stuart, Dorothy, Margaret* and Edith Gray, Eva Gurney, Cicely Gibson, Grace and Evelyn Gulston, Mary* and Daisy Greenacre, Edith Grieve, Ivy Godfrey, Isabel, Margie and Elsie* Goudge, Dorothy and Winnie Grove, Evelyn Giddings.

H—Jamie de Hailes, Winifred, Henry and Edith Harvey, James and John C. Henderson, Myra Hunt*, Gladys and Netta Hussey, Francie*, Florence*, Stanley*. Julyan and Norman Hoyte. Violet Holford, May and Sandy Handasyde, Ella Hake, John Henderson, Theodora Hill, Emily Hooper, Clarice Herivel, Eileen*, Elise* and Reggie Hill.

I—Nellie Irving, Ami and Isabel Inglis.

J—Lizzie Johnstone, David* and Robert* Jameson, T. and Charlie Johnson.

K—Ruth Knight, Hannah Keeling, A. Kay, Grace, Philippa, Cecilia and Dorothy Kerr, Susie and Violet Keen.

L—Connie Locke, Linda, Harry, Edith, Willie and Norah* Lowe, Guthrie Larwill, Robert Lomax, Rosamund Langton.

M—Tom and E. Morris, Arthur MacLeod Johnson*, Mildred Morgan, Marjorie Martin, Irène Mabille, Charlotte Millar*, Maisie Mackenzie, Olive* and Lois Mewburn. Leonard Medcalf, Connie Murfin*, Ella and John MacMurray, Dorothy, Leonard and Winnie Mace, Daniel, Mary, Margaret* and Dorothy* Morris, Isabella Morrice*, Alice Mackenzie, W., Eileen and George* McClure, Dora Muir, Margie Marston, Edith Marshall*, Nellie and Winnie Martin, Elsie Moule, Margaret Merry, Keith and Dorothy Miller, Jessie Morrison, Lottie McIlroy, Bella and Margaret Mack, Dalsie Mackenzie, Margaret McDougall, Annie Macnair.

N—Edith Nash*, Amy and Maude Nottage.

O—Maude and Eva Oakes, Edith Ogilvie, Stephanie Ong, Louisa O'Brien.

P—Lucy and Mabel Pelham-Burn, Percy, Geoffrey and Clarice Peach, Gladys* and Isabel* Phipps, Ethel Paterson, Olive Pine-Coffin, Marjorie Porteous, Myrtle Perry*, Eddie, Ada, Connie, Jessie and Willie Palmer, Laura Percy, Martin Pitter.

R—Nora Read, Jack Ridley, Kitty Riley, Alice* and Jessie Ricketts, May and Eva Rodgers, Olive Robinson, Hilda and Alice Reid, Elsie Ridewood*, Laura Rider, Hope Robinson, Sydney Robertson.

S—T.* and D. Stanier, H. Small, Douglas and Kathleen Shepherd, Dorothy Speechley*, Agnes* and Hugh* Shields, Elsie Slark, M. and G.* Spurgeon, Sydney Smith, Nannie Sturrock, Helen Stalker*, Dollie Salt*, Poppie Stidolph, Kathleen Slark, Rider*, Glanvill and Stanley B. Smith, Frankie Sellwood*, Bertha Stocker, Ellen, Effie and Florence Simpson, Gladys, Phyllis, Evelyn* and Violet Shaw, Flora Smith, Ivy Sall, Adelaide Smith, Mary de Spiganovicz, Margaret Shepherd.

T—Winifred Trotter, Frank Thompson, Willie Thomas, Lillie Trenwith, Evelyn and Marjorie Tracey, Carleton Tufnell, Flossie* and Charlie Thomson, Reggie Thresh*.

U—Eva and Kathleen Usher.

V—William Vince.

W—Ronald Watson, Theo, Allan and Mabel Wallis, Charles Wingrave, Edward, Edith and J. Wheeler, Gertrude Williams, Dorothy Woodforde, Mabel Wheeler, Zoe Wilkins, Sidney and Wilfred Watson, Sarah, Georgina, James and Rachel Wilson, Ernest and Queenie Wakeford, Willie and Stewart Watson, Madge* and Frank Wilson, Violet, Arthur and Louisa Walker, Nora* and Ellie* Wyatt, Pringle Wilson, Leonard Wall, Bertie Walls, Robert and Thomas Weddell, Annie Wood, Lance Wahab.

Y—Robert Young.

FOREIGN LIST.

No. 260—Sydney Roberts* (Vancouver), Huldah Krige* (Stellenbosch). **No. 261**—Rotha, Ivan, Eric and Lottie St. George (Ontario). **No. 262**—Dora Wallace*, Winnie Gartshore*, Eric, Ivan, Lottie and Rotha St. George, Amy Ramsay (Canada). **No. 263**—Katie*, Nettie, William and Ina Thomson (Bulgaria). **No. 264**—Phyllis Boyd (Malta), Ina, Willie, Nettie and Katie* Thomson.

Personal.

IVY MAUNDER, RUTH HUNT, WILLIAM VINCE, GEORGE WILLATT, LILY MEDCALF.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study.

THE HEBREW BOYS AND GIRLS.—Thank you for your letters. I wish you every success in your examinations.

NETTA and GLADYS HUSSEY.—I am glad you have recommenced the "Searcher."

AILEEN ROBERTS.—Your "Searcher" is not quite neat enough yet for a "star." I am sorry to hear you are not so strong as you might be.

KATHLEEN SLARK.—I am sorry you were disappointed; there were several papers sent in without names, yours may have been among them.

QUEENIE BOSWELL.—To complete a text sometimes means to write out the whole verse, or at least to give the full sense of the text.

UNCLE TOM.

Christian Endeavour Topic.

SUNDAY, FEBRUARY 24.

TRUST IN THE LORD JESUS CHRIST FOR STRENGTH (Phil. iv. 4-13).

AS we glance down this chapter, how many are the demands made on strength. We need strength to stand fast (1); strength to rejoice in the Lord (4); strength to yield and forbear (5); strength to pray (8); strength to be abased; strength to abound (12). Yes, and we need strength to confess Christ, to do what we know to be right, and to overcome the world, the flesh, and the devil. We have no strength of our own that will avail for all these incessant demands. Our lives are sadly marked by failure, because we found ourselves unable to be and do what we had set our hearts on. Let us look away, then, to Christ, who is the Power of God, and dare to say, in confident faith, "I can do all things, *through Christ which strengtheneth me.*"

Mind, the Apostle does not say that the Lord Jesus will do them for us, so that we shall become like automatons, worked by machinery from within, whose movements are not their own act or deed. We are still to exercise our lofty right as choosing, willing, and acting for ourselves; but our Saviour will supply us with strength; through the medium of our faith his strength will pass into us; nay more, He will work in us to will and do of his own good pleasure. Whatever He works in us to reveal, He will work in us to effect.

In a church in Spain there is a sculpture of the crucifixion, which arrests every visitor with its unique conception, as it stands in the light of a hidden window. One only of the Saviour's hands is nailed to the wood, the other is stretched out towards the spectator. The legend is that there a couple pledged themselves to be true to each. But the man proved faithless, and the girl came there alone, to claim justice; and the voice of the stone was heard crying, "I am witness," and the hand detached itself from the cross. But it seems to me as though a more probable idea is that the old painter desired to set forth for all after time, his belief in the power of Christ to help, even in the hour of his greatest weakness, for "the weakness of God is stronger than men." And if He was strong in his death, what must He not be now that He liveth for evermore in the power of an indissoluble life?

Directly we trust Christ the Holy Spirit causes the power of God which is in Jesus to enter our hearts, just as the power of the dynamo makes the tramcar able to carry such heavy weights of passengers, because the arm of the tramcar holds to the overhead wire along which the electric current is passing. When Dr. Cuyler was in Princeton, he says that Professor Hemy had so constructed a large bar of iron, bent into the form of a horse-shoe, that it hung suspended from another iron bar above it. Not only did it hang there, but it upheld 4,000lbs. weight attached to it. The horse-shoe magnet was not welded nor glued to the metal above it, but through the iron wire coiled round it there ran a subtle current of electricity from a galvanic battery. Stop the flow of that current for a moment, and the huge horseshoe dropped. So does all the lifting power of the Christian life come from the currents of spiritual influence which flow into our hearts from the living Christ. The strong Son of God enters and possesses us. If our connection with Christ is cut off, it is with us as with Samson, when the locks of his Nazariteship were shorn, we become as other men.

The R.V. for "through Christ" substitutes *in Him*. We must be in Jesus Christ our Lord before He can be in us. In Him as Noah was in the ark, as the jewel is in the casket, as the limb is in the body, and as the branch is in the vine. And it is well, when we have learnt, beneath the grace of the Holy Spirit, to realize our union, and make it the daily subject of our believing appropriation. The late Mr. Spurgeon was wont to say that he never passed more than a quarter of an hour without communion with his Saviour. Oh, that such a heavenly frame of mind might be true of us all.

F.B.M.

C.E. NOTES.

At the Annual Convention of the Scottish National Christian Endeavour Union, to be held in the Synod Hall, Edinburgh, from March 23 to 26, the Convention sermon will be preached by Rev. John Pollock, of St. Enoch's, Belfast, and the representative of the British Union will be Rev. J. E. Roberts, B.D., of Manchester. Other well-known speakers will be Rev. John Smith, Rev. Dr. Black, of Inverness, and Rev. Alex. Smellie, M.A.

* * *

There are several C. E. Societies in the Samoan Islands. The members call themselves the "Company of Endeavourers for Jesus." At one meeting, attended by a visitor, over 100 members were present, there being a roll-call of ninety-six active members. Many took part in the prayer chain, and the whole meeting was characterized by reverence and earnestness. Several pastors on various islands testify to the usefulness of the societies in their churches.

* * *

The following is the story of Christian Endeavour: In 1881 a single society; in 1901 societies to the number of 60,750. In 1881 a membership of 57; in 1901 a membership of 3,500,000. In 1881 a single denomination touched. In 1901 more than forty denominations permeated. In 1881 an extreme corner of one country; in 1901 all countries on the face of the earth. In 1881 the English language; in 1901 literature in Chinese, Japanese, Malagasy, Persian, Arabic, Turkish, Bulgarian, Armenian, Siamese, German, French, Italian, Greek, Spanish, Swedish, Dutch, Norwegian, Welsh, Austrian, Coptic, Mexican, Portuguese, Indian, the many tongues of India and Africa.

Children's Special Service Mission.

Mr. Hutchinson, *Dorking*, to Feb. 26; *Walthamstow*, Feb. 28; *Folinge, Rochdale*, March 9-15. Mr. J. Spiers, *St. Matthew's Mission Room* (week-days), *Town Hall* (Sundays), *Redhill*, Feb. 21-March 8. Mr. J. S. Tyler, *Worthing*, Feb. 21; *Broadwater*, Feb. 26. Mr. R. T. Archibald, B.A., *Liverpool and neighbourhood*, to March 8. Mr. E. Clark, *Didmarton, Chippenham*, to Feb. 25. Mr. S. J. Hewlett, *Public Hall, Chelmsford*, to Mar. 1. Mr. E. Hughes, *Marlboro' Chapel, Old Kent Road*, Feb. 28. Mr. W. L. Seyler, *Gospel Mission, Kensal Road*, March 4-8.

Children's Scripture Union—Portions for week ending March 2.

Sun., Feb. 24	*Luke* xi. 1-13		Thurs. Feb. 28	*Luke* xii. 1-15	
Mon., „ 25	„ xi. 14-28		Fri., Mar. 1	„ xii. 16-34	
Tues., „ 26	„ xi. 29-44		Sat., „ 2	„ xii. 35-48	
Wed., „ 27	„ xi. 45-54				

International S.S. Lesson.

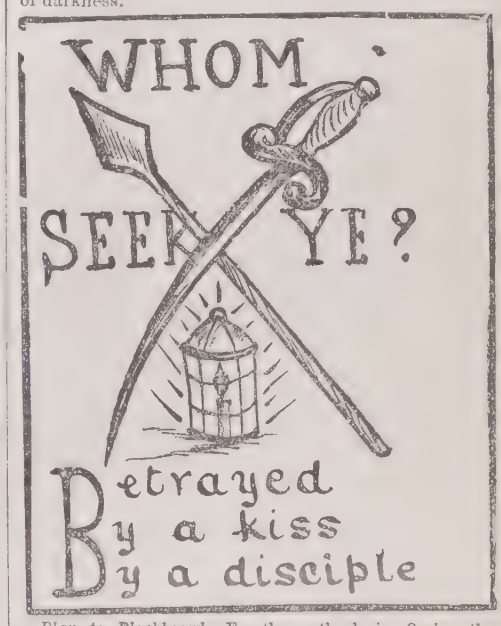
March 3, 1901.

JESUS BETRAYED: John xviii. 1-14.

GOLDEN TEXT: "The Son of Man is betrayed into the hands of sinners" (Matt. xxvi. 45).

INTRODUCTION.

LAST week we saw Jesus in the Garden of Gethsemane in his loneliness and agony; and the lesson to-day follows closely on (see Golden Text; Luke xxii. 53). It was indeed "the hour of darkness."



Plan to Blackboard.—For the gentle, loving Saviour they must needs bring swords and weapons, as though they had some ruffian to deal with. Torches and lanterns they wanted, for it was dark; but worst of all was the mean action of Judas, a disciple, who betrayed his Master by a kiss.

1. THE BETRAYER.

Judas, the one false disciple among the twelve, was just ripe for the act of treachery he committed in the Garden of Gethsemane; study his character again as we learnt it on January 6 (John xii. 6; vi. 70, 71; xiii. 27). This was a man Satan could handle as his tool to do what he would with. Judas led the way (5) he drew near to Jesus (Luke xxii. 47, 48); but his heart was far away (Matt. xv. 8); he kissed his Master (Mark xiv. 44, 45), but he never calls Jesus "Lord" (1 Cor. xii. 3). Oh! let us beware lest Satan get control over us and we be led by him even to betray our Lord and Master (2 Cor. ii. 11). "His we are whom we obey" (Rom. vi. 16). Judas obeyed Satan, and he belonged to him.

2. THE BETRAYAL.

In the quiet peaceful garden was the King of Glory, who allowed Himself to be led as "a Lamb to the slaughter" (Isa. liii. 7). How unnecessary was everything that Judas did (3). He brought bands of men (soldiers); they had swords and staves in their hands; they also carried torches and lanterns, although the full Paschal moon was brightly shining; they brought ropes and bound Him (12; Matt. xxvi. 48); Judas said, "hold Him fast," but the Lamb of God was full of gentleness and kindness, He was ready to go (11), without all the roughness with which they treated Him as though He were some great criminal (Mark xiv. 48; Matt. xxvi. 54).

3. THE BETRAYED.

Jesus Christ, Son of God, Redeemer of the world. See his divine power (6), and He also said that his Father would send legions of angels to his aid had He asked (Matt. xxvi. 53). A Roman legion consisted of 6,000 infantry, besides cavalry, so that to these men it would seem a great number.

His forgiveness to Judas (Matt. xxvi. 49-50). His wish to fulfil all prophecy (9; Matt. xxvi. 54). His thought for others (10; Luke xxii. 51). His perfect self-surrender (John xviii. 11). Let us add Isaiah liii., and study it as well.

A Special Mission at Tunis.—Miss Case (24, Cité Samana) writes in grateful terms of a visit Mr. Anderson (of Italy) paid to Tunis a few weeks ago. For the first time a fortnight's mission was conducted in the city on lines familiar at home. The missionaries were strengthened and cheered, the Christians were refreshed and enlightened, and the Lord added to the number of his witnesses. It is gratifying to learn that the Italian vice-consul came, without solicitation, to the children's fête on New Year's Day, and spoke a few kind words of public commendation.

The Essence of Scripture.

Prof. MARGOLIOUTH'S LECTURES.

CONTINUING his course of lectures at Exeter Hall on "The Essence of Scripture," Rev. Professor Margoliouth's subject last Wednesday was, "The Bible and Other Sacred Books." It was shown at the outset that the idea of the embodiment of Divine revelation in a book has for long ages been thoroughly familiar in the East. False prophets have, with scarcely an exception, tried this plan, and real reformers have adopted the same method of making known their ideas.

Of the books of the East, some are sacred by accident, some by intention. To the Koran no title can be applied but deliberate fabrication. Texts of a personal character were almost from the first the scandal of the supposed revelation. The prophet often found himself involved in contradictions, and so had to resort to various shifts. One plan was to suppress the preceding revelation, another to declare that revelations might hold good only for a time and then be withdrawn, and a third to declare that the earlier texts had a meaning known only to God Himself and to a very few individuals. Thomas Carlyle, who thought Mohammed must have been a good and great man because he succeeded, could not find it in his heart to say he admired the Koran. One or two of the shorter chapters are spells, which are supposed to act by virtue of the sound of the words. The idea is that the unseen agency understands some language or other, and that it is possible to persuade or frighten it into doing what is desired.

The use of the charm in medicine was taken from the Greeks, but to this practice there is scarcely an allusion in the Old Testament. The treatment of leprosy was left to the priests, but even they were directed how to diagnose rather than how to cure it. The author of Ecclesiasticus says that a sensible man will not despise the physician, because God created herbs, and the miracle of the healing of the waters pointed to their force. The physician only sometimes succeeds, but he may add his prayers to those of the patient, and this idea is the monotheistic analogue of the use of the charm.

Of the Indian sacred books, the lecturer pointed out that one class consists of charms, a second deals with ritual, a third is full of philosophic speculation, and a fourth is legal. The translation of the Scriptures into the vernaculars has shown that what is equally effective in each language cannot derive its power from the sounds, but only from their meaning. The Psalms were contrasted with the Indian hymns, and it was shown that in the former the natural agencies are regarded as at God's disposal and as weapons in his hand. There is no identifying of God with them. In the books of the Zoroastrians the similarity is closer to the Pentateuch, but the matter is often barbarous and pagan in the extreme.

The Old Testament stands alone in recording the failings of the chief persons. Referring to the criticism of the Old Testament, it was pointed out that no such literature exists with regard to the other books. "Men only attack a foe worth attacking." What we know of the authors makes it certain that they could stand the serious test of disinterestedness, and the fact that the Gospel rests on the Law, and presupposes it, is of the first importance.

London Omnibus Men.—The London City Mission contemplate shortly placing an extra missionary to work among omnibus men in the North-West of London. The agent who has been selected for the post has had much experience among drivers and conductors, and is well qualified to deal with men in this rank of life.

Hastings Protestant Home of Rest.—This Home, which has been established for thirty years, is now carried on by Miss F. Tripp and Miss I. M. Leicester. It meets the needs of Christian workers and gentlewomen of reduced means, and the higher class of hospital trained nurses requiring a season of rest and change. The prospectus for 1901, and full particulars, may be obtained from either of the above ladies at 98, High Street, Hastings, Sussex.

Scottish Notes.

THE circulation of the *Monthly Visitor* during 1900 was 5,084,428, making the aggregate since the beginning of the Society 243,004,406.

Mr. Quarrier has received the sum required to add a new home to the "Children's City," in memory of a dear and honoured mother. This gift makes possible the addition of thirty children to the Homes, and is particularly opportune, all the other houses being full.

Dr. Howie was able to intimate last week, at the annual meeting of St. Mary's U.F. Church, Govan, that Lady Pearce had handed over to the session the Fairfield Works Mission and Day Nursery, for many years superintended by Mrs. Macgregor, and had promised £340 per annum to meet the necessary outlay. Steps will at once be taken to make use of the opening thus afforded for church extension in the district.

The Glasgow Christian Workers' Union held its twenty-second annual meeting last Wednesday, when the president (Mr. A. B. Munro) gave an encouraging and helpful address, in which he pointed out the importance of the common meeting ground provided for workers from churches, missions, and undenominational meetings throughout the Glasgow area. Probably, he said, the city contained a larger number than any other of open-air workers for Christ, who often met with very little encouragement, and were inclined to abandon the work, but by association with the Union they were stimulated, and returned from the monthly conferences encouraged and determined to pursue their work steadfastly. The hall in which the conferences are held is, as a rule, filled to its utmost capacity, though accommodating 2,800 persons.

The annual report of the Glasgow Seamen's Friend Society, presented last week, says that the society was originated in 1822. During 1900 over 133,000 visits were made to the rooms, and 1,525 religious services held, with an attendance at the indoor meetings of over 106,000. There had also been regular visitation of the wives and families of the sailors, and each Sabbath morning tracts were taken to 3,300 homes. Special services had been attended weekly by about 700 children. Parcels of good reading were put on board over 2,700 outward-bound ships, and during 1900 assistance was given to stranded sailors, and 1,150 lodgings were provided for them. The society has eight paid missionaries constantly at work, besides 120 voluntary workers. The ladies' auxiliary of the society included twenty-five ladies, who visit the widows of seamen and distressed families of seamen. At present 200 widows are on the roll.

At the annual business meeting, held last week, of the Glasgow United Evangelistic Association, the reports showed that while the income for the year had been £23,270 12s. 4d., the payments had amounted to £25,978 17s. 9d. The average attendance at the children's Sabbath dinner had been 1,994, while 530 boys and girls attended at the day refuges, 7,562 benefited by the Fresh-Air Fortnight scheme, 4,410 were sent to the country for a day, and 1,130 were helped in other ways. Lord Overtoun stated that in connection with the celebration of the semi-jubilee of the Association last year, a general meeting had been held of all members of committees, and that they had gone into the work in all departments, not only in its official aspects, but also in the character and amount of work carried on, and the success that had attended it. The result was that they were led anew to praise God, and felt that they were bound to go forward very much on the same lines as in the past.

A few days ago, the United Free Church Sabbath School Teachers' Association held a Conference in Edinburgh, when Dr. Hastings, in opening a discussion on "The Teaching of the Bible," alluded to the growing reluctance on the part of young people to join the Church, and said he had been appalled by the lamentable ignorance of many otherwise well-educated intending communicants regarding the essential doctrines of the Bible. One great cause was the lack of parental instruction, and another was that the Bible was excluded from many public schools. Mr. J. W. Gulland, speaking on "If the Bible be put out of the public schools, what then?" said that out of 30,000 children in the Board schools of Edinburgh, only fifty-nine were withdrawn from religious instruction under the conscience clause, while 441 were partially withdrawn, showing that on the whole the parents were satisfied with the present system. Undoubtedly the Bible was well taught in the schools. The first attack on religious education would be on the Shorter Catechism; but it should be resisted, except on the one condition that Roman Catholics and Episcopalians gave up their Catechisms in schools. If the Bible were put out of the schools the parents would have to be awakened to a sense of their duty, and so would the Churches. Probably they would have to start day schools again, or on Sabbath do the work more thoroughly than at present. In fact, he thought that the Church almost required some such act as the exclusion of the Bible from the schools to persecute it into doing work commensurate with its strength and resources. Miss Annie H. Small introduced "The teacher's study of the Bible in preparation for the class," and Rev. George Steven, St. Bernard's Church, spoke on "The Charm of Teaching."

Welsh Notes.

A MOVEMENT is on foot to raise a memorial of some kind to the well-known Welsh hymnologist, Thomas Lewis, of Talyllychan. Although his death took place over sixty years ago, nothing has been done to keep his memory alive.

Last week the English Baptist Sunday School Union of Wales held its annual meetings at Cardiff. A proposal was adopted to establish in Cardiff a depôt for the sale of denominational literature, also another resolution favouring the formation of Sunday School libraries throughout the Union.

At the annual meeting of the Cardiff and District Temperance and Band of Hope Union, the number of affiliated societies was reported to be 148, an increase of four on the year. The membership of the societies is about 7,000. At the same meeting Rev. Matthias Lansdowne, of London, stated that the Bands of Hope throughout the kingdom numbered 30,000, with an aggregate membership of three-and-a-half millions.

The current number of *Young Wales* contains an interesting article by Rev. Griffith Ellis, M.A., of Liverpool, on the "Evolution of Religion in Wales during the Last Century." While regarding the century as one of progress, Mr. Ellis considers that in three or four important directions there has been a falling off. He instances the keeping of the Sabbath, and attendance at Sunday school and fellowship meetings. In spite of these saddening facts, the writer considers that there are hopeful signs to be observed, for instance, the growth of the missionary spirit, and the splendid work done by the Christian Endeavour movement.

Irish Notes.

A TEMPERANCE Conference was held in Dublin last week, and was addressed by Mr. T. W. Russell, M.P., and other speakers. As the result, memorials to Parliament in favour of the Children's Bill are being extensively signed throughout the country.

The Mission to the Blind in Belfast is doing an excellent work. It makes a weekly allowance to some blind persons who are earning small wages, and it pays rent for others. The Home has twenty-five inmates, and last year the Biblewoman paid 2,298 visits.

The Belfast City Mission, one of the oldest organizations of the kind in the north of Ireland, continues to do a good work. Last year the missionaries delivered many addresses in halls, cottages and schoolrooms, held Bible classes and Sunday-schools, distributed large quantities of tracts, and conducted evangelistic services.

The Simultaneous Mission which has been going on for some weeks in the various Methodist churches throughout the country has now for the most part come to a close. It has, on the whole, been accompanied by very satisfactory results. The Church has been greatly quickened, and large numbers, especially of the young, have professed to give themselves entirely to the Lord.

A missionary demonstration was held last week in Belfast, under the auspices of the Presbyterian, Episcopalian, Baptist, Moravian, London, and Methodist Missionary Societies. The speakers included well-known workers from China, India, Africa, and other parts of the world, and the addresses were earnest, instructive, and stimulating. Rev. J. A. Pike, of the Church Missionary Society, gave an account of the work which is being done in Uganda; Rev. Dr. Beatty spoke of the work in Gujarat, where he had been a missionary in connection with the Presbyterian Church; Mrs. Phillips referred to work in Damascus, and Mrs. Hunter to that in Manchuria. Rev. C. J. Klesel, secretary of the Moravian Missionary Society, and Rev. R. Wardlaw Thompson, secretary of the London Missionary Society, also spoke. As representing all denominations the Conference gave a practical illustration of the real unity of Protestantism, and was very successful.

Sailors' Rests in Italy.—The treasurer of the Sailors' Rests Aid Society is Captain Forrest, Westfield, Beverley, Yorkshire, Mr. S. J. Alexander, whose name we gave in our issue of February 7, having retired from the office some months ago.

Stratford Conference Hall.

IT is a pleasure to record continued progress in the many-sided work of which the Stratford Conference Hall is the home and centre. From year to year new branches of effort have appeared, and now there are agencies for reaching young and old, and from first to last "Forward!" is the watchword. Those agencies, moreover, are as beneficent in their operation as they are interesting in character.

The annual report opens with words in which the goodness of God is recognised in the blessing that continues to attend the work. The weekly services, as well as the special missions, have had results to the glory of God. The same may be said of the open-air meetings, the Bible readings, and other gatherings held in the various rooms of the spacious building in the West Ham Lane. It is gratifying to note that the Sunday afternoon service for men—so influential in reaching youth—has grown in numbers, and has furnished helpers for various departments of the work. The Sunday school has also maintained its record, and meets a manifest need in the neighbourhood.

The Y.M.C.A. is an institution which has taken deep root and done much good. Its important work has gone forward in a very encouraging way during the year. The Junior section, with its classes and club, is an admirable recruiting ground for the more manly division of the Association. It is exceptional to find a Y.W.C.A. so near at hand; but here is one with 128 members, of whom sixty-six are enrolled in the Prayer Union. During the year twenty new names were enrolled. The Young Women also have their Junior Branch, which, although only a little more than a year old, has sixty members. While every effort is made to interest the girls in various ways, the prime object of the weekly meetings is to enlist them in the service of Christ.

Little needs to be said of the Mizpah Bands, the Men's binding together a host of stalwarts, and encouraging them in service; and the Women's, numbering 120 members, who combine temperance work with definitely religious effort. The Evangelistic Band, the Home Visiting Society, and Mothers' Meeting are other branches, the usefulness of which has been abundantly proved in aggressive work in Stratford and district.

Copies of a report containing these cheering facts were placed in the hands of friends who attended the annual meeting of the work, held on Tuesday last week in the Conference Hall. Mr. R. C. Morgan presided over a goodly gathering, and a helpful address was delivered by Pastor Archibald G. Brown. The address was singularly helpful, being based on the words, "Put . . shoes on his feet" (Luke xv. 22), The points were: (1) The Gospel of the Shoes; the prodigal is enlarged into the liberty and standing of a son. (2) The suggestiveness of the Shoes; God's children are called to service, and so are provided with "shoes of preparedness" (see Eph. vi. 15). (3) The Superiority of these Shoes; those who wear them never tire—for they bear the user, not the user them; These Shoes never pinch the feet of those who do God's work aright; but as sure as we take the wrong road they come off! It is a sad thing for preachers and teachers to lose their shoes—their readiness for service. In conclusion, Mr. Brown urged Christian workers to see that they are "shod with the preparation of the Gospel."

The general secretary, Mr. W. Ross, read an abstract of the report; and, in the absence of the treasurer, Mr. C. Boardman, a financial statement was presented by Mr. W. McCall. From this it appeared that the year closed with a balance on the wrong side of £20. Confidence was, however, expressed that this would soon be wiped out, that the good work might proceed without hindrance or embarrassment.

Mission to Lepers.—In Mr. Jackson's letter, entitled "A Leper Village," in last week's Christian, a rather serious error has got in, where he speaks of the lepers getting an allowance of seven farthings "*per week.*" It should have been "*per day.*"—Yours faithfully, Wellesley C. Bailey.

17, Greenhill Place, Edinburgh.

The Gospel and Israel.

TWO missionary meetings were held at Exeter Hall on Thursday under the auspices of the London Society for Promoting Christianity among the Jews, at which there were many indications of a growing interest on the part of Christians in the work of the Society for the Evangelization of Israel. In the afternoon there was a large attendance. Rev. H. E. Fox presided, and at the outset requested the company to join in the singing of one verse of the National Anthem. Canon Trotter, after the reading of a portion of Scripture, offered prayer. In the course of a brief address, the Chairman made some helpful suggestions for the study of the position of the Jew in the past, his present standing, and future prospects. Reverting to the passage "Comfort ye, comfort ye, my people" (Isa. 40/1), the speaker said the words are too often exclusively applied to our own circumstances, while their first application was undoubtedly to Israel. When that people had been gathered together, Christ will return to build again the tabernacle that is fallen down. If we keep this in mind we shall feel what

A GLORIOUS FUTURE

there is before us; and instead of living so much in the present, and imagining that the purpose of the Gospel is merely to save our souls, we shall look forward to the glory of the Lord which is to be revealed.

Some encouraging results of the Society's operations were detailed by Rev. F. P. Weinberger, who has been labouring in Whitechapel, and shortly leaving to take charge of the Constantinople mission of the Society. He gave numerous instances of visiting in the homes of Jews. The Saturday afternoon service has an average attendance of 200, and, happily, the women were being uplifted, and permitted to take their places in the meetings.

The work of the Society in Leeds was represented by Miss Keith and Mrs. Rumboll. Nearly 18,000 Jews make their home in Leeds. For these there are at present only three missionaries. The medical branch, of which Miss Keith had many interesting particulars to recount, continues to be used of God as a channel of blessing to both body and soul. Among the children especially

A DEEP IMPRESSION

is being made. Instead of the hatred for the name of Christ once manifested by the boys and girls attending the mission, reverence and love are now shown. Even the youngest are being brought into the light, and are often heard expressing their hope in the returning Messiah, and singing, "Thou art coming, O my Saviour, Thou art coming, O my King." An earnest appeal was made by Mrs. Rumboll for more workers in Leeds, to take the Gospel to the thousands of the sons of Israel who are living in the darkness of mistaken belief and superstition.

Miss Kate Burney gave a touching account of the efforts made in the East End of London, in the face of numerous discouragements. Among young and old the Gospel is preached and taught with many tokens of blessing. And there has been much joy in winning souls to a knowledge of the true Messiah.

At the evening gathering, Bishop Ingham presided, and a limelight lecture was given by Rev. S. Schor, a native of Jerusalem, on "What do these feeble Jews?"

The Open-Air Mission.—The winter reunion of members, contributors, and friends of the Open-Air Mission took place on Tuesday of last week, at Exeter Hall. Some 250 responded to the invitation to tea by Rev. F. and Mrs. Paynter, of Guildford, and a profitable season of intercourse was spent. At the subsequent meeting, Major H. B. Treeby, who presided, gave interesting reminiscences of his experiences during the fighting in Natal before the relief of Ladysmith. Mr. Frank Cockrem, the secretary, reviewed the work of the society—on the racecourse, at country fairs, in the slums, bye-ways, and parks of the metropolis, and provincial towns, on the sea-shore, among the hop-pickers, wherever souls could be won to Christ, and wherever Gospels, tracts, &c., could be circulated among the people. Rev. E. W. Moore gave a helpful address.

Aldersgate Noon Meeting.

MANY bright and helpful testimonies were packed into a brief space of time at the noon prayer meeting at Aldersgate Street on Monday last. After Mr. R. C. Morgan, who presided, had expressed some suggestive thoughts on 1 John i., Rev. W. J. Sears, of Willesden, spoke of the work at Hounslow in connection with the Simultaneous Mission, in which great blessing had been given. Mr. S. Levermore had experienced remarkable revival times at Carrubbers Close Mission, Edinburgh, and later at Dumfries, where there is a deep sense of conviction. Interest has been aroused throughout the town, and many have sought the way of life. A message was read from Mr. Rowland D. Edwards, who, it will be remembered, left England recently on an evangelistic tour in the United States. Mr. Edwards has preached at Chicago in connection with Mr. Moody's work, and over 1,000 persons passed through the inquiry rooms. Mr. Collard, "the sailor evangelist," had conducted a service on Sunday evening among a small company, but out of fifty persons who were present, twenty had sought the Saviour. Mr. Holness referred to a spiritual revival among the Chinese in San Francisco; and Rev. J. Bennett Anderson, who recently arrived in England after fruitful mission work in Halifax, N.S., and Newfoundland, brought tidings not only of spiritual darkness in parts of the American Continent which he had visited, but also of some glorious revivals, notably under Mr. Henry Varley's preaching. Mr. Anderson added that he has just received reliable intelligence from the Philippines, which shows that there is a widespread revolt against Romish influence.

The "Coalies'" Mission.

AT the close of his sermon on Thursday last Dr. Parker announced that a meeting would then be held on behalf of the Coalies' Mission (a branch of the London City Mission). He introduced, as chairman, Mr. J. Compton Rickett, M.P., who, referring to the coal-porters' industry, said that the heavy labour of the men is apt to develop the physical side of nature at the expense of the spiritual.

When, some years ago, Mr. W. Prentice (the London City missionary to "coalies") went into the coal-yards of London to speak to these men, he found them unable to distinguish between an oath and a blessing. They were quite indifferent to spiritual things. Almost involuntarily Mr. Prentice stumbled upon the right way to approach them. They would not listen to any good advice, but they listened to the little portable musical instrument he carried about from yard to yard. Mr. Prentice began to know some of the men individually, and interested himself in the things which interested them in their business and family life, and by degrees got hold of many hundreds of men. There is at present a staff of six missionaries.

The One-by-One Working Band.—Meetings in connection with the above band, the object of which is to unite Christians in definite prayer and personal effort to win souls for Christ, have been addressed by Sister Vera at Wood Green, West Kensington, Finchley, and the Noon Prayer-meeting, Y.M.C.A., Aldersgate Street. The following is one of the many striking examples of how the Lord honours this ministry: A family of eight were laid upon the hearts of several of the Band, who, unknown to each other, entered one or other of them in the little books supplied to members. In a short time father, mother, and six daughters were saved. These became intercessors, and prayed constantly for the two still unsaved, a daughter in a distant city, and the only son in a foreign port, who were eventually able, with the dear home group, to rejoice in Jesus the Mighty to save. In a Bible-class last Lord's-day, mention was casually made of the One-by-One method, which it appeared that one present had adopted. He began to pray for one wicked man, who was saved, and two others of his family. Numerous wonderful instances might be enumerated. Explanatory literature may be obtained by enclosing a few stamps to Mr. Hogben, Welcome Mission, Portsmouth, or to Messrs. Morgan & Scott, at this office.

Evangelistic.

Rev. Dr. Munhall's Tour.

LARGE congregations attended the mission recently conducted at Bay City, Michigan, U.S.A., by Rev. Dr. Munhall. There was a remarkable spiritual movement among the young people, over 200 of whom (says the *Bay City Times-Press*) professed conversion in one meeting. In reference to this Dr. Munhall said that their conversion meant more for Bay City than ten ship-yards. Since the people were anxious to see their city prosper let them first seek a revival of religion, for few care to seek a location where the power of the Gospel is not felt. Dr. Munhall also gave Bible readings, and children's gatherings were conducted by Professor Lowe.

Mr. Josiah Spiers at Sudbury.

A fifteen days' mission has been conducted at the New Hall, Sudbury, Harrow, in connection with the Children's Special Service Mission, by Mr. Josiah Spiers. The gatherings were fruitful of spiritual results, many young people being led to decision for Christ. Teachers and parents were also helped and encouraged. The meetings were well attended, not only by the children and teachers of New Hall Sunday School, but by those of all denominations in the neighbourhood, who came night after night. At the last meeting the building was filled to overflowing.

Mr. Henry Thorne at Wrexham.

Under the auspices of the Wrexham Free Church Council, a mission has just been held here, from February 9-15, by Mr. Henry Thorne. There were Bible readings in the afternoons, and meetings were held for men, for women, and for children, the address at the last of these on the Saviour's invitation, "Suffer the little children to come unto Me," being especially fitting and helpful. Each evening Gospel addresses were given to large audiences, the inquirers being afterwards met by Mr. Thorne and other workers. It is felt by many that the evangelistic spirit in the churches has been strengthened by Mr. Thorne's visit.

Mr. W. D. Dunn at Kilmarnock.

A fifteen days' mission has been held at Kilmarnock by Mr. W. D. Dunn, under the auspices of the Kilmarnock Christian Union. Deep interest was awakened, and it was soon seen that the largest hall in the town would be too small on the second Sunday evening to hold the crowds anxious to hear the Gospel. The week-night meetings were well attended. A number of anxious souls sought the Saviour. Not the least interesting and helpful of the series of meetings were the afternoon Bible Readings, in which Mr. Dunn, with fulness of truth and felicity of exposition, set forth the wealth of blessing that is the heritage of believers. Not a few were helped to "possess their possessions," to their great blessedness and God's praise.

A pleasing feature in these gatherings, both the Bible Readings and the Gospel meetings, was the forgetfulness of sectarian differences and the sweet fellowship of saints. On the last Saturday evening of the mission Mr. Dunn took his great audience with him in "A Ride from Beyrout to Jerusalem." It was a helpful and instructive evening. D.

Rev. J. T. Mateer at Yeovil.

Services in connection with the Free Church Mission opened in the Town Hall, Yeovil, on February 5, under very encouraging circumstances, the hall being filled to its utmost capacity. The singing was led by the United Free Church choirs of the town. The missioner was Rev. J. T. Mateer, who riveted the attention of his audience to the end of the service. The Mission was continued throughout the ten days, with increasing interest. Inquiry cards were distributed amongst those who were anxious or had decided for Christ, to be signed at the service or at home. The work has been quiet; there has been an entire absence of excitement, though not of enthusiasm, and many have quietly and determinedly decided for Christ, taking home the cards one night, and bringing them back signed on a subsequent evening. On Sunday afternoon Mr. Mateer conducted a meeting for men only; the hall was filled, and the address, direct and manly, was much appreciated. In the evening an evangelistic service was held, when the hall was densely packed, many being unable to gain admission. Apart from the spiritual results, which are considerable, the Mission has demonstrated the unity of the Free Churches.

Mr. Leonard Weaver at Dartford.

It was decided to continue the mission conducted in this town by Mr. Leonard Weaver, for a great revival was taking place. The interest continued, and each night the building was packed, and large numbers failed to obtain admission. After each meeting scores professed conversion; it was estimated that during the mission nearly 500 accepted Christ. The people of Dartford have been aroused, and in the streets, men and women, young and old, are heard singing "Count Your Blessings" in the place of the usual worldly songs. A meeting was held in the Y.M.C.A. for the male converts, and about 300 attended. The secretary told the writer he had never seen such a meeting in the place. The last night Mr. Weaver gave a lecture. Over 200 pledges were taken, in addition to the conversions. After this meeting it was arranged to hold a converts' meeting, coffee and sandwiches being provided for about 300; but this proved quite inadequate. Sitting room and standing room were not sufficient for those who wished to attend. We are all thankful for such a great time of blessing. We were sorry that the meetings had to be closed; however, the whole town has felt the benefit of the movement, and already the project is being discussed for erecting a large hall, capable of seating 1,500 people, as we felt it a great pity not to have a building large enough to hold the people who want to hear the Gospel. C.

Mr. William Forbes closed his services last week at the City Hall, Glasgow. On his way to London, he held a meeting at Sheffield for the pantomime women.

Rev. J. Bennett Anderson addressed a large number of men on Sunday afternoon last in the Woolwich Polytechnic on the subject of "Human Destiny."

Mr. Bob Johnson recently addressed a gathering in connection with the Barry Road Wesleyan Temperance Society, East Dulwich. He told the story of his conversion, and rendered some solos with much acceptance. Several persons took the temperance pledge.

At Longford Hall, Manchester, Mr. T. Goudie, of the Evangelization Society, has concluded a fifteen days' mission. The Gospel was faithfully preached. Night after night the workers were busy dealing with anxious souls, a large number of persons professed to accept Christ as their Saviour.

The First Congregational Church of Meridian, Miss., U.S.A., has just closed a fruitful mission conducted by Mr. James Wharton. Seventy-five persons yielded to Christ. The church has been greatly quickened, and is rejoicing in the blessing God has poured upon it. Twenty-five will unite with this church. M. S. Jones, Pastor.

At Vale Mission Hall, Guernsey, a mission conducted by Mr. Gerald R. Coultas was suddenly brought to a close, the evangelist receiving a telegram stating that his wife was seriously ill. The mission, although of short duration, has proved a great blessing to believers. There were also a few cases of decision among the unconverted.

Peter M. Vaudin, Hon. Superintendent.

Mr. G. D. Shipley has been conducting evangelistic services at Maulden, which have been attended with very great blessing. Mr. Shipley's plain and forcible delivery on the Gospel message has resulted in a number of persons declaring themselves on the Lord's side; and his Bible readings have been very helpful to older Christians, many of whom have been roused to greater earnestness in the Master's service.

Rev. D. M. Cameron has conducted a ten-days' mission at Chertsey, concluding on February 11, in the Constitutional Hall, all the Free Churches uniting in the effort. A number of people, principally young, have been impressed, and the Churches have been stimulated and revived. The Sunday services were very largely attended, and the children's and men's meetings were especially interesting and useful.

J. de B. B.

The visit of Mr. Charles Noakes, of the Evangelization Society, to the Abington Square Mission Hall, Northampton, January 27 to February 10, was a great blessing to many who have attended the services. With simplicity and power the evangelist preached the Gospel, and in the Bible readings the Lord's people were clearly instructed. Sixty names of inquirers after salvation have been taken, and some of the cases are of a striking character.

Frederick Martyn.

A hearty rally of workers and converts took place on Saturday, February 16, in the Cricklewood Congregational Church, bringing to a close a richly blessed six days' mission, conducted by Mr. Leonard Weaver. From the first the power of God was manifestly present in the meetings, the numbers steadily increasing till the hall was quite filled. The names of many inquirers were taken, of whom we have no doubt the majority entered into the way of life. Nor was this all; the hearty fellowship and cordial co-operation of all the workers abundantly proved the pleasantness of the dwelling and working together of brethren in unity. A. S. G.

A fortnight's services, under the auspices of the Dumfries and Maxwelltown Town Mission, were brought to a close on Thursday last in the Wesley Church, Buccleuch, Dumfries. The meetings have been greatly blessed. Mr. Samuel Levermore, the missioner, displayed much originality in his method. The meetings were conducted in a cheerful spirit, which did a great deal to draw the people's sympathy. A notable feature was the number of Christians who came forward to consecrate themselves for service. Mr. Levermore sang a number of solos with acceptance. His daily Bible readings were well attended.

The week's evangelistic effort following the Simultaneous Mission has been a time of great blessing at West Green Baptist Chapel, N. Mr. Musa Bhai's straight talks were the overflow of a heart yearning to see men and women brought to God. The working of the Spirit of God in our midst has resulted in the edification of the Lord's people, and, we believe, in the salvation of souls. The untiring energy of our Hindoo friend has endeared him to us all, and the wind-up lecture on the problems of his native land moved all our hearts to prayer on behalf of its teeming millions. We are all humbly lifting up our hearts in praise to God for having so greatly blessed us through his servant. H. Moore.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Canon Hay Aitken.—Feb. 24-Mar. 7, Christ Church, High Wycombe.

Mr. and Mrs. S. J. Alexander.—Till Feb. 23, Stowkley; 24-Mar. 2, Wing.

Mr. Bartley Angel.—Feb. 23-25, Hawridge; Mar. 2-10, Bracknell.

Rev. J. Bennett Anderson.—Feb. 23-27, Chester.

Mrs. Baeyertz.—Mar. 2-April 8, Dudley.

Mr. J. Brunton, jun.—Till Feb. 28, Stockton-on-Tees; Mar. 3-10, Sunderland.

Mr. W. R. Bradlaugh.—Till Feb. 26, Tamworth.

Mr. Chas. Barraclough.—Till Feb. 26, Wirksworth; Mar. 3-15, Beamsley, Yorks.

Mr. R. S. Bradbrook.—Till Feb. 26, Alfreton, Derbyshire.

Mr. J. Brunton.—Sundays and Fridays during Feb., Clapton Hall, Upper Clapton; Wednesdays, Wimbledon.

Rev. D. M. Cameron.—Till Feb. 26, Tewkesbury.

Mr. Geo. Clarke.—Till Feb. 27, Wigan.

Mr. Chas. Cook.—Till Feb. 23, Gt. Assembly Hall; Mar., Metropolitan Theatre.

Mr. Monro Collings.—Till Feb. 26, Reigate.

Mr. Gerald Coultas.—Till Feb. 26, Liverpool.

Mr. W. H. Collins.—Feb. 26-28, Northchurch.

Mr. G. R. Cairns.—Mar. 3, Leeds.

Mrs. Henry Collins.—Feb. 26-28, Northchurch (Simul. Mission).

Mr. W. Collard.—Mar. 10-15, Cadman's Hall, Walworth.

Mr. W. D. Dunn.—Till Feb. 26, Hartlepool.

Mr. James Eyres.—Till Feb. 26, Huyton, Lancs.; 27-Mar. 13, Wilsden, Yorks.

Mr. J. Elliott.—Feb. 24-Mar. 3, Central Hall, Pokesdown, Bournemouth.

Mr. William Grove.—Till Mar. 8, West Thurrock.

Mr. John Hawkins.—Mar. 2-12, Stratford.

Mr. and Mrs. Albert Harrison.—Till Feb. 21, Grimsby; 24-Mar. 6, Hull.

Mr. James S. Harrison.—Till Feb. 24, Conference Hall, Stratford, E.

Miss Haddon.—Till Feb. 26, Torrington.

Mr. Charles Inglis.—Till Feb. 25, Yarmouth.

Mr. Newton Jones.—Till Feb. 26, Glossop; Mar. 2-12, Glossop.

Rev. J. Jameson.—Till Feb. 27, Southampton; Mar. 2-11, Swinton, Yorks.

Mr. Bob Johnson.—Feb. 23-27, Farringdon; 27-Mar. 7, Cottenham, Cambs.

Mr. Herbert Leng and City of London policemen.—Feb. 21, Christ Church, Westminster Bridge Road (Rev. F. B. Meyer's); 23, Chatsworth Road Church, West Norwood (Rev. Archibald G. Brown's); 24, 7 p.m., Billingsgate Mission, E.C.

Mr. W. R. Lane.—Till Feb. 25, Hull; Mar. 2-11, Altrincham.

Mr. S. Levermore.—Till Feb. 23, Balham; 24-Mar. 16, Bathgate, N.B.

Rev. J. Lyall.—Till Mar. 3, Edinburgh.

Rev. G. Campbell Morgan.—March 4, Rugeley (Heron Court Congregational Church); 5, Stone (Congregational Church); 7, East Dulwich (Congregational Church); 8, Folkestone (Congregational Church); 13, Wimbledon Convention; 15, Chester (Queen Street Congregational Church); 18, East Dulwich (Congregational Church); 25, Banbury (Wesleyan Church); 26, Burnley (Westgate Congregational Church); 27-29, Rawmarsh, near Rotherham (Wesleyan Church).

Rev. J. Mitchell.—Till Feb. 26, Southwold.

Rev. J. T. Mateer.—Till Feb. 26, Sheffield.

Mr. Josiah Nix.—Till Feb. 26, Redmouth.

Rev. H. Nicholls.—Till Feb. 24, Park Chapel, Rochdale; 27-Mar. 6, Earlestown.

Mr. F. I. Rayner.—Till Feb. 26, Bristol (Simul. Mission).

Gipsy Smith.—Till Feb. 26, Birmingham; Mar. 2-11, Cheltenham.

Rev. F. C. Spurr.—Till Feb. 25, Blackburn; Mar. 2-11, Leeds.

Mr. R. Spragg.—Till Feb. 26, Earlham Hall, Dalston.

Mr. James Sprunt.—Till Feb. 28, Public Hall, Downton.

Mr. T. Swanston Smith.—Till Feb. 26, Daventry, Long Buckby, and Weedon.

Mr. Henry Thorne.—Till Feb. 26, Winchester (Simul. Mission); 28-Mar. 1, Totterdown, Bristol (Y.M.C.A.).

Mr. E. P. Telford.—Till Feb. 26, Keighley; Mar. 3-14, Portsmouth.

Mr. John Weedon.—Till Feb. 27, Chipping Norton; Mar. 2-29, Cresswell, Mansfield.

Mr. John Weston.—Feb. 24-March 5, Bucklow Hill.

Mr. Barry Wake.—Till Feb. 26, Wolverton.

Mr. Van De Venter, of Philadelphia, expects to return to America in May. He is open for evangelistic engagements for the month of April. Address West Kilbride, Ayreshire.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

ONE result of a very important character which has arisen from the Simultaneous Mission, is the interest added to special and evangelistic effort. A decided impetus has been given, and quite a number of the settled pastors have done, and will in days to come do, "the work of an evangelist." There will be more interchange of ministry, and, we believe, with advantage to both preachers and churches. In quite a number of places the good work already begun is being continued, and in various parts of the country the Missions bid fair to follow on into the spring of the year. In this way, with zealous co-operation, those who are outside the churches may be reached. The time already given has been far too short, especially in large cities, to secure those who are utterly indifferent alike to the claims and the glories of the Gospel of Christ. Nothing but persistent effort will suffice to get real hold of these. The words of our Lord "compel them to come in," not only imply marked unwillingness to come, but suggest that earnestness and zeal are absolutely necessary to success on the part of his servants.

Another very desirable result of the Mission should be a quickening of the spirit of family religion in the home. Especially should Christian people see to it that they follow up the good impressions left by the Children's Mission on their young people. Unless these are fanned into flame, and kept permanently alight by the breath of devotion in the family circle, few permanent results will remain as the outcome of this special effort. Many parents are sinfully lax in their duty towards the souls of their little ones. They leave them to develop as they will in spiritual matters, though on the externalities of life they bestow untold pains and care. Or they delegate this part of their duty to the minister or Sunday school teacher, forgetful that at the best these can only fill their own special place in life, and that no one can possibly fill the place of the parent in the religious any more than in the physical care of their children.

A valued correspondent calls our attention to the fact that, in publishing a report of a recent mission, we make no mention of two other special efforts in the same town, or of the working and praying for a rich blessing which had been long going on among ministers and people. May we remind all our readers that it is impossible for us to give a continuous account of the work of the Lord in any particular place? A reference to a mission should never be thought of as instituting comparison with others which have gone before. Nor is our failure to mention the pastor or congregation an ignoring of their share in the grand result. As we have opportunity, it is our privilege and joy to put on record our high sense of the faithful labours of congregational and mission workers. They cannot be mentioned by name in public or private; and, indeed, in the great majority of cases, are so far from wishing anything of the kind, that they are anxious rather to say "We are unprofitable servants." Yet in the day of harvest there should be joy and gladness in every heart, sower and reaper rejoicing together; and no member of the body of Christ saying to another, "I have no need of you."

Last Lord's Day it gave us joy to join in the thanksgivings of a minister from the north of England, for the ever-widening of the waves of blessing which have gone out from recent special efforts, in the ingathering of wanderers, and in the quickening of the Lord's people. Nothing could be more satisfactory than that such thoughts should be in the minds of leaders, and very many of our readers who, though "hidden ones," have taken a large part in the intercession before the throne, will join in the note of praise.

A most timely and weighty article appears in the *Church Times* upon the lost sense of sin. Every Christian will endorse the sad complaint that

> from one cause or another, the sense of sin is dying out in the world. We see in the popular theology of the day and in the attitude of many thinkers toward moral evil, something more than a tendency to gild the ugly thing all over, for the very existence of sin is practically denied. . . . What we want is that preachers should speak the plain, simple truth about sin, without any beating about the bush, and that their hearers should learn to call sins by their true ugly names.

So far as the Evangelical pulpit is concerned, this kind of preaching has always been to the front, and always will be. But beyond that sphere, two things are imperatively demanded—*i.e.* the conversion of that "Broad" Theology whose keystone is a perverted doctrine of the Fatherhood of God and whose direct tendency is to minimize sin: and the abolishing of the soporific addenda of the Ritualists by which sin is minimized through the magic of the Confessional and other priestly tricks. *There will be no adequate sense of sin until both of these things have been dealt with.*

In the proclamation of the Gospel it is of grave importance to use sound words; and in a special sense is this the case when the relation of God to the sinner is under consideration. The points involved in this question are ably set forth in a booklet by Rev. J. More, of Woolwich—The Fatherhood of God and the Sonship of Believers. (6d. *Morgan & Scott.*) The pages explain, in harmony with Scripture, man's relation to God, and the need of a fundamental change; then the nature of the change is described, and its agency. Finally, Mr. More shows that the words of our Lord—"Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God"—are explicit, and shut the door of compromise or of any middle course between the unregenerate and such as are children of God through Christ. The pages emphasise a truth which is too generally overlooked, and too little appreciated in its crucial significance.

The protest by Roman Catholics and Ritualists against the King's Transubstantiation Declaration is serving a good purpose in calling attention to the fundamentally Protestant nature of the British Constitution. As one of our correspondents points out, the promises under which the Emancipation Act was passed, have been systematically ignored by those who made them. The nation was then led to believe that the new members admitted to Parliament would abstain from interference in religious matters, and that they would leave the House when ecclesiastical interests were under consideration. It is well to remind the present generation that the peers who now protest came under obligation on taking their seats to preserve the Constitution of which the obnoxious Declaration forms a part; and that the present Royal Family only came to the throne on account of their Protestantism, there being other branches whose claim was technically more legal, the only barrier being religion.

Six months have passed away since the allied troops entered Peking, and to-day we seem scarcely nearer a settlement than at that time. The courteous promises made by Li Hung Chang and others have turned out to be valueless. One despatch declares that the Emperor and Empress will commit suicide rather than accede to the demands of the Governments. From another source we learn that a new rising is in progress. Altogether, it is an extraordinary muddle. It would help to relieve the tension if our Government would definitely tell the country what is really being done, so far as England is concerned. At present we only obtain fugitive reports from all kinds of sources, and it is difficult to know what to believe.

We have received, under the title of China's Only Hope (3s. 6d. *Oliphant, Anderson & Ferrier*), a translation by Rev. S. I. Woodbridge, of the remarkable book addressed to his countrymen nearly two years ago by Chang Chih-Tung. The book is such an unsparing attack on the state of affairs in the empire, that only the author's resources in men and arms saved him from decapitation at the hands of the Conservative party; yet there comes home to us a sense of shame as we realize that one of the greatest stumbling-blocks in the way of reform is the opium traffic. In seeking the remedy, he is truly Chinese. In an introduction Dr. Griffith John, of Hankow, says:—

> He rests his hope on two things—namely, the renaissance of Confucianism and the adoption of Western science and methods. The old is to form the moral basis, and the new is to be used for practical purposes. . . . Christianity alone can form a safe and an adequate basis for the reformation which the Viceroy seeks; but, alas! he does not see it.

To those who are closely following the course of events in France, the struggle between the forces of Church and State in that country presents a situation of absorbing interest. Once more Secularism in its most agnostic form, and Priestism in its most aggressive mien, are locked in a death-grip. The Jesuits, led by their bold and uncompromising leader, Père du Lac, are arrogantly assuming an attitude of mastery over the affairs of the nation, and their close-knit organization enables them to fight at a great advantage with the varied and loosely allied secular parties in the Senate and Chamber. The latter, however, impelled chiefly by alarm, are just now showing a bold front, and seem determined to put an end to the manner in which the religious orders are possessing themselves of the wealth of the nation. The

alliance between Church and State in France is one of the strangest phenomena of modern times, and shows that not Secularism but a living Protestant faith is the only weapon that can sucessfully combat the reactionary tendencies of Romanism.

The Austrian *Evangelical Gazette* gives a somewhat glowing account of the Protestant movement in Austria-Hungary. In two years the Evangelical community has awakened from a condition of torpor and social ostracism into a full consciousness of new life. Within a brief period some 20,000 persons have left Romanism for the Protestant faith; while buildings for public worship, preaching stations, &c., are rising in all directions. The reasons for the change may be partly political, but whatever forces may be implicated in the movement, it serves as an excellent opportunity for a fresh proclamation of the simple Gospel, and the Protestant pastors are entering zealously into the work.

To everybody's surprise, the Parliament of little Belgium, one of the most unfortunate of European countries, has passed a Bill dealing in the most drastic manner with gambling in every form. The chief blow struck by the Bill aims at the suppression of the iniquity so openly carried on at Ostend and Spa. Already, however, the casino proprietors, with their usual cunning, are arranging to evade the law by transferring their abominable trade to steamers, which they propose to anchor in the sea beyond the limits of the country. If they do this, the only thing will be to follow them there. Belgium has set a striking example to other nations. After all, when a moral cancer is eating out the vitals of a people, its rulers are justified in cutting it clean out so far as they can. Shall we have the courage to follow?

The *Temps* of Paris did a useful thing when it gave to the world the remarkable letter written by the late ex-King Milan to Queen Nathalie, in which the secret of the wretched man's downfall is exposed. All the newspapers in this country appear to have printed it, and its publication ought to do good. Various reasons have been given for the collapse of the ex-monarch, but his own statement that gambling was his ruin may be taken as pretty conclusive. During the last twelve months the journals have recorded a number of serious downfalls, all due to this same vice—gambling. If example counts for anything, the young men and women of our land have had sufficient warning to enable them to pull up in time.

For some time past there has been in Africa a revival of Mohammedan activity. Moslem missionaries have spread themselves out, particularly in East Africa, and are working hard to impose their easy going and sensuous "faith" upon the natives, many of whom are ready for anything which appears better than the old fetish worship. It is easy to understand the fascination which this false religion has for people whose growing enlightenment demands a better religion, but who do not desire to part with their old sensuality. The Church is not yet half awake to dangers of this kind. There is a remarkable slowness in seizing fresh opportunities. Where Mohammedanism once strikes its cancerous roots, it is most difficult to deal with the people. The great hope in cases like this we refer to is to prevent the thing, if possible, getting root at all. And if this is to be accomplished the Church must be first on the spot.

In an article on "Humanizing the Hooligan," the *Daily Express* gives utterance to a widely popular theory of the way to remedy the social evil pilloried under that name, but which appears to us essentially shallow and ineffective. *The Twentieth Century League*, inaugurated at the Mansion House Conference last week, is, no doubt, going to do excellent work in its way, but the notion that we are going to cause the hooligan to disappear by a mere process of providing better surroundings and "rational amusement" for the youth of our slums, is predestined to disappointment. "It is the laudable object of the League to humanize the hooligan, not by preaching to him, but by teaching him to play first and pray afterwards." In this phrase we have the weakness of the whole humanitarian movement of our times laid bare. The world is to be converted to a better life by *play* rather than *pray;* or at least *play* first, and *pray* afterwards! And we answer—NEVER, so long as the first trouble of the soul is *sin*, and not *dulness*.

Remedies can only heal the diseases for which they are adapted. If we apply an external remedy to a mortal inward trouble, we may palliate some of the temporary symptoms, but we shall never heal the disease; indeed, we may simply succeed in driving the disease further in. Time will show if the ruffianism of our cities is the mere effect of congested high spirits and misdirected energies, and what such high-sounding phrases denote. The probable result will be a partial abatement for a time, while the evil is gathering force to break out in another direction. Why do so many of our social reformers ignore the truth to which history and observation equally bear witness, that the only sure and effectual way to *humanize* a hooligan is to *Christianize* him, and that this is not going to be done by teaching him *first* to play and *then* to pray, but by teaching him to do both in true proportion, and in the right order?

A writer in *The Lancet* points out that whereas there has been of late years a great falling off in the death rate of a number of diseases, the deaths which can be traced directly to intemperance have risen from 45 per 1,000,000, to 77 per 1,000,000 during the last twenty years. No wonder that in face of such a fact our contemporary refers in strong language to the "terrible mischief that is being done to our country by our alcoholic indulgence." But *The Lancet* only looks at the question from the medical point of view; there are other sides of the question equally painful and equally startling. The Government, however, is blind to them, just as it is deaf to appeal and argument, where the dread work of the brewer and publican is concerned. By-and-by it may be sensible to the pressure and reproof which undoubtedly are looming in the near future.

Despite the steady exodus from the country districts to the metropolis and to other large cities, the condition of the labouring classes in the localities from which the migration is most notable continues to become more and more unsatisfactory. As a rule the agricultural labourer has nothing before him in old age or sickness but the workhouse, and, therefore, although it is very painful, it is not surprising to find that, whereas in Middlesex with its teeming overcrowded population there are only sixteen paupers per 1,000, in Dorsetshire there are no fewer than forty-three. Many difficult questions lie behind this unhappy condition of things, but the remedy is by no means out of reach, and might be found and applied if more time and thought were devoted by our rulers to home affairs.

The passion for full light on the perplexities of life, and an insight into its mysteries and problems, is one of the last infirmities that is left behind the soul. Many otherwise devout people seem to leave scarcely any room in their lives for that sense of the word faith—"believing where we cannot see." A large part of the unhappiness of Christians is in the lurking impulse to demand an "account" of the Divine dealings with them. Unless they can instantly see the meaning of a bitter disappointment or a great bereavement, they are ready to give up everything, and sink into an ignoble despair. The following words of R. L. Stevenson may well be pondered by such half-hearted believers:

> If I from my spy-hole looking with purblind eyes upon the least part of a fraction of the universe, yet perceive in my own life's destiny some broken evidences of a plan, and some signals of an overruling goodness, shall I then be so mad as to complain that all cannot be deciphered?

Though it is vital in regard to good works that they should not be done in the hope of reward, it is nevertheless well sometimes to remember that it is not to great deeds, but to little acts of Christian charity that Christ has promised his recognition, to the giving of a mite, or a cup of cold water, rather than to the building of a temple. In the Christian life as in the realm of nature, the law which governs the oak rules the daisy. With the assurance of our Lord before us it is easy to see that the smallest gift may be the greatest in the sight of God.

For some years we have had a *Sunday League*, which started with much speech about the elevation and education of the working man by means of art and music, and the study of nature. With the opening of the museums and picture galleries, and with plenty of Sunday excursion trains, he would, we were assured, promptly be lifted out of his surroundings into a region where he would no longer require the restraining power of religion. These results do not seem to have been attained, however, and a contemporary by no means friendly to a Sunday of worship, says:—

> There are thousands of working men who, in spite of the Sunday opening of museums and libraries, have never been inside either. The treasures in Trafalgar Square and at Kensington, with all the potential possibilities of pleasure which they contain, are unknown to them.

So true is it that when the children cry for bread these theorists offer them stones.

It is marvellous how the literature in regard to Bunyan and his immortal *Pilgrim's Progress* continues to increase, and it is well that it should be so, if only men are directed by it to the great allegory. Rev. A. J. Foster's *Bunyan's Country* is perhaps the latest of these, and as an attempt to locate near Bedford some of the scenery depicted by Bunyan, doubtless it will send readers to the fountain-head. At the same time, no one child or adult who lingers over the pages of the *Pilgrim's Progress* wishes for anything to be materialized. The City of Destruction, the Vanity Fair, the Hill Difficulty, the Valley of the Shadow, the Burden upon Christian's Shoulders, are none the less real because a halo of sanctified genius gleams over them, and the book is one which will continue to be blessed to many a human soul without the aid of any commentaries.

The "Temperance" Debate.

THE debate on Temperance Reform in the House of Commons was as singularly disappointing in its results, as Mr. Ritchie's proposals were ludicrously inadequate to the situation.

There is to be no decrease in the number of licences; indeed, the only practical measure suggested by him on behalf of the Government was a Bill dealing with the case of habitual drunkards. This is at best a mere palliative, and does not touch the root of the question, which is not what to do with those gone too far to reform, but how to prevent the manufacture of "habitual," or even "occasional" drunkards, through the over-abundant facilities for drinking now offered to the community.

The proposal of the Government, which its exponent claimed would have a "considerable effect in dealing with drunkenness," thus exactly reverses the proper order of reform. It is a "sop to Cerberus," not a solid and earnest effort to deal with a national peril of the gravest kind. This is all the more evident in view of the admission made by the Home Secretary as to the real gravity of the evil. "*No one*," he exclaimed, "*could be at the Home Office even for a short time without being firmly convinced that much of the crime which we had to deplore was caused by drunkenness, and that many of the men who had to expiate their offences on the scaffold had been led into crime by their indulgence in drink.*"

After such an admission, the country has a right to demand that something like a stringent measure should be proposed. A very general feeling of disappointment has indeed been expressed in the secular press at the miserably small instalment of reform that is suggested by "the strongest Government of modern times."

As an illustration of the practical effect of the drinking facilities referred to above, reference may be made to the recent census of attendance at public worship and at public-houses in a provincial town. A careful count on a Sunday evening resulted in the following results:—There were 4,654 people present in the churches and chapels, from a population of 30,000 (among these there were only 1,539 men), while there were 4,421 found in clubs and public-houses (of whom 3,717 were men). Thus there were 2,178 more men present in places devoted to the sale of strong drink on a Sunday evening than at Divine worship. If Sunday Closing were made legally compulsory, this sort of thing would be put a summary end to, and one of the most terrible temptations of the working-man's day of rest would be removed.

Mr. Bell, a working-man's representative, said, during the debate, that workmen had told him they could not resist the temptation to drink, and that they wished something were done to remove the evil out of their way. In view of the increasing drunkenness of the times, and of the general desire for something in the way of betterment abroad among all classes, it is a very serious thing that the House of Commons should lag so far behind the times on this crucial question.

The supineness of our legislators is, however, an opportunity for the leaders of social opinion. These points seem unmistakably clear:

(1) This should not be made a political party question, either by the Government or by temperance advocates and societies. Such a step was deplored by speakers on both sides of the House in the recent debate, and a strong feeling was expressed by a speaker on the Ministerial side "that, though party discipline might stand almost anything, to discipline enthusiastic and faithful followers on that question was not true policy."

(2) Temperance reformers should not be discouraged by the attitude of the present Government, but should use every possible opportunity to sink their differences, join in a common plan of campaign, and agitate, educate, and appeal to the public unceasingly, on behalf of the most crying need of our times. It has been abundantly shown during the past ten years, that nothing can be done by a divided party of reform, and that there is no hope of solid results so long as extremists bar the pathway of gradual and piecemeal betterment. For lack of these two essentials, the problem of temperance legislation has been hindered rather than helped by its most enthusiastic friends. It would be well to learn the lesson before the growing obstacles to reform become insuperable.

The Late Queen.

SUGGESTED INDIAN MEMORIAL.

IN an appealing letter on the urgent question of the prevention of Famine in India, Principal G. C. M. Douglas, of Glasgow, says:—"You have rightly called attention to the prospects of another famine in India. Christians have been giving, and no doubt they will give again, as required; but, at the same time, they may well urge that all right means of prevention be used, in dependence on God's holy providence. A proposal has been made for an Indian memorial to our late beloved Queen in Calcutta, and large gifts for the purpose have been spoken of. We should all rejoice to see honour done in Calcutta to Queen Victoria's memory, but why not devote the fund to the prevention of famine

BY MEANS OF IRRIGATION?

What memorial would our Queen have approved more than one which would save the lives and increase the happiness of her people?

"Joseph is remembered in Egypt for irrigation works attributed to him (whether erroneously or not does not affect the argument), which blessed the country in which he was ruler. Calcutta is certainly a noble capital, but India is a country of villages, in which the cities are much less important than with us."

Mr. T. Crewdson Wilson, of Kendal, in the course of a deeply interesting letter, which has appeared in the Press, says: "May I suggest that a fitting Imperial tribute to the memory of our noble Queen—as well as a national acknowledgment of God's mercies to us during her long reign—would be for the whole British Empire to combine in raising a 'Queen Victoria Fund' for the benefit of the poorest and weakest nation in the Empire, in order to relieve it from the constantly recurring famines which turn what should be a garden into a wilderness. Let Great Britain and Ireland, the Colonies, and India herself unite to raise a large fund to be applied to the irrigation of those districts in India which

SUFFERED MOST SEVERELY

from last year's famine. We may at least make a beginning in the most needy districts. The work will be abundantly self-supporting when once it has had time to develop. Therefore, we do not need to raise a capital fund, but a fund sufficient to pay the whole interest on the capital outlay (in the district chosen for a commencement), for say five years, and partial interest at a diminishing scale for, say, another five years. Do not say the Government ought to do this. The Indian Government's finances have been greatly strained by the late famine, and Lord Curzon believes there is another in prospect."

Another correspondent suggests, in view of the grave outlook, that if a fund in memory of the beloved Queen Victoria were started, many would be glad to contribute.

The Essence of Scripture.

PROF. MARGOLIOUTH'S LECTURES.

THE third of Professor Margoliouth's lectures was given last Wednesday in Exeter Hall, the subject being "The Biblical Prophets and other Prophets." At the outset non-Scriptural prophecy was traced to its roots in divination, which, although there is practically no trace of it in the Old Testament, was shown to be common among the surrounding peoples, the complete terminology in ancient Arabic proving its deep hold. The simplest word for "divine" comes in derived languages to mean simply "see." It is traced into the Hebrew, and in the case of the prophets would take the meaning of "second sight." As they could see what was invisible to others, there was an expectation that they should be unable to see what others did, and many blind prophets are traceable in the annals of Arabia.

The Hebrew word for "prophet" corresponds to that which in ancient Arabic meant "priest"—a change which might be illustrated by that whereby "vicar" and "curate" have almost the opposite signification in French and English. Most of the nations believed in the inspiration of dreams, and the possibility of interpreting them. The rules applied to them appear from an old writer to have been simplicity itself. For instance, the seeing of bread corresponding to one's condition in life is satisfactory, but for a poor man to dream of fine bread, or a rich man of coarse bread, was the opposite; the loss of a right eye presaged that of a father, son, or brother, while a left eye pointed to a female relative. In Arabia an effort was made to systematise the subject, and a large dictionary more than two hundred years old is extant, which gives the meaning to be applied to nearly every possible object if seen in dreams. Scripture encourages the belief that

GOD REVEALS HIS PURPOSES

sometimes in dreams of the night, though even in the book of Daniel considerable scepticism as to the interpreting of them is expressed. In our modern novelists we find traces of ancient ideas on the subject lingering among people of the present day.

A favourite mode of divination was the consulting of the dead, especially if they were famous, or if a common interest could be traced. This was often done by the intervention of third persons, as is the case now with spiritualists. The Biblical prophets regarded necromancy with peculiar aversion, and the consultation of Samuel is represented as a desperate expedient.

One word used for conjurors in the Old Testament means "casters of lots;" the assignment in such events not being of man, it was felt that it must be thought of as being of some other, that is of God. The consultation of the Urim and Thummim is the only case of the kind allowed in the Old Testament.

Biblical prophecy always claims to be something supernaturally communicated. Through whatever channel conveyed, it was never regarded as being open to all who should give time and attention to it, but as to be classed with gifts which no amount of these could enable a man to acquire. Joseph and Daniel, too, interpret dreams because of special powers accorded to them, and not through any regularly possessed.

The transition of the prophet from diviner to lawgiver is easy, and in the Old Testament is effected gradually. In Moses the prophetic functions are all represented.

The office was clearly not hereditary, though the terms "prophet" and "prophet's son" are sometimes used in Scripture as equivalent. The prophetic power could not be used for personal aggrandizement; indeed, the call usually ended in personal disaster. When we get a glimpse of the lives of the men, they ordinarily appear to be unhappy. The question whether Old Testament prophecy involves anything extraordinary may seem a small point, but has serious consequences, because it carries with it the acceptance of their utterances.

FOUNDATION TRUTHS OF THE GOSPEL.—VIII.

REPENTANCE.

By Rev. DAVID M. M'INTYRE, Glasgow.

REPENTANCE and faith together constitute conversion—that is, the turning of mind, affections, and will from sin to God. Conversion and regeneration mingle in one experience. We cannot say that any one gracious act or operation is prior to another in time. Repentance does not precede faith; regeneration does not antedate repentance. We may indeed separate these in thought, but as a life-experience they flow together and are one.

Repentance is "unto life." It is a gift of the glorified Saviour, a fruit of the Spirit. Yet it is the "fact and deed" of a sinful man. It is not as if God should work part of the great change in me, and I the rest. But, as theologians are wont to say, "God produces all, and man acts all." God persuades and enables me; but it is I who repent.

In Scripture there are two chief words for repentance. The one signifies *change of mind*, the other *amendment of life*. A change of mind in regard to law and obligation leads to an amended life. The children's definition of repentance is perhaps as good as any:—

> Repentance is to leave the sins we loved before,
> And show that we in earnest grieve by doing them no more.

1. In a word, to repent is to stand with God, on God's side, in regard to sin. In *The Holy War*, John Bunyan tells that, while Mansoul was under the sway of Diabolus, the voice of the Recorder was all but silenced: "Also now he never spake freely for King Shaddai, but always by force and constraint." Yet, at times, when, under such mysterious compulsion, he did cry aloud, it was "as when a lion roareth. . . . He would make the whole town of Mansoul shake with his voice." God has not left Himself without witness, and conscience, although darkened and disabled by sin, still speaks for God. To repent is to take sides, with an awakened conscience, against oneself.

Conscience, being enlightened by the Holy Spirit, looks *with God* upon the mournful sequences of transgressions. *With God* it condemns them, and brings in the soul as guilty in the sight of Him whose eyes are as a flame of fire. The evil deeds which stain the past are confessed to be sinful exceedingly; they have been committed against the holy will—against the pure love of God, and there is no circumstance of extenuation which one dare plead. Excuses and palliations are swept away as some feeble embankment is torn down by the destroying flood: "Against Thee, Thee only, have I sinned, and done this evil in Thy sight; that Thou mightest be justified when Thou speakest, and be clear when Thou judgest."

When one turns to look with a steadfast eye upon one's own doings, the terrible revelation comes as a sickening fear to each of us, that the dark side of our life is practically limitless. President Edwards used to exclaim for months together, "Infinite upon infinite! Infinite upon infinite!" and many an awakened soul has felt that the words were hardly exaggerated.

A man-of-war, anchored in some bay, can flash its electric light through the dim waters, illuminating the gaunt, brown rocks, the long sand-reaches, and the trailing sprays of sea-wrack; but when it navigates the high seas it can irradiate only a fathom or two of surface water, the fringe of remote depths wholly unrevealed. Luther used to write to Staupitz in bitterness of soul, exclaiming, "O, my sins, my sins!" yet, when he came to definite acts, it seemed as if he had almost nothing to confess. Henry Ware sings, mournfully—

> It is not what my hands have done
> That weighs my spirit down;
> That casts a shadow on the sun,
> And over earth a frown.
> It is not any heinous guilt,
> Or vice by men abhorred;
> For fair the fame that I have built,
> A fair life's just reward;
> And men would wonder if they knew
> How sad I feel with sins so few.
>
> Alas! they only read in part
> When thus they judge the whole;
> They cannot look upon the heart,
> They cannot read the soul.
> But I survey myself within,
> And mournfully I feel
> How deep the principle of sin
> Its roots may there conceal,
> And spread its poison through the frame,
> Without a deed that men may blame.

It is the consciousness that the evil of our nature is practically limitless, that it debases each faculty, and taints the very springs of life, which destroys our self-contentment, and uproots all sense of meritorious goodness, bringing each sinner to the acknowledgment of lostness and doom. And it is the recognition of the fact that this sinfulness of ours, being exerted against God, must be regarded from God's point of view, must be seen with God's eyes, must be judged by us *now*, as we believe that God will judge it *then*, when the White Throne is set, and the books are opened.

Looking at it so, we conclude not only that there is "none other Name given under heaven among men whereby we must be saved," but, further, that God is justified in judging Jesus of Nazareth; that, having "laid on Him the iniquity of us all," He proceeded, in accordance with the requirements of His holy Being, in wounding, bruising, forsaking His only-begotten and well-beloved Son. That the Father was thus declared to be most just was the final acknowledgment of the dying Lamb of God amid the unutterable desolation of Calvary. "O my God, I cry in the daytime, but Thou hearest not, and in the night season, and am not silent. But Thou art holy." It shall be our confession also when we are truly penitent, broken, and contrite in heart. "I'se gie thee

TWENTY COWS TO GREE GOD AND ME,"

said an old Scots drover to Robert Bruce, the Edinburgh preacher. Twenty cows will not do it. Twenty kingdoms will not. Twenty universes would be too slight a price. The ransom money, flung into the scales of the sanctuary, and weighed by Jehovah's hand, was "the precious blood of Christ."

2. Again, repentance works; it affects the active powers; it touches the will. The awakened sinner, finding himself in the path of transgressors, stops, and turns his face towards the way of life. He hears the voice which speaks from heaven, "Break off thy sins by righteousness;" he endeavours to keep the law of God. Pharnaces, while still in revolt against Cæsar, sent to him a golden crown. Cæsar sternly refused the gift. "Let Pharnaces," said he, "return to his obedience." The war between the Northern and Southern States of America was not ended until General Lee laid his sword down on the grass at General Grant's feet, in the orchard at Appomattox, saying, as he looked up to the banner of the stars and stripes floating overhead, "We will never

TAKE UP ARMS AGAINST THE OLD FLAG AGAIN."

And the long controversy between the soul and God cannot be brought to a termination until the soul, subdued and penitent, exclaim, "I have sinned and perverted that which was right, and it profited me not." "You say that you have come to Christ," says Bunyan; "then, tell me, what have you come from?"

3. Again, repentance, if it be true, seeks to repair the wrong done, to undo the past, to make restitution, to "cut off the entail of sin." Claud Harms, contrasting the penitential exercises of the middle ages with the easy indifference to wrong-doing displayed by many in his time, says somewhere, almost with bitterness, "In earlier times, at any rate, forgiveness cost something; now men simply forgive themselves." "Go in peace," said the Lord to an awakened sinner; then He added, "Go, and sin no more." True repentance wrought in the heart of the Corinthian Christians when they returned from their vanity and self-pleasing to the obedience of faith: "Ye sorrowed to repentance; for ye were made sorry after a godly manner; . . . for godly sorrow worketh repentance to salvation not to be repented of. . . . For behold, this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge!"

When the path of repentance is once entered on, the sinner is surprised to find how easy it is and how pleasant. He thought that it was a perilous ascent to where the storm-winds raged unceasingly; a sharp, cruel road strewn with branching thorns, and filled with stones like knives; a painful progress with bleeding feet and toiling breath. Instead, he finds it a calm and peaceful way. Luther confessed to Staupitz that the word repentance, which he formerly thought the most terrifying word in the Bible, was now the most gracious. And Bengel says, "Repentance is a joyful gift." The waters of Marah have been sweetened by the tree of healing. The shipwrecked soul is clinging to the cross of Christ.

Victoria and Albert.—I.

An Appreciation on Behalf of the Poor.

By G. HOLDEN PIKE.

ON the morning after the death of our late beloved Queen and Empress, I was asked by the secretary of a great philanthropic association to write something bearing on what had been done for the poor during the reign of Victoria, which especially had been an era in which endeavours had been made for the recovery of outcast children, for them to take their legitimate place in the social economy. When looking into such a subject, it soon appeared that there was a number of things which might be taken account of in connection with the Royal Family which would show that they had cared for the poorer classes in a way that had not been characteristic of their predecessors. It may be said that George III. showed tendencies in this direction, for the old King had been known to visit a dying gipsy in Windsor Park, and to give a genuine ragged-school lesson in spelling to a shepherd lad whom he once met with during one of his solitary walks. There were tradespeople at Windsor whose society the King preferred to that of courtiers—men who could talk intelligently about business matters, who understood the markets, the rearing and fattening of stock, successful wheat-growing, the most effective dressings for turnips and mangolds. The Duke of Kent, our late Queen's father, inherited the best traits of his own father's character. A generation before teetotal reformers were heard of, and when he was Governor of Gibraltar, he ordered the closing of the liquor shops; but, although the result was order and prosperity such as the town had never known, the Royal Duke found that he was before his time, and suffered accordingly. The Duchess of Kent also taught her daughter to be kind to the poor.

The accession of Queen Victoria was the dawn of a new era of hope for the working classes and the poor; for such philanthropists as appeared before that time expended their efforts chiefly on subjects in foreign lands—Pagan tribes and West Indian slaves—leaving many wrongs at home untouched, such as were associated with the hideous sufferings of children in mines and factories, and of those of boy chimney-sweepers.

At the very outset of her reign, Queen Victoria seems to have shown her philanthropic instinct by extending

KINDLY NOTICE TO LORD ASHLEY,

who had already become widely known as the friend and helper of the poor and the suffering. Lord and Lady Ashley were visitors at Windsor Castle in the autumn of 1838, or at a time when the future distinguished head of the house of Shaftesbury had made his mark in Parliament as one who had turned his back on place and power, for the sake of following a course of self-denial, of no profit, and which brought him little honour. Of course nothing could be more stimulating or encouraging to a man in Lord Ashley's position, at a time when, as a reformer, he was spoken against and misrepresented by prejudiced or interested persons. Speaking of his Royal hostess at Windsor he was able to say:

From the hour she became Queen to the present day, I and mine have received one invariable succession of friendly and hospitable acts, bestowed with a degree of care, good humour, and considerateness that would be captivating in any private person.

Ten years later, when the French Revolution on the Continent, and the Chartist propaganda in Great Britain, seemed to portend the end of one political dispensation, and the opening of a new era of agitation and alarm, we find that much more was taking place behind the scenes than the biographer of the Prince Consort had information of when he came to that passage in the Prince Consort's life. At that time there was a Ragged-School in Golden Lane on the confines of the City of London, of which the Prince himself had laid the foundation stone not a very great while previously. On April 19, 1848, or just over a week after the Chartist collapse, Lord Ashley was to have presided at the anniversary of this school, but, instead of doing that, he had to hasten to Osborne

BY COMMAND OF THE QUEEN.

The philanthropist wrote in his diary:

The Queen has sent for me to talk over the condition of the working people; and here I am. Her Majesty very amiable and very considerate for the poor. God be praised who has put such thoughts into her heart! May they bring forth fruit to his glory on earth, and her own peace in time and eternity.

This was a remarkable adventure for Lord Ashley; but it was more than that, it was a memorable historical passage in the lives of the Sovereign and her husband, the details of which might have remained unknown had not Mr. Edwin Hodder recovered the facts from Lord Shaftesbury himself in his later years.

When the Ragged-School leader arrived at Gosport, he found the Royal yacht in readiness to take him across the water, and on his reaching the Palace, both the Queen and the Prince were found to be in a state of alarm in consequence of what was happening in France, and the flight of the King from his capital.

They feared the continuance of commotions in England, and were desirous to know how they could exercise their influence to soothe the people. The Queen on my arrival expressed this sentiment very warmly, and added at dinner, "The Prince will talk to you to-morrow. We have sent for you to have your opinion on what we should do, in view of the state of affairs, to show our interest in the working classes, and you are the only man who can advise us in the matter."

The talk between the Prince and his visitor took place, as arranged, in the grounds at Osborne, and took the form of a very earnest conference which lasted for an hour and a half. When he had received the Prince's permission to speak out, and not to observe mere Court form, Lord Ashley offered his advice in the most outspoken manner. The Prince was assured that his position gave him facilities for serving the country greater than if he were its King. Lord Ashley added:

You can speak as a King, represent a King, without the necessity and inevitable restrictions of a King. Your presence, though formally different, is virtually the presence of the Queen.

The Prince was naturally eager to learn what he could do; and when he was advised to preside at a forthcoming meeting at Exeter Hall, on behalf of

A WORKING PEOPLE'S BENEFIT SOCIETY,

the suggestion was at once adopted. The Prince even consented to visit some of the poorest dwellings in St. Giles' in Lord Ashley's company before going to the meeting; and to appear on the scene with three carriages with footmen in red liveries; for, as he was assured, "even these things are not without their influence."

Lord John Russell, who was Prime Minister at the time, vehemently opposed the whole design, but his objections were overruled, and the programme was carried out uncurtailed. A Chartist or Socialistic work of the more mischievous kind was sent to the Palace; but, so far was the Prince from having his ardour damped by the false statements of misguided persons, that he thought it to be still more necessary to appear in public in order to give different testimony.

The Royal Family are not merely living upon the earnings of the people (as these publications try to represent) without caring for the poor labourers; they are anxious about their welfare, and ready to co-operate in any scheme for the amelioration of their condition.

The good and far-reaching effects of the action of the Queen and the Prince at this particular crisis were fully recognised by Lord Ashley. He was stimulated and encouraged by the improved outlook. He wrote in his diary:

Prince Albert did his part admirably, with remarkable grace and modesty. His speech, too, was excellent in itself; and it was his own. The success has been hitherto complete; almost every paper bepraises the step, and writes upon it in an anti-revolutionary tone. Ay, truly, this is the way to stifle Chartism. Rank, leisure, station, are gifts of God, for which men must give an account. Here is a full proof, a glowing instance! The aristocracy, after a long separation, are re-approaching the people; and the people the aristocracy.

From that date until the day when he passed away in his prime, the Prince gave his assistance to any enterprise which promised to confer benefit on the working classes, and it may even be said that he worked with Lord Shaftesbury with that object ever in view. Had the Prince been a member of the Council of the Ragged-School Union itself, of which his friend and adviser was president for forty years, he could not have prescribed more effective remedies for existing evils than those which occurred to him. Practically, there were four ways only of benefiting working people. The children needed to be educated and to have industrial training. Their dwellings needed to be improved. In the country, allotments should be available. Savings banks and benefit societies were needed to encourage thrift. In all cases of this nature, the views of the Prince were those of the Queen. Again and again, matters relating to such philanthropic service were talked over with Lord Ashley. Both the Prince and the nobleman were Ragged-School pioneers.

Gems of Thought.

From "Vintage Gleanings" of Sermons by James Harington Evans.

"ALL FULNESS" can never be emptied by finite wants.

A man is never such a free man as when he is led by the Spirit of God.

The children of God are often argumentatively wrong and spiritually right.

There is nothing arbitrary in the court of heaven; a man does but reap as he sows.

Motives are everything to God; and as far as we are upright, they are everything to us.

There are many who know their own wisdom, but there are few who know their own folly.

We know no more of any truth than we have experienced of that truth in our own soul.

It is no wisdom to go to the edge of the precipice—the safe path is the middle of the right way.

If God has given you victory over your enemies, you have never more need to watch and pray than at that moment.

The worshipper of his own reason, and the worshipper of his domestic happiness, too, is as great an idolater as any.

Pray that you may find time for prayer; for rest assured that if you restrain prayer you will never be restrained from sin.

Our true growth is more known by our growing downwards in humility than by all the outward things put together.

If you ask the way to the crown, 'tis by the cross! To the mountain, 'tis by the valley! To exaltation, 'tis "he that humbleth himself."

God doth purposely conceal his purposes from his children, in order that they may live upon his absolute promises in Christ Jesus.

Faith is not sense, not sight, not reason, but a taking God at his word—believing that Jesus is enough for all the emergencies of his people's wants.

We call ourselves ignorant creatures, and know ourselves to be such; yet how often do we act under the deepest conviction that we know something better than God!

Every avenue of comfort and happiness is sometimes stopped in the believer's mind, that he may be brought to know more deeply this truth—"All my springs are in Thee."

The forgiveness that is in God flows out from his own goodness, and is the fruit of his love. When *we* forgive, it costs us an effort: when *God* forgives, it is his delight. "He delighteth in mercy."

There is oftentimes internal fruit when the external fruit is but little seen. You and I take most notice of the external fruits, because we are men; but, I believe, God takes most notice of the internal fruit.

What must that be but sand that cannot bear the weight of one year's sickness—that cannot look in the face the bereavement of those we love—that cannot stand the test of trying circumstances — that dares not let thought approach the precincts of eternity!

The Italian Census, 1901.

By Rev. Cav. A. ROBERTSON, D.D., Venice.

THE Papal Church in Italy feels sorely aggrieved by the action of the Government in the taking of the Census, and the Vatican journals are giving vent to the Pope's feelings in lamentation and vituperation. Since Italy became a kingdom one and indivisible, the Census has been taken every ten years, so that this one of 1901 is the fourth. The Papal Church feels aggrieved that a Census should be taken at all, for such a thing never fails to set in relief the happy, prosperous state of Italy under the House of Savoy, compared with its state before the fall of the Temporal Power, under the misgovernment of the Pope.

Taking Rome, the capital, for illustration, we find that, whereas in 1870 it had but 180,000 inhabitants, it has now 500,000; whereas the mortality amongst children in 1870 was forty per 1,000, it is now twenty-five; whereas in 1870 the illiterate formed 75 per cent. of the population, now they form about 35 per cent.; and whereas twenty out of every 1,000 of the population were guilty of grave crimes in 1870, mostly stabbings, poisonings, and murders, now such crimes have practically disappeared. Similar statistics hold for all other parts of Italy. What a commentary they form on the impotence and malevolence of Papal rule, the rule which the Duke of Norfolk prays to have re-established in Italy!

But it is not simply the fact of a Census being taken that is troubling the Papacy at this time, it is the questions that have this year been put upon the schedule requiring an answer, and of these questions this one is the head and front of the offending :—

"TO WHAT CHURCH DO YOU BELONG?"

This is a question that is put for the first time —"To what Church do you belong?" "Why," the Papal Church says, "what an insulting question! As if there could be more Churches than one, and as if an Italian subject could belong to any other Church than the Holy Roman Catholic Apostolic Church! It is an insult to the Pope! It is nothing short of blasphemy!" Nevertheless, the question stands on the schedule, and it must be answered. The papers say the King has filled up his paper, so the Pope had better fill up his, and say as little about it as possible.

All that the Church complains of as being involved in the question *is* involved in it, and much more. The question implies that there are more Churches than one. It implies that these other Churches—those outside the Papal one—are so important and influential as to demand recognition. It implies that the number of Italians who have not only

TURNED THEIR BACK ON THE PAPAL CHURCH,

but who have also identified themselves with Protestant Churches, is considerable. It implies that Protestant Churches have become a power in the land, and are recognized as such by the Government. The enmity borne by the Pope and Vatican to these Protestants was exhibited lately to the world in the Encyclical published complaining of their growing numbers in Rome; and the Duke of Norfolk's recent address, complaining querulously of the liberty that Protestants enjoy in a free Italy, shows how the same unworthy, but essentially Papal, feelings rankle in his breast, and in that of his fellow-servants of the Pope.

The Census will probably show that the number of Italian Protestants is greater than is even suspected. As is well known, they belong to different societies and churches, are called by different names, but all are one in spirit, all are actuated by common principles, and their united strength will appear in the Census paper, under the heading

EVANGELICAL CHRISTIANS.

In comparison with their common Christianity, their specific distinctions are of little importance, and this, I am glad to say, they have agreed to acknowledge in the Census paper, by not inscribing the names of their different Churches, but by calling themselves, as I have said, simply "Evangelical Christians."

One other reason the Papists have for dreading the Census schedule is that they are afraid that the millions of Italians who are virtually outside its pale will say so, and inscribe themselves as belonging to "no Church." Such have forsaken the *Santa Bottega* of the Pope (his holy shop), but have as yet identified themselves with no Christian Church. They are convinced of the incompatibility of the Papal Church with

PATRIOTISM AND RELIGION,

but they know not the character of other Churches. Such number millions, the majority, in fact, of the population. How will they inscribe themselves? One cannot yet know, but the question is giving anxiety to the Vatican, and it is advising them to inscribe themselves as belonging to the Church in which they were baptized. Let us hope that they will do nothing of the kind, but tell the truth, namely, that they have no Church connection. This in Italy does not carry with it any stigma. It does not imply that they are atheists, or infidels, or irreligious. The very opposite—it is a step in the right direction. It implies that they have found out the Papal Church to be false; and that being so, they are in a fair way of finding out a Church that is true. Their action in forsaking the Church of the Pope is a necessary condition to their finding a true Church of Christ.

It is an undeniable fact that the Papal Church—the national Church of Italy—is no longer the Church of the nation, and the Census will doubtless make this apparent. And let us hope that even this fact so disclosed will nerve the Italians to still further action in the direction of getting rid of it altogether.

Training Spanish Evangelists

BIGOTED and backward as Spain is, it has in the South the beginnings of a Protestant Divinity School. This exists in the shape of a Missionary Training College in Puerto Santa Maria, a town on the Bay of Cadiz, and opposite the ancient city of that name. The college dates from soon after the Revolution of 1868, when the Spanish brethren bethought themselves of instituting a school for preparing men to evangelize the country; and for that end hired a house in Seville. After a time the college was removed to Puerto Santa Maria, and placed under the direction of Rev. Dr. Moore, of the Presbyterian Church in Ireland. He died in 1895, and since then Rev. W. B. Douglas, of Edinburgh, has been in charge, aided by three Spanish pastors.

It has been deemed wise to include in the curriculum the elements of an Arts course, as well as the elements of a Divinity course; so that, altogether, a student remains seven years in the college if he wishes to be an evangelist or pastor, and four if he wishes to be a master in a Protestant school. From the college there have already gone forth so many workers, that there can be no question as to its practical utility.

The students at present in residence number eleven; five of whom should be ready within a year and a-half for any sphere to which God in his providence may call them. The elder students add to their lessons in theory, practical work in the Puerto Santa Maria Mission of the Irish Presbyterian Church; and due attention is paid to physical, mental, social, and spiritual development. Naturally, the formation of a consistent Christian character is a first aim.

The young men on an average contribute about a fourth part of their board and other expenses; coming from poor families they are unable to do more. So, whilst all the teachers' salaries come from the British Churches, there is still need of help to maintain the students. The home churches have not, so far, assumed any responsibility in this matter, and the teachers are now appealing on this behalf. It needs about £22 to £25 a month to keep house for the students. Communications regarding the work may be addressed to Rev. Professor Matthew Leitch, D.D., 3, College Park, Belfast.

Mrs. Nation's Campaign.

MRS. NATION was still at Topeka on February 8. At half-past five on the previous Tuesday morning, accompanied by five men and three women, she raided the "Senate" saloon, and in less than half-an-hour destroyed about £1,500 worth of property. She was arrested, but when taken before Police Judge Magaw, she was discharged, as it was apparent that she had not broken any State law.

Mrs. Nation recently issued this proclamation to the children of the United States. She said: "I ask you to help me destroy that which is on the streets, and, protected by the police and city officials, to destroy you, my darlings. I want every one of you little ones to grab up a rock, and smash up the glass doors and windows of these hell-holes. You will do your duty, and enrol your names on the pages of undying fame, and place yourself on the side of God and humanity."

In a letter to the *New York Journal* she wrote: "The annoyance I have been subjected to by arrest will not deter me. I never intend to let

THE DEVIL AND HIS CHILDREN

intimidate me by arresting or threatening my life. I can prove that property used by dive keepers in their business in Kansas is outlawed, and that the courts, of course, cannot protect it from damage. After I fight this question out in the Kansas courts, and complete the work of destroying the 'murder shops' in this State, I will be ready to go to New York."

Replying to a criticism by Cardinal Gibbons, Mrs. Nation has written:—"The courts in Kansas have decided that whatever is used in running a saloon is not property; it is a nuisance, and has no pretence to right under the law. No one in Kansas pretends that the saloon has any rights. It is an outlaw everywhere, so far as that is concerned. No State has the right, under the Constitution of the United States, to give any man the privilege to destroy the young men and the homes of the land, and spread misery and wretchedness, poverty and crime, throughout the country."

British readers unacquainted with the intricacies of our political system, and who do not know of the great differences existing in the laws of the individual States, will perhaps understand the legal side of the matter through this extract from an article in the current issue of the *Weekly Witness*, by Mr. George R. Scott: "The difference between a saloon in Kansas and a saloon in the State of New York is the difference between a pirate vessel and a privateer. A piratical craft can only hoist a flag on which is displayed

THE CROSS-BONES AND SKULL.

A privateer carries letters of marque from the Government represented by the flag it floats. The saloons in the State of New York have letters of marque from the State officials, and by law can pour hot shot into the people—shot that wounds, kills, and even damns. I know it is wrong, but such is the fact. The Empire State, for a stipulated price, gives the saloon-keepers a legal right to give the people a taste of hell before they get there. The saloons in this State are protected by the flag of the State and the flag of the Nation.

"In Kansas it is different. A saloon there must hoist the death flag, if any. The Stars and Stripes in Kansas have something better to cover and protect than hell-holes. It is the law of nations that a vessel sailing under piratical colours can be sunk by any skipper who is able to do it and has the courage to try. Pirates have no standing in courts of law; they belong to a class who have no rights that decent people are bound to respect. When Mrs. Nation attacks a saloon in the State of Kansas she makes an assault on a piratical institution that cannot defend itself in any court of law. If she should do the same thing in the State of New York, she would subject herself to instant imprisonment; for when she strikes an Empire State saloon, she strikes the flag that protects the saloon-keeper."

New York. ROGER MARTIN.

Day by Day.

SUNDAY, March 3. Daniel xi.

THE three kings of Persia (2) were Ahasuerus, Artaxerxes, and Darius (Ezra iv. 6, 7, 24). The fourth was Xerxes, whose wealth has passed into a proverb. The mighty King (3) is clearly Alexander the Great, whose dominions, at his death, were divided among his generals. In the 5th verse our attention passes from Asia to Africa, from Greece to Egypt and Syria, because of the afflictions which befel the holy land from those quarters. The story, as told here, was reduplicated in the minutest particulars in the events which transpired in actual history. From this verse to 29th, we have a detailed account of the strife between Antiochus and his descendants, kings of Syria, and the Ptolemies, kings of Egypt, which greatly desolated Palestine, which lay between them, and was perpetually their battle-ground.

Finally Antiochus decided to make idol worship universal, and decreed that all Jews should, on pain of death conform to the Greek religion, and that the Temple should be consecrated to Jupiter. This was the gravest peril that had ever threatened the Jews. Many interpreters see in Antiochus, with his blasphemous pretensions, a foreshadowing of the anti-Christ, whose dark figure overshadows prophecy as he stands against the knowledge of God. It was a terrible indignity when the tyrant polluted the holy place by offering swine's flesh on Jehovah's altars, and this was a prognostication also of the rise of the mosque of Omar, which stands on the Temple site. The remainder of the chapter tells the story of Antiochus. But in glorious contrast with this dark background is the story of the Maccabees, in whom the holy and ancient zeal of Judaism flamed up in one last desperate resistance. Let us ponder the 32nd verse, and ask that we may have such a knowledge of God as shall nerve us to similar exploits!

MONDAY, March 4. Daniel xii.

It is evident that in this chapter, Daniel passes from the political resurrection of the Jews under the Maccabees to the literal resurrection, which will ensue on the final overthrow of anti-Christ at the coming of the Lord. The "time of trouble," similarly, is applicable not only to the days of Antiochus, who was preeminently the persecutor of the chosen people, and the subverter of their religion, but to the last times, when the saints of God shall suffer as never before (Matt. xxiv. 21).

Whatever tribulations may await the Church, there is one clear issue to which we may all devote ourselves, namely, the turning of men from darkness to light, from the power of Satan unto God. For this the blood of the cross was shed, and the Spirit given, and for this we are continued in the world. This work of soul-winning needs wisdom of the highest order, which can only be communicated by the Saviour Himself, who is made unto us wisdom.

It is not within our province to explain the references of these epochs, which are herein described. For my part, I believe that the "time, times, and a half," refers to the rule of Mahomet over the Holy Land (Rev. xi. 2, 3, 9). Whilst the 11th verse definitely refers to the tyrannous outrage of Antiochus on the Holy City, it has probably an ulterior reference to the reign of anti-Christ, which shall overlap the long desolations to which the Mohammedan rule has subjected the chosen race. But at the best, we can only guess at the meaning of these words, which will be made plain when the Church comes to need them. Our duty is clear to go on doing the will of God, and looking for the blessed hope, when we shall stand "in our lot," at the end of the days.

TUESDAY, March 5. Hosea i.

The story of Hosea was a very pathetic one. He felt impressed with the duty of taking to wife a woman of the people, whose earlier life had been marked by shameful unchastity. Three little children were the result of the marriage, whose names were terribly significant —*Jezreel*, God will scatter; *Lo-ruhamah*, a daughter, not an object of grace or favour; *Lo-ammi*, once my people, but now not so. Here is the history of many a soul. God may have gathered us to Himself with tender love, yet, in spite of all, we may wander from Him into scandalous and heart-breaking transgression, and expose ourselves to wrath in the day of wrath and perdition of ungodly men. And no lot is more pitiable and awful than to have known the way of truth, and gone away from it.

The chapter closes with brighter prognostications. In part, those latter verses were literally fulfilled at the return from Babylon, in which many of Israel joined with Judah; and they will be fulfilled in their literal fulness hereafter, when Israel is restored (Rom. xi. 26).

It is good to lay emphasis on the words, "In the place, . . . *there*." How often God takes us back into the very circumstances, in which we seemed at one time to have failed most conspicuously, and there gives us the crowning blessing of our life. "When a man's ways please the Lord, He makes even his enemies to be at peace with him." Leave God to vindicate you. He will bring you from the land of the enemy, and extort this confession.

WEDNESDAY, March 6. Hosea ii.

Following the sad story of the previous chapter, we find that, after spending two or three years in the prophet's house, his wife deserted him and her children, and betook herself again to her old evil ways. In spite of all his kindness and earnest solicitations, she went from him, as though bent on never more returning. He therefore sent the children after her, with their lisping tongues, Ruhamah and her two brothers, saying, "Plead with your mother; plead." Ah, how often have we similiarly wandered from our God, after other lovers (7). How deaf the ear we have turned to the Divine entreaties.

God is therefore obliged to take severer methods. He hedges up the way with thorns, that we may not find our paths. He deprives us of one thing after another in which we have taken proud delight, until, stripped and suffering, we sadly confess, It was better formerly with me than now. Are you saying this? Are you deeply convinced that your backslidings have been a mistake as well as a crime? Are you eager to get back to the old blessed position? Then, be of good cheer, for the discipline of your life has already begun to achieve the Divine purpose, and you shall be soon restored into the presence of your Lord, with songs of everlasting joy.

The valley of Achor was a long wild pass up through the hills. The prophet says that a door of hope would open there, like the Mont Cenis tunnel, which conducts from the precipices and torrents of the northern side of the Alps to the sunny plains of Italy. That door opens hard by to the heap of stones, beneath which Achan lay, who had troubled Israel. You must put away your Achans, if you would see doors of hope swing open before you.

THURSDAY, March 7. Hosea iii.

The prophet is bidden to make one further advance to his truant wife. She had left him to become the paramour and slave of another, but the old love burnt still in the heart of her first husband. She is described here as "a woman," because she might seem to have forfeited the right to be called his wife; and he is described as "her friend," because of the estrangement between them. So God still loves his people, whom He foreknew, though they have so far and so often strayed from Him; and He longs after the wanderer, who once lived happily in his embrace, but has gone into foreign and forbidden alliances. "Who look to other gods, and go after flagons of wine."

The sinning wife was bought at half a female slave's price (Ex. xxi. 32); but was not restored to the old position at once. The husband stipulated that she should abide *for him* for many days. If, as those days passed, she showed herself penitent and tender, she would come back to her full rights, but not all at once. So through these centuries Israel has been waiting. The chosen people have been weaned from the idolatries which were once their curse, and are reserved for God. But they are not as they will be. In the meanwhile God is "for them." What significance there is, my friend, for thee and me, in those wonderful words, "I will be for thee." God is for us—who can be against us?

All Israel shall yet be saved. They shall seek the Lord their God, and that King of David's line, who sits in David's place, and whom he recognized as Lord and Son. Then will they fear the Lord, and recognize the tender spell and potency of his goodness. Ah, there is nothing that will touch them like looking on Him whom they had pierced, but who repaid their hatred with forgiveness.

FRIDAY, March 8. Hosea iv.

Abandoning the parabolic style, the prophet now turns to very straight and incisive dealing with the sins of Israel. This chapter contains a terrible indictment against the chosen people. There was no truth, mercy, nor knowledge of God among them; swearing, breaking faith, theft, murder, and adultery were rife on every side, so that the very land groaned and travailed in pain (3). Nothing could avert the judgment of God, that must follow on such crimes (5).

The priests were chiefly guilty, and it is against them that the Divine judgments would be specially directed (6, &c.). How terrible it is when those who should be the leaders in righteousness, both by word and deed, pervert the people! Dante places false priests in the nethermost circle of the lake of fire. And let it always be remembered, that one of Satan's most subtle temptations is the suggestion that we must be right, because all men think so, and that we have dealt with our own sins, because we are so strict in reproving them.

What a picture of our own heart is given in these verses. We are reminded of Bunyan's words in *Grace Abounding*. He says: "My original and inward pollution was my plague and my affliction. It was always putting itself forth within me, and I had the guilt of it to amazement, by reason of which I was more loathsome in my own eyes than a toad, and I thought I was in God's eyes also. Sin and corruption would bubble up out of my heart as naturally as water bubbles up out of a fountain. I thought now that every one had a better heart than I had. I could have changed heart with anybody; and thought none but the devil himself could equalize me for inward wickedness and pollution of mind."

SATURDAY, March 9. Hosea v.

Mizpah and Tabor were two of the highest spots in the country, and are taken as representing the high-places, where the votaries of idolatry had reared their altars. The apostasy of the chosen people was associated with terrible licentiousness, and is described altogether under images of infidelity and impurity. O heart of mine, hast thou not also been faithless to thy first Husband, wandering from Him to vanities which have made thee vain?

When the heart is faithless, the outward observance of religion is nought to God. Though we go with flocks and herds to seek the Lord, it is of no avail. "He hath withdrawn Himself." A month (a brief enough space) will devour our pride, and lay us low in the dust (7). The enemy is already on the march, and will desolate our land (8). It is useless to get help from this world, so long as we are wrong with God, neither the Assyrian nor King Jareb can help us (13). There is nothing for us but the confession of sin, the refusal of our own righteousness, and a simple reliance on the righteousness which is of God by faith.

"How sweet," wrote the dying Brainerd, "it is to love God, and to have a heart all for God. Yes, but a voice answered me, 'You are not all for God, you are not an angel.' To which my whole soul replied, 'I as sincerely desire to love and glorify God as any angel in heaven.' 'But you are filthy and not fit for heaven.' When, hereupon, there instantly appeared above me and spread over me the blessed robes of Christ's righteousness, which I could not but exult and triumph in."

THE LATE

Mr. Donald Matheson.

A LONG and useful career was brought to a close on Tuesday of last week, February 19, through the death of Mr. Donald Matheson. The family to which he belonged has been long and honourably known in Christian and business circles throughout the country; and it is striking that the death of Mr. Thomas Matheson, of Liverpool, should be followed after an interval of only five weeks by that of his brother Donald. It will be remembered, too, that a third brother, Mr. Hugh M. Matheson, was called to his rest about two years ago.

Mr. Matheson was the eldest son of Duncan Matheson, sheriff substitute of Edinburgh; his mother was a Farquharson. His uncle, afterwards Sir James Matheson, being a prosperous merchant in China, offered him a position in his house, and after some training in Manchester and London, he joined his uncle, of the firm of Jardine, Matheson & Co., in China. In due time he became a partner, but soon afterwards having to defend the opium trade against some who objected to it, he found that the trade was indefensible, and after some delay and much correspondence with his uncle, who had left China, he decided to abandon the lucrative trade. This was done on Christian principles. The holy influences of his home may have failed to some extent, but the ministry of Rev. William C. Burns which he attended brought him, by God's grace, to full decision for Christ, and he counted all things but loss for Him.

Returning to Edinburgh, Mr. Matheson was married in 1849 to Jane, daughter of Lieutenant Horace Petley, R.N., who, after sharing with him the joys and sorrows of life, and being his hearty coadjutor in every good work for over half a century, now mourns his loss. Attaching himself to Free St. George's Church, where Dr. Robert S. Candlish was then preaching, he served for some years as an elder of the congregation, and was an active helper in the home mission work carried on by the congregation in the Fountainbridge district of the city. From his return to this country he also manifested a deep interest in foreign missions, more especially in China, and personal acquaintance with the field of operations gave to his counsels an exceptional value.

After about nine years Mr. Matheson, for reasons of health, turned his face southward. For a time he lived near Dorking, in Surrey; and there his zeal for his Master found outlet among the poor around him, and among a company of navvies while they worked in the neighbourhood. A large room in his own house was set aside for regular meetings among these men, whose spiritual interests were otherwise neglected.

The year 1870 saw Mr. Matheson and his family settled in London, where he resided till the time of his death. His strong Presbyterian sympathies at once brought him into active association with the aggressive work of that denomination. At first as a representative of the Regent Square congregation, and afterwards of others in the Kensington and Belgrave districts, his name ever carried great weight in the Presbytery of London. For many years he was the honorary secretary of the Mission in India, as well as closely identified with the general work of the Foreign Mission Committee.

Mr. Matheson's sympathies could not be confined within any narrow or denominational limits. For twenty-five years he attended the ministry of Preb. H. W. Webb-Peploe, to whom he was warmly attached. His true catholicity of spirit found fitting expression as vice-president, treasurer, and chairman of the working council of the Evangelical Alliance; and the discharge of his duties in these offices brought him into intimate relation with Christians of every name in all parts of the world. The value of his services in the cause of Christian unity is known only to those who laboured by his side. The cause of European evangelization also claimed a large share of his attention, and he contributed generously by pen and substance to efforts for the carrying of the Gospel in its simplicity to the peoples living in darkened Roman Catholic lands, or in materialistic surroundings.

Mr. Matheson's zeal in the cause of the anti-opium crusade seemed to grow with growing years. He was one of the British witnesses summoned by the Royal Commission on the subject which sat at Westminster some years ago, and testified frankly to the evil nature and results of the traffic carried on under the control of the Indian Government.

In addition to the widow to whom we have already referred, Mr. Matheson has left two sons. The estates of Achany and the Lews pass to his elder son, Major Duncan Matheson, formerly of the Inniskilling Dragoons; Rev. Donald Matheson, M.A., Presbyterian minister at Putney, is his second son. A younger son died some years ago.

THE LATE MR. DONALD MATHESON.
From photograph by Messrs. Lombardi & Co., 18, Pall Mall East, S.W.

God Bless Our King!

Born 1841.

Thanksgiving for recovery from dangerous illness, 1872. Ascended the Throne January 22, 1901.

BY REV. J. MOUNTAIN.

"God bless our King!" Thus make we supplication,
Whose loyal hearts long prayed, "God save the Queen!"
Now, 'mid the strains of heavenly exultation,
There, on his throne, she now the King of kings hath seen.

King-Emperor! Hail! How vast thine obligations!
Well may'st thou tremble 'neath a charge so great!
World-wide thy sway—thou lord of many nations!
God's own appointed king to guard his chosen State.

Long years ago, thy faithful people, weeping,
Knelt with thy Consort round thy couch of pain;
Bowed low with grief, our patient vigil keeping,
There, from the gates of death, love prayed thee back again.

Spared by our God, to lofty service calling,
Wisdom be thine, and noble tenderness!
Cheering the poor, the helpless, and the falling,
Guide thou our Empire's steps in paths of righteousness.

Fierce is the glare upon thy sceptre beating;
Trust thou in God! His arm shall be thy stay:
King in our hearts! We give thee loyal greeting;
There we enthrone thee in thy gracious, regal sway.

God, in his grace, his blessing on thee sending,
Stablish thy throne—on freedom's base, serene!
Grant thee long reign, sweet peace with plenty blending—
Royal Successor of Victoria—Empress-Queen!

Hark! from afar come solemn voices stealing!
Thy loved ones pray on heav'n's supernal shore:—
"Our Edward bless! His heart Thy Spirit sealing,
Till Christ, our Lord and King, unite us evermore!"

AMEN.

This poem, together with "Sleep, Noble Queen!" and "Hail! Queen Alexandra!" has been printed on a neat folded sheet (2s. per 100). Editions with music have also been printed—"Sleep, Noble Queen!" at 2d., and the other two pieces together at 4d., the music being by Mr. Mountain, and the harmonies revised by W. W. Starmer, A.R.A.M.

The Indian Famine.

REFERRING to the statement that Parliament refused to vote money towards the alleviation of famine distress, an esteemed correspondent points out that the facts are somewhat different; there were many members desirous that Parliament should vote relief, but the Secretary for India declined to ask that this should be done.

In a recent letter Rev. Dr. HUNTLEY, of Ahmedabad, writes from Bundi: "Almost all of the last amount sent through the generosity of your readers was used to

REPLACE THE SCANTY RAGS

of the very poor, and the rest to help back weak survivors into health. The common food grains are now abundant, and the local rates cheaper than usual, owing to the dearth of people to eat the grain. I shudder to write that in several districts over fifty per cent. of tha population has disappeared, and the villages are in ruins."

Rev. DENNIS OSBORNE writes from Poona, under date January 25:—"The rapid subsidence of English interest in the Famine and its results has come as a shock, for it needed no prophet to foresee the heavy obligations which Famine relief would leave in its train, even supposing that all acute suffering were past, which is not so, the Viceroy being witness. His Excellency informed me that acute distress, likely to last, was now prevailing to the south of Poona, large numbers being still on Government relief. In addition to this the

THOUSANDS OF FAMINE WAIFS,

of both sexes, taken up by missionaries and other workers, demand support and Christian training. This tremendous need is upon us now." In a later communication, Mr. Osborne gives a list of forty-four Missions among which the cloth stuffs dispatched through the generosity of readers of THE CHRISTIAN have been distributed. "I have been notified," Mr. Osborne adds, "of the arrival of ninety-seven cases of milk, which will be invaluable for babies, invalids, and orphanage work."

Rev. P. B. KESKAR, writing from Sholapur, says:—"Grain is somewhat cheaper, but we still have to pay two shillings for what would normally cost but one. It should be borne in mind, too, that the mass of the people lost almost everything during the past two famines, and work is scarce, while most of the relief works are stopped. The people's sufferings will continue throughout this year, and those missions which are unconnected with home organization will especially feel the burden heavy. I have at present 230 children in the orphanages, forty women who are either widows or friendless, and twenty-nine inmates in the Lepers' Home."

Mrs. EVA CLARKE, of the Girls' Industrial Home, Chunar, writes: "I sincerely thank your readers for the help sent, which is most acceptable, especially as the improved agricultural prospects have diminished interest in the famine. We are most thankful for the removal of acute suffering among the people (although these conditions still exist in some parts of India), but Christian people are apt to forget that the maintenance of our orphanages and the support of our rescued waifs press more heavily on us now than ever before."

Jewish Children in St. Petersburg.—A lady who recently visited St. Petersburg sends an interesting account of an asylum for Jewish children of the lowest class, which has been carried on there for thirty-eight years by members of the Lutheran Church. The accommodation (for fourteen children) is always fully occupied, and the two resident superintendents, one of whom was herself brought up in the institution, receive voluntary help from a number of ladies in the educational work. The young people are kept till old enough to be self-supporting, and many interesting accounts are given of their creditable career in after life. The greater proportion of those who have gone out have of their own choice embraced Christianity; but no compulsion is used, and in some cases the Jewish faith has been retained. Those in charge are anxious to buy a little house, but in the meantime the whole income is required for current expenses. The correspondent for the work is Madame de Doepp, 72, Zagorotnaya, St. Petersburg.

The Chinese Massacres.

THE LIFE STORY OF REV. ARTHUR SOWERBY.

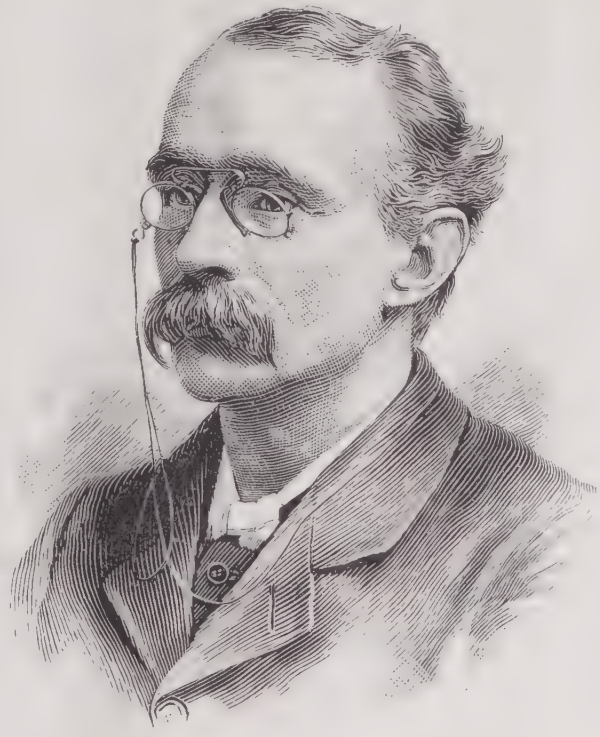
NOT a little interest naturally gathers around the personality of the sole survivor of a terrible missionary massacre. The escape of Rev. Arthur Sowerby, who with Mrs. Sowerby alone is left of the entire staff of the Baptist Missionary Society labouring in Shansi, North China, is due to the simple circumstance of furlough in this country. Had he been at his station, he would doubtless have been numbered with the slain. At the memorial meeting held recently in Bloomsbury Chapel, he indeed stood forth as a pathetic figure, and we were not surprised to hear him say that the events of the awful tragedy had been with him as a perpetual nightmare; and that when he contemplated his martyred colleagues in the triumph and bliss to which they had attained, he could not help but wish, like Bunyan, that he himself was amongst them.

But whatever interest may be excited in Mr. Sowerby of an incidental character, for his own sake, and his work's sake, he deserves to have a large place in the sincere regard and esteem of the friends of Christian Missions. Little space need be occupied with particulars of his early life. Arthur Sowerby was brought up in the Church of England, but with other members of his family associated himself with the Baptists while yet a young man. In course of time he experienced an irresistible call to the ministry, and applied for admission to Regent's Park College. While in that institution, he was brought under the formative and inspiring influence of the preaching of the late Dr. Landels. It was during this period that the claims of the heathen began to press upon his conscience and heart; and, convinced that God had called him to work on the foreign field, he offered his services to the Baptist Missionary Society for China, still further qualifying himself by a course of training in the London University Hospital. Just previous to his departure, a solemn and hallowed valedictory service was held in the chapel at Regent's Park, Dr. Landels affectingly addressing the young missionary. On August 17, 1881, he set sail, in company with his sister (the latter going forth in connection with the Baptist Zenana Society) and Rev. J. S. Whitewright, who has since rendered such distinguished service at the Gotch-Robinson Institution in Tsing Chu Fu. On his arrival at Chefoo, he at once set about the acquisition of the language. From what he saw at that treaty port, and heard from those who welcomed him, notwithstanding the arduous nature of the life upon which he had entered, he was full of hope. He wrote in his first letter:—

> There are evidently immense difficulties in working in China, but there are signs already of coming blessing, and the daylight of Christianity must soon break over the land. There is, however, much need that the Lord's messengers be filled with faith and the Holy Ghost. I trust that the churches at home will not forget us in our exile for Christ, but bring down by prayer a great blessing on us and on China.

At this period the work in Shansi was in its very early pioneer stage. Four years previously Rev. Timothy Richard, labouring in an adjoining province, had eagerly responded to the cry of the famine-stricken. Prejudices against foreigners were to some extent removed by a self-sacrificing ministry of mercy, and so a way was opened up for the teaching of the new doctrine. Missionary operations in a steady organized manner were eventually started at the now notorious city of Tai Yuen Fu. A few surrounding villages were also visited by Mr. Richard, and, as the result, school and preaching work were well begun, when Mr. Sowerby took up his abode in the Shansi capital. At the end of his first year's mission life, he could truly say that he rejoiced more than ever that Christ had called him to follow in his steps; his one prayer was that he might continue faithful in the service of his Lord unto the end, and be made instrumental in bringing many of the Chinese to Christ. But his heart was often ready to sink within him as he pored over the map of Shansi, and thought of the teeming millions with so very few to make known to them the way of life. He pleaded with the secretary of the society in the homeland:—

> Can you not send another brother, who in a year or two might be ready to go north with me, and take up a fresh position in the front? We do indeed most pressingly need more help, but till it comes, God help us to battle on alone in his strength as bravely as we can.



REV. A. SOWERBY.

From Photograph by Messrs. Russell & Sons, 17, Baker Street, London, W.

It is interesting, in view of recent occurrences, to refer to the spirit with which Mr. Sowerby regarded the crisis which arose early in 1884, owing to the rupture between China and France. In the event of hostilities, he felt there was less reason to fear at Tai Yuen Fu than in places nearer the coast. But if difficulty did arise, and an outbreak occur,

> We must stand the storm as best we may, for there would be small chance of escape. We earnestly desire to be filled with faith and courage, that we may do our duty whatever happens. We not only have to consider ourselves, but the infant church under our care; it will not do to care for our own safety, and leave the fold exposed to the wolves. Our trust is in God; the Lord of Hosts is with us, the God of Jacob is our refuge.

Such at that time was the spirit of this devoted missionary, which from that day to this has never faltered; and had he been in China instead of in England in July last, he would not have been found wanting in fidelity to his Lord.

It is well known that for many years the province of Shansi presented the hardest soil for the sowing of the seed of the Kingdom. For one thing, the opium curse has taken a greater hold of its people than upon those in any other part. It is true, most encouragingly true, that lately, in the last few years preceding the massacres, the Gospel has marvellously spread, necessarily making the tragedies all the more trying to bear. But in the earlier days God did not leave Himself without a witness. At the very time of the rupture with France, Mr. Sowerby tells of the joy he felt in baptizing nine men.

> This has greatly cheered us, and so long as we can bring the Gospel of eternal life to these men, we do not fear, for God is making manifest his presence and power. Among those baptized, three were elderly men, and two others well advanced in years. In China, so much weight is attached to age that this is important, for, if we win the fathers of the villages, the younger men will more readily follow.

In the summer of 1890, Mr. Sowerby visited the home-country for a well-deserved furlough, returning to Shansi at the close of the following year. It was then arranged that the lamented Rev. G. B. Farthing and himself should make a division in their labours, the former superintending the work at Chiao Cheng and Ping Tou, while he would take Shih Tieh and Hsiao Tien Tzu under his care, both helping as circumstances permitted in Tai Yuen itself.

It is customary for the Chinese missionaries to pay periodic visits to the various villages where converts may have been gathered into little Christian communities. Mr. Sowerby has devoted no little of his energies to such episcopal visitation. Deeply interesting are the accounts which from time to time were received, setting forth the simplicity and fervour of the faith of those who had been brought to the Saviour. Take, for an example, the following description:—

> Yueh K'ou is situated in a lovely amphitheatre at the base of the hills. Arrived here, we were welcomed by one of the cooks at a restaurant. The man, like many others in the place, had been saved from opium smoking. It was dark when we arrived, and we soon found ourselves in the inner room of the cobbler's shop, "where prayer is wont to be made." Here we squatted ourselves on the k'ang (brick bed), with a tallow candle on a small table in front of us.
>
> Five or six Chinese crowded on to the k'ang beside us, and the rest of the room was packed closely. When I say packed, I do not mean they were sitting closely on forms, but every inch of standing ground was occupied, while some were sitting or standing on cupboards, tables, or anywhere where they could find a place. We sang and prayed, and talked for nearly two hours, with the perspiration pouring down our faces, and half-choked with the powerful atmosphere of the crowded room; but it was a treat to hear them sing with all their might, "I have found a Friend in Jesus."
>
> About nine o'clock we returned to the cookshop, where we were regaled with supper, and then we went to the place where we were to sleep. The next morning we were aroused between six and seven by the Chinese who had come to see us dress. Then followed breakfast, and then a number of sick folk had to be visited in their homes. After this, worship in the cobbler's shop, crowded as before, and then we were able to depart. We were not allowed to pay anything for food or lodging.

In this simple sketch we have an indication of the kind of labour in which Mr. Sowerby and his martyred colleagues have been so happily and so usefully engaged. No wonder that, in due course, the Word of the Lord should prevail. In former years there was much seed-sowing, but, as we have already intimated, with little reaping; but of late the harvest has been more abundant.

The cruel massacre of so many servants of God—well equipped with language acquired, experience gained, the confidence of the people won—is an unutterably serious and sad inter-

ruption; but amongst the bravest and the most optimistic as to the eventual outcome is the subject of these biographical remarks. Upon Mr. Sowerby's work, in teaching the native evangelists the way of the Lord more perfectly, or in helping to organize the annual native Christian Conference, or in opium rescue effort, our space does not permit us to enlarge. But amongst his varied accomplishments to which we think he might lay a respectable claim are those of a poet, which claim the following lines from "A Missionary's Prayer" will help to establish:

Make me to share thy patient love, O Lord,
That yearns to save the scattered sheep, abroad
Unshepherded, far wandering in the night
Midst perils dire, in helpless, hopeless plight.
Oh! for the love to follow on their track,
And to the Shepherd's arms to bring them back.

So few the labourers, Lord, the work so vast,
So great the issues, and so sad at last
The loss of souls. E'en though I bless thy grace
For those redeemed, yet Satan holds his place
In cruel power, o'er multitudes enthralled—
My heart sinks down, before his strength appalled.

Uphold thy servant, gracious Lord, do Thou
Draw nigh; and until victory my brow
Shall crown, sustain my strength; yes, hear my prayer,
Thrust others forth the strife and toil to share;
Not for my sake, Thou hast not left me lone,
But that "thy Kingdom come, thy will be done."

The Gospel in Brazil.

WRITING from Sao Paulo, Mr. and Mrs. Reginald J. Young give some encouraging particulars of the varied and extensive missionary work with which they are associated:—

"Although it was difficult to get access to homes at first, God has been pleased to give us favour with the people, and we have now many cordial friends and interested listeners. As we go from house to house, we are received with expressions of welcome, and thus we are enabled to talk freely to them about the one great subject. Sometimes we sit with a shoemaker, and we read and chat about Christ; or we find ourselves in a tailor's shop, or dressmaker's, or baker's, for so far we have come in touch mainly with busy working people. The interest awakened deepens daily, and the attendance at our meetings has steadily increased. About 22 per cent. of the families visited by the brethren have bought the Bible or some portion of it. There is an immediate and urgent need of good tracts. Brother Shiflersmith has already written and translated some good ones, which we desire to have printed here." Mr. Young's address is Rua da Liberdade, No. 62, Sao Paulo, Brazil.

Barcelona Protestant Hospital.

THIS institution comes of age this year, and we look back with gratitude how the Lord has led us step by step from a small room at 4s. a month to the present commodious house in one of the healthiest parts of the outskirts of Barcelona. He has wonderfully blessed our efforts for the spiritual and bodily welfare of the patients entrusted to our care, of whom we have had sixty-six during the year. There were eight deaths, but those cases which seem to spell failure, so far as physical science is concerned, often represent the most satisfactory spiritual results. Eternity alone will show this aspect of the work. As the work increases so also do the expenses; although there has been a decrease in the gifts from England, God has made up the deficiency by special donations from other countries. I must plead most earnestly for increased help for this work of the Lord; also for special gifts for the building of the boundary wall which the Local Board compels us to erect. I would also remind our kind friends of the Home for the Aged, which is so much needed. I shall be glad to give further information and send copies of the report. Anna von Mielecka.

25, Carlingford Road, Hampstead, N.W.

274

Boys in Venice.

DURING the twenty years which have passed since the Industrial Home for Boys was founded in Venice, many lads have been saved from dire poverty, as well as sin, and trained for useful and honourable careers. At present there are thirty-eight lads in the Home, and the discipline of the large family affords every ground for satisfaction. In the course of last year, several cases of distress presented themselves. The lack of funds often prevented assistance being given where help was much needed. The Church of Rome took advantage of the occasion and provided for several who could not be helped.

The superintendent writes, in the annual report, of the case of a poor widow "who came to us in dreadful distress, not knowing where to turn for help. Six months previously she had lost her husband, who was a sergeant in the Army, but who had not served long enough for her to get a pension. She tried to get work for her two boys, but did not find anything for them. Sickness came, and little by little she parted with her home. One of her children was taken by the priest of her parish, and placed in a Roman Catholic orphanage, but here she was with the other. 'If you do not take him I am going to drown myself with him to-night,' were her words, and we could see that she was in earnest. The story was found to be true, and we took the child—a bright little lad about seven years old. We are truly thankful to perceive that God's Spirit is working among us. Two more of our lads have made a public confession of their faith."

The Home being an industrial one, orders for furniture, carved wood work, and printing are gratefully received. Communications may be addressed to the superintendent, Mrs. Kool Antonini, 923, Cannaregio, Venice; or Mrs. M. Hammond, 14, Compton Road, Winchester.

Dynevor Indian Hospital.

DURING the early days of this institution, which is situated near West Selkirk, Manitoba, doubts were expressed at home and abroad as to the necessity for such an institution, and the possibility of maintaining a work on the lines suggested. Experience has proved these fears to be groundless, while the successful treatment of many difficult and dangerous cases has demonstrated its necessity and utility. The Indian is apt to be down-hearted when attacked by disease, and is often found to shrink from strangers. To a great extent his recovery from illness depends upon his surroundings, and thus the Hospital is appreciated by the poor Indian more than can be expressed.

The demands made upon the Hospital are increasing as time goes on. Last year 102 patients were treated in the institution, while over eight hundred out-patients were dealt with in three months. Miss Lockhart continues as nurse in charge, and she reports that the sixteen operations performed have proved successful. Over 15,000 prescriptions have been dispensed, and a large number of visits to patients made.

One of the patients, formerly a Protestant, had joined the Roman Catholic Church when married. She visited the Hospital as an out-patient, but, finding an operation necessary, she applied for admission, and was successfully treated. While prayers were being offered, it was noticed she was much affected, and presently broke down completely, and out of her distress she became a converted woman, and rejoined the Protestant Church. Since being discharged, she has evidenced the reality of her profession by taking her Bible, reading and praying with sick Indians, and in this way has been the means of confirming many in their faith. Thus it will be seen how the benefits of the Dynevor Hospital reach both soul and body, while its spiritual and moral effects on mission work are beyond dispute.

The hon. secretary and treasurer of the Hospital is Mr. W. Redford Mulock, K.C., Winnipeg, Manitoba.

Relief of Persecuted Jews.

THE work of the Society for the Relief of Persecuted Jews has been carried on at Jerusalem during the past year with much success. At Abraham's Vineyard, within a mile north-west of the city gate, employment is given to seventy Jews. For the last four years, Mr. W. H. Dunn has superintended the various branches of work on which the Jews are employed. These comprise cultivation of the soil, manufacture of soap, &c., carpentry, and construction of rock-hewn cisterns. Stone quarrying and dressing, and building are also carried on. The rock cisterns are of immense value, being used for the storage of water, which, during the long, dry, summer season, is given to Jews who have no other supply, and are too impoverished to buy for themselves. Hunereds of the poor, with their children, receive the "cup of cold water" through the liberality of friends in England.

The feeble and sick, who cannot work, receive relief in the form of food and clothing. The distribution is carefully made by a lady who visits among them. But while by these means many are enabled to live who must otherwise starve, there is still an immense body of Jews at Jerusalem who are unable to get work, and who suffer from want and consequent sickness, in miserable dwellings, or live in underground places, where neither light nor air can be obtained. There is ample room on Abraham's Vineyard for more workshops, into which starving applicants, who are daily turned away, could be received if funds were available.

It is the aim of the Society to not only give relief and find employment for the Jews in the Holy Land, but to enable them to form themselves into colonies on their own responsibility.

The secretary is Mrs. E. A. Finn, 41, Parliament Street, London, S.W., from whom the soap made in the Colonies may be obtained.

Among the Pariahs.

IN four villages, situated in the suburbs of Madras, a very promising evangelistic work is carried on among the Pariahs by the Methodist Episcopal Mission. Rev. K. R. Gopalah Aiyar, writes: "During my five years' labour among these people, with the assistance of two catechists, many have been brought to the feet of our Saviour. We hold four Sunday schools, in which nearly 200 heathen children pray and sing Christian lyrics. We have one day and two night schools, where the young men of the Pariah community receive both secular and religious education. Our work is most promising." Copies of the Scriptures, tracts, and other help will be gratefully appreciated by Rev. K. R. Gopalah Aiyar, Methodist Episcopal Mission, Kodambakam, Madras, South India.

And God Divided.

(Gen. i. 4).

"Let there be light!" The voice that woke creation
Went echoing thro' the darkness void and drear;
And light appeared, sweet emblem of salvation,
Designed of God all things to bless and cheer.

Then from the darkness God the light divided,
And seeing it was good, He called it day;
Thus in his might and wisdom He provided
An object lesson from his perfect way.

Our Saviour is "the Light," the Lord's Anointed,
Who came the night of sin to put away;
And in the order God at first appointed,
He calls his own the children of the day.

He came the conflict once for all deciding,
Destroying works of darkness, death, and hell;
That we in Him, through living faith abiding,
Might overcome where formerly we fell.

When we shall dwell with saints in light together,
And worship Him, the Lamb, amid the throne;
A gulf is fixed, to separate for ever,
The lost in darkness, from his ransomed own.

What, therefore, God hath joined let no man sunder
What He divides, let no one dare unite;
Lest we the rod of chastisement come under,
For calling evil good, and darkness light.

W. J. Leaper.

The Simultaneous Mission.

Provincial Meetings.

As in London, so in the provinces, the effects of the Mission have been seen chiefly in a spiritual stirring among church members and those who usually attend a place of worship. Particularly has this been the case with the young people, very many of whom, who were already possessed by a sense of need, were brought to the point of decision.

FRUITFUL MEETINGS AT LEEDS.

Rev. F. B. Meyer writes :—"We have great reason to be thankful for the showers of blessing we have had. I have had five meetings with business men at noon, which have crowded the Philosophical Hall to its utmost capacity, and the great Wesleyan Chapel, "Brunswick," has been crowded day after day for the mission services. Large numbers have come boldly out for Christ, especially of young men. The city has been divided into twenty-seven centres, and from all we have most encouraging reports. Mr. Leonard Weaver has had some capital dinner-hour meetings; and he and Mr. Klein addressed a vast audience from the Town Hall steps on Saturday afternoon. The ministers of the town and the missioners have had two conferences, and there is every prospect of a lasting result."

REV. JOHN McNEILL AT CARDIFF.

The meetings conducted by Rev. John McNeill at the Exchange, Cardiff, were largely attended by business men, while several publicans closed their establishments between three and five p.m. to enable their assistants to attend. Large gatherings also assembled at Park Hall. On Thursday afternoon the building was crowded, and there was a preponderance of young people, who had taken advantage of the assistants' weekly half-holiday. The missioner delivered a powerful discourse, based upon Rev. iii. 20, "Behold I stand at the door and knock."

MR. HENRY THORNE AT WINCHESTER.

A glorious work is reported from this old city. The St. John's Rooms were crowded every night, and there were very large gatherings at the Guildhall on Sunday. At the close of one of the children's services there were 101 inquirers. The workers were kept busy every evening among the anxious, and a number of those spoken to professed to find peace. On the Wednesday night, a man who said he had started out intending to commit suicide, was among the seekers. A band of workers was organized to visit public-houses, and to interest various sections of the community.

MANCHESTER MEETINGS CROWDED.

At Manchester, Rev. Hugh Price Hughes was the missioner for the central meetings. He conducted two services in the Free Trade Hall, and was then taken ill. At short notice, Dr. Albert Goodrich took his place on the Monday evening, and deeply impressed an enormous audience with a fervent address. Dr. Alexander Maclaren took an active interest in the mission, and undertook several of the meetings arranged for Mr. Price Hughes. The services, which were held at many centres throughout Manchester, were attended by but few outsiders; but in Hulme the workers of a group of mission halls held a meeting late on Saturday night, when the public-houses were closing. It proved an effective gathering, and several people received blessing. On Sunday last, Rev. J. H. Jowett preached in the Free Trade Hall. The place was crowded, and the workers were busily occupied with the anxious.

AWAKENING AT STEWKLEY.

The meetings at Stewkley, conducted by Mr. and Mrs. Stephen Alexander, were full of spiritual fervour. Every meeting was attended by tokens of Divine blessing. Some eighty men and women sought the Saviour. Among them were some who had not entered a place of worship for many years. Some were unable to sleep on account of conviction of sin. Many who left the chapel at the close of the first service felt compelled to return to the after-meeting to pray.

BIRMINGHAM ENTHUSIASM.

There are some 150 Free Churches in and about the city, and of these eighty-five pledged themselves to co-operation. Three hundred members formed a choir. There were over 200 inquiry-room workers, under the general superintendence of Rev. Edward Greeves. A hundred and fifty thousand "seed-sower" cards given by Mr. Cadbury, 150,000 invitation leaflets, and 65,000 Sunday school invitation cards have been distributed throughout the city. The welcome meeting held in Steelhouse Lane Church was crowded some time before the hour for commencement. Rev. Enoch Salt (president of the Birmingham Free Church Council) presided, and was supported by the Lord Mayor of Birmingham and a large number of ministers. Gipsy Smith addressed the meeting. On the Sunday, at three o'clock, the Town Hall was packed to hear Gipsy Smith. In the evening he preached at the Islington Wesleyan Church. Dr. Clifford has given noonday addresses to some 1,500 hearers. The meetings in Carr's Lane Chapel and the Town Hall at 12.30 and 7.30 attracted very large audiences. Continuing missions have been arranged by about a hundred churches.

REV. G. CAMPBELL-MORGAN AT PORTSMOUTH.

The campaign at Portsmouth began with an address to Christian workers. On the Sunday afternoon Rev. G. Campbell Morgan conducted the first public service in the Town Hall, addressing some two thousand men on the great evils of gambling, drunkenness, and impurity, taking as the basis for his address the words, "Be subject therefore unto God; but resist the devil, and he will flee from you." The public interest awakened is revealed by the fact that at Mr. Morgan's evening service at eight o'clock, not only was every seat in the vast building occupied, but every aisle was crowded, and hundreds were unable to gain admission. In the afternoons Bible-readings were given, and a series of Conferences was held on Christian life and work. At the evening meetings in the Town Hall many were impressed.

LIVERPOOL AROUSED.

The meetings at Liverpool, held at about thirty centres, have aroused widespread interest. At Great George Street Church, Rev. F. J. Feltham on Sunday afternoon addressed 1,500 men with power and effect. At night, when some 700 were present, many sought the aid of the inquiry room workers, and on each occasion since there have been those who have signified their desire for spiritual help. At Fairfield, Rev. A. Connell was missioner. In a letter written before the Mission, he said: "I come with the old persuasions of God's patience and mercy, and the old reassurances of the yearning and power of Jesus Christ to redeem human life. It may be that a new voice speaking the old truths may help you nearer to the things that really matter, and, most of all, nearer to the supreme gift of God." Rev. R. Westrope and Mr. Musa Bhai were at Crescent Church, Everton Brow. On one occasion a number of people were brought in from the streets as they left the public houses at eleven o'clock, and served with supper. This was followed by an Evangelistic meeting, the workers being gratified with the good effect of the enterprise. Another interesting and impressive meeting was held with the railway men at the Huskisson Goods Station. Principal Mitchell, Rev. Dr. Barrett, and many other preachers took part at the various other centres, and many hundreds of inquirers were dealt with.

MEETINGS IN CORNWALL.

Extensive arrangements were made for the Mission in Cornwall. In every town of importance, with the exception of Camborne, united services were held. Redruth is the head of the county Federation, and there Mr. Josiah Nix was the preacher. He began his work by addressing a largely-attended meeting of workers in the Wesley Memorial Hall. On Sunday he conducted three services, besides holding a short meeting for teachers before the afternoon service. At night, Wesley Chapel, large as it is, was packed, and a prolonged service was held. A most encouraging beginning was made; Mr. Nix gave a plain-speaking address, there was a good influence, and, best of all, several inquirers. On Monday afternoon Mr. Nix held a Bible reading at the Bible Christian Chapel; the week-night services being conducted in the spacious Methodist Free Church. In Truro, at St. Mary's Wesleyan Church, Rev. Urijah R. Thomas, ex-chairman of the Congregational Union, was the preacher.

MR. W. R. LANE AT HULL.

Mr. Lane's mission in Hull has been a time of singular interest and marked blessing. Albion Congregational Church was the scene of his labours. From the beginning the audiences were very large, and increased night by night, until on the four closing evenings the building (seating 1,400) was packed to the door. Bands of workers patrolled the streets daily to issue printed invitations, while an open-air meeting held every evening on the steps of the church further attracted attention. The meetings were replete with interest. The united gathering of the young people from the Sunday schools in the district on the afternoon of February 17, was inspiring, and the Sunday evening service made a grand start to the week. Two afternoon meetings were well attended and much appreciated. On Friday evening, Mr. Lane gave his lime-light lecture on the "Pilgrim's Progress," and, for the benefit of the audiences from the other centres, he kindly repeated it on Saturday evening, at the close of a great procession round the city. Sunday afternoon witnessed the magnificent spectacle of 1,200 "men only" gathered to hear Mr. Lane, and his straight, manly long remembered by those privileged to be Christian address will be long remembered.

Sunday evening's service was most impressive, and the after meeting a solemn occasion—it lasted for two hours, during which nearly fifty went into the inquiry room, after publicly confessing their desire to be Christians. The closing meeting on Monday night, when Mr. Lane told us the story of his own conversion, was a fitting "Amen" to a splendid mission. R. C.

OTHER CENTRES.

From Reigate Mr. Monro Collings reports "crowds, overflow meeting, and wonderful blessing."

In a telegram from Great Yarmouth, Mr. Charles Inglis says:—"Buildings crowded; overflow yesterday; hundred have professed."

Rev. D. M. Cameron wrote from Tewkesbury: "God is manifesting his power here. There are many awakened, especially among young people."

Mr. R. S. Bradbrook conducted the services at Alfreton. By the addresses and solos much good was effected. During the week nearly 100 persons, including thirty young people from the Sunday schools, yielded to Christ.

From Lancaster, Mr. G. H. Weekes writes:—"The outsiders have scarcely been touched, and yet the Mission has not been a failure, for many Christians have been stirred, and the Bible readings have been productive of much good."

At Coleford, Glos., the services were conducted in the Town Hall, and the Baptist, Wesleyan, and Congregational Churches, the missioner being Rev. A. T. Jones, of Newport, Mon. There were very large attendances at the services, and a large number came out as inquirers.

At Rosemount Church, Douglas, Rev. J. Sadler Reece had charge. The daily Bible readings were appreciated, and the evangelistic services, which were full of interest, were made a blessing to many. Adults of both sexes, as well as many young people, were among the inquirers. The Sunday afternoon service for men only was very encouraging; about 700 were present, and the address secured a most attentive hearing.

Rev. Evan Lloyd writes:—"At Ravensthorpe, near Dewsbury, all the Free Churches were united and indefatigable. Prayer meetings were held, and the whole neighbourhood thoroughly visited. On Sunday, February 3, the missioner, Mr. J. H. Fearnsides, of Batley, entered upon his work. God was with him. Over one hundred names were taken."

(Further Reports are held over till next week.)

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.)*

A City and its Ruler.

THERE was a little city which belonged to a Great King, and was ruled over by a Watchman into whose hands the King had given power to let in or out any one he chose. The city was always crowded. The King gave to the Watchman a book of laws, so that he might know how to rule the city and take care of it.

Now a Prince, who was an enemy of the Great King, wanted to rule in the city, and he went to the Watchman with the object of talking with him. At first the Watchman would not listen; but the Prince went so often that at last the Watchman conversed with him, and after some persuasion allowed the Prince to enter the little city. The King soon found out what had occurred; He saw the city full of enemies, and the Watchman himself being tyrannized over by the hostile Prince. The King spoke to the Watchman, but he did not seem to hear; indeed, he had almost forgotten the sound of the King's voice, having allowed the Prince to have such control over him; having, in fact, become the slave of the Prince.

The King sent many times to the Watchman asking him to turn the Prince out of the little city, and telling him he would forgive him for his disloyalty if he would become obedient to Him again. At the same time, he said, that if the Watchman still persisted in allowing the Prince to remain in the city punishment must take place. The Watchman remaining heedless, the King resolved upon punishment, though with sorrow for the foolish Watchman.

IN LOVE AND PITY

the King's Son offered to bear the punishment instead of the Watchman, and this the King graciously allowed. The life of the Watchman was demanded; the King's Son gave his life so that the Watchman might be free—saved from the punishment, and delivered from the power of the tyrannical Prince.

What had happened was explained to the Watchman, but for a long time he refused to believe it; at length, the King pleaded with him to believe the message of reconciliation, and to become loyal to him. Then, and not till then, could the King enjoy authority in the little city again.

At last the Watchman felt sorry for what he had done; he remembered how the King had loved him, and what a sacrifice the King's son had made for him. When he turned to the book of laws which the King had given him, and saw how many of them he had broken, while he might easily have kept them, and so have pleased the King, he was still more sorry.

Again the King came to the little city, and this time the Watchman was ready for him, and what a difference the King made there! He cleansed it and filled it with sunshine, and turned the usurping Prince and his train out of the city. Moreover, he told the Watchman he would stay with him, and teach him what he wanted him to do. He gave him a beautiful white robe, also armour to wear, and a sword with which to fight the wicked Prince when he came back again. He also promised that, if he remained faithful to him, one day he would take him to a beautiful place where the enemy could no longer trouble him.

How grateful the Watchman was, and how he loved the King in return for this! Henceforth he let no one into the little city but those who were the King's friends, and always tried to choose the things that pleased the King, while looking forward with joy to the reward which the King had promised him.

WHERE IS THE CITY?

The little city herein described is the human heart, which belongs to the Great King—God, who gives each boy and girl power as Watchman to let in whom he or she may choose. He gives us his Word, his book of laws—the Bible—that we may know how to keep our hearts only for Him. Satan is the Prince who is the enemy of the King, and he comes into the heart, spreading bad thoughts, which bring forth hard words and unkind deeds, and make strife in the little city, so that sometimes the King, the rightful owner, is entirely forgotten.

God speaks to the Watchmen asking them to keep the Prince of darkness out, but they do not heed his command; they neglect the duty of keeping Satan out. God must punish sin and disobedience; and so Jesus, his only Son, in compassion for the poor Watchmen, offers to bear the punishment which they must otherwise have had. Jesus bore the curse of sin, and those who believe that, and accept the great King again, are received into the saving favour of God. Then there is happiness in the little city.

When God is admitted, He cleanses the heart, fills it with joy, and directs the watchmen to his Word, where they learn how to serve Him. He says, "A new heart will I give thee;" and again, "If ye love Me, keep My commandments." Jesus, the great King's Son, sends his Spirit, who instructs us how to live, and the King gives armour wherewith we may fight the Prince of darkness whenever he tries to retake possession of the little city.

So, boys and girls, each of you is a Watchman! Keep the little city bravely—for God and against the Prince. Ask the King's Son, Jesus, to help you in the fight, and you are sure to prove victorious.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 268**).

Read Acts xxvii.

(*a*) Give nine sources of danger to the ship that are mentioned or implied.

(*b*) Give nine ways in which those on board tried to save themselves.

(*c*) What spiritual lessons may we learn from this incident?

[Children under *ten*, do any 4; between ten and eleven, any 7; under *thirteen*, any 10; between thirteen and fourteen, any 13; under *seventeen*, any 16.]

ANSWER TO LAST SEARCHER (**No. 267**).

WORD PICTURES.

1. (*a*) Jesus; (*b*) Peter, James, and John; (*c*) The daughter of Jairus, ruler of the synagogue; (*d*) twelve years (Mark v. 22, 23, 35-43).

2. (*a*) The battle of four kings against five, and Abraham and his trained servants against Chedorlaomer and his companions; (*b*) Lot, the son of Abraham's brother; (*c*) Abraham (Gen. xiv. 1-16).

3. (*a*) Jesus; (*b*) In the temple; (*c*) The doctors, or men of learning; (*d*) Joseph and Mary, his father and mother; (*e*) In Nazareth (Luke ii. 43-52).

4. (*a*) Jacob and Esau (Gen. xxxiii. 1-4); (*b*) Esau hated Jacob because he, Jacob, had obtained the elder son's blessing from Isaac their father (Gen. xxvii. 1-41).

5. (*a*) The lords of the Philistines; (*b*) Samson; (*c*) about 3,000. At his death he slew more than they which he slew in his lifetime (Judges xvi. 23-31).

No. 267—Correct Answers (first list) received from:—

A—Edgar Allies, Margery* and Dorothy* Alchin, Ernst and R. Aldwinckle, Kenneth Aplin, Miriam and Olive Allan, Ethel Alford*, Leonard Allen*, Gordon and Arthur* Allt.

B—William Berwick, Queenie Boswell*, Emily Bridgewater*, Norah Bayne*, Mabel Baker, Herbert Braddon*, Gertrude Bush, Irene Bill*, Dorothy Brooks, Stanley Burgess, May Bligh*, Violet Birney, Robert Bushby, Elsie Brinkworth*, Eleanor Bennett, Clarence Bass, Gordon and James Bryant.

C—Lydia Cleary, Hannah Chapman, Rose Collins, Fannie Cardin, Sophie Cohen, Anna Chanyen, Edith Charman, Cicely Craven, Hilda Cook, Alice Crang, Gussie Clark, Daisy R. Clarke, Josephine* and Elma* Cheal, Mabel Campe*, Kitty Cope*, Ida* and Mabel* Cole.

D—Ethel Dancy*, Reginald Davies, Allison Devonshire, Stanley Drew, Willie and Nellie* Dowsett, Ethelwyn Dennis, Kitty and Violet Donaldson-Selby, Ralph and Dorothy Daintree, Polognia Daws.

F—Mabel, Olive and Vincent Fleet, Kitty Fausset, Edward and Arthur Foley, Harry Flashman.

G—Cicely Gibson*, David and Andrew Gardiner, T. Gilbert, Margaret Guillaume*, M. Gover, Mary, Katie and Margaret Gorrie, Tom Garfit, Reginald Garland, Lillie and Henry Goulding.

H—Willie Hooper, Beatrice Hastings, Annie Horstcraft, Grace Hughes*, Dorothy Havergal-Shaw, Dorothy and Ruth Hunt, Ina Hemmell*, Mary Hill*, Myra Hunt*, Mary, Elizabeth and Hilda Hooper, Sydney Hanford, Hetty Hill, Dorothy* and Elsie* Hanson.

I—Daisy Iredell, Nellie Irving*.

J—Lawrence Johnstone, Linda Jones*, Amelia Jacobson, Betty Jacobs, Winifred*, Louie and Hilda Jeffery, Emily Jones.

K—Annie Kingsford, Lionel Kepple, Hilda Kirby, Maurice Kalinsky, Eva and Max* Kalb, Edith Kennington, Bertha* and Ethel* Kelsey, Hannah Knapp.

L—Sidney*, Mary*, Edward and Henry Law, Gladys Lee, Maud Look, Connie Locke, Georgina Lichtenstein, Evelyn Lamb, Rosamund Langton, George*, Maggie and Willie Locke.

M—Tom McGlone*, Fanny Messenger*, Winnie* and Doris* Martin, Irene Mabille, Mabel Morris*, Ivy, Winnie* and Frank Maunder, Amy Munday, Aldie* and Edith* Margetts, Margie Marston, Dorothy Morgan*, Alec and Godfrey Miller, Nellie, Arthur, Lewis*, O.* and Grace Morice, Dorothy* and Charlie McMullin, Alan* and Nora Marshall.

N Edith Newton*, Emily Norris, Daisy, Nellie and Lyddy Nicholas, Valerie Noel, Hilda* and Gerald Nicholls.

O—Gilbert Oxley, Constance Osborne*, Olive Oxley, Maggie Oliphant.*

P—William Porter, M. and Margery Pibel, Kathleen Pincott, Dorothy Parker, Olive Pine-Coffin, Cyril and Leslie Partridge, Evelyn Primrose-Pechey, Ethel* and Kathleen Pasley, Ruth Pledger*, Christine, Graham* and Mary* Pearson, Leonard*, Katie* and Walter* Picknell.

Q—F. M. Quance.

R—Marion Richards*, Gwennie Ravenhill, Beryl Reid, Kitty Riley*, Kate Rosenbloom, Marjorie Rainey*, Rose Ritchie, Maggie Russell, Ada Renals, Alice and Jessie Ricketts, Jack Ridley, Hilda and Alice Reid, Aileen and Margery Roberts.

S—Mildred Singleton, Frances Stileman*, Eddie, Willie and Mary Start, Stanley and David Soltau, H. Small*, Esther Simmons*, Betty Stocks*, Rider* and Glanvill* Smith, Whately Smith, Amy Simmons, Lizzie and Hannah Smith, David Seth*, Hilda and Edgar Schaeffer.

T—Marion Tarry, Frank Tomkins, Olive Tritton*, Dudley Toye*, Bertha Tranter, Madge and Doris Twite.

V—Ethel Vinnicombe.

W—Agatha Ward, Ellen Williams, Dorothy White*, Bertram Webb, Stephen Wilson, Fanny Wheeler, Cecile and Phillis Wright, Mansfield White*, Evelyn Wilkinson*, Hilda Williams, Annie Wood, Florence Wilde.

Y—Gladys, Maurice, Rachel, Kenneth and Ryder Young.

No. 266—Correct answers (second list) received from:—

A—Irene Ashdown*, May and Dollie Allen, Walter Arrowsmith, Mabel Ashwell, Leonard Allen*, Margery Ashdown.

B—Dorothy*, Gordon and Harold Berry, Ethel Bailey, Maggie Batting, Eunice Baber, Frances Burnett*, Gladys Bartlett, Elsie and Dorothy* Banfield, Maggie and Charlie Banks, Ada Bratt*, Beatrice Brouard, Conyers and Massy Baker, Digoy and Kathleen Boileau, Avory and Frank Blackie, Evelyn Buthia*, James Barker, Leonard Browne, Norah Bayne, Violette Birney, Helen, Susette and Mary Beck, Edith Blenkarn*, Clara Brown*, Cecil Brewer, Louise Betts*, Eva Browne, Ada Blencowe.

C—Muriel Collett, George Crawford, K. Crouch, Mabel Campe, Mabel Candlin, George and Mary Coward, Walter*, Jessie* and Maggie* Carter, Alice Crang, Ernest* and Annie* Cole, Ethel Craigie, Susie* and Ethel* Cumbers, David* John and Henry Colville, Maude Claxton, Beryl and Gladys Calvert, Dorothy Cooper, Fannie Cardin, Mary Cobb*, Alfred Cocking, Dorothy Clarke, Hyde* and Duncan* Campbell.

D—Ethel and Mai* Davidson, Daisy Dewar*, Polognia Daws*, Ion Dunn, Marjory Dyke*, Vera Dickinson, Allison Devonshire, George, Hilda, Elizabeth and Constance Drayson, Rupert Dewsbury, May Darroll*, Gladys and Harold Davis.

E—Robert and Esther Everitt.

F—Hyacinth FitzSimons, Phyllis Fry, Ethel Fowler, Edward Foley, Lewis, Meg* and Agnes* Fullarton, Laura Finch, May and Elrene Fennell, Richard Farmer, Frances* and Aileen Figgis.

G—Winifred Gardner, Mary* and Daisy* Greenacre, Alexander Goudge*, Grace and Evelyn* Gulston, Eva Gurney, May Glover, Evelyn Giddings*, Dorothy Green*, Margaret, Katie and Mary* Gorrie, Winnie and Dorothy* Grove, Edith Grieve*, Cicely Gibson*, Hilda von Griesheim, Winnie Garnham, Elsie*, Isabel and Margie Goudge, George, Colin and Margery Graham-Brown, Dorothy, Jack, Stuart, Margaret* and Edith* Gray.

H—Nellie Hatchett, Elsie* and Eileen* Hill, Julyan, Florence, Stanley and Francie* Hoyte, Jamie de Hailes, Hetty Hill*, Violet Holford*, Lila Hughes, Edith*, Winifred and Henry Harvey, Ella Hake, Myra Hunt*, Sydney Hanford, James and John C. Henderson, Charles Hepworth, Theodora Hill, Emily Hooper*, John Henderson, Sandy and May* Handasyde, Clarice Herivel.

I—Isabel* and Ami Inglis.

J—Alan Jackson, David* and Robert Jameson, Lizzie Johnstone*.

K—H. and Ruth Knight, Hannah Keeling, Isa*, Willie*, Christian and Agnes* Kay, Hilda Kirby*, Dorothy*, Philippa* and Cecilia Kerr, Susie Keen*.

L—R. Lomax, Edith, Linda, Harry, William and Norah* Lowe, Maggie* and Willie Locke, Edward*, Arthur* and Irene Llewellyn, Maisie Leitch, Connie Locke.

M—Evie Miller, Alice and Maisie Mackenzie, Barbara Maconchy, Marjorie Martin*, Charlotte Millar*, Charlie* and Jessie Morrison, Hilda and Winnie Moorcroft, Dora Muir*, Margie Marston, Arthur MacLeod Johnson*, Dorothy*, Margaret*, Daniel and Mary Morris, Mildred Morgan*, Edith Marshall, Eric and Tom Morris, Leonard*, Dorothy and Winnie Mace, Olive* and Lois* Mewburn, Lily Medcalf, Eileen McClure, Dorothy and Keith Miller, Bella and Margaret Mack, Elsie Moule*, John and Ella* MacMurray, Isabella Morrice* Maude and ——— McIlroy, Connie Murfin, Irene Mawer, Leonard Medcalf, Annie Macnair*, Margaret McDougall.

N—Blanche Norcock, Amy and Maude Nottage, Gerald and Hilda Nicholls, Edith Nash*.

O—Maude and Eva Oakes, Stephanie Ong*, Louisa O'Brien.

P—Kathleen Polhill-Turner, William Porter, Olive Pine-Coffin, Myrtle Perry*, Gladys* and Isabel* Phipps, Mary, Graham* and Christine* Pearson, Laura, Percy, Jessie, Connie, Willie*, Eddie and Ada Palmer, Martin Pitter, Geoffrey, Percy and Clarice Peach, Marjorie Porteous*.

R—Jack Ridley, Sidney Robertson, Elsie Ridewood*, Maggie Russell, Olive Robinson*, Kitty Riley*, Marjorie Rainey*, Nora Read, Hilda and Alice Reid, Laura Ridler, Jessie and Elmina Roe, Hope Robinson, May and Eva Rodgers.

S—M. and G.* Spurgeon, T.* and D.* Stanier, Stanley W. Smith*, Dollie Salt*, Agnes* and Hugh*, Shields, Whately Smith, Nannie Sturrock*, Bertha Stocker, Madeline Smith, Frankie Sellwood*, Ivy Sall, Vera Stapylton, Poppie Stidolph, Elsie and Kathleen Slark, Violet*, Gladys*, Evelyn* and Phyllis Shaw, Flora Smith*, Helen and Lucy Stalker, Effie, Florence and Ellen Simpson, Herbert Stuart, Maggie Stuart.

T—Arthur Taylor, Carleton Tuffnell, Elleen and Florence Tomlinson, Willie Thomas, Doris and Madge Twite, Winifred Trotter, Flossie* and Charlie Thomson, Lillie Trenwith*, Evelyn and Marjorie Tracey.

U—Kathleen and Eva Usher.

V—W. Vince, Ruth Vigers.

W—Wilfred, Sidney, Willie and Stuart Watson, Florence Wilde, Annie Wood, Ernest, Queenie and Kenrick Wakeford, Charles Wingrave, Georgina, James and Rachael Wilson, George Willat, Thomas and Robert Weddell, Nellie and Rachael* Wilson, Pringle and — Wilson, Bertie Walls, Edward and Edith Wheeler, Alexander and Ella Watt, Mabel Wheeler*, Kathleen White, Frank and Madge Wilson, Arthur, Louisa and Violet Walker, Lance Wahab.

Y—Rachel, Kenneth, Ryder and Robert Young.

FOREIGN LIST.

Nos. 250, 251, 252, 253—Abigail* and William* Gray (New Zealand). **No. 260**—Mattie (Umhlali). **Nos. 261, 262**—Vera* and Frank Sjöström (U.S.A.). **No. 263**—Frank Sjöström, Dora Wallace* (Canada). **No. 265**—Katie*, Ina and Nettie* Thomson (Bulgaria), Phyllis Boyd (Malta).

Personal.

Doris and Madge Twite, Sydney Hanford, Ernest and Annie Cole, Allison Devonshire, Mayflower Glover, Mildred Singleton, Bertha Tranter.—I am glad to welcome you as new "Searchers." May you, like others, find the study useful and interesting.

Gladys Bartlett.—There was no stamp on your letter this week; please be careful.

Nora Read, Dorothy Cooper.—Your names appeared in "first list," No. 264.

Margaret Merry.—I am very sorry to hear you are so ill, and hope you will soon be better.

Maggie Russell.—You will find your name in "second list"; Monday night is too late for "first list."

Gordon Allt.—A star (*) is given for neatness and extra care in answering the questions.

Abigail Gray (New Zealand).—Thank you for your very interesting letter.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Walthamstow*, Feb. 28; *Folinge, Rochdale*, March 9-15; *Manchester*, March 16-22; *Leeds*, March 23-24; Mr. Josiah Spiers, *St. Matthew's Mission Room* (week-days), *Town Hall* (Sundays), *Redhill*, to March 8. Mr. J. S. Tyler, *Saxon House College, Hove*, Feb. 28; *Goring*, March 5; *St. Matthew's, Kemp Town*, March 6; *Norwich and neighbourhood*, March 17-29; Mr. R. T. Archibald, B.A., *Liverpool and neighbourhood*, to March 8; Mr. S. J. Hewlett, *Public Hall, Chelmsford*, to March 1. Mr. E. Hughes, *Marlboro' Chapel, Old Kent Road*, Feb. 28; *Bromley, Kent*, March 3; *Twickenham*, March 4; *Balham Green*, March 6; *Hanworth, Middlesex*, March 9; Mr. W. P. Welch, *Gospel Mission, Kensal Road*, March 4-8; Mr. E. Clark, *Roffey, Horsham, Sussex*, March 3-8.

Children's Scripture Union—Portions for week ending March 9.

Sun., Mar.	3	*Luke* xii. 49-59		Thurs. Mar.	7	*Luke* xiv. 15-24	
Mon., „	4	„ xiii. 1-17		Fri., „	8	„ xiv. 25-35	
Tues., „	5	„ xiii. 18-35		Sat., „	9	„ xv. 1-10	
Wed., „	6	„ xiv. 1-11					

Gifts of Clothing are urgently needed for distribution among deserving families of the poor in Rotherhithe. Parcels will be gratefully acknowledged by Pastor E. Phillips, 2, Bedford Villas, The Wrythe, Carshalton, Surrey.

Christian Endeavour Topic.

SUNDAY, MARCH 3.

Religious Barrenness (Luke xiii. 6-9).

HOW eagerly we are being watched and searched. Loving, wistful eyes are fixed on us, though few words are spoken, and no outward sign is given of anxious solicitude. Mother's eyes, sister's eyes, brother's eyes. I know this, because of the letters I receive. Here is one (there is no fear of identification, so I do not hesitate to quote it): "I have a younger brother, eighteen years of age. He is like the average young man, has his share of good qualities, and none particularly bad, but during the past year he has developed an indifference to religious claims, which will, if not checked, eventually make him an outsider." But, besides these dear anxious human watchers, there are heavenly ones. What a unique name that is for the angels which is given in the Book of Daniel! They are there called "holy watchers." And in this parable we have the special announcement that the eye of the Lord Jesus is upon us, lovingly, anxiously, seeking for fruit.

The Lord lays stress on the fact that the fig tree was planted in the vineyard, because the soil there was necessarily of the richest quality. And it was because of the unquestioned excellence of soil and aspect that the expectation of the husbandman was greater, and his disappointment more conspicuous. Our position, if we are children of pious homes, is that of the fig tree in the vineyard. God could not have given us a better start in the world, and encompassed us with more religious advantages, and therefore if we fail to bear fruit, the production of which is the one result on which He has set his heart, it will be no fault of his, but to our own unutterable loss and shame.

The Divine patience is well exemplified in the three years of delay. "Behold these three years I come seeking fruit on this fig tree, and find none." No one is cut off for one sin, but only when the sin is the manifestation of the choice and drift of the inner life, over a course of years. The forest tree does not crash to the ground as the result of one storm, but because the insidious borer-worm has been at work, eating out its heart. You have not borne fruit of late, but you are not as yet cast away. Only when it is clear that you are not likely to bear fruit, that fruitlessness is becoming the law and habit of your life, and that you have no wish for it to be otherwise, is the final sentence liable to be spoken.

But even then love pleads against justice. Whoever is represented by the vine-dresser, as distinguished from the owner, it is not for us to say; but clearly it is wrong to put the blessed persons of the Holy Trinity into this apparent collision, as though the Father wanted to cut down, while the Son asked for delay. We must believe that there is an absolute Unity in the Godhead, and that God was in Christ, reconciling the world unto Himself. It is better, then, to think of this colloquy as merely the drapery of the parable, or, better still, that the mercy of God pleads against the summary execution of a justly-deserved sentence. Before God removes us from his vineyard, as cumberers of the ground, to make way for those who shall better repay Him for all his pains, He plies us with his rarest and tenderest ministries. "Lord, let it alone this year also, till I shall dig about it, and dung it." It was thus that the Master sought to turn Judas from his deed of infamy. He gave him the sop when He had dipped it. This tenderest mark of love and friendship was aimed at the traitor's heart, to turn him from his purpose. But it availed not; and he had to be cut down.

The one test of our religious life is fruit-bearing; and withal our fruit must be ripe, luscious, mellow. The leaves of profession, and blossoms of promise, will not avail. Orthodoxy of creed, and decorousness of behaviour, are not sufficient. "The fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith." Are these apparent in your daily life, and do they refresh those who are in closest touch with you? The only source of fruit-bearing is that disclosed in Hosea xiv. and John xv. "From *Me* is thy fruit found." "He that abideth in Me, the same bringeth forth much fruit." F. B. M

C.E. NOTES.

Twenty-seven societies were registered in the Union of Great Britain and Ireland last week, including one in connection with the cathedral in Gibraltar.

* * *

A cheering message comes from the Congregational Church of Aintab, Turkey. There are two societies—one for each sex—which are a prominent feature of the work. The young men's society numbers 120, and is making a distinct impression. About forty of the young men have recently joined the Church.

* * *

The Endeavourers in Guernsey have just celebrated the first anniversary of the local Union. On Sunday an interchange of pulpits took place between churches in which there is a C.E. Society. After the evening service a united consecration meeting, at which the Sacrament of the Lord's Supper was administered, was held at the Bible Christian Methodist Chapel. A conference, followed by the annual meeting, was held the following Thursday.

* * *

A varied missionary work is carried on by the Bethany Presbyterian Endeavourers of Brooklyn. They give 20dols. toward the support of a missionary in Japan, and 15dols. to help support a missionary in Persia. They give 5dols. each to the Freedmen's Board and Synodical Fund, and 15dols. toward the support of a missionary in the Asheville Farm School. They are raising money for a missionary library, and expect to adopt an Indian famine orphan. It is needless to say that this Society has adopted the system of tithe-giving, and that it has joined the Macedonian Phalanx.

International S.S. Lesson.

March 10, 1901.

Jesus and Caiaphas (Matt. xxvi. 57-68.)

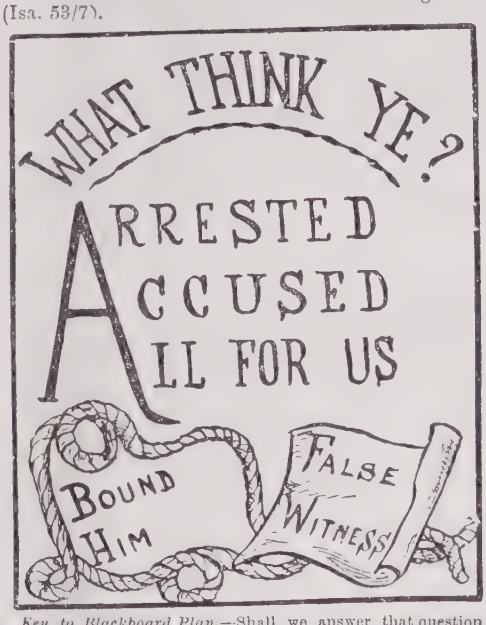
Golden Text: "Thou art the Christ, the Son of the Living God" (Matt. xvi. 16).

Introduction.

JESUS was taken before four different men, Annas, Caiaphas, Pilate, and Herod. Before this we find what the people did.

Laid hold of
Bound HIM *v.* 57
Took John 18/12.
Led John 18/13.
away.

He was indeed "led as a Lamb to the slaughter" (Isa. 53/7).



Key to Blackboard Plan.—Shall we answer that question (66) "What think ye?" What do you think about his being bound? about the false witnesses? about his being arrested, accused, and all for each one of us, that we might be saved? What does it mean to you? Does it bring the tears to your eyes to read of such unjust treatment? or are you so Gospel-hardened, because you know the whole story so well, that you can read it all over again unmoved?

1. The Trial.

The Prisoner is taken before the high priest Caiaphas to be tried (57; John xviii. 13, 14, 24). Everybody seems against Him (57-59); even Peter, one of his own disciples denies Him three times, while He stands before Caiaphas (58, and 69-75). After a long time they manage to get two men to agree on one thing Jesus has said (John 2/19-21), but then it is not worthy of the punishment of death; so Caiaphas asks Him a question, and Jesus answers it with perfect truth (Luke 22/67). "Art Thou the Christ? tell us." He tells them (64) and they immediately accuse Him of blasphemy (65).

2. The Prisoner.

"Laid hold of Him" (57); called Him "This fellow" (61); what a contrast is that name with verse 64. Jesus receives all these insults and others that follow in a calm silence (Is. 5/37). How wonderfully in every detail does He fulfil prophecy; but those around knew it not; they had their Scripture rolls, but they were too dense to perceive that all was coming true in this Holy Man, the Man Christ Jesus (63). After the second question Jesus seems to look beyond all the humiliation and suffering to his second coming (64).

Still they go on insulting Him (67; Is. 50/6). We almost shrink from reading with what utter contempt they treat Him, our King and our Saviour, and yet we see in Phil. 2/6-8, the seven steps down which He went "for our sakes," and our lesson to-day is in those verses.

3. The Verdict.

The Golden Text should be the verdict, but Caiaphas did not think so, he could find nothing to say, so he rent his clothes (63. See also Gen. 37/27-34; 2 Kings 19/1) and passed a sentence in one word "Blasphemy." With this everyone seemed content and they dragged Him away and insulted Him still more (67). For this made-up accusation they professed to find Him "guilty of death" (66). In Mark 14/64, it says "they *all* condemned Him."

We cannot find words to express what we feel, but let us get before God on our knees and remember we had a share in all this mockery, for our sins mingle with those of the Jews, and let us ask Him to forgive all and accept us for the sake of him who suffered and died (Gal. 2/20; Eph. 1/7, 2/13; 1 John 1/7, 2/2).

The Y.M.C.A.

A CONFERENCE of the North-Midland District Union has been held at Sheffield. The President, Mr. T. Henry Waterhouse, J.P., occupied the chair, and there was a good attendance of delegates. Mr. Robert McCann was welcomed to the travelling secretaryship. Mr. J. Edgar Baker, of Newport, Mon., took part in the proceedings as chairman of the Twentieth Century Committee of the National Council, which has been chiefly responsible for the forward movement. Sheffield was constituted the official headquarters of the district; the executive meetings, for the time, being held at Leeds. A vigorous work is maintained at both centres.

The new buildings of the Grangemouth Association have been formally opened by Sir John Neilson Cuthbertson, of Glasgow. Rev. Dr. John Smith, of Edinburgh, gave an address.

The Committee of the Whitehaven Association have decided to purchase new premises in a prominent position. The purchase price is £1,100, while a further £500 will be required for alterations, &c. £950 has already been received, or is promised.

At the annual meeting of the Hammersmith Association, held on February 14, addresses were delivered by Rev. C. Bradshaw Foy and Mr. Frank Howe, of the National Council. An interesting report of work for the year was presented, showing an improved position in respect of membership and finance.

The Central London Association, in pursuance of its policy of seeking, by means of meetings outside its own buildings, to reach the masses of young men untouched by existing agencies, has resolved to inaugurate Sunday night evangelistic meetings for men in Westminster College, Trinity Street, Borough.

At the last meeting of the Executive Committee of the North-east Metropolitan District Union, Mr. William Ross, secretary of the Stratford Association, was appointed travelling secretary for the district, in succession to Mr. F. L. Porter, who, it will be remembered, was obliged to relinquish the position through failing health.

The Rome Association is doing an active spiritual work. Announcements of its meetings, printed in English, are displayed in several of the principal hotels and evangelical churches in the city. A meeting was recently held, at which a branch was formed, largely from among the Association membership of the Student Volunteer Missionary Union, and between fifty and sixty names were enrolled.

The annual meeting of the Rangoon Association, held in the new premises, was a most interesting gathering. The Lieutenant-Governor, Sir Frederic Fryer, occupied the chair, and warmly commended the work of the Association, in whose behalf he has petitioned Government to grant a site for a new building at half the value of the land. The Bishop of Rangoon also took part in the meeting, describing the Y.M.C.A. as one of the most valuable helps in the social and moral life of Rangoon. Dr. Cushing, representing the student branch of the work, said it met a very serious need in the city, providing as it did a home for young men of various races, in which they were kept from temptation and surrounded by healthy influences. In addition to supervising the work at Rangoon, Mr. Oliver McCowen, has been able to form an Association at Moulmein, where the Deputy Commissioner has accepted office as president.

Poor Ministers' Clothing Society.—Through the endeavours of this Society numbers of poor ministers, their wives and families, are assisted with gifts of clothing. Nearly 3,000 garments were distributed last year. Parcels of partly worn out goods will be gratefully accepted by the Hon. Secretary, Poor Ministers' Clothing Society, Metropolitan Tabernacle, Newington Butts, S.E.

Welsh Forward Movement.

IT recently dawned upon the Church of Wales that there were 800,000, out of a population of less than 2,000,000, who attend no place of worship. They hail mainly from England, Scotland, and Ireland.

Hence Cardiff was the most rapidly increasing town in Great Britain during the last decade. These people arrive without adequate religious accommodation and services in their own tongue, the religious services of the Presbyterian Church of Wales being conducted for the most part in Welsh. Hence the newcomers on arrival have no services which they can understand to go to, and they and their families consequently drift into a state of negligence and indifference, becoming more and more dissolute and degraded, until they form a terrible source of moral pollution to themselves and to the community generally.

Many have been children of godly parents, of Sunday-schools, and were children of many prayers, but utterly lost, as no one led them by the hand. One of the most notable features of the whole Movement is the fact that they do not show a trace of hostility towards the attempts to win them. All classes crowd to hear the Gospel, even those who have actually contracted the foulest vices and are steeped in sins, such as the unfortunate women on the streets, drunkards, corner men, and outlaws. Many of these are saved, and become assiduous Christian workers.

If such people did not attend the Gospel ministrations, their case is really hopeless. But they do flock in, and the saving power of God comes upon them.

In May, 1891, the Movement was commenced by Rev. Dr. Pugh, under the auspices of the General Assembly. By now over 20,000 of these poor, perishing people are already gathered in to be constant and devoted hearers, and we have over 3,000 converts formed into forty duly constituted churches, with Sunday-schools and all church organizations fully equipped, and ministers in charge.

THE GREATEST DIFFICULTY

experienced has been the necessity to provide places of worship. As they crowded in, large and commodious buildings had to be erected to house them forthwith. This great Mission entails £4,000 a year to carry it on. So far, all the small and large Welsh churches have spontaneously responded by making a collection annually towards reclaiming and saving their English-speaking community.

Though this enterprise has placed almost a crushing extraneous financial burden on the poor Welsh churches, it has also been the means of producing a refreshing inspiration among themselves. Their prayerful devotion has been kindled, and their earnestness in seeking, reclaiming, and saving the negligent community in their haunts around their own churches has been deepened.

Open a place of worship where we will in the thick of the populous districts, as a rule it will be filled, not by drawing from the churches, but by the raw material. The urgent cries and demands which come from all directions, from England as well as Wales, to start new Forward Movement Mission centres, are simply heart-rending, the Assembly having no means at its command to comply with them. The extension is so rapid that it exhausts all resources. Six new places were opened last year, and the annual expenditure exceeded the revenue by £1,000.

It is confidently believed that were the Assembly possessed of sufficient resources to provide buildings and maintain evangelists adapted for the work, 200 new congregations, containing some hundreds of thousands of reclaimed souls, could be established during the early part of this century. In no instance have the initiative services of a new centre been conducted without evident and vivid signs of the saving power of the Spirit of God from the very first day, and the whole congregation being much moved, some bathed in tears, and others crying aloud for mercy, as if our gracious God was waiting for an opportunity to set his seal and Divine imprimatur on this blessed work.

A Helper.

278

The Carter Home.

AS a continuation of the philanthropic work of the late Mr. W. Carter, the institution known as the Carter Home for Orphan and Destitute Boys is one that commends itself as deserving of hearty support. After the death of the founder the first few years were marked by struggle and difficulty, and it was only by constant perseverance and hard work that the Shoeblack Brigade, out of which grew the extensive work now carried on, was kept together. The Brigade was eventually superseded by the more important industries of boot-making and repairing, chair-caning, &c. The premises known as St. Joseph's College, High Street, Clapham, were subsequently secured, and here the work, in its varied operations, is now sustained. Since its occupation an average of 100 destitute boys have been annually provided for. Ample accommodation exists in the Home for an additional fifty boys if sufficient funds were forthcoming toward their support.

The object and scope of the institution are essentially comprehensive. To rescue, feed, clothe, educate, and morally and spiritually train destitute orphan or fatherless boys, between the ages of nine and sixteen years, involves much anxiety and care. The boys are also instructed in various trades, and, on leaving, employment is found suitable to their capacity. The earnings of the lads in the Home last year amounted to £1,136, and, in order that the institution may be free from debt, a like sum in contributions is needed. To make the industries still more supporting than at present, the workshops have recently been enlarged, and the committee ask that more orders be placed in their hands, thus helping to meet liabilities which at present are a hindrance to the progress of the work.

Communications may be addressed to Miss Willoughby, 53, Kimberley Road, Clapham Road, S.W.

Homes for Aged Poor.

AFTER allowing for the number who are brought to poverty in old age by evil habits and extravagance, there remains a multitude of respectable poor, who through no fault of their own, but simply from being worn out and beyond work have to seek the asylum. This is only done after years of struggle and often semi-starvation. To such the hand of Christian charity is extended, and provision is made in the Homes for the Aged Poor. In the metropolis and its suburbs there are now fifteen of these Homes, occupied by 177 aged persons, who rest free from care and anxiety, and enjoy comfort and peace after life's battle.

A typical case is that of an old lady in her eighty-eighth year. As one enters her beautiful room, spotlessly clean, and comfortably furnished, a glance at the occupant shows that the last journey will soon be taken, and that she is not far from home. She tells of twenty happy years spent in the Home. Entering with her husband, she nursed him with tender care until he died in 1883. Being an accomplished needlewoman she added to her slender income of four shillings per week till strength and sight failed. Now she wants for nothing; every need is supplied.

For thirty years the promoters of this charity have thus been striving to alleviate the sorrows and sufferings of the aged, the object being to give those in need a room rent free, coal in winter, and help in sickness, provided relatives, children, friends, or their own savings produce a nominal weekly income. No room is long vacant; the difficulty is to select the most pressing case from the list of waiting applicants. The secretary, Miss S. A. Harrison, 5, Grandacre Terrace, 86, Penge Road, Anerley, S.E., will be glad to forward copies of the annual report, and further particulars of the Homes.

Notting Hill Ragged School.—In connection with the work at St. James' Palace Ragged School, Notting Hill, W., teachers are needed for a Monday evening class for poor women, and a Bible class for little children. Particulars may obtained from E. F. P., 5, New Road, Campden Hill, W.

Glasgow Lads and Girls.

THE thirty-fifth annual meeting of the Glasgow Foundry Boys' Religious Society was held on Monday of last week, Lord Provost Chisholm presiding.

The annual report showed the number of branches to be at present seventy-nine, with a membership of 17,093 lads and girls, and 1,883 workers. For December the average attendance was 11,789 lads and girls, and 1,537 workers. In common with other religious associations, there was a decrease in attendance. This had been the subject of various conferences, the outcome of which had been manifested in the gradual disappearances of the shrinkage. The amount collected in the branches was £1,286 16s. 5d., an increase of £149. As a result of the appeal for New-Year gifts, 19 boxes of useful and valuable articles (estimated value £170) were sent to mission stations in New Hebrides, Madagascar, Livingstonia, and Old Calabar. Encouragement had been given to attendance at evening educational classes, and other help in the same direction is held out by branch and central libraries, &c. The social reform department had been carrying on singing, orchestral, athletic and physical drill classes, recreation clubs, industrial exhibitions, flower shows, Band of Hope meetings, swimming clubs, ambulance and life-saving classes, rambles, trips, and excursions. The report closed with a statement of the need for extension, the work being hindered by the lack of adequate funds and sufficient workers.

The Chairman congratulated the Society on the eminently satisfactory character of the reports. The monotony of their ordinary work and regular systematic programme, never seriously varying day by day and year by year, might be thought almost to make it impossible to preserve fervour and enthusiasm for the work, but they did not find that to be the case. There was just as great enthusiasm and devotion to work, and earnestness and application to details, as there was when the Society was younger and when its methods were less well known. As of old, the Sabbath forenoon meeting was the centre of all the branch work. He joined in recognising that there was still much to be done. A large portion of the field which they had deliberately occupied still remained to be cultivated, and the responsibility rested upon the Society of seeing that they occupied it thoroughly and well.

British College Christian Union.

SINCE the British College Christian Union was founded eight years ago, there has been a very steady and remarkable increase in the number of Christian Unions in our British colleges. The object of these unions, of which there are now 135, is to win students to a personal allegiance to Jesus Christ, and to promote systematic Bible study and missionary interest. The support this work has received from those intimately acquainted with it has been very liberal, but the significance of the Christian movement among students has not yet been appreciated by the Christian public as a whole. Hence, owing to increasing expenditure, combined with the strain thrown on all religious societies by the demands of the recent war and famine funds, the British College Christian Union, which now includes the Student Volunteer Missionary Union as one of its departments, has to face a very considerable deficit on its cash accounts.

The policy of the Union is that it should become self-supporting in the sense that the different College Christian Unions, and the individual members of the S.V.M.U., should contribute all the funds needed for the central expenses. But for the next five years the Union will have to confront the difficulty of an increased expenditure (for the services of travelling secretaries and office help, &c.), while the number of annual subscribers has but slightly increased since the early days of the movement.

As we feel sure that there are many who would gladly help us in this time of difficulty, we venture to ask you to allow us to make our pressing need known through the columns of your paper. I shall be glad to give full information to any who may write to me.

G. T. Maclean, General Secretary

22, Warwick Lane, E.C.

University Intelligence.

[FROM OUR OWN CORRESPONDENT.]

CAMBRIDGE.

THE meetings in connection with the Free Church Mission are being very largely attended. The missioner is Rev. C. Sylvester Horne, of Kensington.

The University sermon on February 10 was preached by Rev. H. E. Fox. His subject was "The Glorious Gospel." On February 17 the sermon was preached by Rev. Dr. F. Watson, on Gen. xii. 1-3.

The living of the Church of the Holy Sepulchre, better known as the Round Church, has been offered and accepted by Rev. C. Lisle Carr, Bursar and Lecturer of Ridley Hall. This appointment will not interfere with Mr. Carr's duties at Ridley Hall.

The annual meeting of the Ely Diocesan Branch of the C.E.T.S. was held on February 15. Archdeacon Emery was in the chair. The report was on the whole very encouraging. The chairman, looking back on his younger days at Cambridge, saw a vast improvement in the general feeling of the people, and he saw no cause why temperance advocates should be downhearted.

Dr. Ryle, the new Bishop of Exeter, on the last night before he actually left Cambridge, spoke on behalf of "Cambridge House" in South London. He contrasted the religious life of the present day with that of twenty-five years ago, when he first knew Cambridge. In college life he was certain there was greater religious activity, and, he believed, there was a far deeper religious conviction at the present day than there was in his undergraduate days.

OXFORD.

Oxford is to have a Y.W.C.A. Already premises have been taken in Magdalen Street, and it is estimated that the annual cost of carrying on the work will be quite £200. The scheme has been organized in response to a memorial signed by about 100 young women employed in business in Oxford, and we are assured that the bright rooms, congenial friends, and pleasant occupations under nice Christian influence will be a boon to young women away from home.

The annual meeting of the Y.M.C.A. was held on Tuesday, Canon Fleming giving the address. Speaking of the growth of the Association, he said there were now centres in Canada and Australia, New Zealand, India, China, Japan, Mexico, Brazil, and Iceland. It was not yet a century old, and he believed it had yet its grandest work to do. He believed there was a great future before the Y.M.C.A. Canon Fleming defined its mission as follows:—"It seeks to unite those young men who, holding Jesus Christ as their Head and Saviour according to Holy Scripture, desire to be his disciples in life and doctrine, and to associate for the extension of his kingdom among young men."

Rev. J. Stone, missionary for nearly twenty-four years in South India, addressed on Sunday week the afternoon service for men held at St. Aldate's. It was a splendid address, full of stimulus and power. "*But*, the Word of the Lord grew and multiplied" was his text, and his two points:—"The 'Buts' or Hindrances of Missionary Work," and Some Illustrations of its Growth in Spite of Them." Caste, persecution, and the depressing influence of heathenism on the missionary himself, were enumerated as being among the hindrances. "Pray for us" was Mr. Stone's appeal. One illustration of the power of the Gospel will not be forgotten. A man was converted and baptized, and in the spirit of the early Christians he began at once to witness for Christ, and so zealously did he labour that on his death two churches had been built with resident pastors and a membership of nearly 2,000 each! Verily such a record is another edition of the Acts of the Apostles. Thank God for such proofs of a living Gospel. And thank God, too, for sending us the living voice to repeat them. We feel like the Church of Jerusalem when gathered to hear what God had done through the Apostles—"They glorified God." And so do we.

Non-Christian Students in Calcutta.—From November 19 to December 18, 1900, the meetings held in connection with the college branch of the Calcutta Young Men's Christian Association (of which the general secretary is Mr. J. Campbell White) numbered ninety-one, with an aggregate attendance of 3,980, about nine out of ten of the men being Hindus or Mohammedans, and the others native Christians. Messrs. B. R. Barber and F. W. Steinthal are in charge of this work, and prayer is asked for them, as well as that two or three additional suitable workers may be sent out during the present year to help in this greatest student field in Asia.

Scottish Notes.

THE work of the Regions Beyond Helpers' Union in Dundee, which had been in abeyance for some time, was revived towards the end of February. Mr. Peter Whytock presided, and explained the general objects of the Union, and Mr. A. Robert Stark gave a deeply interesting missionary lecture on "Life and Work in Peru." It was decided that the monthly prayer meeting should be resumed. Mr. Arthur Smith was appointed local president, and Mr. John Chisholm secretary.

At an open conference in connection with the Church of Scotland Young Men's Guild Border Council, held at Hawick a few days ago, Rev. D. M. Campbell (Edinburgh) read a paper on "How to Interest Young Men in Practical Church Work," in which he indicated that the best means to this end was for their fellows to be in earnest in getting them to attend church. The chairman, Rev. A. C. Watson (St. Boswell's), stated that in his parish the young men were so much burdened with farm work, attending to sheep and cattle on the Sabbath, that they had little time to attend church services. Rev. Principal Morrison (Calcutta) spoke on mission work in India.

On Saturday, February 16, the Vale of Leven Sabbath School Union met in conference at Alexandria, Mr. James Campbell, of Tullichewan, presiding. The subject was "Present Needs in Sabbath School Teaching." Dr. Maurice Paterson (Edinburgh) gave a brief history of the Sabbath school movement as a religious force, and frankly pointed out that there were many defects in the system. The ranks of Sabbath school teachers were, he considered, mostly filled with young people, whose experience was scarcely sufficient for the duties required. Professor A. Hislop, D.D., Glasgow, spoke on "The Place of the Sabbath School in Relation to the Church and to the Home."

In connection with the subject of the employment of school children before and after school hours, the School Board of Glasgow has just made public the result of an inquiry into the state of affairs within their jurisdiction. The convener of the special committee (Mr. R. S. Allan) frankly admitted that matters were found to be much worse than had been anticipated, and he did not suppose that the figures in the Roman Catholic schools would be more favourable than in their own. Six per cent. of the children (in all 4,628) were shown to be thus employed, the number of hours per week varying in 806 cases from twenty to forty-five. One case was quoted of a boy of seven delivering newspapers from five till eight o'clock in the morning, resuming after school till nine o'clock, and on Saturday going on from 5 a.m. till 2 p.m.—for 2s. per week. The report has been sent to the Scottish Education Department in the hope that future action may be made possible.

A conference under the auspices of Dundee Colportage Society was held last week, Rev. Dr. James Aitken presiding. Rev. J. M. Shiach (organizing secretary) said there was need of colportage work in all cities, even the most intellectual, and instead of the work being of an old-world character it was well suited to the times. The selling of books and periodical literature of a religious kind they desired merely to make the means to an end, and that was to get at the souls of men and women. The local branch had entered upon its twenty-third year of operations, and at present employed three colporteurs. In moving the adoption of the report, Rev. Dr. C. M. Grant said he was not a pessimist with regard to the literature of the present day, and would not say one word against the press. Against the local press specially, he thought they had little cause to complain. At the same time, they wished to circulate literature which was not only morally healthy, but which would produce religious results. Mrs. R. A. Watson remarked that the Religious Tract Society put forth Protestant literature of a very high order. Mr. J. C. Robertson moved the re-election of the local office-bearers. In answer to a question, it was explained that the colporteurs did not undersell the trade, but disposed of publications in the open market, and the subscriptions went to the support of the colporteurs and nothing else.

Distress in the Canary Islands.—Writing to friends in England, Mrs. E. Macknight, Tafira, Las Palmas, tells of the destitution which threatens the inhabitants of the Canaries. "The terrible famine of food and water in the other islands is bearing upon us. The people are so suffering that they are coming over here. A couple who spent last night with us heard for the first time of the Bible and the Saviour. We read and prayed, and indeed the man has received the Gospel with joy. He cannot read, but his joy in pardon and life received is marvellous. We intend visiting the other islands in March on account of the misery and famine there."

Welsh Notes.

THE Welsh residents of Leeds have commenced to hold services in their mother-tongue. At the first service there were over 200 persons present. The sermon on the occasion was preached by Rev. D. Walters, of Headingley Congregational Church, Leeds. Mr. Walters is a Welshman, and a native of Glamorganshire.

Rev. J. T. Lloyd of Johannesburg, who with other ministers had to leave his charge owing to the war, has now returned to South Africa. Mr. Lloyd who is of Welsh birth, had the reputation of being one of the ablest preachers in South Africa. He will minister in St. Andrew's Church, Capetown, for some time, but hopes to resume his old pastorate when events permit.

An unofficial announcement has been made that among the proposals to be submitted to the National Free Church Council at Cardiff is one for the formation of a Girls' Guild. This will be an organization designed to help and safeguard the young girls who attend Free Churches. It is intended that one such organization should be established in the district of every local Council.

It is to be hoped that the action of some Free Church officers in East Glamorgan is only the prelude to a general awakening on the part of Welsh Churches with regard to ministerial stipends. There a conference is to be held with a view to suggesting means for increasing the salaries of those who have been set apart for the service of the Church in the Gospel. It is well that the initiative in this movement has been taken by laymen rather than by ministers.

The Temperance cause in South Wales is likely to receive considerable impetus by the entrance upon an active campaign of one of the most gifted of loving Welshwomen—Miss Rees, of Llangranog. Known throughout Wales already as a preacher and speaker of marked power, Miss Rees—or, as she is best known to her countrymen, Cramgwen—intends endeavouring to enlist the sympathies and secure the organized co-operation of Welshwomen on behalf of temperance.

A step in a right direction has been taken by the District Council of the Rhondda Valley. They have decided that the cemeteries are to be closed on Palm Sunday. This has been necessitated by the abuse of a long-standing custom. To so great an extent has this abuse been carried, that one of the leading newspapers of the Principality declares the observance of Palm Sunday in the Rhondda Valley to be only an occasion for a "vulgar flower show." The Rhondda Free Church Council have been mainly instrumental in putting an end to this state of things.

New Sailors' Rest for Cardiff.

FOR twenty years the Sailors' Rest in Bute Road, Cardiff, has served an extensively useful purpose, but for some time it has been felt that the institution is unworthy the metropolitan coal port of the world. Prompted by the desire to promote the welfare of seamen and the interests of Cardiff, the president, Mr. John Cory, J.P., D.L., has intimated his intention of defraying the cost of building a new Rest; and Mrs. John Cory has generously promised to provide the necessary furniture, while Mr. Sidney Robinson, of Fairwater, clears off a debt on the site.

Mr. R. M. Richards is the secretary, and he may be addressed at the Sailors' Rest, Bute Road, Cardiff.

Motherless Children.—Nearly 100 little ones are now being sheltered in the Homes for Motherless Children, superintended by Mr. R. T. Smith, of The Roystons, Grove Park, Chiswick. Some of the cases are received under circumstances of a distressing character. Mr. Smith is raising a fund for necessary alterations and repairs to The Roystons, which is the chief of the four homes.

Belfast Home for the Blind.—At the annual meeting of this institution in Great Victoria Street an encouraging report of the year's work was presented. Visitors to the Home have been much gratified to witness the comfort and care with which the 26 inmates are surrounded. The operations of the mission are developing year by year, and it is hoped that the project for removing the Home from the centre of the city to the Antrim Road district will be brought to a successful issue. The visitation of the blind poor in their homes is continued on a more extensive scale than ever, the number on the list having now reached 350. Weekly allowances are made in many needy cases, and through the efforts of the clothing guild others have been provided with much needed garments. The president is Mrs. R. B. Pim, Ury, Knockbreda Park, Belfast.

A Haven for Little Ones.

A WELL attended meeting was held at Exeter Hall on Monday afternoon, in the interests of the Haven for Homeless Little Ones, Walton-on-the-Hill, Surrey. The institution was formed some eight years ago by Mrs. Ransome Wallis, who with her husband has laboured with unremitting devotion in the interests of hapless mothers and unfortunate and unprotected infants. Lord Kinnaird presided over a sympathetic audience and spoke words of encouragement on behalf of the work.

The story of the institution, told by Mrs. Wallis, was one of mingled joy and sadness, for while the happiness of the large family of nameless little ones who commingle beneath the roof of Castle House is complete, there are, alas! numbers of beseeching applicants daily refused. Some 400 cases have passed through the Home, and it is gratifying to learn that in very few instances are mothers unwilling to do their best in support of their infants. As illustrative of the difficulty with which many mothers are faced, Mrs. Wallis recalled the circumstances of a young woman who had placed her child out to be nursed, paying 5s. weekly for its maintenance. After six months the poor mother was distressed to find that her babe was being

PITILESSLY NEGLECTED.

In her extremity she purchased a copy of The Christian, in which appeared a paragraph referring to Castle House. She applied for the admission of her child, and had the joy of knowing that it was being protected and cared for with tenderness and love. Many a wayward mother's heart has been touched by the Christian sympathy extended to her, and not a few have been led to seek forgiveness for the past and courage for the future.

Mr. J. W. C. Fegan spoke as one associated with such work "behind the scenes." He said a great number of these hapless, unwanted infants fall into incompetent hands, and lack proper care and protection. Without such an institution as that founded by Mrs. Ransome Wallis, a betrayed mother had but four courses to choose from—child murder, desertion, the workhouse, or a life of sin.

The treasurer, Mr. D. C. Apperly, speaking of the finances of the institution, announced that they were £1,500 in debt, and appealed for additional subscribers in order that the work should not be hindered through lack of support. Some encouraging and helpful words were spoken by Rev. John Robertson. A number of the chubby-faced happy children made their own appeal in song. As one looked upon these tiny mites toddling to the platform, gazing with wonder and delight on the strange scene, it was pleasing to reflect that there exists so noble and useful an agency as their "Haven;" and when, having become reconciled to their unique surroundings, their voices blended with earnest simplicity in the strain, "Growing up for Jesus," many were moved to tears of gratitude and joy. By collection and gifts the sum of £200 was contributed.

The Open-Air Mission.

MUCH happy and fruitful work for God has lately been accomplished, by God's blessing, in connection with this Mission, and many souls have been gathered in.

Our great seasons of opportunity are, however, fast approaching, and the Spring Campaigns of the Mission will open at Stamford Fair, where, from March 18 to 22, five evangelists, including the organizing missioner, will be engaged, with the hearty assistance of local workers, who are holding weekly prayer-meetings in anticipation of the visit. After that, many similar descents in strong force upon country races and fairs will be undertaken, and are already being organized.

The Society has, however, been seriously hampered for some months past through the dearth of funds, and we would earnestly ask the Lord's stewards to come forward and help us generously at this time. The need was never more pressing.

Frank Cockrem, Secretary.

11, Adam Street, Strand, W.C.

280

Obituary.

REV. R. GOVETT, NORWICH.

THE death is announced to have taken place at Norwich of Rev. Robert Govett, who many years ago, for doctrinal reasons, left the Church of England, in which he was a curate, and built himself a church at Norwich, in which he continued to minister ever since. Mr. Govett, who had attained his eightieth year, was widely known both in England and America as a Biblical expositor, especially in conection with the subject of Apocalyptic interpretation.

COMTESSE DE HAMEL DE MANIN.

The Comtesse Clara Milina Ancile de Hamel de Manin, who died recently at Hassocks, Sussex, was a daughter of the late Jean François, 21st Comte de Hamel de Manin, Officer in the Household of Louis XVIII., while her mother was a daughter of Lieut.-Colonel John Hughes Rhys, of Pembrey Court, Carmarthenshire. A few hours before she passed away, though suffering much, she was quite cheerful, and spoke of the glory of knowing Christ in health, and of its being such a comfort in death. She recited hymns, and said, though she much regretted leaving those she loved, she was ready, and longed to be with Christ, leaving last loving messages to those also who were unable to be with her. Her implicit trust, and her cheery disposition, have made an impression not to be forgotten. The funeral service took place at Christ Church, Woburn Square. The officiating clergy were Prebendary Nash and Rev. A. Buckland, of the Foundling Hospital. Evidences abounded of the affection in which she was held by a large circle of friends in France and Sweden, as well as in England and Wales.

REV. HORATIO GILMORE, WESTON-SUPER-MARE.

After some months of suffering and gradually increasing weakness, at the age of seventy-five years, Rev. Horatio Gilmore was called to his rest, on Friday, February 22. His end was perfect peace, as for many years the ground of his faith was the finished work of Christ. Mr. Gilmore was of a military descent, and had held an appointment as Captain in India, in the 78th Highlanders, at the time of the Mutiny in 1854, but was sent home on sick leave, and then held military posts in Wales. While he was an officer in the Army, he seized every opportunity for preaching the Gospel, and continued to do so for many years. Having, on doctrinal grounds, seceded from the Church of England, he served for some years as pastor in Baptist communities. When, in 1875, he took up his residence in Weston, he became acquainted with the Earl of Cavan, and was requested by him, on his health failing, to continue the Gospel ministry in the Iron room at Milton, which he was able to do for about twelve years. He also was local secretary of the Evangelical Alliance, and presided at the Friday prayer meeting until his strength gave way. The testimony of Mr. Gilmore's life was invariably to the power of the Gospel of the Lord Jesus Christ. F. W. B.

The Promotion of Public Morality.

ONE of the last public letters by the late Bishop of London was an appeal on behalf of the London Council for the Promotion of Public Morality, of which society he had acted as president. It referred to the strong efforts of the Council to inform and educate public opinion with regard to the organized and nefarious trade to sexual vice. From the response made, it is evident that these exertions have not been without fruit, and the painful matter is being pressed upon the attention of the municipal authorities, with a view to the better administration and improvement of the law. The urgent need for decided action is realized, and the success which has attended the efforts of the Council is an incentive to further exertion and a justification for the appeal which is now made by Bishop Barry. The work of the Council, although chiefly carried on by voluntary and gratuitous service, needs a sum of £1,000 per annum for the prosecution of its noble and worthy cause. The secretary is Mr. E. Fox Butlin, 37, Norfolk Street, Strand, W.C.

Among the Churches.

Mr. W. P. Hartley, of Aintree, Liverpool, has just presented a sum of £500 to be spent in aiding Primitive Methodist ministers to refurnish their libraries.

Rev. H. C. Carter, of Mansfield College, Oxford, has accepted the pastorate at Queen Street Congregational Church, Wolverhampton, in succession to the late Dr. C. A. Berry.

In the Presbyterian churches, Rev. James Lawson, of Salford, has become the first minister of the new church at Wembley; and Rev. James Peddie has been elected minister of the Church at Finchley, N.

The congregation at Shoreditch Tabernacle gave Rev. Wm. Cuff a loving welcome home on his return after a season of rest. Mr. Cuff had been absent from the pulpit for five Sundays through ill health.

Mrs. Creighton, widow of the Bishop of London, has accepted the King's offer of a set of apartments at Hampton Court Palace, and the rooms which were occupied by the late Lady Grey are being prepared for her occupation.

In the Congregational churches, Rev. R. B. Brindley has accepted the pastorate of George Street Church, Croydon; Rev. Egbert Gregory, of Duxford Church, Cambridge; and Rev. R. W. Farquhar, of Christ Church, Wimbledon.

Rev. J. P. Cushing, of the Church Parochial Mission Society, is holding a mission at Christ Church, Endell Street, W.C., March 2-11. The vicar, Rev. S. A. Griffiths, will be glad to welcome helpers and those who will assist in the singing on week days.

The clerical secretary of the Society for Irish Church Missions to the Roman Catholics writes to suggest that, where possible, sermons and offertories should be arranged on behalf of the Society's work, on St. Patrick's Day, which this year falls on Sunday, March 17.

The Council of St. John's Hall, Highbury, have appointed Rev. Prebendary Barlow, to the presidency of the College, vacant by the death of Rev. A. Peache. There have been in the past three presidents of St. John's—Lord Shaftesbury, Lord Harrowby, and Mr. Peache.

It is stated, in the Presbyterian Church Extension Committee's report, that the attendances at the Church Hall at Finchley Road, West Hampstead, have been most encouraging, and that 140 sittings have been let. A Sunday school has also been commenced, and promises well.

At the second annual thanksgiving day in connection with Leytonstone Road Baptist Church, Pastor W. Graham Scroggie was in attendance in the vestry for the purpose of receiving gifts towards the building of the new tabernacle which will shortly be erected. The contributions amounted to £55.

On the recommendation of the Bishop of Bristol, the committee of the Additional Curates' Society has given notice of its intention to withdraw the grant of £70 per annum for the maintenance of an assistant curate in the parish of St. Simon's, Bristol, the incumbent of which has declined to discontinue the use of incense.

Rev. Dr. Allen, president of the Wesleyan Methodist Connexion, is just now visiting the churches in Cornwall, and is receiving a hearty welcome. Throughout the county Dr. Allen is insisting on the felt need of the churches for a new touch of spiritual devotion, and especially pleading that the social side of church life may not lead to a neglect of the spiritual work of the churches.

Prospect Street Presbyterian Church, Hull, has held its annual meeting, Rev. J. J. Mackay, M.A., presiding. The membership was reported to be 524. The Sunday scholars number 580, and the Bible class 166. The total income for the year was £1,331, of which £352 was contributed for missions and objects beyond the congregation, the chief item being £203 for the China Mission.

In the Baptist churches, Rev. F. Bennett has become minister of Northcote Street Church, Stockton-on-Tees; Rev. A. Woodward, of Well Lane Church, Beverley; Rev. John Heath, of Rochdale Road Church, Bury; Rev. Gwynn Thomas, of the Church at St. Heliers, Jersey; Rev. David T. Benjamin, of the English Church at Blaenavon; and Rev. E. J. Woodall, of the Church at Workington.

The annual meeting of Marylebone Presbyterian Church was held recently, Rev. Dr. Hanson presiding. The report indicated consolidation and progress. The congregation unanimously agreed, on the recommendation of the Session and Deacons' Court, subject to the approval of Presbytery, to Dr. Hanson's acceptance of an invitation to supply, for a period of four months in the autumn, the pulpit in Woollahra, New South Wales, occupied for a period last year by Rev. J. B. Meharry, B.A.

The committee which has in hand the arrangements for the Methodist Ecumenical Conference which is to meet in London, at Wesley's Chapel, early in September, is now preparing the programme. The conference, which is to open on Wednesday, September 4, will extend over at least a fortnight. It will be constituted of 500 members in two sections, 300 being assigned to the western section, and 200 to the eastern, and as nearly as possible will be composed of ministers and laymen in equal numbers. The eastern section will comprehend British Methodism and affiliated conferences and mission fields; the western section the conferences of the United States and Canada, and their foreign work.

Fallen Asleep.

Dr. Hugh M'Donald, of Strachur, near Duncon, aged eighty-two. He had been fifty-five years in the ministry of the Established Church of Scotland.—Rev. G. Clarke, a Primitive Methodist minister for forty-two years. Although superannuated, he had arranged to take charge of Romford Church.—Isabella Jane, wife of Rev. J. F. B. Tinling, who passed away at Crouch End on February 21, just after midnight.

Appeals.

Cage Lane Mission, Plumstead.—It is proposed to have a Sale of Work on March 29 and 30, towards paying off a deficiency of over £30 on last year's expenses. Contributions, or articles for sale, will be gratefully received by Mrs. Anderson, 1, Thames View Terrace, Plumstead, Kent.

Bookham, Surrey.—In this village, about four miles from Leatherhead, in Surrey, evangelistic work is being carried on with much encouragement. A colporteur evangelist is supported to superintend the work, and it has been necessary to build a house for his accommodation. The sum of £175 is still needed to meet the exceptional expense thus incurred, and this hampers the work. Rev. G. Avery, of Rose Hill, Dorking, would be glad to hear from friends disposed to help.

Berger Hall, E.—The soup kitchen in connection with Berger Hall is open daily. Factory lads and girls can purchase cheap meals. The eating-room affords a comfortable rest, and serves as a counter attraction to the public-houses. Funds in support of the work are pleaded for by Pastor D. Hayes, Berger Hall, Empson Street, Bromley, E.

Evangelistic.

The Dartford F.C. Mission.

THE President and Secretary of the Dartford Free Church Council write that in the report sent to us of the recent Mission in that town, the figures both as to attendances and results were much over-estimated, though they cordially recognize the fact that there was much to praise God for.

In expressing our regret, we need hardly say that we do our best to secure accurate reports, but are necessarily dependent upon the good judgment of our correspondents.

We, therefore, take this opportunity to urge all who send such reports to keep well within limits. Very few persons can without data gauge accurately the seating capacity of a church or hall, and it is easy in the enthusiasm of a manifestly successful Mission to view the position from too sanguine a standpoint. It would always be better if reports were collaborated by two or three responsible persons rather than the work of a single pen.

The Railway Mission.

At March, Cambs., we have just finished a series of Gospel services conducted by Mr. John Hawkins, in connection with the Railway Mission. The meetings, which were held in the Temperance Hall, were well attended, and all the churches gave their support. Many of the unconverted, including a number of railway men and their wives and families, yielded to Christ, and Christians were revived.

T. B.

Mr. C. Inglis at Ore.

Mr. Charles Inglis has been holding a week's mission at Ore, one of the suburbs of Hastings, and God has wonderfully owned the message from the lips of his servant. A marked feature of the mission has been the unity between different sections of the Lord's people. The vicar of the parish and members of every denomination have been heartily engaged in pointing the many anxious ones to the Lord Jesus. The meeting for men only, which filled the Wesleyan Chapel, was intensely solemn. A man who was present passed into eternity a few hours afterwards. J.

Mr. Hugh Paton at Wick.

A mission conducted by Mr. Hugh Paton at the Baptist Church, Wick, began on February 3. The start was somewhat stiff, but encouraging, and the first week was almost over before any real interest was manifested. On the following Lord's Day the church was nearly filled with a most sympathetic gathering, and at the close many readily left their seats for the inquiry-room. On the evenings of the second week there was a marked increase in interest and attendance, and night by night there were decisions for Christ. On February 17 the evening service was held in Wick United Free Church, when Mr. Paton preached to nearly 1,000 people. Since then the interest has deepened, and the earnest and loving appeals of the evangelist have resulted in many more decisions. The work of grace has so far been chiefly among young people and members of Bible classes.

John Elder.

Preaching in Distilleries.

A correspondent writes:—"A mission has been conducted by Rev. James E. Houston, of Cambuslang, and Rev. Angus Macphee, of Kilfinan, in Kildalton parish, Islay. The minister of the parish, Rev. James Mackinnon, had arranged for five daily meetings. Three of these were held each day at separate hours at three distilleries, and were well attended by the masters and their men. The Gospel was preached both in Gaelic and English to attentive audiences. Each evening a meeting for the young was conducted in English in the village church, and later in the evening in the same church, the principal meeting for adults was also addressed in both languages. There were excellent attendances of all classes, increasing to the close; and while it was not considered desirable to apply a public test in order to ascertain the effect, it was obvious from the gratitude expressed on all hands by Christians that the Spirit God accompanied the Word in power."

All Souls', Langham Place, W.

In connection with a mission beginning next week at All Souls', Langham Place, printed letters have been addressed to the congregation and residents in the parish by the rector (Rev. F. S. Webster), and the two missioners—Rev. W. R. Mowll (Christ Church, North Brixton) and Rev. E. W. Moore (Wimbledon). We quote the following sentences from the last-named communication: "It is a mistake that a mission is intended only for the careless and unconverted. It has a message also for God's people. Are we 'who profess and call ourselves Christians,' living up to our privileges? Is there not abundant reason for every one of us to search and try our ways, and turn again to our God? These are questions which we shall do well to put to ourselves as we look forward to this Mission. I propose in the addresses I hope to give, to speak especially to Christians on 'The Person and Work of the Holy Spirit.'"

Mr. W. D. Dunn writes from West Hartlepool: "Splendid meetings; crowds are coming to hear and many are receiving blessing."

Mr. Arthur E. Knight, of the Evangelization Society, has been spending seven weeks among the Baptist Churches of the Hatherleigh district, conducting special services, which have been much blessed. His enunciation of the fundamental truths of the Gospel was clear, and his application of the same forceful. H. S.

A very enjoyable drawing-room meeting took place on Saturday last at Paignton, South Devon, when the Brothers Cotelingam gave an interesting account of mission work in India, the need for it, and the blessed effects of it in zenanas as well as amongst the masses. The address was varied by sacred songs and hymns, and was listened to with intense interest by from fifty to sixty friends.

Rev. E. Payson Hammond has recently conducted a mission for young people in Providence, Rhode Island, U.S.A. Rev. John J. Hall writes: "In a little over three weeks not many fewer than 500 have signed the card professing conversion, after being examined. Mr. Hammond has given away thousands of tracts and books of which he is the author. He has done much good by his unselfish labours and leaves many grateful hearts behind him."

At the Corn Exchange, Faringdon, Berks, on Sunday last, Mr. Bob Johnson commenced a mission under the auspices of the B.W.T.A. There was a large congregation under the presidency of Rev. Henry Smith (Baptist), supported by Rev. J. Taylor (Congregationalist). Mr. Johnson sang Gospel hymns effectively, and his testimony and entreaties to the unconverted were impressive. The missioner aimed directly at the conversion of souls. The meeting, which was an excellent one, is to be followed by others. S.

A gracious revival has taken place during the three weeks mission for young people, in the Mission Hall, Moss Grove, Kingswinford, conducted by Miss Marion Dunn. The results have been such as to call for deep thankfulness. From the outset the meetings were largely attended, and as they proceeded the numbers increased. Many each night were brought to decision for Christ. Sweet solos were rendered by Miss G. Dunn. The meeting for praise and testimony was such as had not been witnessed for a long time. Ninety-two young people between the ages of ten and twenty testified to blessing received during the mission.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Canon Hay Aitken.—Till Mar. 7, Christ Church, High Wycombe.
Mr. and Mrs. S. J. Alexander.—Till Mar. 2, Wing; 2-15, Ashbourne, Derbyshire.
Mr. Bartley Angel.—Mar. 2-10, Bracknell.
Rev. J. Bennett Anderson.—Mar. 2-11, Broadstairs.
Mrs. Baeyertz.—Mar. 2-April 8, Dudley.
Mr. J. Brunton, jun.—Mar. 3-10, Sunderland.
Mr. W. R. Bradlaugh.—Mar. 3-8, Bolton.
Mr. Chas. Barraclough.—Mar. 3-15, Beamsley, Yorks.
Mr. R. S. Bradbrook.—Mar. 2-11, Charlton.
Mr. J. Brunton.—Sundays and Fridays during Feb., Clapton Hall, Upper Clapton; Wednesdays, Wimbledon.
Mr. Wm. Bilton.—Mar. 3-10, Leamington District; 12-16, Wootton, Beds. (Simul. Mission).
Mr. Geo. Clarke.—March 10-25, Norwich.
Mr. Monro Collings.—Feb. 28-March 6, Horley, Surrey.
Mr. G. R. Cairns.—Mar. 3, Leeds.
Mr. W. Collard.—Mar. 10-15, Cadman's Hall, Walworth; 16-25, Hope Mission, Merton.
Mr. Coates and Mr. Bentley.—Till Mar. 1, Joyford; 2-6, Pakenhill.
Mr. W. D. Dunn.—Mar. 2-10, Hartlepool.
Mr. Jno. Denning.—Mar. 3-10, Gospel Hall, Beer, Devon.
Mr. James Eyres.—Till Mar. 13, Wilsden, Yorks.; 14-18, Sheffield.
Mr. J. Elliott.—Till Mar. 3, Central Hall, Pokesdown, Bournemouth.
Mr. William Grove.—Till Mar. 8, West Thurrock; 10-27, Baptist Mission and Good Duke Humphrey Hall, Deptford.
Mr. John Hawkins.—Mar. 2-12, Stratford.
Mr. and Mrs. Albert Harrison.—Till Mar. 6, Hull.
Mr. Charles Inglis.—During Mar., Edinburgh Castle, Brixton, Norwood.
Mr. Newton Jones.—Mar. 2-12, Glossop.
Rev. J. Jameson.—Mar. 2-11, Swinton, Yorks.
Mr. Bob Johnson.—Till Mar. 7, Cottenham, Cambs.
Mr. Herbert Leng and City of London policemen.—Coverdale Congregational Chapel, Limehouse, Mar. 5, 8 p.m.
Mr. W. R. Lane.—Mar. 2-11, Altrincham.
Mr. S. Levermore.—Till Mar. 16, Bathgate, N.B.
Rev. J. Lyall.—Till Mar. 3, Edinburgh.
Rev. G. Campbell Morgan.—March 4, Rugeley (Heron Court Congregational Church); 5, Stone (Congregational Church); 7, East Dulwich (Congregational Church); 8, Folkestone (Congregational Church); 13, Wimbledon Convention; 15, Chester (Queen Street Congregational Church); 18, East Dulwich (Congregational Church); 25, Banbury (Wesleyan Church); 26, Burnley (Westgate Congregational Church) 27-29, Rawmarsh, near Rotherham (Wesleyan Church).
Mr. Josiah Nix.—Mar. 3-11, Preston.
Rev. H. Nicholls.—Till Mar. 6, Earlestown.
Mr. J. B. Rochfort.—Mar. 3-11, Oxford.
Gipsy Smith.—Mar. 2-11, Cheltenham.
Rev. F. C. Spurr.—Mar. 2-11, Leeds.
Mr. James Sprunt.—Mar. 3 and 10, Lansdown Hall, West Norwood; 6, Mayes Hall, Wood Green.
Mr. T. Swanston Smith.—Mar. 2-10; Braunston, Creaton and Flore, Northants.
Mr. F. Spencer Johnson.—Mar. 3, Westminster College Hall, Boro'.
Mr. Henry Thorne.—Till Mar. 1, Totterdown, Bristol (Y.M.C.A.); 2-11, Dursley.
Mr. E. P. Telford.—Mar. 3-14, Portsmouth.
Mr. Henry Varley.— From Mar. 3, St. George's Cross Tabernacle, Glasgow.
Mr. John Weedon.—Mar. 2-29, Cresswell, Mansfield.
Mr. John Weston.—Till Mar. 5, Bucklow Hill.
Mr. Barry Wake.—Sundays in March, St. Giles.
Mr. Frank Weaver.—Sunday evening, 8 p.m., Mar. 3, St. Mary's Hall, North End Road, Hammersmith.
Homerton Evangelistic Society.—A band of young men and women of the above Society are desirous of extending their sphere of usefulness by taking meetings of a Gospel or Gospel temperance nature, free of charge, anywhere within a reasonable distance. Apply, Mr. A. O. George, Hon. Sec., 74, Glenarm Road, Lower Clapton.

Requests for Prayer.

For blessing on a mission to be conducted by Rev. D. M. Cameron at Ashford, March 4-13.

For an eight days' mission to be held in Bures, Suffolk, March 3-10, conducted by Mr. John Thomson.

For a service for men at the London City Mission Room, Hampton, that souls may be won for Christ.

For the continuance and deepening of a work of grace begun in the hearts of many at Swanwick, Southampton.

For blessing on a mission at the Tabernacle, St. George's Cross, Glasgow, by Mr. Henry Varley, commencing Sunday, March 3.

On behalf of Dr. Long, Medical Missionary of the Irish Church Missions in Limerick, against whose work there is at present an outbreak of religious bigotry. Dr. Long has been frequently mobbed and assaulted, and the prejudices of the populace have been seriously aroused by priestly denunciation.

Personalia.

The latest news of Dr. Harry Guinness is to the effect that the patient continues to make slow, but satisfactory progress towards recovery.

Rev. Oscar Michelsen, writing in January last from Tongoa, New Hebrides, says: "I have been at Epi for a few days. While there, I had an attack of the Epi fever—similar to what I had in April last. I am glad to know that friends in England remember me in their prayers."

Many will be glad to have some tidings of Mr. and Mrs. Baker, the blind singers of Philadelphia. Our friends write from that city: "We are both well and happily situated. We are just now singing for our friend Mr. Wanamaker, in Bethany Church. We should like our friends in beloved England to know that we remember them in prayer every day."

We are glad to announce some improvement in the condition of Mr. Bewley Weaver. Mrs. Weaver writes: "Please thank the many friends who have been praying for my husband. It has been a most trying time, but my husband has passed the crisis of his illness, and the doctor now gives us hope. The illness, however, has left the sufferer in a dreadfully weak condition. Will friends please pray that he may gain strength?" Latest telegram:—Fever abating.

Notices.

A correspondent asks for particulars of a hymn, said to have been translated from the German by the late Prince Consort, with one verse as follows:—

"God bless our going out, nor less
Our coming in, and make them sure.
God bless our daily bread, and bless
Whate'er we do, whate'er endure;
In death unto his peace awake us,
And heirs of his salvation make us."

Communications Received with Thanks.—A.M. Miss S. T.B. J.C. A.M. T.A. E.B. H.S. W.A.L. G.C.M.D. E.S.D. A.W. J.F.B.T. A.H.C. D.J.F. F.J.F. K.S. H.J.F.R. G.A.W. B.S. F.W. S.G.T. J.T.M. J.L. W.H.S. C.C. W.D.D. H.A.E. W.F.L. D.H. B. T.R.P. J.W. E.F.T. E.F.T. S.B. S.S. J.R.C. D.M.C. W.A. A.R. S.D. J.M. W.R.C. M.B. J.B. C.P. H.T. I.C. de M. W.S.P. E.B. H.S. E.F.D. W.S.S. V.M. A.C.C. W.R.S. R.C. R.C. E.P.H.K. C.P.W. A.E.S. W.S.C. J.E.M. J.W.B. H.E.W. Miss R.P. M.W. Mrs. B. J.D. J.E. G.R. E.F.B. H.T.R. C.E. F.L. W.H.B. J.F. S.F. C. H.M. P.T.K. J.W.A. D.O.F. T.M.W. J.M. M.F. F.W.B. E.L. G.H.W. H.B. J.E. H.G.E. R.H.P. C.W.A. Mrs. H. J.L.D. G.W.H. F.C. H.L. A.A.F. Mrs. M. J.H.H. A.W. L.B. Sister L. H.S. J.H. J.A. J.B.W. J.M. D.J.

Applicants for Tracts.—Mr. E. Ernest, 57, Park Street, Islington, N.; Mr. Allcock, Crafton, near Wing, Leighton Buzzard, Beds.; Mr. Jesse Lambert, Wootton, Beds.; Mrs. J. Kindon, 21, Church Road, Aston, Birmingham; Mr. M. Tew, home missionary, Gawcott, near Buckingham; Mr. H. Jackson, 3, Albert Row, Church Lane, East Finchley, London; Pastor W. H. Smith, Colton End, Bedford; Miss Willoughby, 53, Kimberley Road, Clapham Road, London, S.W.; Mr. W. Bilton, Chatsworth House, Regent Street, Leamington; Pastor F. E. Hall, The Manse, Stefford, Beds.; Mr. J. Brenton, Tregoney Hill, Mevagissey, Cornwall; Mr. A. E. Storr, 46, Thorndale Avenue, Belfast; Rev. J. W. Atkinson, Claremont, Cawley Road, London, N.E.; Mrs. Buck, 68, Millbrook Road, Brixton, S.W.; Mr. Sam. A. Fox, evangelist, 13, Cromwell Street, Nottingham; 5669, Lance-Corporal Baines, Royal Lancaster Regiment, Newcastle, Natal, South Africa; Mr. Herbert Elkin, 98, Shakespeare Street, Southport, Lancs.; Miss A. Thrasher, care of Mr. Hinwood, East Grinstead, Salisbury.

About Books.

DR. PIERSON'S NEW BOOKS.

In **Seed Thoughts for Public Speakers**, Dr. A. T. Pierson furnishes a collection of illustrations, anecdotes, and outlines of sermons and addresses designed to help writers and speakers. (6s. *Funk & Wagnalls Co.*) Six hundred and fifty in number, the paragraphs are conveniently arranged, and are not limited to religious topics. Throughout the book there are veins of wit, humour, historical fact and anecdote, material with which to adorn or strengthen a discourse, speech, or article. A copious index is provided at the end of the volume, by consulting which, the contents may be quickly found. We regret to observe among so much that is good, the well-known fabrication in which "Publius Lentulus, president of Judea in the reign of Tiberius Cæsar," is made to give a description of the personal appearance of our Lord; and another familiar "document," of no greater authority, purporting to give the terms of the "Death Warrant of Christ." Dr. Pierson's own contributions are of more value than some of his gatherings; and his volume will prove of service to many.

Dr. Pierson's other new book is **Forward Movements of the Last Half Century.** This substantial work is modestly styled "a glance at the more marked philanthropic, missionary, and spiritual movements characteristic of our time." (6s. *Funk & Wagnalls.*) In over thirty chapters, descriptive and explanatory, Dr. Pierson outlines the most significant forms of Christian service as we have observed them during the past fifty years. His pages are at once earnest and instructive; to read them is a tonic and a stimulus. As conveying some idea of the contents of the book, we may say that among the topics discussed are: "The Movement towards Holiness," "Keswick Teaching," "The Revival of the Prayer Spirit," "The Prayer Basis of Mission Work," "Bible Schools and Conventions," "Women's Work at Home and Abroad," "Organizations of Christian Young People," "The Problem of City Evangelization," "The Stimulation of Missionary Zeal," "Systematic Christian Work among Soldiers," "The Growth of Belief in 'Divine Healing,'" and "The Increasing Study of the 'Last Things.'" In some cases the articles are introductory, in others they have the best features of an historical sketch. They are pitched in a high spiritual key, and calculated to do much good. We trust they will have many readers, and exercise a powerful influence in the interest of the great missionary cause, which their author so ably serves by lip and pen.

A POETICAL ANTHOLOGY.

Among the many attractive anthologies of our day, a place all its own is occupied by Mr. Quiller-Couch's **Oxford Book of English Verse.*** In the compass of one volume, we have here 900 poems—a grand selection from the rich stores of English literature. In the words of the editor: "For this anthology I have tried to range over the whole field of English verse from the beginning, or from the thirteenth century to the closing year of the nineteenth, and to choose the best. Nor have I sought in these islands only, but wheresoever the Muse has followed the tongue which among living tongues she most delights to honour. To bring home and render so great a spoil compendiously has been my capital difficulty. It is for the reader to judge if I have so managed it as to serve those who love poetry, and to implant that love in some young minds not yet initiated."

Though some may be disposed occasionally to question the judgment of the editor—disparaging individual selections and censuring regrettable omissions—it will be generally conceded that the volume right nobly realises its avowed objects; it will undoubtedly please lovers of poetry, and is assuredly calculated to implant a regard for verse in the minds of the uninitiated. There is variety as well as quantity, so that persons of different tastes may find pleasure and profit in the volume. The edition on ordinary paper will be welcome in the library; that on the celebrated Oxford India paper, though printed in bold type, and extending to nearly 1,100 pages, is marvellously compact, and will be specially prized for purposes of presentation.

An interesting publication regarding the late Queen is **The Queen's Best Monument**: and other Articles, Notes, Poems, and Letters, reprinted from *The Spectator*. (6d. *"Spectator" Office.*)

* The Oxford Book of English Verse, 1250-1900. Chosen and edited by A. T. Quiller-Couch. (Ordinary paper, 7s. 6d.; Oxford India paper, 10s. 6d. *Henry Frowde*).

The Path of Promise, by J. R. Miller, D.D., is a choice booklet, having lessons which old and young will do well to learn. (6d. *Sunday School Union.*)

The Times calls attention to the "Century Dictionary" in a very attractive explanatory book entitled **Words and Things**, copies of which may be had on application to the manager of *The Times*.

The Church Missionary Society's Cycle of Prayer is an interesting publication. It consists of a series of large cards, setting forth, with illustrations and sketch maps, the various objects upon which the hearts of friends of missions are properly exercised in prayer. (1s. nett. *C.M.S. House*).

The Women who Followed the Lord is a small book, but beautiful alike in subject-matter and style. The holy women who waited upon the Master have lessons for all who would follow them; and the lessons we admirably set forth here. We trust there will be many readers of these helpful pages. (1s. 6d. nett. *Partridge and Co.*)

Miss C. Cochrane, whose notable contribution to the consideration of the rural housing of the working-classes, at the last Women's International Congress, evoked such widespread interest, has published **Labourers' Cottages.** The booklet comprises letters especially addressed to agricultural labourers. (1d. *The Author, The Downs, St. Neots.*)

A little volume of varied charms is **A Book about Longfellow**, by J. N. McIlwraith ("Jean Forsyth"). This is no mere biographical outline; but an account of the poet and his friends, with descriptive chapters on his principal works. The book will interest thoughtful readers, and serve as a good introduction to the study of Longfellow's writings. (2s. *Nelson.*)

In **The House Built by God**, Mrs. Meredith discourses on many subjects concerning the Christian's life and walk. Some of the sections of the book outline, as in a vision, the redemptive purpose of God, and the response of man to the Divine call. Perhaps the most helpful words are those on Christian service, in the chapter on "The Christian's Crown." (1s. 6d. *Nisbet.*)

The Doctrine of Justification according to Scripture and the Church of England. By Rev. W. B. Russell Caley, M.A., vicar of St. Matthias, Plymouth. This clear statement of teaching has reached its second edition. There is no harmony between justification truth and Romanist dogma, and this succinct demonstration of the fact will be welcome to many. (1s. *Elliot Stock.*)

Hunts on my Hobby Horse, by Gertrude T. A. Frere, is a bright little book for the children; calculated to arouse interest in foreign mission work and to stimulate a helpful disposition in its support. In addition to other illustrations, there are a number by G. D. Rowlandson. This is one of the very attractive publications of the Church of England Zenana Missionary Society. (2s. *Marshall Bros.*)

Favourite Scripture Texts of Famous People: Including Interesting Facts and Incidents concerning Texts, with Brief Accounts of Famous Bibles, by Frederick Barton. (1dol. 25c. *F. M. Barton, Cleveland, Ohio.*). A volume of varied interest, giving, with readable particulars, the favourite or notable texts of over four hundred people. Autographs are presented of eighty of the more prominent persons contributing, representing all orders and ranks of life. There are full indexes, so that the contents of the book are easily accessible for illustrative quotation.

The fourth volume of "Nisbet's Church of England Handbooks" is **How We Got Our Prayer-Book**, by T. W. Drury, B.D., Principal of Ridley Hall, Cambridge. (2s. *Nisbet & Co.*) The pages trace the steps by which the Book of Common Prayer came into its present form, and mark the various ways in which the history of the nation has impressed itself upon the book. The blessings secured by the Reformation stand out with self-evident distinctness. Evangelical Church-people in particular will welcome this book; it should have historical interest for Christians of all denominations.

A biography of exceptional interest is that of **Emma Marshall**, the well-known author, written by her daughter Beatrice. (6s. *Seeley & Co.*). From earliest days, in the quiet of a Quaker home at Norwich, till her death in 1898, when she was widely known and highly esteemed as a writer of wholesome books, Mrs. Marshall's life-story is singularly readable. The pages tell of trouble bravely borne, of heroic conflict with adversity, and of the attainment of a well-deserved renown in the literary world. The volume has its moral lessons as well as its more general attractions. Mrs. Marshall's books numbered many a score, and their high tone and useful character made for her friends who will ever hold her memory in affectionate regard. The correspondence included in the volume is full of animation, and bears strong testimony to the esteem entertained for Mrs. Marshall by authors and other celebrities in many lands.

Readers of the *Protestant Woman* are already familiar with **The Vicar of St. Bede's**, where it has appeared in serial form. Those who are seeking strongly Protestant literature to show the danger of Ritualism in the Church of England will find it a suitable gift book. (1s. *Women's Protestant Union, Exeter Hall.*) *Young Protestants* now combines the excellent features of the *Protestant Girl* and *Brave Lads and True:* while the *Protestant Woman* commences a new volume with excellent stories, articles, and notes.

The expeditions in the direction of the North Pole have been so numerous that the general term, "Polar Navigation," has been all but monopolized by travel and research in the Arctic Circle. In recent years, however, there have been numerous reminders that there is a South Pole, and an Antarctic Circle. Hence, there should be many readers for Mr. G. Barnett Smith's book, **The Romance of the South Pole**; Antarctic Voyages and Explorations. (2s. *T. Nelson & Sons.*) The pages unfold a story that is instructive as well as entertaining, and there are excellent illustrations.

Those who desire a succinct introduction to foreign missionary studies will find helpful direction in **Some Aspects of the Missionary Question**; Being the Report of the First Series of Lectures on Missionary Topics arranged by the Bristol centre of the Student Volunteer Missionary Union during 1900. (2s. nett. *J. Wright & Co., Bristol.*) The pages present notes of addresses by Revs. H. Arnold Thomas, M.A., W. Pierce, Robert Bruce, D.D., C. T. Wilson, Richard Glover, D.D., Dr. C. F. Harford-Battersby, Mr. Eugene Stock, Mr. Stanley P. Smith, B.A., and Mrs. J. F. Bishop. The subject is dealt with in general and in particular, on historical and descriptive lines. At the close of the various papers, mention is made of books in which the student may obtain further information on the special topics dealt with.

Short Studies in Holiness, by Rev. J. R. Diggle, M.A., Archdeacon of Westmorland. (3s. 6d. *Hodder & Stoughton*). A practical little book by one who knows where he stands. "If we desire to be Christians at all, even Christians of the simplest and most lowly type, holiness must form part of the very essence of our every-day life. Unless we are holy Christians, we are in no sense real Christians." Archdeacon Diggle aims at showing holiness to be not simply an out-of-the-way attainment, and a counsel of perfection, but the necessary healthy and glad condition of every true Christian life, "that a man may be a saint in a shop as well as in a cloister, that trade is not incompatible with devotion, or work with worship, or innocent pleasure with genuine piety." At the same time, the pages exhibit teaching of a confusing kind in regard to the meaning of the words "conversion" and "regeneration."

The posthumous volume of sermons by Rev. Dr. E. B. Speirs, published under the title of **A Present Advent** (*Blackwood & Sons*), is fitted to prove valuable devotional reading in Christian households. The discourses must have provided the hearers with much food for reflection and meditation. The exposition is marked by freshness and originality. Among other points, the presentation of which has attracted our attention, are the conditioning of God's revelation of Himself by our capacity and willingness to receive, the need for the opening by man of the door at which the Saviour knocks, the commonness of shifting responsibility by finding excuses for sin—which is described as really a form of unbelief, the "many others"—nameless ones—who went to make up the rank and file of the Lord's followers, the continuity of the blessing God gives to his people even "in sleep," and the strong argument for foreign missions deduced from "Honour all men. Love the brotherhood."

Love and its Response (½d. *E.T., 20, Brondesbury Road, London, N.W.*) puts searching inquiries to professing Christians.

The Divine Magnet *(Sabbath School Society, Belfast)* is an interesting account of successful work among Jews, by Rev. A. Frank, Hamburg.

Two Signs of Christ's Second Coming (1d. *A. W. Jolliffe, Bonchurch, I.W.*) points out the shortness of the time as an urgent warning to the careless.

The Tabernacle Almanac (1d. *St. George's Cross, Glasgow*) contains, among other good things, McCheyne's scheme of Daily Bible Reading.

Any who are seeking a quarterly magazine for boys, with a view to localization, will find in The Boys' Mail Bag (1d. *Hon. Secretary, 9, Brent Road, Woolwich*) a bright interesting paper, well suited for the purpose.

The Chinese Christian under Fire (2d.) and Boxers, Blunders, and Bullets (3d.) are by the last man who left Peking before the siege (Rev. F. Brown, 51, St. Peter's Road, Leicester), who also acted as guide and intelligence officer on the march to Peking.

Rev. J. W. Veevers has added to temperance literature a useful publication—A Plea for Total Abstinence. The subject is treated from the point of its necessity, urgency, reasonableness, and value, both to the individual and to the State. (1d. *H. R. Allenson.*)

A booklet deserving of wide circulation is Prayer and its Answer, by Alfred Knott. Its pages will appeal to many a faltering heart, and stimulate dependence on and submission to the will of God. The author has based upon Scriptural evidence the conditions of prevailing intercession, and set forth facts and experiences bearing upon significant answers to prayer. (1d. *Partridge.*)

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE Free Church Council is trying to turn to the most practical use the experience of the many Missioners who have recently taken part in the great evangelistic effort. A circular has been addressed to them asking for an expression of opinion upon such subjects as the inquiry-room, solo singing, the duration of a mission, the most effective kind of preaching for procuring decision, &c. In due time the result of this plebiscite will doubtless be made known to the Christian world, so that all may benefit by the experience. It is a favourable moment in which to examine evangelistic methods, and to see if in any case they need revision, in view of the changing conditions of our time. There seems to be everywhere a desire to hear the Gospel—the question is how best to meet it.

The marked refusal of the non-churchgoing community to accept the offer of evangelization by attending the recognized places of worship, while they showed more or less willingness to attend services in "secular" buildings, suggests a strong and widespread prejudice against the former. What is the root of this feeling? It would be difficult, probably, to explain it on any single score. Some would put it down to the "pew" system; others to the monotony of the ordinary services; others, again, to the fear lest, having once entered a church, an attempt may be made to proselytise them. Whatever may be the reasons, the prejudice is evidently real and deep; and, so far, it is clear that the churches have been unconsciously setting up a barrier against the special purpose for which they exist, *i.e.*, of being attractive witnesses for Christ. How far a more elastic form of service, by new methods of appeal, and especially by frequently holding evangelistic meetings would help to remove this attitude of outsiders, is a question that experience alone can settle. Something should clearly be attempted by way of following up this special effort.

The Roman Catholics, stirred, it is presumed, by the recent awakening in London and the country, are holding a simultaneous mission of their own in London. Cardinal Vaughan has issued a fervent appeal to his co-religionists to make the effort a success. The "pastoral" is an extraordinary mixture of sense and superstition. Not a word about the sacrifice of Christ or of faith in Him, but very much about penance and good works and external things. It is like offering a stone to those who need bread.

An interesting and significant story comes from Rome, showing how much reason there is for the dread felt by the Vatican of the circulation of the Bible among the Roman clergy or laity. During the Holy Year the pilgrims were most carefully guarded from buying or accepting a copy of the Scriptures in the vernacular. One day, a priest snatched a Testament from the hands of a poor woman, and took it home with the intention of burning it. While pulling out some pages for that purpose, his eyes lighted on the text, "Judge not, that ye be not judged." His attention was arrested, and on comparing the Protestant version with the Vulgate, he came to the conclusion that the book he had honestly thought it his duty to destroy was in very truth the Word of God. Rome's chance is gone when once the "Word" is taken up intelligently and devoutly, and her vast pretensions to be the mouthpiece of God vanish into thin air.

One of the greatest difficulties in the way of the proper housing of the working classes is the fearful and often fictitious price of the land which is required for new buildings, or for rebuilding. Not only in the centres is this true, but also in the suburbs. Land is held back in the hope of extension, and then exorbitant prices are demanded for it. While this continues, it will be impossible to erect small cottages for working men. The late chairman of the L.C.C. Housing Committee points out that the County Council is hampered by the present condition of things, and that it is imperative to obtain Parliamentary powers to acquire vacant land for housing purposes. When this is done, working men will be able, under the Cheap Trains Act, to live in the suburbs, instead of in unhealthy centres. It is becoming plainer every day that decentralization must be the chief item in any feasible scheme of housing, and this can only be accomplished by keeping the price of land within reasonable limits.

We have now a new London County Council, which will at once be compelled to address itself to certain pressing problems. Both parties seem thoroughly determined to grapple with this Housing Problem, in which there ought to be no note of party politics. It is a question of humanity, and any feasible measure introduced will, we trust, command the support of the entire Council.

We wish we could say as much regarding the licensing of places of amusement. The Progressives are determined to purify public amusements, and to divorce them from drinking bars. The Chairman of a Music-hall Committee, in denouncing the Progressive policy, remarked that "if licences for the sale of drink were withheld, many places must shut their doors." A statement like this is the best argument why drink licences should be withheld, for it simply means that the amusement offered is not the chief thing which attracts people. Alderman Treloar must be hardly pressed for an argument when he can only see in the Progressive policy an interference "with a large business." Happily there are still left men of public spirit who prefer the public weal to commercial profit.

It is clear that the era of Democracy which was heralded a decade or two ago with a great flourish of trumpets, is so far from coming to pass that at present the very opposite is true, especially of the most democratic country in the world—the United States. We are really on the verge of a plutocratic regime so colossal and far-reaching that in a short time the whole wealth in the world is like to be concentrated in the hands of the very few. The recent gigantic amalgamation of "trusts" in America, for instance, has resulted in placing the whole control of £200,000,000 in the hands of three men, Messrs. Rockefeller, Pierpont Morgan, and Carnegie, who now completely sway the whole American iron and steel industry; 20,000 miles of railways; innumerable mines and oil fields; and, presently, the electric industry also is threatened. These men are under no authority; they are practically the dictators of the industrial resources and markets of the nation. This vision of irresponsible power opens up a very grave danger to the community.

In a recently-published volume dealing in a very outspoken manner with questions of Church Reform, the incumbent of a very populous parish in a crowded district of North London states, without reserve, that to a very great extent the Church of England has no longer any hold upon the class termed, rightly or wrongly, "intellectual," or upon "the masses." In support of the view, he quotes the utterance of a railway operative, who said:—

> It would take you years to make us chaps believe that that place (pointing to a church) has anything at all to do with us. We've no bad feeling against it; it isn't that, but it doesn't concern us, it's the paddock of the well-to-do. If we get inside, we don't feel comfortable or at home.

Much has, of late, been said of the unattractiveness and lifelessness of the pulpit, but the responsibility for such a state of feeling as that pointed to above, does not rest altogether in that, but rather with the selfish Christians who are content to go heavenward alone, and who do nothing to bring others to the knowledge of Christ.

Safeguards in the British constitution for the protection of minorities are capable of now and then being turned to undesirable uses. This was notably the case a fortnight ago when the time came for Mr. Samuel Smith to move his amendment to the Address, for the purpose of calling attention to the prevailing lawlessness in the Church. On the day when, in ordinary course, this would have been done, Mr. H. D. Greene (Shrewsbury) introduced his Public Worship Regulation Act (1874) Amendment Bill, and the Speaker ruled that this barred the motion from coming on. The Bill

> has not the faintest chance of getting a second reading, but it will operate the whole Session to prevent any debate on the Church question taking place.

The promoters of the Church Discipline Bill waived their technical rights in favour of Mr. Smith, but Mr. Greene declined to do so; and so "by a mere technicality" nothing can be said on the subject in the House of Commons during the present Session. The case has a yet more serious aspect, for Mr. Smith adds:

> So far as I can see, these tactics may be repeated during every Session of this Parliament, and the same course may be followed on all burning questions, so that the rights of private members are virtually confiscated.

That such a rule of procedure ought to be modified becomes apparent when we reflect that "in the first half of the nineteenth century it would have almost closed the mouth of Cobden on Free Trade, of Lord Shaftesbury on the Factory Acts, of Grote on Vote by Ballot," and many other reformers.

Lord Salisbury's speech in the House of Lords, in reply to Lord Avebury's motion for the shortening of shop hours, was most disappointing and unsympathetic. Surely there was no need to ask for "further information as to the wishes of the classes concerned." Every shopkeeper in the country would welcome legislation in the direction of the diminution of the present long hours of labour. At present shopkeepers are compelled to remain open until late—especially on Saturdays—for two reasons: first, the unpardonable selfishness of purchasers, who delay their shopping until the last hour, while, in the majority of cases, they could easily shop much earlier; and secondly, the fear of competition amongst others of their trade. Legislation would at once sweep away both of these things. We are astonished that the Premier regards legislation as "an interference with the liberty both of the consumer and shopkeeper." But what of the liberty of the poor drudges who, according to the report of the Parliamentary Committee of 1886, work eighty-four hours per week—thirty hours longer than the time fixed by the Factory Acts?

Under the scheme for the re-organization of the British Army, an augmentation of at least 150,000 men is suggested—all the regiments to be maintained upon a war footing. If such be the case, the country, will, therefore, have an army of about 1,200,000 men to support in times of peace—a prospect which is far from assuring to those who believe that the creation and maintenance of such huge forces is in itself a public danger, and a menace to international peace. Add to this the statement made by the Chancellor of the Exchequer, a few nights ago, that the present unhappy war had cost up to the date on which he spoke, no less than £81,500,000, with a weekly expenditure of about a million and a quarter, and it is not difficult to see what an intolerable burden war is.

A correspondent reminds us that on the death of Lord Selborne, the Marquis of Salisbury condoled with the House of Lords on the loss they had sustained, and added that it was getting the fashion to say only timid, weak-minded men became Christians. But he took that opportunity of pointing out how such an idea was refuted by the fact that two of the most powerful intellects of the century were earnest Christians, namely, Lord Selborne and Lord Cairns. This may well encourage those who are seeking to be soul-winners. And to these names must supremely be added that of our late beloved Queen Victoria, who since her death has been so highly praised by all the world. Who can estimate how much this universal appreciation is due to her having received Jesus as her Saviour, her Lord, and her God, and to the dignified Christian character which resulted from her faith?

The article by Dr. Anderson upon the punishment of criminals, to which we referred a fortnight ago, has called forth in the *Times* a valuable letter from Mr. Justice Wills. He is one of our most careful judges in pronouncing sentences, and he makes the confession that often in passing sentences upon habitual criminals he has felt that the penalty does not in any way help to protect society against the depredations of such men. The learned judge supports Dr. Anderson's contention that some provision should be made for saving the community from the crimes of confirmed evil-doers. Punishment has obviously failed—what is wanted, he says, is discipline.

We have often affirmed the same doctrine, but we emphatically add to it the note of the Gospel, which is that of reformation by regeneration. It is to be feared that the majority of our criminals have not the remotest notion that there exists a Gospel which can save them from sin—supposing them ever to feel any conviction of sin. Recently, certain Church Army evangelists have held missions in gaols. It is a new departure, but it would be well if it became universal in such establishments, to supplement the ordinary chaplain's ministrations.

Next month an International Anti-Alcohol Congress upon a large scale will be held in Vienna. The committee points out that Austro-Hungary, as compared with many other countries, is in its infancy as regards temperance work; and appeals to those connected with societies in other countries to help them by furnishing accounts of the progress made in those lands. England, the birth-place of the total abstinence crusade, certainly should respond fully to this cry for help, and we trust that, in addition to the official representation, some of those who can take up the question in its bearing upon evangelical work will attend, so that the subject may be presented in one of its most important aspects.

The report of the Edinburgh Asylum for the Insane, submitted last week by Dr. Clouston, calls attention to a serious increase last year in the number of cases, especially among artisans and labourers. Any question as to the cause of this would, he said, be most difficult to answer.

No disease depends so much on obscure, far-reaching, and complicated causes as mental disease. Heredity, education, circumstances, environment, occupation, personal principles, social surroundings, luck in life, and, above all, personal habits, come in as factors to keep a man's mental balance sound, or to upset it. I cannot get over the conclusion that the excessive use of alcoholic stimulants during times of brisk trade and high wages has to a large extent been the cause of the undue amount of mental disease which we have been called on to treat last year. We had, as a matter of fact, 115 cases, or about a quarter of the whole number of admissions, in which drink was assigned as either the sole or a contributory cause of the disease attacks.

And, judging from experience, we think it may fairly be concluded that this reason was only assigned in many of the cases after an attempt had been made to find another.

The scheme promoted by the Bishop of Chester for providing people's refreshment houses seems to have met with considerable success. As a business speculation it has paid—a dividend of 5 per cent. having been declared for the year 1900. The idea, it will be remembered, is prominently to offer for sale temperance drinks, intoxicants being also kept in stock and supplied to those who ask for them, but not advertised. All profits are devoted to philanthropic purposes. One thing insisted upon is that these establishments shall be equal in brightness to the attractive drinking saloons which allure so many. We may be thankful for whatever good there is in the scheme, so far as it goes. It is obviously a transitional work, and while we are waiting for State legislation, all private enterprises which seek to minimize the curse of strong drink deserve encouragement.

We are pleased to notice the splendid tone which at present prevails amongst theological students in so many of the Colleges. Quite a wave of religious fervour is sweeping over them, and in the recent Mission they were amongst the most willing helpers. This augurs well for the future. In particular, we rejoice that the necessity of preaching sound doctrine has seized the minds of the students. At the annual meeting of New College last week, the entire evening was given up to a discussion upon the need of giving greater prominence to Christian doctrine in preaching. The vote at the close showed how deep was the feeling in the matter. One of the speakers cited the case of Chalmers, who commenced his ministry by preaching ethics without the slightest spiritual result, and afterwards, when he preached the Gospel and preached it doctrinally, conversions were numerous.

Attempts are being made to reduce our conception of the Holy Spirit to the level of a mere influence or "energy." We are told that as heat comes from the sun, or fragrance from the flower, so the Spirit comes from God. It is pointed out that the admonition "Quench not the Spirit" suggests the Holy Ghost as a fire. True enough, but we must distinguish between emblems of the Spirit and the Spirit Himself. This text should be read in connection with Eph. iv. 30, where we are exhorted to "Grieve not the Spirit." It is obviously as impossible to *grieve* an "energy" as it is to wound the feelings of a fire!

Again, this second text reveals the *nature* of the fire which the first exhorts us not to quench. The fire of the Spirit is the fire of Love—a person who does not *love* you will never *grieve* over you! John well prophesied of Jesus, "He shall baptize you with the Holy Ghost *and with fire*." The baptism of burning love is what we need. The "fleshly lusts that war against the soul" must be consumed as the fuel in order that love to God may rise up as the flame.

Workers at evangelistic meetings will find a useful leaflet in Texts for Anxious Inquirers, by D. L. Moody (2s. 6d. per 100. *Morgan & Scott*). Inquirers are divided into nine classes, and separately provided for, with the insight which was characteristic of the great evangelist. "Evidences of Conversion, for Young Christians," by Rev. A. B. Earle, which appeared in our issue of February 14, forms a fitting addition to the leaflet.

As a striking illustration of the world-wide esteem for our late beloved and honoured sovereign, a correspondent sends the following, dated San Francisco, Cal., U.S.A.:—

The great Mechanics' Hall in this city, holding from 8,000 to 10,000 people, was recently crowded to excess, the occasion being the memorial service held in connection with the death of the noble woman, England's Royal Sovereign, Queen Victoria. The desire to be present was so great that enormous crowds filled the streets and surrounded the well-known centre. Seldom has there been such an outburst of profound feeling and sympathy. The crush was tremendous, and thousands were unable to get either into or near the building. San Francisco has seldom seen such gatherings. From all parts of the State of California the people came to do high and sorrowful homage to the most illustrious woman that ever graced a throne.

There are indications that the "realistic" kind of literature with which we have been afflicted during the past few years is becoming increasingly offensive to literary men. The flood of sensational stories let loose by supposed competent writers is really a prostitution of the writer's art. Apart from the moral question, a writer urges that the literary tone has been terribly lowered of late years in modern realistic productions. This is undoubtedly true, but the literary offence is a bagatelle compared with the moral offence. Latterly we have had a wholesale diffusion of literary poison, the fatal effects of which are everywhere apparent. We are thankful for any outside attempt made to arrest this state of things.

Higher Criticism Run Mad.

THE *Encyclopædia Biblica* is a new Dictionary of the Bible, brought out under the chief editorship of Prof. T. K. Cheyne, who is an accomplished Old Testament scholar, and a dignitary of the Anglican Church, of High Church sympathies. These facts, combined with his known leanings towards a radical form of Biblical Criticism, give a pronounced tone to this monumental work of scholarship. It represents the Advanced School, as Hastings' *Dictionary of the Bible*, which is being simultaneously published, represents the "Moderate" School of "Criticism."

A comparison of these two works presents many striking parallels and contrasts, but the publication of the second volume of the *Encyclopædia Biblica*, recently, brings us face to face with some startling results. One of the chief articles, indeed far the longest of all, is that on the "Gospels." This was entrusted to Professor Schmiedel, of Zurich, a critic well known on the Continent for his bold and unflinching attitude on the questions at issue. The result is a treatment of the Gospels which not only leaves them torn to pieces, and scattered to the four winds of heaven as *records* of fact, but which would deprive Christendom (if this article were right) of every shred of faith in the history behind the Gospels. Professor Schmiedel, indeed, plumes himself on not absolutely rejecting the historical element in the Gospels, for he retains as undoubtedly authentic the following five characteristic sayings of Jesus: (1) Mark x. 18; (2) Matt. xii. 31; (3) Mark iii. 21; (4) Mark xiii. 32; and (5) Matt. xxvii. 46. If the reader will verify these references and compare them, he will realize with a shock the length to which rationalistic critics go in their summary treatment of Scripture, and of the historic background of fact of which the Scriptures are the inspired record. Of course it was well known that, among extreme German and French Rationalists, this attitude had been long ago taken up. The extraordinary feature about this book is that room is openly and calmly made for the same attitude towards the "origins" of Christianity, by a company of Biblical scholars, speaking from within the enclosure, and with the ecclesiastical prestige, of the English National Church. The place of honour is given here to an article which overtly teaches (in effect) that the stupendous fabric of Christian faith and doctrine has been built on a vacuum!

It is well, however, that we are brought thus rudely face to face with a situation in which the Christian Church will have to choose between incompatible alternatives, *i.e.*, either to build its faith absolutely and confidently on the historical records of the Gospel, or throw up all pretence that it has any basis whatever to rest on. We now see whither we were being led by these advanced critics: the soul in search of an historic Saviour, who has entrusted Himself to their care, is left orphaned, crying, "They have taken away my Lord, and I know not where they have laid him." The motto of these scholars a brief decade ago was "Back to Christ." Now they boldly affirm that there is no Christ to get back to. He is a wreath of mist on the far horizon, a bodiless phantom lost in the gloom of time, whose face and form no man can see.

An examination of this article leaves us with the following reflections:—(1) The critic who goes into the question of Christian "origins" needs faith in the Living Christ to safeguard him on his voyage into the distant past, or he will lose his way; (2) The Christian who knows "Him whom he hath believed" by the power of faith, is possessed of a criterion of truth, an initial equipment of personal experience, that makes him strong and confident in the very heart of the critical storm; (3) the curious phenomenon of a High Church party, which combines ruthless criticism of the Bible with an exaggerated deference to ecclesiastical tradition, is simply due to the fact that they have shifted the ultimate bases of authority in religion from the *Book* to the *Church*, whose councils and traditions take the place of the written Word as the last court of appeal. Do not let us forget, as it has just been expressed in a striking article in the *Academy*, that if such an attitude towards the Gospels became general, "we are much mistaken if the publication of this volume does not prove to be the most serious blow yet struck at Protestant Christianity." It is a far cry from Luther to Schmiedel; but Luther will be remembered when Schmiedel and his confrerès of the same school will be forgotten. For Luther built on the Living Word as testimony to the Living Christ.

Africa and Native Races.—I.

THERE are many problems to be dealt with during the forthcoming settlement of the South African colonies; but there is not one that is so difficult in its character, or likely to have such wide-spread and far-reaching consequences, as the future position of the native races in their relation to the white population. The relation of the Dutch and English sections will be almost entirely a matter of sentiment; there are no permanent disabilities to be dreaded on either side; whether the Boers and Dutch be now classed among rebels, or loyalists, or "combatants," the time will come when the quarrel which has divided them from the English will be a matter of history, and they will be equal citizens, enjoying the same rights and privileges in the eyes of the law. We may thoroughly rely on the new Government doing full justice to all white people in the future settlement. The only real question at issue is, how soon the vexed and troubled population can be entrusted with the full rights of citizenship.

The case of the native races is altogether different. These dark-hued peoples, from whom the country has been taken at one time or another, are formidable in many ways. First, in point of numbers. At present the whites are outnumbered by them at the rate of from five or eight to one. Of white people there are only about 800,000 south of the Zambesi; the natives, on the other hand, are variously estimated at from five to eight millions, and

INCREASING FASTER THAN THE WHITES.

When we inquire into the natural qualities of these races, and their capacity for civilization, we have answers that vary widely, according to the standpoint of the person dealing with it. From the purely capitalist point of view, they are the natural feeders of the South African labour market. In the mines, in the manufacturing districts, or the veldt farms, they are the hewers of wood and the drawers of water. The white man, with his instinctive sense of superiority, inevitably thinks of himself as the master, and of the natives as his servants (or slaves).

From the purely civilized and humanitarian point of view, however, many of these natives are far from being hopeless. A well-known writer who was brought up as a child among a tribe of these natives (her father being a Dutch missionary among them) is full of hope for them, and says that "those who know the 'Bantus'"—which is a generic name for the various so-called Kaffir, Bechuana, and Fingo tribes—"hope great things of them. They show a keen desire and pronounced aptitude for education, and some thousands are now educated; many more speak English; a small number are already employed in the Post Office and in other minor branches of the Civil Service; some have shops of their own; some are school teachers and clergymen, and there is a Kaffir newspaper (*Imvo*, King William's Town) owned and edited by a pure Fingo. The editor," the writer continues, "Mr. Teugo-Jabavu, is one of our most balanced and useful South African journalists. The Bantus are further remarkable for a wise political instinct, coupled with a marked capacity for standing together." It is clear that such a race is capable with adequate training of undertaking all the responsibilities and co-operative duties of civilized life.

From the spiritual point of view, the natives of South Africa have not shown any great aptitude for religious training. With signal and splendid exceptions, such as marked the labours of Dr. Moffat (in the case of Africander) and of King Khama and his people more recently, these tribes have not given anything like the welcome to Christianity that has been accorded to it in many of the South Sea islands. But missionaries in South Africa have been handicapped in their work by the peculiar social conditions.

THE BASIS OF TRIBAL TENURE

gave the chiefs despotic power over the rank and file; their power depended almost entirely on personal military ascendancy; and they have been, on the whole, violent opponents to the Christian faith. At the same time, it has been clearly shown that not one of these tribes is beyond the reach of the Gospel appeal, and in everyone that has been evangelized there have been produced splendid instances of Christian living and character. More than this has been shown. It has been clearly proved that there is nothing on earth but Christianity that can save these natives from the poisonous, soul-desolating touch of the white man's vices, and the white man's drink. If these races are not Christianized, they are doomed to extinction, like many other races whose names have now been forgotten, but which once throve over large areas of the earth's surface. If they are Christianized and educated, and trained for civil life, they may yet take their place with

THE PROGRESSIVE RACES OF THE WORLD.

What to do with the native of South Africa is thus a burning problem, and it will not be settled without a death grip between the forces that distinguish the civilization of the "natural man" and the civilization of Christianity. Just now there are clear signs of a "set-back" in the attitude of South Africans on the question. If this war is to lead to a fresh oppression of the coloured population, if their system by land tenure is to be violently disturbed, as has been more than once attempted in the Cape Parliament, if the inhumanities of the Boer are to be replaced by the inhumanities of the capitalist system, if the native is to be taxed in a new way in order to help to meet the tremendous expenses of this recent conflict, we are preparing for ourselves in South Africa a legacy of race hatred, and social disturbance, to which the differences separating British and Boers are as nothing. This vital subject needs to be resolutely faced by the English people.

FOUNDATION TRUTHS OF THE GOSPEL.—IX.

REPENTANCE: Its Nature, Necessity, and Place.

By JOHN GRITTON, D.D.

In every man who needs renewal, restoration and salvation, there must be repentance. He has sinned, and must be sorry. He has wandered, and must change his course. He is wrong, and must find his way to right and truth. His whole being has failed, and needs to be converted and renewed. He has dishonoured God, and must be wholly changed in mind before he can do the things which are well pleasing in His sight.

Only in a being without failure can there be found no need of Repentance; and only by the way of Repentance can an erring being come back to rectitude.

Holy Scripture puts Repentance in a very prominent place, and oftentimes insists on its importance and necessity.

No one need feel surprise that Repentance is, at the head of this article, termed a Foundation Truth of the Gospel. It certainly is good tidings that a wanderer may return, that the right way may be found by one who has missed it, and that one who is out of harmony with God can be so changed in mind and heart as to love Him and enjoy the Divine blessing of Life Eternal.

Granted, then, that Repentance is a truth of the Gospel, it will not be denied that it is *fundamental*, for clearly there must be a complete change in the heart and mind of a sinner before he can come to any comfortable enjoyment of the good things proclaimed in the Good News. We must be at peace with God before we bask in the sunshine of His favour.

Running through the whole English Bible, both in the Old Covenant and New Covenant Scriptures, we find the words Repent and Repentance. Let us examine the word as it is interpreted for us by the Hebrew and Greek words of which it is the representative.

We shall limit this inquiry to words in the original which represent a state of mind and conduct which is termed in the English Bible, Repentance.

There are many words in Hebrew which have some connection—closer or more remote—with the only two words which are translated Repent or Repentance. We may presently deal with them, but just now will take only the words "Nācham" and "Shūb." The second, as translated *Repent*, is found in 1 Kings viii. 47 and in Ezekiel, and there twice only (ch. xiv. 6 and xviii. 30). It occurs many times from Genesis to Malachi—rendered *turn, return, turn again*, always relating to *action*. It should be so rendered in the three passages given above. Practically *Repent, Repentance*, in the Old Testament represents *one* Hebrew word "Nācham."

This word never deals with *action* or *conduct*, but always with *feeling*. It represents to us *the effect on the mind and heart* of conviction of sin and misery and danger.

On turning to the New Testament, we find that Repentance is the same thing. Two words are used. The one "metamelomai" is used seldom, as in Matt. xxi. 29, 32; 2 Cor. vii. 8. The other, "metanoeō" is used often—both as verb and noun. Neither refers to action or conduct. Both indicate mental affection. One is a *change of mind*, the other a *change of concern, or of interest, or of purpose*.

No word could, in an inclusive way, more accurately represent the essence of both the Hebrew and the Greek than *Repentance*. It is *trouble of mind, pain, regret, remorse*. It has regard to wrong or sin, as making the man obnoxious to penalty. These considerations place on one side the Romish idea of Repentance as "doing penance" (*pœnitentiam agere*) and they shut us up to *sorrow for sin* or *change of mind* as being *the* essential in Repentance.

Thus the Gospel begins with the heart and mind, the conscience and judgment. It touches the *springs* of life. It goes behind conduct to motive, behind reformation to renewal. In some way or other a sinner is led to consider his ways. He discovers a Law which he has broken, or a penalty which he has incurred. He regrets the broken Law, and he dreads the resulting consequences. There comes to his mind and heart some knowledge of the Holy God whose commands he has despised, whose love he has neglected, and whose judgments he has defied. His knowledge may be limited to the Law of Works, or he may be led by the Holy Spirit into some acquaintance with the higher Law of Faith. Some revelation of the Lord Jesus shines into his heart. He knows that while there are many sins, of some of which, at least, he is guilty, the root sin—the one condemning sin, *the* sin of sins, the acme of transgression, lies here, that he has "not believed on the Son of God." With more or less clearness he sees himself an ungrateful sinner, because the love of God in Christ Jesus, the shame-bearing and agony of the Son of God on his behalf, have won from him nothing but neglect: unless, indeed, he has felt actual opposition to all this tender love, and has trodden under foot the Son of God and his atoning blood.

In whatever way and by whatever means, or to whatever degree, the convinced sinner comes to a just estimate of his sin, folly, and ingratitude, he feels shame, sorrow, regret, fear. His estimate of facts is changed: his mind touching himself and his course is changed; his thoughts of reward and punishment are altered; his view of God is no longer the same. He has, till now, put darkness for light, and evil for good, and bitter for sweet. Now he renounces the darkness, the evil, the bitter, as being what they really are; and, with a changed mind and judgment, beholds in light and goodness and sweetness the very possession which the Lord designs for him.

This is Repentance. The marvellous thing now is that an analogous change is manifested in God towards the sinner, which is as real as if the very mind of the immutable Jehovah were changed towards him. The convinced sinner cries out, "I abhor myself and repent in dust and ashes" (Job xlii. 6), and there comes a voice "My heart is changed, my repentings are kindled together" (Hos. xi. 8). The humbled soul replies, "Thou art a gracious God, and repentest Thee of the evil" (Jonah iv. 2). Again and again it is written, "The Lord repented of the evil He thought to do" (Ex. xxxii. 14).

Ah wondrous blessedness of Repentance! The thoughts of the sinner and the thoughts of God brought into conformity—or even unison: the human judgment as to sin, conformed to the Divine judgment: the sinner's estimate of himself fashioned after that of God: the sinner's estimate of God growing into the truth and culminating in the blessed conviction that the Lord is good and that all his thoughts and will and law are "Holy and Just and Benevolent" (Rom. vii. 12).

So much, then, as to the beginning of Repentance within the heart. It begins there, but it follows the rule of Divine operation. Beginning internally, it manifests itself according to its nature in all possible ways. THERE IS CONFESSION TO GOD. Think of the Book of Psalms. It is largely the cry of the convinced and repentant heart. "God who commandeth all men everywhere to repent" will have them "repent and turn to God" (Acts xvii. 30; xxvi. 20). Listen to convinced and repenting Ephraim: "Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn Thou me and I shall be turned, for Thou art the Lord my God. Surely after that I was turned I repented. I smote upon my thigh: I was ashamed and even confounded because I did bear the sins of my youth" (Jer. xxxi. 18, 19). "I said, I will confess my transgression to the Lord." "If we confess our sins, He is faithful and just to forgive us our sins." "The multitudes came to John Baptist, and were baptized of him in Jordan *confessing their sins*."

It is now time to revert to words in the Old Testament which are used along with "Nācham," and appear in places to be almost the same thing, but with this one distinction, that while "Nācham" expresses an inward change of mind and heart, these other words indicate something which follows as a proper consequence. The INWARD CHANGE LEADS TO AN OUTWARD TURNING. These words and forms are numerous, and they deal with a change of course. It is a sad reflection that in scores of passages the *turning* is in the wrong direction, away from God and holiness; but I have to do now only with the actual turning to holiness and God, which is the result of an inward change of heart, a turning away from evil to the Living God.

It will suffice to quote some few passages. "Turn ye from your evil ways." "Turn us, O God of our Salvation." "Turn you at my reproof." "Turn Thou me, and I shall be turned." "Repent, and turn yourselves from your idols." "Turn thou to thy God." "Let them turn, every one from their evil way." "Let us try our way, and turn to the Lord." "Take with you words and turn to the Lord."

Sin felt, sin confessed, sin turned from! Here is Repentance in more than its philological meaning. It is Repentance in essence and in fulness. It is the beginning and the perfection of Repentance. It is repentance unto life, a repentance not needing to be repented of.

May we not say that REPENTANCE IS INDISPENSABLE *to Salvation*? Certainly an unrepentant soul is an unsaved soul. Repentance has a more prominent position in the proclamation of the Gospel than is often recognised. May not this in part account for the powerlessness of much evangelistic work? Human faculties are limited, and are satisfied with half truths. We need much humility, much gracious teaching by the Holy Spirit, much abiding at the feet of the Lord Jesus, and much quickening of all our mental and moral faculties,

before we can see and reverence and proclaim all Divine truth, and so proclaim it that it shall be proportionate and harmonious.

John the Baptist was largely the prophet of Repentance when he came proclaiming the Kingdom of God, and making ready the way of the Lord. "John the Baptist preached, saying: Repent, for the Kingdom of Heaven is at hand." "John did preach the baptism of repentance, unto the remission of sins." He said, "I indeed baptize you in water unto repentance." His message to men was this, "Bring forth fruits meet for repentance." Certainly, Repentance was imperatively necessary for the coming and opening of the Kingdom. Nor did the testimony cease with John. The Lord Jesus preached and said, "Repent ye, and believe the Gospel." "I am not come to call the righteous, but sinners to repentance." He upbraided the cities in which His mighty works were wrought, "because they repented not," and He declared that over the repenting sinner there was joy in heaven. His disciples understood this, and, in imitation of their Master, "they went out, and preached that men should repent." Do not say that all this was before Pentecost, and that now the only message is, "Believe on the Lord Jesus Christ, and thou shalt be saved." When, before His ascension, the risen Saviour opened the eyes of the disciples' understanding, and gave them commission, what said He? "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

What was the message at Pentecost? "Repent and be baptized every one of you." "Repent ye therefore and be converted that your sins may be blotted out." What was the post-pentecostal Gospel? Was not this prominent? "God commandeth all men everywhere to repent." Did not they tell men, "that they should repent and turn to God"? Did they not proclaim concerning the Lord Jesus, "Him hath God exalted to give repentance to Israel"? They went forth "testifying to the Jews and also to the Greeks repentance toward God." They declared "that men should turn to God, and do works meet for repentance." Is it not the very formula of the Gospel Commission: "REPENTANCE TOWARD GOD, and FAITH TOWARD OUR LORD JESUS CHRIST"? (Acts xx. 21.)

A low estimate of sin may lead to a low estimate of Repentance, and may sink into a low estimate of Faith, and this again into a low estimate of Salvation. On the contrary—when the Holy Ghost works deep conviction of sin, there will follow a high sense of the imperative value and necessity of Repentance; and from this misery of conviction and from these pangs of Repentance, how gladly will men turn to Faith, and to the Salvation which is received by faith.

When we understand the harmony of Divine teaching, and find men repenting of sin; we shall have fellowship with Apostolic joy and glorify God because He hath given to men "Repentance unto Life."

When we apprehend the Divine purpose in the Gospel of Salvation we shall understand the statement of Paul (2 Cor. vii. 9-11) to the Corinthians: "I rejoice that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage of us in nothing. For godly sorrow worketh repentance to Salvation not to be repented of."

So necessary and so blessed is Repentance both in the Coming of Sinners to Christ, and in the Restoration of Saints to Holiness!

Victoria and Albert.—II.

An Appreciation on Behalf of the Poor.

By G. HOLDEN PIKE.

THE solicitude for the poor on the part of the Queen and the Prince Consort was also shown in what they did for the tenants on their estates, and for the labourers who were engaged on the royal farms. In his book relating to what the Prince did in this latter department, Mr. Morton shows that while showing love for his workpeople, and even respecting their prejudices, the Prince advanced their interests. As regarded the labourers,

> His Royal Highness believed that, if they were ignorant, it was because the means of education were deficient; if they were indolent, it was because they had little field for encouragement to exert themselves; if sometimes slovenly in their habits, it was because from poverty they were compelled to live in comfortless mud houses.

Although it involved large pecuniary outlay, the aim of the Queen and the Prince was to raise those who served them to a higher social and moral level. The labourers were better housed; at Balmoral, schools were erected for the children, while, as the joint gift of the Queen and Prince, a good library was founded, not only for those living on the estate, but for all who were within reach of its advantages. Thus it came to pass that persons of various classes regarded the Prince as an all-round benefactor of those who came within his influence. When Lord John Russell was unable to prevent the Queen's husband from visiting the dwellings of the poor, and from presiding at a meeting convened to promote their benefit, the Premier was still ingenuous enough to confess that he had

> long thought the Prince's character very extraordinary for abilities, judgment, information, and a sympathy for all the sorrows and joys of his fellow-creatures.

There is ample evidence to show that the Prince Consort—the Queen being in sympathy with him—saw eye to eye with Lord Shaftesbury in regard to the danger which was incurred by allowing

IGNORANCE, SQUALOR, AND OVERCROWDING

to hold on their way unchecked in London and other great towns. He anticipated the advanced ideas of many practical men of enterprise, who have since become benefactors of the people, by insisting that better dwellings for working people might be erected at a profit.

In London and elsewhere, a great deal has been done on the lines laid down by the Prince Consort, and it has been proved that his judgment was in nowise at fault.

In the earlier years of the late reign, both the Queen and the Prince Consort showed sympathy with various movements for conferring benefit on various classes. Even maid-servants came in for a share of attention, their case at that time being the more pathetic, because a large proportion of those who were worn-out were found to end their days in the workhouse. An adequate provision of good

RECREATIONS FOR WORKING PEOPLE

also received encouragement from the palace; and in this department what are still called ragged-schools in all parts of London are doing much on the lines which the late Queen and the Prince Consort would have approved. The Royal pair encouraged the Council of the Ragged School Union by sending a handsome donation for the work in 1849. In 1887, the year of the great Jubilee celebration, her late Majesty became Patron of that Institution; and during the memorable visit to Ireland in the spring of 1900—only nine months before her death—Queen Victoria sent a gift of £50 to the London Ragged School Union on behalf of its work. On this occasion the secretary was commanded to say that the donation was sent,

> in consideration of the fact of her being the Patron, and as a mark of the Queen's sympathy with the Society's great work amongst poor and crippled children.

At the time of the Jubilee celebration the late Queen showed her interest in and sympathy with poor children in various ways. She became (as already intimated) patron of the Ragged School Union; a large number of children were entertained at her expense; her Majesty sent her autograph to be lithographed on the cards of those who took prizes at the schools. When their endeavours were thus countenanced by their Sovereign, the teachers and working staff were not only encouraged but were stimulated in their work.

When such were the characteristics shown by the Queen and the Prince Consort, it seemed to be quite a natural outcome when other members of the Royal Family showed similar tendencies. At the time interested persons did not fail to note in connection with the late Duke of Clarence, that his first appearance at a public function was in Whitechapel, and that his maiden speech in public was at a shoe-blacks' club. On the evening of the day on which the Duke died in the opening of 1892, a great party of 2,000 poor children was entertained at the People's Palace, a Christmas tree sent by the Princess May was a chief attraction. Indeed, the Princess, who is now the wife of the Heir-Apparent to the Crown, received quite a training as

A FRIEND OF THE POOR

at the hands of her Christian mother, the late Duchess of Teck. In past days both mother and daughter were well known by sight to many of the poor in East London, now opening an Industrial Exhibition at the King Edward Ragged School in Spitalfields, at another time visiting the station of the late George Holland in Whitechapel. The interest in the welfare of the poor, of the late representative of the Cambridge branch of the Royal Family, seemed to be without limit, and she enlisted the co-operation of her distinguished relatives. At a "Harvest thanksgiving" at the King Edward School, we have seen fruit and flowers from royal gardens, including those at Windsor Castle. At Spitalfields there are still to be seen direct descendants of the original Huguenot settlers of two hundred years ago; and orders for the silk of matchless quality woven by these people have repeatedly come from the royal palaces. The death of the Duchess came to many of them like the loss of a personal friend. Her sympathy was with them; she had many winning ways of showing it; and as opportunity offered she would give them help of a tangible kind.

When national disasters happened, such as the collapse of the Tay Bridge, colliery accidents, and shipwrecks, the sympathy, or if necessary the aid, of the late Queen was always forthcoming. In the case of mishaps, of which the public did not hear so much, this sympathy was even more touching. Thus, two little boys, sons of a poor tenant at Balmoral, were drowned together whilst at play; and, in her "Journal," the Queen herself describes what occurred after the recovery of the body of the first:—

> We went in, and on a table in the kitchen, covered with a sheet which they lifted up, lay the poor, sweet innocent bairnie, only three years old, a fine plump child, and looking just as though it slept, with quite a pink colour, and very little scratched, in its last clothes, and with its little hands joined, a most touching sight. I let Beatrice see it, and was glad she should see death for the first time in so touching and pleasing a form. Then the poor mother came in, calm and quiet, though she cried a little at first when I took her hand and said how much I felt for her, and how dreadful it was.

There was nothing surprising when a daughter of the Queen, with such a motherly heart as this, was found laying the memorial-stone of a Holiday Home for Cripple Children at Southend. The Princess Louise—the present Duchess of Argyll—did this on one of the most memorable days ever known in the history of the town, a floral fête in the Pier Pavilion taking place after this ceremony.

Another daughter of the late Queen—H.R.H. Princess Christian—has a Holiday Home at Windsor, at which a dozen boys are entertained at one time. On the occasion of the opening of the new house in 1896, the Princess thus

explained the origin and progress of this enterprise :—

In 1890, in response to an appeal made by Mr. Kirk on behalf of the London Ragged School Union Holiday Scheme, a small house was taken on Bachelor's Acre, Windsor, and during that and the following summer about 200 boys were given a fortnight's holiday. On the expiration of the lease, as it was thought that a more complete country life would be better for the boys, a cottage was rented on this ground, and each summer between 120 and 130 boys have enjoyed the advantages of fresh air, recreation, and good food, combined with the softening influence of a happy home life. From the first the Queen became an annual subscriber of £10, and I supported the work; but since the removal to Bishopsgate I have been able to take a personal interest in the boys. Last autumn, on being informed that the old cottage was no longer fit for habitation, I felt it would be a disgrace for the work to come to an end in this neighbourhood. After ascertaining that no suitable house was obtainable, I determined to make myself responsible for the land, and to throw myself on the generosity of kind friends to supply funds for building and furnishing a cottage capable of containing twelve boys, with a man and his wife in charge. The beautiful little house, which I trust all present will inspect, testifies to the hearty response which met my appeal.

A crowning example of the way in which this sympathy of the Royal Family found expression occurred at the time of the late Queen's Diamond Jubilee. The present King and Queen then attended a great dinner given to a large number of cripple children at the People's Palace, when the former made a speech on behalf of the Princess who had collected the funds which were dispensed by the Ragged School Union.

These are something more than mere pleasant national memories. They seem to show, that in sympathy for the poor, and in acts of charity, the British Royal Family since the late Queen's accession have

OUTRIVALLED ALL WHO CAME BEFORE THEM.

According to common report, since Queen Victoria's death the personal estate, amounting to considerably over half-a-million sterling, is less than was expected, and for obvious reasons: "The amount given away by Queen Victoria in private charity, and of which the public never heard, amounted to a larger sum than the whole of the private fortune she leaves behind her." Then again: "During the war immense sums were drawn from this account. Women having four or five sons at the front were frequent recipients of the late Queen's generosity, but besides this class of recipient there were many others." Thus in actual open-handed generosity, as well as in that Christian sympathy which is worth more than money, both Victoria and Albert were exemplars to the people.

The Countess Schimmelmann.

In spite of the opposition offered to the Countess Schimmelmann by her own countrymen and others during her recent evangelistic tour in Germany, most encouraging results have been the outcome of her labours. At one centre where services were held, in addition to numbers of conversions, much good was done in other directions. A young man who had been imprisoned several times for robbery was reclaimed, and found employment in a Christian home. A husband and wife who had lived separate for many years were reunited. A Roman Catholic princess was deeply impressed by the devotion of the Countess, and longed for a similar experience of living union with Christ as that of his servant.

A body of Spiritualists gathered in full strength to hinder the progress of a Gospel meeting. Such was the power of the service that the leaders of the disturbance were overcome by the Spirit, and ultimately prayed for mercy. To use the Countess's own words—"Every fight brings victory if fought with Christ." Countess Schimmelmann hopes to spend a fortnight in England, arriving in this country about the 20th inst. Communications for her may be addressed to Mr. John McCall, Burgh Heath, Epsom.

The Jesuits in France.

In a recent issue of *Le Siècle* an important letter on this subject was reproduced. Originally written in 1898, it emanated from one who had been a pupil of the Jesuits for several years, and thoroughly understood their principles and practices :—

"By the rules of his Order, by its habits and special influences, the Jesuit is bound to bring up the children in such a way as to make them into soldiers. The Jesuit colleges are, above all, seminaries for officers, establishments from which young men issue, permeated with military ardour, and the conviction that there is nothing so fine and noble as to bear a sword. I saw all my school-fellows profess a genuine disdain for the peaceful occupations which support society—agricultural, industrial, mercantile, even of magistrates, lawyers, and deputies. All were considered of an inferior caste, in fact to be despised. There was nothing worth being except an officer or a large and idle proprietor. Every pupil on leaving college is thus given the impetus to enter the school of arms. . . .

"You see now the possibility of the Jesuits having command of the army, and through the army of France. That it is their design to make a conquest of France, and that they have the intention of obtaining definite

POWER IN THE STATE,

by means of the military element, I am perfectly convinced. It is not necessary, in order to realize their object, that they should have the majority on their side, nor even a large number of officers. The head of the Army will be sufficient. The consent of a single individual, Bazaine, was sufficient to obtain the surrender of 180,000 men, and the constant and odious attacks of the military dictatorship against General Billot shows clearly the necessity of putting another in his place. It cannot be denied that the motive of these attacks was the partisanship of General Billot for the revision of the Dreyfus trial.

"Do the Jesuits desire the conquest of France for the triumph of religion? Not at all. The ruling passion of the Jesuit is desire for power and authority, wholly for the joy of feeling himself master, and to see his Order before all others. His whole soul is possessed with an insatiable appetite for domination, and the symbol which suits him best is not the Cross, nor even the censer, but the sword. And as the Jesuits are the only powerful organization of priests in France, they have become—and, I should say, certain Republicans have helped to make them so—the chiefs of the whole Catholic party, and of the Conservative party, which, under such chiefs, I assure you, make good progress."

A special correspondent of the *Daily Telegraph*, in an interview article on "Church and State in France," appearing on February 26, dealt with the subject at great length. He wrote:

"The most thoroughly representative man on the Government side is perhaps, M. Yves Guyot, whose name is favourably known in England. An ex-Cabinet Minister and a most influential journalist, M. Guyot has done more than most statesmen to bring this question within

THE SPHERE OF PRACTICAL POLITICS,

and his suggestions for its final solution seem to his friends and his opponents certain to be adopted in the end.

"'There is nothing very sudden about the movement,' M. Guyot remarked. 'The problem has been staring us in the face ever since the fall of the Empire, and has been either awaiting a settlement or receiving sham solutions ever since. The religious congregations are a State within a State. But they are not merely that. They also possess a terrible solvent force, and, like the strong vinegar that bursts granite rocks, are capable of undermining the most solid edifice raised by the most united people. In England you can hardly realise this, because you are a Protestant race, and in your country the confessional is as yet a very narrow channel, not a vast network of tubes for the distribution of poisonous forces. In France, on the contrary, we are

HONEYCOMBED WITH CONFESSIONALS,

which sweep away the ground from under our feet whithersoever we turn, in Parliament, in the Press, in the ranks of the army, in the general staff, on the bench, everywhere.'

"'But,' I objected, 'the Republic seems to have thriven very well in spite of it all, and is perfectly able to hold its own against the alleged machinations of the religious orders.'

"'There, now you have just touched the nerve centre of the present movement,' M. Guyot exclaimed. 'If the Republic has come unscathed out of the trying ordeals to which the congregations have subjected her, it is because our Republican statesmen, politicians, and journalists have been concentrating all their efforts on this one work of defence against the worst of all enemies, the domestic foe. Ever since the promulgation of the Third Republic, the congregations have been sedulously employed at their work of destruction, and we Republicans have been forced to expend all our time, thought, and toil in thwarting their schemes, instead of turning our hands to something really productive and beneficial to the country at large.'

"'But,' I interposed, 'if the conspiracies you allude to were real and formidable, surely the world would have heard something about them. They would have left visible traces in history. Can you point to any?'

"'Most assuredly I can. The country set to work to re-organize its military forces, whereupon the Jesuits, foreseeing the increasing force and popularity of the army, resolved to lay its grip upon the General Staff, and thus get the army in its clutches. And they went about it most cleverly.

THEY OPENED SCHOOLS

for the training of officers for the army and navy, and they managed to have their pupils received with open arms. All means that seemed to them effective were employed to further their schemes. The army chiefs were got hold of in the confessional, some directly, others through their pious wives. And whenever this underhand influence seemed insufficient, it was supplemented by measures which the most lax moralist would find it very hard to justify. For instance, in order to facilitate the passage of their pupils from the school to the mess-room, they had the secret examination papers of the State Commission surreptitiously revealed to their scholars before the examination took place, and the people then wondered at the proficiency of the pious young men and at the educational skill of their experienced teachers. No wonder that establishments of this kind flourished in consequence. No wonder that parents who wished to give their children a helping-hand at the outset sent them to be trained in the schools of the Jesuits, and other analogous orders and congregations. It was a short cut to success.'

"'But what,' I asked, 'was the aim and object of all this interference on the part of the congregations?'

"'At first it was purely and simply the overthrow of the Republic and the restoration of the Monarchy. That plan, however, was baulked by the merest of accidents. Then the Pope, for whom the congregations toil and moil, suddenly changed his tactics. Hoping nothing from Protestant Germany, and everything from a priest-ridden France in alliance with Russia, he suddenly veered round, recognised the Republic, and caused his followers here to do likewise. In this way he hoped to get the management of the Republic into his own hands through the all-powerful congregations.'"

Gospel Work on the Riviera.—Mr. E. C. Newbury (evangelist, Bel Respiro, Nice) has published in "'Thou Shalt Find It' at the Great Exhibition (Eccles. xi., 1)," an interesting record of sowing and reaping and answered prayers on the Riviera. With the help of a number of friends, work is now carried on around five mission halls—at Nice, Villefranche, and Monte Carlo, in France; and Pigna and Camporosso, in Italy; and the position of the work is that they "never were surrounded by more earnest hearers than at present."

Continental Work

UNDER COMMISSIONER AND MRS. BOOTH-CLIBBORN.

SIMPLE salvation work in Belgium and Holland has recently been brought into bold relief through the intense popular feeling pervading these countries on account of the war in South Africa. But the very difficulties which surround men and women (especially foreigners) labouring for the Kingdom of Christ, bring into unusual prominence the value at such testing times of the central principles of primitive Christianity.

The promise of "all things working together for good" has been fulfilled again and again in the most striking way; and especially has this been the case when the public mind has been violently and suddenly tossed from idle dreams of man-made peace to stern realities of war and race hatred. Amid such scenes we have been privileged to see to exceptional advantage how a simple unalloyed faith in God's Word and promises, and a corresponding unbelief in the false hopes and human remedies of the unregenerate, can keep Christians from the snares of worldly wisdom, and make such pitfalls turn even to the advantage of their salvation work.

The Spirit of God has been most remarkably poured out. Our officers' councils have been times of veritable baptism. Love and unity have reigned most blessedly. Race questions have been utterly lost sight of. The distant thunder of war, so productive of popular passion and excitement, has only helped to deepen spiritual life and peace in our ranks; and furnish, by its parallels, striking incentive to salvation war of the most desperate kind.

I write from the midst of special meetings in Brussels. The most beautiful hall of the city, the Grande Harmonie, has been crowded the last two evenings, my dear wife, the Marechale, being announced to speak.

More than a thousand people, mainly of the upper classes, were present each night, and the order and attention were perfect. "Never have I beheld anything like this," said one of the literati to me, as he gazed on that

SILENT CROWD OF UPTURNED FACES.

"I have known this city for a lifetime, and all about its public gatherings. This is unique: such attention, such respect, and yet public meetings are often so disturbed."

A gentleman writes:—"On returning home I cannot resist the desire to express my gratitude for this wonderful evening;" and after a page of astonished admiration at the new world which had opened to him, he adds, "Ah! if your ideal is after all but a dream, it is a beautiful one indeed. Our hearts tortured by doubt prevent us from accepting your faith. But we bless you, nevertheless." A young tutor writes: "I have come from the presence of something infinitely high and holy. Never in my life have I passed such hours, or felt the presence of God so wonderfully."

On the platform—facing that worldly audience—were Belgian witnesses to the power of the Christ of the resurrection, and not alone to the Christ of the crucifix, the only one these populations know.

Here is a fine-looking man, the chief shopkeeper of a provincial town, who when, out of curiosity, he gave me hospitality three years ago, was an infidel with a worldly wife and a bigoted Catholic mother-in-law. Prayer was answered as with a flash. The entire family were soundly converted. The shop was closed on Sunday, in spite of neighbourly forebodings of ruin. Fixed prices were adopted, bargaining was discarded, the protecting faithfulness of God was manifested, and ever since then our comrade takes part in uniform in meetings on Sundays on the street before his own closed shop door, and visits with us the cafés of the town as sergeant of the corps.

Brigadier Van Rossum, 79, rue Neuve, Brussels, will be glad to give any English visitors information about the work, or letters could be addressed to our home, 139, Weesperzyde, Amsterdam. A. S. B.-C.

Troops and Troopships.

SAD and sorrowful are the spectacles witnessed by the Misses Perks and their helpers from the Soldiers' Home, Winchester, in their troopship visitation, as one after the other of these great ships discharge their freight of invalids and wounded troops. These noble men deserve well of their country, for they have heroically fought, ungrudgingly bled, and uncomplainingly suffered hardships on the battlefield; and now they return from the war terrible wrecks—arms, legs, and eyes missing, some bearing shocking facial disfigurements, others emaciated through fever, and some even too far gone to take the nourishment provided by devoted friends. It is painfully evident that these poor fellows are just home to die. Those who talk of the glories of war, and delight in recitals of carnage and gore, should see these sad evidences, and remember that they are mothers' sons and wives' husbands.

On Saturday week two ships arrived, one in the morning and the other in the afternoon, with invalids and wounded

GLAD TO GET HOME.

Miss Perks said: "We are thankful to our Heavenly Father that we have the opportunity and privilege of telling these dying and distressed ones the story of his love." When lavender bags were given them, one patient said: "This is very refreshing—like the name of Jesus, as 'ointment poured forth,' fragrant to those who know Him." The same day two ships also embarked troops, so that it was a busy time. As the Gospel message was told clearly and earnestly, many eyes became moist, and many hearts tender. From the hearty handgrip and "God bless you," it was evident that work for eternity had commenced. Many gave their names and addresses, desiring to be kept in touch with the Winchester Soldiers' Home by letters and literature.

THIS IS A CHRIST-LIKE WORK,

and should be heartily supported. Help is urgently needed, also for the soldiers' families, widows and orphans.

Another important branch of effort is that among soldiers on Salisbury Plain. Since the commencement of the manœuvres there, the Misses Perks have pitched their tents every year in the midst of the thousands of soldiers gathered for the summer training and autumn manœuvres; there is virtually a Soldiers' Home on the Plain. One tent is used as a reading and writing room, another for temperance refreshments, and one for Gospel services. Eternity alone will reveal what has been done there. Numbers saved in those tents have gone home to God by way of the battlefield in South Africa. The work does not cease when the troops leave; they are followed all through their military career, and many go back to civil life to do missionary work at home and abroad. The Misses Perks would be glad to have the fellowship of the readers of The Christian in their great work. Immediate help of £500 is needed for the general work, and £100 for purchasing and fitting a new tent for the Salisbury Plain work. Thos. M. Wintle.

China and the Opium Trade. — The Christian Union for the Severance of the Connection of the British Empire with the Opium Traffic has issued an important circular dealing with matters bearing on our present and future relations with China. It is argued "that this country has not yet, in any adequate degree, realized the gravity of our China difficulty, or the incalculable importance of the issues involved" in the present struggle. A quotation is given from a letter from Rev. T. G. Selby, in which he says that "whilst the opium trade is not one of the grievances prominently put forward in connection with the present rising, the rankling sense of it is always in the background." From a large acquaintance among British missionaries in China, the secretary (Mr. B. Broomhall) is able to say that their unanimous testimony is substantially the same. It is pointed out that "if at this juncture we resolved to abolish our Indian opium trade, it would be a pledge to China of our willingness to treat that country with fairness, and could not fail to be an influence for good in our negotiations."

Famine Sufferers in India.

BY REV. DENNIS OSBORNE, OF POONA.

I AM sorry to notice the subsidence of interest in the recent widespread, terrible famine in India, on the part of generous friends in Great Britain, as evidenced by the rapid and very serious fall of contributions in aid of the sufferers.

The impression seems to be that the famine is over and all its claims past. Neither of these assumptions is correct.

THE FAMINE IS NOT OVER.

It is greatly reduced in extent, but in the districts to the South of Poona, whence I write, it still rages most acutely. Thousands of persons are still on Government relief, and the number is daily increasing and threatens to multiply rapidly. In an interview graciously accorded to me in January last by the Viceroy, His Excellency affirmed this, and the Government returns have since abundantly confirmed it.

Nor is distress and suffering limited to these regions. To suppose such a thing would be unreasonable. That more than 5,000,000 of people should have been upon the edge of starvation barely six months ago, but that they are now hearty and settled in their old occupations so prosperously as to be beyond suffering or need, is a supposition which carries contradiction upon its face. The fact is that even in tracts where the famine is over, it will take the sufferers months to recover themselves, and until then they will urgently need help.

But the most urgent need is on behalf of the waifs of both sexes, who have been rescued in the famine.

UPWARDS OF TEN THOUSAND ORPHANS

gathered in by missionaries and other workers cry out for food, clothing, shelter, and Christian training. The claim on Christian charity on their behalf was never so pressing as now. Having gathered them in, can we now abandon them to perish? Having saved them from starvation, must we now, for lack of means, give them over to perils deadlier than death?

It is for the Christian people of Great Britain to ponder this question prayerfully, and to answer it by their prayers, godly sympathy, and holy benevolence. Through the generosity of The Christian, most timely and needed help, money, food and cloth-stuffs for clothing have already reached these sufferers with the warmest acknowledgments from the grateful workers. They have been the means of saving thousands. Will the Lord's kind stewards continue to fill the hands of the missionaries with the fruits of their sympathy and compassion, so as to enable them to carry forward their work of distribution with increased encouragement and effectiveness? Let not our friends at home stay their hands at this crisis under any mistaken apprehension of the situation; but let them pour out their offerings into the laps of the sufferers, with prayers for their complete bodily and spiritual deliverance.

In the above communication, Mr. Osborne expresses the views and desires of the missionaries (of many organizations) who labour in the affected areas. Appeals of a similar nature reach us week by week, and we trust that the generosity of our readers will enable us to forward such a measure of aid to the missionaries as will enable them to deal satisfactorily with the present serious condition of affairs.

Zambesi Industrial Mission.—The latest Occasional Paper quotes numerous notes of praise for prayer answered, accompanied by pleas for further intercession. Mr. Rowland (Ailsa Craig Station) writes: "The industrial work of the station brings together at roll-call every morning about 100 people. These have a hymn sung to them, a portion of Scripture read, and prayer offered: besides which, once, sometimes twice, each week a Gospel address is given. Then what numberless opportunities the work affords of inculcating truthfulness, honesty, temperance, love, cleanliness, order, the proper standing of woman and her rightful place, the Christian law of marriage (polygamy is so general here), and the duty of keeping the Lord's Day."

Death of Major Whittle.

ON Monday evening a cablegram reached us from East Northfield, in the following words: "Major Whittle peacefully entered rest to-day."

This news from Mr. Will R. Moody notifies us that another great blank has been made in the ranks of the world's evangelists. Mr. D. L. Moody's death, rather more than a year ago, has now been followed by that of his friend of long standing and fellow-labourer in the Gospel. America has received many benefits from Britain, but in some respects the debt has been richly paid. Once and again have messengers of the Cross come to us across the Atlantic with loud calls from God to the churches and to the community at large. Two such voices have been thus recently stilled, and with bowed heads we mourn the loss. The world is the poorer, but they have entered into their rest and reward, and their works do follow them.

Major Whittle had been laid aside from active work through illness for many months, but his thoughts dwelt much on the work he loved. Last Christmas from his invalid chamber he addressed the following touching message to his friends, accompanied by the poem which we also give below:—

A PERSONAL MESSAGE.

(Dictated.)

Dear Friend,—During the past two years of my illness many messages of kindness and sympathy have come to me directly or indirectly from you, which I have been unable suitably to acknowledge. It is a comfort and pleasure to me therefore, at this Christmastide, to be able to send you a message of greeting and love.

My heart is filled with gratitude to God for our fellowship here below, for all that your life has been to me, and for the hope of meeting you soon in the presence of our Lord.

Through my wakeful hours, my greatest comfort has been in praying for you and yours and for your work for Christ. May God comfort you in all your future experiences by the comfort wherewith I have been comforted.

O magnify the Lord with me,
And let us exalt his name for ever.

Yours in Christ,
D. W. Whittle.

To a large number of our readers we are assured that the news will bring a keen sense of personal loss. The Major's circle of friends in Britain was wide. To a large company he stood in the relation of a spiritual parent. Not a few of these preceded him, and were among the host who welcomed him within the veil.

Naturally grave in demeanour, his early experience of military life in the Seventy-Second Illinois regiment seemed to confirm and strengthen this trait in his character. Knowing the meaning and value of discipline as the civilian rarely does, the great fact of sin was ever present to his mind, as well as the position of the sinner in relation to the broken law of God. He was sent home severely wounded after the battle of Vicksburg in 1863; and has himself put on record that when a few days later he was asked to make a speech at a patriotic rally, a ringing cheer greeted him before he could open his mouth, and on looking round he found that the cheering was led by Mr. D. L. Moody.

Major Whittle had no faith in any preaching which did not find its roots in "clear views of God's remedy for sin." Substitution was the mainstay of his own preaching; and he was wont to say that he had never seen souls come into the light, nor had the evidence that a man or woman was born again and reconciled to God, by any other view of the truth. There was nothing that savoured of sensationalism. Nor did he hold out an easy way of being saved. To the sinner his word was, "Flee from the wrath to come," and all who would escape must pass under the blood, by the way of the Cross.

Whatever the nature of his audience, Major Whittle was clear and logical, proving alike the need and the sufficiency of the grace. To Christians he was an instructor deeply taught of God himself, and therefore qualified to communicate to others in all good things. He placed great importance on the accompanying of evangelistic effort by Bible readings and any other means available for the stirring up of older Christians, and the instruction of converts.

Yet his preaching was not severe in any ordinary sense of the term. Children understood him and loved him dearly. He could present to the little ones the Saviour who loved them and had gone to prepare for them a home in heaven, and his labours among them were richly blessed.

Major Whittle's connection with Mr. D. L. Moody was a very old one. He says himself, "I was present at the first Bible Reading he (Mr. Moody) ever gave, and shall never forget the intense interest with which the themes he presented opened up before his own mind, and this interest he imparted to his audience."

The two evangelists were closely allied in their work, and it was a matter of satisfaction to not a few of their friends when it was announced that Mr. Will R. Moody had found his future wife in Major Whittle's household, so that the children of this family have the two leaders in Christian work to look back to as their grandfathers.

To many Major Whittle is known as the biographer of Mr. P. P. Bliss. "The two faithful and consecrated men were as brothers" from the hour they met in Chicago. It was in Major Whittle's house, and at the time of their first meeting, that Mr. Bliss wrote "I am so glad that Jesus loves me" and "Hold the Fort." These workers had much fellowship in the Gospel, but on December 14, 1876, they held their last joint Gospel service. When the report came of the disaster by which his friend was called home, the Major hastened to the scene, but no traces of the loved one were ever found. Many stricken ones were there seeking friends, from among whom the man of God found trophies for his Master's crown.

Major Whittle possessed the poetic gift as well as that of a preacher in no ordinary degree. He did not obtrude his personality before the public, and so it may still be news to some of our readers that the pieces in "Sacred Songs and Solos," published over the signature of "El Nathan," were from his pen, including that universal favourite, "There shall be showers of blessing." For some years he worked in happy evangelistic partnership with Mr. James McGranahan, who composed the music to many of the Major's hymns.

He had, too, a message of consecration in song. The hymn "Moment by Moment," which immediately become popular wherever the English language was spoken, was one of his compositions, and the music was by his daughter, Mrs. W. R. Moody.

MIDNIGHT CHIMES.

Written by Major Whittle during a sleepless night, while listening to the chimes of a little bed-room clock.

Swift, with melodious feet,
The midnight hours pass by;
As with each chiming bell so sweet
I think, "My Lord draws nigh."

I see Heav'n's open door,
I hear God's gracious voice:
I see the blood-washed 'round the throne,
And with them I rejoice.

It may be that these sounds
Are the golden bells so sweet,
Which tell me of the near approach
Of the Heavenly High Priest's feet.

Not every night is thus:
Some nights with pain are drear.
Then I join my moan with creation's groan,
And the chimes I do not hear.

But the Lord remains the same,
Faithful He must abide;
And on his Word my soul I'll rest,
For He is by my side.

Some midnight, sleepless saints,
Made quick by pain to hear,
Shall join the glad and welcome cry,
"The Bridegroom draweth near!"

Then shall I see his face,
His beauteous image bear;
I'll know his love and wondrous grace,
And in his glory share.

So sing my soul in praise,
As bells chime o'er and o'er,
The coming of the Lord draws near,
When time shall be no more.

The Essence of Scripture.

PROFESSOR MARGOLIOUTH'S LECTURES.

PROFESSOR MARGOLIOUTH delivered, at Exeter Hall last Wednesday, the fourth lecture of his course—the subject for the day being "Biblical Poetry and other Poetry." Referring to the fact that in early ages writing was practised only by a few, and on cumbrous materials, the lecturer traced the use of various devices employed for aiding the memory. Many of these had an arithmetical basis, the words or syllables in a line being numbered, and the lines themselves counted; and this practice prevailed in India and other Eastern countries. Much effort was bestowed on "the packing" of as much instruction or information as possible into the sentences, and this style of writing is represented in Scripture by the Ten Commandments or Ten Words.

Examples of another method which was much used are to be found in the Alphabetical Psalms. "Rhyming letters" were in use in Arabia, the ordinary name for poetry being a word also meaning "stringing," and poetry was an accompaniment of the dance. Some pieces have an astronomical connection. At other times the dance seems to express the pleasure felt at a visit from a god, or the wish to serve him.

Dr. Margoliouth explained the great importance attached by the ancients to satirical utterances; and by quoting the punishments attaching to them, showed the fear of them which was widely felt. The belief in connection with Balaam, that whoever he should curse would be accursed, and that his blessing would be equally effectual, could be easily paralleled from the history of Arabian poetry. The "satire" and "encomium," which are technical terms in Arabic poetry, correspond to "blessing" and "cursing" as used in the book of Numbers in connection with

THE STORY OF BALAAM.

The theory of the power of words, apart from their meaning, led the loftiness and sublimity of verses to be regarded as providing a potent weapon against an enemy, and the satirist was often regarded as the champion of his tribe.

A well-informed writer of the third Mohammedan century gives a list of tribes that were ruined by the satire of poets, and gives specimens of the verses which produced this result. Eulogy was generally powerless to counteract a satire which had been previously uttered. So the powers accorded to Balaam were not altogether of a supernatural character, seeing that as a great poet and satirist the people probably believed it to be in his power to ruin the Israelites as a nation. The taking of him to the mountain reminds us that lampoons are thought of as shot at their victims.

The imprecations, combined with ridicule, which we have in the prophets regarding foreign nations, bear some resemblance to a foreign style of writing. Ezekiel, especially, seems to reproduce the harsh and painful style common in Arabic, which renders it almost impossible to reproduce some passages in a modern tongue. But the resemblance is never close.

After the confusion of enemies, the emotion of love is one which finds most expression in poetry. The effect of Pantheism on this literature was traced to show that as the position of woman changed, the warm language came to be applied to the objects of worship. On the mystical side it was shown that while a representative is found in the Song of Solomon, that book must not be put on a level with other poetry of the period. Those who interpret the Psalms as secular poems in praise of the kings and not of God, should remember that in no one of them is a king spoken of in the language of encomium, and close examination shows that the claimants for Messianic explanation have even a stronger case than at first sight appears.

In Biblical poetry the praises of God are true and worthy; among heathen those of their gods are untrue and unworthy. Whereas the Psalms lose little by translation, other hymns in the most scholarly translations are contemptible.

THE LATE PROFESSOR

F. Hermann Krüger:

PARIS EVANGELICAL MISSIONARY SOCIETY.

WHEN the Franco-German War broke out, in 1870, a band of students of theology in the Protestant faculty at Strasburg, being exempt from the conscription as it existed in France at that time, volunteered for ambulance work. Among them was Friedrich Hermann Krüger, one of the many Alsatians bearing German names, who were nevertheless ardently French by attachment and education; and who, after the war, left their native land for ever, rather than forfeit their nationality. Exposure brought on lung disease, which made such rapid strides that it was with very little hope of saving his life that M. Krüger was sent to Pau, in the Pyrenees, where his half-brother, seventeen years his senior, was at that time pastor of the *Eglise Libre*. With God's blessing and the climate of Pau, and the careful nursing of his sister-in-law, he was restored to a fair degree of health. Here I met him in the spring of 1874, and was at once drawn to him by hearing how, during the previous winter, being unable to leave his sick room, he had invited a few Protestant young men to join him there for a weekly Bible-class, with the result that every one of them, five in all, had been converted. They are all still living, and bearing a faithful witness to Christ—so I was told when visiting Pau once more the year before last.

Having completed his studies, and passed brilliant examinations in the Protestant faculty of Montauban, M. Krüger was for a while engaged in ministering to the spiritual needs of the Evangelical Christians at Schiltigheim, near Strasburg, where a Liberal (Rationalist) pastor had been appointed. In the family which there entertained him, he ultimately found his devoted wife. A mission to Algeria, a visit to England, finally the establishment in Basutoland of a Theological College for the training of native evangelists and pastors in the French Protestant Mission there, were subsequently used as preparations for his true life-work. Failure of health compelled his return to Europe from South Africa within less than two years. Restoration to health was soon followed by his appointment to be Professor at the Mission House in Paris, where he remained for fourteen years, till the early summer of 1899, when the terrible malady, a species of cancer, which has deprived French Protestantism of one of its brightest ornaments, rendered work no longer possible. The complaint declared itself shortly after his return from a journey of inquiry to Madagascar, in company with Pastor Lauga, of Rheims, which led to the establishment of the French Protestant Mission in that island. After being for more than two years face to face with death, he passed away at Basle on July 21 last. He had loved his Saviour from childhood, the impressions made at his mother's knee (he lost his father in infancy) having been deepened by the instructions of a pious Strasburg pastor. In the last weeks of his life that Saviour drew so near to his chamber of suffering as to fill his whole soul with radiance, and compel him, who had usually been reserved as to his spiritual experience, to tell of the wonderful grace bestowed upon him.

Hermann Krüger was, first of all, a profound theologian. His early study of the great series of prophecies contained in Isaiah, chapters xl.—lxvi., his latest work on the first eight chapters of Romans, with various contributions to French and German theological magazines on other portions of Scripture, remain in attestation of this. He was an accomplished linguist, with a wide range of both ancient and modern languages. Indeed, with the one exception of natural science, there was hardly a department of human knowledge in which he did not excel.

But missions to the heathen constituted his life-interest, and to them he dedicated all his powers. First, by training the future missionaries of the Paris Society. Two years ago, I had the privilege of attending one of his Greek Testament classes. He was going through the life of the apostle Paul, and the subject for the day was the address to the elders of Ephesus. He pointed out to his pupils how the apostle began by reciting events which were familiar to his hearers, the incidents of his sojourn amongst them, and, having thus won their sympathy, proceeded to the exhortations that they needed. M. Krüger commended to his pupils this example, which he illustrated by that of a successful missionary of their own Society, who would sit down by the roadside with some heathen Basuto whom he met, begin by talking to him about the weather and the crops, and then *de fil à aiguille* ("from thread to needle," a familiar phrase in French) would lead them on to those higher truths of which they were so ignorant, and leave in their midst some germ of thought that might develop to life eternal. In connection with the apostle's picture of his ministry at Ephesus, M. Krüger quoted a passage in a letter of Pastor Harms, of Hermannsburg, addressed to a young village pastor, telling him that when all the other lights of the village are put out at night there should remain one light still burning to mark the room where the pastor was earnestly pleading with God on behalf of his flock. These and other lessons were enforced, notwithstanding that the two previous nights had been almost sleepless from pain, with a youthful vivacity, a bright play of quiet wit, and a profound earnestness, that could not fail to make him beloved by his pupils. And no teacher ever was better loved than he.

From Photograph by Mr. E. Schweitzer, Strasburg.

He also served the missionary cause by his study of missionary problems. Month by month, the *Journal des Missions* published sketches from his pen of missions all over the world, in the preparation of which he was conscientiously careful to study the original records and reports, whether in English, German, Dutch, or French. At the re-opening of the Mission House classes in Paris last autumn, his friend and successor in this department, Professor Raoul Allier, told how M. Krüger counted no labour too great to elucidate a question of missionary polity, and would remark that it might save a committee from some serious mistake in the future.

He has left to his pupils and friends a precious legacy in his last work, that on the Epistle to the Romans,* of which mention has already been made. He had hoped to treat the whole Epistle, but strength failed him. He had to stop short, not unfittingly, with the glorious doxology which tells that "in all these things we are more than conquerors through Him that loved us," and expresses the apostle's assurance, which has been the experience of his nineteenth century commentator, "that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

J. G. Alexander.

Our Lapsed.

How long, O Jesus, shall we keep
Our palsied from thy power away!
When shall our lame take freedom's leap,
Our darkened see thy day?

Have we been healed to stand so calm,
In all our dignity and doubt,
Between the bruisèd and the balm,
And never bring them out?

We dry no tear, no sickness cure—
Pull no infernal fortress down;
We bring no bounty to the poor,
No gem to Jesus' crown.

Thy Gospel tells of those who brought
Their helpless, hopeless ones to Thee;
Oh, by those early Christians taught,
May we "believe to see."

They said, "Enough of vigils vain!
We'll call a halt to dead routine!
Our poor demoniac shall be sane,
Our leper shall be clean,

"Our cripple shall not need his crutch,
Our dumb shall sing, our deaf shall hear
For Christ can heal them by a touch,
And we will bring them near."

Lord, give us back the passion flame
That burned in thy disciples then,
For glory to thy precious name,
And life to dying men!

Until the scoffer be compelled
The bare right arm of God to see,
And slaves, in nameless bondage held,
Go forth for ever free.

Our lapsed have baffled all our skill,
No mortal aid the need can meet;
O Jesus Christ! All-powerful still!
We bring them to thy feet.

Kate M'Neill.

Ballyalaught, Bushmills, Co. Antrim.

* "Les Huit Premiers Chapitres de la Lettre de Paul aux Romains": containing an original French translation, with analyses, notes, and elucidations. Published by Georges Bridel and Co., Lausanne, and by Fischbacher, Paris. Price four francs.]

The Simultaneous Mission.

MEETING OF LONDON CONVERTS.

ANOTHER rally of converts took place at the Metropolitan Tabernacle on Friday evening last. Invitation cards had been issued to those who had given in their names as having received blessing during Gipsy Smith's mission, and the number who responded filled the lower hall. Young people predominated, with a fair sprinkling of older men and women. One glance at the sea of happy faces was sufficient to convince any observer that all had one aim in view, a deeper consecration of life and service.

Rev. F. B. Meyer presided and heartily welcomed the converts. On his asking those to rise who had been led to Christ during the mission,

ALMOST THE ENTIRE AUDIENCE STOOD.

Those who had had "a happy time" since their conversion were next invited to stand, and a similar scene was witnessed. Any who had had "a rough time with Satan," or suffered persecution, were then asked to stand, and some twenty or thirty rose. Those to whom the Bible had become sweet comprised every convert. After a few words of encouragement from Mr. Meyer, Rev. J. Tolefree Parr followed with an address, full of earnest counsel for the maintenance of Christian zeal in the midst of prevailing ungodliness, in spite of religious disadvantages, and in the teeth of the fiercest persecution. He urged them to keep in close touch with Christ, and seek grace from God; to take the earliest opportunity of joining a church, and sharing the fellowship of Christians. Let none of them fear persecution, for proving their loyalty to Christ under trying circumstances would be the means of winning many to the faith and practice of the Gospel.

At this stage Mr. Meyer had to leave to fulfil other engagements, and his place was taken by Rev. C. B. Sawday. A few words of timely encouragement were spoken by Miss Street to the boys and girls, urging them to set aside a portion of every day for

WAITING UPON GOD.

Rev. P. A. Milne followed with some homely and practical remarks on the duties of young Christians in the Church. Pastor Thomas Spurgeon's address was singularly helpful and impressive. Reminding them that the time would come for the application of the counsel which had been given, when their ministers were not available, he asked them to remember that the ever-present helper and best counsellor is the Holy Spirit. Let them not be content with their own newly-found joy, but seek to bring others into the fold.

Provincial Meetings.

REV. JOHN McNEILL AT CARDIFF.

PROBABLY in no town or city has the Simultaneous Mission been signalized by more remarkable incidents than at Cardiff. The missioner was Rev. John McNeill. The boldest measures are often the most successful. Had the meetings been confined to the churches, numbers of the most prominent men would have been conspicuous by their absence. It was wisely proposed that Mr. McNeill should address the men on 'Change every day at the luncheon hour, on the floor of the Exchange itself. Evidently the plan came from God, and, by his good hand upon his people, it was most successfully carried out. There were some, however, who disliked the arrangement, and went to the first meeting to find occasion against it. But they were among the first to feel the power of God there.

Born and bred among the people, a strong man every way, his faculties developed on business lines in his earlier years, his intellect trained and not strained, his individuality directed and not deteriorated by his theological education, he was eminently fitted for speaking to the men on 'Change. Every sentence scored a point. His first text was Psa. cxix. 59, "I thought on my ways, and turned my feet unto thy testimonies." "A man may think upon his ways and turn his head this way and that—by an effort he could even look behind him—and yet his feet remain in the same direction. Turning the head is of no use unless the feet are turned. Some of you disapprove of excitement. Plainly, I don't believe you. The floor of this Exchange witnesses against you. In the days of Ladysmith and Mafeking it was said that Cardiff merchants lost their heads. And I read in a paper the other day that *pig iron was excited*." It was evident from the first that the preacher was able to hold his own with his hearers on their own ground. The *South Wales Daily News*, which gave daily notices of the meetings, said as to the second day that "the magnetism of John McNeill to these men of freights and tonnage is such that they are constrained to draw close toward him, and the superficial space occupied is a distinctly congested area. The significant character of the audience he saw before him recalled to the missioner on Wednesday that his audiences on 'Change had been described by a local paper as being chiefly composed of 'clerks and labourers.' Well, rejoined Mr. McNeill, he had been a clerk himself, and he must say he had never set eyes on such prosperous-looking clerks and labourers before. The 'clerks and labourers,' as they have been dubbed in some quarters, included some of the best known coal merchants, agents, colliery owners, shipowners and brokers, lawyers, bankers, auctioneers, dry dock owners, and ship repairers, &c., &c., in the port, and they were among the most attentive and interested listeners."

Speaking of Daniel, Mr. McNeill said that he *earned* his certificate of character not from his near friends, but from his enemies; from those who envied him, and were his competitors, with whom he rubbed shoulders every day. He was a smart, keen, successful man of business, one that would succeed anywhere. He came from the stock of Jacob, and belonged to that race of people whose influence is felt all over the globe in commercial circles. Some say that it was not a shrewd thing, when he knew of the decree that no one was to make a petition for thirty days except of the king, under penalty of the lions' den, to open his window and pray three times a day. I tell you it was the shrewdest thing he could do. If you ever get into a tight corner, call upon God. "Call upon Me in the day of trouble; I will deliver thee."

A merchant, who had given up going to a place of worship, asked one of his travellers if he had been to hear John McNeill. Yes, he had been once. "I have been," said the merchant. "I mean to go every time, and I would like all my men to hear him. And, remember, in future this business must be done straight."

The reporter remarked that on the Friday night "the voice was not so good as on previous days, and the treatment of the subject somewhat less humorous. Nevertheless the impression made was as great, if not greater, than on any other day."

Mr. McNeill was the recipient of a little "surprise" present from the members of the Cardiff Exchange "as a memento of his visit," in association with the conspicuously successful united mission at Cardiff.

At the close of this meeting, when he had been speaking of the "Impotent Man" of John v., the preacher said in his prayer, "Lord, these men are in good health. They don't want money; they don't want business tact and ability; they don't want position. They have all these, but they want thy saving grace; they want salvation." It was the culminating moment of the meetings on 'Change, and many faces were wet with tears.

The children's meetings were held in Cory Hall, and the adult meetings afternoon and evening in the Park Hall, the largest in Cardiff.

Here the missioner was just as outspoken as at the Exchange. For example, he declared that to-day the "dear, decent, respectable, church-going crowd" would never be saved until they got rid of their self-righteousness and their selfishness. The ordinary church and chapel goer of to-day was covered with the enamel of conceit, comfort, respectability, and self-satisfaction. He trusted they would all live to see public opinion change regarding its attitude towards revival services, instead of treating them as mad dogs and all running away lest they should get bitten. He hoped they would all get bitten.

It will be observed that all the meetings were held in public halls, and not in churches, justifying the opinion repeatedly expressed during the mission in London and the provinces, that hundreds of people will come to neutral halls who cannot be induced to come into ecclesiastical buildings.

AWAKENING AT HULL.

In our last issue we gave some particulars of Mr. W. R. Lane's preaching at Albion Congregational Church. This, of course, should by no means overshadow the devoted labours of local and other ministers at the other nineteen centres. Rev. J. Quiggin Christian, secretary of the Hull Free Church Council, tells of many inquirers at Hessle Road Congregational Church. A magic lantern outside the church attracted the crowd in the neighbourhood. A large furniture van, with a sheet at one end and a magic lantern at the other, was taken through the streets. There was much blessing at George Street Church (Rev. J. E. Shepherd). Among other seekers were gaol birds and five girls from the streets. Revs. H. O. H. Richardson and John Elsworth had a grand work at St. George's Road Primitive Methodist Church. One hundred and fifty over fifteen years of age, and over 200 children had been registered. The services were marked by spiritual power and large congregations. The missioners led a band of about 150 workers through the district. Among other features of the Hull work were midnight meetings for various classes, and Mr. Lane was allowed to speak at the gaol to a congregation of three or four hundred prisoners. This service was arranged through the courtesy of the Magistrates and the Governor, on the initiative of a lady who takes a deep interest in this department of Christian work.

BLESSING AT NEWCASTLE.

Interest in the Mission at Newcastle-on-Tyne deepened and widened in the course of the week, and great blessing was realized in the closing days. The congregations at all the centres were large on the week days, whilst on Sunday the buildings in which the meetings were held were crowded. The number of inquirers is regarded as most encouraging. In most of the centres men's meetings were held on Sunday afternoon with very satisfactory results. The dinner-hour meetings in the great workshops and in warehouses proved most successful, and several cases of inquiry are reported as the outcome.

MR. C. INGLIS AT YARMOUTH.

The Simultaneous Mission at Yarmouth has been a great success. Mr. Charles Inglis has been the missioner, and from the opening of the Mission to the close immense interest has been taken in it. All the Free Churches have thrown themselves heartily into the effort, and night by night the various ministers of the town have joined in the service. The large Wesleyan Chapel, Dene Side, has been crowded each evening, and on Sunday the King Street Congregational Church was filled with an overflow meeting. Miss Inglis has won many hearts by her very effective song message.

The Bible readings each afternoon, by Mr. Inglis, have been very effective, the Park Baptist Church being crowded to its utmost capacity. Possibly Monday was the finest day. A large open-air service was held in the Market Square—when all the Free Churches were represented. The Salvation Army Band led the singing, and in fine style the huge procession marched on to the Wesleyan Church, which was quickly crowded. Over 200 have passed through the inquiry rooms, and have publicly avowed discipleship of Christ. Mr. Inglis' straight, plain, earnest evangelical addresses have been greatly enjoyed by the vast congregations, and

have been marked by great spiritual power and unction. (Rev.) E. Hammond.

DAVENTRY, LONG BUCKBY, AND WEEDON.

Mr. T. Swanston Smith writes:—"The meetings held in the churches of Daventry, Long Buckby, and Weedon, have been rendered memorable by the felt presence and power of God, together with the stricken souls with whom it was our privilege and joy to converse and direct to the Saviour. When the mission terminated at Weedon it was with difficulty the meeting was closed. The spirit of enthusiasm was remarkable. The services at Long Buckby were impressive, and in closing the mission on Monday evening, when the meeting was held in the Congregational Chapel, nearly all present stood up by way of testifying to the spiritual revival experienced in their midst. A similar incident occurred at Daventry. To God be all the praise! The extension of these times of refreshing is eagerly looked for."

REV. JOHN WILSON AT SHEFFIELD.

Mr. R. Wright, Hon. Secretary of the Sheffield Central District, writes: "Sheffield has been divided into twenty-four groups of churches, and encouraging news is to hand from every district. I write for the central group, where we have had a blessed work of God. Rev. John Wilson, of Woolwich, was missioner. His noon-day addresses were marked by keen insight into Divine truth, powerfully applied. The evening services were well attended. Dinner-hour meetings were held in the works, and the police were addressed at the station. A meeting for men on the second Sunday was a time of heart-searching, and bore precious fruit, while the gathering for women only was an inspiration. One mothers' meeting addressed was specially blessed, a large majority of those present yielding to Christ. Nearly 200 have passed through the inquiry rooms, while many rose for prayer whose names were not secured. In some cases whole families have been blessed, and teachers have rejoiced in seeing all their scholars led to Christ. There is great rejoicing in this city; over 3,000 names have been registered.

MR. R. S. BRADBROOK AT ALFRETON.

Referring to the mission at Alfreton, conducted by Mr. R. S. Bradbrook, the executive of the local council in acknowledging the great blessing received, remarked upon the keen interest taken by the missioner in the young men, large numbers of whom confessed Christ. Some of the leading officers in the Free Churches, seeing, as never before, the importance of the temperance question, publicly led the way in taking the pledge, their example being immediately followed by more than fifty others. Such a step as this on the part of church officials must tend very largely to consolidate the good work accomplished, especially as the occasion was that of the "converts' meeting." Among the letters received by the missioner is one from a lady, who praises God for the conversion of her husband, for whom she prayed for four years, also for her parent and her only son. A young man, while thanking God for his own conversion, tells of four of his companions saved. A prominent mine-manager and Christian worker is rejoicing over nearly the whole of his class deciding for Christ.

REV. MALCOLM M. THOMSON AT LUDLOW.

The mission in Ludlow conducted by Rev. Malcolm M. Thomson, of Oswestry, has been blessed above expectation. The large Town Hall was taken, a room seating 600 or 700 people. The first Sunday of the Mission the building was well filled, and each night as the services continued the interest increased. The second Sunday there was not a vacant seat to be found, many extra forms having to be provided. The Gospel was preached clearly and pointedly, and the Word was listened to with close attention. When the missioner invited those who were desirous of knowing the Lord Jesus Christ as their Saviour to enter the inquiry room, there were many responses. The main feature of the Mission was the number of young men who decided for Christ.

AT OTHER CENTRES.

At Pontypridd, Glam., the mission proved very effective. Audiences, numbering upwards of 2,000, congregated at the large Town Hall. The special missioner was Rev. H. Elvet Lewis.

At Byrom Hall, Liverpool, Mr. Gerald Coultas gave impressive addresses to large audiences. One young man who left the hall on the Sunday night, in indignation, returned on the following evening and surrendered to Christ. Over 200 have passed through the inquiry rooms.

Mr. George Clarke had a remarkable mission at Wigan, a town in which a mission of the same evangelist, held three and a half years ago, created a widespread spirit of inquiry. On the present occasion, also, the services were deeply impressive, and 700 anxious persons gave in their names.

At Newport, I.W., the missioner was Miss Ada Ward, the converted actress. Very large attendances were maintained throughout, with a good percentage of non-church-going people, and a number professed conversion. A lecture on the wrong of theatre going was a powerful utterance. A. E. Johns, Baptist Minister.

Rev. D. B. Muir, of London Road U.F. Church, Glasgow, was the missioner at Gateshead-on-Tyne. His impressive preaching attracted large congregations, whilst remarkable results have been evident. The Mission proved so effective that Mr. Muir was requested to continue the work for some days longer.

Rev. D. M. Cameron was at Tewkesbury. Mr. R. Dodds writes:—"A spirit of deep earnestness was manifest at all the meetings. The afternoon Bible readings were very helpful. The children's services were made a blessing to the young people, and a number expressed their desire to take Jesus as their Saviour."

From Northampton, Rev. T. Napoleon Smith, Hon. Secretary, writes: "While we have not seen all that we desired, we are devoutly thankful for the mission, and we recognise that its best results are yet to come in connection with the regular work of the churches, which is likely to be more evangelical and evangelistic than it has been for many a day."

Speaking at the close of the mission at Blackburn on Saturday last, Rev. F. C. Spurr said: We have had a great number of decisions, but, while of course we are thankful for the good that has been done in this way, I think the chief effect of the Mission will be in its effect upon church life.

Meetings intended to reach every possible class were provided at Newton-in-Makerfield. There were encouraging attendances, and each succeeding day witnessed an increase in interest. The missioner, Rev. Hugh C. Wallace, of Burnley, gave earnest addresses. There were encouraging signs that the mission was used in leading many to accept the truth. H. L.

Mr. Edward Hurditch, of Brighton, conducted the mission at Winton, Bournemouth. About forty passed through the inquiry room, making profession of Christ. Nightly the Spirit was present in power, quickening and convincing, and abiding good has certainly begun. Mr. Hurditch's effectiveness lies in his simplicity and strict adherence to evangelical truth. (Rev.) Ben Evans.

Meetings at Fareham in the Foresters' Hall have been excellently attended. On Thursday, to hear the life story of the missioner, Mr. O. L. Heatley, the Hall was crowded. The power of God's Spirit has been present, God's people especially having been revived and enthused, whilst a number of persons have professed conversion. Hugh A. Ellis, Baptist Minister.

At Brighouse, great blessing attended the mission, 300 persons passing through the inquiry rooms, and the services being continued for several days. The missioner was Rev. A. C. Perriam. A feature of the work was that nearly all the publichouses were visited, invitation cards being left at fifty of them. Many open-air meetings were held. Meetings are also being conducted in the villages near by.

Mr. R. W. Brown, of Chertsey, conducted the mission at Alresford. The Sunday services were held in the Town Hall, which was well filled on both occasions, the week-day services being held in the churches. Instructive Bible readings and earnest Gospel addresses were given to attentive audiences. Children's services were also conducted. At the close of the Mission a united Communion service was held.

At Downton, Wilts, the meetings were conducted by Mr. J. Sprunt. In addition to the evangelistic addresses given in the Public Hall, Bible readings were given on four afternoons in the chapels. These readings were much appreciated. Mr. Sprunt also addressed a large gathering of children from the Sunday schools. Some of those who attended the Mission have professed change of heart.

At Cambridge the mission, so far as outward evidences of interest were concerned, more than fulfilled the expectations that had been formed of it. Every evening the Guildhall was crowded with a deeply interested and attentive audience; and the Gospel was earnestly preached by Rev. C. Sylvester Horne. The Westminster College students, who were actively engaged, are continuing the work in Girton, Grantchester, and Haslingfield.

The Reigate Free Church Council secured the services of Mr. Monro Collings as missioner. From the beginning the attendances and interest have been good, and culminated on the Sunday in crowded services. In the evening an overflow meeting well filled another church. Mr. Monro Collings' presentation of truth was reasonable and convincing. The services for young people were fruitful. (Rev.) G. Currie Martin.

Rev. H. C. Wagnell, of Blackpool, conducted the services at Newcastle, Staffs. The principal gatherings were held in the Methodist New Connexion Church. All the churches shared in the blessing, and the whole town was moved. Great interest was aroused by the missioner's visit to the Government clothing factory, where he addressed over 900 people. The Bible readings were very helpful. There were over 120 cases of decision among adults, while at the children's services, too, a large number of young people sought the Saviour.

At Penarth the services have grown in numbers and interest. They have now been transferred to the St. Andrew's Hall, the largest building in the town. On Sunday, hundreds failed to get in. The missioner, Rev. J. C. Carlile spoke with power, and many decided for Christ. One service on Saturday, after a canvass of the public-houses by ladies, resulted in forty temperance pledges and several inquirers. The services for men was a splendid assembly. All the ministers are actively assisting. H. J. Price, Hon. Sec.

Rev. W. B. Taylor, of Cambridge, and Rev. W. H. and Mrs. Collins, of Wendover, were the missioners for Berkhamsted and North-church. Mr. Taylor presented the Gospel with power and clearness, with the result that not a few persons were led to decision for Christ. Mr. and Mrs. Collins preached and sang the Gospel with much persuasiveness. The former showed remarkable skill in conducting the inquiry meeting, and in helping seekers. Mrs. Collins held meetings for women only, which were cordially appreciated. The churches rejoice in a quickened life, and the end is not yet. W. D.

At Tiverton, Devonshire, Rev. R. Mackay, of Golborne Road Church, North Kensington, W., was the missioner. The preparation for the services was thorough, and the expectation of the people of God great, and they were not disappointed. From the first meeting the power of the Holy Spirit was most manifest, and souls were brought to Christ each day. Altogether nearly 150 passed through the inquiry rooms. There were some striking cases of blessing. The meetings were largely attended. In addition to Bible readings and men's dinner hour services, there were meetings for men only and for children. Altogether there were twenty-nine services in the ten days. The union of the churches was hearty, and the ministers who were at home worked heartily and continuously with the missioner.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk. See next page.)*

Willie's Pennies—or, God First.

By Rev. J. BURGESS.

IT is Saturday night, and little Willie and his sisters are just preparing to go to bed. Let us look into the dining room, where sit mother and children. Little Willie holds in his hand two pennies, one of which is intended for the missionary box on Sunday morning, and with the other he means to buy some bright blue beads. In the village, an old woman keeps a little shop where she sells sweeties and other things that children like; but Willie is to spend his penny in order to make a ring for his father and one for his mother, and one each for his sisters, and he hopes to have enough to make one for himself out of the thimbleful of beads which he is going to buy.

Presently he exclaims, "One of my pennies is gone," and all the children immediately begin to search for it. As no one heard it fall, they were quite at a loss in which direction to look. "It's under the piano by this time, I expect," says little Maggie—as if the penny were playing hide-and-seek with the children, and moving about from place to place; but however well they looked, they did not find it. On the arrival of nurse, they had to give their good-night kiss to mother, and go off to bed. Just as she was wishing Willie good-night, the mother said, "Whose penny is it that is lost, Willie?" He opened his little hand, looked very hard at the coin, and said, "I think *this* is *my* penny, mother." "Well, good-night, Willie," adding to herself, "God is teaching my little boy a lesson, because he is not sure about it."

Willie's sturdy little legs generally carried him to bed quickly, but to-night the staircase seemed very long, and he moved very slowly, and although, as a rule he was the first to drop off to sleep, he did not succeed this time, because he was thinking about the penny under his pillow, and what he ought to do with it. He remembered what his mother had said—"Whose penny was it?"—and outside the window the little owls crying for their supper, were saying "Tu-whitt," "Tu-whoo," "Tu-whitt," "Tu-whoo," until Willie, half asleep and half awake, fancied that the owls were asking him, "'Whoo'?s penny was it, Willie?" He thought to himself that he could do without his beads more easily than the little black boys could do without their penny, and he resolved that it was *his* penny that was lost, and that the missionary penny was safe in his keeping, and, clasping it tightly, he soon fell asleep.

In the morning, almost as soon as it was light, little feet might be heard going down the nursery stairs, straight to mother's room, before mother was awake. "Please, mother," said little Willie, "I know now whose penny it was that was lost; it was my penny, mother, and I have the missionary penny safe upstairs." "I am so glad you have found out, Willie," said his mother, and kissing him fondly, sent him back again.

When the family were all assembled at breakfast time, and the missionary box was placed upon the table, according to the usual custom, little Willie was the first to drop in his penny, and received from his father and mother a very hearty commendation. Just then, cook appeared, with the coffee and the toast, and on the tray was Willie's lost penny, which she had picked up under the curtain when sweeping out the room. So Willie got his penny after all; but if he had not determined that it was not God's penny that had been lost, he would have missed the joy of giving, and his father and mother's approbation.

Little Willie was at this time five years old, and the sequel can soon be told. He grew into a bonny boy, then into a broad-shouldered young man, and left this country when still a young man for America, was accepted by the Mission Board there, and sent as a missionary to Central Africa, where he laboured earnestly for the Master. At length he fell a victim to the climate, and died lamented by all who knew him.

Children's Scripture Union—Portions for week ending March 16.

Sun., Mar. 10	*Luke* xv. 11-32		Thurs., Mar. 14	*Luke* xvii. 11-25	
Mon., „ 11	„ xvi. 1-18		Fri., „ 15	„ xvii. 26-37	
Tues., „ 12	„ xvi. 19-31		Sat., „ 16	„ xviii. 1-10	
Wed., „ 13	„ xvii. 1-10				

308

A Scripture Union Resolve.

To take God's precious Word as my Chart; God's Holy Son as my Pilot; to anchor my soul by faith to God's sweet promises; and never to be ashamed to show His colours or to own myself His servant

I am sailing on the waters
Of Life's deep and mighty sea;
I am young, and needing guidance,
I will take God's chart with me.
It will show the wily current,
Sunken rock, and dang'rous sand;
And the one clear line of safety,
Leading straight to heaven's fair land.

But its words of wisest counsel
I must study constantly,
And the clear directions given
Follow out obediently;
Always thankfully rememb'ring
That this precious Chart of mine,
To insure my soul from wreckage,
Has been planned by Love Divine.

I am sailing on the waters,
Of life's deep and mighty sea;
And beside the Chart, 'tis needful,
That God's Pilot go with me.
Ah, I know his name! 'Tis Jesus,
And his love will never fail;
And I'm sure to land in Heaven,
If with Him I always sail!

O Lord Jesus, Friend the dearest,
From all others, unto Thee
Turns my heart, in hope and pleading,
Be my Pilot o'er life's sea!
And when stormy waves surround me,
May God's anchor always hold
(Faith, that anchor), firmly gripping
All the promises of old!

Help me lift the "Royal Ensign,"
So that every one may see
That I'm sailing under orders
Of the King who died for me.
Teach me how to be a "fisher,"
Give an earnest, constant aim,
Other souls to gather for Thee,
By the power of thy Name!

Edith M. Field.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER **(No. 269).**

Find and complete the following:—

1. Have ye any—— (John xx.-end).
2. Saith unto him——- (Mark vi.-viii.)
3. An example . . . in—— (1 Tim. ii.-v.).
4. Might have—— (Rom. xii.-xv.).
5. Offered unto—— (1 Cor. vi.-ix.).
6. Is he which—— (John i.-iii.).
7. Ye lacked—— (Phil. ii.-iv.).
8. So great—— (Heb. i.-iii).
9. Whether he would—— (Mark i.-iii.).
10. Leaving us an—— (1 Pet. i.-iii.).
11. Ye are the—— (1 Cor. ii.-iv.).
12. By the—— (Mark vi.-viii.).

When filled in, the *initials* of these words will form the name of a person to whom David showed kindness.

[Children under *ten*, do any 4; under *thirteen*, any 7; under *seventeen*, any 10; over *seventeen*, also write a short account of the person.]

QUARTERLY PRIZE COMPETITION.

The Prize Questions at the end of this month will be set from the Books of Joshua and Judges.

ANSWER TO LAST SEARCHER **(No. 268).**

Acts xxvii.

Sources of danger mentioned or implied—

1. The south wind blowing softly (*verse* 13); 2. A tempestuous wind (14); 3. Quicksands (17); 4. Tempest (18); 5. Cargo (18 and 38); 6. Tackling (19); 7. Darkness (20); 8. Long abstinence (21); 9. Rocks (29).

Means tried for safety—

1. They let the ship drive (*verse* 15); 2. They used helps, undergirding the ship (17); 3. They struck sail (17); 4. They lightened the ship (18 and 19); 5. They sounded the depths (28); 6. They cast four anchors (29); 7. They took some food (36); 8. They threw themselves into the sea (40): 9. They trusted to boards, and on broken pieces of the ship (44).

Lessons.

Have faith in God though all may seem contrary. Listen to good advice. Beware of appearances. Beware of carelessness and indifference. Beware of temptations. Beware of bad habits. Beware of besetting sins. There is no safety for those who neglect God's counsel. Except we abide in Jesus we cannot be saved.

No. 268—Correct Answers (first list) received from:—

A—Olive and Miriam Allam, Edgar Allies, Annie, Samuel and Nellie Allen, Ethel Alford*, Dorothy* and Margery* Alchin, R. and Ernst Aldwinckle, Gordon and Arthur Allt, Irene Ashdown*.

B—Stanley Burgess*, Herbert Braddon*, Reginald Bristow, Clarence Bass, Mabel Barstow*, Gordon Bligh, Ella Berryman, Emily Bridgewater, Robert Bushby, Eleanor Bennett, Queenie Boswell*, Sarah Boakes, Violette Birney, Elsie Brinkworth*, Eunice Baber, Mabel Bartlett*, Ethel Bailey, James and Gordon* Bryant.

C—Ida* and Mabel* Cole, Olive, Margory and Doris Coleman, Birdie Calow, Mabel Campe, Dorothy Cooper, Hilda Cook*, Kittie Cope*, Anna Chanyen*, Sophie Cohen, Gladys Clark*, George and Oscar Cross, Gussie Clark, Lydia Cleary, Stanley and Percy Chappell, Cicely Craven, May and Ida* Cullen, Elma* and Josephine Cheal, Alice Crang.

D—Ethel Dancy*, Stanley Drew, Allison Devonshire, Nellie* and Willie Dowsett, Polegnia Daws, Ralph and Dorothy Daintree*, Ethelwyn Dennis, Reginald Davies, Violet and Kitty Donaldson-Selby.

E—Esther and Robert Everitt.

F—Nellie Furse, Lily Findlater*, Harry Flashman, Ethel Fowler, Kitty Fausset, Vincent*, Olive* and Mabel* Fleet.

G—Katie, Margaret and Mary Gorrie, Reginald Garland, Cicely Gibson*, Norman Good*, Dorothy Green, David and Andrew Gardiner, T. Gilbert, Ivy Godfrey, Margaret Guillaume.

H—Elsie* and Dorothy* Hanson, Dorothy Havergal-Shaw, Grace Hughes, Nellie Hatchett*, Hetty Hill, Ruth Hunt*, Annie Herstcraft, Kathleen and Dorothy Heckford, Hilda, Mary and Elizabeth Hooper, Ina Hemmell*, Sydney Hanford*, Mary Hill.

I—Daisy Iredell, Nellie Irving*.

J—Alfred Johnson, James Jones, Winifred* and Hilda* Jeffery, Betty Jacobs, Amelia Jacobson, Alan Jackson, Laurence Johnstone, Emily Jones.

K—Annie Kingsford, Ethel* and Bertha Kelsey, Hannah Knapp, Max* and Eva* Kalb*, Maurice Kalinsky*, Lionel Kepple, Hilda Kirby*.

L—Beatrice Le Mesurier, Maggie, George* and William Locke, Sidney, Mary, Edward and Henry Law, Connie Locke*, Gladys Lee, Georgina Lichtenstein*, Constance Long, Robert Lomax, Rosamund Langton.

M—Evie Miller, Mildred Morgan*, Dorothy and Charlie McMullin, Winnie* and Doris Martin, Alec and Godfrey Miller, Irene Mabille, O.*, Lewis, Arthur, Grace and Nellie Morice, May Mills, Margie Marston, Ivy, Winifred* and Frank Maunder, Aldie* and Edith* Margetts, Amy Munday, Allan and Nora Marshall, Tom McGlone*.

N—Amy and Maude Nottage, Emily Norris, Hilda and Gerald Nicholls, Daisy Nicholas, Blanche Norcock*, Edith Newton*.

O—Gilbert Oxley, Constance Osborne*, Maggie Oliphant.

P—Leonard*, Walter* and Katie* Picknell, Ruth Pledger*, Mary*, Graham* and Christine* Pearson, Kathleen Pincott, Evelyn Primrose-Pechey, Cyril* and Leslie* Partridge, Kathleen* and Ethel* Pasley, Margery Pibel, Mary Parker. **Q**—F. Quance.

R—Sydney Robertson, Kitty Riley*, Marjorie and Aileen Roberts, Marion Richards*, Kate Rosenbloom, Nora Read, Gwennie Ravenhill, Ada Renals.

S—Whately Smith, Mildred Singleton, Esther Simmons, Betty Stocks*, Amy Simmons*, Frances Stileman, Flora Shadbolt, Kathleen and Douglas Shepherd, Stanley and David Soltau, Edgar Schaeffer, Hannah* Ben, Lizzie, Glanville, Alder and Madeline Smith, Vera Stapylton, H. Small, David Seth, Margery Smart, Wilfred Short, Mary Start.

T—Archibald and Theodora Thorn, Dudley Toye*, Bertha Tranter, Olive Tritton, F. Tomlinson, Frank Tomkins.

V—W. Vince.

W—Florence Wilde, Annie Wood, Mabel Wallis, Dorothy Woodforde, Greta and Ronald Watson, Stephen Wilson, Dorothy White, Sydney Wisdom, Mansfield White*, Bertram Webb*, Evelyn Wilkinson, Fanny Wheeler. Phillis and Cecile Wright, Hilda Williams, Agatha Ward. **Y**—Maurice, Gladys and Rachel Young.

No. 267—Correct answers (second list) received from:—

A—Irene*, and Margery Ashdown, Theodora Adams*, Mabel Ashwell, Annie, Samuel, Nellie, May and Dollie Allen.

B—Ethel Bailey, Mabel Bartlett*, Dorothy Brereton, Mary Beck, Gladys Bartlett*, Maggie Batting, Eunice Baber, Charlie, Alan and Maggie Banks, Leonard Browne, James Barker, Evelyn Butlin Dorothy* and Elsa Banfield, Dorothy Butcher, Beatrice Brouard, Edith Blenkarn*, Ada Bratt, Louise Betts, Eva Browne, Harold*, Gordon and Dorothy Berry, Cecil Brewer, Frances Burnett*, Massy and Conyers Baker, Clara Brown*.

C—Florence Combes*, Gladys Clark*, Oscar* and George* Cross, Ethel Craigie, Jessie*, Maggie*, and Walter Carter, Alfred Cocking, Beryl and Gladys Calvert, Ida and May Cullen, Annie* and Ernest* Cole, Mary and George Coward, David*, Henry* and John* Colville, Maude Claxton, Margaret Clarke, Percy and Stanley Chappell, Susie Cumbers*, Mary Cobb*, Dorothy Cooper, Margory and Doris Coleman, Duncan* and Hyde Campbell, George Crawford, Dorothy Clarke.

D—Nessie and Mary Dunn, Bertie Dumville, Marjory Dyke*, Harold and Gladys Davis, Daisy Dewar*, May Darroll*, Ethel Davidson, Vera Dickinson.

E—Robert Everitt.

F—Ethel Fowler, Lily Findlater*, Elrene and Gwendolen Fennell, Laura Finch, Phyllis Fry, Marian Freegard, Meg, Agnes and Lewis Fullarton, Richard Farmer, Aileen and F. Figgis, Percy Fitch, Hyacinth FitzSimons.

G—Colin, Margery and George Graham-Brown, Nellie Gray, Ivy Godfrey, Winnie Gardner, W. Garnham, Jack, Stuart, Dorothy, Edith* and Margaret* Gray, Evelyn Giddings, Grace Goldsmith, Hilda von Griesheim, Grace* and Evelyn* Gulston, Isabel and Elsie* Goudge, Winnie and Dorothy* Grove, Mary and Daisy Greenacre, Alex. Goudge*, Edith Grieve.

H—Jamie de Hailes, Theodora Muir, Kathleen and Dorothy Heckford, Stanley*, Norman, Julyan, Francie* and Florence Hoyte, May and Sandy Handasyde, John C. Henderson, Elise*, Reggie and Eileen* Hill, Ella Hake, Violet Holford*, Winifred and E.* Harvey, Emily Hooper*, John S. Henderson, Clarice Herivel, Charles Hepworth.

I—Ann and Isabel* Inglis.

J—Lizzie Johnstone*, Robert and David* Jameson, Charles and T. Johnson.

K—William Keenan, Hannah Keeling, Jane Keirl, Dorothy*, Cecilia and Philippa Kerr, Agnes* and Isa Kay, Violet* and Susie* Keen.

L—Constance Long, Beatrice Le Mesurier, Guthrie Larwill, Willie, Edith, Linda, Harry and Norah* Lowe, Arthur Llewellyn*.

M—Mildred Morgan*, May Mills, Arthur MacLeod-Johnson*, Daisy Mutton*, Ivy* and Margaret McFadzean, Kathleen McClure, Hilda and Winnie Moorcroft, Dora Muir*, John Maxwell*, Connie Murfin*, Harvey Moore, Daniel, Mary, Margaret* and Dorothy* Morris, Evie Miller, Victoria Maxwell*, Charlotte Millar*, Marjorie and Francis* Martin, Dorothy, Winnie and Leonard Mace, Maisie and Alice Mackenzie, Ella and John McMurray, Elsie Moule, Edith Marshall, Daisie Mackenzie, Margaret McDougall. Isabella Morrice, Keith and Dorothy Miller, Lois* and Olive Mewburn, Leonard Medcalf, Maude* and Lottie McIlroy, Eileen and George McClure, Bella and Margaret Mack.

N—Edith Nash*, Eleanor Noel, Amy and Maude Nottage.

O—Maude and Eva Oakes, Stephanie Ong, Louisa O'Brien.

P—Lucy and Mabel Pelham-Burn, Kathleen Polhill-Turner, Isabel* and Gladys* Phipps, Clarice, Percy and Geoffrey Peach, Martin Pitter, Ada, Eddie, Connie and Willie Palmer, Laura Percy, Marjorie Porteous*.

R—Sydney Robertson, Olive Robinson*, Nora Read, Laura Ridler, May* and Eva Rodgers, Jessie, Elmina and Roe, Hope Robinson.

S—Flora Shadbolt, Douglas* and Kathleen Shepherd, Dorothy Speechly*, Margery Smart, G.* and M. Spurgeon, Nellie Savage, Margaret Shepherd, Florence, Effie and Ellen Simpson, Violet and C. Salvesen, Ivy Sall, Dollie Salt*, Hugh* and Agnes* Shields, Stanley W. Smith, Bertha Stocker, Phyllis*, Evelyn*, Gladys* and Violet* Shaw, Frankie Sellwood*, Kathleen Slark, Flora* and Florrie Smith, Mary Spiganovicz*, Gertrude Scott.

T—Carlton Tuffnell, Winifred Trotter, Archibald Thorn, Frank Thompson, Reggie Thresh*, Lillie Tranwith, Willie Thomas*, Evelyn and Marjorie Tracey, Flossie* and Charlie Thomson.

U—Kathleen and Eva Usher.

W—Gertrude Williams, Ronald and Greta Watson Ellie* and Nora* Wyatt, Charles Wingrave, Mabel, Theo and Allan Wallis, Sydney Wisdom, Nellie* and Rachel* Wilson, Lance Wahab, Ernest, Kenrick and Queenie Wakeford, Robert and Thomas Weddell, Wilfred and Sydney Watson, Alex and Ella Watt, Georgina, Rachel, James, Sarah and Pringle Wilson, Bertie Walls, Edward and Edith Wheeler, Leonard Wall, Louisa, Arthur and Violet Walker, Mabel Wheeler*, Willie and Stewart Watson, Frank and Madge* Wilson. **Y**—Robert Young.

FOREIGN LIST.

No. 260—Georgina Tollner (Umhlali). **No. 261**—Mattie (Umhlali). **No. 262**—Huldah Krige (Stellenbosch) **No. 263** Ivan, Eric, Bertha and Lottie St. George (Canada). **No. 264**—Winnie Garlshore, Dora Wallace (Canada). **No. 266**—Phyllis Boyd (Malta), Ina, Will, Kate* and Nettie Thomson (Bulgaria).

Personal.

Grace Goldsmith, Joseph Willatt, Daisy Mutton, Theodore Adams, Mabel Bartlett, Wilfred Short, Birdie Calow.—I am glad to welcome you as new "Searchers," and hope you will enjoy the study.

Mai Davidson, Louie Jeffery.—I hope you will soon be better.

John Maxwell, Winnie Gardner.—You will find your names in the "second list."

Beatrice Brouard.—Please be careful. Your letter was closed, and only bore a halfpenny stamp. I had to pay 1d.

Alan and Charlie Banks.—I hope you will like your new school. Perhaps when you have settled down you will find time for the "Searcher" again.

Stanley Hoyte.—I am sorry to hear about your thumb, and trust it will soon be healed again.

I am sure you will all be sorry to hear that Margaret Merry, whose name you may have missed for a week or two, passed away on February 28 last. She only joined the "Searchers" a short time ago, but was very diligent, and won a second prize in the last competition. Her mother writes:—"We saw by last issue of The Christian you hoped she would soon be better; *and so she is.* We asked her, 'Dear Maggie, are you trusting Jesus?' and she said 'I am;' and her last words were, 'Open the door wide, I have wings.'"

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Grantham*, March 8; *Falinge, Rochdale*, March 9-15; *Middleton Junction*, March 16; *Manchester*, March 16-22; *Leeds*, March 23-24; *Knaresboro*, March 25; *Slough*, March 27-28; Mr. Josiah Spiers, *St. Matthew's Mission Room* (week-days), *Town Hall* (Sundays), *Redhill*, to March 8. Mr. J. S. Tyler, *Norwich and neighbourhood*, March 17-29; *Broadwater*, March 31; Mr. R. T. Archibald, B.A., *Liverpool and neighbourhood*, to March 8; *Glasgow*, March 24-31; Mr. E. Hughes, *Hanworth, Middlesex*, March 9; Mr. P. Welch, *Gospel Mission, Kensal Road*, to March 8; Mr. E. Clark, *Roffey, Horsham, Sussex*, to March 8; Mr. F. C. Ranger, *Whitstable*, March 10-17.

The Scripture Union.

Conferences will be held at *Town Hall Parlour, Ipswich*, March 7 (3 and 7); *Hope Hall, Liverpool*, April 15 (4 and 7.30); *Y.W.C.A., Manchester*, April 16 (3 and 6.30); *Central Hall, Bolton*, April 18 (7.30); *Y.M.C.A., Sheffield*, April 22 (7.30); *Y.M.C.A., Leeds*, April 23 (7.30); *Church Institute, Bradford*, April 25 (7.30).

Twenty-Second Anniversary Meetings will be held (D.V.) in *Exeter Hall, Strand* (Large Hall), on Monday, April 1, at 3 and 6.30 p.m. Rev. E. A. Stuart, M.A., will preside at the afternoon meeting. The Most Hon. the Marquis of Northampton will preside in the evening.

Two Conferences of Local Secretaries and Assistant Secretaries will be held on Tuesday, April 2, at 3 and 6.30 p.m., at *Sion College, Thames Embankment*. Mr. E. T. M. Dennes will preside.

Christian Endeavour Topic.

SUNDAY, MARCH 10.

A Castaway (1 Cor. ix. 24-27).

IT does not seem likely when the Apostle used this terrible word, *a castaway*, that he ever really expected the time to come when he would be cast aside from the love of God, and consigned to the nethermost pit. Surely he who had written these triumphant words, "Nothing shall separate us from the love of God which is in Christ Jesus the Lord," could not have literally feared that he would ever cease to be God's child or to know the fulness of his saving grace. We must interpret this phrase by the whole context. Looking back to verses 19-22 we see how eager he was to save men; it was his one thought. You could not have met him on the road, or travelled with him in one of the great Alexandrian corn ships, without his speaking to you about the concerns of your soul. When he worked with Aquilla and Priscilla he won them for Jesus; when he was a stranger in Philippi he led Lydia to Christ within a week of his arrival. There never has been a greater soul-winner than the Apostle; never was man more full of the passionate desire to win others for Jesus. He was prepared to make any sacrifice if only he might save some. But it seems as though he were haunted by a constant fear lest the time might come when he would no longer be employed in his much-loved work, but when the Master might say: Others are prepared to do my work better; of late thy bodily propensities have so mastered thy soul, dulling thy spiritual perceptions, and lessening thy power, that I must needs call in another to do what thou couldst do once, but art no longer fitted to effect. And he says in this remark: "I am prepared to make any sacrifice, pass through any ordeal, to do any violence to my natural desire, if only my Master may never be compelled to cast me aside from his service, or to lessen the confidence which He placed in me."

I have a stylographic pen which lies disused in my desk because it so often deceived me, and failed when I needed it most. The pen is still mine, but it is cast away from my service. Esau was a castaway because he allowed his appetite to master him; Saul, the first King of Israel, was a castaway because he kept back the best of the Amalekites' spoils, when God had distinctly told him to destroy all; Demas was a castaway because he was overcome by the love of this present world. The shores of time are strewn with those who have missed the greatest opportunities of benefitting the world because they could not control passion.

The Apostle compares himself to an athlete in the arena, now engaged in wrestling with another, and again in running for the prize, and he says in effect that just the discipline which the gladiator experiences if he is to win the laurel crown, must be undergone by the servant of God who would win the chaplet of saved souls to place at his Master's feet. Nay, more, in the expressive words of the revised version, the Apostle says that he bruises his body, or, to use the literal rendering of the Greek, he makes black and blue with his blows, that its appetites may not master the strenuous temper of his soul.

There is no relaxation in this war. We must do violence to our lower nature, and possibly one of the easiest steps in this self-mastery in the grace of Christ is to abstain from intoxicating drink, not only for the sake of others but for our own. F. B. M.

C.E. NOTES.

The next Welsh National Convention will be held at Bridgend, Glamorgan, on June 18, 19, 20. Several well-known speakers are taking part, and the Welsh friends anticipate a good time.

* * *

We have now received from Mr. J. Willis Baer the statistical report of the world-wide enrolment on the twentieth birthday (February 2, 1901) of the Christian Endeavour Movement:—

Young People's Societies	43,662
Junior	15,716
Intermediate	1,180
Mothers	88
Senior	46
Parents	3
Floating Societies	123
	60,818

The membership of these societies is 3,649,080.

International S.S. Lesson.

March 17, 1901.

Jesus and Pilate (Luke 23/13-26).

Golden Text: "I find no fault in this Man" (Luke 23/4).

Introduction.

NOT only a King (John 18/37), but the King of kings stands before Pilate (Rev. 19/16; 17/14) in our lesson to-day.

Key to Blackboard Plan.—We spell the word KING, and learn from it the different points in which Jesus was King.

1.—A Weak Man—Pilate.

Swayed to and fro, by his own opinion, then by his wife's, then by the mob, he wavers (James 1/6) and hesitates, and at last tries to throw all the responsibility on to the people themselves. Five times he tries to defend Jesus (4, 14). Three times (John gives three) he says he can "find no fault," and twice (15, 22) he says Jesus has done "nothing worthy of death"; he calls Jesus "a just person" (Matt. 27/24); and he "washes his hands" to show he believes in his innocency, and yet he delivers the Christ up to be crucified (John 19/8); he was afraid, he was weak, he yielded, he delivered Jesus "to their will" (25).

2.—A Perfect Man—Christ.

Judas said He was innocent (Matt. 27/4):
Pilate's wife said He was just (Matt. 27/19):
Pilate himself could find no fault in Him (4):
The Thief said He had done nothing amiss (41):
The Centurion said He was a righteous man (47):
Paul said He *knew* no sin (2 Cor. 5/2).
Peter said He *did* no sin (1 Pet. 2/22).
He was indeed a Perfect Man.

3.—A Wild Choice—The People.

The Question: Jesus or Barabbas? (Matt. 27/17).
The Answer: Barabbas.

Acts 3/14-15 gives this wild answer and wild choice very plainly. They saved the murderer, and slew the Saviour. Barabbas was a notable prisoner (Matt. 27/16); he was a murderer (Mk. 15/7), and a robber (John 18/40), and yet they chose him instead of the Christ.

4.—God's Plan.

Throughout our lessons this quarter we have seen how God's wonderful plan for the salvation of men has been working out. Over and over have we had prophecy fulfilled, and to-day is only another link in his chain before the final one is added.

All the types in the Old Testament: The Passover Lamb; the Burnt Offering, &c., were being realised in every step the Saviour took.

5.—What Can We Learn?

First take a warning from Pilate, and be decided in what you do, and then "do all to the glory of God" (1 Cor. 10/31).

Secondly, trust in the Perfect Man, the Man Christ Jesus; take his character and copy it, for "He left us an example that we should follow in his steps" (1 Peter 2/21).

Thirdly, "Choose ye this day whom ye will serve" (Jos. 24/15). Jesus or Barabbas? (Matt. 27/17).

What shall I do then with Jesus? (22).

An Orphan Emigrant.

THE following cheering communication was recently received by Miss Macpherson, of the Homes of Industry, Bethnal Green Road, E., from a young emigrant in Ontario:—

Dear Miss Macpherson,—You may be surprised to get a letter direct from me, but I felt it my duty to write and thank you for what you did for me. Some eight years ago I might have been seen in the city of London, a ragged urchin, a motherless boy, who had no one to look after him but an overworked father (who worked night and day to earn a livelihood for his children). This boy, possessed with a fair intellect and vivid imagination, heard of the work you and your staff were doing in furnishing homes for orphan children in Canada, and he at once begged his father to allow him to go to Canada and start in life for himself. After some discussion, he gained assent to come and see you. You took that boy, clothed, fed, taught, and trained him in your home, and also instilled the lessons of the Bible, and afterwards brought him along with a party of fifty-eight others, and furnished them with comfortable homes in this beautiful Canada. That boy is the writer of that letter—W.H. Now, for the many good acts you have done to me and my brothers and sisters I thank you most heartily. But I am still more grateful for the lessons of Christ's love which were taught me, and which led me to the Saviour to be one of his followers. I have a splendid home, with good Christian people; they love me nearly as their own child. They educated me until I am able to be a school teacher.

Rev. F. B. Meyer.

I AM sailing for New York by the *Majestic* on Wednesday, March 6. I earnestly ask the prayers of God's people on behalf of the Mission tour, which I am undertaking at the invitation and in the company of Mr. W. R. Moody, through the Southern States. He writes: "The work is opening up magnificently throughout the South. We have far more invitations than we can accept, and they are coming in rapidly now. The cities to be visited are Richmond, Atlanta, Chattanooga, Louisville, Cincinnati, Omaha, Allegheny; there are others to be announced. They are all large centres, and in every place the invitation has come from the Ministerial association of the town, and is very hearty. The work is progressing as well as in our former trip, if not better."

Mrs. Meyer accompanies me, and I am quite hoping that the voyage will recruit me after the somewhat exhausting labours of the Mission in London and Leeds. I hope to be back on April 24.—Yours, &c.,

F. B. Meyer.

Mrs. Isa. Bishop.—We recently quoted a paragraph, which had been communicated to the Press, concerning this gifted lady traveller. She writes, however, to disclaim the assertion that she proposes to take up work in India *as a missionary*. Writing from Tangier, on February 21, Mrs. Bishop says: "I am here for three or four months' rest in very bad health. Otherwise I had arranged to go to India for three months to work in connection with the Bishop of Calcutta's Famine Relief Fund." Our readers will unite with us in earnestly hoping that Mrs. Bishop may be soon restored to health and strength.

Day by Day.

SUNDAY, March 10. Hosea vi.

WE must couple the last verse of the previous chapter with the first three verses of this. God's absence consists in the withdrawal of his smile, and lasts only till we acknowledge our offences and seek his face. If you are conscious that there has been of late a withdrawal of the sense of his Presence, do not rest until you have ascertained the reason, and returned by the way your truant feet have trod. There is no doubt that He who hath torn will heal, and he who hath smitten will bind up. The third verse may be rendered, "We shall know; we shall follow on to know Jehovah; for, like the dawn, his coming forth is fixed." In other words, it is as certain as to-morrow morning's dawn, or as the spring rains, that God's presence will be sealed to the soul that waits for Him in penitent faith.

Too often our promises of amendment have melted away as morning clouds and the vanishing dew. We have been content to give God sacrifice and burnt-offerings, while our love has failed. Love gives meaning to sacrifice, as the spirit lends expression to the countenance. Of what value are the external rites of a well-ordered liturgy, if the lips that pray are not touched with the live coal, and the songs which arise are not winged with reverence, love, and faith? Our Lord quoted this passage (Matt. ix. 13).

Gilead is mentioned (*v.* 8), and Shechem (R.V. *v.* 9), because the proximity of these cities of refuge to the violence and crime which were being perpetrated so greatly aggravated the offence. It makes a great difference where our sin is committed, and in spite of what advantages!

MONDAY, March 11. Hosea vii.

The last clause of the previous chapter belongs to this. God desired to return the captivity of his people, and to heal Israel, but all his loving intentions were frustrated by the discovery of their inveterate sin. Their evil doings stood up as witnesses against them to condemn them (*v.* 2). The passion that burnt in their hearts was so hot that it did not need incitement, as an oven already heated retains its heat without the baker's incessant attention. The king's birthday was celebrated with drunken orgies, and the religion of the people had become a confused mixture of Gentile superstitions with the outward form of true worship; in this they resembled a cake which has not been turned in baking—one side is crisp, while the other is unsavoury, and spoils the whole.

What a touching sentence that is in *v.* 9! Can it be that strangers have been stealing away our strength without our realizing the deterioration which is stealing steadily upon us? Can it be that grey hairs, indicative of old age, are already upon our heads, though we know it not?

Such unconscious deterioration arises from the lack of self-examination; or from our habit of comparing ourselves with ourselves, or with those beneath us, instead of with the heavenly beauty and stature of the Man Christ Jesus. Silently the frosty air steals away the warmth from the boiling water; silently the fungus pitches its tents in the autumn woods, symptomatic of the fall of the year; silently old age creeps on the most stalwart frame; and so our spiritual strength declines unless we watch and pray. And when we get away from God, the silliness of the dove who flies straight into the snare betakes us; and we cease to perform our destined work in the world, turning aside from God's purpose as a deceitful bow.

TUESDAY, March 12. Hosea viii.

An invader is close at hand who shall punish Israel for their self-will, in setting up their own kings and idols (4-8), in seeking foreign alliances which would only bring oppression (9, 10); and for multiplying altars and fortresses which were destined to be destroyed. The circumstances of this chapter evidently point to the reigns of Menahem and Uzziah (2 Kings xv. 19; 2 Chron. xxvi. 6-15).

The fifth verse is very striking. Israel had sacrificed Jehovah for the likeness of a calf, but how had the country fared? They had rejected God, and now in the misfortunes that overtook them their calf had rejected them. They had sown to the wind, and must reap the whirlwind. This verse always reminds me of the story of Cardinal Wolsey. His calf was wealth and power, but he confessed as an old man that he had not served his God as well as he had served his king; and finally the king withdrew his favour from his former favourite, so that the old man was glad to lay his bones in Leicester Abbey, confessing that he had ventured beyond his depth. What is it that you are putting in the place of God? Power, wealth, success? Sooner or later you will be cast off. How different to Him who perpetually whispers in the ear of his servants the assurance, "I will not fail thee, nor forsake thee;" and who promises to carry us to hoar hairs.

The R.V. gives a striking alternative rendering, "I wrote for him the ten thousand precepts of my law." If the olden law contained so many, what shall we not say of the new covenant?

WEDNESDAY, March 13. Hosea ix.

When we are away from God we have no right to be glad. The worldling may take pleasure in his amusement, but the child of God, from whom the light of his face has passed, may not rejoice for joy as others do. How many Christians may read these lines whose lives are grey and cold, devoid of the blessedness they knew when first they found the Lord! There is nothing for such but to return, pleading that promise: "I will heal their backslidings."

The earlier verses consist of contrasts. If we attribute the prosperity of our life, the abundance of corn or wine, to our own wisdom and strength, they will soon fail, and disappoint our expectations. If we prefer unclean things, where we have the choice between them and clean, we shall presently reach a position in which only unclean things will be furnished (*v.* 3). If we withhold God's offerings, when we have abundance, we shall soon be reduced to such straits as to have nothing to give, and not even enough to sustain life (4, 5). If we go down to Egypt for help, in Egypt we shall die (6, 7). In other words, every sin we commit carries within it the seed of its own avenging. If sin is allowed to work itself out, it will bring the bitter harvest of unutterable and irretrievable loss.

Israel was at first as acceptable to God as grapes are to a traveller in the desert, or as the earliest figs. But they gave themselves up to the idols of the heathen, and soon became as abominable as the impure gods they loved (10 R.V.). The loss of children was the greatest disaster that could happen to the Eastern; hence the threats with which this chapter concludes. Shall we not learn the lesson, lest the loss of spiritual children should betoken the prevalence within us of similar sins!

THURSDAY, March 14. Hosea x.

"Israel is a luxuriant vine," is the opening note of this chapter in R.V. The nation brought forth fruit in exact proportion to the luxuriance of its outward prosperity, but the fruit was not such as God could take delight in. It was corrupt and evil. How great a disappointment! There was everything in the circumstances of the Hebrews to make them bear fruit unto God, but lo! they perverted his gifts to sourness.

Notice in the following paragraph how carefully Beth-aven is substituted for Bethel, as though the sacred name might no longer be employed for those who had so absolutely forsaken the spirit with which Jacob consecrated it to be the House of God. The spirit of revolt against God had led to revolutionary outbursts against the king. "What, then, should a king do for us?" Moreover, want of faith in God had induced the violation of covenant between man and man, which would be punished as quickly as weeds punish the careless farmer.

The judgment pronounced upon the faithless people would be so terrible, that they would call to the mountains and to the hills to hide them (*v.* 8)—a cry which is to be roused again some day among the inhabitants of the earth, when they behold the Lord coming in power and great glory (Rev. vi. 16). Instead of the early comfort and liberty of their national life, which were comparable to the heifer's easy work in treading corn, Israel was to be exposed to severer experiences, like that of ploughing and harrowing. Let us be warned by these words. Let us prepare the neglected soil of our hearts to receive the Divine seed which shall produce a harvest of holiness and piety. God waits to rain righteousness upon us, which shall take root and spring up to his glory.

FRIDAY, March 15. Hosea xi.

God remembers our childhood; our response to his early call; the joy of those blessed days. The first verse is quoted in Matt. ii. 15, as applied to the childhood of our Saviour, which was spent partly in Egypt. Still God calls his people out of Egypt by his prophets; but, alas! the record of that second verse is only too true of many—"they went from them, and sacrificed unto the Baalim." Always Baal stands for the principle of our own energy to which we turn so often, to the neglect of the Divine power, which would fain work all our works in us and for us. *He* worketh to will and to do.

The next verse is very touching. In spite of the sins of his people, God taught them to go, that is to walk. This is especially the mother's office. She puts the child against the wall, stretches out her hands, and as the little thing runs, she sees it does not fall (*v.* 3). Is not God always doing this for us?

The next image is very beautiful. God does not use violence with his little children, but bands of love. He is like the driver who, instead of urging his cattle to the utmost by the scourge and spear, lifts the yoke from their necks lest it should hurt and chafe, whilst they eat. Admah and Zeboim were allies of Sodom, and involved in its destruction (Deut. xxix. 23). God longs to get us to ways of righteousness by the tenderest, gentlest method. Only when his people are bent on backsliding does he threaten to give them up.

SATURDAY, March 16. Hosea xii.

The closing chapters of this book contain a series of contrasts between Israel's unfaithfulness and many sins, and God's long-enduring love. Join xi. 12 to the first verse, and the indictment stands more clear. How faithless our life has been! What a contrast to God's invariable fidelity to Himself and his promise. When we believe not, He remaineth faithful, He cannot deny Himself. It is often good to turn from our own fickle and variable temperament to reckon on the trustworthiness of God. Reckon on God, dear heart!

Jacob's record had been full of perversity. His strength had been used to supplant his brother from his birth, and to resist the love of God. The fourth verse must refer to Gen. xxxii. 9-11, and not to 30, because in the latter the angel of God's love wrestled with Jacob, and that scene must not be taken as an illustration of prevailing prayer, but of the exercise of our fatal power to resist the love of God. In the earlier verses, however (9-11), we have an instance of prevailing prayer. Have you found God in Bethel? (Gen. xxviii. 10-12; xxxv. 9-14). Has He spoken to you? Do you know Him by his memorable name of Jehovah? If so, be sure and turn to Him, and wait on Him continually, and be not like Israel, who, instead of becoming the successful wrestler with God, deteriorated into a deceitful trafficker like those he was commissioned to expel from the land (7, 8).

In spite of all their sin, God was prepared to give his people again the joy of the Feast of Tabernacles (9). But his kindest intentions were perpetually frustrated by the inveterate rebellion of his people (10, 11). Forgetful of the lowliness of his origin, Ephraim had most bitterly provoked the Divine anger. When tempted to sin, let us remember the greatness of God's redemption, in bringing us out of a horrible pit: the reason for never-failing obedience and compliance with his least wish.

Feeding the Flock of God.

A LETTER has just been placed in our hands in which several valuable suggestions are made regarding the conduct of weekly congregational prayer meetings. The writer has in his mind the following up of the Simultaneous Mission, and believes that more earnestness might be imparted to such gatherings, if those were encouraged to take part who might be able only to stammer a few words, rather than by relying entirely upon two or three leaders. Among other points brought forward are the affording at every meeting of opportunity for those so led to speak a few words; the giving of a part of the time to the interests of the unconverted, that seekers after the truth may have a place to which they can turn with expectancy; and the interchange of visits, by arrangement or otherwise, between members of neighbouring congregations.

Few things are more required in church life than the lifting to a higher plane of the prayer meeting or week-night service. When converts join the ranks, through special effort or the regular ministry of the Word, there is generally need for instruction in addition to that afforded at the Sabbath services; and as none can tell who may stand most in need of such help, the meeting should be one without membership roll or other restrictions. We rejoice to know that many congregations already enjoy this privilege, but believe that to others there might come by these means a blessing so great that there would not be room enough to receive it. Young Christians might be built up in the faith, more experienced members nourished and strengthened, and seekers after truth led into the light.

Regarding the last-named class, we think with our correspondent that there is still something to be said. We know how largely the subject bulks in the minds of ministers, and how generally a specific opportunity is afforded for any who desire conversation on spiritual matters. But workers of experience are well aware that those really in a state of concern shrink from seeking an interview at an hour publicly announced, on account of the likelihood of meeting other visitors. Pastors gladly welcome inquirers at any hour, but their time is largely taken up with meetings when others are free from work or business; and the suggestion seems good to make it known that such difficulties will be dealt with at a particular gathering.

The Opium Traffic.

THE annual meeting of the Society for the Suppression of the Opium Trade was held on Tuesday of last week in the Council Chamber, Exeter Hall. The chair was taken by Sir J. W. Pease, M.P.

The report of the Executive Committee, after reviewing the work of the year, says that in consequence of recent confirmation of the views for which the Society has contended for nearly a quarter of a century, the joint board of the anti-opium organizations has thought it right to bring before Parliament the desirabilty of taking advantage of the present negotiations with China to restore to the Government of that country complete freedom for the suppression of the traffic. The Government are to be urged to communicate to China the assurance given by Sir James Fergusson in the House of Commons in 1891, that "China is perfectly free to prohibit the opium trade," and to diminish the cultivation of the poppy in India, in accordance with the promise given by Mr. W. H. Smith in 1891, and confirmed by the House of Commons in 1893.

Among the first speakers were Mr. H. J. Wilson, M.P., and Rev. A. Elwin (C.M.S.). The latter contended that the Chinese should be allowed to know that if they propose to put a prohibitive duty on opium we should not send gunboats and soldiers to prevent them. We certainly ought to pay attention to the testimony of Sir Robert Hart in his recent articles in the *Fortnightly Review*. Rev. F. Brown and others followed, advocating the claims of the Society, and advancing reasons for immediate action on the part of the authorities.

The King of Italy has sent a donation of £40 to the British and Foreign Sailors' Society, and in doing so strongly commended the work of the association, and expressed his most ardent wishes for its success.

Scottish Notes.

THE usual half-yearly meetings of Christians have been arranged to take place in Glasgow, from Saturday, 6, to Tuesday, April 9.

The Moderator-elect of the Church of Scotland (Rev. Dr. Mitchell, of South Leith) presided last week over a meeting of the Anti-Gambling League, when Dr. Monro Gibson—speaking as a life-long abstainer—declared his belief that, terrible as is the curse of drink, the curse of gambling is much worse.

A Leith magistrate says, that while Glasgow has one licensed house to 437 inhabitants, Edinburgh one to 390, and Paisley one to 444, his own town has one to 250.

At the annual meeting of the West Coast Mission, held in Glasgow last week, Rev. Dr. Black (chairman) explained the need for such work arises from the fact that many people in the West Highlands live so far away from churches as to be seldom or never able to attend. The duty of the missionaries was to attend to the spiritual needs of those, old and young alike, not otherwise reached. He was happy to say that the efficiency of the Mission was well maintained, and its funds kept up. The other speakers were Rev. James Muir, Rev. Evan Grant, Rev. John Urquhart, Rev. Dr. Adamson, Rev. J. D. McCulloch, and Rev. James McEwan.

An important meeting of ministers and office-bearers of the different churches was held in Dundee last week, for the purpose of explaining the object and scope of the special services which it is proposed to hold throughout the city during the first week of April. The speakers were unanimous as to the great need for more aggressive work, and special emphasis was placed on the prevalence of irreverence among the younger men and women. One speaker said what was really wanted was a demonstration of the unity among Christian people—they could not hope to deal in one week with the housing problem, or that of drink, but they could show in one week that they were united in loyalty to Christ.

At a meeting last week, Chief Constable Dewar, of Dundee, gave a résumé of the history of the industrial school movement in Scotland, and stated that during the year ending June 15, 1853, there were no fewer than 1,953 persons under sixteen years of age committed to prison in Scotland. Within five years thereafter, during which time a number of industrial schools had been established, the number of annual committals fell to a little over 1,000; while, during 1899, the number of committals on conviction was only 311. These results he attributed to the operation of industrial schools, the provision of which holds a foremost place in the beneficent legislation of the Victorian era, but sufficient advantage was not taken of them on account of the nature of these statutes not being sufficiently known and understood.

Last Thursday, at the annual meeting of the Scottish Licensed Trade Protection Association, attention was called with satisfaction to the fact that at last general election nine Scottish seats were lost to the local veto party; and that now thirty-four Scottish members are opposed to the measure, five abstain from expressing themselves on the subject, leaving only thirty-three to vote for the Bill. It is the intention of the Association to oppose the Child Messenger Bill "through thick and thin, so long as the punishment for infraction of it is made to fall on the licensee and not on the parent or guardian who sends the child to the public-house." It is very hard for an outsider to understand how members can believe it to be "a well-known fact that you could go on reducing licences to such an extent that you did not decrease but increased drunkenness."

At the last meeting of the Edinburgh Sabbath Society, Rev. John Dickson delivered a lecture on "The Adaptation of the Sabbath to the Temporal Welfare of the Working Classes." "Sabbath desecration was," he said, "demoralizing from physical and spiritual points of view, and he was persuaded that the opening of museums, picture galleries, and botanic garders, secular music and other entertainments, even sacred concerts, so-called, would not further the ends the promoters had in view, however well intentioned they might be, but would only lead to looser views on Sabbath observance, and to the detriment of much that was healthful for the present good and future happiness of mankind." It is disappointing that the same week should see the issue of a notice that, among other changes in the Institution, the Edinburgh Museum of Science and Art will, after the present month, be open on Sabbath afternoons.

The Bible Reading and Prayer Union is anxious that Christian workers should use the present opportunity of drawing the attention of young Christians to the advantages afforded by the card, issued annually, of guidance in daily Bible readings, as well as direction and help in prayer. The British secretary (Rev. Dr. J. B. Paton, 22, Forest Road West, Nottingham) offers to send copies to missioners or secretaries wishing to use the card.

Welsh Notes.

REV. W. CUFF, President of the Baptist Union, and Rev. J. H. Shakespeare, M.A., are to visit South Wales shortly on behalf of the Baptist Twentieth Century Fund. They will hold meetings in the chief populous centres.

Two Welsh ministers have just been sent out by the Colonial Missionary Society to undertake work in the Colonies. One, the Rev. H. Lloyd, of Conway, goes to South Africa, where he will have the pastoral charge of a coloured church, numbering about 1,000 members.

Previous to his return to China, Rev. Hopkyn Rees was made the recipient of a sum of nearly £200. This sum was collected by Rev. T. Johns, of Llanelly, last year's president of the Welsh Congregational Union, with a view to enabling the distinguished missionary to make good the loss sustained by him during the recent rebellion in China, when the whole of his library was destroyed.

Irish Notes.

THE annual meeting on behalf of Irish Church Missions has just been held in the Palace, Stephen's Green, Dublin. The Archbishop presided, and encouraging addresses were delivered by Revs. Phillip Johnson, Canon Leet, and others. In his Lenten Pastoral the Roman Catholic Bishop of Limerick bitterly attacked these missions, an almost certain evidence that they are doing good work.

In connection with Presbyterian Home Missions, Rev. Dr. Woodside, of Ballinasloe, has been addressing meetings in various centres in the North of Ireland, and has been giving an encouraging account of his work in the South and West. For one thing he stated that in 1850 they had only about six members in Ballinasloe, and that now they have over eighty.

The work of the Dublin City Mission has been carried on in three centres during the year with much vigour, and the attendance at the various meetings has been well maintained. Free breakfasts have been continued, and arrangements have been made to give tea on certain evenings to poor children. The death of Mr. William Howat, J.P., however, has been a great loss to the mission as he always took a deep interest in its efforts.

An interesting reunion of Methodist ministers and their families resident in Belfast and the neighbourhood was held last week in Carlisle Memorial Hall, Belfast. There were about 250 persons present, and after tea family worship was conducted by Revs. Wesley Guard and Dr. Nicholas. A brief address of welcome was also delivered by Mr. Guard as Chairman of the District. The meeting was the second of the kind ever held in Belfast, the first having been held about seven years ago, and it was very pleasant and enjoyable.

Under the new County Councils in the greater part of Ireland, there is scarcely a position of any kind which is not being filled at present by a Roman Catholic and for which a Protestant need not apply. Indeed nearly everywhere Protestant employees are being dismissed without cause in order to make room for Roman Catholics. The idea seems to be to either starve Protestants out of the country or coerce them to become Roman Catholics. The effort, however, will not succeed. Persecution always recoils on the persecutors.

A valedictory service, in which representatives of all the Churches united, was held last Thursday evening in Wellington Hall, Belfast, to bid farewell to Rev. Dr. John G. Paton, of the New Hebrides Mission, who is returning to his work in the South Seas after visiting various parts of this country. Mr. Robert Anderson, J.P., presided, and sympathetic addresses were delivered by Revs. Henry Montgomery, Dr. Robertson, Usher Greer, and Mr. D. A. Black. Dr. Paton stated that when he went to the New Hebrides infanticide and murder were prevalent there, but now there are in the islands 18,000 professed Christians, with 3,000 church members and 300 Gospel teachers. Besides, family worship is carried on in nearly every home.

The Blackgang Mission.—Patient continuance in well-doing characterizes the labours of the workers of the Blackgang Mission. In no department are the numbers large, but each worker toils with heartiness and sincerity. From time to time series of evangelistic services are conducted, in addition to the usual meetings in the Mission Hall. At these seasons numbers have been gathered into the fold. Among the children an encouraging work is being done, and the Sunday school and Christian Endeavour Society give promise of growing usefulness. A workers' house is much needed, and a piece of land adjoining the mission hall is reserved for its erection when circumstances permit. The secretary is Miss Edith M. S. Smith, 4, Cliff Terrace, Blackgang, I.W.

Church Missionary Society.

WHILE political questions in China are so generally occupying public attention, it is well that efforts should be put forth to emphasize the high importance of missionary work in the country.

The services and meetings to this end held on Thursday last in connection with the Church Missionary Society were both opportune and stimulating. The day began with a Communion service at St. Bride's, Fleet Street, Rev. H. E. Fox officiating, asissted by Rev. G. Tonge (secretary of the C.E.Z.M.S.). Archdeacon Moule, for so many years intimately connected with missionary work in China, preached an appealing sermon from 2 Cor. v. 14, "For the love of Christ constraineth us."

In the afternoon a women's meeting was held at the Mission House, the large Committee-room being crowded. A devotional address was given by Miss Bradshaw, of Dublin. Following this came the usual weekly prayer meeting of the C.M.S., and in the evening there was a public meeting in Queen's Hall, Langham Place, W. Colonel Robert Williams, treasurer of the Society, speaking from the chair, said that they met on behalf of a great dumb mass of 350,000,000 people. Proceeding, he replied to some Press comments, saying that it has been shown conclusively that unmarried ladies can and do work with advantage in China. There can be no objection to their going if they use that which should be part of the equipment of any missionary—sanctified common-sense. Col. Williams said they were confident that what has happened in China will ultimately lead to an increase in the number of openings for missionary effort.

Addresses were given by Miss Vaughan, Mrs. O. M. Jackson, and other lady missionaries.

Bible Society of Scotland.

THE annual meeting of the National Bible Society of Scotland was held in Edinburgh on Wednesday of last week, Lord Overtoun presiding. The report, presented by Rev. James S. Nisbet, showed that the issues for the year 1900 had been 116,886 Bibles, 164,613 Testaments, and 660,036 portions, in all 941,535. These figures were only 13,857 short of the circulation of the record year of the Society, 1899; and but for famine and plague in India, and the outbreak in China, which brought nearly all mission work in that country to a standstill, the million of circulation towards which the society has been advancing would in all probability have been reached.

The Chairman, in his address, said it was interesting to note that during last century, which was notable as the century of foreign missions and of Bible circulation, the Bible societies of the land had been able to send forth 280,000,000 copies of the sacred volume, in 400 different languages. Mr. James Murray, agent for Western China, explained how the large reading population in that country had led the Bible Societies to devote a large amount of attention to it. He believed the proportion of readers was greater than in such European countries as Spain and Portugal. Giving a brief résumé of the great upheaval which took place last year, he drew special attention to two facts—(1) that the Emperor is known to be very much influenced in favour of reform, being (in the opinion of many) almost, if not altogether, a Christian; and that the large numbers of native Christians who might have escaped death by renouncing their faith had remained true to Christ at the expense of life itself.

Rev. Dr. Alex. Mair, Rev. Dr. Ross Taylor, and Mr. William Nairn were appointed vice-presidents of the Society; and the Earl of Moray chairman of the Board. The other speakers were Rev. Robert H. Fisher (Edinburgh), Rev. Dr. John Ross (Manchuria), and Sir Archibald S. L. Campbell, Bart., of Succoth.

British College Christian Union.—The Summer Conference of the B.C.C.U. is to be held at Matlock, beginning on July 23, and closing on August 1. *The Student Movement* says:—"It is the earnest wish of the Executive that all Christian Unions shall do their utmost to secure the attendance of each secretary, president, and as many of the committee as possible at the Conference. After observation we do not hesitate to say that more Unions have been strengthened by having had their officers present at the Summer Conference than from any other single cause during the present year."

Letters to the Editor.

Prayer for Peace.

SIR,—It has been much on the hearts of many that we are not seeking after God in prayer as we should do for the termination of this sad war in South Africa, between us and those who are our kindred in blood and faith. When we humbled ourselves before God, at the instance of the Evangelical Alliance and other Christians, God delivered our beleaguered ones in the various parts which the Boers had invaded; yet, since, we seem greatly to have ceased praying! It seems to me that, however our opinions may differ on this war, there should be full agreement between Christians as to the desirability of its being ended, and God says we shall receive if we "ask in faith." This we may well do, for we know assuredly God can end it at any time. X. A.

Prayer for the "Upper" Classes.

SIR,—About twenty-five years ago, when prayer was continuously being made for what were termed the lapsed masses, at the Central Noon Prayer Meeting (then held at the Albion Chapel, corner of London Wall), at one noon meeting prayer was offered specially for the upper classes, that the Lord would incline some of his children, having the entry into those circles of society, to declare the truths of the Gospel to them. The answer came, and gracious and blessed results followed through the instrumentality of Lord Radstock, Reginald Radcliffe, and other spiritually-minded brethren, in royal and aristocratic circles both on the Continent and in this country.

At the present time, when the hearts of many are gladdened by the success given in the open-air missions and tent campaigns among the working classes during the past season, should not earnest supplication again ascend to the Throne of Grace for the socially exalted of our fellow-creatures? Surely the calamities of war and death have riven many hearts, blighted many homes, and bereft many of the ruling families in our land of fathers, sons, and brothers, and widows and orphans have been greatly multiplied. Nothing can truly and fully comfort and heal but the personal knowledge of the Lord Jesus Christ, and the teaching and consolation of his Holy Spirit. Then let believing, earnest petitions arise from the hearts and voices of the Lord's children on *their* behalf, that they may know Him, whom to know is life eternal.

And soon our loving God and Father, who is "no respecter of persons," will graciously respond to such appeals, and rich and poor alike will praise and glorify Him for his mercy and comforting love. This is the earnest desire of a believer in Unity in Prayer.

The Y.M.C.A. in Japan.

DEAR SIR,—I was much interested some years ago in visiting the Y.M.C.A. in Vienna, Berlin, Dresden, and other German cities, and observing the enormous power for good these unions were doing. Japan, too, has its Y.M.C.A. The Tokio branch has a magnificent hall, built at a cost of 15,000dols., and mostly by American help. This hall is the centre of religious work in the Japanese capital. The Osaka Association has also a commodious building, the gift largely of foreign Christians. A third branch was formed some years ago at Kobe—thirty years back a meagre fishing village, now a city of 230,000 inhabitants. It flourished for a time and did good work, but it had to be discontinued, owing largely to the lack of a suitable room. About two years ago this branch was revived by the young men of the eight Protestant churches in Kobe, and at the opening service the United States Consul, Mr. S. S. Lyon, and other prominent gentlemen were present and took part, warmly urging the need of such an association in Kobe. Lieut. Hobson (of Santiago fame) also gave an able and encouraging address. The great need of the Association is a suitable hall for its public meetings, which at present are held at various churches. It was proposed at the meeting in question to 10,000 *yen* (5,000dols.) to secure a site in the centre of the city, and to build on it. For this purpose 1,000 *yen* have been promised, chiefly by the officers of the Association.

Rev. T. Harada, pastor of the Congregational Church in Kobe (who attended the Christian Endeavour Convention in England last summer), was commissioned to call *en route* on Mr. R. C. Morse in New York, and on Sir George Williams in London. Both these gentlemen have warmly endorsed and supported the Kobe Y.M.C.A. undertaking. But the scheme is yet far from complete. Mr. Harada has returned to Japan, but he has entrusted me with the matter, so far as this country is concerned. Japan needs our help greatly. The Tokio University registers show that *an overwhelming majority* of the students matriculating are agnostics. Yours heartily,

Avary H. Forbes, Hon. Treasurer,
Balham Y.M.C.A.

59, Brodrick Road, Upper Tooting, S.W.

About Books.

ANOTHER BOOK ON CHINA.

IN his book **China from Within**, or the Story of the Chinese Crisis, Mr. Stanley P. Smith does much to assist a more general understanding of recent events in China. (3s. 6d. *Marshall Bros.*). Of the fifteen chapters, the first ten have been compiled from different sources; so, in closing, Mr. Stanley Smith modestly calls his book a *compilation*. As the preface explains, from the nature of the case the work had to take such a form; the events spoken of are most truthfully and graphically described in the language of eye-witnesses. The compilation has been thoroughly well done; if the pages show little literary cohesion, they nevertheless make a powerful impression by the stirring story they unfold.

This book is precisely what it professes to be—a story of the Chinese crisis. Beginning with the Emperor Kuang-Hsü and the Reform Movement, it describes the reactionaries and their policy, and sets forth the terms of the famous inflammatory edicts. What follows is well known, but it could not have been outlined better than here, largely in the words of missionary and newspaper correspondents. The chapter entitled "The Punishment of Peking," is an article reproduced from the *North China Herald*, and written by Rev. Dr. Arthur H. Smith, the author of that remarkable book, "Chinese Characteristics." The sad story will often be rehearsed; here it is told with much animation and striking effect.

Discussing "The Causes of the Uprising," Mr. Stanley Smith holds that the pride, ignorance, and superstition, both of the Empress Dowager and of high-placed officials, nearly all of them Manchus, is responsible for much—indeed, constitutes the chief cause of the uprising. Dealing with "China's Need of True Religion," he strikes a note that is emphatically evangelical; and, in conclusion, expresses the hope that, as an outcome of the perusal of his book, "some who have not yet decided how they shall lay out the *one* life they have at their disposal, may be led to consider the claims of this great nation on their services." He adds: "Great Britain would not be the loser, but only a gainer, if many of her most gifted, most learned, and most holy, went out into the great heathen fields." These words have all the more force as coming from one who has acted out the conviction which they so tersely express.

THE LATE DR. LANDELS.

A VOLUME of varied interest is **William Landels, D.D.**: A Memoir. By his Son, Thomas D. Landels, M.A. (6s. *Cassell & Co.*). The pages tell the story of a remarkable man, and are characterized by religious sympathy and literary grace. Dr. Landels was devoted as a pastor, great as a preacher and lecturer, and singularly able as a denominational leader and administrator. Not that these lines of work among the Baptists of the United Kingdom cover the range of his Christian service; whether at Cupar or Birmingham, in London or in Edinburgh, Dr. Landels was a large-hearted man, disposed, wherever possible, to co-operate with others in Gospel interests and for human well-being.

Dr. Landels exercised a powerful influence by his writings on the highest of themes. He was an enthusiast on the subject of foreign missions, in behalf of which cause he was a veritable "prince of beggars." His part, along with Dr. Brock and Mr. Spurgeon, in founding the London Baptist Association, and other organizations that are still with us, forms a specially interesting section of the book. Bold in controversy, Dr. Landels was often in hot water, and sometimes the criticism of his brethren was justified by his incautious language and broadness of statement.

From first to last this is a good book, and there is a beautiful portrait. In a brief introduction Dr. John Clifford bears testimony to the esteem in which the memory of his predecessor in the Presidential Chair of the Baptist Union is held, and contributions from Rev. Charles Williams, of Accrington, and Mr. A. H. Baynes, secretary of the Baptist Missionary Society, speak of his work for his brethren and his generation.

Flowers of the Cave is the title of a volume of thoughts on Death and the Future Life, compiled and edited by Laurie Magnus, M.A., and Cecil Headlam, B.A. (5s. *Blackwood & Sons*). The excerpts are in prose and poetry, from Divine Revelation and from heathen writers. Many beautiful things are here, and much that is of deep interest. The pages will minister comfort to thoughtful readers; as the last section is devoted to selections from the New Testament, we would fain hope that those who begin will finish, and be impressed for good with the concluding and most inspiring message of the book.

The Christian.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

In response to the inquiries of many readers we give early intimation of the intention to issue in volume form the papers now appearing in our pages on "Foundation Truths of the Gospel." From all quarters we are receiving testimonies of the usefulness of these papers, and we are convinced that when collected they will fulfil an extended ministry in the interest of Gospel truth. Meantime, in compliance with a widely-expressed desire, Rev. William Crosbie's very timely article on The Atonement has been issued as a neat booklet. (6d. per doz.; 3s. 6d. per 100. *Morgan & Scott.*)

One of the incidental but important results of the Simultaneous Mission of the Free churches will be a fresh emphasis on the order of evangelist or missioner in the churches. This great effort has conclusively shown that the gifts required for this work are largely distinct (as suggested in more than one passage in the Epistles) from those that make for success in the "regular" ministry. Dr. Horton has summarized the lesson in the following pregnant paragraph, which may be commended to the attention of the churches in view of the experiences of the last few weeks:

> The prophet, the pastor, the teacher may quite conceivably not be a missioner. On the other hand, a man without theological training, with little or no education, and without graces of style and diction, may be gifted with that most glorious spiritual power of drawing souls to Christ. The Free Churches should recognize the order of evangelist—should seek out, equip, and send forth such evangelists as the Spirit endows. Along with the steady work of the pastors and teachers, the work of the evangelists should be carried on in every town and village.

A ministerial correspondent of a contemporary touches a note which is needed at the present moment. Referring to the converts of the late evangelistic effort, he says:

> I wish to draw attention to the need of very earnest work among the inquirers *after the Mission has closed*. One of the greatest possible mistakes is to think that when people have "passed through the inquiry-room" they are all right. The simple fact is that every grade of religious intelligence, and almost all degrees of religious sincerity, are found among so-called "inquirers." And no case can be considered in the least satisfactory in which there is not a whole-hearted surrender to Christ, an intelligent comprehension of the way of salvation by faith, and a definite assurance of personal acceptance. But earnest workers are too often in undue haste to see inquirers "made happy."

This word should be very welcome. The most jealous care needs to be exercised in dealing with recent inquirers. Many so-called "backsliders" are simply persons who have taken an initial step towards the Saviour, and who have gone no further.

There are tens of thousands in London who are never touched by church or mission hall. The hooligan districts are practically without Christian influence of any sort. How are these to be reached? Only by personal work done in their very midst—in the wretched dens they call their homes. It is comparatively easy to become enthusiastic over picturesque heathen in distant parts of the world, but when shall we see the same enthusiasm for the heathen who swarm in London? God be thanked for the splendid work which is already being done by numerous agencies, but there is very much land yet to be possessed, and many who might possess it are at present doing nothing.

It is well we should occasionally be reminded that the work of God is not limited to special arrangements. There were congregations here and there which were more or less excluded from the scope of the Simultaneous Mission, but this did not necessarily prevent them from sharing in the blessing. At Elmgrove Free Church, Hayling Island, it was felt that "a stir up" was required, but no special missioner was available.

> Some of our own members were chosen for the purpose, and the mission was continued for eight days. The church has never had such times before. Members who had never spoken in prayer, never engaged openly in the Lord's work, were moved by the Spirit; others were saved. My reason for writing is that our experience may encourage smaller Churches, like ourselves, not to be so dependent upon outside efforts, but to utilize their own workers.

We commend the message to those for whom the help of man may have failed: the message of God may come to one church through the organization; to another the very failure of plans may be the channel of grace.

A pertinent letter on the attempts being made by Romanists to secure an alteration of the Coronation Oath appears on page 19. The Roman Catholic Peers and other agitators might perhaps endeavour also to obtain an amendment of the Papal Bull, *Exurge Domine*, in which Luther's assertion "that heretics should be burned is contrary to the will of the Spirit," is designated as being "heretical, scandalous, false, and offensive to pious ears, suited to lead astray simple minds, and contrary to Catholic truth." But to repeal this startling declaration of faith would upset the Romish doctrine of Papal Infallibility.

The appointment to the bishopric of London will not satisfy the desires of the out-and-out Evangelicals. Dr. Winnington-Ingram is a High Churchman, but one of the more generous type, and willing to act with Nonconformists in social work. Intellectually he is of a mould that differs greatly from the one in which Dr. Temple and Dr. Creighton were shaped; but this may not be against him as a working bishop. He has moved about among the people more than most ecclesiastics, and while he sympathizes with human needs, he enjoys popular confidence and respect in a large degree. As Bishop of Stepney he has come to know his duty; as an open-air preacher for many years he has shown a willingness to employ unconventional methods in parochial and other work. He has undertaken a great and difficult task, and all should wish him Divine help and guidance.

The question of Church Reform occupies a foremost place in some of the leading magazines this month. Most people will be somewhat astonished at the drastic measure proposed by Lord Hugh Cecil, and he evidently speaks for others besides himself. The Bishop of Hereford, writing in the *Nineteenth Century*, strongly advocates the establishment of parochial Church Councils, through which laymen may exercise a measure of congregational government. He suggests that by this means unwelcome practices could be prevented from being imposed upon congregations.

The weakness of the proposal must be apparent to everybody. Romanizers would speedily see to it that their councils were composed of persons favourable to their views. A Ritualistic congregation would not be likely to appoint Evangelical overseers. Where, then, would be the gain of having these councils? Of all the proposals we have seen, not one really touches the heart of the whole question, viz., whether the Church of England is Romish or Protestant, and where is the authority that can firmly decide this fundamental question? Until this is done, no scheme of reform can possibly work. Are there no leading men who can address themselves to this important matter?

The Church of England is one of the richest Churches in the world. But owing to the depreciation in the value of tithes, and other causes, the growing poverty of the rank and file of the clergy is pitiful and pathetic. Preaching for the Queen Victoria Clergy Fund at St. Paul's, the Bishop of Peterborough stated, that of 581 benefices in his diocese, there were sixty-one averaging £45 a year; while in all England there are 1,341 under £100, and £4,566 under £200 per annum. A considerable proportion of the clergy are not altogether dependent on their ecclesiastical income, but making allowance for these, the distress which affects large numbers of noble and self-sacrificing men in the Anglican ministry, and the privations forced on them and their families, is appalling, none the less that so little complaint is made by most of them. But can nothing be done for these tried servants of God by the mass of Church people?

The fourth of a series of exceptionally well informed articles upon "The Outbreak and the Outlook in China" appears in the current number of the *Church Missionary Intelligencer*. The writer, who hides his identity behind initials, seems to have grasped the entire situation, and he presents it in a striking and luminous manner. His conclusions with regard to the Chinese hatred of foreigners are thus expressed:—

> We think we have made it reasonably clear that hatred of foreigners does exist in the breasts of the Manchu Government of China and of their Manchu subordinates, *while evidence is wanting that such hatred exists amongst the Chinese people* until it is created by officials.

This is an important distinction to make, and one which has been frequently overlooked, even where it has been comprehended. It certainly opens a wide door of hope for the future, since it presents the common people in a better light than that in which for some time they have been regarded. The Committee of the C.M.S. would render especial service by reprinting this series of articles in a cheap form for wide distribution.

Mr. Brodrick's proposals on behalf of the Government for army reform will be received with dismay by all true lovers of peace. They involve a permanent increase in the standing army of 125,000 men, bringing it up to over a million; a large annual addition to the military Budget; and a veiled suggestion that

if they are not accepted and acted upon the spectre of conscription looms large in the background. While these proposals seem for the moment to have been received with general applause in the secular journals, the better sense of the nation will not be long before it insists on qualitative rather than quantitative reforms in the organization of the army. The disasters of the South African campaign have been occasioned, not by the paucity of men, but by the inefficiency of the leadership, and the unpreparedness of the Government in meeting contingencies—evils which do not seem to have sufficiently impressed the Cabinet in making these proposals.

It is to be devoutly hoped that the country will awake to the great and pressing danger of being carried away by the sense of military failures in the past and of diplomatic troubles in the future, into considering for a moment the feasibility of the principle of conscription, as applied to our army. To follow the lead of Continental nations in this matter would be to turn back the clock of progress, and indefinitely delay the happy hour when the iron system, which is just now strangling the life and freedom of Europe, will be cast aside. The present evil is that the humiliations that have lately come upon us may foster a tendency to acquiesce in "reforms" which will only land us in a remedy that is worse than the disease.

Lord Roberts, speaking at the War Office last week at a Council of the Army Temperance Association, made a gratifying reference to the behaviour of the men in South Africa during the present campaign in regard to sobriety and self-restraint in an enemy's country. It had been remarked to him on many occasions how very different the men were to almost all former campaigns. He cheerfully gave a large part of the credit for this to the good work on behalf of temperance done in the Army of late years. It is also gratifying to note that Lord Roberts' appeal to the public not to put temptation to drink and licentiousness before our returned soldiers in welcoming them home has borne very general fruit.

A placard issued by the Sporting League, in connection with the London County Council election, and which received the approval, in some constituencies at least, of the "Moderate" candidates, describes the members who have laboured for purity and righteousness as "the Puritanical party" and "faddists," who "inherit the worst traits of their predecessors of the dark days of the Commonwealth." It is worth noting that the men so singled out are charged with seeking, among other things,

(1) To suppress the sport of horse-racing whenever the opportunity presents itself.
(2) To suppress the sale of beer, wines, and spirits on racecourses and at places of amusement.
(3) To encourage factious and unjustifiable opposition to the renewal of theatrical and music-hall licences.

Such an attack upon public and individual liberty is without parallel in either our Parliamentary or municipal history, and unless strong measures are taken at the polls to put down the conspiracy, grave results must ensue in the immediate future.

It will be a source of satisfaction to Christian people to learn that the attack on some of the most flagrant evils of our time is regarded by the supporters of them as so serious, and that substantially the outcome of the contests was unfavourable to the publishers of the placard, though some workers have realized as never before the boldness of the enemy.

Principal Lang, of Aberdeen, has just completed his Baird Lectures in Glasgow, the general subject being, "The Present Day Social Work of the Church." To the oft-repeated foolish charge that the Church of Christ neglects the present in favour of a future life, the professor has offered a brilliant and convincing reply, in which he makes history speak, and shows that in very deed the people of God have been the salt of the earth, saving society from corruption. At the same time he is candid enough to point out the great weakness which still exists in many quarters which are nominally Christian. Thus:—

There is frequently, too, a frigid climate in Churches which makes them unattractive to multitudes. In the house of God there is neither the capitalist nor the labourer, neither the bourgeoisie nor the proletariat.

This is old enough; but it needs perpetually saying, for people are apt to forget it. In the suburbs especially there is a tendency towards preserving the exclusiveness of congregations. This is simply fatal to true Christian work. No Church can successfully approach all sorts and conditions of men, unless it is prepared to open its doors to all, and to write over them legibly, "The rich and the poor meet together. The Lord is the Maker of them all."

Rev. J. H. Jowett, in one of his charming "Week-night Meditations," now appearing in *The Examiner*, on the text "Make no provision for the flesh," deals with the great principle of conquering our besetting sins by starvation, by refusing to provide the mental nourishment on which they thrive. There is no method more absolutely efficient and assured in its working than the method of "destruction by neglect."

"Where no wood is, there the fire goeth out." Deny the fuel, you exhaust the flame. If the enemy in thy spirit hunger, starve him. If we surround him with plentiful food, if he finds rich provision for his maintenance, he will speedily become full-grown and tyrannical; but if we starve him, he will never be "fulfilled," he will pass away of sheer exhaustion.

The practical teaching here is real, and the method accessible to all. It is because men brood over sins in imagination beforehand that they become actual facts afterwards. Sin cannot, any more than goodness, thrive in a vacuum.

It has been pointed out that the recently published second volume of the *Encyclopedia Biblica*, which has been referred to as one of the most important books of the month, has no article upon Jesus Christ, the article under the heading, Jesus, being simply a bibliographical one of a few pages. The omission is all the more remarkable in view of the inclusion of an article upon Faith. The latter is, however, mere "theological dissection;" for the very essence of faith, the apprehension of a living Christ, does not appear in it. And such dry bones the exponents of the so-called Higher Criticism would have us substitute for the ever-springing life to be found in the Saviour, and for that personal communion which each believer has with the Christ who lived, and died, and is alive for evermore.

A striking illustration of the tendency of some modern scientists to make startling generalizations, and to run in advance of their leaders, was afforded the other day by the Hunterian Orator at the Royal College of Surgeons, Mr. N. C. Macnamara, who stated:

From an analysis of the maximum number of anatomical characters common to man and to anthropoid apes, *it was proved* that they were descended from the same stock.

As a matter of fact the point in question is just the one that has *not* been proved, but the unjustifiable assertion will reach many who are not in a position to question its accuracy.

It is useful to remember that, as the best scientific literature of the day amply shows, the leading men in science are far from agreed that Evolution is an established truth. Darwin himself acknowledged that the older and honoured chiefs did not accept it, and in quite recent times, amongst other eminent naturalists, Buckland, Gwynn, Agassiz, Giebel, and the greatest of Paleozoic paleontologists have rejected the theory, the latter having in fact termed it "a figment of the imagination." There is indeed a strong feeling against Evolution. Sir William Dawson, too, one of the greatest geologists, characterized the doctrine as "in itself one of the strangest phenomena of humanity, . . . A system destitute of any shadow of truth."

It is not unusual for those who raise objections against the inspiration of the Bible to fasten upon some small points which are stated not to be in accord with science. Such cavillers carefully abstain from drawing attention to the many instances in which the statements of God's Word were in advance of modern discovery. Recent scientific investigation has placed man in a position to write in majestic strains of the wonders of creation; but take such a passage as Isa. xi. 12-18, with its magnificent summary of the power and knowledge of the Creator, and reflect that the reverent testimony to the glory and greatness of God was that of a man who had no knowledge of the velocity of light, the immeasurable distances of the planets and stars, and who had not the faintest idea that there were any worlds larger than our own. Then try to account for the exalted strains upon any other theory than that of the inspiration of the Holy Spirit. In comparison with such a passage, how weak and feeble does even so noble a work as Dr. Chalmers' *Astronomical Discourses* seem, despite its scholarship and devout feeling!

Our aged friend, Mr. Martin Hope Sutton, has conferred a benefit upon this generation of young men engaged in business by the republication of two addresses delivered by him in 1858 and 1869 respectively. The title is Practical Hints to Young Men Engaged in Business. (*Simpkin, Marshall, & Co.* 1s.) The book is doubly valuable because the principles enunciated forty years ago have been vindicated by a long, honourable, honoured, and successful business life. The adoption of them will lead to the like results. We therefore commend these words of wisdom to men of business, employers, and employed.

We hail with unqualified satisfaction the most thorough examination of "the grave issues raised about the Son of God, and the sources of our Christian faith, by much modern criticism of the Word of God." Rev. Hugh M'Intosh has spent his leisure time during several years in the study of these vital issues, and has published his discussions and conclusions in a volume entitled "Is Christ Infallible and the Bible True?" (*T. & T. Clark*, 700 pp., 9s.) His well-sustained contention is that these critics must abandon their theories or their Christianity. They cannot run with the hare and hunt with the hounds. The book is divided into sections, so as to make the reading easy. It ought to be in the hands of all teachers and preachers.

Getting, Saving, Giving.

By Rev. EDWARD STORROW.

IT is cause for serious thought that whilst no country was ever so wealthy as our own, or so free from great calamities, the anxieties of life are not seriously diminished. This anxiety leads to—(*a*) Too high an estimate of the value of money; (*b*) Eager and inordinate saving; (*c*) Worry and discontent; (*d*) The neglect of Christian giving.

The relief from humiliation and care that money brings; the pleasure of its possession; the enjoyments to which it allures, and the estimation in which it is held, blind us to its deceitful and dangerous influence, and lead to a false estimate of the ends and aims of life, to envy and to discontent. How often, for instance, as men grow richer, they become less spiritual and holy, acquire a false estimate of men and things, a contempt for those who do not succeed in life as they have done, and a habit of judging all persons, not by a moral standard, but the ability to get and keep money. It is irrational to speak contemptuously of money, seeing that it gives so much pleasure and confers so much power, and is so eagerly seized and so unwillingly parted with! but it is important to keep in mind its subordinate value, its limitations, its dangers and responsibilities, its corrupting influence; for how seldom with the increase of wealth is there "growth in grace," and of all dangers to the soul the Bible speaks more frequently and solemnly of this than of almost any other.

The love of money often lies concealed under the plausible guise of providing for old age, or the necessities of a family. It is right to make such provision whenever practicable, but how often under this plausible idea does there lurk a craving to hoard, or it grows to be a ruling passion after the original intention has been accomplished. The worry and solicitude of living are apt to make us discontented with our lot, envious of others, and distrustful of the care of God. When it is so, it is good for us to read some of those sweet and saintly hymns which sorely tried men have composed, or to meditate on the grand, strong words of God scattered through the Scriptures.

But the possession and use of money may have an objective and noble aspect, and happily in our day there are many who, regarding money as a solemn trust from God, give liberally to religious and benevolent uses; but there are yet more who give sparingly or not at all.

The opportunities for wise and beneficent giving were never so numerous and clamant as in this age. This should constrain us to live economically,

TO CHECK EXTRAVAGANCE AND WASTE,

and also the temptation to hoard; and to ask ourselves as a principle and policy of life, "Ought I not to give as well as to get? Is it not my duty, and ought it not to be esteemed my privilege and joy to aid as many good causes as I can?" and for many who do give, to ask, "Shall I not increase my giving, and how can I do so?" It is well to be on our guard against the excuse of not giving, or giving inadequately, on the plea that so many others do not give, or that the best and wisest use of funds is not always made, or that we cannot afford to give.

This may be the case, but in a world where heathenism, want, distress, and misery abound, is it not the duty of every one who claims to be a Christian, even in the lower middle rank of life, to be a stated, conscientious and willing giver to some one or more of these agencies? Does not much of the perplexity and difficulty of middle-class life, arise from beginning or drifting into too high a scale of expenditure? The desire to be respectable, and to rise in life, leads great numbers to begin domestic life where, after years of struggle and industry, their parents end. They seldom carefully estimate how much it will cost to live! They leave no margin for contingencies, nor do they usually resolve that God shall have his portion of whatever they possess. Thus it comes to pass that household expenses often come to more than was anticipated, leading to disappointment, anxiety, discontent, and a limited, if not entire, neglect of Christian giving. It is wise, therefore, to begin domestic life well within the limits of the income, and make God a sharer of it, whatever it is.

Not only is this not done, but when the income grows, personal and domestic expenditure is enlarged to the same extent, or the whole is invested and saved. To do either of these may be right in certain extreme cases, and up to a certain point, but would it not be wise in every case to consider ourselves as responsible to God for the use of our incomes, however large or small they may be, and make Him a sharer? This would surely sanctify, dignify, and bless common life, and secure it against the evils, worse even than poverty, into which prosperity is liable to fall. Would it not be wise for every person to give some share of their income to God, and increase it

IN PROPORTION AS THE INCOME GROWS?

And would it not in numbers of instances be right, meritorious, noble, and even saintly, not to save at all, or to cease saving, or to disburden themselves of some of their wealth whilst they live, or to continue in business, and give all that is gained to the cause of God?

Our Saviour commended this extreme and entire giving, in at least four instances, and is it not safe to say that such giving, inspired by love to Christ, and zeal for his cause, would bring an elation of being, and a joy millionaires seldom, or never, know?

There is in the too brief autobiography, "Early Days of My Life," by Mrs. Luke, a beautiful instance of this unselfishness. Mrs. Thompson, mother-in-law to Mrs. Luke, wrote to her mother, Lady Barham, with a request from her family that she would allow them to have her portrait painted, and that it would cost only £20. Here is her reply: "Since I returned home my time has been more than filled up with new-furnishing the chapel which, by contriving it myself, has saved many pounds for the Lord's cause, but it has very greatly fatigued me. Then my child, how can I think £20 a trifle to be spent in recording the features of such a poor worthless old tabernacle! Oh, do consider, my child, the number to whom £20 would be a treasure! I know many Independent ministers in Wales, excellent, godly, devoted men, that, with large families, have only £50 per annum, and two or three only £30, and shall £20 be spent on a portrait of me?"

"We are His Witnesses."

Acts v. 32.

It is ours to tell the story of God's free, abounding grace,
Of his mercy and compassion, to our sorrowing, sinning race.
Ours to tell how He has sought us and redeemed us by his blood,
For we've tasted of his goodness, and we've known the things of God.

It is ours to tell the story. If we're silent, who will tell
How the Lord of life and glory died to rescue man from hell?
He has saved us; we can witness what his grace and power can do:
So in earnestness we ask you, oh! will you not trust Him, too?

It is ours to tell the story, for the many know it not,
And it may be those who've heard it have so easily forgot;
And the world so sorely needs Him—'twas for all mankind He died.
Quickly let us give the message of the Saviour crucified.

Give it to the hungry millions who in heathen lands to-day
Famish for the great salvation, while we fail his word to obey;
Give it to our friends and neighbours, give it daily as we go,
As the Spirit shall direct us; and the fruit sometime we'll know.

It is ours to tell the story. Some will mock, while some will hear.
Still, may we repeat it ever, that sweet story, old and dear;
For 'tis ours to bear the tidings, while 'tis God's to bless the seed.
And no word is void of power which He speaks through us indeed.

A. E. R.—*Kingdom Tidings.*

The Essence of Scripture.

ON Wednesday, March 6, Professor D. S. Margoliouth delivered at Exeter Hall the fifth lecture of the course on "The Essence of Scripture"—subject, "Biblical Philosophy and Other Philosophy." The beginnings of the various systems of philosophy are traceable to the natural desire to know something of the origin of things. That certain of these had their rise in India seems to be brought out by their terminology. The common illustrations are largely Indian and Greek, but the anticipations of later thought are more remarkable in the former than the latter.

That the purpose of Indian philosophy is highly practical, is the result of the deeply ingrained belief in transmigration. The soul, weary of the endless transmigration, seeks repose, and philosophy is resorted to in the attempt to procure this. Asceticism was often deemed necessary to the study. Whereas the Greek systems fitted men for public life, those of India produced anchorites. The theories are idealist; but the philosophy would seem to be the result of the meditation which at an early period seems to have become part of the ordinary life of the Brahmins. Their logic is less simple than the Greek, but is characterized by great acuteness.

Among the Hebrews the causes which produced philosophy in these other races were wanting. Genesis supplied an account of the origin of things sufficient for them, and this neither wrapped up in an unknown tongue nor expressed in infantile language, so they had no call to construct a cosmogony. The spirit of the Israelites seems to have been ordinarily averse to scientific inquiry. The studies to which the public assembly gave rise were also wanting, for the Israelites had no need of them. Where the practical application of science was required, the Israelites ordinarily sent for the Phœnicians, as the Greeks did for the Persians.

Speculation on the state of the departed was

ALMOST UNKNOWN BEFORE THE EXILE.

The writer of Ecclesiastes simply asked, "Who knoweth the spirit of man that goeth upward?" An Indian writer would have been ready to describe every stage which the departed spirit passes through. In the New Testament the life to come throws the present life into the shade, whereas in the Old Testament we can with difficulty collect references to the former, and when we do find them they are ecstatic.

While philosophers of other nations had to prove the future life, in the Old Testament the argument that the present is all we have finds no place. In the apocryphal book called the Wisdom of Solomon, where the future life is insisted on, it is treated as the basis on which all else is to be explained, and the thought that it provides such a key produces enthusiasm in the writer. The belief corresponds to faith, hope, and love in the teaching of the Apostle Paul; and the word "wisdom" is identified with what we call science. The problem—also discussed by Plato—is put of the just man absolutely worsted, and with every inducement to abandon the just life. The difference in the two writers is to be found in the presence and absence of the idea of God. The answer by Plato will never convince any human being; the man who knew of faith and love could solve the problem practically.

Proverbs resembles other Eastern works more closely than Ecclesiastes. The study of the Bible is our nearest analogy to the way in which wisdom was understood by the ancients to be reached. The knowledge of God provided the spirituality which marked the early religion of the Jews. Jewish commentators argue the future life from the willingness of Daniel and his friends to face martyrdom.

The non-success of the pagan philosophies appears to be due to the absence of any personal relation to the Deity, which the Biblical writers possessed in so high a degree. The difficulty was to provide a motive strong enough to produce action; they lacked that which we call "the grace of God."

FOUNDATION TRUTHS OF THE GOSPEL.—X.

JUSTIFICATION.

By Rev. W. H. GRIFFITH THOMAS, M.A.

ONE question beyond all others has been exercising the mind and conscience of mankind in all ages: "How shall man be just with God?" It is found as far back as the time of Job, where we have it asked no fewer than four times (iv. 17; ix. 2; xv. 14; xxv. 4). It pressed upon earnest Israelites from time to time (Psa. cxliii. 2; Micah vi. 6), and is implied in the whole ritual of the Mosaic law. It is involved in heathen temples, altars, and sacrifices, and appears in one form or another in all the Oriental religions. There can be no doubt, too, that it is the question of questions for man, and must be settled definitely and permanently, if there is to be any peace, power, and progress.

It is in the Bible alone that we find any solution of the problem. The first hint comes in Gen. xv. 1-4; a little more light is granted in Psa. xxxii.; and Hab. ii. 4; but the full revelation is found in Acts xiii. 38 and 39; Gal. iii., and especially Rom. iii. and iv. From all this we see that God alone can give the answer to man's inquiry, and to the Word we must turn, and by it we must stand, if we would know and enjoy the glorious Gospel of man's full Justification by God.

I.—THE MEANING OF JUSTIFICATION.

The word and the thing may be viewed from God's standpoint, or from man's. In the former instance it means the Divine act and gift; in the latter, the human reception and result.

Let us be very clear that *Justification is connected with our true relation to God.* It is concerned with spiritual relation, not with spiritual condition; with our judicial position, not with our actual state. Confusion and difficulty will assuredly arise if we are not perfectly clear on this point.

This true relation *was forfeited by sin.* Sin is self-assertion, disobedience, rebellion; and in regard to Adam's true relation to God there were three results of his sin: (*a*) A sense of guilt; (*b*) A sentence of condemnation; (*c*) An act of separation. Thus the true relation of man to God was forfeited, and these results abide to-day, and apply to all mankind apart from God.

Now Justification is connected with *the restoration of this true relation to God.* It includes (*a*) The removal of Condemnation by the bestowal of Forgiveness; (*b*) The removal of Guilt by the reckoning (or imputation) of Righteousness; (*c*) The removal of Separation by the restoration of Fellowship.

Justification then means the re-instatement of man in his original relation to God. It means to treat as righteous in the sight of God, to account righteous, to regard as righteous, to declare righteous. It means being accepted as righteous in the eyes of the law, and restored to a true position before God.

It is, therefore, much more than pardon, and the two must never be confused, much less identified. Forgiveness is only a part of Justification, and to identify them is to cause spiritual trouble and loss. We can see the two distinguished in Acts xiii. 38 and 39, and in Psalm xxxii. 1 and 2. A criminal may be pardoned, but he cannot be regarded as though he had never broken the law. Forgiveness is only negative, the removal of the condemnation. Justification is also positive, the removal of *guilt* and the bestowal of a perfect standing before God. Forgiveness is an act, and a succession of isolated acts, as needed. Justification is an act which results in a permanent attitude or position in the sight of God. Forgiveness is repeated throughout our life. Justification is complete and never repeated. As it refers to our spiritual position before God, it covers the whole of our life, past, present, and future. We can see the distinction in St. John xiii. 10. "He that has been *bathed* (justification) needeth not save to *wash his feet* (forgiveness)." He that has once had the bath of a perfect Justification needs only the daily cleansing of the soul through forgiveness, not a fresh Justification.

Justification is also different from *making* righteous, which is Sanctification. The two are always inseparable in *fact*, but they are assuredly distinguishable in *thought*, and must ever be distinguished if we would have peace and blessing. Justification concerns our standing, Sanctification our state. The former affects our position, the latter our condition. The first deals with judicial relationship, the second with spiritual fellowship. We must ever remember that they are bestowed together, that is, a complete Justification and a commencing Sanctification; "where the righteousness of Christ adheres, the grace of Christ inheres;" where the one is imputed, the other is imparted; where the one is reckoned, the other is received. *But they must never be confused.* The first is the foundation of our peace—"Christ for us." The second is the basis of our purity—"Christ in us." Justification is concerned with acceptance; Sanctification with attainment. Sanctification admits of degrees; we may be more or less sanctified. Justification has no degrees, but is complete, perfect, final. "Justified from *all* things."

This is one of the points on which we differ from the Church of Rome. Rome says Forgiveness comes through Sanctification; the Bible says the very opposite is the truth. Rome confuses Justification and Sanctification, and makes the former include remission and renovation. This is to cause trouble, and to identify our acceptance with our attainments, and to rob the soul of the objective ground of righteousness, which is wholly independent of our spiritual state or condition. We must hold fast to the meaning of Justification, as accounting or reckoning righteous, and in this belief we have the almost universal testimony of the best scholarship of the day that δικαιόω in the New Testament has for its primary and fundamental meaning, the forensic one of *regarding* or *treating* as righteous.

II.—THE FOUNDATION OF JUSTIFICATION.

"We are accounted righteous before God only for the merit of our Lord Jesus Christ." So runs the Eleventh Article of the Church of England, and in harmony with it are the Westminster Confession and the other Confessions of the Reformed Churches. "In Him . . . justified" (Acts xiii. 39). The "merit" of Christ means the value of his whole Person and Work. His perfect obedience even unto death, his spotless righteousness, his payment of the penalty due to our transgression—all this forms the one sole ground of our Justification. This is reckoned to us, and God looks at us in Him. "He who knew no sin was made sin for us, that we might become the righteousness of God in Him." By Him we are pardoned, and in Him regarded as righteous.

For the merit of Christ, therefore, are we justified, "and not for our own works or deservings" (Article XI). Our works or merits could not work out our justification. Perfect obedience is required by God, and this man cannot render. "He that offends in one point is guilty of all." "Cursed is he that continueth not in *all* things that are written in the book of the law to do them." And yet, notwithstanding this, man has ever been attempting to work out and establish his own righteousness. We see this in human sacrifices, ceremonies, penances, offerings; and it is true even of the Jews, who, it might have been supposed, would have been instructed sufficiently to have avoided this rock of danger and trouble. But as with the heathen, so with the Jews, the attempt was made to establish their own righteousness (Rom. x.), and the explanation in the latter case is that they would not submit themselves to the righteousness of God. Man fell by a desire to be independent of God, and now man wishes to be equally independent of God in returning to Him. Universal failure has been the sad result, because of the two-fold inability to cancel the past and to guarantee the future. God has, therefore, concluded all under sin; "all have sinned and are coming short of the glory of God;" and man, if he is to be justified, must come as a sinner helpless and hopeless, willing to accept and not wishful to merit.

Nothing in my hand I bring,
Simply to Thy cross I cling.

III.—THE MEANS OF JUSTIFICATION.

The merit of our Lord becomes ours "by faith." All that believe "are justified." Trust implies dependence on another, and the consequent cessation of dependence on ourselves. Faith is, therefore, at once the acknowledgment of our own inability and the admission of our need of someone else's ability. Faith links us to Christ, and is the means of our appropriation of His merit.

The reason why Faith is emphasized in Justification is that it is the only possible answer to God's revelation. Faith in man answers to grace in God. Faith is the correlative of Promise. Trust responds to Truth. Faith renounces self and receives the Saviour. There is, consequently, no merit in faith; it is only the instrument, not the ground, of Justification. As Hooker says, "God doth justify the believing man, not for the worthiness of his belief, but for His worthiness who is believed;" or, as we may put it, we are not justified by faith, but by Christ through faith. Faith is nothing apart from its object, and is only of use as it leads us directly to Him who has wrought a perfect Righteousness, and as it enables us to appropriate Him as "the Lord our Righteousness."

IV.—THE VALUE OF JUSTIFICATION.

This doctrine of the sinner's Justification by Christ through faith is *a necessity for spiritual health.* It is the foundation of peace.

The soul looks backward, outward, inward, upward, onward, and says, "Justified from all things," and "being justified by faith we have peace," immediate, certain, complete, and everlasting.

This doctrine is also *the foundation of liberty*. With an unerring spiritual instinct, Luther spoke of this doctrine as "the article of a standing or falling Church," for it removes the bondage of sin, sets the prisoner free, introduces him directly to the presence of God, and gives him free, full, constant access to the Holiest. We can therefore readily understand the virulent hatred with which this doctrine is regarded by the Church of Rome, for it cuts at the root of all sacerdotal mediation and intervention, as absolutely

UNNECESSARY AND POSITIVELY DANGEROUS.

This doctrine is also *a necessity for spiritual power*. It is the foundation of holiness. The soul is introduced into the immediate presence of God; realizes the spiritual presence of Christ; receives the indwelling presence of the Holy Spirit; and in all this finds the secret and guarantee of purity of heart and life.

The great passage in Rom. v. 1-11 shows us Justification as the commencement of a long chain of graces and blessings which culminate in glory above.

This doctrine is also the spring and secret of *all true Christian service*. It releases the soul from anxiety about itself, and frees it for anxiety about others. The "heart at leisure from itself" can set forward the salvation of those around. Firm on the rock itself, it can stretch out a loving hand to wrestlers with the troubled sea. Well may Article XI. speak of this doctrine as "wholesome and very full of comfort;" that is, healthful and helpful, for so it assuredly is to all who receive and welcome it.

In these days of "doubtful disputations," vague doctrines, and "dangerous deceits," let us hold fast to this great foundation fact of Justification. Let us study our Bibles to gain and grasp a clear view of its meaning, and then, yielding ourselves to its blessed power and joy, let us make it prominent in our teaching and work, as the secret of peace and liberty to many a soul now darkened by fear, or held in bondage. Against Romanism, and Ritualism, and Rationalism, we shall find it one of our sturdiest weapons, because it is a weapon of light, of love, of liberty; a weapon with which there are few to compare in the armoury of God.

George Yard Mission.

THE many kind friends who have interested themselves in this Mission will be pleased to hear that Col. Robert Hayne has now accepted the invitation of the Committee, to take up the work which the late Mr. George Holland founded and carried on for so many years to the glory of God.

The Committee and the new superintendent are unanimous in commending the work, which will be carried on with the sole object of leading souls to Christ, and ask all interested in the poor of Whitechapel to join in prayer to God that He may be pleased to own and bless every branch of it—among men, women, and children—in the future, as in the past. They would be glad to hear from any ladies or gentlemen who are willing personally to assist in the work at George Yard.

Free Meals for School Children.—As in former years, forty Board Schools in poor neighbourhoods have been aided with free meals through the Board School Children's Free Dinner Fund. The generosity of subscribers has enabled the committee to meet all claims, but, owing to the severity of the winter and the high prices of fuel and provisions, the funds are now at a low ebb. The hon. secretary is Mrs. Anna Pennington, 16, Crossfield Road, N.W.

Believing Prayer Answered.

A STRIKING instance of long-delayed answer to prayer occurred not many years ago at Chicago. Two Christian ladies agreed to pray daily for the conversion of their unbelieving husbands. For three years they continued to pray earnestly, but with no apparent result.

At length one lady said to her friend: "It's useless praying any longer for John's conversion; he seems every day to grow more hardened to all religious impressions. I have resolved to stop, for I fear his conscience is quite seared."

"Well!" replied her friend, "I can't stop praying for *my* husband while I have breath. So, if he goes down to the pit, he'll go weighed down with his wife's believing prayers."

"Why! if you go on praying, I may continue too; you have inspired me with new faith and hope," cried the poor desponding lady.

The two continued in prayer for their respective husbands for four years longer, yet still without any apparent result. Time passed, and after seven years of crying and waiting, Mrs. B. awoke one night, and saw, to her surprise, her husband sitting at a little table, reading the Bible by the light of a candle. She called to him, and he told her he was in sore distress about his sins; he begged her

TO HELP HIM TO FIND PEACE.

She joyfully rose, and having joined him at the table, told how long and anxiously she had prayed and watched for his conversion. At last she saw that God was answering her prayers. They knelt down together, while she uttered a few broken words, imploring the Lord to save her dear husband, and make him decide at once for Christ. When she could not continue for tears, the husband began to pray earnestly for himself; and while he was thus praying, the mighty change was wrought in his soul by the Holy Spirit, so that his prayer ended in a burst of joy and thanksgiving.

Next morning the happy wife set out to convey the glad tidings to her friend, who lived at some distance. To her surprise she met the other, who was on her way to visit *her*, with a face radiant with joy. Before Mrs. B. had time to tell her tale, Mrs. A. began eagerly to relate the story of the sudden conversion of her own husband during the previous night.

"Why! that's just what brought me to see you," cried Mrs. B. "My husband also was converted last night, and I couldn't rest till I had told you the wonderful news."

On comparing notes, it was found that the prayers of both wives had been answered simultaneously, and in circumstances almost identical.

Christian mothers, wives, sisters, keep on praying for your dear ones. God is faithful, who hath said: "*Ask, and it shall be given.*"

KATE DAVIDSON.

Kinnoull, North Berwick.

Protestantism in Birmingham.

AT the annual meeting of the Birmingham Christian Evidence and Protestant Laymen's Association, the report showed that the year's work had been of a fruitful and encouraging nature. In spite of countless obstacles, the warfare with error has not been allowed to flag; but the truths of the Gospel have been maintained and proclaimed with the assurance that in this way alone can Romeward tendencies be effectually counteracted and suppressed. Every effort has been made to disseminate information bearing upon questions relating to the restoration of priestly domination in this country. During the last forty years the secretary, Mr. J. H. Aston, has also continued an informing and discriminating correspondence through the Press for the enlightenment of the people, and leading them to the true source of light and peace. It is to be regretted that the year closed with a balance due to the treasurer of £163. The office of the Association is Cromwell Hall, Heath Green Road, Winson Green, Birmingham.

Points and Outlines.

HOW TO SING.

SING to Christ when you sing. Think of Him, and He will be in the Psalm. That is the way to forget others; speak out every word to Him.

R. W. Barbour.

"UNDER THE TREES."

Gen. iii. 8—Hiding.
Gen. xxi. 15—Dying.
1 Kings xiii. 14—Resting.
1 Kings xix. 4 Weary.
Psa. cxxxvii. 1, 2—Silent, songless.
Song Sol. ii. 3—Feasting.
John i. 48—Praying. *F. I. B.*

"THIS ONE THING."

From various cares my heart retires,
Tho' deep and boundless its desires,
I'm now to please but One:
He before whom the elders bow,
With Him is all my business now,
And with the souls whom He hath won.

Gambold.

"FORWARD!"

Phil. iii. 13-14.

To-day's duty is no discharge for to-morrow. Every day has its own peremptory demand upon us, not only for repetition, but advancement. It is a saying of St. Basil that the soul would starve, as well as the body, without a continual renewal of its proper food; and St. Paul's motto, in the midst of such a course of labour and activity as would quite have sunk the spirits of another man, was "Forward."

Thomas Adams (1701-84).

FAITH AND UNBELIEF.

Faith knoweth God; incredulity (unbelief) knoweth Him not.

Faith loveth both God and his neighbour; incredulity loveth neither of them.

Faith only (alone) saveth us; incredulity condemneth us.

Faith extolleth God and his deeds; incredulity extolleth herself and her own deeds.

Patrick Hamilton.
(Scottish Martyr, 16th cent.)

CHRISTIAN PRIVILEGES.

(1) Kept by the power of God (1 Peter i. 5).
(2) Strengthened with might by the Spirit of God (Eph. iii. 16).
(3) Sustained by the grace of God (2 Cor. xii. 9).
(4) Comforted with the comfort of God (2 Cor. i. 3,4).
(5) Cheered with the presence of God (Acts xxvii. 22, 23, 24).
(6) Satisfied with the goodness of God (Jer. xxxi. 14).
(7) Rejoicing in the truth of God (3 John 3,4).

J. P. Coster.

EVILS OF THE SCHISMATIC SPIRIT.

I am deeplier afflicted for the disagreements of Christians than I was when I was a younger Christian. Except the case of the infidel world, nothing is so sad and grievous to my thoughts as the case of the divided churches; and therefore I am the more deeply sensible of the sinfulness of those prelates and pastors of the churches who are the principal causes of these divisions. Oh, how many millions of souls are kept by them in ignorance and ungodliness, and deluded by faction, as if it were true religion! How is the conversion of infidels hindered by them, and Christ and religion heinously dishonoured! *Richard Baxter.*

THE PARABLE OF THE UNJUST JUDGE.

(Luke xviii. 1-7).

The motives to persevering prayer are thus set out:—

I. THE GREATNESS OF THE NECESSITY is represented (*a*) In our own helplessness: "There was a widow"; (*b*) In the evil inflicted: "Avenge me of mine adversary"; (*c*) In the delay of help: "And he would not for a while."

II THE ULTIMATE SUCCESS which is to be expected (*a*) From the goodness of God: "And shall not God?" as contrasted with the unprincipled judge; (*b*) From the fact that God wills our salvation: "His elect"; (*c*) If we continue with confidence in prayer: "Who cry to him day and night"; (*d*) Notwithstanding long delay in the promised help: "Though He bear long with them"; (*e*) On account of the sure word of promise: "I say unto you," &c.

Day by Day.

SUNDAY, March 17. Hosea xiii.

HOW much the first verse resembles the words, "He that humbleth himself shall be exalted." But Baal-worship is the opposite of all this. It stands for that confidence in the flesh, which the Apostle so absolutely denied. And when once we yield to the subtle temptation to do this, there is no limit to the molten images and idols, according to our own wilfulness, that result. But all such efforts lack in stability. Their votaries are as the morning cloud and the early dew; whilst those who trust in the Lord are as Mount Zion, which cannot be removed, but abideth for ever. Have you yielded to the fascination and self-confidence, wandering from God, the Fountain of living waters? Still God is the Lord thy God; He has not cast thee away; and He is willing to become thy Saviour (4).

What marvellous alternations are here in the Divine heart! At one moment it seems as though the people's sins must bring on them condign punishment: "I will be unto them as a lion . . . as a leopard." "I will meet them as a bear." Then He cries: "O Israel, thou hast destroyed thyself, but in Me is thine help."

Oh, put together these wonderful promises, as a child gathers flowers into a posy. Art thou grievously cast down? "I will be thy help." Dost thou need a supreme control for thy life? "I will be thy King." Dost thou dread the power of the grave, and the last enemy, death? Jesus is the death of death (14). Let us accept his proffered help and mercy, lest, like Samaria, we become desolate.

MONDAY, March 18. Hosea xiv.

This chapter is as remarkable for its beauty as for its consolation. The Prophet ransacks the world of nature for phrases that shall sufficiently express his transports of joy, and his estimate of what God will be to his repentant people. The gentle dew, the rich raiment of the lily, the far-reaching roots of the Lebanon range, the spreading branches and beauty of the olive tree as they rustle in the breeze, the scent of the wind which has been sweeping over mountain pastures and comes to the fevered valley, laden with the perfume of the thyme, the golden corn ripe for the sickle, the scent of the vines—these are among the images that teem from the inspired imagination of the prophet-seer.

But how deeply the whole chapter appeals to us. The call and invitation to return, the suggestion of the very words that should be employed by the returning prodigals, which elicit, in response, the avowal to trust no more in Asshur or in horses, and the renunciation of idols. Surely such invitations still float through the soul, eliciting similar replies. And as we return, we hear the Divine voice assuring us that our backslidings shall be healed, that anger is replaced by love, and that the forgiven soul shall realize all that this rapturous imagery portrays. Yes, soul, thou shalt grow, and spread; thy shadow shall be health-giving; thou shalt be fragrant of scent, and fruitful as a rich autumn. The love of God shall make thy idols impossible; and thou shalt so abide in Him, as to bring forth much fruit. These are God's ways with the souls that accept his gracious dealings (9).

TUESDAY, March 19. Joel i.

Israel was still a kingdom when Joel prophesied; and as with Hosea, so with him, there are abundant allusions to the natural scenery and agricultural processes of the Land of Promise. How much do the children of the city miss in their aloofness from the illuminated missal of nature! Their speech is poorer for lack of the simple but beautiful images which adorn the language of a student of God's oldest Bible.

Joel's words seem to have been primarily elicited by the near approach of a visitation of locusts. There was to be such a plague as had not been known within the memory of the oldest. In the fourth verse we have recited the various names by which the locust is known at the different stages of its existence, and what was left by one horde would be devastated by another. This is the nation that was to come up, and because of it, the cornfields and vineyards would alike wither. But underneath these references, there is another to the near approach of the Assyrian hosts, which should be even more terrible, and destructive. Are there no locusts in thy life, and mine, which devour its promise and prey on its beauty? It is only too likely. There are years which the cankerworm, the caterpillar, and the palmerworm have eaten—these standing for the self-indulgences, the impurities, the jealousies, into which we have been betrayed.

There is but one hope for us. We must gather before God in confession and prayer. We must cry to God for ourselves, and must plead with Him in intercession for others (14, 19). It will never do to continue as we are, in the hopelessness of despair, or in a fatuous surrender to our misfortunes.

WEDNESDAY, March 20. Joel ii.

This chapter contains an exceedingly graphic account of the approach of a swarm of locusts. Not only in the East, but in the far West they come to-day just as Joel describes them. Mr. Sheldon told me, as we travelled across the Atlantic together last summer, that on two occasions when he was a lad the whole of his father's crops were destroyed just in this way. Before them was, as it were, the Garden of Eden, and behind them a desolate wilderness (3). The very heavens darkened for days, and the air was filled with the noise of their wings.

The prophet summoned the nation to prayer, with the assurance that God would not fail to be entreated. "The Lord," he said, "would answer, and say, 'Behold I will send you corn and wine and oil.'" And with this strong faith, he turned to his people with reassurance.

"Fear not, be glad and rejoice, for the Lord will do great things." We may lose all faith in ourselves and our fellows, but God is always the Rock of Ages, unchanging, strong, and mighty. Loving and forgiving, He abideth faithful; He cannot deny Himself. Lift up thy heart with joy, O penitent soul! Be not afraid; already on the locust-smitten country new pastures are beginning to arise beneath the plentiful rain of heaven. God will cause to come down the rain; He will restore the locust-eaten years; He will deal wondrously with thee, in spite of all thy provocations, and thou shalt never be ashamed (27).

The Apostle Peter, on the day of Pentecost, gives the clue to the significance of that last paragraph. "This is that," he cries, "which was spoken of by the prophet Joel." It is remarkable that he does not say, "Thus was fulfilled," because the fulness of this glorious prediction has not been accomplished. The latter rain has yet to fall. Coming days shall yet see the stretching forth of the right hand of the Most High, in blood and fire and vapour of smoke. But have you had your share in Pentecost? It awaits you in the risen Lord. Appropriate it.

THURSDAY, March 21. Joel iii.

The prophet has been evidently borne far beyond the occurrences about which he was concerned at the beginning of his visions. We are here at the close of the Times of the Gentiles—the era which is now passing over us. The Church has been gathered to her Lord, and the chosen people are back in the land and city of their fathers (1). Against them are gathered all the nations, among which they have been scattered, and by which they have been shamefully ill-treated. How this will be brought about it is impossible for us to forecast. Often, of late years, the rumour has sped from lip to lip of the growing numbers of Jews which are returning to Palestine, but there is no sign of a national and wholesale return. The wealthier Jews seem content to contribute of their substance for the return of the poorer, but they cling to the comforts of the lands of their adoption. And it is impossible to forecast the combination of foreign nations, which will make Palestine again, what it has so often been in time past, the battle-ground of the nations. But there is nothing improbable in these anticipations, for the Eastern Question has always bristled with difficulties, and has baffled generations of statesmen.

Then in the throes of that terrible strife, when the chosen people seem on the point of being overwhelmed, the Lord shall be their hope and strength. Then Joseph's brethren shall recognise their long-lost brother, and days of unbroken blessedness shall become theirs (18, 20).

FRIDAY, March 22. Amos i.

Amos was a herdman; but what fervour, what spiritual insight, what power of righteous anger dwelt in his breast! God is no respecter of persons. If there be culture, as in the case of Saul of Tarsus, He will employ it; but if there be devotion, loyalty, and a willingness to take and convey his messages, the absence of rank and learning will be no impediment to his free use of the unlettered herdman.

It is noticeable, for the comfort of us all, that God never deals with us for one sin. It is always, as the repeated refrain of this and the following chapter puts it: "For three transgressions, and for four." The neighbouring nations are judged in respect of their treatment of Israel; and you will remember that the judgment of Matt. xxv. turns on the same point: "Inasmuch as ye have *not* done it to these, ye have not done it to Me; depart into the outer darkness." The presence of the Jew among us may be for the purpose of testing us, and seeing what manner of persons we are.

"I will send fire." The threat recurs again and again, and we are reminded of our Lord's words: "I am come to send fire on the earth, how I am straitened till it be accomplished." We must have the fire of Pentecost for cleansing, or that of the legions of Titus for destruction. Let us choose carefully; and ask to dwell in the devouring fire of the presence of God, whose lambent flames leave the tender foliage of the plant uninjured: "The bush burned with fire, but it was not consumed."

SATURDAY, March 23. Amos ii.

The prophet comes nearer home, and in his circling flight prepares to settle down on his own people with his severest denunciations. The enumeration of sins in *vv.* 6-8 is very sad. To what straits had the chosen people come, that they should permit such things to be done, which could not but provoke God's heavy anger!

The reference to the Amorite is very telling. Nothing is said of Joshua or his prowess; the overthrow of the nations of Canaan is directly attributed to the interposition of Jehovah. "*I* destroyed the Amorite before them." Great political changes are always afoot, which men attribute to this and the other secondary use; but these causes are caused; these agencies are the methods of operation which the Great Agent adopts; behind every ripple on the beach there is the drawing attraction of the moon and sun.

One of the most graphic images in the whole prophecy is that of *v.* 13. We can almost see the heavily-laden wain, as it is dragged from the harvest-field. The wheels creak and groan, the oxen draw it with difficulty, the timbers seem hardly able to bear up under the sheaves that press upon them. So God bears us with groanings that cannot be uttered. We weigh upon Him. Our sins and sorrows, our backslidings and constant necessities, are a sensible weight upon his heart. "Pressed under" us! So was Jesus pressed under the sins of Jerusalem on Olivet, and under the sins of the whole world, when in Gethsemane He was prostrate before the Father's will, and on the cross cried out as one forsaken.

British College Christian Union.—An attractive booklet has been issued under the title The Money Problem (22, Warwick Lane, E.C.), showing the difficulty in which the committee continually find themselves through lack of working capital in connection with the publishing of their books. They are frequently in debt to their printers, though the value of stock is more than sufficient to cover this liability. A detailed statement is also given of the requirements for current work, accompanied by an appeal to members and friends to enable the work to be maintained.

Victoria Hospital for Children.

SERVING, as it does, a population which is estimated to include 250,000 children, the Victoria Hospital, in Queen's Road, Chelsea, S.W., is one of the most needful, as well as one of the most efficient, of our English "Palaces of Pain." The tiny sufferers to whom it ministers are the children of the poor, smitten down in the battle with disease and hunger that is fought day by day in the

"FOUND STARVING."

slums. The medical staff exercises for them the perfection of scientific skill and training, while the

CHRISTIAN TENDERNESS AND PATIENCE

of the nurses in their labours—which demand a heavy toll of heart and brain—speak volumes for their devotion and ability.

The scenes in the wards are replete with pathetic interest. In the boys' ward, among others, suffering from a wasting disease, is a grey-faced little mortal who, only a few days since, was to be removed to a Home for the Dying. Now, however, he has taken a turn for the better, and sits up bravely to a plateful of egg and bread and butter. In a corner bed is a lean, shrivelled lad who turns nervously from the meal that is so neatly set on the bed-tray, and asks to be taken into the garden, which he can see plainly from where he lies. What a sigh of satisfaction he gives on being assured that he is destined for a stay at the Convalescent Home at Broadstairs!

Another, a bright lad, is here for the third time suffering from St. Vitus' dance—an affliction which, it seems, is becoming increasingly common with the young. The Sister in charge attributes this to the high pressure of modern

A STREET ACCIDENT.

life, and the consequent development of nervous ills even among poor children. In the surgical ward are deformed little ones, having their legs and feet kept in position by weights and supports. Another has a fractured leg set in plaster. A poor fellow with an enormous swelling on his neck manages to talk cheerfully enough, although he is to undergo an operation next day. In the girls' ward among a number of very sad cases, a grave and chubby child, who first attracts one's attention from her comparatively healthy appearance, is making an excellent recovery from pneumonia. She gazes wistfully at the big rocking-horse in the centre of the room, and then, in a business-like way, shells an egg for her tea. Passing from bed to bed, one notes the look of delight with which each child welcomes a word of encouragement from the nurse. The soothing and unremitting attention which the little patients receive doubtless has its place in helping to secure the large percentage of recoveries. Each ward is bright and homely, and a model of cleanliness.

At present, owing to a lack of public support, there are but forty-two beds occupied, in spite of the fact that pressing and pitiful applications for admission are continually before the executive. The insufficiency of this accommodation becomes more strikingly apparent on visiting the out-patients' department, where about 1,000 cases are dealt with weekly. It will be readily understood that of this vast number some should be accepted as in-patients, and it is a painful task for the authorities to refuse them.

THE ASSEMBLED MULTITUDE

of mothers and children, weeping, consoling, fretting, caressing, presents, in spite of the wise arrangements made for their comfort, a spectacle that is both tragic and affecting. That beholder must indeed be impervious to emotion who is not touched by the sight of this mournful crowd, representing as it does so great a sum of human suffering.

The Hospital is conducted on undenominational lines, and has earned the enthusiastic enconiums of many who are interested in the welfare of the poor. Among others, H.R.H. Princess Louise, patron of the hospital, has on

IN THE SURGICAL WARD.

several occasions taken active steps to bring its claims before the public. Religious bodies, too, have undertaken from time to time, to support cots, understanding that the

ONLY CONDITIONS OF ENTRY

into the institution are physical need, poverty, and the production of a subscriber's letter, which, by the way, is not difficult to secure. A spiritual influence is felt throughout the Hospital; lady visitors read the Bible and talk to such of the little patients as are well enough and old enough to understand, and Rev. J. Pullein-Thompson, the esteemed vicar of the parish, regularly conducts suitable services both for inmates and the nursing staff. Friends may be glad to know that the buildings are open for inspection every day except Sunday, between two and four p.m.

It is earnestly to be hoped that as a result of a wider knowledge among Christian people, of its scope and position, the institution may receive that increase of support for which the extent and value of its operations so emphatically call. The secretary, Mr. H. G. Evered, will be glad to supply further particulars.

Soldiers' Christian Association.—In sending a donation to the funds, an officer at the front in South Africa says:—I have seen something of the splendid work done at Ingagane and Newcastle by your workers, and I can assure you the soldiers of my regiment enjoyed the services in the big tent. I don't think I have ever before heard such hearty singing as used to take place there every night.

An Invaluable Society.

WE had the advantage of being present at a recent meeting of the Executive Committee of the National Vigilance Association (319, High Holborn, W.C.), and were deeply interested in the report of work accomplished during the preceding month. The Association embraces many sides of the social and moral question, but all tending to help forward the coming of the Kingdom of our Father. It was reported to the committee that nineteen inquiries had been made during the month on behalf of young women seeking situations either at home or abroad. Several cases were cited by the secretary showing how great is the need for vigilance, in order to prevent young women from being entrapped by those unscrupulous people who, either by means of the registry office or so-called situations, are ever on the watch to exploit English and foreign girls for purposes of shame. By means of its perfected organization, both at home and abroad, the Association is now in a position to ascertain the *bona fides* of any situation offered in any part of the world, and in every part of Europe it can give a young woman accepting a situation an introduction to a lady ready at all times to befriend her. Constant evidence is forthcoming at the office of the invaluable character of this branch of the work, and too much publicity cannot be given to it, in order that young women of all sections of society may place themselves in communication with the Association before accepting situations in this or other countries. All inquiries are made free of charge.

Then came a report as to efforts which had been made to check the circulation of the cheap and pernicious illustrated papers which do so much to corrupt the young of both sexes. The responsibility of these cheap and indecent illustrated papers in connection with the making of hooligans, would be a subject worthy of the consideration of the Twentieth Century League. It is encouraging to know that through the liberality of Mr. Samuel Smith, a very vigorous campaign is being inaugurated by the Association against indecent illustrated papers, mutoscopes, &c. We would advise those having information on this question to communicate with the secretary.

Space will not allow us to comment on the legal cases dealt with during the month. The many and various private warnings given to men who, while they are not indulging in criminal vice, are yet endangering the moral welfare of others, is a work fraught with difficulty and calling for great care, but in many instances, as reported, it has resulted in the saving of both men and women.

The work of the four provincial centres of the Association was also reported. Each, with a paid secretary, is carrying forward the work of social purity. From one centre, Manchester, the report was most encouraging. The Association being non-sectarian, the local secretary had been able to unite the workers of all sections of the Christian Church in organizing a midnight mission to men and women, simultaneously with the ten days' mission of the Free Churches. The fact that two hundred experienced workers took part in this effort to reach the fallen men as well as the fallen women, proves how hearty and sympathetic was the desire to sow the good seed.

Perhaps the most interesting part of the mosnth' report was that relating to the international work. On a future occasion we hope to refer more fully to this matter. As the secretary remarked, the success of the work in Europe indicates very clearly that God has inspired this remarkable movement in Europe. This was made more than evident in the interesting episodes narrated by the secretary, when reporting on the formation of national committees in the capitals of Europe. In each, have some of the noblest and best formed themselves into a national committee for moral purposes, and from the one country, which up to the present has not been organized, the Association has already received the welcome invitation from one of the highest in the land to come over and organize a National Committee there also. Such openings for the propagation of the moral question abroad constitute a loud call to all Christian men and women to share in the privilege and responsibility of seeing that such a unique opportunity is not lost, but taken advantage of to the full in his name and for his sake.

That a moral wave is passing over Europe there can be no doubt; and in calling attention to the National Vigilance Association we feel that the importance of the work needs only to be known to make a number of good people eager to share at least in the financial responsibility of this Christ-like enterprise.

Malaga.—Mr. William Greene writes from 3, Endsleigh Gardens, N.W.: I have received a letter from Malaga stating that there is a debt on the Matamoros Hall of £50, and that if it is not paid we may get into trouble. I feel sure that the friends of Spain will send the needed money.

DEATH OF

Rev. William Arthur, M.A.

MANY will hear with profound sorrow of the home-going of Rev. William Arthur, widely known and beloved for his devoted labours as a Wesleyan minister, and the author of "The Tongue of Fire." He passed away a few days ago at Cannes, in his eighty-third year.

A native of Kells, co. Antrim, he was intended for a commercial career, and with a view to this he was placed in a trading firm at Westport. But God had other work for Mr. Arthur to do, and the event that turned his life into another channel was the result of attending a Methodist service. The congregation consisted of three, but the preacher's message was the power of God unto salvation to one of the three—William Arthur. The resolve to associate himself with the Methodists gave serious offence to his parents, who were Presbyterians; but the young man's heart was fixed, and before he was sixteen years old he had made his first attempt to preach. During his training at Hoxton Theological Institution, he displayed great aptitude for learning, and gave indications of the mental characteristics by which he was afterwards distinguished in his ministerial and literary labours. The Governor of the Institution testified of him:—"We have a remarkable young Irishman here. God has given him great power to win souls, and he never preaches without seeing conversions."

In maturer years, the form of his usefulness changed, but he ever looked back with intense longing upon the days when he had so much success in persuading sinners to be reconciled to God. At the age of twenty he was transferred by the Irish Conference to foreign missionary work at Gubbi, in the Mysore district of India. Profoundly impressed with the needs of India, he was soon absorbed in his work, and gave promise of a brilliant career. But failing health laid its burden upon his eager striving, and he was called to enter into an experience only known to large-souled men who have set their hearts upon doing some glorious work—the experience that renunciation costs more than life-long service. With inexpressible regret, yet calm resignation, he left the shores of India for Great Britain.

His personal appearance in the homeland as an advocate of foreign missions evoked the deepest sympathy. His pale face and wasted form, his sight almost gone, and protected with a green shade, added to the power and pathos of his appeals on behalf of the millions of India. It was while advocating the claims of the heathen that he was called upon to experience another keen disappointment. When speaking at a meeting in Liverpool, carried away by the inspiration of his theme, he sustained an injury to the vocal organs from which he never wholly recovered, and in the very ripeness of his powers his stewardship in the holy trust of preaching was to a large extent revoked.

After a few years' residence on the Continent, Mr. Arthur was again able to preach, large and influential congregations gathering to hear him. After serving as one of the general secretaries of the Wesleyan Foreign Missionary Society, he was elected as president of the Wesleyan Conference. Seventeen years having been spent at the Mission House, Mr. Arthur was given back for a short time to Irish Methodism, in response to an urgent entreaty that he should take charge of the newly-formed college at Belfast. Returning to England after three years, he became honorary secretary of the Missionary Society, and in this capacity his sound judgment and mature experience rendered his counsel of the greatest value to the organization whose interests he so much delighted to promote.

Few ministers in Methodism were able to make so large an acquaintance with public men and public affairs as Mr. Arthur. Having travelled extensively in three continents, he acquired a familiarity with the actual conditions of political, ecclesiastical, and social life over a wide area. In all proposals to adapt the polity of Methodism to the changing conditions of society he manifested more than passing interest, and showed characteristic breadth and largeness of sentiment. His enterprise was without rashness, and his liberalism without extravagance. But wide as was his personal influence, and varied as were his gifts, it is the work of his prolific pen that will hand on his name to future generations. His first book, "The Mission to the Mysore," contained his personal experience as a missionary. Biographical works followed, as well as several dealing with the subject of Papal activity and aggression.

Among other productions was a masterly refutation of the modern atheistic hypothesis, entitled, "The Difference between Physical and Moral Law," also a book in three parts—"Religion without God, and God without Religion," a work which lays the whole Church of Christ under obligation to its departed author. But it is "The Tongue of Fire; or, the True Power of Christianity" that will perpetuate the memory of William Arthur. In the truest and highest sense, the book is an English classic. To its immense circulation in England must be added the fact that it has been translated into numbers of languages, and has exercised a large ministry in all quarters of the earth. The influence of the book is by no means spent. It has many lessons for professing Christians in all walks of life. Mr. Arthur's work on Lord's Day observance* made a great impression; it has been re-issued in quite recent years, and has had a wide circulation.

From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

The After-Care Association.—Of the number of men and women in the lunatic asylums of England and Wales, many are restored in the course of the year, mostly poor, often friendless, but anxious to earn their own living. It is to these discharged persons that the After-Care Association ministers, seeking their readmission into social life, boarding out convalescents in the country or at the seaside, distributing grants of money and clothing, and assisting them to obtain suitable employment. From all parts of the country cases are assisted by this charity, which is the only one of its class in the kingdom. Communications may be sent to the secretary, Mr. H. Thornhill Roxby, Church House, Dean's Yard, Westminster, S.W.

* The People's Day (1d., 4s. 6d. per 100. *Morgan & Scott*).

Liverpool Wesleyan Mission.

THE twenty-fifth anniversary of the Liverpool Wesleyan Mission was held on Tuesday and Wednesday, March 5 and 6.

A sorrowful interest attached to the anniversary, since it was the first held since the death of the venerated founder of the Mission, Rev. Charles Garrett. Many of the speakers made touching reference to the beloved temperance and religious leader who had been so closely associated with all that was best in the public life of Liverpool. At the last Conference, Rev. Joseph Jackson, who has had experience of mission work in the East End of London, was chosen to take up the heavy burden of Mr. Garrett's work, and earnestly has he addressed himself to the task. In this he has been aided by a young colleague of great evangelistic gifts, Rev. H. Howard May, as well as by the faithful band of lay workers that had been enlisted in the service of the Mission by Mr. Garrett.

All the ordinary agencies have been vigorously sustained, and a new departure has been made by the use of Hengler's Circus for Sunday evening services during the winter months. These services, chiefly conducted by Mr. Howard May, have attracted large audiences of from 2,000 to 3,000 people, souls have been saved in connection therewith, and inquirers gathered into Church membership. The report, presented by Rev. Joseph Jackson, mentioned these and other points of interest. There are eight chapels and halls used by the Mission for the preaching of the Gospel, four boys' homes, and three girls' homes. Some 3,000 boys have passed through the homes, and 170 are at present in residence. Mr. J. A. Lee, after sixteen years' faithful service as superintendent of the Boys' Homes department, is retiring from this branch. Temperance work is kept in the forefront, and the Mission agents have already secured 600 new pledges towards the Million Pledges movement. The one disappointing feature of the report was in regard to the finances. The expenditure had been £7,175, and the income £6,324, leaving a deficit of £850.

The meeting on Tuesday afternoon was held in the Town Hall, and was presided over by the Lord Mayor of Liverpool. Archdeacon Madden expressed the heartiest sympathy with the operations of the Mission. He recalled the last occasion on which he had stood on the platform at the Mission anniversary. Then the two venerated and venerable saints of God, Bishop Ryle and Charles Garrett, sat there side by side. The best way to honour the departed was to sustain the work they had begun. The Archdeacon referred to the Chief Constable's report as giving evidence of social improvement in Liverpool. He pointed out that in the last five years the number of policemen had been reduced by 100, and £8,000 annually saved to the rates. Rev. John Thomas, of the Myrtle Street Baptist Church, also gave an eloquent address, emphasizing the spiritual aims of the Mission.

On Wednesday evening a large meeting was held in the Philharmonic Hall. Mr. Charles Heaton, of Southport, presided, and addresses were given by Revs. Dr. H. J. Pope, F. L. Wiseman, B.A. (of Birmingham) and S. F. Collier (of Manchester).

The "Record of Christian Work" is a monthly which serves as an organ of the Northfield institutions, and is specially valuable as a magazine of Scripture teaching. There are excellent notes on the Sunday School Lessons, Christian Endeavour Topics, readings for the quiet hour, and articles on Christian doctrine and practice. Every page is rich in suggestive thought. The March issue gives an illustrated account of the Bible Teachers College, Monclair, New Jersey, from the pen of its principal, Dr. Wilbert W. White. (6s. per annum, post free, *Morgan & Scott.*)

Free Churchmen in Council.

THIS week the Sixth National Council of the Evangelical Free Churches is being held at Cardiff. Delegates from all parts of the United Kingdom, with representatives of similar organizations in other lands, have responded in large numbers to the invitation issued. The meetings are being held in Park Hall, the largest building of the kind in South Wales.

On Tuesday, Rev. C. H. Kelly vacated the chair, which was taken by the new president, Rev. J. G. Greenhough. The annual report was presented by Rev. Thomas Law, general organizing secretary. It was an imposing pamphlet of considerably more than a hundred pages of deeply interesting matter. The record represented bold endeavours, and its general contents amply justified the introductory summary, which expressed devout praise to the great Head of the Church for

ABUNDANT BLESSING

during the year. Though the Simultaneous Mission was the chief topic of the report, it was by no means the only one.

Much other work was got through in the course of the year. We make some extracts from the very readable pages:—

During the year eighty-seven new Councils have been formed. The number throughout the country is now about 700. The increase, taking place all over the country, represents a general movement. Very soon we shall have to report that no more Councils are being formed, for the simple reason that in a comparatively short space of time the whole of England and Wales will be covered with Councils. Last year we reported that there were thirty-three district federations; now there are thirty-six. It is hoped shortly to form another, which will complete the network of federations for the important county of Lancashire.

Noticing federation movements in other lands, the report continued:—

In the United States the movement is spreading most rapidly. In Australia and throughout New Zealand it is also gaining ground. During the last year the correspondence of the Central Office with the distant parts of the world has been enormous.

There is a probability that at an early date the movement will make itself felt north of the Tweed. The proposal for federation of the Scottish Presbyterian Churches is likely to come before the next General Assembly of the Established Church, in May. A further remarkable evidence of the growth of the spirit of unity was the publication of a call to prayer for visible unity amongst Christian people, signed by leading representatives of the Scottish Episcopal Church, the Established Church of Scotland, and the United Free Church of Scotland. To Bishop Wilkinson of St. Andrews (formerly Bishop of Truro), the chief credit of the new movement belonged.

Passing on to deal with the work in general, the report described

PROGRESS IN VARIOUS DIRECTIONS:

There is every year more and more to record, and greater variety of service to be taken account of. It is, perhaps, needless now to assert that the movement has been from the beginning first of all and pre-eminently spiritual. No one who has even the slightest acquaintance with the work of local Councils is able to entertain any other idea. But if any doubt existed at all, the Simultaneous Mission has effectively and for ever dispelled it. This was a movement into which, of course, not the slightest shadow of a shade of party politics could enter, and in which men of a variety of political opinions took an active and enthusiastic part. Owing to the fact that the Simultaneous Mission in provincial towns has only just closed, and that the Village Mission, at the time of going to press, has not begun, it has been impossible to make the report of this national and unique effort so complete as it ought to have been.

THE EVANGELISTIC AIMS

of the movement were then asserted and explained.

During the past year the missioners of the National Council, Gipsy Smith and Mr. W. R. Lane, have laboured with even greater success than has been bestowed upon them, by the blessing of God, during any former year. The congregations have been larger, the number of inquirers has been greater, and the effect upon the churches, in the quickening and deepening of their spiritual life, has never been more marked. The demand for the services of Gipsy Smith and Mr. Lane has been much greater than the National Council has been at all able to meet. In the summer Rev. J. Tolefree Parr will become one of the Council's missioners, and it is believed confidently that the future will inevitably bring a large development in this branch of our work. The evangelistic activity of our Councils, of course, means a great deal more than the missions of Gipsy Smith and Mr Lane.

Practically all the Councils are engaged in evangelistic work of some sort. The harmony of the churches has been refreshing to witness, and great ingatherings of souls have been the result. In all parts of the country, and particularly in the rural districts, local preachers, members of the Christian Endeavour Societies, and similar organizations, have rendered great help in evangelistic work, especially that conducted in the open-air. The Councils throughout the country have never forgotten for a moment that their great work is the evangelizing of England.

THE FREE CHURCH PAROCHIAL SYSTEM.

The preparations for the Simultaneous Mission included, in practically every case, house-to-house visitation, made sometimes three, sometimes even four times. Many Councils besides have included this

REV. J. G. GREENHOUGH, M.A.

From Photograph by Messrs. J. Burton & Son, Leicester.

work in their ordinary programme for the year. The information gained is of the greatest importance to the churches in the prosecution of their work for the souls of men.

The Free Church Parochial System is simply house-to-house visitation made constant and permanent. The Free Church to which a certain district is assigned, becomes responsible for that district for the social, moral, and spiritual condition of the inhabitants. All sorts of "parish" work should be undertaken, including the nursing of the sick by Free Church Sisters. The whole of England, divided into Free Church parishes, just as it is at present divided into legal and Anglican parishes—that is the ideal of the leaders of the Federation movement, and they will not rest content until it has been realized. Nor until this has been done will the Free Churches have properly appreciated the work that they are called upon to in this realm.

VILLAGE WORK

came next. On this important subject the report said:—

The ideal is that there should be a Free Church minister or evangelist in every village in the country, or at least within three miles of every village. Practically all town Free Church Councils have extended their boundaries in order to include the neighbouring villages. The idea is that the strength of the town churches should come to the aid of the village causes, many of which are weak and struggling, and the members of which are frequently subject to landlordism and priestly tyranny.

Among the many other operations named were—The formation of a Free Church Girls' Guild, Temperance work, lectures to local preachers, and services in theatres, vans and tents. A detailed account was also given of the Simultaneous Mission, both in London and the provinces.

OPENING MEETINGS.

The Federation proceedings opened on Monday evening with a reception, which was attended by a large and enthusiastic gathering. The local president, Mr. R. Bird, being unable through indisposition to be present, his son, Mr. Councillor Bird, extended a cordial greeting to the delegates. The retiring and designate Presidents of the General Council expressed the cordial thanks of all for the friendly and hearty manner in which they had been received.

At the early meeting on Tuesday, Rev. C. H. Kelly delivered his valedictory sermon on "The Testimony of the Man Born Blind" (John ix. 25). From the opening of the service it was manifest that it had received its key-note from the general sense of the goodness of the Lord in the Simultaneous Mission. A vivid picture was drawn of the circumstances—of opposition and enmity on every side; but the gracious Son of God in the forefront. Born blind, the man had never seen the beauties of the natural world, not even the faces of those he loved. The miracles of the Lord are parables, teaching great and precious truths. The prominent one here is the reality and value of

PERSONAL EXPERIENCE IN THE CHRISTIAN LIFE.

Can men know to-day, as truly as this man, that whereas they were born blind, they can have their spiritual eyes opened? Yes, they can. So it was most fitting that the Free Churches should open the New Century with an effort for the reaching of the outside multitude. The Churches realize that they do not exist to propagate any set of principles, but to seek the redemption of the lost. It was well that those who had been long separated should come together; above all, that they should do so in this cause.

Let every preacher secure his own personal experience of the saving power of the Lord Jesus Christ—the prime qualification. Let us preach for conversions. Our successes are close at hand if we stick to the old Gospel. If the world cannot disprove our teaching, it will blacken our characters; but as in this case there are too many witnesses for God. One changed life is worth more than a whole library of apologetics; men still read living epistles.

THE NEW PRESIDENT.

Rev. J. G. Greenhough was then inducted as president, and delivered an address on "The Unifying Forces of the Times." In the Old Book we read of some men with clear heads and brave hearts, who knew what was needed, and had daring enough to do it. These are qualities always in demand, and when met with in one person make a great man and a God-sent leader. The great unifying influence was pointed out in the drawing of the Church towards the world, thus learning the deeper meaning of the teaching of Christ. The whole Church has had its heart enlarged in the spirit of Calvary, asking what it can do to save the world. The dangers of unrighteous unity were pointed out, with special emphasis on present encroachments. A reference to the need for the maintenance of the Protestant Succession evoked an exhibition of strong approval.

Caledonian Home, Paris. — Miss Ally Remsbury, 152, Rue de la Pompe, Paris, writes: have succeeded in getting a good consulting committee, and hope, with the advice and help these gentlemen, to reorganize the Home on a fir and more business-like basis." The Home is a tective institution for teachers and artists, who only a very small sum. Miss Remsbury is now in ch of the work, which, it will be remembered, was foun by the late Miss Margaret Pryde.

337

The Simultaneous Mission.

LATER reports of the provincial gatherings in connection with the Simultaneous Mission tell of some remarkable stirrings among the regular attendants at places of worship. Although the outside element has, on the whole, remained unresponsive, yet, in places, the efforts put forth to influence non-churchgoers have likewise been crowned with blessing.

MR. W. D. DUNN AT WEST HARTLEPOOL.

Open-air work in all the chief centres was efficiently done during the mission conducted by Mr. W. D. Dunn at West Hartlepool, and a large choir led the singing at the services. The Town Hall, in which the evening services were held, was well filled. The addresses of the missioner were a clear, forceful putting of the claims of Christ, and many responded in full surrender. The afternoon Bible readings held at Wesley Church were times of deep blessing; they were very largely attended. At the closing meeting, all the ministers present spoke to the new converts, as did also the missioner. This meeting was held in Wesley Church, which was crowded.

BLESSING AT NEWPORT, MON.

At Newport, Mon., the mission resulted in a gracious awakening. The missioners, Mr. and Mrs. George Evens, of Liverpool, were cordially welcomed. On the first Sunday they held meetings in the Duckpool Road, and Commercial Road, Baptist Churches, and addressed the Y.M.C.A. Bible Class. The week-night meetings were held in the Temperance Hall, a building which seats 1,200, and from the first the services were crowded. Indeed, the hall was packed long before the time for commencing. Mr. Evens told the story of redeeming love in simple language, while Mrs. (Gipsy Tillie) Evens sang the Gospel. Some 200 passed through the inquiry rooms. The closing meeting was a memorable one, when Mrs. Evens told her life-story. The many touching incidents which she related were used in pressing home the claims of Christ upon her hearers.

MR. VAN DE VENTER AT SKIPTON.

At Skipton, night after night, the Temperance Hall proved far too small to hold the people desirous of hearing the missioner, Mr. Van de Venter. It is computed that, irrespective of Sunday services and the outdoor meetings that were held in mill-yards, between 14,000 and 15,000 people were addressed. A feature of the mission was a series of "chalk talks" which Mr. Van de Venter had with the children after school hours. At these meetings the missioner, who is a clever draughtsman, illustrated his addresses by effective sketches on the blackboard. The mothers' meetings were well attended, but chiefly by churchgoers. At the concluding gathering of the mission the hall was crowded, and at the close many who had passed through the inquiry room gave brief testimonies. The committee have not attempted to estimate the direct or indirect effects; but it is felt that the mission will lead to an awakening of the churches, binding them together in goodwill and fellowship, and equipping them for more united and effective service. In all 260 have passed through the inquiry rooms from the adult meetings, and 200 from the children's.

MR. MONRO COLLINGS AT REIGATE.

The mission at Reigate under Mr. W. Monro Collings continued very helpful until its close. On the last Sunday people were thrice turned away from the services, as the places of worship were filled to overflowing—in the afternoon at the young people's service, in the Congregational Church; at 6.30 p.m., when Mr. Collings preached in the Temperance Hall; and at the subsequent mission meeting, in the Wesleyan Church. On this last-named occasion a large overflow meeting was held in the Congregational Church, addressed by local ministers and Mr. Collings. For the praise meeting on the Wednesday evening the Wesleyan Church was crowded, and many were compelled to stand throughout the service. Over 100 seats were reserved for those who had decided during the mission, and a suitable address was given by the missioner. The chairman of committee, Rev. G. Currie Martin, M.A., B.D., presided at the close of the meeting, and spoke warmly of Mr. Collings' services throughout the ten days. He had not sought to spare himself in the least, and had greatly strengthened the hands of the ministers.

STIRRING MEETINGS AT KIRKBY STEPHEN.

The mission proved fruitful at Kirkby Stephen, where the meetings were conducted by Mr. Thomas Goudie, of the Evangelization Society. The churches took the matter up heartily. United prayer meetings and house-to-house visitation prepared the way for the evangelist, who quickly gained the ear of the people. At almost every service there were anxious inquirers, and altogether about 110 adults and fifty children passed through the inquiry room. Of these a good proportion are young men, many of whom had become victims to drink and gambling. On the last night of the mission over 650 persons attended the service and overflow meetings, representing nearly one-third of the entire population, whilst the inquirers represented about 8 per cent. For over thirty years there has not been such a move in the place. One of the chief results is the increased spiritual life which has come to many who have made a full surrender to God.

James Graham, Secretary.

AN AWAKENING AT NELSON.

At Nelson, Lancs., Rev. G. Hooper, of Canning Town, was the missioner. The Independent Methodist Church, in the centre of the town, was filled to overflowing at almost every meeting. Several extra meetings were held, addressed by the local ministers. Besides the usual evening services a very successful experiment was tried on the first Sunday afternoon, when all the Sunday school scholars were gathered into six centres; about 200 scholars went into the inquiry rooms. Mill services were held each day, at which several hundred working people were present. The Tuesday afternoons were given to women's meetings; at the second some 1,250 women were present, several gentleman lending their carriages to bring aged and infirm ladies to the service. Perhaps the feature of the mission was a great meeting on the second Sunday afternoon for men only. Quite 1,500 were present, and hundreds had to go away, unable to get inside the church. Mr. Hooper showed the relation of social problems to Christianity. At the services (except the scholars' meetings) 400 inquirers were helped in the inquiry rooms. This, with the 200 scholars, brings the total to 600. Mr. Hooper relied on the forcible declaration of the solid truth, its simplicity and grandeur. The Gospel message was put with great variety and beauty. The absent of sensationalism from the services, and the clear, sober decisions of the penitents promise well for the permanent character of the work. The whole town has been stirred to its depths, and the work is expected to grow after the Mission.

E. E. D. Davies, President
Free Church Council.

GIPSY SMITH AT CHELTENHAM.

The mission was held in Salem Baptist Church, the largest Nonconformist building in the town, which has proved all too small for the crowds that have thronged to hear the popular missioner. Gipsy Smith has suffered all the week from a severe cold, but has fought bravely against his affliction, and, supported by the prayers and sympathy of the people, has held steadily on. Night after night his earnest appeals have been responded to, and people have flocked to the inquiry rooms. During the seven days of the mission 732 names of seekers have been taken, and to these inquirers a circular letter has been addressed, calling them to a meeting with reference to joining a church. We are thankful for the stimulating influence of the mission, which has had a marked effect upon the church life of the town. Day by day the missioner gathered force, and if he could have continued longer with us we should have had yet larger results.

Samuel Dalzell, President.

AT OTHER CENTRES.

Mr. John Weedon writes:—"At Watford and Chipping Norton we had glorious times. Nearly 200 professed decision."

Remarkable blessing attended the Mission at Swansea. In the North centre alone over 500 persons entered the inquiry rooms. A large number of these were young men and women, The missioner was Mr. J. Brown, of the Evangelization Society, who gave powerful addresses.

The mission at Torrington, North Devon, was conducted by Miss Haddon. It extended over thirteen days, and was full of blessing. About seventy passed through the inquiry rooms. All the ministers took an earnest part in the meetings—Revs. E. E. Wilkins (Congregational), J. C. Page (Bible Christian), W. H. Milward (Wesleyan), G. Frankling Owen (Hon. Sec.)

Mr. J. H. Haise, general secretary of the Coventry Y.M.C.A., conducted the Mission at Brownhills, near Walsall. The services have been signally blessed. Definite cases of decision, and backsliders restored, are among the most marked results. The Lord's people have been aroused to a new sense of their responsibility and privileges.

Mr. Thomas Payne, of Manchester, was at Soham, Cambs. The spirit of conviction was upon the people. Chapels were well filled during the week and on Sunday. There has been a quickening of spiritual life among the churches of the town. The addresses of Mr. Payne were of an impressive character, and it is believed that great good will come of his visit. Several decided for Christ.

The missioner at Marlow was Rev. E. H. Titchmarsh, of Newbury. Most of the services were held in the Primitive Methodist Chapel, but all the chapels were made use of. There was a Gospel service each evening; Bible readings and children's services were also held. The average week-night attendance was over 200, and on the Sundays double that number. The sermons were marked by lucidity, freshness of presentation, and sound teaching. Altogether about fifty persons have been brought to decision for Christ.

In the course of an interesting letter, Mr. Ernest E. Moodey describes the work at Broadstairs: "Rev. J. Bennett Anderson was the missioner. The first Sabbath of the Mission was a day of power, starting with an early prayer meeting at 7.30 a.m., at which the missioner dwelt upon the distinction between false and true confidence (Jer. xvii. 5-10). Mr. Anderson preached both morning and evening, and also conducted a children's service in the afternoon. The evening after-meeting was a time of blessing, and many appeared to be under deep conviction; there were several who trusted Christ. Next night, six more entered the inquiry rooms. The churches have received an immense blessing."

THE CARE OF CONVERTS.

Mr. R. Fletcher Moorshead, B.M., writes: "The Mission is now over, and the accession of new life into the churches entails a considerable responsibility. These young disciples, beset with temptations and untaught in the Word of God, yet full of ardent love for the Saviour, will call for tender counsel, lest they fall into the error of regarding conversion as the goal instead of the starting point. May I suggest the formation of Bible-study classes adapted to the needs of those young in the faith? Again, Christians should weigh well the question of their influence and daily walk, seeing that it is of frequent occurrence that to those who have been longer in the way, the beginners look for an example of Christian practice. Further, the new disciples should be encouraged to enter into those paths of service to which God calls them. In this connection may I suggest, to Missionary secretaries in particular, that this harvest of souls may be turned to good account for the millions of the non-Christian world?"

Obituary.

REV. W. MILES MYRES.

THE late Rev. W. Miles Myres, vicar of Swanbourne, who passed away on February 21, was a man of sterling character and remarkable capacity for ministerial work. At St. Paul's, Preston, where he laboured assiduously for eleven years, the work was greatly expanded under his direction. Among other agencies a chapel-of-ease was opened, and an old shed in a poor locality was purchased and converted into a mission room. In 1879 he became vicar of Swanbourne. Here, again, he introduced important improvements in parochial organization, and exercised a widely felt influence for good.

REV. ALEX. ROBERTS, D.D.

The death occurred on Friday at Mitcham Park, Surrey, of Rev. Alexander Roberts, D.D., a well-known Scottish minister. Born in Kincardineshire on May 12, 1826, he was educated at the Grammar School, Aberdeen, and at the university of that city, where he had a distinguished career. He served as a Presbyterian minister in his native country, and in London from 1852 until 1871, when he was appointed to the Professorship of Humanity in the University of St. Andrews, a position which he held for twenty-eight years, retiring in 1889 through failing health. From 1870 to 1884 he was a member of the New Testament Revision Company. His publications included an "Inquiry into the Original Language of St. Matthew's Gospel," "Discussions on the Gospels," and "Greek the Language of Christ and His Apostles."

DR. E. P. GOODWIN, CHICAGO.

The death of Dr. E. P. Goodwin, which occurred suddenly on February 13, removes a minister who was held in esteem on both sides of the Atlantic for his character and work. In 1860 he became pastor of the First Congregational Church, Columbus, O., whence, in 1868, he accepted the pastorate of the First Church in Chicago, where he continued until July, 1900. The church grew rapidly under his ministry; its membership has been near 2,000. Dr. Goodwin has since been preaching in the churches which came into existence through his influence and the generosity of his people, and in going here and there in the city as invitations came to him. The departed minister was a tower of strength in Chicago. To him the Scriptures were the Word of God, and his highest ambition, both for himself and for those dear to him, to grow in the grace and knowledge of our Lord.

REV. URIJAH R. THOMAS, BRISTOL.

The honoured minister of Redland Park Congregational Church, Bristol, Rev. Urijah R. Thomas, passed away on Friday last, at the age of sixty-two. He was the son of the late Rev. Dr. David Thomas, the well-known minister for many years of Stockwell Chapel, and originator and editor of *The Homilist*.

Mr. Thomas received his college training at Cheshunt. His ministry began in 1862 at Redland Park Church, Bristol, where it has been continued with much acceptance, in unbroken peace, happiness, and prosperity, up to the time of his death. During his ministry Redland Park Church has been twice enlarged at a cost of £3,000, and it now seats 900 people.

Early in his career Mr. Thomas became prominent amongst his Congregational brethren; his strong personality soon brought him to the front, and he held various offices, filling in 1896 the position of Chairman of the Congregational Union. Mr. Thomas evinced much practical interest in the welfare of the poorest children, the waifs and strays of large cities.

Mr. Thomas was active on behalf of the London Missionary Society, the Society for the Prevention of Cruelty to Children, and many other important organizations. He was president, too, of the Western Temperance League, and of the Bristol Sunday School Union, and served on the Bristol School Board for many years. Mr. Thomas was the founder of the Ministers' Seaside Home at Morthoe, North Devon.

The Declaration by the King.

SIR,—As some fresh step is made almost daily, in the attempt to secure an alteration of the King's Declaration, would you allow me to make a few remarks?

Cardinal Vaughan denounces as "barbaric" the mere personal repudiation of certain beliefs, which, if true, must be, as he holds, sacrosanct; but which, if false, must with equal certainty be dishonouring to God and debasing to man. But, then, what about the "barbarism" of those Papal Bulls, which to Cardinal Vaughan himself are of as binding "authority" as is the New Testament? Take, for instance, the Bull *In Cœna Domini*, referred to in the sixth volume of Dens' *Theology*, and referred to throughout that work as an end of controversy. It says:

"We, therefore, excommunicate and curse on the part of Almighty God, Father, Son, and Holy Ghost by the authority also of the blessed apostles Peter and Paul, and by Our Own, all Hussites, Wickliffites, Lutherans, Zuinglians, Calvinists, Huguenots, Anabaptists, Trinitarians [sic] and *Apostates* from the Christian faith, and all and singular other heretics, also schismatics and those who pertinaciously withdraw themselves [like Lord Halifax] or secede from obedience to Us."

The third canon of the fourth Council of Lateran also is referred to as authoritative both in Cabassutius and in Dens, both being officially authorised and sanctioned by the authorities of Maynooth, and which runs in these terms: "If any temporal Lord, being required and admonished by the Church, shall neglect to cleanse his country of this heretical filth, let him be bound with the chain of excommunication; and if he shall scorn to make satisfaction within a year, let this be signified to the Supreme Pontiff; that thenceforth he may declare his vassals to be absolved from fidelity to him, and may expose his land to be occupied by [Roman] Catholics, who, *the heretics being exterminated*, may without contradiction possess it, and preserve it in the purity of the faith; saving the right of the chief lord, *so long as he himself presents no obstacle, and offers no resistance in this matter.*"

Pope Pius IX., in his celebrated Syllabus, Art. 42, taught that in any conflict of the two laws, the ecclesiastical must prevail. That explains the meaning of the word "unlawful" in the dispensing a prince or statesman from his oath. It is just because the casuistry invented and methodized by the Church of Rome, has completely evacuated of all binding force any form of words whatever, which the Hierarchy may deem adverse to their interests, that the Declaration taken by our Sovereigns has been framed in its present terms, to exclude, as far as possible, any secret adherent of the Romish faith from following the immoral and disloyal teachings of the Canon Law. By that "law" "heresy," and the maintenance of the law of the land against the Hierarchy of Rome, constitute "reserved cases" of "mortal sin," which no parish priest may absolve from, unless in the very article of death! The terror inspired by this doctrine in the breasts of sincere Roman Catholics is such as no Protestant can realize. When the consciences of the people have been sophisticated by the teachings of Maynooth and its rival seminaries, it is utterly impossible to conceive an organization more powerful for wielding religious despotism for political ends.

The chronic disloyalty of the Irish peasantry, and the chronic misconduct of Irish M.P.'s, are both alike accounted for by these considerations. And we dare not, as Protestant Englishmen, forego the safeguards which our forefathers provided at so great a cost, in order to exclude the "dispensing" power of the Pope and his Cardinals; safeguards to which also King Edward VII., to the grateful contentment of his people, constitutionally bound himself "on the first day of his First Parliament."—I am, yours faithfully,

HENRY MILLER, Secretary.

Church Association, 14, Buckingham Street, Strand, March 8, 1901.

About Books.

A series of articles on various fields of thought, that recently appeared in the *Daily Chronicle*, have been published in book form with the title, **The Mind of the Century** (2s. *T. Fisher Unwin*). The pages are very readable.

The Story of Some of Our Favourite Hymns, by W. C. Procter, is a choice booklet. The subject has an interest all its own, and Mr. Procter has dealt with it thoughtfully, and in a sympathetic manner. (*Liverpool: J. A. Thompson & Co., 24, Elliot Street.*)

Peggy, a Schoolgirl (5s. *Stock*) is an excellent story for children. The central figure is at first a wilful and hot-tempered, but clever and lovable girl, whose steps are traced as she is won for the Saviour after joining the Scripture Union, and ultimately led to serve Him in India in connection with the Church Missionary Society.

The author of "Memorials of Captain Hedley Vicars" has issued an attractive booklet—**Peace** (2d. *Nisbet*)—in which the need for "war before peace" is vividly illustrated from the present Boer War. The instances given show that these months of strife will yet furnish many a narrative of devotion to the Lord Jesus Christ in the British camps.

Part I. of the Marquis of Lorne's **Life of Queen Victoria, Y.R.I.: Her Life and Empire**, is issued. It consists of thirty-two pages, printed on fine paper, and is a thoroughly artistic production, containing reproductions of many fresh pictures concerning the home life of Queen Victoria. (Fortnightly numbers, 6d. each. *Harmsworth Bros.*)

The dark side of Roman Catholic teaching and influence in Ireland is presented in **Tales of a Colporteur** (2s. 6d. *A. H. Stockwell*), by J. Macalister, and vividly contrasted with evangelical faith and effort. The work of the Salvation Army is introduced as meeting the need, and the picture of the reception of Gospel truth by the simple-minded peasantry reminds the reader anew that the fields around are "white already to harvest."

The fourth volume in the series of **Bible Characters**, by Dr. Alexander Whyte, is devoted to men and women whose names occur in the New Testament. The chapters number twenty-seven, the first dealing with Joseph and Mary, and the last with James the Lord's Brother. In between, we have delineations of many of the less known worthies of Gospel and Apostolic story. The preceding volumes have given us nothing better than we have here; and that is saying much. Preachers and teachers will find the chapters of great service for their fruitful suggestiveness. (3s. 6d. *Oliphant, Anderson, & Ferrier.*)

A catechism is a testimony as well as a manual of instruction. Among interesting and useful publications in this line a worthy place may be claimed for **A Baptist Catechism**, compiled under the direction of the West London Group of the London Baptist Association; and also for **A New Baptist Catechism**, by Rev. Charles Williams, of Accrington. Though calculated to prove of special service in Baptist communities, these booklets will assuredly exert a wider influence among Christians in general. (1d. each. *Baptist Tract and Book Society.*)

The Treasury of American Sacred Song, selected and edited, with notes explanatory and biographical, by W. Garrett Horder, is a volume which needs no commendation. When originally published, in 1896, it was declared on all hands, and on both sides of the Atlantic, to be the best book in its line; and it cannot now be less in the revised and enlarged edition just issued. The best of the poetry of America is "sampled" here; and while the sentiment shows variety, there is a vein of spiritual feeling such as cannot but help the devout reader. The notes are to the point; and good taste in print, paper, and binding combine to enhance the beauty and value of the book as a sacred anthology. (3s. 6d. *Henry Frowde.*)

Bunyan's "Pilgrim's Progress" Retold for the Young, by Rev. David Davies, is a volume which should be equally interesting to older readers who appreciate the ever-timely teaching of the marvellous dream of the Bedford tinker. Though of such general value, the volume is true to its claim—"retold for the young"—and we could not conceive a better execution of such an important work. Though the pilgrim story of Christian is extremely easy of comprehension, many of its points are not obvious in their religious bearing and application. Here Mr. Davies comes in as a welcome "guide, philosopher, and friend" to our boys and girls; and his deeply instructive pages are made singularly attractive by admirable illustrations, expressly made for this work, by D. R. Warry. We sincerely trust that this book will help many to an understanding of the inwardness of Bunyan's great allegory. (4s. 6d. *Simpkin, Marshall, & Co.*)

Other Lands.

Pandita Ramabai's Work.

IT will rejoice the hearts of many of the Lord's people in this country to hear how signally God has answered prayer on behalf of the famine rescue work undertaken by Pandita Ramabai in India. Miss M. F. Abrams, who for the past three years has shared in the spiritual teaching and training of the pupils at Mukti, furnished the following particulars recently, when on her way to America in the interests of the work.

Previous to last year Ramabai had in training 300 girls and women from the famine of 1896-7, and about fifty others. During last year she gathered destitute widows, deserted wives, and orphan children from the famine districts in Gujerat and Rajputana, raising the number to more than 1,750. She expects to continue receiving such needy ones till she has 2,000 under her care. Most of these would have become the prey of evil men had they not been rescued; and among those brought in are thirty-three dear children under fifteen, besides many older ones who have been cruelly sinned against. Buildings, erected by famine labour, are being erected to accommodate this great increase, and when completed they will cover a large extent of ground.

Beside the wise forethought and careful planning needful properly to care for so many extra inmates, it became a problem how to meet the flood of heathen thoughts and ways brought in by this enormous increase, and prevent it from swamping the Christian life of the former pupils, themselves so recently out of heathenism. In June last, a protracted meeting of ten days was held for the Christians, and though at the time apparently unproductive of definite results, it was the starting-point of

A GRACIOUS WORK OF REVIVAL

in many hearts. All the capable, trustworthy women and girls from among the previous Christian inmates have been pressed into the service of caring for the famishing. Eight were employed in bringing in the starving from the famine fields; fifteen nursed the 300, who for a time were sick—this under an efficient Indian Christian woman, a trained hospital assistant. Forty-five are now employed as matrons, and thirty-five as pupil teachers, teaching two hours a day, and receiving five hours' normal training per week from Ramabai herself.

All these, with the resident married teachers, clerks, overseers of building work, &c., meet every morning at the early hour of five for a season of united prayer, in which the daily needs of the work and the sick are specially brought before the Lord. In addition to this, a special course of Bible study has been arranged for the teachers and pupil teachers. Each reads in private seven selected chapters daily, and an hour is given by one of the experienced workers to explain and elucidate the subjects. In July cholera broke out in the villages around Ramabai's settlement, a day of fasting and prayer was held at Mukti; the dreaded danger was averted, not a single case occurring on the premises. Shortly afterwards

THE MALADY CEASED

in the villages, although it continued to rage in Poona with unabated virulence.

A building is going up for a church, designed in due course to accommodate the whole family. This will also be used for school purposes. At present it is necessary to hold two congregations and three Sunday schools. On one occasion, when Miss Abrams was speaking on sin and salvation, from the subject of leprosy, in one of the Sunday morning meetings, several of the newly rescued girls showed signs of penitence, and after the meeting many inquired the way of salvation. From that date meetings of inquirers have been regularly held, and at the time Miss Abrams left Mukti nine had been baptized, and over 400 were inquiring after the way of salvation. This number afterwards increased to 1,000; and all the new girls have since sent in their names as desirous of becoming Christians.

It was a trial to Miss Abrams to leave the work at such an interesting crisis, but as, in obedience to the heavenly vision, she made her preparations, the Lord set his seal to the step by graciously providing volunteer labourers to fill the vacancy, mostly from among the Indian Christians on the place. The revival meetings were continued for four days weekly, and culminated in a large camp-meeting at Christmas of several days duration. This was attended by over 2,000 rescued widows and orphans, and 500 boys (mostly relatives of Ramabai's girls), were present from Mr. Norton's Orphanage at Dhond, and Mr. Fox's Orphanage at Poona. The hearts of the Christians were manifestly prepared to help in reaping a harvest of souls from among the women and girls saved from the year's famine. The industries are being added to and developed as the famine girls become able to work and learn. Some of these prove to be proficient in cap-making and embroidering, industries peculiar to Gujerat. These are being utilized as new branches of work at Mukti. Some 450 of the newly rescued are of kindergarten age, and Ramabai largely expects to develop that department.

HELEN S. DYER.

The Indian Famine.

WRITING with reference to the suggestion of Principal Douglas, of Glasgow, made in our issue of February 28, that the proposed Indian Memorial to Queen Victoria should take the form of a plan of irrigation, an esteemed correspondent says: "Having spent nearly all my working life in India, and having had occasion to travel over the length and breadth of it, I can conceive no better way of perpetuating the memory of the great Queen than that famine, in due course, should be made to cease from the land."

From Yellandu, Rev. C. B. WARD writes: "Your kindly help from your famine fund has, in the last year, enabled us to do much for some of the poor aborigines of Bastar, India. It is perhaps the first time in history that famine has ever approached them so as to make them feel it much. The jungles are wondrous kind to them, and from the wild fruit and roots and bulbs they live, when the Hindu throws up both hands and cries for help. Good crops have come to bless, but these people are not yet saved. We have our mission stations at Yellandu and Jagdalpur, two strategic points for the evangelizing of half a million of them, well fitted up with buildings for missionaries, orphans, schools, workers, and of them we have workers and orphans, but we need more missionary helpers and friends to support them."

Describing the work at Poona associated with the name of Mrs. Bruere, Rev. D. O. Fox says: "Mrs. Bruere is in America at present, and Mrs. Fox and myself have the work under our care. We desire to thank the generous friends who have helped to care for the orphans. These boys have steadily improved in conduct; all of them have professed faith in Jesus Christ, and have been baptized. They give good evidence that their faith is genuine. All attend school daily. We have placed some of the larger boys in an industrial school to learn a trade. We hope to send out men of God."

A Chinaman on Opium.—A touching letter from a native official in the Hong Kong Post Office has come into our hands. His answer to the question why China, with about 400,000,000 of people, is in "so weak a condition," is in the words, "because it is an opium smoking kingdom." After explaining the enervating and deadly effect of the drug, he goes on to express the hope that the time is not far distant when the Chinese Government will be in a position to grapple with the evil in such fashion as will lead to its suppression.

In Japanese Waters.

THE work of the American Baptist Missionary Union in Japan includes a deeply interesting mission to the inhabitants of the innumerable islands in the Inland Sea. This work is in the hands of Captain Luke M. Bickel, who is well known in Baptist circles in London. For three years or more Captain and Mrs. Bickel have been moving about among the less accessible populations of Japan. In a recent letter to a London friend, the captain says:—

In the course of half a year I have visited forty-three islands, large and small, with an aggregate population of about 180,000 souls, and held 200 meetings, at which 20,000 different people from some 220 villages attended. Add to this that I have had to shift my anchorage, setting and taking in sail, about sixty times, and that every foot of the way to the houses in these 220 villages had to be tramped, as the hills are steep and there are no roads for vehicles, and you will form some idea of the work I have had to do. I am deeply grateful to God for the evident guidance that has directed my every step.

The difficulties are very great; but the opportunity is equally great, and the isolation is sometimes very depressing. At times months have intervened between my visits to open ports, and weeks have passed without a white face being seen. My work takes me into a Japan quite distinct from that generally known, and it is rare to meet with a foreigner. I get my letters often after intervals of several weeks. When I have met missionaries, I have been greatly touched by their kindness.

Young Women in Alexandria.

"AS God sends us workers and funds I see endless possibilities of extending the work," writes Miss Johnson from Alexandria. "The demands are greater than ever; more girls coming out, more to be reached; girls actually waiting to be taken in; owing to failures in trade fewer employers to be found, and supplies of every kind very dear, some things 50 per cent. dearer than last winter. This winter the feature of the work that interests me most is the way Roman Catholic girls (English and Maltese) are coming to me. Once, through sheer want of room and funds, I had to let a girl go to the nuns for assistance and lodging; of course I shall never see her again and she *might* have been won for Christ! If I had had ten shillings in hand I could have taken a room near by for her, and kept hold of her—it nearly breaks my heart sometimes. 'For whom Christ *died*,' and we cannot even help them."

"More girls coming out." There is a pressing danger contained in these words which the World's Y.W.C.A. have realized and are seeking to remedy. To meet all English girls on their arrival and help them should they be alone and friendless is their aim. That the need for this is great may be gathered from the following extract:—"On Sunday," says Miss Johnson, "I was talking to a teacher here. She told me when their boat, a cargo steamer, reached the docks, a grandly-dressed Arab went on board, and said he had been sent to fetch her, and he knew her name. She had the good sense to speak to the captain, and he said wait, and it was proved to be a hoax! And I know this has happened more than once. Mr. Gould, our Consul, is trying to arrange that all English girls passing through here shall be sent from the passport office to me." The loneliness, not to say the danger, of arriving in a foreign land, helpless and alone, would thus be averted, and vast possibilities for good and scope for work opened up.

What the World's Y.W.C.A. want in Alexandria is a building of their own, a good-sized, airy, well-drained house (which could be made self-supporting), and which would be a home to girls and women of all nationalities who are often lost in the sin-whirl of this large city through want of such a place. It is hard to have to refuse help from want of sufficient and suitable room. Furniture is also greatly to be desired; what is already there is second hand, often in very bad condition, and always deficient in quantity. At least two more workers are urgently needed, who would be willing to devote their lives to helping the sad and lonely for Christ's sake; who are self-supporting or could be in measure supported by friends; who have had a thorough all-round education and have the power of learning languages, and who would be ready to go into training for a few months. The World's Y.W.C.A. Office is at 26, George Street, Hanover Square, W.

American Notes.

A VERY remarkable movement has started in the Presbyterian denomination, indicating a revival of religion. Hundreds of deacons and other lay members are now attending the "ministers' meeting" in this city at Monday noon, chiefly to wait upon God for the enduement of power. A recent meeting was in part given to plans and suggestions for work, and a very interesting case was cited from Rochester, N.Y. It seems that on the first Sunday of October, in an address which preceded the Lord's Supper, Dr. Henry H. Stebbins, pastor of the Central Presbyterian Church, suggested to his people as a fitting close to the nineteenth century that at least 100 people be brought into the fold of Christ. One of the elders said to himself, Why cannot a committee of 100 be secured to carry this into effect? Without delay cards were distributed among workers who undertook to do their best to further the object desired. The result was that on the Sunday designated 119 new members were received into the Church.

The members of the Fire Department of this city, who are agitating for the passage of a Bill in the Legislature for a shorter work day, have issued an appeal to the public to support the agitation. The appeal, after giving the reasons for the bill, concludes as follows:—

We pray—For our spiritual welfare, that each and every member may have a chance of attending Divine service, according to his belief, Sunday or other holidays; for our loved ones, that we may have an opportunity and a portion of each twenty-four hours to devote to their comfort and protection and the education of the future citizens of our State; for our home, with its elevating influences, the regulation of the family means, and other home comforts that make home the grandest place in the whole world.

At Jacksonville, Indiana, the women recently organized a Carrie Nation Club, and adopted a resolution advocating Mrs. Nation's methods of dealing with saloons in Kansas. Recently they translated their resolution into action against the three saloons in their town by an attack on the finest of these with hatches, clubs, and bricks. The saloon keeper seized Mrs. Snyder, the president of the club, and choked her almost into insensibility. The police were half an hour in quelling the fight which ensued. Warrants have been sworn out against all the principals concerned, the assailants being among the "best" people in town. The citizens declare that any attempt to re-open the saloons will result in their being destroyed by dynamite.

The Winfield liquor men retaliated on the ministers and others who had started to destroy their places, by poisoning the wells of several prominent people, and wrecking the United Brethren Church. About 1,000 citizens have signed an agreement to run the liquor men out of town, and the Chairman of the Law and Order Society has sent an ultimatum to them giving them a day to depart from the place bag and baggage, adding that if they do not comply with this demand, their liquor and fixtures will be destroyed in the streets.

Mrs. Nation has been put in jail in default of 2,000dols. bond, under a peace warrant obtained by a cold storage firm, into whose place she had broken in order to destroy some liquor, and there she is at present writing, prepared to stay there indefinitely.

New York. ROGER MARTIN.

Welsh Notes.

AT the annual meeting of the Cardiff branch of the National Vigilance Society, Rev. Canon Thompson, who presided, commented on the apathy which prevails with regard to important matters such as the work of this Society. The same unconcern is too often manifested with regard to temperance. Canon Thompson said that, while not a pessimist, he feels every day that Christianity is becoming more and more worldly, and that a spiritual awakening is needed.

The current number of the Welsh *Geninen* contains an article advocating the union of the Welsh Calvinistic Methodists and the Welsh Independents. The writer maintains that these two—the leading denominations of the Principality—are approximating more closely to one another in matters of doctrine and church polity. It is undoubtedly the fact that Welsh Congregationalism is tending towards some organized form of church government, and that Welsh Calvinistic Methodism is more Congregational than almost any branch of Presbyterianism.

The South Wales Calvinistic Methodist Association held its quarterly meetings at Cilfynydd, near Pontypridd, on March 5, 6, 7. Delegates were present from the southern counties of the Principality, and also from Monmouthshire. Some of the gatherings were devoted to the discussion of Connexional affairs, while others were set apart for the preaching of the Gospel. The latter meetings were attended by thousands of people; the preaching was of a high order throughout, and in some instances was very powerful. The Association discussed the advisability of publishing in its entirety the diary of the great Welsh revivalist, Howell Harries, one of the founders of Welsh Calvinistic Methodism. His diary extended to 17,000 pages of closely-written matter. The offer made by a leading Welsh daily to publish the diary was referred to a committee, who will also consider the desirability of recommending the Book Committee of the General Assembly to undertake the task.

Scottish Notes.

THE Scripture Gift Mission is arranging for a combined effort, in conjunction with friends in Glasgow, for a liberal distribution of Scripture portions at the Glasgow Exhibition, which opens on May 1. Open-air meetings will be held in connection with the work, a public hall being secured for Gospel services on Sunday afternoons and evenings.

Rev. W. H. Murray reports the resumption of his Bible work in Peking, the first day's sales amounting to a value of 7,000 cash. Almost all his blind pupils were murdered by the Boxers, who destroyed all his possessions save his Family Bible, which a Chinaman had brought in, while his old and favourite mule had been used for food in the British Legation during the siege.

The Increase, No. 16 shows that the Stirling Tract Enterprise is as active as ever in spreading the Gospel by means of the printed page. The number of periodicals, tracts, volumes, and booklets issued during the last completed year was 18,112,984, bringing the grand total up to 509,966,967, of which 187,691,817 have been sent out entirely free of charge. The trustees find, with regret, that donations to their funds are decreasing, while openings are available for the wise expenditure of an additional £1,000 each on home and foreign work.

An exhaustive report dealing with the prevalent Sabbath desecration was given in last week by Rev. James Snadden (Newcastleton) at Hawick Free Presbytery. Reviewing the district, he pointed out a tendency among farm servants to make the day a holiday pure and simple. In certain parishes, too much work was done, and farmers, in making arrangements, were not considerate of the spiritual interests of those under their charge. In the towns, card-playing in the open air and pleasure driving were on the increase. Cycling and railway travelling were indulged in on a large scale, while the scandals of the drinking clubs have themselves done much to obliterate the distinctive character of the day.

At the annual meeting last Thursday of the Scottish Labour Colony, Sir John Neilson Cuthbertson said the men sent to the farm were generally found to be in a broken-down state, in poor health, and poorly clad; but a residence of two or three weeks usually put that to rights. The average stay was about three months. It had been said that the colony had a pauperising influence, but there was nothing more clear than that it had not this tendency. It rather encouraged self-respect, for the men got nothing for nothing. Their feeding, housing, and clothing had to be worked for, and he believed that was a healthy feature of the colony. Besides the debt, an annual maintenance fund of between £500 and £600 is required to carry on the work on the present scale.

Rev. John Urquhart delivered in Glasgow, last week, the first of a series of five lectures under the auspices of the Bible Defence Union of Scotland—subject: "The Claims made by Scripture." He said the struggle for full belief in the Word of God is the greatest question of our day. They had been asked whether they would not be better employed in preaching the Gospel than in furthering the objects of the Bible Defence Union; but he would inquire, What was the use of preaching if people lost faith in the Word of God. Missions and evangelistic meetings would go; and those who doubted that statement would find proof of it in the Unitarian Church. He urged that Christian people made no claim for the Bible which the Bible did not make for itself.

The opening of the Edinburgh Museum on the Lord's Day has aroused strong opposition. The proposal originated in the name of the Scottish Education Department, but, as was pointed out at the Free Presbytery, it is a new thing in the history of the country to occupy two hours of the Sabbath afternoon for secular instruction. It was held to be a very reasonable and worthy attitude to protest against this new form of interference with the Sabbath rest of public servants. It was agreed to memorialize the Department on the subject, and to point out, among other things, "that no reference has been made to the Scottish people, so as to bring out their views and feelings on this question, and no public and authoritative expression of opinion by anybody entitled to represent the sentiments of the community in favour of the new arrangement."

Last Friday, Lord Balfour of Burleigh, as Secretary for Scotland, received a deputation from the recent conference of municipalities on the better regulation of clubs. His lordship admitted that from reports received at the Scottish Office he was convinced of the inadequacy of the present law. It was, however, new and surprising to him to learn that a member of a club could take whisky out of his club and practically sell it on the street without being guilty of a breach of the law. He agreed with the petitioners that no law will be efficient which does not place on one footing clubs for the well-to-do as well as others. He could hold out little hope of legislation during the present session, but gave a firm assurance "that the communications which have been made to me have strengthened my knowledge of the existence of a real evil which requires to be dealt with, which, in my opinion, ought to be dealt with, and which, however conflicting views may be on general questions nearly allied to this, it may be possible under certain circumstances to deal with."

University Intelligence.

[BY OUR OWN CORRESPONDENTS.]

CAMBRIDGE.

"A BUSINESS Man's Mistake" was the subject of Rev. C. T. Procter's sermon at the monthly service for men last Sunday. Mr. Procter based his sermon on the parable of the Rich Fool (Luke xii.)

On the same evening Rev. C. H. H. Wright, D.D., of the Protestant Reformation Society, gave a lecture on "The Church of England and the Confessional." Rev. T. W. Thomas, vicar of St. Barnabas, presided.

The Vicar of Barnwell, Cambridge, is appealing for funds for a parish room, and for this purpose the old British School has been purchased. Earnest Evangelical work is being done in this large poor parish of 10,000 souls. £700 has been raised, and a further £700 is wanted immediately.

On Monday of last week the annual meeting in connection with the Cambridge Auxiliary of the Church Pastoral Aid Society was held. Mr. J. H. Buxton, president of the parent society, was in the chair, and in opening the proceedings he emphasized the fact that the Society's work is pastoral and evangelical, on distinctly Protestant principles. Rev. E. Grose Hodge, rector of Holy Trinity, Marylebone, also spoke. He alluded to the Society as the great anti-Ritualistic Society of the Church of England, and impressed upon his hearers that the work of the Society was, first and foremost, definitely spiritual.

OXFORD.

The inaugural meeting of the Y.W.C.A. was held in the St. George's Hall on Thursday afternoon. The Rector of Exeter presided, and Mrs. E. W. Moore, of Wimbledon, gave the address. All augurs well for a useful work. The meeting in the evening was crowded.

Oxford has lost its Regius Professor of Ecclesiastical History by the death of Canon Bright, who has held the appointment since 1868. No one has done more to spread a knowledge of the early history of the English Church than Dr. Bright. One of the lessons of his life and work is thoroughness. It is said of him that "he always gave of his best, even in a small parochial meeting."

Dr. Wright, of the Protestant Reformation Society, lectured on Monday evening week in St. Aldate's Rectory Room, on "Scriptural Repentance and Roman Catholic Penance." Rev. Canon Christopher presided. The lecturer traced the Roman doctrine of Penance to a wrong view of sin, the Council of Trent having laid it down that original sin was removed in baptism. Again, the distinctions made by Rome between mortal and venial sin tended to reduce the guilt of sin, and this has led her to destroy the Scriptural doctrine of Repentance by her doctrine of Penance.

The United Simultaneous Mission in Oxford has just come to an end. The services were conducted by Rev. W. Bradfield, of Wesley Memorial Church in the City. They have been very well attended, but the results, so far as can be judged, have been small. Mr. Bradfield worked hard, and the effort has been much appreciated. Rev. R. J. Campbell, of Brighton, was to have been the missioner, but was prevented from coming. The services in the Town Hall on Sunday evening are to be continued for a few weeks, several Church of England clergy uniting with the Nonconformist friends in conducting them.

Deep Sea Fishermen.—Miss Z. Jameson, of Eastella, Hull, has again arranged a knitting competition in behalf of the Royal National Mission to Deep Sea Fishermen. Miss Jameson writes: "In past years many of your readers have become competitors. The rules are now ready, and I shall be glad to send them to any applicant on receipt of 2d. in stamps and an addressed envelope. The prizes, which number twenty-five, are all given in money."

Evangelistic.

Mr. Henry Varley in Glasgow.

THE many friends who have been praying for Mr. VARLEY'S mission at St. George's Cross Tabernacle will rejoice to know that the first week has been crowned with rich blessing. Great congregations have been brought together, in spite of stormy weather; large numbers of Christians have been helped and blessed, and there have been some clear and happy cases of conversion. The mission will probably continue two or three weeks longer. Will the Lord's remembrancers keep pleading that very much greater things than have yet been seen may be accomplished?

D. J. FINDLAY.

From another source we learn that Sunday was a memorable day. The Tabernacle was packed to the doors at 11.30 a.m., and at 7 p.m. every available standing space was occupied, as also was the large lecture hall, whilst some hundreds could not obtain admission. In the afternoon, at three, St. Andrew's Hall was packed with 4,000 men. It was a wonderful sight and meeting. Mr. Varley was listened to with the deepest interest, and impressions and convictions were made and fastened that the day of the Lord alone will declare. Large numbers are seeking Christ, and the second week of this remarkable mission opens with great expectancy and widening circles of interest.

Mr. Reginald Studd in India.

Mr. REGINALD STUDD is meeting with much blessing in India. At each place in which he has held a mission God has graciously, in answer to prevailing prayer and faith, granted a revival. At Hyderabad, the Y.M.C.A. was filled with people, night after night, many were saved, and all were blessed. At Poona he held sixteen meetings in three days, including two half-nights of prayer, which were remarkably blessed. He writes: "I feel I cannot rest, unless I see revivals in every place I visit, and I believe God will grant this heart-desire." He is visiting Allahabad, Cawnpore, Agra, and Lahore.

Mrs. Baeyertz in Leith.

Under the auspices of the Leith Christian Fellowship Union, this esteemed Jewish Christian lady evangelist has held a fortnight's special evangelistic services in Leith. Most of the meetings were held in the North Leith U.F. Church, Ferry Road, and the closing ones in Junction Road and Ebenezer U.F. Churches. There were two meetings each day, an afternoon Bible Reading, and a Gospel service in the evening. All the meetings have been largely attended, and an earnest spirit was manifested throughout, some of the subjects, such as "the Lord's Second Coming," bringing many from long distances.

A week of waiting upon God in prayer preceded the services, and an expectant spirit prevailed among the Lord's people, that He would send much blessing in our midst at this time, and refreshing from his presence. It has indeed been so. Mrs. Baeyertz has been wonderfully strengthened, and all her addresses have been characterized by clear exposition of the Gospel, by great spiritual power, and by pointed appeal to the hearts and minds of the unsaved. Christians have received quickening, backsliders have been restored, and sinners have been brought to a saving knowledge of the truth as it is in Jesus, 250 or more having been dealt with in the inquiry meetings, which were held each evening, when Mrs. Baeyertz showed the seekers after truth the way of salvation in a simple manner from the Word of God; some of the more difficult cases being dealt with individually by willing workers.

The afternoon Bible readings have been much appreciated, and deep blessing was experienced by those who were privileged to attend.

On the last Sabbath evening an immense assembly gathered in Junction Road Church, when the closing Gospel address was given by Mrs. Baeyertz, from the words, "The Master is come, and calleth for thee." It is computed that about 1,400 persons were present, and a remarkably solemn service this was, a profound impression being produced upon all present by the heart-searching words spoken by the evangelist. So much interest has been aroused by these services that some of the local papers have written very favourable articles upon Mrs. Baeyertz's work. We feel confident that the good effected through her instrumentality will be permanent. Our hearts are full of praise to God for his abundant answer to prayer, and we will remember Mrs. Baeyertz at the throne of grace that fruit may more and more follow her labours for her Lord and Master in years to come, to the glory of his name.

FRANCIS CLARK, President,
Leith Christian Fellowship Union.

In the mission conducted at Dunnington by Mr. and Miss CATER, of Bristol, believers were blessed, and a number of persons made the great decision.

Mr. R. S. BRADBROOK has conducted a mission at Sundorne Hall, Charlton, S.E. Many have sought the Saviour, including not a few for whom prayer had long been made.

Mr. GEORGE J. COMBER has just concluded a fruitful mission at Mannings Heath, near Horsham. Christians were greatly blessed, and several of the unconverted yielded to the Saviour. T. W. T.

Stirring times are reported from Ashford, Mid., where Rev. D. M. CAMERON is holding evangelistic meetings. Police-Sergeant J. Gurr sends us an interesting report, from which it appears that many have been impressed. Parents and children, husbands and wives, young and old, have been seeking the Lord together.

We regret to announce that Mr. GEORGE CLARKE the evangelist, has again completely broken down, his throat being the cause. He cannot speak longer than a minute or two. The consequence is, he has been obliged to cancel his missions, at any rate for some time. He asks the prayers of fellow Christians for his recovery.

Mission services, attended by good results, have been conducted at the Congregational Church, Ripley, Hants, by Mr. F. H. TAYLOR, of the Hampshire Village Mission depot, Fareham. The meetings were well attended. Many received blessing, and the spiritual life of the Church has been stimulated. The friends praise God for his gracious answer to many prayers.

Mr. WILLIAM FORBES has just concluded a twelve days' mission in Trinity Presbyterian Church, Manchester, and much good has been done. He also conducted two tea meetings for the women employed in the Manchester theatres. About eighty attended. A local committee, with Rev. W. J. Jack as convener, was appointed to continue the work among the theatrical people.

A fruitful mission has been conducted in the Congregational Church at Wiveliscombe by Mr. T. HOGBEN, founder of the "Welcome Mission" at Portsmouth, and of the "One-by-One" Band. The Church had been united in prayer for Divine blessing for some time before the Mission began, and the power of the Spirit was manifested, particularly among members of the senior Bible classes, many of whom yielded themselves to Christ. It is believed the good work will spread and deepen. Mr. Hogben conducted several afternoon Bible readings. In addition to their effect upon the unconverted, the services have resulted in a quickening of spiritual life among church members.

Blessing has been given in connection with mission services at Shoreham, near Sevenoaks, conducted by Mr. and Mrs. GEORGE H. DYMOCK, of Eastbourne, in which the Wesleyan and Baptist Churches united. The preaching of the Gospel was earnest, clear, and convincing; while a gracious spirit of hearing was poured out upon the people. The Wesleyan Chapel was filled night after night, and in the inquiry rooms over eighty gave in their names as ready to trust and follow Christ. Quite a number were young men, some of whom had hitherto manifested little regard for religion. One outcome of the mission has been the establishment of a men's meeting, to be held every Sunday afternoon. It is gratifying to note that most of the new converts at once signed the temperance pledge. Steps will be taken to deepen and extend the work.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Canon HAY AITKEN.—Mar. 31-April 7, Blacklands, near Hastings (services twice daily).
MR. and MRS. S. J. ALEXANDER.—Till Mar. 15, Ashbourne.
MR. BARTLEY ANGEL.—Mar. 16-18, Bexhill; 19-22, Aldbury, Tring.
MRS. BAEYERTZ.—Mar. 24-April 15, Dudley.
MR. J. BRUNTON, JUN.—Mar. 17-29, Jarrow.
MR. W. R. BRADLAUGH.—Mar 17-31, Kilmarnock.
MR. CHAS. BARRACLOUGH.—Mar. 17-29, Forfar.
MR. WILLIAM BENSON.—Mar. 16-23, Cubitt Town (Wesleyan Chapel).
MR. WM. BILTON.—Till Mar. 26, Wootton, Beds.
MR. W. COLLARD.—Till Mar. 15, Cadman's Hall, Walworth; 16-25, Hope Mission, Merton.
MR. GERALD COULTAS.—Mar. 16-31, Shifnal.
MR. W. D. DUNN.—Till Mar. 16-28, Bradford.
MR. JAMES EYRES.—Till Mar. 28, Morpeth.
MR. WILLIAM GROVE.—Till Mar. 27, Baptist Mission and Good Duke Humphrey Hall, Deptford.
MR. and MRS. ALBERT HARRISON.—Till Mar. 21, Doncaster.
MR. J. S. HARRISON.—Saturdays and Sundays during Mar., Haling Hall, Selsdon Road, S. Croydon.
MR. P. RUSSELL HURDITCH.—Till Mar. 19-27, Market Harborough; 18, Royston.
MR. CHARLES INGLIS.—During Mar., Edinburgh Castle, Brixton, and Norwood.
MR. NEWTON JONES.—Mar. 16-21, Redhill Y.M.C.A.; 23-28, Up. Edmonton Cong. Ch.
REV. J. JAMESON.— Mar. 16-25, Normanton.
MR. W. R. LANE.—Till Mar. 25, Kettering.
MR. S. LEVERMORE.—Till Mar. 16, Bathgate, N.B.; 17-30, Railway Mission, Abbey Hill, Edinburgh.
REV. G. CAMPBELL MORGAN.—Mar. 15, Chester (Queen Street Cong. Ch.); 18, East Dulwich (Cong. Ch.); 25, Banbury (Wesleyan Ch.); 26, Burnley (Westgate Cong. Ch.); 27-29, Rawmarsh, near Rotherham (Wesleyan Ch.).
MR. JOSIAH NIX.—Mar. 17-25, Pateley Bridge.
MR. T. PAYNE.—Till Mar. 18, Rhyl.
MR. J. B. ROCHFORT.—Mar. 17-31, Baptist Ch., Hawkhurst.
GIPSY SMITH.—Mar. 30-April 8, Weymouth.
REV. F. C. SPURR.—Mar. 16-25, Brighton.
MR. JAMES SPRUNT.—Mar. 15-31, Berlin.
MR. G. SHIPLEY.—Till Mar. 18, Poplar. Mr. Shipley is open to preach any Sunday in March, April, and May in any poor chapel or hall. Third class fare only wanted. Write, care of Dr. Constable, Surgery, Matthias Road, Stoke Newington.
MR. HENRY THORNE.—Mar. 16-25, Bristol (Milk Street).
MR. E. P. TELFORD.—Mar. 17-28, Ashton-under-Lyne.
REV. J. T. VINE.—Mar. 17, Penge; 24-31, Hornsey Rise.
MR. HENRY VARLEY. St. George's Tabernacle, Glasgow.
MR. JOHN WEEDON.—Till Mar. 29, Cresswell, Mansfield.
MR. JOHN WESTON.—Till Mar. 21, Frodsham.
MR. BARRY WAKE.—Sundays in March, St. Giles'.

Requests for Prayer.

On behalf of the Monthly Meetings for the Deepening of Spiritual Life, March 21. Speaker, Rev. Jas. Lyall.

For a Mission to Children at the West Green Baptist Church, March 17-24, to be conducted by Mr. C. Dudley Smith.

Prayer for Ireland.

THE Irish Branch of the Evangelical Alliance have issued an invitation to Christians, both in Ireland and other countries, to set apart Sunday, March 17, as a day for prayer on behalf of Ireland.

The Council, while gratefully recognizing "the manifold religious and philanthropic activities at work on behalf of the poor and the needy at home, and the generous sympathy manifested towards those in other countries who are suffering from persecution, pestilence, and famine," feel, at the same time, "the deepest humiliation at the terrible prevalence of intemperance among our countrymen, the wretchedness of the dwellings in which many of our poor are compelled to live, and the growth of the spirit of gambling." The Council earnestly solicit prayer that it may please God to grant a great revival of true religion in Ireland, that the Word of the Lord may have free course and be glorified, that strifes and divisions may speedily come to an end, and that righteousness and peace may be established throughout the length and breadth of the land.

Irish Notes.

THE Irish Bill for the Prevention of the Sale of Drink to Children has been dropped, and the whole strength of the Irish representation is to be employed in trying to get a similar measure for Scotland, which is down for the 20th inst., passed.

Miss Carr's Homes for Destitute Children, Dublin, have now 250 inmates who are trained in such a way as to fit them for useful positions in life, and are doing an excellent work.

By the will of the late Rev. Jonathan Simpson, J.P., of Portrush, £1,000 has been left to the Sustentation Fund of the Presbyterian Church, £500 to the Presbyterian Orphan Society, and £500 to Magee College, Londonderry.

Soldiers' Home at Woking.

A SMALL Soldiers' Home has been opened at Woking, where the large male prison has been converted into barracks for an infantry regiment; and the large female prison is being pulled down, so that accommodation may be provided for three batteries Royal Field Artillery.

The Lady Superintendent, Miss Starkey, has the *entrée* to the barracks, through the kindness of the commanding officer, and would be very grateful for a supply of suitable tracts, penny gospels, Testaments, and Bibles. These may be sent to Miss Starkey, at the Soldiers' Home, Barrack Path, Woking.—Yours very truly,

R. PHAYRE, Lieut.-Colonel, Hon. Treasurer.
Belgaum, Woking.

Army Scripture Readers.—Probably never in the history of the Army Scripture Readers' Society have the opportunities for service among our troops been more amply demonstrated than during the past year. The Society aims at providing every regiment and battalion with its own Scripture reader, and in order to further extend the usefulness of its operations it is proposed to inaugurate a "Readers' Victoria Memorial Fund" of one million half-crowns. The Secretary, Colonel Philips, 112, St. Martin's Lane, Trafalgar Square, will be glad to furnish friends with particulars of the project and information of the Society's work generally.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

IT is clear that the protest raised by Anglicans and Romanists regarding the form of the Coronation Oath will have to be carefully watched, otherwise a march will be stolen in the dark by the Sacerdotalists. Is not the word Protestant itself the real rock of offence? If that be so, there must be no compromise with the Sacerdotalists. The nation took its stand three centuries ago, when it finally protested against and repudiated the superstitions and the authority of Rome. Any modification of the "form" of the oath, which would weaken its unmistakably Protestant character, must be stoutly resisted.

Among the points upon which all shades of temperance reformers are unanimous, the abolition of child-messengership is decidedly one of the most urgent. In view of this fact, a wide circulation may be assured for the substantial pamphlet just published, The Children and the Drink. (1s. *Brimley Johnson*, 8, *York Buildings, Adelphi, W.C.*) Its pages embody the results of an inquiry, conducted by a committee under the chairmanship of the Bishop of Hereford, into the injury inflicted by the drink traffic upon the child-life of the nation. Facts bearing upon the subject are submitted, proving that intemperance is largely responsible for the widespread evil of cruelty to children. Other forms of child-suffering are shown to be traceable to drink, and weighty reasons are given why Mr. Crombie's Bill for the prohibition of the sale or delivery of drink to children should become law.

Yesterday (Wednesday), the House of Commons was to discuss this important Bill. Many petitions have been forwarded in favour of the measure. It makes us burn with shame to think that any petition should be necessary in favour of a Bill of this kind; and yet, perhaps, the indifference shown towards it may have arisen from ignorance of the great evil which it seeks to combat.

The *Daily News* has rendered admirable service by the publication of a series of articles dealing with the question. That of last Friday contained certain figures which are highly significant. Thus, on one Sunday in London 2,712 children were counted entering nine public-houses. Into fifteen houses, during Sunday hours, no fewer than 547 babies in arms were carried. Into another house, during one single week, 1,129 children entered for drink. In Manchester "1,112 houses give sweets or some small inducements to the children." The writer may well say—"the question is whether, as a people, we really love our little ones." The wretches who, by means of bribes, seduce little children into the love for drink, are the real child-killing ogres, whose enormity is but faintly set forth in the fabled monsters of antiquity.

The *Schoolmaster* recently published the report of a Special Committee upon the causes of rowdyism and violence amongst youths in great cities. The religious question does not enter into the report. Amongst the several reasons advanced we select the following as worthy of special attention:—

1. Overcrowding, with its necessary obliteration of the idea of "home."
2. The absence of opportunities for healthy exercise and amusements—the streets or filthy alleys being alone available for most of the children.
3. The early age at which children are compelled to face the world.
4. The *atmosphere* of vice which enwraps slum children from their earliest years.

These are points, it will be observed, upon which we have again and again in this paper laid emphasis. It is very gratifying to find that there is a widespread awakening to the reality of the peril which for so long has been in our midst. The next thing is prompt action. The effects are under our eyes—we now know the causes: it is imperative that the latter shall be thoroughly dealt with. These ruffians, however, need something more than civilization—they need conversion. We must not leave the work of cleansing to the County Council; the Church has also her work to do in the matter.

Two of the most notable utterances at the Cardiff meetings last week were those of Mr. Jowett and Dr. Parker. Both dealt with the secret of effective preaching. The latter speaker put the question into a nutshell by emphasizing St. Paul's word, "If any come in that is unlearned." Often we forget the person who is unlearned—that is, unlearned in the Christian sense. We take too much for granted, and sometimes speak in terms of which many people do not really comprehend the significance. It is really surprising how much ignorance is abroad concerning even the commonplaces of the Faith. Faith, Regeneration, Conversion, are words destitute of meaning for very many people who are far enough removed from the hooligans. Dr. Parker very pertinently asked his brethren how they provided for these "unlearned" persons. It is a question for us all to consider seriously. The Gospel cannot be too simply proclaimed.

It is curious, if not amusing, to find the *Catholic Times* and the *Church Times* at one in describing the inquiry room meetings, held in connection with the recent Simultaneous Mission, as only another form of the Confessional:

> At the "Simultaneous Mission," held by the Dissenters throughout England, unconscious testimony has come from nearly every quarter of the deep-seated need in human nature to unburden itself to a human being in order to obtain assurance of God's pardon. Multitudes have had recourse to the confessional. The penitents are termed "inquirers," and the confessional-boxes in some cases "inquiry rooms," and others "compartments." But the principle is there all the same.

Why will men discourse upon subjects of which they are ignorant? The confessional and the inquiry room are as far apart as the poles. Unfortunately, the readers of the two journals referred to, will accept the misstatement as a true narration of facts.

During the Simultaneous Mission recently held in a northern city, a Unitarian approached one of the missioners at the close of a crowded meeting, and asked how it was that he (the preacher) and his fellow-workers could command such large audiences day by day, while the Unitarians, with all their advertising and culture, could get only a meagre hearing. The missioner's reply was brief, but to the point. "The reason is simple enough. You only present to the people a man, Jesus, who lived nineteen centuries ago. We preach a Divine Saviour who lives now and saves people now. Your failure is explained by the fact that you are hopelessly out of date—nineteen centuries behind the times!"

In the *Monthly Review* Mrs. Phillimore, who was at one time one of the Sisters of the West London Mission, suggests five remedies for the overcrowding which is one of the most pressing social problems of the present time. First, better and swifter means of transit; secondly, municipal buildings where they can be erected at a reasonable profit; thirdly, a stricter administration of the law, which, as it stands, is in many districts a dead letter; fourthly, a more careful registration of the number of people inhabiting each house; and lastly, better wages to those who are obliged to live in Central London, and the elimination so far as possible of all casual labour. These suggestions cover a wide ground, and they are all more or less practicable. The question surely has now been discussed sufficiently, and Londoners look hopefully to the new County Council, which has grasped its work in an admirable spirit, to do something substantial towards meeting a pressing and perilous situation.

Rev. J. J. Lias makes a very frank statement in the current *Contemporary* of the disadvantages to the Church of England arising out of the anomalous position of the laity in that communion. The increasing domination of the clergy, and their sacerdotal pretensions, are making intelligent and devout members of the Church increasingly restive and dissatisfied. He says:—

> If the Church is ever disestablished, the severance will be due, not to attacks from without, but to causes which operate from within—to the deep and growing dissatisfaction of the laity with the position assigned to them by those who ought to be guardians of their rights. . . . The laity feel that the clergy have become too professional, that their minds are too much taken up with things in which the laity have no interest, that they are wrapped up in ceremonial and abstract doctrine, questions about which the English layman has never been inclined particularly to concern himself.

The same writer deals with equal frankness with the painful manner in which the relations of the Church to Nonconformity are affected by these sacerdotal assumptions of the clergy. There has never been a better opportunity of promoting a kindly understanding between Church and Dissent than to-day. A generation of Nonconformists has arisen, unembittered by the disabilities which pressed so heavily on their forefathers. Reunion is in the air; the Free Church Federation movement, the passion for unity of spirit and aim which is growing yearly in intensity, the spiritual results inside the Churches of the great United Mission, predispose Evangelical Christians in the direction of brotherhood and goodwill. One thing alone stands an insurmountable barrier to a better understanding between Episcopalians and their brethren of other folds, viz.,

the attitude of the dominant party in the Church of England at the present time. This summary of a courageous and manly protest from within the Church brings home the heavy responsibility incurred by the sacerdotal party in a vivid and very solemn fashion.

A recently published booklet, "Reading in a Clergyman's Life," is intended not only as a help to ministers in isolated spheres of work, who run the risk of becoming what Rev. Sydney Smith once designated "a holy vegetable," but to others who waste their time. The writer, the Dean of Lincoln, condemns unsparingly the habit of desultory light reading, and gives to the Bible its rightful place as the book of all others to be constantly studied.

To have time, however, for other very necessary reading, Dr. Wickham urges that condition of all greatness—the ability to find twenty-five hours in a day. He suggests two ways to do this. One is that of rising early; the other, Mr. Gladstone's method, that of using religiously half hours. A methodical and well-disciplined habit of redeeming the time should be one of the distinguishing marks of the Christian life.

Mr. Justice Wills, following up the communication he recently made to the country through *The Times*, and to which we called attention a short time since, has expressed himself with great plainness upon some of the vices which prevail among us. Speaking at Bradford, on behalf of the Discharged Prisoners Society:—

He agreed that gambling had become one of the chief factors in crime. When he first sat on the Bench he thought that drinking was at the bottom of it all. Drink was still at the bottom of a great deal, but he thought that gambling ran it a neck-and-neck race.

When our Judges continually speak in this manner, surely it is time for Parliament to rise to the occasion, and, at least, to destroy the present facilities for practising this vice. If little Belgium can move in the matter, surely England can.

The learned judge also referred to another matter which causes many people much anxiety:—

Alluding to punishments for the use of bad language in the streets, he said that not long ago he met at dinner one of the eminent surgeons who had been out in South Africa, and asked him if all that had been said by Lord Roberts about the good conduct of the soldiers was true, or if it had been exaggerated. The reply was that the conduct of the men, both in the field and in the hospital, was all that could be wished, but that their language was astounding, to say nothing more. It appeared to him (the learned judge) that in many instances there was no intentional offence in the use of bad language, but that it was merely a matter of habit.

This, however, does not make it any the less offensive. For what, after all, is "habit" but the visible clothing which a man assumes in presence of his fellows? The "habit" is woven from the heart; hence a bad habit must be traced back to a bad heart.

Retribution falls on crowned heads with the same inevitable force with which it dogs the footsteps of the outcast. How true this is may be seen in the condition of mind into which the Sultan of Turkey has fallen. He who has inspired the slaughter of thousands of his innocent subjects, whose only crime was their Christian faith, lives in daily terror of assassination. His food has to be brought to him straight from the royal kitchen in sealed dishes. He dare not appear in public without an escort so large that he seems more like a prisoner of war than a monarch among his own people. His dependencies and provinces are in a perpetual state of semi-revolt against the unjust taxations and exactions that are being levied upon them, and yet the treasury is empty. Perhaps the most miserable man in Europe is this man, who is the ecclesiastical head of Islam, as well as the ruler of one of the most ancient monarchies of the world. He is the victim of his own crimes, the prisoner of his own guilty conscience.

Various reasons have been given for the Sultan's action in once more arresting the flow of Jews towards the Holy Land, but the Constantinople correspondent of the Vienna *Politische Correspondenz* is in possession of the truth when he declares that the limitation upon Jewish immigration is purely political. The Turkish Government is afraid that the Jews in Palestine wish to establish a government of their own, hence it is trying to strangle the growth of Zionism. The other reasons given may therefore be dismissed as beside the question. For the moment the Sultan has triumphed, but only for the moment. His hour is fixed by God, and when it sounds, the immigration will re-commence, and so the ancient prophecies will be fulfilled.

Though there is a divided opinion in regard to the desirability of the Eight Hours Bill for Miners, there ought, surely, to be perfect agreement in regard to the need which exists for an extension of the Factory Acts, so as to include the young boys engaged in the mining industries of the Northern Counties. If the political economist finds that questions of capital and labour are involved in the Christian treatment of mere children, there are certainly other and higher interests which should be considered as of paramount importance in dealing with such a question. Whatever may be the ultimate fate of the Miners Bill, we hope that something will be done for the lads. It is startling to find, after all that has been done for women and children, that there are still, according to the statement of Mr. Atherley-Jones, "thousands of children working in mines who, for ten days in every fortnight, for the greater part of the year, never see the light of the sun."

According to the Paris *Figaro*, a new attempt is being made by shop-assistants and others employed in the French capital to obtain the full Sabbath rest. Certain masters have made a concession in force of which their places of business close on Sunday midday, but others still insist on a full day's work. The assistants will have the sympathy of all friends of freedom, for this seven-days-a-week labour is simply slavery. No wonder that life is so intolerable to many of the Parisian working classes. Apropos of the same subject, Dr. Horton, at Cardiff last week, pleaded for a more rigid enforcement of the Sabbath rest amongst ourselves. Much of the Sunday travelling at present carried on is really unnecessary, whilst it is entirely unnecessary that letters should be delivered on Sundays. If London can dispense with Sunday postal deliveries, surely the provinces can.

When the Congress of Hygiene met in Paris last year, several reports were given as to the unfitness of nuns for the work of sick nursing in hospitals and sick chambers. For one thing, it was pointed out that the woollen garments worn by the sisters constitute a serious danger to health, inasmuch as they became a medium for transmitting disease germs. Convent rules make the wearing of this garb imperative, whilst sanitary authorities forbid this stuff entirely, and permit only cotton garments, which must be frequently washed. In France there is at present a decided movement amongst medical men in favour of excluding nuns as such from the work of sick nursing, largely on the grounds of health. Added to this, it is pointed out that proselytism is carried on very freely, and that converts are likely to fare better than ordinary patients. These are further indications of the way in which the State is rebelling against the Roman Church in France.

A writer who was formerly in the Roman priesthood draws from personal experience a somewhat unpleasant picture of the insidious practice on the part of the confessor to induce young women to enter convents. Dealing with the question of the recent Spanish case, he remarks that although some time ago there was an agitation in favour of the public inspection and control of convents, the feeling has greatly declined; and he adds, in reference to the alleged fact that young monks frequently, and young nuns never, ask for a dispensation from their vows:

I have been informed that they are deliberately encouraged in the erroneous idea that their (first) vows are final. . . No bolts or padlocks confine her [?], save in rare and exceptional cases (of which I know one or two); but there is a moral coercion of the gravest character in the dread of friends and the Catholic body generally. . . . I never, even in my sacerdotal days, witnessed this unholy sacrifice of an immature life without a shudder.

As in Spain and Portugal, so in England.

In common with all who ardently desire to see the lives of the poor lit up with brightness, we are very glad that the Whitechapel Art Gallery has been opened to the public of the East End. There is, as Lord Rosebery said at the opening of the Exhibition, a beneficent influence attached to a collection of good pictures, although "we must not expect a rough to become civilized by the mere contemplation of a Fra Angelico." If only the picture gallery acts as an antidote to the public house, and also offers asylum for a few hours to men whose homes are none too comfortable, some good will be accomplished. In our judgment, however, the greatest boon that could be offered to the East End, next to the glorious Gospel, would be the establishment of centres where poor women could be trained to cook food decently, and to make the most of their small earnings. This is more important than the creation of picture galleries.

Attempts are being made to increase the fertility of Egypt by storing up the waters of the Nile, which have for untold ages been running to waste; and a suggestion is being made to do the same with the immense wastage of water in the Rockies of America. Is there not a principle of economy analogous to this in the spiritual life? Vast stores of motive power are lost to the higher life, because our affections and sentiments are thrown away on lower things. As Wordsworth says—

"Getting and spending, we lay waste our powers,"

and the result is that we have no energy left for the pursuit of ideal ends, and the fulfilling of the perfect law of Christ. There are few things more tragic than the utter misdirection of the best elements in human nature on things that satisfy not, and which turn to dust and ashes in the mouth. And all the time, the wilderness may become a garden, and the desert place blossom as a rose, if only heaven-descended powers and influences are directed to its fructification and culture.

The Preacher and His Message.*

By Rev. J. H. JOWETT, M.A., Birmingham.

1. *THE preacher, what is he?* Behind the New Testament word there are half a dozen in the original. The preacher is a herald, a public crier, a man with an imperial proclamation which he has to announce from the housetop with all the urgency of a sovereign command, an evangelist with a message almost like a song laden with tenderness, a logician, and a conversationalist engaged in fire-side speech with his fellowmen. We have to gather these together to describe "a preacher of the Gospel."

2. *What is his function?* "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him whom they have not heard? and how shall they hear without a preacher?" (Rom. x. 13, 14). Reverse the order—preaching, hearing, believing, calling, saving. What are the two extremes of the series?—preaching, saving. The object of all preaching is the salvation of men from sin, from hell, from infirmity, from moral stuntedness, and from spiritual immaturity.

3. *Do we keenly realize the horrors of the bondage from which we seek to deliver men?* Does sin any longer fill us with poignant pain? Has it shed any of its loathsomeness? We do not like some of the bald, bare, sharp, rugged, jagged words in which our forefathers described sin. We are busy filing and smoothing them down, and I am afraid of the change. "A Fountain filled with Blood." I myself do not like the elaboration of the figure, and there are many to whom the words are almost offensive; but I want my dislike to be safe. If I drop the particular phraseology, I want to retain the tremendous sense of sin behind it.

4. *Does that sense of sin pervade our preaching?* Do my people have the idea that I am dealing with trifles or with appalling enormities? (Referring to the instructions given to the man clothed in linen with the inkhorn by his side—Ezekiel ix.) How many of our

FOREHEADS WOULD BE MARKED?

"That sigh and that cry" for the sin of the people—is it that with you? Is it that with me? If we do not feel the heat of the consuming presence of sin, there will be no vehemence in seeking to pull men as brands from the burning. The first step to an awakened ministry is a deeper consciousness of sin.

5. *Are we possessed of a spirit of sensitive sympathy?* When the Apostle Paul enumerates the graces of the Christian life, he puts first that of compassion. A heart full of pity is part of the essential equipment of the true preacher of the Gospel of Christ. One of the perils of the Christian ministry is that we have to be in such continuous and eminent peril of losing our compassion. If we lose it, our power is gone. Sympathy is the parent of discernment; if we have no sympathy we can have no vision. I want to know when the Divine life is just beginning to stir in my brother.

6. *Is the wooing note present in our ministry?* Is not our preaching too uniformly severe? Is there not too much that savours of the judgment seat, and too little that is fragrant with the winsomeness of the fireside? We want less scolding and more tenderness, to drive less, and to have more constraint. "Constrain them" (R.V.), woo them, "to come in." Every good preacher is a wooer. When I turn to the Old Testament, even there the wooing note is not absent. Stern Amos sometimes lays aside his thunder and becomes a wooer. Hosea is a wooer from the beginning to the end. Isaiah can lay all else aside, and say, "Comfort ye, comfort ye, my people." He was a great wooer. "Jesus, Lover, *Lover* of my soul." Preacher, lover of men's souls, woo them. It may be that where the thunder failed

THE LOVER WILL SUCCEED.

7. *Has our preaching the New Testament emphasis?* I did not put this first, because I did not want even to seem to suspect my brethren. I do not think my ministerial brethren are far away from the great and cardinal verities of the Christian faith. Wherever the Apostle has to proclaim a great and imperative duty, it always finds its roots very near to Calvary. He drives all his duties home with the power of the Crucified Christ. Have we that emphasis in our preaching? Is the dynamic just as clear when we present an ideal? Do we link all our imperatives to the power of the Gospel of Christ?

8. *Do we appreciate our own message?* Do we look as if we revelled in it? Nothing will so tempt our people into tasting and seeing how gracious the Lord is, as to let them see we revel in the diet. Delight is contagious, enthusiasm is catching. "Thy Word is sweet." When we say that, do we look as if we knew it? Do we say that with a sour face? "My meditation of Him shall be sweet." When our people see that we revel in our diet, they will try our food.

* Notes of an Address at the National Council of Free Churches at Cardiff.

Negligent, but not Culpable.

The verdict of the coroner's jury upon the Liverpool beer-poisoning cases is distinctly a curious one. At almost every link in the chain they found negligence, but never once culpability. It is not an unusual kind of decision in this country. Perhaps if culpability and responsibility were more often found, there would be fewer scandals for anybody to be responsible for.

THE above paragraph from one of our leading dailies is specially significant, pointing as it does to a growing tendency in regard to many of the worst evils in modern society. There is no principle of social order more important than that there should be a clearly marked relation between guilt and punishment. When the innocent suffer from the wrong-doing of the guilty, and the latter are able to creep away under cover of some immunity, the foundations of the State are in peril. And yet, whether we are dealing with military disasters involving the loss of thousands of precious lives, or a railway accident, or the failure of a limited liability company, or the adulteration of food or drink, it is becoming growingly difficult to get the responsibility fixed on the real individual at fault. Frequently, it is almost impossible to ascertain exactly where the fault lies; and even when the culprit has been discovered it is difficult to get a British jury to define and bring home the responsibility.

This is partly due to the ever-increasing complexity of our social system. Take, for instance, the change that has come over our industrial and commercial world through the joint-ownership involved in share-holding. Where formerly the businesses belonged to single individuals, or at most to one or two families, they now belong to hundreds or thousands of people, who have no real knowledge of the way in which their money is earned, how their employés are treated, or whether the principles on which the business is being carried on are such as they can approve of. Now on every ethical law, the *owners* of the business are morally responsible for all these things. If anything dishonourable is done, it is in their name, by means of their money, with their supposed, and, practically, their actual consent. But who can bring home to these vague scattered multitudes the *sense* of their responsibility? A few individuals here and there may be keenly conscious of it; but the responsibilities of wealth, which were in simpler times more or less easily brought home to its owners, are now less realized than ever; and therein lies a

GRAVE SOCIAL PERIL OF THE FUTURE.

But there is another reason for this disinclination to saddle social wrong-doers with the rightful consequences of their evil doing. There has been of late a serious blunting of the sense of sin; a tendency to attribute to "heredity," or "environment," the faults of the individual; to find in "circumstances" the explanation of his mistakes; and to excuse as trivial misdemeanours serious breaches of the moral law. This is partly the result of the new "humanitarian" theology, which is strong in pity and love, but weak in recognising the eternal distinctions that divide right and wrong, holiness and sin, by an impassable chasm. It is imagined that this attitude is true to the teaching and bearing of Jesus in the Gospels towards social outcasts; but in so thinking we are guilty of a great wrong to Him. He extended his friendship to the lost, not that He might *excuse*, but that He might *redeem* them. On the subject of respectable sin, human language can provide us with nothing more scathing than his denunciations and threatenings. In the very dew of his pity for sinners there slept sharp lightnings of wrath against their sinfulness. *He* was ever for bringing home to every conscience its full

SENSE OF SIN AND WRONG-DOING,

just in order that forgiveness and renewal in holy living might be possible. How are we to remedy this modern vagueness as to the social responsibility of men and women?

(1) To stand on the principle which rings like a clarion through the Word of God, that "though hand join in hand, yet shall not the wicked go unpunished." The universe is built on foundations of righteousness, and though men may agree to ignore their common liabilities, they cannot escape in the end. To each will at last be brought home his full share in the good and evil of the world: "We must all be made manifest before the judgment seat of Christ; that each one may receive . . . according to what he hath done, whether it be good or bad."

(2) To realize and honour our own responsibilities as regards the performance of our personal duty, the use of wealth, and the effects on others of our deeds and characters. Above all, by precept as well as example, we should teach that while responsibility may be shared, it cannot be divided, and that though we may be involved in corporate actions, we are fully liable ourselves for what, through and with others, we do.

"Getting, Saving, Giving."

To men in business, and men out of business.

Let God the pages of your ledger scan.
Act rightly, justly, as 'twixt man and man.
For what is lawful is not always right,
Or pleasing in his ever righteous sight.
Act hour by hour as if He were to say,
"Thou art my steward, give account to-day."
Do not forget, whatever men may do,
God's weights and measures will be always true

He takes account of every little thing,
The secret motives from which actions spring.
Salvation is thro' Jesus Christ our Lord,
But that which pleases God shall have reward.
To please Him, do his Holy Will is best,
And doing this is ever perfect rest.

S. Trevor Francis.

(From "Whence, Whither, and other Poems." New Edition. 2s. 6d. Morgan & Scott.)

FOUNDATION TRUTHS OF THE GOSPEL.—XI.

SIN AND FORGIVENESS—An Old Testament View.—1.

By Rev. DAVID BARON.

"Blessed is he whose transgression is borne away, whose sin is covered. Blessed is the man unto whom Jehovah imputeth not iniquity, and in whose spirit there is no guile."

THE Psalm (xxxii.) from which these words are taken is the second of the so-called Penitential Psalms*, and is didactic, or teaching in its character; but the precious "instruction" concerning the blessedness of the forgiveness of our sins, "according to the riches of His grace," has David's own experience for its foreground. Indeed, this Psalm is a notable example of doctrine merging itself into experience, even as the experiences of inspired Psalmists, Prophets, and Apostles, are sometimes recorded for doctrine.

We all know the black chapter in David's history, that terrible fall which "gave occasion to the enemies of the Lord to blaspheme" (2 Sam. xii. 14), and which not only landed him in many sorrows, but kept his soul for a whole year in the blackness of spiritual darkness. To this day men who are not sufficiently awake to the plague of sin in their own hearts find fault and cavil at David, forgetting that if David's sin was great, his repentance was indeed most deep and sincere, the proof of which is that he not only publicly confessed his sin, but, in a sense, goes on through the ages confessing it with tears and anguish of spirit, by the record which he himself has left us of it.

But out of the abyss of spiritual darkness into which David had fallen by his sin, he emerged again with some precious treasures, for which the whole Church from generation to generation has had occasion to bless God. One of these treasures is Psalm li., which was written in the very midst of his penitential struggle, and expresses his anguish of soul, and his longing that the face of God, which was averted on account of his sin, may again be lifted upon him, and that the joy of God's salvation may be restored unto him.

Next in order comes Psalm xxxii., which, indeed, goes back upon that terrible experience when the great transgression was

RANKLING IN HIS CONSCIENCE,

and life itself became unbearable, because day and night God's hand was heavy upon him; but the chief purpose of which was to celebrate the blessed deliverance when, having confessed his sin to the prophet, God commissioned Nathan to say, "The Lord hath put away thy sin; thou shalt not die" (2 Sam. xii. 13).

This Psalm [xxxii.] begins with a beatitude —*Ashrey*—literally, "Oh, the happinesses!" (or "the blessednesses"), for the word is in the plural. Even so did Psalm i. begin; but there the blessedness of the man is celebrated who has never strayed from the fountain of life, but has ever found his delight in Jehovah and in his holy law. Alas! whatever David might have thought before, he knows now that the blessedness of the ideally perfect man cannot be realized by a child of Adam, who is born in sin, and "shapen in iniquity." That path of absolute innocence was only trodden by the Messiah, who is the ideally righteous man of the Psalms, and has therefore the pre-eminence of blessedness by being "anointed with the oil of joy above his fellows."

But by God's mercy there is still a way to blessedness open even to fallen and sinful men like David, namely, a new and a living way, sprinkled by the blood of a Redeemer, and leading to spiritual blessings in heavenly places, which even unfallen Adamic perfection could never have secured.

SIN AND ATONEMENT.

The first two verses of the Psalm set forth the great facts of sin and atonement from an objective point of view. First let us look at the three words used to describe the terrible malady of sin. They are—(1) *Pesha'*—"transgression," rendered in the Septuagint by *anomia*—"lawlessness," and meaning literally rebellion—the breaking away from God expressed by a defiance of his will and authority, as revealed in his holy law.

(2) *Chătāāh*—"sin," which describes an erring from the mark—"a violation of the eternal rule of right;" a deviation from the path of well-pleasingness to God.

(3) *Avōn*—"iniquity," describing the inward perversion of our nature; the depravity of our being manifesting itself in misdeed.

These three words are found in all the great Old Testament scriptures dealing with the foundation doctrines of sin and atonement, and they are the three attributes of that deadly moral plague, the roots of which are in the heart of every human being; and the spiritual doctrine of the universality of sin is amply confirmed by experience.

"Whether we look north or south, east or west, without or within," says a rather broad Anglican theologian, "we see evil. If we say, as some have foolishly said, that it is the growth of civilization, that it arises from the perverse institutions of society, and that it would not be found in man if he were but in a state of nature; if we resolve to fly from civilised society, and take the wings of the morning, and abide in the uttermost parts of the savage wilderness, even there, whatever and whomever we may see will bear the scar and mark of evil, like the mark which was set upon Cain. If, on the other hand, we fancy, as others have no less foolishly fancied, that evil springs wholly from ignorance, and that the laws of man and the arts of man and the craft of man will be able to overcome and get the better of it, then we need only turn our eyes towards those nations which have made the greatest advance in knowledge, and we shall find that so far as that advance has been made by man and by human means only, while men have advanced in knowledge, they have also advanced in wickedness, and gone on devising new vices and abominations before unheard of. How evil came into the world we know not; but that it is there we all of us know far too well."

At first our conscience becomes awakened, perhaps, to the guilt of some act of transgression; but as the terrible question presses itself more and more upon our attention we are finally landed in the painful conviction that behind the isolated *acts* of transgression and the *manifestations* of sin there is iniquity, the natural depravity of our being—"the taint of sin in our hearts, which runs through all our thoughts and feelings, through all our words and deeds." O wretched man that I am! Who shall deliver me from the body of this death?"

And yet the Psalm begins with "Oh, the blessedness!" for already David had experienced the grand doctrine propounded by the Apostle, that "where sin abounded, *grace did superabound*."

As there are three words used in the first two verses of our Psalm to give us a complete view of sin, so there are also three terms used to describe God's method in forgiving sin "according to the riches of his grace."

(*a*) *Nāsā'*—This is the first of the three words used, and is translated in the Authorised Version "forgiven;" literally it means "borne away."

(*b*) *Kāsāh*—"To cover," "to hide," as with a covering, "so that it becomes invisible to God, the Holy One, and is as though it had never taken place."

(*c*) *Lo-chāshāv*—"Not reckoned," "not imputed;" cancelling the account because it has already been paid.

These three terms are full of significance, but they can only be properly understood in the light of the solemn transactions on the Day of Atonement, as described in Lev. xvi., to which all the three terms refer. Without entering on a description of the elaborate ceremonial of that great day in the Jewish year, we may glance at that part of the ritual which was connected with the sin-offering.

There were two sin-offerings on that day. First, after careful preparation by repeated bathing and washings, the high priest, having exchanged the garments of glory and beauty, in which he had offered the usual morning sacrifice of a lamb, for the simple linen robes prescribed for the occasion (Lev. xvi. 4), came down into the inner court where *his own sin-offering*—a young bullock—stood facing south, but with its head turned westward toward the Holy of Holies. Leaning both his hands upon it, he made

THE FOLLOWING CONFESSION:

"O Jehovah! I have committed iniquity; I have transgressed, I have sinned—I and my house. Oh then, Jehovah, I entreat Thee, let there be atonement for the iniquities, the transgressions, and the sins which I have committed, transgressed, and sinned before Thee—I and my house, even as it is written in the law of Moses thy servant: for on this day shall atonement be made for you to cleanse you; from all your sins shall ye be clean before the Lord."

Then the high priest turned to the people's sin-offering (Lev. xvi. 5-10). This consisted of two kids of the goats. Placing himself by the north side of the altar, and in full view of the throng of worshippers who attended in the outer court, one of the goats was placed at his right hand, and the other at his left. Two small tablets of gold were cast into an urn, on one of which was engraven the word, "la-Jehovah" (for Jehovah), and on the other the mysterious word, "la-Azazel" (for Azazel). The urn was shaken, and the high priest thrust both his hands in at the same time, taking up one lot in each, and placing the one in the right hand on the head of the goat at his right, and the one in his left hand on the head of the goat at his left.

In order to prevent the two goats from being exchanged, a crimson band was tied round the head of the one on which the lot fell for Azazel, and it was placed facing the eastern gate, through which it was afterwards to be led forth in full view of the people.*

(To be concluded.)

* The other six are Psalms v., xxxviii., li., cii., cxxx., and cxliii.

* The ritual here described was that in practice in the second Temple; but in all its essential features, particularly so far as the sin-offering was concerned, as described in Lev., xvi. the same order was doubtless observed in the ritual of the Tabernacle.

The Late Rev. William Arthur.

An Appreciation.

By Rev. E. E. JENKINS, LL.D.

I KNEW William Arthur by repute some years before I met him. He was my brother's colleague in the Mysore Province. His appointment to India dates from 1838. He was at that time in his nineteenth year. His health failed early; he was threatened with blindness, and returned to England in 1841. As he stepped into the boat to reach the vessel that was lying in the Madras Roads to convey him home, he wept a bitter farewell to the land he had chosen for his life's work. India had been the dream of his consecration; its vastness, its antiquity, its learning, the speculations of its thinkers, and its religious systems had fascinated his imagination; and with the ardour and capacity of an uncommon genius, he entered upon the preliminary studies of an Indian missionary. His diligence soon conquered the initial difficulties of the Canarese language, and his curiosity then led him into Brahminical circles, where he rapidly acquired the ability to take his part, and to hold his own, in the public discussions that await the Bazaar missionary.

The following extract from a letter which William Arthur wrote when he had been a year in the country, will show how accurately he had measured, even at that early period, the difficulties that confront missionary work in India:—

Our access to the people is perfectly free; they are willing to hear without offering any opposition. The great work to be accomplished is to rouse their minds from an inveterate apathy, to deprive caste and custom of the veneration they have hitherto commanded, to displace their corrupted notions of the Divine nature by the revelations of the Lord Himself, and their trust in idols and rites by the great truth that *God was in Christ reconciling the world unto Himself*, and then to lead them to *the blood of sprinkling*.

Referring to his preparation for the work, he says in another letter:—

Since my arrival here the language has been my only study. Not, I hope, because I undervalued or was not inclined to pursue others, but because the ability to preach the Gospel to those around me seemed an object of such importance as to demand that every other should be placed in abeyance till it was attained.

How far his resolution was carried out, and his great hope realized, may be seen from the fact that although

HIS RESIDENCE IN INDIA

extended only to eighteen months, he became an eloquent Canarese preacher, and made considerable progress in the studies of Oriental learning. His knowledge of the people was minute and comprehensive, and there was every promise that he would take high rank among the great missionaries of India. His "Mission to the Mysore," a collection of articles which he contributed to the *Wesleyan Methodist Magazine*, was the first literary fruit of his brief Indian career. Its sketches of popular Hinduism, its descriptions of local scenery, its vivid pictures of Hindu village life, and its expositions of native customs and native traditions, made the volume an important contribution to Indian literature at a time when India was comparatively unknown to the English reader.

Mr. Arthur's arrival in England commences the second chapter of his public life. The impression he made upon his own Church was immediate, and in a few years no name was more widely known and honoured in Christian circles than that of William Arthur. He was a man of genius. Among his many gifts were faculties not often prominent in the same mind. He was a thinker of original force; his philosophy was not the product of scholastic training, he was not ignorant of current systems of thought, but the standpoint from which he considered a subject was his own, and unborrowed also was his method of reasoning upon it and discussing it. If his intellect was not subtle, it was acute, and in a train of argument or reflection few things pertinent to the subject escaped him. In illustration he was fertile, happy, and sometimes splendid. In framing his diction he was not studious of embellishment, but in writing or speaking on any topic, the adornment of imagery was the inseparable feature of his style.

In the days of his strength he was great in the pulpit and on the platform. He had every gift which makes the orator—a clear mind, a poetic imagination, a passionate conviction, a condensed purpose, a present command of language, and an electric sympathy. His early missionary addresses still live in the traditions of platform eloquence. Of his preaching we may gather an impression from "The Tongue of Fire." Several of the chapters of this volume were originally sermons; they belong to the oratory of the pulpit. The manner in which the truth is set forth was evidently inspired by the presence of an audience, and by that sense of responsibility which accompanies the message of an ambassador of Christ. The scenes of the Pentecost are depicted not only with the truth of a careful study and the vividness of a highly excited imagination, but with an insight into their spiritual nature and significance which one would think could only be inspired by the self-same Spirit whose miraculous descent those scenes unfold.

Books in homiletic literature have a brief life. They are born of some leading event in the history of the Church, supply a current want, and disappear. But

"THE TONGUE OF FIRE"

still lives. It is not affected by those inevitable changes in method and style consequent upon the advancement of science, criticism, and the rush of competing attractions. The Church is ever craving for life, ever praying for tongues of fire, ever seeking a power which human gifts cannot supply, which human combinations cannot command; and Mr. Arthur's book leads us away from an unhappily prevailing faith in organizations, in numbers, in wealth, and in position, to the fountain itself of energy and life. Perhaps no work in the last century has carried a greater blessing to ministers and people in this country and in America than "The Tongue of Fire."

In this brief account of his work his other books need not detain us. We must not, however, omit to notice his articles and lectures on India. They appeared during an eventful crisis in the history of our Eastern Empire. Everything would depend on the legislation which followed the Mutiny. The horrors which darkened that event, and the fact that the very existence of the great Dependency was gravely threatened, aroused the patriotism of the country to a pitch of consternation to which it would not be easy to find a parallel. To most people even of intelligence and education India had been little more than a name. The richest appanage of the Crown occupied no consideration beyond the circles and the government of the East India Company. Mr. Arthur's Essays and Speeches furnished an important contribution to those political discussions which resulted in placing India under the direct administration of Parliament.

In 1851, Mr. Arthur's abilities and experience found a congenial sphere of work in the Wesleyan Mission House. He was elected one of the general secretaries of the Missionary Society. His qualifications for the duties of this office were eminent. He had been for many years our chief speaker on the platforms of the Connexion; he had selected missionary topics for lectures on behalf of other institutions; he had mastered not merely the particular field of his own Church, but, to the extent of his opportunities, the entire missionary movement of all the Churches; he was familiar by personal intimacy with the Continental Missions of France and Italy, he had made a separate study of Romanist missions. On all questions relating to the foreign aggressions of Popery he was, perhaps, the leading Protestant authority in Europe.

During my missionary life he was for many years my Indian correspondent. As the General Secretary in charge of the administration of the Indian districts, his letters were not cold, official documents, but the affectionate counsels of a brother. He was an ideal secretary. His fellowship with the missionaries was so close and watchful that he might have been living with them; for the ruling forces of his mind were imagination and sympathy. I noticed also that he was ready to listen to any well-considered proposal to adopt new plans or to found new missions. He was ever going outside the present lines of work, studying the possibilities beyond: yet his policy was essentially practical. Mr. Arthur was a missionary statesman. To him Christianity was the regenerator of governments and the builder of nations.

During the time of his secretaryship, a period of seventeen years, his Connexional influence attained a commanding position. In 1856 he was elected into the Legal Hundred, and in 1866 he was placed in the chair of the Conference. For new stations of responsibility and trust, he seemed to have new gifts. He was not less wise and weighty in counsel than eloquent in speech. In a sense more eminent than I have known in any other Methodist preacher, he was the accepted pattern of his brethren. He was loved by the older men for his loyalty to the brotherhood; he was honoured by the younger for his accessibility and unfailing kindness; he was revered by all for the sanctity of his character.

For many years Mr. Arthur filled a large space in the public life of the country. He was not a politician in the party sense, but he held his opinions with intense tenacity. There was hardly a question of importance affecting the rights of the people or the morality of the nation to which he did not lend the service of his voice or his pen. He was one of the pillars of the Evangelical Alliance, and in its early years he rendered its Council most efficient help when any invasion of Christian freedom called for its interference. Some of his happiest platform efforts were devoted to the advocacy of the Bible Society, and the committee elected him a vice-president in 1871. But the limit assigned to me in this paper is already overpassed; and many things are left unsaid which I should have liked to add in this account of my oldest friend, whose hand had more to do with the shaping of my own life than any man now living.

"The New Reformation in France."

DEAR SIR,—The articles you have lately inserted on the above topic have been full of interest. The whole religious world is at last waking up to acknowledge what a mighty work has been begun by the Spirit of the Lord in various parts of France. The movement among the priests is so great that no less than 348 have broken loose from the shackles of Rome in France alone during the last three years.

Many of these rally round M. Bourrier, who has intense sympathy with their mental conflicts, and whose organ, *Le Chrétien Français*, has been very helpful in guiding the perplexed. Others have been received into the Home at Courbevoie, superintended by MM. Bertrand and Corneloup. Several of these, after adequate training, have entered the Protestant ministry.

Wherever the Gospel has reached the provinces there is a wonderful appetite for the Word of God, and a great delight in meetings for the reading of the Gospel; such meetings often last for three hours. Many of the rooms are too small to hold those who wish to attend. It is an encouraging circumstance that nearly all the funds for carrying on this work of evangelization are provided by the French Protestants themselves, although they only number about 600,000 in a population of 38,000,000, and are many of them poor. There is every reason why English Christians should assist their near neighbours in holding out the banner of Gospel truth to those of their countrymen who are "asking their way to Zion, with their faces thitherwards."

An opportunity of doing so is afforded by the Foreign Aid Society, which gives small grants to the institutions actually engaged in carrying the Truth to the people of France and Belgium. These are the Société Evangélique de France, the Société Centrale Protestante d'Evangélisation, and a few others, the agents of which are thoroughly familiar with the thoughts and temperament of their fellow-countrymen, and are filled with zeal for their salvation. I am sure you will gladly take charge of donations and subscriptions sent to you for this purpose.

JAS. GOSSET-TANNER, Secretary.

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365

Day by Day.

SUNDAY, March 24. Amos iii.

BECAUSE Israel stood in such a unique position to God it was subject to much graver responsibility, and therefore to much severer penalty, in case of disobedience and backsliding. "You only have I known of all the families of the earth, *therefore* I will punish you for all your iniquities." These words apply to us. God cannot permit sin to go undealt with in the case of those who are specially identified with Himself or whom He has raised up to serve Him in some special form. Beware, then, all who have known times of special intimacy, or who have wrought great deeds for God in the past. To step back now, will expose you to much severer discipline than others need expect.

God wants to walk with us through the world; but He will not go our way. We must go his. We must be agreed with Him. We must agree with Him on the sinfulness of sin, on the need of the cleansing blood, on the absolute corruption and evil of all that is of our old nature, on the necessity that is laid on all who love God to live as He does for the salvation and blessing of others. Are you agreed with Him in these matters? Then, like Enoch, walk with God, and win this testimony—that you please Him.

Nothing that befalls us is without a reason, whether it be comfortable or trying, whether helpful or hurtful. And when trouble or misfortune befalls us, it becomes us to search into the reason. But where you do not know—*be patient, trust, and wait.*

MONDAY, March 25. Amos iv.

The kine of Bashan are evidently the nobles and rulers of the people, who used their high office for their own enrichment and emolument. Against all such God arises in judgment. He will always stand beside the poor and oppressed to defend them, and plead their cause (1-3).

The people are bidden to transgress, because they meant to transgress. This is an example of how God gives men up to the lusts of their own hearts. They like to do evil, and they are actually challenged to do as they choose (5). It is an awful experience, when God gives us up to our own evil ways, as when Jesus said to Judas, "That thou doest, do quickly."

In graphic phrase, the prophet describes the disasters which had befallen the people, and would befall them. They were all such as would be specially bitter to an agricultural people. We do not live so near the soil as Israel did; but we, too, as a nation must suffer for our sins, and our suffering comes through slack trade, hard times, the successful competition of other peoples.

Always God's voice is ringing out, "Prepare, prepare to meet Me." The bells rang thus, in the cool of the day to Adam, that he should meet his Maker; and always in our life God is bidding us come near for fellowship and communion. Ah, laggard soul, why dost thou not hasten to obey? Surely He that hath formed the mountains and created the wind, who knows what is in man, who treads on the high places of the earth, must be such good company as to make it worth thy while to tear thyself from all else. No royalties of earth's best is so well worth thy seeking as He who waits in thy closet, whenever thy door is shut.

TUESDAY, March 26. Amos v.

A chapter of great sublimity. Its key-word is *seek*. "Seek ye Me, and ye shall live." "Seek the Lord, and ye shall live." "Seek Him that maketh the seven stars and Orion." "Seek good and not evil." Yes, God is near, He waits to bless; but He must be sought. We are not diligent enough in seeking Him, therefore we do not find. Nature only reveals herself to those who love her, and wait for her revelations on the summits of the high Alps, or in rarely trodden solitudes. And will it not repay us to wait similarly for her Maker and God?

What magnificent imagery is that of the eighth verse! Amos speaks as a child of nature, with a delicate poetry and freshness of insight, which are not given to mere intellect or culture. Often as he watched his herds he had beheld the Pleiades with their gentle beams, and Orion the herald of the storm; had seen the day darkening into night, and the shadow of death turned into the morning; had heard God calling for the waters of the sea; had seen the spoiled and defeated suddenly succoured and enabled to resist the onset of the foe. And with him it was congenial and natural to attribute to God all the occurrences of the world without, and the monitions of the spirit within. O happy man, to whom God was so real and near!

Worse becomes worst when we are alienated from God. We flee from the lion, but we meet the bear. We lean on a wall, and behold a serpent. There is no security save in seeking the Lord; and what a comfort it is to know that *seeking* has with it the promise of life (14)!

WEDNESDAY, March 27. Amos vi.

Many are at ease in Zion still. These are the professing members of the Church who do not help in her enterprises, minister to her needs, or specially concern themselves in her afflictions (6). The nobles were chief that they might bear the burdens, and minister to the needs of the people; they were strongest and best, to stand as a bulwark to their community; but in the degenerate condition of the chosen people, the nobles were principally famous for their wanton self-indulgence, drunkenness, gluttony, and indolence. It is a bad thing for a church or community when those who are most capable of leading are insensate and sensual. The doom of such a body is at hand. The prophet quotes the history of the great nations of the time that had fallen to ruins on account of the very sins that were eating out the heart of Israel.

The greatness of the national apostasy from Jehovah is illustrated by a simple incident, which may have been borrowed from real life (9, 10). A house containing eleven men is smitten by plague; ten die, one only survives, and he has no nearer relative (so great has been the mortality) than an uncle, who comes to help him by carrying out the dead. When the survivor is on the point of ascribing his own deliverance to the interposition of Jehovah, his uncle suddenly silences him, saying, "Do not mention the name of the Lord; that is a practice which has passed out of vogue."

All God's dealings with his people had been in vain. It was like horses running, and oxen ploughing on rocks. Their hoofs are cut and spoilt, for the rock is impenetrable. By their perversity they took all the love and grace of the heavenly Father, and turned it into gall, as some weeds transmute the sunshine, which ripens in the ruddy grape, into deadly poison.

THURSDAY, March 28. Amos vii.

The king's mowings (1) were the first yield of the grass, tyrannically exacted by the king; then came a later growth. Our King also has his mowings, when He takes to Himself our best and dearest, and the home is desolate. But He is within his rights.

Three several plagues menaced the guilty land—grasshoppers (or locusts), fire, and the desolation of plague—but from these the prophet's prayers and intercessions saved it. The Bible is full of the results of a good man's prayers! When we read that the Lord repented, we must not attribute to Him any changeableness of purpose, for He is of one mind, and who shall turn Him? But He changes his procedure as soon as there is the last symptom of repentance in those who were the objects of his chastisements.

Often in the story of Israel, prophet and priest were in collision, because the prophet rebuked the priest for his heartless ritual and shameless life. So it was here, and, as so often, the false priest accused the prophet to the king (10). Amaziah felt that so long as Amos persisted in making Bethel the scene of his ministry, there would be no foothold there for himself; so by approaching the king on the one hand, and by suggesting to Amos to remove to Judah, where he would be sure at least of his bread, he hoped to secure relief (12, 13). In answer, Amos could only fall back on his original commission, which had come to him unsought. But, instead of Amaziah speaking against him, it would have been wiser far to have joined forces in a common effort to bring Israel back to God, because the sins which were rife could only bring the punishment of those ruthless Assyrian soldiers, who would show no mercy to man or woman (17).

FRIDAY, March 29. Amos viii.

A basket of summer fruit! How grateful such a sight! So beautiful, so luscious, so appetizing, so various, but so readily corrupted and diseased! What is there more fragile than this? "An emblem," Amos said, "of the rapidity with which the house of Israel would corrupt to dissolution."

The swallowing up of the needy, and making the poor of the land to fail, selling the refuse of the wheat, and taking advantage of the poverty of the poor, are the temptations of every commercial age. Let us see to it that it be not the ruin of our own. In our time, this spirit asserts itself in the self-aggrandisement of the great monopolists, and the tyranny of the great rings, which undersell and crowd out the smaller dealers, and make individualist effort almost impossible. Every such transaction is watched by the Lord, who says, "I will never forget any of their works."

The eleventh verse describes a state of things it is difficult to realize. For centuries there has been an abundance of preaching, and at no time more than now. But a famine of hearing is predicted, when men will long to listen to the invitations of mercy, but in vain; and to drink of life's river, but shall not be able. Something like this is already manifest in the High Roman and Anglican Church, and in certain Free Churches also, where the Word of God is proclaimed without unction or power. Let us make the most of our opportunities of hearing and receiving the engrafted Word, lest that famine overtake *us*.

SATURDAY, March 30. Amos ix.

Again a marvellous chapter. It begins with an announcement of the certainty of the punishment of the guilty. Let them climb never so high, or burrow never so deep; let them scale the loftiest hills, or plumb the deepest seas, yet would vengeance follow and overtake them. What hope is there for the sinner to contend successfully against Him, who builds his chambers in the heavens, and founds his vaults upon the earth, and at whose bidding the waves roll in upon the land? The great desolations which have befallen the mighty nations and cities of former days, prove how strict God is to mark iniquity.

This prophecy about the sifting of Israel among the nations is the story of eighteen centuries of the Christian era. God seems to have cast away his people whom He foreknew. As the farmer throws up the grain against the wind, so has God sifted them, yet the nation has remained intact. Not the least grain has been unnoticed or forgotten. Surely God will yet sow the unmowed grain in the soil of all the earth, and harvests of souls shall result.

All the prophets end with an Apocalypse of hope. The veil is rent, and they see golden days of prosperity and blessedness in store for their people, and the world. Let us ponder well this glorious vision of hope and joy, with which the prophesy closes—a vision which James quoted with such emphasis in Acts xv. at the solemn convocation of the early Church. "Known unto God are all his works." There is a Divine plan, on which God is at work, and which cannot miscarry, nor can God's dealings be inconsistent with his early promise to Abraham. He is engaged on a pattern foreknown from eternity.

Work at Sordavala.—Rev. J. D. Kilburn writes that he has just completed a week's meetings at Sordavala, where he found ten sick people in the cottage hospital and thirteen nurses in the training home. A sum of 5,000 marks is still required by Miss Ingman to pay for the buildings, which are now complete. The workers feel that it has been in answer to much prayer that the progress of the past seven years has been attained.

After the Storm in China.

By Rev. GRIFFITH JOHN, D.D.

In the course of an address at the annual meeting of the Central China Religious Tract Society, held at Hankow in January last, Dr. Griffith John said:—

IN all ages, and in all lands, there have been men who, following in the footsteps of Christ, have given up their lives to the sword, and we call them blessed. Our murdered brothers and sisters in China have joined the noble army of martyrs, and have taken a place side by side with Stephen, Paul, Peter, Ignatius, Justin Martyr, Polycarp, Tyndal, Ridley, Latimer, and thousands more who have died for the truth and the world. Shall we not call them blessed?

"Their blood is shed
In confirmation of the noblest claim,—
Our claim to feed upon immortal truth,
To walk with God, to be divinely free,
To soar, and to anticipate the skies."

To have had a share in a work that can produce such moral and spiritual heroes as the Church in China can boast these days, should not be a cause of self-conscious remorse, but of unfeigned gratitude and deep joy.

In looking back on the past year, I see much to inspire thankfulness and hope. Think of God's goodness to us in Central China. Though all the ladies and children, and some of the gentlemen, had to leave for Shanghai, or Japan, or home, a goodly number of us were able to stick to our posts at both Hankow and Wuchang right through. With the exception of a month's suspension of the daily preaching at the street chapels, the work was carried on at these two cities in all its branches. The scares among the people were many, and evil rumours filled the air for many weeks, but our converts and ourselves were wonderfully preserved in the midst of all the excitement. The presence of the missionaries here was a great blessing to the converts. It was the means of keeping them together, of comforting and strengthening them, and preserving them from dire persecution.

And now all the missionaries, or nearly all, are back at their respective stations, all difficulties arising from the destruction of property in Hupeh have been arranged with the officials, and everything is

PUTTING ON ITS WONTED ASPECT.

The storm has passed off in a way that has surprised most of us, and a great calm has followed. The people were never quieter or more respectful than they are now, both here and in the surrounding country. In Hunan we have fared worse than in Hupeh. At Heng-chou, and in the whole of the Heng-chou prefecture, the persecution has been terrible. The storm began by destroying the Roman Catholic and London Mission premises at the city of Heng-chou, and murdering the Roman Catholic bishop and two foreign priests, but it did not stop till all the churches and chapels in the prefecture, whether Protestant or Roman Catholic, were utterly demolished, and all the Christians scattered.

Still we have much to be thankful for with regard to Hunan. The stations at Yo-chou, Siang-tan, and Chang-teh have not been molested; persecution in the whole province has ceased; Yo-chou has been re-occupied by Mr. Greig and Dr. Peake for several weeks; Chang-teh is about to be re-occupied by the missionaries; Siang-tan has been re-occupied by the native evangelists, and every day the doors of the chapel are thrown open for public preaching; Mr. P'eng Lan-seng is about to proceed to Heng-chou, to re-establish the mission there; the question of indemnity has been settled, and the money will be paid in before the end of next month. The London Mission has in the Heng-chou prefecture about thirty places of worship, nearly all of which have been gifted to the Society by the converts. All, without a single exception, were destroyed last year. They will, I trust, be all rebuilt before the close of this. Thus we have all much to be thankful for, so far as these two provinces are concerned.

Let me call your attention for a moment to the splendid proofs of their sincerity which the converts have given in the midst of the recent persecutions and trials. Thousands upon thousands of converts, in different parts of the Empire, have

SUFFERED THE LOSS OF ALL THINGS

rather than deny the faith, and thousands have faced death in its most cruel forms rather than deny the Lord that bought them. We are often told that all the Chinese converts are *rice* Christians, and that there is not a truly converted man among them. I don't see how that can be said again by any intelligent, honest-minded man. The converts in China have been getting their baptism of fire, and they have stood the test. From all the out-stations in Hupeh we are receiving but one report, namely, that the converts have remained steadfast and unmovable in spite of every effort to entice them or terrify them. And such is the report from Heng-chou and other parts of Hunan. Some, I am afraid, have recanted; but a great many have, I am told, chosen to suffer the loss of all things rather than forsake Christ. And this in Hunan! And what is true of Hupeh and Hunan in this respect seems to be true of all the other provinces.

As the result of this fiery trial, we have in China to-day a purer, stronger, nobler Church than we had before; we have a Church of which we may well be proud, and of which we are proud. I don't know how you feel, but I can say in all sincerity that to my eyes the Church in China has come out of this burning fiery furnace, not only not consumed, but transfigured and glorified. My faith in it is stronger than it ever was before, and my love for it is deeper. With such a Church behind us, I feel that I can face the heathenism of China with a stouter heart and a more hopeful spirit than ever before.

"Be of good comfort, Master Ridley, and play the man," said Hugh Latimer, when a lighted faggot was brought and laid at Ridley's feet, "we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." That is what the native Christians did in China last year by their patience, fidelity, and fortitude in the hour of trial. They lit such a candle, by God's grace, in China, as shall never be put out. Think of the wonderful way God has raised up men to guard the interests of the Christian missionaries and the Christian converts during this terrible crisis. The command had gone forth to massacre all foreigners and to annihilate the Church, and but for such men as Liu Kun-yi, Chang Chih-tung, and Tuan Fang, it is almost certain that all the missionaries in the interior and all the converts throughout the empire would have perished. Just as Cyrus was an instrument employed by God in the execution of his gracious purposes towards Israel, so these friendly officials have been instruments employed by Him in the execution of his gracious purposes towards his Church in China. This has been a cause of deep gratitude to me as I have been reflecting on the past, and a source of great joy to me as I have been trying to peer into the future. God has not forgotten his Church in the days gone by, and He will not be unmindful of it in the days to come.

A safe stronghold our God is still,
A trusty shield and weapon;
He'll help us clear from all the ill
That hath us now o'ertaken.

I do not take a discouraging view of the present, neither do I take a gloomy view of the future; but the very reverse. In the years to come we shall look back upon the year 1900 as the most terrible in the annals of the Christian Church in this land; and we shall look back upon it, too, as the most pregnant with blessing. I believe that all that has transpired will be made conducive to the best interests of China and the Church in China. We are on the eve of a new day, and a brighter day than the people of China have ever seen, or the Church in China has ever known; but it is my conviction that the cataclysm of last year was absolutely needed in order to clear the way for the new day. There was a *needs-be* for it, and the day will come when we shall thank God for it. The New China will be a very different one from the old. It will be all athirst for Western lore and Western methods; the Chinese will turn to the West for instruction and guidance as they have never done before; there will be a full and complete opening of the Empire to foreign intercourse; mines will be opened, and, to use the language of H.E. Chang Chih-tung, railways will interlace the Empire like spider-webs; and, above all, the hitherto closed doors will be thrown open to the Gospel, the hearts of the people will be better prepared than ever for the reception of the truth as it is in Jesus, and the demand for Christian literature will continue to grow as the years roll on.

The Indian Famine.

IN a recent letter, Rev. Dennis Osborne, of Poona, gives details of the distribution of cloth stuffs, needles, and thread, purchased and despatched through the generosity of our readers. "One of the missionaries," says Mr. Osborne, "in acknowledging the gift, affirmed that not only the famine orphans, but the poor men and women in that region were literally without a stitch of clothing in the severe cold."

Our readers will be interested to know of the appreciation with which their gifts have been received. We therefore append a few extracts from some of the many letters sent by workers:—

Pandita Ramabai: "Accept most grateful thanks for the gift, which is so very helpful."

Mrs. M. C. Winser, Sirur, speaks of "the joy of the people, the mothers with their children, as they receive the cloth. It is such a blessing."

Rev. R. Henderson, I.P. Mission, Gujarat: "The cloth stuffs were chiefly used in supplying our 350 orphans with warm clothing, but in addition a number of old and infirm people were given warm jackets."

Miss Frances M. Beatty, Borsad: "For the orphans and children of poor parents the warm clothing was invaluable. In Sojitra the need was terrible. In some villages the men and women had scarcely a stitch to put on."

Rev. G. K. Gilder, Raipur: "The cloth stuffs proved a real boon. We were sorely in want of some warm stuffs for our children. To The Christian we missionaries tender our cordial thanks."

Miss Edmund, Hindagi: "Our girls did need just such cloth, for this is a cold place, with very heavy rains. They have been, under God, a real blessing."

Rev. Dr. H. Lee, Calcutta: "The cloth is just the practical thing. I know of no way by which help can be more efficiently rendered from home."

Persecution in Portugal.

IN recent issues we have given particulars furnished by the Evangelical Alliance respecting the persecution in Portugal. Latest information seems to indicate that the anti-Jesuit disturbances are assuming an acute form. On the 5th inst., a mob assembled before the residence of the Brazilian Consul, and, after a demonstration, marched to the house of his arch enemy, a rich commercial man, prominent among the supporters of the Jesuits. On arriving at the house, they greatly alarmed the residents, who showed resentment. The mob became excited, and attempted to break open the doors. The police fired their revolvers upon them, and in return the mob stoned the windows of plate-glass, and those of the chapel adjoining the house, causing damage to the extent of £150. They then decamped on the approach of cavalry. The following day a convent was attacked, the utmost excitement prevailing among the students, who are altogether on the side of the populace. The mob has force, the law being on its side as regards religious corporations, such as monasteries and convents, which are illegal and were abolished seventy years ago. By the intrigue and supineness of the civil authority these have gradually reasserted themselves and spread over the kingdom. The present unrest is the result.

Zenana Bible and Medical Mission.

On Tuesday of last week a meeting was held in the Egyptian Hall of the Mansion House to celebrate the jubilee of the work of the Zenana Bible and Medical Mission. In opening the proceedings the Lord Mayor expressed his gratification that the Society had so worthy a record of fifty years' noble and glorious service. He recalled the time when the Mission was inaugurated, when there were no lady medical missionaries, and very few native Biblewomen. The obstacles in the way of Christian missionaries who wished to reach women and children in their homes seemed insuperable. At last the Zenana Bible and Medical Mission was formed, and now maintains efficient high schools for girls at Bombay, Lahore, and Panchgani, and assisted similar schools at Poona and Benares with qualified teachers and funds. It also maintains numerous elementary schools at its mission stations. The attendance at these schools exceeds 3,000 girls, of whom 140 are being trained as teachers. At the three hospitals maintained by the Society, containing 125 beds, about 24,000 patients were treated annually, while the total number of attendances at the dispensaries alone amounted to 65,000.

A FRUITFUL WORK

has been carried on in the outlying districts; the agents of the Society visit a thousand Indian villages annually. The Chairman also referred to the desirability of raising a jubilee fund of £20,000, to be expended in the consolidation and further development of the work; and to efforts being made to provide a new hospital and dispensaries.

Speaking more particularly of the education given at the girls' school, Bombay, Lord Reay, a former Governor, emphasised the necessity of educating Indian women. If this were not done a disparity was established in the homes detrimental to the relations which ought to subsist between members of the same household. As to the reception of Christianity in India, the speaker asserted that there is no racial or caste difficulty operating against it. Care must be taken that the Christianity was the religion of Christ, and that it appeared in the life of the teacher, and not only in a form of doctrine. While missionary effort in India is made simple, and as pure as the Gospel demands, there will never be a lack of serious converts.

Sir Charles Elliott, as a former Governor of the North-West Provinces, spoke from wide experience of the needs of India. It might be information to many to learn that in India domestic affections are peculiarly strong—probably unequalled in the world. How easily through such affections to impress the life principle of Christ's religion—love. No agents were so successful in the evangelizing of India as women.

A statement as to the financial position of the Society was made by Mr. Arthur Habershon, who announced that one gentleman in the hall had promised £1,000, contingent on nine others giving a similar amount. Miss Cornall made a touching appeal to young women in England to go to minister to their sisters in India. Lord Kinnaird addressed a few earnest words to the meeting, urging that more liberal support should be accorded the Society.

Jews in Ratcliff Highway.—At the Strangers' Rest, Ratcliff Highway, Mr. Joseph S. Davidson continues his weekly meetings for Jews, with many evidences of Divine blessing. At the gathering last week a number of new arrivals were present, who listened with the keenest interest to the unfolding of the Gospel story. As a result of the visitation, which is carried on among the Jews in the district, many have been led to accept Christ as their Saviour. Mr. Davidson is the missionary of the "Christian Chief Corner Stone" Mission to Jews. His address is 5, Aden Terrace, Green Lanes, London, N.

Thirty Years on the Gold Coast.

In striving faithfully to fulfil their Lord's commission in the extension of the Kingdom of God in West Africa, Rev. Fritz and Mrs. Ramseyer have a record of unique and adventurous experience. As members of the Basel Mission, they have been working on the Gold Coast since 1864. Mr. Ramseyer's first station was at Anum, where he laboured for four years. But in 1869 the station was entirely destroyed, and he and his wife were carried into rigorous captivity by the cruel king, Kofi Kari-kari. That captivity lasted for four years and seven months, when they were mercifully delivered by General Sir Garnet (now Lord) Wolseley, and arrived safely in London.

No sooner had the missionary and his devoted wife recovered strength, than they longed to return to their labour among the Ashantis, and in 1876 the station of Abétifi was founded. Here God granted success, and with joy and much encouragement they laboured until June, 1896. At that time it seemed desirable that a mission should be established at Coomassie, the capital. Hitherto permission had been

REV. FRITZ RAMSEYER.

withheld by the native king, but our friend now had the joy of visiting the city where, years before, he had been held prisoner, and of preaching without hindrance the Gospel of the grace of God. Not only in Coomassie itself, but in the surrounding districts the missionaries were well received. Schools were established, and no fewer than fifteen out-stations were confided to the care of native evangelists.

Everything seemed full of promise and advancing usefulness, when suddenly all was overclouded, and the work was stopped. The English, who for some years past had not interfered with the native government at Coomassie, and had not claimed the payment of certain charges and indemnities to which the Ashanti monarch had agreed at the conclusion of the last war, changed their policy. A Governor (Sir F. Hodgson) was sent with a force of English officers and Hausa soldiers to assert the Queen's authority, and to demand the payment of promised contributions long overdue.

Neither the king nor the chiefs of the various tribes of which the nation consists were prepared for the demand. They had not the necessary money in hand, and a determination to resist broke out. Within twenty-four hours it was apparent that king and people were determined to rise in fierce hostility, and destroy, if possible, the whole English force. The king and chiefs (being for the most part heathen) had no regard for the missionaries. Their houses, church, and schools were soon attacked. The missionaries, of whom at that time there were five, had to fly for protection to a small fort where the Governor and his soldiers were. But the rising proved far more serious and much more extensive than was at first anticipated.

The natives gathered in thousands, quite prepared for war. No provision for such a contingency had been made, and the Governor soon discovered that he and his soldiers, with the missionary party he had allowed to take refuge with him, were helplessly surrounded by a savage host.

Famine set in, with the result that many starved to death. To prevent the starvation of the whole party, the Governor resolved on a sortie and withdrawal to the coast, allowing the missionaries to accompany him. The difficulties and dangers which attended them during the days it took to reach their destination have scarcely ever been surpassed. But at length, in July last, they reached the coast, and soon after returned to Europe.

But what of the mission at Coomassie? At present it seems as though it is blotted out. Many Christians were killed by the heathen chiefs. The whole of the mission property—house, schools, and church—was destroyed. No missionary was left at the station; yet appealing letters have been received from native converts who managed to escape the persecution, entreating the missionaries to return.

The affection of Mr. and Mrs. Ramseyer for the Ashanti people is unchanged. They are at present in this country, but are longing to resume their work, and are anxious and prepared to return as soon as means are provided for rebuilding a house and place for meetings. While looking back with sorrowful hearts upon the sad interruption of the work which gave so much promise, they are confident that the door will yet be opened, and the Ashanti Mission will rise again and become the means, under Divine guidance and blessing, of gathering in a rich harvest of souls. Now that Ashanti has become a British colony, its claims upon friends in England cannot be overlooked. The call from surviving converts indicates how deeply the seed already sown has taken root, and how hopeful is the outlook for the work when again it is revived. Mr. I. W. Werner, 27, Finsbury Square, E.C., will be glad to furnish information concerning the Basel Missionary Society.

Through the Shadows.

He has taught me through the shadows
What I never could have learned
Had my pathway been all sunshine
And the joy-light ever burned.

He has taught me through the shadows
Of the days of weary pain
That partakers of his suffering
Share with Him his blessed reign.

He has taught me through the shadows
That the discipline and trial
Were to "stablish, strengthen, settle,"
And were only for a while.

He has taught me that the shadows
Of the partings often known
Are the links to bind me closer
To the Lord I love and own.

He has taught me that the shadow
Of the dark and silent tomb
Is, "in Christ," the gate of glory
And the end of toil and gloom.

He has taught me through the shadows
That when darkness reigns above
'Tis the outcome of his mercy
The expression of his love.

Skegness. Charlotte F. Tippet.

The Late Rev. Urijah Thomas.

REDLAND PARK, BRISTOL.

THE late Rev. Urijah Rees Thomas, since 1862 the esteemed minister of Redland Park Congregational Church, Bristol, had come to exercise a widespread influence for good upon the religious and social life of the country, particularly in the West of England. A devoted pastor and a preacher of power and distinction, his large-heartedness and indomitable energy found many additional opportunities of furthering the Gospel cause.

Mr. Thomas was born at Tenby. His father, who passed away at a ripe age on the eve of his son's assumption of his duties as

CHAIRMAN OF THE CONGREGATIONAL UNION,

was Dr. David Thomas, of Stockwell, the editor of *The Homilist*, and a foremost preacher of the last generation. His grandfather, as a memorial tablet in the church at Sardis, South Wales, informs us, was highly esteemed in that locality. "Great in natural ability, an eloquent man and mighty in Scripture, he toiled on his farm for his livelihood, he preached through the neighbourhood to save souls." With the advantage thus of a strong Nonconformist heredity, Mr. Thomas entered Cheshunt College to receive his theological training, and from there went direct to Redland Park. It speaks well for pastor and people that through the years which have since elapsed there was unbroken harmony, unfailing activity, and a strengthening of ties as time rolled on.

From the first, Mr. Thomas made his mark upon Bristol. Generous, brotherly, transparently sincere, with a fund of sturdy common sense and a gift of forcible expression, he became a leader of men. Rev. Septimus March, who was a fellow student with him at Cheshunt, thus describes him:—

> At Cheshunt, Urijah Thomas possessed more of "the greatest thing in the world" than any of us—even the love that "suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked; thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, and never faileth." And this wealth accumulated as the years went on, for he did not hide it in the earth, but scattered it widely and gladly so that it increased.

On two occasions during Mr. Thomas's ministry it was found necessary to enlarge the Redland Park building. A spacious hall, with church-parlour and class-rooms, has also been provided, serving the purpose of a Sunday school and for holding all kinds of church and public gatherings, evangelistic services, &c. The membership of the church is very strong; it is a veritable

HIVE OF CHRISTIAN INDUSTRY,

whose activities are as varied as they are numerous. One of Mr. Thomas's greatest joys was that his church was so thoroughly representative of all classes—magisterial, manufacturing, professional, and artisan—the young as well as the old all mingling together in Christian fellowship.

Mr. Thomas was a conspicuous and active champion of the children of the poor. As chairman of the Bristol School Board, and president of the Children's Help Society—an organization formed at his own suggestion—he did splendid work. The bitter wintry weather found him active in the poorer districts attending to the physical as well as the spiritual needs of the little ones, and when the warm summer weather came round he rarely missed a chance of attending the country camps to which the waifs of the city are annually, sent through the instrumentality of the society which supplies free breakfasts and halfpenny dinners to needy children, provides playrooms in the winter evenings, and for nine or ten weeks each summer organizes campings out on the Mendip Hills, giving about 100 children a week a holiday.

Mr. Thomas did much to bring about that fellowship and co-operation of members of different Christian Churches which resulted in a fuller knowledge and a larger appreciation of one another's character and work. A striking instance of this occurred when the Congregational Union held its autumnal session in Bristol in 1882. It was at his suggestion, and mainly through his instrumentality, that sixty clergymen of the Church of England, headed by the Dean, appeared on the platform of the Union in Broadmead Chapel and presented a cordial and liberal address.

Even the bare enumeration of the societies with which Mr. Thomas was associated would occupy a considerable space. He founded the

From Photograph by Mr. Lewis M. Protheroe, Bristol.

MINISTERS' SEASIDE HOME

at Morthoe—a commodious house, purchased, furnished, and in every way fitted for the object, where ministers (with their wives) find a home which is a resting-place after exhausting work and a sanatorium in illness. It has proved of inestimable service to ministers of various denominations who have been its guests. Mr. Thomas also served the Gloucestershire Congregational Union, the Bristol Band of Hope Union, the Bristol Auxiliary of the London Missionary Society, of which he was secretary, and the Dwellings of the Poor Improvement Committee.

For several years Mr. Thomas edited *The Homilist*, first in conjunction with his father, and later alone. He also published a volume of sermons.

Doubtless as the result of overwork, there came a breakdown in health, and in November last Mr. Thomas spent a holiday in Italy, making good progress, and returning to his work with renewed vigour. He lately received a call from Ilfracombe, where, it was thought, his throat would be benefited by the air, and the exacting character of his labours would be somewhat lessened. The call came at a time when grief was heavy upon him—Mr. and Mrs. Wilberforce Tribe, with whom, being a bachelor, he had made his home, passing away at that period. In making known his decision to continue at Redland Park, Mr. Thomas read a letter which he had received from Mr. Joseph Storrs Fry, as follows:—

> If God calls you to Ilfracombe or anywhere else man must be silent. But unless this is distinctly the case, I hope that you will stay with us; and it may be that, notwithstanding the bereavements which have thrown a shadow on your Bristol life, your last days may be your best and brightest, the
>
> NEAREST TO GOD AND HEAVEN,
>
> and the most full of love and service to man in this still sinful world.

On February 15, Mr. Thomas left Bristol to conduct services at Truro in connection with the Simultaneous Mission, and there is every reason for believing that in this work he overstrained himself. He took part in twenty-eight services—a heavy demand on his emotional powers. He returned home on February 26, and on the following day conducted the funeral of a deacon of his church, and suffered a chill at the graveside. Despite some discomfort, he took the usual week-night service in the evening, and this proved to be the last office in his long ministerial career at Redland Park.

The end came on March 8, of pleuro-pneumonia. Mr. Thomas was sixty-three years of age.

The funeral on Wednesday, March 13, brought together a vast concourse of people. The first part of the service was held, of course, at Redland Park, Rev. Arnold Thomas, of Highbury Congregational Church, Bristol, officiating. Many hundreds were unable to gain admission, and there were in all seventy societies and associations, with which Mr. Thomas had been more or less connected, represented by deputations sent to pay a tribute of respect to the memory of one who was universally esteemed. At the grave-side

REV. DR. GLOVER

spoke to a vast assemblage of people. In the course of a touching address he said:—

> Philanthropist, temperance reformer, advocate of peace, minister of the Gospel—in all directions, his large and many-sided soul went out in activities of mercy. We bless God for him. To-day, amidst all our tears, there is a sense of triumph in all our hearts. We rejoice in the work that he has accomplished, in the influence that will grow and will not vanish away. Crop after crop will grow from the seeds that he has sown and the truth which he has uttered. Example will find new force from the canonising touch of death. That is a solace that we have to remember—that an immense work, testified by the multitude that have joined us in the expression of our grief to-day, an immense work of an enduring kind has been wrought.

Mr. Thomas's name will be long remembered as that of a typical Nonconformist minister who put a fervent Evangelical faith into all he did and said, and adorned the Gospel which he loved to preach, with a life of patient and ceaseless well-doing.

Army and Navy Stores Bible Class.—The second annual report of the Army and Navy Auxiliary Stores Staff Bible Class shows that, although in its infancy, the class is fulfilling a useful and worthy mission. The weekly gatherings have been conducted with much profit to those who have attended to receive instruction from the Word of God. The daily Bible reading branch of the International Association has been a means of encouragement and help to students of Scripture. The sympathies of the members of the class have been extended to various missionary and other societies.

National Free Church Council.

MEETINGS AT CARDIFF.

[BY OUR SPECIAL COMMISSIONER.]

THE meetings of the National Free Church Council, at Cardiff, maintained to the end the high spiritual tone and enthusiasm which marked their opening. The delegates came together to tell of times of blessing, and a new blessing came even in the doing of this.

An invitation was accepted to hold next year's meetings at Bradford, and Rev. Dr. W. J. Townsend was elected to preside.

After the presidential address to which we referred in our last issue, the Council proceeded to the adoption of four special resolutions.

The first expressed in touching terms the feelings of the nation on the death of Queen Victoria, and the accession of King Edward VII.; the second sounded a note of praise in connection with the recent union of churches in Scotland; the third, while recognising differences of opinion as to the origin and conduct of the South African War, expressed a great desire that Christian nations might find another way of settling their differences, closing with a passionate cry for peace; while the fourth affirmed the conviction that licensing legislation on the lines of Lord Peel's (Minority) Report is urgently called for.

In moving the adoption of the report, Rev. A. ROWLAND (ex-president of the Congregational Union) named among the causes which had prepared the way for the formation of the Council (1) the gradual approach nearer to each other during recent years of the members of the different denominations; (2) the spread of literature enabling ministers to possess more generally the works of writers of different opinions; and (3) the use of the same hymns. Looking to the future, and to the multiplication of small village chapels, he declared his opinion that the point had now been reached at which it might be said to "a sturdy Independent who goes to a village, 'You have no right to erect, nominally to the glory of God, a place where you and a few more may worship. You ought to go the Wesleyan or any other chapel which is already there.'"

ATTITUDE TO FOREIGN MISSIONS.

The only reference on the programme to Foreign Missions was the allocation of the subject, "Federation on the Mission Field," to Rev. W. H. FINDLAY. It was shown that while the use of the word "federation" is as yet premature in any heathen country, the motives inspiring the movement find the fullest expression among missionaries. Mr. Findlay pictured the impossibility of those who, like himself, stand in the forefront of the battle, holding aloof from any through whose co-operation they might hope to accomplish part of their work. Among missionaries, indeed, there is an alliance wider than at home, for in many cases not only the representatives of "Free" churches are working hand in hand, but those of "State" churches are bound up in the same fellowship. Describing the various steps through which native churches seem to rise to the point at which "federation" may be hoped for, a deep impression was made by the argument that the home churches are now simply "marking time" until the brethren in other lands come up with them, that all may then march side by side forward into the world-wide kingdom of Jesus Christ.

The general feeling was voiced in a motion by Dr. MACKENNAL that the question of the attitude of the Council to foreign missions be referred to the new committee to consider, and to bring up a report next year.

In the evening the crowds were so great that an hour before the advertised time to begin they broke through all restraint, and the hall was packed in every part. During the time of waiting, by request, Rev. G. CAMPBELL MORGAN expressed his feelings on the eve of departure for America. Then turning to the practical he said: "There are scores of you who could do the work of an evangelist if you would only begin." His only regret at leaving England arose from a conviction that we are on the eve of the mightiest work for God which has ever been seen in this country.

Great sympathy was felt for Dr. PARKER, who was evidently suffering from bodily weakness and pain. Preaching on the recurring words,

"IF THERE COME IN ——"

(2 Cor. xiv.; James iv.), he addressed himself to preachers of the Gospel. The "ignorant man" and the "unbeliever" were traced to their modern representatives, the former being shown to be merely the layman, or non-professional person, and the question was driven home, "What would you do" if these persons did come in?

"Have we to consider unbelievers? Certainly. Preachers always consider their congregations. We have failed because we have been preaching to parts of congregations. How difficult it is to realize that we have not to preach to classes! We want the human, the universal sentiment, the one touch of nature that makes the whole world kin.

"The Apostle is saying to us, 'Remember that a congregation is not made up of insiders.' We are to preach to the man, the sinner, the despairing of the world. If we so take matters one hearer will be congregation enough. Henry Rogers always objected to the phrase 'learned ministry;' he said 'instructed ministry.' When we have learned that the ministry is not one of the learned professions, we will have made a great stride in progress.

"Do not misunderstand me so as to give no attention to anybody but the unbeliever. Do not treat your congregations as if they were gangs of infidels.

NEVER ADDRESS ABSENTEES.

If you address human experience, if you address the natural unbeliever of the heart, if you study in the school of Christ, you will be a good preacher."

Dr. Parker drew several vivid pictures of what an unbeliever might say after having been at typical churches. Each time there was shown the danger of his being able to say, "I pass no judgment, but the man did not preach to me." The Apostle says such hearers will come to one of two conclusions—"(1) If you have 'tongues,' and there is no one present to interpret, they will say you are mad; (2) if they understand, if they get into the mystery of this grace, they will say, 'God is with you of a truth.'

"Do not imagine all the people in your front galleries are distracted because they cannot make out whether Isaiah was written by one or two men. People want the bread of life, something to live on. The soul cannot live on verbal criticism: 'Lord, evermore give us this bread.'

"If there come in the broken-hearted, is there anything in your sermon for them? There are broken hearts in every congregation, sometimes palpitating under smiling faces. If you have ever spoken to them, you are the preacher I want to hear; my heart is broken. If there come in an inquirer, have you any sermons addressed to him or to the unconverted—short, telling, simple, experiential sermons?"

OVERFLOW MEETINGS.

The neighbouring Andrew's Hall was also filled, the preacher being Rev. J. H. JOWETT (Carrs Lane, Birmingham). An eloquent and earnest sermon was preached from Luke xiv. 31. As some hundreds of people still remained gathered in the street, Sergeant Barker (one of the evangelists of the Welsh Forward Movement) took his stand on the ledge of a window of the Park Hall, and made good use of the opportunity afforded for the presentation of the Gospel.

The preacher on Wednesday morning—Rev. J. MORGAN GIBBON—spoke on "The Individuality of Union" (Rom. xv. 5, 6). The sermon opened with a plea for such simplicity as shall secure a working unity among Christian churches. The dangers were pointed out on the one hand of making an idol of unity, and on the other of canonising disorder. Asking how the advantages of unity may be secured, and at the same time individual liberty be safeguarded, Mr. Gibbon pointed out (1) the rights of a man in Christ Jesus; (2) the matter from the view-point of God; (3) the position in the light of the Atonement; and (4) the work of God going on in the hearts of those whom Christ is seeking, for whom He died. The end of Christian unity is Christian brotherhood, and the great need of the world is to see this on a large scale.

SUNDAY-SCHOOL TEACHING.

The remainder of the morning session was given up to the interest of Sunday Schools. Rev. Dr. MONRO GIBSON opened the subject with a paper on "The Old Testament in the Sunday-School." Referring to the difficulties which have arisen on account of the change of view brought about in the minds of many by the results, or supposed results, of recent investigations, he showed that while some have used the new material to sow the seeds of unbelief, the true attitude of Christians will be found in following sympathetically the work of those reverent and believing scholars who are tracing out the same lines of inquiry in sympathy with, not in antipathy to, the spiritual and Divine. The unspiritual man is thoroughly incompetent to "judge" spiritual things. If there be in all our teachers the true spirit of their work, an abiding desire for the highest welfare of those entrusted to their charge, there need be no difficulty. It will kill our Sunday-schools if we take up the time of our scholars by airing our views on the letter of Scripture, instead of bending our energies humbly and reverently to discover what Divine message comes through us, the vehicle, however imperfect, of the letter.

While it is not the business of the Sunday-school teacher to settle the minds of young people on all possible subjects, it is still less his business to unsettle them. It is one thing to deal fairly and honestly with difficulties when they are forced upon us; it is quite a different thing to raise the difficulties ourselves and force them upon others. I may have a clear conviction that the foundations on which my faith rests are very much stronger and more abiding than those of my traditionalist friend; but if I undermine his, am I quite sure that he is ready for mine? Our work should be done in the spirit of our Master, who "came not to destroy but to fulfil." The work of the teacher, as of the minister, is edification—temple-building. It may be necessary, in the course of our constructive work, to point out the inadequacy of some of the old positions, and the great strength of the new; but it should be quite clear that it is edification we are after—construction, not destruction. In guiding the steps of our youthful charge especially, we should see to it first that we are leading them up and not down, and next that the steps up are made easy to them, so that they may not stumble in ascending. Above all we should be careful in the instruction of the children and youth, remembering the solemn warning of the Lord, "Whosoever shall cause one of these little ones that believe on Me to stumble, it were better for him that a millstone were hanged about his neck, and he were cast into the sea."

DECLINE IN SUNDAY-SCHOOLS.

The practical problems connected with the present conditions of work among the young were presented by Mr. HOWARD EVANS in a paper, entitled "Are Our Sunday-Schools Declining?" After showing how his suspicions had been aroused that the results of Christian work in this department are not what they ought to be, he proceeded to show that State and Free churches are suffering in equal degree, and reviewed the figures over the whole home field. On the usual calculations the annual increase of Sunday scholars in England ought to be 37,000; yet, without reckoning the Congregational and Baptist schools, there is a decrease reported of 16,003, making 53,000 on the wrong side. Irish, Scottish, and American figures were quoted to show that this fairly represents the general proportion; and the gloom of the picture was deepened by an assurance that the figures of next year promise to be still less

favourable. The main causes at work are the indifference of parents, and the loss of parental control at an earlier age than formerly; while the falling-off in teachers is traceable to an increased appetite for such amusements as cycling and week-end excursions, as well as the deplorably low ideas of Christian service which prevail among the younger and more prosperous church members.

PROSPECTS OF THE WORK.

In an address on "The Sunday-School in the New Century," Mr. Robert Whyte pointed out the lines on which teachers may expect their work to develop in the future; for "we teachers are not prepared to admit that Sunday schools are a failure." The question of rooms, he said, governs the situation, and determines the measure of success which can be looked for. The great change which may, however, be anticipated is the abandonment in great measure of the small class, in favour of an average of thirty or forty. This should be under the care of a trained teacher, with from four to six assistants, who will thus be themselves in training.

The use of the Revised Version by all scholars was pressed for by Rev. F. Ballard (Hull); Mr. Albert Spicer emphasized the lack of the leadership of the ministers and eminent laymen; Mr. T. Gardner (Buxton) pleaded for the general establishment of training classes for teachers; Mr. George White, M.P. (Norwich), thought the failure of many to take part resolved itself into a need for more complete personal consecration; and Miss Street described the results attained as magnificent, when allowance is made for the conditions under which they are won.

EFFECTIVENESS OF PREACHING.

A discussion on "Is our preaching as effective as it ought to be?" was introduced by a paper from Rev. Hugh Price Hughes, read in his absence by Rev. Thomas Law. The different gifts of the theologian, the commentator or expositor, and the prophet or preacher, were pointed out. A deep note was struck when it was shown that "the main difficulty is not to convince people of the truth of the Christian religion, but of the necessity of submitting to the personal authority of Christ here and now." The tone was hopeful throughout; and the opinion expressed that in the preaching of the future there would be less of abstract doctrine and more of personal devotion to Christ.

Rev. J. H. Jowett (Birmingham) followed with a striking and heart-searching address, in the course of which his ministerial brethren were deeply moved by a series of questions. Notes of this address will be found on page 11.

So deep was the impression left on the audience by this message that when Mr. Campbell Morgan rose to take up the discussion he was unwilling to proceed with an address. The remainder of the time was then spent in prayer, Mr. Morgan only adding this additional question: "How can I so live and serve that I may answer these questions in the affirmative in the coming days?" A yearning cry seemed to go up for a new baptism of power to serve.

The remaining name on the programme was that of Rev. John McNeill, who caught up the spirit of the gathering, and sought to interpret it in view of the duty of the following Sunday. He expressed his belief that one great help in preserving these elements in Christian preaching would be secured "if, through God's grace, there could be kept fresh in the mind of every preacher a glad surprise that he himself is saved from the terrible curse, that he himself is the sinner whom Jesus came to save, *as if there were no other.*"

YOUNG PEOPLE'S DEMONSTRATION.

Wednesday evening was mainly devoted to a gathering of young people, under the presidency of Mr. R. W. Perks, M.P. The chairman expressed the right of the Churches to be heard on such great public questions as intemperance, gambling, overcrowding, the wrongs of labour, with the opinion that when they are sufficiently united they will be able to make their power felt, as they cannot at present. Rev. J. D. Jones (Bournemouth) called on the rising generation to show a healthy pride in their nonconformity, without sectarianism or bigotry. In the following address, Rev. Dinsdale T. Young showed the importance of ever keeping in view loyalty to the Protestant faith and evangelical Christianity. The closing words came from Rev. G. Campbell Morgan, who named some of the perils in front—(1) a new form of atheism, (2) a new materialism and animalism, (3) an abjectness and apathy, and to face these there is required an abiding sense of the spiritual, with a ready obedience to the spiritual law.

THE LORD'S DAY.

The first topic of conference on Thursday was "The Lord's Day." Dr. Horton addressed himself to showing (1) the importance of distinguishing between the civic sanction and the religious sanction for the observance of a Day of Rest; and (2) the religious use to be made of the Day of Rest, especially in reference to what we call public worship. It was proved to be of the utmost importance that we should endeavour to secure the seventh day of rest simply and solely upon economic and social grounds; and that what we need above all is a Sabbath in the religious sense, which will secure not only rest from work, but from ourselves, from doing our own pleasure, and from carrying out our own ideas. "The sanctuary is a little place fenced in, where a man can recover himself from the strain, rush, and disturbance of ordinary human life—a place of open communion and of the restoration of the spirit." A vigorous protest was lodged against any idea of making the church a place of pleasant entertainment in the hope of attracting people who would otherwise go to Sunday concerts. "We are on the wrong tack when we try to find attractions to bring people to the House of God. If by preaching, or ritual, or music you give the people the idea that you are trying to please them, you have already sanctioned the principle that when they cease to be pleased they are at liberty to stay away. While human nature is what it is, and while God is what He is, there will be an attraction in the truth as it is revealed to us which reaches men more readily than the most delicious music and the most ravishing oratory. Men do not object to being dull, if dulness means that they are introduced into the eternal presence and searched by the eternal truth."

CONVERTED FRENCH PRIESTS.

An interesting episode was the reception accorded to a deputation of converted French priests (five in number). Mr. Percy Bunting explained the present position of the movement in France thus represented; and the visitors told in touchingly child-like terms of the steps by which they had been led to the knowledge of a personal Saviour, and to the light and liberty of the Gospel, as well as their determination to remain true under all circumstances to the evangelical faith.

THE SIMULTANEOUS MISSION.

Thursday afternoon had been set aside for reports and experiences of the Simultaneous Mission. The gathering resolved into a praise meeting. Dr. J. Rendel Harris said that such a time of visitation had never been known before in Cambridgeshire, and read extracts from several letters to show that "the interest is increasing and taking hold of all classes." Above all, he said they had reason to praise God for the extraordinary fellowship of the churches.

Rev. John McNeill gave thanks for blessing among two special classes—the young men resident in London warehouses, and the business men in Cardiff Exchange. Rejoicing in the Federation, he pointed out how truly Mr. Moody's meetings all over the country were the same in embryo. Among other causes of gratitude in his heart he named the growing recognition of the position of the evangelist. Looking to the future, he said many able brethren had been called to the front, and he hoped they would not be deterred by the fact that they did not feel qualified to conduct after-meetings. Then close attention must be given to the education and training of experts in dealing with souls.

"The mission is not over yet," said Gipsy Smith. "I am glad the churches are waking up to the importance of 'first things first.' Our business is to make disciples. May the day be far distant when we can even hope to live without seeing that accomplished. The churches have been aroused; please do not go to sleep again."

At least a thousand people took part in the communion service, when the address was given by Rev. R. J. Campbell (Brighton). The great need, he said, is a deepening of the consciousness of God. How is this to be attained? (1) By doing nothing at all; (2) By rendering ourselves spiritually susceptible; (3) By learning to discover God in our own loneliness. So shall we attain that consciousness of God for which the whole world is craving, and in which there is peace for evermore.

CLOSING MEETINGS.

The evening gathering, which brought the proceedings to a close, was presided over by Alderman W. Howell Davies (Bristol), who bore testimony that he had never known the same spiritual force in the meetings of any previous year.

Rev. C. Silvester Horne gave a powerful address on the inalienable right of the Church of Christ to spiritual freedom. This, however, imposes grave responsibilities, and he called attention to (1) that for our own doctrine and discipline, and (2) that for the cause of freedom everywhere. "We shall win this battle, but we shall do it best by serving the land we love."

A timely note was struck by Rev. John McNeill when he reminded all that on the first Sabbath evening after the Simultaneous Mission, when the churches were assembled, the streets of every town and city in England were full of young life, still utterly outside the churches. "Thank God for what we have done, but there is a great deal still to do."

The last words fell from the lips of Gipsy Smith, and were full of cheer for every minister present; "for," he said, "the work is yours. We are only your helpers. When the Lord distributes the laurels, he knows your name, and where you live."

Sunday Railway Labour.

A HUGE memorial against the Sunday carriage of goods, signed by 2,300 stockholders, many of them persons of note, was presented at the Midland shareholders' meeting very recently at Derby, at the hands of Rev. Dr. Porter, of Southport, and the Hon. and Rev. R. Grimston, of St. Albans. This memorial represented £5,400,000 of the Company's stock. Dr. Porter argued that the cessation of the Sunday traffic was *right*; that it would be *profitable*, instancing Switzerland, Belgium, and Bavaria, where both traffic and dividends have enlarged since restriction was adopted; and, lastly, that it was *practicable*. With more powerful engines, larger waggons and better brakes, the work of the seven days could be compressed into six, the Sunday expenditure would be saved, and the dividends would increase. So principle and pocket were both on the side of the memorialists.

The Chairman, Sir E. Paget, was obdurate. He told Dr. Porter that it was of little use for him and his friends to come there year after year and receive the same reply. They should go elsewhere. No argument was used in opposition to Dr. Porter's facts, but the attempt was made to dismiss the whole matter with a jest. The memorialists are not disposed, however, to be thus summarily dismissed. They are part owners of the line, and have a right to be heard. They mean to persevere, and already several hundred circulars have been prepared with the idea of soliciting further signatures. Mr. James Fox Wilson, 7, King's Road, St. Leonard's, who conducts the correspondence for the associated shareholders, now numbering nearly 8,000, will be pleased to hear from any Midland stockholder.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.)*

"Seeds."

THE promise God gave to Noah (Gen. viii. 22) has come true again, and the "seed-time" is here. How well I remember when I was young, the delight we had in sowing seeds. We lived in London and had no garden, only a leadflat; but there we each had a large box of soil, and we sowed our seeds, tended the young plants, and in due time gathered our flowers. I suppose most of the young people who read this have gardens, and are now busy sowing "seeds."

Have you ever thought what wonderful little things "seeds" are? Some of them look just like beads, they are so shiny and pretty. What makes the difference between a *seed* and a *bead?* Need I answer the question? There is something in the seed which no man can put there. What is that? Life. God alone can give life to anything. A dead seed will not grow. If you look at a grain of wheat, you will find a tiny thing on one side of it called a germ. That contains the life; and if you pick out the germ, and then sow the grain, it will not grow. If you freeze your seeds or expose them to great heat you will kill them. Life is a very precious thing, and needs to be taken care of. This is true of the life of seeds or animals, and of *your own life.*

Then another thing I want you to remember about "seeds" is that as the germ grows the seed decays. In fact, it gives itself to produce the new living plant. Every thing in nature teaches us lessons about God, and Jesus told us what seed teaches us. Read John xii. 24-26, and you see it is only by self-sacrifice that we can make our life like Christ's—full of "good fruit." Self-sacrifice is no good if our hearts have not first received eternal life, the gift of God.

Well, you must *plant* your seeds in order to get them to grow. They may keep alive for a time, but they will not grow; and even when placed in nice moist soil they need sunshine and gentle rain. So you see God not only puts the life into the seed, but gives the sunshine and showers to make it grow. We are utterly dependent on Him, quite helpless by ourselves. This also is true about the life of our souls. Jesus said, "Apart from me ye can do nothing."

There is a great deal in the Bible about seed-sowing. God commanded the Jews that they were never to sow their fields with mixed seed of two or more kinds, in order to teach them that they were to be a "holy people," and not mix up with the world. If you, dear young friends, belong to Jesus, you must not mix worldly things with your religion, or they will soon come in between you and your Saviour. The Lord Jesus told many stories about "seeds." You can find three in Matt. xiii. He has explained them, too, so that you will find it easy to understand the meaning.

Each one of us is sowing seeds in our daily life, from which we shall reap the consequences afterwards. It is most important to have good seed sown in our hearts, and to sow good seed ourselves in our lives, and that while we are young. The Bible says, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. vi. 7). Look also at 2 Cor. ix. 6.

Dr. Gibson, a clergyman, visited a Sunday school in America, early one spring-time, and gave to each child (250 in number) six grains of corn. "Plant them," said he, "and see how many grains you can bring me in the autumn when the harvest is over." So they all went home and tried their best; the elder children took care to get rich, good soil, and they all watched and watered and tended the grain with every possible care. In the autumn there was a missionary meeting in the church, at which the scholars brought all their wheat. When it was all put together it made a total of five barrels full, and this was sold for about £5, and given to the Missionary Fund.

Now, as you plant your seeds, will you think of all I have been telling you, and ask yourselves the questions, "Am I among the 'good seed' or the 'tares?'" "What seed am I sowing in my life for 'the reaping by-and-bye?'"

E. J. Banks.

Keswick.

What Makes the Seeds Grow?

Dear mother, tell me, if you know,
What makes the lovely flowers to grow?
If I should sow some garden seeds,
Why do they not come up as weeds?

My child, that is a secret known
To God, and to Himself alone;
The seeds He made with power to grow,
And this is all we need to know.

But, mother, do explain to me,
How *can* a seed become a tree?
When buried deep beneath the sod,
It cannot hear the voice of God.

No, darling, but his sun and showers
Cause buds to shoot, then leaves and flowers;
And so at length, as all may see,
The tiny seed becomes a tree!

Then do the seasons fast roll on,
Till Spring and Summer both are gone;
And as from stormy winds we hide,
Fresh seeds are scattered far and wide!

Where'er we look, fresh proofs arise
That God is great, and good, and wise;
His hidden ways we may not tell,
But, in his favour, all is well!

Clevedon, Som. Wm. Kitching.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 271).

Psalms i.-xx.

Write out the verses which speak of "trust."

[Children under *ten*, find 3; under *thirteen*, find 6].

PRIZE COMPETITION NEXT WEEK.

I shall be glad if as many as possible will send me in their answers to No. 271 quite early, on account of making the "Eligible List" for the Prize Competition as complete as possible.

Will each "Nephew" and "Niece" kindly remember to give their full ADDRESS, as well as their name and age.

QUARTERLY PRIZE COMPETITION.

The Prize Questions next week will be set from the Books of Joshua and Judges.

ANSWER TO LAST SEARCHER (No. 270).

John i.-x.

1. ExcepT (vi. 65).	7. NathanieL (i. 47).
2. Hat H (v. 36).	8. Als O (vi. 67).
3. Hous E (vii. 53).	9. Si N (viii. 34).
4. Jesu S (ix. 11).	10. I (vi. 20).
5. Mose S (vii. 19).	11. Sic K (iv. 46).
6. Judæ A (iii. 22).	12. Can A (ii. 1).

THESSALONICA (Acts xvii.).

No. 270—Correct Answers (first list) received from:—

A—Edgar Allies, Olive and Miriam* Allam, R. and E. Aldwinckle, Nellie and Samuel Allen, Arthur and Gordon Allt.

B—Queenie Boswell, William Berwick, Emily Bridgewater*, Sarah Boakes, Mabel Baker, May* and Gordon* Bligh, Herbert Braddon*, Evelyn, Mabel*, Hilda and Ileene Barstow, Robert Bushby, Edith Blenkarn*, Maggie Batting*, Eunice Baber, Dorothy Brooks, Ella Berryman*, Stanley Burgess, James* and Gordon Bryant, Reginald Bristow, Clarence Bass, Eleanor Bennett, Ethel Bailey, Mabel Bartlett*.

C—Angela Colenso, Ida* and M.* Cole, Kittie Cope*, Muriel Collett, Florence Combes*, Lydia Cleary*, George and Oscar Cross, Anna Chanyen*, Sophie Cohen, Isabel and Mabel Candlin.

D—Stanley Drew*, Kitty and Violet Donaldson-Selby, Allison Devonshire, Nellie* and Willie Dowsett, Vera Dickinson*, Reginald and Gwendoline Davies, Ethelwyn Dennis*, Dorothy Daintree*, Constance, George, Elizabeth and Hilda Drayson.

E—Olive and Leonard* Ewin.

F—Kitty Fausset, Mabel*, Olive and Vincent* Fleet, Nellie Furse, Arthur Foley, Lily Findlater, Harry Flashman.

G—Margaret, Katie and Mary* Gorrie, Reginald Garland, Mary Gover, Mary Glass, Clarice Gale*, T. Gilbert*, Lillie and Henry Goulding, Winifred Gardner, Margaret Guillaume*, Mayflower Glover.

H—Dorothy and Elsie Hanson, Dorothy Havergal-Shaw, K. and Dorothy Heckford, Ruth Hunt*, Beatrice Hastings*, Annie Horstcraft, Sydney Hanford*, Ina Hemmell*, Hilda, Mary and Elizabeth Hooper.

I—Nellie Irving*, Daisy Iredell.

J—Charles and T. Johnson, Emily Jones*, Lawrence Johnstone, Hilda*, Winifred* and Louie Jeffery, Betty Jacobs, Amelia Jacobson*.

K—Lionel Keppel, Jane Keirl, Max and Eva Kalb, Maurice Kalinsky, Hannah Knapp.

L—Georgina Lichtenstein, Beatrice Le Mesurier, Gladys Lee, Maggie, Willie and George* Locke, Constance Long.

M—Ivy, Frank and Winifred* Maunder, Amy Munday, Edith and Aldie* Margetts, Dorothy and Charlie McMullin, Alan and Nora Marshall, Fanny Messenger, Mildred Morgan*, Irène Mabille, Alec and Godfrey Miller, Mabel Morris*, May Mills, Tom McGlone*, Lewis, O.*, Nellie, Grace and Arthur Morice.

N—Emily Norris, Daisy, Lyddy and Nellie Nicholas, Eleanor and Valerie Noel, Blanche Norcock*, Edith Nash*.

O—Constance Osborne*, Olive Oxley.

P—Ethel* and Kathleen* Pasley, Katie, Walter and Leonard Picknell, Graham, Christine and Mary Pearson, William Porter, Mary Parker, Kathleen Pincott, Evelyn Primrose-Pechey*, Ruth Pledger*.

R—Kate Rosenbloom, Ada Renals*, Marjorie and Aileen Roberts, Jessie and Alice Ricketts, Marion Richards*, Sydney Robertson, Jack Ridley.

S—Kathleen Shepherd, Esther and Amy Simmons, Wilfred Short, Frances Stileman, Constance and Edgar Schaeffer, David Seth*, Betty Stocks*, Madeline and Vera Stapylton, H. Small*, Willie, Mary and Eddie Start, Stanley and David Soltau, Mildred Singleton, Margery Smart, Rider and Stanley B. Smith, Mildred Small.

T—Madge and Doris Twite, Archibald and Theodora Thorn, Bertha Tranter, Dudley Toye*, Winifred Trotter.

U—Kathleen Usher.

V—W. Vince.

W—Cecile and Phillis Wright, Ruth Warren, Dorothy White*, Ellen Williams*, Bertram Webb, Dorothy Woodforde, Theo*, Allan and Mabel Wallis, Greta Watson, Mansfield White*, Sydney Wisdom, Stephen Wilson, Fanny Wheeler* Rachel* and Nellie* Wilson, Ronald Watson.

Y—Maurice and Gladys Young.

No. 269—Correct answers (second list) received from:—

A—Arthur and Gordon Allt, Mabel Ashwell*, May and Dollie Allen, Theodora Adams*.

B—Ethel Bailey, Elsa and Dorothy* Banfield, Norah Bayne*, Stanley Burgess*, Ada Bratt, Leonard Browne*, Louise Betts*, Beatrice Brouard, Evelyn Butlin, Dorothy Brooks*, James Barker, Mary*, Helen and Susette* Beck, Frances Burnett*, Dorothy, Gordon and Harold Berry, Gordon and James Bryant, Clarrie Brown*, Gladys Bartlett*.

C—Mary and George Coward, Mabel Campe, Dorothy Cooper Jessie*, Walter and Maggie* Carter, Isabel* and Mabel Candlin, Annie* and Ernest* Cole, David*, John* and Henry* Colville, Susie Cumbers*, Alfred Cocking, Fannie Cardin*, Gladys Calvert, Duncan and Hyde Campbell, George Crawford*, Maude Claxton, Muriel Collett.

D—Emily Davis, Polognia Daws, May Darroll*, Harold and Gladys Davis, Mary*, Ion, Thomas* and Nessie* Dunn, Rupert Dewsbury, Hilda, G., Constance and Elizabeth Drayson, Vera Dickinson*, Daisy Dewar*, Marjory Dyke*.

F—Ethel Fowler, Amy Forrester, Hyacinth FitzSimons, Lily Findlater, Lewis, Agnes and Meg* Fullarton, Eva and Mabel Fletcher, Laura Finch, Phyllis Fry, Elrene* and May Fennell, F. and Aileen Figgis.

G—George, Colin and Margery Graham Brown, Mary, Margaret and Katie Gorrie, Reginald Garland, Henry Goulding, Eva Gurney, Margaret*, Dorothy, Edith, Stuart and Jack Grey, Winnie and Dorothy* Grove, Winnie Garnham, Hilda von Griesheim, Mayflower Glover, Margie, Elsie*, Isabel and Alex.* Goudge, Daisy and Mary Greenacre, David and Andrew Gardiner, Priscilla Giddings, Edith Grieve*.

H—Hetty Hill, Norman, Francis*, Julyan, Florence and Stanley Hoyte, Dorothy and Kathleen Heckford, Winifred and Edith* Harvey, Sandy and May Handasyde, Ella Hake, Violet Holford*, May Hollis, John S. and John C. Henderson, Theodora Hill, Charles Hepworth, Grace Hughes*, Elise Hill.

I—Ami and Isabel Inglis, Alice Irish, Arthur Inglis.

J—Helen Johnson, Lizzie Johnstone*, Robert and David* Jameson, Alan Jackson, Charles and Thos. Johnson.

K—Isa*, Agnes*, Wm* and Christina Kay, Grace*, Dorothy*, Cecilia and Philippa Kerr, Violet* and Susie* Keen, Jane Keirl.

L—Millie Laidlaw*, Robt. Lomax, Edith, Norah*, Willie Linda and Harry Lowe, Connie Locke*.

M—Leonard Medcalf, Maude* and Lottie* McIlroy, Eileen McClure, Margaret McDougall, Connie Murfin, Isabella Morrice, Margaret and Bella Mack, Dorothy Morgan*, Leonard, Winnie and Dorothy Mace, Mildred Morgan*, Elsie Moule*, Harvey Moore, Alec and Godfrey Miller, Daisie Mackenzie*, Francis and Marjorie Martin, May Mills, Arthur MacLeod-Johnson, Evie Miller, Mary, Margaret*, Daniel and Dorothy* Morris, Margaret* and Joy McFadzean, Lois* and Olive* Mewburn, Winnie and Hilda Moorcroft, Victoria* and John Maxwell, Charlotte Millar*, Kathleen McClure*, Dora Muir, Ella* and John MacMurray.

O—Stephanie Ong, Louisa O'Brien, Eva and Maude Oakes.

P—Myrtle Perry*, Gladys* and Isabel* Phipps, Kathleen Polhill-Turner, Olive Pine Coffin, Marjorie Porteous*, Christine and Mary Pearson, Martin Pitter, Willie*, Ada, Eddie and Connie Palmer, Percy, Geoffrey and Clarice Peach, Mabel and Lucy Pelham Burn, Ruth Pledger*.

R—Rose Ritchie, Hope Robinson, Nora Read, Laura Ridler, Cecily, Jessie and Elmina Roe, Alice and Hilda Reid, Ada Renals, Olive Robinson*, Mabel and Reginald Richards, Annie Robertson, Kitty Riley, Maggie Russell.

S—Mary de Spiganovicz*, Dollie Salt*, Nannie Sturrock, Flora Smith, Poppie Stidolph, Frank Smith, T. M. and D. Stanier, Violet and C. Salvesen, Florence and Effie Simpson, Margery Smart, Stanley W. Smith*, A. Sidky, Florrie Smith, Gladys*, Violet* and Evelyn* Shaw, Frankie Sellwood*, Whateley Smith, Bertha Stocker, Agnes* and Hugh* Shields, Mildred Small.

T—Evelyn and Marjorie Tracey, Carleton Tuffnell, Frank Thompson, Flossie* and Charlie Thomson, Willie Thomas, Lillie Trenwith*.

W—Bertie Walls, Mabel, Edward and Edith Wheeler, Violet, Arthur and Louisa Walker, Lance Wahab, Rachel* and Nellie Wilson, Nora* and Ellie Wyatt, Leonard Wall, Alexander and Ella Watt, Frank* and Madge* Wilson, Robert and Thomas Weddell, Kenrick, Ernest and Queenie Wakeford, George Willatt, Sidney and Wilfred Watson, Pringle Wilson*, Annie and Sarah Wood, Florence Wilde, Charles Wingrave.

Y—Kenneth, Ryder and Rachel Young.

FOREIGN LIST.

No. 262—Polly Loubser Johanna and Nellie Mostert, Henry Lückhoff, Mattie, Georgina Tollner (S. Africa). **No. 263**—Mattie, Polly Loubser, Henry Lückhoff, Johanna Mostert, Huldah Krige* (S. Africa). **No. 264**—Huldah Krige*. **No. 265**—Lottie, Rotha, Eric and Ivan St. George (Canada). **No. 266**—Amy Ramsay, Dora Wallace* (Canada). **No. 267**—William, Ina, Kate* and Nettie Thomson (Bulgaria). **No. 268**—Katie*, Nettie, Ina and Willie Thomson, Phyllis Boyd (Malta).

Personal.

Ruth Warren, Angela Colenso, H. Goulding.—I am glad to welcome you as new "Searchers," and trust the study will prove interesting and useful.

Tom McGlone.—Many thanks for the little box and its contents.

Samuel, Nellie and Annie Allen.—I am very sorry to hear of your loss. Accept my sincere sympathy.

Thirteen "Searchers," Watlington.—There was no stamp on your envelope. I had to pay 2d.

Alfred Johnson.—You must always put a penny stamp on your envelope if you enclose a letter. I had to pay 1d.

Leonard Ewin, Mary Glass.—I am glad to see your answers again, and hope you will be able to continue.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Manchester*, to March 22; *Leeds*, March 23-24; *Knaresboro*, March 25; *Slough*, March 27-28. Mr. Josiah Spiers, *Helensburgh*, March 28-April 14. Mr. J. S. Tyler, *Norwich and neighbourhood*, to March 27; *St. Faith's, near Norwich*, March 28; *Lingwood*, March 29; *Broadwater*, March 31; *Worthing*, April 4. Mr. E. Arrowsmith, *Surbiton*, April 14-28; Mr. R. T. Archibald, B.A., and Mr. R. F. Druray, *Glasgow*, March 24-31. Mr. E. Clark and Mr. Glover, *Watchet, Somerset*, to March 22. Mr. F. C. Ranger, *Woolwich*, April 14-19. Mr. Hankinson, *New Southgate*, March 22. Mr. S. J. Hewlett, *Selhurst*, to March 24. Mr. E. T. M. Dennes, *Redhill*, March 21; *Bedford*, March 22.

The Scripture Union.

The Twenty-Second Anniversary Meetings will be held (D.V.) in *Exeter Hall, Strand* (Large Hall), on Monday, April 1, at 3 and 6.30 p.m. Rev. E. A. Stuart, M.A., will preside at the afternoon meeting. The Most Hon. the Marquis of Northampton will preside in the evening.

Two Conferences of Local Secretaries and Assistant Secretaries will be held on Tuesday, April 2, at 3 and 6.30 p.m., at *Sion College, Thames Embankment*. Mr. E. T. M. Dennes will preside.

Conferences will be held at *Hope Hall, Liverpool*, April 15 (4 and 7.30); *Y.W.C.A., Manchester*, April 16 (3 and 6.30); *Central Hall, Bolton*, April 18 (7.30); *Y.M.C.A., Sheffield*, April 22 (7.30); *Y.M.C.A., Leeds*, April 23 (7.30); *Church Institute, Bradford*, April 25 (7.30).

Children's Scripture Union—Portions for week ending March 30.

Sun., Mar.	24	*Luke*	xx.	19-36	Thurs., Mar.	28	*Luke* xxi. 25-38
Mon., „	25	„	xx.	37-47	Fri., „	29	„ xxii. 1-13
Tues., „	26	„	xxi.	1-13	Sat., „	30	„ xxii. 14-23
Wed., „	27	„	xxi.	14-24			

Christian Endeavour Topic.

SUNDAY, MARCH 24.

"What I Owe to Christ" (2 Cor. viii. 9; 1 Peter ii. 21-25).

We shall never be able to count up all we owe to our Saviour. If the heavens were paper for our figures, and all the trees of the woods our pencils, we should exhaust our space before we had told one-half of what Jesus has done for us. Eternity will ever be unfolding some new height or depth, some breadth or length, of the love of Christ, which still passes knowledge.

How rich He was! "All riches were his native right." Rich specially in the enjoyment and use of all the prerogatives of Deity. He was in the form of God, and thought not that equality with God was as a prize to be grasped at. When a woman is not sure of her husband's love, she grasps at every sign of it, quotes it to herself, and tells it to others; but when she is absolutely sure that she is his unchallenged queen, she ceases to make use of such artifices. The Lord Jesus was so absolutely sure of his Divine nature, that He was never tempted to vindicate it. It was absolutely unchallenged in Eternity, and before the bar of the Universe. But He laid aside the exercise of his Divine attributes, and lived as a man with men.

The Apostle, in another epistle, says, "He emptied Himself" (Phil. ii. 7). The poet Herbert sings that on his way down to our earth He stripped Himself, so that his spear became the lightning-flash, his girdle the rainbow, his crown the stars, his robes the clouds in the amber lines of sunset. This is poetry, but He did lay aside the use of all that glory which He had with the Father before the worlds were made.

Through his poverty He has enriched us for ever. Because He did not save Himself He saved others. Because He hungered He has fed thousands with the everlasting Gospel. Because He wept He can wipe away tears. Because He sat wearied on the well He can create wells and springs in human hearts. Because He surrendered Himself to die, He is able to say, "Let these go their way." Because He was a worm and no man, despised and rejected of men, He is able to raise us to the dignity of becoming kings and priests unto God, even the Father. The Christian cannot live beyond his spiritual income, because he is at liberty to draw upon the unsearchable riches of Christ.

The mysterious fascination of our Saviour's suffering to death does not consist in the items which the Apostle Peter enumerates, and of which he was an eye-witness (1 Pet. v. 1); but in his mysterious relationship to sin, of which it is said that He bare our sins in his own body on the tree. This was the furthest descent to which He stooped. Had He chosen, He might have passed from this world by some comparatively painless death. Instead of this, however, He elected to die the most painful and ignominious of deaths known to man, in which the person of the sufferer is ruthlessly exposed. To die in Martha's house, with Mary at hand to wipe the death sweat from his brow, might have been a beautiful subject for the artist and poet, but it would never have given the gold of patience, of resignation, of gratitude, of love, to ten thousand souls.

Let us use our riches for Him, whether of life, or talent, or gold. All we have is his by an inalienable and irrevocable gift. It is not for us to live or die lazily, when He died so hard. Let us remember that our place in the fold is due to our Shepherd's bitter and cold night-search, and let us value it accordingly (1 Peter ii. 25).

F. B. M.

C.E. NOTES.

The first C.E. Society in the South Pacific, that at the Training College at Malua, Samoa, was established July 10, 1890. Since then there have joined it 380 members, of whom fifty-five have been or are still missionaries in New Guinea, and thirty others are missionaries in the Tokelaw, Ellice, and Gilbert Islands. There are at present seventy-nine active members in the Society at Malua. One of the tutors is president, and two assistant tutors are secretaries of the Society.

* * *

An interesting story comes from a little town in the western part of Nebraska, U.S.A., where Indian huts and wigwams dot the plains, or are gathered into little settlements. One day an Indian lad lay on the prairies bruised and unconscious, having been trampled by a passing herd of excited cattle. He was found by two strong young Endeavourers, who carried him back to the town. The Society pledged itself to pay for medical aid. He gradually recovered, but is now a helpless cripple for life. The members of the Society have constituted themselves his teachers in reading, writing, and other branches of learning. It is slow work, but the heavy mind is daily awakening, and through this lad they hope to reach the Indians in the surrounding country.

Sheffield Convention, Whitsuntide, 1901! The largest hall in the city is engaged for the men's meeting on the Sunday afternoon, when Dr. Clifford and Rev. James Mursell will speak. The Temperance Demonstration on Monday afternoon will be presided over by Mr. W. E. Clegg, whose name is a household word in football circles all over Great Britain. He and his brother, who is president of the English Football Association, have done more than any other two men to prevent the ruin by gambling of a healthy, manly game. They have set young men a striking example of the possibility of combining keen business instincts and genuine love of sport, and a lofty adherence to Christian principles.

International S.S. Lesson.

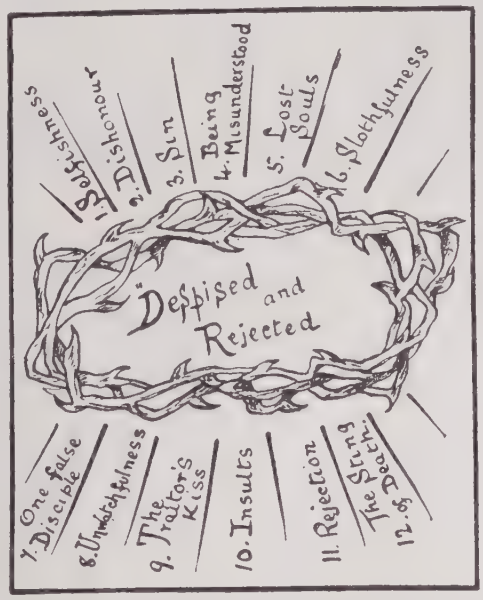
March 31, 1901.

REVIEW.

GOLDEN TEXT: "He is despised and rejected of men." (Is. liii. 3).

INTRODUCTION.

OUR Golden Text is a very sad one, but we must carry it out, and learn what it means by seeing in each lesson how He was "despised and rejected," and we shall see it was by things that would also hurt and wound his tender loving heart.



Plan to Blackboard.—Matt. xxvii. 29: "When they had platted a crown of thorns, they put it upon his head." Thorns are very sharp, and they hurt and wound; pictures to us of the things which hurt and wounded our Saviour even amongst his own friends (Zech. xiii. 6).

LESSON 1. MATT. XXVI. 6-16.

The selfishness and greed of Judas (15). What a large part do these two things often play in many of our lives! Our Great Example was just the opposite; He was so unselfish He never thought of his own troubles, of his hunger and weariness. How much "selfishness" hurts Him!

LESSON 2. MATT. XXI. 1-17.

Dishonour done to God's house, which should be "a house of prayer" to worship and praise our Heavenly Father in, but was made into a place of buying and selling—a market.

LESSON 3. JOHN XII. 20-33.

Sin it was caused Him many a pang, for He was holy, and although He died *for* sin, He never sinned (27).

LESSON 4. MATT. XXII. 34-46.

Christ was so misunderstood, and the people try to make Him say something wrong, but they cannot do it; they never did understand Him (35).

LESSON 5. MATT. XXV. 1-13.

"Lost souls!" nothing grieves Him more. He died to save them, but they will not be saved; they go their own way and do not take heed to prepare for the afterwards (12). This is pain and grief to his loving heart.

LESSON 6. MATT. XXV. 14-30.

Slothfulness. Why does this hurt the Christ? Because He would have us "up and doing" in his service. He was ever busy, "doing good" (26).

LESSON 7. MATT. XXVI. 17-30.

The false disciple. One who had been with Him, followed Him, heard Him speak, saw all his kind acts, now turns round as a traitor and betrays his Master (25).

LESSON 8. MATT. XXVI. 36-46.

Unwatchfulness. If there was one truth more than another Christ had tried to teach his disciples, it was to "watch." Over and over again He gave them this word, but here is utter failure. How this must have grieved Him (40)!

LESSON 9. JOHN XVIII. 1-14.

The traitor's kiss (Luke xxii. 47, 48). Ah! how it hurt that tender love, betrayed by a sign of affection. Do we ever betray our Master? (5).

LESSON 10. MATT. XXVI. 57-68.

Insult. More and more degrading, more and more humiliating are the insults given to our Lord. His refined sensitive nature must have shrunk from it all, and yet He went through it "for our sakes" (67).

LESSON 11. LUKE XXIII. 13-26.

Rejected. So is fulfilled our golden text, and all the fifty-third chap. of Isaiah. Shall we not choose to-day whom we will serve, and not reject the King of kings?

LESSON 12. LUKE XXIII. 44-53.

The sting of death (1 Cor. xv. 56, 57). We need not ask, "Did this hurt?" We know it did, more than words can tell (44).

Oh, dearly, dearly has He loved,
And we must love Him too;
And trust in his redeeming Blood,
And try his works to do.

American Notes.

A MOVEMENT which may prove to be the most important ever started among the Negroes of the United States has just been inaugurated at the Asbury Methodist Episcopal Church, in Washington, where twenty official representatives of religious denominations and agencies engaged in religious work among the coloured people met to consider the spiritual, moral, intellectual, and social progress of the race, and to make arrangements for a great gathering of enlightened young Negro men and women in the summer of next year—to be called the Negro Young People's Christian Congress. Bishop Gaines, of Atlanta, Georgia, was elected president of the movement, Dr. W. D. Isaacs, of Nashville, Tennessee, vice-president, and the Rev. W. M. Alexander, of Baltimore, treasurer. On the executive committee are Bishops Williams, of Augusta, Georgia, Clinton of Charlotte, North Carolina, and Shaeffer, of Topeka, Kansas.

At the preliminary meeting, a greeting to the Negro was prepared, which said, in part:—"The Negro has no idea of leaving America—that may be understood once for all. If he is to stay here, and some or many commit crimes, the result of vicious appetites and idleness which forces itself to the front, it should be understood that lynching and mobs will not stop it any more than courts of justice can fully prevent crime or entirely put down the mob. To save the unreached Negro and stop criminality so deplorable, the remedy to be applied is Christian education, character training and practice, and to this end every enlightened Negro man and woman should speedily address himself. Hence this general call for the Negro Young People's Christian Congress for the summer of 1902." The general theme of the programme will be "Reaching the Unreached Negro—the Race for Christ."

The following paragraph from the *Church Economist* may be of interest to some British congregations, as well as American: "There are something like 165,000 church edifices in this country, many of them large and costly modern structures, on expensive sites. Yet so far as we can learn not a church in America avails herself of the elevator. The business advantage of the elevator is obvious. Where land is expensive it pays for itself many times by making practical a repetition of floors otherwise out of the question."

ROGER MARTIN.

New York.

The Essence of Scripture.—The closing lecture of the course of Bible study on "The Essence of Scripture," under the auspices of the Central Y.M.C.A. at Exeter Hall, was delivered on Wednesday of last week. Professor Margoliouth dealt with "Biblical History and other History," and dwelt upon the numerous sources of history, and the various channels through which the labours of the earliest chroniclers have passed. It was found that many records must be received and considered with caution since the combination of fact and conjecture in their compilation had been proved. In reading books of remote periods we too often forget the cost of production. Referring to Biblical history, the lecturer spoke of the unmistakable evidences of the faithfulness and authenticity of the writers, many of the narratives at the same time bearing signs of having been collected from various sources.

Rev. S. A. Northrop, D.D., pastor of the First Baptist Church, Kansas City, Mo., U.S.A., would be glad to receive reports of annual meetings of the various Christian and philanthropic organizations in Great Britain that are under the leadership of ladies.

Bridge of Hope Mission

As the leading spirit of the Bridge of Hope Mission since its inception, Miss Steer has enjoyed the cordial sympathy and help of a wide circle of friends. A large number of these assembled in the Egyptian Hall of the Mansion House on Friday afternoon to assure Miss Steer of their continued interest in her devoted labours, and to learn more of the efforts which are being made to shelter the destitute and uplift the fallen.

The Lord Mayor presided, and spoke in warm terms of the aim with which the Bridge of Hope was founded, and the useful branch of Christian philanthropic endeavour for which it has stood for twenty-two years.

Mr. Walter Hazell, as one of the trustees, outlined the scope and operations of Miss Steer and her co-workers. The largest part of the Mission is caring for the girls in cottage homes. Sad to say, many of these little ones would be better off if their parents were dead—such was the environment of the homes from which they had been rescued. Their

EVIL SURROUNDINGS

were often appalling. As time goes on and the girls are ready for service, there is no difficulty in obtaining employment, for more applications are received than can be supplied. The institution is maintained on economic lines, while love and sympathy are manifest on every hand.

The steady development of the institution was traced by the Bishop of Islington, whose fifteen years' experience in the East End had enabled him to realize the need and scope of the work. Not less significant and practical were the remarks of Mr. Percy W. Bunting, who, while admitting that the roll of the betrayed is swelling, found no ground for taking a pessimistic view of the situation, while such faithful service as that being rendered by Miss Steer and her co-workers was being blessed with so encouraging results. He spoke of the difficulties of private individuals who endeavoured to rescue those who have fallen, were it not for the open door of the Bridge of Hope to receive such cases. He expressed the conviction that the tone of society is improving, a sentiment that must be shared by all who compare London of to-day with that of thirty years ago. This was not the result of any inevitable progress of mankind, but was due to the devotion of those who were prepared to sacrifice themselves for the good of others.

Mrs. Stanley Boyd, M.D., spoke of her ten years' acquaintance with the Mission in all its branches, and referred to the readiness with which

IMMEDIATE ASSISTANCE IS GIVEN.

Speaking of the shattered lives in the Home, she said the first ambition was to reconstruct those lives by infusing a belief in the love of God, and the implanting of a new motive. The training of their characters often requires months of patient toil before the influence of the past can be counteracted. She was convinced that the sin of many who took to the streets could be laid to the charge of those employers who paid such low wages.

A few words were spoken by Sir Charles Elliott, descriptive of the Homes at Chingford which

SHELTER SOME 180 CHILDREN,

the majority of whom are taken from the most perilous conditions of social life. Not a child of all the number but has had its babyhood shadowed by some sad record, but each has now the beautiful possibilities of development into goodness and purity. Fathers, too, who have become widowers, or whose wives are confirmed inebriates, bring their children in order that they may be saved from the evils with which their lives are enveloped. The appeals of the fathers are of course supplemented by a promise to assist in the maintenance of their little ones.

Some frank, weighty words were uttered by Mr. J. Compton Rickett, M.P., who referred to the duties of mistresses in regard to their servants. We have missions to all sorts of people, and he would like to see a mission to mistresses. In rescue work it is often a difficult task to convince a young woman that she has done wrong. It requires tenderness, common sense, and sympathy to deal with such cases. To hurl denunciation would often mean closing the door of hope of ever entering into a happier and purer life.

Mr. H. W. Maynard and Mr. Walter Weeden added a few words of testimony to the work of the Mission, in combating the temptation with which so much young life is surrounded, as well as reclaiming those who, through wandering into sordid and desperate sin, seemed almost hopeless.

Young Men of West London.

The members of the Bayswater branch of the Y.M.C.A. must have received encouragement from the large audience of friends who attended the celebration of their anniversary on Tuesday evening of last week. The gathering was held in the large hall of Paddington Baths, scarcely capacious enough to accommodate those interested in the welfare of the young men of the West End.

The report submitted by the secretary, Mr. Walter Wild, was one which could not fail to give pleasure and call for deep gratitude to God, in whose name so much has been wrought. The year's record is one of fruitful service. From the early Sunday morning prayer meetings to the distribution of tracts in the precincts of theatres late on Saturday evenings,

THE ROUND OF SERVICES,

classes, and various meetings is marked by earnest purpose and consistent endeavour to reach young men in every walk and condition of life. Besides the definitely spiritual phase of the work, help is given in various ways, forty situations having been procured for those out of employment, and assistance afforded others in need of brotherly fellowship and counsel.

Mr. F. A. Bevan, who presided, heartily commended the work of the Association in West London. During the fifteen years a branch had existed at Bayswater no period had been more successful, from every point of view, than the year 1900. The Association had not only gathered in, but had sent out workers into the harvest-field, both at home and abroad.

A powerful address was then given by Rev. Canon Hay Aitken, on "City Life: Its Sins, Snares, and Temptations." The speaker urged young men to look facts in the face. To know there is a snare in the path is a sure way to escape temptation. If they could only see sin in its hideousness, that would be a large step towards its mastery. The force of sin lies in the fact that we know so little about it. "Ignorance is vice, and vice is ignorance." It is deplorable to think that after 1,800 years of Christian teaching, after all that has been done for the higher civilization of mankind, a young man leaving a country home should, on coming to London, find himself surrounded by all the villainies of hell. The cry arises daily from the city, "Great is mammon of London." All around it is witnessed to by the greed of the speculator, by the cruelty of the commercial oppressor, by the extortions which rob labour of its due reward, and by the unsatisfactory character of much of the labour that is done. Men are too much inclined to regard money-making as the principal end of life. Happily there are a few commercial men who regard what God has given them as a sacred trust, but they are the exceptions.

In showing the means of escape from such snares as he had enumerated, the speaker emphasized the necessity of having

A HIGHER OBJECT IN LIFE,

feeling that there is something that we cannot buy. When a man comes to know his relation to God, money sinks to its proper value, and becomes his servant instead of his master. When a man lives for God, business life, with all its drudgery and commonplaces, becomes noble, and a golden thread of purpose runs through it all; the "daily round and common task" bring opportunities of glorifying God and benefiting humanity.

Canon Aitken went on to recall numerous instances of young men who had found it impossible to reconcile a profession of Christianity with the practices of the business in which they were engaged. To any in similar circumstances he spoke words of encouragement and earnest counsel. To meet the difficulty something more than ethics is needed—a personal knowledge and experience of the power of God. No young man can afford to do without God.

In the absence through indisposition of Rev. D. Campbell Macgregor, a stirring address was delivered by Rev. Fleming Shearer (Ladbroke Grove Baptist Church). While affirming that a young man who desired to go wrong in life found it easier in London than anywhere, it could be said with equal truth that no city offered greater facilities to the one who was determined to do right. He advised no young man to live a life of loneliness, but be careful to seek Christian fellowship. The surest safeguards against the power of temptation would be found in faith in the Word of God, the building up of a solid character, and spiritual culture. Young men owe it to the world, to themselves, and to God to make the best of their privileges in life, and cultivate their manhood.

Missionary Conference at Bristol.

A conference of missionaries was held at the Bethesda Chapel, Great George Street, Bristol, on Tuesday and Wednesday of last week. The proceedings were marked by much enthusiasm, and were taken part in with spirit and zest.

On Wednesday the opening address, given by Mr. W. H. Bennet, was a fervent exhortation for a hearty response to the Divine command to go into all the world and preach the Gospel to every creature. Mr. H. Price spoke with much earnestness of the opportunities such a conference offered. But was there not often a danger at such gatherings of dividing themselves up into speakers and hearers, workers and spectators? Having heard what God was doing they became interested, but were they not in danger of lulling themselves to sleep in the belief that the work was being efficiently carried on? He trusted this would not be so; but that what they heard at such gatherings would increase their sense of responsibility. They should look at China, Africa, India, look at the terrible indictment concerning missionary work at the opening of the twentieth century, and ask themselves who was to blame for the present state of affairs. Did the Lord command an impossibility? No. Then He was not to blame. He thanked God for the proof they had had during the persecution of native Christians in China of the reality of conversion among the heathen, and instanced cases of natives who had preferred death to recantation.

Mr. H. Hill (India) appealed for more sympathy and encouragement for missionaries in their labours. Friends at home liked to hear the missionaries relate their experiences in heathen cities, but God alone knew how much they needed their prayers to be kept through those experiences. Mr. F. T. Lane, who came from Central Africa, spoke of the progress which is being made in that country in missionary enterprise.

In the afternoon there was a meeting for sisters only at Bethesda Chapel, and the brethren met at Alma Road Chapel, while in the evening the final gathering of the Conference took place, and further reports were submitted by missionaries.

London City Mission.—A meeting in support of the objects of this organization was held recently at the Mansion House, E.C., the Lord Mayor presiding. Mr. F. A. Bevan, treasurer, remarked on such features as the effort to reach and bless the thousands of men employed at the City's great markets. Rev. Preb. Barlow, D.D., spoke of the variety of the operations, and Rev. Dr. Thornton bore testimony to the usefulness of the City missionary, instancing the case of his own church, in which one member per week, for 150 consecutive weeks, had been added by the brother who laboured in the neighbourhood

Young Emigrants for Canada.

THE presence at the Aldersgate Street noon meeting, on Monday last, of a large contingent of lads from Dr. Barnardo's Homes, who are shortly to sail for Canada, was a reminder that this department of the veteran philanthropist's work receives much encouragement, for there were some 300 lads present, and their appearance and bearing reflected high credit upon those who have had the responsibility of training them.

A large number of friends came together to wish the young voyagers God-speed, the meeting-room being crowded. The story of spiritual blessing and material prosperity in connection with these emigration parties was a familiar one to most who were privileged to be present, but to Christian sympathizers the oft-told tale is ever fresh. It was rehearsed with clearness and pathos by Rev. W. H. Finney, chaplain of the Homes, in the absence through indisposition of Dr. Barnardo. A feature of the meeting was a Gospel address given by Mr. Newton Jones, the Sunday School Union evangelist. Mr. Jones illustrated his points by means of blackboard sketches, and aroused deep interest among his young hearers. At the conclusion of the address, Mr. J. E. Taylor and Mr. William Gro e engaged in prayer, asking that Divine guidance might be vouchsafed to the lads at the outset of their new experiences across the Atlantic.

Scottish Notes.

THE report submitted at the annual meeting of Lord Overtoun's Bible Class in Dumbarton shows the membership to be now about 450.

A Scottish National Conference on Lord Peel's report is to be held in Edinburgh on Tuesday, March 26. Among others who are expected to take part are Sir John Neilson Cuthbertson, LL.D., the Earl of Aberdeen, Principal Rainy, Principal Lang, Mr. Alexander Ure, M.P., Mr. John Colville, M.P., and Miss Flora C. Stevenson.

The Liquor Traffic Local Veto (Scotland) Bill, which has been introduced into the House of Commons by Mr. Hunter Craig, provides that "if on a poll taken in any area (*a*) a majority of the votes recorded are in favour of a prohibitory resolution as defined by this Act; or (*b*) a majority of the votes recorded are in favour of a limiting resolution as defined by this Act; the resolution shall be carried and shall come into force in the area on the expiry of the licences then current."

The authorities of the Boys' Brigade in Dundee are making a determined effort to grapple with the evil of cigarette smoking among boys. So far has the matter gone that the attention of the Council has been drawn to a "Boys' Brigade Brand of Cigarettes," recently placed on the market. The question of physical injury has been investigated in consultation with leading physicians, and shown to be most serious. On the other hand, it is admitted that certain cases of petty dishonesty are traceable to the same cause. The matter is being brought under the notice of the Church courts, and the union of forces will, it is hoped, be able to rouse parents to a sense of the danger.

At a conference held last week under the auspices of the Glasgow Home Mission Union, the Chairman (Rev. Dr. Drummond) frankly admitted that the number of the non-churchgoing was on the increase. The council felt that their work was flagging, and they wanted to get more people to devote themselves to the work of house-to-house visitation. This need was emphasized by Dr. Ross Taylor, who believed that it could only be met by such methods as that proposed. The report showed that the additions to congregations through this channel were under the average of the past eighteen years, but only fifty-five congregations had reported instead of eighty.

In a notable address given at Edinburgh last week, Rev. Professor George Adam Smith said the increase of church membership had nearly kept pace with the population; church membership and church attendance were, he believed, less conventional and more sincere than they were thirty years ago; but the numbers outside the church were greater, the respect for its ordinances was less felt, and in particular the classes who were disabled by their poverty and social conditions from taking any organized part in religious life were far more numerous than they used to be. These conditions were the reproaches, the defects, the failures of civilization, for which they as Christians were mostly responsible, and by which the credit of their religion and their claim to represent the Son of God upon earth would be judged in the long run by the world outside.

Obituary.

MR. JOHN DEACON.

THE death is announced of Mr. John Deacon, formerly a partner in the banking firm of Williams, Deacon, and Co. He died at his country residence, Mabledon Park, Tonbridge, at the advanced age of seventy-six. Mr. Deacon was a Christian man and an open-hearted philanthropist. He was a patient listener to appeals for mission enterprise at home and abroad, and his gifts were munificent and heartily given. Workers among the poor will greatly miss the encouragement of his benevolence.

CANON SCOTT-MONCRIEFF.

On Wednesday, March 13, Canon William Scott-Moncrieff, the esteemed rector of Easington, in the diocese of Durham, passed away under pathetic circumstances. He had gone to a private hospital in Newcastle to undergo an operation, from the effects of which he was unable to rally. Within a few minutes of his death his wife, who was a great invalid, died in the rectory at Easington. Canon Scott-Moncrieff was a strong Evangelical, and a vigorous supporter of the Church Missionary Society, which he served as an honorary association secretary. He was buried with his wife on Saturday in Easington Churchyard, his old friend, Bishop Westcott, officiating, and among the mourners was his son, Major Scott-Moncrieff, who was wounded at Spion Kop.

EX-PRESIDENT HARRISON.

The death of Mr. Benjamin Harrison, ex-President of the United States, which occurred at Indianapolis on March 13, removes from the arena of political affairs a man who was held in general esteem for the consistency with which he maintained high ideals. Mr. Harrison came of a family distinguished in American annals from the beginning. One ancestor of his was among those who signed the Declaration of Independence. His grandfather was elected President in 1840. Mr. Harrison's main pursuit was law, in which he attained great distinction. He served in the Civil War, and reached the rank of General. In 1888 he was elected to the Presidency. It was, however, in the general activities of a good citizen that he did most to add to the esteem in which he was held by his fellow-countrymen. His services were freely put at the command of worthy causes, and he was rightly regarded as a high-minded, patriotic American. Mr. Harrison's name will be familiar to Christian people in this country chiefly in connection with the Ecumenical Missionary Conference held last year at New York. The ex-President was called to the chair, and his opening address, marked by lucidity and fervour, was a noble justification of missionary work.

The Y.M.C.A.

THE new Association at East London (South Africa), which has enrolled 150 members, has secured well-equipped premises in a central situation, and gives promise of vigorous work.

The Spring Conference of the North Metropolitan District took place at Camden Town on March 14. Mr. W. H. Mills (representing the National Council) and other well-known friends took part. The report showed revived interest and progress at the different centres.

The visit of Mr. W. M. Oatts to New Zealand, as part of the special missionary tour undertaken for the English National Council, has been fraught with most encouraging results. The work at several centres has been revived, and in a few important towns a start has been made which it is hoped will lead to well-organized effort.

A fruitful series of meetings, conducted by Mr. W. R. Bradlaugh, was conducted at the Bolton Association March 2—10. The room was well filled each evening, several meetings being for men only, when important subjects were dealt with in an interesting and instructive manner. A larger hall was engaged for the Wednesday evening, when Mr. Bradlaugh told the story of his conversion to God. Many testimonies to blessing received have been given, and it is believed the Association will greatly benefit by the visit.

China Viewed from Within.

THE book by Chang Chih-tung, Viceroy of the provinces of Hupeh and Hunan, to which we referred in a recent issue, and of which an English translation, by Rev. Samuel J. Woodbridge, has been published under the title of China's Only Hope (3s. 6d. *Oliphant*), is undoubtedly one of the most remarkable of modern times. It is the independent work of a true oriental, whose keen penetration and rare mental powers have enabled him to write about Western countries in a fashion almost incredible in one who has never seen them, and to separate good traits from bad with almost unerring judgment, so far as worldly wisdom could do so.

In thinking of the terrible massacres of last year it is well to remember that "in spite of the commands of the Empress Dowager to massacre all foreigners, and in spite of the determination of the reactionists in highest places to have these commands carried out, more than half of the mandarins of the Empire refused to obey the order."* So far as Central China was concerned, this was, humanly speaking, due to the personal influence of Chang Chih-tung; and great as was the number of missionary lives lost, it is well known that the wavering of the great Viceroy would have led to its increase in a degree at which we dare not even hint.

Although taking no part in the present international negotiations, Chang Chih-tung seems destined to have a larger share in shaping the course of the New China than any other single man, and this because he is a true patriot and an able statesman. In his introduction, Dr. Griffith John italicises the words, "The love of money does not seem to be in him," and they are all-important, for the characteristic is exceedingly rare in China, even among the highest officials. As an instance of the width and practical nature of the author's interest in international affairs, it may be mentioned that for a long period he was at the expense of having the South African war news telegraphed to his *yâmen* at Wu-chang daily.

The book bears on the face of it that the author is a heathen; and the slightest European revision would have spared him from putting into words several misapprehensions which are almost ludicrous. He finds his ideal of human life in Confucianism, and has little fault to find with the theories on which the Chinese state is built up, though unsparing in his criticisms of the spirit in which these are carried out. He finds the principles of everything he admires in Western life and conduct in the classics of his own people, and in relation to family and public life calls for a return to the sincerity of earlier days. The advantages of wider education and reading, newspapers, railways, travel, and armaments are urged as by a European. But though he is thoroughly acquainted with the work and aims of the missionaries, we cannot find a single word of appreciation of Christianity.

The Viceroy brands as "stupid beliefs" the ridiculous stories that were often circulated about the conduct of missionaries, yet all his toleration is avowedly proposed because he believes that through it Confucianism would flourish best.

We long and pray for a New China, but not the China which Chang Chih-Tung plans. He undoubtedly is one of the ablest Chinese statesmen living, but God's purposes are not always wrought out by using the "wise and prudent" of this world.

Army Scripture Readers.—The Army Scripture Readers' Society aims at providing every regiment and battalion with their own Scripture readers, and in order to supply some of these it contemplates the formation of a fund, to be called the "Readers' Victoria Memorial Fund," of one million half-crowns, to which the hope is expressed one member or more of many households throughout the country will contribute. Those desiring to subscribe may send their contributions to Colonel G. Phillips, General Secretary, 112, St. Martin's Lane, who will be glad to give full information as to the work of the organization.

* See annual report of the Society for the Diffu ion of Christian and General Knowledge Among the Chinese.

Evangelistic.

Simultaneous Mission Meetings.

MR. W. R LANE AT ALTRINCHAM.

MR. LANE'S work here has been very fruitful. The missioner's manliness, direct appeals, transparent sincerity, and unsparing pains attracted all and gave great weight to his appeals. Every service, whether Bible reading, Gospel address, or lecture, has been crowded; and the power of the Spirit has been manifested. The most memorable meeting of the series was perhaps that held for men on the second Sunday afternoon, when Mr. Lane spoke upon "Purity." Dinner hour talks to workmen were a feature of the mission, and Mr. Lane willingly undertook these in addition to the afternoon Bible readings and evening services. There was no trace of sensationalism or mere excitement, but an atmosphere of spiritual power which deepened day by day. Some 250 passed through the inquiry rooms, but it is significant to find that only two returned themselves as having "no church connection." We have had a glorious ingathering, but it has been an ingathering of those who were already members of our congregations. How are we to reach the non-church-going masses? Dr. MacKennal, who is the president of our local council, has thrown himself most heartily into the work. All the Free Churches have been strengthened and drawn closer together. "The Lord hath done great things for us; whereof we are glad." H. L.

In connection with the Simultaneous Mission, three weeks' services have been held at Bedale, Yorks. The services were conducted by Mr. CHARLES NOAKES, of the Evangelization Society. The meetings have been attended by large congregations, and well supported by the ministers and members of the different churches. Mr. Noakes is an earnest evangelist, and has the power of presenting the truth in a simple form. The churches have been greatly benefited by this mission, and a considerable number of new converts have been made. F. A.

The power of God was with us in Fordingbridge. I should like to acknowledge the services of Rev. A. F. SCUDAMORE, of Newquay. We have reason for gratitude to God that under our brother's earnest appeals so many sought salvation. Here, too, as in so many places, our spiritual life has been quickened by the mission. A Y.P.S.C.E. has been started in connection with my chapel, and all our four village stations are in a state of revival. In the town and district nearly fifty cases of decision are recorded.

(Rev.) E. J. HUNT.

The meetings at Bacup were conducted by Mr. G. FEAR. Three places within an area of two miles were chosen by the Council for the mission—Bacup, Shawforth, and Stacksteads. The chapels were filled to overflowing. The last Sunday evening service at Stacksteads will long be remembered. Ministers say they never witnessed such scenes. When the missioner, after a powerful appeal, gave the invitation to seekers to come forward about 150 responded. The missioner had to close the service in order to deal with the inquirers in the chapel, the vestries being crowded. To the number of inquirers must be added those on the Monday night, making a grand total of about 400. FREDK. HALL.

Concerning the recent meetings at Hayle, Cornwall, a local paper says: "The work of Mr. P. RUSSELL HURDITCH will long be remembered as the turning point in many lives in this town. The mission has been a great blessing; not only have a large number decided for Christ, but the Nonconformist churches have been brought together in loving work and brotherly co-operation for the extension of God's kingdom in this place, in a manner and to an extent never known before, and the several churches have been greatly blessed. Nearly fifty have come forward to the communion rail or inquiry-room, but there has been much good done which cannot be tabulated."

A fruitful mission in connection with the Free Church Council has been held at Abercarn, all the Free Churches uniting. The missioner was Rev. A. J. UNDERWOOD, Congregational minister, of Waunllwyd. Very large audiences attended nightly, the whole neighbourhood being moved. More than 100 passed through the inquiry rooms. On Sunday evening the large public hall was crowded to its utmost capacity, scores were unable to gain admission, which rendered it necessary to hold an overflow meeting. Every church in the locality will benefit by the mission.

A large number of meetings in connection with the Simultaneous Mission were conducted by the Evangelization Society in London, the provincial towns, and rural districts. In many cases great interest and much blessing has been reported. Very large numbers of inquirers have been dealt with. Many letters speak of 100, 150, and, in some cases, even 500. It has been much joy to the Society to know that in not a few cases Church people have joined most heartily, so that it has been really a united effort of the widest character. Arrangements are now being made for forty or fifty tents to be sent forth as soon as the season is sufficiently advanced.

Mr. Henry Varley in Glasgow.

The second week of Mr. VARLEY'S mission at St. George's Cross Tabernacle has been even more fruitful than the first. The congregations at the afternoon Bible studies have far exceeded our most sanguine hopes, and the attendance at the evening meetings has taxed the seating capacity to the utmost. On the third Lord's Day two immense meetings were held in St. Andrew's Hall—the largest in the city—and even this could not contain the thousands of young men who flocked to the afternoon meeting. Probably over 9,000 persons were present at the three services on Sunday, and there are many testimonies to blessing and help received through the Word preached. Will our friends continue in prayer that many more unsaved ones may be reached through this mission? D. J. FINDLAY.

Special Mission to Jews.

At a recent meeting of the Hebrew-Christian Prayer Union Committee, it was decided to make a special effort during the coming festivals of the Passover and Pentecost to reach the thousands of Jews in the East and West of London with the Gospel message. Mr. Bergmann has again been requested to prepare Scripture portions and Yiddish Gospel tracts for wide distribution. If possible, special services will also be held for Jews, as on previous occasions, in the various churches in the Jewish quarters.

Christ Church, Endell Street, W.C.

Rev. J. P. CUSHING, of the Church Parochial Mission Society, has just concluded a ten days' mission at the above church. In addition to the usual Sunday services, meetings for children and men were arranged, and a special service each week-day evening; also, by the courtesy of the Guardians, two services were held in the dining-hall of St. Giles' Workhouse. As the mission progressed the numbers increased, and an earnest, prayerful spirit was manifest. Mr. Cushing's way of putting the truth was forcible, and well calculated to lay hold of the minds and hearts of his hearers. Much good was done. Many requests for prayer came in, and the general testimony was most explicit of the spiritual benefit received by the majority of those present. We are all thankful for this "season of refreshing," and are confident in the Lord that souls have been won for Christ, and his own people edified and strengthened for Christian service.

S. A. GRIFFITHS.

Mr. Reginald Studd in India.

An esteemed correspondent forwards some further particulars regarding Mr. REGINALD STUDD'S tour:—"Hyderabad has been favoured with a visit from Mr. Reginald Studd who has come out from England to hold meetings in connection with the Anglo-Indian Evangelization Society, during the cold season. The mission was held in the Y.M.C.A. Hall, which was quite filled every night, and it was a time of much blessing to Christian people as well as to the unsaved, some of whom were led to decision. The presence of the Holy Spirit was manifestly felt in the earnestness and stillness which was very remarkable during each meeting. The morning prayer meetings also were well attended, and were found to be precious times of waiting upon God by all who came to them. Mr. Studd afterwards went to Secunderabad and Trimelgherry (five miles from Hyderabad) where the English soldiers are stationed. There he had meetings of various kinds for four days, and there also God did send down showers of blessing in answer to prayer."

Mr. WILLIAM FORBES held a tea meeting for theatrical women in Liverpool last week. On Friday he gave an address to the city missionaries in that city.

Mr. BOB JOHNSON addressed a crowded meeting in connection with the Broomfield Temperance Society, Chelmsford, on March 14. His earnest words were much appreciated. It was resolved to memorialize the Government in support of "the Children's Bill."

The evangelistic meetings recently held at the South London Cabdrivers' Gospel Mission, by Mr. Wm. COLLARD, proved a great blessing to God's people. Of the unsaved, many found their way into the inquiry room. We have been greatly encouraged in the work.

FRED KING, Hon. Sec.

Rev. GEO. HUGH JONES, of Margate, who has just been appointed to the incumbency of Christ Church Crowboro', has been conducting mission meetings at Mayfield, Sussex. In a series of addresses of remarkable fulness, clearness, and force, he presented the Gospel of Christ. It was a great joy to me recalling to mind our happy fellowship in Christian work at Stafford Rooms nearly forty years ago. CHARLES SNELL.

The special mission conducted by Mr. HUGH PATON in the Baptist Church, Wick, was brought to a close on Thursday last. The mission extended over five weeks. There has been a marvellous work of grace, nearly 200 having professed decision for Christ. We are grateful to God for the blessing received through the work of his servant.

JOHN ELDER.

Mr. JAMES WHARTON is experiencing times of great blessing in the course of his evangelistic tour through the Southern States. In a recent issue, The Lake Charles *Daily American*, referring to Mr. Wharton's services in the Woodbury Congregational Church (coloured), says:—"The pastor, deacon, and members are rejoicing at the good which has been accomplished. The evangelist relies upon much prayer and the power of the Spirit, linked with the co-operation of Christians, whom he encourages to help in the work." On the Sunday Mr. Wharton spent at Woodbury, there were a number of decisions for Christ.

A fruitful ten days' mission has just closed at Wilsden and Harecroft, near Bradford. It was held under the auspices of the Bingley Free Church Council, and the arrangements were made by a committee from the Congregational, Wesleyan, and Primitive Methodist Churches. The missioner, Mr. JAMES EYRES, proved himself an adept at dealing with his congregations, and especially with the young people, so that, though his methods were somewhat different to those of many missioners, the results justified the methods. With only a very limited population, no fewer than 184 converts came forward without any pressure.

(Rev.) J. W. HERBERT NIXON.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

CANON HAY AITKEN.—Mar. 31-April 7, Blacklands, near Hastings (services twice daily).
MR. and MRS. S. J. ALEXANDER.—Till Mar. 31, Cubitt Town.
REV. J. BENNETT ANDERSON. — April 18-29, Carlton Hill Chapel, Maida Vale.
MR. BARTLEY ANGEL.—Mar. 19-22, Aldbury, Tring; 23-31, Railway Mission, Willesden.
MRS. BAEYERTZ.—Mar. 24-April 15, Dudley.
MR. J. BRUNTON, JUN.—Till Mar. 29, Jarrow.
MR. W. R. BRADLAUGH.—Till Mar 31, Kilmarnock.
MR. CHAS. BARRACLOUGH.—Till Mar. 29, Forfar; 31-April 12, Skyreholme, Yorks.
MR. WILLIAM BENSON.—Till Mar. 23, Cubitt Town (Wesleyan Chapel).
MR. WM. BILTON.—Till Mar. 26, Wootton, Beds.
MR. R. S. BRADBROOK.—Till Mar. 28, Dr. Taylor Memorial Church, Hertford Heath.
MR. W. COLLARD.—Till Mar. 25, Hope Mission, Merton.
MR. GERALD COULTAS.—Till Mar. 31, Shifnal; April 4-May 3, Assembly Hall, Cubitt Town, E.
MR. W. HENRY COLLINS.—Mar. 25-30, Ridgemont.
MR. W. D. DUNN.—Till Mar. 28, Bradford.
MR. JAMES EYRES.—Till Mar. 28, Morpeth.
MR. WILLIAM GROVE.—Till Mar. 27, Baptist Mission and Good Duke Humphrey Hall, Deptford.
MR. and Mrs. ALBERT HARRISON.—Mar. 24-April 3, Chirk, Wales.
MR. J. S. HARRISON.—Saturdays and Sundays during Mar., Haling Hall, Selsdon Road, S. Croydon.
MR. P. RUSSELL HURDITCH. — Till Mar. 27, Market Harborough.
MR. CHARLES INGLIS.—During Mar., Edinburgh Castle, Brixton, and Norwood.
MR. NEWTON JONES.—Till Mar. 21, Redhill Y.M.C.A.; 23-28 Up. Edmonton Cong. Ch.; 31, Birkenhead.
REV. J. JAMESON.—Till Mar. 25, Normanton; 26-31 Sedbergh.
MR. W. R. LANE.—Till Mar. 25, Kettering; 27-Ap. 3, West Norwood,
MR. S. LEVERMORE.—Till Mar. 30, Railway Mission, Abbey Hill, Edinburgh.
REV. G. CAMPBELL MORGAN.—Mar. 25, Banbury (Wesleyan Ch.); 26, Burnley (Westgate Cong. Ch.); 27-29, Rawmarsh, near Rotherham (Wesleyan Ch.); Apl. 3, Hull, Hessle Road (Cong. Ch.); 4, Hull, Wesley Hall; 5, London (Metropolitan Tab.) (C.E.); 7, Newcastle, Jesmond (Wesleyan); 8, Newcastle; 9-11, Whitley Bay, Northumberland; 14-15, Longton, Staffs. (Wesleyan); 16, Broseley, Salop (Wesleyan); 17, Lichfield; 18, Market Drayton (Wesleyan); 19, Wellington, Salop (Cong.); 20-22, Birmingham (Westminster Road Cong. Ch.); 23, Birmingham, Carr's Lane; 24-26, Birmingham, Wattville Road, Baptist, Handsworth; 28-29, Cardiff, Roath Road Chapel; 30, Cardiff, Charles Street.
MR. HERBERT LENG AND CITY POLICEMEN will visit Town Hall, Tunbridge Wells, Friday, Mar. 22, at 7.30.
MR. JOSIAH NIX.—Till Mar. 25, Pateley Bridge.
MR. J. B. ROCHFORT.—Till Mar. 31, Baptist Ch., Hawkhurst.
GIPSY SMITH.—Mar. 30-April 8, Weymouth.
REV. F. C. SPURR.—Till Mar. 25, Brighton; 26-31, Luton.
MR. JAMES SPRUNT.—Till Mar. 31, Berlin.
MR. R. SPRAGG.—Mar. 24-31, Union Hall, Paddington.
MR. HENRY THORNE.—Till Mar. 25, Bristol (Milk Street); 30-April 2, Herne Bay.
MR. E. P. TELFORD.—Till Mar. 28, Ashton-under-Lyne.
REV. J. T. VINE.—Mar. 24-31, Hornsey Rise.
MR. HENRY VARLEY. St. George's Tabernacle, Glasgow.
MR. JOHN WEEDON.—Till Mar. 29, Cresswell, Mansfield.
MR. JOHN WESTON.—Till Mar. 31, Faddiley, Nantwich; till April 5, Upton, Chester.
MR. BARRY WAKE.—Sundays in March, St. Giles'.
MR. LYN KELLY is open to receive engagements for evangelistic and temperance missions, Sunday services, &c., anywhere. Address, 19, Agamemnon Road, West Hampstead, N.W.

The Christian, referring recently to some of the following works, said:—"These books will prove of unspeakable help to workers themselves, as well as to the persons with whom they may have personal dealing, and will suggest methods by which they may be enabled to carry to full fruition the breaking up of the fallow ground and the sowing of the seed."

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Both the following Books were specially recommended by the late D. L. Moody. Of one of them he wrote:—"I read this little book with interest, and felt so much profited that I re-read it several times and have circulated hundreds of copies."

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Choice Sayings.

By Robert C. Chapman. A Collection of over 800 Striking and Profitable Comments on Great Truths.

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Reprinted from The Christian.

Mission Worker's Handbook.
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China Inland Mission.

A PUBLIC MEETING

(By special request), will (D.V.) be held in

THE KENSINGTON TOWN HALL,

On TUESDAY, March 26th, 1901,

When the following Missionaries will speak of their work among the Chinese, and give some account of their Remarkable Deliverance out of the hands of "The Boxers" in North China.

Rev. A. R. SAUNDERS, Shan-si. Miss JESSIE GREGG, Chih-li (One of Mr. C. H. S. Green's party).

Rev. A. E. GLOVER, M.A., Shan-si.

The Chair will be taken by Capt. the Hon. R. MORETON, at 3 o'clock.

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HELP IS MUCH NEEDED NOW.

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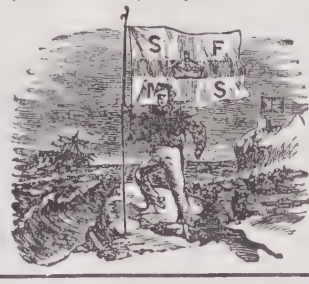

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CONTRIBUTIONS may be sent to the Office of The Christian, or to WILLIAM J. TAYLOR, 200, Euston Road, London, N.W.

About Books.

Lady Wilmerding of Maison Rouge (6s. *Stock*), by Rev. J. Duncan Craig, D.D., is a romantic tale of the experience of English visitors on the Riviera in the days of the Sardinian monarchy. There is a strong element of sound Scriptural teaching.

Short Stories for Bands of Hope (1s. nett) is a little book which workers among the young in the cause of temperance will find of great service. **The London Temperance Entertainer** is a publication containing dialogues and recitations. Two parts (one penny each) have already been issued. (*National Temperance Publication Depôt.*)

Another handbook by J. Ellis is **The Evangelist's Wallet**; and Christian Worker's Note Book. It contains outlines of sermons, sermonettes, children's addresses, Bible talks, and Temperance Chats. It is another example of much in little, the gatherings being brought from many sources. (1s. *Simpkin, Marshall, & Co.*)

Beautiful Characters; or, Types of Victory. By James Paton, D.D. (1s. 6d. *Hodder & Stoughton.*) Eight word pictures, graphic and pathetic, strong and tender, always wise and sometimes humorous. The writer is the brother (and the editor of the autobiography) of the patriarchal John G. Paton. They who read one of these life-stories will surely read them all.

A singularly useful book for district visitors and similar Christian workers is Rev. J. Mitchell's **Goads and Nails.** It is a series of homely and pointed conversations with unbelievers, in which the way of salvation is set forth in clear and simple terms. The author has shown how the religion of Christ permeates and sanctifies daily life and conduct, and meets the common need of men. (9d. *Partridge.*)

The Boys' Club in Theory and Practice: A Manual of Suggestions for Workers. By B. Paul Neuman (2s. 6d. *David Nutt*). The author was determined that his book should be thoroughly practical, so he secured the co-operation of well-known workers. Those who are interested in our lads will find these pages suggestive of many forms of entertainment and instruction, and useful in dealing with disciplinary questions.

The Boy Lieutenant, and other stories, is after the mind of such as would read of life and adventure on battlefields, on the high seas, in desert lands, or among the tribes of the Wild West. The writers include Free S. Bowley, Mary Tappan Wright, and Rev. C. M. Sheldon, the author of "In His Steps." There is much animation in some of these "true stories." (3s. 6d. *Bousfield & Co., 10, Norfolk Street, W.C.*)

Mr. C. J. Thynne issues a handy volume, entitled **Readings for Visitors to Workhouses and Hospitals** (1s. 6d.), selected from various sources, and intended chiefly for the sick and aged, by Louisa Twining. To workers among the weary and suffering the pages will be of real service. A companion volume is **Morning and Evening Prayers for Workhouses and other Institutions** (1s.), for two weeks and the principal festivals, selected by the same editor.

A welcome addition is made to the "Minerva Library" by the issue, in handy form, of George Borrow's lively volume, **The Romany Rye**: A Sequel to "Lavengro." Mr. Theodore Watts-Dunton writes an introduction, in which the author is admirably defended from the insinuations and misrepresentations of recent writers, some of whom seem disposed to chose sinister methods of showing dislike for the man who was so outspoken in his references to Romanism. (2s. *Ward, Lock & Co.*)

The Temperance Situation at the Close of the Nineteenth Century (6d. *Elliott, Edinburgh*) is a clear and lucid statement of the present position, showing (1) Difficulties, (2) Complications, (3) Encouragements. A valuable feature of the book lies in its narrowing down of the issues presented by the Majority and Minority Reports of Lord Peel's Commission, so that it is well suited for distribution among those who have not inquired into the subject. The greatness of the evil is frankly stated, but the summing up is hopeful in tone.

Children in Blue and What They Do, by Florence Codrington, C.E.Z.M.S. missionary in Fuh-Kien Province, China, is a book written for children, and calculated to interest many grown-up folks. In chatty form we have here a description of the customs and beliefs of Chinese children in the district of Ku-cheng, where the author has laboured in the Gospel. There are many striking illustrations from drawings by Nancy Ruxton. Rev. E. A. Stuart writes a preface to this bright and very instructive little work. (2s. nett. *Church of England Zenana Mission, 27, Chancery Lane, W.C.*)

In **Every Living Creature** Ralph Waldo Trine writes on questions affecting human well-being and the rights of the lower animals. When dealing with various forms of cruelty, he carries us with him in a degree that cannot be affirmed as regards some of his more speculative views. Yet the booklet deserves many readers. (1s. nett. *George Bell & Sons.*)

In **Edward Blake,** Rev. C. M. Sheldon gives a realistic portrayal of American student life, depicting the struggles, moral and social, of a poor but capable collegian. A somewhat abrupt conclusion robs the book of its human interest, and its chief attractions are found in the author's characteristic comment on men and things. (3s. 6d. *Ward, Lock & Co.*)

In view of the extent to which questions affecting Christian union and differences are in the air, **Types of Christian Life** (1s. 6d. *James Clarke & Co.*), by Rev. E. Griffith Jones, B.A., is a most timely volume. The lines are pointed out of the cleavage which early checked the development of ideal Christian manhood. Intellectual, devotional, and practical types are shown to have each a part to do in producing completeness in Christ. The book will be useful in indicating to members of the body of Christ, that no one can say to another, "I have no need of thee." We commend it to all who are interested in fostering a brotherly spirit among the churches.

It is a peculiar pleasure to call attention to another book on the poet Cowper—and a book which aims to illustrate his experimental piety. It is a volume of Centenary Memories, edited by Rev. Charles Bullock, and entitled **The Poet of Home Life.** (3s. 6d. "*Home Words*" *Office*). The principal sketch is by Andrew James Symington; the other papers being by Dean Farrar, Canon Wilton, and Rev. John Callis. Every page deepens one's interest in the author of "God moves in a mysterious way," and supports the conviction that Cowper will be more highly appreciated as the years go by. Doubtless there is lack of uniformity in his work. But yet his writings are a mine in which many a gem of beauty and much of the gold of truth will be found. On the subject of the poet's mental trials, testimony is borne, by the way, to the fact that Cowper's religion was the sunshine of his life, and really rescued him in seasons of extreme physical depression. This is a choice book for a quiet hour, and there are well-finished portraits and other illustrations.

Professor Laidlaw, of Edinburgh, has rendered good service to the cause of theology in Scotland by editing **Robert Bruce's Sermons on the Sacrament.** (6s. *Oliphant, Anderson, & Ferrier.*) This is a monumental volume, presenting in a powerful manner, and from a sixteenth century standpoint, the doctrine of the Reformed Church on the Lord's Supper. There is a capital biographical sketch of Bruce, showing him the good and brave Christian that he was—one of the heroes of the Scottish Reformation, and one whose wise sayings soon passed into household words. The story is told of Bruce's relations with King James the Sixth of Scotland (First of England)—faithful as a courtier, and at length exiled for being faithful against the will of the King. The illustrations include two striking portraits; and particulars are given of the various issues of the Sermons since 1590, when they appeared in the Scottish tongue of their original delivery. In 1617 they were put into "English," and that a dress which is to-day a virtual disguise. Dr. Laidlaw now gives us them in modern English; and, what with their intrinsic value and their historical interest, they should have many readers.

Clouds and Light, by Caroline W. Ashby, is a little budget of spiritual thoughts in verse. (6d. *Partridge*)

The Early Days of Queen Victoria, with royal anecdotes of her "doubly royal" reign, is an excellent booklet by Rev. Charles Bullock. The illustrations are numerous. (1d. "*Home Words*" *Office.*)

Consumption (Tuberculosis): its cause, prevention, treatment, and natural cure without medicine, is offered free on application to the author, *Mr. Thomas Bennett, Priory Park, St. Albans.*

Jesus Christ a Total Abstainer (1d. *Ideal Publishing Union*), which has reached its thirtieth thousand, deals in a frank and simple way with questions regarding references to wine in the Gospels.

Victoria the Good (2d. *Burnett & Smith, 151, Strand*), by P. Calder, is a poem pointing out that the best memorial of the late Queen will be for her people to follow her example as she followed Christ.

Mr. E. Kaufmann, 5 & 6, Paternoster Square, E.C., has issued a series of embossed folded cards, The Lord's Mercies, bearing choice verses from the pens of Charlotte Murray and Mercédes Rivolta. (Six in packet. 6d.)

A striking broadsheet, printed in red and black, and with four illustrations, comes to us from the Irish Temperance League. (1d. *Belfast.*) The facts of the drink question in Ireland are set forth so that he who runs may read, accompanied by telling extracts from Scripture and elsewhere.

Those who are seeking a succinct statement of Christian teaching on the great fundamentals, may turn with advantage to What Christ Taught, by H. D. Brown. (1d. *Holness.*) A surprising amount of teaching is compressed into the sixty-two pages, and its form makes it suitable for distribution among young converts.

British Guiana and its Affairs is a pamphlet giving a newspaper interview with Hon. R. G. Duncan, with comments by Rev. H. J. Shirley, minister of Mission Chapel, New Amsterdam, and report of an interview with Mr. Wm. Smart, of Alness. The pages discuss the very important question of the relations subsisting between the planters and the labouring community. (1d. *F. S. Turney, 74, Farm Lane, Fulham, S.W.*)

Among the Churches.

Rev. James Peddie, of St. Andrew's, Birkenhead, has accepted the call to the Finchley Presbyterian Church.

Canon Childe, who succeeds the late Rev. H. R. Haweis, is an evangelical and an able preacher who has done good work at Christ Church, Cheltenham.

A new Baptist chapel is to be erected in Brighton. The old building in Queen's Square has been sold for £4,000, and the chapel in Sussex Street is joining forces with the new movement.

Subject to the Archbishop of Canterbury's consent, which it is confidently expected will be given, immediate action is to be taken to introduce into Parliament a Bill for the creation of the new diocese of Southwark.

In the Baptist churches Bev. Walter Holyoak has become minister of the church at Tenterden; Rev. E. M. Thomas, of Bethlehem Church, Llanelly; and Rev. Arnold Streuli has been elected minister of Glossop Road Church, Sheffield.

At the annual meeting in connection with the Baptist Church, Grosvenor Street, Manchester, steady progress was reported in every department of the church's work since the settlement of Rev. R. Tallontire in November of last year.

At Fishponds, Bristol, the anniversary services of the new Wesleyan Methodist church were conducted on the 3rd inst., for the seventh time by Rev. T. B. Jefferies, former pastor, of Canterbury. There were large congregations, and the services were much appreciated.

In connection with the present vacancy at St. Olave's, Hart Street, E.C., *The Times* suggests that some of the riches of the benefice might advantageously be applied to fitting up the tower of All Hallows Staining as a reading room for the many workers in the neighbourhood.

In the Congregational churches Rev. W. Ridley has accepted the pastorate at Guisborough, Yorks; Rev. John S. Hainstock, of Marshall Street Church, Leeds; Rev. E. Stanley Tape, of the church at Fonder's End; Rev. P. H. Lewis, of Bryntep Church, Cardigan.

Sister Hilda, of the Baptist Deaconesses' Home and Mission, 59, Doughty Street, W.C., has accepted an invitation to work amongst the poor in connection with the church at Woodberry Down, N. Sister Margery has also accepted an invitation for similar work in the church at Brondesbury (pastor Rev. C. W. Vick). The committee are now open to receive applications from young ladies anxious to enter the Home for training. Applications can be made to the secretary, Rev. A. B. Middlediteh, Finchley, N.

It is stated, on the authority of Canon Burnside, whose annual summary has just been issued, that, notwithstanding the diversion of much public charity to the various funds in connection with the war, the contributions to the Church of England societies for the year ended last Easter were £306,000 in excess of those for the previous year. The total reached was £7,770,992. Unfortunately there was a falling off of £21,000 in the subscriptions "for the relief of the poorer clergy."

Victoria Hall, which was erected at Bolton at a cost of £32,000 as a centre for the Wesleyan Methodist Forward Movement, having proved very effective, it is now proposed that Wesley Chapel should be transformed into a mission hall. The chapel is situate in what is known as the town's "promenade," where thousands of young people make a practice of parading on Saturday and Sunday evenings, and it is believed that if it were conducted on popular mission lines a large number would be reached by the agency of the hall.

Fallen Asleep.

Mr. Nehemiah Turner, of Kenninghall, the oldest Wesleyan local preacher of Norwich Circuit. His name had appeared on the plan for sixty years, and he often walked twenty-four miles a day to keep an appointment.—Aged eighty-two, Rev. James Saunders, Baptist, who completed a fifty years' ministry at Dinton, Wilts, in 1897 last.—At Colwyn Bay, Canon Henry Linton. He worked in the parish of Holy Trinity, Birkenhead, from 1847 to 1859, being also for a great part of that time Divinity lecturer at St. Aidan's College, Birkenhead. He was made, in 1882, vicar of Birkenhead Parish Church, which is the gift of the Simeon's Trustees. He retired in 1896.—An old street preacher and total abstainer, Mr. M. Wynne, of Ardwick, Manchester. He will be much missed at missions and total abstinence society meetings, in connection with which he laboured for many years. He was in his seventy-third year.—At Kelvinside, Rev. David Pirret, minister-emeritus of Burnbank Church.—Rev. James Crabtree, Governor of Didsbury College, Manchester. — Mrs. Thomas Limbrick, of Uckington, near Cheltenham, on Tuesday, 12th inst., aged eighty-seven, in whose cottage the Gospel has been preached for fifty-seven years. Rev. W. Cuff, President of the Baptist Union, preached his first sermon in it.

Notices.

Applicants for Tracts.—Miss Sarah Attwood, 44, Avenue Road, Leamington; Mr. Albert Bilton, 20, Great Eastern Street, Cambridge; Mrs. Roberts, 10, Market Street, Weymouth, Dorset; Mr. W. Archer, 31, Rawson Road, Bolton; Mr. William Knibbs, Akeley, near Buckingham; Mr. Harry Dodd, 78, Queen's Road, Dalston, N.E.; Miss Holloway, care of Dr. Pirie, Harbury, Leamington; Mr. Joseph Barton, Meeting House, 42, Nicholson Street, Warrington; Mr. G. H. Bull, 8, Pierpoint Street, Bewsey Road, Warrington; Mr. Robert Burgess, 6, Dyer Street, Sunny Bank, Kirkham, Lancashire; Rev. J. W. Atkinson, Claremont, Cawley Road, E.

Communications Received with Thanks.—S.M.B. H.A.W. F.A. J.E. W.C.W. F.D.S. B.R. E.J.H. Lady F. W.O.M. F.H.G. F.H. M.A.E.B. J.B. J.H. A.G.H.H. M.S. E.S. E.W.M. Miss S. J.G. R.F.J. F.T. A.N.T.Y.B. G.S. H.L. A.H.H. S.R. S.A.G. J.N. A.B. J.B.G. G.B.F.H. C.R.H. H.E. F.C.S. H.M. A.M. E.E.J. J.W.H.N. W.W.W. E.W.G. L.C. A.T. J.W.P. J.H.F. W.H.A. Miss F.M. Miss E. W.C.M. W.H. A.P. J.L. J.S. W.H. J.C. W.G. A.D. J.T.D. A.F.C. H.W.H. A.I.U. E.J. C.F. W.F. J.J.M. E.L.D. H.S.N. T.F. H.S. T.F. J.W. E.M.O.H. M.S.B. A.R. F.K. H.M. B.J.M. A.B.M. G.S. L.W.P. J.B. A Reader D.M.T. J.T. B.S. F.W. H.L. T.V.W. J.D.S. M.M.

Requests for Prayer.

The wife of a professional man asks prayer that a system of fraud, by which they are annoyed, may be stayed.

For special services at Dartmouth in connection with the Free Church Council, March 18—25, to be conducted by the Rev. A. T. Jones, Newport.

For the annual teas of Metropolitan railway men, taking place March 28 and April 3, that men may be brought to a saving knowledge of the truth as it is in Jesus.

That God may so overrule matters in connection with the present attack on the Protestant succession and the coronation oath, as to "turn to foolishness the counsel of Ahitophel," and render still more secure the Protestant safeguards of the throne.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

WHEN Mr. Moody was once asked in public conference what was the best way of reaching the non-church-goers, he answered in his blunt, direct way, "Go to them." The air is filled with complaints that the outsiders do not come to us; the Saviour's word was "Go and compel them." Now there is an unique opportunity during the coming fine weather of really reaching the people who need evangelizing. The Free Churches have recently united for *in*door work; why should they not unite for open-air work? In a few weeks millions of people will be in the streets night after night, and it is just a question of seizing the occasion.

Generally, open-air work is left to a few stray bands of earnest workers; what is needed is the entire strength of all the Evangelical Churches concentrated upon this Christ-like work of open-air evangelism. Not once a week, but every night; not indifferent speakers, but the very best we can command. A good choir, a large band of workers, and a good speaker, can always command a crowd. We are convinced thar this kind of work must be employed more generally if the masses are to be evangelized. Now that the churches are so united, surely this coming springtime and summer should witness a determined effort on a great scale to carry the Gospel to the people in their own haunts.

The news of the week in the Temperance world is unusually cheering. The Government have yielded to pressure in regard to the "Children's Bill," which passed its second reading by a majority of 316—an almost unprecedented figure in temperance records. On the School Board an animated and high-minded discussion took place on the relation of temperance to the question of education, and a strong petition was sent up to the House of Commons in favour of this Bill, on the ground that the practice of children frequenting public-houses tends seriously to injure the work of the moral training of children, which the Board "is most anxiously carrying on." Many converging lines of evidence and argument have combined to the pushing of this Bill to a favourable issue. It is now practically safe, and one step has been gained in the interests of the children and their parents alike. Other Temperance Bills are being pushed in the Lords under the guardianship of the Bishop of Winchester.

As an illustration of the immense difficulties which lie in the way of true patriots who seek to purify the springs of our national life, we may refer to the curious and illogical comments which certain of the daily papers choose to make with reference to the second reading of the Children's Bill. We should not be surprised to find the "trade" organs full of anger and contempt because their vile craft is in danger, but we are astonished that a respectable London daily, having an immense circulation, can sneer at the Bill in an article suggestively headed "Absurdities of Temperance." Take this sample of its argument:

> It will operate, if it pass into law, *to the discomfort of the respectable working classes*, without doing practical good to anyone. The child who fetches the dinner beer for its parents does not drink; its message is fulfilled *with as little reference to the commodity purchased as if the jug of beer were a newspaper or an ounce of tobacco.*

The man who wrote those words is either ignorant of facts or blindly prejudiced. In such a matter as that with which the Bill deals the daily Press ought to give a definite lead. It is a serious thing when a public journal takes the wrong side in a matter which affects the sobriety of a nation.

We are glad to see that at last a Bill is to be introduced having for its object the protection of our women who marry foreigners. So far, the state of both English and French law upon the subject has been inadequate if not iniquitous. A Frenchman may marry an English girl in this country, take her across the Channel and then abandon her, since in French law he is not married, unless he undertakes certain other formalities. The new Bill is so stringent that this iniquity will be impossible.

A correspondent expresses what is in the minds of many, by suggesting that the taking of the census next Lord's Day might most fittingly be the occasion of a special offering to the Lord by each of his redeemed ones—in the spirit of the half-shekel payable by each man of the children of Israel on the occasion of such numberings (Exodus xxx. 12-14).

In one of the Lent lectures upon the Apocalypse, delivered at Westminster Abbey, Canon Gore, the other day, struck a right note in insisting strongly upon "the duty of right intolerance," and in decrying that invertebrate charity which is so strongly characteristic of much of our modern life. The letters which St. John was directed by the living Lord to address to the seven churches of Asia certainly are full of warnings for the present day when, as the preacher pointed out, there is "the same tendency to break down moral distinctions, and to reduce life to a sort of moral indifference as existed when the letters were written."

Thus in regard to the growing disregard of the Lord's Day: "People are so afraid of drawing distinctions, so afraid of being accused of being Pharisees, of making themselves distinct from other people, and saying clearly this is right, and this is not right." And so in reference to improper literature, the impure stage, and a score of other matters, there is the same reticence and tacit approval:

> And what we have got to re-learn is that there is a completely false tolerance. The life of nations is based on the sanctity of Divine laws observed, on the recognition of Divine judgments which inevitably await the breach of those commandments. It is the falsest kindness to let people imagine that they can live rightly in the world unless they are prepared to keep themselves separate from the evil. . . . It is only plain common-sense to be intolerant of that which destroys the human soul and destroys the human society, and we have got plainly to learn over again the duty of adopting a quite decided attitude towards vice and viciousness. We cannot live as other people live. We must have our clear principles of living, as tolerant and wide as Christ is wide and tolerant, but no more wide and tolerant than He is.

The account furnished by the *Daily News* of the remarkable experiment undertaken by Mr. George Cadbury opens up a vista of splendid possibilities for town and city bound toilers. The well-known firm of Cadbury has removed its industry from Birmingham to a village four miles away, where ideal conditions of labour and of residence have been created. We read of a

> wide winding road, planted with trees, and large red brick houses standing in ample gardens. A beautiful copse with winding paths and sheltered seats, with rooks cawing melodiously in the lofty elms, with primroses in bloom upon the mossy grass.

Lawns, factory girls' gardens, men's recreation grounds, kitchen gardens, lads' institutes, almshouses, and chapel. And all this for workpeople employed in the neighbouring factories. It is a social innovation originating with a Christian merchant, who is in this way giving back to the people part of the money he has made out of them. The Cadburys have led the way in many a noble undertaking; what a boon it would be to imprisoned town workers if other wealthy masters, following such a splendid lead, would expend part of their profits upon the weal of the people rather than upon self-gratification! The back of the social problem would then soon be broken.

According to the *Liverpool Post*, the experiment made in that city ten years ago by the Unitarians in asking various ministers to exchange pulpits for the purpose of expounding their various beliefs, is about to be repeated. So far as we see, however, no leading persons are accepting the invitation. A Jew, a Swedenborgian, and a Positivist figure in the list. Our readers will probably remember the controversy which was evoked upon the last occasion: happily it is not likely to be repeated. The promoter of this new "unity" thinks that "we are making for the Kingdom of God if we get to understand each other's thoughts on the highest themes better than we can while we hold utterly aloof from each other."

Later, he expresses his desire for a Cathedral, "which shall embrace all the varied religious life of Liverpool, and be at the occasional service . . . of every religious group in our midst, and symbolize the blessed unity of the Spirit under many divergent creeds." This sort of special pleading is becoming a little threadbare. The public mind is not altogether given over to folly, and ordinary people do not believe that there is any "blessed unity of the Spirit" between a faith that adores Jesus Christ as God, and opinions that regard Him only as a man; or even less than that.

"How far is a preacher to aim at being interesting?" is a question that is being well discussed since Dr. Horton's "plea for dulness" at the Free Church Congress. His protest was a healthy one as against the extravagance and sensationalism of some popular preachers, who seem far more pleased if they can start a laugh than a tear, and encourage their audiences to respond audibly and to cheer at their telling "points." But "interest" and "dulness" are relative terms, and what interests one man intensely may be deadly dull to another. The one aim of the preacher should be to deal with the real things of the spirit in a real manner, to handle living subjects, to appeal to the higher elements of the human heart, and so to awaken the minds and the souls of the hearers that they shall find

nothing *so* interesting as the Gospel that thus appeals to them. "Paul and Barnabas *so* spake that multitudes believed." Here is a brief statement which puts the subject-matter, the aim, and the end of preaching into a nutshell.

The epitaph "killed by overwork," which it has been suggested might justly be placed over the early grave of numbers of ministers of the Gospel who have been worn out by a round of incessant duties might, it appears from the recently published biography of Phillips Brooks, properly be placed on the headstone over the great American preacher and bishop. The valuable life was lost, a critic says, owing to "that thoughtlessness which leads people to overdrive the willing horse, and kill their chief favourites." Mr. Brooks "was ready to do the preaching and make the visitations, but the social calls, and the pressure of unnecessary duties and unreasonable people wore him out," and he wrote sadly in his diary "it is this sort of thing that is killing me." Surely there is a lesson in these things for many congregations on this side of the Atlantic.

Speaking at a "Housing Conference" convened by the Whitechapel Board of Guardians recently, the Rector of Spitalfields stated that near one of his parochial buildings four men and six women—respectable, hard-working people—were forced to live in a single room, and sleep on the floor, the rent of the one room being eight shillings per week. He added:

During a Christmas treat to a couple of hundred children, I took the opportunity of asking how many of them lived in homes of one room, and every hand but seven went up. I asked how many lived in two rooms, and the remaining seven hands went up. There is an alley in my parish containing ten houses, comprising in all fifty-one rooms, averaging about 8ft. by 9ft. These small rooms house 254 people. In six instances only do two people occupy one room. In all the other rooms the number of occupants varies from three to nine. In another court, containing six houses and twenty-two rooms, there are eighty-four people. In several cases there are as many as six, seven, eight, and nine people in a room. Elsewhere I found one house with eight rooms inhabited by forty-five people, one room containing nine persons, another eight, and two of the rooms seven people each.

In the face of strong pressure, the Government has promised to endeavour to bring forward a Bill in regard to the housing question "next year." Meanwhile, the administration, as in the case of the Indian Famine, trusts to "private enterprise," and thus tries to shelve its responsibility for the high death rate, the low morality, and the condition of the streets by night, traceable to the evil of overcrowding.

A special committee of the Glasgow Corporation has reported in favour of a scheme for the municipalization of public-houses in that city, and an application will, therefore, be made to Parliament for the necessary powers to carry out the plan, the profits to be expended to the public advantage. Possibly a more satisfactory regulation of the drink-shops would result from an arrangement of the kind, but it would be difficult to eliminate from the unholy traffic the spirit of profit-seeking which characterizes it. The smaller the revenue from drink, however, the smaller would be the necessary expenditure upon the repression and punishment of crime. To tax the ratepayer, in order to buy up the so-called "vested interests" of the drink-seller and distiller, would be unjust to the industrious and steady members of the community who already have heavy burdens to bear. It is to be hoped, therefore, that the scheme will be based only upon the suppression and refusal of private licences.

The need for licensing reform is even greater than that urged by the Bishop of Winchester in pressing for the second reading in the Lords of the "Licensing Sessions Bill," but much will have been gained in securing the exclusion from Watch Committees and from employment as magistrates' clerks of persons in anyway concerned in the drink traffic. The greater scandal, that the manufacturers and sellers of drink should be magistrates, still remains, however, and there is no ground for hope that the present Government will venture to remedy it. In some of the American States the legislation affecting the sale of intoxicants is revised triennially with excellent results, but unfortunately in Britain the brewer and the publican are in a position to pull the political strings, and the people who have to bear the cost of the crime, insanity, and poverty resulting from the wretched traffic have no voice in the election of the magistrates who, in only too many instances, are interested in the maintenance, or extension of, the swollen number of the publicans.

In taking steps with the view of securing a certain amount of kindly attention to the "physically defective children" who are compelled to attend their schools, the London School Board have acted wisely and well. It is to be regretted, however, that they did not go further than to provide ambulances and attendants, and the requisite cooking utensils, and add to their vote an item for the cost of a mid-day meal for each of the little sufferers. However divided public and official opinion may be in regard to the State provision of food for the literally starving scholars in the Board schools, we do not think any dissentient voice would be raised if a start were made in the case of the crippled. Meanwhile, there is an opening for the further exercise of that private benevolence which relieves the State of so many burdens.

A contemporary, which claims to "out-Christian the Christians in exalting the character of Christ," nevertheless refers to the Saviour as "the Galilean peasant," and takes strong exception to the Christian view of the Divine birth and the sacrificial nature of the death of Christ. If, however, it shares, as the ethical people profess to do, John Stuart Mill's appreciation, not merely of the character but also of the sayings of Christ, what does it make of those unmistakable and undeniable claims to be Divine which Jesus made from time to time in his utterances to the disciples? If these are to be rejected as baseless, what becomes of that high moral character which these ethical writers hold up for admiration?

Those familiar with the devout life of the late John Ruskin will have noted his constant recognition of religion as the basis of all sound life and sound art, and with his frequent references all through his intellectual work to the Bible as a code of morals. A recent writer, Mr. J. A. Hobson, sneeringly remarks: "What all this meant to Ruskin it is difficult to say." Yet the answer is not far to seek. "All this" meant to the great intellect of Ruskin what it means to the simple mind of the peasant—comfort in sorrow, strength in trial, peace in the hour of sickness and death. The simple lessons learned at the pious mother's knee were never forgotten. "God was ever on his lips."

Pulpit Freshness.

ASKED if he was never afraid of running short of sermons some day, Robert Murray McCheyne replied, "No; I am just an interpreter of Scripture in my sermons, and when the Bible runs dry, then I shall." Variety marks the Word as it does the works of God. "There is no searching of his understanding." The Bible is an inexhaustible storehouse of "the things of the human heart, and the things of the Divine mind." The histories of the Old Testament and the New, the types of Leviticus, the poetry and experience and predictions of the Psalms and Prophets, the wisdom of the Proverbs, and all the full brightness of the New Testament—with all this magazine to draw upon, the preacher need never lack varied and enriching materials to furnish him for his work. We must utilize and bring into our sermons the Scriptures in their warp and woof, and plentifully supply their sanctifying substance; as we read of some of the Reformers, that their minds were so steeped in Scripture that natural quotation continually occurred. Now

THIS GOD-PROVIDED FULNESS

we miss when, passing it by, we take a detached phrase of the Word of God, and hang on to it a general disquisition. Professor James Buchanan, of Edinburgh—himself well known as a preacher—said in effect to his students: "The best preaching is to lodge a portion of Scripture in its living substance and entireness in the minds and hearts of your hearers." Another minister has said: "I like to take a paragraph of the Word of God, that I may be sure that I am giving to the people God's thoughts, and not my own."

To preach consecutively through a book of Scripture is a good plan; only it should be a book suited to both preacher and hearers. The historical books of the Old Testament and the Gospels afford narrative so desirable for plain minds, whilst the latter lead constantly up to Christ Himself. The book of the Acts is full of interest.

To expound the Epistle to the Romans were a great undertaking: but, whether consecutively or not, we all, preachers and hearers alike, need to

LISTEN TO THE SWEEPING CHARGE

which it brings against us as transgressors of God's condemning law, and to its proclamation of the "magnificent righteousness" of our glorious Substitute "made a curse for us." "If you aim at conversions," said Angell James, "you must preach the truths which you can expect the Holy Spirit to use in effecting conversion; you must preach the Law and the Gospel." In a conversation with some of his brethren on the rareness of conversions, they came to the conclusion that these were so few because the alarming truths of Scripture were so seldom preached.

"God is a Father," said the late Dr. Archer, of London, "but He is a King-Father." His holy law must be "magnified and made honourable" in the "everlasting destruction" of the despiser of his goodness.

There is a remedy, but only one. Said Mr. Moody in Bingley Hall, Birmingham: "If you wish to know the secret of my success and Mr. Sankey's, it is this, that we have always stood fair and square on the Scripture doctrine of the Atonement—Substitution."

FOUNDATION TRUTHS OF THE GOSPEL.—XI.

SIN AND FORGIVENESS—An Old Testament View.—2.

By Rev. DAVID BARON.

AFTER the lot of the two goats had been thus fixed, the high priest once more returned to his own sin-offering, and, laying his hands a second time on the bullock, repeated the confession already recorded, only including in it this time, "the sons of Aaron, the people of thy holy things." He then killed the bullock, and caught up its blood in a basin, which he gave to one of the attending priests to keep stirring, while he ascended the altar of burnt offering, and took a censer full of glowing coals (Lev. xvi. 11-14).

Taking the censer in his right hand, and sweet incense in his left, he reverently entered the Holy Place. "Every eye was strained towards the sanctuary, as, slowly bearing the censer and the incense, the figure of the white-robed high priest was seen to disappear. After entering the Holy Place, nothing further could be seen of his movements. The curtain of the Most Holy Place was folded back, and the high priest stood alone and separated from all the people in the awful gloom of the Holiest of All, only lit up by the red glow of the coals in the priest's censer. . . . He now most carefully emptied the incense into his hand, and threw it on the coals of the censer, as far from himself as possible, and so waited till the smoke had filled the Most Holy Place."*

Then, retreating backwards, he uttered a short prayer outside the veil, the form of which, as used in the second Temple, is preserved in the Talmud. But he was not to prolong the prayer, lest his protracted absence should alarm the people, and cause them to fear that he had been

SMITTEN BEFORE THE LORD.

At length they saw him reappear from the Holy Place, and they knew that his service had been accepted. Advancing rapidly, he took from the attendant the vessel with the blood of the bullock, and once more entered into the Most Holy Place, where he sprinked it once upward, and seven times downward, so that it fell upon and before the mercy seat.

Leaving this basin with the blood before the veil in the Holy Place, he emerged again and killed the goat of the people's sin-offering upon which the lot fell "la-Jehovah," and did with its blood exactly as he did with the blood of the bullock. Retreating from the Most Holy Place, for the last time on this most solemn day, he deposited the basin with the blood of the goat, and took up that with the blood of the bullock, and sprinkled again, once upwards and seven times downwards toward the veil outside the Most Holy Place, in the same manner as he had done inside. Then putting down this vessel he took up the one with the blood of the goat, and did the same. He then mixed the blood of the two sacrifices, pouring it repeatedly from one basin into the other, and with it he sprinkled each of the horns of the altar of incense, and seven times on the top of that altar. The rest of the blood was poured out at the foot of the altar of burnt-offering. Thus was "atonement" made.

But let it be borne in mind that the Hebrew word *Kāphăr*, which is rendered "to atone" in English, means properly "to cover;" and the essential idea connected with "atonement," so far as this word is concerned, is the covering or hiding of sin from the eyes of the Holy One, who is otherwise "of purer eyes than to behold evil" without visiting it with death and judgment. To the question as to *how* alone sin can be effectually covered from the sight of the offended majesty of the holy God, the book of Leviticus supplies the answer. There we read, "The life of the flesh is in the blood, and I have given it to you upon the altar to make a covering for your souls, for it is the blood which with the life (that is in it) covereth" (Lev. xvii. 11, Heb.)—that is, life covereth life: the life of the innocent offering, in the blood poured out upon the altar, covereth the

LIFE FORFEITED BY THE GUILTY

offerer. It is only in view of the altar, and what it signifies, that man can know the blessedness of the one "*whose sin is covered.*"

But, secondly, to return to Lev. xvi., after "atonement" had been thus made with the blood of the goat on which the lot fell, "la-Jehovah," the high priest came to the goat on which the lot fell, "la-Azazel;" and we read: "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, putting them upon the head of the goat, and shall send him away by a man that is in readiness into the wilderness. *And the goat shall bear upon him* all their iniquities unto a solitary land. And he shall let go the goat into the wilderness" (Lev. xvi. 21-22).

The exact form of the confession, as used by the high priest in the time of the second Temple, was as follows:—"O Jehovah! they have committed iniquity; they have transgressed: they have sinned—Thy people, the House of Israel. O Jehovah, atone for the iniquities, transgressions, and sins which thy people, the House of Israel, have wickedly committed, transgressed, and sinned before Thee. As it is written in the law of Moses thy servant: 'For on this day shall atonement be made for you, to make you clean from all your sins; before Jehovah ye shall be cleansed."

Each time the name of Jehovah was mentioned by the high priest in the course of his own confessions over the bullock, and in the confession for the people over the goat, the worshippers near him fell on their faces, while those farther off cried, "Blessed be the Name of the glory of his kingdom for ever and ever!" This last time, while

THE PROSTRATE MULTITUDES

worshipped at the mention of the Name, the high priest turned his face toward them as he uttered the last words, "Ye shall be clean"—"as if to declare to them the absolution and remission of their sins."

It was most probably on an occasion like this, in full view of the solemn transaction he had just witnessed, that the sweet Psalmist of Israel, overwhelmed with awe and gratitude in thus realistically seeing, as it were, his own burden lifted from off him, was inspired to give utterance to the feeling of the worshipping multitude in the exclamation, "Oh how blessed is the man whose transgression is *borne away* [as if he actually saw the sin-laden goat being led past him], *whose sin is covered** [referring to the 'covering' made by the shedding of the blood of the other goat]. Oh how blessed is the man unto whom Jehovah imputeth not iniquity [because it has been 'put upon the head' of the sin-bearer] (Lev. xvi. 21); and in whose spirit there is no guile"—[who no longer "attempts to cloak his sin or stifle conscience by sophistications," but has honestly faced iniquity, transgression, and sin in all their heinousness in the sight of the Holy God, and has found full forgiveness in his own appointed way].

Need I remind any one of my readers that the antitype of all the sacrifices is Christ, and that the true Day of Atonement was the day of Calvary? It is *in Him* that "we have redemption through his blood, the forgiveness of our sins, according to the riches of his grace."

It is interesting to observe that the Messiah is regarded, not only by the Apostles, but already by the Prophets in the Old Testament, as the One to whom the Levitical sacrifices and the Mosaic ordinances pointed. The Prophetical scripture parallel to Lev. xvi. is Isa. liii. This, too, is a great Atonement chapter, where "iniquity," "transgression," and "sin" stand out in all their horrid moral ugliness, and are being dealt with, only here Jehovah Himself takes, as it were, the place of the high priest, and his righteous servant the Messiah (whose moral spotlessness is attested by the fact that "He had done no violence, neither was deceit found in his mouth") takes the place of

THE PEOPLE'S "SIN-OFFERING."

There are several allusions to the solemn transactions on the Atonement Day in Isa. liii., but in verse 12 there is a direct reference to the two-fold aspect of Atonement as set forth in the two goats: "He poured out his soul unto death, and was numbered (or 'reckoned') with transgressors, and He bare the sin of many."

"*He poured out his soul unto death*"—for like the goat on which the lot fell "la-Jehovah," He was "led to the slaughter," and "cut off" by a violent death from the land of the living, in order, by his precious blood, to provide "a covering" for the sins of his people: but He also "*bare the sin of many*"—like the live goat in Lev. xvi. 22, where the same word is used, because just as the high priest put upon the head of that goat "the iniquities of the children of Israel, and all their transgressions in all their sin," so "Jehovah laid upon Him the iniquity of us all," making Him, the Holy One who knew no sin, to be sin for us, and counting Him a transgressor, in order that we might be made the righteousness of God in Him.

And the very figure is carried over from the pages of the "Old" Testament into the New. "Behold the Lamb of God *which beareth* the sin of the world." "Who his own self *bare* our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes we are healed (John i.; 1 Peter ii., R.V.).

* Edersheim.

* The words Kāphăr and Kāsāh are cognate.

Young Women in Alexandria.—"Thanks to 'the good hand of our God upon us,' we have been enabled to take a house I have long wanted for the work." Such is the cheering news that Miss Johnson sends from Alexandria (through the World's Y.W.C.A. Office, 26, George Street, Hanover Square, W.) "We hope to move in about a fortnight's time, when I shall have both institute and boarding house under one roof, and this will enable us to do much more efficient work. Our work is deepening and extending in every direction and I have never had so many to care for before. The boarding house is packed; in fact, I sleep in my office."

Census Musings.

By Rev. ALFRED TUCKER.

SUNDAY, March 31, is the day appointed for taking "The Census"—the record of the name, age, occupation, &c., of every living person in the United Kingdom, which is taken every ten years. About 40,000 registrars and enumerators will perform their important task, and many interesting particulars will be made known, in due course, respecting the population of this ever-increasing country of ours. The event should suggest profitable lessons and helpful thoughts as to life and its work.

Earthly things should remind us of heavenly.—How quickly the ten years have rolled round! It seems but a little while since the last census was taken. "Tide and time for no man stay." With the conscious lapse of years a hush comes upon our spirits, and we seem to hear mystic voices saying, "Pause, ponder, be in earnest, redeem the precious time, make the best possible use of life while it lasts."

Our highest wisdom is so to participate in the enjoyments of life as to be better fitted for its employments, and to learn the expediency and necessity of being prompt and diligent in the discharge of all our duties. Life is not given for careless and neglectful indifference. Every life is lifted into awful significance, and if we bring it into line with the Divine plan, each life may become sublime; but if not, it will be unlovely and degraded. If the work of your salvation is not done when your time is done, you will be undone for ever. You are working for eternity, and all the momentous results of your work can only be realized in that eternity; therefore be desperately in earnest.

The filling up of the census paper is, in itself, a mere secular business. But that person is not to be envied who can do it without reflections suited to the Census day. The certain setting down of the names of one's household should suggest to every member of it the urgent question:

IS MY NAME WRITTEN IN HEAVEN?

The Lord keeps an exact register of his people. There is a "Book of Life" in which are inscribed the names of all the innumerable family of the redeemed and regenerated (Ex. xxxii. 32; Mal. iii. 16; Luke x. 20; Phil. iv. 3; Heb. xii. 23; Rev. xiii. 8; xxi. 27). We generally think of this as a book which is shut and sealed. None can take it into his hand, or read out the names inscribed in it. The Lord only knoweth them that are his. We may not sit in judgment on one another's state before God. Yet the truth has another side. If the "Seventy" are to rejoice because their names are written in heaven, it must be possible for them to ascertain the fact. If the Apostle was confident that the names of certain early Christians were in the Book of Life, we also may, without prying into God's secrets, attain to a similar persuasion respecting those who bear Christ's image and abound in his work.

True, we cannot open and inspect the heavenly record, but there are reliable and Scriptural means by which we may know whether our names are written in heaven—whether this high honour has been conferred upon us. The census-table compiled by Moses contained only the names of such as were by birth and adoption the sons of Jacob. The "Book of Life" contains only the names of those who, being saved by faith in Christ, are adopted into the family of God. The only way of making sure that your name has a place in that book, is to make sure that you are a child of God by the adoption of grace—that God has brought you home to Himself by his Word and Spirit, that He has "sent forth the Spirit of his Son into your heart, crying, Abba, Father"—my own dear Father (Rom. viii. 16, 17; John i. 12, 13; Gal. iv. 4, 7; 1 John iii. 1, 2). If you have the evidence of your celestial citizenship, that is the greatest cause of joy you can possibly have—a joy that transcends every other: health or wealth, fame or power, friends or gifts, or any earthly good (Luke x. 20).

"Rejoice that your names are written in heaven," was the answer of the dying Haller—a distinguished Swiss poet—when his friends congratulated him on the honour of having received a visit in his last hours from the Emperor Joseph II. Yes, indeed, does not every true child of God feel it to be a higher honour to have his name enrolled in that book than in the books of heraldry—in the most splendid catalogue of sovereigns, princes, poets, orators, warriors, nobles, or statesmen that the world has produced? When these great names have faded out, the names of the children of God shall shine with undiminished lustre; they shall be owned and honoured of God before assembled worlds, and be favoured to dwell with Him in his kingdom for ever.

How old are you? The census inquiries include "age last birthday." There are two ways of calculating your age—from the date of your natural or of your spiritual birth. A converted Chinaman was walking in a great town with an English sailor, who asked him how old he was? "Nine years, sir." "Nine years! What do you mean?" "Why, it is nine years since I found Jesus, and my life before that was not worth calling life. I am only nine years old; how old are you? How long is it since you found the Saviour, sir?" Kind reader, permit me to ask,

HOW OLD ARE YOU?

How long is it since *you* found the Saviour? Have you been born from above, by a new and heavenly birth? "He that has been born but once will die twice; but he that has been born twice will die but once." There is a death of the body and a death of the soul.

Christ told Nicodemus, "Except a man be born again, he cannot see the kingdom of God." This question, then, involves your eternal all; be sure you are not deceived. Take the Word of God and look carefully—not into your own heart or experience, but into God's Word, and see if you are born of the Spirit. Whatever your age may be, you are old enough to be converted, and to become a happy and useful Christian; you are old enough to have committed much sin, which must be either pardoned or punished; you are old enough to have endured many trials, which ought to have directed your attention to the "one thing needful"; you are old enough to know that a very considerable part of your short life has passed away since the last census; you are old enough to die, and to give an account of yourself to God.

There is a great and final census which the Lord Himself will take: "The Lord shall count, when He writeth up the people, that this man was born there" (Psalm lxxxvii. 6). Will you be numbered with his people, or will you stand dismayed because your name is left out at the reading of the roll of the citizens of the heavenly kingdom? My friend, make sure work for eternity. Among other things, a woman said to a minister, "I don't want to make a mistake for eternity!" "The Divine registration is infallible, there are no mistakes in it. None but the true citizens of Zion will be found 'written in the Lamb's book of life,' and the name of no true citizen will be omitted." But unless your name is written there, it will avail you nothing that your name is registered in the records of the Church on earth. Only by penitent, self-renouncing faith can you realize that regeneration and adoption which will secure you a place among the heaven-born.

Return, return! From all thy wanderings home!
From vanity and toil,
To rest and substance, come!
Come to truth from error's night;
Come from darkness unto light;
Come from death to life undying,
From a fallen earth to heaven.
Now the accepted time is flying,
Haste to take what God has given.

Schools for Bible Study.—Rev. George Soltau (85, Lordship Park, Stoke Newington, N.) hopes to resume at Easter his schools for Bible study, on the lines on which they have been carried on for the last two years. Five, six, or seven towns are selected as centres for a course lasting twelve weeks, during which one or two studies are given in each place once a week. No guarantee is asked, freewill offerings being taken at each meeting to meet expenses,

A Personal Dedication.

THOSE who have read widely in Christian biography will recall a number of cases in which saints of God have, during long years of devotion and service, justified an act of dedication solemnly made in early life. Remarkable instances of this are furnished in the life and experience, among others, of Philip Doddridge and John Frederic Oberlin. A case recently brought under our notice was that of a lady in the West of England, who departed to be with the Lord about a year ago, at the ripe age of eighty-three. Among her papers was found "An Act of Self-Dedication to God," to which she set her seal over sixty years previously. The consistency of her life ever afterwards, afforded testimony alike to the reality of her consecration and the Divine recognition of her sacred vow. We make brief extracts from the deeply interesting document:—

Eternal and infinitely holy God! I earnestly desire to present myself before Thee with the deepest humility and contrition. I well know how unworthy such a sinful worm is to appear before thy Divine Majesty, before the King of kings and Lord of lords; but it is in the name of Jesus Christ that I approach Thee, and oh, for his sake give me now faith and confidence to pour out my soul before Thee. O Lord, Thou knowest that through thy great mercy I have been enabled for some time (nearly three years) to know Thee as my covenant God, my reconciled Father in Christ Jesus. I earnestly desire this day to acknowledge, in writing, the riches of thy grace, and solemnly to dedicate myself to thy service. May the Holy Spirit influence the thoughts of my heart, so that this act may be well pleasing to Thee and profitable to my own soul! . . .

I this day solemnly surrender myself to Thee. I this day acknowledge Thee to be my Lord and Master, and declare that I anxiously desire to serve Thee faithfully unto my life's end. Hear me, O my God! I call Thee my Father in Christ Jesus. I desire to glorify Thee in my body and spirit, which are thine. In the name of the Lord of Hosts I this day renounce all former lords that have had dominion over me, all worldly carnal affections. I consecrate to Thee all that I am, and all that I have, the faculties of my mind, the members of my body, my time and every earthly possession. Grant me grace, O my Father! to employ all to thy glory, and to run with patience the race that is set before me, steadfastly looking unto Jesus, the Author and Finisher of my faith. Let me never begin any undertaking which I cannot ask Thee to bless; and in everything let me prosper only so far as what I do shall promote thy glory, desiring rather to cut off a right hand or pluck out a right eye than disobey the least of thy commandments.

O precious Lord Jesus! be it my blessed portion to abide in communion with Thee and in dependence on Thee. Give me to know my own entire sinfulness that I may the better comprehend the depth of thy redemption. Be Thou my rock, my only confidence, my soul's unbounded trust. . . . Grant that my daily walk and converse may be consistent and faithful, and that all may see that I have been with Thee, and, beholding the Spirit's seal upon my brow, may be compelled to exclaim, "This hath God done." Oh! may I thus be the honoured, though most unworthy, instrument of bringing many souls to the knowledge of the Truth. Especially grant that I may never be a stumbling-block in the way of others, nor ever hide the light thy love has kindled, but may it shine brighter and brighter to the glory of my Heavenly Father until, escaped from its tenement of clay, it shall dwell for ever in that glorious region, where the sun himself shall fade away—for the Lamb is the light thereof.

Eternal Spirit, the Comforter! I bless Thee for quickening me with new life—for teaching me to know Jesus, and the Father's love in Him. Oh! show unto me more and more fully the riches of grace and glory in Christ; give me clear views of his complete work; and lead me into fellowship with Him in his death and resurrection. Keep me ever looking unto Thee for thy sanctifying influences, and abide in me for ever. Enlighten my understanding that I may understand the Scriptures, and love them more and more. Help me to believe, without the least wavering, my union with Christ, and enable me to put off the old man and his deeds that I may always walk as a child of God, and go on with renewed strength. . . .

Oh, my Father! when I am gone to the grave, if this paper should be read by any of my surviving friends, grant that they may be deeply affected by it. May they praise Thee for the great things Thou hast done for my soul, and if they have not sought pardon and peace, oh let them instantly fly, humbled and penitent, to the atoning blood of that merciful Saviour who welcomes every returning sinner! . . .

Day by Day.

SUNDAY, March 31. Obadiah.

THIS is the shortest book of the Old Testament. The name of the prophet signifies "Servant of Jehovah." It is evident from *vv.* 11-16, 20, that Jerusalem had been overthrown by the Chaldeans, because the cruelty of the Edomites to the Jews on that occasion is the main theme of this brief but striking prophecy.

God's ambassador is sent forth to arouse the nations to take the field against Edom, and immediately their cry is heard, "Arise ye, and let us rise up against her in battle." And when God leads an assault against a kingdom, or an individual soul, of what use is it to exalt itself as an eagle, or set its nest among the stars? For thence will God bring down. God is against pride in every form, but especially when our haughty heart rejoices in the fall of some rival, or in the undoing of a great reputation which overshadowed our own. We are all conscious that the seeds of this poisonous fruit are in our hearts, only awaiting a summer tide of heat to force them into noxious growth. Nothing is so hateful to God as when our proud and evil heart takes satisfaction in a brother's fall, because it makes our integrity more conspicuous. This was Edom's sin, and in us, as in Edom, it will be terribly punished.

But the children of God possess their possessions (17). A pertinent inquiry is suggested here to each reader of these words. Are you possessing your possessions? Are not too many Christians like young heirs, who have sent all their valuables to the strong safe of their bank, where they remain for long years, conferring no kind of pleasure or adornment, or useful service on their owners? God has given us all things in Christ, but we must avail ourselves of them by a living faith.

MONDAY, April 1. Jonah i.

We have a reference to Jonah in 2 Kings xiv. 25-27. He wrote at a time when Israel was at the lowest point of depression, an indication that carries us back to the reign of Joash, Jeroboam's father, who found Israel in subjection to the Syrians. It is interesting that this prophecy concerns Nineveh alone, a heathen city, and that no mention is made of Israel, which is referred to by every other prophet. The reason seems to be that a tacit reproof was intended for the chosen people. A heathen people were ready to repent at the first preaching of a stranger, while Israel, though boasting of being God's elect, repented not, though warned by their own prophets again and again.

How beautiful this streak of light heralding the dawn of Christ's love to the world! It is clear that throughout the long centuries, God was ever remonstrating with the great heathen peoples about their sins, and inviting them to Himself. But how sad the prophet's disobedience! Was it that he had no wish to secure the city's repentance? His motive, as given by himself (iv. 2), seems to have been a fear that if God receded from executing his threat of vengeance, he would be derided as a false prophet. He thought that, as Jehovah's presence was specially associated with the land of Canaan and the Temple, he would find it easier to cast aside the prophetic impulse in any land but his own, and so he arose to flee. He *went down* to Joppa, for all sin is going down. A ship was just starting, but opportunity does not necessarily prove rectitude. He paid the fare, because the way of transgressors is hard. God can make winds his angels to fetch back the truant. Sleep is not always the mark of innocence, but sometimes of carnal security; and the summons which the sailors addressed to the scared prophet may surely be applied still to sinful men, wrapt in false hopes: "O sleeper, arise, and call upon thy God."

TUESDAY, April 2. Jonah ii.

The fish, through a mistranslation of Matt. xii. 40, was formerly supposed to be a whale, but the whale's neck is too narrow to receive a man. The original means simply *a great fish*. One commentator thinks it was the dogfish, the stomach of which is so large that the body of a man in armour was once found in it. Others think it was a shark. Our Lord expressly quotes the incident as a miracle, and as a type of his own resurrection. During his imprisonment in the belly of this great fish, the prophet was, so to speak, dead to all the world, and his resurrection was a conspicuous proof of Divine power, such as could not fail to arrest the attention of the Ninevites, when they become aware of it.

Jonah's prayer is very pathetic. He *cried;* Yes, often enough we do not cry till the oppression of our affliction lies heavily upon us. But God can hear a cry though it comes from the depths of the sea. What a blessed resolution is that of the fourth verse! O soul of man, thou seemest to be cast out of God's sight by thy own folly, by thy own act and deed. Nevertheless, look again towards his holy temple. Look again! Look again to the wounds of thy Saviour. Look again for pardon and acceptance! Look in true repentance and faith, and thou canst not look in vain!

When our soul faints within us, let us remember the Lord (7). Remember what a gracious God He is. Remember how merciful and long-suffering. Remember his gracious promises. Let the spirit triumph over the fainting soul. Let faith win the battle against sight. And as memory causes the character of of God to pass under review, faith will grow strong, and hold God by a grasp, which He shall not wish to elude. There is nothing that will bring God so quickly nigh as penitence and faith.

WEDNESDAY, April 3. Jonah iii.

God gives Jonah a second opportunity to fulfil his commission; his word comes to him a second time. He might have stood for the son in the parable, who first refused, but afterwards repented and went; while Israel might have stood for the other son, who said, "I go," but went not. Our Lord said he was a sign to the Ninevites, a sign of God's judgment against disobedience, and of his mercy to all who truly repent.

Nineveh was sixty miles in circumference, allowing twenty miles for a day's journey; but it must be borne in mind that these Eastern cities included vast parks and royal hunting-grounds within their walls. Jonah travelled slowly through the heart of the city, stopping at intervals to announce his terrible message, which sped from lip to lip till it reached the king on his throne. The whole city then draped itself in mourning, and began to seek a reversal of the Divine sentence with strong cryings and tears. The very animals participated, as do the black horses in our hearses, which are draped with sable vestments and their heads surmounted with nodding plumes.

It is said that God repented of the evil which He thought to do. God's method of dealing with men is always appropriate to their attitude towards Himself, and as soon as they repent He withdraws the menace of impending judgment. What was really a change in *them* and in God's corresponding dealings, is therefore, in condescension to human conceptions, represented as a change in God, though in his essential righteousness and mercy He changeth not.

THURSDAY, April 4. Jonah iv.

We must not suppose for a moment that Jonah's chagrin arose from the apparent falsification of his own words. It would make him a demon, not a man, if he wished 600,000 persons to be destroyed merely to show that he was a true prophet. No! Israel was ever in his eye. He had been nerved to his strange task at Nineveh by the thought that its destruction would at last startle his own people to repentance and faith. But when this method of awakening Israel was set aside by God's mercy on Nineveh's repentance, he was bitterly disappointed, not from pride or mercilessness, but from fear that the incident would only encourage Israel in her pride and high-handed rebellion. Jonah did not know the important lessons of hope to the penitent, and of condemnation to those that sin against their light, which this story would have for all after ages.

The gourd, with its broad leaves, which are sometimes a foot in length, shaded the prophet, and was of great comfort to him; so that he repined sadly when it withered. But if Jonah so pitied a plant which had cost him no pains to rear, which was so short-lived and valueless, how much more must Jehovah pity those hundreds of thousands of men and women in the great city, especially when more than 120,000 unoffending children, besides much cattle, would have been involved in a common destruction! What a glimpse this gives of God's labour for great cities. He makes them to grow. They are precious in his sight. He is not willing that they should perish, but come to repentance. He desires to gather them as a hen gathers her chickens beneath her wing.

FRIDAY, April 5. Micah i.

Micah was a contemporary of Isaiah and Hosea. Jeremiah quotes iii. 12 (Jer. xxvi. 18); and there are several correspondences between his words and Isaiah. He denounces the idolatries perpetrated in Samaria, so soon to fall, and Jerusalem.

God's coming to judge his guilty people is attended by earthquake and storm. Samaria would be made desolate, and all the wealth which Israel boasted of having received from her idols, as her reward or hire for worshipping them, would return to them again when she was carried into captivity. The prophet describes his own anguish, as he sees the approaching calamity, which should involve, not Samaria only, but Jerusalem. He wished that the story might not be told in Gath, lest the Philistines should exult; though in Aphrah, in Benjamin, his own people might well give themselves up to the bitterest grief. Even Shaphir, whose name meant *beauty*, a village among the hills of Judah, would be hurried into captivity. So universal would be the calamity that the inhabitants of Zaanan would not come forth to bewail with those of Beth-ezel. The village of Maroth would not fare better than her sisters, because evil had already overwhelmed the gate of Jerusalem, and could they hope to escape? The city of Lachish had been the first to introduce idolatry to Judah; on her punishment would certainly fall, and she would be disappointed of the help she hoped to obtain from Gath. Other heirs were to be brought to supplant the chosen people, even in Adullam, the glory of Israel. Well might the prophet call on the land, in the last verse of the chapter, to mourn for her darling children. Such are the judgments which apostasy brings on a kingdom and a soul!

SATURDAY, April 6. Micah ii.

If the former chapter deals with sins against the *first* table of the law, this deals with those against the *second*. Men are depicted devising evil to their neighbours, coveting their goods, and oppressing their persons. Therefore God would devise evil against them. And as they would not have his yoke of mercy, they should bear that of heavy judgment. So absolute was to be the devastation of the land, that the inheritance should no longer descend from father to son, or be measured out by lot (5); and so inveterate would be the people's revolt from God, that they would no longer bear to hear the words of the true prophet (6).

Jehovah protests that it is not his desire that such things should obtain. They were not his doings. He wanted to do only good to them that walked uprightly. But the people had so absolutely forfeited all claim upon Him. They had deprived the helpless of the robes that they wore next their skin (8); they had taken advantage of widows and orphans in their distress (9); and therefore the sentence had gone forth for them to arise and depart, to go into captivity, since Canaan could no longer be their resting-place. Drunken men were offered the sinful people as their prophets, since they rejected the true (11).

Yet God would restore his people. He would break a way for them through the gates of the walled cities in which they were imprisoned, and lead them back to their own land. Our Breaker is the Lord Jesus, who broke a way for us from the prison-house of death, and we have but to follow Him who passes on before us—the Lord at our head.

Home Missions.

Redhill Police Orphanage.

NOT only during epidemics of what is called hooliganism, but as a matter of common experience in the preservation of order, those deserving public servants, the police, are the subjects of ruffianly attack, and that, too, to an extent that is but imperfectly realized. Instances of serious injury and permanent disablement are unhappily only too common, and in some cases death ensues, directly or indirectly. Under any circumstances

THERE IS CONTINUAL EXPOSURE

to the severity of the weather and the entailed liability to forms of lung and throat disease.

There is, therefore, a great need that provision should be made not only for the sick and injured men themselves, but, in the case of death or prolonged illness, for their children. It is satisfactory to find these needs largely and admirably met by the Christian Police Association — the well-known organization which, in addition to its many-sided operations for the benefit of the force, its convalescent homes, reading rooms, and so on, maintains two Police Orphanages.

The larger of these, which serves the South of England and South Wales, is situate on rising ground between Redhill and Merstham, in the midst of a delightful country, picturesque and wooded. Here, at the comfortable house called "Gatton Point," one finds some sixty children, blithe and happy, who are receiving a sound, practical education, under refined influences, and with all the care that Christian devotion can give.

The establishment is a model of cleanliness; living rooms, bedrooms, school-rooms, are spick and span, and it is evidently the aim of Miss Bertha Johnson, the esteemed superintendent, that the institution shall be as

BRIGHT AND HOME-LIKE

as possible. Some of the boys are trained in gardening, and the greenhouse and grounds bear witness to their success in plant culture and their taste in arrangement. This branch of the work contributes considerably to the delightful appearance of "Gatton Point."

The spiritual welfare of the children receives assiduous consideration. Morning and evening prayers are in the nature of family gatherings, while Sunday-school is conducted on the premises, and a mission church, where the teaching is evangelical, is attended. Most important of all is the personal care devoted to each child.

The tragic circumstances under which some of the young people have been received add to the pathos of the situation. One child is the daughter of a constable who, only a little more than ten minutes after being spoken to, in perfect health, by his inspector, was found drowned, having, it is supposed, plunged into the water to rescue a dog. The head of another family represented here was hurt in controlling an enormous crowd attracted by a circus procession; there was a disturbance, and the officer subsequently

DIED FROM THE INJURIES

which he received. In another case, the constable was called to quell a quarrel in a public-house. A drunken woman who was removed lay down and screamed "Murder," whereupon the rest of the debauchees set upon the policeman and kicked him so severely that he died within a few hours. The knowledge that the orphanage authorities do all that is possible to receive children has brought comfort to many a sick bed. "Can you find out if they'll take my little ones?" asked a dying sergeant of a chief constable. The latter telegraphed for information, and was enabled to assure the anxious father that all would be well in the matter. "Now I can die happy," was the reply. In one instance a constable and his wife both died within a few weeks. Of their six children, three were received into the Orphanage, and two more otherwise provided for. It must be remembered that, while financial responsibility for the girls ceases when they come to be placed in situations as domestics, for which they are carefully trained, the lads have to be provided for, at any rate to some extent, until they have served their apprenticeship at the trade for which they have shown suitability.

Out of their scanty incomes the

POLICE CONTRIBUTE GENEROUSLY

to the maintenance of the work, but their efforts require to be supplemented, and Miss Gurney and her co-workers hope for a much-needed increase in general support. While there has been some ground for anxiety in this direction, it has been found absolutely necessary to extend. At present, not only is "Gatton Point" much too small, but two other houses also are fully occupied, and Miss Gurney has secured, by contract, "The Woodlands," a property which includes a suitable house, gardens, shrubbery, laundry, farm buildings, and playing field, within the compass of ten acres. To complete the purchase and provide for alterations, additions, and furnishing, about £10,000 will be required, of which sum about £8,000 has still to be raised. One friend has kindly offered £100 if four others will do the same. A donation of £250 has been promised if the first £3,000 is completed within a few weeks. About £600 is still needed to complete this sum. It is to be hoped that Miss Gurney will be enabled to carry her beneficent plan through to completion, in the best interests of the orphaned children of some English heroes of humble life who gave their lives at the call of duty.

"These Forty Years."

A TRIBUTE TO MR. W. J. ORSMAN, J.P.

THE veteran superintendent of the comprehensive and far-reaching work which has been carried on since 1881, at Costers' Hall, Hoxton, is on the eve of completing forty years of active service; and on such an occasion he will surely have the good wishes and the congratulations of Christian friends in many parts of the country. It was on Whit Sunday, 1861, that Mr. Orsman first invaded the precincts of Golden Lane, to distribute tracts and evangelical papers, and during the succeeding twenty years the work was continued there with continuous success.

When Mr. Orsman thus founded the Mission of which he has ever since been the hon. superintendent, the religious outlook in London, though more promising than it had been, was not altogether reassuring. Ten years previously, what was thought to be the new era of peace had been inaugurated by the Great Exhibition; but the Crimean War and the Indian Mutiny had too soon followed, and while the terrible strife between North and South in the United States was on the eve of beginning, the Franco-German crisis was soon to put an end to the monarchy in France. As regarded religious work in London, it was still the day of small things. The London City Mission had held on its way for over a quarter of a century, and the Ragged School Union for seventeen years; but as compared with the vast needs of the metropolis, little was being done. Still, the wonderful evangelistic services at the Royal Surrey Gardens, which were then being continued by C. H. Spurgeon at the Metropolitan Tabernacle, were fruitful in results. Mr. Orsman himself was a convert at the Surrey Gardens Services, and as he was expected to prove himself valiant for the faith, he took to open-air preaching, and then found a more permanent sphere at Golden Lane.

At that time this locality was a very genuine piece of Old London, which had not been ravaged by the Great Fire, and it was a favourite retreat of costers and street-traders on account of its secluded recesses affording facilities for the storage of barrows and stock-in-trade. Lord Shaftesbury suggested that "Golden Lane" was a name which had been given by way of prophecy in regard to what was to be, and that that might also have been the case with many other bestial sites in the metropolis. When, in 1876, the Earl took account of what had been done, he thought that all was one of the finest of evidences as to the reality of religion which could be given.

The congregation, the working mission church, and the large day-school, which were soon gathered in one of the roomy old houses, had the effect of bringing about a reformation. Then, in course of time, Golden Lane underwent a transformation; fine business houses were put upon the sites of old-time squalid slums, and the people had to migrate elsewhere. This necessitated the costly enterprise of erecting the present Costers' Hall at Hoxton. There the work has expanded. A congregation of 700 can assemble in the large room, Mr. Orsman being assisted in the Gospel services by members of the Evangelization Society. The building is open on every week night, and besides being used for classes or other religious purposes, its rooms are available for the street-traders' business meetings. We have been sorry to find that although quite an extensive work is carried on with a very small income — 140 voluntary helpers being employed — the funds showed a deficiency of £100 at the close of the year. Mr. Orsman will take his annual holiday in Algiers; and on his return at Whitsuntide the best testimonial he could desire, by way of recognition of his forty years of honorary service, would be the establishment of an emergency fund to meet such future contingencies.

Liverpool Sheltering Home.

A BAND of sixty-two boys sailed on Thursday last from the Sheltering Home, Liverpool, forming the fifty-eighth party sent to Canada from that institution. Situations will be awaiting the older ones, while for those under eight years of age it is hoped to find good homes of adoption. Canada is prospering, and there are many openings there for young people.

The plan of placing the boys at first on farms enables them to learn the ways of the Dominion, and to grow up into strong men in the pure country air, with open-air work and plenty of good food. They can then take to a trade, go into business, or at eighteen claim the Government grant of land, and settle down as farmers, having learnt what to do with the land. The following letter is from a minister who adopted a little boy seven years old:—

Cecil is still with us, no longer a boy but a big man now, eighteen or nineteen years of age. He is tall and stout, has a good disposition, and has caused us no trouble. He has a fair education. By his request I bought him a farm, and he is happy and getting along nicely. He is very kind to horses and cattle, and is interested in everything about the farm. My desire was to have him enter the ministry, but it did not seem to be his choice.

Mrs. Birt is making ready another party of girls and boys to go out in the summer. Help is greatly needed to defray the emigration and outfit expenses of these two parties. The Sheltering Home is in Myrtle Street, Liverpool.

Littlehampton Home of Rest.

THE Home of Rest at "The Hillyers," Littlehampton, conducted by Rev. Darlow Sarjeant and his devoted wife, is open to Christians of every name. Two sisters reside in the Home, and are ever at hand to render any service—Sister Emma to counsel and teach, Sister Mary to minister to physical needs. These ministrations, combined with the meetings held in the Home by Mr. and Mrs. Sarjeant as often as possible, are a source of blessing to hundreds of souls.

Those who know the Home praise God alike for the workers and the work, and those who have not until now heard of it would do well to visit it if possible, and if not, to hold up the hands of those who labour in this part of the vineyard by prayer and faith. Particulars of the work may be had from Rev. Darlow Sarjeant, 59, Oxford Gardens, North Kensington.

Deep Sea Fishermen.

AMONG the most prosperous institutions of the Royal National Mission to Deep Sea Fishermen are the port Homes which have been opened in several important fishing centres on the British and Dutch coasts.

The crew of a steam trawler are usually engaged for a ten weeks' cruise, but at the end of half the term the vessel returns to port for a few days in order to coal. During this time, when the hands are on shore, and, as a rule, far from home and friends, these institutions, managed by devoted Christian people, afford not only a much needed social alternative to public-houses and low lodging-houses, but a centre of

SPIRITUAL INSTRUCTION AND HELP.

The Home at Milford Haven is an excellent example of such work. It has a coffee bar, and sleeping accommodation and recreation rooms are provided, while in the Bible classes and evangelistic work rich blessing has been given. Many lives have been revolutionised; some of the men have joined the Fishermen's branch of the Scripture Union, and fervent testimonies are given in the meetings as to consolation received from Bible study, amid the hard and rough surroundings of sea life.

At Ymuiden in Holland, where many English trawlers put in to sell their catch of fish, a representative works in and from the local coffee house, but this is inconveniently situated, and a splendid site, close to the docks, has been secured, where a suitable building is to be erected. The usefulness of the Ymuiden work has been repeatedly proved. The temptations of this, as of many other Continental ports, are strong, and many a man has been encouraged to resist, and to forward to his wife at home in England the money that he was about to waste in self-indulgence. Extensive provision is made, too, at Grimsby and Aberdeen, the two chief fishing ports of the United Kingdom. The former has a large institute, and at the latter religious and temperance work is carried on from a hulk in the docks. North Shields also possesses a Home, while at Yarmouth, where the mission stores are situated, there is an

INSTITUTE FOR FISHERMEN

and boys, with coffee bars, and a gymnasium. Bible classes are maintained, and instruction is given in such useful subjects as basket making and carving. The mission hall is a useful centre for spiritual work.

These operations on shore were no part of the original scheme of the Mission, but experience has shown that they are absolutely necessary. It is, however, in the North Sea, among the trawlers, that the main operations are maintained. The hospital steam vessel, which was first despatched to the fisheries last year, has done excellent service. She was specially built for her work, and is replete with every convenience for fishing—for the Mission vessels catch and send fish to the London market, thereby earning part of the cost of maintenance—as well as for medical and religious purposes. Sailing vessels are also employed, but in view of the general application of steam to fishing vessels, it is felt that more steamers must be added to the small fleet of the Mission, in order to cope with the need, especially as, with the depletion of the North Sea, the trawlers now go much further away from port. The temperance and evangelistic work of the Mission ships is, of course, a familiar story. By

THE NORTH SEA CONVENTION,

an agreement between Great Britain, Germany, Holland and Norway, prohibition obtains in the fishing waters. The effect is entirely satisfactory, but it must be remembered that it is the influence of the Mission ships which has been the means of keeping out the illegal "copers," or drink-selling boats.

It is now some years since the Mission began to devote attention further afield, to the cod fishers of Labrador. In addition to shore hospitals, it now has two small steamers at work on this difficult, storm-beaten coast, as dispensing vessels, and for bringing patients ashore for treatment. Both in winter, when the sea is entirely frozen over, and during the summer days, when the dried codfish industry attracts many people to the coast, the hospital work is a great blessing to the community. It is, indeed, a very fruitful medical mission.

A brief statistical summary of the work shows that last year 9,571 patients were treated medically and surgically on the North Sea mission ships and 1,454 in Labrador.

LARGE QUANTITIES OF LITERATURE

were given away, and some thousands of services conducted while at sea. Still, figures fail to convey an adequate impression of the spiritual and philanthropic operations of this admirable Mission. It is to be hoped that the committee will be enabled to secure the steam vessels which are so urgently wanted in order to cope with the present opportunities for consolidating and extending the work.

Mrs. Eardley's Homes.

COMMENCED some years ago in a cottage, the New Barnet branch of Mrs. Eardley's work for orphan and distressed girls makes excellent progress in its present location at "Brandon," in Station Road, under the superintendence of Miss Okell.

A brighter or more home-like institution would be difficult to find, and the interesting group of young people who are sheltered there just now are a happy family indeed, from the little prattler of five or six years who has

JUST BEEN WELCOMED,

to the tall young woman who is about to leave for service.

The situation of the Home gives it many advantages. Proximity to picturesque Hadley Wood, with its beautiful forest scenery and its old-world association with the names of stout Hugh Latimer and Warwick the King-maker, is in itself an invitation to rambles that is taken advantage of during summer half-holidays. All the year round the invigorating air tells its tale, both in the bakers' bills and in the improved health of the girls. As at the sister Home at Brentwood and the East London centre at Globe Road, the young people not only receive a thorough training in household duties, and a sound secular education, but they are carefully grounded in Scripture knowledge.

The Sunday Bible-class, which is conducted for the girls who are in service in the vicinity, as well as for those still in the Home, fulfils a useful purpose in continuing this course of instruction, and at the same time affords renewed opportunities for encouragement and help; a favourite study of the girls is the "Hundred Texts," issued by the Irish Church Missions Society, and which, it will be remembered, are arranged in groups of ten, under the heads of foundation truths.

Many of the children have sad life histories. "I just *ache* for mother," said one little girl in an agony of longing, but in not a few instances, it is best for them to know as little as possible of one parent, if not of both. The various stories differ in detail, but most of them have a melancholy connection with

DRUNKENNESS, NEGLECT, OR DESERTION.

It almost goes without saying, that Miss Okell's girls earn admirable characters, and that there is a keen demand for domestics from "Brandon." In addition to its regular work, the Home is well known as a centre of Christian activities, and, among other duties, Miss Okell is the local secretary of the B.W.T.A.

It should be mentioned that the country Homes are on a different financial basis from the town Home in Globe Road, E., as they have no endowment fund. Except in cases where relatives of the children make some small payment, Mrs. Eardley relies on the gifts of the Lord's people for supplying the needs of the Homes.

Derbyshire Villages.—Pastor Richard Howton, of Glossop, in the annual reports of his work among the villages of Derbyshire, gives some pithy accounts of the various evangelistic undertakings maintained in connection with the Beacon Light Village Mission. Mr. Howton tells of the conversion of some desperate characters, whose testimony has been a means of blessing to many.

The Irish Church Missions.

A SECTION of the Roman Catholic population of Limerick has recently been stirred up by incitements, from the press and pulpit, to assault Dr. Long, the medical missionary of the Irish Church Missions in the city, and as a consequence he has been frequently mobbed by the rough element. It is still more to be regretted that the Roman Catholic Lord Chief Justice of Ireland (Lord O'Brien), in charging the Grand Jury at Limerick the other day, should have referred in misleading and unjust terms to the Society for Irish Church Missions, saying: "The Irish Church Missions are supported in England by people who are very well-meaning, who are very religious, but who have no conception of the worthlessness of the Missions in this country."

The Society was promptly and ably defended from this attack, by the *Dublin Daily Express*, which in a leading article on March 7 declared Lord O'Brien's remarks to be "uncalled for, inaccurate, and unfair;" and after dwelling at length upon the matter, concluded by saying, "We repeat that we are in no way concerned to champion the Irish Church Missions, but an organization which bears that name, and which has never, in our knowledge, been denounced or disowned by the governing body of the Church of Ireland, must have the sympathy of most Churchmen in the distinct injustice which Lord O'Brien's pronouncement has inflicted on it."

A remarkable letter appeared in the *Express* of March 8, in which a Roman Catholic protests against Lord O'Brien's attack, assures the readers "that there are thousands of Catholics who feel with me a debt of gratitude to the Irish Church Missions," and describes Lord O'Brien's words as "the reverse of true."

Poor Irish Boys.

IN relating a recent visit to the "Nest by the Sea," Spiddal, County Galway, Miss Ellen Smyly writes:—

"I took with me a little boy who was to fill the only vacancy. His mother had lately died, leaving him and an elder brother with their father and grandfather. The elder brother went to the Boys' Home, and the younger was accepted for Spiddal. When we arrived in the evening we had a great welcome, and very soon the little fellow made friends, and looked as happy as any of them. When coming home three days later, I asked him if he would come with me. He replied, 'No, thank you; I'd liefer stay here.'

"The Spiddal Orphanage is situated almost on the shore. Children feel very sorry when the time comes to leave, and if we were to quote from letters received from girls gone out to service, we should be able to fill pages with loving thoughts of the old Home and the longing to see it again. It would be impossible to over-estimate the blessing the Home is in the midst of these wild surroundings. I asked the driver of the car one day whether the people round, the Roman Catholics, would be glad or sorry if the Home were removed. He seemed quite indignant at being asked such a question. 'Glad! sure what would they do without her?' We might say the same of each of the children in the Home. It is sad to think what some would have been without the love and kindness they have received."

A sum of £300 is immediately required for the Orphanage, in order to avoid a debt on the current year's work. The secretary is Miss Ellen S. Smyly, 35, Fitzwilliam Street, Dublin.

Visitation of Prisons.—For the encouragement of Christians who undertake work among criminals, Mr. Arthur E. L. Pain, of the Inter-Denominational Mission, Trinidad, sends cheering news of a recent visit to a Cuba prison. The inmates at the time were taking exercise, but paused to hear the preacher's message. A few words of simple exhortation were spoken, an earnest prayer was offered, and many of the men were deeply impressed. On repeating his visit Mr. Pain discovered to his joy that nine of the convicts had yielded themselves to Christ.

THE LATE

Rev. Robert Govett, M.A.

A LIFE of no ordinary sanctity and spiritual power was brought to a close at Norwich, on Wednesday, February 20, last, through the passing away, in his eighty-ninth year, of Rev. Robert Govett. Mr. Govett came of a Devonshire family, and was a grandson of Rev. Robert Romaine. Born at Staines, he was educated to be a clergyman of the Church of England, being ordained a deacon in May, 1836, and priest about twelve months later. On his graduation at Oxford, he became a fellow of Worcester College. Five years were spent in his first curacy at Bexley, in Kent, ere he removed to that of St. Stephen's, at Norwich, the city which was destined to be identified with the chief labours of his life. In these early years he published his "Isaiah Unfulfilled," a book giving evidence of the able and fearless exposition which marked his work throughout.

A close study of the Scriptural teaching on the subject of baptism led Mr. Govett, after he had been about four years at Norwich, to adopt views inconsistent with his position. Feeling that he could no longer baptize infants, and being a strong man, with whom compromise of any kind was impossible, he at once resigned his position in the Church, and submitted to the rite of believers' baptism, which was performed by Rev. William Brock. He then established an independent place of worship, and his influence grew till he was for some years recognized as one of the greatest religious forces in the East of England.

Services were at first held at Victoria Hall, but the year 1854 saw the opening of the great Surrey Road Chapel, the cost of which was mainly contributed out of Mr. Govett's own means. He had come to be widely known as an exponent of pronounced pre-millennarian views, and his audiences were largely composed of eager students of Scripture. The motive impulse in Mr. Govett's ecclesiastical work was a passionate loyalty to Apostolic doctrine and precedent. Church membership and the Lord's Table were open to all who gave credible testimony of Christian belief. While in deep sympathy with all evangelical Christians, the chapel was a Christian church unlimited by denominational definition. It was a bold and at that time probably a unique attitude.

Mr. Govett's ministry was marked by two deeply significant characteristics. His life and work were saturated with prayer. The chance visitor in his study was at once introduced into a higher Presence. Two weekly prayer meetings, besides a half-hour spent in earnest prayer before the Sunday morning worship, made the way of access to the Father familiar, and deepened the fervour of church life. But even more remarkable was the purely expository nature of Mr. Govett's preaching. Though matured in profound reflection, and committed in outline to paper, all manuscript was left in the study, and the Word presented in its bare majesty. The effect was far-reaching and lasting. The unbeliever forgot the preacher in the wonderful revelation of the mind of God. The church was instructed in unforgetable truth.

The effects in Norwich of this simple but faithful ministry were considerable. Hundreds were brought to Christ. Several dependent chapels were established in country districts, and served by members of the Church. A strong, sweet type of Christian life, unworldly and enthusiastic, was developed.

But Mr. Govett's most permanent contribution to Christian life and thought is deposited in his printed works. The bare list of these is of portentous length. They deal with all sides of Christian doctrine and practice. Mr. Spurgeon, in a review of one of his latest books, expressed the opinion that Mr. Govett, as a writer, was before his time, and predicted the day when his writings would be held as treasured gold. It is certain that they display learning, judgment, fearlessness, and extraordinary insight into Scripture. Controversies, even still acute, with which they dealt, forbid a unanimous judgment among readers; but their singular acumen and independence render them of great exegetical value. Mr. Govett himself considered, probably with justice, that his work on the Apocalypse was his maturest production. His commentaries on the Gospel of John and the Epistles to the Hebrews and Romans are treasuries of thought and suggestion.

In all his controversial work, Mr Govett

From Photograph by Mr. Albert E. Coe, 82, London Street, Norwich.

was a stout defender of evangelical truth, as revealed in Scripture, and preserved in the reformed faith; but nowhere more signally than in his expositions appeared the curious blend of sensitive conservatism with a daring re-discovery of Scriptural life, thought, and teaching. His subtly suggestive interpretations of passages relating to the millennial Kingdom; to the gifts of inspiration and miracle; to reward according to works; to the literal and obligatory nature of commands enshrined in the Sermon on the Mount, are worthy of attention, though differing conviction is inevitable on these peculiarities of his exposition; but his sincerity and ability, together with the patient grace with which he permeated his controversies, are an abiding monument to a laborious worker.

Since Mr. Govett's death a friend has written:—

> Over his grave might well be inscribed the words "Mighty in the Scriptures." Few men of his generation had so intimate and exact an acquaintance with the text of the Bible, both in the Hebrew and Greek originals, as Govett. Possibly one might go further, and state that, within his own province, he had no rivals. His exegetical discernment was phenomenally acute; and his labours in the field of Biblical interpretation—specially in expounding Apocalyptic questions—were unremitting.

The closing years of Mr. Govett's life were spent in increasing retirement from public sight. A constitution of remarkable robustness maintained him in his wonted work until within a few weeks of the end, and his last sermon was marked by virile powers. With little suffering he fell asleep, and laid down a life-work of astonishing devotion and abounding vigour. All the compeers in the founding of his ministry had already gone. His life's work seemed, even to himself, completed. In an unfading hope of the Lord's return—a hope which he had himself by grace kindled in their hearts—the brethren of Surrey Road Chapel laid their beloved pastor to rest. It was the closing of a life that was garnered as a shock of ripened grain, and that had diffused much light and grace to the glory of God.

Points and Outlines.

FEELINGS *v.* EXPERIENCES.

CONQUEST of temptation, deliverance from the power of evil habits, and a ready compliance with the will of God in answer to prayer, is a much better proof of his favourable presence than joyous feelings. The latter may be mistaken; but the former are as sure a mark of the Divine operation and blessing as that a plentiful crop of corn has had the benefit of rain and sunshine. *Thomas Adams* (1701-84).

THE PARABLE OF THE GROWING SEED.

(Mark iv. 26-29.)

The self-advancing progress of the Divine Kingdom shows itself—

I. At the very commencement. (*a*) The word must indeed be sown and received (26). But (*b*) it carries within itself a living Divine power (26). It is good seed.

II. Also in its progress. (*a*) It must indeed have time for development (27); the seed springs and grows up. But (*b*) it develops itself without human aid, and that gradually (27, 28).

III. And in its termination. (*a*) In the ripe and abundant fruit which it yields (29), "when the fruit is brought forth;" (*b*) which man, however, must gather and appropriate to himself (29). "He putteth in the sickle, because the harvest is come."

Lisco.

POPULAR PREACHERS—BEWARE!

If you are a platform, or a pulpit, or any other kind of mountebank, seek obscurity, for your soul's salvation lies there. If you are a popular preacher, flee from crowded churches, and hold services in bothies, and in poorhouses, and in barns, and in kitchens. Never search the papers to see what they are saying about you. Starve the self-seeking quack that is still within you. Beat him black and blue, as Paul tells us he did, and as Thomas Shepard tells us he did, every time he shows his self-admiring face.

Dr. Alex. Whyte.

A MODEL CHURCH.

Acts ix. 31.

1. *It was Peaceful.* "Then had the churches peace" (R.V.). Peace with God, peace with one another.

2. *It was Edified.* "And were edified." Built up in the faith, strengthened through the Word, rooted in love.

3. *It was Active.* "Walking." Not sleeping or speculating—walking by faith.

4. *It was Humble.* "Walking in the fear of the Lord." Not in the fear of man, not after the fashion of the world, not with the ungodly.

5. *It was Happy.* "Walking . . . in the comfort of the Holy Ghost." Not in the comfort of material prosperity (Rev. iii. 17). Satisfied with spiritual things.

6. *It was Holy.* "Walking . . . in the Holy Ghost." In fellowship with God, seeking to please Him, not to please or amuse the men of the world.

7. *It was Multiplied.* It grows and increases, because the Holy One is in the midst. His Name is honoured, his Word believed, and his will done.

James Smith ("Handfuls of Purpose").

Negro Schools in Virginia.

THE founder of these Schools, who for ever will be known in history as the great friend of the Negro race — General Armstrong — was born of missionary parents in 1839, on the Hawaiian Islands. His father, having been appointed Minister of Public Instruction, took charge of and partly built the Hawaiian Free School, and some of the higher educational institutes. For thirteen years the boy was more or less his companion, and so got a thorough knowledge of the dark-skinned Polynesian people who inhabit those picturesque volcanic islands. They were, as a rule, kind, hospitable, fond of learning, and generous in contributing of their substance to the churches, at the same time living under conditions which made a high standard of morality almost impossible.

After the death of his father in 1860, Armstrong left for America, and completed his education at the Williams College, Mass. The Civil War found him on the Anti-Slavery side. He enlisted under the Union Flag, and after serving a year as captain and major in the 125th New York Volunteers, he joined the U.S. coloured troops, and served two-and-a-half years as lieutenant-colonel of the 9th and 8th Regiments. Whilst studying his soldiers he found them in many respects like the Hawaiians. The excellent qualities and capacities of the freed-men, their quick response to good treatment and discipline, their devotion to duty and their leaders, convinced him more and more that they were worthy of freedom. Their dash and daring in battle, and ambition to improve—often studying their spelling-books under fire—excited his admiration, and

VISIONS OF A HAPPY FUTURE

for them repeatedly presented themselves to him.

In March, 1866, Colonel Armstrong was placed by General O. O. Howard, Commissioner of the Freedmen's Bureau, in charge of ten counties in Eastern Virginia, with headquarters at Hampton, which was then the great "Contraband Camp," to manage Negro affairs and adjust, if possible, the relation of the races. To settle matters required both tact and fairness to the two peoples. No better man could have been chosen for the task. The Freedmen's Bureau, which was the first organization on behalf of the ex-slaves, accomplished from 1865-70 an excellent work by re-uniting many families, helping them to work and settling down. Three and a half millions of dollars were granted for educational institutions.

THE FIRST SCHOOL

for Freedmen in the South was opened in 1862, in the vicinity of Hampton, where about 1,500 children were gathered daily in old Hospital Barracks and other buildings. An estate of 125 acres on Hampton river was open to purchase. "Little Scotland," as it was called, appealed to General Armstrong, as the spot historically and strategically most fitted for an educational and industrial institution. Here the Indian was first met; here the first Indian child received into the Christian Church.

When offered the leadership of the enterprise, General Armstrong recognized it to be a call from the Lord. A year later, the school opened with two teachers and fifteen pupils; in 1870 it was incorporated under a special Act of the Assembly of Virginia, by which it became independent of government, of sects, and associations.

From the first it has been true to the idea of education by self-help; nothing is asked for the student which he can provide by his own labour. This system, however, when started, met with much opposition as being too costly. General Armstrong's argument was that the manual labour plan could not pay pecuniarily, but that it should and certainly would pay morally. So it has. Hampton's graduates have been and are a working force for the good of their race. "If the schools had turned out but one Booker T. Washington, it would have been worth while to have founded them," is one of the sayings attributed to this great benefactor of the coloured people. The Institution was planned for Negroes alone, but when in April, 1878, a Macedonian cry came from some Indian prisoners of war in Florida—through Captain R. H. Pratt—seventeen were accepted at private expense.

ON THEIR ARRIVAL AT HAMPTON,

at midnight, they were taken to a camp where kind words of welcome and coffee awaited them. A large audience gathered the next night to hear the old chief, Lone Wolf, who told them: "We have started on God's road now, because God's road is the same for the red man as for the white man." Notwithstanding dismal predictions, the seventeen braves fell cheerfully into line with spade and plough and hoe, awl and hammer, side by side with their comrades of the other race. Their idea of the relation of industry to Christianity might suggest wisdom to any missionary enterprise. One of them wrote once to his friends:

"I PRAY EVERY DAY AND HOE ONIONS."

Other experiments with Indian men and

GENERAL ARMSTRONG.

women followed, until a separate school was established at Carlisle. The Hampton Institute still takes in a limited number of Indians.

After General Armstrong's death in 1893, a memorandum was found with his will in which these words occur: "Hampton must not go down; see to it, you who are true to the black and red children of the land." The present Principal, Dr. H. B. Frissell, is a worthy successor of the large and tender-hearted founder. The Institute is governed by a board of seventeen trustees. Its sixty buildings overlook the waters of Hampton river, and accommodate daily over 1,000 workers, 610 boarders (140 of whom are Indians), 350 day scholars, and eighty officers and instructors. It is divided into five departments, the normal, business, academic, trade, domestic science, with both day and night classes. These departments are equipped with improved facilities for special work. They send out yearly to the South and West young people educated as teachers, business men, trade and agricultural instructors and workers, and young women trained in domestic duties, or as school teachers. Over ninety per cent. of the graduates fulfil the expectations of the schools; 80,000dol. yearly are needed for their support.

WILMA MORGAN.

The Gospel Keynote.

AT this time of missions, is it not necessary for all of us to have the fundamental truth of the Gospel very clearly in our minds before we can present it to others?

God's definition of his Gospel is given in Rom. i. 1-4; in 1 Cor. xv. 1-4, and, of course, in many other passages. But the truth which I particularly wish to emphasise is our Lord's resurrection, for, as we see in 1 Cor. xv. 14, "If Christ be not risen, then is our preaching vain, and your faith is also vain."

The imperative necessity of this fact being stated, and insisted upon, is clearly shown by our blessed Lord, who, when speaking of his coming sufferings, went on to add, "And be raised again the third day." In the Acts of the Apostles, too, this glorious event was made the ground of demand that the Lord Jesus should be accepted as Saviour. The seventeenth chapter is so full from beginning to end of this subject as to be an object-lesson for all preachers of the Gospel; and *v.* 31 shows that God has given assurance, or offered us faith, because our Lord was raised from the dead, and so we are commanded to repent.

Of course Satan was annoyed, and will be again, because his first lie in the garden, "Ye shall not surely die," has been fully exposed, and he does not wish his second great lie to be so, which was, "His disciples came by night and stole Him away while we slept"—commonly reported among the Jews until this day, and not thought much about by Gentiles.

To refute these two lies of our great adversary becomes the great object of the Gospel, and unless we do so, we imperfectly present it. Rom. iv. 25, does this very concisely, "Who was delivered for our offences, and was raised again for our justification." The next verse explains why we have peace, because we see that the righteousness of God is satisfied, and He is just in justifying the believer in Jesus.

He that received seed by the wayside understandeth it not. He that received seed in the in the good ground understandeth it (Matt. xiii. 19, 23).

So may we understand that God, who, we read in the Gospels, said, "This is my beloved Son in whom I am well pleased," and declared Him to be his Son with power by the resurrection from the dead (Rom. i. 4), yea, with mighty power, exaltations, and honours (Eph. i. 20-23).

So may we too rest in the finished work of our Lord who rose from the dead on the seventeenth day of the seventh month, the same day as the ark rested with Noah on Mount Ararat (Gen. viii. 4).

Who is He that condemneth? It is Christ that died, yea, rather who is risen again, who is even at the right hand of God, who also maketh intercession for us. J. D. M.

Blackheath.

London Cabmen.—The annual report of the London Cabmen's Mission is an account of an extensive and useful organization. During the unoccupied hours of a cabman's life, opportunities of speaking a kindly word are taken by the workers, who are invariably welcomed by the men. In all parts of the Metropolis God-fearing cabmen are to be met, and a personal talk with these is often the means of coming in touch with their unbelieving comrades. The services in the Mission Hall at King's Cross have been regularly sustained, and the preaching of the Gospel has resulted in winning many from sin to righteousness. The Bands of Hope and Mercy have done much to enlighten the minds of the young in the neighbourhood. The temperance work among adults and children is bearing abundant fruit. The meetings are often conducted by cabbies, whose telling and homely addresses are used of God to the awakening of the indifferent and the prompting of many to take the pledge. The superintendent of the mission is Mr. John Dupee, 165, Hemingford Road, Barnsbury.

Other Lands.

From Dr. Baedeker.

DEAR SIR,—My advancing years make me eager to seize the opportunities given for taking the Gospel into dark places. The present Minister of Justice in Russia having once again renewed to me for two years the permit to visit the prisons of the Russian Empire, I feel myself under an obligation to make use of this opportunity, and I hope once more to visit the Baltic provinces. But many open doors presenting themselves in Sweden, I purpose going first to that land, my programme including several large manufacturing districts, and also University towns, as well as Stockholm. Thence I propose crossing by boat to Riga, and visiting Mitau, Libau, Dorpat, Reval, &c.

Both in Sweden and in parts of Germany the prisons are open to me for speaking to prisoners and for giving New Testaments to them, and the most noble British and Foreign Bible Society enables me to distribute freely to those who have the first claim to the Gospel of the Grace of God, by supplying at a large reduction the books in the various languages. The Association for the Free Distribution of the Scripture also renders valuable help by grants of money for the same purpose.

Both these Societies have for many years freely and generously sustained my efforts throughout Russian and Siberian prisons, as also amongst Roman Catholics in Austria who desire to be freed from the system of the Roman Church, and who by thousands have come out through the reading of the Word of God, which had been withheld from them. I confidently count on the sympathy and prayer of God's servants as the real fellowship of service, and rejoice in the assurance that those members of the body that seem to be the more feeble are *necessary* (1 Cor. xii. 22). My present intention is to leave England about April 10 for Berlin, thence to go to Sweden, and later on to Russia, God willing.—In the fellowship of the Lord's service, yours sincerely,

T. W. Baedeker.

Wart-Eck, Weston-Super-Mare.

Rev. W. A. Essery on Tour.

WRITING from Alexandria March 12, Rev. W. A. Essery says:—I am leaving Egypt this day for Palestine, after upwards of seven weeks in the Nile Valley, visiting the stations of the American Mission as far as Assouan, on the first Cataract. This time has been devoted to preaching, by interpretation, to Egyptian congregations, and in addressing week-day and Sabbath schools incessantly. The missionaries everywhere have given me a very hearty welcome, and made arrangement for the various services.

The fraternal message of the committee of the Bible Lands Missions' Aid Society has been most gratefully received; this was specially so at the meetings of the Synod of the Nile held at Assiout early in February, which I attended and addressed. I have also met labourers of the Soudan Pioneer Mission, the North Africa Mission, the Church of Scotland Jewish Mission, and the Egypt Mission Band.

My visit to the great Training College of Assiout was most interesting and inspiring. Oft have I exclaimed, in view of mission results, "What hath God wrought!" My health has been graciously preserved amidst all the journeys and services. I hope to remain two weeks in Jerusalem, and then proceed to Beyrout. I am collecting stores of deeply interesting information for friends at home. My return passage is booked per *Omrah*, from Port Said, about May 12, due thirteen days later in London.

War Against Protestants in France.

A VERY disgraceful meeting was held a few days ago in Paris. Short reports of the proceedings have appeared in the English papers, but French organs of opinion have presented at greater length utterances on "true sons of France"—"Up with St. Bartholomew," and "Down with the Protestants!" Some six hundred people attended the meeting. General de la Rocque, who occupied the chair, led off with the opening words of the Lord's Prayer, and proceeded to put the audience through a brief litany:

"Saint Denis!" said the General.
"Pray for us," responded the whole assembly.
"Saint Geneviève!" cried the General.
"Pray for us," replied the audience.
"Venerable Joan of Arc!" "Pray for us."
"Sacred heart of Jesus!" "Pray for us."

"Now," resumed the General, "You may sit down. I see you are all good Catholics, and therefore good Frenchmen. I beg you to remember that you are the millions, and therefore have force with you. Our enemies openly air their evil opinions, and we have the power and right to air ours for the salvation of France. I am persuaded that we are on the eve of a Catholic revolution such as has not been witnessed for centuries. With numbers and force with us we ought to act. If we are the most numerous, it is by God's will. God wills that moral be sustained by material force."

Addresses were delivered by M. Louis Rollin, secretary of the Committee of Justice and Equality [!], and by M. Ernest Renauld, author of "The Protestant Peril," and other inflammatory writings. He said:—"The Protestant danger suffocates us. If you tour about the provinces, you scent it. All public offices are held by Protestants. Here the prefect is a Protestant; the Attorney-General has married a Protestant; the schoolmaster is a Protestant; the public treasurer is a Protestant. How is it that in France, where the Protestants form only one-sixtieth part of the people, the public offices are all, or almost all, held by Protestants? How comes it that even in Paris the Minister of Foreign Affairs is a genuine Huguenot, that the successive Ministers of Marine for ten years have been Protestants? It is because the present régime is essentially Protestant!"

The speaker went on to allege that the Protestants are a political organization, and did not stop short of glaring misrepresentations that provoked contradiction from the audience. At one point the chairman sought to calm the impassioned orator, who from beginning to end was merciless in his attack upon Protestants, high and low, calling them traitors, and demanding their destruction.

The meeting concluded, as it began, with invocation of St. Denis and other saints. The dispersing song included a couplet in which the "traitors" were compared to a flock of crows that have descended upon France:

Frenchmen, fall upon these crows,
With cudgels stout, and strong sabots.

The incident bodes ill for France. The "traitors" will hold their ground—speaking the truth in love. May God bring the misguided Romanist agitators to a better mind!

From Rev. F. B. Meyer.

ss. Majestic, March 12, 1901.

AFTER a somewhat long and stormy voyage, we have safely reached New York, through our Father's goodness. I thank Him for the time for quiet reflection and study which this has afforded, and which has been very sweet.

It seems necessary from time to time to withdraw from the busy scenes of one's ordinary life to stand alone with God, and see things more as they are. And there is no better occasion for this than an Atlantic steamer, with the boundless expanse of sea around and of sky above.

Very earnestly I commend myself to the prayer of my friends, the readers of The Christian, for this very important tour through the Southern States, where I hope for great opportunities of unfolding the deeper things of Christian life and service.

F. B. Meyer.

Evangelism and Union in Canada.

[from our own correspondent.]

THE spirit of evangelism becomes more and more apparent in Canada. Special meetings are now generally in progress throughout the Dominion, and with encouraging results. At Ottawa a concentrated movement was made by the different churches, when more than 500 conversions were announced. A like compaign is planned for Toronto, where Rev. Dr. Henderson, of Brooklyn, N.Y., has been addressing the ministers and Christian workers on "The Twentieth Century Forward Spiritual Movement." A committee has been appointed to make arrangements for a series of meetings, and it is hoped that the movement will extend greatly beyond the limits of the city.

During recent years the question of Church Union has been brought prominently to the front, and a Society to further the movement has been organized. The annual meeting has just been held in Toronto, when there were present leading representatives of the different denominations. Nothing practical has been the outcome, beyond brotherly discussion and closer fellowship. Most prominent in the Society thus far have been clergymen of the Episcopal church, but in outside fellowship the other churches are more closely united in aggressive Christian work. The gradual approach of the different denominations toward one another is particularly gratifying in this young and growing country, where co-operation is greatly needed in furthering the interests of the Kingdom of God.

A Year in Algiers.

I HAD heard of a little gathering of Christians (six to eight) who met each Lord's Day, and broke bread. Naturally I sought to have Christian fellowship with them, and soon the responsibility of a weekly Bible reading fell to my lot. This simple study of God's Word was really effectual in life and principle. Spanish Christians came from a distance, and soon several were anxious to be baptized. During the year there have been five different occasions of baptism. This little gathering gradually increased. The need for Gospel testimony so pressed upon us that we finally decided to hire

A SMALL HALL,

looking to God for the wherewithal to keep it going. To keep the door of this room open has meant self-denial, but not without souls receiving blessing.

The Spanish Christians continue to meet in their own mission rooms. At the close of last year we hired another small hall in the Rue de la Kasbah, the most notorious part of Algiers for sin and vice. The first hall referred to is situated at Babel-Oued, where we have two Gospel meetings a week, a children's service for Jews on Thursdays, and a class for Jewish young men on Saturdays. In this quarter we have also a children's service on Thursday for Spanish and French children, as well as a weekly Bible reading and prayer meeting.

At the Spanish mission room, Hussein-Dey, we have a Monday afternoon Bible reading, and a Monday evening Gospel meeting in French. The hall is generally packed with a most attentive audience, and the Word is eagerly sought for. At the Kasbah we have two Gospel meetings a week for Europeans and Jews, two children's services, and three meetings a week in the Kabyle language.

Our efforts could doubtless be rendered more effectual by establishing a little medical work. During my eight years among the Kabyles in the interior, I found constantly in the help of medicines, a key to open the door to the heart. We trust also one day to see our way to add to our efforts a little work among the hundreds of "friendless and fallen" of this intensely dark city.

Allen Moore.

"Bethel," Rue du Fort, St. Eugène, Algiers.

God First.—God does all before He asks us to do anything. He redeems before He enjoins: and only the redeemed can truly keep his commandments.—*R. W. Barbour.*

The Gospel in Spain.

THE Association for the Diffusion of the Gospel in Spain has a record of thirty years' fruitful service for the evangelization of that country. Mr. and Mrs. Armstrong work on with untiring devotion to the cause they have so much at heart. From time to time encouraging reports are received of the progress of the work. In recent correspondence Mr. Armstrong wrote: "There is now in Spain a Church of the Living God, probably more numerous than many friends and foes imagine. Its members are to be found in towns, villages, and hamlets, and you meet with the best quality wherever persecutions abound. On the mountains of Asturias live

AN AGED COUPLE,

well-known to us for many years. The husband not long ago was rendered helpless by paralysis. At first kindly neighbours assisted him, but being poor themselves they could not long continue the work of mercy. Then the old people were visited by the village authorities and the doctor, offering all sorts of comforts for their last days if only they would 'return to the Church of their Fathers.' The reply was, 'Never; we will starve first!'"

Correspondents from many other parts of Spain write of much blessing experienced in their labours. At times it is from a simple farmer, who, while living by the toil of his hands, preaches the Gospel to a little group which he has formed in his own village, and evangelizes in neighbouring villages. At other times it is a humble Spanish evangelist, who, earning a small salary, builds up a congregation in a central village, and evangelizes in the district. From foreign missionaries at their central stations come tidings of conversions and a deep awakening. Numerous difficulties have to be encountered. The education of the children of the upper classes is almost entirely in the hands of the Jesuits with their splendid colleges, and they are now laying themselves out to get the children of the working classes into special schools opened for them. More or less, employers of labour are under Roman Catholic influences. A card from the priest opens the door for work and wage; a word from him closes the door against the hated and despised Protestant, though he has a wife and children dependent on him for daily bread.

College for Women at Rome.

VISITORS to Rome might be surprised to see the fine building on Via Veneto, in the quarter called Ludovisi, facing the present palace of Queen Margherita, and to learn that it is a Protestant College for Italian women. Started five years ago, with ten pupils, under the direction of the American Methodist Episcopal Mission, with an American lady, graduate of a University, as its principal, it now numbers 165 pupils, with twenty professors and other teachers. Since Christmas it has been located in this large, handsome building, called Crandon Hall, specially built for it, and capable of accommodating 200 pupils, a certain number of these being residents. That it supplies a real want in Italy seems to be evident from its progress, and the fact that so many Italian girls have taken advantage of its splendid opportunities. Great benefit is derived, not only by the true Roman Catholics, but by those also whose parents have become, with regard to religious matters, indifferent, sceptical, or even atheistic, and who obtain here not only a spendid secular education, but also a pure religious training.

The College is also open to all English-speaking girls. One who knows it says: "The institute is in the highest sense a Christian school. There is every morning a simple, devotional service, with Scripture reading, sacred song, and prayer. The students and professors in the building hold a service every Sabbath morning. The Bible is studied in a careful, scientific, and reverent spirit." Former pupils now residing in the country have written to express their thankfulness for having found the true Christian religion when at the College. The Jesuits apparently believe in its influence, for they have shown themselves much opposed to it, and it has even come to this, that a society called "De Preşevanda Fide" has been formed to combat the work of the Methodists in Rome, more especially this College. The Pope has also issued indulgences to all those who will help in fighting this "heretical" institution! This is, no doubt, a work that has already had, and will have, deep and lasting results, that will surely help to bring light and progress in the midst of irreligion and Romanism.

FLORENCE TAGLIALATELA.

Turin.

On the Assam Frontier.

THE new home of the missionaries at Sadiya, Upper Assam, has been completed, and Mr. J. Herbert Lorrain writes of the encouraging prospects of the work at this station:—"The Abors, on account of their bloodthirsty raids, have for some years been prohibited from coming into British territory; but about two months ago we heard the welcome news that the Government had decided to raise the blockade, and since then numbers of this wild tribe, in whose country we hope some day to teach the way of salvation, have been down to trade in Sadiya. At first they were rather suspicious of our white faces; but they soon heard that we were "Padré Sahibs," and that we were giving medicine to the sick and suffering, and so some of them ventured to pay us a visit. These braver ones were generally afflicted with some kind of disease or other, and went away happy in the possession of

A LONG-WISHED-FOR REMEDY.

One party of Abors, suffering from ophthalmia, assured us that if the medicine which we had given them should have the desired effect the whole tribe would come down to lay their worldly possessions at our feet. Surely there can be no more potent key than the 'healing art,' combined with sympathetic kindness, to open hitherto fast-barred doors for theentrance of the Gospel messenger! When once the Abors get to know that we are their friends our lives will be as safe in their country as they are here under British protection.

"The Miris, Assamese, and up-country people around us keep most of our spare time occupied in ministering to their sick, and we have reason to believe that here and there not only has the bodily pain been relieved, but the burden of sin has been cast upon the Lamb of God.

"We are deeply thankful to God and to our kind friends for the way in which all our needs have been supplied, and our experiences of the past year send us forward into the future with renewed confidence in the unfailing faithfulness of our Jehovah God, and in your continued practical interest in this effort to give the Bread of Life to the Abors and other wild tribes inhabiting the unexplored recesses of the Himalayas."

Communications respecting the Assam Frontier Pioneer Mission will be received by Mr. T. G. Rogers, 53, Talbot Road, Highgate, London, N.

Distressed Women and Children in South Africa.—The fund inaugurated for the relief of women and children in South Africa, who have been rendered destitute through the hostilities, has met with worthy support. Miss Hobhouse, by going to the Cape, has ascertained the extent and nature of the distress, as well as the relief that is most desirable and needful. She estimates that at the lowest computation there are some 10,000 women and children detained in camps, who are in want of everything outside the absolute necessaries of life. Writing from Bloemfontein recently, Miss Hobhouse says: "I have a family of near 2,000 here, leave alone other places." While acknowledging the generous response which has been made to their appeal, the committee are desirous of reaching a wider public, in order that their delegate shall not be empty-handed in the presence of so much misery. The hon. treasurer of the fund is Lady Farrer, 3, Whitehall Court, S.W.

Among Albanian Girls.

MR. ROBERT THOMSON, of the European Turkey Mission of the American Board, writes (from Samokov, Bulgaria) in the interests of education among the Albanians:—"My father, the late Rev. Dr. Thomson, of Constantinople, suggested that this Mission should take up the Girls' School in Kortcha, and in general should undertake to do what was possible for the people. On this basis the work has now been carried on for four or five years.

"My father left £100 for the evangelization of the Albanians. Up to last summer the disbursements were small; but at that time Mr. Tsilka (a married Albanian), who had completed the scientific and theological courses in our institute, and had then taken the full theological course in America, returned to this country, and was appointed regular evangelist at Kortcha. Meanwhile the school and evangelist at Kortcha are but the minimum of a reply to the apparent readiness of the Albanians for evangelistic work. There are several other places where work might be opened up; and, above all, good tracts and educational works in the vernacular are needed."

Miss Ellen M. Stone, of Salonica, tells of the excellent work being done among women and girls by the sisters Kyrias, who have two brothers also engaged in the work of the Lord among the Albanians. "For eight years the elder Miss Kyrias has been at the head of this, the only school which exists for the education of Albanian girls in their own language. With a devotion which knows no limit save those of the endurance of her body, mind, and soul, Miss Kyrias stands at her post, and is doing a grand work. She has an assistant of the same consecrated spirit with herself, and they find other help from among the girls themselves.

"Hitherto, the school has received only day-pupils, but a small beginning is being made with a boarding department. Miss Parashkevia D. Kyrias graduated from the school at Monastir, Macedonia, last summer; and it is very important that she should be fitted for association with her sister in the directorship of the school by a course of further study in the College for Girls at Constantinople." The annual expense of this would be about £40.

Paris City Mission.

THE twenty-first annual meeting of the Paris City Mission was held on Friday afternoon at the Memorial Hall, Farringdon Street, when Mr. F. A. Bevan presided. The report given by Mr. W. J. Lockie, detailed the work which had been carried on during the year, and the remarkable answers to prayer which had been witnessed in the extensive and successful labours of the twelve missionaries now employed in house-to-house visitation in Paris.

The fact was emphasized that the Mission has never been in debt, and that every amount raised in Great Britain is met by a corresponding sum in France, paid by the pastors or churches employing the missionaries. The death of Mons. Claveau was referred to, and his proposed successor—Mons. Vigier, a converted Roman Catholic priest—was introduced to the meeting. In 1899 Sunday services were instituted by Mons. Vigier in a hall, and with increasing congregations and interest the work is full of promise. The power of the Gospel has been manifest in many conversions. A drunkard was brought to Christ through hearing the story of the Prodigal Son. The man's wife, with a grateful heart, visited Mr. Vigier, to tell him of the change which had come to her husband. "Formerly," she said, "I and my children were cruelly beaten. Now I am happy. My husband reads the Bible, and has family prayers." This is but one among many similar cases. Rev. Geo. Whelpton confirmed Mr. Vigier's statements, and expressed the hope that the £50 required for this addition to the missionary staff would soon be raised. The financial secretary is Mr. H. E. Weylland, 14, Nicoll Road, Harlesden, N.W.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.)*

*A Visit to Galilee.**

By Rev. E. P. HAMMOND, M.A.

OUR first night beside the Sea of Galilee was passed at Tiberias, one of the four cities which the Jews regard as especially sacred. For they believe that the Messiah will rise from the Sea of Galilee, land at Tiberias, and establish his throne at Safed, which overlooks the lake from the neighbouring heights, the "city that is set on a hill." During the first centuries Tiberias was to the Jew a second Jerusalem. Here for a time was established the Sanhedrim, but in 1837 about 500 lost their lives by an earthquake, and its shattered walls still speak of that terrible tragedy.

We visited the baths of Tiberias. The water issues from the earth, very near the shore of the lake, at the temperature of 144 degrees Fahrenheit, with a bitter taste and a strong smell of sulphur. The house erected over the fountain was of marble construction, contemporary, it is said, with Herod the Great, and perhaps built under his guidance. We found the water at least five feet deep, and so hot as to be well-nigh unendurable.

The next morning it was agreed to have a sail upon the lake, and to witness the union of the Jordan waters with those of Galilee. The accounts we had read of the storms on Galilee seemed exaggerated, for as we looked upon the lake from Safed, and from the shore, it appeared much smaller than we expected. One of our party expressed the desire that we might have a miniature storm, just to call to mind the disciples' experience, when they said, "Master, carest Thou not that we perish?" It was not long before what seemed a perfect tornado burst upon us. As the fierce waves tossed our boat about like a plaything, it seemed as if the lake suddenly expanded in all directions.

I was once upset in a boat on Lake Superior, and had to swim for my life; but only once, and that when we struck an iceberg in the Atlantic, was I so much alarmed. The boat was leaking all the time, and occasionally a large wave paid us an unceremonious visit.

How vividly this brought to mind those memorable words: "There arose a great storm of wind, and the waves beat into the ship, so that it was now full, and He was in the hinder part of the ship, asleep on a pillow; and they awake Him, and say unto Him, Master, carest Thou not that we perish? And He arose, and rebuked the wind, and said unto the sea, Peace, be still, and the wind ceased. He said unto them: Why is it that ye are so fearful? How is it that ye have no faith?" (Mark iv. 37-40).

We thought also of that midnight scene recorded in Mark vi., Luke ix., and John vi. "It was in a desert place," not far from the north-eastern shore of the lake, that He had fed the 5,000 with five loaves and two fishes. As night approached He constrained his disciples to get into the ship and to go to the other side, while He sent away the people. "And when He had sent them away He departed into a mountain to pray. And when the even was come, the ship was in the midst of the sea, and He alone on the land. And He saw them toiling and rowing, for the wind was contrary unto them. And about the fourth watch of the night He cometh unto them, walking upon the sea." No wonder that they were at first alarmed, but when they heard his cheering words, "It is I, be not afraid," all their fear vanished. Yes, and as "He went up unto them into the ship, the wind ceased." We followed the example of the disciples, and crying to Him for his divine assistance with all our hearts we could but feel that He heard our prayer. "And the wind ceased."

As we left Tiberias, riding along the silent shore, and saw the fertile plain of Gennesareth stretching away to our left for two or three miles, with not a house upon it, and only affording sustenance to the wandering Ishmaelites, I could but think of the contrast that scene presented to the eye when our Lord made Capernaum "his own city." At that time all the vale was highly cultivated, and thousands of people inhabited those shores. Eighteen centuries ago Josephus describes Gennesareth as an "earthly paradise, where the choicest fruits grew luxuriantly, and eternal spring reigned." But now, alas! we see the fulfilment of our Saviour's prophecy, and the once flourishing cities which encircled this beautiful sheet of water are blotted from existence. Even their very site is a disputed question.

* Similar papers by the same author will be found in Roger's Travels. (1s. *Morgan & Scott.*)

'The Christian" Bible Searcher. 21st Quarterly Prize Competition.

January to March.

RULES.

Will parents and teachers kindly see that each of the following rules is strictly observed, especially Nos. 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right nine times out of twelve.
2. Competitors will be divided into Four Divisions:—
   I. Those under ten years of age.
   II. Those over ten and under thirteen.
   III. Those over thirteen and under fifteen.
   IV. Those between fifteen and eighteen.
3. Write *outside your envelope* in large letters the words Prize Competition," and the Number of the Division to which you belong; and address it to "Uncle Tom," as usual.
4. At the *top of your paper* write very clearly your Division, your Full Name and Address, and Age last birthday.
5. Number your Answers exactly to correspond with the questions.
6. Every paper must be signed by a parent or teacher to testify that Rule 7 has been observed.
7. No Concordance and no help allowed; only the use of a Reference Bible. ☞ Competitors must not help each other.
8. The *last* day for answers to reach the office is Wednesday, April 10. The results will be announced on April 18.
9. Marks will be given for accuracy, neatness, writing, spelling, &c., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.
10. Chapter and Verse must be given wherever possible.
11. Those who cannot do all the questions set for their division must do as many as they can, and will receive marks accordingly. No papers can be re-examined.

☞ Any seniors who are over Eighteen years of age may do the Competition, and have their names included in the lists, but will not be eligible for the prizes.

PRIZE QUESTIONS.

Division I.

***Do** only Nos. 1, 2, 10, 13, and two each of 14, 15, 16, 17.*

Division II.

***Do** only Nos. 1, 2, 3, 10, 13, and three each of 14, 15, 16, 17.*

Division III.

***Omit** Nos. 1, 8, and (a) and (b) of 14, 15, 16, 17.*

Division IV.—***Do** all.*

1. Which tribes dwelt on (*a*) the nearer and (*b*) the further side of Jordan?
2. What were the cities of refuge?
3. Describe briefly (*a*) the taking of Jericho; (*b*) the conquest of Ai.
4. Name the (*a*) nations, (*b*) kings whose territories Joshua divided among the children of Israel.
5. (*a*) How old was Joshua when he died? (*b*) Where was he buried?
6. (*a*) What mention is made of Balaam? (*b*) What do you know of his previous history?
7. What prophecy in the Book of Joshua is fulfilled in the Book of Kings?
8. (*a*) Describe as fully as you can how the tribes dealt (successfully or unsuccessfully) with the heathen nations. (*b*) What lessons would you derive from their experiences?
9. (*a*) Give a complete list of the Judges. (*b*) Why were they appointed?
10. Why did God leave the heathen nations in the land?
11. (*a*) How many sons had Gideon? (*b*) Who was the most noted of them? (*c*) How did he treat his brothers?
12. (*a*) Describe and (*b*) explain the Parable of the Trees.
13. Give a short account of (*a*) Samson. (*b*) Jephthah.
14. By whom, to whom, and under what circumstances were the following spoken?—*In Joshua*—(*a*) "Prepare you victuals" (*b*) "Our life for yours." (*c*) "What mean ye by these stones?" (*d*) "He hath wrought folly in Israel." (*e*) "I am a great people." (*f*) "Choose you this day whom ye will serve."
15. By whom, to whom, and under what circumstances were the following spoken?—*In Judges*—(*a*) "Why have ye done this?" (*b*) "Did not ye hate me?" (*c*) "Where is now thy mouth?" (*d*) "Is there any man here?" (*e*) "I will speak but this once." (*f*) "We shall surely die."
16. What do you know of—*in Joshua*—(*a*) The captain of the Lord's host; (*b*) The Gibeonites; (*c*) The Kings of the Amorites; (*d*) The son of Jephunneh; (*e*) The daughters of Zelophehad; (*f*) Hebron?
17. What do you know of—*in Judges*—(*a*) Luz; (*b*) Chushan-rishathaim; (*c*) Adoni-bezek; (*d*) Succoth; (*e*) Shibboleth. (*f*) En-hakkore?

The following are eligible for the Prize Competition:—

A—Arthur and Gordan Allt, Edgar Allies, Dorothy and Margery Alchin, Ernst and Ralph Aldwinckle, Ethel Alford, Mabel Ashwell, Irene Ashdown, Nellie, Dollie, Leonard and May Allen.

B—Mabel Baker, Helen Beck, Edith Blenkarn, Harold Berry, Leonard Browne, Dorothy Banfield, Eleanor Bennett, Beatrice Brouard, Stanley Burgess, Gordon Bligh, Violette Birney, William Berwick, Herbert Braddon, Frances Burnett, Elsie Brinkworth, Queenie Boswell, James Barker, Ella Berryman, Ethel Bailey, Emily Bridgewater, Dorothy Barry, James and Gordon Bryant, Clara Brown, Mary and Susette Beck, Dorothy Brooks, Robert Bushby, Elsa Banfield, Eunice Baber, Clarence Bass, Ada Bratt, Louise Betts.

C—Elma and Josephine Cheal, May Cullen, Hyde Campbell, Henry Colville, Dorothy Cooper, Stanley and Percy Chappell, Hannah Chapman, Mabel Campe, Anna Chanyen, Sophie Cohen, Lydia Cleary, Augusta Clark, Florence Combes, Mabel and Ida Cole, Jessie and Maggie Carter, Gladys Clark, Ethel Craigie, Cicely Craven, Alice Crang, Susie Cumbers, John and David Colville, Alfred Cocking, Beryl and Gladys Calvert, Fannie Cardin, Maude Claxton, Oscar and George Cross, George Crawford, Duncan Campbell, Hilda Cook, Ida Cullen, Edith Charman, Walter Carter.

D—Ethel Dancy, Ethelwyn Dennis, Gladys and Harold Davis, Daisy Dewar, Kitty and Violet Donaldson-Selby, Willie and Nellie Dowsett, Stanley Drew, Polognia Daws, Ralph and Dorothy Daintree, George, Hilda, Constance and Elizabeth Drayson, Marjory Dyke, Vera Dickinson, May Darroll.

F—Percy Fitch, Eirene Fennell, Vincent, Mabel and Olive Fleet, Ethel Fowler, Hyacinth FitzSimons, Phyllis Fry, Frances and Aileen Figgis, Lewis, Agnes and Meg Fullarton, Arthur Foley, Kitty Fausset, Harry Flashman.

G—Elsie, Isabel, Alexander and Margie Goudge, Andrew and David Gardiner, Cicely Gibson, Winnie Garnham, Evelyn and Grace Gulston, Hilda von Griesheim, Reginald Garland, Mary and Daisy Greenacre, Mary Gover, George, Colin and Margery Graham Brown, Evelyn Giddings, Stuart, Margaret, Dorothy, Edith and Jack Gray, Winnie and Dorothy Grove, Margaret Guillaume

H—Dorothy Havergal Shaw, Kathleen and Dorothy Heckford Dorothy and Elsie Hanson, Ina Hemmell, Hilda Hooper, Annie Horstcraft, Jamie de Hailes, Mary and Elizabeth Hooper, Beatrice Hastings, Violet Holford, Florence, Francie, Julyan and Norman, Hoyte, John C. and John S. Henderson, Elise Hill, Ella Hake, Stanley Hoyte, Willie Hooper, Myra Hunt, Theodora Hill, Edith, Henry and Winifred Harvey, May and Sandy Handasyde, Eileen Hill.

I—Nellie Irving, Daisy Iredell, Ami and Isabel Inglis.

J—Amelia Jacobson, David Jameson, Betty Jacobs, Emily Jones, Lawrence Johnstone, Hilda, Winifred and Louie Jeffery, Lizzie Johnstone, Thomas and Charles Johnson.

K—Annie Kingsford, Violet Keen, Maurice Kalinsky, Max and Eva Kalb, Ethel and Bertha Kelsey, Hannah Knapp, Susie Keen, Agnes Kay, Lionel Kepple.

L—Constance, William and Margaret Locke, Edith and Willie Lowe, Georgina Lichtenstein, Sidney, Mary, Edward and Henry Law, Linda, Harry and Norah Lowe, Rosamund Langton, Constance Long, Beatrice Le Mesurier, Robert Lomax.

M—Charlie McMullin, Edith and Aldie Margetts, Godfrey Miller, Irene Mabille, Nora and Alan Marshall, Winnie Maunder, Fannie Messenger, Tom McGlone, Maude McIlroy, Winnie and Doris Martin, Mildred Morgan, Dorothy McMullin, Evie and Alec Miller, Grace, Owen, Arthur, Nellie and Lewis Morice, May Mills, Arthur McLeod-Johnson, Daniel, Mary, Dorothy and Margaret Morris, Charlotte Millar, Margie Marston, Elsie Moule, John and Ella McMurray, Maisie and Alice Mackenzie, Bella and Margaret Mack, Dorothy, Winnie and Leonard Mace, Dorothy Morgan, Bella Morrice, Eileen McClure, Olive and Lois Mewburn, Amy Munday, Edith Marshall, Margaret and Joy McFadzean, Dora Muir, Marjorie Martin.

N—Daisy and Nellie Nicholas, Emily Norris, Edith Newton, Hilda and Gerald Nicholls, Eleanor and Valerie Noel, Edith Nash, Amy and Maude Nottage, Blanche Norcock.

O—Gilbert Oxley, Maggie Oliphant, Eva Oakes.

P—Willie Palmer, Evelyn Primrose Pechey, Majorie Porteous Mary Pearson, Olive Pine-Coffin, William Porter, Christine and Graham Pearson, Myrtle Perry, Leonard, Katie and Walter Picknell, Kathleen Pincott, Ruth Pledger, Kathleen and Ethel Pasley Gladys and Isabel Phipps, Lucy and Mabel Pelham-Burn, Cyril and Leslie Partridge, Clarice, Geoffrey and Percy Peach, Connie Eddie and Ada Palmer.

Q—Frances Quance.

R—Aileen and Marjorie Roberts, Hilda Reid, Maggie Russell, Alice and Jeisie Ricketts, Kate Rosenbloom, Gwennie Ravenhill, Marion Richards, Alice Reid, Olive Robinson, Laura Ridler, Nora Read, Ada Renals, Hope Robinson, Sydney Robertson.

S—Edgar Schaeffer, Bertha Stocker, Violet Shaw, Stanley and David Soltau, Hilda Schaeffer, Glanvill and Rider Smith, Agnes Shields, Grace Spurgeon, Whately Smith, Esther and Amy Simmons, Margery Smart, Frances Stileman, Kathleen and Douglas Shepherd, Betty Stocks, Effie, Elorence and Ellen Simpson, Stanley W. Smith, Gladys and Evelyn Shaw, T. and D. Stanier, Frankie Sellwood, Hugh Shields, Dollie Salt, Flora Smith, H. Small, Florrie Smith, Muriel Spurgeon, Stanley B. Smith, David Seth, Willie, Eddie and Mary Start, Nannie Sturrock.

T—Flossie and Charlie Thomson, Evelyn Tracey, Dudley Toye, Carleton Tufnell, Florence Tomlinson, Theodora Thorn, Marjorie Tracey, Lillie Trenwith, Frank Tomkins, Willie Thomas, Frank Thompson.

U—Kathleen Usher.

W—Stewart Watson, Alexander and Ella Watt, Greta Watson, Ellen Williams, Mansfield White, Dorothy Woodforde, Stephen Wilson, Mabel, Allan and Theo. Wallace, Nora and Ellie Wyatt, Ronald Watson, Bertram Webb, Charles Wingrave, Dorothy White, Annie Wood, Florence Wilde, Cecile and Phillis Wright, Fannie Wheeler, Agatha Ward, James, Rachel, Georgina, Sarah, Frank and Madge Wilson, Ernest, Kenrick and Queenie Wakeford, Edward, Mabel and Edith Wheeler, Pringle Wilson, Leonard Wall, Arthur, Louisa and Violet Walker, Bertie Walls, Robert and Thomas Weddell, Lance Wahab, Sidney Wisdom, Wilfred, Sydney and Willie Watson, Nellie and Rachel Wilson.

Y—Rachel, Gladys and Maurice Young.

ANSWER TO LAST SEARCHER (No. 271).

Psalms i.-xx.

Trust.

ii. 12; iv. 5; v. 11; vii. 1; ix. 10; xi. 1; xiii. 5; xvi. 1; xvii. 7; xviii. 2; xviii. 30; xx. 7.

No. 271—Correct Answers (first list) received from:—

A—Samuel, Annie and Nellie Allen, Dorothy* and Margery* Alchin, Ethel Alford*, Edgar Allies, Gordon and Arthur Allt, Olive* and Miriam* Allam, E. and R. Aldwinckle, Irene Ashdown*, Mabel Ashwell*.

B—Ethel Bailey*, Elsie Brinkworth*, Edith Blenkarn*, Ella Berryman*, Mabel Baker, Gladys Batting, Sarah Boakes, Mabel Bartlett*, Violette Birney, Eunice Baber, Maggie Batting, Emily Bridgewater, Stanley Burgess*, Reginald Bristow, Clarence Bass, Beatrice Brouard, Dorothy Brooks*, William Berwick, Ileene and Hilda Barstow, Herbert Braddon*, Elsa and Dorothy* Banfield, Eleanor Bennett, Irene Bill*, Gordon* and May* Blight, James Barker, Frances Burnett*, Queenie Boswell, Mabel* and Evelyn* Barstow, Dorothy Brereton, Ada Bratt*, Gertrude Bush, Gordon and James Bryant, Helen, Susette* and Mary* Beck.

C—Fannie Cardin, John*, David*, and Henry* Colville, Ida* and M.* Cole, Kitty Cope*, Alfred Cocking, Lydia Cleary, Rose Collins, Mabel Campe, Alice Crang, Hilda Cook*, Ida and May Cullen, Gladys Clark, Angel Colenso, Stanley and Percy Chappell, Hannah Chapman, Elma and Josephine Cheal, Gussie Clark, Sophie Cohen, Anna Chanyen, Daisy R. Clarke, Florence Combes*, George and Oscar Cross, E. Charman, Ethel and Maude Claxton, Dorothy Cooper, Muriel Collett*.

D—Ethel Dancy*, Stanley Drew, Reginald Davies, Nellie* and Willie Dowsett, Polognia Daws, May Darroll*, Ralph and Dorothy Daintree, Allison Devonshire, Violet and Kitty Donaldson-Selby, Ethelwyn Dennis, George, Elizabeth, Constance and Hilda Drayson.

E—Leonard and Olive Ewin.

F—Kitty Fausset, Harry Flashman, Nellie Furse, Ethel Fowler, Mabel, Olive and Vincent Fleet, Kate Fry, F. and Aileen Figgis, Eirene, May and Gwendolen Fennel, Percy Fitch, Arthur Foley, Hyacinth FitzSimons.

G—Mary, Margaret and Katie Gorrie, T. Gilbert, Reginald Garland, Margie, Alexander*, Isabel and Elsie* Goudge, Grace Goldsmith, Mary Glass, David and Andrew Gardiner, Margaret Gillaume*, Mayflower Glover, Winifred Gardner, Henry* and Lillie Goulding, M. Gover, Jack, Edith*, Stuart and Dorothy Gray, Cicely*, Dorothy* and Gladys* Gibson, Grace and Evelyn Gulston, Winnie Garnham.

H—Mary, Elizabeth and Hilda Hooper, Dorothy Havergal-Shaw, Ruth* and Dorothy Hunt, Nellie Hatchett, Elsie* and Dorothy* Hanson, Willie Hooper, Violet Holford*, Dorothy and Kathleen Heckford, Beatrice Hastings*, Annie Horstcraft, Hetty Hill, Jamie de Hailes, Doris and Mabel Hodgkinson, Theodora Hill, Sydney Hanford*, Mary Hill*, Myra Hunt, Ina Hemmell*, Elise* and Eileen* Hill, Charles Hepworth.

I—Daisy Iredell*, Nellie Irving*, Alice Irish*, Isabel* and Ami* Inglis.

J—Charlie Johnson, Louie*, Winifred* and Hilda Jefferey, Lawrence Johnston, Emily Jones*, Thomas Johnson, Amelia Jacobson, Betty Jacobs, Helen and Alfred Johnson.

K—Maurice Kalinsky, Max and Eva Kalb, Bertha* and Ethel* Kelsey, Susie* and Violet* Keen, Lionel Kepple, Annie Kingsford*, Hannah Knapp*.

L—Constance Long, Sidney, Mary*, Edward and Henry Law, Georgina Lichtenstein, Constance Locke*, Evelyn Lamb, Gladys Lee, Beatrice Le Mesurier, Guthrie Larwill.

M—Barbara Maconchy, Mabel Morris*, Evie Miller, Winnie* and Doris Martin, Charlie and Dorothy McMullin, Alan* and Nora Marshall, May Mills, Olive* and Lois* Mewburn, Godfrey and Alec Miller, Isabella Morrice, Philip Martin, Maude and Lottie* McIlroy, F. Messenger, Elsie Moule*, Frank, Ivy and Winifred* Maunder, Amy Munday, Edith* and Aldyth* Margetts, Irene Mabille, Harvey Moore, Tom McGlone*, Charlotte Millar*, Connie Murfin, Mildred Morgan* Eileen McClure, O.*, Lewis*, Arthur*, Grace* and Nellie* Morice, Edith Marshall.

N—Valerie and Eleanor Noel, Nellie and Daisy Nicholas, Blanche Norcock*, Maude* and Amy* Nottage, Emily Norris*, Gerald and Hilidah* Nicholls, Edith Newton*, Edith Nash*.

O—Maggie Oliphant*, Olive and Gilbert Oxley, Constance Osborne*.

P—Myrtle Perry*, Leslie and Cyril Partridge, Olive Pine Coffin, Mary Parker, Mable and Lucy Pelham-Burn, Ruth Pledger*, Percy, Geoffrey and Clarice Peach, Leonard*, Walter and Katie Picknell, Margery Pibel, Christine*, Mary* and Graham* Pearson, Ethel* and Kathleen* Pasley, William Porter, Kathleen Pincott, Evelyn Primrose Pechey*, Kathleen Polhill-Turner, Frank Thompson.

Q—F. Quance.

R—Sydney Robertson, Aileen and Marjorie Roberts, Maggie Russel, Dora Robotham*, Marion Richards*, Gwennie Ravenhill, Hope Robinson, Kate Rosenbloom, Kitty Riley*, Ada Renals*, Laura Ridler, Jessie Ricketts, Hilda and Alice Reid, Mabel and Reginald Richards, Alice Ricketts, Nora Read.

S—Dollie Salt*, Frances Stileman, Mary, Eddie and Willie Start, David and Stanley Soltau, Ellen, Florence and Effie Simpson, Whately Smith, Constance, Edgar and Hilda Schaeffer, Lily and Ellen Scriven, David Seth*, Douglas and Kathleen* Shepherd, Gladys*, Phyllis, Violet* and Evelyn* Shaw, Esther Simmons, H. Small*, Margery Smart, Stanley, Rider and Glanvill* Smith, Bertie Stocks*, Hester Savory, Amy Simmons, Wilfred Short, Vera Stapylton*, Madeline Smith*, Mildred Singleton, Florrie Smith, T.* and D.* Stanier, Nellie Savage*, Sidney Smith.

T—Margaret Tweedy, Bertha Tranter, Winifred Trotter, Florence Tomlinson, Frank Tomkins, Marion Tarry*, Olive Tritton*, Reginald Thresh*, Lillie Trenwith*, Archibald and Theodora* Thorn, Madge, Doris and Mildred Twite, Dudley Toye*, Charlie and Flossie* Thomson.

U—Kathleen Usher.

V—William Vince, Ethel and May Vinnicombe.

W—Ruth Warren, Leonard Wall, Queenie, Kenrick and Ernest Wakefod, Gertrude Williams, Fanny Wheeler, Sydney Wisdom, Sydney Watson, Bertram Webb, Cecil and Phillis Wright, Stephen Wilson, Annie and Sarah Wood, Florence Wilde, Dorothy White, Ellen Williams, Mansfield White*, Evelyn Wilkinson, Agatha Ward, Edward* and Edith* Wheeler, Greta Watson*, Dorothy Woodforde, Mabel, Theo and Allan Wallis, Ronald Watson, Lance Wahab, Charles Wingrave.

Y—Ryder, Kenneth, Rachel, Maurice and Gladys Young.

No. 270—Correct answers (second list) received from:—

A—John Allan, Margery and Irene Ashdown, Mabel Ashwell*, Ethel Alford*, Dorothy* and Margery Alchin, May and Dollie Allen.

B—Frances Burnett*, Mary*, Susette* and Helen* Beck, James Barker, Beatrice Brouard, Irene Bill*, Ada Bratt*, S. Boxer, Elsie Brinkworth*, Violette Birney, Evelyn Butlin, Dorothy* and Elsa Banfield, Gladys Batting, Leonard Browne*, Harold, Gordon and Dorothy Berry, Louise Betts*, Clarrie Brown*, Cecil Brewer, Maggie Banks, Massy Baker.

C—Jessie* and Maggie Carter, George Crawford*, May and Ida Cullen, Ernest* and Annie* Cole, Gussie Clark, Hilda Cook*, Stanley and Percy Chappell, Margory Coleman, Cicely Craven, Alice Crang*, John*, Henry*, and David* Colville, Susie Cumbers*, Dorothy Cooper, Alfred Cocking, Mabel Campe, Ethel and Maude Claxton, Duncan* and Hyde* Campbell, Hannah Chapman*, Elma* and Josephine Cheal.

D—Marjory Dyke*, Nessie*, Tom* and Mary* Dunn, Mai Davidson, Daisy Dewar*, Ethel Dancy*, May Darroll, Rupert Dewsbury, Pologinia Daws, Harold* and Gladys* Davis.

E—Robert and Esther Everitt.

F—Hyacinth FitzSimons*, Ethel Fowler, Phyllis Fry, Percy Fitch, Amy Forrester, Frank and Charles Freegard, Gwendolen and Elrene Fennel, Lewis, Agnes and Meg Fullarton, F. and Aileen Figgis.

G—Dorothy Green*, Andrew and David Gardiner, Hilda von Griesheim, Jack, Dorothy, Stuart and Margaret* Gray, Isabel, Elsie* and Alexander* Goudge, Mary Greenacre, George, Colin and Margery Graham-Brown, Winnie Garnham, Evelyn and Priscilla Giddings.

H—Winifred, Edith and Henry Harvey, Florence* Hoyte, Mabel Hodgkinson, Ella Hake, John S. Henderson, Charles Hepworth*, Sandy and May* Hanmasyde, John C. Henderson*, Myra Hunt, Jamie de Hailes, Violet Holford*, D. Hodgkinson, May Hollis, Eileen and Elise* Hill.

I—Isabel* and Ami Inglis.

J—Alfred Johnson, David* and Robert Jameson.

K—Agnes* and Isa* Kay, Violet* and Susie* Keen, Helen Knight, M. E. Knowles, Dorothy, Cecilia, Philippa and Grace Kerr, Annie Kingsford*, Ethel* and Bertha* Kelsey.

L—Edith, Linda, Willie and Norah Lowe, Mildred, Laidlaw Robert Lomax, Constance Locke*.

M—Margaret and Bella Mack, Eileen McClure, Maude McIlroy*, E. Moule*, Isabella Morrice, Harvey Moore, Margaret Mussell*, Lois* and Olive* Mewburn, Edith Marshall*, Ella* and John MacMurray, Evie Miller, Marjorie Martin, Daniel, Mary, Dorothy and Margaret* Morris, Margie Marston, Doris and Winnie* Martin, Maisie* and Alice Mackenzie, Margaret* and Joy McFadzean, Arthur McLeod-Johnson, Hilda and Winnie Moorcroft, Victoria Maxwell*, Winnie, Dorothy and Leonard Mace, Dorothy Morgan*.

N—Gerald and Hilda* Nicholls, Amy and Maude Nottage.

O—Stephanie Ong*, Maggie Oliphant*.

P—Myrtle Perry*, Eddie, Ada, Connie and Willie Palmer, Leslie and Cyril Partridge, Geoffrey, Percy and Clarice Peach, Lucy and Mabel Pelham-Burn, Marjorie Porteous, Kathleen Pothill-Turner, Isabel* and Gladys* Phipps, Margery Pibel

Q—F. Quance.

R—Hope Robinson, Eva and May Rodgers, Annie Roberton, Nora Read, Laura Ridler, Jessie and Cecily Roe, Hilda* and Alice Reid, Olive Robinson*, Kitty Riley*, Rose Ritchie.

S—Agnes Shields*, G.* and M. Spurgeon, Lily and Ellen Scriven, Dollie Salt*, Flora Smith*, Gladys*, Violet* and Evelyn* Shaw, A. Sidky, D. and T. Stanier, Florrie Smith, Nellie Savage, Bertha Stocker, Whately Smith, Nannie Sturrock*, Glanvill Smith, Violet and C. Salvesen, Frankie Sellwood*, Rose Smith*, Flora Shadbolt, Florence, Ellen and Effie Simpson, Stanley Smith*.

T—Lillie Trenwith*, Flossie* and Charlie Thomson, Reginald Taresh*, Carleton Tufnell*, Evelyn and Marjorie Tracey, Marion Tarry, Frank Tomkins, Frank Thompson, Willie Thomas, Florence Tomlinson.

W—Lance Wahab, Mabel Wheeler, Nora* and Ellie* Wyatt, Florence Wilde, Thomas and Robert Weddell, Violet and Arthur Walker, Edward Wheeler, Kathleen White*, Stewart and Willie Watson, Pringle Wilson*, Bertie Walls, Leonard Wall, Hattie Whitehouse, Zoe Wilkins, Sydney Watson, Charles Wingrave, George Willatt, Sarah, Georgina, Rachel*, James, Madge* and Frank* Wilson, Wilfred Wilson, Hilda Williams, Ernest, Kenrick and Queenie Wakeford, Alexander and Ella Watt.

Y—Kenneth, Rachel, Ryder and Robert Young.

FOREIGN LIST.

No. 256—Abigail and William* Gray. **No. 257**—William Gray (New Zealand). **No. 263**—Flo, Minnie* and Cuckoo* Lister, Georgina Tollner* (S. Africa). Ethel Hastings (Canada), Vera Sjöström* (U.S.A.). **No. 264**—Vera Sjöström*. **No. 265**—Huldah Krige (S. Africa), Frank and Vera Sjöström. **No. 266**—Ivan, Eric, Lottie and Rotha St. George (Canada), Frank Sjöström. **No. 267**—Frank Sjöström, Winnie Gartshore*, Amy Ramsay, Dora Wallace* (Canada). **No. 269**—Ina, Will, Nettie and Katie* Thomson (Bulgaria), Phyllis Boyd (Malta).

Personal.

I have been asked what is the best thing to do with certificates when several of them have been earned. I should say, "Show them to your friends and get as many of them as possible to become 'Searchers.'"

Gladys and Dorothy Gibson, Ethel Claxton, Rose Smith, John Allan.—You are just in time to commence with the New Quarter next week. I hope you will enjoy "searching" the Scriptures.

Isabel Phipps.—Thank you for your letter telling me your new address.

Dorothy Woodforde.—You are in Division III.

Guthrie Larwill, Lawrence Johnstone.—I am sorry you are not well, and hope you will soon be quite well again.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Slough*, March 28. Mr. Josiah Spiers, *Helensburgh*, March 28-April 14. Mr. J. S. Tyler, *St. Faith's, near Norwich*, March 28; *Lingwood*, March 29; *Broadwater*, March 31; *Worthing*, April 4-14. Mr. E. Arrowsmith, *Surbiton*, April 14-28. Mr. R. T. Archibald, B.A., and Mr. R. F. Drury, *Glasgow*, to March 31. Mr. F. C. Ranger, *Woolwich*, April 14-19. Mr. Hankinson, *Throcking, Buntingford*, April 12; *St. Andrew's Hall, Barnsbury*, April 30.

Children's Scripture Union—Portions for week ending April 6.

Sun., Mar. 31	*Luke*	xxii. 24-38	Thurs., Apr. 4	*Luke*	xxiii. 13-26
Mon., Apr. 1	„	xxii. 39-53	Fri., „ 5	„	xxiii. 27-43
Tues., „ 2	„	xxii. 54-71	Sat., „ 6	„	xxiii. 44-56
Wed., „ 3	„	xxiii. 1-12			

(For the Scripture Union Notices, see page 30.)

Christian Endeavour Topic.

SUNDAY, MARCH 31.

Missions: Love of Souls (Rom. x. 1).

PAUL'S eager soul poured itself out in longing for the salvation of his people. Here he speaks of his heart's desire and prayer. In the preceding chapter he calls God to witness that he had great heaviness and continual sorrow of heart for them, and would have wished himself accursed from Christ on their behalf, if that had availed to bring them back to God. And these were no idle boasts, because he imperilled his life many a time in his efforts to carry the Gospel to them in their synagogues, in all parts of the known world.

The Apostle Paul had developed in him a very high degree of compassion for souls; and I know of nothing that can sustain us in constant, self-denying, and passionate efforts for men's salvation, unless this holy passion is lighted on the meaner altar of our own hearts. *How may we obtain it?*

1. *Consider well your own salvation.* "As we obtained mercy, we faint not," said this great soul-lover. A case in point comes to mind, as I write, in Mr. Gifford, whom Bunyan has immortalized as Evangelist in "The Pilgrim's Progress." He had been a dissolute man as a soldier, and became, if possible, a more scandalously dissolute man as a civilian. His life in Bedford was a public disgrace. He reduced himself to beggary through gambling and drink, but when near suicide he came under the power of the truth. "But at last," so run the records of the church at Bedford, "God did so plentifully discover to him the forgiveness of sins for the sake of Christ, that all his life after he lost not the light of God's countenance, no, not for an hour, save only about two days before he died." Is it wonderful that such a man, knowing so well the darkness and horror of the pit, from the brink of which he had been saved, should spend his life in rescuing others? Think well of what God has saved you from, and what He has saved you for, until your soul is filled with pity for those who are on the edge of perdition, as you were once, and who are missing the eternal joys which stand open before you.

2. *Think much of Christ's love to men.* What men must be to Him comes out so often in his words. One soul is more valuable than a whole world. If one repents there is joy among the angels, and in the presence of the Father. For one, He is prepared to go over the mountains, wild and bare, through tangled brake, and over precipitous cliff. To save one lost woman He must needs go through Samaria. To assure one malefactor of Paradise He will forget his own dying agony. To restore one backsliding disciple He will appoint a trysting-place on the morning of his resurrection. To Christ one soul was worth all the toil and care of which He was capable. A city full of sinners would elicit copious tears. For a world He would shed blood. Oh to see men as He sees them, until we open our hearts to Him to shed through them, by the Holy Spirit, his own Divine compassion. I remember Mr. Moody saying that he spent a day searching into all the references to our Lord's compassion in the Gospels, till his own heart was filled almost to breaking with the yearning desire for the salvation of others.

3. *Read often the biographies of great soul-winners.* Have you read the life of M'Cheyne? I read it again and again till I could repeat portions of it almost by heart. It always quickened me, until I felt that I could do and bear all things if only I could see men saved, as he did. Brainerd's life will set you on fire, or Henry Martyn's. It is a good thing to come in contact with living missionaries, to hear them speak, and touch their hand. Oh, that all missionaries who return from foreign fields would remember what young, eager hearts wait to catch the sacred flame from them, to bear it into decades of years, long after their own lips are still in death!

F. B. M.

C.E. NOTES.

Last year the Society in Kobe, Japan, raised, with the help of the Women's Society of the Church, nearly £150. This money was used to build a "C.E. House," to provide a comfortable boarding place where young men can be under Christian influence. Twenty can be received at a time.

The sixth annual London Convention will be held at the Metropolitan Tabernacle on Good Friday. In the afternoon, at 3 o'clock, the topic is: "The Endeavourer's Aim;" (1) The development of his own character, Rev. J. D. Lamont; (2) The Advancement of Christ's Kingdom, Rev. D. J. Rounsefell. The subject for the evening gathering at 7 o'clock is, "The Endeavourer's Means of Inspiration;" Prayer, Rev. J. Tolefree Parr; Meditation on the Word, Rev. Thomas Currie; Fellowship, Rev. G. Campbell Morgan. Tickets for admission and tea (9d.) to be obtained from Mr. John Hickman, 17, Wallwood Road, Leytonstone, N.E.

International S.S. Lesson.

April 7, 1901.

Subject: The Resurrection of Jesus (Luke xxiv. 1-12).
Golden Text: "Now is Christ risen from the dead" (1 Cor. xv. 29).

Key to Blackboard Plan.—The resurrection of Christ from the dead was God's seal to the great plan of salvation. Christ, the first-fruits of the great harvest field, is a surety of our own resurrection. The resurrection was no myth, it was a reality.

1.

A seal is for safety and security.

(1) "Very early" the night had passed, it was the dawn of a new day. So had Christ's night of sorrow, and darkness of death passed away (7).

Study the types of the Resurrection in the Old Testament. Jonah—Matt. xii. 40. Lev. xxiii. 10-12—Sheaf of the first-fruits of your harvest. Also foretold in Isa. xxv. 8; Hos. xiii 14; Psa. xvi. 10; Dan. xii. 2. Jesus Himself foretold his Resurrection (John ii. 19), and Paul said it *must* have been (Acts xvii. 3). All this shows us it was the crowning point in the redemption of the world, and also that without it redemption would have been incomplete. See also God the Father's part in it all (Heb. xiii. 20; 1 Peter i. 21; Acts iii. 15; 2 Cor, iv. 14; Rom. vi. 4.)

Death is the wages of sin (Rom. vi. 23). Therefore, when Christ had died and risen again, the debt was paid, and He will never die again (Rom. vi. 9). "When Thou hadst overcome the sharpness of death Thou didst open the Kingdom of Heaven to all believers."

2.

Rev. i. 5—First-begotten of the dead.
1 Cor. xv. 20—First-fruits of them that slept.
Heb. vi. 20—Forerunner is for us entered.

All these words teach of the Resurrection, and show Christ risen from the dead.

Acts xxvi. 23—That Christ should be the first that should rise from the dead. Therefore there is no need for the Christian to fear. The empty tomb that Easter morn means empty graves one day for all of us.

Gen. v.—Eight times it says "And he died;" but put against this sentence Rev. xx. 6, 1 Thess. iv. 14, God the Father's part comes also into our resurrection as in Christ's (1 Cor. vi. 14; 2 Cor. iv. 14).

Not only this, but we shall be also in the likeness of his Resurrection (Rom. vi. 5), and we shall be satisfied (Ps. xvii. 15). Can we all speak with the confidence of Job? (xix. 25-27.)

3.

The reality of the Resurrection was witnessed by Mary and the women (10). By the Apostles (Acts iii. 15; iv. 10; x. 40-41; viii. 30-31). By an Angel (Matt. xxviii. 6)—"He is risen." By the stone rolled away—type of the curse of death rolled away, also the fear. By Christ Himself (John xx. 17), &c., and by the Christian to-day.

Christ is our High Priest since He rose (Rom. viii. 34). He is Source of all life (Rev. i. 18), and He is Victor over death and sin (1 Cor. xv. 57). If Christ be not risen (see 1 Cor. xv. 12-20).

The Christian to-dav is a type of the Resurrection. He must die first (John xii. 24; Rom. vi. 4). He dies to sin, and then he rises into the new life of Christ (Rom. viii. 11). He feeds on Christ (John vi. 54). He confesses his belief in Christ (Rom. x. 9). This is the Resurrection life.

See also a type of the death and resurrection of a Christian in Ezekiel xxxvii. 1-14. He lives to Christ (2 Cor. v. 15; Gal ii. 20; Phil. i. 21). Let us all echo the wish with Paul (Phil. iii. 10).

Evangelistic.

Simultaneous Mission Meetings.

THE missioner at Hassocks was Mr. Townshend Martin. The meetings, which were of an impressive character, were held in the Congregational Church (Rev. W. J. Chappell).

During his recent meetings in Cornwall Mr. Herbert R. Francis conducted thirty-two meetings in twenty-one days. Many of his hearers were impressed, and some yielded to the Saviour.

Mr. A. E. Sims, of the Evangelization Society, conducted the meetings at Wilmcote, Tamworth. Through the earnest and faithful preaching, believers were quickened, and there were many decisions for Christ. Blessing was given in the Sunday-school, as well as in the churches.

The meetings at Dartmouth are being largely attended, and through the blessing of God numbers of the people are being brought to decision. Nightly the power and presence of God's Holy Spirit is being realized, and the hearts of Christians, as well as the unconverted, are being touched by Divine power.

W. P.

At Gamlingay, Cambs., the mission was very encouraging. The missioners were Rev. R. Westrope (Westminster Chapel), and Mr. Musa Bhai, a native evangelist from India. Many young people have been brought to a decision. The services were brought to a close by Mr. Musa Bhai delivering a missionary address on "India's Millions."

At Ossett, the continuation of the mission in the south part of the town has proved fruitful. Mr. J. H. Fearnsides, of Batley, was the missioner. There were inquirers every night, both at the children's gatherings and in the evening meetings. The three churches taking part in this movement have been blessed, and rejoice in many accessions to their ranks.

(Pastor) E. Greenwood.

The services at Ashford, Mid., conducted by Rev. D. M. Cameron, have been continued with much blessing. The revival movement reached those who are seldom found in a place of worship. Interest deepened as the Mission proceeded. The services for children were also fruitful. At the suggestion of Mr. Cameron, classes are being arranged, to be led by experienced workers, in order to look well after those who have been brought in during the Mission.

In the Wenvoe District, Vale of Glamorgan, the earnest preaching of Mr. C. Galletly, of the Evangelization Society, has been the means of rousing the Free Churches of the district, and also in impressing the unconverted and bringing some to decision. The meetings were held in Twynyrodyn Baptist Chapel and in the Welsh Presbyterian Chapel. The mission has been fruitful; it has reached many non-churchgoers. Mr. John Cory gave hearty support.

At Wirksworth the mission, which was held in the Town Hall, was conducted by Mr. C. E. Barraclough. The noon-day prayer meetings were Pentecostal, while the afternoon Bible readings were rich in food for the soul. The evening gatherings were the feature of the mission. Hundreds were dealt with in the after-meetings by a large band of workers from all the churches. Over 150 went into the inquiry rooms, a considerable number of whom, mostly young men, voluntarily asked to be allowed to sign the total abstinence pledge. The congregations were large from the first, but they increased every night, until it became necessary, on the last two evenings, to hold overflow meetings in the Temperance Hall, which were ably conducted by Mr. Aspland, of Nottingham College. A large choir rendered most helpful service. The Town Hall was crowded for the farewell meeting, when the missioner spoke encouraging words to the new converts, and, through the kindness of a friend, presented each with a marked Testament.

(Rev.) B. Noble, Secretary Wirksworth Free Church Council.

Mr. Tennyson Smith's recent mission at Bridgend thoroughly stirred the town. The Town Hall was crowded night after night. A mission Mr. Smith has conducted in Coedpoeth has also been fruitful. The interest and enthusiasm grew with every meeting, and people attended from towns and villages for miles around. The Parish Hall, seating over 1,000 persons, on several occasions was packed, numbers being unable to gain admission. The Mission received the heartiest co-operation and support of the Christian ministers and churches of the district. Over 400 adult pledges were taken, in addition to some hundreds which were signed by young people under sixteen years of age.

London Tent Campaign.

With the opening of spring comes the knowledge that soon the time for tent work will arrive, and one of the principles of success in any work is to be ready so that no time be lost. This is especially true of work in tents, for the summer, when such opportunities are given, comes and goes with marvellous rapidity.

Moreover it seems as if the outlook for such work was never more encouraging, for this first year of a new century bids fair to stand out as one of unusual blessing and power in direct Gospel effort. By the great Simultaneous Mission the churches of our country are being greatly stirred. Pastors and people, as never before, are asking, "What can we do?" Alarmed by the awful gulf which seems to exist between the masses and the ordinary church services, they with one voice cry, "Out to the people! If they will not come to us, let us go to them." This is a wise conclusion, and is quite upon apostolic lines, for we have no precedent leading us to expect that the crowds will come to us, rather that we are to go to them, out into the highways and byways; and, even there, we may find them predisposed to resist; and we must "compel them to come in."

Experience has proved beyond question that there is no better way to gather the people than by means of tents, and it is desirable that every city, town, and village in the country should have its "Special United Tent Mission," so that the interest already awakened may be concentrated upon the unreached, unsaved masses. Could not Evangelistic Tent Committees be formed in every county to carry out such work?

To encourage like effort in other centres, a few facts about the London Tent Campaign may be of use. The first great American tent was erected at Dalston in August, 1898, and was afterwards removed to Tottenham, where meetings were sustained until December 27, with unabated interest, 3,000 people gathering on Sundays, and large numbers during the week. The following year, three tents were used with like success.

As a result of the interest and blessing of God upon the work, the committee was enlarged, and the work for 1900 taken up with such enthusiasm, that nine great tents, seating from 1,500 to 2,500 each were used. These were erected in twenty-eight districts in and around London. There were over 1,900 adult services held. These were attended by fully 1,250,000 people. The Gospel was faithfully and lovingly preached by well-known evangelists and soul-winners. As a result over 10,000 names were taken of those who professed to accept Christ as their personal Saviour, and no one acquainted with the work will doubt the figures, for such waves of spiritual power passed over some of the meetings that every heart seemed bowed and broken in the presence of God.

The season's work closed with a great rally of converts and workers at Exeter Hall, and who that was present will ever forget it? The Great Hall was crowded, the Examination Hall and Theatre of the Medical Institute on the Embankment were filled with overflow meetings, and still many were unable to get in. Volumes might be written giving detailed accounts of the Mission, but let the foregoing be enough to convince fellow-workers that the people can be reached by means of large tents, and that the old, old Gospel is still the power of God unto salvation. The same committee, through whose untiring devotion and practical sympathy the work was carried forward to such a splendid consummation, have promised to act this year also, and are already in council praying and planning for still greater things for the coming season. From every section of the city we hear of open doors, and workers anxiously waiting for the tent work to commence.

In order to carry out present plans and open up fresh enterprises for the saving of the perishing, financial help is needed, and we are confident that all the elements are present in this work to call forth the unstinted support of the Lord's people. The hon. treasurer is Mr. A. Garstin, 1-11, Queen Square, Aldersgate Street, E.C., and the secretary, Mr. G. R. Williams, Tent Campaign Office, St. Paul's Buildings, 28 and 30, Paternoster Row, E.C.

Mr. Bob Johnson held a very successful mission service at the West End House Mission Hall, Blackheath Hill, S.E., on March 19. There was a large and attentive audience, and a number of pledges were taken at the close.

L. E. P.

At Stonehouse, Glos., we have just concluded a fifteen days' mission, conducted by Rev. J. F. T. Hallowes, who was followed by Rev. J. F. B. Tinling. A spirit of great earnestness was manifested at all our meetings, and the Bible readings were rich, practical, and helpful. The members of our Free Churches have been thoroughly roused by the powerful presentations of Christian privilege and of the claims and love of Christ. Forty children and adults have been led to decision; but we look for yet greater results.

Thos. Alford, Hon. Secretary.

Mr. Henry Varley in Glasgow.

A correspondent writes:—"We have much cause for thanksgiving in the Mission being held by Mr. Varley at the St. George's Cross Tabernacle. The area of interest increases on all sides. Hundreds come into the meetings from miles around. Mr. Varley's spiritual, clear, and incisive addresses are listened to with the deepest interest. The Scriptures are explained, unfolded, and presented in a way that takes firm hold.

"During the past three weeks Mr. Varley has given more than forty addresses and Bible studies. The people have come to the Tabernacle by hundreds, and to the St. Andrew's Hall by thousands. Large numbers of students, evangelists, and preachers have been and are attending the meetings. On Sunday last, at 2.30, St. Andrew's Hall was packed with 5,000 people, Mr. Varley gave a lecture on 'Billy Bray,' the King's Son. Quaint and deeply interesting, the incidents in the Cornish miner's life, which give his conversion to God, his usefulness and wonderful faith in the living God, held the people in close and rivetted attention.

"At night the Tabernacle was packed, and again the Word of God was proved to be 'living and powerful.' The preacher spoke from the words, 'Now, then, we are ambassadors for Christ.' It was a glorious meeting, quite a number confessed Christ, and the Christians were filled with joy and rejoicing. It is said that hundreds in the city are convicted of sin. Mr. Varley's lectures to men, and his burning words against unbelief and every form of moral and social iniquity, have produced deep and lasting impressions.

"The fourth week of this remarkable work commenced on Sunday, and the evening saw Mr. Findlay, Mr. Varley, and a number of the Tabernacle workers heading a torchlight procession. One difficulty in the work has been, and is, the stolid indifference which holds the great mass of the people. Like Gallio, they seem to care for none of these things. The whisky fiend holds and possesses vast numbers in the city, and the professed Church is in the main utterly silent to this debasing and destroying drink traffic.

"The meetings are to be continued until Monday, April 1. The St. Andrew's Hall has been again secured for the closing Lord's Day, The Bible studies have aroused deep interest, and hundreds come together daily at 3. These continue to the end of the week. The addresses each night are being given to crowded audiences at the Tabernacle, St. George's Cross. Mr. Varley says that not only has the Tabernacle Mission rendered him invaluable help, but the sympathy, fire, and loving energy of the great company who belong to St. George's Cross has been above praise. He regards Mr. Findlay's work as a model one, and as being carried on with spiritual power and strong common sense. The Mission has taken firm hold of the Christians, and hundreds readily tell of the blessing that has come to them from Mr. Varley's ministry." Mr. Varley begins his campaign at Aberdeen on Tuesday next.

Mr. Ira D. Sankey's Meetings.

Mr. Sankey is continually receiving invitations to hold meetings in various parts of the United States. He recently visited Albion, Michigan, and the *Albion Daily News* said:—"Fully 1,000 people gathered in the Methodist Church, filling the great auditorium to the doors, to hear the noted singing evangelist in a lecture entitled 'Sacred Song and Story.'" Mr. Sankey also visited Battle Creek, where there were very large attendances, and much interest was aroused.

Mr. Samuel Levermore at Bathgate, N.B.

Under the auspices of the Y.M.C.A., Mr. Levermore has conducted a mission at St. David's United Free Church, Bathgate. After the opening nights, there was not a meeting without inquirers; in one or two cases whole families have been blessed. A special feature of the work was the number of young men brought to the Lord, also the absence of excitement, the meetings being of a very quiet character. Bible readings were held in the Y.M.C.A. Hall; these proved a source of great help to Christians. Revs. David Kater, M.A., and Christopher Nicholson rendered very hearty assistance; Mr. Kater's sympathy and tact in the after meetings greatly contributing to the fruitfulness of the work. Mr. and Mrs. Gerrie, of Leith, also took part, Mrs. Gerrie's singing and Mr. Gerrie's assistance in the services being greatly blessed.

Mr. Ned Wright at Crewkerne.

Crowds of people have gathered to hear Mr. Ned Wright during his mission at Crewkerne. On the first Sunday afternoon 600 children were gathered into the Victoria Hall to hear him, and at night hundreds of people were turned away. An overflow meeting was held in the Baptist Chapel. Two hundred work-people from the factories assembled day after day for a

noonday prayer meeting in the hall. Afternoon Bible readings were given in the Bible Christian Chapel, and every night the Victoria Hall was crowded.

A correspondent of the *Western Chronicle*, describing the later meetings, says:—"Ned Wright has evidently been a God-sent man to the town. About 200 persons have professed salvation through faith in Christ during the mission, the influence having been wonderful and widespread. The most remarkable meeting was the Sunday afternoon gathering for men only, when 350 men—and some of them the roughest characters in the town—were drawn to listen to the message of mercy."

"We Never Saw It on this Fashion."

It is no disparagement of the glorious traditions that are attached to the sanctuary known as "Wesley," which is the head of the Preston Wesley Circuit, when we venture to use such a passage as stands at the head of this report. Not within the memory of the oldest officials has such a remarkable work of God been witnessed at Wesley as during the recent mission, conducted by Mr. Josiah Nix. The Sunday services were remarkable for the power of God which rested especially on our young people.

The interest and power were sustained and increased night by night, and the church was crowded to its utmost capacity. On Wednesday night Mr. Nix, at the close of his address, invited the Christians present who had not been living a brave and enthusiastic Christian life, to come out and reconsecrate themselves at the communion rail. The space was rapidly filled, and as some left others took their places, and this continued until the meeting closed, and was repeated again on Thursday night. The Bible-readings on Tuesday and Thursday afternoons were splendidly attended, and the means of much blessing.

On Thursday afternoon the shop assistants "At Home" was held. About 250 responded to the invitation. Mr. Nix gave an interesting and forceful address, drawing valuable lessons from his long association with shop assistants. At the close 125 pledges were taken, and we then adjourned to the church for the evening meeting, which was a time of power, and there were many decisions for Christ.

The service on Friday night, in spite of its being "cleaning-up day" in Lancashire, found a crowded congregation, and there were many more seeking the Lord. Next came the most remarkable service of the series. At 10.30 p.m. some hundreds assembled for the midnight meeting, and soon started on their march, headed by the Salvation Army band, Mr. Nix, and the ministers of the circuit, and led by a trusty scout, who pointed out the line of march through the streets where public-houses most abounded.

We were followed by a crowd of people numbering at least 2,000. More than half entered the church. It was indeed a never-to-be-forgotten scene, drunken men and shameless women singing the Gospel as in the days of their innocent childhood, with tears streaming down their faces as they listened to the burning words of Mr. Nix. At the close of this memorable service eighty-six entered the inquiry room. The second Sunday was as remarkable as the first. There were crowds of people, and scores of seekers. Some very touching scenes have been witnessed, Young men and women having found the peace of God themselves, have at once started out with true missionary zeal to search for relatives, friends and neighbours, and have again and again returned, bringing trophies to the feet of Jesus. Husbands have brought their wives, and wives their husbands. Requests for praise have been read for the conversion of whole classes in the Sunday school.

John Barns, Wesleyan Minister.

In the Primitive Methodist Church, Aspatria, Mr. Thomas Goudie, of the Evangelization Society, held a mission, March 4-17. A spirit of deep conviction rested upon the people, and the meetings were fruitful, over sixty entering the inquiry room. W. H.

Mr. John Hawkins has just finished eight days' services at Stratford Railway Mission. Interest and numbers increased night by night. The Bible readings to Christians were full of help and blessing. Many of the unsaved sought salvation and are now rejoicing in the Lord.

At Arborfield, Reading, Mr. R. Jones has conducted a seventeen day's mission, combining his services with those of the Simultaneous Mission. Tokens of blessing accompanied the work, unsaved ones have been aroused, and Christians edified. Messrs. Rhodes and Walker also took part in the work.

The Wesleyan cause at Longton, in Preston, Lime Street Circuit, has received an impetus by a fruitful mission conducted by Rev. Fred Cunningham, the circuit minister. At every service there were inquirers, and the result is that over seventy were brought to the Lord. The minister spent his days in visiting the people.

Thos. Rushton, Society Steward.

Miss Eleanor E. Archer writes: "An evangelistic mission, which has been a good sequel to the encouraging meetings held in Warwick in connection with the Simultaneous Mission, has just closed with the voice of true praise. The inaugural service of the mission was held Lord's Day evening, March 10, in the Leycester Place Meeting Room, when the missioner, Mr. E. Mayo, of Coventry, was assisted by Mr. G. Kenwick, of Birmingham. The meetings were continued each night for a week, and were marked by the felt presence and power of God.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Canon Hay Aitken.—Mar. 31-April 7, Blacklands, near Hastings (services twice daily).

Mr. and Mrs. S. J. Alexander.—Till Mar. 31, Cubitt Town.

Mr. Bartley Angel.—Mar. 31, Railway Mission, Willesden.

Mrs. Baeyertz.—Till April 15, Dudley.

Mr. J. Brunton, jun.—Till Mar. 29, Jarrow.

Mr. W. R. Bradlaugh.—Till Mar 31, Kilmarnock.

Mr. Chas. Barraclough.—Till Mar. 29, Forfar; 31-April 12, Skyreholme, Yorks.

Mr. Wm. Bilton.—Mar. 31-April 14, High Wycombe.

Mr. R. S. Bradbrook.—Till Mar. 28, Dr. Taylor Memorial Church, Hertford Heath; till Ap. 8, Croydon.

Rev. D. M. Cameron's address is now "Risedale," 32, Larkhall Rise, Clapham, S.W.

Mr. Gerald Coultas.—Till Mar. 31, Shifnal; April 4-May 3, Assembly Hall, Cubitt Town, E.

Mr. W. Henry Collins.—Till Mar. 30, Ridgemont.

Mr. W. D. Dunn.—Till Mar. 28, Bradford.

Mr. James Eyres.—Till April 1, Sheffield; 7, Y.M.C.A., Kirdale.

Mr. J. Elliott.—Mar. 31, Gerston Hall, Paignton.

Mr. and Mrs. Albert Harrison.—Till April 3, Chirk, Wales.

Mr. J. S. Harrison.—April, Merrion Hall, Dublin.

Mr. Charles Inglis.—During Mar., Edinburgh Castle, Brixton, and Norwood.

Mr. Newton Jones.—Mar. 31, Birkenhead.

Rev. J. Jameson.—Till Mar. 31, Sedbergh; April 1-4, Scarborough; 5-9, Newcastle-on-Tyne.

Mr. W. R. Lane.—Till April 3, West Norwood.

Mr. S. Levermore.—Till Mar. 30, Railway Mission, Abbey Hill, Edinburgh; 31—Ap. 12, United Free Ch., Armadale, N.B.

Rev. G. Campbell Morgan.—Till Mar. 29, Rawmarsh, near Rotherham (Wesleyan Ch.); Apl. 3, Hull, Hessle Road (Cong. Ch.); 4, Hull, Wesley Hall; 5, London (Metropolitan Tab.) (C.E.); 7, Newcastle, Jesmond (Wesleyan); 8, Newcastle; 9-11, Whitley Bay, Northumberland; 14-15, Longton, Staffs. (Wesleyan); 16, Broseley, Salop (Wesleyan); 17, Lichfield.

Mr. J. B. Rochfort.—Till Mar. 31, Baptist Ch., Hawkhurst.

Mr. A. E. Sims.—Till April 14, Portsmouth. Calls to conduct missions should be addressed: "Hope" Mission, Upper Stamshaw, Northsea, Hants.

Gipsy Smith.—Mar. 30-April 8, Weymouth.

Rev. F. C. Spurr.—Till Mar. 31, Luton.

Mr. James Sprunt.—Till Mar. 31, Berlin.

Mr. R. Spragg.—Mar. 31, Union Hall, Paddington; April, Cumberland Hall, Bristol.

Mr. F. Spencer Johnson.—Westminster College, Borough, Mar. 31.

Mr. Henry Thorne.—Mar. 30-April 2, Herne Bay.

Mr. E. P. Telford.—Mar. 28-April 5, Duffryn, Cardiff.

Rev. J. T. Vine.—Till Mar. 31, Hornsey Rise.

Mr. Henry Varley.—From April 2, Aberdeen.

Mr. John Weedon.—Till Mar. 29, Cresswell, Mansfield.

Mr. John Weston.—Till Mar. 31, Faddiley, Nantwich; till April 5, Upton, Chester.

Notices.

Communications Received with Thanks.—T.A. J.E.W. H.M. T.D. H.T. F.W.B. E.A.A. A.S.D. W.H.N. J.B.A. W.G. A.P. W.C. J.S.B. H.G. A.A. A.T.U. L.E.T. W.J.E. H.H.T. A.C.M. T.F. H.M. A.W.B. W.A.C. M.G.R. H.M. W.H. L.H. J.O.G.D. J.F.W. W.A.E. K. Mrs. S. F.N. H.S.B. G.R.W. H.S.B. J.M. H.B. C.P. R.J. L.S.S. J.D.A. J.H.H. R.T. N.B. M.S.O.H. J.C.W. G.S.A. D.V. A.P. E.K. J.H.B. E.T.S. W.H. F.C.K. D.M.C. G.F. G.F. E.E. F.F. J.C.J. F.M.B. W.S.S. A.H. F.B.M. C.W.A. S.J.G. T.J.H. L.E.P. A.T. R.B. A.E.S. T.H.E. C.E.H. J.H.M. S.L.B. F.L.D. S.J.H. A.Y. F.M.S. H.G.T. W.R.A. G.R.C. W.E.H. G.R.A. R.S.L. E.F.E. G.J.A. H.M. S.G.B. T.C.J. R.U. Mrs. McM. Miss S. A.C. J.T.P. J.G.G.

Applicants for Tracts.—Miss Helen Ridley, Norton, Shifnal, Shropshire; Mr. W. Bilton, evangelist, Victory Hall, High Wycombe; Mr. J. E. Gray, 3, Icen Villa, Radipole Spa, Weymouth; Miss F. Fryer, 75, Queen's Road, Southend-on-Sea, Essex (for children's services); Mr. W. H. Hayne, Sunday School superintendent, Camelford, Cornwall; Mr. G. E. Pearce, Free Lending Library, Camelford; Mr. S. J. Uglow, Boyton, near Launceston; Mr. James Hooper, carpenter, St. Tudy, Bodmin; Miss M. Baker, Prison Farm, Prince Town, Devon; Mr. Fred Wootton, Cosgrove, near Stoney Stratford, Bucks; Miss Sarah Attwood, 44, Avenue Road, Leamington; Miss Alice Cullen, 1, Arch Terrace, Chickeral Road, Weymouth; Miss E. Lewis, 57, Goldsmith's Row, Hackney Road, N.E.; Mr. W. Burgess, 33, Hawly Square, Margate; Mr. J. Channon, 32, Biggerstaffe Road, Stratford, Essex; Mr. John G. Cooke, evangelist, 61, Durham Road, Black Hill.

Brighton Central Mission.—For the last forty years mission work has been carried on by the Windsor Street Mission in Brighton. For many years the late Lady Ogle kept a missionary, and there was an ingathering of many souls. At her death a Christian doctor, until lately residing in the town, supported the work under the direction of Rev. J. B. Figgis, Miss Alice Coker, now at the Connaught Institute, being the first superintendent. She was succeeded by Lieut.-Colonel Roberts, R.A., and for the last four years the work has been carried on by Col. Philips. Some months since a notice to give up the premises was received, and every door seemed closed as regards a place for the work; but just at that time the way was opened at the Athenæum Hall, North Street, and this has now been secured for a year, the opening gatherings taking place on March 31. The work includes a large Sunday school, weekly Bible readings, &c.

Among the Churches.

An attack of influenza is detaining Mr. A. H. Baynes, the general secretary of the Baptist Missionary Society, from the duties of his office.

In the Congregational Churches Rev. Ebenezer Rees has accepted the ministry of Grange Church, Sunderland; Rev. G. E. Page of Healey Church, Heckmondwike; Rev. S. Stanton of the church at Lisburn.

In the Baptist Churches Rev. A. Fletcher has become pastor of Prewett Street Church, Bristol; Rev. C. E. P. Autram of the church at Woking, Surrey: and Rev. R. T. Anderson of Adnitt Road Church, Northampton.

The whole of the £50,000 which it was proposed to raise for Church extension in connection with the Presbyterian Church of England has been promised, and the gift of £1,000 offered by Mr. J. A. Maclean has thus been secured.

In connection with Vernon Baptist Chapel, W.C., a series of Sunday evening services is to be commenced at the new Euston Theatre, Euston Road, N.W., on Sunday, March 31, at 7 p.m. Addresses will be given by Pastor Moore.

Recent special services at Denbigh Road Wesleyan Church Bayswater (Rev. Dinsdale T. Young), attracted large congregations, and the pastor's words were blessed to many hearers. At a "social hour," held at the conclusion of the service on Sunday week, Mr. Samuel Smith took part.

A recent meeting of the London and Middlesex Friends was attended by about 200 members. The condition of the Society in the metropolis was naturally under consideration, and it was stated that about 10,000 persons in and around London are in some measure reached by the Friends.

Christ Church, Aldershot, has celebrated its first anniversary, the preachers being Revs. T. R. H. Sturges and F. T. Gregg, M.A., of Brighton. A correspondent writes: "God has graciously blessed this reformed church in witnessing for the truth against sacerdotalism. Rev. Bradbery Parker is fighting a good fight."

Heavy financial responsibilities are pressing just now upon the Church Missionary Society, and it is therefore cheering to know that £5,000 has been received from an anonymous donor for work in India and China. Various sums have also been sent by missionaries in the field in order to avert a deficit.

Canon Hobson, vicar of St. Nathaniel's, Windsor, Liverpool, has announced his intention of resigning his living in May next. For some time past he has been suffering from impaired health, which has resulted in extreme weakness. Canon Hobson has been vicar of St. Nathaniel's for thirty-three years, and during that time has carried on a fruitful work on evangelical lines.

At a meeting of the Truro Cathedral Committee, the Bishop (Dr. Gott) announced that the recent offer of £10,000 for the building of the central tower of the Cathedral was made by Mr. J. H. Dennis, of Arrowe Hall, Cheshire, and Grenchurst Park, Surrey. Mr. Pearson, the architect, said that the erection of the tower could go on simultaneously with the building of the nave, now in progress.

The late Bishop of London arranged for the Diocesan Conference to be held on days which have subsequently been appropriated by the Convocation of Canterbury. The Bishop-Designate has now fixed June 4 and June 5 for the next session in the Great Hall of the Church House. Members who wish to move resolutions are requested to write to Prebendary Glendinning Nash, hon. clerical secretary, Chapter House, St. Paul's, before May 1.

The recent meeting of the Presbyterian committee on intercourse with colonial and other churches was rendered exceptionally interesting by reason of the presence of Dr. Porteous, of Harrismith, who pleaded the cause of the disabled Presbyterian Church of South Africa, half of whose congregations are shattered, and one-fifth of whose charges are almost obliterated. It was agreed to bring the matter prominently before the synod.

St. Paul's Church, Canonbury, is in great need of restoration. The parish efficiently maintains large day schools (with systematic Bible teaching), and last year raised nearly £1,000 for home and foreign missions, and its parochial work. The vicar, Rev. H. L. C. de Candole, 72, Marquess Road, Canonbury, N., writes: "The total cost will be practically £2,500, and towards this sum £1,500 has been raised or promised. The last £1,000 is a real difficulty, and we are compelled to look for outside help in order to raise it."

At a meeting at the Lancashire College Settlement, Hulme, in connection with the Manchester Sunday School Union, an address was delivered by Rev. Carey Bonner, who spoke of the need for well-equipped and properly trained teachers in the schools, and urged the importance of Sunday school unions throughout the country developing some well-considered scheme of teacher training. He drew attention to the teachers' training college in Birmingham, of which the teachers of the district make great use for its evening classes.

In a recent utterance Canon Hensley Henson referred to "the enormous and extravagant cost of the mere accessories of religious worship, the elaborate and costly decorations, the immense sums expended on instruments and music, and the vast scale and cost of mechanical singing." The speaker contrasted these things with the sums expended on active charity, and pointed out that the Church cannot permanently get hold of the consciences, the hearts, and the reason of people by providing them with elaborate and æsthetic amusements.

Meetings in support of the Congregational Twentieth Century Fund were held on March 20, at the Central Hall, Manchester. In the afternoon Rev. J. H. Jowett spoke of the importance of personal Christian service for the regeneration of the world. He would not give a breath for the Twentieth Century Fund unless he thought that its great and primary purpose is to win the world for Christ. At a public meeting in the evening Mr. Albert Spicer explained that the fund was intended to be only a central one, but it was found that this would not satisfy the churches as a whole. Out of the half a million of money promised £356,000 will go direct to local funds.

Fallen Asleep.

Rev. John Pinn, Congregational minister, who for a few years has been living in retirement at Brixham, passed peacefully away on March 9. Many souls had been won for Christ through his efforts, and churches have been revived and built up by his earnest and assiduous labours.—Rev. R. T. Dowriggin who has been labouring faithfully as a missionary for the last thirty years at Cotta, Ceylon.—A telegram was received on March 20 by the Baptist Missionary Society announcing the death of Rev. J. L. Roger, of Arlington Mission Station, Stanley Pool, Congo. Mr. Roger first went to the Congo thirteen years ago.

Requests for Prayer.

For fifteen days' work in Newcastle, from March 31 to April 14, conducted by Herbert R. Francis.

For a fortnight's mission for the young by Mr. Josiah Spiers, at Helensburgh, commencing March 31.

American Notes.

THE National Women's Christian Temperance Union is going to take the doctors in hand now, with regard to the use of intoxicating liquors for medicinal purposes. The most important women in the organization have been appointed for the national, State, county, and local superintendents of a special department created for this purpose. Mrs. Martha M. Allen, of Syracuse, N.Y., the National superintendent, has prepared a circular letter, of which 100,000 copies are to be sent out to the physicians of the United States. It appeals to them to aid the efforts made by the members of the W.C.T.U. to remove all temptations to the formation of the drink habit.

Among the appropriations made a few days ago by the American Bible Society was one of 5,000dols. for Bible distribution by colporteurs among the negroes in the Southern States. This plan is a new departure for the Society, which has hitherto distributed the Word through agencies and societies.

The Chicago headquarters of the Volunteers of America—the organization headed by Mr. and Mrs. Ballington Booth—was wrecked on March 11 by a boiler explosion on the ground floor, but though a number of people were killed, none of the Volunteers were even injured. The building was a large one, containing two large halls, besides a number of rooms used for offices and living rooms.

Some sensation has been created in Denver, Colorado, by the resignation of his pastorate by Rev. Robert F. Coyle, of the Central Presbyterian Church of that city. He has occupied his pulpit for five months, and has found the position he was expected to fill quite incompatible with his ideas of right and wrong. He could not smile upon "the iniquities of fashionable life," he would not tolerate wine parties given by members of his church, and he could not affiliate dancing with a fitness for church membership. His conscience could not be satisfied simply by living in an expensive parsonage, preaching poetical or philosophical sermons on Sundays, and making fashionable calls during the week, even if he were paid 5,000dols. a year for the performance of these duties. So he leaves the church and the 5,000dols on June 1.

The Utah House of Representatives has passed, by twenty-five votes to seventeen, the Senate Bill to protect polygamy. The Salt Lake *Tribune*, under the caption "The Shame of It," says:—"The Bill of Senator Evans, designed to draw all protection around the actual practice of polygamy in Utah, is but a rehash of a statute which was passed by the Territorial Legislature of Utah some forty years ago. The purpose of that bill was to prevent interference from outside, and to hold a perpetual club over women who have been drawn into the polygamy net. Now the object is to protect all persons in the defiance of the law, unless they please to plead guilty, or unless one or the other of the pair involved becomes jealous as to the sanctity of his or her preserve." Governor Wells, himself a Mormon, vetoed the Bill avowedly to serve the interests of the Church. Rev. W. R. Campbell, of Salt Lake City, who has been a Home missionary among the Mormons for fifteen years, informs me that the Governor had undoubtedly obeyed the instructions of the hierarchy in vetoing the Bill, as it had evidently been received with disfavour through the country.

A despatch from Kalamazoo, Michigan, says that early on March 14 billiard tables, pool tables, cards, and other fixtures of a country gambling joint went up in smoke at Fulton, while hundreds of townspeople held a jubilation around the bonfire they had kindled at the instigation of the women of the W. C. T. U. Their leader, Mrs. Peter Dir, president of the local union, compelled the proprietor to sell his paraphernelia at a ridiculous figure before it was turned into kindling wood. Asked if a new joint opened in Fulton would be handled in the same manner, Mrs. Dir replied, "No, we won't pay out any more cash for pool tables. The next man who opens here will get his place smashed, and get no money in return either."

New York. ROGER MARTIN.

Las Palmas, Grand Canary.—A lady who has been staying in this island writes: "The Lord has thrown me with dear Christian people (Mr. and Mrs. McKnight), with whom I have been staying for a week among the mountains. They are doing a good work among poor dark priest-ridden Spaniards; but they have had to suffer for the cause of Christ. It is marvellous to see the eagerness with which the people drink in the Word of God. The harvest truly is great, but the labourers are few. These friends have prayers morning and evening with the servants—two men and two women. All read and express a thought or two on the reading, all pray, and all sing. It is most united worship, not like the formal family worship in England. The schoolmaster, who used to be a bitter opponent, now comes to read the Holy Scriptures, and passes on to the children all that he hears."

Scottish Notes.

[BY OUR OWN CORRESPONDENT.]

REV. JOHN MACPHERSON, who recently sent in an application for a colleague and successor in the pastorate of Hilltown U.F. Church, Dundee, has—in response to an appeal from his people—withdrawn it.

At a meeting in Dundee last week it was pointed out that, in connection with the Wesleyan Methodist Home Mission Fund, the expenditure in Scotland last year exceeded the contributions from that country by £625 10s.

The Glasgow City Mission has just held its seventy-fifth annual meeting, when the reports showed that while it had been necessary to withdraw three missionaries, there was steady progress in all other departments.

A huge aggregate meeting was held in Dundee last week in connection with the Boys' and Girls' Religious Society. The occasion was the celebration of the twentieth anniversary, and the Kinnaird Hall was crowded with an audience numbering about 3,000. Mr. John W. Shepherd presided, and the address for the day was given by Mr. John Stewart, children's evangelist from Glasgow.

At the annual meeting of the Scottish Reformation Society, which has now reached its jubilee year, Sheriff C. J. Guthrie, in moving the adoption of the report and the re-election of the office-bearers, said he took encouragement from the fact that Roman Cauholicism was infinitely worse to-day than it was at the Reformation. Although it might be increasing its priests there was alarm amongst the heads of the Romish Church regarding its relation to the people.

Langside Free Church has all along been noted as a centre of Christian Endeavour activity. At the annual conversazione of the congregation last week, the following items appeared, among others, in the report. In connection with the Societies there are three grades—junior, intermediate, and young people's, having a respective membership of 80, 32, and 109. Last year a quantity of provisions was distributed among the people in the poorer districts of Crossmyloof, and the open-air meetings at Langside Monument have been productive of much good. They have representatives in China and India, and they support a child in Quarrier's Homes.

At the annual meeting of the Glasgow Widows' Friend Society, Lord Provost Chisholm paid a high compliment to the management of local institutions, giving it as his opinion, after not a little inquiry and observation, that the philanthropic societies of Glasgow, in comparison with the philanthropic societies of any city he knew, and very specially in comparison with the philanthropic societies of London, were conducted with an economy that was absolutely marvellous, and the Widows' Friend Society only was one illustration of that which many of them had ample opportunities of knowing—that the philanthropic societies of Glasgow were conducted largely by Christian merchants of the city who gave their time, thought, and labour without fee or reward, save that highest of all rewards, the knowledge that "they did what they could."

The report presented last week at the meeting of the Glasgow Houses of Shelter for Females, deserves close and earnest attention on the part of all who are specially interested in such work. The fact is stated, with regret, that an increasing number of the inmates were restless and did not stay the full time. At Hill Street Shelter the number of admissions was considerably greater than in former years, but more of the women this year only stayed a short time. Of those who remained the full period in the house many are doing well, and they had very good accounts of others who were mentioned in previous reports, and who continue to give satisfaction in their several situations. Although there have been disappointments, many falling away and returning to their old habits of whom better things were expected, there had also been some encouragement.

Protests are accumulating against the opening on Sunday of the Edinburgh Museum. At a largely-attended meeting last week, Rev. Mr. Shiach reported that the Sabbath Alliance had memorialized the Scottish Department, and the answer they had received from "My Lords" through Sir Henry Craik was to the effect that they did not feel themselves justified in withholding this privilege from those desiring to avail themselves of it. "Experience alone," the answer went on to say, "would furnish grounds for judging as to the experiment, and to what extent the inhabitants desire to take advantage of the opening of the museum." The chairman, Sir Archibald S. L. Campbell, Bart., of Succoth, remarked there had been no reason for this step, and it had come upon them like a "bolt from the blue." One important point which is being kept well in the front is that the step involves the disqualification for employment in the department of all who object to the performance of such work on the Lord's Day. A committee was appointed to ask an audience with Lord Balfour and Sir Henry Craik, so that the resolutions might be placed before them, along with other protests and petitions which were being prepared by kirk sessions. All the resolutions were adopted.

Welsh Notes.

[BY OUR OWN CORRESPONDENT.]

THE distinguished Welsh writer and commentator, Dr. Cynddylan Jones, has a long and able review in last week's "Golenad" of a book entitled "Craig yr Pesau," by Rev. R. Williams, Llanllechid. The book is written in defence of the Old Testament, and the reviewer speaks in high terms of the author's arguments as being an effective refutation of the attacks of science and the "Higher Criticism."

The ex-priests who attended the recent Free Church meetings at Cardiff held a meeting on the following Sunday evening at the Cory Hall in the same town. Four of them gave addresses giving their reasons for leaving the Roman Catholic Church and adopting the Protestant faith. Rev. George Whelpton, of Paris, acted as interpreter, and also delivered an address. Mr. Whelpton narrated the case of one priest who had been sent out to hinder the work of American missionaries in America, but who returned after seeing their work, and left the Church of Rome.

The fact has been commented on that Wales has not yet sought to have the Revised Version of the Bible translated into the vernacular. An announcement has been made that the Oxford and Cambridge Press are ready to bring out such a translation if an application be made by the Welsh bishops. It may be as well to remind those who comment unfavourably on the slowness of the Christian Church in Wales to take steps in the matter, that the present Welsh translation of the Bible is decidedly in advance of the English Authorised Version.

Oxford Letter.

[BY OUR OWN CORRESPONDENT.]

AT the annual meeting of the Oxford Free Church Council, Mr. J. Massie, while not favourable to frequent missions, said we must not lose sight of what these missions so adequately represented—that a solemn and deliberate surrender of self was the only sure entrance into the Christian life, was the only sure pathway to the Christian glory.

We had a visit from Dr. Paton on Wednesday. He told his wonderful story with a simple directness and a touching pathos that moved all hearts. A story of what appears a direct intervention in answer to prayer was that of the savage horde which descended upon the village in which they were working and threatened them with extermination. "Pray hard," was the cry of the natives to the missionaries. The result was that the savages halted, consulted together, and in complete silence walked slowly away.

At an important meeting of the Oxford Licensed Victuallers' Association, some revelations were made as to the way the trade views the efforts which are being made for temperance reform. Mr. E. Levy, of Birmingham, speaking of the two Bills brought before the House of Lords last week, and of the Bill for Prohibiting the Sale of Intoxicating Liquors to Children, urged that *they threatened the trade.* The reply of the trade must be to all these efforts, "Organize, organize, organize." There was a reference made during the meeting to a readiness to help on reform; but the tenour of the speeches made it very clear that anything that tended to restrict the sale would be strenuously opposed. It is the old cry of vested interests. That these may be preserved it matters little who or what is sacrificed. It is much to be regretted that uncompromising resistance is the note struck on the bills now before the House.

Postal and Telegraph Employes.

THE general annual Conference of the Postal and Telegraph Christian Association (senior) for clerks and postmen was held on March 19 and 20, at the City Temple, when addresses were given by Rev. A. BEVAN and Mr. STANLEY SMITH.

Delegates from the London districts, as well as from various parts of the country, were present. An earnest work is going on at home in connection with this Association, and it is extending to the Colonies and to other lands. The open doors of opportunity are steadily on the increase.

The prayerful remembrance of God's people would be much valued in the maintenance of the Central Postmen's Rest, London, the initiation of a small Convalescent and Holiday Home at the seaside, the wider extension of printed Gospel messages among the post officials in Roman Catholic and heathen countries, and in the latter the support of travelling evangelists.

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Obituary.

MR. J. J. KEEN, CHAGFORD.

On March 11, at Chagford, Devon, aged seventy-eight, Mr. John J. Keen passed away suddenly. Brought to the Lord at the advanced age of fifty, he at once set to work for his Master, and when Messrs. Moody and Sankey visited these shores, he was one of the most active workers in the inquiry room, also visiting Ireland with the Evangelists. He kept up correspondence with those whom he had been the means of leading into the light. Up to recent days he received many letters in reply to his, showing how helpful his words of counsel and sympathy had been.

REV. JOSEPH STONEHOUSE.

The London Missionary Society loses a devoted worker in Rev. Joseph Stonehouse, who, according to intelligence received in London on Tuesday last, has been murdered by the Chinese at the ferry of the village of Whanga-lo, on the Hun-ho River, ten miles west of Tung-ngan-hsien, where he was distributing relief to the starving villagers. Mr. Stonehouse lived for some hours after being attacked. The headman of the village informed the British at Lo-fa Station of the occurrence. Mr. Stonehouse had been in China since 1882, apart from a furlough from 1892 to 1894. He was married, and was in his forty-seventh year.

REV. JOHN HUTCHISON, D.D.

A highly esteemed minister of the United Free Church of Scotland has just passed away at Constantinople in the person of Rev. John Hutchison, D.D., senior minister of Bonnington congregation, Leith. Born at Glasgow towards the close of the year 1835, Dr. Hutchison distinguished himself specially in the Greek classes at the university of that city. In 1861 he was licensed by the Glasgow Presbytery of the United Presbyterian Church; and, after a course of further study in Germany, was ordained to the pastorate of a new congregation at Renfrew. After labouring there for fourteen years he was translated to Leith. Dr. Hutchison was of a retiring disposition, and, consequently, did not make a prominent figure in church courts. Yet his merits did not go without recognition, for in 1874 he received his doctorship in divinity from his *alma mater*, and in 1897 was elected Moderator of the Jubilee Synod of the United Presbyterian Church. He took a share in the compilation of the "Scottish Hymnary," and was also a member of the Union Committee. His published works, which have attained a high position in the opinion of ministers and scholars, include commentaries on Thessalonians and Philippians, and volumes on "Our Lord's Signs in St. John's Gospel," and "The Church; its Life and Work."

MR. ANDREW BYERS, LANGHOLM.

On Sabbath, March 17, Mr. Andrew Byers, Langholm, an outstanding Christian worker, "fell asleep in Jesus." For more than thirty years Mr. Byers has been a stalwart in Temperance Reform, and he has long been actively engaged in evangelistic work as a Gospel singer and preacher, and as secretary of the Langholm Home Mission. Large united and fruitful evangelistic campaigns were frequently organized by him. Being of a bright, active, and kindly disposition, he was much beloved. His illness, of a lingering character, was borne with singular resignation. All classes in the community and neighbouring districts mourned his departure because of his worth and work. His death and the committal of his body to the dust "till He come," brought additional glory to his Master. Mr. Byers, who was a native of Annan, was brought to a knowledge of the truth under Rev. E. P. Hammond, of America, in 1861. His after Christian life was not a little influenced by his saintly pastor, Rev. E. Young. Soon after his conversion he was led to take a very definite stand for Christ. He used to tell how that, "from the time of my conversion I had a great desire to devote my whole time to the work of the Lord; but He has kept me in my calling, and at the same time has enabled me by his grace to witness to his saving power, and to have a share in the blessed service of winning souls in a way I never could have dreamed of. To Him be all the praise."

An East London P.S.A.

One of the most interesting pieces of work in connection with Dr. Barnardo's great People's Hall, "The Edinburgh Castle," is that of the P.S.A. It has thriven remarkably, and has secured a firm hold of the adult population of the district.

The annual meeting of the P.S.A. is always an enthusiastic occasion, and the eighth year's festival held on Monday evening last was no exception to the rule. One keen disappointment there was—the absence, through continued indisposition, of the esteemed president, Dr. Barnardo.

Mr. Walter Notman, who has the general oversight of "The Castle," took the chair. The report, which he read, told of a membership of over 1,100, of increased interest in the temperance movement, of satisfactory results in spiritual matters, and, indeed, of all-round progress. Mr. Notman's pungent remarks were hailed with satisfaction, especially his references to the healthy condition of the women's P.S.A., which is under the guidance of Mrs. Wookey.

The lengthy programme of the proceedings included a large number of musical items, notably a solo, rendered with deep feeling by Miss Angel. Rev. J. Morgan Gibbon gave a telling address, encouraging his hearers to a life of deeper consecration; but after all, perhaps, the chief feature of the evening was the audience itself, a large and intelligent assembly of about 1,000 people, who entered with zest into the spirit of the occasion, and displayed the keenest interest in the spiritual welfare of the organization. Such a gathering was a glowing testimony to the beneficent influence of a well-managed P.S.A.

Canadian Emigrants.

As indicated in our report last week of the noon meeting at the Aldersgate Y.M.C.A., Dr. Barnardo has been busy of late preparing his first party of emigrants "for the Year and for the Century." That party sailed on Thursday for Canada from Liverpool by the steamer *Tunisian*. We commend this precious cargo of rescued lives to the prayers of God's people, that they may have journeying mercies and that they may be blessed and prospered in the land of great opportunities beyond the Atlantic.

The present party is 255 strong, of whom 251 are boys and lads, mostly of younger years. The average age of the group is just under twelve years, so that they will be well acclimatized before entering upon ordinary situations. Eighty-one of them had, in the past, lived on the streets and by the streets in London and in provincial cities, but even under the pressure that such a life implies, none had yielded to the temptations to dishonesty. They were originally admitted to the Homes from all over the United Kingdom. One was from Belgium, and another was from India. This party will bring the total number of emigrants from the Home up to the total of 11,846, of whom, up to the present, under 2 per cent. have turned out failures.

Scripture Readers' Society for Ireland.—The annual sermons in connection with this Society were preached at St. Mary's Church, Belfast, on the 17th inst., by the secretary, Rev. J. O. Gage Dougherty. Referring to the Readers, the preacher said the majority were men of humble position, but all men of God, who simply read the Scripture from house to house and prayed with the people. How could the ministers of Belfast meet the numerous calls of the parish with its 40,000 inhabitants, were it not for the aid rendered by the agents of the Society? Mr. Dougherty gave a sketch of a week's work of a single Reader, from which it appeared that the average number of daily visits is eighteen, besides numerous cottage meetings in the evenings.

About Books.

MR. MORLEY'S "OLIVER CROMWELL."

As the years pass, and the great issues of the Puritan period of English History are more fully understood, so does the character of Oliver Cromwell stand out in strength and grandeur. Having been denounced as a regicide and apostrophised as a hero, the man is at length presented in his proper character—an undoubted genius, humble as a Christian, strong as a leader of men.

Never were the epoch-making events of the seventeenth century set forth with such striking impressiveness as in the remarkable volume of the Right Hon. John Morley, M.P.—**Oliver Cromwell** (10s. nett. *Macmillan*). The portraiture of the man is executed in the light of the latest research; the thoughts and deeds of the men and parties of the time are outlined in living and interesting detail. The pages are as eloquent in literary style as they are rich in historical material.

Mr. Morley's book exhibits a significant grasp of the spirit of Puritanism. We hesitate to accept all his inferences regarding the actions of the great preachers and teachers of the time; the full and complete vindication of much that passed in the days of Baxter and Owen, Cartwright and Howe, has yet to appear. But even in the prologue we have a foretaste of the powerful analysis of human motive and action which characterizes Mr. Morley's noble work. This is what he says of Cromwell:

"It is hard to deny that wherever force was useless Cromwell failed; or that his example would often lead in what modern opinion firmly judges to be false directions; or that it is in Milton and Bunyan rather than in Cromwell that we seek what was best, loftiest, and most abiding in Puritanism. We look to its apostles rather than its soldiers. Yet Oliver's largeness of aim; his freedom of spirit, and the energy that comes of a free spirit; the presence of a burning light in his mind, though the light in our later times may have grown dim or gone out; his good faith, his valour, his constancy, have stamped his name, in spite of some exasperated acts that it is pure sophistry to justify, upon the imagination of men over all the vast area of the civilized world where the English tongue prevails. The greatest names in history are those who, in a full career, and amid the turbid extremities of political action, have yet touched closest and at most points the wide, ever-standing problems of the world, and the things in which men's interest never dies. Of this far-shining company Cromwell was surely one."

Apart altogether from the human interest of the subject, there is much timely instruction conveyed by this book. To understand the Puritans we must acquaint ourselves of their doings as well as read their works. There is much remaining to be done along both these lines of endeavour. The doings of these men of giant will and unflinching devotion to duty find striking reflection here. The reproduction of Samuel Cooper's portrait of Cromwell is a welcome embellishment of a volume that is in all ways worthy of its great subject.

THE "BAPTIST PULPIT."

The "Baptist Pulpit" is a welcome series of volumes (2s. 6d. nett each) issued by *Mr. A. H. Stockwell*. Here are three of them.—**The Evolution of Faith**, and Other Sermons, preached in Cannon Street Chapel, Accrington, by Charles Williams; **Christ and Men**: Studies in the Human Side of the Christian Life, by W. Y. Fullerton, of Leicester; and **Studies in Lord's Prayer**, and Other Sermons, by J. E. Roberts, M.A., B.D., of Manchester. Mr. Williams' volume is monumental of a protracted and very useful ministry. The discourse which furnishes the title is based on John iv. 53, which shows faith to originate in a sense of need, to express itself in credence, and to attain its maturity in the loving trust of experience. Twelve in number, these are sound and helpful sermons. Mr. Fullerton is evangelistic as well as Evangelical. His sermons are telling, and his points helped home with abundant illustration. Mr. Roberts devotes three discourses to prayer; the remainder deal with subjects of fundamental importance and sublime interest. Altogether, these volumes promise well for the series. They are all practical, and should be useful in home reading as well as in suggestion to Christian workers.

In view of the forthcoming numbering of the people, we gladly call attention to a booklet in which pertinent questions are answered in the words of Holy Scripture—**Census Day, 1901, being Sunday, 31st March.** (One penny each, 9d. per dozen.) We understand that it is to be circulated among the people in some churches next Sunday. (*A. R. Sidders, 55, King's Road, Chelsea.*)

The Christian.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

OUR "Foundation Truths" articles this week present for thought and meditation, topics that well agree with the season of the year. Dr. Pierson's paper strikes the Good Friday note, and Mr. Varley's proclaims the Easter message. We trust our readers will derive spiritual profit and stimulus from these articles.

Once more we remind our friends that communications for any of the correspondents whose names appear in our columns, may be addressed to our care. Donations in aid of the various branches of work which we bring before our readers may also be sent to Messrs. Morgan & Scott, and acknowledged in our Donation List.

To-day (Thursday) the Jewish feast of the Passover commences. The ceremonies observed are simply puerile as compared with those which the Bible commanded to their fathers. The date nearly synchronizes with Good Friday, and while Christendom commemorates the anniversary of His death who was the true Passover, the Jewish world will be occupied with obsolete and meaningless rites. To-morrow, therefore, will be a suitable occasion for specially remembering in prayer the various enterprises which seek to present the true Messiah to the Hebrew people.

We ask our readers' kind attention to the article "Home Missionary Circle" (page 19), describing an effort set on foot without our knowledge, but which we trust will have large success in extending the Kingdom of God, and also our own usefulness. Mr. Sims informs us that branches have been formed in many places.

The new quarterly number of "One-by-One" is just out (*Morgan & Scott*. 1d.). It consists of matter showing that (in the words of the late D. L. Moody), "The best way to reach the masses is to reach them one at a time." We warmly commend, amongst others, the article "One *v.* Crowds," as full of wise suggestion, the result of long experience, and habitual prayer for the salvation of individuals, one by one.

One great lesson taught by the recent Simultaneous Mission has been the absolute necessity of more and better open-air work if the masses are to be laid hold of for Christ. In view of this fact, we heartily welcome the approaching publication of an important little book, written by Mr. Frank Cockrem, secretary of the Open-Air Mission, and entitled, "Highway Witnessing: Words to Open-Air Workers." It ought to circulate in thousands among ministers, evangelists, and Christian workers, and should, wherever studied, result in lifting the great cause of open-air evangelization to an altogether higher level than it has ever yet reached, and in raising up an army of workers to carry it forward. The book will be published shortly by Messrs. Morgan and Scott at 1s.

The growing custom of holding old boys' gatherings in connection with schools and colleges might be tried in ways that would be helpful religiously. An illustration may be given of an actual case in point. A Sunday school class leader having had to give up his class in order to become a superintendent, determined to keep in touch with the scholars, and made a practice of inviting them every year to a social gathering. As they got married their wives were also invited, and later still their children. The full list of those who have passed through the class is twenty-eight; but these now represent 100 persons, who were all present at the last gathering. In this way a deep attachment to Sunday School work, to one another, and to the cause of family religion, has been deepened year by year among this unique circle. It is often the custom of Sunday School superintendents to invite old scholars to the annual meeting of their schools. Could not something more personal, like the case just cited, be more frequently done by the leaders of young men's and young women's Bible classes?

In a somewhat notable study of Acts xx. a recent writer has laid much stress upon St. Paul's idea of the burden of brotherhood and of Christian responsibility. The declaration to the Ephesians that he is pure from the blood of all men, as he had "ceased not to warn every man night and day with tears," to Paul merely represented what was required of all who took the Christ ideal as their rule of life. And that ideal is defined thus:—

> To be spiritually and mentally all we can to the souls we draw near: to wear the crown of their triumph, the burden of their sins, and to identify their cause with ours. We shall know when the eternal light beats on our lives what our share was in many souls quite unregarded by us, a share of their holiness, or a share of their shame. And it is in this way, among others, that many who are last shall be first and many who are first shall be last.

The evil of the "bogus club" continues to grow almost unchecked, the Government apparently being unwilling to take up the question. Speaking at the Municipal Conference held at the Guildhall the other day, the Town Clerk of Nelson said that in that place there were more unlicensed than licensed clubs, and that although the membership of the former exceeded that of the latter by only 1,600, more than 10,000 visitors were introduced to the drink clubs in the year. It is not surprising in the face of such facts, and of the strong testimony from all parts of the country, as to the harm being wrought at these places, to find the Town Clerk of Huddersfield testifying that "the flourishing state of bogus clubs is an obstacle to good government."

"The Trade" is issuing placards for exhibition in public-houses, calling upon workingmen to show their disapproval of the Sale of Drink to Children Bill. This is only natural, but we do not believe the working-men of England will swallow the obvious falsehood that the sending of their little ones for beer "does them no harm," which the evidence before the Royal Commission effectively disproved. We hope that all P.S.A.'s, and every other Christian agency that has the ear of workingmen, will put forth strenuous efforts to enlighten them as to the gross evils arising from the pernicious practice. Now is the time for earnest action, and not a day should be lost to enforce it.

Is not our Temperance work too frequently carried on upon the basis that intemperance is a vice of only the working classes and the poor? A French writer who has recently been commenting somewhat unfavourably upon the agitation in regard to alcoholism in France, has taken occasion to dispute the idea that the surroundings have much to do with the craving for drink, and asserts that the alcoholism is as general in the ranks of the rich, and of the well-to-do classes, as it is among the poor of the overcrowded towns. The point is worthy to be borne in mind by temperance advocates, for it may reasonably be argued that the drink traffic would not be what it is to-day if its only outlet were the low public-house. The writer shows, with many interesting details, that there are in France over 10,000,000 of people either directly or indirectly interested in the success of the drink trade. What must the number be in Great Britain, and how important a factor is this in the opposition to remedial legislation!

We are glad to see that Alderman Rev. Fleming Williams intends seriously to raise at the County Council the question of Sunday entertainments in London theatres. Little by little the entertainers have driven in their wedge—their mallet always labelled "sacred"—until at the present moment they have things pretty much their own way. The business is, as Mr. Williams says, a purely money-making affair, and to pretend that, in the majority of cases, there is any idea of "elevating the masses" is hypocritical nonsense. What with the operations of the National Sunday League, Sunday lectures, Sunday concerts, Sunday cinematographic exhibitions, and Sunday cycling clubs, we are on the highway to losing all the repose of the Lord's Day. After all, *the people* are not clamouring for most of these Sunday extras; a few syndicates are running them for the sole purpose of making money.

The results of the Mansion House Committee's report concerning hooliganism, and the best way to cure it, will be looked forward to with interest. This is one of the most sinister epidemic outbreaks of ruffianism this generation has seen. Some observers have minimised its significance on the ground that the hooligan has always been with us, and this is but a slightly exaggerated form of a perennial trouble. This is so far true as to make the statement very misleading. Ruffianism is one thing, but its organization into a kind of desperate brotherhood at war with society is another, and it is this last fact that confronts us. It is to be hoped that the report referred to will prove that the investigators have gone to the root of the mischief, and that the result of the inquiry will be the awakening of the public conscience to the primary causes of a desperate and humiliating social danger.

The Lancet uses its great influence to protest against the new and disgusting epidemic prevalent in the North of England, of eating

for a wager. It is hardly possible to take up a Yorkshire or a Lancashire weekly paper without reading of some wager to consume a certain quantity of food within a given time. Of course the enterprising publican is behind the thing, the exhibitions taking place frequently at licensed houses. In this way much drink is consumed. *The Lancet* may well continue—

That this kind of thing should be the pride and ambition of so many does not say much for the refining influences of the education about which such a parade is made, for the competitors in this high-class sport have, no doubt, gone through their "standards" in the regularly prescribed fashion.

But then "education" nowadays is deemed quite a distinct thing from morals or religion. It is the animal alone which, in the estimation of many, is worthy of development.

Mr. George Cadbury, of Birmingham, has set an example of heroic dealing with the overcrowding and housing question. His firm having many years ago removed their works into the country, Mr. Cadbury has given a park worth £170,000, and has built 370 cottages for his workpeople, 143 of which have been purchased by them, and the others let to them at low rents. The profits will be devoted to further developments in the interests of the people themselves. The establishment of such communities, with pleasant and healthful surroundings, was one of John Ruskin's ideas, but no doubt Mr. Cadbury has been influenced by a higher Teacher.

It is gratifying to learn that a Departmental Committee has been appointed by the Board of Education to conduct inquiries as to child labour, and to make suggestions to the Government in regard to legislation for the protection of wage-earning children. In many of our large manufacturing towns the lot of many children is a very painful one, and legislation is necessary to protect them from the hardships to which they are subjected by idle and drunken parents. If all child labour, except in cases in which certificates are given by the local educational authorities, were made illegal, it would go far to lessen the burdens and brighten the lives of the young.

The Camberwell Guardians have now an experience of three years in regard to the system of boarding out the orphan and derelict children of their parish. The results are so satisfactory that the old barrack-like establishments in which the children were herded in hundreds will now be abolished. By-and-by the parish will be dotted over with the tiny homes, each with its "mother" and its ten children of both sexes, who will be brought up in the family life. Taken quite away from the pauper taint, educated with other children at the Board schools, trained as total abstainers, and attending Sunday schools, the little ones are not only removed from much that was evil under the old collective pauper plan, but under the personal influence of good women they are prepared for a useful and good life. Further, as the cost is less, the excellent example should be largely followed throughout the country.

No Englishman can afford to disdain the remarkable series of articles which has appeared in the *Daily Express* upon the threatened decline in our foreign trade. Making every allowance for exaggeration of special points, there remains much to cause uneasiness. Unless we are blind and deaf the country ought to see that its commercial house is in order. Mr. Lloyd George, M.P., referring to the matter recently, asked why American workmen can beat our own in quickness and skill, and he himself offered a reply by stating that American workmen drink only one-half the quantity of alcohol which British workmen consume. Mr. George pointedly says that a country which annually spends £160,000,000 upon drink is ruining its chances of success in the labour markets of the world. A northern ship-master recently stated that at least twenty per cent. of the delays in fulfilling contracts were directly due to drunken workmen. Are there no means of making these men understand that they are helping to ruin their country as well as themselves?

A correspondent calls our attention to the serious extent to which travelling and sight-seeing are indulged in on the Lord's Day by tourists—many of them professing Christians—in Palestine.

As they are going to see sacred sites, and are in a holy land, they think travelling, which involves mules, horses, carriages, and dragomans, quite pardonable on the Lord's Day.

All this cannot fail to leave an unfavourable impression on the native population among whom missionaries are labouring, and these workers feel sure that, in some cases at least, the matter only requires to be mentioned to secure the attention it deserves. It is hoped that during the season which is now opening a clearer witness will be borne before the Mohammedans in the lives of Christians.

In the discussion upon the Associations (Religious Orders) Bill, now before the French Chamber, a great deal of anti-Christian as well as anti-Catholic feeling is being shown. It is very painful to read of members of the Chamber expressing their approval of the Bill upon the ground that it would clear away not only Catholic influence, but the "incubus of religion itself." In a measure of this kind, and among such a people, it is inevitable that sentiments of this sort will be expressed. We are convinced that true religion will not suffer because the interfering clerics have their power crippled. We should like, however, to see our Protestant brethren in France quite ready to enter the door which will be opened to them through this Bill. Somehow, many of the Protestant churches in France lack force. It would be a splendid thing for that country if there could be a federation of all Evangelical societies and churches. At present there is too much isolation.

The Spectator is taking a firm and manly stand on the Chinese question, and against such a handling on our side of the delicate questions involved as would lead to a dangerous rupture with Russia. Just at present there is a call for a self-restraint and a patience, which it is not easy to attain in the face of the sensational newspaper reports, which are constantly appearing. "Collisions" between our troops and those of other countries, &c., are not the most perilous elements of the situation. Those papers which make an appeal to the sensitive feelings of the public, which taunt our Government with cowardice or dilly-dallying, which print on their notice boards inflammatory headings of the simplest occurrences, are the real enemies of their country. Patriots, in the present juncture, are those who work for forbearance, for mutual concessions, for a spirit of tolerance among those Powers who, through their representatives, are endeavouring to untie one of the most tangled diplomatic situations which the present generation has seen.

For many years Germany has professed to be in favour of the total abolition of slavery in Colonies under her rule. It is, therefore, ominous to find the Reichstag taking a retrogressive step, in rejecting a measure providing that children of domestic slaves should be declared free. The sanction of Parliament is thus given to hereditary slavery, the ground for the action being simply "consideration for Colonial interests." As a matter of fact, while the slave trade and slave raiding are discountenanced, domestic slavery is, it is asserted, openly recognised and encouraged in all the German possessions in Africa, and no doubt the recent action in the Reichstag will have the unhappy result of increasing it.

"The Shame of Chatham."

"They went to Baal-peor, and separated themselves unto that shame" (Hos. ix. 10).

WE have read some stirring articles by "A Minister of the Gospel" on the above subject, with shame that the Shame of Chatham is more or less the shame of every town and city; and with profound thankfulness that a minister of the Gospel in Chatham, with a wisdom of language by which none can be offended, has had the moral courage to search out the Shame, and to describe it, and that *The Chatham Standard* has had the moral courage to insert his letters.

In order that the unmasking of this plague may be effectual in abating the evil, a higher tone of public opinion and feeling and conviction must be created. The responsibility for this lies at the door of every minister of the pure and holy God, and of every one who claims to be a follower of Christ. Medical men, military and naval chaplains and officers, fathers and mothers, teachers and guardians, must be brought to feel the obligation to counsel and warn the young, and to remove stumbling-stones out of their way.

The spurious and affected decency which shrinks from

SPEAKING VITAL TRUTHS

to those whom they concern, must give place to a true and robust delicacy which does not make the words of the Lord Jesus, "I have yet many things to say unto you, but ye cannot bear them now," an excuse for *never* saying them; but rather follows his example, and with many parables (with which all nature abounds) speaks the word unto them as they are able to bear it.

We must deliver ourselves from the cant which sanctions indecency under the name of Art. We must beware of the tendency to degrade our periodical literature, and to make our bookstalls and news-shops the outlet for prurient, suggestive, and corrupt vulgarity.

If this plague is to be stayed, there must rise up from among the congregation a Phinehas with a javelin in his hand, which he does not shrink from using. If this Philistine garrison is to be taken, there must be a Jonathan who says, "Come, and let us go over unto the garrison of these uncircumcised; it may be that the Lord will work for us; for there is no restraint to the Lord to save by many or by few," and an armourbearer who replies, "Do all that is in thine heart; turn thee; behold I am with thee according to thy heart."

The Phinehas, the Jonathan, has been found in Chatham in the "Minister of the Gospel," and the armourbearer in the Editor of *The Chatham Journal*. Oh! that God may raise up the like in every town and city in our land.

FOUNDATION TRUTHS OF THE GOSPEL.

CHRIST'S DEATH AND RESURRECTION.

XII.—The Significance of the Cross.

By ARTHUR T. PIERSON, D.D.

CHRISTIANITY is inseparably linked to the Cross. The full meaning of this undoubted fact, however, or its real value as an evidence of the Divine origin of Christianity, few of us appreciate.

The central thought of which the Cross is the symbol, is *sacrifice*, and more particularly the *sacrifice of self*. This is the soul and essence of the Christian religion, and finds its fullest and best expression and exhibition in Christ's voluntary assumption of the cross—the offering up of the self-life as a service to God and a sacrifice for men. To miss that, whatever else is found in his life and death, is to fail to see the grand centre around which all else moves.

Self-offering is simple, and yet it is complex, because of man's complex being. First of all it involves a *will*, fully surrendered to the will of God—supreme reference to, preference for, and deference to, the Father's pleasure. "Not my will, but thine be done!" "I do always those things that please Him"—these were the two great sayings that were written in blood on the pages of history, when the cross was set up on Calvary. And, because the will is the central fact and factor in all being, a true self-surrender must mean the actual yielding up of the very life to God. In the case of a perfect being, like the God-Man, this includes also the full allegiance of the convictions and affections, a surrender based on no compulsion or constraint, but on a perfect confidence in the Father's wisdom and love, and such outgoing of responsive filial love as makes obedience cheerful. "I delight to do thy will, O my God."

Up to this point, the positions taken will not be contested even by sceptical minds, for they are obviously reasonable and right; but even nominal disciples begin, often, at this point to diverge from

THE PLAIN PATH OF SCRIPTURE TEACHING.

It is plainly declared that, "*without shedding of blood* there is no remission of sins." There is a reluctance, if not a rebellion, exhibited by too many against the emphasis laid on the blood. But "the blood is the life," or, as Trench says, "the seat of the life, the seat therefore of the *epithumia*, or 'desire,' which, in fallen man, is at variance with the will of God."

When Christ took the sinner's place—"*made sin* for us"—there was of necessity a literal outpouring of his blood, of "his soul unto death," as the representative rendering up of this rebellious principle. Christ on the cross, suffering as man's Substitute, yielded up the life, as that which in man whom he represented had, in all time and in all things, been lawless, the very principle not only of *hamartia* (sin), and *adikia* (unrighteousness), but of *anomia* (lawlessness), and therefore worthy only to die. Christ's death was, therefore, a concession and confession of this desert of death in fallen man.

In Him indeed was no sin. The believer is judicially reckoned as crucified in his sinless Representative, as in Him suffering the due reward of his deeds, expiating penalty, satisfying a broken law. In Christ the believer is regarded as pouring out his own blood, and so yielding up his own life, as something habitually lawless, and deserving death. Penitence unites with faith in the acknowledgment that the Innocent died for the guilty who might justly die; and, accepting God's dear Son as the Substitute and suffering Surety, in so doing virtually hands over to death the old self-life, that a new life in Him may take its place. Such faith is the expression of a new desire (a regenerate *epithumia*) that all rebellion may for ever cease, so that the life surrendered as forfeited may be given back, in God's mercy, as a new trust, pardoned, forgiven, cleansed.

Few worshippers intelligently read the deep meaning of the old sacrifices, as did the writer of Psalms xl. and li., so as to know what they were really doing; yet more or less obscurely, "this lay in the background of the worshipper's mind." Sacrifice was a parable in action, to be read and interpreted by the spiritual mind; but however few its interpreters, this was nevertheless its real meaning. No sacrifice could be real without the giving up of that which cost the offerer something, and in proportion to the cost was its value. And, since nothing is so dear as the self-will, its surrender even unto death implies and involves the giving up of all of lesser value, as the greater includes the less. Our Lord's will was, of course, never opposed to the Father's, and hence there was no rebellion in Him to be abandoned. Yet even

A PERFECTLY OBEDIENT BEING

has a will of his own, and in its surrender to the uttermost of sacrifice obedience reaches its utmost possible limit.

We have taken pains carefully to lay down what seems to be the Biblical philosophy of that vicarious sacrifice represented by the Cross. But this is not all that the Cross signifies.

It stands for *Humiliation*, and in Phil. ii. 5-8, the "death of the cross" is therefore the last and lowest step downward in Christ's self-emptying. But the humiliation was followed by a corresponding *exaltation*, until, as by seven steps upward, the crucified One at last took his seat beside the Father on his throne. To the believer, the Cross stands for an *identification* with Christ so complete that he becomes first a partaker of his sufferings, and then of his joy and glory. He takes up his cross and follows his Master in his humiliation; and in the regeneration, when the Son of Man sits on the throne of his glory, he also sits on a throne. Identified with his Cross, he also is identified with his Crown. He can say, "I am crucified with Christ," and with equal confidence, "We shall also be glorified together."

The Cross, therefore, stands for *Reconciliation*, both with God and with man. Enmity is done away, both toward the Father, God, and the brother, man. Christ hath "made peace by the blood of his cross." Rebellion is not only atoned for by blood, but displaced by love. The old self-life died as God's implacable foe, and the new Christ-life takes its place: "Nevertheless I live: yet not I, but Christ liveth in me."

And so the *Renunciation* of the world and the flesh becomes another element in the significance of the Cross. "They that are Christ's have crucified the flesh with the affections and lusts;" and in his cross "the world is crucified unto them, and they unto the world." This is not, in fact, a separate act, but is involved in the faith which, in laying hold of Christ, becomes identified with his person and his attitude toward God, and consequently toward all that is essentially opposed to Him.

It will be seen, therefore, how shallow and superficial is that view of the Cross which sees in it nothing but a symbol of martyrdom, or an example of voluntary sacrifice for the truth's sake, or even an exhibition of God's love to man. The least we can Scripturally affirm is that it stands for the *Vindication* of a broken law, and an insulted authority. "The soul that sinneth it shall die," was the awful legal sentence, and there must be a *death*, or the *sin* could not meet its penalty. One who Himself knew no sin was

JUDICIALLY MADE SIN,

that justice might be honoured and mercy be exercised without the compromise of eternal truth and holiness. The "offence of the Cross" will never cease, for unregenerate man so rebels against God, that he stumbles, not only over his law, but over his love; and is unwilling to be under obligation even to grace. Yet, nevertheless, the foundation of God standeth sure, and the great Substitute, who "bare our sin in his own body on the tree," has been lifted up from the earth to draw all men unto Him; and millions of believers have known, and do now know by experiment, that the Cross brings both peace with God and newness of life in Him.

Benjamin Wills Newton well calls attention to the three crosses on Calvary as God's lasting pictorial parable of Salvation: on the one side the impenitent thief, standing for death in sin; on the other the penitent thief, representing forgiveness and reconciliation in Christ; and Jesus in the midst; so that as we look from one to the other our very glance passes "from death to life through Jesus Christ our Lord."

XIII.—The Resurrection of Christ.

By HENRY VARLEY.

"AND they came and held Him by the feet, and worshipped Him." Thus is recorded the answer of the disciples to their Lord's triumphant "All hail!" on the morning of his resurrection. No wonder that they desired to retain the Prince of life and glory in their midst. The mists were rolling away as the Sun of righteousness beamed upon them, his glory still tempered with the recent humiliation of his passion and death. The auspicious morning, however, is yielding clearest light. They and we now understand our Lord's former words: "Therefore doth my Father love Me, because I lay down my life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John x. 17, 18). Yes, verily, the Good Shepherd had given his life for the sheep, and God hath indeed begotten us unto a living hope by the resurrection of Jesus Christ from the dead, "to an inheritance incorruptible and undefiled and that fadeth not away" (1 Peter i. 3, 4).

How invaluable is the fundamental doctrine of the resurrection of Christ from the dead. Guarding the supernatural from all the attacks of rationalism, this great truth of revelation and historic fact, as with the flaming and revolving sword, protects the way to the tree of life. Eternal life (as distinguished from continuity of

being) is through Christ's death, and partnership in his resurrection life. Christ risen is the eternal life of all believers. Their life is hid with Christ in God. Christ risen is the impregnable citadel against which all the enemies of the Cross of Christ storm in vain. His resurrection is the top-stone of the arch of the revelation of God in Christ.

Resurrection equally with atonement had place in God's eternal counsels. When by man sin entered the world, and death by sin, then was revealed that which already existed, the Divine provision for redemption, resurrection, and eternal life. The Apostle did but unveil the truth when he wrote, "Where sin abounded, grace did much more abound; that, as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord" (Rom. v. 20, 21). This is

THE REVELATION OF THE DIVINE MIND

which existed before human history began. It will be interesting to establish this position. It has been said that the resurrection is a New Testament doctrine and a fresh revelation. We shall see that this is not so, though we frankly admit that this great truth has been hidden by ignorance, and even now is most imperfectly understood.

In proof of the position, we recall our, Lord's argument with the Sadducees. Our Lord said: "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto Him" (Luke xx. 37, 38). The Lord shows that Abraham, Isaac, and Jacob, were then alive unto God. He was not referring to their bodies, which had long since mouldered into dust. Our Lord's reference to the burning bush is conclusive as to the fact that Moses recognized the Eternal Son of God therein. The word in Deut. xxxiii. 16, "For the good will of Him that dwelt in the bush," settles that. Moses beheld a type of the consuming and yet enduring "Plant of Renown": a fire-proof life that was not and could not be destroyed: life in and through the death of Christ who in resurrection showed that He is "made after the power of an endless life," without beginning of days or end of life (Heb. vii. 16).

Abel also paid the price of his loyalty to faith in Christ. His brother, Cain, who was a rationalist, slew him. Declining submission to Cain, Abel was the first of the noble list of faith's worthies, who refused to accept deliverance, and at once obtained the "better resurrection." Jesus Christ, who is the same yesterday, and to-day, and for ever, heard the voice of Abel's poured-out life that cried unto Him from the ground. The Lord of glory,

"THE RESURRECTION AND THE LIFE,"

showed Himself to be the life of the dying martyr. How could it be otherwise? Did not the Prince of life and glory say, "Whosoever liveth and believeth in Me shall never die"? (John xi. 26.) How could Abel's faith fail of partnership in the eternal life thus secured from the beginning to all believers?

Job also says, "I know that my Redeemer liveth, . . . and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not a stranger" (Job xix. 25-27). Let Isaiah record the Holy Spirit's testimony: "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. xxvi. 19).

HOW CONCLUSIVE THIS TESTIMONY

of one who, as John says, saw in the temple Christ's resurrection glory, and spake of Him" (Isa. vi. 1-3; Luke ix. 30-32; John xii. 41).

Hear David's words: "I shall be satisfied, when I awake, with thy likeness." And again: "He hath ascended up on high, He hath led a multitude of captives" (Psa. xvii. 15; lxviii. 18). Let Hosea be heard: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction" (Hosea xiii. 14). Let Daniel add his testimony: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. xii. 2). So also Ezekiel, Moses, and Jonah in his typical death and resurrection. What are all these but witnesses and types of the great truth of Christ's resurrection and eternal life?

With what conclusive point and meaning did our Lord refer to the fact that He Himself was referred to, when He said: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, CONCERNING ME. Then opened He their understanding that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day" (Luke xxiv. 44-46).

Many more testimonies exist in the first part of the Word of God, but enough has been said to establish the fact, that as by one man, at the commencement of human history, sin entered the world and death by sin, so also in God's own time the Second Man, the Lord from Heaven, brought in redemption, everlasting righteousness, and eternal life. We further establish the position by appeal to the second part of the Word of God, the New Testament. We notice the Lord's own words in proof of the absolute certainty of his death and resurrection. This is his prophetic testimony, given in the Synoptics: "From that time forth began Jesus to show unto his disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. xvi. 21 and refs.).

Six times do these words, or their equivalent, have place in the early part of the ministry of the Lord Jesus. They rebuke rationalism and

DESIGNEDLY EMPHASIZE THE FACT

of his death and resurrection. They are found in Matthew, Mark, and Luke's Gospels. The burden of the last chapters also of the three Evangelists is the fact of the death and resurrection of the Lord. In other places, such as Luke xx. 27 to the end, the subject is "resurrection." The Gospel of John is full of direct statements, metaphors, and illustrations, setting forth the same great truth, with direct reference to the Lord, who so emphatically said, "I am the Resurrection and the Life" (John xi. 25).

Varying the character of the testimony as to Christ's resurrection from the dead, I affirm that, so long as true verdicts are arrived at by conclusive evidence received from faithful witnesses, this supreme fact is proved. By the testimony of Mary, of Simon Peter and of John, of the two going to Emmaus, then of the eleven disciples, then of James, afterwards of *500 brethren at once*, and last, not least, of Stephen, and of Paul himself, the truth of the death, resurrection, and ascension of Christ the Lord is proved beyond all question.

Scientific objections, the fact that resurrection from the dead is out of line with human experience for the past thousand years, these and all other oppositions are ruled out of court in this case. We are not dealing with the evolutionary notion of "the flower of humanity," or Jesus, "the highest type of the evolved man," or God's illustration of "the survival of the fittest;" but we are dealing with the Word of God concerning Him who is the Resurrection and the Eternal Life, the Lord of glory. Hearken to his wondrous prayer, recorded in John xvii. 4, 5: "I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with thine own self with the glory that I had with Thee BEFORE THE WORLD WAS."

This is both spring and Eastertide! Whatever heathen festivities may have gathered around this term and season when the dark mazes of Pagan and Roman Catholic festivals caricatured the resurrection, our minds are fixed upon Him "who died unto sin once, but in that He liveth He liveth unto God." In 1 Cor. xv. a mine of wealth in regard to Christ's resurrection is found. From the twelfth verse to the twenty-third the constant recurrence of the name Christ is deeply interesting. Not once does the sacrificial name, Jesus, occur, nor the title of Lord, but always Christ, the Anointed One, thus emphasizing the great truth of his resurrection. "Now is Christ risen from the dead." The burden and the strength of the testimony gathers about this victorious and blessed name.

Twelve times in as many following verses is this remarkable prominence given. It is

THE HOLY SPIRIT CALLING ATTENTION

to the greatest fact in the history of the world. He is placing before the Church of God the truths which belong to and concentrate in "Christ the Wisdom of God and the Power of God," who is "declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead" (Rom. i. 4).

Mark the stupendous undoing to the Church and the world if Christ be not risen. We simply tabulate the main issues which are suggested as being involved:—(1) Christ Himself has not risen; (2) Our preaching is vain; (3) Our faith is vain; (4) We have no Gospel; (5) We endorse a lie, which involves the truthfulness of God; (6) The resurrection of the dead is not; (7) They that have died have perished; (8) Our hope concerning them is delusion; (9) We are yet in our sins; (10) We are unredeemed and in bondage; (11) Without God and without hope; (12) We are awaiting the judgment of sin and sinners. What a terrible picture is here, darkness indeed that may be felt. Nothing more awful could be thought of than the consequences to the Church and the world if Christ's resurrection and eternal life is not the greatest fact of the revelation of God.

How gladly we turn away from this suggested desolation and alternative to listen to the inspiring and conclusive words: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive. But every man in his own order. Christ the firstfruits. Afterward they that are Christ's, at his coming" (1 Cor. xv. 20-23).

How completely the testimony of the Holy Spirit in this chapter transcends the resurrection of the body. This is, of course, largely referred to, but we are here taken into the

fastnesses of spiritual death, and are brought face to face with Christ's complete triumph over sin, death, and hell. To use the graphic language of Col. ii. 15: "And having spoiled principalities and powers, Christ made a show of them openly, triumphing over them in it."

In closing this Easter offering to Him who, from resurrection's sphere and glory reminds us that "The winter is over and gone, and the time of the singing of birds is come," I dwell for a few moments upon

THE MAGNIFICENT RESULTS

which are ours, and which may be described as the fruits of the power of Christ's resurrection. Here again we rapidly tabulate: (1) Christ Himself is risen from the dead; He is the eternal life of all believers through all time. All these are alive unto God in Him for ever. (2) Our preaching is simply glorious. We preach the unsearchable riches of Christ. (3) We have the only Gospel given under heaven among men — "the glorious Gospel of the blessed God." (4) We know He "died for our sins and was raised again for our justification." We have died in his death, we are risen with Christ and share his eternal life. (5) We are true witnesses for God, and eternally saved; our life is hid with Christ in God. His resurrection is the great gulf which has for ever separated from judgment, sin, and death all who have received Him. (6) We hold and endorse the truth, for we are in Him that is true, being begotten with the word of truth, and in resurrection with Christ, made partakers of his Divine nature. (7) The resurrection of the dead is held fast, for the conclusive reason that we have been crucified with Him, and now share his resurrection life and glory. (8) We maintain that they who have died in the Lord are with Him. They are alive in Him and cannot die any more. They share his incorruptible life; death has no lien, part, or place in incorruption. (9) We have been separated from our sins. They have been blotted out and put away, Christ's resurrection being the conclusive proof. (10) We have been redeemed by Christ's precious blood. We are his purchased possession—spirit, soul, and body—children of God, heirs of God, co-heirs with Christ. (11) We are justified and

CALLED TO HIS ETERNAL GLORY;

made free from sin, we have our fruit unto holiness, and the end everlasting life. (12) We are one with God and Christ for ever. His prayer for us is, "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us."

What a glorious consummation! Well may the Gospel of Christ be called "the Gospel of the glory of the Blessed God." The beloved Paul might well discount the confidence of the Jews in relation to their choice in descent from Abraham. These are his words, written to the Gentile Church at Ephesus: "According as God hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before Him in love" (Eph. i. 4). How magnificent the words! What convincing proof they carry of inspiration. In the light of them let every believer trace his genealogy to the Christ of God. Our line of life is not backward to Adam, but upward to Christ. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. i. 3).

This is the true "ascent of man." This is neither evolution, human religiousness, nor morality, but the reality and power of Christ's resurrection, and our partnership in the glory of that resurrection and life, as Paul expressed it! All the great spiritual blessings here pourtrayed are the outcome and fruit of God's wonderful love in Christ, consummated and declared when "the God of peace brought again from the dead . . . that great Shepherd of the sheep through the blood of the everlasting covenant" (Heb. xiii. 20). Glorious Eastertide memories! With great joy, beloved fellow-believers, we remind you of the triumphant words, "The Lord has risen!" To you, therefore, the words come with deepest meaning—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. iii. 1).

[This article is reprinted in pamphlet form. (One penny. *Holness*).]

The Easter of the Soul.

"AND JESUS DREW NEAR."

It was not fancy, nor a dream,
We felt *Him* standing there,
So close, so real, with such a gleam,
A glow we scarce could bear.

Our heart o'erwhelmed—as though oppressed
With love divine—stood still;
Or seemed to stand, in final rest,
Awaiting his sweet will.

For life, or death, or earth, or heaven,
That moment, whate'er came,
If called, or left, or kept, or given,
To us 'twas all the same.

. . . .

'Twas in the furnace hours of life,
When earthly helps had flown,
And we must face the fire and strife,
In weakness and alone.

Then, raised aloft 'twixt earth and sky,
For trusting in his Word,
Where silence was our only cry,
Someone drew near—the Lord!

. . . .

Our secret they could not divine,
'Tis not in language told;
For perfect peace alone doth shine,
When Jesu's arms enfold.

The outward man did perish, true,
'Neath blows and stripes and scorn,
But oh, the inward peace we knew,
By his strong arms upborne.

We've felt it in the prison cell,
And in the darksome lane,
Where poor enslavèd hordes of hell
With gleaming knives have lain.

We've felt it in the palace courts,
When tempted "not to die,"
Where flesh to compromise resorts,
And weak disciples fly.

When incense to some modern god—
"One pinch"—would save from ban
And excommunication's rod,
And earn us praise of man.

For o'er the vision passed a scene
Of coming ruin's woe;
The voice of Christ had passed between:
"Lo, I foretold it so!"

. . . .

Where arbitrary "law" decreed
Our right to save was "wrong,"
That we must work no loving deed,
And sing no saving song;

That we should "in no Higher Name
Speak to the people low,"
Or else return from whence we came,
Or to the dungeon go.

When friends for compromise would plead
Or urge some fleshly claims,
"O sacrifice men's souls instead!"
Then carnal fear exclaims;

When all the forces of a world,
A people, court, or king,
Upon a single soul are hurled,
Who Jesu's praise *will* sing.

We've felt, we've seen, and known it all,
The pressure of such hours,
Where proud apostate forces fall
In coalescing powers.

Crushing to earth a heaven-born soul,
To force it to give in,
That God and man may lose the whole,
And worldly wisdom win.

For troubling contrasts may not live,
To show some higher life,
The carnal mind can ne'er forgive,
Aught that provoketh "strife."

The peace of death is e'er its hope,
Its faith is unbelief,
In all that claims beyond its scope
To give the soul relief.

. . . .

We cried while ocean tides of faith
O'er all our being swept;
"Oh, let me die the righteous' death,
But let my soul be kept."

Let me but have the lions' den,
The furnace and the fire,
Where walks the lowly Nazarene,
I welcome all your ire.

Men born of God can overcome
The world, the flesh, the fiend;
They love not life, to rescue some,
From fear of death e'er screened!

Come, strike and smite, let Love's blood flow,
Dear blinded sons of earth,
That you may see and taste and know
The power of royal birth;

That God can turn a water heart
To one as firm as rock,
And may your conscience feel his dart,
With Pentecostal shock;

That in the love-blood spurting forth
Upon your hands and feet,
A brother of the lowly "Fourth,"
Your souls, at last, may meet.

That life thus springing out of death,
Repentance out of crime,
Ye may in God renew your faith,
While yet there still is time.

Amsterdam. ARTHUR BOOTH-CLIBBORN.

The Triumphal Morn.

Morn of triumph! Morn of gladness,
Light supernal reigns around!
Earth puts off its robe of sadness,
Christ arises, joys abound.

Strong the bars of death had bound Him,
But the bars are broken now!
Glory's peerless beams surround Him,
Light adorns the Conqueror's brow!

Shout his triumphs! seraphs praise Him!
Saints to do Him honour throng!
To the height of glory raise Him,
With undying, matchless song!

Hail, Immanuel! Hallelujah!
Hail! victorious o'er the grave!
Hail, Immanuel! Hallelujah!
Mighty now to bless and save!

ALBERT MIDLANE.

The Risen Christ.

JOHN XX. 19-23.

Not on the cross art Thou, but in the glory;
Our Christ, our King!
The scars upon thy Body tell the story
Thy merits bring
To hearts which know thy "speaking-blood" applied,
Thou Lamb of God, once slain, now glorified.

Not from the cross, but from the throne of heaven,
We hear Thee speak,
Assuring us thy cross and shame have riven
The bonds we break,
Because we hear thy "speaking blood" declare,
"My stripes have loosed thee, O my dove, my fair!"

As to the early saints Thou didst appear,
Thou comest still,
Revealing unto hearts that weep and fear,
Our God's good will:
Thy piercèd hands and side Thou bidst us see,
Declaring, "Lo, I died and rose for thee."

The fruit of Calvary's shame thy lips declaring,
"Peace, perfect peace,"
With all who in Thee died Thou still art sharing,
With hearts which cease
From all they loved, and held, and called "their own,"
Until "the light of life" upon them shone!

Even on these the Risen Saviour breatheth
His life of love:
Their humble souls the Holy Ghost receiveth,
Sent from above:
And "As the Father sent Me," hear Him say,
"So send I you into the world to-day."

HARRIETTE S. BAINBRIDGE.

Stockport.

Day by Day.

SUNDAY, April 7. Micah iii.

THE *princes* are first denounced in scathing terms (1-4). They should have known judgment, but they devoured their people. Their time would however come, when God would as certainly reject their cry, as they had turned a deaf ear to the cry of the poor for pity. Then the *prophet* turns to the false prophets, who were willing to prophesy anything, if only they might receive their hire, but if that was threatened, had no hesitation in threatening war to the knife. Their punishment would come in the darkness which should supervene, blotting out their power of vision. When men use God-given power for their own emoluments, they will find it fail them. "The sun shall go down upon the prophets, and the day shall be dark unto them."

In what glorious relief stands the servant of God. He is conscious of power, of judgment, and of might. The baptism of the Holy Spirit implies all that. This was the experience of Pentecost, and is within the reach of all. "One night," Mrs. Howard Taylor tells us of one of China's scholars, "Hsi was alone in his room in prayer. . . . The story of Pentecost had raised his expectations, while it quickened his longings, and for this fuller baptism he prayed. Alone in that midnight hour, as he waited upon God, with dim perception, but sincere obedience and simple faith, the answer came. Heaven itself seemed opened over that little room, as once again the promise was fulfilled, 'I will pour . . . my Spirit on him that is thirsty.' With this there came a clear and definite call to the work of God, and a deeply solemn consciousness was given him that he was called of God to the ministry of the Gospel."

MONDAY, April 8. Micah iv.

In moral and spiritual elevation the influence of the Jews is already unique among the nations. The Lord's House is already exalted above the greatest religions of the world, and attracts all nations. In a very deep and true sense the law is going forth out of Zion, and the Word of the Lord from Jerusalem. But this prophecy has a more literal fulfilment awaiting it, and then its concluding portion (3, 4) shall also be literally realised; for the implements of war shall be gathered into museums, as the signs of an extinct and barbarous age—an age of which no one shall keep the memory, save with shame. With such a hope in view the pious Jews had every reason to cling to the name of Jehovah, let others do as they might (5).

With what radiant colours the prophet paints the future! The great Shepherd would gather home his sheep, those that were driven away and scattered, and those that limped; and the earliest supremacy of Solomon's glorious reign would return to the redeemed people (8). There was no need for panic, or to cry aloud, for even if king and counsellor had perished, Jehovah was in the midst of his people—He was King and Counsellor both. And even though He allowed his people to go down to Babylon, this was only a stage in their purification and deliverance. Ponder those wonderful words, "Thou shalt go to Babylon, and there shalt thou be delivered." With all other nations, going to that great city had been the doom and grave of hope; but with Israel, the dayspring sprang out of the heart of the dark sea of trouble. O soul, do not mistrust thy God's dealings. What you so much dread, instead of being the end, is only a stepping-stone to an end more glorious than thou canst conceive.

The clouds ye so much dread,
Are big with mercy, and shall break
In blessings on your head.

TUESDAY, April 9. Micah v.

The first verse of this chapter reminds Israel that there will be a time of severe trial before the glorious predictions that follow shall ensue. The captivity in Babylon, and the awful persecutions of Antiochus, are evidently referred to. Always the darkest hour precedes dawn. Next we come to that glorious Messianic prophecy, so readily quoted by the scribes, when Herod inquired where the Christ should be born (Matt. ii. 4).

Bethlehem might be little, but so is earth among the thousands of the stars, and littleness in size is nothing to God, to whom all is great, where He deigns to work. The Lord Jesus came forth from Bethlehem, but his goings forth had been from everlasting. Born in a stable though He was, He was ruler and Prince. Though He *lay* in his mother's arms, He was to *stand* in the strength of the Lord. Though He was so poor and humble that the great of this world knew Him not, yet He has been tending his flock through the ages, in the majesty of the name of the Lord his God. Though He came forth from so lowly an origin, He is great to the ends of the earth. He is our peace, who hath made peace between God and man by the blood of his cross, and is now intent on making peace between man and man the world over. What though the foes of God's people, symbolised by the Assyrian, assail them, deliverers shall arise from their midst who shall deliver them, and the influence of God's people shall refresh the world like dew, whilst they shall be strong as lions (7, 8). Dew and lionlike prowess go together in the children of God. They refresh with the gentle influence of a holy life; but they are like lions in courage.

WEDNESDAY, April 10. Micah vi.

Micah comes back from the vision of glorious future times to the actual state of his people, which, as this chapter shows, was most deplorable. The very mountains, which are the most enduring features in nature, are called in to adjudge the controversy between Israel and Jehovah. How pitiful is the case when God is driven to plead for a recognition of his loving, gentle mercy! How truly might He justify Himself with respect to us! What cause did He ever give us for our waywardness and wilfulness? What has He done to afford us ground and warrant for our rebellion and backsliding? Nay, did He not redeem us, and bring us up out of the house of bondage?

The following verses, from the fifth, must surely be a fragment of conversation between Balak and Balaam. The questions were put by the King of Moab, in the agony of his desire to stand rightly with God, and so to ward off the attack of Israel, which he felt would inflict condign punishment. The answer, so majestic and sublime, must be Balaam's. It is in keeping with the rest of those great prophecies which he delivered in spite of himself. Few men have known more sublime truths than Balaam did, or have uttered them more suitably. But he loved the wages of unrighteousness. His palm itched for Balak's rewards. He was the Mr. Worldly Wiseman of the Old Testament, and his doom was correspondingly awful.

From the ninth verse onwards the Lord's voice cries against the city. He is of purer eyes than to behold iniquity, and cannot look on sin. He cannot count them pure who use wicked balances and deceitful weights. He cannot but make desolate because of sins. Lastly, the doom of the sinful soul is announced. It is condemned to live on food that lacks the elements of nutrition, like the *nardoo* grass of Australia, from which a man may get bread that seems to stay his appetite, while his flesh and bones drop away. Give not money for that which is not bread, nor your labour for that which satisfieth not.

THURSDAY, April 11. Micah vii.

Things had come to a pretty pass in the favoured city. There were no righteous men left. In this it resembled Sodom of old. The good man had perished out of the earth. Princes, judges, and great men were bound as in a threefold cord to resist whatever was of God and heaven. And they wrapped up their evil counsels in a deadly secresy, doing evil with both hands earnestly. Those two phrases are very memorable. The inner life of the family circle was affected by the same dry-rot, so that none could trust his dearest. In times like these the child of God has but one resort: he must look unto the Lord, and wait for the God of salvation. He will hear and save (7).

What inspiring words are those which follow, and how applicable to us still! There are times when we are grossly misunderstood, when calumny points its finger at us, and even seems justified in its accusations. The enemy rejoices, and we seem devoid of the evidence necessary to silence him. Then there is nothing for it but to wait until God arises to plead our cause, as He most certainly will. Then they that were our enemies shall see it.

Notice the prayer and answer with which the prophecy closes. The prayer: O God, feed thy flock as in olden days (14, 15). The answer, which shall astonish the nations (16-20). Ah, what a God is ours. He not only pardons our iniquities, but subdues them, trampling them under his feet, until they line the seaboard, as did Israel's, as the ransomed left the bondage of Egypt behind them for ever. May it be true of thee, my friend, that there shall not be so much as one of them left.

FRIDAY, April 12. Nahum i.

Though Nahum, as a Jew, could not but have a measure of satisfaction in the overthrow of Nineveh, which had already carried into captivity the ten tribes, and now, under Sennacherib, was menancing Jerusalem, yet he accounted its fate a grievous burden—"the burden of Nineveh!" The prophet's name signifies alike *vengeance* and *consolation*—these two elements blend in his pages. His native village was Elkosh, near the Lake of Galilee. Capernaum is literally the village of Nahum. He lived about 150 years after Jonah.

What a magnificent preamble (1-8)! How it combines the goodness and the terror of God! His willingness to forgive and the inevitableness of his punishment to wilful and high-handed sin! The mystery of his providence, since his way is in the whirlwind of the storm, while the clouds are as dust to his feet! But fear not ye who have fled to take refuge in Him, for He is good, a stronghold in the day of trouble, and He will remember and defend you. The experience of all the ages confirms this. Yes, the Lord is good! *God* is explained as an abbreviation of *Good!*

In the ninth verse the prophet turns to the Assyrian hosts, and compares them to tangled thorns, which are cast to the burning. The enemy might be many and strong, but God would deliver his people. He had used the Assyrians to afflict them, but they should afflict them no more. The rod would be cast aside, and broken. The mountains should yet be trodden by the feet of those who brought the glad tidings to Judah that Assyria had fallen, never again to rise.

SATURDAY, April 13. Nahum ii.

This is a prophetic description of what was at least a hundred years distant, namely, the overthrow of Nineveh by the Medo-Babylonians. The prophet announces to the great tyrant-city that the dasher-in-pieces is come, because the time fixed for Israel's deliverance has arrived (1, 2). He describes the appearance of the invaders' tents and shields. He sees also the preparations for defence, the jostling chariots (4), the mustering of the captains and soldiers (5). But, by a rapid change, he announces that all is unavailing, since the river, on which the city had trusted for its defence, had been diverted, the bed emptied of its streams. Huzzab, the Queen, is led into captivity. Nineveh is deserted by her people and defenders. The foremost citizens cannot arrest the stream of fugitives, call they never so loudly, Stand! Stand! (8). And the city finally resembles the deserted lair or den of lions that had made the forest tremble, but had fallen beneath the huntsman's spear.

We need to look to ourselves that no such fate should overtake our British people, for ours also is the lion-empire. Has God forgiven the iniquity of the opium traffic, or forgotten it? Does He not take note of the methods by which we have extended our empire since the days of Clive? Do not the impurity and drunkenness of our streets weigh with Him? Let true patriots confess these things before Him, and plead with Him to spare us that we may yet spread his Gospel to the world.

Moody Bible Institute.

A QUESTION that was asked by many friends when Mr. Moody passed away —"What will the schools do without him?"—has been answered in a very practical manner during the year which has elapsed since the founder of the institutions was called home. Writing of the Chicago Institute, the secretary (Mr. A. P. Fitt) reports:—"It has been the best year in every respect that the Institute has known. Encouragement may be found in every direction. The attendance of students has averaged higher than ever. The spiritual tone has been good. The class-room work has been satisfactory. The teachers and officers have proved their loyalty and devotion by unusual sacrifice in the heavier demands upon them. The place being taken in the world by old students gives cause for increasing gratitude. The blessing of God has been evident in no uncertain way, as those to whom Mr. Moody committed the work have carried it on along his well-known and well-tried plans, with the confidence and assistance of donors and other friends." As in previous years, the

THREE DEPARTMENTS OF INSTRUCTION

have proceeded: (1) Biblical, (2) Musical, (3) Practical. Students are required not only to study the theory of Christian work, but also to engage in it under the supervision of the superintendents of the respective departments. During the summer months, when schools and colleges are usually closed, the Institute remains open, and the students engage in forms of aggressive Christian activity, which can be undertaken only during the summer. Many workers also gladly welcome the opportunity of spending their vacation at such an institution, studying the Word of God, and learning how to be more efficient in the service of their Master.

Each year the Institute becomes more and more of a nucleus for evangelistic and lay workers, which is demonstrated particularly at the Convention which is held in the autumn. The last occasion proved a great blessing in the emphasis which was laid upon

LOVE AS THE MOTIVE POWER

for Christian life and service, and the stimulus to Bible study, prayer, and personal surrender and consecration.

In connection with the Women's Department the Students' Aid Society assists many who otherwise would be unable to secure the training necessary to fit them for devoting their life to God's work.

In addition to the work done in the Union Bible and Music Classes, the tutors conduct meetings and conferences, and are often called upon to lecture and teach at conventions. Another phase of the extension work is the organizing of Bible conferences in small communities, where is often to be found a real hunger for the truth, and no difficulty is experienced in securing engagements and operating this branch on a self-supporting basis.

THE COLPORTAGE ASSOCIATION.

The Colportage Association, which is the publishing department of the Institute, continues as a successful organization. Its operations have extended beyond the shores of America, large shipments being made for sale and distribution in India, Tasmania, South America, Cuba, Porto Rico, the Philippines, and China. Although this branch is only in its infancy, it has already exceeded the anticipations of its founder, hardly a day passing without news coming to hand of blessing being received through the reading of the publications circulated.

The outlook for the future of the Bible Institute is full of promise. The confidence of old supporters and adherents has been retained, and the merits of the work have appealed to many new friends, and never were teachers and officers more desirous of following Mr. Moody's methods and attaining the object he cherished. Mr. Fitt may be addressed at 80, Institute Place, Chicago

Young Women at the Cape.

FRIENDS in this country are feeling very strongly the necessity for some immediate steps being taken towards making provision for the numbers of young women who may be expected to go to South Africa as soon as the country is more settled. At present the Cape Town Y.W.C.A. is engaged in raising £3,000 for their new home.

Miss Bessie Porter writes:—"God is truly blessing the work in and around Cape Town. On January 14 a lady came to see me, and was so much interested in what we were doing that, on her return to her hotel, she sent me a cheque for £200 towards our Building Fund. We had a drawing-room meeting at the Attorney-General's house, when the large room was full, and Lady Gill (wife of the Astronomer Royal) presided admirably. Miss Clarke, of Wellington (a cousin of Jean Ingelow), told something of the work from an American point of view, as she had been for some time connected with the Harlem (U.S.A.) Association. I followed, and the result was practical, as twenty ladies became hon. associates, and several promised help towards the building.

"I hear frequently from the Y.W.C.A. in Port Elizabeth, and am told of blessing there, too; but the landlord refuses to renew the lease of the present Home, which expires in May, and there will be difficulty in getting another house in a suitable position. There will also be testing this year over the funds, as the Port Elizabeth people have had such a strain on them with refugees and the Boer women's and children's camps."

Several generous contributions have been received, and we commend the object to the prayerful consideration of our readers.

The Indian Famine.

ACCORDING to the *Bombay Gazette*, the latest reports from Western India show that there is no hope of escaping the prolongation of famine over a wide area through another season.

Many of the distressed natives, it appears, are consuming bread made from grass seed, which is thus described by the *Bombay Guardian*:—"The seeds to bite resemble glass beads, and are as hard, or harder, to crack. The bread in colour is just like mud, and as a food stuff must be utterly inadequate properly to support life. Yet human beings in increasing numbers are compelled to eat it."

Dr. Colin Valentine, of Agra, writing on March 13, says:—"I have letters from missionaries and others in several parts of Rajputana, and Western India, revealing a state of matters bordering upon acute famine; so that for these parts the assistance of kind friends at home is asked."

Rev. Dennis Osborne, of Poona, writes: "By the latest summary no fewer than

25,000 FAMINE CHILDREN

of both sexes are gathered in by missionaries within mission asylums. These are from the famine of 1900 alone; those rescued from the earlier famine of 1896-7 would raise this number to over 30,000. All these have to be fed, clothed, and trained. The plague is recrudescent, and the people are fleeing before it. The census just taken has shown the depopulation of some of the fairest and busiest tracts of India with painful clearness."

It is satisfactory to find that the Indian Government is displaying more interest in the questions of famine relief and prevention. The Calcutta correspondent of *The Times* says:—

"The Government resolution that programmes of public works should be prepared beforehand, in case of famine occurring in any province, is important, as showing how, in spite of past experience, there are seldom ready to hand projects of permanent utility upon which work can be immediately begun when State relief is instituted. It is admitted that, although the provincial famine codes contain rules intended to secure this end, yet their programmes have proved imperfect and unreliable. It is now directed that the whole subject of relief programmes should be fully investigated by expert engineers in every province, who are ordered to report next autumn. The Government will then have a mass of evidence upon which to base its operations hereafter. Their action corresponds to forming a plan of campaign, the famine being the enemy to be fought. The Government are convinced that many opportunities exist, which are not, or are very imperfectly, utilized for constructing minor canals or storage reservoirs for the utilization of hill streams."

The Needs of Ashanti.

AT the midday meeting at Exeter Hall on Tuesday of last week, Rev. F. Ramseyer, of the Basel Missionary Society, related the thrilling story of his thirty-five years' experience on the Gold Coast. It will be remembered, from the account which recently accompanied a portrait of Mr. Ramseyer in our columns, that this missionary and his wife, with others, were interrupted in their mission work at Kumasi at a time when their undertaking was full of promise, and the results of their labours were becoming apparent. During the revolt of the Ashanti chiefs against the British Government their mission station was utterly destroyed, and all their personal effects looted by the rebels. While many Christians were killed by the heathen chiefs, the missionaries had a marvellous escape, and after much suffering, privation, and wandering, during which Mr. and Mrs. Ramseyer were called to mourn the loss of their child, they arrived in Europe. With an intense longing to return to the Ashanti people, they are now appealing to the English people for help in order that the work so distinctly owned of God, yet so suddenly interrupted, may be renewed, and the Mission re-established. The loss of buildings and property amounts to more than £2,000.

Rev. F. B. Meyer in America.

THE first gatherings in connection with Mr. Meyer's American tour were held in Broad Street Methodist Church, Richmond, Va. In a few brief lines of description written on March 15, Mr. Meyer says:—"The meetings at Richmond, the old Southern capital, have been much blessed. Great crowds came from the whole district, and large numbers of ministers, many of whom have received blessing from my former visits to this side. I have been specially encouraged by this. Last night, nearly everyone in the great audience remained to the after-meeting, to wait on God for the fresh, anointing of the Holy Spirit. It was very affecting. From every sign, I am looking for a tidal wave of blessing, through this tour, and ask for the prayers of God's people. The Southern people are very warm-hearted and disposed towards religious questions."

I write from the beautiful city of Atlanta, which thirty years ago was utterly destroyed by General Sherman, and has now become one of the largest and most influential cities in the South. It lies on an elevated plain, 1,100ft above the sea-level; and we are enjoying charming weather, as warm as June.

Mr. George Needham is here, bright, and well after thirty years of evangelistic work in the States; Wm. Phillips Hall, who is initiating the Twentieth Century Gospel Campaign; Mr. Jacob, the sweet singer; Dr. Torrey, and others. The Convention, which is held in Dr. Broughton's spacious church, holding 3,000 people, is attended by vast audiences. Ministers and people have come in from an area of 200 miles; some have come from New Orleans, 500 miles distant, and the power of God is mightily present.

I am very well, though speaking three times a day, and can only attribute this wonderful tide of blessing to the prayers of God's children on our behalf. It seems as though days like these must affect the entire religious life of this part, as there are upwards of 200 ministers in attendance. With love in Christ.

March 19, 1901. F. B. Meyer.

"Christian Science."—The startling development in America of the so-called Christian Science, with its many kindred superstitions based upon clairvoyance and hypnotism, has rendered it necessary for strong measures of repression to be taken. The New York Legislature have, therefore, passed a measure providing that those who practise these things may do so only upon the condition that they make no charge.

THE LATE

Edward Colpoys Johnson.

SOLDIER, MISSIONARY, AND EVANGELIST.

THERE passed away, in the East Cornwall Hospital, Bodmin, some six months ago, a Christian whose career had been unusually varied and interesting. Born on August 11, 1835, Edward Colpoys Johnson was the youngest son of Colonel Charles Christopher Johnson, of the 17th Lancers, and came of an ancient Irish family which had supplied soldiers and sailors to the realm in the days of the American and French wars.

Mr. Johnson began his career as an ensign in the 57th Middlesex Regiment, but retired after a brief interval. On the breaking out of the Crimean War, he applied for and obtained an appointment in the commissariat department. After arriving at the seat of war his desire to be engaged in actual fighting could not be suppressed. Notwithstanding admonitions from the Deputy Commissary General, he contrived to be in the thick of the struggle at the Battle of the Alma, and ultimately received the Crimea medal with clasp for this engagement.

The indulgence of this propensity for seeking the post of danger eventually led to disaster, for a day or two before the memorable charge of the Light Brigade at Balaklava, he and a small party were entrapped and made prisoners by the Russians. For a year and a half Mr. Johnson was detained as a prisoner of war, and in recognition of his zeal and courage he was then permitted to obtain a commission for the second time, and was gazetted to the 99th Foot, then stationed at Cork.

While living at Cork, Mr. Johnson was seized with a serious illness, and during the weeks of quiet the Spirit of God strove with him, bringing home to him the fact that he was without hope in the world, as well as his need of the all-sufficient sacrifice provided in Christ. When at length he was restored to health, the Sun of Righteousness had arisen on his soul, and had brought healing in his wings. From henceforth his life was to be entirely changed. Consecrating all to the service of his Master, his first care was to seek for souls among the men of his own regiment.

In 1857 the regiment was ordered to India to take part in the suppression of the Mutiny. For the first time Mr. Johnson was brought face to face with the darkness and superstition of the city of Calcutta. Like Paul at Athens, "his spirit was stirred in him when he saw the city wholly given to idolatry." After meditating much on the state of affairs, he recognized that there was a definite call to him to make known the good news of the Gospel to the people with whom he had thus been brought into contact. Relinquishing the profession which had exercised such a fascination over his youthful ambition, and at the same time the comfort and refinement incidental to the life of a British officer in time of peace, he cut himself adrift from all his old associations and environment, and threw himself whole-heartedly into what was to be the great work of his life.

The same zeal, energy, and courage which had characterized his military life, were carried into his efforts as a soldier of Christ, leading him to seek out fields of work as yet unoccupied by other Christian workers. With great rapidity and thoroughness he mastered the Bengali language, and immediately began to visit the native Christians in the Sunderbunds*, preaching to the scattered denizens of those malarial jungles, infested as they were by tigers, snakes, and numerous other forms of wild animal and reptile life.

After a few years, Mr. Johnson removed to Santalistan, and formed a connection with the Baptist Missionary Society. There he met with the narrowest escape of his life. The villagers sought his aid to rid them of a royal Bengal tiger, which was committing numerous depredations. He at once acceded to their desire, and, accompanied by a Danish brother missionary (Mr. Boerssen), set out. Mr. Johnson carried a rifle, but all the ammunition he possessed consisted of a single charge. He knew that such armament did not warrant them in trying conclusions with an antagonist so formidable; but in this as in all other matters his trust was in God, and he felt that something must be done to help the poor people in their time of need.

The natives had located the tiger in the jungle. Close by was a ravine, and into this Mr. Johnson stepped, his friend and a large party of the villagers being a little behind, well supplied with sticks and old tin cans. Seeing the beast a dozen paces from him, Mr. Johnson fired. Whether his shot took effect or not he never knew; but the next thing he was conscious of was the sight of the stripes of the tiger's belly immediately above his head, as the monarch of the jungle descended on him, having cleared the distance between them at a single bound. He felt the tiger's jaws close on his left hand, crunching the bone as though it had been matchwood; he sent up a cry to God, and then unconsciousness ensued.

Seeing what was happening, Mr. Boerssen also lifted up his heart in prayer, and it seemed as if a voice from heaven told him to clap his hands and shout. He was alone, the natives having fled; but the effect was like magic, for the tiger released its victim and disappeared. Mr. Johnson was saved, but he was in desperate straits. He was placed in a dooly, and then followed a journey of about twenty-four miles, to the nearest government dispensary. By the time the cavalcade arrived there, he was almost exhausted from the loss of blood, and the surgeon, seeing the serious condition of the wound, advised immediate amputation.

From Photograph by Mr. J. C. Bull, Lahore.

Some years later Mr. Johnson embarked on a missionary effort among some tribes inhabiting the mountainous regions of the north-west frontier of India, who were Mohammedans of the most fanatical disposition. Any European travelling in the region without sufficient escort might expect mutilation, and even death of the cruellest description. Into this mysterious abode of fanaticism Mr. Johnson had determined to penetrate with the Gospel, and the ordinary routes being closed to him, he crossed the river on inflated skins used by the natives. In this way he was on several occasions enabled to visit the tribesmen, by whom he was received kindly and shared their rude hospitality—his courage in venturing among them alone and unarmed appealing apparently to that side of their character susceptible to humane influence.

In 1873 Mr. Johnson tried to reach Kafiristan by way of the Mohmund country, and in disguise successfully passed the various British barriers; but at Jellalabad his nationality was discovered by the Afghan authorities, he was arrested and, after a confinement of some days, was sent back to the British border under an escort of 300 soldiers.

For the last sixteen years of his life Mr. Johnson made Lahore his headquarters. Here he engaged himself in the translation of tracts and the distribution of them among the natives in the bazaars. Here, too, he was ever ready when occasion offered, at volunteer camps or similar gatherings, to say a word in season, or to preach to the European and Anglo-Indian residents. In the years 1893 to 1896 he suffered from a succession of illnesses, which obliged him to return home. Having recovered a considerable degree of strength, in 1897 he started again for India to resume work in the more salubrious climate of Simla; but he again broke down, and in 1898 quitted the beloved scenes of his Indian labours for the last time. He removed with his family to Germany, where he enjoyed a large measure of restored health and strength, and once more became eager to engage in active Christian work.

His thoughts turned to his beloved Ireland, and having during his stay in Germany made considerable proficiency in the study of the Gaelic language, he proceeded to Connaught in February of last year to carry on Protestant evangelistic work in the native tongue. But his labour was of brief duration. On May 1 he had a paralytic seizure, and on his recovery had to be removed to his family residence at Twickenham. After a second stroke he was taken home.

Having a moderate private income, it was Mr. Johnson's privilege to have been throughout his career an honorary worker, and to be able to render his ministry free of charge. His was a character rich in the material that goes to make the hero and the martyr, in which the elements of faithfulness stand out in bold relief. When he recognised what he believed to be a duty, he put his personal convenience and inclination entirely aside. His faith burned clear in spite of all surroundings, difficulties, and weaknesses, "as seeing Him who is invisible." In August he said to a friend, "I am waiting for the summons; it cannot long be delayed now." Then, deploring his growing weakness and infirmity, he added, "I can do nothing now except distribute a few tracts."

Such a life comes as a refreshing and inspiring example that may cause many of us to thank God and take courage.

* The numerous islands situated at the mouth of the River Ganges, accessible only by boat.

Mr. E. Olsson's Work.

FROM a Spanish newspaper of Buenos Ayres, the *Evangelical Standard* (*El Estandarte Evangelico*), Mr. William Greene has extracted a brief account, contributed by Mr. Olsson, of journeys made into the south of the province of Buenos Ayres.

"I commenced my journey by the railroad to Canuelas. I visited Flores, Tandil, Ayacucho, Maipu, and Mar de Plata, and had a good sale of Bibles. I found no difficulty in putting many Scriptures into circulation. In a later journey I visited Canuelas, Lobos, Saladello, and Bolivar, with good success, as I sold two boxes of Bibles, Testaments, and portions, in two weeks. I met people who saw a Bible for the first time. A man who purchased one came to me by night, asking me to explain it to him; and after speaking and praying he left satisfied, and I trust was saved. I am so sorry that there are no Gospel meetings in any of the villages I visited. I found no Evangelical Christians except in Bolivar, where I met Francisco La Moglie, who is established here. I held a meeting in his house, with the blessing of the Lord. The editor of the paper *El Progresso* showed his interest in the work by attending."

The Manchester Refuges of Mr. Leonard Shaw.

IT is almost a generation since the great philanthropies which have for their object the rescue and care of destitute and homeless children, were established in some of our leading cities, and one feature deserving of special attention in this connection is the fact that several of the greatest of them have been founded and established by the enthusiastic, patient, and persevering labours of some one individual.

While such honoured names as Müller, Barnardo, and Quarrier occur to one's mind, the history of the Manchester Refuges is no less an instance of the blessed and remarkable result of devoted personal service in the cause of orphaned and suffering children. To outline the history and growth of the institution during the thirty-one years of its existence is largely to tell Mr. Leonard Shaw's life story for that period; for though, all that time, he has been immersed in the strenuous commercial life of the city, the interests of the poor children and the Homes into which they were being gathered were always before him, claiming and receiving not only unremitting oversight, but constant sympathy and help.

In the earlier years, the common lodging-houses in the most disreputable parts of the city knew Mr. Shaw as a frequent visitor at night, seeking the waif who might turn in there. At a later hour the well-known haunts of the poor lads who had no lodging money were visited—a cart shed here, a dark passage there, among bales of cotton, in empty houses, or under the stalls at the market; and often "one of the least of these" was found, and was safely sheltered in a comfortable home.

THE MANCHESTER AND SALFORD
BOYS' AND GIRLS' REFUGES AND HOMES,
AND CHILDREN'S AID SOCIETY,

to give its full title, was founded January 4, 1870, when a dwelling house was opened as a "Night Refuge for Homeless Boys." This was the outcome of work carried on in St. Ann's Sunday Ragged School, where Mr. Shaw was a teacher, and Mr. R. B. Taylor, still a trustee of the refuges and member of committee, was superintendent. The actual fact which was the seed of the charity, is worth recording. It was Sunday night in the autumn of 1869. The school had been dismissed, but two very ragged boys, with

PINCHED AND WEATHER-BEATEN FACES,

lingered at the top of the stairs. Questioned as to why they did not go home, they replied they had nowhere to go. Further investigation showed that one had been sleeping under a railway arch and the other up an old staircase in a Deansgate entry. It will be seen from this that the institution was founded to meet a pressing social need, and

THE FOUNDATION PRINCIPLES

guiding the committee by trust deed are as follows:—To receive homeless and destitute children found in Manchester and district; to give immediate admission to such without distinction of creed; to provide such with suitable food, clothing, and industrial training; to educate such in Christian principles based on the Bible only.

The great qualification was destitution, or, pending investigation, apparent destitution, on the part of the applicant; but the closest investigation followed. It would be impossible to recount Mr. Shaw's labours in making personal visits and inquiries, and in conducting correspondence in respect to almost all cases admitted, the importance of this in carrying out the fundamental object of the institution being fully recognised.

MR. LEONARD K. SHAW.
From Photograph by Mr. Fransham, Manchester.

The true law of growth has been well exemplified in the slow and gradual increase of the extent and scope of the institution. In the third year

THE EMIGRATION WORK BEGAN,

when nine boys were sent to Canada. The following year saw sixteen go, and with few intermissions the stream flowing Westward has continued ever since, the total sent out up to last year being 1,322. The Canadian Home in Belleville, Ontario, from which the children are distributed and supervised, receives high commendation from the immigration department of the Ontario Legislature.

An arrangement was made with the *Indefatigable* Training Ship at Liverpool to receive some of the lads anxious for a sailor's life. The ship became very popular, and every year since has seen some boys pass from Strangeways to it. The heroism of some of these poor lads, both in the early and the later years, might be shown in stories of thrilling interest if we had space.

Another important development occurred in 1873, when the

FIRST HOME FOR WORKING BOYS

was added. As the Central Refuge became full, some fifteen of the elder lads who were in regular work, and had become steady and reliable, were formed into a separate Home, and under the care of a new father and mother grew up in true family life. Three other Homes on similar principles were established at intervals during succeeding years, ultimately forming, when the work was concentrated at Strangeways, the Working Lads' Home and Institute shown, with other branches, in the accompanying sketch.

So far the door of the institution was only open to boys of ten years and upwards. Younger children were unprovided for, and there was evidence on all sides that they, in their neglected condition, were the recruiting ground of the waifs and strays. The question arose why the younger ones should not be admitted, and a step be taken in the direction of prevention rather than cure. The generosity of a friend enabled the Committee to establish the first Home for Little Orphan Children. In the years that followed five additional Orphanages were opened, each one the gift of an individual or of a family; and now there stand in one group at Cheetham Hill six Homes filled with

FATHERLESS AND MOTHERLESS CHILDREN

of tender years. The family principle has been consistently carried out, a mother and helper with fifteen little children forming a true family group, gathering at one table, and sharing in the duties and privileges of a common home life. The children, with no common dress, attend neighbouring Board Schools, and thus are merged in the community like the other children in the district.

A HOME FOR GIRLS.

It was not until eight years' work on behalf of the boys had been accomplished, that a Home for Girls was added to the trust. A neighbouring Home with which Mr. Shaw was associated had met the need to some extent, but was now full. With the call to widen the scope of the effort, there came, in the providence of God, means to do so. An old lady sent a cheque for £1,000 to provide the first Home, which was the forerunner of four others for girls added in succeeding years.

Many children unsuitable for admission being still found on the streets, through the compulsion of dissolute parents or the negligence of indifferent ones, to provide for these there was established in 1881 a Boy Messenger Brigade, which, with the City Shoeblack Brigade, employed last year 204 boys under hourly supervision. Thirty-six from these were passed on to permanent situations during the year.

A SEASIDE HOME.

Another pressing need was the poor, weakly city children who were pining away for lack of a few weeks of fresh air and nourishing food. This resulted in the opening of a Sea-Side Home at Lytham, which for over seventeen years has given this boon annually to nearly 200 poor children recommended by Ragged Sunday School teachers and others.

Three years later the first Summer Camp in England, providing a week's holiday for poor city lads, was started, and has grown into a large work. It is open three months in the summer, during which some 1,500 poor lads, who have no chance of a change otherwise, go down in batches.

A Children's Shelter in the heart of the city

THE BOYS' HOMES, MANCHESTER.

BETHESDA HOME FOR CRIPPLED AND INCURABLE CHILDREN.

was opened in 1884, the door of which has never been closed night or day, receiving from the police and others homeless, lost, or illused children, as well as girls up to eighteen years of age, who may be destitute or in moral danger. Last year 485 cases were admitted, 172 of them after ten o'clock at night.

The local Society for the Prevention of Cruelty to Children was formed in connection with the Institution in 1886, and did the work until the National Society established a branch in Manchester. A little later a Police Court Mission and a Mission at the Prison Gate were begun in the interests of youthful prisoners.

THE "BETHESDA" HOME

for Crippled and Incurable Children (see illustration), erected twelve years ago, was another instance of natural and inevitable development. Children of this class had been among the applicants for admission, doubly needy because of their affliction, but requiring care and accommodation such as could not be given in the ordinary Homes. Again the means came, and about forty such boys and girls, crippled or ill, are now cared for. The last addition was in 1897, when the Home for Motherless and Neglected Little Girls was opened. Last year forty-three were admitted.

In the sixteen Homes, 720 young people, from two to twenty-one years of age, have been under care and training during the past year. The younger children attend day school, while the older boys are employed in the five excellently equipped workshops at the central Refuge —tailoring, shoemaking, printing, carpentry, and firewood making—or in town situations. The elder girls are trained in laundry, sewing, and household work at the "Rosen Hallas" Home. One of the fundamental principles inculcated is that of self-help, and the committee point to the noble effort made by the children of working age towards self-maintenance, resulting last year in the large sum of over £2,500, or about one-fifth of the cost of the whole institution.

5,741.

Five thousand seven hundred and forty-one children have been admitted to the permanent benefits of the institution, while several times that number have been dealt with through one or other of the organizations, and given temporary help. Representatives of the Strangeways Homes are to be found in most lands as well as at home; some are ministers of the Gospel, doctors, and lawyers, while others are themselves at the head of Rescue Homes, and seeking to win others.

In 1883, when in Manchester, Mr. D. L. Moody saw some of the orphan boys of the Cheetham Hill Homes, and ultimately arranged to receive twelve of their number for training at Northfield. Mr. and Mrs. Shaw took them out to the States in June of that year. The present record of these boys is excellent.

Those who are most intimate with the history of the Institution associate Mr. Shaw's name so closely with its inception and administration as to think of it as a monument to his indefatigable labours on behalf of the poor children of Manchester and neighbourhood. And so undoubtedly it is, though Mr. Shaw may deprecate the making of such a statement, and would be the first gratefully to acknowledge the help and sympathy of many past and present co-workers.

DIMINUTION OF CRIME.

The city and the community at large recognise the services, so long and ungrudgingly given, as not only of incalculable benefit to poor and homeless children, but as being, in consequence, an important factor in the diminution of juvenile vagrancy and crime. In the future annals of Manchester the work of the Strangeways Refuges must have an honoured place, linked with the name of one of its worthiest citizens. Mr. Shaw's devotion to the work has been characterized by a tireless energy and an assiduous attention to detail. He has spent himself not only in laying its needs before the wealthy and the great, and officially pleading the children's cause before Municipal and Parliamentary authorities, but in being a father to the fatherless in a very true sense. One day has seen the tearful applicant comforted, the wandering prodigal restored, the perplexed one guided, the despondent encouraged, the wayward admonished; and such days have passed into weeks and months and years, filled with like blessed toil. The affectionate testimony of hundreds of former boys and girls is of greater volume every year, and comes from all parts of the world.

Mr. Shaw has found time to write several booklets, philanthropic and devotional. "Street Arabism: Its Cause and Cure," published in 1881, treated the subject fully, and was a considerable factor in educating public opinion in the matter. "The Cry of the Children," and other booklets followed. "From Twilight to Sunlight," and "Noontide Thoughts for Busy Lives" are more recent publications, and tell a more personal experience which has been blessed to many.

MISSIONARY INTEREST.

For the past twelve years monthly meetings for the Deepening of the Christian Life have been arranged by Mr. Shaw, in response to a felt need. A Missionary Day has opened each session, and an abiding missionary interest is associated with the Strangeways Hall, many of the children contributing, by a system of little self-denials, towards a fund which entirely supports two missionaries in China and India. Mr. Shaw frequently conducts the public evangelistic service held every Sunday evening in the Hall, at which the children are present, as well as others exclusively for them.

In seeking to set forth the success and blessing of this Manchester Institution, we are not unconscious that the emphasis has been placed on the human instrument, honouring the labourer, and we trust encouraging others. This, we think, does not so much need a correction as an addition, which we would make in Mr. Shaw's own words, quoted from the last annual report: "Wisdom guided those who began the work; the blessing of God much sought was vouchsafed, and so prosperity followed. In the silent, quiet work of the Homes God's miracles are being wrought. To Him be the glory, while ours is the blessing."

We close by quoting the minute passed on the occasion of the twenty-fifth anniversary:—

The Committee cannot hope adequately to convey their estimate of Mr. Shaw's labours on behalf of the poor and homeless children of this district, but they would, at least, bear testimony, as those who are in a position to know, to a life devoted to the service of this Institution in a spirit of obedience to the twofold command of love to God and to man. And this is no less true of Mrs. Shaw, who has so worthily seconded her husband's efforts in promoting the real interests of the children. The Committee earnestly pray that they may both long be spared to give that counsel and direction which so rich an experience has made invaluable to the cause they love so well.

Convalescent Soldiers at Dover.

THE Grosvenor Convalescent Home has now been in existence ten months, during which time about 100 men have passed through it; about sixty being Colonials from all parts of the Empire, the remainder men from our English regiments. It had been intended to close the Home on March 23, but the need for it being still apparent, an effort is being made to keep it open for a further period, as it is one of the few that were started at the commencement of the war that still remain open.

Our men still continue, and will do so for months, to come home weary and wasted with wounds and sickness, and the need of such quiet resting-places is apparent to all. "The Grosvenor Home" is a home in every sense of the word; recognising the fact that the soldier is "on furlough," we bind him by no rules or regulations, simply putting each new comer "on honour." This has proved the safeguard of the Home, for "Tommy" has greatly appreciated the trust reposed in him. "The Grosvenor Home" has had the hearty support of the military staff in Dover, and has for its patroness the Countess Grosvenor, and for its president Mr. George Wyndham, M.P. The Home is visited by ministers of various denominations. (Miss) Lucy R. Hardy.

Grosvenor Home, 18, East Cliff, Dover.

Ratcliff Strangers' Rest.

THE annual gathering, on Friday, was an evidence that there is no declension of interest in the many-sided ministry of the Strangers' Rest. Owing to the enormous changes which mercantile shipping has undergone during the last few years, the number of sailors who frequent the district has materially decreased, consequently the meetings at the Rest for some time suffered accordingly. It is gratifying to learn that lately the attendance has considerably improved, and signs have not been wanting that Divine blessing has rested upon the efforts put forth. The services are no longer restricted to sailors, but outsiders and passers by of every class are heartily welcomed.

In the absence of Mr. W. H. Seagram, through indisposition, Mr. J. E. Mathieson occupied the chair, and recalled the early days of the Strangers' Rest, and the names of many who were associated with the work in its initial stages. The institution had been the foster-mother of many similar organizations, now to be found in different parts of the world.

A sense of deep gratitude marked the address of Mr. J. T. Isaac, in reviewing the year's work. Seamen of various nationalities have listened to the Gospel daily, and the message of God's servants has been received to the salvation of souls. The efforts which have been made to reach the mothers and children have been crowned with blessing, and give every promise of further development. Referring to the management of the Rest, Mr. Isaac reminded the friends that two years ago he felt compelled to resign the office of secretary. As much difficulty was anticipated in finding a successor, he consented to serve the Rest until other arrangements could be made. He was now happy to announce that others had been found willing to undertake the responsibility of the work. In thanking subscribers and friends for the confidence which had been placed in him during the last twenty-one years, he wished it clearly understood that while resigning his official position with the London Rest he still retains his connection with the Zanzibar Strangers' Rest. The trustees and treasurer had also resigned, and the names of their successors were heartily received by the meeting.

The new secretary, Dr. Andrew M. Neatby, in entering upon the duties, expressed the determination of the trustees and officers to continue the work on the same lines as hitherto, confident that no change was needed so long as the preaching of the Gospel to weary strangers and seafaring men was held to be the primary object. Already he had received encouragement from those who had been benefited spiritually by the Rest. Among other communications placed in his hands was that from a sailor at sea, who wrote: "The one vision I have during the voyage is my visit to the Strangers' Rest."

Mr. Milton Horner, who is taking up the office of treasurer, solicited a continuance of the practical interest which has been shown towards the Rest.

Rev. J. G. Train gave an earnest and thoughtful address to the workers; and words of encouragement and cheer were spoken by Rev. E. W. Matthews (British and Foreign Sailors' Society), Mr. A. Garstin, and others.

It is not too much to say that the outlook of this long-standing work is more promising than for some years past; and under the new management there is reason to believe that the future will witness greater progress than has of late been enjoyed.

Preventive Work at Liverpool. — The "Bethesda" Mission and Training Homes fill a very necessary place in Liverpool life. The objects of the work are: (1) The moral protection, (2) Salvation, (3) Training, (4) and general amelioration of friendless, domestic, and business girls. No fewer than 3,000 such girls have been saved on the brink of their plunging into a life of shame since 1892. At present the work is badly in need of friends. Reports and other information may be had from the hon. secretary, Rev. A. Price, "Bethesda" Homes, Netherfield Road South, Liverpool.

Home Missionary Circle.

WHATEVER the blessings enjoyed and results secured otherwise, there was one point speaking failure upon which practically all who took part in the recent great Mission are regretfully agreed: *outsiders were for the most part unreached.* But far from diminishing hope and zeal, the realization of our failure here is a cause for buckling on our weapons with renewed determination and ardour. We must—God helping us, we will—reach and win those who are strangers from God!

How to do it? The solution of the problem resolves itself into a mere question of methods. Outsiders must be reached by individual church members in the opportunities afforded in daily life. The responsibility for failure to capture the masses of the unsaved must be rolled upon the saved. The guilt for the blood of the sinner must be nailed upon the door of the saint (Ezek. xxxiii. 7, 8, 9). How comparatively few of those who belong to the Kingdom of God seem to comprehend what the constitution of that Kingdom really is!

In this voluptuous age the dictum set forth in Romans xiv. 17 (R.V.) needs to be rainbowed across the sky: "The Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost." Reduced to a simple interpretation, we have the charter of the Kingdom of God strikingly defined—

"NOT SELF—BUT OTHERS."

Oh, to blaze this abroad! Negatively, God's Kingdom is never "Self"; positively, 'tis ever "Others."

Accepting this exegesis as correct (who will doubt it?), what do we perceive? That many perfectly sincere subjects of the Kingdom are under a grave misconception. "Lord, bless *me*!" is the cry of the multitude in the Kingdom. "Lord, bless *others*!" is the cry only of "one among a thousand."

Nor should the rank and file of the Kingdom be saddled with the whole blame for thinking they were brought into it solely for the benefit of self. The members of God's Kingdom are soldiers in the highest sense. The Church, then, should be a home for a *fighting force.* Is it? Alas! how oft does it answer simply and purely to the nursery—with the bottle, the rattle, the ring! How are matters to be righted? We must come down to apostolic ideals and methods! "The Kingdom of God is not selfishness, but *unselfishness.*" We must proclaim the first and last lesson in Christ's school to be "self-denial." We must appeal to followers of the Lamb to share his Cross. We must sound the warning that spiritual self-seeking is suicidal. We must fearlessly echo the battle-cry of the Kingdom, "Others!" We must teach individual Christians to reach, influence, and win souls. "Saved to save!"

Already there are many agencies at work seeking to lead individual Christians to engage in aggressive effort to reach the unsaved. Such agencies must be multiplied. We cannot have too many. Think of the glorious results if only each saved person were the means of winning yearly

ONE SOUL INTO THE KINGDOM!

Desiring to help towards securing this end, we were led some three months ago to establish the *Home Missionary Circle*—the object of which is missionary enterprise at home by Bible *study*, Bible *speaking*, and Bible *living*. The conditions of membership are simple and Scriptural:—

I promise, by God's help, for the sake of perishing souls, to seek to have—

I. A PREPARED BIBLE. "Search the Scriptures" (John v. 39). "A workman that needeth not to be ashamed, rightly dividing the Word of truth" (2 Tim. ii. 15).

II. A PREACHED BIBLE. "If our Gospel be hid, it is hid to them that are lost" (2 Cor. iv. 3). "Do the work of an evangelist" (2 Tim. iv. 5). "Preach the Word" (2 Tim. iv. 2). "Warn them from Me" (Ezek. xxxiii. 7).

III. A PRACTISED BIBLE. "Be ye doers of the Word" (Jas. i. 22). "Adorn the doctrine of God our Saviour in all things" (Titus ii. 10). "The Kingdom of God is not in word, but in power" (1 Cor. iv. 20).

CIRCLE MAGAZINE. THE CHRISTIAN has been selected, which all members undertake to procure and read.

We have now members and branches in many parts of the country, enjoying daily tokens of saving power. Ministers of various denominations have expressed grateful thanks for the existence of such an organization, believing that wherever adopted it cannot fail satisfactorily to solve the problem—"How to reach outsiders." Any information concerning the Circle will be gladly supplied by the organizing secretaries, Albert E. Sims, Hope Mission, Upper Stamshaw, Northsea, Hants; or, John Clifford, Congregational Hall, Southchurch, Southend-on-Sea, Essex. Form of membership, post free, twopence.

ALBERT E. SIMS.

Soldiers' Home, Winchester.

EVER since the outbreak of the South African campaign, the Misses Perks, of the Soldiers' Home, Winchester, have exercised a kindly and far-reaching interest in the troops as they have embarked for the Cape. With the prospect of keen suffering, exposure, and innumerable dangers contingent upon active service, the men have been cheered by words of timely counsel and sympathy. Writing materials, books, and other useful articles were handed round on board, and their distribution afforded a happy opportunity of emphasizing the need of accepting the priceless gift of God's Son.

As an instance of the outcome of these efforts, a letter received by Miss Perks from a soldier in Pretoria speaks for itself:—"I read the little Testament you gave me on board, and the words you spoke went further than you thought. I knew you were right all the time, but I would not own up to it. I am sorry I turned away, but thank God He has turned me round, and now I am quite a different man."

No one yet thinks of speaking of the war as a thing of the past. The casualty list is still to be found in the columns of the daily papers. The meaning of this is that every day brings to light distressing cases of new widows and orphans, and it is to be regretted that at the moment when help is needed more and more at the Soldiers' Home, the end of the supplies should be almost reached. Warm wraps, chest protectors, and cholera belts are in great demand, and the store of Gospels and Bibles is exhausted.

Not less important are the needs of the troops as they return to the homeland. The Misses Perks and their helpers devote themselves to ministering to the necessities of the men who have so nobly fought and suffered for their country, and now bear many painful evidences of the cost at which victory has been bought. The beneficent work of the Winchester Home has established a lasting claim to the support of the public, by reason of its unsectarian and spiritual character, and its far-reaching influence upon the life of soldiers and their dependents.

The Open-Air Mission.

STAMFORD Fair is probably unique in the class of people who frequent it. While watching the crowds who patronized the merry-go-rounds, &c., one was amazed to find that they were not only those usually seen on such occasions, but also some of the well-to-do people of the town. Especially in the evening there were crowds of young men and women, gentle and simple intermixed, indulging in all the horseplay one usually associates with Hampstead Heath on Bank Holiday. Into such a carnival as this a company of our evangelists went with the Gospel every afternoon and evening, heralding the message of salvation in song and speech amid all the din and bustle inseparable from such a scene. We were heartily supported by many local friends, who were themselves greatly stirred up by the open-air services and the meetings for prayer held each day.

During the forenoons services were held in a number of the back streets of the town, people coming out to their doors to listen, and many thousands of Gospel books and tracts were distributed, and for the most part readily and gratefully received.

WM. LAWRENCE TWEEDIE, Organising Missioner.

Y.W.C.A. Anniversary.

LAST Thursday evening the members of the Young Women's Christian Association were gathered in from all parts of London and suburbs. The occasion was the twenty-first annual meeting held in Exeter Hall, the Association itself being, however, forty-six years old. No effort was spared to celebrate the coming of age of this branch of the work in a noteworthy fashion. The audience was one which would have brightened the dullest surroundings, and this was heightened by a new feature introduced on the present occasion. The members belonging to each branch were to be seen round a banner bearing its name; and these parties were grouped according to the divisions of the metropolitan area, with the banners coloured white, blue, red, or green accordingly.

From the opening prayer, led by Rev. E. W. Moore, a deeply earnest tone pervaded the whole proceedings. The chairman (Lord KINNAIRD) in fitting terms pointed out the various reasons for which it behoved the Association to return humble and hearty thanks to God. He then passed on to show how the growth of the Christian Endeavour movement might be expected to affect the future, through the inevitable linking together of different branches of Christian work. Turning to speak of the Greater Britain beyond the seas, the members were called on to aim at the establishment of a branch in every city and town throughout the colonies, special importance being placed on the present need in South Africa.

The report (presented by Mr. ARTHUR H. HABERSHON) showed progress all along the line of work. At Islington, Brixton, Brompton Road, Bedford Place, and Hampstead, improvements or additions are being made to the premises in use, and the various institutes and homes throughout the city are flourishing. The number of members and associates is over 15,000, and it is believed that the branches are in touch with at least as many more young women. An urgent appeal was made for the wiping out of the deficit on the funds, now amounting to £1,737.

Two notable and helpful addresses were delivered by visitors. Speaking under the burden of recent calamities in China, Mr. STANLEY SMITH, B.A., presented the subject of

CROSS-BEARING,

showing that those who know the way of the Master find only one path to the accomplishment of the fruit-bearing to which the people of God are called, "and that is through death." This he believed to be the central truth of Christianity, and is not for the few, but "unto all" (Luke ix. 23). The essential teaching of the Cross is the destruction of our "old man," and the teaching of the Lord and of the Apostles was seen to be unanimous on this point.

The word which Rev. J. STUART HOLDEN emphasized was "supposing" (Luke ii. 44), and in this connection he divided his audience into three classes—(1) those who are Christians and know it; (2) those who are not Christians and know it; (3) those who are not Christians and "suppose" they are. "Many suppose Jesus is in their company, because they are orthodox;" and none are free from temptation to build on some foundation of this class. It was then shown that those who have no real evidence of Jesus being with them lack (1) peace, (2) joy, (3) victory over sin, (4) sympathy with holiness, (5) sympathy with the aims and purposes of the Lord Jesus Christ, (6) compassion like his, and (7) communion with Him. The lesson of the passage is that "the blessedness we knew when first we saw the Lord" is just where we left it, and for its renewal we have to go back to that point in our history.

Among Theatrical Women.—Mr. William Forbes has during the past three weeks been vigorously prosecuting his work among chorus and ballet women belonging to the theatres at Leeds, Bradford, Sheffield, Liverpool, Manchester, Blackpool, Edinburgh, and Glasgow. Never were sadder or more needy cases coming to the front; but old friends of this work are dying off, and it seems likely to suffer unless fresh ones are raised up.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.)*

Pen Pictures From Afar.

THE CHILDREN'S "FINGER IN THE PIE."

THE "pie," I am afraid, is not quite the one you will think of when you have read the title.

No! It was not made of the usual items—flour, suet, water, fruit, sugar, and what not—that go to make a successful pie for *your* tables.

The "pie" of which I am thinking was a chapel-building scheme at Epworth, in Mashonaland, and the native children, whose fathers and mothers had taken Christ as their Saviour, did not think it quite fair that they should be left out in the cold.

At last it was arranged that the boys and girls should share in the work. Little hands like theirs could not make the bricks nor quarry the stones. They could not saw the timber into boards, or make the door and window frames for the chapel. They were not strong enough or clever enough to use plane and hammer to make the seats. They had no money to pay the bricklayers. What then *could* the children do?

When the bricks were made, and burned, and ready for carting, willing helpers were needed to load the waggons which were to take the bricks to a site where the chapel was to stand. And this the boys and girls *could* do. And this they did. So they had a "finger in the pie" after all.

You may think that loading the waggons was such a trifling thing that it was hardly worth the doing. But even that could be done in the spirit of love to the kind Jesus. It was in this spirit, I believe, that the boys and girls in this African village did it. And of course the Lord was pleased with their work. *They did what they could*, and they did it as unto the Lord.

If you think of it a little, I fancy you will see that their offering to the building of their chapel was quite as acceptable to God as the silver and gold which Solomon gave to adorn the Temple at Jerusalem.

Ten years ago there was not a single Mashona Kraal where the name of Christ was known. The chapel which has been recently built is the gift of the natives themselves. It is clear that God's blessing has rested abundantly upon the labours of Christian missionaries. The silent Spirit of God has taken the things of Jesus, and shown them to the dusky men and women—ah! and the bairns, too—at Epworth. And the chapel is the thankoffering of the first converts and their friends. I am right glad, too, that boys and girls had a finger in it.

The natives subscribed the money to buy necessary material and pay the bricklayers. They quarried the stones, and shaped the bricks, while the missionary himself did the carpentry work with his own hands. No fewer than 40,000 bricks were required for building purposes. Don't you think the children's hands and arms must have been very tired with loading such a large number upon the waggons?

When the walls of the chapel were built, and everything was ready for the roof, the missionary called the men together, and sent them to cut grass for thatching. Two or three days were occupied in cutting the necessary quantity. Waggons were then sent to bring it in, and it was piled close to the building.

When the missionary came to look at it he found that instead of being neatly cut and strongly tied, it was most disorderly; many of the bundles were falling to pieces. It happened to be the day for the mid-week service. The men were requested to stay behind, as he had something to say to them.

After discussing the matter, it turned out that the men did want to do their very best for the House of God. But they had not understood that the grass was for his house. And, besides, they thought the chapel was to have an "iron roof." This was their dream, an "iron roof" for God's house.

"See!" said the chief Cherimba, who had once been a noted witch-doctor. "See! down there in the village I have been building myself a large, new hut, and it has a roof of thatch, and shall the house of God only have a roof the same as mine? Nay! but let it have a roof of iron."

What could the missionary do but consent to this, although at an extra cost of about £100? What was his joy to learn that they would be responsible for the money! So the House of God at Epworth was completed with an "iron roof."

But the work of the girls and boys in loading the waggons with bricks was no less valuable and important. My dear young friends, all that God asks from *you* is that you would *do what you can*. Be honestly sure that what you do for Jesus, who gave *Himself* for *you*, is *your very best*. *You can do that*. J. W.

After the Census.

By WILLIAM LUFF.

HOW excited the children have been over the Census! It was such an important thing to have one's name recorded: but not half so important as being included in God's Census.

Is my name written there,
On the page white and fair?
In the Book of the Kingdom,
Is my name written there?

Let us look over the Census Paper and apply the particulars to spiritual things.

NAME.

We all have at least two names, one inherited and one given. "Sinner," is our inherited name; but we are not only sinners by birth, we are "ungodly" as to character; so that our full name is, "Ungodly Sinner." Some names will be changed since last Census through marriage relationship; and some, through a new relationship to God, will have changed their spiritual name, once "Unjust," now they are Justified.

RELATION TO HEAD OF FAMILY.

This can be filled in as "sons and daughters of the Lord Almighty" (2 Cor. vii. 18). Not "servants," though all God's children are servants; but they are much more. "Visitors." Some will be thus recorded on the Census schedule. Let us not be mere visitors in God's family.

AGE.

Even the baby a week old will have to be recorded. Our Father has babes; but they are written down. According to 1 John ii. 13, there are little children, young men, and fathers in the Divine family.

PROFESSION.

A young lady who kept house for her brother put down in this column "My brother's keeper." A good occupation for every sister. "Is your father a Christian?" a lad was asked. The father's behaviour was so shady just then that the lad replied, "Well, yes, I suppose he is a Christian; but he isn't working at it just now." In the profession column God's people may put down (1) *Shepherds*, who obey the Lord's orders, feed my lambs, &c. (2) *Husbandmen*, to whom is let the heavenly vineyard. (3) *Fishermen*, who seek to catch men, as did Peter. (4) *Builders*, like Paul, building with wood, hay, stubble, or gold, silver, precious stones (1 Cor. iii. 12). I think all who profess to be Christians ought to be able to fill up the column where the word "worker" is to be written; even children can be workers in God's house and workers "at home;" but not the oldest must write the word "retired;" nor can any return themselves as "living on our means." We have no means of our own to live upon.

WHERE BORN.

"At the Cross in the county of Repentance," is that where? At mother's knee—in the Sunday School—at the Christian Endeavour—by the seaside during the Children's Special Services? This is the most important of all the questions, for Jesus said, "Ye must be born again." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again" (John iii. 6, 7).

The last column of the Census records is a very sad one, for it is for any in the family who are deaf and dumb, blind, lunatic, or imbecile. How sad must be the parent's heart who has to write any of these words against the names of any member of the family; but are not some of God's children deaf and dumb, not hearing his voice, not speaking his name, and are not some to say the least, feeble-minded? Does it not grieve the Father's heart that it is so?

Just one more lesson. In order that the enumerator, one of 50,000, calling for the schedule on Monday, April 1, might not be hindered, the Registrar-General requested that the papers should be filled up "*early on the morning of that day*." Children, young people, the early morning of life is the time to see that your names are written in God's records, sons and daughters, heavenly subjects, and workers, emphatically workers "at home;" then may you "rejoice, because your names are written in heaven" (Luke x. 20).

Children's Scripture Union—Portions for week ending April 13.

Sun., Apr.	7	*Luke*	xxiv. 1-12	Thurs. Apr.	11	*Jer.*	vii. 1-15
Mon.,	8	,,	xxiv. 13-24	Fri.,	12	,,	vii. 16-28
Tues.,	9	,,	xxiv. 25-35	Sat.,	13	,,	x. 1-13
Wed.,	10	,,	xxiv. 36-53				

"The Christian" Bible Searcher.

NEW QUARTER.—RULES.

Answers to the "Bible Searcher" are acknowledged in two lists:—

(1) Those received up to Monday morning, in the next Thursday's issue.

(2) Those received later, in the one following. Answers for the "second list" which reach the office after mid-day Wednesday are too late. Those from Scotland and Ireland only will be received till Thursday morning.

No Concordance may be used or help given with the answers, but the questions may be explained when necessary.

No papers can be re-examined.

It is necessary that letters should be *properly stamped*, and that names should be written *very distinctly*. A star (*) is given for neatness and extra care in answering the questions.

A Prize Competition is given the last week of March, June, September, and December. To be eligible, every child must have been correct nine times during the preceding twelve weeks.

Those whose 10th or 13th birthdays occur during the quarter may continue the weekly Searcher in the same division, but must enter for the Prize Competition for their actual age. There is no limit of age for weekly competitors; but no one above eighteen years of age can enter for the Quarterly Competition.

All communications must be addressed to "Uncle Tom," the Young People's Editor of "The Christian," 12, Paternoster Buildings, London, E.C.

THIS WEEK'S BIBLE SEARCHER (No. 273).

Rev. i.-iii.

In commanding John to write to the Seven Churches, the Risen Christ calls himself by a different name each time.

1. Give these titles.

2. To which of the churches did He speak of "overcoming"?

3. What are the promises to those who overcome?

4. With which of the churches was He not satisfied?

5. To which of the churches did He say—(*a*) "I will come unto thee quickly;" (*b*) "Be thou faithful unto death;" (*c*) "Hold fast till I come;" (*d*) "Be watchful;" (*e*) "Behold I come quickly;" (*f*) "Behold I stand at the door and knock"?

6. To which of the churches does He speak of—(*a*) The Nicolaitanes; (*b*) Satan; (*c*) Antipas?

[Children under *ten*, do No. 5; between *ten* and *eleven*, Nos. 5 and 6; under *thirteen*, do Nos. 2, 5, and 6; between *thirteen* and *fourteen*, Nos. 2, 4, 5, and 6; under *seventeen*, answer any 5 questions.]

HONOURS LIST.

The following have been correct each time during the quarter:—

A—E. and R. Aldwinckle.

B—Mabel Baker, Harold Berry, Leonard Browne, Dorothy Banfield, Stanley Burgess, Violette Birney, Herbert Braddon, Frances Burnett, Elsie Brinkworth, Queenie Boswell, Ethel Bailey, Emily Bridgewater, Dorothy Berry, James and Gordon Bryant.

C—Hyde Campbell, Henry Colville, Anna Chanyen, Sophie Cohen, Lydia Cleary, Jessie and Maggie Carter, Cicely Craven, Alice Crang, John and David Colville, Alfred Cocking.

D—Ethel Dancy, Daisy Dewar, Nellie Dowsett, Vera Dickenson.

F—Vincent, Mabel and Olive Fleet, Frances and Aileen Figgis.

G—Elsie and Mabel Goudge, Reginald Garland, Mary Greenacre, Stuart, Dorothy and Jack Gray.

H—Dorothy Havergal-Shaw, Ina Hemmell, Violet Holford, Florence Hoyte.

J—Amelia Jacobson, Betty Jacobs.

K—Maurice Kalinsky, Max Kalb, Ethel and Bertha Kelsey, Susie Keen.

L—William Locke, Georgina Lichtenstein.

M—Charlie McMullin, Edith Margetts, Nora Marshall, Winnie Maunder, Winnie and Doris Martin, Mildred Morgan, Dorothy McMullin, Owen and Arthur Morice, May Mills, Margie Marston, Elsie Moule, Leonard Mace.

N—Emily Norris.

P—Leonard, Katie and Walter Picknell, Ruth Pledger, Kathleen and Ethel Pasley, Gladys and Isabel Phipps, Lucy and Mabel Pelham-Burn, Connie and Eddie Palmer.

R—Hilda Reid, Kate Rosenbloom, Marion Richards, Alice Reid, Olive Robinson, Laura Ridler, Nora Read.

S—Bertha Stocker, Glanville, Whateley and Ryder Smith, Esther and Amy Simmons, Frances Stileman, Betty Stocks.

T—Evelyn Tracey, Dudley Toye, Marjorie Tracey.

W—Greta Watson, Nora and Ellie Wyatt, Bertram Webb, Ronald Watson, Cecile and Phillis Wright, Ernest Wakeford, Edward and Mabel Wheeler, Arthur and Violet Walker.

No. 271—Correct answers (second list) received from:—

A—Dollie and May Allen, Theodora Adams*, Wilfred and Leonard* Allen, Lily Addeman, Margery Ashdown.

B—Massy Baker, Dorothy, Gordon and Harold Berry, Maggie Banks, Cyril Baddeley, Clara Brown*, Katharine Balls*, Gladys Bartlett, Evelyn Butlin, Leonard Browne, Emily Buckingham, Louise Betts*, Cecil Brewer, Dorothy Butcher, Victoria Bevan.

C—Jessie*, Maggie* and Walter* Carter, George Crawford, Gladys and Beryl Calvert, Ernest* and Annie* Cole, Hyde and Duncan* Campbell, Cecily Craven, Susie Cumbers, Annie and Henry Couch, Dorothy Clarke.

D—Daisy Dewar, Gwendoline Davies, Marjory Dyke*, Mai Davidson*, Gladys and Harold Davis, Nessie*, Ion, Thomas* and Mary* Dunn, Rupert Dewsbury, Vera Dickinson.

F—Laura Finch, Phyllis Fry, Amy Forrester, Marian, Frank and Charles Freegard, Lewis, Meg and Agnes Fullarton, W. Frampton.

G—Dorothy* and Winnie Grove, Daisy* and Mary* Greenacre, Hilda von Greisheim, Dorothy Green, Margery, George and Colin Graham Brown, Evelyn Giddings, Eva Gurney, Clarice Gale*, Ivy and Hilda Godfrey.

H—Francie*, Stanley, Florence, Julyan and Norman Hoyte, Edith, Henry and Winifred Harvey, John S. Henderson, Grace Hughes*, John C. Henderson*, Ella Hake, May* and Sandy Handasyde, Clarice Herivel.

J—David* and Robert Jameson.

K—Norah Knowles, Agnes*, Isa*, William* and Crena Kay, Philippa, Cecilia, Dorothy* and Grace* Kerr, Lilian Kyme*.

L—Geo.*, William and Maggie Locke, Maisie Leitch, Harry, Willie, Edith, Norah* and Linda Lowe, Robert Lomax.

M—Margaret McDougall, Bella and Margaret Mack, Victoria* and John Maxwell*, Margaret* McFadzean, Dorothy Morgan*, Leonard Medcalf, Kathleen McClure, Francis and Marjorie* Martin, John* and Ella* MacMurray, Winnie and Hilda Moorcroft, Leonard, Dorothy and Winnie Mace, Margie Marston, Maisie* and Alice Mackenzie, Mary, Daniel, Margaret* and Dorothy* Morris, Charlie and Jessie Morrison, Dora Muir*.

O—Stephanie Ong, Maude and Eva Oakes.

P—Gladys* and Isabel* Phipps, Marjorie Porteous*, Ada, Connie, Eddie and Willie* Palmer, Laura Percy.

R—Eva and May Rodgers, Marjorie Rainey, Jessie, Cecily and Elmina Roe, Olive Robinson*.

S—M. Sidky, M. and G.* Spurgeon, Mary de Spiganovicz*, Poppie Stidolph, Flora Smith*, Stanley W. Smith*, Bertha Stocker, Frankie Sellwood*, Ivy Sall, Gertrude and Evelyn Sloan, Agnes* and Hugh* Shields, Nannie Sturrock*, Violet and C. R. Salvesen, Rose Smith, Helen Stalker*.

T—Evelyn and Marjorie Tracey, Carleton Tufnell, Olive Trench, Willie Thomas*.
W—Violet, Louisa and Arthur Walker, Ellie* and Nora* Wyatt, Wilfred Watson, Pringle*, Rachel* and Nellie Wilson, Zoe Wilkins, Alex. and Ella Watt, William and Stewart Watson, Mabel Wheeler, Robert and Thomas Weddell, Bertie Walls, George Willatt, Sarah, Rachel*, James, Georgina, Madge* and Frank Wilson.
Y—Robert Young.

FOREIGN LIST.

No. 264—Mattie, Georgina Tollner (Umhlali). **No. 266**—Rhoda and Huldah* Krige (Stellenbosch). **No. 267**—Eric, Lottie, Ivan and Rotha St. George (Canada). **No. 268**—Dora Wallace*, Amy Ramsay (Canada). **No. 270**—Nettie, Ina, Katie* and William Thomson (Bulgaria), Phyllis Boyd (Malta).

Personal.

Emily Buckingham, Katherine Balls.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study.

Margaret McFadzean.—You may use the typewriter if you like; as you say, it will be good practice for you.

Poppie Stidolph.—You did not send me your address, so I could not send you a postcard to tell you that you were eligible for the competition.

Uncle Tom.

Christian Endeavour Topic.

SUNDAY, APRIL 7.

"Dead to Sin, Alive in Christ" (Eph. ii. 1-10).

Our Original Condition. There is a three-fold Trinity for us all. Above, Father, Son, and Spirit; within, spirit, soul, and body; beneath, the world, the flesh, and the devil. See how the latter come out in the opening verses of this paragraph. The course of this *world*, the *spirit* that works in the sons of disobedience, the lusts of the *flesh*, the desires of the flesh and of the mind. As long as we walk in these, we are dead. Just as the corpse has no appreciation of the world around it—the tears of bitter grief, the last warm kiss of love, the scent of flowers, the summons of daylight—so the spirit of the unregenerate is dead to the love or fear of God, to the existence of the unseen and eternal. "She that liveth in pleasure is dead while she liveth." The soul is keenly awake, and so is the body in its every sense; but the spirit is as devoid of perception as Lazarus was in the funeral vault before Christ's voice summoned him to arise. They who are dead unto God may be very much alive to the world around them, very quick to the appeals of sense, very alert to do the devil's prompting; but all the while they will be absolutely opaque to the spiritual and divine. They have no light in their eyes, no voice in their ears, no perception of spiritual sense. What an act of divine creative grace that is by which such are quickened.

Our Quickening. Notice the stress laid by the Apostle on the grace which has quickened us. Our regeneration *began* with God's great love. He loved us when we were dead in sins. Not because of any beauty or comeliness which he saw in us. Not because of any professions or promises we made. Not because of our repentance and faith. But because He was rich in mercy. Let us for ever magnify that wealth of his grace, which, as in the parable of the Good Samaritan, came where we were, and bent over us when we were cast out to the loathing of our person, and said—Live. The *essence* of the change was in the impartation of a new life. Quickening is life-giving. We were spiritually dead; *i.e.*, while our body was alive, and our soul alive, our spirit was dead. But God breathed into it the breath of his own life. He begat us again unto a living hope. "He that believeth hath eternal life." The spirit is now life, because of righteousness. We live, yet not we, but He who is the Life, lives in us. This quickening is *part of* the quickening of our Lord. "Quickened together with Christ."

Our Standing. In all Paul's Epistles, and indeed in all true thinking of the mysteries of the inner life, we must distinguish between what we are in God's purpose, and what we are in our own experience. The distinction is expressed by the use of such terms as *Position and Condition*; or *Objective and Subjective*; or *Standing and Walking*. It matters little which expressions are employed, so long as the distinction is always borne in mind. For instance, in Rom. vi., the first ten or twelve verses evidently refer to what we are in the Divine Intention; then the Apostle bids us to realize that Intention by ever-growing approximation, through faith and the blessed assistance of the Holy Spirit.

So here the Apostle is evidently dealing with God's purpose. When Jesus revived from his grave on the Resurrection morning, we revived with Him. When He was raised up, a Victor over the grave and death, we also conquered, and passed into a triumphant position in regard to the arch-enemy of our race. When Jesus was made to sit at God's right hand, all rule and authority and power being made the footstool of his feet, we were held to be identified with Him; and if only we will hold that position of supremacy, and assert it, and live on that level, and treat Satan as a subject power, we should have the blessed realization of it all.

But it is by grace, and through faith. We do not level up to this glorious position by our works. But we are put on it by the sheer dead-lift of the grace of God, and then bidden to walk on our high places.

F.B.M.

C.E. NOTES.

A Society has been started at Manila, in the Philippine Isles, with twelve active and five associate members. There is prospect of a society being formed at Iloilo.

* * *

Dr. Clark's experiences of his recent visits to China and Japan in the interests of C.E. have just been published in a volume, entitled "A New Way around an Old World."

* * *

The *Japan Endeavourer* tells of four new societies in Japan, and an old one revived. One of the new recruits is in the Naniwa Girls' School, Osaka, and has forty five members.

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The Lord Mayor of Sheffield (Alderman John Eaton) will hold an official reception of the delegates to the British National Convention in Sheffield Town Hall on the Saturday before Whitsuntide.

* * *

Monday and Tuesday are largely devoted to the discussion of specified subjects in connection with the young—the Church, citizenship, missionary work, &c. In these some fifty Endeavourers of national reputation will take part, as many as six meetings being held simultaneously.

* * *

The chief items in Sunday's programme will be the Convention sermons by Dr. Clifford in the Albert Hall and Rev. John Pollock in Masbro' Independent Chapel, Rotherham, and the men's meeting in the Drill Hall, addressed by Dr. Clifford and Rev. James Mursell. Many of the city pulpits will also be occupied by Endeavour visitors.

* * *

About twenty Endeavourers meet every Monday in the School Parlour at Tripoli, Syria. The meetings are conducted in the tongue of the Koran, but in the spirit of Paul. Every Saturday, with brooms and dust-pans, they shine up the chapel for Sunday, and put the caretaker's fee into their missionary treasury, for which they raised £5 last year.

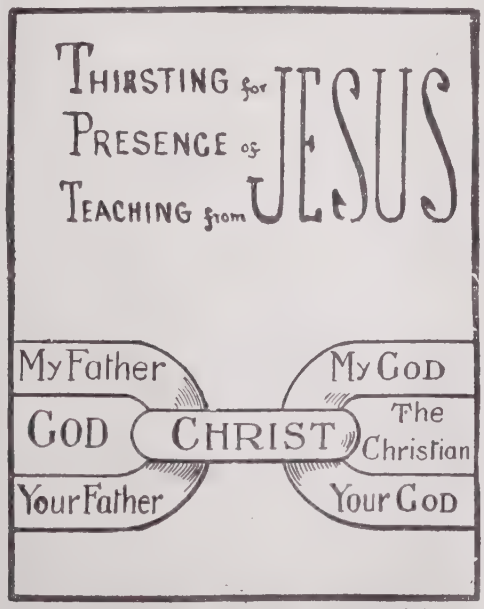
* * *

There are four native societies in Egypt—one for young men in Alexandria, one in the young men's college in Assiout, one in the girls' boarding-school, and one in the girls' day-school in Cairo, each with over fifty members. In addition to these there is a society for English-speaking people in Cairo, and at the present time a drawing-room is filled every Sabbath with young men and women. Italians, Syrians, Armenians, Copts, Hindoos, Germans, English, American, unite in the one family and have blessed times of fellowship.

International S.S. Lesson.

April 14, 1901.

Subject: Jesus appears to Mary (John xx. 11-18).
Golden Text: "Behold, I am alive for evermore" (Rev. i. 18).



Key to Blackboard Plan.—The three links of a chain show how Christ brings together God and the Christian, for it is through Christ alone we are brought nigh to God and can call Him Father.

1.

Thirsting for Jesus.

This woman is a type of all who are seeking for Jesus and longing to find Him.

(13) Weeping, full of sorrow; and the three words, "I know not," open up the secret of the sorrow. "I know not" is the secret still of misery. "Whom to know is eternal life."

Contrast the rich young man who might have known Jesus, but would not, and "went away sorrowful" (Luke xviii. 23), with the eunuch of Ethiopia, who when he knew Jesus "went on his way rejoicing" (Acts viii. 37-39).

He was close to Mary (14), so is He close to every seeking soul (Job xxiii. 3, Ps. xlii. 1-2). These two verses tell all He wants, and He will draw near.

Isa. lxv. 24 and Dan. x. 12 both say the same thing. Remember the "Ask, seek, knock, and it *shall*" (15). Whom seekest thou? We need to be quite certain if it is really Jesus we want (Ps. cxlv. 18).

2.

Presence of Jesus.

Mary soon found out it was Jesus Himself speaking to her, and she was filled with joy (16, 18). The presence of Jesus brings us joy too (John xv. 11), a knowledge of ownership (17), "my" (John x. 28) peace (Mark iv. 39), rest (Matt. xi. 28), salvation (Luke xix. 9), communion (Luke xxiv. 32).

Jesus called the woman by her name (16). When Jesus comes into our lives, He calls us by name (John x. 3). There is a name for all his sheep (Rev. ii. 17). He knows, for He has put it in his Book (Luke x. 20; Rev. xxi. 27). The Christian answers back (16), "Master." Is He your Master?

3.

Teaching from Jesus.

What God is (17). In the Old Testament God was always known as Jehovah and Lord; but Jesus brings the new word with Him, and teaches us to say, "Our Father." He also shows how near God comes to us (17), and all through Himself, by the words "my and your."

Christ puts us on a level with Himself as regards our Father—God (Rom. viii. 17). Heirs of God and joint-heirs with Christ (Mark iii. 35; John i. 12).

The other lesson Jesus taught Mary was that, having found Him and seen Him herself, she must tell others and not keep it to herself (Matt. xxviii. 10).

Thirsting for Jesus comes first, and the longing for Him will bring his presence into the life, and after this He will teach the soul what to and how to live to his glory.

The Y.M.C.A. in New York.

THE mortgage debt of 300,000dols. on various buildings of the Young Men's Christian Association in New York, has been paid by the gifts of four gentlemen. Early in the year, two friends of the Association subscribed together 100,000dols., and Mr. John D. Rockefeller promised the same amount if the balance were raised by June 1. When the matter was brought to the notice of Mr. J. Pierpont Morgan, the great railroad and finance magnate, he promptly promised the remaining 100,000dols. needed. In addition to the benefits thus enjoyed, the Association has raised in contributions another 100,000dols. for the completion of a fine building in East Eighty-sixth Street.

Mr. William E. Dodge, chairman of the Board of Trustees of the New York City Association, has promised over 100,000dols. for the erection of a building on the campus of Columbia University, to be the headquarters "for the development of the spiritual, philanthropic, and religious life" of the students under the direction and control of the Board of Directors of the City Association. A few days ago a Branch was established for coloured men, which has the cordial support of pastors of coloured churches of several denominations. An excellent site for a new building for the French branch has also been purchased.

Children's Special Service Mission.

Mr. J. Spiers, *Helensburgh*, to April 14. Mr. J. S. Tyler, *Worthing*, April 4; *Kemp Town*, April 10; *Worthing*, April 14; *Hove*, April 16; *Tunbridge Wells*, April 28. Mr. E. Arrowsmith, *Easter Holiday Services, Surbiton*, April 14-28. Mr. F. C. Ranger, *Woolwich*, April 14-19. Mr. Hankinson, *Throcking, Buntingford*, April 12; *St. Andrew's Hall, Barnsbury*, April 30. Mr. T. E. Alvarez, M.A., *Schoolboys' Meetings, Surbiton*, April 7-21. Mr. H. Salmon at *Dublin*.

Conferences will be held at *Hope Hall, Liverpool*, April 15 (4 and 7.30); *Y.W.C.A., Manchester*, April 16 (3 and 6.30); *Central Hall, Bolton*, April 18 (7.30); *Y.M.C.A., Sheffield*, April 22 (7.30); *Y.M.C.A., Leeds*, April 23 (7.30); *Church Institute, Bradford*, April 25 (7.30).

Cage Lane Mission.—The sale of work held last week in Cage Lane Mission Hall, Plumstead, brought fresh interest into the work from distant friends, while it has shown the active sympathy of local workers. The deficiency of last year's balance has been more than cleared.

Scottish C.E. Convention.

THE annual gatherings of the Scottish National Christian Endeavour Union were held in Edinburgh last week, under the presidency of Rev. John Pollock (Glasgow). The Convention sermon was preached on Sabbath by Mr. Pollock, in West Port United Free Church, his subject being "The Paying of Vows" (Eccles. v. 4). Rev. Dr. Craig (Bristo Place Congregational Church) and Rev. John S. Bowie (minister of the congregation) took part in the service, the church being crowded in every part.

The annual report—presented by Mr. Andrew Alston—showed that since "Paisley, 1900," fifty-four new societies had been registered (thirty-seven senior, two intermediate, fifteen junior), with 1,152 active and 498 associate or trial members. Deducting fifty societies dissolved, the total number remains at 491. The membership of senior societies was 9,939 active and 2,099 associate members, total 12,038, and of intermediate and junior societies 2,506 active and 1,990 associate members, total 4,496. The grand total was thus 16,534, being an increase of 1,000 over the aggregate total of the previous year.

It was agreed to hold next year's meetings at Aberdeen, and Rev. Alexander Smellie (Original Secession Church, Carluke—formerly editor of the *Sunday School Chronicle*) was appointed president.

At a public meeting in the evening, Rev. T. S. Dickson welcomed the delegates in name of the local societies, Sir James Russell spoke on behalf of the municipality, and Rev. Dr. Alexander Whyte in name of the churches of the city. Dr. Whyte quoted the saying of Dr. Arnold, that Evangelicals were men of good heart and weak intellect, and proceeded to show that there were never greater men in Scotland and England than the old Evangelicals. It was they who made Scotland, and England so far as she was good. Evangelicals were at one time the statesmen, the scholars, and preachers of the country, and he had yet to learn that men like John Milton, John Owen, John Bunyan, Samuel Rutherford, and Thomas Chalmers, were of weak intellect. Dr. Whyte recommended those belonging to the movement not only to be pious and prayerful, but to be of strong understanding.

On Tuesday an important conference on "Present Day Evils" was opened by Rev. Dr. John Smith, Edinburgh. Rev. William Muir, B.D., B.L. (Blairgowrie), followed with an address on "The Liquor Traffic," Rev. T. E. Miller (Dunfermline) spoke on "Gambling," and Rev. Alexander Smellie dealt with "Sabbath Desecration." The afternoon was devoted to mission work, Rev. James Muir (Glasgow) taking up "The Home Field," and Mr. T. Jays (S.V.M.U.) "The Foreign Field." In the evening the speakers were Rev. Charles Davey (Belfast), subject, "The Power of Witness-bearing," and Rev. Dr. Black (Inverness).

The Late Mr. Thomas Matheson.

DURING his fifty-one years' residence in Liverpool, the late Mr. Thomas Matheson was ever in the front of truly philanthropic and Christian effort, while of some societies he was the very life and soul. It is felt that such long and devoted services, so unostentatiously rendered to the city, should be commemorated in some fitting manner; and, in view of Mr. Matheson's exceptional interest in the City Mission, it has been agreed that there could be no more suitable memorial than a missionary, permanently designated by his name. Hence a fund of £2,500 is being raised, to be vested in trustees, and the income to be paid to the City Mission towards the salary of an additional missionary, to be called "The Thomas Matheson Memorial Missionary."

Mr. Matheson was specially interested in the public-house missionary, who was originally appointed at the suggestion of the late Mr. Alex. Balfour, and supported by him until his death. It is therefore intended that the missionary in connection with the fund should be appointed to these duties. The treasurer of the fund is Mr. E. W. Cropper, 3, Hackin's Hey, Liverpool.

Welsh Notes.

THE proposed extension of the sphere of the Welsh Forward Movement's operations to England has become an accomplished fact. On Sunday, March 24, Rev. J. Pugh, D.D., the superintendent of the Movement, preached at the opening of a new centre at Cinderford, Gloucestershire.

The Welsh Wesleyans have not originated a centenary fund of their own, but are contributing towards the Million Guineas Scheme. Towards the sum of 25,000 guineas which they hope to raise, over £14,000 has already been paid. Nearly three-fourths of the amount collected stands to the credit of the North Wales district.

A convention, under the auspices of the Sunday School Union, was held on March 28 at Cardiff. The speakers included Rev. Carey Bonner, Mr. Frank Clements, Rev. Frank Johnson, editor of the *Sunday School Chronicle*, and Mr. Andrew Melrose. The addresses dealt with various aspects of Sunday school work, and were of a helpful kind.

Rev. T. Shankland, of Rhyl, who has already achieved some distinction as an historian, has made some important discoveries in the Record Office. These bear on the early history of Welsh Nonconformity. A great service will be rendered to the cause of denominational fraternity if Mr. Shankland's discoveries will settle for ever certain questions which have been agitating and dividing the Church of Christ in the Principality for some years.

Scottish Notes.

IN connection with the combined Christian movement in Dundee, special meetings are being held this week, in the afternoon in St. Mary's Church, and in the evening in St. Clement's. One of the ministers will preside at each of these meetings, and five or six others will take part. Special subjects will be dealt with at each service. A full programme has been published. In the afternoon the general subject is the work of the Holy Spirit, so as to make the meetings as personal as possible; and in the evening the work of Christ, socially as well as individually.

The subject of house-to-house visitation is again emphasized in the report of the Dundee Home Mission Union. As in former years, it has been noticed that in those districts where systematic visitation is organized, the happiest results have followed. In addition to the good effects of such visitation it is often the only means of reaching the sick and aged in many districts of the city. The unvarying testimony to the excellence of this method leads the council to regard it as of first importance, and to affirm that the congregations and missions which have not organized such visitation are neglecting one of the first principles of home mission work. The visitation of this year, like that of the previous year, has also brought out the fact that much still remains to be done in stimulating and developing mission work in the city. The organization of systematic visitation has been improved, though there are still a few mission districts where it is not carried on.

Discussing the need for such efforts at the annual meeting of the Scottish Reformation Society, Rev. John Sturrock (Edinburgh) said that certainly, during all the fifty years of its existence, there had been need—and ever-growing need—for earnest and sustained efforts being put forth on behalf of the Protestant cause in opposition to the persistent advances of Rome. These efforts, it must be acknowledged, had not always had the success that could have been desired, and this mainly through the spurious charity and false liberalism that had prevailed, and the apathetic indifference which so many professed Protestants had shown in relation to the whole question of Papal aggression in our land. For in spite of all these efforts, and those of kindred societies, Rome had advanced in numerous directions. The need of such work as this and similar societies were carrying on being continued, and not only continued but extended, and made still more effective, was as great and urgent at the present moment as at any time in the past.

At last week's Temperance Convention, Ex-Bailie Lewis, when moving a resolution in favour of the total and immediate suppression of the drink traffic, touched a deeper question. He said forty-two years ago he stood on that platform of the Scottish Permissive Bill Association supporting a similar resolution. He saw nothing during the whole time to convince him that they were not thoroughly right in the position they took up then. He confessed that the attitude of the Church in relation to the drink traffic was a great ecclesiastical puzzle. He did not refer merely to the ministers and kirk sessions, but included every man or woman whose name was on the communion roll. He observed in the newspapers that in Glasgow something like 420,000 of the population never crossed the threshold of the house of God, and yet the Church was comparatively silent in regard to this tremendous evil. He contended that if the Church would take a strong stand on the temperance question they would solve the question of non-churchgoing. He thought that prohibition of the drink traffic was the normal condition of society.

Irish Notes.

SOME thirty-four circuits have now paid the full amount of their promises to the Methodist Twentieth Century Fund. A total of about £36,000 has already been received by the treasurers of the fund.

Mrs. Irwin, of Newbliss, co. Monaghan, has been addressing meetings in connection with the Mothers' Union in the South of Ireland, and has succeeded in establishing branches of the Union in various centres in co. Cork.

The Society for the Orphans of Presbyterian Ministers and Missionaries paid last year a sum of £786, and was able to meet every request that came within their rules. When the Society commenced a capital sum of £20,000 was aimed at, and of this amount a sum of £18,000 has been obtained.

The Central Presbyterian Association, Belfast, which aims at the mental, moral, and spiritual improvement of young men, is doing a splendid work. Right Hon. W. J. Pirrie presided at its annual meeting last week, and delivered an address, in the course of which he urged that there is nothing secular, and that everyone should perform his duties in life with faithfulness, and a single eye to God's glory.

The Earl of Shaftesbury presided last week in Belfast at the annual meeting of the Ulster Society for the Deaf, Dumb, and Blind, and said that the institution, which aimed at the mitigation of the loss of three senses, is one of the best managed of the kind in the United Kingdom, and that he was in favour of the proposal that parents should be compelled by law to send deaf and dumb or blind children to such an establishment. There are at present eighty-two children upon the roll.

New York Notes.

THERE was a great mass meeting of women on Sunday afternoon in the Carnegie Music Hall to protest against the protection of vice by the officials of New York. Mrs. Charles Russell Lowell presided, and she was supported by about 100 ladies, representing at least half that number of societies, churches, clubs, and other organizations. The resolutions adopted protested, "not only against the illegal licensing of vice by official blackmail, but also against the imposition of fines as a punishment for vicious conduct, because this is, in reality, legal licensing. Under both systems offenders are authorized to repeat their offences again and again upon the payment of a money compensation, and we maintain that both systems are an outrage against morality." It was also resolved: "That we will use every effort to arouse parents to a realization of the enormous increase in the temptations and dangers which are forced upon their children by the present conditions, and exhort them not only to guard their own sons and daughters more carefully, but to awake from their indifference, and as citizens demand that such conditions be changed."

Last Wednesday evening, at the prayer meeting at the old Bedford Street Methodist Church, Deacon Gibson rose and asked for prayers for Deacon Codington, who, he said, was sick at home. "I met him on the street the other day," said he, "and he said, 'I'll be in heaven before you, Brother Gibson.' I replied, 'Now, wouldn't it surprise you, Brother Codington, to find me in heaven when you come?' And now he is sick, and I'm afraid he'll go first. He is just a few days older than I—we are both eighty-one." Before the Sunday morning service both deacons were in that home towards which they had travelled together for sixty years as friends, neighbours, and brothers in the church. They died within four hours of each other, and Deacon Gibson went first. One funeral service was held for the two. Roger Martin.

New York, March 20.

Proposed Protestant Demonstration.—Colonel Porcelli writes from Ellington, Ramsgate:—"It is proposed to hold a monster Open-air Protestant Demonstration in London this spring, with a view to showing the Government that our patience is nearly exhausted, and that we will no longer submit to the inroads of Popery upon the Constitution. A petition will therefore be prepared and presented in person to the Government, stating the points insisted on. The co-operation and assistance of all Protestants and of all Evangelical societies is earnestly invited, so as to insure success."

Evangelistic.

Simultaneous Mission Meetings.

FEATURES of special interest marked the services in Queenborough. The missioner was Rev. S. Lumley, of New Brompton, who had just risen from a sick bed, but who was wonderfully upheld. On the first Sunday afternoon he addressed the Sunday scholars, and, without any excitement or sensational appeals, half the scholars flocked into the inquiry rooms, and very many declared their trust in the Lord Jesus Christ. In the services held every evening, a number of adults entered into peace, and some were remarkable cases. One young man, at first inclined to scoff, was so deeply convicted that he had to leave his employment, and a fellow-workman took him to see the missioner, who pointed him to the Saviour, in whom he found peace. An unusual effort was made on the Saturday night, a service being held in the street at the hour for closing public-houses. The crowd was drawn to an indoor meeting that lasted until midnight. Many of the victims of drink attended the services next day. Many of the Lord's people, as well as the new converts, will ever remember this mission as the beginning of better days in their experience.

At Gloucester the Gospel was earnestly and faithfully proclaimed by the local ministers. About eighty inquirers were spoken with in the after-meetings.

At Dartmouth, the mission was conducted by Rev. A. T. Jones, of Newport, Mon., with satisfactory results. Large audiences gathered in the Subscription Rooms every night, where the powerful and impressive addresses delivered by the missioner were instrumental, under the blessing of God, in bringing many of the unconverted to Christ. On four occasions during the mission afternoon Bible readings were also held, and well attended by the members of the various Christian churches. The Bible readings, which were full of spiritual food, were much appreciated. Many answers to special prayers for members of families and unconverted friends have to be recorded, with deep gratitude to God. A children's service on the Saturday afternoon was well attended, and many of the scholars sought the Saviour. A feature of the mission was the singing of hymns by a united choir at the street corners of the town. The people were invited to the services, and many of the careless and indifferent were thus drawn into the mission rooms to hear the glorious Gospel. W. P.

The Methodist Churches in the central part of Ashton-under-Lyne, including the Wesleyans, the Methodist New Connexion, and the Primitive Methodists combined, and fixed upon Mr. E. P. Telford as the missioner. Eighteen years ago Mr. Telford conducted a remarkable mission in Ashton-under-Lyne, in the Stamford Street Methodist New Connexion Chapel, the plentiful fruit of which remains to this day.

All the houses in the central part of the town were visited twice, and many of them three times, and hearty and affectionate invitations were given to attend the services. During the week preceding the Mission the three churches combined held united meetings for prayer. The result of this welcome unity, and of the careful preparations which had been made, and of the earnest faith and abundant labours of God's people, were manifest at the first Sunday evening service, when sixty-three persons publicly decided for Christ. Every night, out of the congregations of 800 to 1,000 people, many publicly accepted the Lord Jesus Christ as their Saviour. In all, 550 people of all ages, and belonging to all the religious denominations, and some who had never been in the habit of attending any place of worship, passed through the inquiry-rooms. The weather was very cold, and one night we had a heavy fall of snow, but the people were not deterred from attending the services, indeed, on a snowy night we had the largest number of seekers. The services have been a great blessing to the churches and the town. C.

Dr. Munhall's American Tour.

A mission lately held at Springfield, Ohio, by Rev. Dr. Munhall, was of a fruitful character. The meetings were held in the Baptist, Presbyterian and Methodist Episcopal Churches. In the afternoon Dr. Munhall held meetings for business men; of the first of these the *Press-Republic* says: "The audience at Grace Methodist Episcopal Church was a magnificent one. The interest of the business community was something of a surprise. People came ten miles to the services." The evening meetings were also very largely attended, and there was much blessing.

Mr. Henry Varley in Glasgow.

The interest in Mr. Henry Varley's mission at the St. George's Cross Tabernacle, Glasgow, was fully maintained to the close. Thousands of people have attended the lectures at St. Andrew's Hall, which has been crowded to the doors again and again. The afternoon Bible studies have also attracted large audiences, whilst night after night the deepest interest and enthusiasm has possessed the audiences at the Tabernacle. Out-door meetings have been held, and Mr. Varley's addresses to men only have produced deep impressions.

St. Andrew's Hall was crowded on Sunday afternoon last, when Mr. Varley gave a striking and powerful lecture, entitled "God's Settling Day," with special relation to the war in South Africa. Enthusiasm was displayed when Mr. Varley spoke in favour of securing the freedom and liberty of the native races of Africa.

On Sunday night the Tabernacle was quite inadequate to hold the crowd that came together. The meeting was one of the most impressive of the fifty large gatherings which have been held, and many proofs of the working of the Holy Spirit through the word preached were afforded. Mr. Findlay in the name of the great company expressed an earnest desire for Mr. Varley's early return to Glasgow. This was endorsed by the whole congregation rising to their feet, an action which was also a pledge of sympathy, prayer, and hearty help should the missioner be led to return. At the close of the meeting some hundreds of believers gathered to the Lord's table, and a time of tender and most hallowed fellowship was experienced. The farewell meeting was held on Monday night.

Mr. Varley was announced to commence his mission in the Music Hall, Aberdeen, on Wednesday last under the auspices of the Y.M.C.A.

Mr. J. Newcombe Goad (London City Mission) has just concluded a fruitful mission at Kentish Town. About fifty persons accepted the Lord Jesus as Saviour during the eight days, while the Lord's people were refreshed and encouraged.

The Cotelingam Brothers have held a five-days' mission at Penzance. Mr. Richard Colenso, President of the Y.M.C.A., writes: "Their short stay in Penzance has left a lasting impression, especially on those interested in foreign missions."

Mr. W. R. Lane has conducted a brief but fruitful mission at Rev. Archibald G. Brown's Church, Chatsworth Road, West Norwood, S.E. On last Lord's Day evening the service was a remarkable one. Many who had long listened to Gospel preaching but without seeking Christ, were broken down under conviction, and there were fifty inquirers.

Mr. C. Russell Hurditch reports "good times" on Sunday last at all branches of the Evangelistic Mission. The work at Victoria Hall (formerly called Bramblebury Hall), Melody Road, Wandsworth Common, is making good progress. Mr. Edward Hurditch is the superintendent. His address is now 97, Melody Road, Wandsworth, S.W.

Rev. A. T. Burnell, Principal of Emerson Normal College, Mobile, Alabama, U.S.A., writes: "Mr. James Wharton has come and gone, leaving good results. Somewhat more than thirty adult students and children were hopefully impressed. Our citizens as well as members will follow brother Wharton with a 'God-speed' on his zealous pilgrimage."

There being a large number of Jews in the town of Brynmawr and district, we recently arranged a special meeting in the Assembly Rooms. The gatherings out-door and in the room were addressed by Mr. Paul Redwood, of the Mildmay Mission. The effort was so fruitful that we purpose making further arrangements whereby these sons of Israel may be gathered in.

Gerald R. Coultas.

Mr. Herbert Francis, of Gloucester, has been giving most instructive lectures—with his model of the Tabernacle in the Wilderness—in the Mission Hall, West End, near Southampton, when not only did he teach Christians, but brought out the Gospel in a most striking way. This "eye-gate and ear-gate" instruction is most satisfactory in these days of sad indifference. J. R. St. B. B.

Sunday last was a reaping time at the Metropolitan Theatre, Edgware Road. It was the last Sunday but one of Mr. Charles Cook's twenty-sixth annual series of services, and the attendances were very large. Among those who sought the Lord was a young man visiting the theatre in company with his parents, both of whom had found Christ in connection with these services, eighteen and twenty years since, respectively.

Mr. Bob Johnson, the converted "negro minstrel," has just conducted a seven days' mission at the Congregational Chapel at Little Waltham, Chelmsford. The services were marked by a growth of interest and power, until on Sunday night we could not find room for the people. Best of all, a wave of spiritual power has passed over the place, more than thirty making their peace with God, and many Christians have also been awakened to a new life.

John Neville, Pastor.

A fifteen days' mission has been held, by Mr. Charles Noakes, of the Evangelization Society, at the Mission Hall, Hollinwood (originally built for the late Mr. Richard Weaver). The meetings were well attended; the Gospel was faithfully preached, and there were more than eighty seekers. The mission also proved the means of stimulus to Christians. Two meetings, which were held for "men only," at which the subjects were "Personal Charity" and "Ideal Manliness," were made a blessing.

J. Isherwood.

A ten days' mission has just been concluded at the Hope Mission Hall, Merton. From the outset, the meetings were largely attended, and the results have been such as to call for deep thankfulness. The services were conducted by Mr. W. Collard. A large number of persons were brought to the feet of Jesus; the converts being chiefly among the young people of the congregation. Christian workers have been inspired to renewed efforts. A tea and testimony meeting brought the mission to a close.

A fortnight's evangelistic mission has just been conducted in the Baptist Chapel, Princes Risborough, by Mr. Ernest Bailey, of the Evangelization Society. Mr. Bailey's addresses have been fresh, forceful, and faithful. The spiritual life of God's people has been quickened and deep impressions made. Several have expressed their desires for blessing, and it is felt lasting good will result. Owing to the increasing interest in the services the mission was extended for three nights, and closed with a public tea and meeting.

A fruitful mission was conducted by Mr. Henry Thorne, March 16 to 25, in the Milk Street Free Methodist Church, Bristol. Although comparatively few of the non-church-going public were attracted, a number of young people, both from within and without the congregation, openly decided for Christ. The daily Bible readings proved to be "seasons of grace and sweet delight." During the mission, Mr. Thorne and the pastor of the church, Rev. James Roberts, held a meeting in the breakfast hour at Messrs. Fry & Sons' cocoa factory, which was attended by 1,500 of the employés, and presided over by Mr. J. Storrs Fry.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Canon Hay Aitken.—Till April 7, Blacklands, near Hastings (services twice daily).

Mr. Bartley Angel.—April 6-8, Berkhamstead; 9-30, Guernsey.

Mrs. Baeyertz.—Till April 15, Dudley.

Mr. J. Brunton, jun.—April 7-19, Workington.

Mr. Chas. Barraclough.—Till April 12, Skyreholme, Yorks; 13-22, Yarmouth.

Mr. Wm. Bilton.—Till April 14, High Wycombe; 15-29 Newton St. Faith's.

Mr. R. S. Bradbrook.—Till April 8, Croydon.

Mr. Gerald Coultas.—April 4-May 3, Assembly Hall Cubitt Town, E.

Mr. W. Collard.—April 28-May 6, Brunswick Hall, Morning Lane, S. Hackney.

Mr. James Eyres.—Till April 7, Y.M.C.A., Kirkdale.

Mr. J. Elliott.—April 14-21, The Golden Bells, Notting Hill Gate, W.

Mr. and Mrs. Albert Harrison.—April 5-16, Berwick-on Tweed.

Mr. J. S. Harrison.—April, Merrion Hall, Dublin.

Mr. J. Hawkins.—April 6-10, Lowestoft; 13-19, Wisbech.

Mr. Charles Inglis.—Till April 5, Weymouth; 6-8, Stratford; 14-19, Risca.

Rev. J. Jameson.—April 5-9, Newcastle-on-Tyne.

Mr. S. Levermore.—Till April 12, United Free Church Armadale, N.B.

Rev. G. Campbell Morgan.—Apl. 5, London: 11, Holloway Chapel; 3.30, Peckham Theatre; 6.45, Metropolitan Tabernacle; Apl. 7, Newcastle, Jesmond (Wesleyan); 8, Newcastle, Town Hall; 9, Whitley Bay; 10, Newcastle, St. James Street; 14-15, Longton (Wesleyan); 16, Market Drayton.

Mr. A. E. Sims.—Till April 14, Portsmouth; 21-27, Baddesley, Warwick.

Gipsy Smith.—Till April 8, Weymouth; 13-23, Colchester.

Mr. James Sprunt.—April 10-30, Belfast.

Mr. H. Stacey is open for engagements. Address, Y.M.C.A., 128, Cambridge Road, Mile End.

Mr. Henry Thorne.—April 5-8, Dodington-on-Bain; 13-22, Twickenham.

Mr. E. P. Telford.—Till April 5, Duffryn, Cardiff; 14-25 Prestatyn.

Mr. Henry Varley.—Aberdeen.

Requests for Prayer.

For blessing on meetings at Malden Hall, N.W., to be conducted by Mr. G. E. Stallworthy.

For a "Mission to Schoolboys" at the Jubilee Hall for the Blind, Hanley Road, Crouch Hill, April 15-20.

That the plague of locusts appearing in the Holy Land in this time of drought through lack of rain may be graciously stayed.

For blessing upon an extended tour amongst the villages and towns of the Egyptian Delta, by Mr. C. T. Hooper, commencing April 8.

Rev. John Kilburn at Helsingfors.—Being now in the enjoyment of improved health, Rev. John Kilburn recently conducted a fortnight's meetings at Helsingfors. The different Protestant missions united, and various nationalities were reached—Swedes and Finns—through interpreters. The meetings were held at the Lutheran Tabernacle, where a number of Finnish young men are being prepared for the foreign field. The audiences grew night by night, prejudices were broken down, and a spirit of love without distinction poured out.

Behaviour of Our Troops.

HAVING received from South Africa statements of outrage by our soldiers during the present war, we are thankful to be able to quote from the *Natal Witness* of February 11, 1901, the following testimony of Rev. H. S. Bosman, who has been in Pretoria during the whole period of the occupation as minister of the Dutch Reformed Church. It is absolutely certain that if anything of the kind had happened he would have heard of it. But what is his testimony?—

Natal Witness, February 11, 1901.

DUTCH MINISTER'S TESTIMONY.

Cape Town, February 8 (Reuter).—The following is officially communicated:—

February 8.—Serious and repeated accusations of rape and other outrages having been made against the British forces in the Orange River Colony and the Transvaal, the Military Governor of Pretoria has referred certain specific cases to Rev. Mr. Bosman, head of the Dutch Reformed Church, and received from him the following reply:—

"Not a single instance of criminal assault or rape by non-coms. or men of the British army in Pretoria on Boer women has come to my knowledge. I asked several gentlemen, and their testimony is the same as mine. I never before heard the names of Mrs. Gomos and Miss Vanpeeana, purporting to live from eleven to twelve hours from Pretoria. It is just possible, however, that there may be such persons in the neighbourhood, but I don't know them, and never heard that they had been insulted by soldiers. The discipline and general moral conduct of His Majesty's troops in Pretoria is, under the circumstances, better than I ever expected it would, or could, be. There have certainly been cases of immoral conduct, but in no single instance, as far as known, has force been used. They only go where they are invited, and are welcome.

"(Signed) H. S. Bosman.

"*Pretoria, February 2.*"

This testimony is borne out by that of M. Constantine, the Swiss Consul at Pretoria, whose report is said to have created a profound impression in Switzerland, where, as elsewhere on the Continent, the most shameful calumnies have been asserted and believed.

Friedenheim Hospital.

READERS of The Christian have always taken such a kindly interest in "Friedenheim," the Home of Peace for the Dying, at Swiss Cottage, that I venture to give a statement of its present financial difficulties. It, like other institutions, has suffered during the past year from the many public calls on the generosity of the charitable, and there is now an overdraft on our bankers of about £1,000. This cannot go on, and unless help is sent, the work must be reduced or closed. It seems impossible to believe this can be permitted, as the Home was founded on this principle—"To ask the Lord and tell his people," and I think it is right to carry out the latter part of the sentence, while continuing to wait on our God to supply our needs, as He has so faithfully done hitherto.

It seems a testing time to our faith, and if we can only trust Him, He is sure to come forth to our aid in his own time and way.

More than a thousand patients have been cared for in the Home. Of these 700 have passed away, tenderly nursed to the end, most of these, we have good reason to hope, in peace.

The wards are generally full, and many more applicants are waiting than can be admitted. The need of the Home is fully proved, and the medical testimony to its value practically unanimous.

Our great desire is to increase rather than diminish our boarders; but the first step must be to repay the loan to our bankers. There are several other difficulties just now which I cannot enter into, but for which I would ask the earnest prayers of Christian friends, that we may have guidance and wisdom "as the matter shall require."

(Miss) F. M. Davidson,

Friedenheim Hospital, Swiss Cottage, N.W.

Rev. Robert Govett's Works.—As several inquiries on the subject have reached us, we have pleasure in announcing that such of Mr. Govett's works as are still in print may be obtained through Messrs. Fletcher & Son, publishers, Norwich.

440

Obituary.

MR. ABRAHAM JUDAH LEV.

MANY will learn with regret that this earnest worker died after a period of great suffering on March 27, in the sixty-seventh year of his age, and within two years of the death of his beloved wife. Although he had been engaged in various works of a philanthropic character ever since 1854, the year in which he was received into the Christian Church by baptism, he was best known to readers of The Christian as the founder of the Postal Mission to Jews. We understand that the Postal Mission will not be continued.

HENRY SMITH, M.R.C.S., L.R.C.P.

Many friends share with the members of the North Africa Mission their sense of loss through the death at Assiout, on March 10, of Dr. Henry Smith. Originally Dr. Smith underwent a course of training in the Regions Beyond Institutes, and then laboured for a time in India. Returning home, he commenced the study of medicine, but before finishing the course went to South Africa. Coming back again he completed the studies required, and eventually offered himself as a candidate to the North Africa Mission. His health was such as to render it desirable that he should not continue to reside in England, and as it was believed that the climate of North Africa might be suitable for him, he was accepted under special conditions. Having proceeded to Tripoli in November, 1891. Dr. Smith was transferred to Alexandria in September, 1892, with a view to beginning medical mission work in that city. He continued, with some breaks, till the spring of 1896, when a very serious illness occurred, after which he was never able to resume missionary work; and in May, 1898, he resigned his membership of the Mission. For two or three winters he acted as medical adviser on Cook's Nile steamers, spending the summers in England. During the closing days he was under the much appreciated care of Dr. Henry and Sister Dorcas, of the hospital at Assiout, and passed peacefully into the Father's presence.

Personalia.

Good tidings continue to reach us of the progress of Mr. and Mrs. William M. Oatts in their tour round the world. Their visit to New Zealand was a time of refreshing to many, as well as of stimulus to the Y.M.C.A.'s and Y.W.C.A.'s of the colony. The work among young men at Dunedin has been dormant for some years, but, as the result of the visit, is likely to be revived on a new basis.

Mr. Bewley Weaver writes from Hanley:—"I am devoutly thankful that I have had strength given me to travel home, and hope, through a continuance of the Divine favour, to make rapid progress towards a complete recovery. Please, through The Christian, thank the friends who have remembered me at the throne of grace. I am hopeful, after a few weeks, to get away for a change, and then to take up once again my loved work."

Rev. Norman Bennet, who went to South Africa last year for rest from his work in public schools in connection with the Church Parochial Mission Society, is expected home on April 12. Mr. Bennet has been for five months an acting chaplain on the lines of communication between Kroonstad and the Vaal. The story he will have to tell of Christian work at the front will be illustrated by an interesting series of photographs. Mr. Bennet has also visited the principal Cape schools and colleges, where he carried on for three months similar work to that which he conducts among the schools at home.

Temperance Work in East London.

THE East London Women's Christian Temperance Union (affiliated to the N.B.W.T.A.) held its annual meeting at the East London Tabernacle on the 25th ult., when a very large audience assembled to welcome the Hon. Mrs. Bertrand Russell and Mrs. Maynard, who delivered helpful addresses. Dr. Robertson presided over the meeting, and the singing was led by a "White Ribbon" choir of young people of the district. Short addresses were also delivered by Dr. Robertson and Miss Keighley, while a brief summary of the work of the Union for the past year was read by Miss Atkinson.

The Y.M.C.A.

A THREE days' mission to young men was conducted at Tunbridge Wells, March 24-26, by Mr. Pringle, of the Bombay Y.M.C.A. Instead of the Bible class on the Sunday afternoon, Mr. Pringle gave an interesting account of his work in Bombay. Several cases of blessing resulted from the meetings.

A reunion of young men who have, during the past year, visited Shaftesbury House, Margate, the seaside home of the Central Y.M.C.A., was held at Exeter Hall, on March 27, upwards of 400 being present. The guests were received on behalf of the committee by Mr. Howard Williams, who said how gratified they were with the increasing popularity of Shaftesbury House, the result in a large measure of the care and attention bestowed upon the home by the manager and matron.

The annual meeting of the Glasgow Y.M.C.A. Temperance Society was held on March 27, Mr. William Duffus, the president, occupying the chair. From the annual report, read by Mr. Hugh M. Dunlop, the secretary, it appeared that the membership of the Society now stands at 1,138. Satisfactory progress has been made, and the Committee report that Temperance Sunday was more generally observed than in previous years. A Conference on Temperance Work was subsequently held.

The annual meeting of the Sheffield Association was held recently at the Town Hall, the Lord Mayor presiding. Rev. Canon Fleming, who was the principal speaker, described the many ways in which the Y.M.C.A. helped young men. He was glad, he said, to be associated with such an institution, the work of which is done by young men for young men. The Y.M.C.A. has never attempted to establish a separate sect, but it has a distinct mission of its own, which it is fulfilling with usefulness.

The Mayor of Paddington, Sir John Aird, M.P., presided over the forty-fifth annnal meeting of the Stafford Rooms Association on March 29, when a satisfactory report of work for the past year was presented. The Mayor expressed his sense of the value that must always attach to efforts directed, as were those of the Association, to the moral and spiritual, as well as the educational and physical training of young men. Among others who took part were Revs. G. V. Prescott, vicar of the parish, and J. Morgan Gibbon, Messrs. W. H. Mills and Hind Smith.

The annual meeting of the Penge Association was held on March 26. The vicar of Christ Church and Rev. Wesley Boud were the speakers. The former, who had engaged for some years in deputation work in various parts of the country, testified to the great usefulness of Y.M.C.A. work as he had seen it in many towns; he also expressed his warm appreciation of the brotherly kindness extended to him by the local Association since he had come to Penge, and, as a small acknowledgment, asked the committee to look to Christ Church for the discharge of a debt existing on their funds.

The British Conference of Y.M.C.A.'s is to be held at Oxford, June 25-28. On the 25th, following a gathering at Balliol College, there will be a public reception of delegates in the Town Hall, presided over by the Mayor; on the 26th, a sermon will be preached at noon in the University Church, by the Dean of Norwich, following which the Conference will be entertained at luncheon by the heads of colleges. A meeting is to be held in the Town Hall in the evening, under the presidency of the Marquis of Northampton, when the Bishop of Liverpool will be one of the speakers. The proceedings on the 27th will include a garden party at Blenheim Palace; and a farewell gathering will be held in Mansfield College Chapel on the morning of the 28th, when Principal Fairbairn has promised to take part.

Fox Court Ragged School and Mission.—For more than half a century this institution has quietly and unobtrusively rendered hearty service in ministering to the needs of the inhabitants of the numerous courts and alleys in the district of Fox Court, Gray's Inn Road. While many improvements in the neighbourhood have been effected, there are still crowds of hungry and ill-clad children to be fed and clothed, sickness and destitution still call for relief, and the Gospel is still needed to be taken to the homes of those who are either too indifferent or too degraded to seek it for themselves. Bands of earnest workers sustain the evangelistic services, Sunday schools, Bible and week-evening classes, with many tokens of Divine blessing. The numerous agencies for the temporal benefit of the poor also have been widely appreciated by young and old. The School and Mission establish a strong claim to the sympathy and hearty support of all who are anxious to aid those labouring among the poor, by assisting the needy and encouraging thrift among them. The hon. secretary is Mr. Thos. Fagg, 136, Pentonville Road, London, N.

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The Annual Report, with Subscription List and Balance Sheet, will be gladly sent to any friends who may not have received it.

MARY H. STEER.

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LONDON: MORGAN & SCOTT, 12, Paternoster Buildings, E.C. *And may be ordered of any Bookseller.*

About Books.

An attractively written and fully illustrated record of a great event is **The United Free Church of Scotland**, by Rev. Dr. Fairbairn, Principal of Mansfield College, Oxford. (1d. *Oliphant, Anderson & Ferrier.*)

Pro Patria, by Max Pemberton (6s. *Ward & Lock*), is a tale of English and French life, in which the interest is well sustained throughout, although the plot is made to turn on a rather improbable point in international intrigue.

The Boy and the Angel: Sunday Morning Talks to the Children, by Rev. John Byles, has been reissued. (3s. 6d. *T. Fisher Unwin.*) These are addresses of more than usual interest. The Evangelical note is not emphatic; but the stories, legends, and other items, historical and descriptive, will afford suggestive material for workers among the young.

The life story of Joseph has often been "improved" to good purpose. Rev. Thomas Taylor, of Falkirk, has given us a thoughtful treatment of the subject in **From the Dungeon to the Palace**: The Story and Teaching of the Life of Joseph. (2s. 6d. *Oliphant, Anderson & Ferrier.*) The various lessons are indicated with point and force.

Many of the choicest poems called forth by the death of the late Queen have been gathered in a volume, edited by J. A. Hammerton. Printed in black and purple, and delicately bound, the book is entitled **The Passing of Victoria**: The Poets' Tribute. (3s. 6d. *Horace Marshall & Son.*) The poems number over seventy, and they are varied in sentiment and measure.

The Early Home of Richard Cameron is the title of a welcome pamphlet. It gives an account of a Scottish village in Covenanters' times, with quaint and curious excerpts from original records. Such illustrations of history are as valuable as they are readable. This has been compiled with excellent judgment by John Downie, M.A., formerly Examiner in History in Edinburgh University. (1s. nett. *Alex. Gardner.*

My Tour in Palestine and Syria, by F. H. Deverell, is a narration of things seen and heard, with the impressions they made upon a thoughtful mind. The author was a careful observer; not an expert, not a littérateur. He gives us, in somewhat discursive form, many an interesting trifle not to be found in pretentious volumes. A special feature of the book is its many excellent reproductions from photographs. Intending travellers will find this a very helpful companion. (*Eyre & Spottiswoode.*)

Mr. Frank T. Bullen has made, in **With Christ in Sailor Town** (1s. 6d. *Hodder & Stoughton*), an earnest appeal on behalf of the Seamen's Mission, which receives much of its point and interest from the personal element introduced. From the same pen we have also received **The Palace of Poor Jack** (1s. *Nisbet*), in which the story is told of Mr. Passmore Edwards' princely gift to the British and Foreign Sailors' Society, and £10,000 named as the sum required for endowment, equipment, and enlargement.

The late Canon Pennington's volume, **The Counter-Reformation in Europe**, has been issued in a popular form by *Mr. C. J. Thynne.* (2s. 6d. nett.) It is a valuable sequel to Reformation history, and outlines the work of the Jesuits and the Inquisition in a very instructive manner. There are chapters on the Council of Trent and the Thirty Years War. The St. Bartholomew Massacre is described, and in connection with the struggle in England the story of the Spanish Armada is well told. This is a book for the times, and we trust it will have many readers.

Those who would study Bunyan's works with care will welcome a new edition, in one volume, of **The Pilgrim's Progress, Grace Abounding, and A Brief Relation of his Imprisonment**, as edited with biographical introduction and notes by Canon Venables. (3s. 6d. *Henry Frowde.*) This edition has been revised by Mabel Peacock, who has enriched the explanatory matter in many ways. Students of Bunyan's style will find much that is valuable in the notes, literary and philological. There is a portrait, also several woodcuts, all of them admirably finished.

A recent thesis by Canon Hammond, placing Dissenters outside the Church, and exhibiting the Church of England in an unscriptural light, has evoked a noble reply in few words by Mr. C. E. Chapman, I.C.S., of Dovercourt—"A Lay Member of the Church of England." It is entitled **Why we Believe there may be Unity without Uniformity.** In circles where the unchurching paper has been circulated, this booklet should be disseminated. It shows that the household of God is not limited to one ecclesiastical fold, and that schism lies more in the accentuating of differences than in loving service of God in obedience to an enlightened conscience. (1d. each; 6d. per doz. *A. R. Sidders, 55, King's Road, Chelsea.*)

The April issue of the **British Monthly** has full-page portraits of the new Bishop of London and Lady Henry Somerset, also a special plate of Prof. G. A. Smith. There is an illustrated account of the Manchester Wesleyan Mission, also a sketch of Rev. J. P. Struthers, of Greenock, the well-known editor of the "Morning Watch."

Abra of Poictiers, a story of the days of St. Hilary, by M. A. Ames, is an attractive volume. (3s. 6d. *Nisbet.*) The love tale may interest some—it is entertaining. We have been struck by the setting of St. Hilary, and are glad that even in this way something should be done to appreciate his life and work. In the preface some explanation is given of the reasons why this man, though canonized by Rome, is little heard of and his writings neglected. The mediæval inquisitors attacked his writings, and they have not yet recovered so as to deliver their message to our day.

Pretoria From Within, during the War 1899-1900, is a very readable narrative by Rev. H. J. Batts, Baptist minister, of Pretoria. (3s. 6d. nett. *Shaw.*) From the special facilities enjoyed by the author, one expects an accurate and graphic story; and the expectation is abundantly realized. As a frontispiece there is a capital portrait of Lord Roberts, who, in a letter, reproduced in *facsimile*, intimates that he has read the story "with great pleasure." Mr. Batts "knows a thing or two" about Transvaal affairs, and he unfolds his tale in an interesting manner. There are excellent illustrations.

A little volume of deep interest, and suitably dedicated to "God's Suffering Children," is: **"Yet Will I Trust Him,"** an autobiographical sketch of Mrs. H. R. Higgens. (1s. 6d. *Religious Tract Society.*) The lady who here narrates her own religious experience, in order that those sorely tried by sickness may receive comfort and help, resides in Australia, and is suffering from the mysterious malady known as "Raynaud's Disease." There are prefatory notes by her pastor and doctor, also by Rev. C. H. Irwin, M.A., of London, who knew the patient during his residence in Melbourne. There is a portrait of the sufferer, whose story is assuredly a contribution to the great literature of "Christian Evidences."

Perfect Health: How to Get It, and How to Keep It, is a remarkably clear statement by one who acted on the advice of Dr. E. H. Dewey, whose book on "The True Science of Living," has made so much stir in America. The statement is in the form of a personal testimony by Charles Courtney Haskell, and others follow him in attributing cure and comfort to a like treatment. In a word, the plan of living advocated by Dr. Dewey is—(1) Abstinence from the early morning meal; (2) never to eat except to satisfy natural hunger; (3) thoroughly to masticate every mouthful of food; and (4) to abstain from all drink when taking meals. These counsels lie at the foundation of "Perfect Health," and the book says much in their favour. (2s. 6d. nett. *L. N. Fowler, 7, Imperial Arcade, Ludgate Circus.*)

Some books have title-pages that furnish a good introduction to the argument or story that follows; others have title-pages that raise questions which they do little or nothing to answer. A volume of the latter class is—**Happiness: Its Pursuit and Attainment**, by Rev. W. J. Kelly. (3s. 6d. *John Long.*) The first question suggested is—Who is the author? Nothing is said whereby he may be associated as to his communion, or identified in the world of letters. We must read to learn. In a prologue, the author sketches "A Dream of Happiness." Then, in twenty-four chapters, he deals with life in its various manifestations, and discusses, with considerable freedom, the various aims and concerns that engage the hearts and minds of men. He quotes poets of all orders, and philosophers of high and low degree; and although the note, so far, is not very definite, the reader is carried forward with a measure of interest. When well on in the book, however, one detects a new element; alongside excerpts from such Protestants as Cowper and Milton, there are references to "the Fathers"—to St. Thomas, St. Francis, and others. Moreover, the Scripture quotations are obviously from what is called the Douay version; and at length "the teaching of the Catholic Church" is openly expounded, and Conciliar definitions are cited to settle points in dispute! The title by no means prepares one for such developments. There is assuredly something Jesuitical in the author's ecclesiastical standing being withheld from the title-page. "To be forewarned, is to be forearmed."

The account published by the Factory Helpers' Union of their Prize Tea Party is interesting reading (*26, George Street, Hanover Square, W.*).

Mr. Sydney Collett has published a vigorously worded protest and warning against any alteration of The King's Declaration (4pp. 1s. 6d. per 100. *Partridge*).

Messrs. Raphael Tuck & Sons have issued several new series of picture postcards, the subjects including:—1. Coloured portraits of the King and Queen; 2. Souvenir postcards, commemorating the visit of the Duke and Duchess of Cornwall and York to Greater Britain; 3. Rough Sea Views; and 4. Reproductions from some of the principal Galleries.

Among the Churches.

The work of the Baptist Pioneer Mission at Hoddesdon, Herts, has been handed over to local friends, and a church has been formed.

Rev. Stanley Rogers, having recovered from his recent illness, will resume his ministry in Westminster Road Congregational Church, Liverpool, on Sunday evening next.

Rev. H. B. Kendall will retire from the editorial office of the Primitive Methodist Connexion at the forthcoming Conference, and will be succeeded by Rev. Henry Gooll, of South Shields.

At a largely-attended meeting of the members of Clapham Congregational Church, held on March 28, it was resolved to invite Rev. D. L. Ritchie, of Newcastle-on-Tyne, to accept the pastorate in succession to Rev. J. Guinness Rogers, D.D.

The ladies of the Presbyterian Settlement, 56, East India Dock Road, E., would be very grateful for any flowers sent to them on Wednesday mornings (visiting day at factories) during the coming summer, for distribution amongst the women and girls in East London.

Hayling Island Congregational Church is an evangelistic station under the Hampshire Congregational Union, and the pastor-evangelist, Mr. W. L. Spelt, has been there seven years. The annual statement of the church shows that much good is being done in many departments of Christian work.

A Missionary Exhibition was held last week at the Bishop Wilson Memorial Hall, Islington, under the auspices of the clergy of the rural deanery of Islington. It was arranged in a series of courts. Short talks concerning India, China, West Indies, and Australasia were given by returned missionaries.

The Didsbury Wesleyan College Committee met last week preparatory to Conference, in order to consider several staff appointments of the institution. Dr. Randles, who presided, intimated his desire to retire as theological tutor in August, 1902. The nomination of his successor was unanimously in favour of Rev. R. Waddy Moss, who is at present classical tutor at the same college.

The Primitive Methodist churches show, for the ninth year in succession, a substantial increase in their membership. So far as the returns go—and they are practically complete—there will be probably a net gain of 2,500 to report at the ensuing Conference, the largest increase for seventeen years, and this does not include the large additions received through the recent Simultaneous Mission.

Home mission work is being vigorously taken up by the London Congregational Union. Mission centres will be established in several needy centres of the metropolis, a superintendent, chosen for proved capacity and adaptation for missions, being appointed for each. The movement will be under the direction of a committee, and an appeal is to be made for £10,000 to establish the work.

The anniversary of the pastor's settlement was celebrated recently at the Baptist Church, Horley, Surrey. The report was very encouraging, showing progress in all departments. Dr. Dowen, of Brixton, preached, and Mr. Samuel Barrow, J.P., presided over a public meeting. The speakers were Revs. G. Davies (Redhill), J. McAuslane (Crawley), C. Potter (Marlow), and Pastor H. R. Cripps. The gatherings were largely attended, and were enthusiastic in character.

The report of Bloomsbury Baptist Chapel (Rev. B. J. Gibbon) shows that the membership stands at 583. The total amount contributed for all purposes during the year was £1,236. The domestic mission, in the crowded neighbourhood of Soho, is accomplishing an excellent work by its mothers' meetings, girls' sewing class, boys' brigade, and district visitation. A deaconess is specially engaged in attending to the needs of a large community. Open-air services are regularly conducted during the summer months.

A service for those engaged in the milk trade or any other inevitable Sunday work was held at St. Mark's Mission Hall, Hornsey Road, on Sunday evening, March 10, from eight to nine o'clock. At the request of the proprietor of one of the largest dairies in the district invitation letters were issued personally to the milkmen through the co-operation of the different managers. A fair number came. The service was bright, and the hymns were led by a string band. A lantern address was given by Rev. E. Hugh Hammond, the curate.

The recently-issued "Official Year Book of the Church of England" is not altogether satisfactory reading. Unfortunately this year a number of its statistics point, not to an increase commensurate with that of the population, but to positive retrogressions. Thus, the ordinations show a decrease of over a hundred, while the confirmations have fallen nearly 33,000 in a period of four years. Equally, or even more serious, is the startling decrease in the ranks of the Sunday school scholars, a decline due, it is said, to "the growing disregard of the Sabbath."

The annual meeting on behalf of Wesleyan Methodist education was held recently at Wesley's Chapel, E.C., Rev. Dr. Wallace, secretary of the Education Committee, gave an historical survey of Methodist education, and said that, as a church, they had put £1,225,000 into their elementary schools. The two training colleges maintain their high efficiency, and out of the £200,000 which they expect from the Twentieth Century Fund for educational purposes, it is hoped to allocate a sufficient sum to build a third training college in Lancashire or Yorkshire.

The twenty-second anniversary of the foundation of the work at West Cliff Baptist Tabernacle, Bournemouth (Pastor Rev. G. D. Hooper) was celebrated on March 27. Dr. John Gritton preached in the afternoon, and a tea and public meeting was held. A membership of 295 was reported, with a flourishing Sunday school, Christian Endeavour Societies and other institutions. The sum of £60 was raised at the anniversary towards the reduction of the debt. The total raised by the church during the year for home work and foreign missions was £1,582 11s. 4d.

Fallen Asleep.

Whitehaven Presbyterian Church has suffered a great loss by the death of Mr. Stacey Gee, at the age of eighty-two. He was the senior elder, had been actively connected with the church for the past fifty-six years.—At the close of Blackburn Wesleyan Quarterly Meeting Mr. Robert Carmichael, one of the circuit stewards, fell to the floor and died before medical aid could be summoned.—The body of Rev. Malcolm M'Coll was recently found in the Crinan Canal at Ardrishaig. He had been minister of Ardrishaig for about twenty years, but had recently resigned, and had not been granted a retiring allowance.—The Congregational churches of Bedfordshire have sustained a serious loss in the death of the Rev. J. Compton Burnett, the secretary of the County Association. He entered the ministry in 1862, as the first pastor of the church at Burnham, Essex.—On March 20, Mrs. Rhoda Smerdon Dixon, wife of Mr. J. L. Dixon, of Stephen's Green, Dublin.—At Annaclone, Banbridge, Rev. Wm. Dobbin, a highly-esteemed Presbyterian minister.—At Bangor, co. Down, Mrs. Price, wife of Rev. Wm. G. Price, Methodist minister.—At Durrus, co. Cork, Mrs. Cole, mother of Rev. R. Cole, of Carrickfergus, and of Rev. John Cole, of Portarlington.—At Summerhill, co. Down, Mr. J. Newell, a devoted Presbyterian elder.—At Grange, co. Antrim, Rev. H. Stewart, an earnest Presbyterian minister.

The Christian.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

NOTHING is more hopeful for the future of the Free Churches than the way in which one denomination after another is falling into line in establishing mission-centres in the central districts of London and other great cities. The Congregationalists labour under some disadvantages for this work, owing to the looseness of their organization; but, judging from last week's meetings in connection with the London Congregational Union, they are determined to take a bold step in advance of all their previous methods and attempts in the "inner circle." It will be some years before the resolution to establish four great mission-centres, in "strategic positions" as regards population, and ease of access for workers from the suburbs, can be carried out, but they are working along the right line, and great good is sure to ensue if the suburban churches will give them due support.

Judging from the many grateful references which have been made to it, the address of Mr. Jowett on Preaching, of which we gave an abstract a fortnight ago, struck a much-needed note. It seems to have been a chief topic of conversation ever since amongst those who heard it delivered. Now, it is asked, "How can we obtain this tender, compassionate note in our ministry?" The answer is found in the Gospels. It is a striking fact that every time our Lord is reported to have been "moved with compassion," the preceding words are "*when He saw.*" Vision of need excited his special compassion. This fact is worthy of the deepest attention. Men who shut themselves up in their studies all the week are not so likely to be moved with compassion as those who mingle with needy men and women in the throng of life. It would do many a man good to escape for a time from the shelter of his happy life, and to go out and study at first hand the miseries of men. The world knows the difference between professional preaching and that throbbing pity which is born of contact with need. "When He saw . . . He was moved with compassion." Compassion is not born in the soul by magic.

Canon Knox Little, in one of his Lenten addresses, put a great deal of sound theology into a single sentence:—

> Sin is that deep thing that we never notice until we understand that the measure of its mischief is the Cross.

The modern attitude on the question of sin is that it is an infirmity rather than a crime. The modern attitude towards the Cross is that it represents a martyr's beautiful death in behalf of love, and not a sacrifice for sin. These two facts are more closely related than at first sight they seem to be. We can only see sin in its hideousness when we realise that "the measure of its mischief is the Cross." We can only see the Cross in its glorious appeal and power when we realize that He that died on it "was made sin on our behalf, that we might become the righteousness of God in Him."

Among the extreme critics of the Old Testament it has been quite the fashion to brand as unhistorical the narratives of the Hexateuch. Under their apparatus the substantial figures of the patriarchs are attenuated until they appear only as tribal ghosts evolved out of the imagination of Semitic peoples. A revolt, however, is setting in against these wild and extreme positions. Professor G. Adam Smith, in his recently-published book, says that critics are now admitting the historical reality of the patriarch Abraham, and the writer on the "Exodus" in the extreme *Encyclopædia Biblica* admits the truth of the Exodus from Egypt into Caanan. These rebounds are very significant; we shall yet have more of them. They ought to teach eager novelty-hunters the unwisdom of snatching at every bait that presents itself. Especially they ought to impose silence upon some of our pulpit mountebanks who hasten to proclaim every new theory as if it were an established fact—quite heedless of the terrible injury they inflict upon their hearers.

In an interesting lecture on the present position of Christian Evidences, Mr. Augustine Birrell recently drew attention to the fact that the evidence for the miraculous, instead of being argued on theoretic grounds as of old, is now being found in the historical Resurrection of Jesus Christ. This indeed is the most stupendous of all the miracles, and once faith is won over to a belief therein, the difficulty of accepting the other miracles becomes insignificant. It should, however, be added that a belief in the Resurrection as a fact does not bring with it any saving power. The mere marvel that "one rose from the dead" is nothing; it is the relation of this supreme event with its twin event, the death on the cross as a sacrifice for sin, that gives either fact its *meaning for faith.* In other words, miracles are of no value except as credentials, and as channels of revealing power. The *facts* are priceless as vehicles for truth and grace.

This (Easter) week the eighth International Anti-Alcoholic Conference is being held in Vienna. Judging from the programme, it is one of the most important conventions ever held, since a good deal of space is provided for the consideration of the subjects from a scientific standpoint. No fewer than fourteen medical men are on the committee. The president is a doctor of great eminence, who is supported by the leading men in Austrian political and scientific life. Perhaps the most useful items promised are those which deal with preventive work, for this, after all, is where the chief difficulty lies. Temperance workers will await with interest the report of these important meetings.

Whatever may be the reason, it is encouraging to learn that for once there is a not inconsiderable drop in the annual returns of the drink bill of the country. The expenditure in 1900 for intoxicating liquors was less by £1,271,756 than the figures of 1899. Dr. Dawson Burns puts this down to the work of the temperance societies. *The Times*, however, in a leader on the subject, will have none of this, and attributes the decline to the fact that so many of the habitual drinkers of the country are at the seat of war. Let us hope, if this is so, that their present enforced abstinence may prove so congenial and beneficial that they will continue it voluntarily on their return! Let temperance workers meanwhile take heart, and continue their good work with renewed energy. If the million pledges aimed at be secured, it will make a far bigger drop in next year's drink bill than even this year shows.

The jubilee of the first great Exhibition of 1851 is to be celebrated this year at the Crystal Palace in a manner far enough removed from the project of the late Prince Consort. The idea of that Exhibition was to encourage trade and good feeling amongst the peoples, and so indirectly to make war impossible. The jubilee this year will be celebrated by a great Naval and Military Exhibition. It is a curious piece of irony, but it exactly suits the temper of the present time, and it is sure to be hugely popular. But we cannot help regretting, deeply regretting, the present war spirit which has seized upon so many of our people. There are certain coincidences between 1851 and 1901 that are more than superficial. The great peace project of the former year was followed by some of our sorest troubles and some of our most terrible wars. Now that the jubilee of the first exhibition has come, the world is practically an armed camp, despite the fine sentiments and speeches of the Hague Convention.

A London daily, in a significant leading article, comments upon this irony of events, and remarks that so far from trade leading to peace, it is at the present moment the chief cause of war. And the article goes on to say that "human nature will remain human nature as we know it, for long enough, in spite of all the idealists"—an opinion worthy of a Pagan. To say that human nature *per se* is bound to be quarrelsome, is to libel our Maker. The truth is that none of these oracles take into account the chief element in the situation, *i.e.*, the presence of that foreign and unnatural element—sin. It is because human nature is so perverted by sin that these broils are perpetual. Men do not love God, and therefore they *cannot* truly love their neighbours. This is the radical cause of all the maladies which afflict society to-day. Let none charge it to the account of human nature that we are where we are to-day, but to the account of a *perverted* and a godless human nature. The only hope many of us have for the future is that "Blessed Hope" of our Lord's second coming.

It is, perhaps, inevitable that military topics should to a large extent monopolize the magazines and reviews just now (there are five such articles in the *Nineteenth Century* this month); but the leaders of public opinion should see to it that the spirit of militarism does not infect the country by the insistence with which it is kept before the people's attention. Talk about the principles of peace is apt to be misunderstood at a time of war; but, nevertheless—rather all the more—is it our duty to kill the war-spirit, and to renew faith in the Divine message of peace and good-

will, which is of the very essence of our religion. It is possible, in many an incidental way, both in pulpit and press, to keep this matter within sight, even at this time of conflict and sorrow, and no opportunity should be missed of doing so. After all, the casualty lists are the best sermon against war; but behind them should come the word of the preacher and reformer, to drive the message home to the national conscience.

The pulpit has always been one of the greatest safeguards of Protestantism and of the Evangelical faith. It is therefore cheering to note that even the *Anglo-Catholic Review* acknowledges the place that should be accorded to it:—

A reaction against Protestant ways and methods has led many amongst us to an un-Catholic and most mischievous tendency to depreciate the value of the pulpit. We know of no pose more contrary to Catholic feeling, and more pernicious in its effects upon souls, than that which considers the office of the preacher a negligeable quantity in the Church's system. The ten-minutes sermon has done more harm than good.

If once the pulpit had its true opportunity and place in the National Church, the Anglo-Catholic tendency would be provided with a corrective that would react most beneficially both on the clergy and the people. The sermon is an appeal to the intelligence as well as the heart, and in this lies its power to counteract the mere appeal to "sensuous æsthetics," on which so many Ritualists rely so much. Stimulate men's thoughts about God, and they will care less about the accidents of religion.

The most flippant article we have yet seen upon the Ritual Question appears in the April number of the *Nineteenth Century*. It is from the pen of an "advanced" Churchman. Intrinsically it is without value, but, appearing in the pages of such a magazine, it may have a certain amount of influence with a certain order of mind. Mr. Walter Walsh's "Secret History of the Oxford Movement" is referred to as "a thing of shreds and patches," and by the advanced clergy has been "welcomed as an unfailing *storehouse of jokes* and a source of harmless mirth." This is an extraordinary attitude of mind in the presence of an exposure so drastic as that of Mr. Walsh's!

What, however, shall we say to the statements that the "Catholic" position is stronger than ever amongst laymen in the English Church—"proofs" of which are found in the increasing support given by High Churchmen to the most advanced men, and in the "unmistakable failure of the 'Protestant' cry at the last General Election"? The publicans claimed the results of the last Election as a triumph for them; the High Churchmen also claim a triumph. The truth is that the country was too much occupied with the war to think of anything else.

The article goes on to condemn the Lambeth decision on "Reservation," since it led immediately to certain "priests" going over to Rome. And finally the serious admission is made:—"There is an unsettledness amongst the clergy which is of ill-omen. *There seems to be at last something of the Romeward tendency. . . .* For this the bishops, and the bishops alone, are answerable." In this quotation the whole secret is unwittingly exposed. Even the very little that the bishops have commanded or prohibited has served to show the reality of the Romeward tendency, which so many have openly denied. Some men have been honest enough to go over; others think it fitting to treat the movement against their dishonesty as an "unfailing joke." Most ordinary people will be more than astounded that a clergyman can thus unblushingly advertise himself.

The Bishop of Sodor and Man has cut the Gordian knot of the Establishment in this characteristic way. There are two, and only two, alternatives before the Church—either establishment and subordination to the State, or autonomy and disestablishment. The strange attempts made by the Anglican party, as led by the *Church Times*, to cling to the State and its emoluments while scorning all State control, is one of the impossible situations of the hour, and the Bishop is right in thus confessing to the illogical and untenable position.

The accession of the young King of Italy has resulted in a marked attitude of sternness towards the demeanour and conduct of the Italian clergy. The Roman correspondent of the *Chrétien Français* reports that no less than 176 priests have been punished recently by the Italian tribunals, the offences including such serious crimes as murders, rapes, and forgeries, and other offences against public morals. This increased attention of the authorities to the character and conduct of the clergy is awakening a general attitude of repulsion in the community. This is mirrored in the Press, which till recently had preserved a "discreet" but most impolitic silence as to the delinquencies of priests.

The Government is treating measures for the bettering of affairs in London with extraordinary discourtesy. Three well-considered recent plans passed by the County Council have been formally rejected by Parliament. London has elected its representatives, but apparently they are to be ignored in favour of a political party which has not the slightest interest in London's affairs. The rejection of the steamboat service in particular is a most unreasonable thing. The establishment of such a service would have been a boon to workpeople in many ways. The reasons given for its rejection are really silly. Men who are disinterestedly striving might and main to make London life more endurable for the poor, ought not to be perpetually pushed back by party politicians. Our late gracious Queen, in her Diamond Jubilee address, said she hoped the London County Council would do everything in its power to keep London worthy of its place as the capital of the Empire.

Mrs. Mahood discusses in the *Nineteenth Century* the question, "Are Englishwomen less modest than they used to be?" and in support of her contention, she finds one of the chief reasons in the state of the contemporary stage. Any exposure of its condition in the religious Press is met with a howl of indignant protest as a prudish interference with the liberty of the dramatic art; but it would be difficult to find a more damaging indictment than this writer brings against it in our leading secular review. The majority of attendants at theatres are decent and respectable middle-class women, and yet in the plays which they delight to see

vice is glossed over by "humorous" situations or tricked out in a false sentimentality; men, and especially women, are continually represented as condoning immorality under the assumption that passion, and not honour, reason, and duty, ought to be the ruling impulse; indecency is only saved from its native sordidness by the consummate art of an actor or an actress, by splendid dresses, sparkling music, and superb mounting in general.

It is clear that here is an institution that is bound to sap the very foundations of refinement in taste and modesty in demeanour.

Alexandra Palace Drink Licence.

VALUABLE service to the community has been rendered by the London Temperance Council, in calling attention to the imminent danger which is threatened in connection with the licensing of the Alexandra Palace and racecourse for the sale of intoxicants.

It will be remembered that the preliminary steps in connection with the preservation of the Palace and Park as a place of public recreation were taken by an Acquisition Committee, which formulated a scheme for the approval of Parliament. That scheme was embodied in a Bill, and passed into law.

Under the Act, provision is made that the cost of the estate, with the purchase expenses, making a total of £150,000, should be raised by contributions made by public bodies from the rates. The sum was secured, with the exception of £7,000, and application was made to the London County Council to contribute that amount. The Council agreed to do so upon condition that the liquor licence should be given up, and that at the expiration of the eight-years' lease of the racecourse, that licence, also, should be abandoned.

The Acquisition Committee, however, refused these terms, on the specious plea that decision in the matter must rest with the Board of Trustees about to be formed, and proceeded to raise the needed sum from Urban District Councils which had already contributed.

It is much to be regretted that the Board, on being duly constituted, proved lamentably deficient in a sense of responsibility for the protection of the public. A deputation of ratepayers of the neighbourhood requested the Board at least to limit the number, and fix the situation, of drinking bars, and to refuse to sell upon the Lord's Day. The deputation was duly received, but only to be told that the trustees knew how to conduct their business, and that no apprehension need be entertained.

A petition was subsequently presented to the responsible licensing justices; it set forth the position in the following terms:—

Your petitioners view with concern the continuance of the sale of intoxicating drink in the Alexandra Palace and Park in the altered circumstances, especially as the Palace and Park are to be free and open to the public.

Your petitioners understand that it is the intention of the trustees of the Alexandra Palace and Park to use the Palace very largely as an educational institution, and that the scheme of management will partake of the nature of a Polytechnic, and that therefore the Palace and Park will be frequented by large numbers of young people for the purposes of recreation and education, to whom (as well as the general public) the sale of intoxicating drink will be detrimental.

The sale of intoxicating liquors in public parks and open spaces is not desirable, is likely to be the cause of great nuisance and disturbance, and will attract the presence of undesirable persons, especially on the days when the racecourse is open.

The Bench, however, renewed the licences both for Palace and racecourse, and that, too, without imposing any restrictive conditions whatever. The cause of national morality has thus met with a set-back, the seriousness of which it would be difficult to over-estimate. The Palace can scarcely fail under its altered conditions of admission and management to become one of the chief public resorts of the metropolis, and it is as amazing as it is painful to find that a directorate which uses public money and manages a public institution fails to act with any high appreciation of public interests, but takes the retrograde and unhappy step of placing temptation in the way of those whom it is their duty to protect.

FOUNDATION TRUTHS OF THE GOSPEL.—XIV.

THE BIBLE: Its Origin and Contents, and How to Use It.—I.

By Rev. CANON GIRDLESTONE.

EVER since the close of the first century of the Christian era there have been in existence and in reverent use certain books, some no bigger than a leaflet, none larger than a pamphlet or ordinary tract, which have constantly supplied *pabulum* and furnished direction to the Christian soul. These books have been as eagerly sought after, and as greedily read, by converts to Christianity in this last century as in the first. A Chinese colporteur has sometimes sold thousands in a day. The people of Uganda surround the cases containing these books when they arrive, bringing with them cowries or whatever else they possess, travelling sometimes 100 miles, and giving the missionary no peace until the boxes are opened and every copy is disposed of. Meanwhile, we sober Englishmen read them and pray over them every day; we teach them, expound them, analyze them, discuss them, and write books about them *ad infinitum*.

By the force of this teaching the old mediæval system, which had become practically non-Biblical, was broken up, and the Reformation effected. Light, Liberty, and Love were proclaimed afresh to the dead-alive nations of Western Europe. Men awakened as from a long sleep, and the spirit of life in Christ Jesus once more pulsed through the heart and mind of the searcher after truth. These books have been burnt, torn up, and scattered to the four winds, over-laden with glosses and burdensome commentaries, mis-copied, mis-translated, mis-read, and mis-taught, yet they have emerged practically uninjured by nineteen centuries of wear and tear. Together, with the sacred writings of Israel, they make up THE BIBLE.

As one reflects on these extraordinary phenomena, one is inclined to ask—and in no captious spirit—the questions once put to Christ Himself:—"By what authority doest Thou these things? and who gave Thee this authority?"

A plain man who knows and loves his Bible has a ready answer. "I know nothing," he says, "as to the origin of the books, or as to the way in which they have been preserved and transmitted; but one thing I know—that in and by them God speaks to my soul; they commend themselves to my conscience; they have found me, have arrested me, have directed my thoughts, cheered my heart, encouraged me to go right, stimulated my hopes, and buoyed me up when sinking. They have enabled me to break away from error and from deadening superstition, and, thanks to them in great measure, my feet are on the Rock. The older books teach me about God; the later about Christ, and the Holy Spirit, and the Resurrection. I hold them because they hold me." Experience is thus the plain man's voucher for the Books. In them God's Spirit has spoken to his spirit, and he is satisfied.

But in order to search into this matter of authority a little further, let us throw ourselves back into the earliest ages of Christianity. The Lord Jesus, after visiting the world, has returned to his Father. He has left no writings, but has empowered certain men to teach in his name. Did *they* write? Have we any books which have come from the hands of the Apostles and prophets of the first century? And if so, how are they to be esteemed? There are two ways of answering. We may imagine ourselves living in the generations which immediately followed that of the Apostles—say, in the second century—and learn from the extant writings of that time whether there were in existence any books which could claim Apostolic authority.

We are fortunate enough to possess a formal defence of Christianity presented to the Emperor Antoninus Pius in the middle of the second century. If we had nothing else, this important document would be enough to tell us what we want to know. The writer's name was Justin. His early home was Shechem (Nablous), though his parentage, on one side, must have been Latin. He died a martyr to his convictions in about A.D. 165. He was brought to believe in Christ in a remarkable way, which is narrated in another of his works, "The Dialogue with Trypho," in which he contrasts Judaism with Christianity at great length. But in his Apology, or Defence of Christianity, there are two passages which bear directly on our subject. In writing about the Eucharist, he says (§ 66): "The Apostles, in the memoirs composed by them which are called Gospels, have thus delivered unto us what was enjoined upon them, that Jesus took bread," &c. Again (§ 67): "On the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the Apostles or the writings of the prophets are read, as long as time permits; then when the reader has ceased, the President orally instructs and exhorts to the imitation of these good things."

We gather plainly from these two extracts, first, that the Apostles and prophets left writings behind them, some of which were of the nature of memoirs, which are called Gospels; secondly, that these documents were regarded as a written authority; thirdly, that they were read out in church, just as the older Scriptures were read out in the Jewish synagogue.

It would be easy to multiply quotations from the early Christian writers, most of them quite of a casual nature, all tending to show that the Christian Churches did possess writings which had reached them from the Apostles and prophets, by whom, under God, the Christian community was enlarged and instructed; that the writings in question were regarded as of the highest authority; and that, when extracts from them are examined, they prove to be neither more nor less than the books which make up our New Testament.

It is sometimes said that "the Church gave us the Bible." It can hardly, however, be seriously suggested that we owe the Old Testament to the Church; and in what sense did the Church give us the New Testament? If we only mean that each generation of Christians has handed the books down to the next generation as a sacred and literary treasure, to be held if not studied, the statement is a truism. If it is thought that a list of the books which constitute the New Testament was prepared by one of the General Councils and ordered to be held by all Christians, it is simply untrue. The business of each early Church was to get a copy of every book written by the Apostles and prophets of Christ. Some Churches were more successful in their search, and were more quickly supplied, than others. There seem, indeed, to have been plenty of unauthorized books in existence in quite early times, professing in some cases to have been written by St. Peter, St. Paul and others. But a sifting process was constantly going on, and the sanctified common sense of the early Christians led them to select the wheat and reject the tares. It was a case of the survival of the fittest, carried out, not by a Church Council, but by natural (*i.e.* providential) selection. The question about each book which was put forth as authoritative was this—"Who wrote it?" The practical answer which has come down from the post-apostolic ages is that the books which now make up our New Testament stand out from all the rest as the written voice of the authorized founders of Christianity.

The last century has been prolific in discoveries bearing on this subject. What a day that was in which Tischendorf brought to light the magnificent MS. of the Scriptures in Greek at the convent on Mount Sinai! How wonderful has been the verification of Tatian's "Diatessaron," or Harmony of the Four Gospels, dating from the second century! A long list might be made of "finds" in the monasteries in the Levant and the Nitrian Lakes, in the libraries of Constantinople and Mount Athos. They would include Mrs. Lewis' Syriac Gospels, the *Didaché*, the missing part of Clement's letter to Corinth, and many other precious fragments of early literature.

Fifty years ago German speculators were busily propounding "myth" theories, based on the idea that possibly the Gospels might be brought down into the second century. But where are those "myth" theories now? Lightfoot, Westcott, Sanday, and others, profiting by new discoveries, have compelled men to retrace their steps. They have done it slowly and unwillingly, but when such men as Harnack abroad, and Percy Gardner at home, yield to the necessity of the case, and acknowledge that these sacred books cannot be brought down below the first century, we see the beginning of the end. Disintegration is now the order of the day, in the New Testament as in the Old; but the disintegrators, whose theories are chiefly "made in Germany," are not unlikely to follow their brethren, the mythologists, into obscurity.

Meanwhile, the Word of God holds men's hearts and consciences, and that with increasing force. This is largely owing to the internal evidences of the authority of the books, *i.e.*, their archæological correctness, their candour, the marks of their having been written by eye-witnesses and by qualified persons, their adaptation to the needs of Churches, the earliest and the latest; and last, but not least, their spiritual power. These are sufficient to prove to the world that we are not following "cunningly devised fables."

With regard to the Old Testament, the case is in one sense simple, in another sense complicated. The Saviour vouches for the authority of the Jewish Scriptures again and again; and his apostles and prophets follow in his track. The Christian Old Testament is the Bible of the Jew, book for book. There is no conflict of opinion between us English Christians and our Jewish neighbours on this point. Josephus, himself a Jew, contemporary with St. Paul, says that the Scriptures of his nation were all written by prophetic men, and none of them later than Artaxerxes

(*i.e.*, than the age of Nehemiah). There are, indeed, very few links between those days and the Christian era, simply because we have next to no literature for that long period of 400 years, except such links as are in the Apocrypha. The most important references to the Old Testament are in Ecclesiasticus and the Books of the Maccabees. For practical purposes, however, it is best to imagine ourselves living in the days of Nehemiah and looking back. What indications can we find that there were Scriptures already extant in his days? Having carefully ascertained the answer, we push our way back to the age of Samuel and the early kings, and ask the same question. At last we find ourselves with Joshua, still using and quoting the literature of the past, which had come into his hands from Moses. Once more we stand at the close of the patriarchal age, with the

RECORDS OF JOSEPH IN OUR HANDS.

There is a long literary age still behind us, both in Egypt and in Chaldea, and we can see with our own eyes in the British Museum the handwriting of men as far back as the traditional date of Noah, if not further. With regard to the contents of this long range of writings, what was prophetical in ancient times is now largely fulfilled; what was historical, so far as it touches on outside nations, can be illustrated by the marvellous series of archæological discoveries brought to light during the last century in Palestine, Egypt, Babylonia, Assyria, and Persia. The history of the past has risen from the grave, and adjusts itself naturally to the requirements of the Biblical record. It is very seldom indeed that the two are at cross purposes.

It is certainly disappointing that we have no ancient MSS. of the Hebrew books which have descended from the pre-Christian period—unless we may except the Samaritan Pentateuch—but the MSS. of to-day bear in themselves witness to their antiquity, and even to their trustworthiness. The archaic style of the early books is most striking; and there are provincialisms in certain sections of these Hebrew books which testify to the age and country in which they were written. We find them in the patriarchal narrative, in the story of the Egyptian bondage, in the account of Balaam, in the times of Elijah and Elisha, in the Book of Jonah, in the Chronicles as compared with the Kings, and in Daniel. Altogether it may be said that, making allowance for the extreme antiquity of parts of the Old Testament, for the mistakes of copyists, and for the occasional introduction of notes and appendices later than the body of the books, we have the Old Testament substantially as it was when it left the hands of Ezra and Nehemiah 400 years before the birth of Christ.

Enough has been said, and perhaps more than enough, on this somewhat abstruse side of our subject. It is a pleasure to turn from the antiquity and authority of the Bible to its contents. R. B. Girdlestone.

Temperance in Wales.—It is now twelve months since Mr. Tennyson Smith commenced at Cardiff a temperance crusade in Wales. The campaign has proved a remarkable success. In almost every town visited the largest buildings have been crowded, and numbers turned from the doors. Thousand of pledges have been taken, over 100 adults frequently signing publicly at a single meeting. At Bridgend recently 153 adults signed at one meeting, and at Nantymoel 219 pledges were taken on Sunday alone. Many of the unconverted have been led to the Saviour. Mr. Smith is still carrying on his campaign in South Wales, where he is likely to continue for some months.

460

*Satan's Devices.**

By Rev. PENRITH BURNETT.

"We are not ignorant of his devices." (2 Cor. ii. 11.)

SATAN HAS DEVICES (I.) FOR THOSE WHO ARE INDIFFERENT TO THE CLAIMS AND BLESSINGS OF RELIGION.—Inasmuch as man is, by nature, born in sin, *i.e.*, inherits Adam's sinful nature (not Adam's sin), he is dead to spiritual religion, and Satan's object is to keep him dead. Man in this condition cannot estimate his loss. He is dead in trespasses and sins, and the preaching of the Cross is foolishness to him.

A favourite ruse of Satan in dealing with the unsaved is to get them to affirm that there is no such *person* as the devil, and that there is no such *place* as hell; that every man's conscience is his hell, that its monitions and rebukes are the only torment he will ever suffer; and that when this life is ended he will be launched into eternal annihilation, because there is no existence beyond the grave! The Evil One, having gained his point thus far, knows well that his dupes will not be slow to press such false reasoning to a terrible conclusion:—"Let us eat and drink, for to-morrow we die" (1 Cor. xv. 32-34; Luke xii. 19-21). In this way the arch-enemy issues a permit for licentiousness; the awful and degrading tendencies peculiar to man's fallen nature are lashed into tumultuous waves, and the victim

BECOMES A MORAL SHIPWRECK.

There is a certain class of subjects of our crafty foe, an individual member of which one often meets. We find him in every congregation, in every condition of life, among the rich and among the poor, among the educated and among the unlettered. He is generally of the hail-fellow-well-met type, and the world's consensus of opinion is that "he is a jolly good fellow." But let us hear what this interesting person has to say for *himself*. We will ask him the question: "Are you a Christian—are you converted?" With an air of apparent contentment and self-satisfaction, he replies: "Well, you know, I am not a hypocrite; I don't profess anything." By a strange perverseness of the human mind we here see the non-profession of religion claimed to be a virtue, and a hypocritical parade of religion on the part of others given as a reason for exemption from religion's claims!

II. FOR THOSE WHO ARE MORE OR LESS INTERESTED IN THE THINGS OF GOD, THOUGH STILL UNSAVED.—So long as the dead soul is willing to remain dead, there is no need for the special vigilance of the enemy; but as soon as there is a rustling "in the tops of the mulberry trees" (2 Sam. v. 24), indicating that God is near and at work, and that the blessed Spirit is striving to arouse the spiritually dead soul to life, then he, whom St. Peter (1 Peter v. 8) likens to a roaring lion, in his rapacity for the souls of men, springs up, shakes himself and pounces upon his prey. His method of operation varies with the character and circumstances of the object of his attack. At one time the value of religion is underrated as being fit only for women and children; at another, it is the fear of man—friends, relatives or workfellows.

Or, again, it is whispered into the ear that God is too merciful to cast any one into hell. If this should not produce the desired effect, the method of assault is changed, and the anxious one is perhaps told that *he* need not hope for forgiveness and salvation—that God is too holy to have anything to do with *him!*

But let us suppose that the drawing of the Holy Spirit is so far effectual, and that these difficulties are overcome; will the enemy be effectually defeated? No; there is still scope for further designing. The thought probably comes to the weary and heavy-laden soul—"Surely I must *do* something to be *worthy* of forgiveness and justification?" "Yes," says the Devil, "you are on the right path now. *Justification by works*—that is the passport for heaven."

The discovery, however, is made that FAITH comes into God's plan of salvation. "By grace are ye saved through faith" (Eph. ii. 8). But Satan, with dogged perseverance, sees yet a chance of success. "Quite so," he exclaims; "that is the way to be saved; *Justification by works and faith.*" He takes care, of course, to give the incorrect and unscriptural order by placing works first. At length the earnest seeker after truth sees his error in this particular also, and is led into the full and clear light of the glorious Gospel: *Justification by faith in Jesus Christ alone.* He plants his feet firmly on the Rock, Christ Jesus, as his only ground of hope! This is too much for the adversary of souls. He cannot wrest the simple believer from his Saviour, but he will devise schemes which will hinder his growth in grace, and cause him to have many ups and downs in his journey Zionwards.

Salvation is "the gift of God; not of works, lest any man should boast." (Eph. ii. 9; 2 Tim, i. 9; Titus iii. 5.) The believer must, indeed, manifest good works; but

THESE FOLLOW ACCEPTANCE

by faith of the salvation worked out for us by Christ; for no works of ours, performed *either before or after* we are justified by faith, can procure salvation for us.

III. FOR THE CHRISTIAN.—"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them" (Job. i. 6). May we never, for a moment, lose sight of the fact that the devil is ever actively at work among the people of God. Christian soldier, give attention to the gaping joints of your armour, or the wicked one, who is a practised marksman, will pierce you with his fiery darts. Your besetting sin, impure thoughts, the unkind word or look, harshness and lack of sympathy, the uncharitable remark, that temper of yours which burns within, though you check the angry words you would like to utter; pride—yes, and such pride as detracts considerably from your likeness to the Master—pride in your growth in grace, pride in the use God is making of you, pride in your very *humility;* these are beams in the eye and flies in the ointment which mar the lives of so many unwary Christians, and these are the points at which Satan will approach you. With the dexterity which a bird-catcher exercises in

BAITING THE BAIT-STICK

of his trap,* the devil places his bait before the Christian in an unguarded moment, with the deplorable result that he is caused to stumble.

Take heed, above all, with regard to those special seasons when you are in the enjoyment of very close communion with your Lord; or when your heart is gladdened because you have had a measure of the Spirit given you equal to your need in the performance of some specially important service; or when you are brimful of joy and praise to God because He has made you the humble means of bringing some wanderer to his feet. At all such seasons, "be not ignorant of his devices."

By the absence of watchfulness here, the fruit of weeks and months of communion with God, of self-tutoring, Bible-reading, and prayers may be dashed to the ground in a moment, and as a result your peace and joy may be lost for many a day. Be not, therefore, led into temptation by a reliance on your changeable feelings, but always keep in mind your standing in Christ. *You are dead to sin* (Rom. vi. 2, 11; Col. iii. 3; 1 Pet. ii. 24), and are so to reckon yourself. Use the same weapon as your Master wielded—the Sword of the Spirit—and your victory, or rather the Lord's victory for you, is assured. With every temptation there is a way of escape. The Word of God, read, studied, treasured up in the mind, and immediately applied when the temptation is presented, has an edge which proves too sharp for the tempter. "Resist the devil, and he will flee from you."

* From a trenchant brochure bearing above title (1d., 7s. per 100, St. James' Book Depot, Salford, Clitheroe). Also FEAR NOT, same author and price.

* This is the force of the Greek word *skandalon*, which means the bait-stick of a trap, and which is translated by "stumbling block" in Rom. xi. 9; 1 Cor. i. 23; Rev. ii. 14.

Day by Day.

SUNDAY, April 14. Nahum iii.

THIS terrible chapter again prognosticates the doom of Nineveh, whose rapine never ceased (1). She had used infamous means of alluring surrounding nations under her power, and now her shame was to be discovered and exposed (3-7). In spite of her walls, her temples, and her hundred gates, that mighty city fell, because God had pronounced sentence against her; and could Nineveh dare to cherish the hope of escape (8-10)?

She might do her best to prepare against the siege, by drawing water, strengthening her fortresses, and making bricks; but all would be useless. Her strong men and leaders would become as locusts, which the cold paralyses and deprives of the power of flight. Her people would be scattered as sheep upon the mountains. Her enemies would exult over her fall, clapping their hands in glee (11-19).

The literal fulfilment of these predictions is matter of common history. Mr. Layard first began the explorations that unearthed the ruins of the mighty city, and the very stones have cried out to attest the truth of the Divine Word. Not one jot or tittle has passed away; all has been fulfilled. Let us take heart and warning.

MONDAY, April 15. Habakkuk i.

This prophet lived, probably, at the commencement of the reign of Jehoiakim, when as yet the Chaldeans were only preparing to invade the country. Their invasion was imminent. The condition of Jerusalem was terrible to witness. Crimes of violence and lawlessness had become so numerous that the prophet could not bear to look on them; and he sadly points his people to the fate which had overtaken other nations, and which, however difficult it might seem to credit it, would certainly come upon themselves. Verse 5 is quoted by the Apostle Paul, Acts xiii. 41.

Then follows a description of the Chaldeans, bitter and hasty, not hesitating to possess themselves of the cities and wealth of other nations, terrible to a fallen foe, against whose action there was no appeal, since their judgment proceeded from themselves. The leopard, the evening wolf, the east wind, are their symbols; and at times their pride would overleap even the usual limits, relentless, remorseless, overpowering (6-11).

From the foe, the prophet turns to Jehovah, in an agony of expostulation and entreaty. Was He not from everlasting? Was He not Israel's Rock? Did He not hold the Chaldean in his hand for purposes of correction, to be laid aside when his end was gained? And then he solaced himself with the reflection, "We shall not die." R.V. margin gives an ancient alternative reading: "Thou diest not," which reminds us of the words of the living Christ, "I am the Living One: behold, I am alive for evermore." O thou undying, unchanging, life-giving Saviour, our souls cling to Thee amid the storm of the invader, as the limpets to the rock. Surely, said the prophet, Jehovah can never keep still amid the perverseness and cruelty of the Chaldeans, who gathered the people as a fisherman does his fish, and sacrificed to their own nets and skill!

TUESDAY, April 16. Habakkuk ii.

It is not enough to pray and cry out to God, as the prophet did, in the previous chapter. We must learn to get up into the high mountain of lonely fellowship and communion, and wait to see how He will answer. What He speaks to us in the dark we are to tell in the light, and what He whispers to our ear we must be prepared to tell from housetops. Visions are given to us to make plain; and to write in characters so clear that the man who runs past them may have no difficulty in deciphering their significance. We must use great plainness of speech, the Apostle said. The fulfilment of our visions may not be yet. We live by faith. We are saved by hope. We hope for that we see not, and with patience wait for it. That the *just* lives by faith, lives by *faith*, and *lives* (moment by moment) by faith, is the threefold conclusion, which later Scriptures derive from these memorable words (*v.* 4).

The prophet then introduces an ode which shall be sung over the Chaldeans when their end is come, *i.e.*, when the vision has been fulfilled. It consists of five stanzas, beginning respectively at verses 6, 9, 12, 15, 18. The invader is compared to a hated usurer, to a proud and lawless oppressor, to a tyrant who builds in blood, to a drunkard who compels to drink, and to an idolater, who is destined to find the impotence of his idols. And from all the confusion attending his overthrow we are introduced into Jehovah's holy temple, where peaceful silence reigns, the symbol of omnipotent and undisquieted might. Let us live in that secret place.

WEDNESDAY, April 17. Habakkuk iii.

This Psalm was evidently composed for public use, as the musical terms scattered through its course indicate. Perhaps it was intended to be sung by the captives, during the captivity, which was so near. In the earlier verses, the prophet tells God how afraid he has become, since he has received the news of the advent of the Chaldean hosts; and pleads that in the midst of wrath He would remember mercy.

From 3 to 15 inclusive, there is a recital of the great deeds of Jehovah in the past. We are first taken back to Sinai, where, like dawn, the coming of God breaks on his people. His brightness is as the light, rays emanate from his hand, but the fulness of his power is veiled, as when Moses put a veil over his face. In the seventh verse we are reminded of the victories and deliverances of the Book of Judges: in the eighth of the passage of the Red Sea and Jordan. In the following verses a variety of natural phenomena are grouped, which had their special counterparts in Jewish history. God's vengeance on the part of his people fell heavily on the heads of the house of the wicked, *i.e.*, the leaders and kings of the nations who opposed them (13), and also on the villages in the obscurity of the country.

Notwithstanding all these assurances, the prophet could not contemplate the future without dismay. He trembled, and longed to be at rest before the Chaldean hosts broke into the land (16). Then he breaks into the sublime refrain, with which the prophecy closes, and which has been the solace and song of myriads of tried believers. Supposing that it is not the Father's will to withdraw his child from the tumult; supposing that he should be condemned to see the country devastated between contending armies, so that its fruit should be trampled under foot; supposing that all his labour should fail—even then he would triumph in God. When God's gifts fail, you always have God Himself; and the gifts are often withdrawn, that He may be more livingly apparent to the soul.

THURSDAY, April 18. Zephaniah i.

Zephaniah, whose name means *hidden*, probably flourished at the beginning of Josiah's reign, and co-operated with the good King in his efforts to put down idolatry. His prophecy begins with the nation's sin and the fearful retribution which would be inflicted by the Chaldeans, though they are not directly specified by name.

The word *consume* in the Hebrew is *scrape away*. The Chemarim were boy-priests, who were dressed in black garments. Malcham was Milcom. The guests whom God had bidden to his feast were Nebuchadnezzar and his soldiers. Side by side with idolatry there were the foreign customs and dresses which were forbidden (8). Violence also filled the private houses, in the thresholds of which the servants leapt for glee when they had acquired aught for their masters by violence. These are signs of the depth of moral evil which was rife in the holy city.

From the tenth verse we have a description of the punishments which were about to befall. The Chaldean troops marched in through the Fish Gate, and, as they advanced further into the city, cry after cry arose from the terrified populace. These were terrible prognostications, which were as terribly fulfilled. It would be an interesting thing if some Christian historian would write a book, connecting the sins of nations with the judgments that have overwhelmed them. As we write these notes from the Southern States of America, and see the results of the old slave-days, and hear the story of what slavery really meant, we cease to be surprised that the whole system was swept away in the great Civil War. Has Great Britain yet received her punishment for the unmitigated crime of the opium and drink traffics?

FRIDAY, April 19. Zephaniah ii.

In the earlier verses the meek are summoned to pray for themselves and their land, that even now God's vengeance may be averted, or that they may be sheltered. For us, also, there is warning and encouragement. Let us shelter in the Lord Jesus! He is our hiding-place. Let us study in prolonged and loving appreciation the infinite adaptation of Jesus to all the needs of our soul-life.

The prophet turns next (from the fourth verse) to announce the doom of the Philistines, Moab, Ammon, and others, together with Ethiopia and Assyria. The reason for their overthrow is given in the tenth verse. What a marvellous phrase is that in the following verse: "He will famish all the gods of the earth," as though a god might die of famine. The prophecy against Nineveh in the thirteenth verse is specially to be noted (*v.* 13, &c.). Nothing seemed, at the time of writing, so utterly improbable as that the capital of so vast an empire, a city sixty miles in compass, with walls 100 feet high, and so thick that three chariots could go abreast on them, could be so utterly destroyed as that it would be difficult to discover the site. Imagine it being announced that within 100 years the eagle and hawk should roost in the palaces of London and New York—with what incredulity and suspicion would the announcement be received! But, as individuals, we may take warning. We have to do with a jealous God, who cannot bear sin. He will not hesitate to cast away those who know the better and deliberately do the worse. If God spared not the natural branches, neither will He spare thee!

SATURDAY, April 20. Zephaniah iii.

The prophet returns to the sins of Jerusalem. Notice that second verse, and beware of the fate that attends when we obey not the voice, receive not correction, trust not in the Lord, and cease to draw nigh to our God. Each of these indictments might be framed against ourselves. The justice of God compels Him to take cognizance of sin.

The chastisements which befell other nations were intended for the warning of the Jews, but they were in vain. They would not take notice of God's manifest intention and meaning; therefore judgment would descend in full force (8); but when it had done its work, then happier, holier results would accrue. The remaining verses are very sweet, recording as they do the story of a restored nation; and laying down the lines on which God will draw near to bless the penitent and believing soul.

Let us enumerate these blessings:—"A pure lip;" "service with one consent;" shame for all the past, extorted by the mercies of God which lead to repentance; the trust of poor and afflicted souls, which is so unerring and touching; the promise that the remnant of Israel should not do iniquity! Ah, how great were the results of that long and terrible Babylonish captivity. Let us ask that these traits may be found in us, and that we may know that the Lord is in the midst of us, that He is mighty, and that in his love, He is alternately silent in the inexpressible tenderness of it, and full of song in the irrepressible joy. The time is not yet ripe for the realization of the last two verses, but they are yet to be fulfilled, and probably in the near future.

F. B. M

Other Lands.

France and the Inquisition.

The French paper, *Le Siècle*, is continuing its articles on Romanism as an enemy of domestic and civil freedom. In a recent issue it published a paper by M. Alexandre Bertrand, suggested by the appearance of a translation, by M. Salomon Reinach, of the "History of the Inquisition of the Middle Ages," by Henry Charles Lea, of Philadelphia. Authoritative documents are quoted in abundance, and they unfold a thrilling story. Inquiring what these teach us, M. Bertrand says:—

FIRST, that the heresies of the tenth, eleventh, and twelfth centuries originated less in quarrels about dogma and interpretations of Scripture than in the revolt of a great part of the populations of the South and most civilized parts of France against the corruptions of the upper ranks of clergy, prelates without morality, who were almost solely occupied at that epoch with their temporal interests, while the lower rank of clergy were sunk in ignorance, and, having long abandoned the practice of the virtues taught by the Gospel, had completely lost the respect and confidence of the people.

Second, the heretics presented quite a different aspect. In the same degree as the lives of the orthodox clergy were reprehensible and un-Christian, those of the heretics were exemplary and conformable to the spirit of the Gospel.

The Vaudois and Albigenses are true disciples of Christ,

IRREPROACHABLE IN THEIR PRIVATE LIFE,

despisers of wealth, honouring manual labour by which it is their principle to live; chaste, pious, respecting the liberty of others as long as their own is not interfered with; hostile only to a clergy forgetful of their duty.

At one time the success of the heretics is overwhelming. They become masters of the fourth part of France. The Church is unable to arrest their progress by its own unaided forces. The heretics set about organising their churches on the model of the Primitive Church. The orthodox hierarchy is in danger. The movement is entirely anti-sacerdotal. It is then the bishops, whose temporal interests are menaced, feel the danger, and call the secular arm to their aid. Crusades are preached against the heretics, with the same ardour as against the Turks. Fanatic crowds arise at the call of kings and lords. The heretics are decimated, but not vanquished.

Third, parallel with the heretical movement, the decay of Christian virtues in Spain, Italy, and Gaul had produced a mystic reaction. St. Dominic and St. Francis felt the need of raising men's minds to a higher level. To counteract the degrading love of wealth, and the anarchy which permeated the Church, they pronounced themselves to be the apostles of the two opposite virtues—

POVERTY AND ABSOLUTE OBEDIENCE.

The crowd admired and followed them. In a few years their disciples numbered legions, and presented to the world an edifying appearance of Christian life. The public gave them the name of the begging friars.

Innocent III. saw the advantage to be gained from these orders by a Church torn in pieces and threatened with dismemberment. The regular clergy no longer preached, confessed but few, and were alienating themselves daily more and more from their congregations. The Pope found a providential aid in these new societies. Out of these mendicant orders sprang the Holy Office, that is, the Inquisition. Once it was established the Pope's change of militia should follow. The Jesuits had succeeded the preaching monks in the combat against the Protestant Reformation, but they had only a partial success, and the unity of the Catholic Church in Western Europe was definitely broken. There is a striking analogy between the present actual state of Christianity, and that which produced the development of the heresies which sprang up in consequence of the moral decadence in the clergy.

462

Count Campello's Work.

By Dr. ALEXANDER ROBERTSON, Venice.

IT is twenty years since Count Campello, voluntarily, for love of our Lord and his cause in Italy, placed the resignation of the canonry he held in St. Peter's in the hands of Cardinal Borromeo, and, turning his back on the Vatican and the Papal Church, went to live in his quiet mountain home, and to enter upon his true life's work as a humble evangelist of the cross of Christ in Arrone, among the lower hills of the Apennines, in Umbria. When he took this step the proud *Monsignori* of the Vatican said he was mad—mad to resign his exalted station, his princely income, his sumptuous chambers in the Vatican Palace, for poverty and suffering; but to them he was able to respond in the words of St. Paul: "But what things were gain to me, those I counted loss for Christ."

During these twenty years the persecution of the Vatican has never ceased. Often, often he has been urged to return to his old ecclesiastical dignity, but as this would mean for him the negation of Christ, he has been able to respond, as Polycarp did when urged to betray his Master, that "these many years he had served Jesus, who had never done him harm; why then should he betray Him?" During these twenty years, in spite of all persecution, Count Campello has laboured indefatigably and successfully. His doctrine is evangelical, his form of church government and ritual is episcopal. His liturgy was formally examined and approved by the Bishop of Salisbury, the late Archbishop of Dublin (Lord Plunket), and Canon Meyrick. The beginning, middle, and end of his work is to make known to the ignorant, the priest-misguided, and the superstitious, Jesus Christ and Him crucified. He does this from Monday till Saturday in meetings and in day and evening schools, and on Sundays in his schools and churches, making use of forms of devotion and service such as are used in the evangelical churches of the Church of England.

Never was the work more promising in these valleys than it is at present. Schools, frequented by all the children of the place, have been opened in many villages. Evening meetings for

PRAYER AND BIBLE STUDY

are held constantly. God has set before him an open door. The harvest is plenteous, but the labourers are few. More evangelists are required. Two well known to myself are ready to begin work. The Count wishes to employ them and others also. But the means required for their maintenance is lacking. What is required is little. The wage of a working man in England is enough to secure the services of an evangelist here in connection with the Italian Reformed Church founded by Count Campello. The president of the London committee is Professor Hull, and the secretary Mrs. St. George Patton, both to be found by letter at Church House, Westminster.

It is from the centre of this reform movement that I now write, from the house of Count Di Campello at Arrone, in Umbria, and it is from personal knowledge of what is going on that I make this appeal to friends in England for help towards its maintenance and extension. No Christian worker in Italy has made, I believe, greater material sacrifices than Count Campello, the ex-canon of St. Peter's. Of this he never speaks, but it remains a fact, an heroic deed, worthy of being remembered and recorded. He has grown old in the fight, but like Enrico Dandolo, the old Doge of Venice, his vigour of mind and

HIS HOPE OF HEART

are unabated, and he can himself achieve and lead others on to victory. Count Campello is less able to go about, but otherwise I never saw him exercise more mental vigour, or display a more humble trust in God, or a greater Evangelical zeal, for the continued success of the work. But he needs reinforcements and supplies in the battle; and I hope that his heart may be cheered and comforted, and fresh victories secured by the fresh sympathy and help he may at this time receive from England.

Among American Indians.

WRITING from Sparkbrook House, Winnipeg, Archdeacon Phair sends an interesting account of the work among the red men of North America for nearly forty years, from which we make the following extracts:—

Numbers of the Christian Indians are desirous of spreading the Gospel among their countrymen, and not a few of them have been found prepared to carry the message themselves. Visiting one of the missions not long ago, I was pleased to find the hearty way in which they engaged in prayer and singing; some of them travel long distances to come to church, and all make a point to bring their Bibles with them. The only excuse for remaining away would be sickness; indeed, their own laws make it binding on all those who are not sick to be twice in the praying house on the praying day, that they may meet and hear words from the Great Chief in heaven.

The Master's message, with life, and love, and power in it, has done wonders for these scattered tribes of Indians, and many a poor isolated Indian receiving the glad tidings has been led to rejoice in his Saviour; but there is still a part of the original message as it came from the Master badly needed among these people. I mean the message that deals with their bodies. Nothing has been attempted in the way of counteracting the ravages of sickness, or in any way alleviating the sufferings of any of those who pass so quickly into an early grave.

The Indians have no adequate idea of the importance of sanitation, and

NEXT TO THE GOSPEL

their greatest need is hospital treatment. I have long felt this, but how to solve the problem gave me the greatest concern for years. At length the Great Physician Himself came to my aid. He put it into the hearts of a few Christian women who met to seek his will as to how they could best advance the cause of missions. They were women not merely of prayer—they took action. They prayed, they believed, they acted. A sum of money was collected, and a suitable building was purchased.

In a short time the hospital was opened, and the work undertaken by workers who claimed it as a privilege to tend and care for the sick and suffering ones simply for the Master's sake. For the last four years this good work has been carried on in simple dependence upon God for its support. He has astonished us by opening up ways and providing means of which we had not the faintest conception.

We think the time has come when we should look for a competent medical superintendent. He must be "an holy man of God" coming to us from Him, and for his sake. Next, he must be duly qualified in his profession, and we would like the person who takes the supervision of the hospital work to do so in a way that would relieve the little committee of much of the responsibility. I venture to hope that among the readers of The Christian someone will be found willing to undertake this good work on the lines indicated above. A generous Christian friend gave us the money necessary to erect the building needed for the medical superintendent, and we trust the doctor will be in readiness when the building is finished. We also need a Christian man to undertake the duties of farmer and gardener; a married man will be preferred.

Mr. James Sprunt in Charlottenburg.—From March 16 to 31 Mr. James Sprunt conducted a series of Bible readings every afternoon, the subject being, "The Glory of Christ, as revealed by the Spirit of God in the Epistle to the Hebrews." Every evening he preached the Gospel with power, and sang of the love of Christ. Though everything had to be done by means of interpretation, believers have been instructed and encouraged in serving the Lord, and some precious souls have been brought to a saving knowledge of Christ. We commend the work to the continued prayerful sympathy of our readers.

The Evangelization of Brazil.

SAO PAULO.

WRITING from Rua da Liberdade, 62, Sao Paulo, S.P., Brazil, Mr. and Mrs. R. J. Young continue to give promising reports of the strong efforts which are being made to refute the errors of Romish teaching by evangelistic endeavour. From recent communications received we learn that:

"Several are on the threshold of open confession—a Spanish couple whose hearts have been deeply moved, and who are more and more enlightened and convinced as they attend the preaching services; and also an Italian family consisting of a widowed father and three daughters. The padres have done all in their power to thwart God's work here, execrating us, and warning the people against us, getting up all kinds of counter-excitement; but all in vain. Our meetings are full of interest, the power of God is manifest week by week, and from every standpoint we have abundant cause for thanksgiving.

"The people have heard a nominal Gospel all their lives, mixed up with all the lies and superstition that the padres teach. We trust God to extend our borders. We could spare two of our workers to open up work elsewhere in about two months from now, as we have already a good man to stand by us here in Mr. Andrew, who has been in this country thirty years. When we came here he seemed much attracted to our work, and has stedfastly testified to the leading of the Spirit of God."

BAHIA.

Mr. J. D. McEwen writes from Onobo, Bahia, referring to missionary effort in the north of Brazil:—

"The Bahia State has a people particularly religious, but they have many gods and many lords. There is a church in every house, but it is filled with idols, and is a miniature chapel. The Bible chained is not an untrue picture of the state of religion here. The priests for centuries have sealed the sayings of God, and have shut the doors of truth, and gross darkness covers the people. In this State the work on the coast is hardly more than established, while in the interior it is merely begun. Three missionaries who live in the interior have parishes hundreds of miles square, with cities, towns, and villages, and houses in the woods between.

"Many are praying that light may penetrate the darkness here. Will the readers of The Christian join them in intercession at the throne of grace?"

A TRANSFORMATION IN BAHIA.

Among the 175,000 inhabitants of the city of Bahia the Protestant force is not only holding it own, but is making progress on every hand by the unveiling of idolatry and the proclaiming of the truth. Pastor T. Collins Joyce writes that in what was formerly used by the Roman Catholics as the Inquisition Buildings, the Gospel is now preached. Some years ago this massive prison structure was purchased by Mr. L. C. Taylor. In the basement of the building, where once religious martyrs were confined and tortured, was placed the printing press of the Mission, from which have been issued thousands of tracts and translations of numerous English works that have proved a means of blessing to many dark Brazilian souls.

The church has now a membership of over 200; ten other churches have been organized in the district, and over 700 converts have been baptized. Ten native preachers have gone forth, and a native missionary society organized.

At its monthly meeting a few weeks ago £20 was contributed by people who almost without exception are poor or struggling, often boycotted by their Romish neighbours, and enduring persecutions, which test their faith and earnestness. There are many places in Brazil that are calling for the Gospel; whole States are as yet un-evangelized. The address of Pastor Joyce is Caixa 104, Bahia, Brazil. Communications may also be sent to care of Mr. W. Roger Jones, Missionary Pence Association, Exeter Hall, Strand.

Boys' Home in Poona.

OF the 520 lads in the Boys' Christian Home, Dhond, India, a large number are orphans rescued from the throes of famine and plague. One of the most interesting events in the history of the Home was the visit of the boys to Kedgaon just before Christmas. The occasion was described by a local paper as follows: "The boys were given the freedom of the grounds, and, under the oversight of the superintendents, mingled with the girls. Then a scene transpired that was certainly soul-melting. Many of these girls had brothers among the boys, from whom they had been forced to separate in the awful famine, and as they sought for them here and found them, how their tears of joy flowed down, and what demonstrations of delight! Then others, both of the boys and girls, learned the sad facts of the death of their brothers or sisters by sickness or starvation, and they lifted up their voices in lamentations loud and mournful indeed. Their disappointments and sorrows seemed heartrending. Such a scene of

MINGLING JOY AND SORROW

of such young souls was seldom, if ever, seen."

The boys of the Home work with earnestness at school, and are contented and happy. Visitors frequently remark upon their cheerful disposition, as well as industrious habits. None of the lads are brought up to idleness. Most of their time is spent in school work, many of them have made good progress in their mental efforts, and some have a working colloquial knowledge of two languages besides their mother tongue.

From the commencement of the work it has been felt that the greatest antidote to doubting and the greatest encouragement to faith are the devotional reading and daily study of God's Word. In this spirit the Home has been conducted, and God's Word has been magnified in faith and obedience. The superintendent of the Home is Rev. Albert Norton, Boys' Christian Home, Dhond, Poona District, India.

Training Evangelists for Malaysia.

IN connection with the work of the American Methodist Episcopal Mission in the Malay Peninsula a new mission station was opened five years ago in the native state of Perak, in a tract of country about 6,000 square miles in extent, which, but for the occasional visit of a travelling missionary, was wholly without Christian services.

At Ipoh, the chief town, we were welcomed gladly by European, Chinese, and Tamil Christians, and steps were taken to erect a school-church and mission house, for which the Government gave the land. In less than a year, a beautiful brick church, seating 300 people, was opened free of debt. Nearly seventy souls have been gathered in, in connection with the Chinese services, and about eighty Tamil Christians meet in fellowship. In three other towns in the district English and native services are held. As we have no buildings we meet in the court houses, but feel that the time has come for the erection of two small mission churches, for which £300 will be needed. Who will help us, for our countrymen's as well as for the heathens' sake?

In one year the Ipoh Mission school increased so much that we were obliged to take steps to erect a separate school, which was opened free of debt, accommodating 200 boys. It is wholly self-supporting.

Recently an Evangelists' school has been started in Penang, and six Chinese young men are now in training: £10 to £12 a year is sufficient to support one student. Mr. G. A. Angus, 99, Balfour Road, Highbury, London, N., will give information. W. E. H.

Mildmay Deaconess House.—In connection with the Diamond Jubilee celebration in 1897, a sum of £220 was raised for the maintenance of a "Queen Victoria" bed in the Mildmay Mission Hospital, Bethnal Green. A keen desire is felt that a permanent endowment fund should be now provided. The hon. secretary (Miss M. W. Thrower) estimates the amount required at £1,500.

Beginning Work in Amiens.

THE M'All Mission has now begun work in the city of Amiens, a great city of some 90,000 inhabitants, with extensive faubourgs, where no Gospel work has yet been carried on, the Protestant Church (numbering in all about 700, including children) having never attempted to organise work among the population in general. The M'All Mission has, however, been urged by the newly-appointed pastor, M. Donald Bruce, whose name clearly indicates his ancestry, to come to his aid and to attempt a work of evangelization among the people. Helped by friends in Washington with funds for commencing this new enterprise, the Mission has opened the first mission hall in the faubourg of Hem, M. Lockert, the evangelist, having taken up his abode in that quarter.

The city is a busy manufacturing centre, with large spinning mills, dyeing works, velvet factories, &c., and it has the reputation of being among the most "drunken" towns of France, alcoholism having

MADE TERRIBLE INROADS

there, as in all the towns of the north. We ask much prayer for this fresh work, and are indeed thankful that at last we have a footing in Amiens, as it was often on the heart of Dr. M'All as a burden that nothing was ever done to take the Gospel to the people of the capital of old Picardy. It will not be an easy work, and our brethren will need great patience, wisdom, and perseverance. But the field is a splendid one for the lover of souls.

So many British travellers will be going by Amiens in the course of this year, that we specially commend this sphere of work for the Lord to those who love Him as they pass through the well-known station. Let an earnest prayer ascend from every believing heart thus journeying through Amiens that the Lord will truly visit his people there, and give them to be living witnesses for him. The address of the pastor is 47, Rue de Metz.

W. Soltau.

M'All Mission,
36, Rue Godot de Mauroy, Paris.

Mission Work at Evian-les-Bains.

THERE is every reason to anticipate that the mission work among Roman Catholics at Evian-les-Bains, Haute Savoie, will have far-reaching and extensive results. The untiring labours of the evangelists have naturally called forth occasional opposition from the priests, and persecution often follows those who leave the Church of Rome. Evangelistic meetings are held almost daily, as well as social and work-gatherings for women. In the villages the progress is most encouraging. From the diary of one of the French helpers we read: "Went to see N——. She told me a woman had slandered her to the people to whom she sold her fruits and vegetables, saying they could not buy of her, as she was a fanatic; that

SHE HAD CHANGED HER RELIGION,

and tried to get others to do the same. N—— suffered greatly; at first she could not understand the coldness and contempt shown her. No one would buy anything of her. 'But, now,' she added, 'things are changed, and I can sell my goods.'

"A man who took his stand for Christ some five years ago, amid a storm of persecution from his parents, and who literally gave up all for his faith, continues to prove a light in a dark village. He still has to suffer, and is sorely tried by the neighbours, who do all in their power to make his children drink, and draw him away from God."

The Cottage Home answers a useful purpose in providing a change for sickly children during the summer. Two are also supported in a Protestant orphanage, for whom a sum of £15 is paid annually.

The Misses Wellington, Evian-les-Bains, Haute Savoie, France, will gladly furnish fuller particulars of this work among Roman Catholics.

The Butler's Wife.

THE one thing laid on my heart by God during the twelve months of my country curacy was to seek out individual souls and prayerfully to bring the Gospel claims constantly before them, and unceasingly to pray for each one until he or she was converted to God. Not that I only sought them out singly; I sought them all in the preaching and visiting. But I mean, I asked God to definitely guide me to specially take up some whom He would certainly save.

The butler's wife was one such. She lived in a very pretty cottage near the Hall. She was a nice sort of woman, but cared nothing for religion. She "had seen enough of religion and of religious people, and had no desire to throw in her lot with people who professed far more than they practised. She paid twenty shillings in the pound, told no falsehoods, brought up her children respectably, and lived a much better life than those who were always talking about religion."

The only reply I had to this was, "I believe all you tell me is quite true, but your uprightness and respectability are poor props on which to lean for the salvation of your immortal soul. You are an unsaved woman, and if God takes you away in this condition you will be for ever lost. Now remember, every Saturday night we are going to have a very definite petition offered up for you, that you may be saved by Christ. Now, don't forget, as each Saturday night comes, we will plead with God to show you yourself as you really are, and to show you Christ as your personal Saviour."

Poor woman! "Do you mean to say you are going to

EXPOSE ME TO ALL THE VILLAGE?

Why, everybody will be talking about me. I do hope you will not do this. Surely you cannot mean this?"

"Yes, indeed I do. We shall pray for you without mentioning your name, but I shall know, and God will know. We will pray until you are converted to God." I then left her.

Time after time I went to her house, and each time she asked me, almost excitedly, "Are you praying for me?" And I replied, "Yes, we are." She would have done anything to have induced me to give up doing so, and she declared boldly that she would *never* give herself to Christ. But after a while the spirit of curiosity was so greatly aroused that she began to come to the prayer meetings to see if we really did pray for her. It was there the Lord met with her and convinced her of sin. One day, when visiting her, I saw there was a complete change. Her face was lighted up with joy. The old careworn look had vanished. Something had happened.

"Why, Mrs. Thomas, what's the matter? You look very happy."

"Happy? Yes, I am happy. I've got Christ, and I am saved!"

"Praise God," I said. "Tell me about it."

She said: "I could not bear the thought of all your prayers hanging over my head. I felt satisfied with myself, but I knew you were not satisfied about me. I tried to forget it, but it haunted me night and day. When you preached the other Sunday about the woman falling down before Jesus, and telling Him all the truth, I felt simply awful. I came out of church with the question ringing in my ears, 'Dear sinner, won't you fall down before Jesus, and tell Him all the truth?' For several days I tried to shake off the thought, but I felt worse and worse, so I got down on my knees, told Him all the truth, and accepted Him as my Saviour. I can hardly believe it is true, and my infidel husband thinks it is a miracle; but, thank God, I know in my heart I am saved. Oh, do kneel down with me and pray for my poor husband, that he may be saved also." We knelt and prayed earnestly that God would work in her husband's heart, and bring him to know Christ as his wife now did, and then believed that God would graciously do it.

Leaving his wife, and brimming over with joy and thankfulness to God for his great goodness, I hastened across to the Hall to see Thomas the butler. "Well, Thomas, I want to have a few words with you privately." Going with him into a quiet room where we should be undisturbed, I said: "Thomas, everybody knows you as a man who neither professes to believe in God, in the Devil, in the Bible as God's Word, in heaven or in hell. Is not that so?"

He said: "I'm afraid I've never believed in these things, but rather opposed them; and besides, what has hindered me greatly from believing these things is what I have seen of the lives of so many who profess and call themselves Christians. I am sure I have lived a more upright and moral life than most of them."

"Well, now I want to ask you a question: Your wife has been converted. She has given her heart to God. She has started to walk on the way to heaven as a Christian. Now, I want to ask you honestly, 'Do you believe in your wife's conversion?'" I must confess I asked the question with some hesitation, not knowing how he might answer me; but he said at once: "Believe it? Why I can't help believing it. It beats me altogether to explain it. There is no doubt that something wonderful has happened to her. Why, she now reads her Bible, kneels down to pray with the children, kneels down and prays before retiring to bed, and even several times she has actually got out of bed in the middle of the night and begun praying for me. I never thought there was anything in religion before, but I don't know now what to think.

RELIGION MUST HAVE SOMETHING IN IT

if it can make such an alteration in a woman like my wife, for it certainly takes a lot to move her. In fact, it's wonderful. I never could have believed it to be possible."

The *fact* of his wife's real conversion, her changed life, her testimony, and her prayers for his salvation, very strongly influenced him, and after a few interviews and much prayer definitely on his behalf, he gave himself unreservedly to the Lord Jesus. You may easily imagine the wonder and surprise caused in our prayer meeting when the butler and his wife walked in, and, pouring out their hearts in audible prayer and praise, not only thanked God for saving their souls, but pleaded with God most fervently for the salvation of the people in the village. It was for some time quite the topic of conversation at the village public-house, and at the important meeting-place, the old cobbler's, who, whilst mending his boots, always welcomed anyone who would come and sit beside him to tell him any news. Many thought these new converts would not last long. It was only a passing emotion. They would soon get over it, and settle down as usual. Still, they acknowledged it was wonderful; the persons who had been converted were the very last people in the world whom they would have

EXPECTED TO "TURN RELIGIOUS."

My idea being to single out certain people, and to stick to them till they were converted, soon seemed to become understood by many of the people. They got somewhat afraid that each, in turn, would be "buttonholed," and prayed over earnestly till they gave themselves up to the Lord. Oh, what devices many of them had to avoid or to get away from me! How frightened many of them seemed that the new parson would come and fasten on them searching personal questions about sin, condemnation, and eternity! Yes, I *was* after their souls, and they very soon found it out.

Now that the Lord had really converted the infidel butler and his wife, my courage was strengthened, and my faith to believe that God would, in his infinite mercy, take hold one by one of the most hardened and most rebellious. I could believe that nothing was too hard for the Lord; if he could save Saul of Tarsus, He could save *any* of the people in this village. Even the scoffers and those who treated religion with contempt *could and must* be brought to his feet. He had shown his power in some cases, and his power would do the same thing in saving many others.

[The above true story, written by a clergyman, is sent us by Mr. Thomas Hogben (Welcome Mission, Portsmouth), founder of the "One-by-One Band."]

Mr. Meyer in America.

WE finished our work in Atlanta amid scenes of much interest and blessing. Dr. Broughton's large church, holding 3,000 people, was crowded morning, afternoon, and evening, with mighty audiences. Dr. Torrey, Mr. Needham, and others, took part. Many prominent people have been converted, backsliders reclaimed, and numbers of believers led to appreciate their privileges in Christ.

From Atlanta we came to Birmingham, the centre of a coal and iron district, which is swiftly growing into a large commercial centre. Here all the churches have united in promoting the services in a very imposing Methodist church, holding over 2,000 persons. From the first service there have been great audiences, and every manifestation of spiritual quickening. One's only lamentation is that one cannot remain as many weeks as the programme permits of days.

In each of these cities I have also had the privilege of holding

SERVICES FOR THE COLOURED PEOPLE.

They do not attend public meetings with the white people, and therefore if they are reached it can only be by going to their own churches. Their ministers in many cases are highly educated. For instance, the minister of the Baptist Church, where I preached on Sunday morning, was familiar enough with Hebrew and Greek to read his Bible in the original. He told me that the more educated the coloured man becomes, the more he feels the ban under which he and his race labour. Of course, an Englishman, who has travelled in India and witnessed the same line of demarcation there between the English and the natives, has nothing to say in the matter. But it is a sore problem.

Strong efforts are being made to educate the young coloured men and women in great seminaries, in some of which as many as 500 are being boarded and trained for various positions; and there are signs that the race is improving its social standing. For instance, in this city many

COLOURED PEOPLE OWN STORES,

and they have a bank. Still they have to learn to husband their resources. My one message is that, in the power of God, they should rise to a higher type of character for truth, purity, and integrity. Some of them, I fear, count me rather stolid and unfeeling. For instance, on Sunday morning I had to entreat one of the "Aunties" who was breaking in with the most extraordinary outcries, to moderate a little, for I found it was exciting the rest of the congregation to such an extent that it was almost impossible to proceed. So she left off crying out, only rocking herself to and fro.

Poor children of a long enslaved race, with the hot passion of Africa still within their veins, there is no doubt that, notwithstanding all that is laid to their door, many of them are devout lovers of our Saviour.

Mr. Needham told me that on one occasion he asked an old coloured woman what she would do in the hour of death, since Satan was so strong. "Well," she said, "when two dogs are fighting for a bone, does the bone do anything? It don't fight, it lies there between them, and the stronger gets it. So, when I come to Jordan, an' ole Satan tries to get me, I'll turn him over to Jesus, and jest keep still, for Massa Jesus He's stronger than Satan."

The white ministers and Christians are kindness itself. It is impossible to think of any courtesy which they are not prepared to show the stranger. About eight ministers met us at the station on our arrival. The Christian Endeavourers of the city greeted us with a handsome bouquet of flowers. We leave to-morrow for Chattanooga and Louisville. But, oh, for a few more lives to spend in this work, which is so needful and so appreciated.

F. B. Meyer.

Birmingham, Ala., March 24.

The Late Major Whittle.

MAJOR WHITTLE—who, as we announced in our issue of March 7, had been three days earlier called home from the scene of his earthly labours—was born at Chicopee Falls, Mass., November 22, 1840, and in 1861 entered the employment of the National Express Company, Chicago. The war which broke out in that year led him to resign this post in order to raise a company among the young men connected with the Board of Trade, and of this he was chosen lieutenant. The company was enrolled in the 72nd Illinois Volunteers, and Major Whittle served with it until wounded in 1863.

Returning to duty after only a short leave of absence, he then joined the staff of General O. O. Howard. Serving under one who was himself noted for outstanding Christian character, Major Whittle found an open field for seeking the spiritual interests of the men.

Unique opportunities for Christian work were afforded in the great camps into which recruits were gathered before being sent to the front. The men came together with their minds set on very different things; but the time of waiting allowed the good seed of the Word to take root. Soon a number were found to be in a state of deep concern. The movement spread to such an extent that on one Lord's Day, at Chickamauga alone, fifteen services were held, and nearly 600 men signed cards definitely stating that they had decided for Christ. All over the United States there are men who recall with gratitude the light on spiritual things then received through Major Whittle and his coadjutors.

The Major's own testimony was that he began doing the work of an evangelist in 1874, "led into it by that bundle of electricity, and steam, and dynamite combined, D. L. Moody." This is his story:—

In 1863 I was in Chicago, home on a brief furlough, with a wound received at Vicksburg. There was a great demonstration at that time, and Bishop Simpson was to give an address, stirring up the people in connection with the work of the Christian Commission. I was brought to the platform, and I never felt so foolish in my life as in being there. The friends received me kindly, because of the patriotism and love of the soldiers they felt. Mr. Moody was in the audience, and as I stood on the platform he rose to his feet and waved his hat, with that face of his all it up. I told him afterwards how foolish I felt, and he said to me, "Whittle,

I TOOK YOU INTO MY HEART

that night, and you have never been out of it since."

He followed me right along, and one night, in the city of Chicago, I received my ordination. Mr. Moody was the bishop who ordained me. We stood under a lamp-post as we were walking home. We were talking about the work, what ought to be done, and what could be done. In that earnest, simple, direct way of his, he pulled out his Bible, and put his finger on 2 Tim. iv. 1, 2, and said, "See here, Whittle, this is what God wants us to do—*Preach the Word.*"

In 1874, Mr. Moody brought Mr. P. P. Bliss to Major Whittle as one well fitted to accompany him on his campaigns, singing the Gospel; and this was the beginning of a blessed co-partnership in the work of the Lord. At the very meeting at which they were introduced, Major Whittle told the story of how General Sherman once signalled to his beleaguered troops by means of white flags, "Hold the fort, for I am coming." Mr. Bliss was quick to seize the incident, and wrote the stirring melody which is so well known as No. 1 of "Sacred Songs and Solos." When Mr. Moody was in Scotland in 1874, he wrote repeatedly to Major Whittle and Mr. Bliss, urging them to give up business and to devote themselves entirely to the work of the Lord; and, after much waiting upon God, they took the step about the same time. For nearly three years the fellowship lasted, until Mr. Bliss was suddenly summoned home by the fatal railway accident at Ashtabula. When a new song was written Mr. Bliss would spend half an hour in thanksgiving to God, and prayer for his blessing upon it; and then he would say, "Oh, Whittle, God has given me another message right from himself."

Some weeks were spent by the two friends at Northfield in 1875. In October, 1876, they joined Mr. Moody in a great campaign at Chicago, and were busy right up to their last meeting at Peoria, in the middle of December.

MAJOR WHITTLE AND HIS GRAND-DAUGHTER.

Strange are the leadings of Providence, for it was Mr. Bliss who first spoke to Major Whittle about Mr. James McGranahan. The Major has told the story himself:

A week before Mr. Bliss left me he read to me a letter he had just written. He said it was to a man whom he very much wanted to see in Gospel work, who could write music and sing, and whom he wanted to do these for the Lord. He asked me if I knew anyone who would go with Mr. McGranahan. I said I did not know of anybody, but that if he would consecrate himself to God someone would be raised up to accompany him.

When the Major went to Ashtabula on hearing of the disaster, a man went up to him and said, "Mr. Bliss was one of my dearest friends; my name is McGranahan." There stood the man whom Mr. Bliss had chosen to be his own successor.

Among Mr. Bliss' papers there were many MSS., including the words of the song, "My Redeemer," which Mr. McGranahan was able to wed to music.

After labouring together in many parts of the United States, Messrs. Whittle and McGranahan became widely known in this country by the campaign of 1880-81, when among other coadjutors whom they enlisted was Dr. Moxey. The series of meetings closed with a conference on "The Winning of Souls," at Belfast, in connection with which Dr. Knox wrote in *The Witness*:—

Major Whittle is one of the most humble and lovable men I have ever known, and (as far as one can judge) a man of the loftiest aims and the purest motives. In everything he says and does he seems to hide behind the Master. When he and his companions leave Belfast they will carry with them the prayers and hearty benedictions of God's people.

On October 9, 1883, there landed at Queenstown an evangelistic party, consisting of Mr. Moody, Mr. Sankey, Major Whittle, and Mr. and Mrs. McGranahan. After a tour in Ireland the friends proceeded to London, where the great

REVIVAL MOVEMENT OF 1884

was beginning to manifest itself.

A long and memorable visit was paid to these islands, the Major arriving in the autumn of 1888, and saying farewell in May, 1890. Beginning in Ireland, town after town was found to be well prepared for the sower of the Seed of the Kingdom. In the earlier months of 1889 a widely extended tour was made in Scotland. The movement found its main centre in Edinburgh. Many leading men took part in the effort, and the Major's son, Charles, found good work laid to his hand in special gatherings of young people. In an address to his congregation, Dr. Alexander Whyte referred to the effort in the following terms:—

I do not know whether any of you have been to hear Major Whittle; you have missed a great deal if you have not. Last week I was present. It was a grand meeting. I never got my heart as warmed in my life as I did at the meeting of young men.

A short visit was paid to London in the end of June, when Major Whittle gave an address at the Mildmay Conference on "One with Christ in Death and Life." Returning in the early autumn, the northern tour was brought to a close in November. For some months special attention was given to the London district, when at the services held particularly at Greenwich and Woolwich, young people were laid hold of in a special manner. The entire tour of about twenty-one months was brought to a close by a large gathering of friends at Mildmay, when an affectionate good-bye was said to Dr. Pierson and Major Whittle on their leaving for home.

When in Ireland in 1892, Major Whittle re-visited Bandon after an interval of nine years. The testimony afterwards was that the town

HAD NEVER BEEN SO MOVED BEFORE,

the large town-hall being quite inadequate to accommodate the people who crowded to the meetings.

The mission at Wexford, immediately

following, was also described as the most successful that the local workers had known. On the earlier visit (1881) the opposition to evangelical truth was such that serious riots took place. Houses were wrecked, extra police had to be drafted into the town to keep order, and great expense was incurred in making good the damage done by the mob. In 1892 everything was changed, and with one solitary exception not an offensive act or word was offered to anyone connected with the undertaking. Good work followed at Kingstown, Wicklow, Arklow, Enniscorthy, Athlone, and Belfast.

Major and Mrs. Whittle came to this country in the autumn of 1896, and after a few weeks were joined by Mr. and Mrs. Stebbins. In our issues at the time we traced their progress to Alloa (where such a movement began among children in board schools that 1,200 were present on one afternoon), Glasgow, Inverness, Dingwall, Edinburgh, Leith, Kilmarnock, Greenock, Dumfries, Airdrie, Aberdeen, and Thurso. May, 1897, was spent in London.

In 1898, a great work for God was done

AMONG THE UNITED STATES TROOPS

engaged in the war with Spain. The special effort began in the camp at Tampa, where Major Whittle was again associated with General O. O. Howard, Dr. A. C. Dixon, himself an old soldier, and Mr. J. H. Burke, the well-known Gospel singer. The following extracts from the Major's letters will give the best impression of the spirit, nature, and encouragement of the work:

May 18.—Over 200 men asked for prayer in the meetings last night. May 23.—We had a grand day yesterday with the soldiers. About twelve services in all were held, and many were blessed. May 30.—100 or more asked for prayer. June 10.—Conversions every night. The men are very tender and responsive. Last night numbers professed to accept Christ at both meetings. June 16.—I called on a dying lieutenant this morning, who says he was led to God at the first meeting held by me in the camp. June 24.—We now have nineteen field tents among the 50,000 men concentrated at Chickamauga, Georgia, used by the men as reading and writing places during the day, and for meetings in the evening. In many regiments revivals have broken out, and scores of men are being converted to God. I have never seen a more genuine work of God's Spirit than here among our soldiers.

REMINISCENCES FROM BELFAST.

By Rev. Henry Montgomery.

May, 1881, when Major Whittle, with Mr. and Mrs. McGranahan, first visited our Northern Irish metropolis, can never be forgotten by those in the city who are interested in the ingathering of sinners, and in the movements of the Holy Ghost.

The noon meetings were held in a central church, long since pulled down, and were scenes of spiritual power and quickening. The dew of heaven rested on God's servant. He spoke so quietly, so logically, so Scripturally, that many received divine impressions and impulses which lifted them up to a new and fuller experience of the life more abundant. He was very tender and careful about the requests for prayer sent in, and had some telling illustrations of the power of prayer, and of answers by which God graciously encourages his children to continue instant in this blessed exercise.

The evening meetings began in another central church, and were, for Gospel services, most singularly solemn and awe-inspiring. His text on the first evening was deeply impressed on the writer's memory —"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. i. 18). It was like bringing people out for execution to hear him speak. He certainly showed man to be in a bad case, without a grain of hope apart from the Gospel, but the main drift and purport of his earlier addresses were a solemn vindication of God and a strong indictment against man. Though this was the line adopted, the meetings grew and the conviction was deep. His address to Christian workers (Soul Winning. 1d. *Morgan & Scott*) is full of wise and timely counsel, and is in reality an account of his own methods in the inquiry room.

Major Whittle strengthened the service of song by several of his new hymns on the occasion of this visit. One can never forget the the lifting power of "The Gospel of thy Grace," "O what a Saviour," and other such songs introduced by the beloved evangelists.

The most fruitful end of the mission was the meetings for the young. The missioners were owned of God in leading many of the better-class boys and girls to a clear apprehension of the truth as it is in Jesus. Not long since, the writer had a letter from a lady missionary in China, a medical doctor, who as a girl yielded her life to the Saviour in one of Major Whittle's meetings.

These qualities strongly recommended him in the South and West of Ireland, where, though sometimes opposed through priestly intolerance, he always had a large section of his audiences Roman Catholics. On one occasion it was the writer's privilege to share a meeting with the evangelist in a South of Ireland town. Almost half the congregation of 700 or 800 were Roman Catholics, it was said. When the first meeting ended groups lingered behind, and one of these was a party of young men numbering perhaps fifty or sixty.

On asking the Major the meaning of this he at once replied that the group consisted of bright, intelligent young men,

ALL ROMAN CATHOLICS,

who were waiting for an interview regarding the sermon and the Saviour. We had long and earnest conversation that night over the Douay Testament, and we read many portions bearing on the Gospel message. Such was the conciliatory and friendly attitude of Major Whittle that the warm-hearted Irish really loved him.

His long and last illness has about it a pathos almost unspeakable. The old fire burned within him even when the powerful frame had become weakened by illness. Never, we believe, did there pass into the presence chamber of the King a more loyal and loving subject than our well-loved friend.

The Pentecostal Gift.

OUR Lord during his earthly ministry delighted to speak of the Holy Spirit. In his conversation with the Samaritan woman (John iv., 10, 13, 14), He spoke of

THE HOLY SPIRIT INDWELLING.

"If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water. . . . Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." The world and its pleasures cannot satisfy; they please only for a season. When the Holy Spirit takes up his abode in the heart, He becomes the Satisfier of the believer, whom He feeds on the Bread of Life. In the last day, the great day of the feast (John 7/37), Jesus spoke of

THE OVERFLOWING HOLY SPIRIT.

He stood and cried, saying, "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." The Evangelist adds, "But this spake He of the Spirit, whom they that believed on Him were to receive: for the Spirit was not yet [given]; because Jesus was not yet glorified." This passage teaches us that the Holy Spirit is given to "him that believeth" on Christ; and shall not only satisfy the believer's own soul, but shall flow out of him in blessing and refreshment to others.

THE HOLY SPIRIT GIVEN ON BELIEVING.

By the Authorised Version of Acts 19/2 in which the Apostle Paul, coming to Ephesus and finding certain disciples, inquired of them, "Have ye received the Holy Ghost since ye believed?" an impression is conveyed that the incoming of the Holy Spirit is an act subsequent to faith. But the question as put by the Apostle, as is made clear by the Revised Version, was, "Did ye receive the Holy Ghost when ye believed?" This goes to prove that the Holy Spirit is received when a sinner believes on Jesus. This is confirmed by the same Apostle when, in writing to the Church at Rome (Rom. 8/9), he says: "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. *But if any man have not the Spirit of Christ, he is none of his.*" This is again confirmed by St. Paul's Second Epistle to the Corinthians (1/22), to whom he says, God "sealed us and gave us the earnest of the Spirit in our hearts." As a farmer marks the sheep he has purchased, so God seals his children by the gift of the Spirit; as a man receives a deposit, as a pledge and token of more to come, so God gives us the Holy Spirit as "an earnest" of all the spiritual blessings with which He has blessed us in Christ Jesus.

THE HOLY SPIRIT NOT GIVEN BY INSTALMENTS.

The Scripture does not say that God gives us an instalment of the Spirit, as some have sincerely but mistakenly supposed, but He gives us the Spirit as "an earnest." The Word of God is very clear in its statements that when God gives the Holy Spirit, He gives without reserve. "He giveth not the Spirit by measure" (John 3/34).

THE HOLY SPIRIT GIVEN TO ALL CHRISTIANS.

The believers at Corinth had been born and brought up in a corrupt and licentious city. The most abominable sins formed part of the temple worship in which they had participated. These sins had become so habitual that the temptation clung to them after their conversion. Paul insists on their entire separation from these sins, and anticipating that they would plead their inability to overcome, he says to them in his first Epistle (6/19), "What? know ye not that your body is a temple of the Holy Ghost who is in you, whom ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." If this was true of the carnal Corinthians, in their early stage of spiritual attainment, thank God it is true also of us in our weakness and imperfection. "Your body is a temple of the Holy Ghost, who is in you."

This is the Scriptural explanation of how a poor degraded sinner, on believing, at once becomes "a new creature" in Christ Jesus; "the old things are passed away; behold, they are become new" (2 Cor. 5/17). The drunkard, the liar, the thief, can at once resist and overcome temptation; he can at once enjoy the things of God, and join the fellowship of the redeemed. He is born again and indwelt by the Spirit of God. That

THE SPIRIT IS RECEIVED BY FAITH,

and on no other ground, is clearly seen from St. Paul's Epistle to the Galatians, of whom he asks the question (3/1—3). "O foolish Galatians, . . . this only would I learn from you, Received ye the Spirit by works of law (by merit) or by the hearing of faith (by grace)? Are ye so foolish, having begun in the Spirit, are ye now perfected in the flesh?" "Because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father" (Gal. 4/6). The exhortation to be

FILLED WITH THE SPIRIT

is only met with once in the Epistles (Eph. 5/18), and there it is addressed to recent converts from heathenism; still, like the Corinthians, prone to indulge their old fleshly licentiousness. "Be not drunken with wine, wherein is riot," the Apostle says, "but be filled with the Spirit." When one wishes to *fill* with liquid a bottle that is partly filled with something else, its contents have to be poured out that its new contents may be poured in. It is this emptying of ourselves of sinful desires and selfish delights to which we are exhorted. According to the measure in which this duty is fulfilled *by us* (by the grace of God) will the Holy Spirit fill the vacant space; and as this is done afresh morning by morning, and oftener, the renewed man is constantly being filled with his blessed presence and power. The responsibility rests wholly upon us. We are in no wise "straitened in God." By this indwelling and filling,

"THE COMMUNION OF THE HOLY SPIRIT"

is sustained. The Lord Jesus said to his disciples, "It is expedient for you that *I go away*" (John 16/7), that when He went He would send the Holy Spirit, the Comforter. "He dwelleth with you and *shall be in you*" (John 14/17). There is a very definite sense in which the Lord Jesus has gone away to the right hand of the Father. In these days it is *the Holy Spirit* who "dwells with men." A remarkable omission, which is apparent in the greeting at the commencement of every one of the Pauline Epistles (whether addressed to churches or individuals) makes this apparent. As a rule, the greeting runs in each epistle, "Grace be to you and peace from God our Father and the Lord Jesus Christ." No mention is made of the Third Person in the Godhead. On consideration the reason is manifest; greetings come from absent persons, not from those in our midst. Hence the benediction at the close of the Second Epistle to the Corinthians (13/14) embraces all the Three Persons, "The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all."

This word "communion" means fellowship, partakership, partnership, "*to have things in common.*" What marvellous condescension! that God will in very deed dwell in sinful men; that He will share our difficulties, and trials, and temptations; that He will hallow our prosperity and joys. Above all, that He will reveal unto us the things of God. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit" (1 Cor. 2/9,10).

Robert Burn.

Friends' Work in London.

CONTINUED expansion has marked the mission work of Friends in London during the year. The enlargement of the premises in Commercial Road, Stepney, has been completed, and provides ample accommodation for the maintenance of this much needed ministry among the poor of the district. Extension into the suburbs is also commenced; a site having been acquired in Gipsy Lane, Forest Gate, an iron building, known as Barclay Hall, was erected and opened. Sunday school, morning and evening meetings, Band of Hope, and other gatherings were instituted, and soon were widely appreciated. The school having grown as large as the existing accommodation would permit, and the need being felt for other agencies, it became necessary to enlarge the premises by the erection of a second hall.

A large share of caring for the rapidly increasing working-class population of Barking is zealously taken by Friends. In an outlying district, which has no religious agency within effective reach of the residents, a mission-room has been opened, and the attendance already is equal to the accommodation. In connection with Bunhill Fields centre, branch classes have been opened at Walthamstow, Stratford, and New Southgate, which give promise of serving a useful purpose.

Several of the branches are situated in neighbourhoods noted for gangs of hooligans, and here strenuous efforts are being made to counteract the influences that tend to produce this class of roughs, by providing helpful friendships, useful occupations, and pleasant places in which to spend their evenings other than the dram-shop. Efforts in this direction have been attended with gratifying results, and it is not too much to hope that the outcome of such endeavour will benefit communities from both moral and financial standpoints. Details of the work carried on at the nine centres of the Association are given in the annual report, copies of which may be obtained from Mr. Reginald A. Slader, Bedford Institute, Quaker Street, Spitalfields, E.

Children's Scripture Union.

TWO interesting meetings were held at Exeter Hall on April 1, to celebrate the twenty-second anniversary of the Children's Scripture Union. Each gathering was largely attended by local secretaries and friends from various parts of the country. The secretary and founder of the Union, Mr. T. B. Bishop, had prepared a report which was presented by Mr. G. A. King, giving a historical and descriptive account of the work, since its inauguration in 1879, with 7,000 readers of the appointed Scripture portions. So remarkable has been the progress made, that last year no fewer than 580,000 cards of membership were issued for the English-speaking branches in Great Britain and the Colonies; and about 100,000 cards in addition had been issued in thirty foreign languages. There are now more than 5,000 branches of the Scripture Union in the United Kingdom, which are to be found in as many as 2,850 different towns and villages. The Union has led to the establishment of a large number of weekly or monthly meetings for children in connection with the various branches. The Union is also an important handmaid to foreign missionary effort; several who, as young people, became members of the Scripture Union, have gone out to labour for Christ in the foreign field.

Much regret was expressed at the gatherings at the absence, through illness, of Rev. E. A. Stuart (president). Professor Handley C. G. Moule, Mr. Eugene Stock, Dr. Harford Battersby, and others, spoke words of encouragement; and Rev. E. H. Elwin (Sierra Leone) and Mr. A. C. Kestin (Calcutta) also gave helpful addresses.

Scottish Fishing Stations.—Arrangements are being made for following up, by the United Free Church, of the vigorous and harmonious efforts made among the fishing population by the two branches during recent years. The Union will lead to greater concentration of effort and economy of labour.

The Evangelization Society.

THE Society closed its thirty-sixth year on March 31, and now another tent season is rapidly approaching. It is hoped and expected that from May to September the Society will have forty tents at work, with seating capacity for fully 10,000 people. The tents will be made as attractive and cheerful as possible, being comfortably seated, well-lighted, and provided with a good supply of hymn books. The evangelists will be specially chosen, and be men of tried ability, tact, and experience. Usually the tents are worked in connection with local correspondents or committees; and wherever possible united missions are arranged, the hearty co-operation of the clergy, ministers, and local workers being sought.

Experience has proved the great utility and value of these tent missions, both in the cities and country villages. Thousands are willing to attend them who are seldom found in our churches and chapels. Last season the Society's tents visited thirty-two counties in England, and fourteen counties in Scotland. Every care is taken that the evangelists shall keep clear of all subjects but the Gospel, remembering that if lovingly, clearly, and faithfully preached it must have abiding results. In addition to the Society's own tents it is hoped that many others will be supplied with preachers, and, of course, the tent missions compose only about one-fourth of the Society's work.

Full particulars will be sent to any friends interested, and the new annual report, which will be issued in May, will be forwarded on application to the Hon. Secretary, 21, Surrey Street, Strand, W.C.

Orphans at Brixton.

IN common with similar institutions, the Brixton Orphanage has suffered financially through the unusual calls upon the public which marked the year 1900. Notwithstanding this difficulty the work of the institution has not been allowed to fall off. An addition of forty-nine has been made to the large orphan family. Twenty have been placed in service, and others have returned to friends through change of circumstances. The number remaining in the Home at present is nearly 300, who are being educated, and given a Christian training, in order that they may be fitted for spheres of usefulness. In the school the progress has been encouraging. Every care has been taken to bring the scholars forward in their studies, and the efforts of the teachers have been rewarded by the increased devotion of the girls to their work. As many of the children are of delicate constitutions, they stand in much need of a change of air, and the superintendent will be grateful to friends who can spare letters for convalescent homes, or assist in sending them to the country or seaside during the summer months.

It is gratifying to learn that numerous working parties are held at private residences, as well as at the Orphanage, which have proved a means of relieving the expenditure by supplying garments for the use of those in the Home. Communications may be addressed to Mrs. Montague, Brixton Orphanage, Barrington Road, Brixton.

Firemen's Widows and Orphans.—The Metropolitan Fire Brigade Widows' and Orphans' and General Benefit Fund fulfils a beneficent purpose. Its objects are to provide a sum of ready money, as the result of a man's savings, on his retirement from the Brigade, whether invalided or otherwise on pension, and to provide a fireman's widow or orphans with an allowance which will keep them from seeking charity. During last year over £420 was paid in pensions, and the grants made to widows, orphans, and relatives of firemen amounted to £364. Friends of the society are reminded that the Fund has no collectors, as numerous complaints are received that persons pretending to assist the widows and orphans of firemen obtain subscriptions from the unwary. The president is Commander Wells, R.N., Headquarters M.F.B., Southwark Bridge Road, S.E.

Dublin Prison-Gate Mission.

IN reviewing the operations of Dublin Prison-Gate Mission in the annual report, the hon. superintendent writes:—"Looking at the record of those who were with us during the past year brings many memories. Some have started into a new life, and are doing well; some have gone to America, and in another land have made fresh ties. . . . The dormitories have sheltered many women and young girls, and we thank God every day for the blessed help to the work of this safe shelter, and for the opportunities thus given for personal conversation. Many sad stories are told us, and letters written to friends. Only eternity will show what God hath wrought among the poor and destitute. The cottage, with its bright, fine, and cheery welcome, is more and more appreciated; 980 men and girls attended it during the year. The women, as a rule, listen with great earnestness to the good news of salvation, and in quiet, homely fashion we talk together of Him who laid down his life for us. Some of those who come do not need the help of the Mission, but go from the cottage to their own homes. Others have been sent to institutions in the city, and many a poor woman has come to us, seeking help in various ways. The two little rooms of our cottage have brought comfort and gladness to wayfarers." Communications may be addressed to Miss Rice, hon. lady superintendent, 40, Blackhall Place, Dublin.

Ladies' Irish Association.

THIS useful organization, the office of which is at 24, Merrion Square, Dublin, is actively pursuing its three-fold mission. It seeks, through the instrumentality of Scripture readers, to make known the Gospel, both in the Irish and the English languages, in remote parts of large parishes. The readers have seen considerable fruit from their labours, and find evidence of an increasing desire to hear the Word of God and to escape from the darkness of Romanism.

The Association also maintains in very poor districts day and night schools, in which instruction is given in both Scripture and secular subjects. The teachers, as well as the Scripture readers, work under the direction of the local rector.

Another department is that which gives relief to ladies who, through no fault of their own, have been reduced to poverty. At the present time there are before the committee some cases of a distressing character.

The Connellan Mission.—It is gratifying to learn, from the annual report of the Connellan Mission, that a day of greater religious toleration has dawned for Ireland. The workers, happily, have been left unmolested in their labours, notwithstanding that the meetings in the Metropolitan Hall, Dublin, and elsewhere, have been attended by atheists and agnostics, as well as Roman Catholics. The gatherings are to be extended wherever it is possible to secure halls or schoolhouses. The meetings in Dawson Street are invariably crowded, and have become a centre of vigorous evangelical activity. It is through such agencies as the Connellan Mission that the sons and daughters of Ireland are saved from the bondage of Rome, and are led to enjoy the liberty of the children of God. The superintendent is Rev. Thomas Connellan, 51B, Dawson Street, Dublin.

"The Story of St. Luke's House" (hon. secretary, Mrs. Annesley) is a touching tale of help rendered to the dying poor during the past seven years. It is felt that the premises at 50, Osnaburgh Street (Regent's Park) have answered well for the first stage of the experiment, but the time has now come for more enterprising effort. A larger and more suitable building has been taken, and is now undergoing alteration and improvement; and the statement is sent abroad in the confident assurance that sympathy and pity will not be unresponsive to the cry, and that those who are denied the privilege of giving personal service will contribute to the fund. "Any poor man or woman can always be admitted without payment, provided their history is respectable and untouched by pauperism, and their malady entering upon its later and fatal stage. The decision as to eligibility rests entirely with the medical superintendent."

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

I want to interest my elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.)*

Jesus Keeping Hold.

ONE Sabbath afternoon, some years ago, I was visiting a school in a poor district. As several of the teachers were absent, the superintendent asked me to take charge of a class of little boys who would not otherwise receive any attention. The locality was in the east end of the city, and the children were all poorly clad.

After we had read together the Bible lesson for the day, I was anxious to find out if they understood what was meant by being saved through the blood of Christ. In reply to my questions they told me that their teacher, Miss Brown, who was then seriously ill, was a lady of whom they were very fond. She was a bright, cheery Christian herself, and had told them over and over again how much Jesus loved them, how that the secret of her life was the having of an almighty Helper and Friend, and how He was waiting and longing to be the same to them. They knew by her smiling face, as well as her kindly words and deeds, that Jesus had made her very happy; and in every one of their hearts there had grown up a wish to have Jesus as their Saviour too, but for a long time they could not understand how the change was to be brought about. Miss Brown assured them again and again that it was by taking Jesus simply at his Word, and accepting salvation as a free gift from God, but the boys still thought that this must be too easy a way to settle a matter so important. Indeed, like many grown-up people, they could not help thinking that they must do something in the matter themselves or prepare in some way for being converted.

Some months before I was introduced to the class, it had been announced that a well-known evangelist was coming to a hall in the neighbourhood to hold a series of special evangelistic services for boys and girls. Miss Brown had been praying much about the matter, and when the time came took all the boys with her to the meetings. As the story of Jesus was told evening after evening, it became plain that there could be nothing for them to do or to pay, because Jesus had paid the whole debt with his own precious blood. Then they took him at his word, and teacher and scholars all rejoiced together, praising the Lord for his goodness.

There were a great many things which the boys would have liked to ask Miss Brown in the days that followed, but she fell ill just after the meetings. For a number of weeks she was not allowed to receive any visitors, though she would have liked very much to see her dear boys, and to learn how they were getting on as young Christians.

Unfortunately they had fallen into some serious mistakes, and were very sad at heart. It did not take them long to find out that they were going to meet with difficulties. Some of their companions, and even grown-up people, laughed at them in a way that was very hard to bear. Others tempted them to do wrong, and tried in many ways, by ruffling their tempers, to cause them to say and do the very things they were striving against. They struggled bravely for a time, but by-and-by found the battle was too much for them. Their first mistake was that they thought it necessary for them to keep hold of the Lord Jesus, if they were not to fall away from being Christians, and they found that to do this would require more strength than they possessed.

As soon as Miss Brown was a little better they went to her home, and begged that they might be allowed to see her. When they were taken to her room they had tears in their eyes, but could not speak a word at first. Their teacher saw that something was wrong, and set herself lovingly to find out what it was. After a good deal of difficulty they explained that they had come to ask her to give them back their promise to be Christians, because, as they said, they were not able to keep it up.

Miss Brown's heart ached to think of all the trouble they had been passing through; and then with a smile on her face, though there were tears in her eyes too, assured them that they need not be afraid, for it was all right. Their faces brightened as she explained that it was not to her the promise had been made, but to the Lord Himself, that He was both able and willing to keep the hold if they had committed themselves to Him, and that so there was no need for them to take back their word at all.

The boys learned a precious and important lesson, and went home with a feeling of settled confidence in their hearts. Now, besides knowing that Jesus had been able and ready to save them at the time of their conversion, there was another side to the transaction, for He was also able to *keep* that which they had committed to Him. This had all happened before I met them. We had a nice talk that afternoon about the Lord Jesus; and, though I have never met any of the boys again, I am persuaded that, wherever they are, they are keeping on the heavenly way, if they have not already arrived at the end of the journey.

Ernin.

London Endeavourers

AT THE METROPOLITAN TABERNACLE.

THE Sixth Annual Convention of the London Council of Christian Endeavour was held at the Metropolitan Tabernacle on Good Friday. Two sessions were held. In the afternoon the floor of the building and the lower gallery were full, with a number in the upper, while at night the place was crowded from floor to ceiling. It was an inspiring sight to see the great building full of eager, earnest young people. Here and there folk of mature years could be seen, but it is probably a conservative statement to say that fully 90 per cent. of those present were under thirty years of age. Surely there is reason for hopefulness with reference to Christian work in the future, when so many young people will devote one of the few days of holiday to such a gathering as this.

At the afternoon gathering, Mr. Charles Waters (ex-president) occupied the chair. He welcomed those present, first as Christian Endeavourers and then as representatives of the churches of various denominations working together for our common Lord. In referring to the denominational lines, he spoke of the American custom of having no fence between the houses. He confessed to preferring a barrier of some kind. He and his neighbour could be just as good friends notwithstanding the fence, whilst it might prevent his neighbour's dog from destroying his flowers. Christian Endeavour did not aim at destroying the fence, but rather at handshaking and real friendship over it.

The secretary's report was read by Mr. Hickman, and then two addresses were given on

"THE ENDEAVOURER'S AIM."

Rev. J. D. Lamont, President of the C.E. Union of Great Britain and Ireland, spoke first on "The Development of his (the Endeavourer's) own Character." He said there was danger of neglecting self in the eager desire to help others. Thought needed to be turned more to our development. He defined character as being the sum total of our hearts, thoughts, desires, and experiences, and reminded his hearers that Jesus Christ is the only one who has ventured to found a kingdom on character. To develop this is to develop the best in a man, and such growth only leads to attainment of full stature. Character must be developed along God's lines. Young people, he said, are impatient of processes. They want results. But God's method is that of silent unobserved growth. He emphasized the little things, "Trifles make perfection, and perfection is no trifle;" and then, after indicating some things essential to such developments—such as reading, reflection, and prayer—he concluded a rousing address by urging the fact that there is no age limit to this progress. It must continue all through life.

The next speaker was Rev. D. J. Rounsefell, whose subject was "The Advancement of Christ's Kingdom." His was a stirring appeal, and his opening words, in which he spoke of the fiery Cross of the Scottish clans, sounded the keynote of the whole. He urged that Christ had a claim upon the young life. There was work to be accomplished.

THE METHOD OF CHRISTIAN ENDEAVOUR

had differed from that of some other organizations in that it was less demonstrative. Quiet permeation had been the means of its greatest achievements; but notwithstanding the quiet there must be enthusiastic aggression.

Brief conferences followed both these addresses, Endeavourers rising and taking part in a very prompt and encouraging manner. At the close tea was served in the basement and in the college adjoining.

The evening meeting was presided over by Rev. H. J. Tressider, president for the current year. In his address he pleaded for loyalty with the pledge and the wearing of the badge. The first speaker was Rev. J. Tolefree Parr, and his subject was "Prayer as a Means of Inspiration." Very earnestly he urged the necessity of finding time for private prayer, for having a place of prayer, and for reviving the prayer meeting. As a remedy for wandering thoughts he urged articulate prayer. His address was full of excellent thoughts, and is sure to do good.

Rev. Thos. Currie, M.A., followed on "Meditation," insisting upon the necessity of finding time to be quiet and to think. The last address was by Rev. G. Campbell Morgan on "Fellowship." The speaker received a remarkable ovation, the cheering being renewed again and again as he essayed to speak. He said the word "Fellowship" had many shades of meaning. He emphasized two—companionship and partnership. These characterize our fellowship with God, and within the realm of fellowship with God lies the possibility of fellowship one with another.

A large choir under the direction of Mr. M. L. Carter led the singing. Altogether the Convention was a great success—a source of encouragement to the officers, and an inspiration to everyone privileged to attend.

A Carol of Hope.

At the springtide of the year
Flowers upon the earth appear,
Making blighted hopes less drear,
With bright suns.

Birds are singing some new song,
For the days are growing long,
When their thrilling notes grow strong,
Sweet, and clear.

Christ has risen from the dead,
Knitting members with their Head,
Like the sap through branches spread
In the vine.

Loved ones soon will meet again
Where there shall be no more pain,
And with Christ for ever reign,
Throned above.

Hope is one great Easter thought,
With new nature it is fraught,
And a Resurrection brought,
To our hearts.

Swanage. A. C.

"The Christian" Bible Searcher.

Owing to the Easter holidays, it has not been possible to make up the usual First List of the new quarter. The complete list will appear next week.

FOREIGN LIST.

Nos. 265, 266—Johanna and Nelly Mostert, Polly Loubser, Henry Luckhoff (S. Africa). **No. 267**—Huldah, Hermine, Maud, Christine and Rhoda Krige (S. Africa). **No. 268**—Rotha, Lottie, Ivan and Eric St. George (Canada). **No. 269**—Dora Wallace, Amy Ramsay, Winnie Gartshore (Canada). **No. 271**—Phyllis Boyd (Malta), Willie, Ina and Nettie Thomson (Bulgaria).

Uncle Tom.

Children's Special Service Mission.

Mr. J. Spiers, *Helensburgh*, to April 14. Mr. Hutchinson, *Bowdon*, April 12; *Birkenhead*, April 13-14; *Liverpool*, April 15; *Manchester*, April 16-17; *Bolton*, April 18; *Allerton*, April 20-21; *Sheffield*, April 22; *Leeds*, April 23; *Harrogate*, April 24; *Bradford*, April 25; *Ealing*, April 26; Mr. J. S. Tyler, *Worthing*, April 14; *Hove*, April 16; *Tunbridge Wells*, April 28. Mr. E. Arrowsmith, *Easter Holiday Services, Surbiton*, April 14-28. Mr. F. C. Ranger, *Woolwich*, April 14-19. Mr. Hankinson, *Throcking, Buntingford*, April 12; *St. Andrew's Hall, Barnsbury*, April 30. Mr. T. E. Alvarez, M.A., *Schoolboys' Meetings, Surbiton*, to April 21. Mr. H. Salmon at *Dublin*. Mr. E. Clark, *Purton, near Berkeley, Gloucester*.

Conferences will be held at *Hope Hall, Liverpool*, April 15 (4 and 7.30); *Y.W.C.A., Manchester*, April 16 (3 and 6.30); *Central Hall, Bolton*, April 18 (7.30); *Y.M.C.A., Sheffield*, April 22 (7.30); *Y.M.C.A., Leeds*, April 23 (7.30); *Church Institute, Bradford*, April 25 (7.30).

Children's Scripture Union—Portions for week ending April 20.

Sun.	Apr. 14	*Jer.*	xvii. 5-14	Thurs.	Apr. 18	*Jer.*	xxiii. 23-32
Mon.,	„ 15	„	xvii. 19-27	Fri.,	„ 19	„	xxiv. 1-10
Tues.,	„ 16	„	xviii. 1-16	Sat.,	„ 20	*Ps.*	xliv. 1-14
Wed.,	„ 17	„	xxiii. 1-8				

Homeless Girls in Salisbury.—Established over forty years ago, and having for its headquarters 46 and 48, St. Ann Street, Salisbury, the House of Industry receives homeless girls and little children who have been deprived of maternal care, to train them in the fear of God. The inmates are prepared for service by teaching them laundry work, and training them as domestics; while girls are received at a cost of £12 a year, but in specially urgent and necessitous cases they are received at either a reduced premium or gratuitously, the number of these depending upon the funds in hand. The highest testimony to the usefulness of the work is the increasing number of girls, once verging on ruin, who are now in respectable service, leading consistent Christian lives. Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury, is the secretary.

Christian Endeavour Topic.

SUNDAY, APRIL 14.

Foundations (Matt. vii. 21-27).

ONLY our Lord could foretell what will happen at the last; only He could give us a photograph of a scene that shall take place at the door of the marriage feast. He is the Master of the house, and knows precisely the conditions on which some will be admitted, and others for ever excluded. Let us be very sure that we build on foundations which will not fail us in that last dread hour.

Self-deception is consistent with apparent respect for Christ. Those who are destined to exclusion approach the door with *Lord, Lord* on their lips, as though they had cherished, and were cherishing, high regard for Him. The same salutation is repeated in the following verse. You may think highly of the Lord Jesus as a great teacher and admire his holiness, and yet be lost.

Self-deception is consistent with prophesying in his Name. This was one of the special gifts of the early church. It has the sense of inspired and authoritative teaching, and ranks next to apostleship (1 Cor. xii. 29; Eph. iv. 11). Its counterpart with ourselves would be preaching or teaching. But there is a way from the teacher's chair and the pulpit to the bottomless pit of darkness and despair.

Self-deception is consistent with the working of miracles. It is clear that Judas, who could not cast the devil out of himself, had often cast him out of others; and we may have been able to deliver men from drunkenness, impurity, and other evils, and yet be castaways (Luke xiii. 24, &c.).

Self-deception is consistent with participation in the Lord's Supper. "We have eaten and drunk in thy presence" (Luke xiii. 26). To have knelt at the Holy Table, and been a communicant and church member, will not secure admission into the Saviour's presence, unless they are the expression of the new birth, and the indwelling of the grace of God.

The Master will profess that He was never deceived. He will repudiate the claim to friendship which they had thought to establish. He will say, "Our friendship has not been broken off; there never was any." He only regarded them as workers of iniquity, whom He wished to be gone. It was as though all they had professed and known had only aggravated their case.

This is what our Lord calls building on a foundation of sand. To hear his sayings, if we fail to do them, will not secure us from irretrievable loss. The builder is intent on what suits the eye, the beautiful architecture, appointments, and furnishing of his home. He is too indolent or careless to make the foundation deep and strong. The sand is easy to dig, and therefore he selects it, perfectly content with the slight hold that it gives to his main walls. For a few weeks the structure looks pretty enough, and many a merry festivity is held within it; but when the summer is past and the winter storms begin to sweep land and ocean, when the overflowing waters swirl around the frail folly, it falls a mass of toppling ruin, and it is only by a miracle that any of the inmates escape.

On the other hand, the wise man, who hears the Lord's words, and does them, shaping his life according to the pattern shown upon this Mount of Beatitudes, and, above all, who is united by faith with Him who spoke them with such inimitable force and beauty, builds on rock. His house becomes jointed into the rock, and partakes of its stability. Let the storms come at any moment; and last for any length—they excite no tremor of suspicion or fear. To build on these words of the Son of Man, to follow Him, to obey Him, to give Him your whole confidence, and to ask the Holy Spirit to keep his commands in your mind, and write them on your hearts, these are the secrets of everlasting stability.

May none of us be shut out, "when once the Master has risen up." Even in this life, I think that the holy feast, with its fellowship, its joys, its satisfaction, begins; and obedient souls enter into fellowship with the saints of other days, and above all, with the Lord Jesus Himself. To do his will, trusting in his Blood and Spirit, this is the secret of the Kingdom of Heaven—here and hereafter. F. B. M.

C.E. NOTES.

During the Simultaneous Mission the U.M.F.C. Endeavourers at Redruth organized a "Public-house Brigade." They went every night for about an hour and a half before the service, to every public-house in the neighbourhood, visiting about four a night, and taking certain parts of the town each night. Much good was done by this effort, some leaving the public-house and coming to the services, where they signed the pledge and gave themselves to God.

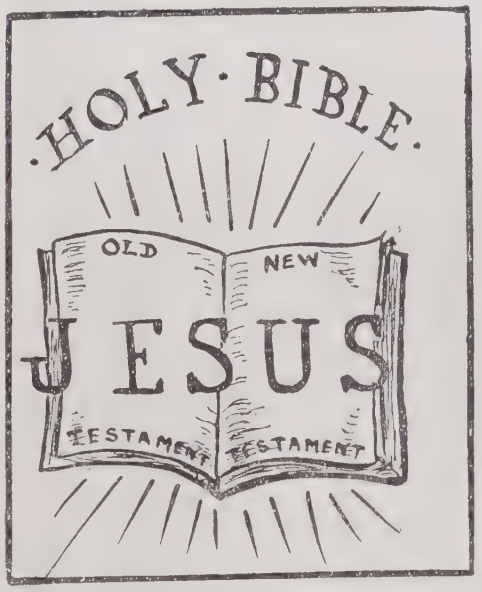
* * *

The Primitive Methodist Demonstration in Newcastle, held on Saturday, March 30, was most inspiring. In the afternoon the Juniors gave the object-lesson, entitled, "World-wide Endeavour." The evening meeting was characterized by all the fire and fervour for which Primitive Methodists are famous. Addresses were given by Rev. S. Horton, of Edinburgh, Rev. W. Knight Chaplin, and Rev. G. Bennett. After the meeting, a band of enthusiastic Endeavourers held an open-air service in the Bigg Market.

International S.S. Lesson.

April 21, 1901.

The Walk to Emmaus (Luke xxiv. 13-35).
Golden Text: "Did not our heart burn within us while He talked with us by the way (32)?



Key to Blackboard Plan.—The whole Bible, in all its books, points to Jesus the Saviour of the world. The Old Testament has its types and symbols, the New Testament the earthly life, and how the Christian is to live the Christ-life.

1. What the Two Men Talked About.

ABOUT Jesus (15): it is always good to talk about Him—see promises for such (Matt. iii. 16, 17; Eph. v. 19). Jesus always draws near to such people (Golden Text). They did not know Him, neither did Mary (last week's lesson) at first; but afterwards they did (31), and what a difference it made to them. (17) "Sad;" (34) rings with joy and confidence. They talked about Jesus.

See different names for Jesus in the lesson, and by them what a great deal we get to talk about Jesus too.

"*Stranger*" (18). He had been treated as a stranger all through his earthly career.

John i. 11. He came to his own, but his own knew Him not. John i. 5. "Comprehended not the Light;" (10) "world knew Him not;" (26) "whom ye know not;" (31, 33) "I knew Him not."

Jesus said (Matt. xxiii. 37), "How often would I . . . and ye would not;" and in Luke xix. 41: "He wept over the city." See Heb. v. 7. All this shows how He was treated as a stranger (Jer. xiv. 8). "O hope of Israel, the Saviour, why shouldst Thou be as a stranger in the land?" But many still keep Him out in the cold (Rev. iii. 20).

"*Jesus*" (15). Jesus Himself. When He comes into a heart He brings with Himself his

Presence (29)
Peace (36)
Power (49).

"*Jesus of Nazareth*" (19). His earthly name takes our thoughts back to his childhood, his obedience, his lowliness (Matt. ii. 23; Luke ii. 51, 52).

"*A Prophet*" mighty in deed and word (19). Recall his deeds, miracles, kind acts, healing, and restoring the sick in body and soul. His words (Luke iv. 22): "Gracious words" (32). His word was with power (36). What a word is this! In the same three verses it tells us the people wondered, were astonished, were amazed at his words.

"*Christ*"—consecrated, sacred, set apart (26). The two names Anointed and Messiah mean the same. He was the Great Deliverer set apart by God for this special purpose.

2. What Jesus Talked About.

All the Scriptures concerning Himself (27). He said, too, Moses wrote of Him (John v. 46). Look up some of these types from Moses.

Promise to Eve (Gen. iii. 15).
Promise to Abraham (Gen. xxii. 18).
The Passover Lamb (Ex. xii.).
The Tabernacle and all its sacrifices (Exodus).
The scape-goat (Lev. xvi.).
The brazen serpent (Num. xxi. 9).
The star and sceptre (Num. xxiv. 17).
The smitten rock (Num. xx. 11).

How the prophets spoke of Him—Immanuel (Isa vii. 14). Unto us a Child is born, &c. (Isa. ix. 6, 7). The Good Shepherd (Isa. xi. 10, 11). The Meek Sufferer (Isa. l. 6). How He bore our sins (Isa. liii.). The Pierced Victim (Zech. xii. 10). The Lowly King (Zech. ix. 9). And many more can be found. See v. 44 of lesson chapter.

3. The Result of it.

He opened up the Scriptures (32).

He opened their understanding, that they might understand the Scriptures (45).

In both these cases Christ teaches God's own Word; but before these men, or we ourselves, can understand, we must have our understanding opened too. See John v. 39, &c.

Christian Light in the Lighthouses.

IT will be generally admitted that the light-keepers who are stationed around the British Isles have some claim upon all Christian people who sit at home at ease. By night and by day, in storm or calm, they are at the post of duty, taking care that their lights are burning full and clear from sunset to sunrise. At certain stations—in the case of lightships more especially—the service is often one of actual danger, for at times we hear of a ship with its light and men being swept away by the irresistible force of a passing storm. In other cases, in which the magnificent columns—erected at a vast expenditure of skill and money—hold their own against the fury of wind and water, the situation is one of extreme solitude, while the nerves may have all that they can bear. At each end of the British Isles we find a station, the keepers of which may be said to have won distinction by devotion to duty under trying conditions. The light on St. Agnes among the Scilly Isles—six calm days in a year being the average—might remind us that there a British flag-ship, with its admiral and 800 men, went down some two centuries ago. About 900 miles away, at the end of the Shetlands, the North Uist Light is a beacon which shines nearly 200 feet above sea-level, but over which the waves send water and spray in rough weather. All round the coast, between these two extreme stations, there are hundreds of others, the keepers of which are grateful for attention in the way of having good reading posted to them.

Some years ago an invalided pastor, Mr. Green, made it the business of his last years to post evangelical reading to the keepers of lighthouses and lightships at home and abroad, and the large number of letters he received showed how greatly such service was appreciated. About three years ago it was thought that similar service might be continued on behalf of the Council of the British and Foreign Sailors' Society, and Miss L. E. Holden Pike (Winchmore Hill, N.) undertook the work of distribution. Again it is found that the reading sent is much valued, numbers of letters being received from time to time testifying to that fact. In some cases the keepers are devoted Christian men who are encouraged by the attention accorded them. In reply to letters sent to them, many have replied giving interesting particulars of their work. Miss Holden Pike also undertook to collect funds for working expenses, the chief outlay being for postage, and an account of receipts and expenditure is rendered annually to the British and Foreign Sailors' Society, which has partly supplied the literature sent out. Contributions are asked for so that in due time the distribution may be extended to stations in Canada and the Continent and islands of Australasia. From time to time the Religious Tract Society, *Home Words* Office, Messrs. Passmore and Alabaster, and other friends have sent supplies of reading matter. It may be added, however, that parcels of old religious papers, reports, and miscellaneous pamphlets are not suitable contributions among such readers as lightkeepers and their assistants. The chief want is stamps for postage.

British and Foreign Sailors' Society.—Not only the young sailor, but more often the old seaman finds that through fierce competition, increased now by so many foreign seamen pressing into our ships, he is often well-nigh stranded. A. J. is a typical case. He had discharges of which any man might well be proud, but his troubles culminated this month in absolute destitution. A crimp stole his box, boots, and overcoat. Fever set in, and the old Dreadnought Hospital took him in. Coming out in February, he went to Gravesend, but when the last penny was gone, he crossed to Tilbury, and began his weary walk back to London, spending a night on the road. After another night upon the streets, he found assistance from the Princess May Samaritan Fund of the British and Foreign Sailors' Society. It is announced that the Fund in question, unfortunately, is overdrawn, although many such needy cases are needing help.

Dublin Medical Mission.

SOME recent encouraging cases will be of interest. A Protestant young man came for the first time to the Sunday evening meeting. He was touched by the address, and that evening yielded himself to the Lord for salvation. As he did so, he prayed for his Roman Catholic wife's conversion. A few days later she attended the Dispensary service, and before a week had elapsed she, too, had rested for salvation in Jesus Christ.

A young man who had constantly been under the influence of drink, gave himself to Christ during the Mission, to *save and keep* him. He says he has not even had a wish to touch drink since.

A young girl of nineteen, who had been led astray, is now safely sheltered in the Gardiner's Street Home, having learned in the Mission that there was pardon for her through the precious blood of Christ.

A year ago, on the floor of a back kitchen, a young woman lay drunk, her clothes wet with rain. She caught cold, which turned to pneumonia, then to consumption. Dr. Pigott and the nurse visited her constantly, and had the joy of leading her to the Saviour—her wretched dwelling became a very heaven. She has gone to be with her Saviour, and her joyous deathbed will not easily be forgotten by those who stood beside her during her last days on earth. Thus does God use the Medical Mission in reaching the lowest and most degraded in the Irish capital, as well as many of the more respectable poor.

The eighth annual meeting was held at the Mission on the 5th inst., when Rev. Maurice Day, M.A., presided, the speakers being Revs. S. Prenter, J. O. Parke, and the Mission doctors. The Mission premises (Chancery Place) are old houses (three in one), and consequently have had to be altered and adapted to the needs of the work.

At the beginning of the year it was found necessary to alter the matron's and nurse's rooms—to make them more healthy and habitable. Quite recently, too, it was found needful to re-arrange the consulting rooms, dispensary, and surgery.

The Mission, like almost all other charitable institutions, has suffered because of the many exceptional funds which have been collected for the Indian famine, the war, and other similar needs. The approximate total attendances at the dispensaries, and visits paid during the year, are as follows: Doctors, 2,993; Matron, 80; Nurse, 928; Attendance at Dispensary, 11,071.

Lydd Soldiers' Home.

THE annual report of the Lydd Soldiers' Home is a record of fruitful and extensive service among the troops. All the year round soldiers are stationed there, offering abundant scope for the labours of those who seek to promote their spiritual well-being. The Home is situated on the main road from the Artillery camp to the town, and is visited by numbers of men in the evening. Here they are provided with every comfort, literature, newspapers, refreshments, &c. The primary aim is of course to bring them under the influence of the Gospel, and to this end evangelistic services are regularly held, with many evidences of the Spirit's power in bringing men to the Cross of Christ.

The result of personal intercourse in not a few cases has been witnessed in sinners seeking the Saviour; the conviction of sin has been followed by the assurance of pardon, and many have learnt to combine with the service of their country the duties of Christian discipleship. The need of a larger Home is keenly felt. A suitable site for the building has been offered, and a sum of £136 has been promised towards the £200 required before the extension can be contemplated.

Mr. F. E. Wootton, North View, Lydd, Kent, will be glad to forward copies of the annual report, and any information concerning this effort to take the Gospel to our troops at home and provide a counter attraction to the many temptations of military life.

Liverpool Endeavourers.

AT a gathering of Liverpool Christian Endeavourers on Good Friday, a deeply interesting address was delivered by Mr. Samuel Smith, M.P., president of the Union. After referring to various national and intellectual movements, he spoke hopefully of the immediate future. He said:—

"I think I see signs that portend what we may call a national revival of religion. The trials the nation has passed through have sobered it. There is much less of the spirit of boastfulness, and there is a great increase of the spirit of patriotic self-sacrifice. Multitudes have freely offered themselves for the service of their country, and all that involves self-sacrifice elevates a man. Furthermore, the death of our noble Queen has deeply impressed the nation with the power of Christian character. It is obvious and allowed by all that the splendid devotion to duty which distinguished Queen Victoria drew its inspiration from the deep roots of personal religion. The merely material view of life has been rebuked by the spectacle of the best of all our Sovereigns drawing her strength from the verities of the Christian Faith.

"I think I see a decided ebb in the tide of unbelief, and a greater openness to admit the claims of Christ. What may be called blatant atheism has quite gone down. The evil now is not so much reasoned infidelity as indifferentism. The common people acknowledge a good life when they see it; and whether it is Bishop Ingram in the East End of London, or Rev. Hugh Price Hughes in the West End, they readily perceive and admire true consecration of life.

"I think I note also a marked return to what I may call rational orthodoxy among the Free Churches. A generation ago the tendency was the other way. It looked as if large sections of the Christian world were losing their hold of the supernatural side of religion, and substituting mere humanitarianism for the faith of Christ. This movement is arrested, and the action of the Free Church Council is all for Evangelical belief. But

CERTAIN NEW ELEMENTS

are finding a place in the conception of the Christian faith which the harder doctrinal systems of earlier ages almost shut out. It is now perceived by many that the Sermon on the Mount is an integral part of the Christian faith, as well as the Gospel of St. John and the Epistle to the Romans. The words 'Believe in Christ' are not dissociated from the words 'Follow Christ' as they have too often been. 'Christ for us' is rightly conjoined with 'Christ in us.'

"I look with great satisfaction on the wonderful growth of the Christian Endeavour movement. It takes hold of the young at the impressionable time of life. It supplies wholesome companionship when the character is plastic and easily moulded for good and evil. It keeps up the study of Holy Scripture, and encourages the young to make a confession of faith and discipleship. The three millions of members already enrolled are a mighty army for good. They mean Christian citizenship and national righteousness wherever their influence goes. I grieve that the movement is so much confined to the Free Churches; why should it not spread equally in the National Church? I fear the reason is the growth of priestly doctrine, and the discouragement of religious work by laymen, which always follow sacerdotal teaching. The Christian Endeavour movement is a preservative against priestcraft. It emphasizes the Lord's words: 'Where two or three are gathered together in my name, there am I in the midst of them;' also these other words, 'Let your light shine before men that they may see your good works and glorify your Father who is in heaven.'"

Irish Society.—The success of the recently inaugurated experiment with a Colportage Van has been such that the Committee (Rev. T. Keane, secretary, 32, Sackville Street, W.) have added a second, which will be the home of two evangelists, and which will, it is hoped, be a movable centre of missionary influence in more remote parts of Ireland.

Bank Holiday at Kilburn Hall.

THE Bank Holiday Conference is a specialty of the Evangelistic Mission, and not the least noteworthy of the long series took place on Monday. Mr. C. R. Hurditch directed the meeting. Prayer was offered for many missions, and Mr. Hurditch's own manifold work and that of the members of his family, at home and abroad, were lovingly remembered.

The speakers in the afternoon were Messrs. John McCall, R. C. Morgan, and W. R. Lane; in the evening Mr. J. E. Taylor, Rev. J. Wilson (Woolwich), Dr. Monro Gibson, and Lord Radstock. The keyword of the day was "Evangelistic"—"Ye are my witnesses." The interest and fervour increased from hour to hour, and when Mr. Wilson spoke of the sound of abundance of rain, with illustrations from bygone days, including mention of the prisoner of the Lord who prayed Mr. Moody from Chicago to Islington, and 400 were added to the church, we seemed to breathe the prayerful atmosphere of 1859, and the following fruitful years.

Dr. Monro Gibson continued the emphasis on prayer, and went on to speak of Work, from Haggai ii. 4, 5: "Yet now be strong . . . and work . . . My Spirit remaineth among you; fear ye not." The nineteenth century had made unprecedented progress, materially and intellectually, but it had wrought no deliverance. The riddle of this painful earth was more painful than ever before. The time is fulfilled; the old world has been rolling up its riches, but we hear the sigh of despair; sin, misery, rottenness abound. We want the new heart and the right spirit, not only in the individual, but in society—the spirit of man dethroned, the Spirit of God enthroned.

Lord Radstock fitly concluded this solemn assembly by dwelling upon the Real Presence in its true meaning. "The Lord Himself is with us." The blessedness of life is intercourse with God. The object of Christian life is to have everything in common in communion with Him. In all our affliction He is afflicted, and the Angel of his Presence saves us. When there was no water He brought water out of the flinty rock. No bread—He gave them bread from heaven. Live in his presence. Take root downward, downward, downward, and bear fruit upward.

A Slumber Song

For the Sick Ones whom Jesus Loves.

"I will both lay me down in peace and sleep; for Thou, Lord, only makest me dwell in safety" (Psa. iv. 8).

Rest thee, O weary head,
Rest, and be calm!
God's shadowing wings are round thee overspread,
Safe from all harm.
O lay thee down and sleep in trustful peace,
For Jesus bids thy surging fears to cease.

Rest thee, O beating heart,
Rest and be still.
Hush throbbing pulse, all anxious thoughts depart,
Rest in his will.
He gives his angels charge e'er thee to keep,
Until He sends to his beloved sleep.

This be thy slumber-song—
God's perfect love;
Faith pillowed there sees thro' the night-watch long
Stars shine above.
Beneath thee are the everlasting arms;
Sleep, sweetly sleep, kept safe from wild alarms.

Rest thee, O sick one, rest,
Whom Jesus loves.
Lean back, like John, upon the Saviour's breast,
Till morn disproves
All the dark shadows and vague dreams of night;
God give thee sleep until the dawning light.

Calm shalt thou sleep at last;
"To rise with Him."
The restless nights of pain for ever past,
No tears to dim
The face of sunrise, when God's morning breaks,
And He who giveth sleep, his loved, awakes.

J. H. S.

Scottish Notes.

At the closing meeting of the Glasgow class of the Protestant Institute of Scotland Mr. W. J. Isbister expressed the regret of the committee at the falling away in the number of students. The general subject of study had been "The Creed of Pope Pius IV.: The Doctrines of that Creed Tested by Scripture," but among the various classes of students in the city there was not the same interest as formerly in such questions.

The Glasgow United Evangelistic Association are faced with special difficulties in connection with the Fresh Air Fortnight Scheme during the coming season. Special precautions will be taken to prevent the spread of smallpox by this means, and it is hoped that friends will not withdraw support on account of the epidemic now prevailing in the city. Lists of the addresses will be sent every week to the medical officer of health, and no child accepted without his approval.

An important spiritual movement is reported from the parish of Uig, Lewis, where Rev. D. T. Mackay (Tiree) recently co-operated with the Free Church minister (Rev. Donald Macarthur) in a special mission. Two meetings were held each day, and in the evenings the people gathered in from distances up to about six miles. A goodly number with whom the the Spirit of God had been dealing, found peace and joy in believing. A spirit of prayer and awakening is spreading into neighbouring districts.

At the annual meeting of the Edinburgh Sabbath Free Breakfast Mission, held a few days ago, it was announced that the attendance at the Drill Hall reached during 1900 a total of 38,676 persons, the adults numbering 28,301 and the children 10,375. The average was 743, the smallest number present 569, and the largest 1,001. The various departments of Christian work in connection with the Mission were meeting with excellent results. The donations had amounted to £813 2s. 11d.; the expenditure to £764 18s. 2d.

The nineteenth annual meeting of the Lanarkshire Christian Union took place on Saturday, March 30, at Motherwell, Mr. John Colville, M.P., presiding, when the Town Hall was filled with friends from all parts of the county. The subject for consideration was "Zeal for God." The principal speakers were Rev. Dr. J. Smith, Broughton Place, Edinburgh, and Mr. Henry Varley. The Chairman read the report, which showed that the income for the year was £622 14s. 7d., and met all expenses. Although it was admitted that many could not be reached, cause for gratitude was found in the great and blessed results of the aggressive work of the Union in the county during the nineteen years of its existence.

On Sabbath of last week the Empire Theatre, Edinburgh, was filled three times with enthusiastic audiences gathered to greet General Booth. Among the officers who assisted in the services were Colonels Eadie and Hodder, Brigadier Roberts, and Majors Cox and Greenaway, while the brass band from the Leith branch accompanied the singing. Having for his morning text, "Serving the Lord with gladness," the General spoke frankly about the numbers of people, servants of God, who did not answer to this description. They might go as far as serving the Church or the Army, but the idea of serving God was far from their minds. They were servants of sadness and not of gladness, and the reason was that they not got the glad heart. Backsliding was dealt with, and at the close the penitent form found occupants.

At the annual meeting of the Dundee Tent Mission, held on April 2, the report showed that 430 indoor meetings had been held during the year. These were preceded by prayer and open-air meetings. Forty thousand visits were made, and in every case a tract or Gospel leaflet was left, while thousands of tracts were distributed in the streets. Many have testified to the blessings received. The income for the year amounted to £206 7s. 9d., while the expenditure was £208 14s. 11d., leaving a deficit of £2 8s. 11d., while there is still a debt on the hall of £300. The evangelists engaged in the tent work during the season were Messrs. Macfarlane, Moodie, Fenn, and Hendry. Words of cheer and encouragement were spoken by the President (Rev. John McPherson), Mr. McIntosh, Mr. Farquharson, Mr. R. McLean (Evangelization Society), and Rev. J. Bisset (Lochee).

The results of the experiments in the public management of the retail liquor traffic which have been tried at Hill of Beath and Kelty, Fife, are leading to the introduction of the same system in other localities, and to trials on a more extended scale. A company has been started in Glasgow by a group of influential citizens, under the name of the "Public-house Trust (Glasgow District), Limited," and similar companies are, it is understood, being promoted, and will shortly be incorporated in Edinburgh and Paisley. Movements tending in the same direction have been set on foot in Aberdeen, Dunfermline, Kirkcaldy, and in various other places. From the Glasgow prospectus it appears that these various companies are co-operating with each other, and with similar organizations in England, and that an influential central council has been formed to promote and stimulate the movement. It is also stated that the reason which has led the promoters to form the Trust is their belief that "the public management of the retail liquor traffic will do much to promote sobriety and diminish drunkenness," and they set forth as the principle underlying the methods which they propose to follow the elimination, so far as possible, of private profit in connection with the sale of alcoholic liquor.

Irish Notes.

THE anniversary meetings of the Irish auxiliary of the Wesleyan Methodist Missionary Society have been in progress throughout the country for almost three weeks, during which time nearly two hundred centres were visited. The meetings were on the whole well attended, and the collections are believed to have been well up to the average of former years. The addresses also were earnest and pointed, and much valuable information was given with regard to the mission cause.

The results of the Simultaneous Mission just held in the various Methodist churches throughout Ireland, though in some respects disappointing, the services were a means of spiritual blessing to many souls.

Some three years ago, through the instrumentality of Lady Henderson, day nurseries for the children of working women were established in Belfast, and since then, according to the testimony of the coroner, there has been a great falling off in the sudden deaths of children in the city.

Magee College, Londonderry, closed its session on 3rd inst., when Professor Henry, D.D., delivered an address on the "Romano-Anglican Orders Controversy in Some of its Remoter Issues," and on the following day the session of the Assembly's College, Belfast, came to a close, Professor Walker delivering the address on the "Book of Job." Rev. Dr. Killen, now in his ninety-fifth year, presided, and attributed the falling off in the number of theological students to the effects of the "Higher Criticism."

Welsh Notes.

PRINCIPAL FAIRCHILD, of the Church Training College, Bangor, has petitioned the Government for increased financial assistance for Church schools. If help is not forthcoming, the Principal declares that many of these schools will have to be closed. A fund is being raised in the diocese of Bangor, but so far the contributions are disappointing.

The amount which the Welsh Baptists hope to contribute towards the Twentieth Century Fund is £40,000. During the recent tour in the Principality on behalf of the fund, undertaken by some of the leading ministers of the denomination in England, one of them, Rev. W. Cuff, made the statement that the Welsh people were contributing well, especially the colliers. On the other hand, the well-to-do members of the denomination had, so far, not helped adequately.

The report that the Welsh Forward Movement had extended the sphere of its operations to Gloucestershire is not correct. The visit of Dr. Pugh on Sunday, March 24, to Cinderford was for purposes of investigation as to the desirability of establishing a Forward Movement centre in that populous district. The visit was prompted in large measure by the application of an undenominational mission in the town of Cinderford to be taken into the Welsh Movement.

A Sunday School Conference was held at Newport, Mon., on Good Friday. Papers were read and addresses delivered by various ministers and laymen. The conference sermon was preached by Rev. Richard Richard, of Bristol. At the evening meeting, Mr. Albert Spicer declared that the Sunday schools of the Free Churches were practically stationary. He was afraid that some of the strength which should go into the Sunday school had been diverted into other channels of Christian effort.

It is significant of the spirit of the times that within the last few weeks public attacks have been made on the Puritanism of Wales, and on the Evangelical Revival of the last century. The first was declared by a Welsh Member of Parliament in a recent speech to be responsible for the slow progress of art in the Principality. The attack on the influence of the Evangelical Revival of the last century is made in the columns of *Young Wales*. Fortunately the Christian faith in Wales does not want for true and able defenders, and the defence has been characterized by a strength most obviously lacking in the attacks.

Letter from New York.

THE Governor of Utah's veto has not been sufficient to relegate the Evans Bill in favour of polygamy to the oblivion he desired for it; and so far as New York is concerned, Mrs. Susie Young Gates, of Provo, Utah, has come out with a statement in *The Tribune* for which he and the Mormon hierarchy will hardly be grateful. The fact that she is a daughter of Brigham Young himself, gives additional interest to what she says. Mrs. Gates calmly asks us to believe that the promoter of the Bill told her that his Bill was only meant for a "bluff," as he well knew that, as the Mormons were not anxious for the restoration of "plural marriages," the measure was "practically both unnecessary and hopeless." She says, too, that "even in the old days, only about 4 per cent. of the Mormons were of that order (polygamists)."

The *Congressional Record* shows that altogether there were twelve Acts of Government secured for the Temperance cause, the greatest, of course, being the passage of the anti-canteen amendment to the Army Bill, in spite of the furious opposition from the combined forces of the liquor trade and the War Office.

On Sunday afternoon, at St. Andrew's Methodist Church, in this city, a mortgage for 100,000dols. was burned in the presence of an enthusiastic congregation, including Bishop Foss and a number of prominent members of the denomination. Ten thousand dollars had been given by two men outside the denomination. The church was established in 1864, with a membership of twelve people.

A despatch from Chicago recently said that three ladies had announced their intention to seek a writ of mandamus to compel the Mayor to enforce the law by closing the 6,000 saloons of the Windy City next Sunday.

The latest item from Topeka shows further practical fruit of Mrs. Nation's "smashing" methods. A new registration of voters in Topeka exhibits 15,000 names, as against 10,174 for the Presidential election last fall. The increase consists largely of women who, in Kansas, can vote at municipal elections; 6,000 have enrolled themselves for the coming municipal contest, in which the enforcement of the liquor law is to be a distinct issue.

New York. ROGER MARTIN.

The Y.M.C.A.

THE work of the Henley-on-Thames Association has been greatly revived, and new premises are shortly to be opened.

An Armenian Association, founded at Constantinople, has just been admitted to the World's Alliance.

The current number of *L'Esperance*, the national organ of the French Associations, gives an admirable exposition of the work for young men now being vigorously prosecuted at a large number of centres in France.

Mr. Christian Phildius, of the World's Committee at Geneva, recently visited Lapland, while on a tour in Sweden. He met a number of eligible young men, and had the satisfaction of forming the first Lapp Association.

The next World's Conference of Young Men's Christian Associations will take place at Christiania, Norway, in 1902. The Central International Committee are already in continual touch with the friends in Norway, who have addressed themselves courageously to the onerous task of preparing for the assembly.

The Danish Associations are doing excellent work among young sailors. The movement was originated by Mr. William Rasch, a member of the Copenhagen Y.M.C.A., and rapidly extended. Amongst the agencies is a large library, the volumes of which are circulated amongst the crews of ships leaving for foreign countries.

An effort is on foot to resuscitate Association work in Bradford, and a meeting for this purpose, arranged at the instance of young men resident in the city, is convened for the 12th inst. The Association in the neighbouring town of Wakefield, which has recently held its annual meeting, is doing a very successful spiritual work.

The German associations have established at some of their larger centres systematic means of communicating with newly-arrived young men. Thus, in Berlin, during the past twelve months, over sixteen thousand young men coming fresh to the city were visited, with the result that 456 joined various associations and 182 became full members.

Pastor Klug, of Barmen, has been elected president of the German National Committee, in place of the late widely-respected Superintendent Krummacher. Mr. H. Helbing, of Elberfeld, is to be called to the position of national secretary, thus consolidating the work of the sixteen travelling secretaries employed by the various groups of associations.

Evangelistic.

Simultaneous Mission Meetings.

At Ashbourne, Mr. and Mrs. S. J. Alexander conducted the meetings. The Bible readings in the afternoon were very helpful to Christians, the children's services were most encouraging, and the men's and women's meetings were good gatherings. The services held each evening were largely attended. The evangelists delivered earnest and pointed Gospel addresses, and the interest in the mission was more and more apparent as the days went by. We are hoping that the good work will be carried on, and that the interest that has been awakened may be maintained and strengthened. G. P. S.

At Shepley, near Huddersfield, the Wesleyan and Methodist New Connexion churches united for the mission. Prayer-meetings were held every night for a week preceding the mission, and were seasons of great refreshing. The township was divided into districts, and an invitation to the services was given at every house. The missioner was Mr. Francis Holmes, of the Evangelization Society. His clear and forceful Gospel preaching was abundantly owned of God, and during the mission eighty persons passed into the inquiry room. The change that has been wrought in the lives of many of them is simply delightful to behold. The members of the churches have received much blessing, and the mission has made a lasting impression upon the village. Mr. Holmes gave three Bible-readings which were greatly appreciated by the goodly numbers of Christian people who attended them.

F. G. S.

Mr. Henry Varley in Aberdeen.

Mr. Varley's mission in Aberdeen has opened auspiciously. Large meetings are being held twice a day, arousing deep interest among all classes. The service on Sunday morning last at the Gordon Mission Hall was full of blessing. In the afternoon at least a thousand men packed the new hall of the Y.M.C.A., and the gathering was a remarkable one. At night the Music Hall, said to hold nearly 3,000 people, was crowded. The outlook gives cause for joy and expectation.

Mr. Ira D. Sankey's Meetings.

From time to time Mr. Ira D. Sankey continues to conduct meetings in various cities of the United States. A recent visit to Lansing, Mich., was described by the *State Republican* of March 16 as follows:—"The meetings conducted by Mr. Ira D. Sankey yesterday afternoon and evening at the First Baptist church were worthy of the interested crowds which attended. Experiences in his life work were related, and the evangelist held his listeners, especially by the songs and the story of their composition. He told of his thirty years' association in evangelistic work with the late Dwight L. Moody. He made a strong appeal for capable Christian singers."

Mr. G. R. Cairns at Leeds.

Mr. G. R. Cairns recently concluded an eight days' mission in connection with Salem Congregational Church, Leeds. On the Sunday afternoons, he addressed the P.S.A. gatherings of working men, when the church was crowded, and on the Sunday nights, arrangements had to be made for overflow meetings in the large lecture hall. All through the week the meetings grew in interest and power, and the last day was the crowning time of all. The beneficent result of the mission is manifest in every department of the church life. During the week 200 persons decided to follow Christ.

One of the most satisfactory features of the mission has been the absence of all artificial excitement. Everything has been quiet, solemn and impressive. Mr. Cairns' visit to Leeds will long be remembered.

Good Friday Meeting of Theatricals.

For the twenty-third year Sir George and Lady Williams invited the employés of the various London theatres to a social gathering at Shoreditch Town Hall on Good Friday, April 5. In the absence of Sir George in the south of France, his son, Mr. Alfred Thomas Williams, presided. Between 700 and 800 persons partook of the hospitality. Earnest addresses were delivered by Revs. J. Salmon (St. Leonards, Shoreditch), L. J. Bailey (New Tabernacle), Captain Lowe, and Mr. T. C. Chadwick. Mr. Ehrlich (the veteran city missionary who for twenty-three years has arranged these gatherings), Mr. Jones (missionary to theatricals), Rev. T. C. Udall, and Mr. George Nokes also took part in the meeting, Mrs. Chadwick and other friends singing solos. The Religious Tract Society presented a handsome volume, and the Bible and Flower Mission a bouquet, to each visitor. The gathering was called by the Committee for Special Religious Services, 3, Bridewell Place, London, E.C.

Mr. W. R. Lane at West Norwood.

I rejoice to be able to tell of a season of great blessing at Chatsworth Road, West Norwood. Our beloved brother, Mr. W. R. Lane, has just concluded an eight-days' mission in our midst. From the very commencement there was remarkable power attending the Word. The afternoon Bible readings were not only greatly appreciated, but became very popular. During the three closing days we were obliged to adjourn to the large new hall, which was filled up to the last row of seats. The evening meetings were remarkably good, and on the Sunday evening and the closing night of the mission about 1,200 were packed into the chapel. Best of all, there were conversions every service, and many families in the district are rejoicing over sons and daughters brought to the Saviour. It has been a wonderful week, and I praise God for the gifts and grace of our beloved and honoured brother. Archibald G. Brown.

Rev. John McNeill at Airdrie.

The United Evangelistic Committee of Airdrie, composed of twelve of the ministers of the town and representatives from each of their churches, have carried on united missions of an evangelistic nature every year with one exception for the past thirteen years, and the town has been visited by many well-known evangelists.

This year Rev. John McNeill was the missioner The opening meetings were held in the Public Hall. At the evening service the large building was crowded, hundreds standing in the passages and at the back of the platform, while an overflow meeting was held in the West U.F. Church. The week-night meetings were at first held in Broom Knoll U.F. Church, but as it was soon felt that the building would be too small to accommodate the people, the committee decided to ask for the use of the parish church for the second week.

This was readily granted, and Rev. D. H. Paterson, the minister, took a deep interest in the mission. The church holds 1,200 people, and was crowded in every part before the end of the week. Mr. McNeill departed from the usual style of evangelistic meetings, as far as the after-meetings were concerned, but the preaching of the Gospel was with great power, and those interested in the work have every reason to believe that many were led to decision for Christ during each address, or, as opportunity was given, during a few moments of silent prayer that preceded the close of the meetings. Mr. McNeill's visit was full of interest to himself, the village of Glenboig, where he commenced his ministry, being only three miles from Airdrie.

The eight days' mission conducted by Mr. Bartley Angel in the Railway Mission Hall, Willesden, brought precious results. There were seekers after salvation, and workers were much encouraged. A. F.

At the Railway Mission, Abbeyhill, Edinburgh, we have concluded a fortnight's special mission with Mr. S. Levermore. Several remarkable cases of decision have cheered the hearts of the workers, and the clear proclamation of the foundation truths of the Gospel has helped many Christians. Mr. Levermore's solo singing was much appreciated.

T. H. Ridley, Superintendent.

Once again has Mr. Charles Inglis visited the Edinburgh Castle, Rhodeswell Road, E. During the month of March he has preached the "Word of Life" with vigour and earnestness. The labour of the Lord's servant has not been in vain, for it has been our joy to witness an evident anxiety on the part of those who have listened to the Gospel message; some professed decision for the Lord Jesus Christ. W. N.

The recent visit of Mr. Charles E. Barraclough to Forfar, where he conducted special services for a fortnight in the Baptist Chapel, was a time of blessing. The attendances were exceptionally good. Many believers received blessing, while decisions for Christ on the part of the unsaved were not lacking, and some of the cases have given rise to much joy and hope. We are convinced that the influence of these services will remain for many days.

(Pastor) J. C. Shildrick.

A fruitful eight days' mission has been conducted by Rev. J. T. Vine, at Hazelville Road Baptist Chapel (Rev. J. E. Joynes), Hornsey Rise. A large number passed through the inquiry room and signified repentance towards God and faith in Jesus Christ, a notable feature being the awakening among men and children. Helpful and well-attended afternoon Bible-readings were given by Mr. R. C. Morgan and Revs. Wm. and J. E. Joynes. On Good Friday an enthusiastic meeting of converts, workers, and friends was held, preceded by a social gathering. R. A. G.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Canon Hay Aitken.—April 20-May 6, Bedlington.
Mr. Bartley Angel.—Till April 30, Guernsey.
Mrs. Baeyertz.—Till April 15, Dudley; May 5-20, Bristol.
Mr. J. Brunton, jun.—Till April 19, Workington.
Mr. Chas. Barraclough.—Till April 12, Skyreholme, Yorks; 13-22, Yarmouth.
Mr. Wm. Bilton.—Till April 14, High Wycombe; 15-29, Newton St. Faith.
Mr. Gerald Coultas.—Till May 3, Assembly Hall, Cubitt Town, E.
Mr. W. Collard.—April 28-May 6, Brunswick Hall, Morning Lane, S. Hackney. Mr. Collard is open to take special missions or week-end meetings. He gives his services free, on payment of travelling expenses. His address is 3, Trygon Mansions, Church Street, Kennington, S.E.
Mr. James Eyres.—Till May 6, Stroud (Kent).
Mr. J. Elliott.—April 14-21, The Golden Bells, Notting Hill Gate, W.
Mr. and Mrs. Albert Harrison.—Till April 16, Berwick-on-Tweed.
Mr. J. S. Harrison.—April, Merrion Hall, Dublin.
Mr. J. Hawkins.—April 13-19, Wisbech; 23-60, Manchester.
Mr. Charles Inglis.—April 14-19, Risca
Rev. J. Jameson.—April 13-21, Masham.
Mr. Bob Johnson.—April 20-22, Lincoln Annual Fair (Corn Exchange); 23-29, Blackheath.
Mr. Newton Jones.—Till April 11, Greek Street Baptist Church, Stockport; 13-23, Baptist Church, South Hackney.
Mr. W. R. Lane.—April 13-22, Chelmsford; 27-May 6, Merthyr; 11-20, Birmingham.
Rev. G. Campbell Morgan.—April 14-15, Longton (Wesleyan); 16, Market Drayton.
Mr. W. Olney and Mr. F. Spencer Johnson.—April 27-May 6, Leyton.
Mr. A. E. Sims.—Till April 14, Portsmouth; 21-27, Baddesley, Warwick; 28-May 6, Polesworth, Warwick (Cong.).
Gipsy Smith.—April 13-23, Colchester: 26-May 6, Worksop.
Mr. James Sprunt.—Till April 30, Belfast.
Mr. Henry Thorne.—April 13-22, Twickenham. Mr. Thorne has a few open dates in May. His address is 31, Beverley Road, Anerley.
Mr. E. P. Telford.—April 14-25, Prestatyn.
Mr. John Weedon.—April 13-25, Chipping Norton.

Requests for Prayer.

For blessing on the Mission at the April Fair, Lincoln, April 22-28.

For the Ipswich monthly meeting for the deepening of spiritual life on April 18. Speaker, Mr. Thos. A. Bailey, of the Mission to Lepers.

For a Mission to Children at the Lordship Road Presbyterian Church, Stoke Newington, April 14 to 21, to be conducted by Mr. C. Dudley Smith.

That the members of both Houses of Parliament may be guided to a right conclusion in the consideration of the suggested changes in the King's Declaration.

Personalia.

Dr. G. A. Macnutt (21, Leinster Square, Bayswater, W.), purposes going shortly to Johannesburg to preach the Gospel, hoping to support himself by his practice, and intending to start a medical dispensary as a means of reaching the natives and others.

Deacon Abraham, in a letter to friends in England, says that, on arriving home in Urumiah, he found his orphanage household all well. He says:—"Not one had died in the space of nearly two years, except my second son Stephen, who had left a widow and two sons. I found Esther in good health, and my daughter Miriam well grown."

Rev. Isaac F. Row, who has had such a wide and varied experience of Christian work in India, during a period of over twenty years, has been engaged by the Zenana, Bible, and Medical Mission to assist for some time in the home work of that Society. It is believed that Mr. Row, with his large experience, will be able to render valuable assistance as deputation agent in organizing and addressing meetings, and thus endeavouring to promote a wider interest in the blessed work of sending the Gospel to the poor women and girls of India. Mr. Row can be communicated with at the offices of the Society, 2, Adelphi Terrace, London, W.C.

Bilbao Harbour Mission.—In spite of various difficulties and numerous changes, the work of the Sailors' Institute at Bilbao has been continued with earnestness and many cheering signs of growing appreciation. The Institute is connected with the British and Foreign Sailors' Society, Mr. W. J. E. Mansfield being the port missionary. The services held are unsectarian in character, and are attended by residents in addition to seamen, as this is the only entirely Nonconformist English service in Bilbao. During the winter months Dr. Beattie delivered weekly lectures on "First Aid to the Injured." The opportunity of being instructed in ambulance work has been taken advantage of by the seamen with much heartiness. The Shelter of the Institute is appreciated by men in all circumstances. Passengers of vessels have also availed themselves of the comfortable surroundings and accommodation of the Institute. Distressed sailors who, through some cause or other, have lost their ships seek shelter among Christian friends, by whom they are cordially welcomed and aided in their time of difficulty. Not the least important branch of the work is the distribution of literature. These gifts are warmly appreciated. The secretary is Mr. A. George Bayard, Sailors' Institute, Bilbao.

Among the Churches.

The executive of the Wesleyan Twentieth Century Fund report that the payments from the circuits up to date amount to £661,540 15s. 11d. This amount will be considerably increased by the time the district synods meet in May.

Arrangements are being made for the engagement by the London Congregational Union of two ministers who have done conspicuously good evangelistic mission work in the provinces, to take charge of the "Mission Centre" at Claremont Chapel, N.

At the Congregational Church Northam (Rev. J. Thompson), anniversary services were held last week, and the report which was presented was of a satisfactory character. Much-needed renovations have been carried out, and the building now presents a neat and cheerful appearance.

The *Birmingham Gazette* states that it is the intention of the Bishop of Worcester (Dr. Perowne) to resign the bishopric on account of the condition of his health. Dr. Perowne is now staying in the Isle of Wight, and his resignation will be deferred until some time after his return home.

Bishopsgate Chapel reports a membership of 249, the unusually heavy losses of the year having been balanced by the new accessions. The report of the Mission Band, whose work lies in Duke Street, Spitalfields, and Montague Court, Bishopsgate, shows how varied a work is carried on in addition to the usual church operations.

The arrangements for the Methodist Œcumenical Council are being pressed forward. Wednesday, September 4, has been fixed as the day on which Bishop Galloway, of the Methodist Episcopal Church South, will preach the inaugural sermon in Wesley's Chapel, City Road, London, and the meetings will continue until Tuesday, September 17.

Some of the reports of the Wesleyan quarterly meetings tell of fruitful work. In some of the Yorkshire circuits large numbers have been ingathered. At the little village of Ingrow, Keighley circuit, a revival has broken out, resulting in the addition of 100 young persons to the church. At Leicester the number on trial is nearly 500 in one of the circuits.

The annual report of Surrey Chapel Central P.M. Mission, S.E., is a record of good work, religious and philanthropic, carried on in a needy district of the metropolis. Rev. J. Tolefree Parr is desirous before leaving "Surrey" to undertake his new duties as a missioner for the Free Churches, to complete the Renovation Fund for which purpose, and to meet ordinary demands, the sum of £600 is required.

The year book of Woodberry Down Baptist Church, N., shows that the present membership is 520, with a Sunday school of 530 scholars and fifty-eight teachers. A branch of the International Bible Reading Society numbers 210. The contributions to the Baptist Missionary and Zenana Mission amounted to £167, and to the Twentieth Century Fund £466 19s. 8d. The total receipts for the year are £2,513 7s. 3d., this being the largest of any year in the Church history.

The year book of Brockley Road Baptist Chapel, New Cross, S.E., gives particulars of a variety of agencies, evangelistic and educational, in promotion of spiritual worship and practical philanthropy. In a pastoral letter, Rev. John Lewis says: "Many men have of late been expressing their opinion as to the need and the danger of the times. I believe that the need is a fuller acceptance of the great truths which centre in the Cross, and the danger that we should forget them."

The Primitive Methodist General Committee have sanctioned the sale of the Victoria Terrace Chapel, Edinburgh, which will be superseded by the Literary Institute, recently purchased for connexional purposes for £10,500. This fine central block of buildings, which is to be called the "Livingstone Hall," contains two halls seating 1,000 and 250 hearers respectively, together with numerous other rooms suitable for church work. The proceeds of the sale will be given to the purchase fund.

The Wesleyan services held at Hengler's Circus, Liverpool throughout the winter have been concluded. Rev. H. Howard May reports that the attendances throughout have been well maintained, and occasionally even the top galleries have been requisitioned in order to accommodate the large audiences. Most gratifying of all, however, have been the spiritual results. As a direct result of these services, ninety names have been entered on the class books; and on meeting these for tickets on trial last week, Mr. May found seventy persons present. Others are joining week by week.

The rebuilding of Christ Church, North Brixton (Rev. W. R. Mowll, vicar), is an important undertaking. It was necessary to erect a large hall for use as a temporary church; this has been effected, and is an integral part of the operations. When the new church is completed this building will be devoted in part for a parochial hall, and the remaining portion for a new infant school. Towards the entire plan a sum of £15,000 has been raised by the congregation, but to complete the undertaking a further sum of £8,300 will be needed. Mr. Mowll points out that the Trust deed provides stringently for the continuance of Protestant work and teaching.

At the annual meeting of the Yorkshire Congregational Union, Rev. Bryan Dale submitted the report on the special missions. It gave an encouraging account of the work of the missioner, Rev. John Jameson, but added that, owing to financial reasons, the committee felt compelled to dispense with the services of Mr. Jameson, after three years of fruitful work. The adoption of the report having been proposed, first one and then another minister or delegate rose and promised financial aid, until sufficient was promised for each of the next three years. Mr. Jameson's services, therefore, will be retained.

Fallen Asleep.

Rev. Thomas Brown, of Collace, Perthshire, in his seventy, third year.—Chatham Bible Christian Circuit has lost its oldest member by the death of Mrs. Brown, a member for sixty-five years.

Notices.

Applicants for Tracts.—Mr. James Neech, evangelist, Lincoln (for distribution at Lincoln Fair, which is attended by large numbers of people); Mrs. Stevens, 24, Bridge Street, Harford Street, Mile End, London, E.; Mr. Ernest H. Williams, 120, Orford Road, Walthamstow, E.; Mr. William Moody, Mission Hall, Newmarket Road, Cambridge; Rev. J. W. Atkinson, Claremont, Cawley Road, South Hackney, London; Mr. W. F. Spinks, Gas Works, St. Martin-at-Palace, Norwich; Miss A. M. Scantlebury, 24, Main Street, Cadoxton, near Barry, South Wales.

Communications Received with Thanks.—V.C.M. R.H.E. H.M. W.H.D. J.S. A.F. F.W.E.B. C.P. C.M. G.H.P. C.H.C. M.D. B.R. Miss L. J.N. V.C.M. J.A.J. C.P. R.G.M. S.S. Miss M.C. S.A.C. M.C. C.W. A.G.B. J.T.S. G.M.D. T.C.U. A.F. J.C.S. F.G.S. W.L.S. H.T. H.J.E. W.F.K. W.H.A. W.N. A.W. D.V.O.M. R.C. Miss D. C.B. W.C. R.A.G. T.C.W. H.G.F. J.O. R.W. L.P. A.M. J.T. G.B.O H. A.T. J.B.M. A.D.S. J.M. J.K. J.M.L. A.F.P. A.G.P. T.G.S. J.G.S. T.H.R. T.C.U.

"MAY" MEETINGS.

Date.	Hour.	Institution.		Place of Meeting.	Chairman or Preacher.
APRIL.					
Wed. 17	6.30 p.m.	Christian Police Association	*c*	Institute, Adam Street, W.C.	Rev. E. L. Hamilton
Thurs. 18	10.0 a.m.	" " "	*c*	Exeter Hall	Rev. Stuart Holden
"	2.30 p.m.	" " "	*m*	" "	Missionaries
"	5.0 p.m.	" " "	*m*	" "	Canon Fleming
"	7.30 p.m.	Homes for Aged Christian Blind	*m*	Up. Holloway Baptist Chapel	Mr. F. A. Bevan
"	7.30 p.m.	British and Foreign Bible Society	*s*	Wesley's Chapel	Rev. W. L. Watkinson
"	7.45 p.m.	Christian Police Association	*m*	Exeter Hall	Rev. F. Paynter
Mon. 22	3.30 p.m.	Baptist Union	*m*	Bloomsbury Chapel	Rev. W. Cuff
"	3.30 p.m.	City Police Institute	*m*	5, Sussex Place, E.C.	Mr. D. C. Apperly
"	7.0 p.m.	" " "	*m*	" " "	Mr. T. A. Denny
"	7.30 p.m.	Baptist Total Abstinence Association	*m*	City Temple	Alderman White
Tues. 23	9.45 a.m.	Baptist and Congregational Unions	*m*	" "	Dr. Parker
"	2.45 p.m.	Reformatory and Refuge Union	*m*	St. James's Hall	Sir J. E. Dorington
"	3.0 p.m.	London Missionary Society (Ladies)	*m*	King's Weigh House Chapel	Mrs. R. Whyte
"	3.0 p.m.	C. O. E. Temperance Society	*m*	Lambeth Palace	Arch bp of Canterbury
"	3.30 p.m.	Barbican Mission to Jews	*m*	St. Paul's, Onslow Square	Preb. Webb-Peploe
"	6.30 p.m.	Baptist and Congregational Unions	*m*	Queen's Hall	Mr. Geo. White, M.P.
"	7.0 p.m.	City Police Institute	*m*	5, Sussex Place, E.C.	Mr. Calvert Coates
"	7.0 p.m.	Anti-Sunday-Travelling Union	*m*	Exeter Hall	Major-Gen. Bruce
"	7.0 p.m.	Trinitarian Bible Society	*m*	" "	Lt.-Gen. Sir W. Stirling
"	8.30 p.m.	Zenana Bible and Medical Mission	*m*	Morley Hall, George Street, W.	Dr. Annie Cornall
Wed. 24	8.45 a.m.	Baptist Zenana Mission	*b*	King's Hall	Mr. Evan Spicer.
"	11.30 a.m.	Baptist & London Missionary Societies	*s*	City Temple	Rev. Dr. Glover
"	2.0 p.m.	Protestant Alliance	*m*	Queen's Hall	
"	3.0 p.m.	National Refuges	*m*	Exeter Hall	Earl of Jersey
"	3.0 p.m.	Zenana Bible and Medical Mission	*m*	St. James's Hall	Lord Kinnaird
"	3.0 p.m.	L.M.S. (Watchers' Band)	*m*	City Temple	Rev. C. New
"	3.0 p.m.	Strangers' Home for Asiatics	*m*	Home, East India Dock Rd., E.	Sir C. Crosthwaite
"	3.30 p.m.	Open Air Mission	*m*	Exeter Hall	Sir H. Bemrose
"	5.0 p.m.	Protestant Alliance	*m*	Queen's Hall	
"	7.0 p.m.	Baptist & London Missionary Societies	*m*	Albert Hall	Lord Aberdeen
"	7.0 p.m.	City Police Institute	*m*	5, Sussex Place, E.C.	Mr. G. Lampard
"	7.0 p.m.	Open Air Mission	*m*	Exeter Hall	Mr. R. C. Morgan
"	7.30 p.m.	Wesleyan Missionary Society	*s*	Wesley's Chapel	Rev. Dr. Allen
"	7.30 p.m.	Protestant Alliance	*m*	Queen's Hall	
Thurs. 25	9.45 a.m.	Baptist and Congregational Unions	*m*	City Temple	Rev. Dr. Maclaren
"	3.0 p.m.	South American Missionary Society	*m*	Sion College	Lord Kinnaird
"	3.0 p.m.	Female Mission to the Fallen	*c*	32, Charing Cross	Sir H. Bemrose
"	4.0 p.m.	Christian Colportage Association	*m*	Exeter Hall	Sir G. Willis
"	5.0 p.m.	London Lock Hospital	*m*	91, Dean Street, W.	Lord Kinnaird
"	6.30 p.m.	Baptist Missionary Society	*m*	" "	Mr. E. Robinson
"	7.0 p.m.	Christian Colportage Association	*m*	" "	Lord Kinnaird
"	7.0 p.m.	Congregational Young People's Union	*m*	Union Chapel, N.	Rev. R. J. Campbell
Fri. 26	9.0 a.m.	Baptist Missionary Society	*b*	King's Hall	Mr. W. R. Rickett
"	10.0 a.m.	Congregational Union	*m*	Memorial Hall	Dr. Parker
"	11.30 a.m.	Wesleyan Missionary Society	*s*	Great Queen Street Chapel	Dr. Robertson Nicoll
"	3.0 p.m.	Medical Missionary Association	*m*	Exeter Lower Hall	Dr. Geo. Saunders
"	3.30 p.m.	Palestine and Lebanon Nurses	*m*	Exeter Hall Parlour	Rev. F. Paynter
"	6.30 p.m.	Children's Homes, Bonner Road, E.	*m*	Wesley's Chapel, E.C.	
"	7.0 p.m.	Homes for Little Boys	*d*	Hotel Metropole	Mr. Perks, M.P.
Sat. 27	9.0 a.m.	Wesleyan Missionary Society	*b*	Exeter Lower Hall	Mr. Walter Berry
"	3.0 p.m.	Commercial Travellers' Christian Ass'n	*m*	Exeter Hall	Rev. E. A Stuart
"	6.30 p.m.	" " " "	*m*	" "	Rev. W. Cuff
Mon. 29	11.0 a.m.	Wesleyan Missionary Society	*m*	" "	Mr. J. E. Vanner
"	4.0 p.m.	Central Y.M.C.A.	*c*	Mansion House	The Lord Mayor
"	6.30 p.m.	Church Missionary Society	*s*	St. Bride's Fleet Street	Bishop of Newcastle
"	7.0 p.m.	Wesleyan Missionary Society	*m*	Wesley's Chapel, E.C.	Mr. J. V. Early
"	7.0 p.m.	National Temperance League	*m*	Mansion House	Archbp of Canterbury
"	7.30 p.m.	Church Association	*m*	Portman Rooms	Capt. Cobham, J.P.
"	7.30 p.m.	Central Y.M.C.A.	*m*	Exeter Hall	Sir Geo. Williams
Tues. 30	8.30 a.m.	Church Missionary Society	*b*	" "	
"	11.0 a.m.	" " "	*m*	" "	Sir J. Kennaway, M.P.
"	11.0 a.m.	" " "	*m*	St. James's Hall	Col. Williams, M.P.
"	2.30 p.m.	Wesleyan Home Missions	*m*	Wesley's Chapel, E.C.	Mr. T. Walker
"	2.30 p.m.	Miss Weston's Work	*m*	Exeter Lower Hall	Miss Weston
"	3.0 p.m.	C.M.S (Medical Aux.)	*m*	St. James's Hall	Archbp. of Canterbury
"	4.0 p.m.	Children's Fresh Air Mission	*m*	Charterhouse, E.C.	Rev. Dr. Haig Brown
"	6.0 p.m.	Wesleyan Home Missions	*m*	Wesley's Chapel, E.C.	Mr. T. Cole
"	7.0 p.m.	Church Missionary Society	*m*	Exeter Hall	Sir D. Fox
MAY.					
Wed. 1	9.0 a.m.	Colonial & Continental Church Society	*b*	Cannon Street Hotel	Dean of Norwich
"	11.0 a.m.	British and Foreign Bible Society	*m*	Exeter Hall	Mar. of Northampton
"	3.0 p.m.	Colonial & Continental Church Society		Sion College	Mr. F. A. Bevan.
"	3.0 p.m.	Missionary Leaves Association	*m*	Exeter Lower Hall	Bishop Royston
"	3.30 p.m.	Pentecostal League	*m*	Exeter Hall	Mr. R. Harris, K.C.
"	7.30 p.m.	" " "	*m*	" "	" "
"	7.30 p.m.	London Jews' Society	*s*	St. Paul's, Onslow Square	Rev F. Paynter
"	7.30 p.m.	National Protestant Church Union	*m*	Exeter Hall	Mr. W. D. Cruddas
"	7.30 p.m.	Working Men's Lord's Day Rest Assn.	*m*	Holborn Restaurant	Mr. S. Smith, M.P.
Thurs. 2	11.0 a.m.	London City Mission	*m*	Exeter Hall	Mr. F. A. Bevan
"	3.0 p.m.	Missions to Seamen	*m*	St. James's Hall	Lord Brassey
"	3.0 p.m.	Spanish & Portuguese Church Aid Soc.	*m*	Exeter Hall	Bishop Cabrera
"	4.30 p.m.	Church Pastoral Aid Society	*s*	St. Martin's-in-the-Fields	Canon Hay Aitken
"	6.30 p.m.	Sunday School Union	*m*	Exeter Hall	Mr. Geo. Cadbury
"	7.0 p.m.	Church Pastoral Aid Society	*m*	St. James's Hall	Mr. J. H. Buxton
"	8.0 p.m.	Church Association	*c*	Water Colour Painters' Inst.	
Fri. 3	9.0 a.m.	London Jews' Society	*b*	Exeter Lower Hall	Rev. R. M. Hawkins
"	11.0 a.m.	" " "	*m*	Exeter Hall	Sir J. Kennaway, M.P.
"	2.30 p.m.	Church Zenana Missions		" "	Bishop Ingham
"	3.0 p.m.	Army Scripture Readers Society	*m*	Exeter Lower Hall	Sir R. Biddulph
"	3.0 p.m.	Worcester Tract Society	*m*	Exeter Hall (Council Chamber)	Sir J. Kennaway, M.P.
"	3.30 p.m.	West London Mission	*m*	St. James's Hall	Countess of Aberdeen
"	7.0 p.m.	Religious Tract Society	*m*	Exeter Hall	Rev. F. B. Meyer
"	7.0 p.m.	Moravian Missions	*m*	Exeter Lower Hall	Lord Strathcona
"	7.0 p.m.	West London Mission	*m*	St. James's Hall	Mr. J. E. Vanner
Mon. 6	3.0 p.m.	Soldiers' Christian Association	*m*	Lower Exeter Hall	Sir G. Williams
"	3.30 p.m.	Protestant Reformation Society	*m*	Exeter Hall Parlour	Mr. W. J. Fraser
"	5.0 p.m.	Aged Pilgrims' Friend Society	*m*	Mansion House	Justice Bruce
"	7.0 p.m.	Ragged School Union	*m*	Queen's Hall	Mar. of Northampton
"	7.0 p.m.	Met. Tabernacle Colportage Association	*m*	Metropolitan Tabernacle, S.E.	Pastor T. Spurgeon
"	7.30 p.m.	Protestant Reformation Society	*m*	Exeter Lower Hall	Colonel Sandys, M.P.
Tues. 7	10.0 a.m.	Lord's Day Observance Society	*m*	St. James's Restaurant, W.	Dean of Norwich
"	11.0 a.m.	Irish Church Missions	*m*	Exeter Hall	Preb. Barlow
"	3.0 p.m.	C.M.S. (Womens' Meeting)	*m*	Queen's Hall	Sir J. Kennaway, M.P.
"	3.0 p.m.	Bible League	*m*	Exeter Lower Hall	Preb. Webb-Peploe
"	8.0 p.m.	" "	*m*	East London Tabernacle	Pas. Hugh D. Brown
Wed. 8	8.30 a.m.	Band of Hope Union	*b*	Exeter Lower Hall	Dr. W. J. Collins
"	2.30 p.m.	" " "	*c*	" "	Mr. F. Smith
"	7.0 p.m.	" " "	*m*	Exeter Hall	Sir G. Williams
Thurs. 9	4.0 p.m.	Midnight Meeting Movement		" "	Mr. S. G. Sheppard
"	7.0 p.m.	Women's Total Abstinence Union	*m*	Memorial Hall	Hon. Mrs. Eliot Yorke
"	8.0 p.m.	National Anti-Vivisection Society	*m*	St. James's Hall	Lord Llangattock
Fri. 10	3.0 p.m.	Operative Jewish Converts Institution	*m*	Institution, Bodney Road, N.E.	Sir J. K. D. Wingfield-Digby, M.P.
"	7.30 p.m.	Boys' Brigade	*m*	Albert Hall	
"	7.0 p.m.	Young Abstainers' Union	*m*	Exeter Lower Hall	Rev. J. D. Jones, M.A.
"	7.0 p.m.	Country Towns Mission	*m*	Exeter Hall (Council Room)	Mr. F. A. Bevan
Sat. 11	3.30 p.m.	L.M.S. (Children)	*m*	Exeter Hall	L. Mayor of B'ham
Mon. 13	3.0 p.m.	British and Foreign Sailors' Society	*m*	Mansion House	The Lord Mayor
Tues. 14	3.30 p.m.	Female Guardian Society	*m*	Exeter Hall	Lord Kinnaird
"	7.0 p.m.	Presbyterian Missions	*m*	Queen's Hall	Principal Rainy
"	7.0 p.m.	British and Foreign Sailors' Society	*m*	Sailors' Institute, E.	Mr. J. Cory
Wed. 15	3.30 p.m.	"Friendless and Fallen"	*m*	Exeter Lower Hall	Mr. F. A. Bevan
"	3.30 p.m.	London Medical Mission	*m*	33, Short's Gardens, Endell St.	Mr. W. H. Seagram
"	4.0 p.m.	Women's Protestant Union	*m*	Exeter Hall	Madame Leite-Rozas

b.—Breakfast; *c*.—Conference; *d*.—Dinner; *m*.—Meeting; *s*.—Sermon.

About Books.

Words of the King, by L. L. (*Marshall Brothers*), gives a month's daily meditations on Scriptural topics, a week each being devoted to Commands, Warnings, Beatitudes, and Promises, while the three remaining days are given to Example.

The latest volume in the "Minerva" library is **Sartor Resartus**, along with "Heroes and Hero Worship," and "Past and Present," by Thomas Carlyle. There is a portrait of the author, and a brief introduction. (2s. *Ward, Lock, & Co.*)

The History of Maze Pond Sunday School: 1801-1901, by B. Reeve (1s. net. *Archer Printing Co., 57, Shoe Lane, E.C.*) A deeply interesting record, telling the story of work in connection with one of the historic Baptist churches of London. There are portraits and other illustrations.

In **David Livingstone** (1s. 6d. net. *Oliphant*), by Mr. T. Banks Maclachlan, a concise and interesting narrative of the life of the missionary explorer has been added to the "Famous Scots" series. The volume will be deservedly welcomed by those in search of profitable and inspiring reading for young people of both sexes.

The Ideal Publishing Union has issued a valuable platform help for temperance workers, in the form of outlines of addresses, neatly printed on cards, done up in packets of twelve. They have been prepared by W. N. Edwards, F.C.S., and are called **The A1 Series of Outlines.** The packets already issued (6d. each) deal with—1. Sunday Closing; 2. Simple Temperance Science.

Those who find pleasure in legendary lore will be glad to read **The Magic Mist**: and Other Dartmoor Legends, by Eva C. Rogers, a handsome volume, tastefully illustrated by C. E. Eldred and P. B. Hickling. (5s. *Melrose.*) The pages will have a special charm for those who know the wild region of Dartmoor, and have given attention to the romantic stories of Devonshire and the West of England.

The "Quiet Hour" Series has been enriched by the inclusion of **The All-Sufficient Saviour**, by the late Rev. G. H. C. Macgregor. (1s. nett. *Marshall Bros.*). The chapters are eight in number, and show that the Lord is Deliverer and Saviour from sin and care, in temptation and doubt; also that He is sufficient for us amid the crosses, bereavements and perplexities of life. The pages will minister comfort to many.

Until the Day Break, by William Landels, D.D. (2s. 6d. *Religious Tract Society*), is a welcome little volume. It consists of selections from a series of homilies by the well-known preacher, which were designed to cheer drooping Christians, and to encourage them on their heavenward journey. Mourners and those in sorrow will prize these pages, which are at once precious in their teaching and chaste in literary expression.

Messrs. Sceley are issuing popular editions of some of their most attractive books for young people. There lie before us already—**To the Lions**: A Tale of the Early Christians, by Rev. A. J. Church; **The Two Swords**: A Story of Old Bristol, by Emma Marshall; and **The Old Looking Glass and the Broken Looking Glass**; or, Mrs. Dorothy Cope's Recollections of Service, by M. L. Charlesworth. (1s. 6d. each.) These are all illustrated and neatly bound.

Rev. Charles Bullock's volume on Queen Victoria has had a large circulation in its various editions. In its latest form—entitled, **The Queen's Resolve**, and Her "Doubly Royal" Reign: with England's Welcome to Our King—it is sure to have many new readers. It is a budget of good things about the Good Queen, and is very fully illustrated. It would be difficult to select a more attractive volume for the homes of the people at the present time. (1s. 6d. "*Home Words*" *Office, 11, Ludgate Square, E.C.*)

Counsels for Churchpeople is a volume of selections from the writings of the late Bishop of London (Dr. Mandell Creighton). The various extracts have been collected and arranged by Rev. J. H. Burn, B.D., and they include many mighty thoughts expressed in noble language. Whether or not one agrees with the sentiment, one is compelled to admire the courage and courtesy that pervade the writings of the lamented prelate. The pages present many counsels to which all Christians will gladly yield assent. (5s. *Stock.*)

Mr. Jesse Page has written, for the "New Century Leaders" series, issued by *Partridge & Co.*, a sketch of the life and work of his friend, **General Booth.** The development of the Salvation Army, and the career of its energetic leader, are described with vigour and sympathy. The account of the up-building of the Army seems incomplete, however, without some reference to the contributory labours of Mr. Railton. Another volume of the series is **Joseph Parker, D.D.: His Life and Ministry**, by Albert Dawson, which supplies a popular account of the great London preacher, written by "an insider." The volume will be welcomed by a wide constituency. The true greatness of the man is brought out in vivid fashion. Specially interesting are the chapters "Early Days" and "Anecdotes and Incidents." (1s. 6d. each).

Triglot Dictionary of Scriptural Representative Words, in Hebrew, Greek, and English, by Henry Brown, M.D. (Lond.), Consulting Physician to the Manchester Royal Infirmary. (21s. *Bagster.*) The compiler of this handsome book aims to present Scripture word-equivalents — English, Greek, and Hebrew—in parallel columns. He has apparently gone down English word lists, and finding words that in one or more instances represent certain vocables in the original Scriptures, he has proceeded upon such a basis to construct his dictionary. He takes little care to distinguish between true equivalents and words that are not properly such; hence a volume that can neither be employed in linguistic study nor be trusted for purposes of reference. We could wish the compiler had first taken counsel as to the reliableness or otherwise of his peculiar plan of procedure. It would not have been difficult to set out, on a useful model, "Scriptural Representative Words" the comparative study of which would have been attended with manifest profit. As it is, the volume is an example of "how not to do it." Frequently one meets an indifferent English rendering, set forth without qualification as the equivalent of Greek and Hebrew words which, to the expert, easily suggest other familiar and more absolute equivalents. Much confusion is created also by a failure to distinguish idiomatic applications from primary meanings of words. The inequalities and deficiencies of the book make it sadly disappointing. It is called a dictionary, but it performs no such service. We have hardly found a page in which the compiler's unfortunate method has not led to fallacious results.

Jesus Christ, To-day, is the title of a new book by Rev. F. C. Spurr (Missioner to the Baptist Union), being studies in the work of redemption, and the action of the Saviour upon the life and thought of our time. The volume will be issued by *Mr. Arthur H. Stockwell.*

A Few Words on the Sabbath, God's Own Day, and Attendance at the Sanctuary gives a timely statement of the Scriptural position; A Few Words on Temperance contains an appeal to Christians who are not active on the question. (Two pamphlets. *Helfmann, Valparaiso.*)

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

THE coming of Spring has been greatly delayed by the very rough winds and bitterly cold weather of March and early April. The leaves are still wrapped in their swaddling-bands, and even the adventurous chestnut-buds are slow to unfold. There is something impressive in the patient air of waiting which marks the trees and plants, which are overcharged with hidden vitality. But we know that no adverse conditions can affect the issue. *Spring is coming*, and in a few weeks the whole land will be a brilliant picture of beauty and life and song. So in human life there are times of adverse winds and frosts which keep the soul back, and seem to make its growth impossible. But if the "new life" is there, the issue is certain. Sooner or later the adverse conditions will give way, and the soul shall see of its travail, and be satisfied. The season thus preaches to us these two principles—readiness and patience. These two qualities always in the end spell victory.

In the first of a new series of articles on "The Church's One Foundation," Dr. Robertson Nicoll boldly faces the latest onslaught upon the Gospels. He says: "It is of no avail to lift up hands in horror. The critics have to be met. If they are not frankly encountered, the door of faith will be closed on multitudes." It is remarkable how the ground of attack has gradually shifted. Fifty years ago the focal point of the battle was the Fourth Gospel and the Person of Christ revealed therein. Then the Old Testament had its turn, and now, as Dr. Nicoll phrases it, "the storm has moved round the whole horizon, but it is rapidly concentrating its strength and fury above one Sacred Head." The latest criticism—popularized in this country by an Anglican canon—does not longer beat about the bush; its aim is admittedly to obliterate Jesus Christ from history. And it is there that the whole Church will gladly accept battle.

Friends who recall the account we published some months ago of the experiences of Mr. and Mrs. C. H. S. Green, their children, and Miss J. Gregg, on the journey from Hwai-lu to Pao-ting-fu, or who have read the chapter of "Martyred Missionaries of the China Inland Mission" dealing with the Province of Chih-li, will be interested to learn that the narrative has been published in a fuller form under the title In Deaths Oft (6d. *Morgan & Scott*). The story is one of the gracious dealing of the Lord in the midst of troubles such as have fallen to the lot of few in this generation. Three photographic illustrations add much to the interest and value of the book.

Next week there will be the unique spectacle of the combined Sessions of the Baptist and Congregational Unions held in London. Those two very old personal friends and veterans, Doctors Maclaren and Parker, will preside in turn over the united gatherings. It should be a remarkable object-lesson to the striplings who are for ever informing the public that Evangelicalism is played out, to behold two of the most influential religious bodies of the time guided by old men who have happily retained their intellectual brilliance and their intense devotion to the old doctrines of grace. The twin Missionary Societies will also hold combined meetings during the same week, mingling their joys and sorrows, for, alas! both societies have been heavily afflicted by losses in the Chinese *tourbillon*. This double event will have great interest, not only for the two bodies concerned, but also for all the Churches, since they have plentifully shared in the blessings which God has granted through his two honoured servants.

The recent Simultaneous Mission, while productive of untold good *in* the Churches and *between* the Churches, was confessedly only a very partial success as regards drawing in the outsiders, in whose interests it was mainly held. This fact, so far from being a discouragement, ought to prove an incentive. The ministers and members of our Churches should carefully examine themselves, and overhaul their methods of work, to find the secret of the dislike evidently felt by non-church-goers to what is called "organized Christianity." Perhaps, if they frankly face the facts, they will realize that the fault largely lies in the exclusiveness and the deadness of their services, in the cold and formal welcome so often shown to strangers, and in the comparatively low level of Christian character attained by the majority of the members. There is clearly something wrong with the Church as well as the world. If so, the Church should set about putting its own house in order, that it may become an attraction instead of a hindrance to the Gospel.

A well-known French pastor who is in London this week for the meetings of the Pastors' College, and who is down upon the programme to read a paper upon "France and Catholicism," has been giving his views upon the present situation in France. He says that there is an unmistakable revival of church-going and external Catholicism in France just now, and that this is due, not to any serious belief in the Catholic creed, but to the sheer despair which has seized many parents in view of the results upon their children of a Godless education. The average Frenchman confounds Christianity with Romanism, and he has been taught from infancy that Protestantism is synonymous with rationalism and the negation of Christianity. He sees that the negation of Christianity has produced disastrous results upon morals, and to save these he imagines he must do homage to Catholicism, and invite the priest to exercise his functions. There is in France at present a fruitful soil for the truth, if only the sowers could be confederated. Single-handed work is too slow; a combined movement is needed.

At length there are outward signs of the unrest and anxiety which for some time have been felt at the Vatican. Alarmed by the campaign against the Orders which has been opened almost simultaneously in France, Spain, Portugal, and Belgium, and by the passing of the Bill against the Associations in France, the Pope has appointed a committee of cardinals to consider the present position, and to suggest means of putting a stop to the widespread movement. The "general" of each Order has also been instructed to direct the members to exercise the greatest prudence in their dealings with the laity, so as to avoid giving offence. The antagonism to Rome, however, is deeper than all this, and its depths have not yet been sounded by the Vatican.

A very significant fact has been communicated from China. It is stated that, without any pressure having been put upon them by Foreign Powers, the Government officials in Chekiang have indemnified all the native converts for their losses in the anti-Christian disturbances. This action is all the more remarkable, as the claims for indemnity presented to the Chinese Government by the Powers make no mention of such a demand. The payments, therefore, can only be regarded as an open recognition of the right of the Christian converts to equal citizenship and to protection at the hands of the State.

Under the title, "The Shame of Europe," the *St. James's Gazette* quotes from the *Niroku Shinpo*, of Tokio, some appalling side-lights on the actions of the European troops during the recent campaign in China. That the war had been accompanied by outrage and lust we knew, but now the *Gazette* tells us that some of the details given by our Japanese contemporary are too horrible for reproduction in this country. If we admit that we were practically prepared for such things as a necessary accompaniment of the war, ought not the very admission to bring a blush to the cheek of every honest man and woman? If war cannot be carried on without the sacrifice of women and children on the altar of lust, dare we ever again speak of a war as "necessary" or "justifiable" on the part of aggressors? We do not speak now of what may be termed wars of defence; but at what price do we value the honour and lives of our own daughters, if we put those of their sisters, with the lives of fathers and brothers and so much more, into the scale against our "commercial interests," and allow the latter at once to weigh the balance down?

The vice of gambling has become so alarmingly prevalent in America, that the ministers of leading churches in New York have been holding a conference as to the best means of combating the evil. One leading pastor said he knew of two Yale students who played "bridge" during the Easter holidays with their hostess, and lost £180 and £60 respectively to her. The present mania, according to another minister, has not been equalled since the days of Sheridan in England. It was even suggested that the exceptionally heavy collections contributed at Easter in the churches (as much as £20,000 having been given in one fashionable church) were really swelled by "conscience-money" contributions from Society gamblers. A resolution was adopted, to carry on a preaching crusade against gambling, as one of the means of calling public attention to the prevalence and seriousness of the evil.

What is known as the "Manchester Magisterial Scandal" entered upon its final phase last week, when the Home Secretary approved of the retirement of the two offending Justices who had been guilty of trying to tamper with the police in the affair of a licensing prosecution. The Chief Constable of Manchester is, happily, a good and a firm man, and he bravely set himself against the iniquity, openly exposing the attempt to set aside the action of justice. The Home Secretary expresses his entire approval of the manner in which the Chief Constable acted, and "trusts that the Committee will do all in its power to support the police in the strict enforcement of the Licensing Law." The whole case confirms our oft-reiterated contention that if the legal powers already possessed by authorities were put into execution, and attempts to suppress these were instantly brought to light, many moral scandals such as unhappily at present pass unreproved, would never arise. The other side will stoop to anything; we must make their attempts abortive. Above all things, we must see to it that they who sit to administer justice have clean hands.

Now that it is of the utmost importance that all sections of the temperance party should stand together in one solid phalanx, it is to be hoped that the Scotch Permissive Bill Association will avoid breaking with other reformers, who are agreed in essential matters, by insisting on nothing short of prohibition as their programme. The policy of "all or nothing" which prevailed till recently only succeeded in alienating large sections of the public, and in wrecking the only Government of modern times that ventured to appeal to the country on the basis of temperance reform. It has been clearly proved that "piecemeal legislation" is the only practical principle in this country, and those who still persist in demanding more than Parliament can possibly be brought to grant, are defeating the very purpose dearest to their hearts. Lord Peel's report seems to be uniting the majority of reformers all over the country, and the zealous minority would be wise to throw in their lot with it.

The great housing scheme which has been adopted by the London County Council must necessarily have the effect of lessening the congestion in some of the Metropolitan areas, and the consequent evils which follow so closely upon overcrowding. The plan is, in many respects, a noble endeavour to grapple with a problem of sufficient national importance to have received attention long before now at the hands of the Government. At the same time, it will require careful safeguarding to prevent the sub-letting of single rooms to families, otherwise there will simply be a change of area. The chairman's utterance respecting the rentals at "a little over 2s. per room" certainly gives ground for some anxiety.

It is a well-recognised law of national well-being that the birth-rate should show a substantial lead over the death-rate. Nations whose birth-rate is stationary are decadent. This being so, the recent report of the Registrar-General for 1899 is reassuring. The average of deaths during that year was 18·3 per 1,000, while the birth-rate was 29·3 per 1,000. Of late years this substantial difference had not been maintained. The marriage-rate was also the highest known since 1875. These vital statistics are of special significance in view of the steady expansion of our Empire, and the growing importance of our vast colonies in the Southern hemisphere. Territory without population is of no value, and the more we increase as a nation the better the outlook for the race. There is an ethical aspect to these facts, which is of supreme meaning. Pure social morals and a high birth-rate, are vitally related.

Mr. J. F. Blacker, in his presidential address to the National Union of Teachers at Yarmouth, made a serious charge against some working-class parents in the treatment of their children. "Those," he said, "who spoke glibly of the child being taught 'at a mother's knee' had, to say the least, a very imperfect knowledge of the actual lack of responsibility accepted as a duty by not the submerged tenth only, but another tenth above that." This forms the strongest possible plea (1) for simple religious instruction in our day schools, though the *Church Times* argument that it calls for "denominational" instruction is a gratuitous and *ex parte* inference; and (2) for a vigorous prosecution of Sunday-school work by *all* the denominations; (3) for some method of reaching this class of parents, so that their responsibilities towards the training of their children may be brought home to them. We fear that the last-mentioned is by no means an easy task.

The Shop Assistants' Union at their recent meeting made out a strong case for the practical support of the Christian public in their crusade against the living-in system, as well as against other conditions of their existence. The overcrowding of the bedrooms, into which, in many houses, the assistants are not allowed to enter from the time they get up *till midnight* (thus forcing them into the streets or elsewhere); the absence of privacy; the contaminating effects of the enforced company of those who may have nothing in common with each other; the system of espionage against dishonesty, and the barring out of married men from employment, constitute a set of grievances that ought to command far wider and more practical sympathy than is usually shown to this large and growing class. Only as this sympathy is shown by the public, can the grievances be redressed. The well-being of many hundreds of thousands of deserving young people is involved, and through them of the community in general.

A thoroughly secular contemporary raises its warning against the recent spread of spiritualism, upon the ground of the mental evils which follow in the train of these forbidden investigations. We, of course, endorse all that our contemporary says in this direction, adding to it, however, the protest which Holy Scripture firmly enters against "seeking to the dead." It is a remarkable thing that, in the West End of London, there is such a recrudescence of superstition and black magic. The advertisement columns reveal the existence of an ever-growing number of "mediums" and fortune tellers, who seem to thrive upon the credulity of their fellows. They manage somehow to evade the law by cloaking their nefarious business under an innocent name. The whole thing is a question of demand and supply. History clearly shows that when God becomes vague in the estimation of a people, charlatans spring up who pretend to unveil the future, and to these the people repair. The very consultation of these "oracles" is a witness to a perverted instinct.

The excommunication of Count Tolstoi by the Greek Church adds another item to the argument against persecution. Excommunication in Russia is a very serious matter if effectively carried out. In this instance, a widespread revulsion has been caused by the action of the Synod, and the result is likely to prove very much more serious to the Church than to the "heretic," whose opinions, whether they be right or wrong, have received a dangerous advertisement through the ban under which they have been placed. Error can never be combated by such methods; its only effective antidote is "truth spoken in love." The ferment created in Russian society by this incident is eloquent of the awakening that is going on among the laity of that country. The mind of the nation is clearly awakening; but one strong as Luther is wanted to voice the general revolution against the superstitions and extravagances of the Greek Church.

A well-qualified writer, who spent a portion of his life in a monastery, recently asserted that the monastic life is doomed to decay, and that it contains within itself the seeds of its own downfall. He alleges that the number of applicants has rapidly decreased, notwithstanding the fact that the Pope years ago was compelled to sanction the admission of boys of fifteen to the Orders. He further alleges that to-day nearly four-fifths of "those who kneel at the altar, in solemn abjuration of the world and the flesh, are boys of that age." That the whole history of monasticism is "a story of fitful gleams of idealism, and long periods of sensualism" all students know, for rarely does a mature mind turn to the monastery.

"The Children's Bill."

DEAR SIR,—Surely there can be no thoughtful Christian who does not rejoice in the enormous majority of 318 by which this Bill passed its second reading in the Commons on March 20. Unless, however, great care is taken, this very majority may prove one of the greatest dangers to the Bill—

(1) Because it will tend to make its less earnest supporters relax their efforts, thinking that the Bill is now sure to pass into law.

(2) Because it is extremely notable that the majority *itself* is deceptive. Probably many members who voted for the second reading to please their temperance constituents, will either vote against some essential clause in committee, or be absent, in order to please "the trade."

Beyond the above, what are the chief dangers the Bill has to face? (*a*) The apathy of the Government towards temperance legislation, which results in part from— (*b*) Their dependence for power on the liquor interest. (*c*) The enormously increased power of the liquor interest since the conversion of the largest breweries into limited companies.

Last year the Bill was read a second time without a division; but in consequence of pressure Mr. Balfour refused to give facilities for the Bill to go into Committee, and so strangled it. What the "trade" did last year, they will repeat this year, raising the old Ephesian cry, "Our craft is in danger."

Lord Rosebery has said, "If the State does not soon control the liquor traffic, the liquor traffic will control the State."

Lord Peel has said, "The time has fully come for the decision of the question, 'Who is to be master, the State or a trade?'"

How can we ensure success? I would answer, "By a much greater and more definite acknowledgement of God in the matter."

I know that very many earnest praying men and women have been working in the Temperance movement for years. But it does not appear to me that the movement as a whole has been conducted—

(1) With a clear and definite acknowledgment of God—as the one only source of strength. (See 1 Sam. xvii. 45-47).

(2) With a definite surrender to the leadership and to the commands of God. (See Joshua v. 13, 14; Judges vi. 25-27.)

May I suggest this?—Make the "Children's Bill," as it were a test; definitely acknowledge God all through in the matter, holding throughout the country prayer meetings about it, and of course at the same time taking all needful care and thought in parliamentary matters—but all distinctly under God's leadership (Joshua v. 14).

Kendal. T. Crewdson Wilson.

Africa and Native Races.—II.

THE three watchwords of the native question are—land, labour, and education.

At the root of these lies LAND TENURE. In South Africa, as in every other country, it lies behind every other social problem, and determines the lines on which they must be settled. Two lines of policy have been shaping out recently. One is the Imperial policy, which has favoured the principle of "reservations" similar to that which has been so successful in Basutoland, in which large tracts of country are "reserved" for the use of the native races, under their own system of land tenure, and their own social laws and customs.

Under this policy, the communal or tribal system of ownership is followed. The individual has no absolute ownership of land, but he has a right to possess sufficient ground to live upon, and to individual ownership of all he can and does cultivate, *but only while he cultivates it.*

Under this system no native tribe can be oppressed by the whites, and, further, the existence of these "reservations" forms a strong motive to the native servants in the colonies to be thrifty.

The second land policy referred to, however, is to break up this communal system, with a view to establishing individual ownership; it may be called the Colonial policy, as opposed to the Imperial, and is growingly popular among the white population, who have done their best of recent years to introduce legislation

OPPOSED TO THE COMMUNAL PRINCIPLE.

To understand this, we must say a word about the LABOUR QUESTION. The chief trend of recent colonial legislation is towards facilitating means whereby the natives may be utilized as labourers, whether on the farms, in the mines, or in the towns. Settlers desire native servants in their homes and on their fields; mining capitalists depend very largely on the supply of native labour for the heavy manual work of the mines; there are many other directions in which the energies of the natives can be utilized by the white man.

Such legislation as makes the supply of native labour abundant and cheap will be favoured by the white people, whose interests lie in that direction. This fact provides the key to the burning questions of the hour in South Africa. It accounts for the set-back in the legislative movement as regards the conditions of native life, and especially for the growing dislike of colonists to the "reservation" system favoured by Government. The "South African Attitude," as it has been called, is the logical result of the ever-increasing pressure of the Labour problem; and its tendency is directly towards restricting the liberties and increasing the social

DISABILITIES OF THE ABORIGINAL RACES.

Under the pressure of this motive such legislation as the "Strop" Bill has been attempted, which would have given power to Field Cornets (who are a kind of temporary or subordinate justices of the peace) to make such minor offences as impudence, coming late to work, &c., indictable offences punishable by flogging; but fortunately this never became law. The "Curfew" Act was passed in 1895, forbidding the presence of natives in the streets after 9 p.m.; the Raised Franchise Act was made law, the qualification now being £75, instead of £25 per annum; and the Glen Grey Act instituted a labour tax for the first time, providing that every man capable of work, and not owning an *individual* allotment, should be forced to pay an annual tax, or go into service for at least three months in the year. So long as the tribe has to be dealt with as a unit, it can hold its own against capitalist or other aggression, and make an appeal to Government that must have weight from the sheer force of numbers; but once the native as an individual has to make his terms with the white man, he is at an immediate and trying disadvantage both from the legal and the social point of view.

It is thus clear that the interests of colonists, combined with the attitude of superiority which the white man instinctively, and everywhere, takes towards native races, form a powerful motive to oppression. We can readily see why the native tribes prefer, in these circumstances, to be under Imperial control, and why the huge capitalist combinations that control the mines are a perilous factor in the case.

The EDUCATION QUESTION is, in a sense, a subordinate matter, and as such is receiving better attention from the authorities. Ultimately, however, it will be *the* question, and, as such, needs to be watched with careful persistence.

On the whole, it is clear that when the time of settlement comes, there will be a great problem to face. Not in the Cape Parliament, nor even in a Federated Parliament of the South African States, must the ultimate settlement be made, but in our Imperial Legislature, where alone a fair and dispassionate treatment of these conflicting claims can be secured. To every Christian elector, therefore, we would say, "Watch the interests of your dusky brethren of the Bantu tribes of South Africa. You cannot watch too closely."

From Rev. F. B. Meyer.

GOD'S hand has been graciously upon us for good, and I want to thank many friends for their prayers. I have had a very remarkable series of meetings—remarkable not only for dense crowds, but for the awakening of deep spiritual interest. At Chattanooga the last meetings of the series were held in a great auditorium holding 3,500 people, which was crowded. And at Louisville, on the Sunday evening, we must have had 4,000 to 4,500 gathered in an audience-room used only for great political gatherings.

It seems as though the people in the Southern States are smitten with a hunger for a deeper life, and listen eagerly to the simplest exposition of spiritual truth, especially on the lines of consecration and the filling of the Holy Spirit. I only wish that instead of the four days allotted to each place it was possible to spend three or four weeks.

I write these words at Cincinnati, which, on the whole, is a hard soil for religious work, a result which may be due to the large number of foreigners which have settled here. But even here our meetings have been crowded, and full of blessing. The mischief is that the standard of admission to the churches has been rather lax, and that many have become members of the professing church who are not truly regenerate. But the pastors, in this city, are now a set of very godly, earnest men, keenly in earnest to raise the standard of religious profession and character; they are giving themselves to concentrated prayer and effort for a revival of religion. I am very thankful to have been brought into association with them just at this time. A meeting of the pastors of the city yesterday morning, at the famous Lane Seminary, will always live in my memory.

Mr. W. R. Moody is acting as conductor and guide of the tour, and it is very pleasant to note his maturing character, conjoined with so many of the prompt, practical, business-like ways that were so valuable a factor in his father's success. F. B. MEYER.

April 4, 1901.

Christians and Theatre-Going.

TO my mind one sad evidence of the decline of Christian spirituality in the present age is the tendency of professed *Christians* to visit theatres.

Many ask, What is the harm? I answer, What is the *good*? Is it not a waste of much precious time—that might have been used in a far better way? Does it not give young people a fascinating taste for worldly frivolities, which often leads to a downward road? Does not the presence of professed Christians encourage others thus to squander God's mercies in worse than useless folly? Do not the inuendoes used in such places, also the sensuous spectacles witnessed there, tend to defile the mind, and to blunt the taste for more solid and serious exercises?

Has not the theatre often been the *first* downward step to destruction? Does not the theatre *de facto* belong to the people of *this world*, who have no desire for God or his Word? Let me give your readers an incident to show what a *genuine* Christian thinks of such a place. Some years ago there was a noted retired General in Mussoorie hills, who had been converted to God in his old age, by reading some of Mr. Spurgeon's sermons. His delight was to scatter copies of these to all the officers of the army whom he knew through India. One day a lady

HIGH UP IN THE SOCIAL SCALE

called at his house, and said, "General, I suppose you will be at the theatre to-night." He said, "No, madam, I am now a Christian, and have *given up the devil's house for the house of God.*" The great lady was shocked, and said, "What, am not *I* a Christian?" "Madam," was the reply, "*What is* a true Christian? I take a true Christian to be one who *follows* Christ, and I ask you, do you think if Christ were here *He* would go to the theatre?" The lady said, "Oh, no, *He* would not go." "Then, if He would not, should his people go where Christ would not go? If they dare go where He is not, they go into *danger*. So better not go, for it is the devil's ground. I ask you again, 'Would you like to *die* in a theatre?" This touched the conscience, and the answer was, "God *forbid!*" After all she went, hoping she would not die in such a place!

Another excuse is, "People must get some *enjoyment.*" I would ask are there no other and better enjoyments to the *true* Christian? Carrion may be relished by vultures, but the dove will flee from it; and the people who can relish theatricals remind one of him who would fain have filled himself with "the husks which the swine did eat." I was glad to see your remarks about the sad declension in family worship, another certain sign of the down-grade tendency of the age.

It deeply pained me when I was in Wales, some two years ago, to see the fire of the family altar nearly gone out, while football, concerts, &c., were in full swing. Are the people of Britain losing their relish for the Bible and the means of grace? It looks like it. What will be the results? Worldliness and Popery swamping the land. What urgent need there is for a wave of earnest and united prayer all over the land by God's own people.

Mussoorie, India. THOMAS EVANS.

Archæological Discoveries illustrating and supporting Bible statements and records, have been made in the past year. Probably one of the most striking was the discovery of a dried corpse at Gobelein, in Upper Egypt. It was in a shallow grave, cut out of the rock, the knees drawn up to the chin, and the hands placed before the face; and near the body there were two clay pots, and some weapons *of polished stone.* The scientists assert there can be no doubt that the man belonged to a native race, conquered by "foreign invaders," with weapons of iron, and that he was of a period earlier than that of the first dynasty. What is most noteworthy, however, is the fact that the attitude in which the body was found, its careful preservation, and the accompaniments in the grave, show conclusively that even at that early period there existed a belief in the future state, afterwards so clearly proclaimed in the Egyptian Book of the Dead.

FOUNDATION TRUTHS OF THE GOSPEL.—XIV.

THE BIBLE: Its Origin and Contents, and How to Use It.—2.

By Rev. CANON GIRDLESTONE.

LET us take a bird's-eye view of the Bible as a whole. It contains four leading elements which may be ranked as Historical, Legislative, Predictive, Doctrinal. The first half of the Old and New Testaments respectively is Historical. Considering that the Bible is a religious Book, this is not a little remarkable. After an exceedingly brief outline of the history of the earth, and of the system to which it belongs, the writers touch upon the origin and early history of the human race, but speedily concentrate their attention on the fortunes of one man, Abraham, his family, and the nation which springs from that family. The chronology of the whole is secured by means of the genealogies. It may safely be said that there is nothing like this in the whole range of ancient history. If only the Egyptians and the Chaldeans had adopted genealogies as the basis of their records, how much of the chronology of ancient times would have been cleared up. It is to be noticed, however, that our books do not give us annals or chronicles properly so called; they only give us characteristic glimpses of notable periods and events, sometimes passing over hundreds of years without a remark. Moreover, they are not written with a view of exalting Israel; quite the contrary. They are unsparing in their delineation of the waywardness and hardness of this extraordinary people.

Turning to the *legislative* element in the books, we find them compressed into a comparatively short period, which is set forth in three books, and entwined with the history of a few years; the salient points being reproduced in a series of farewell addresses delivered by Moses at the end of his long life, and taken down, no doubt, by the scribes of the period. The laws are not the result of long Parliamentary debates. They are for Israel, but not from Israel. Both the social and ceremonial regulations thus issued have to be considered and judged in view of the existing circumstances of the nation and the surrounding peoples. They are not ideal, and they are not final; but even now

NO LEGISLATOR WOULD IGNORE THEM,

for they have in them the elements of wisdom and righteousness, and are based on the purest and most powerful principles in human nature.

The *predictive* element occupies a large portion of the sacred books, and is interspersed with the history all the way through. The promises contained in Scripture are not couched in vague oracular language, but are exceedingly definite. See, for example, the words spoken to Abraham in Genesis xii., or those spoken to David in 2 Sam. vii. Some of them are personal, some national, and some international. Succeeding writers build their hopes on words spoken long ages before, and add something further, usually in highly pictorial language, and yet capable of a strikingly definite accomplishment. This accomplishment we can frequently trace, for prophecy and Providence have always gone together—one preparing the mind, and the other preparing the way, for the carrying out of the counsels of God.

This thought leads us to the last element in the books, the *doctrinal* or the *theological*. God is named in the first verse of the Bible as the Creator of All. The fall of man through disobedience to the Creator opens the way for another and distinct manifestation of the Divine attributes, and the rest of the Bible is the history of Redemption. We see it in the history of Noah, in the narrative of the exodus, and in the interventions on behalf of sinful Israel all through their history. At length we turn to the New Testament. It is with a view to the events recorded here that this historic and national platform was prepared through the previous ages; accordingly we read it in the light of the history, legislation, and predictions of the older Scriptures.

The Lord Jesus arrives on the scene at a pre-appointed time in a pre-appointed place. He lives a Divine life within the compass and capacities of human nature, and thus proceeds to fulfil the programme given, here a little and there a little, in the Old Testament. He came to do his Father's will, and He did it. The four Gospel writers tell their tale, keeping themselves carefully in the background. Christ is everything in their pages. The story is a brief but characteristic selection. It is over all too soon. Then we see its fruits in the founding and building up of the primitive Church by the Holy Ghost, recorded in the Acts and the Letters, and the Apocalypse prepares us for the end, and closes with the traces of a new cosmogony—a new heaven and earth, wherein dwelleth righteousness. Such is

A BIRD'S-EYE VIEW OF THE BOOKS.

They set forth God in nature, God ruling and over-ruling in history, God unfolding his mind in legislation and his counsels in prophecy, and then in the fulness of time revealing his nature and his heart in Christ.

When we look at the Bible as a whole, it is easy to understand why it is so honoured and studied by the most advanced and civilized nations in the world; but it is at first sight difficult to account for the incessant opposition which it awakens in some quarters Is it because it abounds in narratives which bring God directly on the scene, and which savour of the supernatural? or because it protests against sin, humbles men's pride, exposes their self-righteousness, strikes at the root of their animal nature? Or is it because the book points out men's responsibility for the use of life, and the inevitable fact that they must give an account to the Judge of quick and dead?

These and other reasons throw light on a great deal of the hostile criticism to which the Scriptures have been subjected. They account for the neglect of the Bible by some, and for the hostility to its teaching on the part of others. But it cannot be denied that the most persistent and bitter attacks on Bible reading come from within the professing Church, from that community whose head claims to be the successor of St. Peter, but whose teaching is notoriously out of harmony with the plain teaching of the book. If we take the trouble to analyze carefully the reasons which led the heads of the Jewish Church to crucify Christ, we shall have no difficulty in recognising the motives which lead the heads of the Roman Church to reduce the reading of the New Testament to a *minimum*.

A few words may be permitted in closing with reference to the study of this wonderful book. We need to study it more prayerfully and carefully. Many of the words are old-fashioned and ambiguous. Many of the sentences may be

INTERPRETED IN TWO WAYS.

Many of the allusions are unintelligible to the modern English reader. Sometimes we fail to understand the drift of one of St. Paul's arguments, or the practical bearing of one of our Lord's utterances, or the exact object of one of the outlying books, *e.g.*, Ecclesiastes. We often neglect the context, and forget to compare Scripture with Scripture. I venture to believe that we read the Bible too much and study it too little. We ought to search its pages for hidden treasures—but that involves time.

Our various Bible-reading Unions have a good deal to answer for. Certain parts of the Bible are vital to the Christian, and should be returned to and thought over far more frequently and searchingly than others. The Four Gospels ought to be made the basis of systematic reading; and if we resolved before God to follow Christ through one Gospel in each quarter of a year, we should do well. Let us make Christ in this way the Sun of our system, and let us thus be constantly living in his sunshine.

But some reader will say, What of the rest? I think it would be far better, both for study and devotional purposes, to spread the rest of the Bible over two or even three years. Speaking roughly, we might take the Gospels and the Pentateuch one year, the Gospels and the historical books a second year, and the Gospels and the prophetical books a third year. The Epistles could readily be subdivided, and provision might be made for the Psalms, Proverbs, Job, and the Revelation at special times and seasons.

If this suggestion sounds revolutionary, is there not a cause? It is not proposed lightly, but after much consideration, whether it be followed up or not; at any rate, let Christ be the Alpha and Omega of our daily spiritual food.

LET ALL BIBLE ROADS LEAD US TO HIM.

The 600 quotations from the Old Testament in the New will help us in this matter; and the Eternal Spirit, who has breathed in the writers all the way through, is still at the door of our hearts, to convict, enlighten, direct, cheer, and stimulate, so that whilst drinking in the unadulterated milk of the Word "we may grow thereby;" and, after all, growth is the essential end of study. In proportion as we know, we ought to grow.

There will remain many perplexities in Scripture—as there are in nature—questions of Old Testament chronology, identification of certain persons and places (*e.g.*, Darius the Mede), points in the harmony of the Gospels, and in the meaning of the Apocalypse; but if we are receptive and yielding to the voice of God in Christ, then the centre of our life is inspired by his vital energy, and as Christ is to us a walking Gospel, so we become to Him living epistles.

R. B. Girdlestone.

Slackness.

"WHAT time is your week-night service, my dear? I should like to go with you." I had only a day or two before returned home from service in India, and was staying with a nephew in Berks, and I had just come into the drawing-room, where afternoon tea was being brought.

My question, innocent enough as it seemed to me, created quite a sensation. My niece, Dora, who first caught it, cannoned it against her mother, who was sitting at a writing-table at the other end of the pleasant apartment. "Mother, Uncle John is asking about the evening service; we can't go, can we? You know the Bowyers are coming for tennis."

"I am so sorry, Mr. Holroyd," Mrs. Hamilton said suavely, but with heightened colour, "I am afraid we had forgotten the service; there are so many things to think of in the present day that it is quite impossible to attend to everything, and the young people like to make the most of these fine summer evenings. I wonder if your father could take Uncle John, Dora?"

"Father said he would dine at his club this evening, and leave us free," Dora answered, adding, with a frank expression that well-suited her fair young face, "I think Uncle John ought to know that we do not profess any extra goodness in these matters. I wonder when we have been at a week-night service, mother?"

Mrs. Hamilton evidently did not care to prolong the discussion. She came forward to pour out tea, saying as she did so, "Oh, I am sure Uncle John will make allowance. Next week I hope we shall be more at liberty, and then some of us will be able to go with him." Her words set me thinking; "making allowance" seemed a *sine quâ non* in that household!

Perhaps, because of being an old army man, I am unduly strong in my idea of duty, and I flatter myself that I have a fairly logical mind; and, arguing from military life to Christian society, I cannot help wondering what would

BECOME OF THE BRITISH ARMY

if the same slackness prevailed there that characterises the professed soldier of Christ.

Slackness; yes, that is just the word. There's my nephew John Hamilton, a fine business man, shrewd and alert and common sensible, and years ago, before I went to India, he had enlisted in the King's army, and from the earnestness of his outset I expected, on my return, to find him a general at least in the royal forces. But, whilst in every other department of his life his energies have had full scope, and he is now travelling rapidly on the road to millionairedom, has become a scientific expert, a patron of the arts, and a most popular man in society, religion is simply crowded out of his life. Concerning it there is slackness everywhere. His children, fine, bright young creatures, who would have made such splendid recruits for the King's service, never apparently give it a thought. They are too much occupied with the luxuries and enjoyments with which their life has been surrounded, and as to Mrs. John—well, I can't quite make her out, only I am sure she is not happy. I must have a talk with John. I don't want to be captious or fault-finding, God knows, but I had looked for so much from him and his family; and one of my first visits on coming back to England was to a home where I expected wealth and culture would supply the sinews of war for many a battle with the King's enemies. I wonder if it would have been different if his mother had lived? What a saint she was.

"He becometh poor that dealeth with a slack hand." That verse haunted me as I sat at the open window of my bedroom late that evening. I had been to the service after all, declining Mrs. Hamilton's kind offer of the carriage, and taking instead, to show me the way, the under-gardener, a young man with whom I had some talk that I think we both enjoyed.

The sermon was an excellent one, but preached to nearly empty seats, and the preacher seemed disheartened. And this is Christian England that sends missionaries to preach the Gospel to the heathen, and to make converts who

COULD TEACH BRITISH CHRISTIANS

many a lesson of earnestness in the use of spiritual privileges.

Suddenly I was addressed by an unfamiliar voice. "You have been witnessing," it said, "the slackness of the professed servants of God; come with me, and see how they would fare if He showed similar slackness towards them in Nature and in Providence." And without any feeling of surprise, and with no consciousness of volition, I found myself on the seashore at the side of the shrouded figure who had spoken. It was the time of high tide and vessels were awaiting it, but that day it had forgotten to flow; and, moreover, though it was the hour of noon on a summer's day, the sun was tired and had hasted to go down, and a total darkness quickly blotted from view the waiting vessels and stagnant sea. Then, with a sudden transition, I was in the heart of the country, and there it was autumn, and the sun was again shining; but the trees that should have been drooping under a weight of rosy, luscious fruit, stood bare and leafless, and in the fields, where a ripe harvest was due, there was only the blackness of mildew.

In every department of life there was failure. The brain of the thinker struck work, the hands of the toilers were nerveless, food did not nourish, the air of heaven did not refresh. Mothers sent out their children to play, but their limbs' movements had no buoyancy, their laughter no glee. Everywhere the lack of the vitalizing, controlling energy of God was making the people cry in despair, "Hath He forgotten to be gracious?"

The sharp voice of the stable clock, telling the hour of midnight, brought me back to a consciousness of chill and evening dew, but with glad exultation in my heart that, despite so much provocation, our "God is not slack concerning his promise." M. C. F.

Percy Park, Tynemouth.

Soul-Winners.

A Bible-Reading by Mrs. Penn Lewis.

1. Winning Souls.

"He that is wise winneth souls" (Prov. xi. 30, R.V.*).

(*a*) *The love of Christ the winning power.*

"I drew them . . . with bands of love" (Hosea xi. 4).

"With loving kindness have I drawn thee" (Jer. xxxi. 3).

(*b*) *The heavenly wisdom, the tactful power.*

"The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality (Jas. iii. 17, M.).

"Given through the Spirit the word of wisdom" (1 Cor. xii. 8).

(*c*) *The heavenly life, the confirming power.*

"Won by the manner of life" (1 Pet. iii. 1, A.V. and R.V., M.)

(*d*) *The word of the Cross, the drawing power.*

"I, if I be lifted up . . . will draw" (John xii. 32).

2. Delivering Souls.

"A true witness delivereth souls" (Prov. xiv. 25).

(*a*) *What a witness is.*

"We speak that we do know, and bear witness of that we have seen" (John iii. 11).

(*b*) *Power to witness.*

"Ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses" (Acts i. 8, R.V.).

(*c*) *The co-witness of God.*

"God also bearing witness with them . . . by distributions of the Holy Ghost" (Heb. ii. 4, R.V., M.).

See Acts ii. 36-41, as a picture of a faithful witness and delivered souls.

3. Watching for Souls.

"They watch in behalf of your souls as they that shall give account" (Heb. xiii. 17, R.V.).

(*a*) *The commission to watch.*

"I have set thee a watchman . . . give . . . warning from Me" (Ezek. xxxiii. 7).

(*b*) *Watching souls for God.*

"I ceased not to warn every one night and day with tears" (Acts xx. 31).

"Warning every man . . . that we may present every man perfect in Christ" (Col. i. 28).

(*c*) *Watching God for souls.*

"I have set watchmen . . . they shall never hold their peace day nor night" (Isa. lxii. 6).

"I watch, and am become like a sparrow that is alone upon the housetop" (Psa. cii. 7, R.V.).

4. Pleading for Souls.

"If any man shall see his brother sinning . . . he shall ask, and God will give him life for them" (see conditions 1 John v. 14, 15) 1 John v. 16.

"What things soever ye shall loose on earth shall be loosed in heaven . . . If two of you shall agree on earth as touching anything that they shall ask, it shall be done" (Matt. xviii. 18, 19).

5. Spending for Souls.

"We were well pleased to impart . . . not the Gospel of God only, but also our own souls" (1 Thes. ii. 8).

(*a*) *Spent out with no return.*

"I will very gladly spend and be spent out for your souls, though the more abundantly I love you the less I be loved" (2 Cor. xii. 15. A.V., M.)

(*b*) *Spent out without reserve.*

"If I am poured out upon the sacrifice . . . of your faith, I joy" (Phil. ii. 17 M.)

(*c*) *Spent out of our own necessity.*

"If thou bestow on the hungry that which thy soul desireth" (Isa. lviii. 10 M.)

(*d*) *The Christ as the pattern.*

"He poured out his soul unto death" (Isa. liii. 12). (See 1 John iii. 16; Rev. xii. 11.)

6. Selflessness for Souls.

"Not seeking mine own profit, but the profit of the many, that they may be saved" (1 Cor. x. 33).

(*a*) *Selflessness for their present gain.*

"Not that we may appear approved, but that ye may do that which is honourable, though we be as reprobate" (2 Cor. xiii. 7).

(*b*) *Selflessness even as regards life.*

"I hold not my life of any account" (Acts xx. 24).

(*c*) *Selflessness for their future reward.*

"I seek for the fruit that increaseth to your account" (Phil. iv. 17).

7. The Rendering Account of Souls.

"They watch in behalf of your souls, as they that shall give account" (Heb. xiii. 17).

1. *Two accounts may be rendered.*

"That they may do this (*a*) with joy, and not (*b*) with groaning" (Heb. xiii. 17, R.V.).

2. *The two results to the souls.*

(*a*) "With groaning; for this were *unprofitable* for you" (Heb. xiii. 17, R.V., M.).

(*b*) "That ye may suffer loss by us in nothing" (2 Cor. vii. 9).

3. *The two results to the soul-winner.*

(*a*) "Because thou hast not given him warning . . . his blood will I require at thy hand" (Ezek. iii. 20).

"If any man's work shall be burned, he shall suffer loss; but he himself shall be saved" (1 Cor. iii. 15).

(*b*) "If thou warn . . . thou hast delivered thy soul" (Ezek. iii. 21).

"Our hope . . . crown of glorying? Are not even ye?" (1 Thes. ii. 19, R.V.)

"They that turn many to righteousness shall shine as the stars" (Dan. xii. 3).

Summary.

To *win* souls, we must have Christ's love and heavenly wisdom.

To *deliver* souls, we must be true witnesses of what we have proved ourselves.

To *watch* for souls, we must faithfully watch with God to warn at his command.

To *plead* for souls, we must know how to prevail in prayer.

To *spend* for souls, we must have the Spirit of Jesus that led Him to Calvary.

To be *selfless* for souls, we must know the life of Jesus in abundant measure.

Then shall we render account with joy, and not with groaning.

* References from R.V.

An Interesting Discovery.—Of very great interest to students of the Bible is the discovery by Professor Robinson of what is believed to be the "High Place" of Edom. Other travellers, and notably Mr. Wilson, in 1882 had visited the ruins of Edom by the Dead Sea, but it was left for the Chicago professor to find in the large square court cut out of the hill summit, the principal "high place" of Edom. The altars, and the trenches, and the pool of water still remaining perfect, doubtless afford sufficient ground for the eminent explorer's claim that his discovery is a striking and incontrovertible testimony to the accuracy of the statements in the Books of the Kings and the Chronicles as to Edomites worshipping more than one deity.

Other Lands.

The Blind of India.

FROM time to time it has been my privilege to tell of Christian work in your columns; and again and again, in consequence, help has come to me as a missionary of the London Missionary Society in India. Will you kindly allow me space for a most earnest appeal for some properly organised efforts to be made to give the Word of God and some Christian literature, in their own language, to the blind in India? As you know, something has already been done. Let me just state the bare facts.

While in India, with charge of a very large and successful mission (18,000 native Christians), I took also a deep interest in the lepers and the blind; for the blind, after years of study, inquiry, and conference, I drew up a code of raised Braille dots, equally applicable to the whole of the languages of India and the East. By this a simple blind alphabet of sixty-three symbols replaces, for the blind, the 10,000 complicated symbols of the Indian vernaculars, and has made it easier to teach a blind boy to read than to teach one who can see. With the aid of Mr. L. Garthwaite, F.M.U. (B.A., Lond.), translator to the Government of Madras, inspector of schools, and probably the best linguist and educationalist in South India, first readers for the blind in the principal languages of India, with full instructions to teachers, have been prepared, printed, and more or less distributed free to any willing to take up the now easy task of teaching the blind to read.

To help in this work, the Governments of Madras, Bangalore, Mysore, Travancore, and others, have given grants of money, about sufficient to pay the printers. The

DEPARTMENTS OF PUBLIC INSTRUCTION

have adopted these books for use in schools, and sanctioned grants of double the usual rates in aid of teachers using them. Here and there the books are being used by missions and also Hindoos. The Bible Societies of Madras, Bangalore, and other places, have already printed Scripture portions, and are ready to print further books as demand may arise for them. The Missionary Conferences of Bangalore and Madras, comprising all the Evangelical Missions in South India, have adopted resolutions in favour of the work, even so far as asking the directors of the L.M.S. to set me free for five years, specially to carry out the work. At home, the British and Foreign Blind Association have approved of the code for India, and interest has been aroused in many ways.

All through, both Mr. Garthwaite and myself have endeavoured to carry out this work on a distinctively Christian basis. Had we been willing to sink that, and be content to

TEACH THE BLIND TO READ AND WORK,

irrespective of religion in any way, we might have had very substantial financial aid from many quarters. We feel, however, that such a work ought to be a Christian work.

Now God has blessed our labours; and a firm and lasting foundation has been laid; the way has been prepared for greater work. I want now to appeal for some properly organized efforts to be made to reach all the blind in the East. Mr. Garthwaite has spent time, labour, thought, and money most generously on this work. He, though over seventy, and having seen thirty years of Government service, has travelled up and down India, Ceylon, Burmah, and other places for this work. I also have done something, and would have done more if I could. But I appeal to Christians. Is it fair to us—is it fair to the blind—that the furtherance of this work should any longer remain with us? I think not.

I have appealed to several of the large societies to take it up. The reply in effect is: "We believe the work is most Christlike; we wish it every success; but we cannot take it up." They further say, that we know more, and are more able to carry on the work, and it is our duty to try. Hence this appeal. What I think should be done is this:—A strong committee of Christian men should be formed to carry on the work of arousing an interest in the blind, working through the various missions, placing teachers for the blind, providing and distributing literature for them, and generally doing similar work to that of the Leper Association on similar lines for the blind.

The committee should receive, and be responsible for all subscriptions, and for carrying out the wishes of the subscribers. But either in this way or some other I earnestly plead for something more to be done for the hundreds of thousands of blind in India and around. I specially request that *no* subscriptions be sent to *me*. I do not wish such responsibility; but if readers of The Christian are willing to help I shall be glad to meet them in conference to consider what further can be done. After a missionary career in India which an angel might have wished for, I am at home, having been retired by the L.M.S. with every expression of confidence and affection. I should dearly like to do another missionary work, but whether by me or by any, so that the blind are reached, I shall praise God.

Reference may be made to the London Missionary Society (Blomfield Street), the Bible Society (Queen Victoria Street), or the Indian Government. Joshua Knowles.

Withy Croft, Dee Banks, Chester.

From Miss Beatrice Hurditch.

IN the course of a recent letter to her parents, Miss Beatrice M. Hurditch writes from the plague-infected district of Magal Serai, India:—"We are having much prayer, as this plague is a terrible thing amid all the filth and unsanitary arrangements which are held in sacred neglect, and these being part of their religion; yet, should we attempt to interfere beyond certain bounds, there would be riots and foul play. Bear us all up at the Throne of Grace that we and our native Christians may be spared, and our station (the only one in the native quarter of the city) may be a centre of life and blessing to these poor, benighted, ignorant heathen all around us. The other evening, when taking a little walk round our compound, I saw outside our gate a company of women, headed by a priest, holding a torch on their way to 'Ram's Cup' (or Ram Katora) to invoke a blessing and to plead for their lives. Down they all went with their faces to the ground, crying out for mercy on account of the ravages the plague is making. I turned towards the house in prayer for them, not being able to follow them to see what they would do.

"The subtlety which is interlaced with all the forms of belief and social life of these vast communities dwelling in India must keep us on our knees for the 'Dayspring from on high.' Let us remember the people of India need real sympathy; they have very little of that. Their position now lays the most solemn claims on us as Christians, and the more they resent us the more should we go forward. And if it is to declare and join a vigorous crusade in Christ's name against idolatry, caste, condition of the widows, in which way is it to be accomplished? Surely, with infinite compassion, with broken-hearted sympathy and yearnings, the agonizing in birth for souls, for the advancement of the Gospel that proclaims a free pardon—the Gospel that promises not only forgiveness but sanctification."

The Bible in Brazil.—Mr. A. C. Wood, Bible Society Colporteur, at Porto Alegre, writes acknowledging receipt of Portuguese Cards of the International Bible Reading Association: "I thank you for sending them, and believe they will be a blessing to our people. I am glad of Gospel papers, but have a great difficulty in obtaining them (in English) here. In my work in the interior of this State I sold 502 volumes of Scriptures in two months and six days, and believe the Gospel is slowly but surely prospering."

The Balaghat Mission.

A RECENT letter informs us that Mr. and Mrs. John Lampard have safely returned to their work among the Gonds; another new missionary has also arrived on the field, making seven European workers.

Mr. Lampard reports a hopeful outlook, and a considerable extension of the work during his absence on furlough. All branches of the work are being developed; these include the Mission Orphanage and Industrial Farm, and pastoral and evangelistic work at three mission stations.

The number of children in the Mission Orphanage has been increased during the recent famine to 130, all of whom are receiving industrial training as well as school education; earnest effort is constantly made to bring each individual boy and girl to Christ.

The Mission Famine Fund has sufficed for the maintenance of the children hitherto, and for the erection of suitable housing accommodation. Some twenty-five of the children are provided for by friends of the Mission; for the remaining 105 no provision exists. The sum of £2 per annum pays for food, clothing and education of one child.

Cesarea Hospital.

THROUGHOUT the future history of the Cesarea Hospital the year 1900 will be remembered as the one in which the institution found its settled home. The cramped and unhealthy quarters which hitherto served the purpose of a hospital have been vacated, and the present needs are met by a substantial roomy building. The building stands within the Mission Compound, and will accommodate seventy beds.

The number of patients treated has been larger than in any other year, amounting to 7,829. For the first time more than half the number of new patients have been Mohammedan, indicating their increasing confidence, and willingness to go to the Protestants for treatment. With the exception of the two American workers, the physician, Dr. Dodd, who is a missionary of the American Board, and the superintendent, Miss Cushman, who is supported by a friend, the institution is self-supporting. The urgent need for clearing the debt on the new building will be evident to all who are interested in the work of the American Board of Foreign Missions in Asia Minor. The treasurer is Mr. James M. Speers, 14, West Twenty-third Street, New York.

The Gospel in Mexico.

THE work carried on by Messrs. Harris, Ingram, and Phelps in Orizaba continues to make good progress. In addition to much public preaching of the Gospel, house to house work in towns and villages, and visiting of hospitals, barracks, and prisons, the truth is being widely circulated by means of the press. A Gospel paper of eight pages has attained a circulation of some 30,000 copies per month, and this, with its supplements, is scattered throughout some twenty Spanish-speaking countries.

Bibles and Testaments are also distributed in large numbers. "The Pilgrim's Progress" and other excellent books have been translated into Spanish, and sold at cost price in great quantities. Periodicals for young believers and children are much needed, and it is hoped that they may be commenced at once.

Mr. J. Mercer, of "Harburg," Fallowfield, Manchester, will be glad to send an interesting occasional paper, free of charge, to any address. It gives information respecting the progress of this good work, which was commenced by James Pascoe some thirty years ago.

Lord's Day Rest Association.—In response to an appeal issued by the Working Men's Lord's Day Rest Association, 960 sermons on the duties and blessings of the Sabbath were preached on Sunday. Seventy-five thousand of the Association's publications were sent to ministers. No effort is spared by the Association to resist the encroachments on the Day of Rest by public bodies or private speculators. The secretary is Mr. Charles Hill, 12, John Street, Bedford Row, London, W.C.

Industrial Missions.

In a letter which deals with the question of the future careers of Indian famine orphans, Mr. H. W. Fry writes: This missionary problem is one of the most urgent of the present day. In the Industrial Missionary Conference held at Bombay last January, which was attended by missionaries from many parts of India, it was evident that the only course to follow was to adopt industrial work wherever possible, which might provide openings for these young people when they had to leave school and the temporary homes which have been provided for them, and in some form earn their living without being compelled to associate on the most disadvantageous terms possible with heathen colleagues.

In consequence of the urgency of the position, many missionaries are now experimenting in industrial work; but on this subject, and reviewing the work of the Conference, the *Bombay Guardian* says:—

"In the course of the Conference, three difficulties that have characterized, and must ever characterize, missionary industrial work were clearly expressed.

"*Firstly*, the hesitation missionaries feel in allowing their spiritual labours to be interfered with by heavy responsibilities of a commercial character.

"*Secondly*, the failure of missionaries adequately to impart what may be termed the commercial instinct to many of their enterprises—a continuance of which policy, on the scale now necessitated by the number of children involved, would be utterly disastrous.

"*Thirdly*, the need, now increasingly felt, of having experts to whom matters may be referred.

"At each of these three points the Industrial Missions' Aid Society stand specially equipped and ready to aid to the utmost extent of their power. They exist in order to organize and direct industrial work, and thus liberate missionaries for their more directly spiritual duties; they have the business instinct, and are more likely to avoid mistakes and develop successes than missionaries whose chief work lies in another direction; and they are already in some degree a body of experts, and would become increasingly so if adequately supported."

As a director of the Industrial Missions' Aid Society, I do urgently invite, on behalf of these severely tried missionary friends, the best co-operation of all who profess to approve missionary enterprise, and especially of any who are prepared to suffer something and to risk something to spread the knowledge of Jesus Christ amongst the heathen. Our Society is already providing work for nearly 200 people, and when we receive the means, we can put in operation schemes for the employment of many hundreds more, which we shall be most happy to submit to any of your readers who may apply for information to the secretary of the Industrial Missions' Aid Society, 17, Paternoster Row, London, E.C.

Missionary Tour in North Africa.

While itinerating among the Fellaheen of Lower Egypt, Mr. A. T. Upson, of the North Africa Mission, Shebin el-Kom, Egypt, visited some twenty towns and villages. His experiences were varied and interesting. "On one occasion," says Mr. Upson, "dining with a friendly Greek, a Copt came in, and was surprised at my refusing cognac; so I said, 'This is forbidden to both Moslems and Christians!' He immediately drew up his sleeve and showed the cross upon his right wrist (borne by all Copts), and said proudly, 'That cross shows that I am not a Moslem, and may therefore smoke, drink, or do anything I like!' I asked how long the sign of the cross had been a licence to its bearer, and showed him the necessity of regeneration. At Mehallet Menouf I found several men playing cards in a café. One of them, a Syrian gentleman, was so interested that he left the cards and accompanied me to the station, remarking, 'So you really believe the Lord Jesus is coming. Dear me! Then we must prepare to meet Him!'"

A halt was made at each place where opportunities arose for conversing on Scripture teaching, reading to groups of men, and selling and distributing gratuitously books and tracts.

"Erstwhile Heathen Plead."

Writing to the *Southern Cross* (Melbourne), Rev. Edward Isaac tells the following touching story:—

When the Highland Brigade was staying in Heilbron for a few weeks, the Boers surrounded the town. The Brigade encamped on a hill by the native church. Every night the soldiers would crowd in for the service. One night an old Basuto stood up, and said: "I am full of joy that I am allowed to speak to you. You are from across the seas, and I had the Word of God from you. I had great joy when I came to your first meeting, and it has grown every night as I have heard God's servants speak of Jesus."

Then a young man, a Basuto, rose and said: "I have joy, too, because I know Jesus. My people lived like wild animals until the Word of God came to us from you across the seas. I may be wrong, bnt surely you must all be Christians and love Jesus because you are from across the seas." Then another of the old men spoke: "I am so glad to speak to you children of the Queen. I am full of joy too. Oh, what love that we should be called children of God! I wonder if you are all children of God. 'What shall it profit a man if he gain the whole world and lose his own soul?' Oh, if you get Jesus you get everything!"

Then, after having thus spoken to the soldiers through an interpreter, they sang a hymn in Basuto. All this is very touching. Here are erstwhile heathen pleading with some of our home heathen to accept that Saviour who had turned them from the darkness of gross superstition and cruel barbarism into the glorious light and liberty of the Gospel.

The Gospel in Korea.

The ancient city of Seoul is the centre of vigorous and extensive missionary activity. The Presbyterian Mission has ninety-eight out-stations, with sixty-three self-supporting churches or groups, and over 1,400 communicants. In one of the most thickly-populated parts of the city is the Government Hospital and Dr. Anison's home. Here the blind, lame, and sick gather daily. The physicians in charge labour with unremitting devotion in the interests—spiritual and temporal—of the suffering. Rev. J. S. Gale, in a report of the Seoul station, gives interesting particulars of the work of the missionaries, pastors, and doctors.

In spite of the prevalence of Confucianism and Buddhism, the Gospel is being preached with earnestness and power in many quarters, and is attended with encouraging results. The Korean women are ministered to by the devoted wives of the pastors and doctors. Into many a darkened soul a ray of hope has stolen, and many a life has been uplifted from ignorance and superstition into the liberty and joy of Christian discipleship. Prayer for Korea is thus being wonderfully answered, and the country is being awakened.

The Children of India.

Mr. W. H. Staines (10, Kyd Street, Calcutta) has been as children's missioner of the India Sunday School Union. Workers among the young augur well from his past experience in the United States, Canada, India, Ceylon, and Malaysia, as well as in Great Britain. He goes forth with a deep sense of the greatness of the field committed to his charge, and asks the prayers of God's people "for a time of very definite power and blessing with many souls for the Master's kingdom."

The last report of the Union shows that between 1891 and 1899 the number of schools rose from 4,608 to 6,846, the teachers from 8,910 to 10,573, and the scholars from 160,912 to 273,794. The increase of teachers and scholars in twelve months had been 16,587. No fewer than thirty-two vernacular tongues are used in the schools.

Among Telugu Lepers.

Among the 28,000,000 of Telugu-speaking people there are thousands of lepers, many of whom are houseless wanderers "without God and without hope." The total provision at present for their spiritual and bodily relief consists of two asylums—the Government institution at Madras, and the asylum now in course of erection by the Mission to Lepers at Ramachandrapuram, in the Godavari district.

I visited this latter asylum ten days ago, and was much interested in the story of its origin and of the marked spiritual blessing that has already resulted. Miss Hatch (of the Canadian Baptist Mission) was moved to do something for these stricken people by finding so many in the neighbouring villages, and by the fact that two bright girls in their boarding school had to be removed as lepers. She found that the milk came from a family whose father was in an advanced stage of the disease, and that he was only one of *twelve* lepers in one section of one village. But the subject came home to her still more painfully through the discovery that one of her own household servants was a leper!

Thanks to the spirit of Christ, manifested by his servants, a brighter day has dawned for these sufferers in this leprous district. It is only a few months since we were able to say to Miss Hatch, "Arise and build," and already I found forty-five lepers receiving food and shelter, with daily Christian teaching. They are mostly only sheltered in temporary huts at present, but suitable buildings are in course of erection, and will soon be more than filled. During the past six months seventy or eighty lepers have had to be turned away, with numbers of untainted children, because there is no separate Home for these little ones. Land and building would probably cost £150, for which amount provision could be made for many of these little ones.

The direct spiritual result of this work is its most cheering feature. The highest object of Christian missions, viz., to save the souls of men, is being achieved among these otherwise hopeless people. Fourteen baptisms during the first three months of this year, and nine others under instruction, show how spiritually fruitful is this Christlike work. It was a touching sight to look into the eager faces—often marred by disease—as they drank in the words of eternal life, and to know how earnest and spiritual were their prayers. It is hoped that a qualified medical worker (native) will shortly be ready to take up work; a dispensary and hospital ward might be started with £50.

During my tour, which is now drawing to its close, I have visited twenty-seven asylums, and have been privileged to speak at meetings of lepers with attendances of 4,000.

John Jackson, Organizing Secretary,
Mission to Lepers.

A Message from Kurdistan.

An American missionary, who has laboured for many years in Kurdistan, writes:—

"The Gospel and educational work, for which we have given nearly thirty-three years of our lives in this land, is not without encouraging features. Never have people been more needy of what we give than at the present time. Poverty has become so general that ordinary principles for self-support have to be winked at, both in educational and evangelistic lines; while security, in the villages especially, is so uncertain that few employees dare take up residence in the provinces. Everywhere there is a great number of pupils in the schools, and more importance is given to education in late years.

"Of our nineteen employees of all grades in the male department, two are licensed preachers, one of them in a near village, and ten others outside acting both as teachers and leaders in Sabbath service. We have over 500 under instruction for a time in the winter, including some 200 poor orphan children. We hope to secure a college graduate for our Boys' High School here in Bitlis for the new term beginning in September. The Girls' High School, under the efficient management of its American teachers, is doing excellent work; it has also been harbouring and caring for orphan girls these four years. We have two church organizations, one in this city, and one outside with branches, and about 150 members."

Charlotte Hanbury.*

IT seems but as yesterday that we read in these columns the obituary notice of Miss Charlotte Hanbury, whose death on October 22 of last year made so wide a gap.

These autobiographical pages were largely prepared during that fatal illness which, while contrasting sadly and strangely with her active, many-sided life of service, proved, nevertheless, a beautiful *Selah* to that Psalm-life of praise. Dictated by the sufferer herself, the recollections were penned and arranged by her devoted niece, Mrs. Albert Head; and three of the chapters were compiled from Miss Hanbury's diary; while the whole record is made more clear and connected by brief but luminous notes. The result is a volume of peculiar freshness and fascination. If it were only for the chapter, entitled "Men and Women," the book would have a charm all its own, for so many notable figures flit before us.

Born April 10, 1830, of good Quaker stock, her earliest associations were connected with such names as those of Elizabeth Fry (her father's "Cousin Betsy"), Thomas Clarkson, Sir Fowell Buxton, Sir William Hooker, the future Lord Shaftesbury, and Martin Tupper. There was also occasional friendly intercourse with members of our Royal Family, for Miss Hanbury's grandfather by marriage, Mr. William Allen, had been friend and executor to the Duke of Kent, Queen Victoria's father. Later on, we find interesting personal reminiscences of other dear friends, well known by name to the household of faith, these including the Earl of Cavan, Rev. W. Pennefather, George Müller, Denham Smith, D. L. Moody, and many others at home and on the Continent.

She had, moreover, a way of bringing before us familiar figures in new attitudes, and of remembering little incidents pleasant to know about. One saying of her friend, Mr. Robert C. Chapman, at once probably influenced her life, and was descriptive of it: "I do everything I can to please God, and He does everything He can to please me." One might read a great deal about George Müller without finding any reference to that latent love of humour—known to his intimate friends—which Miss Hanbury so sympathetically and appreciatively describes:—

> It was charming to amuse Mr. Müller. His daughter used to say truly, "You know, if my father begins laughing he does not stop; he is so extremely
>
> ENTERTAINED BY WHAT IS HUMOROUS."
>
> Intensity of feeling and thought and powers marked him in all our ordinary happy life (p. 109).

Strangers, it might naturally be supposed, would be apt to be overawed in the presence of a man so eminent and heavenly-minded; but that Charlotte Hanbury carried her naturalness and vivacity everywhere is abundantly evident. She had indeed been singularly happy in her surroundings, always growing up in the midst of healthful influences and abounding spiritual privileges.

Her honoured parents had regard to the double character of the Apostle's injunction to "bring them up in the nurture and admonition of the Lord"; they did not, as is too often done, sever the two things, giving the admonition but withholding the nurture. The home soil was rich and was carefully cultivated, and the young plant developed into a noble, vigorous character. But the helpful environments of a holy, happy home would not alone have made Charlotte Hanbury what she was.

> "It was the greatest blessing of my life," she said, looking back, "that, when a child, God brought home to my heart his love, and power, and grace, leading me to trustfulness in our Heavenly Father, and to come to Him with all joys and sorrows. I had no qualification for the blessings He gave, not even a good temper or talents, gifts or powers; but let Him choose our inheritance and form our life, and He can enable the most inefficient to fulfil his purposes" (p. 10).

There is something unusual—some might say unchildlike—about the way in which she connects her conversion mainly with a deliberate choosing of God's will, but her account of this time bears internal evidence that, so early, she had drunk into the contemplative spirit of the friends, and had assimilated that which may be described as distinctive in their mode of expressing the truth. She says:—

> My twelfth birthday was a turning point as to decision whether to be willing for the will of God, whatever it be, or to refuse it. So much hung upon that time—probably it has influenced every day since—when through his goodness I was led to a deep decision for his will, cost what it might.

This choosing of God's will may be said to have been the pivot and mainspring of her whole life thereafter. It was the gauge by which all matters, great or small, were measured. The learning of music, the possession of a pony, the planning of a journey, everything was referred to the one test—Is it God's plan?

> I could wish for—yet ought I to wish? Is not all in a Father's hand? If given, may I meekly feel bound as his child to our Heavenly Father. If refused, may his peace fill my heart, and let cheerfulness prevail—a right spirit. Oh, either way, may a right spirit be in me, his Holy Spirit. . . . How precious that the heart's feelings He regards (p. 70).

There were, in her, heights and depths of strong feeling which precluded the possibility of perpetual calm; but amidst all the storms which swept her outwardly joyous life (and they were many), it is quite certain that the only thing she really dreaded was a swerving from God's will.

> OF PHYSICAL FEAR SHE KNEW NOTHING.

With dauntless courage she would, as a girl, ride an untried and untrained horse, and as an intrepid traveller would, on occasion in after years, order her little bed to be set "under the stars," even when within hearing of the shots of foreign marauders. "Do the gentlemen think me a goat, to spring over streams and rocks without limit?" She wandered among rocks and "mossy heights" in Spain long after. But she retained, to the end of her days, a childlike fear of taking her own choice instead of God's choice for her. Home ties were peculiarly strong and tender, and the picture of the dear saintly mother, who, at the age of 107 years, has been now left behind, is one of pathetic interest.

In her early Ragged-school work, in her labours on the Blackdown Hills, in her many travels by land and by sea, in her untiring efforts

> ON BEHALF OF OPPRESSED PRISONERS

in foreign lands, and especially the Moorish prisoners, we find, from first to last, with what devotion Miss Hanbury sought to do, with all her might, whatsoever her hand found to do.

Deeply pathetic are the records of her work on behalf of the prisoners in particular, and no less than eight visits were paid to North Africa on behalf of those in Morocco alone. "Oh, Lord, for the poor Moors! Arise, we beseech Thee, look on these agonized creatures in prison. Make me something for Thyself unto them." Such was her prayer on the eve of her first departure for North Africa, and how abundantly it was answered!

Miss Hanbury never left the Society of Friends. To its members she was warmly attached; but there were evident signs that no one body of Christians sufficed to hold or mould her mind and spmpathies. In 1864 she was baptized by Rev. Baptist Noel, but continued to attend the Friends' meeting when possible. Mrs. Head writes, "Apparently she neither left nor joined any Christian body, content to belong to the 'blessed company of *all* faithful people.' . . . She had friends in every branch of the great family, none more dear than those belonging to the Church of England."

Lucy A. Bennett.

* Charlotte Hanbury: An Autobiography. Edited by her niece, Mrs. Albert Head. With Portraits. (6s. London: *Marshall Bros.*)

Irish Church Missions. — The itinerating evangelists of the Irish Church Missions have held a successful series of lantern missions in six counties of Ireland during the winter months. Ninety-two places were visited, where 273 meetings were held, with a carefully estimated attendance of 9,575 Roman Catholics, and 13,423 Protestants. Most appreciative testimonies have been received from several of the clergy whose parishes were visited.

The Late Mr. J. Van Sommer.

A DEEP sense of personal loss was felt by a wide circle of friends last week, when it became known that Mr. James Van Sommer had passed away at his residence, Cuffnells, Wimbledon Common. Born in the district of Hoxton (London) in 1823, he was trained for the legal profession, being admitted as a solicitor when twenty-two years of age. The firm of which he was a member—Coulthurst and Van Sommer—has carried on business for the last thirty years at New Inn, and he kept up a close connection with it to the last, having only ceased about six years ago his regular attendance at the office.

Since taking up their residence at Wimbledon twenty-six years ago Mr. Van Sommer and his family have endeared themselves to the community by their good works and zeal for the glory of God. Attached to the Church of England, father, sons, and daughters have manifested wide sympathies, joining freely with all other bodies of Evangelical Christians in worship and work. Mr. Van Sommer was especially devoted to children and the poor, and many a home in North Wimbledon has had cause to bless his name for kindly assistance as well as godly advice and consultation.

Among wider schemes for the spread of the Gospel, he took a special interest in the London City Mission, of which he was to the last a warm-hearted friend and supporter. In many ways he and his family tried to influence for good the working-classes. Mr. Van Sommer believed in the power of the press, many books and pamphlets on religious subjects having issued from his pen, of which the most recent was "Catholic Christianity as distinguished from Roman Catholicism." His works have had a circulation, crowned with tokens of

> WIDE INFLUENCE FOR GOOD.

Articles from his pen have appeared from time to time in our columns, and these, as well as the part he has taken in various correspondences, have been highly appreciated by his readers.

Mr. Van Sommer's eldest son, James, initiated the movement which resulted in the passing of the Free Libraries Act. "The Welcome" temperance institute in Wimbledon mainly owes its origin and subsequent prosperity to the exertions of Miss Van Sommer, who died in 1880. Miss Bessie Van Sommer has made a name for herself in the writing of stories of a religious and temperance character, and is at present in Sierra Leone, helping the Bishop of that West African diocese; while another daughter, Miss A. Van Sommer, has spent many years of her life in the Egyptian Mission field.

All the family have devoted much attention to work among children and young people, Mr. Van Sommer's chief delight in recent years having been to meet the school children and present them with flowers and other gifts, never failing at the same time to drop the Gospel seed.

Having early laid to heart his duty as a steward for God of the means committed to him, Mr. Van Sommer's giving was regulated by a systematic plan. His donations were intelligently sent, most frequently to Christian workers whom he believed to be so engrossed in their own labours as to be hidden behind them, and so liable to be overlooked by others.

The end of this useful life came after an illness of only three days' duration. Recently he slipped, injuring the back of his head, but no ill-effects were observed at the time. A week before his death, however, he complained of heaviness in his head. On the Thursday he had another fall, and immediately lost consciousness, which he never regained, and passed away about nine o'clock on Lord's Day morning, death being attributed to congestion of the brain.

Many of the older people will greatly miss him, and he will be long held in affectionate remembrance for the kindly and generous acts he performed, and for the great interest he displayed in the religious and social welfare of the parish. The church was quite full at the funeral, some hundreds of working people and children being present.

Deputy Surgeon-General W. Peyton Partridge.

SURGEON-GENERAL PARTRIDGE is widely known in connection with his Gospel object-lessons. In them he has devoted inventive genius and mechanical ability to the will and work of God. Thousands have read their message, so simple that a child can grasp it, so apt and striking that none can easily forget it.

For many years the figure of Surgeon-General Partridge has been a familiar one at the annual Mildmay Conference, where he has ministered to others as a steward, and also edified assemblies of orphan children, deaconesses, waiters, and many others, as he set forth Divine truths in a new light with the aid of his models.

Entering the Bombay Army in 1854, the subject of this sketch served in the Indian Navy during the Persian War of 1857 (obtaining medal and clasp) on H.M.S. *Semiramis*, afterwards in Scinde and Guzerat. In 1867-8 he saw service again in the Abyssinian War (medal). His last years of active duty were spent in Bombay as a Presidency Surgeon. In 1885, having completed thirty years' service, he retired. For twenty-seven years he led a thoroughly worldly life, having been brought up nominally as a Unitarian. He knew little about the Bible, and nothing of the Gospel. It was in Persia that the Lord first met with him. Away from all Christian influences, without a truth-loving soul on board his ship, he was drawn to Jesus, and did not resist.

He began for the first time to read the Holy Scriptures, being helped also by the "Life of Hedley Vicars," and by James' "Anxious Inquirer," which an unconverted person had put among his books.

A diary that he kept of his daily sins brought home to him a conviction of his lost estate outside of Christ; and the impossibility of the Lord Jesus being a *good* MAN merely, and at the same time claiming equality with God, destroyed his Unitarianism. Taking his Divine Substitute as his own personal Saviour, he openly confessed Him with his mouth, in spite of the laughter of brother officers.

Relieved from the Navy in 1857 he began to seek to win souls. He joined a regiment that had been raised during the Indian Mutiny, the commanding officer of which had prayers morning and evening. Soon afterwards he was put in charge of the Ghizree Sanatorium for European soldiers, where he regularly held Divine worship, and had Bible readings. By teaching others he was himself taught.

When he became a Presidency Surgeon in Bombay, he had many souls given him for his hire, among officers and their families, among prisoners in the gaols, and also in "the Upper Room," a little hall where, for more than ten years, services were conducted on unsectarian lines. After his return to England God opened up fresh work for him. Beginning with the great object-lesson, the Tabernacle (of which he made two models), he was led, as he studied Divine truth, to design at different times twenty-three Gospel object-lessons, and on these he lectured. These have been greatly used for the conversion of sinners and the upbuilding of believers.

The teaching in these object-lessons was pure Gospel, every statement being founded on the word of God. Thus their testimony, which has been given in Great Britain, Jersey, Germany, Holland, Switzerland, at sea, and in Norway, also in India, China, and New Zealand, stands firm, and blessing has always accompanied them.

After forty-three years' work for the Master in public, he has been "promoted" to a much more difficult task, viz., that of witnessing to the power of God to keep his people in perfect peace, and even rejoicing, in the midst of great trials. About six months ago, it was discovered that he had cancer of a virulent kind in the lower jaw. He was operated upon three times in two-and-a-half months, the disease returning again and again. In answer to prayer, there has as yet been no return since the third operation. He says that he has found the grace of God quite sufficient; he has by that grace cheerfully given up all engagements; he has never for a moment repined, and is quite sure that the Lord makes no mistakes, and that He has a right to do what He likes with his "purchased possession."

This testimony has been blessed to the strengthening of the faith of some. There

From Photograph by Lavender, Bromley.

appears to be no probability of Surgeon-General Partridge being able to speak again in public, but he is quite content, as one has said, to "be an object-lesson used of God, instead of using object-lessons himself." His testimony of life and lip has from time to time been freely given against Popery and Ritualism, against the use of alcoholic drink and tobacco, also in denunciation of the opium traffic.

The Surgeon-General has just completed the "allotted span" of life, being seventy-one this year. While the Lord Himself tarries, may our beloved friend's testimony be more and more powerful, because of a deeper and more joyful experience of his beloved Master.

S. H. W.

Rev. George Soltau's Bible School.—The arrangements for the spring school of Bible study, commencing on Monday, April 15, are as follows:—Mondays, Worcester, Foregate Hall, 3.30 and 8; Tuesdays, Malvern, transept, Priory Church, 4 p.m.; Wednesdays, Gloucester, Y.W.C.A. Hall, 3.30; Friends' Meeting House, 8; Thursdays, Cheltenham, Rodney Hall, 3.30 and 8; Fridays, Oxford, Hannington Hall, 3 and 8.—Mr. Soltau's address is 83, Lordship Park, London, N.

A Timely Vindication.

THE New York *Independent* has been sifting certain accusations made against an American missionary at Peking. Among other critics Mark Twain took up the matter in *The North American Review*. It appears that when collecting the value of damage done to the property of Chinese Christians, Dr. Ament added thereto a sum which was at first said to be thirteen times that amount, but is now admitted not to exceed one-third of it. It is held, however, that this is only a question of degree, leaving the dishonesty of the transaction unaffected; but *The Independent* points out that

> This argument has absolutely no application. If a Chinaman has had his house burned down, and his goods plundered, therefore he has the right to go to the city authorities, and take Dr. Ament with him as his advocate, and ask that the city refund the value of the house and goods, and then pay something extra for the support of his family while he is getting his house rebuilt. Is that extortion? Yes, if the amount is thirteen times the loss; no, if it is only one-third the loss. In the latter case the demand is an extremely reasonable one. We should demand much more in this country. We should demand "exemplary" damages. These Chinese Christians who have asked Dr. Ament's aid have asked no exemplary damages, at least have not got them.

It is contended in the second place that Dr. Ament requires the innocent to pay for the crime of the guilty; but, as our contemporary shows, this is surely nothing new in national or international polity.

> We knew that before he told us; for these Chinese Christians were precisely in that case suffering for the crime of others. Of all people, they were least to blame, and therefore should least suffer . . . Has a State, a city, no duty to prevent such damage? and when it is done by the connivance or neglect of the public authorities, must the public authorities make no restitution, just because they cannot assess it on the offenders? . . . The argument is too weak to deceive intelligent people. Those towns which harboured the Boxers were guilty. Their rulers were guilty for not suppressing the mobs. The Chinese, whose property was destroyed, have the right to demand redress, and the proper persons to go to are the constituted. In their own way, by their own system of taxation, and a fairly decent one, these payments are made; and the money doubtless, as here, comes principally out of the richer and more influential people, who ought to have prevented the riots.

The Independent does not enter, nor do we at present, into the question of the prudence of the action taken, if viewed from every standpoint; but as the accusations received considerable prominence in the daily press of this country, we believe our readers will be glad to learn, on such authority, that the demands made were no greater than would be regarded as just and reasonable in our own land, and for the obtaining of which many Christian people would not hesitate to set the machinery of the law in motion.

A Farewell.*

"Pray ye, therefore, the Lord of the harvest that He will send forth labourers into his harvest" (Matt. ix. 38).

I DARE not call you back. Have I not prayed
That lives like yours might bear love's sternest test,
And on the altar of their faith be laid?
What then? Shall I withhold my own—my best?

Nay, go! Shall I be free to pray aright
That other hearts may hear the Master's call
To labour where the harvest-fields are white,
Except as freely I surrender all?

God knows the weakness of the hands that cling
About these human idols, and the pain
That is the price of every gift we bring:
The loss through which we find eternal gain.

God knows; and He will make me strong to take
The task that He has given. So, to-day,
This is my sacrifice—for love's sweet sake
I bid you go—the King's command obey.

And oh, be true! Let your own light so shine,
That in earth's darkest places it may be
A bright reflection of the Light divine—
That in your life the world his life may see.

His peace be with you always, and the power
Of his own Spirit all your soul baptize
With holy, living fire, and hour by hour
Breathe through your lips the love that never dies.

And now, farewell! God grant that in the day
When you and I shall meet at his right hand,
Beyond the shadows of this earthly way,
Among his noblest heroes you may stand.

* From FROM HEART TO HEART, by Edith Hickman Divall, Southborough, Tunbridge Wells.

Day by Day.

SUNDAY, April 21. Haggai i.

HAGGAI returned from exile in Babylon, under Zerubbabel and Joshua, in the year 536 B.C., when Cyrus, moved by the striking prophecies about himself, which had probably been brought under his notice by Daniel, granted the Jews their liberty, and provided them with materials for restoring their Temple. This work of rebuilding went on under Cyrus and his successor, in spite of the opposition of the Samaritans; but, finally, these inveterate foes of the returned exiles obtained an edict from Artaxerxes (Ezra iv. 7-23) to stay the progress of the rebuilding of the Temple. The Jews gave up the work, and began to build splendid mansions for themselves, so that the operations on the Temple site were not recommenced, even when there was opportunity of their being so.

Haggai's first prophecy was delivered about the year 520 B.C. He remonstrates with the people for living in their cieled houses, whilst the Lord's House lay waste; and, in the name of God, he called them to consider their ways. It seems that they had been experiencing a succession of bad seasons. They had sown much, and reaped little; their money ran out of the bag as quickly as they put it in; a drought lay on all the land. The reason for it all was to be found in the neglected Temple. How frequently our disasters and losses in business arise from our failure to remember God's cause. We say that we have not the time, cannot afford the money, and see no necessity for setting apart the Lord's Day or the daily period for meditation and prayer. Did we see things as they really are, we should find that this is false economy, and wastes more than we save. There is that withholdeth, and it cometh to poverty. The mower does not waste time when he stops to whet his scythe.

MONDAY, April 22. Haggai ii.

Three prophecies occupy this chapter. In the first (1-9) the Jews are encouraged to persevere. Although there was no comparison between the glory of Solomon's Temple and the splendour of this, they must not be discouraged. Though they might deplore the absence of the sacred fire of the Shekinah, of the ark with its cherubim, of the Urim and Thummim, and of the spirit of prophecy, yet the Messiah's presence, which would be associated with the second Temple, would more than compensate for their deficiency, since He was the antitype of them all. If we lack many of the advantages and attractions in which others excel, let us be more than satisfied to possess Christ.

In the second prophecy (10-19) the prophet shows that if a garment has been used for carrying sacrificial offerings it cannot transmit holiness to the next thing it envelops. If, on the other hand, a person is rendered unclean by touching a dead body, he will render all things that he touches unclean. There is more contagion in evil than in good. One dirty ink-drop will pollute a gallon of pure water, but it will take many drops of water to dispose of one ink-spot. So the sin of the people was contaminating and befouling all their work. One sinner destroyeth much good. Beware of the contagion of the least microbe of evil.

The last prophecy (20-23). Convulsions preceded the Saviour's first advent, as they will the second; but amid them all the chosen people should be preserved as God's signet-ring. Oh that God would from this day take my heart and set it as a jewel in his signet-ring! It is not impossible, for diamonds are transfigured charcoal!

TUESDAY, April 23. Zechariah i.

The prophet's name means, *One whom Jehovah remembers.* Like Jeremiah and Ezekiel, he was a priest. He entered on his prophetic career two months after Haggai. These two witnesses wrought together to encourage their people in the work of rebuilding the Temple, in spite of all the discouragements which lay heavily upon them.

"Turn ye unto Me, and I will turn unto you"—blessed words, everlastingly true, let us, if needs be, act on them now. The prophets die, but the words they speak live for ever.

What a lovely vision is the one which follows—the first of nine! The myrtle trees in the valley are an apt emblem of God's people—their lot is often lowly, and their condition oppressed, but the Lord is amongst them. He rides—there is the swiftness of his ever-present help. He rides on a red horse, which may symbolize his vengeance on their foes. He is accompanied by others, who may be his bodyguard of elect angels, who do his will, hearkening unto the voice of his word. The phrase, the Lord of Hosts, is constantly employed by these two prophets, and is significant of the vast hosts of spirits that speed o'er land and sea to do his will, and minister to the heirs of salvation.

The second vision of the four carpenters, one to grasp each of the powers which had scattered God's people, tells its own story. For a little the oppressor may flourish as a green bay-tree, but his end is predetermined, and shall soon befall.

WEDNESDAY, April 24. Zechariah ii.

In this third vision God's care of his people is indicated by the care with which it is measured. Every square inch of Jerusalem is dear to Him, and shall be preserved by Him. But there can be no permanent limits to the city or people whom God loves. There will be an overleaping of all walls and bounds, so that Jerusalem must needs become as a town without walls for its multitudes of men and cattle. But if that be so, where will be her defence? God will be a wall of fire around her, and glory in the midst of her. Some people are always building walls around themselves preparing against any misfortune that may befall, or withdrawing within the contracted limits of their own thoughts and plans. Better let your life extend and open, as God may will and lead, being sure that, though invisible to mortal eye, He will certainly be your wall of fire.

Large numbers of Jews were still dwelling in Babylon. To these the invitation is addressed to deliver themselves and return. As to their safety in returning across the desert wastes, and settling again in Jerusalem, *that* was assured, because his people were as dear to God as the pupil of the eye, which is protected by the frontal bones, the eye-brow, the fringe of eye-lash, the lachrymal gland, and the swift raising of the hand to ward off every threatening blow. O child of God, do believe it. As the hand is raised to defend the eye, before any other part of the body is thought of, so does God think of us first, whom He has redeemed with precious blood.

Let Zion rejoice. However few and feeble the remnant of restored captives might be, under the leadership of Nehemiah and Ezra, yet God was in the midst of them, and He would inherit them as his portion.

THURSDAY, April 25. Zechariah iii.

As the Temple approached completion, the fear possessed many hearts lest the priesthood might not be worthy to occupy its place in the reconstituted service. Joshua, the high priest, representing all the priests, was clothed in filthy garments and stood before the angel; and this symbolic picture of their condition is borne out by Mal. i. 7, &c.

It may be that some who read these words are in the same position. They were intended to be priests unto God, but, alas! they are clothed in the filthy garments which we are expressly bidden to put off (Col. iii.). Inconsistences, evil habits, permitted failure and infirmity, are like polluted raiment, which are wholly unbecoming in the child of God.

Instead of casting his priests away, God sets Himself with tender love to put them right. The filthy garments are exchanged for the fair and beautiful robes of the Resurrection Life; and the fair mitre, which may be compared with the anointing of the Holy Spirit, is communicated. We are right in drawing such lessons from this story, because we are reminded that Joshua and his fellows were intended for a sign (8, R.V.); and then from them our attention is led off to the Saviour, described first as the Branch, and also as the sure Foundation-stone, which is living and instinct with intelligence. He is engraven as a precious jewel; He removed the transgression of the world on the day of the Cross; He will give uninterrupted peace (10).

FRIDAY, April 26. Zechariah iv.

The candlestick, all of gold, is obviously the newly-constituted Jewish state. In our own time it stands for the holy universal Church. Notice the distinction between this one candlestick and the seven candlesticks of Rev. i. This stands for the Church, and they for the churches. The central bowl, containing the oil, communicates by seven branches with the seven lamps, and with the two olive-trees by two pipes. The lesson is obvious. The wicks in the lamps are unable to maintain the flame by themselves, but send their wicks down through the pipes into the golden bowl, as a channel by which the oil may be drawn to burn on the edge of flame. So neither the Jewish people in the past, nor Christians to-day, could maintain their bright testimony for God in this dark world, if it were not perpetually fed from the oil of the Holy Spirit, which is held for us all in the person of our blessed Lord.

Thrice, *vv.* 4, 11, 12, the prophet asked what the two olive-trees stood for, which were situated right and left of the Lamp. It was explained to him that they represented Zerubbabel and Joshua, the prince and the priest. Each of these two offices was required for the maintenance of the Jewish polity in health and usefulness. For us they symbolize the royal and priestly offices of our Saviour. Our Christian life and power demand that we should make much of each of these, and that we should daily meditate on them, as a means of deriving from them all things that pertain unto life and godliness.

Nurtured by such supplies, there could be no doubt that mountains of difficulty would be cleft before the returned exiles, and the day of small things would be soon succeeded by brighter ones; but who shall compute the mighty results, that shall be secured and achieved through us, if only we will yield ourselves as channels that the oil and grace of God may pass through us into manifestation and glory?

SATURDAY, April 27. Zechariah v.

Here we have the fifth and sixth visions, of the Flying Roll and the Ephah respectively. They are duplicated, each supplying the other.

The Flying Roll is of immense size, and filled with curses against the sins that are often referred to by these post-exilic prophets as characterizing the returned Jews in their attitude towards the new Temple. The Roll enters into the house of the sinner, and abides there till the whole fabric is smitten by dry-rot and crumbles. Ah, how often have we seen the counterpart of this! Men have withheld time and money from God's House, or they have spoken against those who were devoted to its highest interests, and after a while the dry-rot has entered their homes. I heard of a prominent lawyer recently who, after the profession of Christianity, said that he found that religion interfered with business, and he therefore must abandon it; but shortly afterwards all his business left him, and my informant told me that he was working as a carpenter, whilst his wife was engaged as a teacher in a seminary.

The Ephah is large enough to hold the woman that represented wickedness; it was covered by a weight of lead. Oh, how blessed it is when the soul knows that its sin is covered, hidden even from the eye of Heaven! Then it was borne swiftly away by women with storks' wings, symbolizing swiftness. Look up, sinner, and see how God, on thy penitence and faith, is prepared to put away thy sins. They are borne away into the land of Shinar—a land of pits and wildernesses, where none lives, and whence they shall never be recovered. Jesus Christ bore our sins in his own body on the tree, and they shall not be brought against us in judgment.

Home Missions.

Lancing Homes of Rest.

SOME twelve years ago I had the privilege of assisting in the preparation of four cottage rooms in the then little-known seaside village of Lancing, Sussex, in joyful hope that the kind wishes of the owner might be abundantly fulfilled, and that by their means some weary and tired toilers, whose strength had failed them in the hour of need, might here again find the pulse grow strong and the step firm. It was truly "a day of small things;" but what was my joy when, upon recently visiting this small village, while making a brief stay in the South, to find as many as four distinct "Homes," with their lovely sea views, pretty gardens, and comfortable and ample accommodation, both for women and children, mothers and babies, men and youths, and, lastly, for a few aged and frail disciples, whose feet have reached the last milestone?

Two of the "Homes," those for women and children, and men and youths, may well nigh be called "mansions." They contain between them nearly sixty rooms, some of them as large as three ordinary apartments! Here I find the management can very well accommodate 160 patients, besides the ample staff. When we compare this with the half-dozen which the earlier effort contemplated we may well say, "What hath God wrought?" Even better than

THE SALUBRIOUSNESS OF THE CLIMATE,

and the almost "record" amount of sunshine enjoyed here, was the deeply spiritual tone pervading each "Home." The best traditions of our Evangelical faith, too, are found, without any taint of sacerdotalism.

I must say a few words about the temporal side of things. "Nine pounds weight gained in three weeks," said a poor labouring man from East London to me, as I stood by his side in the beautiful grounds of the men's Home. To tell his story, how he had lain two whole months on a sick bed, and how a fellow member of his Mission Hall, one of those attached to Harley College, had put him in communication with Mr. Chorley, the director of the Lancing Homes, and the really marvellous progress to health his sojourn at these Homes had witnessed, gave him evident delight. There was also another from perhaps the most crowded district in South London (Southwark), who told me that he was returning home practically another man. Such instances could be multiplied indefinitely. One case received lately, was that of

A WOULD-BE SUICIDE,

whom the magistrate gave into the care of the missionary attached to the Court. The poor man was received at Lancing, and during his stay was brought to the Lord. He returned home a new man in Christ, to the whole-hearted joy of his distressed wife and family.

At the Women's Home similar stories of the marvellous recuperating power of the sea breezes and liberal dietary, which latter seemed to reach almost the incredible for amount, showing how expansive the fresh air, and plenty of it, makes the appetite. Mr. Chorley gives personal and untiring attention to the details of the management.

I must close by remarking how glad I was to see that Mr. Chorley and his committee had ventured to take up the task of rebuilding the older portion of the Women's and Children's "Mansion," and replace the low-ceiled, leaky rooms with bright apartments, from every one of whose windows lovely sea views, together with pastoral country, can be obtained. He will, I fear, find £1,500 no little task to raise, but the Lord is able. I commend Mr. Chorley, whom I have known for many years (his address is—6, Clephane Road, Canonbury, N.) to the prayerful sympathy of God's stewards, so that his hand may be strengthened in the hour of need. GERALD R. COULTAS.

Barry Dock, South Wales.

Manchester Refuges.

AT the annual meeting last Friday of the Manchester and Salford Boys' and Girls' Refuges and Homes and Children's Aid Society it was reported that the year just closed had "been filled, more than any previous year, with tokens of prosperity and blessing of the highest kind."

The Chairman (Mr. JOHN THOMSON) said they did not desire to send good lads and girls out of the country if they could help it, but at the same time it was easy to see that the surroundings of many of the children who came under their care were so degraded that if they were left to themselves they would become degraded also, and in a new country they had a chance which they would not get in the old land. Over 1,000 children had now been sent to Canada, and they constantly received from them letters of gratitude and thankfulness, many enclosing subscriptions to the Refuge funds.

Among the other speakers were Mr. W. H. Holland, M.P., and Rev. Prebendary Macdonald. The BISHOP OF HEREFORD bore testimony to the pleasure he had experienced when conducted over the institution at Strangeways. He claimed that work for poor children should have a first place in all philanthropic and beneficent effort. It should also take a first place in legislative work, and he was glad to see from a recent vote in the House of Commons that there seems to be a feeling amongst members of Parliament that there is an urgent call to do something to save the children from the tremendous evils that are brought into their lives through the influences of drink.

The year opened with a financial deficiency of £449 6s. 7d., and we find, with regret, that this has now grown to £1,197 2s. 6d. A sum of £12,500 is sufficient to provide for the requirements of a normal year. Mr. Leonard K. Shaw, at the Refuges, Strangeways, will be glad to communicate with friends.

London Public-Houses.

HAVING a desire to see the work of the London City Mission to Public Houses, I had the privilege recently of accompanying Mr. J. J. Browne, while visiting about a score of them in Camden Town and neighbourhood.

We began, taking with us a bag of "ammunition," about 7.30 p.m. One of the things that struck me was the willingness of the barmaids and men to accept religious literature, and, when not busy with customers, their readiness to listen to a plain word about salvation.

Only in one instance did anyone refuse to accept a booklet from me, and he was a would-be swell, drinking in a saloon bar.

Some made light of everything serious, scoffing at the Bible and finding fault with it, which had to be patiently listened to, and such replies given as God's Spirit prompted. In several of the larger houses, over 100 persons, more or less, were in at one time drinking, and customers were always coming and going, so that one might spend a whole night in one house.

In one public bar, where about ten men were standing, I read a few verses of Scripture, and Mr. Browne spoke about sowing and reaping. The men stopped drinking and listened with respect to my friend, and afterwards we each talked personally with some of them. There were all ages and classes in the various bars; and numbers of *children* kept coming, each with a jug and money for beer.

As the night grew later, toward ten o'clock, the numbers increased, especially of young girls and young men, with some of whom we had interesting talks. In a few instances there seemed to be an opening for the Lord's message, and the Spirit was convicting of the sin of unbelief.

Mr. Browne continues his visiting until 12.30 a.m., but every alternate week goes in the morning and afternoon, instead of night, in order to get a better opportunity of talks with the managers, potmen, and barmaids and barmen at the time when they are not so busy. Special meetings of a social kind are also held for them by Mr. Browne, to which they are invited by ticket. Very much seed is sown, of which nothing definite is heard; but Mr. Browne has had cases of wonderful conversions to God in connection with the work.

Will God's people pray much for a rich blessing on this interesting branch of service for the Master? S. G. MONTGOMERY.

Bangor, Co. Down, Ireland.

The Story of a Success.

GOING back to 1859, the Special Religious Services in Theatres, &c., is an evangelistic organization that has fully justified the expectations of the noble men who founded it, and their successors who have guided its course to this day. In an explanatory booklet, "The Story of a Success," we read:—

"The men who began this great work discovered that the non-church-goers were not hostile to the message of Divine Love, but opposed to the method in which it had hitherto been placed before them. They found, also, that the trend of public opinion amongst large numbers of the working class was strongly against anything that appeared to them professionalism in religion. They would go to a theatre or music-hall to listen to the Gospel, when they would not go to church.

"In the year 1893, the London City Missionary who labours among the soldiers of the London garrison, being struck with the teeming population of Battersea, suggested that these special religious services should be held, if possible, in that neighbourhood. A hall belonging to Messrs. Munts was hired.

"Amongst those that listened to the first address was a young woman to whom the Spirit of God spoke. Three years afterwards, she confessed how she had fought against the Spirit striving in her soul. Gradually a choir was gathered together, now it numbers some sixty men and women, most of whom have received their spiritual good in the hall.

"A local dancing mistress came; she believed and was saved, gave up her profession, and now, as a member of the choir, takes part in our services. A father and two sons came; all three were brought to a knowledge of Christ as their Saviour. The father died rejoicing; the two sons are earnest helpers, one of them sings in the choir as our leading bass.

"A young Roman Catholic woman came into the hall from curiosity, she was convinced that 'there is none other Name under heaven given among men whereby we must be saved.' An interesting work is being done amongst female servants by a lady belonging to our number, who most kindly welcomes to her house these girls, and by womanly sympathy and loving counsel strengthens them in their lives.

"Some who read these lines might like to come and see for themselves what is being done at the Sunday evening services held at the Shakespeare Theatre. In order to meet the heavy expenses of our work, many of our choir and helpers are taking collecting books and boxes. The rent of the Shakespeare Theatre is £6 6s. for each Sunday night, and as we hold these services all the year round we have to pay upwards of £300 a year. The choir, helpers, and preachers give their services free."

The deputation secretary of the Committee is Rev. T. C. Udall, 3, Bridewell Place, E.C.

Dock Labourers' Mission.—Visitors to the docks and wharves of London cannot fail to have been moved with pity by the appearance of the unemployed who flock to these centres of commercial activity in the hope of securing a few hours' work. To these crowds the Dock Labourers' Mission directs attention. During the winter months tickets for daily dinners and teas free of charge are distributed among the most needy. Two of the helpers visit the poor in their homes and read and pray with the sick and dying. During the year the home for sick and destitute children has been crowded. As the clothes of the children in many cases have to be destroyed, left-off garments are particularly acceptable. Communications may be sent to Mr. C. H. Coleman, 150, Boleyn Road, West Ham.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.)*

"Sand Pulpits and Caravan Homes."

WHAT a stir is caused in a village by the arrival of one of the "Gospel caravans" of the Children's Special Service Mission! The news of its coming soon spreads throughout the district, and the young people gather from far and near to hear the kind and wise preacher tell of the love of Jesus from the van, which forms his home and book store.

Meetings are arranged in a meadow or a farm kitchen or a tent, and the caravan preacher, besides speaking to the young folks, joins heartily with them in their games on the village green and enters into their joys and sorrows. A characteristic message from one of the villages says:—"Our ten days' mission was in many ways a time of great blessing, especially to a number of lads. Many of these would come to the caravan very early in the morning, and by singing our choruses awake us. One lad came in the morning. 'Sir, may I come and

EAT MY DINNER IN THE CARAVAN

instead of going home, and then I can talk with you about Jesus?' 'Certainly, Hubert.' And along the dear boy came, and we had a very blessed chat together."

It is often a sad occasion when the time comes for the van to be moved away, for both children and "grown-ups" (for whom, also, meetings are held) have come to love the work and the worker. But the field is large, and there are many other village children to whom the Gospel story must be told. Friends of the Mission, however, keep up a correspondence with the children who have found the Saviour, and encourage them to "hold fast that which is good."

Most of our readers, perhaps, will connect the Mission with the seaside services which are held at the chief holiday resorts on the coast, but these constitute only a small part of the many-sided operations at home and abroad. For the greater portion of the year evangelistic missions are held among the Sunday schools, special efforts being made to

REACH THE POORER CHILDREN,

and very many of the scholars have been brought to the Lord by this means. The seaside services, of course, chiefly attract young people who are holiday-making with their parents. Willing hearts and hands readily give sympathy and help; sand pulpits are rapidly erected, and decorated with Scripture texts in flowers and pebbles. For thirty-three years these services have been held, and among those who now rally to the missioners' aid are many who were led to the Saviour in the early days of the work, and who, in their turn, bring their own little ones to hear.

The fruit of the Mission is found, indeed, in all parts of the world. On one occasion, years ago, a lady sent two of her daughters to one of the meetings. These young persons were rebellious on the subject, and they determined to disturb the proceedings, but they were deeply impressed, and became converted. One of them is to-day doing a glorious work for the Lord in one of our great cities. A well-known minister, who formerly laboured in Woolwich, says:—"I had to work close by the Royal Military Academy, and I got to know a good many of the cadets. A remarkable work was going on among them. They had a Bible-reading, which went by the name of the 'Pi Squad.' Everything was a Squad there, and

'PI SQUAD' MEANT 'PIOUS SQUAD,'

and that went on 'in the shop,' as the Academy was called, and also in the house of a very godly old Presbyterian minister. The leader of those Christian men, who went by the name of the 'Colonel of the Pi Squad,' was a young man who had been brought to the Lord Jesus Christ by means of 'special services' at Lausanne." Very many ministers, foreign missionaries, and Sunday-school teachers trace their first realization of the love of God towards them to the Mission.

Mr. Hankinson, who has been associated with the work for so long, thinks that such cases as these give a satisfactory answer to the question, "Do the child-converts stand?" He knows very many who sought the Lord when children, and who are now fighting the good fight for their Master. Among others, he tells of a girl who became a devoted lady missionary away in Moab, where she was quite alone in her work. One night she overheard the Bedouin

PLOTTING TO ROB HER,

so she disguised herself by wearing native dress, and set out by herself, on a donkey, travelling to claim the protection of the sheikh. So you see the Mission converts are not lacking in courage and resource. A sister of this lady, also a Mission convert, has laboured for some years for the Lord in India.

The Scripture Union, which has been a blessing to so many homes, grew, naturally enough, out of the Special Service Mission. It commenced in 1879, with a membership of 7,000, which rose during the same year to 40,000. Up till the present time 558,000 copies of the Union card have been issued at home, and 100,000 abroad. The latter number includes cards in thirty languages; the latest out are in Kaffir, Yoruba, and Armenian. Gospel leaflets, too, have been issued to the number of nearly nineteen millions. These few particulars will show you that the work goes on, wonderfully used to lead children to Jesus, and to instruct them in the knowledge of the Holy Scriptures; let us pray that God will bless it more and more.

To My Young Friends.

I EXPECT you will have wondered why there was no Bible Searcher set in last week's issue. Perhaps, however, after the extra strain of the competition you were glad of a little rest. The prize questions have been splendidly answered on the whole, and the results show very considerable care and study on the part of the competitors. I have come to the conclusion that it is much easier for me to set questions than for you to answer them, or indeed than for me to correct them, for I can assure you that my helpers and I have had a pretty heavy week. Of course you will say the remedy is in my own hands, so *perhaps* you will get an easier competition next time

In each division there are one or two papers which come so near to the maximum of marks as to deserve special recognition; but there has been excellent work throughout. Once more I notice that frequently the younger members in a division do better than the older ones; but am glad to find that the boys make quite a respectable appearance. More power to them!

Uncle Tom.

"The Christian" Bible Searcher.

PRIZE COMPETITION.

SPECIAL PRIZES.

Division I.—Alice Reid.
Division II.—Dudley Toye.
Division III.—Willie Palmer, Effie Simpson.
Division IV.—Elsie Goudge, Isabel Phipps.

FIRST PRIZES.

Division I.—Hyde Campbell, Douglas Shepherd, Dorothy Havergal-Shaw, Harold Berry, Leonard Wall, Willie Thomas, Geoffrey Peach, Gladys Davis, Gordon Allt, Willie Hooper.

Division II.—Dorothy Morris, Gladys Phipps, Kathleen Pincott, Frank Thompson, Pringle Wilson, Myrtle Perry, Duncan Campbell, Mary Law, Isabel Goudge, Winifred Harvey, Ethel Dancy.

Division III.—Margaret Morris, David Jameson, Florence Thomson, Queenie Boswell, Ida Cole, Ethel Kelsey, Arthur Allt, David Colville, Agnes Key, William Dowsett, Theodora Hill.

Division IV.—Owen Morice, Winifred Jeffery, Margaret Gray, Ethel Pasley, Ruth Pledger, Dorothy Grove, Frances Burnett Susie Keen, Bertha Kelsey.

SECOND PRIZES.

Division I.—Percy Peach, Laura Ridler, Margery Graham-Brown, Eddie Palmer, Linda Lowe, Ella Berryman, Mildred Morgan, Hope Robinson, Ethel Fowler, Daniel Morris, Elsa Banfield, Frankie Sellwood, Henry Flashman.

Division II.—Dorothy Cooper, Marjorie Roberts, Dorothy Daintree, Glanvill Smith, Bertram Webb, Kitty Fausset, May Darroll, Dorothy Hanson, Agnes Shields, Sydney Robertson, Dorothy Morgan, Maggie Oliphant, Elma Cheal, Dorothy Banfield, Madge Wilson, Harold Davis, Dorothy Berry, Edith Harvey, Winifred Martin, Alice Crang, Jack Gray, Ami Inglis, Hilda Jeffery.

Division III.—Isabella Morrice, Kathleen Shepherd, May Handasyde, Agatha Ward, Herbert Braddon, Elsie Hanson, Kathleen Pasley, Hugh Shields, Sidney Law, Violet Walker, Flora Smith, Mary Greenacre, Isabel Inglis, Betty Stocks, Gladys Clark, Margaret McFadzean.

Division IV.—Maude Nottage, Tom McGlone, Nellie Dowsett, Charlotte Millar, Evelyn Shaw, Amy Nottage, Elsie Brinkworth, Eva Oakes, Marion Richards, Frances Stileman, Alice Ricketts, Ralph Daintree, Norah Lowe, Ethel Bailey, Arthur MacLeod-Johnson, Maude McIlroy, Ina Hemmell, Louisa Walker, Mary Cheal.

FIRST CERTIFICATES.

Division I.—Nora Wyatt, Charlie McMullin, Beatrice Brouard, Leonard Allen, Ella MacMurray, Alfred Cocking, Stephen Wilson, James de Hailes, Stanley Burgess, Henry Colville, Stanley W. Smith, Phyllis Fry, Henry Harvey, Dorothy Gray, Gerald Nicholls, Mary Morris, Ada Reuals.

Division II.—Cecile Wright, Hilda Nicholls, Aileen Figgis, Gladys Young, Mabel Pelham Burn, Marjory Dyke, James Bryant, Charles Wingrave, Nellie Wilson, Violet Holford, Nora Marshall, Daisy Greenacre, George Graham Brown, Stanley Soltau, Vincent Fleet, Ella Hake, Muriel Spurgeon, Ralph Aldwinckle, Cicely Craven, Hilda von Grieshiem, David Seth, Lois Mawburn, Elise Hill, Rachel Wilson (Richmond), Herbert Walls, Fanny Wheeler, Colin Graham-Brown, Percy Fitch.

Division III.—Winifred Maunder, Margaret Goudge, Lawrence Johnstone, Alan Marshall, Hannah Knapp, Theodora Thorn, Louie Jeffery, Ella Watt, Ronald Watson, Arthur Morice, Edith Margetts, Lionel Kepple, Grace Spurgeon, Daisy Iredell, Graham Pearson, Violet Shaw, Evelyn Primrose-Pechey, Maurice Young, Blanche Norcock, Mabel Baker, Elizabeth Drayson, Ernst Aldwinckle, James Barker, Ida Cullen, Stuart Gray, Aileen Roberts, Florence Tomlinson.

Division IV.—Lewis Morice, Christine Pearson, Dorothy Kerr, Olive Robinson, Aldyth Margetts, Nellie Irving, Mabel Cole, Alexander Watt, Nannie Sturrock, Annie Kingsford, Ethel Alford, H. J. Small.

SECOND CERTIFICATES.

Division I.—Reginald Garland, Edgar Allies, Dorothy Brooks, Godfrey Miller, Eirene Fennell, Sarah Wilson, Carleton Tuffnell, Olive Fleet, Whately Smith, Dorothy Mace, Dollie Allen, Winnie Mace, Alec Miller.

Division II.—John Colville, David Gardiner, Ellen Wyatt, Mabel Wheeler, David Soltau, Eileen McClure, Dorothy McMullin, Louise Betts, Philippa Kerr, Robert Lomax, Mabel Fleet, Joy McFadzean, Mabel Cullen, Sydney Wisdom, Stanley Drew, John MacMurray, Mansfield White, Evie Miller, Cicely Gibson, Constance Long, Sandy Handasyde, Mary Pearson Maggie Russell, Charlie Thomson, Hilda Drayson, Leonard Mace, Winnie Garnham, Jessie Ricketts, Gordon Bryant, Irene Ashdown, Helen Beck.

Division III.—Dorothy Woodforde, Phillis Wright, James Wilson, Hilda Cook, Grace Kerr, Ada Bratt, Mary Beck, Georgina Wilson, Thomas Johnson.

Division IV.—Frances Figgis, Robert Young, Olive Mewburn, Hannah Chapman, Emily Bridgewater, William Porter, Rachel Wilson, Susie Cumbers, Arthur Foley, Augusta Clark.

HONOURABLE MENTION.

Division I.—Alfred Johnson.

Division II.—Amy Simmons, Mary Hooper, Susette Beck, Maisie Mackenzie, Kenrick Wakeford, May Allen, Eunice Baber, Dorothy Heckford, Lucy Pelham Burn, Kathleen Heckford, Percy Chappell.

THIS WEEK'S BIBLE SEARCHER (No. 274).

1. What did Job say about (*a*) his lips; (*b*) his tongue; (*c*) his word? (Job xxvii.-xxiv.)

2. Write out what God says about flattering lips. (Psa. xi.-xiii.)

3. What is said about—(*a*) lying lips (Psa. xxx.-xxxii.); (*b*) the man who refrains his lips (Prov. ix.-xi.); (*c*) lips of the righteous (Prov. ix.-xi.); (*d*) lip of truth (Prov. xi.-xiv.); (*f*) wholesome tongue (Prov. xiv.-xvi.); (*g*) tongue of just (Prov. ix-xi.); (*h*) idle words (Matt. xi.-xiii.).

4. How did the angel purify Isaiah's lips? (Isa. v.-vii.)

5. What are those people called who honour Christ only with their lips? (Matt. xiv.-xvi.)

6. Why did the Psalmist want his lips opened? (Psa. l.-lii.)

7. What is God's promise to those who speak to Him? (Isa. lxv.-lxvi.)

8. Why are the disciples not to be anxious about their words? (Matt. ix.-xi.)

9. Write out the verse where Jesus shows if our hearts are right our words will be (Matt. xi.-xiii.)

10. Write out the speech which "pleased the Lord," and say by whom it was made (1 Kings ii.-iv.)

11. What is said about speech by (*a*) Paul (Col. iii.-v.); (*b*) Peter (1 Peter ii.-iv.)

[Children under *ten*, do Nos. 1, 2, and 10; under *thirteen*, do Nos. 1, 2, 8, 9, and 10; under *seventeen*, any 8 questions.]

ANSWER TO LAST SEARCHER (No. 273).

Rev. i.-iii.

1. *Ephesus* ii. 1, "He that holdeth the seven stars," &c. *Smyrna* ii. 8, "The first and the last," &c. *Pergamos* ii. 12, "He which hath the sharp sword," &c. *Thyatira* ii. 18, "The Son of God," &c. *Sardis* iii. 1, "He that hath the seven spirits," &c. *Philadelphia* iii. 7, "He that is holy," &c. *Laodicea* iii. 14, "The Amen," &c.

2. To each of them: ii. 7, ii. 11, ii. 17, ii. 26, iii. 5, iii. 12, iii. 21.

3. *Ephesus*, "To eat of the tree of life" (ii. 7). *Smyrna*, "Shall not be hurt," &c. (ii. 11). *Pergamos*, "To eat of the hidden manna," &c. (ii. 17). *Thyatira*, "Have power over the nations" (ii. 26). *Sardis*, "Be clothed in white raiment," &c. (iii. 5). *Philadelphia*, "Be a pillar in the temple," &c. (iii. 12). *Laodicea*, "To sit with me in my throne," &c. (iii. 21).

4. *Ephesus* ii. 4, *Pergamos* ii. 14, *Thyatira* ii. 20; *Sardis* iii. 2, *Laodicea* iii. 15.

5. (*a*) Ephesus ii. 5; Pergamos ii. 16; (*b*) Smyrna ii. 10; (*c*) Thyatira ii. 25; (*d*) Sardis iii. 2; (*e*) Philadelphia iii. 11; (*f*) Laodicea iii. 20.

6. (*a*) Ephesus ii. 6; Pergamos ii. 15; (*b*) Pergamos ii. 13; Thyatira ii. 24; Philadelphia iii. 9; (*c*) Pergamos ii. 13.

No. 273.—Correct answers (second list) received from:—

A—W., Nellie, Annie and Leonard* Allen, Theodora Adams, Margery Ashdown*, Gordon Allt.

B—Lucienne Brabandes*, Leonard Browne*, Violet Birney*, Beatrice Brouard, Dorothy and Elsa Banfield, Ella Berryman, Dorothy Benson*, Evelyn* and Mabel* Barstow, Evelyn Butlin*, Mabel Baker, Mabel Bartlett*, Cyril Baddeley*, Ileene* and Hilda* Barstow, Aline Bazett*, Dorothy and Percy Bates, Katherine Balls*, Louise Betts*, Dorothy Brooks, Dorothy, Harold* and Gordon Berry, James and Gordon Bryant, Dorothy Butcher, Frances Burnett*, Conyers and Maisy* Baker.

C—Hannah Chapman, Kitty Cope*, G. Cross, Ethel Claxton, May Cullen, Ernest* and Annie* Cole, Maggie*, Jessie* and Walter* Carter, Lydia Cleary, Alice Crang*, George Coward, Muriel Collett, Susie Cumbers, Duncan* and E. Hyde* Campbell, Henry Colville*.

D—Marie Denizot, Dorothy Daintree*, Ethel* and Mai Davidson, Ethel Dancy*, Gladys* and Harold Davis, Mary, Nessie, Eric and Tom* Dunn, Stanley Drew*, George and Hilda Drayson, May Darroll*, Reginald and Gwendoline Davies, Elsie Dennis.

E—Olive and Leonard* Ewin, Esther and Robert Everitt.

F—Percy Fitch, Vincent, Mabel and Olive Fleet, Ethel Fowler, Phyllis Fry*, May and Gwendolen Fennell, Aileen Figgis.

G—Dorothy Gray*, Margaret and Katie Gorrie, Dorothy* and Gladys* Gibson, Dorothy Green*, Andrew Gardiner, Katie Green, Reginald Garland, Margaret Guillaume*, George Goodall, George, Margery and Colin Graham-Brown, Charles Groves, Henry and Lillie Goulding.

H—Georgette Hoffman, Elsie and Dorothy Hanson*, Violet Hatch*, Henry Harvey*, Sydney Hanford*, Kathleen, Doris* and Mabel Hodgkinson, Jamie de Hailes, Dorothy Havergal-Shaw, Florence*, Norman, Julyan* and Stanley Hoyte, Violet Holford*, Hilda and Mary* Hooper.

I—Daisy Iredell.

J—David Jameson*, Hilda*, Winifred* and Louie* Jeffery.

K—Hannah Keeling, Jeanie Kyle*, Marie Knowles, Philippa*, Dorothy* and Grace* Kerr.

L—Willie, George and Margaret* Locke, William, Linda, Edith* and Harry Lowe, Edward, Mary* and Henry Law, Gladys Lee.

M—Bertie and Nellie Mills, Winnie and Marjorie Martin, Evie, Alec* and Godfrey Miller, Margie Marston, Barbara Maconchy, Gwendoline Moir*, Ella McFadzean, Hilda and Winnie Moorcraft, Irene, Mabille*, Frank*, Winifred* and Ivy Maunder, Aldie* and Edith* Margetts, Alan Marshall, Winnie and Dorothy Mace, Mildred Morgan*, Dora Muir*, Charlotte Millar*, Dorothy*, Mary* and Daniel Morris, Harvey Moore, Daisy MacKenzie, Ella* and John* MacMurray, William Morrice.

N—Edith Nash*, Daisy Nicholas, Amy and Maud Nottage, M. R. Newell, Hilda* and Gerald* Nicholls.

O—Olive Oxley, Gleadowe O'Connell, Maggie Oliphant.

P—Mary Pearson, Clarice Peach, Margery Pibel, Kathleen* and Ethel* Pasley, William Porter, Myrtle Perry*, Jessie, Eddie and Connie Palmer, Kathleen Polhill-Turner, Mabel Pelham-Burn, Gladys* and Isabel* Phipps.

R—Marjorie Roberts, Sydney Robertson*, Madeleine and Marjorie Rainey, Maggie, Alice and Hilda* Reid, Alice and Jessie Ricketts, Marion Richards*, Reginald Richard, Laura Ridley.
S—Stanley Smith, Margory Smart*, Lucy Stalker, Reginald Skinner, Poppie Stidolph, Betty Stocks*, Amy Simmons*, C. R. and Violet Salvesen, Dolly Salt*, D. Stanier, David and S. Soltan, Edgar* and Constance* Schaeffer, Lydia Shirley, Lily Scriven, Whatley Smith, Nelly Savage*, Flora Smith*, David Seth*, Gladys* and Evelyn* Shaw, Mildred Singleton, Florence, Ellen*, John* and Effie* Simpson.
T—Flossie Thompson*, Dudley Toye*, Charlie Thomson, Reginald Thresh*.
U—Eva Usher.
W—Annie, Violet* and Louisa* Walker, Allan, Mabel and Theo. Wallis, Ruth Warren, Cecile Wright, Leonard Wall, Sidney and William Watson, Charles and Kathleen Wingrave, Gladys* and Lilian* Willoughby, Lance Wahab, Fanny*, Edith* and Edward Wheeler, Ellie* and Nora* Wyatt, Stephen, Sarah, Pringle*, Georgina, Mary, Nellie* and Rachel* Wilson.

FOREIGN LIST.

Prize Competition, December, 1900.—Div. IV.—1st Cert.—William Gray. Div. III.—1st Cert.—Abigail Gray (New Zealand). **No. 285**—William* and Abigail* Gray. **Nos. 267, 269**—Vera Sjöström (U.S.A.), **No. 268**—Frank* and Vera* Sjöström. **No. 269**—Lottie, Ivan, Eric and Rotha St. George (Canada). **No. 270**—Dora Wallace*, Amy Ramsay (Canada).

Personal.

Winnie Williams, Ella McFadzean, Henry Green, Annie Walker, Maud Burn, Katie Green, Elsie Dennis, May Wilson.—I am glad to welcome you as new "Searchers." Like others, you may find the study useful and interesting.

Aline Bazett.—Yes, you may continue for this quarter in the division for those under thirteen.

Lance Wahab, Lizzie Johnstone.—I am very sorry to hear you have been so ill. I hope you will soon be quite well again.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Bolton*, April 18; *Allerton*, April 20-21; *Sheffield*, April 22; *Leeds*, April 23; *Harrogate*, April 24; *Bradford*, April 25; *Ealing*, April 26; *St. Aubyn's, Upper Norwood*, April 27-May 3. Mr. J. S. Tyler, *Tunbridge Wells*, April 28. Mr. E. Arrowsmith, *Easter Holiday Services, Surbiton*, to April 28. Mr. F. C. Ranger, *Woolwich*, to April 19. Mr. Hankinson, *St. Andrew's Hall, Barnsbury*, April 30. Mr. T. E. Alvarez, M.A., *Schoolboys' Meetings, Surbiton*, to April 21. Mr. H. Salmon at *Dublin*. Mr. E. Clark, *Purton, near Berkeley, Gloucester*. Mr. W. L. Seyler, *Peel Court, St. John Street, Clerkenwell*.

Conferences will be held at *Central Hall, Bolton*, April 18 (7.30); *Y.M.C.A., Sheffield*, April 22 (7.30); *Y.M.C.A., Leeds*, April 23 (7.30); *Church Institute, Bradford*, April 25 (7.30).

Children's Scripture Union—Portions for week ending April 27.

Sun. Apr. 21	*Psa.*	xliv. 15-26	Thurs. Apr. 25	*Jer.*	xxxi. 27-37
Mon., „ 22	„	xlv. 1-17	Fri., „ 26	„	xxxiii. 1-16
Tues., „ 23	*Jer.*	xxix. 1-14	Sat., „ 27	„	xxxvi. 1-10
Wed., „ 24	„	xxxi. 10-20			

Christian Endeavour Topic.

SUNDAY, APRIL 21.

Walking With Jesus (Col. ii. 6, 7; Gal. v. 16-26).

THE daily walk is so absolutely important because it is our witness to the world. Our character, as exemplified in our behaviour, is the world's only Bible, and it is our best sermon. Let us learn to walk so as to please God, and to bless mankind. To walk is at first a matter of considering every little step, but afterwards it becomes a habit (Col. i. 10).

We received Jesus into our hearts by faith. He entered through the open door of our hearts, and became our Lord and Master. In the same manner we should live always and everywhere, receiving from Him grace upon grace, and allowing what He works in to work out in all manner of godliness, tenderness, and Christlikeness. This practice of looking up to Jesus for grace in every circumstance of life tends to become more and more habitual—and this is what the Apostle means when he says, "rooted and built up in Him, and established in Him."

But such a walk is only possible when we have learned the lesson of the other passage in Galatians. There are two passages round which our life may revolve, of which the one is that of the *flesh*. The flesh stands for our *self-life*, "In me, that is, in my flesh." The flesh is the assertion of our self-life, whether in milder or grosser forms, and whenever that intrudes it exercises a baleful effect on our behaviour and conversation. Just as the iron of the steamer will deflect the needle of the compass, and perhaps lead to the noble vessel being wrecked, so the intrusion of our self-life, with its strong opinions and evil habits, may disturb and spoil our whole walk and behaviour.

There is only one antidote to the flesh—the Holy Spirit. The flesh is selfish, but the Holy Spirit is the Spirit of unselfish love; and He lusts against, or resists, the workings of the self-life. When the influenza epidemic was rife, some time ago, a friend of mine was wont to saturate his clothes with the oil of eucalyptus, because it was an antiseptic, and whenever an influenza microbe alighted on him and sought to infect him with the epidemic, the scent of the eucalyptus met and foiled it, so that it could not do what it otherwise would. So the Apostle says, the flesh or self antagonizes the Spirit, who is within the believer's heart; and the Spirit antagonizes back with overwhelming power, so that we are kept from yielding to an otherwise overwhelming power.

When we begin to live like this, allowing the Spirit to have supreme control, it is like crucifixion to the self-life, which has ruled us so long. But the Spirit makes the Cross every day dearer and more mighty. He conquers for us while we stand by as more than conquerors through his grace.

Let us then walk in the Spirit, live in the Spirit, and be led by the Spirit; and there will not only be deliverance from the self-life, but almost unconsciously there will form on our lives the sweet, ripe, and luscious fruit which He produces—so gently, so blessedly, so naturally. And it pleases God and refreshes men.

F. B. M.

C.E. NOTES.

The following were the figures given by Mr. J. F. Hickman, Secretary of the London Council at the sixth annual London Convention, held at the Metropolitan Tabernacle on Good Friday:—Nineteen Unions, 600 Societies, and 23,217 members, comprising 16,794 active, 3,637 associate, 2,876 honorary.

* * *

The earnestness with which a Sailor Endeavourer will fulfil his obligations is shown in the following story. One of the members only recently had the misfortune to be shipwrecked off South Australia, and, although having lost nearly all his effects, one of his first acts upon landing was to forward 3s. 6d. to the secretary at Barry.

* * *

In connection with the forthcoming Convention, the names and addresses are desired of ministers who intend being in Sheffield on Whit-Sunday, and who are willing to give their services as preachers on that day. Volunteers—ministerial or lay—are also required to speak at children's services in the afternoon of the same day. Names and addresses should be sent by April 23 to Rev. T. Price Davies, Beeton Road, Meersbrook, Sheffield.

* * *

A Floating Society has just been started at Barry, Wales. Every ship in the famous docks is visited each Sunday, and opportunities are taken for tract distribution, and quiet talks with the sailors. As a result several men have been induced to attend a place of worship, and on Sunday evenings the sailors have a very warm welcome from C.E workers. Succeeding the usual service a special meeting is held in one of the classrooms, when the work and objects of the Floating Society are expounded. New members thus gained have faithfully sustained their connection with the Society by correspondence.

International S.S. Lesson.

April 28, 1901.

Subject: Jesus appears to the Apostles (John xx. 19-29).

Golden Text: Blessed are they that have not seen and yet have believed (29).

Key to Blackboard Plan.—The lesson is about faith and doubt, faithless and believing. To have Christ's blessing (Golden Text) we must "take up the shield of faith" (Eph. vi. 16).

I. Faith or Belief.

TO have faith is to have a fixed anchorage for the soul. See this in Psa. cxii. 7 and Heb. vi. 19. Faith brings many blessings with it:—Peace (Isa. xxvi. 3); salvation (Rom. i. 16; Acts xvi. 31); strength (Isa. xxx. 15); power (Matt. xxi. 21); joy (Rom. xv. 13); help in temptation (Eph. vi. 16); nerve for the good fight (1 Tim. vi. 12); victory (1 John v. 4).

It makes sons of God (John i. 12), and keeps them (1 Peter i. 5). It teaches the Christian to pray, trusting in God (James i. 6), urges him to continue (Col. i. 23), for he will be tested to see if his faith is genuine (1 Peter i. 7), while he learns that he cannot please God without faith (Heb. xi. 6; Mark xi. 22).

Christ many times said, "Thy faith hath saved thee," and He generally added, "Go in peace," or "Thy faith hath saved thee and made thee whole" (see Matt. ix. 22; Luke vii. 50; viii. 50; Matt. xv. 28; Luke vii. 9; xviii. 42). So we see how often faith brings with it another blessing, besides the joy of knowing we have put our trust in Him.

For illustrations of faith, tree roots in Jer. xvii. 8; and of faith practised, the brazen serpent (John iii. 14).

The ark and Noah.
Abraham going into another country.
His offering up Isaac.
Caleb advising to take the Promised Land.
The walls of Jericho falling.
Elijah and the prophets of Baal.
Shadrach, Meshach, and Abednego, &c.

Definition of faith (Heb. xi. 1).

2. Faithless and Unbelieving.

To be faithless is to question God. It is to want to prove everything; to understand with a finite mind things that God never meant it should understand here on this earth.

Unbelief says, "*Can God?*" (Psa. lxxviii. 19).
It *limits God* (Psa. lxxviii. 41).
It says "*If*" to Jesus Christ (Mark ix. 22).
It asks "*Why?*" (Matt. xvii. 19-20), and "*Where in?*" (Mal. i. 2).

It was because of unbelief the Jews were cut off (Rom. xi, 20), but as soon as they give it up they will be joined again (23).

Unbelief makes hard hearts (Heb. iii. 12, 19), illustrated by the hard "wayside" in Luke viii. 12, and Mark xvi. 14.

Christ cannot use such for his work. See Matt. xiii. 58; Mark vi. 5, 6.

The "except I see" of Thomas keeps many a one to-day from blessings (John iv. 48; John xi. 40; Luke xxii. 67; xxiv. 11).

Look at the two contrasts in 2 Chron. xx. 20 and Isa. vii. 9.

The message comes down to us to-day in this twentieth century.

"Who hath believed our report" (Isa. liii. 1).

Shall we not pray—

"Lord, I believe, help Thou mine unbelief" (Mark ix. 24), and "Lord, increase our faith" (Luke xvii. 5).

Remembering that—

"Unto you which *believe* He is precious (1 Peter ii. 7).

Free Meals for Poor Children.—On a recent bitterly cold day, with a heavy snow falling, crowds of children were to be seen hurrying from the Board School to soup the kitchen connected with Vernon (Baptist) Chapel, King's Cross Road, W.C. A basin of warm soup and a hunch of bread awaited each of the hungry little ones, many of whom were scantily clad, and shivered in the biting wind. The pastor (Rev. D. H. Moore) in his white sleeves and apron is quite proud of his large family. In this way from 500 to 600 little ones are fed weekly.

London City Mission.—The seaside homes and holiday fund for the benefit of overworked agents of the London City Mission have been the means of providing rest and change for many toilers who have become wearied in their work for Christ. Few can appreciate a holiday more than a city missionary, who from day to day moves in and out among scenes often wearying to the flesh and depressing to the mind and spirits. The pages of the thirty-second annual report voice the gratitude of those who have been enabled to enjoy a much-needed respite from their labours. In the course of twelve months the Homes at Ventnor and Folkestone received 300 missionaries, 222 wives, 32 invalids, and 18 disabled veterans. Copies of the annual report may by had of the secretaries, 3, Bridewell Place, E.C.

Factory Helpers' Union.—The annual prize distribution of the Education Department of this Union was the occasion of a great gathering at Morley Hall of factory and laundry girls, representing many of the Society's centres. To these a hearty welcome was extended, refreshments provided, followed by singing, musical drills, &c. A glance at the girls, as they filed up to the platform to receive their prizes at the hands of the Countess of Rosslyn, was sufficient to convince one and all as so the influence of the Union upon those whom it seeks to befriend. Many gave evidence of a self-control and culture which were not always characteristic of their class. The numerous clubs and institutes in London and the Provinces provide opportunity for Bible teaching, the holding of continuation classes for improving the education of elementary schools, combined with pleasant recreation. Eighty-six missions are also affiliated, with the object of concentrating efforts to bring working girls to love and serve the Master. Particulars of the Union may be had from the hon. secretary, Miss Skirrow, 26, George Street, Hanover Square, London, W.

Bishop Hartzell in London.

THE story of the operations of the Methodist Episcopal Church in Africa is one of remarkable progress, and it was told by Bishop Hartzell at the Aldersgate Street Y.M.C.A., on Monday last with a pathos that brought tears to many eyes.

Bishop Hartzell's field includes evangelistic, educational, and industrial missions in Liberia, Angola, Portuguese East Africa, and Rhodesia, in which he is the successor of the venerable and much loved Bishop William Taylor. The latter is now in feeble health, but is still able to give a telling spiritual testimony.

The Bishop gave an interesting sketch of his career, first as evangelist and educationalist in the Southern States of America, and then proceeded to give, with a wealth of anecdote and reminiscence, a vivid recital of the development of Christian work in Liberia —the oldest mission of the M.E. Church. Many converts have been won, and there is now a large and highly creditable body of native, ministers and teachers.

The work at Angola, as well as that in the island of Madeira, which is included in the African bishopric, was described, and then the speaker referred to the hopeful outlook in Rhodesia and Southern Africa generally, under the British flag. "In Africa, the continent of contrast, northward the star of Christian empire takes its course." The Chartered Company has given Bishop Hartzell a beautiful tract of land at Umtali, watered by two rivers, and containing buildings suitable for mission uses. The conveyance was made by Earl Grey in a kindly letter addressed to the Bishop "as the representative of American Christianity."

Among other notable items, the Bishop told of the devotion of native workers to the task of Bible translation into a variety of tribal languages, and of a greatly improved outlook for the African races generally, some of whom have made great progress in education, and in all-round fitness to undertake ministerial, judicial, and legislative duties.

Personalia.

General Sir Alfred Gaselee has placed the name of Rev. Frederick Brown on the roll for a staff medal, in recognition of services rendered to the expedition on the march to Peking in August last.

The Bishop of Worcester has returned to Hartlebury Castle slightly improved in health. He has been suffering from an attack of gout in the eyes, and from prostration brought about by overwork.

The L.M.S. is making an appeal on behalf of the widow and children of the late Rev. Joseph Stonehouse, who was murdered by brigands near Peking on March 23, after seventeen years' devoted service.

Rev. Cav. Professor Geymonat, Florence, has celebrated the fiftieth anniversary of his entering the ministry of the Waldensian Church. The event was made the occasion for conferring the degree of D.D. from the University of Geneva.

Rev. Robert Wallace has sailed from Liverpool with a party of children for the Marchmont Home, Belleville, Ontario, from Mr. L. K. Shaw's Homes, Manchester; Mr. Galloway's Homes, Saltcoats; and the Royal Albert Orphanage, Worcester.

Mr. James Sharpless, who was for over thirty years in connection with the Spitalfield's Gospel Mission, founded by Mr. W. J. Lewis, is now open to undertake charge of mission, or other Christian work, in the suburbs. His address is 14, Sidney Square, Commercial Road, E.

We regret to hear that Rev. W. Cuff, president of the Baptist Union, has had another breakdown in health. He left London for South Wales, in company with Rev. J. H. Shakespeare, for a series of Twentieth Century Fund meetings, but after speaking at Swansea and Carmarthen he had to return home.

Mr. John Jackson, of the Mission to Lepers, hopes to reach London before the end of April. His travels in India will then be the subject of addresses, as opportunity may offer. He has secured many new pictures for limelight exhibition. Communications for his services may be addressed to the care of the Office of the Mission to Lepers, Exeter Hall, Strand.

Mothers' Meetings.—A lady will be glad if others who have experience of Mothers' Meetings will recommend her books that they have found useful for half-hour readings. Address the Editor of The Christian,
502

The King's Own Mission.

IN reviewing the work of the King's Own Mission during the year the superintendent (Mr. O. L. Heatley) writes:—"Nothing gives us more joy than to be able to report the deepening of the spiritual life of the members and the developing into active workers of many of them. Here is one instance: Our Sunday school now has a staff of nineteen officers and teachers, twelve of whom are the growth of the Mission, and whereas some twelve months ago we were praying that God would send us the teachers we so much needed, we are now praising Him for answered prayer and a complete staff, while on the other hand fifteen of our senior scholars have been drafted into our adult Bible class, thus filling up the gaps that have been made by the promotion of some of our Bible class members to the responsible work of teachers, &c."

In every branch of the Mission progress has been apparent. The self-denying efforts of the noble band of devoted workers have been continued with earnestness. These are for the most part men and women who from morning till night are occupied in gaining their livelihood, spending their spare time in bringing others to a knowledge of the joy with which their own hearts are filled. The greater part of the visiting from house to house is undertaken by the Sisters of the Mission, and the numerous entries in the visitation book indicate how sorely such a ministry is needed, and the

FRUITFUL RESULTS

which accrue when the work is carried on with the love and sympathy displayed by the King's Own Mission helpers. The efforts in the open air have been continued with many tokens of the Spirit's presence and power. Men and women have been constrained to listen to the Gospel while in the public-house or on the streets. Many have been arrested in their sin, have sought forgiveness, and are now to be found in the ranks of the workers.

The year's labour among the young has been particularly fruitful, and the workers have been cheered and encouraged by the intelligent interest taken by the children, and the increase of attendances. A new feature of the Mission is the work of the King's Own Sunbeams, so called on account of their desire to carry brightness into sick and lonely homes. They comprise the elder Sunday school scholars, and the band has already a long record of kind deeds accomplished, and from many quarters messages of appreciation are received from those who have been cheered and comforted by the visitors.

The superintendent, Mr. O. L. Heatley, will give particulars of the varied operations of the Mission to friends interested in the work. He may be addressed St. James' Hall, Royal Road, Kennington Park, S.E.

Welsh Notes.

THE various denominations are showing commendable zeal in raising money for the Twentieth Century Fund. The contribution of Congregationalists amounts to £53,000.

It is announced that Dr. Maclaren, of Manchester, has consented to preach the Union sermon at the meetings of the Welsh Baptist Union. These take place at Porth, Glamorganshire, in July.

A new mission hall in connection with the Welsh Forward Movement was opened on April 7 and 8 at Saltmead, Cardiff. This is the fifth large hall opened by the Movement in the town of Cardiff within the space of a few years.

The annual Preaching Association of the Welsh Calvinistic Methodist Churches of London took place on Good Friday and Easter Sunday. The first meeting took the form of a general fellowship meeting. Following that came preaching services in fourteen Welsh chapels, at which ministers of eminence from North and South Wales officiated.

Chinese Bible Woman's Mission.—Writing from the Native Hospital, Foo Chow, to Mrs. Elborough Woodcock, of the Chinese Bible Woman's Mission, Mrs. M. R. Barr says:—"You will be glad to hear that, in spite of the unsettled state of things in China, the work here in the hospital has gone on without any interruption, and at the present time nearly all the beds are occupied." Mrs. Margaret Dalziel writes from Shanghai:—"For four months we did no visiting among the heathen. We deemed it wise in the time of unrest and excitement. I am glad to say that Christian work is going on as usual in Shanghai. We have been visiting the people who knew us before the trouble of last summer." Correspondence telling of progress in many centres of activity in China will be found in the April number of The Lamp of China, as well as numerous articles and devotional reading. (1d. *Morgan & Scott.*)

Irish Notes.

IT is very satisfactory to note that work among the Jews is being earnestly and liberally supported at present in this country. As one proof of this, it may be mentioned that last year the total income of the Church of Ireland Jews' Society was £3,343, while this year it has been £5,366.

Ireland has contributed the goodly sum of £8,036 to the Church Missionary Society's Centenary Fund, and in proportion to the total amount subscribed, the Diocese of Dublin occupies the ninth place on the list among the dioceses of the United Kingdom. This manifestation of the missionary spirit is very gratifying to all who take an interest in the spread of Christianity.

The Standing Committee of the Belfast Methodist Council have asked the Committee of Privileges to request the Census Commissioners to count as Methodists all who have entered themselves in the recent census papers either as Wesleyans or Wesleyan Methodists, and they have also determined to ask the Lord Lieutenant to make the Royal Commission on University Education which he is about to appoint, as representative and impartial as possible.

A largely-attended meeting of the supporters of the Children's Bill was held on Thursday evening in Wellington Hall, Belfast. Among the speakers were the following Members of Parliament:—Messrs. William Johnston, Jeremiah Jordan, Sir James Haslett, and T. W. Russell. Mr. Johnston assured the audience that Mr. Balfour was anxious the Bill should become law, and was most sympathetic towards it. It may be stated that for the second reading of the Bill fifty-five Nationalists voted for and ten against, and fourteen Irish Unionists voted for and only one against.

Scottish Notes.

THE assistant-minister of a Glasgow congregation has tabulated the answers he received to certain inquiries made at 878 houses in the district. Every family save thirty-seven, or 4·21 per cent., claimed connection with one or other recognised religious organization, thirty-three professed no Church or other such connection, while in four cases no information whatever was forthcoming.

Mr. Robert L. Turner, M.A., who was ordained last week by the Glasgow United Free Presbytery as a missionary to New Guinea, is the son of Dr. George Alexander Turner and grandson of Dr. George Turner, both missionaries in the island of Samoa in connection with the London Missionary Society. Mr. Turner goes out to join the staff of the college for training native teachers and evangelists at Vatorata.

The Scottish Temperance League have put on record "their disapproval of any company pleading for licences to sell intoxicating liquor, however." They specially deprecate the attempt to secure licenses in districts hitherto free from licenses, under the intention to devote a proportion of their profits to "objects of public utility and well-being," as likely only to further debauch the public mind, and to hinder the spread of sobriety; and have put on record their earnest hope and prayer that the licensing authorities will not grant any new licenses, either to a company or to an individual.

At the annual meeting of the Scottish Women's Protestant Union, just held in Edinburgh, Mrs. Watson (Deas Cromarty), Dundee, moved—"That the existing detraction from the authority of the Word of God and the progress of Romanism and Ritualism furnish a loud call for the women of Scotland to defend the Bible and the Protestant religion for their families and their country." They were not, she said, opposing Romanism entirely as a religion, but as a polity, a system of government, and a claim on the spirit of man. They did not deny the right to go to mass, but they denied that Roman Catholics had the right to rule Protestant lives because they held a certain religious faith.

The prospectus and syllabus for next session of the Bible Training Institute, Glasgow, may now be obtained on application to the superintendent (Mr. John Anderson, 64, Bothwell Street). It is interesting to note that since the opening, 301 resident students have been enrolled, with 166 non-resident day students, and 2,453 in evening classes. The cost of board and tuition averages £55 per student per session, and towards this amount each student is required to contribute £20 per session. Any church or body of Christians can thus, at limited cost, provide a young man or woman of earnest spirit with special training for much future usefulness in Christian work at home or abroad. Missionaries on furlough, home missionaries, students, evangelists, or Bible-women who desire to take a partial course, may be received into the Institute for shorter periods by special arrangement.

Evangelistic.

Mr. Charles Cook's Work.

THE services at the Metropolitan Theatre closed on Easter Sunday, thus completing twenty-six years consecutively. A large and appreciative audience attended, and the after-meeting found workers of both sexes busy among those who had been convicted.

We regret to hear of the failing in health of Mr. Chas. Cook, who has all these years done most of the preaching, which, added to his thirty-three years of open-air and other work, twenty-nine of which have been in Hyde Park, has told upon his strength.

The continuity of the Park services, often four or five nights a week, has weakened his constitution, and he has been ordered to take complete rest for a time, and to attempt somewhat less in the future. The work in Hyde Park Hall enters upon its twenty-eighth year, and the work and workers continue as fresh and bright as ever.

The Campaign in Hyde Park will commence on Sunday, May 5, for the thirtieth year. Any efficient known workers in open-air services would be welcomed by Mr. Cook (address, 6, Frithville Gardens, Shepherd's Bush, W.) to help in the Park during his enforced rest. We trust those able to help financially will sustain this important work so long and successfully sustained by our indefatigable friend.

The Cotelingam Brothers.

These three evangelists have recently conducted meetings at various centres in Devon and Cornwall. In Bodmin a drawing-room meeting was held in the residence of Viscount Clifden, who wrote of the brothers' Indian work:—"We wish them every success in their endeavour to promote the spread of Christianity among their fellow-countrymen." At Redruth and Bodmin blessing was given, and large gatherings were held at Plymouth, where, among other services, Mr. J. E. Cotelingam spoke to a large body of working men in the Friends' Adult School. The brothers conducted a Sunday evening service in Mutley Baptist Chapel, where a large congregation listened with interest to their speaking and singing.

Mr. Ira D. Sankey at Detroit.

The meetings which Mr. Sankey takes from time to time in various cities of the United States are invariably a source of attraction and blessing. Describing services at Detroit, the *Free Press* of March 30, says:—"Mr. Ira D. Sankey spoke at the Jefferson Avenue Presbyterian Church yesterday afternoon before an audience that occupied every seat. For more than an hour before the doors were opened part of the crowd waited on the sidewalk so as to be sure to get a place in the church. Although Mr. Sankey has but recently been discharged from a sanatorium at Battle Creek, he gave no evidence of weakness and spoke for nearly two hours. His talk was partially reminiscent of his great associate, D. L. Moody. . . .

"When the ushers reached the Second Avenue Presbyterian church last night at a quarter past seven for the lecture on 'Memories of Moody,' they found the church crowded to its doors, and no use for their services. From that time until the hour for beginning the meeting hundreds were turned away, although the aisles were filled with chairs, the pulpit steps crowded with people, and every available bit of standing room occupied.

"Mr. Sankey was introduced by Rev. John McDowell, pastor of the church. He sang hymns which had been D. L. Moody's favourites, and the lecture contained numerous anecdotes of the dead evangelist with whom Mr. Sankey was associated for so many years."

Mr. Henry Varley in Aberdeen.

The campaign being carried on in this city is in every way remarkable. People of all names and conditions are being reached. Hundreds on week days come to the afternoon Bible readings and tell of increased and definite perception of truth.

Sundays are remarkable days. Nothing has given more surprise than the extraordinary hold obtained by the addresses given in the Institute of the fine new Y.M.C.A. building, which holds 1,000 persons. It has been crowded night after night with deeply-interested audiences. The young men of the city come in large numbers, and evidently profit by as well as enjoy the striking addresses. With burning words of reproof of sin in all its forms, intemperance, unbelief, pride of intellect, rationalism, and licentiousness have been assailed in unmistakable terms. The presentation of Christ has been of the most varied character. His uplifting has moved the city, and the power of the Gospel is seen far and near

Saturday night last saw the Institute packed to hear Mr. Varley's lecture on "God's Settling Day," with special reference to the war in South Africa. Bailie Maitland, the president of the Y.M.C.A., presided. It was in every way a remarkable meeting. On Sunday at eleven Mr. Varley preached to a great crowd in the fine hall of the Salvation Army. In the afternoon and evening he spoke in the Music Hall, addressing throughout the day 8,000 persons.

The meetings are to be continued through the week, perhaps longer, for the Mission has taken a hold upon thousands in the city, and it is not known whereunto it may grow. Mr. D. J. Findlay came from Glasgow, and has rendered most valuable help. Special prayer is asked for the work.—From a Correspondent.

Euston Theatre, N.W.

This new theatre, situate in Euston Road, N.W., has recently been opened for Sunday evening services by Rev. D. H. Moore, of Vernon Chapel, King's Cross, and with abundant success so far as numbers are concerned.

The first gathering was held on March 24, not without some misgiving as to securing a congregation; however, there had been much prayer beforehand, coupled with much endeavour on the part of the workers in advertising the services and visiting all the houses in the immediate vicinity. As a result the building was filled to overflowing before the time for service.

A strong choir was present, and Sankey's hymns were sung, and evidently enjoyed by the congregation, who joined in most heartily. In addition, the Vernon male choir and string band rendered good service. The preacher then gave a stirring address, interspersed with incidents from his own career as sailor, fireman, and city missionary, and listened to by all with rapt attention. The following Sunday being Easter, was not so good in point of numbers, but was still bright and cheerful.

On Sunday last a sea of eager faces was presented to the preacher as he took for his subject "The Ten Commandments," and convinced those present that they were under condemnation. An earnest appeal at the close induced some to rise as a testimony that they desired to be prayed for, and while the preacher adjourned to the inquiry room, Mr. Bob Johnson told the story of his conversion on Epsom Downs, when he was attending the Derby for the twenty-fifth time as a negro minstrel.

King's Cross is probably well known to many readers as a spot where vice is rampant, and it is a great pity that the services should be continued only for four weeks. The expenses, however (about £10 per week), preclude the possibility of further continuation unless outside help is forthcoming, as the Church at "Vernon" is composed of working-class people, who are pledged to the hilt to the work already being done. Will friends pray for the concluding service on Sunday next, that it may prove a reaping time for the many who have been convicted of sin? E. N. B.

Mr. Jas. Wharton has held a series of meetings in the Second Congregational Church, Memphis, Tenn. The members co-operated heartily. There were many cases of inquiry. Mr. Wharton had the joy of meeting some who began the Christian life during his former visit some twelve years since. F. W. S.

The special effort put forth by the London City Mission, by special services held for a week or ten days at a time in different parts of London, has been fruitful. The respective districts were well visited beforehand, and invitations to the meetings given both at the doors and in the streets. Numbers of "outsiders" have been reached, and many have sought the Lord.

About 100 of the young women engaged in London theatres accepted the invitation of Mr. William Forbes to tea on Thursday last at Orange Street Chapel, Leicester Square. After tea there were hymns and solos sang, and addresses by Rev. Silas K. Hocking and others. Many were present who had been at Mr. Forbes' recent meetings in provincial cities. Mr. Forbes is this week giving addresses in Manchester.

A fruitful mission has been held at the village of Clayton West, Yorks., by Mr. H. Bray, of the Evangelization Society, in connection with the Simultaneous Mission. Congregationalists, Wesleyan, Primitive and New Connexion Methodists, and other bodies united, and great blessing was given. Many sought the Saviour, and every church will gain in membership. The Bible readings and talks to the converts were highly appreciated.

Rev. W. H. and Mrs. Collins, of Wendover, have lately conducted a Mission at Ridgmount, Beds. The congregations were very good, although the weather was very unfavourable. The singing of the missioners was impressive, and the deepening interest of the people culminated on the Sunday, when the congregations were large, and a number of persons sought Christ. The young converts had a blessed meeting on the following day for thanksgiving and prayer.

A five weeks' campaign has been undertaken in Nebraska by Revs. E. P. Hammond and J. B. Currens. They have remained only two or three days in each place, yet in that short time over 100, on an average, in each locality have sought the Lord—in some places 200. The various denominations have united. The work has been largely among the young, yet many adults have been included. Mr. Hammond is still strong and vigorous, notwithstanding these strenuous labours. D. V. M.

At Easter, Mr. Henry Thorne conducted special services at the Wesleyan Methodist Church, Donington-on-Bain, Lincs., in connection with the Sunday school anniversary. Among other features Mr. Thorne gave a Bible reading, and a lecture on "The Bible, and how to read it." Large and appreciative congregations heard Mr. Thorne with profit. Mr. Thorne has also conducted a series of meetings in Herne Bay Baptist Chapel. Rev. John S. Geale writes: "It was a helpful privilege to have Mr. Thorne again in our midst."

Mr. Samuel Bradfield, evangelist in charge of the Bishop Hooper Protestant Van, has been conducting a fruitful mission in the parish of Ashleworth, near Gloucester. A farmer, lent a large room in the farmhouse for meetings; but that being too small, he fitted up his granary, and the villagers came out night after night in good numbers to hear the Gospel message and also warning words against Romanizing efforts. Lantern lectures were given on "The Life and Work of Martin Luther" and "The Martyrs in the Reign of Queen Mary." The villagers seemed deeply interested.

An impetus has been given to the work of the Reynolds Memorial Church, Hartford Heath, by the recent visit of Mr. R. S. Bradbrook, who was used not only to win souls for Christ, but also to stimulate Christian workers to greater activity and zeal in the Master's service. The audiences gradually increased so as to completely fill the building on the last night of the mission. The services have proved a great blessing to the people of the district. A pleasing feature of the campaign has been the generous help given by members of the Established Church and by the Nonconformists, who greatly facilitated the musical arrangements and were unsparing in their efforts to help forward the good cause. R. W. R.

Reply to "Lapsus."—Where sin has been committed against yourself and God alone, it is not possible to make reparation. But we may show the sincerity of our contrition by utterly repudiating all that in any way leads up to or suggests a repetition of the offence. Nothing is gained, but much harm may be done, by brooding over past sins. If sin is forgiven work may be continued, where sin has not been an open scandal to others. You had better have confidence in me and give your name if you feel the need of help. You may rely on my respecting your confidence. The cure for the inward uncleanness is to be filled with the Holy Spirit of purity.—W. H. M. H. A.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Canon Hay Aitken.—April 20-May 6, Bedlington.
Mr. Bartley Angel.—Till April 30, Guernsey.
Mrs. Baeyertz.—April 28-May 13, Bristol.
Mr. Chas. Barraclough.—Till April 22, Yarmouth.
Mr. Wm. Bilton.—Till April 29, Newton St. Faith.
Mr. W. R. Bradlaugh.—April 28-May 5, Camberwell.
Mr. J. Brunton, jun.—Till April 19, Workington; 21-May 3, Penrith.
Mr. W. Collard.—April 28-May 6, Brunswick Hall, Morning Lane, S. Hackney.
Mr. Gerald Coultas.—Till May 3, Assembly Hall, Cubitt Town, E.
Mr. J. Elliott.—Till April 21, The Golden Bells, Notting Hill Gate, W.
Mr. James Eyres.—Till May 6, Strood (Kent).
Mr. J. S. Harrison.—April, Merrion Hall, Dublin.
Mr. J. Hawkins.—April 26-30, Manchester.
Mr. Charles Inglis.—Till April 20, Dowlais; 21-29, Poplar.
Rev. J. Jameson.—Till April 21, Masham; 27-May 2, Morton, near Bingley.
Mr. Bob Johnson.—April 20-22, Lincoln Annual Fair (Corn Exchange); 23-29, Blackheath.
Mr. Newton Jones.—Till April 23, Baptist Church, South Hackney; 25, Mostyn Road, West Brixton; 28-29, Leighton Buzzard.
Mr. W. R. Lane.—Till April 22, Chelmsford; 27-May 6, Merthyr; 11-20, Birmingham.
Mr. S. Levermore.—May, Merrion Hall, Dublin.
Rev. G. Campbell Morgan.—May 1, Bristol Y.M.C.A.; 2, Coleford (Glos.) Cong.; 3, Monmouth Cong.; 6-10, London, High Barnet Cong. (Mission); 11-18, Douglas, Isle of Man; 19-22, Congleton, Cheshire; 23, Macclesfield; 26-28, Brighton, Wesleyan.
Mr. W. Olney and Mr. F. Spencer Johnson.—April 27-May 6, Leyton.
Mr. A. E. Sims.—April 21-27, Baddesley, Warwick; 28-May 6, Polesworth, Warwick (Cong.).
Gipsy Smith.—Till April 23, Colchester; 26-May 6, Worksop.
Mr. R. Spragg.—During April, Bristol.
Mr. James Sprunt.—Till April 30, Belfast.
Rev. F. C. Spurr.—Till April 21, Shepshed; 28-May 8, Brentwood.
Mr. E. P. Telford.—Till April 25, Prestatyn; 28-May 9, Mapplewell.
Mr. Henry Thorne.—Till April 22, Twickenham.
Rev. J. S. Vine.—April 21, Hornsey Rise Baptist Church.
Mr. Leonard Weaver and Mr. William Grove.—April 21-May 5, Baptist Church, High Street, Gravesend.
Mr. John Weedon.—Till April 25, Chipping Norton.

Obituary.

MR. R. FOULKES GRIFFITHS.

A WELL-KNOWN figure in Baptist circles is removed by the death of Mr. R. Foulkes Griffiths, who passed away on April 10 at Llandudno. Mr. Griffiths was formerly in the Baptist ministry, first at Tarporley, and then at Stoney Street Chapel, Nottingham. In 1887 he devoted himself to the work of the legal profession, and became conspicuous as an earnest representative of the temperance party at Brewster Sessions throughout the country. Mr. Griffiths was also a forcible and acceptable lecturer on temperance.

MR. EDWARD J. BUTLER, HOSHANGABAD,

The Indian Mission of the Society of Friends has suffered a severe loss in the decease of Edward J. Butler, of Hoshangabad, an earnest and devoted missionary, who found his greatest delight in winning souls. His familiarity with the home-life and customs of the natives and his sympathetic nature won general acceptance and esteem, and his labours yielded much spiritual fruit.

THE HON. JOHN WALDEGRAVE.

The household of Lord Radstock has been darkened by the death a few days ago, at Lichtenburg, of his youngest son, the Hon. John Waldegrave. The deceased gentleman was in his thirty-fourth year, and recently served for about twelve months in South Africa, as a member of the Imperial Yeomanry. Brought to the Lord at the age of six, his youthful testimony is still a bright memory to his friends. On leaving Trinity College, Cambridge, he entered the legal profession, and was called to the bar by the Inner Temple in 1893. In the *Westminster Gazette*, to which he was a contributor, he is described as an unusually thoughtful and conscientious writer, and as a man of singularly lovable disposition.

MRS. SHEWANTIBAI BAWA.

Intelligence from India informs us of the sudden decease of Mrs. Shewantibai Bawa, one of the quartette of Powar sisters, daughters of Rev. R. B. Powar, who have been so well known and esteemed in Christian circles in Western India. Mrs. Bawa was, with her husband, a devoted worker at Roha, near Bombay. "When they went to Roha," says the *Bombay Guardian*, "there were but four Christians; these have in the eight or nine years of their sojourn been increased a hundred-fold. Roha has now a church with four hundred members. There are also orphanages for boys and girls, with a hundred or more inmates; and (a work that was very dear to Mrs. Bawa's heart) two large leper asylums. Her loss will be keenly felt by the lepers, the Christian workers and the orphans."

MR. HENRY HOLME.

After nearly four years of great suffering and weakness, this well-known servant of God went home on the 3rd inst. at the age of sixty-nine. Converted when a lad of fourteen, he was intended for the ministry of the Church of England, and studied at St. Bees College; but his health broke down, and after a while he took up a business career. He devoted much time to Christian work, and was one of the early friends of the Salvation Army. In the Y.M.C.A. he did much good work, and also was for many years the hon. secretary of the Commercial Travellers' Christian Association. As Chairman of the Nestorian Mission he took much interest in Deacon Abraham's work at Urumiah, and was the author of a book entitled, "The Oldest Christian Church."

The Blind Poor of Belfast.—In connection with the Home for Blind, 30, Great Victoria Street, Belfast, the need arises for seeking more commodious and convenient premises. These have been secured in Cliftonville, where the infirm blind will be enabled to enjoy necessary comforts and Christian ministrations to a larger extent than has been possible hitherto. To meet the expenditure a sum of £3,000 is required. The president is Mrs. R. B. Pim, Ury, Knockbreda Park, Belfast.

About Books.

By Love Serve One Another (1s. *Marshall Bros.*), by Margaret Black and Irene H. Barnes, is "a memory" of Mrs. W. H. (Adelaide Maria) Patchell, B.A., fittingly inscribed to present and prospective members of the Y.W.C.A. It tells of a life truly lived unto the Lord by being freely given up to his little ones.

Mr. D. Wardlaw Scott has written **Terra Firma: the Earth not a Planet** (3s. 6d. *Simpkin*), "in order to expose the fallacies of modern astronomy." Many ancient and modern authorities are cited, numerous reference made to Scripture, and lengthy quotations given from such documents as the Accadian, Chaldean, and Babylonian accounts of the deluge.

Sunday-school teachers capable of reproducing blackboard diagrams in illustrating Scripture lessons will find in Rev. John Mitchell's **How to Gain the Eye of the Young** many helpful and suggestive outlines and sketches. The book is the work of one whose keen perception and fruitful imagination have been widely used in the instruction of the young. (1s. 6d. *Partridge.*)

Dr. W. Paterson Smyth's "Social Service Ideals," to which we called attention some weeks ago, has now been followed by **The Social Service Handbook—First Series, Ireland.** (1s. net. *Sands & Co.*) Papers by different writers deal in helpful fashion with Workhouses, Housing, Organization of Charity, Licensing, and kindred subjects. We question, however, whether Old Age Pensions is ripe for even such conclusions as are arrived at. A useful bibliography of each topic is given.

Workers among the young will welcome an addition to the helps already available for appealing to more than the ear in the presentation of Scripture truth. By the use of pictures or the blackboard, the eye has also been enlisted; but in **Topical Teaching for Teachers and Scholars** (1s. *Morgan & Scott*), by W. H. Stanes, simple hints are given for bringing into play the restless hands and often ingenious ideas of the little ones themselves in connection with a wide range of spiritual lessons.

Chaplains at the Front is another volume on the topic of the day. The sub-title describes it as "Incidents in the Life of a Chaplain during the Boer War, 1899-1900," and the writer is Rev. Owen Spencer Watkins, acting Wesleyan chaplain to the King's forces. There has been much written on the campaign; but from the point of view of a Christian worker among the troops, this is a volume of exceptional attractions. There are forty-seven illustrations from photographs and sketches, some of them as sadly pathetic as they are remarkably interesting. (2s. 6d. *Partridge.*)

A very natural addition to the "New Century Leaders" series of biographies is **Frederick Temple**, Archbishop of Canterbury, by W. Francis Aitken. The venerable Primate has won the esteem of men in every walk of life, by his earnest, unaffected piety, his ardent enthusiasm, and the transparent honesty of purpose which mark the administration of his office. His hearty and practical sympathy with religious and philanthropic activity will ensure for this sketch of his life many readers outside the State Church. His extraordinary buoyancy, indomitable spirit, and wide experience give force and authority to his utterances. Happily several extracts of notable and characteristic discourses are included in the book. (1s. 6d. *Partridge.*)

A work of distinct merit in Old Testament study is **The Royal Houses of Israel and Judah**: An Interwoven History with a Harmony of Parallel Passages. By Rev. George O. Little, D.D., Professor of Pastoral Theology and Old Testament Literature, Howard University, Washington, D.C. (10s. *Funk & Wagnalls.*) This compacted history, which comprises the whole of six consecutive books of Scripture, and parts of four others, does for the Old Testament what several consolidated editions of the Gospels have done for the New. The result is presented in modern literary form, chapter and verse divisions being set aside save for reference. In the words of the preface, we have here "a complete, comprehensive, and connected *e pluribus unum* story." The treatment is divided into four parts, consisting of the founding of the monarchy, the united kingdom, the divided kingdom, and the surviving southern kingdom. Facts and sidelights are given on the national existence, civil life, political revolutions, &c. The work meets in an adequate and thorough manner a want long felt by many a Bible student.

Christian Teachings arranged for the instruction of the young. By William James Mutch, Ph.D. (6d. *James Clarke & Co.*) Dr. Clifford writes a preface, in which he says, "It is an altogether admirable guide, as wise in what it omits as in what it asserts." We think it is generally, not always, true in what it asserts, but it omits the Fall, Satan, and the Atonement, and affirms nothing definite about Sin or Conversion. It says, under "Christian Nurture," "If the better life ever comes to any person, it must come by a process of growth, in which his life becomes more like the life of Christ. There may be sudden changes, such as conversion, or a supreme choice, from which a new epoch in the growth dates . . . but a Christlike character can come only by a continuous growth in the right way." We could not say that this is an altogether admirable guide for the young on the momentous subject of the soul's salvation. Salvation comes, not by a continuous growth in the right way, but by dying to the wrong way in which we were born from Adam, and being born again into the new way through the death and resurrection of our great God and Saviour Jesus Christ.

The "Messages of the Bible" series is growing apace. As already explained, the aim of the volumes is "to present to those interested in the New Testament the best-established results of careful yet fearless scholarship." So long as these results are beyond reasonable dispute and reverently adduced, they are welcome; when they take the form of immature criticism or rationalistic assumption, they are mischievous and to be reprehended. Under the general editorship of Professors F. K. Sanders (Yale University) and C. F. Kent (Brown University) the "Messages" receive varied treatment, according to the complexion of the worker upon each book. The latest volume is **The Messages of Jesus According to the Synoptists**, which, in the words of the sub-title sets forth "the Discourses of Jesus in the Gospels of Matthew, Mark, and Luke, arranged, as far as feasible, in the Order of Time, and freely rendered in Paraphrase." It is by Thomas Cuming Hall, D.D., Professor of Christian Ethics in Union Theological Seminary. (3s. 6d. *J. Clarke & Co.*) The free rendering is sometimes irritating, and the speculation open to objection; but there is much in the book that will prove helpful to careful students who are prepared to discriminate between the teaching of the Master and the impressions of the expositor.

Those who are looking about for a subject of varied interest and great human importance may be commended to a study of Church history. Whether regarded in general, as including ancient and modern times, and embracing all Christendom in its survey, or whether confined within comparatively narrow limits as to time and field, the subject should have great attractions for Christian people. Wherever we begin, and to whatever field we may give most attention, there is no leaving Scotland on one side. There the record of Christian life and work has been continuous and of supreme interest, whether the thought runs upon the early days of the Celtic Church or the Reformation and Covenanter periods. As an introduction to this study we earnestly recommend Rev. John Macpherson's new book, **A History of the Church in Scotland**: From the Earliest Times Down to the Present Day. (7s. 6d. *Alexander Gardner.*) It is a carefully executed work, comprehensive in the best sense, and bringing the story down to the great act of union which was celebrated in October last, when the United Presbyterian and the Free Churches became one United Free Church of Scotland. Mr. Macpherson has put much conscientious labour into the making of this volume, in which a large historical literature is admirably digested. The generous spirit of the writer should secure a wide acceptance of the book in all circles in Scotland and out.

The National Anti-Vivisection Society has published SOME ACCIDENTAL OMISSIONS IN MR. PAGET'S BOOK ON EXPERIMENTS ON ANIMALS, a review by the Hon. Stephen Coleridge.

MAY'S GUIDE TO MAY MEETINGS includes, in addition to the usual list, an excellent map of central London, and much useful information for visitors. (1d. *21, Bride Street, E.C.*)

SONGS OF GOSPEL TRUTH, compiled by Ned Wright, will be found useful in the conducting of evangelistic and mission services. The tunes are particularly simple, and will be easily learnt and sung. (6d. *Holness.*)

Mr. J. S. Davidson, missionary to the Jews, has printed four familiar hymns in Hebrew-English. Alongside the English original he gives the hymn in Hebrew type. The various difficulties attending this operation seem to have been satisfactorily surmounted. (Specimen copies, one halfpenny each, from *J. S. Davidson, 5, Aden Terrace, Stoke Newington, N.*)

THE CHURCH OF GOD (3d.) brings out the lessons of the experience of the Ephesian Church; JEHOVAH-SHALOM (1d.), by J.H., is "a setting forth of the conditions under which God bestows the 'Peace which passeth all understanding;'" CHRIST OUR VINDICATOR (1d.), by Emily S. Osmaston, presents the work of Christ on behalf of the redeemed—booklets published by *Marshall Brothers.*

The latest issue of THE PHOTO-MINIATURE deals with Photographic Manipulations. It is a splendidly-executed piece of work, alike from a scientific and artistic point of view. The new publication in the "Useful Arts and Handicrafts" series is entitled GLUE, GUM, PASTE, AND OTHER ADHESIVES. It is sure to prove of service in many departments of industry. (6d. each. *Dawbarn & Ward.*)

The April issue of THE SCATTERED NATION, the quarterly record of the Hebrew Christian Testimony to Israel, will be of special interest to friends who have prayed and waited for the opening of the new mission premises. Full particulars of the dedicatory services are recorded, and the addresses which were given on the occasion are fully reported. There is also a portrait of the late Lord Blantyre, with appreciative notes by the editor. (3d. *Morgan & Scott.*

THE OPEN AIR MISSION.

THE FORTY-EIGHTH

ANNUAL MEETINGS

Will (D.V.) be held in

EXETER (LOWER) HALL,

STRAND, W.C., on

WEDNESDAY, APRIL 24th, 1901,

At 3.30 and 7 p.m.

Chairman in the Afternoon:—

SIR HENRY H. BEMROSE.

Chairman in the Evening:—

R. C. MORGAN, Esq.

SPEAKERS:—

Rev. F. S. WEBSTER, M.A., Rector of All Souls, Langham Place.

Rev. JOHN ROBERTSON, LL.D., East London Tabernacle.

Dr. A. CHRISTY WILSON, of Doncaster, and others.

MADAME ANNIE RYALL will sing.

Tea and Coffee, 6 o'clock; Tickets 9d. each. No Tickets required for Public Meetings at 3.30 and 7, to which all Christians are warmly invited.

GEORGE MACKINLAY, Major, Hon. Sec.
FRANK COCKREM, Secretary.
Offices:—11, ADAM STREET, STRAND, W.C.

The Twelfth Anniversary

OF THE

Barbican Mission to the Jews

WILL BE HELD (D.V.)

On TUESDAY, 23rd April, 1901,

AT 3 O'CLOCK IN THE AFTERNOON, AT

ST. PAUL'S CHURCH ROOM,
ONSLOW SQUARE, S.W.

THE CHAIR WILL BE TAKEN BY THE

Rev. Prebendary H. W. WEBB-PEPLOE, M.A.

(President of the Mission).

SPEAKERS:

REV. F. S. WEBSTER, M.A.
REV. C. H. H. WRIGHT, D.D.
M. S. BERGMANN, and OTHERS.

ALL FRIENDS OF ISRAEL ARE CORDIALLY INVITED.

CHRISTLIEB T. LIPSHYTZ, Secretary.

By Rev. G. CAMPBELL MORGAN.

Studies in Malachi; or, Wherein have we Robbed God?

"To all who desire a clear, concise, practical, and up-to-date exposition of Malachi, we strongly recommend this small volume. It is more helpful than anything we have ever read on this prophet."—*Methodist Times.*

Cloth Boards, 1s. 6d.

Discipleship.—Chapters on Becoming a Disciple—First Lessons—The Method of Advancement—The Disciple at Home—At Business—At Play—As a Friend—At Work for the Master—In Sorrow—In Joy—The Disciple Going Home—The Disciple in Glory.

"Thoughtful, useful chapters in which the author touches familiar themes with freshness and kindliness."—*Presbyterian.*

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Life Problems.—A Series of Addresses—Self, Environment, Heredity, Spiritual Antagonism, Influence, Destiny.

"The work is able, searching, helpful, and sane. It should be placed in the hands of our young people, and all our teachers should read it."—*Methodist S. S. Record.*

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God's Methods with Man: In Time—Past, Present, and Future.

"There are several recommendations about this book—it is not too technical; it is popular in the best sense of the word; it is not sensational. The author relies solely upon the testimony of the Word of God, and not upon 'authorities.' These considerations tend to commend this book to the thoughtful attention of our readers."—*The Rock.*

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And may be ordered of any Bookseller.

SCRIPTURE TEXTS For SAILORS' RESTS, SOLDIERS' HOMES, SCHOOL ROOMS, MISSION HALLS, Y.M.C.A.'s, HOSPITALS, &c. A LIST of SEVENTY LARGE TYPE TEXTS, Size 31 in. by 20 in., Printed in Blue Ink, Price 3d. each, WILL BE SENT ON APPLICATION to the PUBLISHERS, MORGAN and SCOTT, 12, Paternoster Buildings, E.C.

LONDON MISSIONARY SOCIETY.

ANNIVERSARY ARRANGEMENTS, 1901.

MONDAY, APRIL 22nd.

PRAYER MEETING at the MISSION HOUSE, 10 a.m. Rev. W. Hardy Harwood presiding.

TUESDAY, APRIL 23rd.

LADIES' MEETING in KING'S WEIGH HOUSE CHAPEL, Duke Street, Grosvenor Square, at 3 p.m. President: Mrs. Robert Whyte. Addresses by Miss Monement, of Norwich; Mrs. Bryson, of Tientsin; Miss Simmons, of Jammulamadugu; Miss Large, of Rarotonga and Samoa.

TEA AND CONFERENCE at 5 p.m. Tickets, 6d. each (early application necessary).

WEDNESDAY, APRIL 24th.

UNITED MEETINGS WITH THE BAPTIST MISSIONARY SOCIETY.

ANNUAL SERMON in the CITY TEMPLE, E.C., 11.30 a.m. Preacher: Rev. Richard Glover, D.D., of Bristol. No tickets required.

UNITED DEMONSTRATION in **ALBERT HALL,** at 7 p.m. President: The Right Hon. the Earl of Aberdeen. Addresses by Rev. W. G. Lawes, D.D., of New Guinea; Rev. J. S. Whitewright, of China; Rev. John Clifford, D.D., of Westbourne Park; Rev. C. Silvester Horne, M.A., of Kensington. Admission by *Ticket only.* Numbered Tickets for Boxes (as far as available) and Stalls, 1s. each.

WATCHERS' BAND ANNUAL MEETING, in the CITY TEMPLE, at 3.0 p.m. Chairman: Rev. C. New, of Hastings. Addresses by Miss Christlieb of Anantapur; Dr. Thomas Cochrane, of Mongolia; Rev. Harry Johnson, of Central Africa; and the General Secretary. No Tickets required.

FRIDAY, APRIL 26th.

UNITED WOMEN'S MEETING WITH THE BAPTIST ZENANA SOCIETY.

Meeting for Social Intercourse in Holborn Restaurant, at 3 p.m. President: Mrs. Samuel Green, of Streatham. Tea and Coffee at 4.30. Tickets, 1s. each (early application necessary). Addresses by Lady Missionaries.

SATURDAY, MAY 11th.

CHILDREN'S DEMONSTRATION in EXETER HALL, at 3.30 p.m. President: The Lord Mayor of Birmingham.

MONDAY, MAY 13th.

ANNUAL PUBLIC MEETING and GENERAL MEETING of Members, in the CITY TEMPLE, under the Presidency of Sir Charles A. Elliott, K.C.S.I.

Tickets may be obtained of the Secretary, London Missionary Society, 14, Blomfield Street, E.C.

HOMES FOR LITTLE BOYS,

Farningham and Swanley, Kent.

THE PIONEERS IN ENGLAND OF FAMILY LIFE IN COTTAGE HOMES.

Patrons: THEIR MAJESTIES THE KING AND QUEEN.

President: THE EARL OF ABERDEEN, G.C.M.G.
Treasurers: W. H. WILLANS, Esq.; EDMUND S. HANBURY, Esq.
Bankers: Messrs. SMITH, PAYNE & SMITHS, 1, Lombard Street, E.C.

The 37th Anniversary Banquet

WILL BE HELD IN THE

WHITEHALL ROOMS, HÔTEL MÉTROPOLE,

On FRIDAY, APRIL 26, 1901.

R. W. PERKS, Esq., M.P., will Preside.

Ladies will dine at the Banquet. Dinner will be served at 7 o'clock precisely.

There are 466 Boys now in the Homes.

Donations will be thankfully received by the Secretary, WILLIAM ROBSON.

Offices: 70, TEMPLE CHAMBERS, TEMPLE AVENUE, E.C.

EVANGELIZATION SOCIETY,

21, SURREY STREET, STRAND, W.C.

Scottish Branch: Grove Street Institute, Glasgow. Liverpool Branch: 17, Albert Buildings, Preeson's Row

TENT SEASON, 1901.

It is hoped that by May 1st,

FORTY TENTS

will be fully equipped and ready for Work

IN ENGLAND AND SCOTLAND.

Each Tent will be comfortably seated, lighted, &c., and located in a district for FIVE OR SIX MISSIONS.

Great care and economy are exercised, and only qualified and experienced Evangelists appointed.

£3,000 URGENTLY NEEDED

To help with Local Expenses, Travelling, Salaries, &c.

Full particulars on application to The Honorary Secretary.

The Y.M.C.A.

THE national portrait of Sir George Williams, founder and president of the Y.M.C.A., painted by Mr. H. S. Tuke, A.R.A., is to be exhibited in the Academy collection this year.

The Sunderland Association is engaged in a special effort to secure 100 additional members during the month of April.

Mr. Philo L. Mills, retiring president of the Nottingham Association, has presented to the Committee a cheque for over £500, to clear off the debt which has impeded the work.

In St. Petersburg successful efforts are being made by the first Young Men's Christian Association, which has obtained official permission to work among the young men of the orthodox Russian Church. Already over 350 members have been enrolled, of whom about 150 attend the religious meetings on Sundays. A German-speaking Association has for some years been doing good work in St. Petersburg, and has recently been enabled to carry out a long-cherished plan of establishing a lodging-house for young men.

A meeting of the Metropolitan Council was held at Exeter Hall on April 12, under the presidency of Mr. W. H. Seagram. Encouraging reports were presented of work in the various Metropolitan areas by the district and travelling secretaries; and consideration was given to plans whereby the Associations may combine in forwarding Association operations in foreign countries. Mr. R. D. Pringle, late general secretary of the Bombay Association, gave much interesting information in relation to this work.

The annual Conference of the North-Eastern District Union of Y.M.C.A.'s was recently held at Stockton-on-Tees. The vicar, Rev. Canon Martin, addressed an opening devotional meeting; and two conference sessions followed, under the chairmanship respectively of Mr. C. Stansfield Wilson, of Sunderland, and Mr. Fredk. Robson. Mr. Robt. McCann, travelling secretary for the North-Midland District, gave a useful address to the delegates, entitled, "Practical hints to Y.M.C.A. workers, from a Secretary's note-book."

The Spring Conference of the Midland District Union has been held at Lichfield. At the morning session, when Mr. Lewis Barber, J.P., of Burton-on-Trent, was in the chair, a report was presented which gave the enrolled strength of the twenty-eight Associations as 4,835. The subjects dealt with on the programme were chiefly of a devotional character, having reference to the spiritual work of the Associations. Mr. Robert Burn, of London; Dr. H. B. Wilson, of Birmingham, and others took part. The afternoon session was presided over by Mr. J. K. Starley, of Coventry.

The World's Y.W.C.A.

THE sixth annual report of the World's Y.W.C.A. represents a year of deepening and growing interest. The way in which the work meets the needs of to-day is attributed by the president to, among other causes, the increase of independence in women now that their spheres are widening. This freedom from restraint is attended by numerous dangers, for the same facilities which give opportunities for this advancement lead girls of every nationality into temptation and difficulty. Quiet, steady progress has marked the work in every land where the Association is established. One source, however, of deep disappointment and dismay exists—the absence of suitable and trained women to undertake positions as secretaries abroad and at home. The president (Mrs. J. H. Tritton) says: "It has been wellnigh heart-breaking month by month to have the appeals from various countries entreating for helpers, and to hear that no suitable ones are to be heard of. Surely the love of Christ will constrain some to offer themselves." Correspondence relating to the interests of the World's Y.W.C.A. should be addressed to Miss A. M. Reynolds, or Miss Ethel Stevenson, 26, George Street, Hanover Square, London, W.

The Home of Industry.—Miss Macpherson's seventy-seventh party of children is ready to start for Canada on May 2. At the farewell meeting (Children's Home, Hackney) on Friday, April 13, forty-four little ones entertained the assembled friends with singing and recitations. Mr. Merry, in putting the object of this work before the gathering, said that some people have been objecting to shutting out so many children from their own country. His own opinion was that it was a blessing for them to be shut out from the baneful influences of increasing drink and its resulting evils. In Canada, with its bright prospect of becoming entirely a prohibition country, less temptation awaits the young, and there is more scope for a sound development, as past experience had proved. It was much regretted that, owing to physical weakness, Miss Macpherson was not able to be present at the meeting.

Notices.

Communications Received with Thanks.—S.C.B. W.O. G.S. M.F. J.P. P.G. G.M. E.T.R. H.S.B. R.W. B.S.B. M.W. R.H.H. E.B.T. S.R. J.A.R. S.B. A.M. E. and F. Mrs. W.A.H. D.J. T.C.U. A.V.C. A.R. E.C. S.B. M.A.L. F.B. E.F.F. B.H.T. J.G.W. L.C.L. T.L. A.K. M.W.T. E. de M.R. L.K.S. G.L.B. J.R. W.T. L.E.T. H.H. H.C.D. J.O. F.C.S. T.C.W. J.W.C.F. W.E.H. F.E.H. J.G.C. A.C.R. C.H. B.T.H. J.L. J.A. J.J. W.F. T.H.L.J. J.C. C.D. E.M.S. T.S. W.H.N. G.R.B. H.W.F. C.H.P. E.N.B. M.L.D. J.H.C. F.M.C.W. H.S. Mrs. J.S. G.J. R.N. J.B. W.J.L.W. J.C. J.P. H.C.D. J.B. W.K. H.B. J.T. F.W. F.E.W. S.A.F. H.L. W.E.B. T.A. E.M.R. W.J.L.W. G.H.P. W.I. Miss D. J.B.S. T.D. W.M.R. W.A.L. Miss M. C.M.B. A.T. W.G. J.S.G. F.L. W.McC. L.E.B. D.H. W.J.E. T.C.U. A.H.W. A.T. J.S. T.C.W. P.G. H.C. J.C. H.B.W.

Applicants for Tracts.—Mrs. J. C. Lawson, American M.E. Mission, Aligarh, N.W.P., India; Mr. B. H. Trotman, 70, City Road, Birmingham; Mr. Neale, 8, Charles Street, Mill Road, Cambridge; Mr. Charles Daniels, Loughton, Bletchley, Bucks.; Mr. John Poate, stationmaster, Bridge Station, Canterbury, Kent; Mrs. Newman, 28, Idenden Cottages, Tunnel Avenue, East Greenwich; Mr. J. G. Wintersgill, 17, Carey Road, Leytonstone, E.; Mr. J. Buckingham, local preacher, Swanbourne, near Winslow, Bucks.; Mrs. Roberts, 59, Cavendish Road, Romsey Town, Cambridge; Miss E. Wells, Oaklands, Bath Road, Reading; Private A. Stone, No. 5112, 2nd East Lancashire Regiment, Jullumdur, India; Mr. Samuel A. Fox, evangelist, 13, Cromwell Street, Nottingham; Mr. G. E. Pearce, Free Lending Library, Camelford, Cornwall; Mr. R. Teague, Michaelstow, near Camelford; Mr. E. C. Sanders, Fore Street, Camelford; Mrs. A. P. Shephard, Laurels, St. Teath, Cornwall; Mr. Z. Spare, Sunday School Superintendent, St. Breward, Bodmin; Miss M. Baker, Prison Farm, Prince Town, Devon; Rev. Richard Weaver, Box 53, Eden, Ontario, Canada (illustrated publications); Mr. C. F. Bilson, Ickworth, Whitehall Park, Hornsey Lane, London, N.; Miss M. A. Dalling, 52, Norfolk Street, Mount Pleasant, Swansea; Mr. Ernest M. Soames, 94, Grantham Road, Clapham Road, S.W.; Mr. William Grundy, 12, Brick Street, Broadbottom, near Manchester; Mr. Thomas R. Turnbull, 18, Blomers Street, Halifax, Nova Scotia.

Fallen Asleep.

Rev. A. Foster, a veteran Congregationalist minister. For several years he was chairman and secretary of the Lancashire Congregational Union, and for thirty-four years held the pastorate of Park Road Church, Blackburn.—Mr. R. T. Turnbull, for forty years an elder at Regent Square Presbyterian Church, aged seventy-one. Mr. Turnbull for a generation had been a prominent figure in the Synod. He was convener of the treasurership committee, of the committee on aged and infirm ministers, and of the college trustees.—Rev. Abraham Mills, of Derby. Until May last he was pastor of St. Mary's Gate Baptist Chapel, where he laboured for eleven years until obliged by failing health to relinquish his work.—Rev. George West, of Heneage Street Baptist Church, Birmingham, where he had been pastor for more than sixteen years, his ministry being very fruitful, especially among the young people.—Rev. G. H. Bennett, Baptist minister at Bourne and at Louth, Lincolnshire.—Aged seventy-five, Alderman Blake, of Ross, well known and esteemed as a devoted Christian worker, and a generous supporter of religious and philanthropic effort.—Rev. W. Goodman, an ex-president of the Primitive Methodist Conference. He had "travelled" thirty-eight years, and had long been one of the most prominent figures in Connexional life. One of the wisest administrators in the denomination, implicit confidence was placed in his judgment.—At Norwich, on April 13, Rev. W. A. Macallan, for many years Presbyterian minister in that city. During his pastorate the Presbyterian Church of Holy Trinity was built, and large sums raised mainly by his efforts have since been expended upon the property. Mr. Macallan was closely identified with many of the religious and charitable institutions of the city.—Aged eighty-three, Mr. Alexander Jefferson Buist, of Dundee. He was associated with many public movements, particularly of a philanthropic kind.

Gift to Sunday School Workers.—Through the liberality of a friend, the trustees of the Spurgeon Memorial Sermon Society are authorized to offer fifty copies of C. H. Spurgeon's sermons to any Sunday school worker willing to lend them round among senior scholars. Applicants should enclose six stamps for postage, giving name of school and address: The Secretary, S.M.S.S., Greenhithe, near London.

Finsbury Park Rescue and Preventive Association.—The annual meeting of the Alpha House Rescue Home, Hanley Road, was recently held at the Jubilee Hall, in the same road, Finsbury Park, Mr. R. C. Morgan presiding. Short and encouraging reports of the work were given. The interest of the meeting culminated in an address by Mrs. Penn Lewis to workers on "Soul Winning," of which the substance will be found in a Bible reading on Soul-winners, on page 13. The beneficent work of this excellent Association deserves unstinted praise and support.

"MAY" MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL.				
Thurs. 18	10.0 a.m.	Christian Police Association	c Exeter Hall	Rev. Stuart Holden
"	2.30 p.m.	" " "	m " "	Missionaries
"	5.0 p.m.	" " "	m " "	Canon Fleming
"	7.30 p.m.	Homes for Aged Christian Blind	m Up. Holloway Baptist Chapel	Mr. F. A. Bevan
"	7.30 p.m.	British and Foreign Bible Society	s Wesley's Chapel	Rev. W. L. Watkinson
"	7.45 p.m.	Christian Police Association	m Exeter Hall	Rev. F. Paynter
Mon. 22	3.30 p.m.	Baptist Union	m Bloomsbury Chapel	Rev. W. Cuff
"	3.30 p.m.	City Police Institute	m 5, Sussex Place, E.C.	Mr. D. C. Apperly
"	7.0 p.m.	" " "	m " " "	Mr. T. A. Denny
"	7.30 p.m.	Baptist Total Abstinence Association	m City Temple	Alderman White
Tues. 23	9.45 a.m.	Baptist and Congregational Unions	m " "	Dr. Parker
"	2.45 p.m.	Reformatory and Refuge Union	m St. James's Hall	Sir J. E. Dorington
"	3.0 p.m.	London Missionary Society (Ladies)	m King's Weigh House Chapel	Mrs. R. Whyte
"	3.0 p.m.	C. O. E. Temperance Society	m Lambeth Palace	Archbp of Canterbury
"	3.30 p.m.	Barbican Mission to Jews	m St. Paul's, Onslow Square	Preb. Webb-Peploe
"	6.30 p.m.	Baptist and Congregational Unions	m Queen's Hall	Mr. Geo. White, M.P.
"	7.0 p.m.	City Police Institute	m 5, Sussex Place, E.C.	Mr. Calvert Coates
"	7.0 p.m.	Trinitarian Bible Society	m Exeter Hall	Lt.-Gen. Sir W. Stirling
"	8.30 p.m.	Zenana Bible and Medical Mission	m Morley Hall, George Street, W.	Dr. Annie Cornall
Wed. 24	8.45 a.m.	Baptist Zenana Mission	b King's Hall	Mr. Evan Spicer.
"	11.30 a.m.	Baptist & London Missionary Societies	s City Temple	Rev. Dr. Glover
"	2.0 p.m.	Protestant Alliance	m Queen's Hall	
"	3.0 p.m.	National Refuges	m Exeter Hall	Earl of Jersey
"	3.0 p.m.	Zenana Bible and Medical Mission	m St. James's Hall	Lord Kinnaird
"	3.0 p.m.	L.M.S. (Watchers' Band)	m City Temple	Rev. C. New
"	3.0 p.m.	Strangers' Home for Asiatics	m Home, East India Dock Rd., E.	Sir C. Crosthwaite
"	3.30 p.m.	Open Air Mission	m Exeter Hall	Sir H. Bemrose
"	5.0 p.m.	Protestant Alliance	m Queen's Hall	
"	7.0 p.m.	Baptist & London Missionary Societies	m Albert Hall	Lord Aberdeen
"	7.0 p.m.	City Police Institute	m 5, Sussex Place, E.C.	Mr. G. Lampard
"	7.0 p.m.	Open Air Mission	m Exeter Hall	Mr. R. C. Morgan
"	7.30 p.m.	Wesleyan Missionary Society	s Wesley's Chapel	Rev. Dr. Allen
"	7.30 p.m.	Protestant Alliance	m Queen's Hall	
Thurs. 25	9.45 a.m.	Baptist and Congregational Unions	m City Temple	Rev. Dr. Maclaren
"	3.0 p.m.	South American Missionary Society	m Sion College	Lord Kinnaird
"	3.0 p.m.	Female Mission to the Fallen	c 32, Charing Cross	Sir H. Bemrose
"	4.0 p.m.	Christian Colportage Association	m Exeter Hall	Sir G. Willis
"	4.0 p.m.	Colonial Missionary Society	s City Temple	Rev. F. W. Macdonald
"	5.0 p.m.	London Lock Hospital	m 91, Dean Street, W.	Lord Kinnaird
"	6.30 p.m.	Baptist Missionary Society	m Exeter Hall	Mr. E. Robinson
"	7.0 p.m.	Christian Colportage Association	m " "	Lord Kinnaird
"	7.0 p.m.	Colonial Missionary Society	m City Temple	Sir W. B. Gurdon, M.P.
"	7.0 p.m.	Congregational Young People's Union	m Union Chapel, N.	Rev. R. J. Campbell
"	7.0 p.m.	Tramcar and Omnibus Text Mission	m Exeter Hall (Council Room)	Preb. Webb-Peploe
Fri. 26	9.0 a.m.	Baptist Missionary Society	b King's Hall	Mr. W. R. Rickett
"	10.0 a.m.	Congregational Union	m Memorial Hall	Dr. Parker
"	11.30 a.m.	Wesleyan Missionary Society	s Great Queen Street Chapel	Dr. Robertson Nicoll
"	3.0 p.m.	Medical Missionary Association	m Exeter Lower Hall	Dr. Geo. Saunders
"	3.30 p.m.	Palestine and Lebanon Nurses	m Exeter Hall Parlour	Rev. F. Paynter
"	6.30 p.m.	Children's Homes, Bonner Road, E.	m Wesley's Chapel, E.C.	
"	7.0 p.m.	Homes for Little Boys	d Hotel Metropole	Mr. Perks, M.P.
Sat. 27	9.0 a.m.	Wesleyan Missionary Society	b Exeter Lower Hall	Mr. Walter Berry
"	3.0 p.m.	Commercial Travellers' Christian Ass'n	m Exeter Hall	Rev. E. A Stuart
"	6.30 p.m.	" " " "	m " "	Rev. W. Cuff
Mon. 29	11.0 a.m.	Wesleyan Missionary Society	m " "	Mr. J. E. Vanner
"	4.0 p.m.	Central Y.M.C.A.	c Mansion House	The Lord Mayor
"	6.30 p.m.	Church Missionary Society	s St. Bride's, Fleet Street	Bishop of Newcastle
"	7.0 p.m.	Wesleyan Missionary Society	m Wesley's Chapel, E.C.	Mr. J. V. Early
"	7.0 p.m.	National Temperance League	m Mansion House	Archbp of Canterbury
"	7.30 p.m.	Church Association	m Portman Rooms	Capt. Cobham, J.P.
"	7.30 p.m.	Central Y.M.C.A.	m Exeter Hall	Sir Geo. Williams
"	8.30 p.m.	London Evangelistic Singers' Union	m Mildmay Conf. Hall	Col. Morton.
Tues. 30	8.30 a.m.	Church Missionary Society	b Exeter Hall	
"	11.0 a.m.	" " "	m " "	Sir J. Kennaway, M.P.
"	11.0 a.m.	" " "	m St. James's Hall	Col. Williams, M.P.
"	2.30 p.m.	Wesleyan Home Missions	m Wesley's Chapel, E.C.	Mr. T. Walker
"	2.30 p.m.	Miss Weston's Work	m Exeter Lower Hall	Miss Weston
"	3.0 p.m.	C.M.S (Medical Aux.)	m St. James's Hall	Archbp of Canterbury
"	4.0 p.m.	Children's Fresh Air Mission	m Charterhouse, E.C.	Rev. Dr. Haig Brown
"	6.0 p.m.	Wesleyan Home Missions	m Wesley's Chapel, E.C.	Mr. T. Cole
"	7.0 p.m.	Church Missionary Society	m Exeter Hall	Sir D. Fox

b.—Breakfast; *c.*—Conference; *d.*—Dinner; *m.*—Meeting; *s.*—Sermon.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

WITH the promise of summer appearing on every hand, Highway Witnessing—Words to Open-Air Workers (1s. *Morgan & Scott*) is a well-timed publication. The author—Mr. Frank Cockrem, secretary of the Open-Air Mission—not only speaks from his wide and long experience, but adds the results of a careful study of such authorities on preaching as John Wesley, George Whitefield, Bishop Ryle, Charles H. Spurgeon, and Dr. Stalker. Every detail seems to be provided for, the advice is of the most practical nature, and through all there is the throb of that earnestness which marks the real worker. There are valuable hints for others besides those who hold meetings in the open air. Many a preacher whom we have heard within doors might well lay to heart what is said as to practical equipment, and few gatherings could not be improved by attention to the division dealing with "conduct" and "accessories."

The issue by the China Inland Mission of the annual "List of Missionaries and their Stations" has caused sorrowful concern among friends all over the country. One correspondent points out that, "speaking broadly, you might write over the whole of the north and west of your missionary map of China the word 'vacant;'" and goes on to ask, "What is the meaning of the word 'vacant' in this connection?" It may mean that the foreign missionary is absent; but, thank God, the Church is left. In many places the leading members have sealed their testimony with their blood—the rest are "scattered, having suffered the loss of all things, being destitute, afflicted, evil-entreated, wandering in deserts and mountains and caves of the earth." Are "the Lord's remembrancers" spending more time and energy than ever in prayer for these fellow-believers? Surely they ought! The writer asks:—

> Is not this oft-repeated "vacant" a message from God to you and me? Can we—dare we—turn to his appeal a deaf ear? Won't you get this prayer list, and, daily spreading it out before the Lord, you shall learn fresh depths of the joy of suffering with Him here and reigning with Him hereafter.

"Truly the light is sweet, and a pleasant thing it is to behold the sun." Spring-cleaning is a very necessary and healthy example, and the light is a wonderful revealer. Wesley advised his preachers—"Everywhere recommend decency and cleanliness, for cleanliness is next to godliness." Purity of heart has essential relations to purity of the home. They who loathe sin should loathe dirt also. "Make you clean; cease to do evil," said God. "If I wash thee not, thou hast no part with Me," said the Saviour.

It is not enough to desire this. Desire must develop into action. External reformation leaves the inner man of the heart untouched. There must be regeneration, and the renewing of the Holy Ghost. Nor can moral cleansing be realized by pursuing ever so diligently a mere round of religious observances. All the sacredness of sacred things has in itself no power to cleanse. "The blood of Jesus Christ cleanseth from all sin.',

A missionary writes from India:

> The weather here is rapidly approaching its terrible culmination of heat. Hardly a green thing is to be seen, and people wander hither and thither in a mechanical way, the poorest having scarcely strength to beg their way along. Relief is indispensable to keep them alive, and our utmost resources are taxed to meet the need of the hour.

The Christian and charitable public have responded nobly to the call on behalf of their weaker brothers and sisters during the last two years. It may reasonably be urged upon the Government that more earnest endeavours should be put forward officially to mitigate the terrible condition of things in our large dependency.

The Bishop of Chichester has directed a reply to the memorialists of a certain notorious church in Brighton, which should do something to show the real value of the things for which rebellious Churchmen contend. These memorialists practically threatened the Bishop that, if his influence were directed against reservation and the use of incense, some of them would be compelled to seek another communion, while others would lapse into indifference. His lordship very neatly replies:—

> I am not at all moved by the fears expressed as to the results of obedience to my monition. To go off into schism because certain externals were suspended would be a peevish and unmanly act, while to lapse into indifference on that score would be a proof that the externals were the things valued, while the deep and eternal verities underlying those externals were but lightly held.

One of the hardest blows recently delivered at the pretensions of the extreme High Churchmen has come from Canon Gore, by the publication of his new book, "The Body of Christ." It is not too much to say that this book has produced a mild panic amongst Sacerdotalists, and already, through their literary organs, they are trying to disown their former friend and champion. The learned Canon has made it abundantly clear that the "Fathers" of the third and fourth centuries, in whom Sacerdotalists have been wont to trust, do *not* teach that "Christ is made present on the altar under the forms of bread and wine;" nor do the ancient Liturgies contain any notion of the Sacramental worship of Transubstantiated species. Further, the Canon repudiates any idea of a propitiatory sacrifice being attached to the Lord's Supper.

It is no wonder that these admissions have roused the alarmed opposition of the Sacerdotalists, and Canon Gore has thought fit to correct certain animadversions on his book, published in *The Times*, on the ground that he has been misunderstood. But nothing can alter the general impression made by the book, as sapping the very foundations of the doctrine of the Mass in any form. And it is clear that the only way to meet this book is by the same method as was followed by its writer—the reverent and scholarly treatment of the Scripture references, and of the customs of the Early Church. When a leader of the High Church party confesses that the first Christians looked at the Lord's Supper in the light rather of a meal than of a sacrifice, their contention must be considered to be given up.

Such scenes as the one that was enacted at Bow Church on Wednesday of last week, when the election of the new Bishop of London was confirmed, are calculated to do immense damage to the cause of Christ. But whose is the fault? Is it not a mockery for the herald to invite "all persons who object to the confirmation of ——— as Bishop of London, let them come forward and state their objections in due form of law and they shall be heard"—and then, when serious objections are offered, simply to smile at them, wave them aside, and proceed with the ceremony as if nothing had happened? Entirely apart from the character of the objections themselves, the whole ceremony of inviting objections, to which it is never proposed to reply, is a solemn farce. It is very painful to read the comments of the secular press upon the incident, and to notice how they sneer at this "meaningless ceremony." The ceremony ought not to be meaningless. And why were not representatives of the Protestant Societies present to make objection?

In the protest raised by Mr. John Kensit some serious charges were made. It was asserted that not only had the Bishop failed to fulfil the promises made when consecrated as Suffragan Bishop of Stepney, "to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word," but that he had personally co-operated with and encouraged those clergy in the diocese who set at defiance both the law of the land and the highest authorities of the Church. It was said that in the east of London Dr. Ingram had instituted to vacant livings clergymen holding the most advanced sacerdotal views, while on the other hand, as a member of the Chapter of St. Paul's Cathedral, he had refused to allow a clergyman to accept a certain living *except on condition that he renounced his own convictions* and adopted Ritualistic practices. If these are indeed the facts, Evangelical Christianity will assuredly be hindered by the recent appointment, and all who desire the spread of the Gospel in its purity and simplicity will need to be both watchful and active to maintain the true principles of Christ's holy religion.

The Pilot puts the question of ordination from the Romanist point of view in a way that ought to open the eyes of the country to the real bearings of the Anglican movement. Speaking of the ineffectiveness of Nonconformist credentials in the eyes of Anglicans, and their very different attitude towards those already in Roman orders, it says:—

> No imaginable height of wisdom, or learning, or sanctity on the part of a Nonconformist can avail anything. If James Martineau or Robertson Smith or Robert Dale had conformed to the Church of England, and desired to be admitted to her ministry, he must have been ordained by the same form as any raw undergraduate who scrapes through the bishop's examination by the help of a year at a theological college. But before a Roman Catholic priest, however ignorant or undistinguished, the doors fly open. No ordination is required.

Thus the Anglican repudiates the Nonconformist minister, but accepts the Romish priest; the Roman repudiates the Nonconformists and the Anglican equally. Here

the Roman is consistent; we know where he is. There must be a large number of Church of England Protestants to whom this condition of things is a perplexity. Is it not time these spoke out more clearly on a matter so vital?

"I consider the Bible of the Protestant pastor more to be feared in Galicia than the ironclads." These are not the words of a Protestant believer but of a Roman Catholic writer, who thus expresses his apprehension of the spread of missionary effort in Northern Spain (see p. 14). It is a noteworthy tribute to the Word of God, the entrance of which giveth light.

The story of the literary evolution of our Bible of to-day forms a very interesting chapter of our national history, for undoubtedly the Word of God is inseparably bound up with the record of the growth and greatness of England. How that evolution began in the days of Wycliffe, Mr. Hoare shows in a recently published historical sketch of the various versions issued since 1382; and how Wycliffe became the leader of the revolt against the sacerdotal claim of the priests to be "the sole repositaries of revelation." The narrative of the tremendous influence exercised by Wycliffe's Bible and New Testament is an entrancing one. What we owe to Wycliffe and Tyndale it would be impossible to over-estimate, for to their devout and scholarly work the strength and majesty of the modern version is largely due; and it goes without saying that our secular as well as our spiritual liberties are based upon the Word of God.

The external microscopical examination of letters, phrases, and documents does not touch —nor even come within measurable distance of —the living personal experience of Jesus Christ which all true Christians hold as their inalienable birthright. Our faith and hope do not rest *merely* upon uncertain antique manuscripts; there are the marvellous phenomena of regenerated lives accomplished by faith in Jesus Christ to be accounted for. Meanwhile, it should help any disturbed minds to remember the former history of literary criticism—both Biblical and secular. It may suffice to recall the old controversy about Troy. German criticism once triumphantly demonstrated that that city had no real existence; there could be no doubt about it. Within a few months, however, the foundations of Troy were discovered, and criticism retired abashed. It has often happened so; it will happen so in the present attack upon Christ. We can all afford to wait; meanwhile, let us go on with our work.

There is a most suggestive sentence in the Book of Exodus which may prove to be a key to many Christians for the unlocking of divers difficulties.

And when the Lord saw that Moses turned aside to see (the burning bush), God called unto him.

The bush was aflame with the presence and glory of God, and it silently called to Moses to come forward and investigate its message. Humanly speaking, the destiny of an entire people hung upon the decision of one man—whether he would heed the Divine Voice or not; for on that day God announced to the willing listener his programme of redemption for Israel. When Moses responded to the *silent* voice of God in the bush, God spake to him by *name*, and declared his programme. It is always so. The higher revelation depends upon our obedience to the lower. "When the Lord saw that he turned aside to see, God called unto him." They who complain that the personal direction of God in life is unknown to them, may do well to ask if they have fulfilled the condition, of heeding the first calls of God to the soul.

It is often said that God deals with the believer as though he had never sinned. But this is far below the truth. If we were treated as though we had not sinned, we should be still in our old Adam nature. On the contrary, we have received the full penalty of our sin in the death of our Divine Substitute, the Son of God. And we have been raised together with Him, and made to sit together with Him in heavenly places. "We died, and our life is hid with Christ in God." "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

The right spirit in which all public as well as private duty should be faced is well suggested in the following extract from a correspondent to a contemporary. The reforming party on the London County Council has gone through some chequered experiences of persecution and detraction; but its members are by no means discouraged. "I was told only last week," said this writer, "of two members who unfailingly make it a practice never to go to a meeting of the Council without first arranging a time for prayer. They are also strengthened by the fact that the real live London churches assisted in their election, and are now backing them." If all representatives on our public bodies, and in Parliament, faced their legislative and administrative work in this spirit of prayer, we should soon have a different Statute-book, and the laws would be carried out in a way that would strike terror into every evil-doer, and give encouragement to every true citizen.

Mr. Rider Haggard is rendering signal patriotic service by his articles in *The Express* on the Land Question. It is sincerely to be hoped that some practical measures will at once be taken to make agricultural life worth the living. We have repeatedly said in these columns that, if the vice and wretchedness of overcrowded towns and cities are to cease, men and women must go back to the land. But in the present condition of things there is no inducement for self-respecting people to remain in the country. Wages are too low, educational facilities are too limited, and life is too monotonous. All this must be altered in the interests of men's bodies and souls, so that people may live a natural life in quiet places.

It is startling to find that in the last week of March there were no fewer than 106,467 paupers in receipt of relief in the Metropolis, the figures showing an increase of nearly 2,000 above those of the corresponding week last year; 67,851 were indoor paupers. It is sad to reflect that within the wealthiest city in the world there exists a pauper population larger than that of many of our great towns, and that instead of decreasing with the growth of our national wealth, it is widening its boundaries. Only too often, alas, this poverty is accompanied by a spiritual destitution even more difficult to reach.

Dr. Clouston, one of the principal scientists in regard to alcoholism, has, in his recent report to the Board of the Royal Edinburgh Lunatic Asylum, testified strongly to the part played by alcohol in causing or favouring the development of insanity. In this report, as elsewhere for years back, Dr. Clouston urges that intoxicating drink is one of the most powerful factors in diminishing the will-power in regard to the proper conduct of life. He now goes further, however, and calls out for State interference, but it is noteworthy to find that he looks rather to the medical profession to teach men "what alcoholic abuse means and implies." And in this doubtless he is wise, for the Government has shown itself so manifestly unwilling to attempt to check an evil which is undermining the State that one cannot hope for any Ministerial action until the outside forces compel it.

In pleading for Sunday Morning Adult Schools, in *The Examiner*, Mr. Edward Smith, one of the presidents of that institution, claims that what the working-men of this country most need is to be made *to think*; and if they can be made to think about the highest things under the guidance of the highest Book, they are likely to be led to faith as well. He calls a working-man as witness to this fact, who says:—

Men often begin to open their eyes and think when they get into an adult school, and God opens their hearts as He did mine, when I began to pay attention to the Bible reading, and the good advice that is given; and common sense rules their lives in many things they never thought about before.

Here is another similar testimony:—

I never thought about saving a farthing till I came to school. A good deal went in beer and tomfoolery; now I have a nice little sum in the savings fund, have found friends, and, besides saving money, I hear something every Sunday about saving my soul.

"Godliness is profitable unto all things, having a promise of the life that now is, and of that which is to come."

We are glad to find that our Government, together with that of the United States, is acting magnanimously in its demands for an indemnity from China. The other Powers seem determined to extract the last penny possible from that unhappy country, and if they insist on their present demands, some will make a "handsome profit" out of the Eastern trouble. It is a most undignified situation altogether. The Christian civilization of the West must appear a curious affair to the Confucian of the East, with its "land hunger," its punitive expeditions, and its extravagant "indemnity claims." Fortunately no voice has been raised demanding any political reparation for the murdered missionaries who have been added to the noble army of martyrs. Their blood will be fruitful in years to come in other ways than these national indemnities suggest. The reparation which the Churches seek from China is a larger harvest of souls for Christ.

The results of the Census in France once more show a diminution of the population. There are 13,000 less people than there were five years ago. The moral causes of this depletion constitute the most serious element in the situation. M. Piot, who is a true patriot doing his best to help his country, declares that the reasons for French decline in population are, the fearful spread of alcoholism; the debilitation of town and city life; and the refusal to accept the responsibility of parenthood. There is much food for reflection for ourselves in these statements; not that we are suffering, or are likely to suffer, from depopulation, but in the fact that degeneration always accompanies vice and overcrowding. Even a diminishing population is not worse than abundance of people of a low type and weak morals.

Home Nurture.

By Rev. E. GRIFFITH-JONES, B.A., Balham.

1. THE OSTRICH NURTURE.

THERE is no religious or social function at once more imperative, delicate, or difficult than the training of children. There are few on which many people so little desire instruction. Most parents seem to feel that they are quite competent to deal with the complicated problems of "child management" without any help from anyone, least of all from the theologian or the preacher. "Parental instinct," "intuition," and other phrases are made to cover a multitude of sins both of omission and commission in family training.

The possible methods of home nurture may be conveniently summed up under three heads, the third of which combines the merits and avoids the exaggeration of the other two. They are the *Ostrich Nurture*, the *Hothouse Nurture*, and the *Nest Nurture*.

The first is suggested by a well-known passage in Job xxxix. 13-17, where reference is made to the supposed habit of the ostrich of leaving her eggs in the sand to be hatched by what has been well called the "chance-motherhood of the sun." "For she leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may trample upon them; she is hardened against her young ones."

These words are not likely to meet the eye of those unnatural parents who wilfully or carelessly neglect the primary duty of physically nourishing and sheltering their little children. Even in our modern cities such human monsters do occasionally exist, but they are few and far between. It would be hasty indeed, however, to conclude from this that the phrase chosen to head this article is inapplicable to many of my readers in a subtler and less tangible, but no less culpable, sense.

1. For instance, are there not families in which the prevailing idea seems to be to let the children *grow up without any real training at all?* The great notion with some is to interfere as little as may be with the way in which the little ones develop; to give their "individuality," as it is called, as free a play as possible; to take up an

ATTITUDE OF BENEVOLENT NEUTRALITY

towards the warfare of good and evil in the hearts of their boys and girls. This may arise from a too easy-going nature in the parents; or of a foolish fondness; or of a reaction from the memory of an over-disciplined childhood; or of a weak shrinking from the self-discipline which all true parental discipline involves. They take for granted that as they "worried through" somehow in the rush and turmoil of life, their children will do the same. And there are just enough cases in which this neglect of parental duty is counterbalanced by other influences, to give a certain plausibility to the plea. None the less it is the plea of the ostrich; it is an unnatural abdication of the highest function and dearest privilege of parenthood. If you take for granted that your children will grow up loving the truth which *you* never taught them, self-sacrificing as *you* never trained them to be, quick to distinguish and faithful to follow the highest alternatives of life, spiritually minded and gentle, God-fearing and pious—you will get a rude awakening by-and-by, and if you do not, you at least will have no hand in the process that has warmed your little ones' better nature into activity, and trained and cherished that nature into beauty and power.

2. There is another frequent form of this neglect. There are many religious parents who, while keenly sensible of their duty to give an all-round training to their children, *fail grievously to keep a proper balance* in regard to the factors of that training. They put a wrong emphasis on this to the utter neglect of that. And somehow the element that goes to the wall is generally the *religious* element.

They will venture for six days into the fog, and mud, and chill of the city, with a bad cold, and lie up on the Lord's Day for the slightest reason. They will toil terribly during the week at business, and excuse themselves with a clear conscience (of course) from doing any work for God on his Day, lest they should "break down through overstrain." But if the doctor tells them not to go to church, or to give up their Sunday School class, and their temperance pledge, for the sake of their health, they will obey him "religiously," and without question.

But we certainly must not expect our children to grow up religious if they see us neglecting "first things," and

SHOWING LESS CARE

for the invisible things of God than for momentary interests and trivial objects. The ideal of "family wholeness," in observing the ordinances of religion—of happy, united, regular weekly worship, in which parents and children faithfully occupy the "family pew" in an unbroken band, is one of the most salutary religious customs that could be formed. And may I put in a plea here in favour of *family* attendance at the week-night service or prayer meeting? When those who have now reached middle age were children, they were in many cases expected to attend regularly at a prayer-meeting, or Band of Hope, or singing-class. Now, "home lessons," &c., are pleaded as reasons for neglecting all week-day religious observance on the part of children.

We may depend upon it that our children will naturally tend to put that comparative estimate on the duties of life which *we* put, and to lay the emphasis where *we* tend to lay it. And if we show a solicitous regard for their health, their manners, their mental culture, while we let their religious nature take care of itself, and develop or not as it may, we must not wonder if they grow up worldly or pleasure-loving or indifferent to the highest realities.

3. There is still another way of emulating the ostrich in family training. That is *to delegate the religious training of our children as such to others.* There are parents who hand over to the minister, to the S.S. teacher, or even to the day-school master or mistress, the spiritual as well as the secular education of their children. They will provide food, clothing, the comforts of life, the opportunity of education, the means of settling in business, with conscientious

CARE AND SELF-SACRIFICE

for their children. But they never speak of *religion* to their boys and girls, and never show a watchful care and solicitude for their conversion or growth in goodness. It is not that they are not anxious, even solicitous, about these matters. But they hide their solicitude and their anxiety from those they love so well; they hope some word the minister may say, or the Bible-class leader, or some good friend, will touch and reach them by-and-by; and in this mood they watch their children grow up, and become men and women, and pass out from under the home-roof, and into the world, without ever having had a single confidential talk with their boys and girls on the great question that settles time and eternity for us all. Is it not tragic?

There are certain duties that no fond mother will delegate to another for her babies. They are sacred to motherhood. It is only the mother's hand that can soothe the fevered brow, and ease the fretful spirit of a sick child; it is only she who can "kiss the place to make it well," and gently lull the tired invalid into peaceful sleep. And there are duties which no father would care to delegate to another man. It is our joy to provide the family living, and the means for education, and the harmless amusements of life. If anyone took away the privilege of working for our children, we should become jealous. Shall we feel like that about the comforts that perish with the using, and the pleasures that are of the moment, and not feel jealous for our proper function in the spiritual growth of our children?

In conclusion, I would earnestly put in a plea for that grand old habit of family prayer, morning or evening, as may be most convenient, which in many Christian families is so much neglected. There is no measuring the after-effects of such a custom. Some of the best elements in the social and spiritual life of this country and America are due to its wide-spread observance for several centuries. It is rapidly disappearing, we are told, and nothing is taking its place. Are we prepared to abide by the issue? Let young parents, in laying down their plans for family life, seriously consider the privilege, the impulse, the educative value of this time-honoured and truly Christian institution—the Family Altar.

"Behold, I Come Quickly."

"I WILL come and receive you unto myself." These words, so full of thoughtfulness and love, which Jesus addressed to his sorrowing disciples, have been a source of truest comfort and help to the followers of Jesus Christ in all ages.

Since then, after many years of longing expectation, that grand message rang down from heaven: "Behold, I come quickly." Are we all looking forward to this great event? Is it the inspiration of our lives? Perhaps a few practical thoughts, as to how this subject ought to affect our daily life, may prove helpful to some.

In the first place, we must be ever watchful, for "of that hour no man knoweth." "Blessed are those servants whom their Lord, when He cometh, shall find watching."

Watch! How often do we find this word in the Scriptures, and in connection with it, comes the beautiful word "prayer." The two go hand-in-hand. "Take heed, watch and pray, for ye know not when the time is;" "Watch and pray, lest ye enter into temptation;" "Let us watch and be sober .... pray without ceasing."

If this watchful, prayerful spirit were ours, the whole trend of our lives would be altered. All the troubles and worries which beset the lives of every one of us, and more especially those who are trying to be loyal to Christ, amidst the countless temptations of everyday life, will seem as nothing when viewed in the light of that grand prospect—the coming of the Lord Jesus for his own. The Apostle Paul has well said: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Let us then be ever watchful and prayerful. "Blessed is that servant whom his Lord, when He cometh, shall find so doing." We must ever have on the whole armour of God, and be engaged in service for Him—trying to win some souls for his glory. If we have not the opportunity for active service in our lives, there is none to whom the privilege of prayer is denied. As Tennyson puts it, "There are more things wrought by prayer than this world dreams of."

Let us live with this bright hope ever before us, and when all seems dark and overwhelming remember these encouraging words, "Behold, I come quickly!" E. S. C. P.

523

FOUNDATION TRUTHS OF THE GOSPEL.—XV.

THE HOLY SPIRIT.

By PROFESSOR LAIDLAW, D.D.

OUR object is to present Him as the actual Divine Worker of personal salvation, the living Agent in all real Christianity. We take for granted his Personality, his place in the Trinity, his relation to the Divine Son, and other preliminary truths which were won at the cost of immense suffering and strife in the early centuries of the Christian Church (see "St. Basil the Great on the Holy Spirit," R.T.S., paragraphs 75-79). We take for granted even his share in the obtaining of Salvation through his action upon our Lord and Saviour Himself. To Him the N.T. Scripture expressly ascribes the formation of our Lord's Holy humanity at the Incarnation; to his descent at Jesus' Baptism, his full consecration for his Messianic work; to his Anointing, our Lord himself ascribes his own call and power to preach the Gospel (Luke iv. 14-18). The most difficult of his miracles—the casting out of devils—He Himself ascribes to the agency of the Spirit of God. His whole career of beneficence St. Peter thus describes, "God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts x. 38). The crown of all his work—his self-offering on the Cross—is put in the same kind of connection: He "through the Eternal Spirit offered Himself without spot to God" (Heb. ix. 14). His Resurrection took place according to the Spirit of Holiness (Rom. i. 4). Is it not significant of the profound order and connection of these Divine processes, that this agency and aid of the Holy Spirit to our Lord Himself in obtaining redemption for us comes to view in the Gospel history before there has been a word said about the action of the Holy Spirit in converting a sinner or sanctifying a saint?

Well, taking all this for granted, look now at the NAMES or TITLES given to the Spirit in connection with his special work or office in human salvation. His almost constant designation is THE HOLY SPIRIT. Besides its main reference to his supreme distinction from all other "spirits," it suggests that "Holiness" which is the end and outcome of all his work. The more special title, SPIRIT OF CHRIST, SPIRIT OF THE LORD, SPIRIT OF HIS SON, besides indicating his personal relation in the Godhead, which the early Church enshrined in her *Filioque*, "proceedeth from the Father and from the Son," reminds us also that He acts upon or along with the God-man in the whole work of Redemption, and that He acts for Christ and from Christ. The title denotes his "mission," his vicarious position, his immediate relation to the Redeemer in his work. He supplies the room and place of Jesus Christ. He works and effects whatever the Lord Christ has undertaken to work and effect towards his disciples. As the work of the Son was not his own, but rather as He loves to say, "the work of the Father who sent Him," so the work of the Holy Spirit is not his own, but rather the work of the Son by whom He is sent, and in whose name it is accomplished. The mode or manner in which He does it, is by presenting or exhibiting Christ to men, by uniting them spiritually to Christ, and by maintaining their union and communion with their Lord. Therefore is He emphatically called "The Spirit of Christ." Once more, there is that most special title, PARACLETE—COMFORTER, ADVOCATE, HELPER (Jno. xiv. 16, xv. 26, xvi. 7), which may be called his official name as the Vicar of Christ, the "other Comforter," whom Christ was to send from the Father.

The first outpouring of the Holy Spirit on the disciples collectively disclosed momentous facts in the plan of salvation. It proved the accomplishment and acceptance of the Saviour's offering on the Cross, and his reception into glory. This triumphal entry of the Spirit into the Church as a baptism of fire had the effect which Jesus foretold, of convincing many of the world around them. So began "the mission of the Comforter," the dispensation of the Holy Spirit. This public gift further demonstrated that the Gospel of Jesus was intended, not for Jews alone but—as given first at Samaria (Acts viii. 17), and afterwards to Gentiles in the house of Cornelius (Acts x. 11)—for mankind at large. St. Peter himself states the demonstration (Acts xv. 8, 9), "God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith."

In like manner, many gracious disclosures are made of the personality and agency of the Spirit, in the process of salvation as it is carried out personally and individually. In that initial change by which a man passes from the state of sin into the state of grace, the Holy Spirit is the Agent. But at that stage He does not obtrude Himself on the subject of his operations. He is dealing with a man whom He finds in the world, and of the world. He brings home conviction to him with a secret efficacy, in a private manner, working on the "hidden man" of the heart. Often the man is unaware at the time that he is under this Divine Worker. The Spirit is convincing the soul of sin against Christ, is bringing the man face to face with Christ, and, therefore, it is of Christ alone He testifies. Let any of us who may have access to such scenes be careful how we act. We have no right to drag aside the veil from these sacred operations; so far as we act at all, it must be in the same manner—holding forth Christ and pointing the man to Him, rather than hinting at any agency of God's Holy Spirit, until the great decision is accomplished, and Christ Himself is accepted.

In the further action of confirming or "stablishing," the regenerated and converted man, there is a change of method, a discovery of the Divine Agent. Whereas the former was secret, this is now open and patent. It is the witness of the Divine Spirit "with our spirit that we are the children of God." It is the bestowal of the robe, the ring, the credentials of returning prodigals. The subject has now a joyous consciousness of the Spirit's work. It is spoken of in Scripture, as Fire, Oil, a Seal, or an Earnest—all open and manifest signs of spiritual joy and power.

There is also a change of effect. The effect of initial or regenerating grace is to *unite* the soul to Christ. The effect of confirming or sealing grace is to maintain the *communion* of the soul with Christ, and to bring it into fulness. It is of moment to observe that all the figures used of this gift of the Holy Spirit imply that it is mutually shared by Christ and by his redeemed. The Unction flows down from the Head to the members. The Seal with which God the Father seals Him, also seals them. The Earnest is a pledge sent from Him to them; an Abiding or Indwelling of his Spirit in them, to attest that they are his property, and shall at last be wholly Christ's. Indeed, this is the crown and innermost essence of the Spirit's work of redemption in our souls. The previous or initial grace of the Spirit may be held to be external to the man, compared with this. The awakening of the dead conscience, the kindling of the spark of faith, the putting the soul right with God, once for all, by pardon and acceptance in Christ, the new birth, and baptism of repentance—these are works done by the Spirit of God upon the man, he being, as it were, the passive subject. But now, when the Spirit of Christ seals him, anoints him, dwells in him, works through him, Christ is realized. It is Christ who lives in him. He is led by the Spirit, walks in the Spirit, prays in the Spirit, brings forth the fruit of the Spirit; he not only is witnessed to, but in his turn becomes a witness for Christ by the power of the Holy Ghost. Thus is the circle completed. The inwardness of a strong, progressive life shows itself by consistent, bold, first-hand testimony for Christ to the world without, and so the Lord's purpose in sending his Spirit is fulfilled. Without the Holy Spirit we have practically no Christ.

Christ, with his infinite resources, with all his love and grace, is brought near to the individual believer, and made a part of his very being, by the gift of the indwelling Spirit. This is the centre-point of evangelical faith. The heart of personal piety is left out, if we think of the Spirit as only the *esprit de corps* of Christendom, if we make Him no distinct Divine Person, but only a metaphorical name for the indwelling Christ. It is by his person and agency that the Christ indwells in his children. In the words of Fletcher of Madeley, "the baptism of the Spirit is the quintessence of our holy religion."

JOHN LAIDLAW, D.D.,
Professor, New College, Edinburgh.

The Simultaneous Mission.

THE sweet-toned Gospel bells have pealed
Thro' all our land;
God's "thoughts of peace" have been revealed
On every hand!

The bells of heaven have joyous rung
Their answering chime;
For earth and heaven one song have sung
The self-same time.

What countless sins are all forgiven
And hearts grown light;
What crimson stains—as snow-flakes driven—
Are made pure white!

What wedding garments have been donned!
What passions stirred!
In souls that hastened to respond
To Jesus' Word!

What wand'rers have been welcomed back,
And kissed and blest;
What straying ones have found their track
And God's sweet rest!

Ah! how our hearts within us burn
At all we see;
And we, who prayed, O Lord, return
With thanks to Thee.

WINIFRED A. IVERSON.

A Missionary Farewell.

A LARGELY attended meeting, of an impressive character, was held on Tuesday of last week at Devonshire House, E.C., in connection with the forthcoming return of Mr. and Mrs. F. Lane to their field of labour in Ochilonda district, Bihé, Angola. Other members of the outgoing party were Mr. Phillips, a young man of colour from Demerara, and Miss Lindley, while interest was added to the occasion by the presence of a contingent of missionaries of the American M.E. Church, who are also bound for Angola.

After some introductory words from Mr. A. Garstin, part of 1 Kings xvii. was read by Mr. W. H. Bennet, who presented some suggestive thoughts on Elijah's trials of faith.

Dr. Norman Case, who formerly laboured in China, followed with an appealing address on some of the chief

NEEDS OF THE MISSION FIELD,

and added some appropriate and stimulating words from Paul's charge to Timothy.

The next speaker was Mr. F. Lane, who commenced by reading a letter from Mr. Robert Chapman, of Barnstaple, in the course of which the venerable writer said: "Accept a word of love in Christ Jesus from one who is your helper at the Throne of Grace. How great the honour put on you and your beloved wife to be living witnesses among the inhabitants of the land of Ham. The meetings . . . are by the poor blind world thought little of, but how precious in God our Father's sight and of the holy angels." Mr. Lane, in the course of a review of the position and prospect of the work in Angola, told of some remarkable cases of conversion, particularly one of a native who has developed into an eloquent and attractive preacher, and who holds Gospel meetings nightly in his village, reading and expounding the Scriptures.

A deeply-spiritual note was struck by Mr. F. S. Arnot, who spoke at the outset on the need for spiritual discernment on the part of elder Christians, by which they may perceive, as Eli did, that "the Lord had called the child." Turning to the Angola field, Mr. Arnot said that it has many difficulties, not the least of which is the secret opposition of the Portuguese official world. A touching story was told of

THE RESCUE OF A SLAVE BOY

out of the possession of a dealer who, finding him to be on the verge of death through ill-treatment, offered to sell him. Mr. Arnot, in consideration of the lad's forlorn state, asked for him as a gift, but the dealer retorted that it was contrary to his "principles" to give anything away, and that he would prefer to "knock the boy on the head." The result was that Mr. Arnot bought the boy for a yard and a half of cloth, and carried him for many miles, day after day, strapped to his back. The rescued lad has now grown to young manhood, and is a pillar of the work.

After Mr. Phillips had given some account of the Lord's dealings in leading him out to missionary work, Mr. F. Schindler, who is familiar with Angola, gave some interesting reminiscences of his labours there. He illustrated the ignorance which prevails not only among the natives, but on the part of the Portuguese officials. "Who is this man who has come among you?" asked one of the latter, referring to Mr. Schindler. "He is one who

HAS THE WORDS OF GOD

with him," was a villager's reply. "But," objected the official, producing a crucifix, "has he *this* in his house?" "No," was the answer. "Then," urged the Romanist, with the force of one who concludes an argument triumphantly, "if he has not a God, how can he have a God's words?"

Speaking for mission workers in the northern part of the Continent, Mr. E. H. Glenny encouraged the missionaries with news of victories over Islam, and Dr. Nichols, of Dublin, voiced the sympathy of friends in Ireland. The party is to sail on April 26.

A New Missionary Steamer.

AN important addition was made last Saturday, April 20, to the world's fleet of missionary ships, by the launch at Chiswick of the stern-wheel steamer *Livingstone*, which has been built to the order of the Regions Beyond Missionary Union. A deeply interested company gathered in the yard of Messrs. Thornycroft (the builders), composed of representative missionaries, students, and the friends at home who "hold the ropes" that others may go down into the pit of heathenism to seek out the jewels for the Master's crown. Mr. T. A. Denny presided over the proceedings, and the hearts of all were deeply touched as he called on Dr. Harry Guinness to lead in prayer. To the thanksgivings for which Dr. Guinness found words there was generally added at least one more for his own re-appearance after his recent serious illness.

It fell to Dr. Grattan Guinness to give a brief narrative of the events which had led up to the occasion. He sketched the progress of the work of the Lord in the Congo region during the sixty years since David Livingstone began his active labours for the Dark Continent. Particulars were given of the establishment of the original mission now under the care of the American Baptist friends, and of that carried on under Swedish auspices. Then he stated that the Congo Balolo Mission was

TWELVE YEARS OLD

that day. For some years the sixty-feet steamer *Pioneer* had been most useful to the workers on the Upper Congo and its tributaries, but was now inadequate to meet the growing requirements. The *Livingstone* is 111 feet long, 19 feet 3 inches broad, draws only 2 feet 6 inches of water with 20 tons on board, while the tonnage is 84. The guaranteed speed is 10 miles an hour, or 9 miles when using wood—the only fuel at present obtainable on the Congo. The compound engines are supplied with steam from two boilers. Ample sitting, sleeping, and hospital accommodation are provided for missionaries on two decks, and steps have been taken to protect them as far as possible from mosquitos and malarial fever.

The contract price was £5,630, of which one-fourth remains to be paid. Transport and putting the parts together at Stanley Pool are estimated to bring the amount still required up to at least £4,000. The council will not incur debt in the matter. and it is hoped that it may be possible to despatch the boat, with all charges provided for, within two months.

Most fittingly other missions were represented by Rev. George Grenfell (Baptist Missionary Society), who has been the

PIONEER OVER WIDE TRACTS

of territory in tropical Africa, and who testified to the large extent to which such an auxiliary will add to the usefulness of the missionaries scattered over the great horse-shoe bend of the Congo.

The slender ribbon which finally held the vessel in check was broken by Lady Hope, who named it the *Livingstone*, and wished it God-speed in the work of bearing the good seed of the Gospel into the interior of Africa.

Expansion, which has been long desired, will be possible as soon as the vessel arrives. Besides being the bearer of necessary stores, and the means of conveying missionaries to and from their stations, the *Livingstone* will be a moving sanitarium. It is believed that a trip down the river and back again will bring back health and strength to many a jaded worker who might otherwise require to be invalided home to England.

The Ladies' Protestant Van Mission.—Owing to the progress of Ritualism in rural districts, a few ladies have sent forth a van and an earnest Protestant evangelist to enlighten the people. Thousands of tracts have been distributed, and a number of lantern lectures and other addresses delivered on "The Reformation in England," "The Spanish Armada," and other topics. Classes for children are held in the van, and the sick and spiritually dead are visited and instructed in their homes. Further information may be had from the Hon. Secretary, Ladies' Committee, Church Association, 14, Buckingham Street, Strand. W.C.

Christian Police Association.

DELEGATES, secretaries and other workers rallied in large numbers from all parts of the country on Thursday in celebration of the eighteenth anniversary at Exeter Hall of the International Christian Police Association. An early morning prayer meeting was followed by a conference, at which Dr. A. B. Stoney presided, and an address was given by Rev. E. L. Hamilton.

The afternoon audience naturally consisted chiefly of policemen and their wives. The majority were men in the prime of life, and as one after another stalwart form arose, and with firm voice bore joyous testimony to the saving and keeping power of Christ, a deep sense of gratitude to God prompted many audible expressions of praise and thankfulness.

Mr. A. A. Head presided, and directed attention to the

MISSIONARY ENTERPRISES

which had grown out of the Association. He asked for special prayer to be offered that God would abundantly bless and sustain the labours of their missionaries in endeavouring to win the heathen to a knowledge of his love. Miss Tritton, in reviewing the history of the union, suggested that while its present position shows that considerable progress has been made, much more is waiting to be undertaken. She referred to the work in Japan, where the outlook is particularly promising. Miss Riddell, an experienced and devoted missionary, left England in December, and *en route* for Tokyo paid a visit to Singapore, where by the arrangement of the Commissioner a meeting of the men was held. Half of Miss Riddell's time is being spent in police work, and the Japanese evangelists are labouring earnestly with many tokens of Divine blessing. Of the evangelists in Ceylon their superintendent writes that a year of faithful work has been done, though much of it is

VERY MONOTONOUS AND UPHILL,

and bristles with many discouragements.

Encouraging news comes from India concerning the Association's native agency. From Guzerat Mr. Paterson writes:—"We are deeply grateful to your Society for the work it has done in our midst. I do not know of another mission district in India where the Gospel is preached to the police as it is here. Allah Ditta is welcomed in every police station, partly for his singing and music, and partly for the sake of his tracts."

The Chairman pleaded for deeper enthusiasm in missionary effort, and this plea was further emphasized by Miss Nott, a worker of the Church Missionary Society. Miss Nott's energies have been principally devoted to ministering to the lepers. Many opportunities have been afforded, however, for witnessing the noble work which has been inaugurated among the police.

A few helpful words of encouragement were spoken by Rev. E. L. Hamilton, who closed the meeting with prayer.

Later in the evening two impressive gatherings were held in the great Hall, when there was again a large company of policemen and their friends. Those who took part included Mr. J. H. Tritton, Revs. F. Paynter, Canon Fleming, J. Gregory Mantle, Dr. Robert Anderson, and Major Treeby.

The scope of the Association's operations at home is well known, touching, as it does, the life of policemen on every side. To the institute in Adelphi Terrace many a weary constable has turned to spend his off-duty hours in the bright reading-room, and obtain a comfortable meal in the restaurant. During last year over 200 signed the pledge. In the Metropolitan and other city forces many break down under the strain, and are invalided out of the force without attaining a pension. To relieve this the Convalescent Homes at Hove and Harrogate receive ailing policemen, and the quiet life and Christian influence have proved a source of true comfort and blessing to many. The two orphanages at Redhill and Harrogate are now sheltering 122 children, and many of these are bereft of both father and mother.

Other Lands.

The Gospel in Northern Spain

By BUDGETT MEAKIN.

A WRITER in the newly-established Spanish review, *Nuestro Tiempo*, attempts to describe the work of English missionaries (whom he conceives to be political agents) in the province of Galicia, especially at Vigo, Marin, and Pontevedra. In doing so, he affords an interesting illustration of the way in which this work strikes an educated Spaniard who has not come personally under its influence. The ascription of political as well as religious motives is inevitable in a Roman Catholic country, where the Jesuits and others have taught that there can be no separation of Church and State.

Señor Rovira, the writer in question, first gives a picture of the state of the people among whom the work is maintained, proving, in his opinion, the hopelessness of the presumed religious object. He describes the district as "Catholic *par excellence*," continuing:—

If the number of sanctuaries, if the abundance of miraculous images, if the name of Compostella alone, do not indicate that Galicia is the privileged land of religion and faith, there would be evidence of it in the crucifixes, the images, and the little altars for souls which are seen by the roadsides, which adorn the gateways of estates, which consecrate the walls of many houses. A humble worship, but one welded by the innermost feelings of the soul, is sustained by these religious monuments. . . .

It is in this land of overflowing devotion, and of eminently punctilious worship, that Protestantism, with its inner piety, its frigid ceremonies, and its iconoclastic zeal, recruits its proselytes by unwearying toil. . . . The English missionaries could not have chosen a less suitable soil for the propagation of the dogmas of those great heresiarchs. The choice of the scene of their propaganda cannot, therefore, fail to be suspicious. I believe it was Macaulay who said that England had added more dominions to her empire by exporting Bibles than by mobilizing soldiers, but it is a certain fact that a colonizing expansion has been always tributary to the religious idea. To occupy a conscience is more important than to occupy a province. I consider the Bible of the Protestant pastor more to be feared in Galicia than the guns of the ironclads.

One of the principal centres of Protestantism is Marin. . . . There the English Protestants have built a house so large that it appears a palace, and so firm and solid that it appears a fortress. It is surrounded by humble dwellings with damp and cracked walls, with roofs on which moss flourishes. Beside such miserable shelters that edifice appears even haughty with its well polished stone-work; high, clean, closed, mysterious, seen from afar it strikes one at once as exotic. . . . "There lives a stranger," says the observer at once. . . . "There lives an enemy!" he might also have said.

Señor Rovira proceeds to describe his visit to the parish priest, who explained that the classes in authority had facilitated the establishment of this mission by their religious indifference, but that, fortunately, a reaction had now set in, the Catholic patron (of his living) having instituted a school for boys, while another parish had one for girls, and a wealthy "nabob" had promised to defray the cost of other defensive works.

In the town, he was informed, there existed about fifty disciples of the sect, who educated their children in such perverse dogmas. They were, as neophytes, severe observers of the doctrine. When anyone flagged in his convictions, and inclined towards the ancient faith, he was surrounded by his comrades, watched at all hours, admonished without ceasing, until he was seen to be enfervoured anew, and sincerely to have repented of his intentions. It was difficult to check their action, because they succoured the necessitous with prodigal hand; they cured and assisted the sick; they supplied them with medicine gratis. With them lived a woman who began to have among the people the repute of a miraculous quack.

Afterwards, he concludes, I ascertained that the magnificent house of Marin contained but two English pastors. They manage Spanish with difficulty, and are ignorant of the local dialect. For the propaganda they utilize the good offices of two artizans, a shoemaker and a blacksmith. Of the two, the son of Vulcan appears to me to possess in a certain degree a rude eloquence very suitable to make his apostleship fruitful.

The Protestants settled in Marin, as those scattered throughout the province, do not belong to the official Church of England. They are Methodists, as I think I have discovered from the information given me as to their *agapés* (love-feasts), which they celebrate at certain times of the year, and the practice of other rites similar to those of that sect. Their principal work on the doctrinal ground is reduced to lectures and comments on the Bible. I have been assured that there are villagers who accompany their agricultural tasks by singing the Psalms of the Scriptures adapted to the very sweet and melancholy rhythm of popular airs.

There is as much to encourage as to interest and to arouse pity in this account, which augurs well for the future of that little church of Marin. It is evident from this outside evidence that its simple members are zealous, devout, and rejoicing in Christ—two of them at least evangelists. May the Spirit, who has won them in so hard a field, abundantly bless the seed they shall themselves sow.

The Philippine Islands.

A PHILIPPINE politician remarked recently: "We are in an epoch in which all seems to be changed completely. The great among us desire to appear small, and the small desire to appear great. Yesterday we were in doubt, now to-day we are calm. Everything is strange! Incredible things appear. The very fact of my conversing freely over the political questions of our country is to me credible." The extraordinary change in events here through the change of masters cannot be grasped even by persons well-read in history who live in the midst of them. The native mind seems to be veritably startled by the great and vital change from bondage, religious and political, to liberty under a strong foreign influence. Many are taking the oath of allegiance to the American Government, as they foresee through it the assured prospect of liberty of conscience, education, and increased prosperity for themselves and their people.

Anything on the Government part which has a shadow of favouring the Romanist party is hailed by the natives, with the exception of the priests and their following, with opposition and fear. When some of the natives or missionaries are speaking freely about religious matters, it is not infrequent to have one or another of the hearers exclaim:—"A short time ago we could not have spoken in this way, nor listened to such speaking, without losing our liberty or our lives!"

Wherever the native languages of the people can be spoken, as it is by the native workers (and will be later by the missionaries), the people listen with a marked pleasure. Spanish has never become the language which appeals to the heart feelings of these people. It was merely the medium of intercourse between them and their masters. Yet so great is the desire of the people to hear the Gospel, though having to hear it from the missionaries in Spanish and through interpreters, it is most eagerly listened to, the natives often manifesting such interest that the missionaries are thrilled.

The high prices for rent, living, and in fact for everything, make missionary work a rather serious problem here in the islands at present. But, as the natives themselves say, "God has in his providence at length sent them what they sought," and we do not question that what He has begun He will surely carry through. So we press on, ever confident in God.

Box 437, Manila. E. M. White.

[We shall gladly receive any communications for this excellent and devoted missionary, Miss White, whose mother, A. E. W., has often been one of our valued contributors.—Ed.]

Mr. L. B. Armstrong (of Spain) writes that Miss White took part for three years in a mission in Madrid, where she learned Spanish and gained valuable experience. Later, she opened a mission at Caracas for the Christian Missionary Alliance of New York. When the Philippine Islands were opened to the Gospel, Miss White was appointed to labour there, and sailed for Manila in company with a native who had been sent to Switzerland for education. This companion is acquainted with two of the native languages in the Philippines, as well as Spanish, and to some extent with French and German. While in Switzerland she was converted in a remarkable way, and became deeply taught of God's Spirit. Hearing of Miss White's intentions, she offered herself as aid in the service of the house, and also in mission work, and she is proving herself very capable in both directions. The cost of this simple mission cannot amount to less than £200 a year.

The Distress in India.

ACCORDING to the latest intelligence from India, the condition of affairs in parts of our great Eastern Dependency is such as should evoke the earnest, prayerful sympathy of our readers in behalf of the starving people. While the missionaries are called to bear afresh the responsibility of caring for the famine-stricken, it must be remembered that, in addition to the demands of their regular work, they have undertaken the task of supporting, educating, and training no fewer than 25,000 orphans, as one outcome of last year's visitation.

Rev. Dennis Osborne writes from Poona: "The hot months have come suddenly and severely, and distress and suffering have rapidly increased. The pitiful wail of pinching hunger again curdles the blood, while starved and staggering forms once again shock the eye. Plague, too, stalks abroad like a death shadow, and altogether a weariness of heart creeps upon one, chilling hope, and filling the mind with sad foreboding. Oh, if only the dear British Christians could realize how much, in such seasons, sympathy, helpfulness, and prayer stand for to the weary and almost fainting toiler! Now, we seem to be left alone, but God is with us. I do hope that the interest of your generous Christian readers may be, to some extent, renewed."

In addition to the many testimonies which we have received as to the value of the food stuffs and clothing despatched to India through the help of our readers, Dr. Colin Valentine, of Agra, sends some scores of letters from workers in all parts of the affected districts, expressive of gratitude and appreciation. We append a selection:—

The Matron of Vanguard Faith Mission, Mahim: "Please accept heartfelt thanks. The goods come in a time of need, and are much appreciated."

Rev. R. Henderson, Borsad: "The foods are increasingly useful, the biscuits and milk especially so."

Lieut. S. M. Jacob, Nimbatera: "The foods will all be of the greatest use, and will be immensely appreciated."

Major C. Hutton Dawson, Kotra: "The consignment has been of the greatest use, and I would ask you to convey my thanks to the donors."

Miss Frances M. Beatty, Zenana Mission House, Borsad: "We have a large number of children who have come to us owing to the famine, and it has been a great boon to have the milk for the weaker ones. The 'Quaker Oats,' too, is a great boon for the sick ones."

Rev. A. Voss, Kurku and Central Indian Hill Mission: "All our missionaries write how great a help these things are, especially the milk."

Rev. E. F. Frease, Baroda: "The foods continue to give most excellent results. We should be glad to receive as much condensed milk as can be supplied."

Rev. G. W. Blair, Godhra, Panch Mahals: "The articles proved very useful in saving the lives of the famine orphans."

Rev. Thos. Francis, Jogdalpur, Bastar State: "For the good these articles have done I cannot thank you enough." Mr. Francis gives some instances, in which the foods proved of great use in saving life.

Mrs. L. W. Moore, Basim, Berar: "I wish you (Mr. M.T. Carroll, of Messrs. William Watson & Co., who generously undertook the work of receiving and forwarding) could send me a quantity of infants' food from the London Christian. I have a number of children here, under two years of age, who must have milk diet."

Pandita Ramabai, Kedgaon: "These nourishing foods have been most useful. The condensed milk was welcome for the children."

We may reiterate the earnest hope that Christians will not rest satisfied, however, with the fruitful results of past gifts, but will continue to aid the missionaries at this trying time, in view both of the continued need for relief which exists in a number of districts, and of the other heavy responsibilities which they have been called upon to undertake in the cause Christianity.

Roman Aggression in France.

I HAVE been surprised to hear the Associations Bill, just passed by the French Chamber of Deputies, and sent up to the Senate, described as a measure interfering with the religious liberty of Roman Catholics. May I be permitted to offer a few remarks to show that this feeling is based on a misconception of facts? The Bill in question has nothing to do with religious liberty, within the scope of the law as it stands in France.

The Concordat of 1801, agreed upon by Napoleon I. and Pius VII., fully provides all that is necessary to the full exercise of liberty of worship for all Roman Catholics. The State spends annually over £2,000,000 to support all the Roman Catholic fabric. Cardinals, archbishops, bishops, along with the 36,000 *curés* of the 36,000 communes of France, are paid by State money. This arrangement of things, however obnoxious it may seem to some people, is in no way touched by the Associations Bill.

It is against those religious communities which have come into existence without authorization from the State, and against some others which have no right to exist in France, having been formally banished by special laws never repealed, that the Bill in progress is directed. A Roman Catholic religious community imposes upon its adherents the renunciation of all that makes life useful to self and others. Civil responsibilities cease, family ties are broken off, natural duties and obligations are disregarded. Each member of a religious order, in becoming such, renounces everything he may possess; wealth of whatever kind, influence, personal liberty, liberty of judgment, are handed over to the Superior of the community, who from that moment has absolute right to use all as he thinks best for the good of his community.

THE MAN CEASES TO BE A MAN—

he becomes a cipher or a tool, as the case may be. When he dies, his property, however large, pays no transfer duty; the religious community inherits, and as it never dies, it goes on inheriting. In every case the State is defrauded of all duties imposed by law on the transfer of property. These communities are found everywhere in France; they may be likened to a huge cuttlefish, whose tentacles are extended over the whole land, sucking at the vitals of the people—and they suck to some purpose.

A Parliamentary document, published when the Bill was introduced by the Government, shows that the actual amount of *visible property*, lands and buildings, held by the various religious communities in France, is 1,100,000,000 francs, or £44,000,000, and the general conviction is that this represents only one-tenth of the real fortune in the hands of these congregations, which would thus amount to £440,000,000! All the Generals of the various communities are foreigners—most of them Italians, some Germans—residing in Rome, so that the enormous influence possessed by these religious communities in France is practically wielded by the Roman Curia. It is unnecessary to insist on the danger of such a position of affairs. All French Governments, from the very beginning, monarchies and republics, have been adverse to that state of things, and have passed laws to restrict the development of the religious congregations. It is most worthy of notice that it should be under the present Republican Government, so bitterly opposed by all Roman Catholic influence from the first, that the greatest development of the congregations has taken place in all directions. It is high time that this development should be checked.

There is another way in which the religious congregations exert

A DANGEROUS INFLUENCE.

This refers especially to the teaching congregations—Jesuits, Dominicans, &c., &c. They have almost exclusively in their hands the bringing up of the young men belonging to the old nobility, and to the rich *bourgeoisie*; and, beyond that, they pick up in their elementary schools and colleges all the cleverest boys belonging to poor families, and bring them up free of charge. All these young men, after passing the various stages of instruction, come into their preparatory schools, for the admission by competition into special Government schools—Polytechnique, Military School of St. Cyr, Naval School, Normal School for professors in the University, &c., &c. Nearly the whole of them pass successfully, and in due course they become officers in the army and navy, professors, engineers, &c.

After thirty years and more of this steady and persevering action, they have come to have a considerable proportion of the officers of the army under their complete control. The individuality of these young men has been so moulded, that their whole influence, however high and great it may become, is, first of all, bound to be given in favour of the congregation's interests. They are not French first of all, having first at heart the interest of the Fatherland; they are Romanists first, their Fatherland is Rome, and they do all in their power to establish the supremacy of Rome and the Roman Curia over French civil authority and national sentiments. They try to make believe that Protestants are not Frenchmen, but foreigners, representing and serving England and Germany; they themselves are the real foreigners, who try their best to make a foreign rule, that of the Roman Curia, supreme in France, and blindly obey the orders of a foreign potentate, the Pope.

I think I have said enough to show that the Government is amply justified in trying to put a stop to the inroads of its bitterest enemies.

A Frenchman.

Florence Industrial Home.

IT is gratifying to learn of the continued success of the Boys' Protestant Industrial Home at Florence, and the numerous Christian agencies of which it is the centre. The thirteenth biennial report bears testimony to the marvellous manner prayer has been answered, and help given at the right moment. True, there have been times of anxious waiting, but the lack of visible human aid has helped to maintain and stimulate communion with God.

No alteration has been made in the curriculum of the schools and workshops during the year. In the infant school the number of scholars has averaged from seventy to seventy-five, and real progress has been noticed among the little ones in their acquiring a knowledge of God's Word. From the upper classes several have entered the higher public institutes, and are now working with the aim of becoming teachers, missionaries, or business men. In the workshops the boys are taught blacksmithing, veneering, wood-turning, carpentering, wood-carving, tailoring, mosaic work, and other trades. All the orphans who have left the Home after serving their apprenticeship, are now earning their living. For the young people who have served their apprenticeship in the Home, and are in their first year, and consequently earning but moderate wages, a boarding-house is provided, where a cordial welcome is extended to the boys on returning from work. Under the influence of family life they are kept from seeking questionable company and amusements. The boarding-house gives every promise of attaining the end for which it was founded, and, moreover, now succeeds in meeting entirely its own expense.

None of the scholars during the two years could be received at St. Chrischona for training as missionary evangelists owing to their youth; but several are now preparing to enter that house of God, where they are maintained free of charge. All the evangelist scholars continue to be a blessing in the various positions to which God has called them.

The "Trebbiolo" School of Agriculture has two important branches in central and southern Italy. Pupils are trained in agriculture and gardening and domestic duties. The school enables pupils not only to take positions as stewards, but especially to become good farmers, capable of cultivating land on their own account.

The direct work of evangelization is continued by means of the Sunday-school for adults. As the majority of these poor people do not know how to read, the teachers insist on their learning by heart a number of verses of Scripture. A touching sight is often witnessed when the teacher is stopped on the road by aged women anxious to recite their verses, so as to be sure of knowing them perfectly. Only those who know the absolutely destitute condition of these poor creatures can realize the extent of the sacrifice which they are willing to make in their eagerness to possess a copy of the precious volume for themselves. Dr. Comandi may be addressed—8A Via Aretina, Florence.

The Anti-Saloon Crusade in America.

THE anti-saloon crusade, led by Mrs. Nation, has passed from the somewhat spectacular to the plainly practical, for last week in municipal elections all over the State of Kansas the opponents of saloons and their attendant evils were victorious, and in at least twenty towns and cities mayors were elected who stand pledged to shut down the saloons and joints. Topeka, the capital of the State, was, perhaps, the most conspicuous scene of victory. On election day over 4,000 women turned out in a heavy snowstorm to vote for Colonel Hughes, who had promised Mrs. Nation and her "home defenders" to enforce the prohibition laws, if elected. The wives of prominent citizens and capitalists took working girls and the wives of labouring men to the polls in carriages, at all of which committees of women remained all day to instruct their sisters in the mysteries of casting their votes. The battle-cry of the Nationites was, "Down with saloons and gambling-houses!" and, although the Democratic candidate in Topeka was the heaviest property owner in the city, and had behind him the power of the big distilleries and breweries of Missouri and other States, his fight was quite a hopeless one. Mrs. Nation's candidates carried four-fifths of the State—a result that will doubtless afford her and all good people no little satisfaction.

New York, April 9. Roger Martin.

The Work at Port Said, Egypt.

AFTER seventeen years' residence at Port Said, a large part of which has been spent in arduous service for the Lord, Mr. Eoll has been obliged to leave Egypt, partly on account of increasing age and broken health, and partly from the desire to be permanently with his family at Stuttgart, Germany.

Mr. Eoll has received from time to time from the Christian public various gifts for his projected Sailors' Rest. These were used for purchase of ground and materials, to lay a deep and solid foundation, necessary by reason of the sandy soil, and to raise a few feet of the building. All this was costly, and the funds were then exhausted. He has now handed over the ground and materials to the Stewards' Company, Limited, whose offices are at 16, Paternoster Row, either to be turned to suitable account, or to be disposed of so that the proceeds may be applied to some other branch of the Lord's work.

This company, consisting chiefly of business Christian men, exercises a trusteeship over land, buildings, &c., used for the Lord's work in several foreign countries. No suitable person to continue the work has yet presented himself. H. W. Case.

11, Cotham Road, King's Hill, Bristol.

World's Y.W.C.A.

AN interesting letter from a Cape Town correspondent has been received by the Hon. Emily Kinnaird at the Word's Y.W.C.A. office, 26, George Street, Hanover Square, W. The writer says:—"God is truly blessing the work in and around Cape Town. In many ways He has set his seal upon our being here. On January 14 a lady came to see me who was staying for a time in Cape Town, and who was interested in women's work. She had a long talk, and on her return to her hotel she wrote me a most kind note, enclosing a cheque for £200 towards our rebuilding fund, saying at the same time she did not wish her name to be known publicly. The following day another lady sent £10 towards the same object, and she, too, wished to keep her name unknown. The classes are all increasing, and God is speaking to hearts. The suburban Bible readings are being much blessed, some young ladies, whom I did not know, coming to tell me how God had met with them, and so on.

"Yesterday afternoon we had a drawing-room meeting at the Attorney-General's house, by the invitation of his wife (Mrs. J. Rose Innes), to tell some of the ladies of Cape Town what the objects and working of the Y.W.C.A. are. Lady Gill (the Astronomer Royal's wife) presided admirably. Miss Clarke, of Wellington, told something of the work from an American point of view, as there were several American ladies present, and she had been for some time connected with the Harlem Association. Then I followed, and one has seldom spoken to a more interested or sympathetic audience. Twenty ladies became honorary associates. I hear frequently from Port Elizabeth, and am told of blessing there too."

THE LATE

Rev. James Chalmers,

OF NEW GUINEA.

A TELEGRAM from Sydney on Sunday last brought the sorrowful news that Revs. James Chalmers and Oliver Tomkins had been murdered by natives on the Fly River, New Guinea. Further intelligence is, of course, awaited with anxious interest. Meantime, we cannot but mourn the cruel injury thus inflicted upon one of the best-worked fields of the London Missionary Society. Mr. Tomkins only joined the Mission about two years ago. Mr. Chalmers is one of the best-known missionaries in the Southern Hemisphere, receiving his first appointment as long ago as 1866.

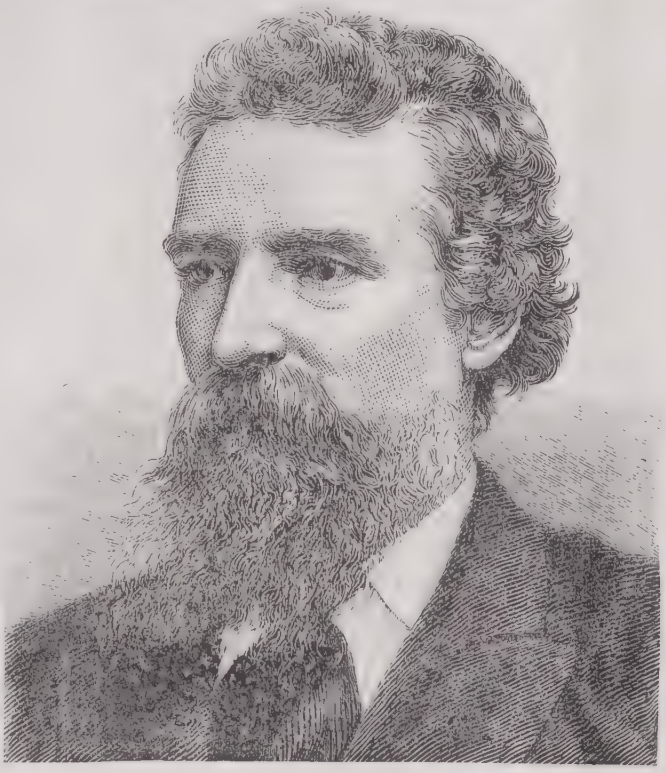
Mr. Chalmers was born at Ardrishaig, Argyllshire, and became a member of the United Presbyterian Church in 1860. After a course of study at Cheshunt College and Highgate, he was appointed to Rarotonga. Having married Miss J. R. Hercus, he sailed from London in the *John Williams* in January, 1866. When off Aneityum the ship struck on a reef, and returned to Sydney for repairs. After visiting several of the stations she was wrecked on the island of Niue, with some of the missionary party on board. They ultimately arrived at Rarotonga in May, 1867—sixteen months after leaving England! In the same year Rev. E. R. W. Krause returned to England, leaving the Mission in Mr. Chalmers' charge. Here he conducted the pastoral work in the native churches, also the Theological Institution for training native preachers, and the various schools on the island. Having been appointed to New Guinea he left Rarotonga in May, 1878.

After some preliminary labours, Mr. Chalmers (accompanied by his brave young wife) began his now famous journeys among the hostile tribes of the great island. He travelled unarmed, trusting to Him in whose work he was engaged. Many years afterwards he was able to say: "Only once in New Guinea have I carried a weapon, and then we had spears thrown at us." Mrs. Chalmers had the happy art of drawing the savages to her, and thus inspiring confidence and personal regard. As the months passed, native lips, failing to pronounce the missionary's name, called him *Tamate*—"Teacher;" and as they came to love and trust him, they spoke of *Maino* ("peace") as following his steps. At length he was called in to settle native quarrels, and to arbitrate in matters of difference between contending tribes. Hence an English naval officer was able to testify:—"Everywhere 'Tamate's' influence is supreme;" and the conceptions of Teacher and Peacemaker were combined in the native ideas of the missionary and his message.

In the course of years the life of the missionary was frequently in grave danger. At the close of 1880 reports were received that the Elema natives purposed making a raid to kill Mr. Chalmers and Ruatoka, the native teacher, and then to attack right and left, and "pay off all accounts." Under these circumstances Mr. Chalmers resolved to visit Motu-motu, and "beard the lion in his den." It was a bad season for travelling; the natives said it was too late, but he resolved to try. Before setting out, he opened the new church at Port Moresby, and baptized the first three New Guinea converts. The church was crowded, and all seemed interested. On January 10, 1881, he started. The boat's crew were considered fools, rushing into the arms of death. Wives, children, and friends gathered round weeping. One of the converts who accompanied him said: "We know it is all right; the Spirit that has watched over you in the past—naming the various journeys—will do so now, and if we return safe, won't the people be ashamed?"

The visit proved successful. Semese, the old chief of Lese, was pacified; both chief and people were charmed, and quite willing to make peace, and pay a return visit. This incident was turned to good account, as Semese was taken on to Motu-motu, where Rahe, his son, was chief. Semese spoke nearly all night, exhorting to peace, saying that now "Tamate" and the Port Moresby people had visited them, they ought no more to go about exalting themselves, fighting with their neighbours, and speaking evil of their friends. Soon after his return, Mr. Chalmers baptized the first two women of New Guinea converted to Christianity.

Some time afterwards, going to Delena, the devoted missionary, after his usual friendly methods, selected a site for a mission house. He found favour with the chiefs, Kone and Lavao, the former giving as much land as was required. His teaching had gone before him, and the people were waiting for the Gospel. Just at this time, however, another attack on his life was proposed by the natives. It found the missionary prepared. In what came to be called "the Delena Fray," there was a call for the missionary to present himself with his gun. Mr. Chalmers went, but unarmed. Rushing into the disturbed quarter, he shouted



THE LATE REV. JAMES CHALMERS.

From Photograph by Messrs. Lindt, Melbourne.

"Maino!" (peace); and soon there was a hush in the terrible storm. Walking through the village, he disarmed some of the combatants. Then Kone pointed out Arua, the chief, or sorcerer, of the attacking party. He recognised in him a man who, on a former visit, had left his presence in great wrath. Taking his weapons from him, Mr. Chalmers linked his arm, and walked him up the hill; talking kindly, he showed him the mission flag, and said that was "Maino," at the same time warning him that on no account must he descend the hill. All right; Arua would stop fighting. Soon afterwards, Mr. Chalmers was again brought out by the report that Kone was about to be killed. More warriors had arrived. The attacking chiefs assured him they would not come near the Mission premises, but he replied, "Right, friends, but you must stop fighting, and on no account injure my friend Kone." Then he called a meeting, and they all agreed to peace. The sequel was sad. In the absence of the missionary, Kone was killed while protecting a defenceless man. He placed the man behind him, receiving the spear into his own breast!

In a volume issued a few years ago, entitled Pioneer Life and Work in New Guinea (3s. 6d. *Religious Tract Society*), Mr. Chalmers gave us very readable sketches of his travels and labours during the years 1878 to 1894. His great work of recent years was to open up the great Fly River region to Gospel light and civilizing influences. It was his privilege to see great changes in the ways of the people. From time to time he had the joy of baptizing new converts. He also witnessed a decided docility among many of the village communities.

Mr. Chalmers had reached the age of fifty. The ministry of the Gospel of Peace cost him his life. The official telegram, received early in the week by the London Missionary Society, makes this clear. The mission agent at Sydney says: "Wired Thursday Island. Received following: News from Daru states Chalmers and Tomkins, twelve students, murdered Aird River. Tribal fight at time. Chalmers landed, tried to make peace." In this case, as in others, may the saying prove true: "The blood of the martyrs is the seed of the Church."

A Poet's Memorial.

JAMES MONTGOMERY, unlike so many other men of genius, did not lack honour in his own lifetime, and his fellow-townsmen in Sheffield still keep his memory green. But there is another, and, we would fain believe, a more beneficent, memorial than any erected to his memory in the old country. This is to be found far away, across the ocean of which he so often sang.

It is a far cry from Riseland, Tobago, to Sheffield, Yorkshire, but the connecting link is interesting. The parents of James Montgomery, John and Mary, were the first missionaries to the negro slaves in Tobago. They settled at Signal Hill, in a disused French guard-house, in 1790. There Mary Montgomery, the poet's mother, died, worn out with exposure and fever. The missionary work commenced by them was twice abandoned, mainly on account of the struggles between the French and the English, who successively took and re-took the Island. In 1826, after twenty-three years' interval, steps were taken to resume the work, and on July 13, 1828, a large church was dedicated on Riseland Estate, the mission station receiving the name of Montgomery. The building of this church was materially facilitated by the desire manifested about that time by the friends and admirers of James Montgomery in Sheffield and its neighbourhood to give him some token of their affection and esteem on his retirement from public life. A subscription was set on foot, which in a short time realized the sum of £200, and this amount was remitted in August, 1827, "as a contribution from several friends in Sheffield and elsewhere towards the re-establishment of the Moravian Brethren's Mission in the Island of Tobago."

Since 1828, until the present time, the work has been maintained and developed. Many thousands of Negroes—bond and free—have been taught, and brought up in, the Christian faith, and untold good to soul and body effected through the instrumentality of the many missionaries who have served at Montgomery. The church was enlarged in 1839, and again in 1850, after its destruction by the hurricane of 1847. The Jubilee of the structure erected in 1850, was celebrated on March 25, 1900. The congregation now numbers 1,381. In the four day-schools there are 266 boys and 268 girls, while the Sunday-school roll bears 658 names.

At Montgomery, Tobago, then, there is a lasting memorial of one whose name cannot, indeed, die while Christian hymns continue to be sung; and at the last, in the "great multitude that no man can number," there will be many who will point to the poet, James Montgomery, as the instrument of their being brought from the darkness of African savagery, and the miseries of West Indian slavery, to the glorious liberty of the children of God.

T. L. C.

Nonconformists in Conference.

THE opening of the twentieth century has been marked by many striking events, and it is matter for congratulation that an important step should have been taken in the drawing together of the Nonconformist Churches of England. It is at once significant and pleasing that the principal gatherings of the Baptist and Congregational Spring Assemblies are being held this week as joint sessions. These two denominations occupy so much common ground in doctrine and polity that when the emphasis is put on the points of agreement rather than on those of difference, it is at once found that the latter need never stand in the way of harmonious fellowship or combined effort in aggressive work.

Business sessions of the two bodies were held on Monday; the first of the joint sessions on Tuesday morning. Rev. Dr. Maclaren, of Manchester, succeeded Rev. William Cuff, of Shoreditch, as president of the Baptist Union, and Rev. J. R. Wood, of Holloway, was elected vice-president. The opening meeting of the Congregational Union was presided over by Rev. Dr. Parker, of the City Temple, at which Rev. Principal Scott, of Lancashire College, was elected chairman for next year.

The scene at the City Temple on Tuesday was one worthy of the occasion. Long before the time had arrived for the opening devotional service, the building was crowded in every part. As one after another of the leaders of the denominations concerned made their appearance, they were greeted with great enthusiasm. Whatever might be the lines of cleavage before and after the meetings, it was evident that

THE BLENDING OF SPIRITS

was complete at least for the time being. They had not come together as members of certain Churches, but as fellow-believers in the Risen Lord. Rarely have prayer meetings been known such as that over which Rev. Professor W. T. Adeney presided for the first half-hour. Profound gratitude was expressed for the oneness in Jesus Christ, which had brought two great divisions of his Church together, and by closing up the ranks was giving to the world an object-lesson of dwelling together in unity on the part of Christians who, at the same time, gave up none of their own individuality. The occasion was one long to be remembered by all who took part in it, as marking an important epoch in the history of English Nonconformity.

Dr. Joseph Parker was received by the whole audience standing, as he took the chair. It was evident that he spoke under deep emotion, as he bore testimony to the feelings with which he personally hailed this united assembly—"not to discuss our differences, but to verify and magnify our points of common belief and practice." He took as the best possible omen for the future the strong desire to know one another better, and to enter into

FULLER AND HEARTIER CO-OPERATION,

the overwhelming urgency of the application for tickets for the gathering.

A deep hush fell on the audience as Dr. Parker produced a communication just received, which contained a confirmation of the sad news of the previous day that James Chalmers, of New Guinea, had been murdered by hostile natives on the Fly River. "There is a time when formality is superseded by holy passion. We all feel as if we had been present at the tragedy." Tender sympathy was expressed with those who had most nearly and keenly suffered; and a deep "Amen" was heard as the prayer was voiced that God might "so stir our hearts that we shall not relax our missionary efforts because of this disaster."

"AN OLD PREACHER ON PREACHING."

The opening address, by Rev. Dr. Alexander Maclaren, as President of the Baptist Union—"An Old Preacher on Preaching"—was a notable deliverance. He showed how truly these joint meetings are "the natural expression of a real and felt unity." From many burning questions, he had been led "to offer some considerations as to the preacher's office, its themes, its demands, its possibilities." After a brief review of the present position and influence of the preacher of the Gospel, the point was brought out that "he is the result of a process of evolution, starting with the simple New Testament arrangements; and while great authorities have told us that differentiation of functions is the mark of progressive evolution, we have in the preacher of to-day an apparent coalescence of three offices which are separate in the early Church—those of evangelist, teacher, and prophet.

"The preacher is (1) *an Evangelist*. The far-reaching pre-suppositions and implications of the fact, its force as the spring of transformed humanity, of individual and social progress, open out into a wide room where all speculative and practical intellects may expatiate, but the beginning of all these is a Person and the fact of his life and death.

"It is one thing to preach salvation by Christ;

REV. DR. MACLAREN.
From Photograph by Mr. Cowen, Ramsey, I. of Man.

it is another to preach Christ as the Saviour. Hearts are more surely to be won by showing them Jesus crucified than by our comments on the sight. A Christ without a cross is a king without a throne.

"Has the fact of sin, its reality and its consequences, its due place in modern preaching? I for one very much doubt it. Modern theories of heredity and environment, modern laxity of moral fibre, have taken many shades of blackness out of the black thing. Men think less gravely of sin, and so they superficially diagnose the world's disease, and therefore they superficially prescribe the remedy. It is fatal to the earnestness, the pathos, and the power of the preacher's work. Unless we have our hearts and minds laden with the burden of men's sins, our voices will not ring out the vibrating notes of the good news of One who saves his people from their sins, because 'Himself bare our sins in his own body.'

"The preacher is further spoken of as a herald, and that title implies that his proclamation must be plain, clear, assured. He is not to speak timidly, he is not to bring an ambiguous message in cloudy words. The Evangelist needs to deliver his good news with urgency, as if it was of some moment that people should know and accept it. Is that note of urgency audible, as it should be, in our preaching? Our recent Mission has taught us that if we are to get at the outlying masses, whom the Church of to-day, thank God! is awakening to long to reach, we must not be afraid of flinging away some of our old appliances, and shaping new ways of getting at the dense crowds of English heathen.

"The preacher has to be (2) *a Teacher* as well as an evangelist; but the men and women of this generation, we are told, form their opinions from books, not from sermons. I should demur to the word 'form,' as expressing the process by which a large proportion of them arrive at what they call their opinions; I should consent to say 'get their opinions,' for it is not a process of reasoned formation, but of more or less accidental and unreasoned acquisition.

"The first thing that I desire to lay stress on is that the educational is never to be separated from the evangelistic office. There are 'diversities of operations,' but the truest teaching must be evangelistic and the truest evangelising must be educational. The true theologian ever brings his doctrines to bear on the emotions, and then on the will, and then on practice.

"For the most advanced instruction does not leave the most initial truths behind. It only unfolds them. The teacher's subject-matter is the same as the evangelist's. The difference lies in the mode of viewing it and the purpose for which it is considered. The last book of Euclid rests on the axioms and postulates that precede the first. No Christian thought can ever travel beyond the Incarnation, Sacrifice, and Ascension of Jesus Christ, the Indwelling Spirit, 'the forgiveness of sins and the life everlasting.' To leave these behind is

NOT PROGRESS, BUT DECADENCE.

Not to get past, but to get more deeply into these truths is the growth of the Christian life.

"As the theme is Christ, so the text-book is the Bible. Whatever the Higher Criticism has done, it has not touched the main substance of the Gospel we have to preach, nor do even its most advanced positions seem to me seriously to affect the homiletic worth of Scripture. The truths of the Bible remain, even if extreme theories as to date and manner of origination of its several parts were much more undeniably proven than they are. I appeal to my younger brethren especially, beseeching them not to be tempted by either the notion of increasing the attractiveness of their preaching, or the wish of youth to do something original. The habit of prefacing a sermon with a text is, no doubt, a survival, and it is sometimes unmeaning enough, but it is a witness that the sermon's true purpose is to explain, confirm, and enforce Scripture. Once the text was followed by a sermon dealing with it. Would that it were always so now! Better to put new life into the old form by making a text really what it is meant to be, than to break through it in a flight after 'something fresh and unconventional.'

"It does not follow from the Bible's being the text-book that preaching is to be expository in the technical sense of that word, though I confess to a belief that if we had more of that we should have a robuster type of Christian, with a firmer grip of his professed creed than is common to-day. The widest scope is to be given to varieties of mind and ways of assimilating Scripture, but that ministry only is true to its duties, and up to the height of its large possibilities, which makes its main purpose the drawing out into clear statement, and the supporting by forceful argument, and the impressing by emotional pleadings, what it has pleased God to say to men. If it was

WORTH HIS WHILE

to give us the Book, it is worth our while to toil to fathom its depth, to saturate our thinking and feeling with its truths, and it is our

highest function and office to interpret them to our brethren.

"How are we to discharge our teaching work? Mainly by the strong, sympathetic presentation of positive truth. Controversy is needful, but it is seldom efficacious. It convinces the already convinced. Better to abound in affirmations than in negations, though they will be branded as dogmatism. Speak the truth, as you know it and feel it, and let it work. There are two ways of getting rid of weeds—to grub them up, or to sow good seed, which will spring and clear the ground. And we must never forget that what we have to teach is no philosophy for the few, no system of doctrine for trained understandings, but the Gospel for the world.

"Besides being evangelistic and educational, the preacher's work is also (3) *Ethical;* and in that aspect especially may rightly be designated as prophetic. The form of inspiration belonging to the prophet in Israel is not claimed for the Christian prophet; but every true preacher should be able to say,

'THUS SAITH THE LORD.'

There are different forms of inspiration, and that which is secured by hours of communion, by earnest effort to stretch the narrow tablet of the mind that it shall be capacious enough to hold the amplitude of God's message.

"Nor does the lack of the predictive insight damage the claim to the name. It is a commonplace now that that element is not the sole, nor even the principal, one in the ideal of the prophet. If we rightly understand what he was to Israel, we shall rightly understand how he still survives, in modern garb indeed, but the same. It was his task to hold aloft the Divine ideal for Israel, to bring life to the test of the Divine law, to stand before king and people undismayed, with his face as iron against their faces, to denounce national and individual transgression, to set the trumpet to his 'mouth and declare to Israel its sin.'

"The more loftily we think of our work, the more lowly will be our estimate of ourselves, and the more earnest our efforts to reach up to the height of our possibilities, which are therefore our duties. The more we feel the burden of the Lord laid on us as evangelists, the more shall we have a passion for souls, which will fill our hearts with wistful tenderness, and soften our voices into prevalent entreaty. The more we rise to the requirements of our function as teachers, the more shall we labour to learn what we have to teach, and make all our culture however wide, all our acquirements however various, all our thinking however profound, subservient to the Master Truth, like mirrors set round a central light. And we shall feed the lambs as well as the sheep, the babes as well as the full-grown men, seeking to achieve the simplicity in which full comprehension of deep truths is ever garbed, and so will speak with the authority of the Truth itself and not as the scribes. The more we are constrained by the word of the Lord given to us as his prophets, the more bold shall we be to weigh popular habits and customary sins in the balances of the sanctuary, and the more shall we sometimes be honoured to help in stemming evil—but if not, we shall have delivered our souls, and 'whether men will hear or whether they will forbear, they shall know that there hath been a prophet among them.'"

A patriotic resolution, dealing with recent national events and the present position of affairs, was moved by Rev. Dr. J. Guinness Rogers, and seconded by Rev. Dr. Richard Glover, and adopted.

The enthusiasm of the gathering seemed to reach its highest point when Rev. Principal Rainy was introduced. In his opening words he paid a graceful tribute to the memory of his friend, James Chalmers. Drawing the lesson of the great loss, Dr. Rainy passed on to show that "there is no sign that the noble army of martyrs is ceasing from among us, and if Christ can make men die for Him, as not only missionaries but native converts also are doing, He is able to make men live for Him." Bringing respectfully and earnestly the prayerful congratulations and sympathy of the United Free Church of Scotland, Dr. Rainy greeted the assembly as "the embodied representation of the principle of liberty—liberty to hear Christ's Word and to do Christ's will according to your consciences." Speaking of the prospect for the future, he admitted that there are various elements in the aspect of affairs which strike thoughtful people with a certain sense of alarm; but at the same time pointed out that although we believe in the final and glorious victory of the Gospel and of the Saviour, we should not be cast down because

THE POWER FOR EVIL

appears to be very energetic, and even to be doing his work with great apparent success—so long as we do not lay down the battle upon our own side. What we believe we can claim is—that the Lord will enable us to fight the good fight of faith, and to encounter the enemy.

Speaking of the present position of Biblical criticism, his advice was that the people of God should not allow themselves to be shaken or disturbed with regard to the beliefs which have been held by them and their fathers for nineteen hundred years. He had heard enthusiastic people assert that no harm could possibly come from the freest and fullest criticism, but he was impressed with the harm which might be wrought by such means in the minds of simple and unlearned people who did not understand how little certainty had been attained by the critics regarding the positions which they advanced. Criticism is expressed in such a manner as to cause real though unnecessary trouble in the hearts of very many who hear it, and in any case he believed that it would be well for earnest critics to emphasize publicly the statement of their own positive faith in the sufficiency of the Bible as the message of God, and that it is a sufficiency which is of God Himself.

FROM HIS OWN EXPERIENCE

he was, he said, convinced that even if the right were conceded of such criticism as is troubling all sections of the Church, reasonable limits had long been overstepped. He looked to the future for the fixing of legitimate limits; but he did not expect an end of trouble on such questions, for during the entire time of its existence all the powers of the human mind had been brought to bear on the closest scrutiny of the Bible, and he did not see any prospect of this coming to an end.

Irish Notes.

DR. CHADWICK, Bishop of Derry, does not think that the status of ministerial candidates in the Irish Church has been lowered by disestablishment, but he sees financial troubles ahead of the Church, owing to the loss of rents by the landlords, and the impoverished condition of the tenants, and to the manner in which Protestants are being hunted out of the country.

A society in Dublin, called the Alexandra College Tenements Company, are trying to solve the problem of the housing of the working classes in a simple and inexpensive manner. They have taken some of the old solidly built city houses, put them into repair, and into a sanitary condition, and are teaching the tenants to whom they have let them the value of cleanliness and order. Several voluntary lady workers go amongst the tenants, collect the rents, and teach the people thrift. The work has been so successful that more houses are required, and a similar scheme has been projected by the Social Service Union of the Dublin University.

The General Synod of the Irish Church met in Dublin last week. An address on the Liturgy was delivered by Dr. Alexander, Archbishop of Armagh, and discussions took place with reference to ritualism, the Society for the Propagation of the Gospel, and the Divinity School in Trinity College, Dublin. During the sittings of the Synod a brass was unveiled to Dr. Chas. Inglis, a native of West Donegal, who was the first Bishop of Nova Scotia; and a statue was unveiled by the Lord Lieutenant to the late Lord Plunket, Archbishop of Dublin. The Lord Mayor of Dublin and several members of the Dublin Corporation attended the unveiling of Lord Plunket's statue. The meetings were very successful.

The Mayor of Lyons has issued an order prohibiting the establishment of any shop, or other place for the sale of intoxicants, within 250 yards from any cemetery, church, hospital, or school.

Welsh Notes.

A MEMORIAL column has been erected, and has just been unveiled, over the grave of the late Rev. D. Roberts, D.D., of Wrexham. Dr. Roberts died only a few years ago, and left behind him the memory of a pure and holy character, and preaching and poetic gifts of high excellence.

One of the most valuable of the publications of the Book-Room of the Welsh Calvinistic Methodists is the recently published "Commentary on St. John's Gospel," by Rev. Cynddylan Jones, D.D. Dr. Jones is an uncompromising opponent of the Higher Criticism and the New Theology.

Free Church organizations in Wales are taking their part in opposing the abolition or modification of the Royal declaration regarding certain Romish doctrines. At the annual meeting of the Carnarvon Nonconformist Council held last week, an ex-president of the Welsh Baptist Union moved, and an ex-moderator of the Welsh Calvinistic Methodist General Assembly seconded, a resolution which declares it to be imperative "that effectual steps be taken to obtain from the Sovereign a clear and unmistakable pronouncement of his firm adherence to the Protestant faith."

Scottish Notes.

A CONVENTION of Wesleyan Methodist local preachers in the West of Scotland was held on Saturday, April 13, at Kilsyth, when a discussion took place on the non-success in aggressive work of Scottish local preachers as compared with their English brethren.

At a meeting last week of the Scottish National Sabbath School Union one of the speakers drew attention to the closing of mission schools in summer time, whereby the children were left to the teaching of the streets. He urged that these schools ought to be kept open, and the holiday attendances of teachers so adjusted as to meet the necessities of every case. Other directors also spoke on the subject, a strong desire being expressed that societies would take up this matter in earnest.

A church census was taken at Aberdeen last week on behalf of the *Aberdeen Journal*. The weather was very unfavourable, and no doubt that fact accounted for many absentees from the various places of worship. Out of a total estimated population of 153,161, the returns showed an aggregate attendance of 27,293 people at ninety-four churches and other religious services. This represents 18 per cent. of the population, compared with a percentage of 19·6 in Dundee, where the church census was taken a fortnight earlier. The total number of sittings in all places of worship in Aberdeen may be approximately stated at 57,187.

Rev. L. M. Isitt, who has been conducting a temperance campaign in Dundee, declared in the course of one of his addresses that one clause in the existing licensing laws was practically a dead letter—namely, the regulation which prevents a publican giving drink to a person already drunk. If the Lord Provost and Magistrates, and the men they put in to manage the affairs of the city, went round any Saturday night and made surprise visits at the public-houses they would put the fear of death on the publicans. If they were in real earnest, and meant business, they could, without any further law being placed on the Statute Book, shake the liquor traffic to its overthrow.

An instance of the extent to which dissension has split up communities is quoted by the *Northern Weekly*. The number of families in a certain hamlet is four; ten years ago three belonged to the Free Church, while one gave allegiance to the Established. When the Free Presbyterian Church was formed nearly eight years ago, a family threw in their lot with the new body, and the Union of last October resulted in a further division. At the present moment all the four Presbyterian Churches are represented in this township. In the sparsely populated parish of which it forms a part there no fewer than ten preachers, lay and clerical, constantly employed.

At the annual meeting of the National Bible Society of Scotland it appeared from the address of the secretary (Rev. James S. Nisbet) that the society's *field of work* stretches over four continents—ten countries in Europe, five in Asia, six in Africa, three in South America, with two islands in the South Seas and the colonies of Canada, Australia, New Zealand, and the Cape, an ample field of diverse races, tongues, colours, and creeds. The *work* itself includes translation as well as circulation. Copies of two new versions were laid on the table—the Gospel of St. Luke for the Torres islanders and the Gospel of St. John (to be followed by the entire New Testament) for a remnant of the ancient Paulicians in Hungary. A third version has been sanctioned for Lubaland, in Central Africa.

Day by Day.

SUNDAY, April 28. Zechariah vi.

THERE are two visions in this chapter. In the *first*, four chariots issue from between two mountains. The mountains may have been the Mount of Olives and Mount Moriah, between which lay the valley of Jehoshaphat; or they may, more generally, signify the secret purposes of God within which He hides his counsels. In either case, the chariots evidently symbolize Divine judgments on the Gentile nations, who had made havoc of his people, and especially against Babylon and Egypt, on the north and south of the Holy Land. The "bay," or as it might be rendered, "the fleet," are reserved for further developments of the Divine purpose, but are specially commissioned to go to and fro, counterworking any surprise that might be sprung on the chosen people, now returned to their own land (7). How good it is to know that God's sentry angels keep watch and ward about us, so that no ill befall! "He shall give his angels charge over thee, to keep thee."

In the *second*, there is a beautiful foreshadowing of the kingly priesthood of our Lord. Three Jews had come from Babylon, with an offering of gold and silver, which was made into a double crown, to be set on the head of the high priest, foreshadowing the time when Messiah, the Branch, should be a Priest upon his throne. For centuries these two offices had been kept jealously apart. When King Uzziah essayed to enter the Temple to burn incense, he was resisted by the high priest and all his brethren, and the dread brand of leprosy arose upon his forehead. But Jesus was to be after an earlier type, "the order of Melchizedek," who was king of Salem and priest of the Most High God. In Him the counsel of peace between the priestly and prophetic office was to be established. What a blessing there is in such a conception for us all! We need a Priest to deal with the penalty which is justly our due, and to intercede for us; but we need, equally, one who has the prerogative of a Master, and the mighty power of a King.

MONDAY, April 29. Zechariah vii.

A deputation had come from the captive Jews in Babylon, asking whether they should continue to observe the fasts, which had been instituted, by common consent, on the anniversaries of the fall of Jerusalem and the murder of Gedaliah.

Zechariah undertook to answer their inquiry, and the first part of his answer is given in this chapter. He says that these fasts were instituted by the Jews themselves, with no special reference to the will of God. They were regardless of the moral precepts which He did enjoin, but punctilious about fasts which He did not (5, 6, 7). How true this is still. Men will break nearly every command in the Decalogue, but will be most punctilious to maintain points of church-etiquette and ritual. The brigands in Sicily are very careful to attend to the admonitions and services of their church.

The prophet takes the opportunity of indicating the points in which the people had wandered from the God of their fathers, as a warning to their children. Let us be very careful in self-examination, lest, under the profession of ardent religiousness, we are neglecting the demands of pure morality. It is an awful thing for the soul when there is a divorce between religion and morals, when it has religiousness but not religion.

TUESDAY, April 30. Zechariah viii.

A message of love and peace. God had returned to Zion, to dwell in the midst of the beloved city, which would become the abode of holiness and truth. So if God will dwell in our hearts, the atmosphere of our lives will be changed. Yes, and in the case of Jerusalem, material prosperity would return also—the streets full of old and young, without fear of the approach or attack of the foe. It might seem "marvellous" to man, with his limited capacities, but it is as nothing to the Eternal God, before whom the universe lies open. Do not measure things by your own poor standards, but by his, who has meted out heaven with a span, and takes up the isles as a very little thing.

Such was to be the prosperity of the new era, that the fasts of former days, which commemorated the sad disasters that had befallen the Jews, would be turned to feasts of joy and gladness. Yes, dear soul, and so it shall be with thee. The days will come when thy sorrows shall be turned into joy, when the things which have filled thy heart with anguish shall be those that shall fill thee with rejoicing. Thou shalt see the Divine purpose in it all. It is said that the oyster's pearls grow where it has been injured. Be of good cheer: God will explain Himself ere long, and thy fasts shall turn to feasts.

WEDNESDAY, May 1. Zechariah ix.

From this chapter and onwards we have the distinctively prophetical portion of this book. The first paragraph (1-8) refers to the expedition of Alexander the Great, who marched through Palestine on his way to attack Damascus and Tyre. The land of Hadrach is evidently Syria, and these countries suffered terribly. In Tyre alone the conqueror slew 8,000 with the sword, crucified 2,000, and enslaved 80,000. But the Jews escaped, because, as is stated in the first verse, their eyes were toward the Lord. For this reason God encamped about his house (8). So God still encamps about them that fear Him, and delivers them.

The second paragraph (9-10) contrasts with the haughty Grecian monarch the lowly estate of the expected Messiah. These memorable words were, of course, literally fulfilled, as on Palm Sunday. Notice that *the King* brings salvation. It is only as you recognise the kingship of Jesus, and bow before it, that you experience his saving power; and where Jesus comes He brings joy. Remember this verse as your answer to any who suggest that religion is a gloomy thing, which kills joy, and murders merriment. The bells of Mansoul never rang so merrily as when the King re-entered it. From Jerusalem Immanuel speaks peace to the heathen. He made peace by the blood of his cross. He speaks peace from his throne. And in ever-widening circles his power shall spread, till the whole world has been brought under his sceptre.

In the closing paragraph (11-17), we get a prophetic glimpse of the great struggles of the Maccabees for liberty, which by the blessing of God were so largely successful. If we are prisoners, we may at least be prisoners of hope, and turn to our stronghold of salvation. Oh, how great is the goodness and beauty of our God!

THURSDAY, May 2. Zechariah x.

The early rain fell in October, the latter at the end of February (1). There are some indications that we are on the eve of a gracious reviving of the Church of Christ.

Throughout his life our Lord mourned over the common people, as sheep not having a shepherd, and He became such to them, and out of them came the Apostles and the founders of the primitive Church (4). Probably, however, the immediate reference of this chapter is to the marvellous uprising of the Maccabæan revolt, the last stand of the Jews against the conqueror's yoke (5, 6). What consolation is suggested by the sixth verse, "They shall be as though I had not cast them off!" We may have greatly sinned and been greatly punished; we may seem to have been cast out from the purposes of God: but God will accept us, on our true contrition, and we shall be as though we had never been cast off. Where sin has abounded, grace shall much more abound; where the Apostle has denied his Master with oaths and curses, there will be the promised Pentecost.

What a remarkable prediction the following one is of the present age, in which the scattered Jews are described as *sown* throughout the world (8, 9). It has been a terrible experience for them, of harrowing in with the soil, of pain and anguish unto death: but the harvest will repay all God's dealings with his chosen, when He gathers them again to their own land, through seas of affliction. Is God sowing thee, suffering believer, in the great agony of thy life, so that thou art falling into the ground to die? Be of good cheer, thou art not forgotten. He will bring thee again, and thou shalt walk up and down in the consciousness of acceptance and salvation.

FRIDAY, May 3. Zechariah xi.

This chapter probably describes the fall of Jerusalem, and the destruction of the second Temple, consequent on the rejection of the Messiah. The Temple was largely built of the cedars of Lebanon, the oaks of Bashan—hence the reference of the opening verses.

In the person of the prophet we are introduced to the Messiah himself, who undertakes for a short time to be the Shepherd of Israel, though He knows full well that their destruction is at hand. They are a flock for the slaughter; but they are nevertheless dear to the heart of God. The two staves represent the double reason of their preciousness. "Beauty," they were fair to Him, by the imputation of His ideal; "Bands," they were bound to Him by covenant. As for their shepherds, the priests and rulers, they were utterly abhorrent to the pure and holy Christ, and were cut off (8, 9).

How touchingly and graphically the rejection of the Lord Jesus is depicted! The price which was paid to Judas for the deed of treachery, the covered sarcasm of the words, "a goodly price," the casting down of the silver pieces in the temple, and their destination to purchase the potter's field; the breaking of the staves, for the flock had ceased to be beautiful, and the covenant was apparently suspended in its operation; the fact that our Lord's earliest adherents were the poor of the flock, for not many rich or mighty were chosen — all these items were so exactly verified. It is said by some that *vv.* 15, 16, 17 predict the uprising of Antichrist. This much is true, at least, that if men refuse Christ as their Shepherd they become the flock of death and despair. If they will not choose God, He gives them over to a corrupt and evil mind, to a terrible and inevitable destiny.

SATURDAY, May 4. Zechariah xii.

This prediction refers to the future. As the present age closes, the European nations will be found in the siege against the Holy City—to their own destruction; for it shall cut in pieces all who burden themselves with it. Then, as a torch of fire will set a flame to sheaves of corn, and woods of timber, so Jerusalem shall be the source of destruction to the whole of their adversaries. This deliverance shall not accrue from the prowess of the Jews themselves, but from the mighty saving power of God. Note the emphasis: "The Lord shall *save* the tents of Judah first; the Lord shall *defend* the inhabitants of Jerusalem; I will seek to *destroy* all the nations that come against Jerusalem."

Simultaneously with the destruction of their foes, God will pour out a spirit of grace and of supplications upon his people, and they shall look on Him whom they pierced, and mourn. It appears that as Saul of Tarsus was convicted of sin on the road to Damascus by the vision of Jesus whom he persecuted—he looked on Him whom he was piercing and mourned —so the Jews will suddenly see Jesus, their long-lost Joseph-Brother, and be stricken with contrition. Then from the whole land, suddenly delivered from the bloodthirsty vengeance of the foe by the interposition of Him whom their fathers crucified, there shall arise one long wail of sorrow and pain. The land shall mourn; but each individual and clan shall take home, as a personal matter, the guilt of Messiah's rejection. As the cry rent the heavens when Josiah was carried home dead from the field of Megiddo, so piercing and agonizing shall be the penitential wail of the convicted and converted Jews. The one source of penitential grief is in the wounds of the dying Lord. We may *repent* by an act of the will, but our hearts only *break* after we have looked on Him, and realized how much our sin has cost.

Young People.

(All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk. See next page.)*

Primroses.

By GRACE WINTER.

WE all love primroses, do we not? When we see their bright faces we really feel that spring has come at last. I expect most boys and girls go out into the woods to pick primroses at least once during the springtime. Do you ever sit still in the midst of your picking, and let the flowers talk to you? They will, if you will listen. But you need to keep very still to be able to hear what they have to say to you.

The last time that I went to the woods to pick primroses, I heard them say many wise and true things. Here are some:—(1) "If you had come to look for us in the winter, you would have found neither yellow blossoms nor green leaves. And if you had dug right down to our roots, you would scarcely have known if we were alive or no. Our life was hidden away where you could not see it. But when spring came, we rose from the dead. Some day your winter will come to you. Your bodies will die, and will be buried, as our roots are buried in the earth. But if you trust in the same Lord who created us, you too shall rise again in the eternal spring-time. And when you rise, you shall be more beautiful than now, for you shall be like Jesus.

(2) "God cares for us. He sent the rain and the sunshine, and the warm air to coax our shoots out of their winter nest in the dull earth. He taught us how to grow and how to blossom. He gave us our colour and our scent. God cares for you, too. If He has done so much for us

WHO ARE ONLY LITTLE FLOWERS,

will He not do more for you? His love and kindness, his grace and mercy, are everywhere about you. He gave you life, and friends, and health. He sends us to-day to bring you a message of hope, and peace, and comfort, and to remind you that He loves you. God *is* love.

(3) "Our roots are fixed in the earth, but we keep our faces turned up to heaven. Some flowers hang their heads and look down to the ground, but we like to keep our faces turned to the sun. So, though you live on the earth, you too may keep your faces turned toward heaven. Instead of looking always at the darkness and the troubles of earth, you may look up the glory and the purity and the beauty of heaven, where you hope to be some day.

(4) "We are content to live just where God has placed us. If we can make but one corner of our native wood a little brighter and prettier; if we can rest any tired eyes; if we can be of any comfort to one who is ill and troubled, we are satisfied, because we are doing what God wanted us to do when He put us here. So, if you can make your little corner of the world brighter and sunnier by your presence in it, you will be doing what God wanted you to do when He placed you in your homes.

(5) "We just grow quietly every day, without making any fuss or noise about it. You cannot see us growing or hear us growing, but we *do* grow every day a little bit nearer the sky. That is what you should do, grow every day a little nearer heaven, a little more like Christ, a little sweeter, a little more loving, and more hopeful."

Now, boys and girls, are not these beautiful messages which the primroses bring to us? Shall we try to do as the primroses do, and live as they live, making our corner of the world bright, and so be helping to make others happy, and trying to grow every day nearer heaven?

Children's Special Service Mission.

Mr. Hutchinson, *Bradford*, April 25; *Ealing*, April 26; *St. Aubyn's, Upper Norwood*, April 27-May 3; *Winchester*, May 5; *Blackheath*, May 6; *Staplehurst*, May 8, *Doddington*, May 9-11; *Stowupland*, May 13; *Stowmarket*, May 14-15; *Ipswich*, May 16; *Battisford*, May 17. Mr. J. S. Tyler, *Tunbridge Wells*, April 28; *Worthing*, April 30; *Birmingham and neighbourhood*, May 8-22. Mr. E. Arrowsmith, *Easter Holiday Services, Surbiton*, to April 28. Mr. Hankinson, *St. Andrew's Hall, Barnsbury*, April 30; Mr. J. S. Tyler, *Southampton*, May 3.

Conference will be held at *Church Institute, Bradford*, April 25 (7.30).

Scripture Union Anniversary Meetings.—*Victoria Hall, Ealing*, April 26 (7.30); *Concert Hall, Blackheath*, May 6 (7.30); *Raikes Memorial Hall, Gloucester*, May 3 (3 and 7.30); *Y.M.C.A., Lecture Hall, Birmingham* May 20 (7 p.m.).

The Primrose.

I love the early primrose
That lightens up the lane,
So radiant in the sunshine,
So cheerful after rain;
Goodbye to dreary winter,
How gladly doth it sing,
And tells of milder weather,
And hopeful, happy spring.

I wish that like the primrose
My life was always bright,
And shone in darkest pathways
With mild and constant light;
I wish that I reflected
Each sunray from above;
I wish that 'neath the storm-cloud
I always smiled with love.

I wish that in the valley,
As on the swelling hill,
Seen or unseen, with beauty
I did my task fulfil;
In life's secluded copses,
All in the garden gay,
Beside the forest foot-track,
As by the broad highway.

I would be ever showing
That winter's reign is o'er;
A happy pledge and promise
Of joys for evermore;
I would be like the primrose,
And sing in sun or shade
Of springtime everlasting,
Of flowers that never fade.

Newman Hall.

The Fence or the Ambulance?

'Twas a dangerous cliff, as they freely confessed,
Though to walk near its crest was so pleasant;
But over its terrible edge there had slipped
A duke, and full many a peasant;
So the people said something would have to be done,
But their projects did not at all tally.
Some said, "Put a fence round the edge of the cliff;"
Some, "An ambulance down in the valley."

But the cry for the ambulance carried the day,
For it spread through the neighbouring city;
A fence may be useful or not, it is true,
But each heart became brimful of pity
For those who slipped over that dangerous cliff;
And the dwellers in highway and valley
Gave pounds or gave pence, not to put up a fence,
But an ambulance down in the valley.

"For the cliff is all right if you're careful," they said,
"And if folks even slip and are dropping,
It isn't the slipping that hurts them so much
As the shock down below—when they're stopping;"
So day after day, as these mishaps occurred,
Quick forth would these rescuers sally,
To pick up the victims who fell off the cliff
With their ambulance down in the valley.

Then an old sage remarked, "It's a marvel to me
That people give far more attention
To repairing results than to stopping the cause,
When they'd much better aim at prevention.
Let us stop at its source all this mischief," cried he,
"Come, neighbours and friends, let us rally:
If the cliff we will fence we might almost dispense
With the ambulance down the valley."

"Oh, he's a fanatic!" the others rejoined;
"Dispense with the ambulance! Never!
He'd dispense with all charities, too, if he could;
But no! We'll support them for ever!
Aren't we picking folk up just as fast as they fall?
And shall this man dictate to us? Shall he?
Why should people of sense stop to put up a fence
While their ambulance works in the valley?"

But a sensible few, who are practical too,
Will not bear with such nonsense much longer;
They believe that prevention is better than cure,
And their party will soon be the stronger.
Encourage them, then, with your purse, voice, and pen,
And (while other philanthropists dally)
They will scorn all pretence, and put a stout fence
On the cliff that hangs over the valley.

. . . . .

Better guide well the young than reclaim them when old,
For the voice of true wisdom is calling:
"To rescue the fallen is good, but 'tis best
To prevent other people from falling."
Better close up the source of temptation and crime
Than deliver from dungeon or galley;
Better put a strong fence round the top of the cliff
Than an ambulance down in the valley!

Joseph Malins.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 275**).

Parable of the Marriage Feast (Matt. xxii.).

1. How many times did the king send messengers?
2. What instructions did he give?
3. How were the messages received?
4. How were the messengers treated?
5. What did the king do after the feast was furnished?
6. What question did he ask?
7. What was done with the man who had not on a wedding garment?
8. Who made the feast?
9. For whom was the feast made?
10. How are the guests described?
11. What important truth does this parable teach?

[Children under *ten*, do any 3; under *thirteen*, any 6; under *seventeen*, any 9.]

ANSWER TO LAST SEARCHER (**No. 274**).

1. (*a*) My lips shall not speak wickedness; (*b*) Nor my tongue utter deceit (Job xxvii. 4); (*c*) My words shall be of the uprightness of my heart (Job xxxiii. 3).

2. With flattering lips . . . do they speak (Psa. xii. 2). The Lord shall cut off all flattering lips (Psa. xii. 3).

3. (*a*) Let the lying lips be put to silence (Psa. xxxi. 18); (*b*) He that refraineth his lips is wise (Pro. x. 19); (*c*) The lips of the righteous feed many (Pro. x. 21); (*d*) The lip of truth shall be established for ever (Prov. xii. 19); (*f*) A wholesome tongue is a tree of life (Pro. xv. 4); (*g*) The tongue of the just is as choice silver (Pro. x. 20); (*h*) Every idle word that men shall speak, they shall give account thereof in the day of judgment (Matt. xii. 36 and 37).

4. Isa. vi. 5-7.

5. Hypocrites (Matt. xv. 7 and 8).

6. O Lord, open thou my lips, and my mouth shall shew forth thy praise (Psa. li. 15).

7. Before they call, I will answer; while they are yet speaking, I will hear (Isa. lxv. 24).

8. Take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak (Matt. x. 19 and 20).

9. Out of the abundance of the heart the mouth speaketh (Matt. xii. 34 and 35).

10. 1 Kings iii. 6-9, by Solomon.

11. (*a*) Let your speech be alway with grace (Col. iv. 6); (*b*) Let him refrain his tongue from evil, and his lips that they speak no guile (1 Pet. iii. 10).

No. 274—Correct answers (first list) received from:—

A—Ethel Alford*, Ralph and Ernest Aldwinckle.

B—Dorothy Brooks, Stanley Burgess, Ella Berryman, Mabel and Ileene Barstow, Robert Bushby, Emily Bridgewater, Herbert Braddon*, Douglas Berry, Violette Birney, Mabel Brown, Clara Brown*, Irene Bill*.

C—Gussie Clark, Kitty Cope*, Ida and May Cullen, Ida* and Mabel* Cole, Oscar and George Cross, Lydia Cleary*, Anna Chanyen, Sophie Cohen.

D—Catherine, Emily and Grace* Dempster, Reginald and Gwendoline Davies, Stanley Drew, Kitty and Violet Donaldson-Selby, Tom Dunn*.

E—Olive and Leonard Ewin.

F—Harry Flashman, Vincent, Olive and Mabel Fleet.

G—Mary Glass, Cicely*, Dorothy and Gladys Gibson, Grace Goldsmith, T. Gilbert, Katie Green, Cissy Garfit, David Gardiner, Mabel Garriock.

H—Annie Horstcraft, Violet Hatch, Beatrice Hastings, Willie Mary, Hilda and Elizabeth Hooper, Sydney Hanford*, Ina Hemmell*, Dorothy and Elsie Hanson, Dorothy Heckford, Ruth Hunt*, Dorothy Havergal-Shaw.

I—Nellie Irving*, Elsie Irvine.

J—David Jameson*, Bettie Jacobs, Amelia Jacobson, Emily Jones, Winifred*, Louie* and Hilda* Jeffery, Gertrude Jones.

K—Margaret Kinnaird, Maurice Kalinsky, Max and Eva Kalb, Annie Kingsford*, Lionel Kepple.

L—Georgina Licktenstein*, Gladys Lee, Constance Long, Sidney May, Edward and Henry* Law.

M—Nellie, Arthur, Grace, Lewis* and O.* Morice, Fanny Messenger, Barbara Maconchy, Mabel Morris*, Tom McGlone*, Winifred Martin, May Mills, Aldie* and Edith Margetts, Amy Munday, Winifred Maunder, Nora and Alan* Marshall, Charlie and Dorothy McMullin, Alec, Godfrey and Evie Miller, Margie Marston.

N—Gerald and Hilda Nicholls, Daisy and Lyddy Nicholas, Eleanor and Valerie Noel, M. Newall.

P—Ruth Pledger, Dora Phillimore*, Ethel* and Kathleen* Pasley, Margery Pibel, Kathleen Pincott*.

R—Ada Renals*, Kate Rosenbloom, Mabel and Reggie Richards, Aileen and Marjory Roberts, Marion Richards.*

S—Esther Simmons*, Christine Soans*, Flora Shadbolt*, Margery Smart, Whately Smith, Stanley and David Soltau, Kathleen Shephard, Stephen Wilson, Betty Stocks*, Reggie Skinner, Mildred Singleton, Frances Stileman*.

T—Theodora* and Archibald Thorn, Olive Tritton*, Dudley Toye*, Bertha Tranter.

V—Ethel Vinnicombe, William Vince.

W—Katie Welch*, Agatha Ward, Cecile and Phillis Wright, Winnie Williams, Fanny Wheeler, Ellen Williams, Dorothy White*, Gertrude Williams*, Dorothy Woodforde*, Ronald Watson, Ruth Warren*, Mabel, Theo* and Allan Wallis.

Y—Gladys and Maurice Young.

FOREIGN LIST.

Nos. 266, 268—Ethel Hastings (Canada). **No. 270**—Lottie, Eric, Ivan and Rotha St. George (Canada). **No 271**—Winnie Gartshore*, Dora Wallace* (Canada).

Personal.

Gertrude Jones, Douglas Berry.—I am glad to welcome you as new "Searchers."

Willie Hooper.—Thank you for your note giving change of address.

Uncle Tom.

Children's Scripture Union—Portions for week ending May 4.

Sun. Apr. 28	*Jer.* xxxvi.	16-28	Thurs. May 2	*Gal.*	i. 1-17
Mon., „ 29	„ xxxviii.	1-13	Fri., „ 3	„	ii. 11-21
Tues., „ 30	„ xxxviii.	14-28	Sat., „ 4	„	iii. 1-14
Wed., May 1	*Psa.* xlvi.	1-11			

Christian Endeavour Topic.

SUNDAY, APRIL 28.

Fidelity to Pledges (Psa. lxv. 1-4; lxi. 1-8; cxvi. 12-14).
"I Promise."

We can only deal, in our limited space, with the last of these significant passages. The Psalmist had been brought very low by the sorrows of death and the pains of hell; but God had stepped in to deliver his soul from death, his eyes from tears, and his feet from falling, so that he was now walking before Him in the land of the living. It seemed as though the cup of salvation had been put into his hand, overflowing with blessing. In another verse, he says that God had loosed his bonds, as though he had been some wild creature of the woods, pinioned for death, who had been set free, and was now able to realize its former glad buoyancy of life.

Under such circumstances, we naturally ask ourselves, "What shall we render to the Lord for all his mercies?" and the first and most reasonable thing to do is to pay our vows, which we had vowed when we were in trouble. For it is better not to vow, than to vow and not pay. Nothing so deadens the heart as this.

We ought to fulfil our vows for many reasons, because—

1. It is dishonouring to God to play fast and loose with Him.

2. It deteriorates our character to resolve, and not to do; such failures render the next resolutions still more brittle.

3. It is a hindrance to those who may have heard us make our vows when we go back on them.

4. The vow which is not kept shows that we have not learnt, both in vowing and performing, to rely on the Holy Spirit.

All this is especially important in connection with our consecration pledge. It is not wise to press young people to take it on their lips without due consideration and prayer, and above all without so invoking the mighty power of the Holy Spirit that He shall become responsible. What a precious verse that is in John iii. 21, "Deeds made manifest that they are *wrought in God*." When a deed from the inception of the first thought to its performance is wrought in God there can be no fear of its becoming blessedly permanent.

The best way to give to God is to take from Him. The Psalmist felt that he must certainly pay his vows, but the question arose—*how*? "What shall I render unto the Lord for all his benefits towards me?" And the answer came back like a flash of light, "I will take this cup of salvation, which He has placed in my hands, and call upon his name." In other words, it seemed as though he would drink, or pour out as a libation, the blessing he had already received. This resolution is repeated in verse 18.

God is always putting cups of salvation into our hands. Salvation from the penalty and from the power of sin; salvation from perils to the body and soul; salvation for this world and the next. Let us reckon each of these as his gift, pour it out before Him as a libation. This Thou hast given me, blessed God; now receive it again at my hand (1 Cor. x. 16).

The mother of Samuel is an illustration of our meaning. The boy was given in answer to her prayer. The cup of salvation from the reproach of childlessness was placed in her hand, and she returned to dedicate her boy to the service of God. Perhaps in your case and mine, a saved soul, a soul as full of salvation as a glass is full of wine, a soul brimming with the Spirit of God is the best offering we can make to our Heavenly Father. If you have vowed to be his, see that you are as you have vowed. If you have promised service, money, amendment, or life-long devotion, be sure that your promise is kept.

What a glorious affirmation that is in the 16th verse: "O Lord, truly I am thy servant, I am thy servant." The reduplication of the sentence is very solemn and significant, especially when joined to Psa. cxviii. 27: "Bind the sacrifice with cords, even unto the horns of the altar." The picture is of the victim waiting at the altar for the sacrifice to be completed; and being so tightly bound as to be unable to get away. Do we not need to be tied by the cords of faith, and love, and hope of the mercies of God, and of the keeping grace of the Holy Spirit? Our own resolutions and pledges are too frail and uncertain, but God's grace is sufficient to make us what we long to be in our best hours (Rom. xii. 1, 2).

F. B. M.

C.E. NOTES.

The girls of the Naniwa-Jo Gakko School, Osaka, have recently formed a Junior Society, as a result of Mrs. Clark's visit. At one meeting forty-three took part in sixty-three minutes, a brevity quite surprising in the Orient.

* * *

A committee has been appointed by the Sunderland Union to consider ways and means of forming a "flying column," consisting of cycling Endeavourers to visit neighbouring villages, conduct open-air services, and encourage the formation of new societies.

* * *

At a convention in Cleveland, U.S.A., Mr. Willis R. Hotchkiss spoke thus: "I was a missionary in Africa four years, and October next I expect to return, taking with me five Christian Endeavourers. We intend to establish a C.E. Society on the shore of Victoria Nyanza."

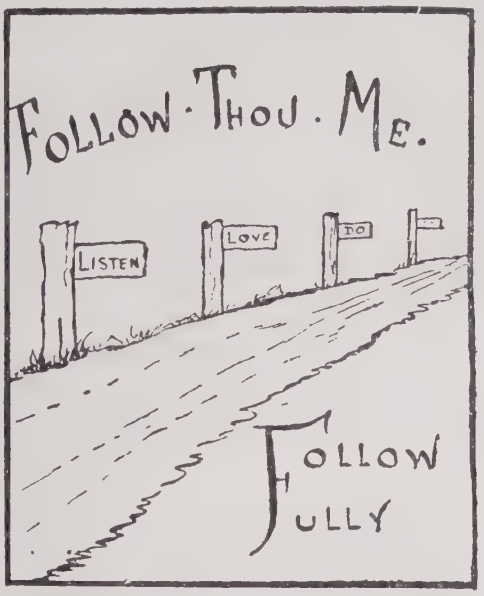
* * *

A most inspiring Convention was held at Newcastle on Easter Monday. The afternoon conference took place in the Town Hall, the subject being, "Our Pledge." Afterwards an open-air demonstration was held in the market, and Gospel addresses were given. In the evening the Town Hall was packed with upwards of 3,000 people, and addresses were given by Rev. J. D. Lamont and Rev. G. Campbell Morgan. At the close Mr. Morgan led the consecration service, which he made very personal, and before the close hundreds stood up and testified to their willingness to yield themselves utterly to God for his service.

International S.S. Lesson.

May 5, 1901.

Jesus and Peter (John xxi. 15-22).
Golden Text: "Lovest thou Me?" (John xxi. 17).



Key to Blackboard Plan.—If we follow Jesus we shall have various indications of how to follow, which may be illustrated by sign-posts along the way. To follow aright we must listen for his voice, we must love Him, we must do something for Him.

1. To follow Jesus we must *listen to his voice*. His voice will direct us. His voice will comfort us. How do we know his voice? By conscience, by circumstances, by prayer, by Bible study.

2. We must *love Him*, above everyone, with a deep, genuine love, with all the heart and mind and soul. Hos. vi. 3 seems to gather up these two thoughts into one sentence. See also Eph. v. 1.

3. If we listen and love Him we shall want to *do something* for Him. Love always serves (John xii. 26).

There is so much to be done in this world that the youngest child who loves Jesus can find work to do for Him.

There are many other ways in which the Christian must follow Jesus.

Don't go in front; let the Good Shepherd lead.

Don't lag behind; you will be sure to fall, as Peter did when he followed "afar off."

Follow fully; that is, with all your heart, not in a half-hearted sort of way. Think of Caleb, who gained the reward of entering the promised land because he followed fully. So did Joshua. Israel were punished because they did not follow fully (Num. xxxii. 11).

The disciples *straightway left* their nets to follow Jesus. Matthew rose up, *left all*, and followed Him.

All these ways are for our example.

Remember the *excuses* of some. "Master, I will follow Thee, but——" Is there a "but" keeping you back?

The following must not be only on Sunday: "*Daily*" take up the cross and follow Him.

Love and following will be willing to give up and deny self; (15) "more than these"—that is, the fish he had caught. Do we love Christ better than our pleasures, or even our legitimate duties? "Sell *all* that thou hast, and come, follow Me."

Above all, if we follow faithfully, we shall walk in the light, for Jesus Himself said, "He that followeth Me shall not walk in darkness," &c.

Psa. lxiii. 8 is a good verse to live up to. Have you tried it?

Look up instances in the Old Testament of people who "turned aside from following the Lord," and notice the result in each case.

Scripture Readers' Society for Ireland.

Last week in Dublin was known as "Synod Week," and on Friday afternoon a meeting of the above society was held in the Gregg Memorial Hall. The Bishop of Cashel and Waterford presided. Though subscriptions and donations had suffered, the work had been carried on, and in answer to prayer all needs had been met. The annual income had amounted to £3,157 2s. 2d.; but this included five legacies, one of which, £900, had been invested, and the expenditure having been £2,058 17s. 9d., left a balance in hand of £198 4s. 5d.

With sincere regret, the committee recorded the resignation of Capt. James Kearney White, the secretary, who for nearly thirty years had filled the office with great ability, zeal, and success. The President said he had enjoyed opportunities of observing the work of the society in the north and other parts of Ireland, and could bear testimony to the excellence and the power of the Scripture readers. They could go where the clergymen could not. In large, populous parishes, such as those in the North of Ireland, the assistance given by the agents of this Society was absolutely essential. He was more than ever convinced of the efficacy of the Society in carrying on God's work among the artizan classes in popular centres, especially in the Southern districts, where there were very few of what might be called the humbler class of Protestants, but a large class of poorer Roman Catholics whom they would like to influence for good.

The difficulty of getting access to these was so great that he was not enthusiastic in support of house-to-house visitation in the same way that he was among Protestants. At the same time, a great work could be done, and was being done, in the South of Ireland by the simple circulation of the Word of God among the people. Many who declined to receive the visits of an evangelist gladly bought copies of the Scriptures, especially if the purchase could be made from a person not known in the neighbourhood. The colportage part of the work was most useful, and deserved special attention. Arrangements with other societies engaged in similar work were most desirable.

Canon Day said the Readers were spiritually-minded and well-equipped men, likely, by God's blessing, to do faithfully the work committed to them. Rev. Dr. O. Loughlin believed that there lay before the Society in the future greater possibilities than it had yet experienced. Rev. C. Scott (Belfast) spoke of the work as essentially a home effort, which the Readers were doing splendidly. There was greater need for their services than ever in the city of Belfast, and he trusted the Society would prove equal to it.

D. J. E.

A Timely Offer.—A booklet entitled "Popular Conversation on the Book of Books" was printed in Italian in 1899 to serve the purpose of a short and simple guide to Roman Catholics when they receive the Bible for the first time, and who are entirely ignorant of its contents. It has proved very acceptable to Italians, and also to Jews, who willingly accept it, and quite lately one was led through reading it to ask for a Hebrew Bible as well as one in Italian. It struck some friends in England that it might be helpful to Roman Catholics in other countries, and having now been published in Spanish, I venture to offer a free grant of it through The Christian to workers amongst Spaniards or Italians in South America and elsewhere. Applications may be addressed: Miss Carruthers, care of Miss McBryde Broun, 20, Brookside, Cambridge; or direct to me as below: S. H. Carruthers, Pisa, per Cisanello, Italy.

The Annual Charities Register and Digest, 1901.—In addition to the lists for which many turn to it, this volume contains a valuable introduction, in which are set forth the principles under which the work of the Charity Organization Society is carried on. The reader will learn the nature of the tests applied to institutions before they are stamped with approval. The relations between the working of the Poor Laws and charity are fully entered into, and the nature of the legal provisions for a number of special classes pointed out. A digest is also given of the law so far as it concerns the protection of women and children, endowed charities, aids to thrift, and other points of interest to the charitably disposed. A useful bibliography is added. The lists of societies and institutions appear with all their usual completeness, and each division is preceded by a useful summing-up. The whole work is indexed in such fashion as to make it easy of reference.

Pastors' College Conference.

In the middle of the Conference of 1898, the members were startled to hear that the great building in which C. H. Spurgeon had ministered for thirty years was on fire; and turning out, they stood and saw the hallowed place reduced to ashes in an hour. During the two Conferences which succeeded, the Tabernacle was in course of rebuilding, but being now completed, it was arranged for the opening gathering, which is commonly held at a distance, to assemble within its walls.

The first prayer-meeting took place at four o'clock in the Conference Hall of the College. Tea was served for the brotherhood at 5.30, and in the evening the the Tabernacle prayer-meeting was of a special character, bearing on the work of the College.

Rev. Chas. Spurgeon gave the chief address of the evening, showing that all was well with the College, that the students were devoted to their duties, and that the work in hand was as urgently necessary as ever. Addresses followed by Revs. H. O. Mackey (Liverpool), and T. Philpot (Ilfracombe).

In the annual report the President remarked: "Our staff has been preserved to us, and our students have had strength sufficient for their downright hard work. The good Spirit, moreover, has graciously helped both tutors and taught." Not more than one in ten of those who apply for admisssion to the College can be admitted. There were eighteen settlements of students during the year, while eighteen deaths of ministers were recorded, including Mr. S. F. Whitehouse, who, with his wife, was murdered soon after his arrival in China, and Professor Archibald Fergusson. The total number of those received into the college has now reached 1,019, and 654 are still in the ranks as pastors, missionaries, or evangelists. There are 109 without pastorates, but eighty of these are still engaged in Christian work. There have been 131 deaths, including ten students. The membership of the churches in the Association is now 79,407, and the deaths during the year 1900 were 881. The income for the year was £3,393, and the expenditure £3,847. The need for subscriptions is rather more urgent at the present time on account of the extra outlay in the renovation of the College building. The president and the tutors are able to give

A GOOD ACCOUNT OF THE WORK

done by the students and of the general bearing of the men. In connection with the recent Simultaneous Mission, Principal McCaig says:—"We gladly acceded to the request of its promoters that we should set the students free from class work for the occasion, and the results have amply rewarded us. In the true evangelistic spirit the men entered upon the work, and in various ways rendered valuable service, while they themselves received great blessing."

On Tuesday morning the president, Mr. T. Spurgeon, took the chair at 10.45. The first hour was devoted to prayer and praise, after which came the presidential address, founded on the words "One Lord, one faith, one baptism." It was remarked that the churches had lately made common cause against the common foe. True Christians of every name were one, and their differences should sometimes be sunk in order to combination for special effort. But there must be no setting aside of doctrine to accommodate others. Christ was not divided, and he claimed an undivided love. As all had been subdued by love, so all must love one another. Love centred in a risen Saviour; faith is both objective and subjective. The doctrines of grace are dear, but we believe in good works and holy living as evidences of being saved. At the business meeting which followed, Messrs. Thomas and Charles Spurgeon were elected president and deputy-president.

The chief attractions of Wednesday morning were an address by Professor Hackney, who spoke to the assembly on the needs of the day, and the needs of preachers of the Gospel. Reference was also made to

THE SPREAD OF ROMANISM

in the country. The speaker enlarged on the New Testament conception of the Church. The eternal Sonship of Christ, and the relation of the Son with the Father and the universe. The reign of law is the reign of Christ. Christ is the builder of his own Church on the foundation of his own life, and it is built out of the human lives of those who trusted Him.

Pasteur R. Saillens, of Paris, followed with some account of Roman Catholicism in France, a system which was described as being not only a religion but a political government. The question with Rome is always a political one, and the aim is to have all nations ruled by the Pope; the result shows the blasphemous character of Romish assumption. Still, France is the least Popish of all Roman Catholic countries. The Inquisition has never flourished there; the Jesuits are disliked, and the morals of the French clergy are better than they are elsewhere.

The Jesuits have seventy colleges, with over a hundred students in each, and their aim is to get hold of the democracy. While the country is getting tired of secularism, the hopes of education have not been realized: social

TROUBLES AND DRUNKENNESS INCREASE.

Disliking Rome, the people are coming to hate all religion. He believed that the Gospel would yet achieve great triumphs in France, but blood might flow, and there might even be martyrs. Reference was made to 200 Romish priests who had recently seceded from their Church and to three Protestant churches in Paris with which M. Saillens is connected, and which had altogether 700 members, the main part of whom had been converts from Romanism.

A large party of ministers visited the grave of C. H. Spurgeon, and they were entertained at tea by Rev. A. G. Brown, of Chatsworth Road Chapel, South Norwood. Mr. W. W. Thompson presided at the subscribers' meeting in the evening, at which the president and deputy-president, the chairman, Mr. T. A. Denny, and several ministers and students, gave addresses. The supper followed, and the collection amounted to over £1,334.

When the Conference reassembled on Thursday morning, it was requested that those who were sick should be remembered in prayer. An inspiriting discussion took place on

THE RECENT SIMULTANEOUS MISSION.

Rev. W. Y. Fullerton was of opinion that only the fringe of the masses outside of the Church had been reached. Missions never have reached the outside people, between whom and the Church there is an awful gap, and while that existed we must never be content. Rev. C. Joseph (Cambridge) spoke of methods. He would be glad to see those who are unsuccessful glad at the success of others, and welcome any sign that the Kingdom of God is spreading. Rev. W. Williams (Upton Chapel), who had been missioner at Liverpool, said that the mission had brought a personal blessing to himself. One of the converts at Liverpool was a lady who had attended three years at his own chapel without being converted.

The address of Dr. J. G. Paton, of the New Hebrides, produced such a deep impression that a spontaneous collection in aid of his work amounted to £26. In regard to the work of

THE CHURCHES IN THE SOUTH SEAS,

he had never doubted the power of the Gospel, but so many of their missionaries fell as martyrs that they thought it might be long before the islands were conquered by Christianity. There were now twenty-two Islands which had teachers; they had 18,000 converts, 3,000 church members, and 300 teachers. He spoke of the ruin which was wrought by traders selling rum and opium to the natives, but some had became teetotalers and refused the deadly curse. He had two sons and one daughter engaged in the work. There were still 60,000 savages in the islands as yet unreached by the Gospel.

The annual meeting attracted a large attendance in the Tabernacle on Thursday evening, when Mr. Thomas Spurgeon welcomed the supporters of the College, and thanked those who had helped to rebuild the new Tabernacle. Several addresses followed, one by Rev. Archibald Brown, giving some reminiscences of the College.

On Friday morning further business was done. June 17 was fixed for the annual day of prayer. Rev. Frank White was elected vice-president. During the service which preceded the Lord's Supper, Rev. A. G. Brown preached a forcible sermon on Deut. xi. 29. This ended a Conference which was well conducted throughout.

G. H. P.

Telegraph Messengers' Rally.

Along the many lines of influence commanded by the junior sections of the Postal Telegraph Christian Association, the past year has witnessed continued progress, and abundant testimony to this fact was borne at the annual gatherings which were held on Wednesday of last week. Exeter Lower Hall was barely large enough to accommodate the congregation of messengers assembled from an area extending from Perth to Plymouth.

Lieutenant-Colonel F. Roberts had promised to preside at the afternoon "Parliament," but was prevented through indisposition. Consequently Mr. V. Young directed the meeting, which was of an informal and inspiring nature. Youthful delegates from numerous centres told of the operations of the Association in the metropolis and the provinces, and nothing could better commend its work than the fresh candid statements of the boys. At the meeting in the evening, Mr. T. A. Denny was in the chair, and timely addresses were delivered by Rev. W. R. Mowll, Mr. J. H. Putterill, Mr. Grey (an old boy, and now at the C.M.S. College), and several delegates.

Having the advantage of a certain degree of organization, discipline, and drill,

THE MESSENGER COMMUNITY

can be gathered together and dealt with in various ways. Educational classes are held to help boys to prepare for Civil Service Examinations. Recreation, of course, has its place, and diversified amusements are provided to entertain and elevate the young minds. But it is to the spiritual side of the work that the closest attention is given. The Gospel meetings and Bible classes are a means by which many of the boys are brought into personal contact with Christ. As a result, several are preparing in training colleges for the mission field, while others are devoting their lives to Christian service at home.

At the headquarters in Ivy Lane, E.C., extension has had to be made in order to meet the requirements of the increasing number of messengers who are anxious to avail themselves of the opportunities for the cultivation of their religious life and the improvement of their general knowledge.

The Blackwood Holiday Home at Ramsgate serves a useful purpose. Through the summer months it is the happy home of ever-varying groups of messengers, whose appreciation is unbounded. As the accommodation is somewhat limited, every year there has been a long list of disappointed applicants.

The influence of the Association is by no means confined to the homeland. From India £27 was sent by messengers last year to the Bible Society for the purpose of supplying the Gospel of St. John to postal and telegraph employes in heathen hands, and these have been distributed in five languages. Branches have also been opened in New Zealand and Cape Town. The Association has from its inception sought the advancement of Christ's kingdom among the boys and the promotion of all that tends towards true, vigorous manliness.

Littlehampton Sailors' Rest.—At the meeting held recently to recognize the taking over of this institution by the British and Foreign Sailors' Society, over seventy seamen attended. Addresses were given by Captain Hills, R.N., the harbour master, Captain Sewell, Rev. E. W. Matthews, and others. It was reported that at this small seaport town a far-reaching work is done. Sick seamen have been received and cared for; the Selsey lifeboat crew on one occasion were welcomed at midnight after battling with the storm in the channel; and in numerous ways the Rest has rendered aid to seafarers of the coast, as well as foreign fishermen running in for shelter.

London Tent Campaign, 1901.

THE Tent Campaign of 1900, carried on in some of the most densely populated parts of the metropolis, proved so attractive to the masses and so fruitful of spiritual results, that Christian people will heartily welcome the announcement that the work is to be recommenced immediately.

A meeting of the secretaries of the district committees was held on Saturday last. Some twenty centres were represented; the proceedings were of an enthusiastic character, and the reports that were given were full of promise for a season of great blessing.

In many directions the deepest interest is being evinced, and the friends who are taking the leading part in organizing the work have arranged an all-night prayer meeting for the evangelists, secretaries, and chief supporters. We hope next week to announce the date of this gathering. Mr. Leonard Weaver and other well-known workers in connection with the tents are to be present.

The programme of the forthcoming campaign is practically complete. The first tent is to be opened on Saturday, May 11, and meetings will thereafter be commenced at new centres, week by week, until nine tents are in use. The smallest is to seat 1,800, and the largest 2,500 each, and will be removed to a new pitch at the expiration of a month.

As at present arranged, the centres that have been chosen will be worked in the following order:—Tent No. 1, Dartford, Woolwich, Greenwich, Deptford; No. 2, Stratford, Forest Gate, Bromley or Canning Town, Ilford; No. 3, Clapton, Hackney, Islington, King's Cross; No. 4, Brixton, Streatham, Clapham Junction, Clapham; No. 5, Fulham, Shepherd's Bush, Cricklewood, Wimbledon; No. 6, Enfield Lock, Edmonton, Walthamstow or Woodford, Leyton; No. 7, Kilburn, Hampstead, Kentish Town, Crouch End; No. 8, Bermondsey, Camberwell, Peckham; No. 9, Harlesden, Kensal Rise, Notting Hill, Richmond.

Mr. G. R. Williams, the secretary, computes that last year, when twenty-eight districts were worked, no fewer than 1,900 services for adults were held, in addition to very many meetings for children and other gatherings of a distinctive character. The attendances at the adult services were computed at 1,250,000. As will be seen from the list given above at least thirty-five districts are this year included in the plan of operations, so that the operations, it is prayerfully believed, will be in every way of a more extensive character. Among those who have recently become members of the Central Committee are Lord Radstock, Sir Frederick Howard, and Mr. Samuel Smith, M.P.

A breakfast was given by Mr. T. A. Denny at Exeter Hall on Tuesday morning, at which some very encouraging information was given, and contributions of £100 each and smaller sums were promised.

The offices of the Central Committee are at St. Paul's Buildings, Paternoster Row, E.C.

The Evangelical Alliance Quarterly for April contains three early photographs of Queen Victoria. A noteworthy contribution gives the terms in which the Bill of Rights provided for the Protestant Succession. Several interesting obituaries tell the stories of leaders who have recently fallen. (*Morgan & Scott*).

Flowers for Factory Girls.—Will those who are now feasting their eyes with delight on the flowers in fields and hedgerows remember the many hundreds of factory girls at their daily employment in London? Flowers sent up for their special benefit, made into dainty little bunches, are a source of real pleasure. Flowers are either given away in the Institute, where the girls assemble when work is over, or they are taken by the lady visitor to the factory or laundry workrooms, and distributed there. At the Institutes flowers are such an attraction that girls who would otherwise have remained outside have been drawn in, and many can look back and thank God they were ever led there. Boxes containing from twenty to hundred bunches will be gratefully received at any of the Institutes, of which there are fifty-one connected with the Factory Helpers' Union. The addresses of these, or of "visitors," may be had from Miss L. E. Tritton, 5, Cadogan Square, S.W.

From Rev. F. B. Meyer.

THE same wonderful blessing of which I have spoken has attended the meetings at Indianopolis, Chicago, and in this distant western city. At Indianapolis on Sunday we had afternoon and evening congregations of 3,500 people. At Chicago at noon on Monday 1,000 ministers and Christian workers, besides other crowded gatherings in Mr. Moody's old church. And at Omaha we are obliged to hold overflow meetings.

There is, on all sides, an eager hunger for the deepest truths, especially as to the Holy Spirit; and it is a great privilege to be permitted to open up the Word of God on these matters. At the same time, I am longing for the return journey, and hope to be in London on April 24. Again, I thank my friends for their prayers on my behalf. F. B. Meyer.

Omaha, April 10.

North London Homes for the Blind.

THE "Coming of Age" of these Homes was celebrated on Thursday, the 18th inst., in the Upper Holloway Baptist Chapel. In the afternoon a sermon was preached by Rev. W. L. Watkinson, and later a substantial tea was provided for the inmates and friends by the ladies of Upper Holloway Church. In the evening Mr. F. A. Bevan presided over the public meeting. Addresses were given by the chairman, Rev. J. R. Wood (pastor), Rev. J. F. Osborne, M.A., Messrs. J. Elliott Viney, A. Faulkner, and Henry J. Wilson. The treasurer, Mr. W. G. Wilkins, stated that 291 applications had been dealt with, 100 now being in the Homes. Of these, three are over ninety years of age, fifteen over eighty, and forty-one over seventy, representing twenty-seven counties. The special fund raised to commemorate this event reached £288, and promises of £82 were received. Mr. Faulkner undertook to be responsible for a further £25, in the hope that the £800 asked for might be completed by December 31 next. The inmates of the Homes contributed £2 2s. towards the special fund.

Cage Lane Mission, Plumstead.

AN interesting meeting was held in connection with this Mission, on Thursday, at the Hall in Lakedale Road. General Sir William Stirling, K.C.B., presided over a large attendance of friends and supporters.

The report of the past year's work, read by Colonel St. Quintin, was most satisfactory. The deficit of over £30 has been cleared off by a sale of work held since the printing of the report, and which left a small balance in hand toward the needs of the present year.

In the course of his remarks, the chairman said he was quite sure all that was said in that hall was based on the Word of God, the only sure foundation. We need only one chart, one pilot, one compass, on our way to heaven, and these needs are met by the Word of God, and the teaching of the Holy Spirit.

Colonel Sage next spoke, referring to personal experience in the Christian life. When here, eight years ago, he had absolutely refused to speak from the platform, but General Anderson told him "he would have to speak," and now he gladly took the opportunity of testifying to God's faithfulness. Not that God needed any such testimony, but there might be some listening to him who were still living in doubt. He left two words with his hearers as a motto: Win Christ. He is the only one who can satisfy, and He is found of them who seek Him with all their heart. Having won Christ the next point is to let Him possess us. The Christ life is an ascending life; obedient to Christ's voice, the Christian finds himself mounting higher and higher until he goes to be with Christ.

Mr. P. Mallinson spoke a few words to Christian teachers on 2 Kings vi., bringing out many helpful and suggestive points.

The singing of the hymn, "God be with you till we meet again," formed the conclusion of another anniversary meeting, in which the hearts of many were lifted in gratitude and thankfulness to God for having spared their beloved friend and benefactress, Mrs. Anderson, who founded the Mission, and prayer was united with praise that she might be enabled to carry on this noble work for many years to come.

Theatrical Women.—On Thursday last a large number of theatrical women accepted an invitation to tea at the Y.M.C.A., Peter Street, Manchester. Addresses were given by Revs. B. Bell and W. J. Jack and Mrs. Hamill. Mr. William Forbes, who had spent three days in visitation work, also spoke. A local committee of ladies and gentlemen has been formed to carry on this work in Manchester, a city which contains more actors and actresses than any other, except London.

Obituary.

THE BISHOP OF OXFORD.

DR. STUBBS, who passed away on Monday last at Cuddesdon, was, of course, chiefly distinguished for his contributions to historical literature. He was born in 1825, and in 1850 became vicar of Navestock. Appointed to the bishopric of Chester in 1884, he was transferred to Oxford four years later. His historical learning obtained him the Regius Professorship of Modern History at Oxford in 1866. Conspicuous among his writings is "The Constitutional History of England." Dr. Stubbs was a High Churchman, and the "Lincoln" judgment was drawn up mainly under his advice.

MRS. JAMES F. GOVAN.

The death of Mrs. James F. Govan, of Biggar, N.B., removes an active and devoted Christian lady. About ten years ago, along with her husband, she went to reside in Biggar. Both Mr. and Mrs. Govan soon began to make their presence and influence felt in the town and district in the carrying on a regular system of religious work, which, uninterruptedly continued, has been productive of lasting good. Some disused coach-building premises which were rented, and fitted up into a comfortable hall, became the centre of earnest Christian effort. Bright evangelistic services have been conducted from Sabbath to Sabbath, and on week days many other meetings have been held. Mrs. Govan passed away on April 7, at the early age of thirty-seven.

MR. JOHN PATON.

Presbyterianism in London has recently suffered the loss of several leading laymen, and to the list of these must now be added the name of Mr. John Paton. Mr. Paton was a much-esteemed elder of the Marylebone congregation, and was identified with many efforts for the spread of the truth. Leaving his native Scotland forty-seven years ago to represent one of the land companies in Canada, he found himself at Kingston, Ontario, surrounded by a Christian community, and in this circle he was soon found among the most active and aggressive workers. A Y.M.C.A. was formed in the town at that time, and into this effort he entered with particular energy and success. He showed the members the true path of Christian progress by setting them all actively to work. After leaving Ontario, Mr. Paton lived for a considerable period in New York, being for over twenty years an elder in Dr. John Hall's congregation. On coming to London, he found in Dr. Pentecost a pastor after his own heart. His sympathies were wider than any denominational limitations, as was shown by his keen interest in the Evangelical Alliance. But his true Christian earnestness lost nothing by this, for he was skilled in directing seekers to his own personal Saviour.

Personalia.

After April 26, communications for Rev. G. Campbell Morgan should be sent to the care of Rev. Albert Swift, 112, East Dulwich Grove, London, S.E.

Mr. Charles Reeve, of Poona, is expected to arrive in England shortly, and to conduct meetings at various centres. Communications respecting Mr. Reeve's arrangements should be addressed to Mr. Henry B. Bilbrough, South Bank, Linkfield Lane, Redhill.

Watford Y.W.C.A.—Miss Ella M. Smith, hon. sec., writes:—"The chief work among our members is spiritual, but we endeavour also to promote their moral, social, and intellectual well-being, and to afford protection to those who need it. Our membership has steadily grown, and the members show a fine spirit of helpfulness towards each other and to outsiders. The Prayer Union membership increased fifty per cent. in 1900. Our rooms are very small. We need a large room capable of holding 200, classrooms, &c. The town of Watford is increasing rapidly, and in so large a place, with so many temptations, we feel there is an ever-growing field for Y.W.C.A. work, preventive and otherwise.

Evangelistic.

At Lincoln Fair.

LAST Lord's Day at Lincoln, large crowds of people visited the fair ground, and to them the Gospel was preached from the stage of a show. Mr. B. Johnson, who sang and spoke with acceptance, writes: "It was a grand day. The open-air meeting in front of the Corn Exchange at 7.30 p.m. was attended by probably 2,000 people. The Exchange was well filled."

Mr. Ira D. Sankey at Ashtabula.

Describing Mr. Ira D. Sankey's recent visit to Ashtabula, U.S.A., the *Beacon-Record* of April 2 says:—"Yesterday afternoon Mr. Sankey stood for the first time on the brink of the chasm where his old friend and associate, Mr. P. P. Bliss, met an awful death in the disaster of 1876. Mr. Sankey drove to the bridge and also to Chestnut Grove Cemetery, where he viewed the tall shaft that marks the graves of the unknown dead of that disaster, among whom are presumably the bodies of those whom he loved."

"At the meeting in the First Presbyterian Church, Mr. Sankey addressed an eager, expectant audience—one familiar with the Gospel song-writer's compositions, but few of whose members had ever beheld the man whose name was linked with that of Moody's for over a quarter of a century. Mr. Sankey spoke on 'Memories of Moody,' and sang a number of solos."

Mr. Henry Varley in Scotland.

Some later particulars of Mr. Henry Varley's recent mission at St. George's Cross Tabernacle, Glasgow, have been forwarded by Pastor D. J. Findlay, who says;—"Some of the results have already been chronicled in your columns, but we may further say that the mission has probably been the most fruitful, as it certainly has been the largest, that we have ever been responsible for. For more than a month every week night found the Tabernacle crowded, and on the five Lord's Days it was quite insufficient to hold the crowds which thronged to the services. Five overflowing meetings were held in St. Andrew's Hall—the largest in the city—and the interest seemed to increase to the end.

"As to spiritual results, we are safe to say that hundreds of persons received help and blessing in one way or another, and since the mission closed we have daily been in receipt of letters from those who profess to have been definitely brought to decision for Christ. The mission concluded with an enthusiastic social meeting, which had to be limited to 1,000 persons for want of comfortable accommodation to seat more at the tea table. The Lord Provost, Mr. John Colville, M.P., and many other friends, took part."

Mr. Varley's mission at Aberdeen continues to arouse deep and general interest throughout the city. The two meetings held in the Music Hall on Sunday last were crowded. Up to Sunday evening fully 200 persons had confessed Christ, in addition to many who it is believed have found peace during the preaching. A correspondent writes: "The whole city is moved."

Mr. Bob Johnson has conducted a three days' mission in the Temperance Hall, Frome. The building was filled, and the missioner's speaking and singing aroused general interest.

Mr. Henry Thorne has conducted a fruitful mission at Twickenham. The Free Churches joined in a united meeting in the Town Hall, which was of spiritual profit to many of the audience. The names of a large number of inquirers have been taken.

Mr. H. Stafford Smith, Evangelization Society, has just completed a fruitful three weeks' mission at St. James' Mission Church, Lawley Street, Birmingham. Many of those who were present at the meetings had been unaccustomed to attend any place of worship, and not a few are believed to have accepted Christ.

Mr. Herbert R. Francis, of Gloucester, has just concluded a series of addresses on "The Tabernacle," illustrated by his very fine model, in St. Edmund's Mission Room, Gateshead. The addresses were well attended, and the wealth of spiritual teaching which the subject afforded was highly appreciated by those who were privileged to be present. C. S. W.

The fourth of the series of Gospel services at the Euston Theatre, N.W., was held on Sunday evening last. A large audience assembled, and a spirit of hearing was again manifest. Many were dealt with in the inquiry room, and Rev. D. H. Moore is encouraged to continue the meetings for the present, if the expenses, which are considerable, can be met. On Lord's Day next the service is to be conducted by Rev. Z. B. Woffendale.

Mr. Charles Galletly has concluded a three weeks' mission under the auspices of the Saltcoats Y.M.C.A. The meetings throughout were well attended, and on the last two Sabbath evenings had to be transferred from the Christian Institute to the North Church, where 700 to 800 people were present. The addresses were much appreciated, particularly those upon the Lord's second coming. God's people received great spiritual blessing, and a goodly number of the unsaved professed to accept Christ. The hearts of the workers have been cheered and the work has received great stimulus. Alex. S. Millar.

Services (Gaelic and English) in Dingwall United Free Church, begun recently by Rev. John Mackay, and continued by Rev. William Muir, of Blairgowrie, have been largely attended. The Gaelic services, held from seven till eight each evening, were under the direction of Rev. D. Macleod, and the numbers attending have been a source of much gratification to all concerned. The English services, from eight till nine, have been followed with the deepest interest by congregations which well filled the area of the church each evening. The attendances have been representative of all classes in the community, a feature being the unusually large proportion of young men present night after night, and among them a deep impression has been made by the quiet power of the earnest appeals addressed to all.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Canon Hay Aitken.—Till May 6, Bedlington; 7-21, Cramlington, Northumberland.

Mr. Bartley Angel.—Till April 30, Guernsey.

Mrs. Baeyertz.—April 28-May 13, Bristol.

Mr. Chas. E. Barraclough.—April 28-May 3, Wirksworth Town Hall.

Mr. Wm. Bilton.—Till April 29, Newton St. Faith.

Mr. W. R. Bradlaugh.—April 28-May 5, Camberwell.

Mr. J. Brunton, jun.—May 3, Penrith.

Mr. W. Collard.—April 28-May 6, Brunswick Hall, Morning Lane, S. Hackney.

Mr. Gerald Coultas.—Till May 3, Assembly Hall, Cubitt Town, E.

Mr. J. Elliott.—Till April 28, The Golden Bells, Notting Hill Gate, W.

Mr. James Eyres.—Till May 6, Strood (Kent).

Mr. J. S. Harrison.—April, Merrion Hall, Dublin; May, Edinburgh Castle.

Mr. J. Hawkins.—April 26-30, Manchester.

Mr. Charles Inglis.—Till April 29, Poplar; May, Great Assembly Hall.

Rev. J. Jamerson.—April 27-May 2, Morton, near Bingley; May 4-13, Barnsley.

Mr. Bob Johnson.—Till April 29, Blackheath

Mr. Newton Jones.—April 28-29, Leighton Buzzard; May 4-13, Priory Street (Baptist), York.

Mr. W. R. Lane.—April 27-May 6, Merthyr; 11-20, Birmingham.

Mr. S. Levermore.—May, Merrion Hall, Dublin.

Rev. G. Campbell Morgan.—May 1, Bristol Y.M.C.A.; 3, Monmouth Cong.; 12-14, Douglas, Isle of Man; 17, 18, Congleton, Cheshire.

Mr. W. Olney and Mr. F. Spencer Johnson.—April 27-May 6, Leyton.

Rev. Isaac F. Row.—May 5 and 19, 7 p.m., Mildmay Conference Hall, for Zenana Bible and Medical Mission.

Mr. A. E. Sims.—Till April 27, Baddesley, Warwick; 28-May 6, Polesworth, Warwick (Cong.).

Gipsy Smith.—April 26-May 6, Worksop; 11-20, Jersey.

Mr. R. Spragg.—During April, Bristol.

Mr. James Sprunt.—Till April 30, Belfast; May, Sundays and Wednesdays, Willesden Hall, N.W.

Rev. F. C. Spurr.—April 28-May 8, Brentwood.

Mr. E. P. Telford.—April 28-May 9, Mapplewell.

Mr. Henry Thorne.—April 25-May 6, Corsham, Wilts.

Mr. Leonard Weaver and Mr. William Grove.—Till May 5, Baptist Church, High Street, Gravesend.

After his fourth visit to Canada, Mr. J. Bennett Anderson, "Singing Evangelist," is now again settled in his English home "Blairgowrie," 26, Nadine Street, Old Charlton, S.E. He is prepared to undertake open-air and tent services, or indoor missions. Having been so long away from home, Mr. Anderson would prefer to labour in or near London.

Requests for Prayer.

For blessing upon a day of prayer at the Town Hall, Ipswich, May 1, 7 a.m. till 9 p.m.

Rev. J. D. Kilburn asks prayer in connection with a mission at Vienna, which he was about to commence on April 16, to be followed by meetings in other parts of Austria.

Pirbright, near Woking.—An aggressive work has been carried on during the past winter at Providence Chapel. Three special Gospel missions have been conducted by local preachers, C.E. members, and Mr. J. Brown (Evangelization Society). Many outsiders have been reached, and several won for Christ. Sunday school, Bible classes, and Band of Hope have also proved helpful and a blessing. During the summer months Pirbright will again be a centre for military operations. In former years open-air meetings have been held in the Guards' camp on Sunday afternoons, which it is proposed to repeat this year. Mr. R. Fifield (colporteur in charge), 5, North West View, Boundary Road, Woking, will welcome new supporters.

About Books.

A BOOK ON CHARACTER.

ALL who read Dr. A. T. Schofield's remarkable book, "The Unconscious Mind," will welcome another volume from his pen. When showing the bearings of his great subject upon education, the author left much unsaid. This he gives us, with important developments, in **The Springs of Character.** (3s. 6d. *Hodder & Stoughton.*) The work of a scientist, the pages are nevertheless easy of comprehension; though unfolding profound theories, the chapters are eminently practical in their relation to life and conduct.

The subject-matter stands related to questions of wide interest and supreme moment—mind and personality, heredity, ethics, and habits. We are also led into the mysteries of conscience, the will, and destiny. Dr. Schofield has read widely, but he has likewise thought much; and accordingly his book is a substantial contribution to the literature of conscience and character as they affect or are influenced by education and religion.

Those who are charged with the training of the young, whether in the home or the school, should read this very suggestive book, which is at once true to advanced science and loyal to Holy Scripture. Dealing with the relation of character to destiny, Dr. Schofield says:—

> Our position, partly in this world (for there are the circumstances of birth, accident, &c., to be considered), and wholly in the next, is determined by character; but the character that can alone please God and dwell with Him must be inspired by faith, and energised by the Holy Spirit. "Sow a character, and reap a destiny!" Yes; but it is impossible to sow the right character, unless we have the moral force within, the sower as well as the seed; and this we cannot find in the elementary natural conscience alone, but in the possession and guiding of our wills by God's Spirit.

This is well said. We sincerely trust that the book will have many readers. It will disappoint no serious and intelligent expectation.

Along with a good deal that seems too slight to warrant inclusion in a volume, we find in **Zephyrs** (*Partridge*), by M. L. Dawson, poems which lift our thoughts to the higher and better things.

Young people will welcome *Messrs. Nelson's* reissues, in cheap form (6d. each), of R. M. Ballantyne's famous stories. There lie before us already: **The Coral Island**, a tale of the Pacific Ocean; **The Dog Crusoe and His Master**, a story of Adventure in the Western Prairies; and **Ungava**, a tale of Esquimau Land.

Many books have been published in connection with the death of Queen Victoria, but there seems to be still a place for **The Afterglow of a Great Reign** (1s. 6d. *Wells Gardner*), in which the new Bishop of London has published four addresses delivered in St. Paul's Cathedral. The true greatness of the woman is vividly brought out from the moral and spiritual standpoints.

Messrs. Headley Bros. have issued a cheap edition of the late William Jones' deeply interesting volume, **Quaker Campaigns in Peace and War.** (3s. 6d.) The pages present the reminiscences of a man of peace who saw a good deal of war. Mr. Jones was a practical philanthropist of wide experience, and tells us much about the consequences of war and the military spirit. A portrait of the lamented author, and other highly finished illustrations, enrich the volume.

A work which has proved of great service in recent evangelization in Ireland is: **Questions and Answers to the One Hundred Texts** taught in the Mission Schools of the Society for Irish Church Missions, with notes and comments. Edited by Rev. Henry Fishe, M.A., this new edition embodies quite recent facts and arguments in the notes. All who are in any degree engaged in the controvery with Rome will find this a useful book. (2s. *Offices of Irish Church Missions: London: 11, Buckingham Street, W.C.; Dublin: 4, Great Brunswick Street.*

Readers of the *Methodist Times* are already familiar with the series of papers which are now collected under the title, **Another Pentecost** (1s. *Partridge*), by Rev. I. E. Page. An ideal Free Church Council in a country town is pictured, as it prepares to take part in the Simultaneous Mission. The main purpose of the book is to emphasise the place of the Holy Spirit in every effort for the extension of Christ's Kingdom. Recent outbursts of liberality in the various denominations are pointed to as the bringing of "the tithes" into "the storehouse" of God, which has been followed by the opening of "the windows of heaven." The beginning of the revival is traced in the leading of the president himself into the joy of believing. There is much valuable teaching presented in a compact and attractive narrative form.

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Cheques should be crossed London, City and Midland Bank.

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Funds greatly needed. Special contributions for support of "Own Missionaries," or for Native Helpers, gladly received.

Home Secretary: Rev. Arthur N. Johnson M.A.

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President—The Rt. Hon. the Earl of Aberdeen, G.C.M.G.

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RICHARD C. TRESIDDER, *Secretary.*

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A **Sale Room** for **Fancy Articles** of a most attractive and interesting character is open on the First Floor of 158, Aldersgate Street, London, E.C. Plain, fancy, and foreign Needlework, Cushions, Dolls, Tea Cloths, Cosies, Bedroom Slippers, Sofa Rugs, Bric-à-Brac, Nick-nacks, Shawls, Ornaments, Pictures, &c., are all to be sold for the benefit of the Homes—in which **over 5,390 Orphan and Destitute Waif Children** are always being maintained.

Foreign **Postage Stamps** of great variety, in small or large packets, or singly, may be seen and purchased in the Sale Room.

In the shop windows some of Dr. Barnardo's boys can generally be seen at work; while the various Institutional Publications are arranged for sale within the shop itself. Visitors will be heartily welcomed.

Geo. Code, *Hon. Secretary.*

Head Offices:
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WORKING MEN'S LORD'S DAY REST ASSOCIATION

The 44th ANNUAL MEETING

of the Members and Friends will be held on **WEDNESDAY, MAY 1st, 1901,** at the **HOLBORN RESTAURANT.**

The Chair will be taken by SAMUEL SMITH, Esq., M.P., at 7.30 p.m. Addresses will be delivered by Sir Mark J. M. Stewart, Bart. M.P.; R. W. Perks, Esq., M.P.; Richard Bell, Esq., M.P.; Mr. John Cockram, and Mr. Harvey. ***Admission by Ticket.***

CHARLES HILL, Secretary.
Offices: 12, John Street, Bedford Row, W.C.

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Lovingly cared for and befriended, and the Gospel preached to them constantly.

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substituted for Demoralizing Street Life.

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SEVEN MISSION CENTRES.—Where meetings of a varied character are held nightly.

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Donations will be gratefully received by F. A. BEVAN, Esq., 54, Lombard Street, E.C.; or may be sent to the Office of The Christian; or to the Sec., Mr. JAMES ATKINSON, 61, Rectory Road, Stoke Newington, N.

NOTTINGHAM CONVENTION,

MAY 6th to 10th, 1901.

Chairman - CAPTAIN TOTTENHAM.

SPEAKERS—

Rev. Dr. BARNES	**Rev. F. B. MEYER**
Rev. J. H. HORSBURGH	**Rev. J. MURSELL**
Rev. J. GREGORY MANTLE	**Rev. J. GRIFFITH THOMAS**

OPENING MEETING, MONDAY, 6th, 7.30 p.m.

Scripture Readers' Society for Ireland.

This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices, 27, Lower Pembroke Street, Dublin; or 9, Paternoster Row London; and at the Office of The Christian

REV. J. O. GAGE DOUGHERTY, M.A.,
Secretary and Treasurer;
or CAPT. JAMES KEARNEY WHITE,
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Maintains and Educates **500** Fatherless Children, varying in age from infancy to **14** years. An undenominational institution supported by voluntary contributions.

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NIGHT SHELTER. REFUGE.
8 CHILDREN'S COTTAGE HOMES
250 TO FEED AND CLOTHE DAILY.
HELP IS MUCH NEEDED NOW.

Between 400 to 500 pass through the Homes during the year, besides those assisted through the Night Shelter only.

The Annual Report, with Subscription List and Balance Sheet, will be gladly sent to any friends who may not have received it.

MARY H. STEER.

Bridge of Hope,
St. George's in the East, E.

"There is Sorrow on the Sea."

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Over Half a Million Persons Relieved.

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Chairman: Admiral S. ADEANE, C.M.G.
Secretary: G. E. MAUDE, Esq., 26, Suffolk Street, Pall Mall East London S.W.

The Y.M.C.A.

SINCE relinquishing the general secretaryship at Adelaide to become travelling secretary for Australasia, Mr. J. J. Virgo has been busily at work in Tasmania. At Launceston he has found great encouragement in his endeavours to revive Association work in that city.

The Spring Conference of the Western District Union was held at Totterdown, Bristol, on April 18. New Associations at Clevedon and Fishponds were affiliated. Mr. J. Storrs Fry, who presided, introduced the subject of "The Spiritual Work of the Associations," and in subsequent addresses the questions were dealt with of the Young Man in relation to "Business," "Pleasure," and "the Y.M.C.A."

The twenty-eighth annual meeting of the Kingston and Surbiton Y.M.C.A. was held on April 17, in the new gymnasium recently presented to the Association by the President, Captain Cundy. The report showed that much excellent work had been done; the membership is now 260. A deficit of £100, owing chiefly on renovations, has been cleared off. Rev. H. Snowdon (Surbiton) and Mr. T. E. Alvarez (Sierra Leone) addressed the gathering.

The Jubilee Convention of the Associations of North America, to be held in Boston from June 11 to 16, will be a most important and interesting gathering. The President of the United States is expected, and many prominent visitors will represent the Associations in other parts of the world. One of the most conspicuous features of the Convention will be an historical exhibit. As there are over 1,400 Associations in North America, the delegation is expected to be a very large one.

The Missionary Parliament connected with Hackney Association organized on Saturday last a missionary conversazione. The large gymnasium was decorated with diagrams and charts illustrative of work already accomplished, and of the present needs of the heathen world. Mr. W. H. Seagram presided, and among those taking part were three missionary members of the Association now home on furlough—Messrs. Isaac Mason (China), B. J. Lomer (Congo), and A. N. Salmon (Niger). Two missionary meetings were also conducted on Sunday by Mr. Mason.

The announcement is made that the mortgage debt of £60,000 on the buildings of various Y.M.C.A.'s in New York has been paid by the munificent gifts of four gentlemen. Early in January, Mr. William E. Dodge, chairman of the Board of Trustees, subscribed £15,000, and his son, Mr. Cleveland H. Dodge, president of the city Associations, £5,000. Mr. John D. Rockefeller then promised £20,000, on condition that the balance was raised by June 1. When the matter was brought to the attention of Mr. J. Pierpoint Morgan, he promptly put down his name for the remaining £20,000 needed to close the subscription.

The first annual meeting of the Yarmouth Association, held in the Town Hall on April 16, brought together a large gathering of members and friends. Mr. H. E. Buxton occupied the chair, and an encouraging report was presented, both in regard to the Association effort proper, and the work of the seaside holiday home. Nearly 200 members and associates have been enrolled, and 157 young men were accommodated for rest and change in the boarding department. Dean Lefroy was the principal speaker, and offered the hearty congratulation to the Yarmouth friends. Addresses were also delivered by Rev. Andrew Leggatt and Mr. W. Hind Smith.

The Winnipeg Association opened its new building on January 17. Besides the offices, reading-room, parlours, &c., a gymnasium is provided with baths, a fine hall seating over 500, and rooms for boys. The membership is increasing rapidly. Young men are constantly coming from great Britain, and these find a homelike resort here. A series of Sunday afternoon addresses to men has been carried on since the opening. Among those who have addressed these meetings are the Archbishop of Rupert's Land, the Dean, Rev. Principal Patrick, late of Glasgow, and Rev. Dr. Kilpatrick, of Aberdeen. This Association building is becoming the rendezvous for most of the religious organizations in the city, and is made a centre of Christian activity. The directors would sincerely ask the prayers and interest of friends in the old land for this work. T. D. P.

Clothing for Colonial Emigrants.—May I appeal for cast-off clothing? Warm jackets and dresses or skirts of serge or cloth are invaluable for the voyage. A party of fifty young women (selected) sail May 14 for Western Australia (free passages), and we have arranged six Canadian parties for the season now opening. Each party is escorted by an experienced matron. Sending out girls of *good character* to our Colonies where women are in the minority is a work which may well commend itself to Christian philanthropy.—Adelaide Ross, Outfitting Department of the United British Women's Emigration Association, 18, Upper Westbourne Terrace, W.

Among the Churches.

In the Baptist churches Rev. J. R. Russell has accepted the pastorate of Highgate Park Church, Birmingham; Rev. F. G. Masters of the church at Gosberton, and Rev. E. J. Woodall of that at Workington.

Messrs. Gee, of Whitehaven, have made a conditional offer equal to £500 for the enlargement and alteration of the Whitehaven Presbyterian Church, the congregation having decided on that course in preference to a new church.

The Baptist Sunday school at Broadmead, Bristol, has thoroughly organized the Century Fund in all its classes, so that even the smallest children have contributed. It is expected that the school will raise about £250 for the Fund.

A memorial tablet has been erected to the late Bishop Ryle in the cathedral at Liverpool. The tablet, which is of Italian marble, bears an inscription recording the date of his birth and death, with the following words:—"He was a good soldier of Christ. By word and pen he preached to the people Jesus Christ and Him crucified."

The total revenue of the Presbyterian Church of England for the year 1900 will be reported to the Synod as being £293,710, compared with £306,849 in the previous year. The latter amount, however, included over £20,000 specially contributed for the new college at Cambridge, so that there is no real falling off, but an increase from ordinary sources.

Rev. W. H. Hewett, vicar of St. Paul's, Stratford, has been able to present a very satisfactory report of the work in his populous parish during the past year. Mr. Hewett has had the help of a loyal and effective band of workers, and the results of their labours have been most encouraging; progress is recorded in nearly every department.

At the Baptist Church, Willesden Green, the seventh anniversary of the settlement of Rev. William J. Sears has recently been celebrated. Among those taking part in the services were Revs. S. A. McCracken, J. R. Wood, and Mr. W. Willett. The church secretary reported that there are now 212 upon the church roll.

A digest of returns just issued shows that of the 814 Wesleyan circuits 465 this year report an increase, 318 a decrease, and 31 are stationary. The total number of fully accredited members is 455,012, an increase on the year of 2,511. The number of members on probation is 36,951, an increase of 8,391, and the largest number for nineteen years. 135 candidates for the ministry have this year offered themselves, and have been accepted by the quarterly meetings. This is the largest number for many years, and twenty-six above the number last year, when many circuits desiring additional ministers found their requests perforce refused by Conference.

The arrangements are rapidly being matured for the forthcoming Methodist Œcumenical Conference. It has been agreed that the 200 representatives allotted to the Eastern section shall be allocated as follows:—Wesleyan Methodist, eighty-six; Primitive Methodist, thirty-four; United Methodist Free Church, eighteen; Australia, twelve; South Africa, ten; Methodist New Connexion, ten; Ireland, ten; Bible Christian, eight; West Indian, six; Independent Methodist, two; Wesleyan Reform Union, two; French Methodist, two. The Conference will be opened in Wesley's Chapel, London, on Wednesday, September 4, by a sermon by Bishop Galloway, of the American Methodist Episcopal Church.

At a meeting of the Manchester and Salford Free Church Council held on Thursday last, some records of the recent Simultaneous Mission were presented and adopted with a view to preservation. In the course of one of these papers, Rev. J. H. Scott wrote: "There is the acknowledged fact that with all this output of energy we have only fringed the problem of the non-church-going class. How are we to solve the problem? For solved it must be for their sake, for our sake, for Christ's sake. Is not that obligation laid with weighty pressure upon the hearts and consciences of our churches by what we have experienced in this mission, and by the intelligence which has reached us from all other parts of this realm?"

Fallen Asleep.

Mrs. Horner, of Cradley Heath, for forty-five years a Wesleyan class leader.—Mr. Robert Ray, who had been identified with Dedham Congregational Church, Essex, for half a century, and was for many years treasurer and secretary, as well as superintendent of the Sunday school.—Rev. J. S. Alexander, formerly of Free St. David's Church, Edinburgh. He was ordained in Stockwell Free Church, Glasgow, and in 1857 removed to Edinburgh. He retired from the pastorate of St. David's two years ago. His evening lectures there were very popular, hundreds of people having to be turned from the doors on many occasions.—Aged ninety-four, Mr. Richard J. Bryant, of Besthorpe, near Attleboro, for many years superintendent of the Baptist Sunday school at Kenninghall. He had been a prominent temperance advocate, and was well known throughout East Anglia.—At Brussels, Mr. Thomas Spencer, formerly of Newburn Steel Works, near Newcastle-on-Tyne, who during his lifetime gave very large sums of money to religious objects, his gifts including £10,000 towards founding residentiary canonries for St. Nicholas Cathedral, Newcastle; £10 000 to the Bishopric Fund; and £15,000 towards the restoration of Hexham Abbey.—Rev. W. B. Hull, rector for thirty years of St. Peter's, Hungate, Norwich, aged fifty-seven. Mr. Hull was ordained in 1868, and had spent the whole of his ministerial life in Norwich.—Aged ninety, Miss Eliza Lusignan, of Lower Edmonton, who had been a collector for the C.M.S. since her girlhood.—At Carnalbana, Ballymena, Rev. Hamilton Martin, a native of Killyleagh, Co. Down, and a faithful and devoted Presbyterian minister, aged eighty-six years.

"MAY" MEETINGS.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL.				
Thurs. 25	9.45 a.m.	Baptist and Congregational Unions	*m* City Temple	Rev. Dr. Maclaren
,,	3.0 p.m.	South American Missionary Society	*m* Sion College	Lord Kinnaird
,,	3.0 p.m.	Female Mission to the Fallen	*c* 32, Charing Cross	Sir H. Bemrose
,,	4.0 p.m.	Christian Colportage Association	*m* Exeter Hall	Sir G. Willis
,,	4.0 p.m.	Colonial Missionary Society	*s* City Temple	Rev. F. W. Macdonald
,,	5.0 p.m.	London Lock Hospital	*m* 91, Dean Street, W.	Lord Kinnaird
,,	6.30 p.m.	Baptist Missionary Society	*m* Exeter Hall	Mr. E. Robinson
,,	7.0 p.m.	Christian Colportage Association	*m* ,, ,,	Lord Kinnaird
,,	7.0 p.m.	Colonial Missionary Society	*m* City Temple	Sir W.B. Gurdon, M.P.
,,	7.0 p.m.	Congregational Young People's Union	*m* Union Chapel, N.	Rev. R. J. Campbell
,,	7.0 p.m.	Tramcar and Omnibus Text Mission	*m* Exeter Hall (Council Room)	Preb. Webb-Peploe
Fri. 26	9.0 a.m.	Baptist Missionary Society	*b* King's Hall	Mr. W. R. Rickett
,,	10.0 a.m.	Congregational Union	*m* Memorial Hall	Dr. Parker
,,	11.30 a.m.	Wesleyan Missionary Society	*s* Great Queen Street Chapel	Dr. Robertson Nicoll
,,	3.0 p.m.	Medical Missionary Association	*m* Exeter Lower Hall	Dr. Geo. Saunders
,,	3.30 p.m.	Palestine and Lebanon Nurses	*m* Exeter Hall Parlour	Rev. F. Paynter
,,	6.30 p.m.	Children's Homes, Bonner Road, E.	*m* Wesley's Chapel, E.C.	
,,	7.0 p.m.	Homes for Little Boys	*d* Hotel Metropole	Mr. Perks, M.P.
Sat. 27	9.0 a.m.	Wesleyan Missionary Society	*b* Exeter Lower Hall	Mr. Walter Berry
,,	3.0 p.m.	Commercial Travellers' Christian Ass'n	*m* Exeter Hall	Rev. E. A Stuart
,,	6.30 p.m.	,, ,, ,, ,,	*m* ,, ,,	Rev. W. Cuff
Mon. 29	11.0 a.m.	Wesleyan Missionary Society	*m* ,, ,,	Mr. J. E. Vanner
,,	3.30 p.m.	Anglo-Indian Evangelization Society	*m* Exeter Lower Hall	Mr. S. Smith, M.P.
,,	4.0 p.m.	Central Y.M.C.A.	*c* Mansion House	The Lord Mayor
,,	6.30 p.m.	Church Missionary Society	*s* St. Bride's, Fleet Street	Bishop of Newcastle
,,	7.0 p.m.	Wesleyan Missionary Society	*m* Wesley's Chapel, E.C.	Mr. J. V. Early
,,	7.0 p.m.	National Temperance League	*m* Mansion House	Archbp of Canterbury
,,	7.30 p.m.	Church Association	*m* Portman Rooms	Capt. Cobham, J.P.
,,	7.30 p.m.	Central Y.M.C.A.	*m* Exeter Hall	Sir Geo. Williams
,,	8.30 p.m.	London Evangelistic Singers' Union	*m* Mildmay Conf. Hall	Col. Morton.
Tues. 30	8.30 a.m.	Church Missionary Society	*b* Exeter Hall	
,,	11.0 a.m.	,, ,, ,,	*m* ,, ,,	Sir J. Kennaway, M.P.
,,	11.0 a.m.	,, ,, ,,	*m* St. James's Hall	Col. Williams, M.P.
,,	2.30 p.m.	Wesleyan Home Missions	*m* Wesley's Chapel, E.C.	Mr. T. Walker
,,	2.30 p.m.	Miss Weston's Work	*m* Exeter Lower Hall	Miss Weston
,,	3.0 p.m.	C.M.S (Medical Aux.)	*m* St. James's Hall	Archbp of Canterbury
,,	4.0 p.m.	Children's Fresh Air Mission	*m* Charterhouse, E.C.	Rev. Dr. Haig Brown
,,	6.0 p.m.	Wesleyan Home Missions	*m* Wesley's Chapel, E.C.	Mr. T. Cole
,,	7.0 p.m.	Church Missionary Society	*m* Exeter Hall	Sir D. Fox
MAY.				
Wed. 1	9.0 a.m.	Colonial & Continental Church Society	*b* Cannon Street Hotel	Dean of Norwich
,,	11.0 a.m.	British and Foreign Bible Society	*m* Exeter Hall	Mar. of Northampton
,,	3 0 p.m.	Colonial & Continental Church Society	Sion College	Mr. F. A. Bevan.
,,	3.0 p.m.	Missionary Leaves Association	*m* Exeter Lower Hall	Bishop Royston
,,	3.30 p.m.	Pentecostal League	*m* Exeter Hall	Mr. R. Harris, K.C.
,,	7.30 p.m.	,, ,,	*m* ,, ,,	,, ,,
,,	7.30 p.m.	London Jews' Society	*s* St. Paul's, Onslow Square	Rev F. Paynter
,,	7.30 p.m.	National Protestant Church Union	*m* Exeter Hall	Mr. W. D. Cruddas
,,	7.30 p.m.	Working Men's Lord's Day Rest Assn.	*m* Holborn Restaurant	Mr. S. Smith, M.P.
Thurs. 2	11.0 a.m.	London City Mission	*m* Exeter Hall	Mr. F. A. Bevan
,,	3.0 p.m.	Missions to Seamen	*m* St. James's Hall	Lord Brassey
,,	3.0 p.m.	Spanish & Portuguese Church Aid Soc.	*m* Exeter Hall	Bishop Cabrera
,,	3.0 p.m.	Christian Literature Society for China	*m* Exeter Hall	
,,	4.30 p.m.	Church Pastoral Aid Society	*s* St. Martin's-in-the-Fields	Canon Hay Aitken
,,	6.30 p.m.	Sunday School Union	*m* Exeter Hall	Mr. Geo. Cadbury
,,	7.0 p.m.	Church Pastoral Aid Society	*m* St. James's Hall	Mr. J. H. Buxton
,,	8.0 p.m.	Church Association	*c* Water Colour Painters' Inst.	
Fri. 3	9.0 a.m.	London Jews' Society	*b* Exeter Lower Hall	Rev. R. M. Hawkins
,,	11.0 a.m.	,, ,, ,,	*m* Exeter Hall	Sir J. Kennaway, M.P.
,,	2.30 p.m.	Church Zenana Missions	,, ,,	Bishop Ingham
,,	3.0 p.m.	Army Scripture Readers Society	*m* Exeter Lower Hall	Sir R. Biddulph
,,	3.0 p.m.	Worcester Tract Society	*m* Exeter Hall (Council Chamber)	Sir J. Kennaway, M.P.
,,	3.30 p.m.	West London Mission	*m* St. James's Hall	Countess of Aberdeen
,,	7.0 p.m.	Religious Tract Society	*m* Exeter Hall	Rev. F. B. Meyer
,,	7.0 p.m.	Moravian Missions	*m* Exeter Lower Hall	Lord Strathcona
,,	7.0 p.m.	West London Mission	*m* St. James's Hall	Mr. J. E. Vanner
Mon. 6	3.0 p.m.	Soldiers' Christian Association	*m* Lower Exeter Hall	Sir G. Williams
,,	3.30 p.m.	Protestant Reformation Society	*m* Exeter Hall Parlour	Mr. W. J. Fraser
,,	6.0 p.m.	Aged Pilgrims' Friend Society	*m* Mansion House	Justice Bruce
,,	7.0 p.m.	Ragged School Union	*m* Queen's Hall	Mar. of Northampton
,,	7.0 p.m.	Met. Tabernacle Colportage Association	*m* Metropolitan Tabernacle, S.E.	Pastor T. Spurgeon
,,	7.30 p.m.	Protestant Reformation Society	*m* Exeter Lower Hall	Colonel Sandys, M.P.

b.—Breakfast; *c.*—Conference; *d.*—Dinner; *m.*—Meeting; *s.*—Sermon.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

ONCE again we are in the midst of the May Meetings. From year to year these gatherings bring to London Christian people from all parts, and the influence of the words spoken is afterwards felt throughout the world. The great work of organization involves much anxiety, and doubtless evokes earnest prayer to God. May the gatherings this year be blest alike to those who speak and to those who listen! Necessarily we can only give our readers a limited idea of the principal lines of evangelical effort as represented at the meetings. We trust that the word printed will minister light and comfort to readers in many lands. The reports given this week have crowded out articles and intelligence that would otherwise have appeared. We hope next week to meet the expectations of our friends by giving insertion to many of the matters thus held over.

We desire to call the attention of our readers to the fact that a full list of forthcoming May Meetings appears in our pages week by week. In this issue it will be found on page 26.

As soon as our space is relieved from the pressure of the May Meeting reports, we hope to commence a series of brief and vivid papers expository of the Epistle of James, by Rev. T. A. Gurney, the writer of the article, "The Person of Christ," in our present issue. We also have in hand two important and luminous papers on the plan and purpose of the Book of Genesis, by Rev. John Urquhart.

Once more we remind our friends that communications for any of the correspondents whose names appear in our columns may be addressed to our care. Donations in aid of the various branches of work which we bring before our readers may also be sent on their behalf to our publishers, Messrs. Morgan & Scott.

Our readers will learn with great regret that Dr. Barnardo (who has recently been so seriously ill), although better in many ways, is still confined to the house and to his room. By order of his medical attendant, he has had to cancel afresh all his engagements. We hope that his many friends will realize the need of their special interest in his great work at this time, while it is deprived of his active endeavours on its behalf.

Of the very many good things uttered by Dr. Maclaren in his address last week, two stand out as worthy of special notice. The one referred to the great ignorance concerning religious subjects which unfortunately prevails in many congregations. The Doctor said:

> We have to do the work of Christian teachers under remarkable conditions. On the one hand there is great ignorance of Scripture and of systematized Christian truth among our congregations, and we are perpetually in danger of over-estimating the amount of knowledge on which we may reckon. Otherwise well-educated men and women have but the vaguest notions as to Scripture facts, and the most confused apprehensions of Christian ideas. I for one believe that a considerable percentage in every congregation in the land is unaffected by our sermons because it does not understand what we are saying.

These facts affect both preachers and people. There can be no doubt that Bible reading in modern homes is largely at a discount. Indeed for that matter, serious reading of any sort is rare enough. During the last few years the tendency has been all in the direction of light, scrappy reading, and the effect is seen in the prevalent loose thought and ignorance of deep subjects. The only knowledge many people have of religious subjects is that which they derive at second hand from snippings in papers and magazines. The pulpit, too, has often been to blame for catering to this depraved taste, and contenting itself with retailing disconnected scraps of truth. We must get back to exposition of the Divine Word, and to systematic Bible study.

The other point to which we would direct special attention was that in which the triple work of the preacher was defined and correlated. Evangelistic, educational, and ethical, this is the threefold work of the servant of God. Dr. Maclaren uttered a needful word upon their due proportion in oral presentation:—

> The ethical aspect of the preacher's work can never be rightly done, unless it is based upon the evangelistic and the educational. We shall rejoice that the pulpit and the Church have recognized more clearly than before the call to make their voice heard on Christ's side, in regard to drunkenness, gambling, impurity, and other national vices. But it will be no gain to the cause of Christian morality or of national righteousness if the ethical side of religion is presented exclusively or disproportionately to the other two, which are its foundation. Let us have applied Christianity by all means—the more the better, *but let us make sure first that there is the Christianity to apply*. Let us preach Christ as the Regenerator of society, but let us not omit to preach Him as the Saviour of the soul from sin.

We are thankful for this clear testimony from one who has for half a century maintained the true proportion of teaching. Unhappily there is too much one-sidedness with many. It is as fatal to divorce evangelism from morals as it is to sever morals from evangelism. The Gospel must be applied to the entire life, and so become a moral force; but without the Gospel, the preaching of morality is powerless.

The outcry against "theological sermons" is due to a misconception of both theology and sermons. In a true sermon, the personal element is necessarily a leading factor. Remembering that theology is another name for the knowledge of God, and that a sermon should contain the preacher's own experimental religion, it is easy to see that theology must form the substance of every real sermon, only it is theology passed through the furnace of a living conviction, and therefore itself vital and living. If preachers state only that which they have themselves heard, and seen, and handled of the Word of Life, their sermons will be none the less theological because the truth is put into concrete pictures and vivid experiences. The more theology of that kind that is preached, the better for both preacher, and congregations.

Our readers will notice that with the present issue our "Day by Day" readings reach the commencement of the New Testament. This will be a good opportunity for those who have not already done so to take up the systematic perusal of these suggestive and helpful Bible studies. Some of our readers declare that they value them more than almost any page of The Christian, which is as gratifying to their esteemed writer, Rev. F. B. Meyer, as it is to ourselves. In view of Dr. Maclaren's utterance mentioned above, our readers will do well to introduce the page to their friends. The Scripture portions upon which the notes are written are those selected by the Bible and Prayer Union, of which cards of membership may be obtained from its founder, Rev. Thos. Richardson, vicar of St. Benet's, Stepney, E.

A recent writer, in laying stress upon the fact that no Biblical criticism, however serious, can discover Christ, and that "to discover Christ is to wrestle in spirit with powers that no mere historical knowledge, still less a passing emotionalism, can overcome," has added that "discussions as to the Divinity of Christ rarely touch the matter. We must find God not beyond Christ, but in Him." Illustrating this there is a striking passage in Rev. P. Carnegie Simpson's volume, *The Fact of Christ*:—

> In the very human life and person of Jesus, we find not only a human life and person that direct us to a higher source of power; we find already there the presence and power of what declares itself to be not less than God Himself. When Jesus deals with us, and works within us, He does what only God can do. This is the really Christian meaning of the Divinity of Christ; the dogmatic definitions of the symbols are quite secondary. *There is no reality in your assertion of the dogma of the Divinity of Jesus unless you mean that for you Jesus is that which only God Himself can be.*

Another writer, in making a very clear definition of the nature of faith, has remarked that in the Bible faith is not once called in because the senses fail. It is, indeed, always the *evidence* of things unseen:—

> Not once is faith appealed to in order to supply the lack of evidence. Christ worked miracles as evidence of his power and mission. Accepting the evidence of the miracle, men might rise into faith in Him. But He never asked for faith in the miracle itself. There is first the miracle as demonstrable fact. Then faith stands on that, and rises into the region of the spirit. Faith is not faith that is not in touch with spirit.

The "Black Budget," as the fiscal proposals of the Chancellor of the Exchequer have been called, is bringing home to the sense of the country the costliness of war, and the great difficulty of apportioning the expenditure among the various classes of the community. The coal-tax and the sugar-tax are almost equally unpopular, and it is difficult to forecast the immediate issue. The national income has been so elastic for many years that a possible financial strain has seemed a contingency too far off to be seriously considered beforehand. Now that the elasticity has reached its limit, and we are threatened with fresh taxes, the nation is beginning to sober down. Sir Michael Hicks-Beach uttered some solemn words of warning, in his Budget speech, on our extravagance as a people of late years, and advised a more economical temper lest the future be mortgaged beyond control.

It is noteworthy that the Government has put the additional taxation on commodities that are necessities, and not on luxuries. Tobacco and intoxicants have escaped scot-free, while export coal and sugar have been burdened, and the income-tax has been raised. No doubt, an outcry would have been raised against "taxing the poor man's beer," but what about the rich man's cigars and champagne?

Both these sources of revenue might have fairly borne a share of the new imposts. The country is suffering for the way in which it has entrusted so many seats in the legislature into the hands of those who are more concerned in keeping things as they are, than in making strenuous efforts after the betterment of our national life from a high point of view.

A glance at the list of shareholders in almost any brewery company will reveal the painful fact that crowds of Christians and of Christian ministers do not hesitate to derive part of their income from the dread drink traffic. It is, therefore, satisfactory to find the Good Templars, at their recent annual meeting, arranging that their Grand Lodge should communicate with the various religious bodies with the view of deterring Christians, and especially Christian ministers, from acquiring and holding these shares. The responsibility in such cases may be indirect, but it is none the less real, and it is certainly one which no follower of the Lord Jesus Christ should incur.

We must remember that the Prevention of Sale of Drink to Children's Bill has not yet become law, and until that event occurs there must be no diminution of our interest in it, nor in our efforts to secure its passing. The publicans are exerting all their influence in urging their clients to petition against this measure. Striking bills are being exhibited appealing to the selfishness of parents by painting a dolorous picture of their discomfiture in case their children are forbidden by law to fetch their beer. We need to watch this subtle movement, and to oppose it everywhere. Unhappily, drinking parents of the lower classes are not always to be trusted in deciding what is good for their children, and it will not be difficult to persuade many of them to sign a petition against the Bill. In a question of this sort no false sentiment must be permitted. The country's weal takes precedence of parental idleness and indifference.

The new Factory Bills introduced by the Government are much more humane than the one which had to be withdrawn last year. Under these provisions, workers in what are called the "dangerous trades" are better protected, although all has not yet been done that ought to be done. Children, too, are more safeguarded, and the age limit has been modified. But the workers in connection with certain of the "perishable goods" trades are left to the mercy of their employers—the provisions of the Factory Act as to period of employment, hours of meals, and holidays, being inapplicable to the employés in these trades. Thus, during the four finest months of the year (June to September) such workers have all privileges withdrawn, if a master so wills it. It is a great weakness in the Bill, and it is certain to be resisted. There is a *via media* which ought to be resorted to; for if the preservation of perishable goods is necessary, still more necessary is it to guard the health and the happiness of the workers, especially in the bright summer time.

There is a very suggestive article in one of the monthly magazines concerning the effect upon actors and actresses of a theatrical life. The writer alleges—what upon the face of it is obvious—that the theatrical calling makes it extremely difficult for the performers to be really rational and natural beings:—

> The artificiality of his existence is a natural concomitant of the actor's calling, because it develops to the fullest extent a temperamental bent in that direction. He must have an emotional nature to succeed, and he becomes the creature of his emotions. It seems impossible for a player to dissociate himself from the theatre. He is always living in the stage atmosphere.

Of course, there are exceptions, but the tendency towards artificiality is there, more or less, in all. And, to a certain extent, the indictment holds good concerning *habitués* of the theatre. Apart from the question of the morality or immorality of particular plays, it must be a bad thing for people to continually resort to the artificial stimulus of their emotions which the theatre supplies. People who rely upon that sort of thing are always the most difficult to arouse to feeling on behalf of the real tragedies of life.

Another death at a so-called "boxing display"! We wonder how long the authorities will permit these exhibitions, which are often dangerous, and always revolting and brutal. The horrible details printed at length from time to time in the papers of the "sport" which takes place upon these occasions read like the accounts of the blackguardism of savages. To label this sort of thing "sport," and an exercise of "the manly art," is a prostitution of respectable words. The entire exhibitions are promoted in the interest of gamblers, who bet upon results, and who care no more for manhood and true sport than wild animals do. When a death occurs there is a momentary lull, but the horrible business soon goes on as as it did before.

A practical result of the principle of conscription is seen in the hatred with which military service is regarded among respectable families in Germany, and the subterfuges resorted to in order to evade it. Over fifty persons are on trial for having attempted to deceive the military authorities regarding the health of young men liable to service. The sons of wealthy people have been discovered paying large sums for "medicine" which, taken two or three days before the military doctor's examination, has had the effect of simulating heart disease or jaundice. The corruption has involved many medical men, and even some of the regimental examining doctors. A deep sensation has been created in Germany by these revelations. Forced patriotism is as insincere as a forced religion. Those who are endeavouring to bring about the principle of conscription in England would, if successful, become the enemies of the best elements of life and character in the country.

Ever and anon we receive from correspondents in different parts of the world letters bitterly deploring the influence on native races of English and American travellers who are numbered among professing Christians. The latest opens with the statement that "among the first impressions you receive on a journey towards and in the East is one of profound astonishment and disappointment at the general tone of the average English traveller, be it religious or social." There is lack of missionary labourers in every field; but how much might be accomplished if this other difficulty could be removed! The evil influence of some commercial communities in eastern and southern lands is already proverbial; but surely it might be possible to awaken to a sense of their duty Christian men and women. If such travellers were "alive unto God," no inquiry on the subject would have to be made. The "power of God" is self-manifesting.

For several successive years English Protestants tried in vain to induce Parliament to institute the inspection of convents. Is it worth while to renew that agitation? Would inspection be effective? We believe not. The only reasonable and effective remedy is to abolish and prohibit these houses of detention altogether. The English-speaking race is proud of her greatest modern poet, Tennyson, why will she not heed his word of wisdom? In one line he has expressed one of the saddest features of liberty-loving Anglo-Saxondom: FREEDOM FREE TO SLAY HERSELF, AND DYING WHILE THEY SHOUT HER NAME. In the prostituted name of religious liberty, Great Britain and America permit these prisons for women to exist and multiply, in spite of the appalling discoveries which have been made, and which are certain to be perpetrated where the opportunity is given. And Rome is always and everywhere the same.

There is one great danger before many of those who feel that it is their duty in the pulpit to undertake demonstrations of the harmony between Revelation and Science. It is that of imperfect acquaintance with science, and consequent inability to make a clear distinction between provisional hypotheses and the scientific truths, which have been admitted as incontrovertible. The latter are but comparatively few; the former are numberless, based as they are upon doubtful and tentative theories. For most preachers, therefore, it is better to leave science alone, and to be content to go down to the people with the simple and effectual message of man's sin, and of man's redemption through the Lord Jesus.

The collapse of organized Secularism in this country should be a revelation to its promoters of their incompetency to touch the popular conscience. The Bradlaugh interests died with their founder, and hitherto all attempts to resuscitate them have failed. Now, however, "An agnostic in his eightieth year," advertises his willingness to give £15,000 towards the establishing of a Freethought Institution in London, provided another £15,000 is subscribed by others. A committee has been formed, and the money has been nearly raised. Mr. Passmore Edwards being one of the prime movers in the matter. We are really not alarmed at the proposal. Its programme is full of the elements which doom themselves to decay. Thus:

> We shall have a Sunday-school for children, and the young mind will be taught the necessity of fulfilling all moral obligations apart from any expectations of reward in a future life. In fact the service will be very much of the same character as that held in the churches, *only the supernatural will be eliminated.* We want to urge the obligation to do right for right's sake.

All this has been tried before, and it has failed absolutely. The human heart will not be put off with fine and misleading phrases about doing right for right's sake. The sincere heart wants to know what is right and what is the standard of right, and it can never rest until it comes to GOD, the eternal rule of righteousness. This new scheme only confirms the famous words of Augustine: "Thou hast made us for Thyself, and our heart is restless till it rests in Thee."

The movement is to be further extended to attract women, though this the secretary candidly admits "will be no easy matter, but we hope to gain their allegiance by the means of concerts, dramatic entertainments, and social gatherings; and having got them we shall essay the even more arduous task" . . . &c. It is no compliment to the sex to assume that they can thus be beguiled by catch-penny methods. Still less do these methods accord with the professed aims set forth above—to "do right for right's sake."

FOUNDATION TRUTHS OF THE GOSPEL.—XVI.

THE PERSON OF CHRIST.

By Rev. T. A. GURNEY, M.A., LL.B., Swanage.

THE supreme significance of Christ is the one subject round which revolve all the minor controversies of Christianity. Questions of the inspiration of the Bible, criticisms which concern the authenticity and authority of the Old Testament, theories as to the development of Dogma, all find their centre here: "What think ye of Christ?" Let the issue be stated broadly and fairly: On the one side we have the view, either openly affirmed, or cleverly concealed, or unconsciously admitted: Christ was the Son of Man only—Prophet, indeed, of the Most High, Perfect Man, Highest Product of the ages, Man's noblest Ideal, but Man at the highest point of his "ascent," not Man "come down from heaven." On the other side, we have the Christian position:

> And so the Word had flesh, and wrought
> With human hands the creed of creeds,
> In loveliness of perfect deeds,
> More strong than all poetic thought.

Which is the true presentment of His Person? This question immediately suggests another: Which aspect of Christ's Person will preserve to us that marvellous Personality in its entirety? For a gift to mankind so precious all alike are interested in keeping in its full value.

Let us start, then, first with the conception of a purely *human* Jesus. And every fact in the history bears out the reality of that broad humanity. Jesus is certainly archetypal, universal Man. He belongs to no age, to no nation. He is, as a gifted thinker of the East described Him, "the inheritance of Europe and of Asia." He is in correspondence with man as such. But how are we to explain, by natural laws of development, this marvellous correspondence? Suddenly, without causes in his environment to account for the fact, there emerges upon the arena of history One transcendent Figure, who anticipates, realizes, fulfils the thoughts and desires and ideals of mankind. It is itself a fact so supernatural that all attempted natural explanations are mere evasions of the difficulty.

Again, with that broad humanity are associated certain exalted claims. To his own mind He is the Messiah to whom all the Scriptures bear witness (John v. 39), "the Son of the living God," especially commending his chief Apostle for a witness to that fact which "flesh and blood" could not reveal to him (Matt. xvi. 17), pre-existent and coming forth from God (John xvi. 28), revealing the Father and returning to the Father (John vii. 28, 34), after dying and rising again, "that repentance and remission of sins may be preached in his Name among all nations" (Luke xxiv. 47). This aspect of his Person, as Dorner shows ("Doctrine of the Person of Christ," vol. I., p. 50), is not peculiar to the later writings of the New Testament, but to all. It is impossible to separate this claim to Deity, from the true manhood of Christ. Paul and John, not less than the other writers, teach and emphasize that reality of manhood. (Dorner.) Thus the whole claim of Jesus to historic Personality, to self-correspondence, to prophethood, to credibility, stands or falls with an adequate answer to the question, "Whom makest Thou Thyself?" It is only a mythical Jesus who could be *mere* Son of Man.

Suppose for the moment, then, we assume that the Gospels are mere myth. Such an assumption belongs to a school of thought which utterly failed, last century, to prove its point. Still, treat it once again, as, what it can never again really be, an open question. I mark about this "mythical Figure" certain features:—

One is *His Perfect Self-correspondence.* From the moment in John's Gospel when He accepts in perfect calmness John the Baptist's pronouncement concerning Him as the Lamb of God (i. 26) to the closing chapter of the Gospel (if we regard chapter xxi. as an appendix added later), where He accepts the adoration of Thomas as he cries, "My Lord and my God!" (xx. 28), there is the same consistent attitude about his own Being.

A second feature is *His Spiritual Uniqueness*, manifested throughout all the Gospels, specially in John. He claims in a perfectly unique way to meet the deepest wants of mankind, and, what is much more wonderful, this spiritual uniqueness is never at variance with itself. There is always the same calm self-possession, the same absence of effort or effect, the same spiritual intensity.

A third feature is *His Moral Majesty.* The world has no other portrait like John's portrait of the loving and faithful Son coming to do the will of his Father, and finding his "meat and drink" (iv. 34) in the doing of it. The relationship of dependence (v. 19), obedience (ix. 4), submission (xii. 27), love (xvii. 25-6), trust (xvi. 32), is the most beautiful the human mind has ever dwelt upon.

Yet, throughout, the conception is no mere mystic idealism. It is clothed with flesh and blood. It is objective, real, living, human, self-correspondent; hence, also Divine. For such features are all perfectly natural to the supernatural presentment of the Person of Christ. Before any other view, they fail of adequate cause, and demand, in the very denial of the Supernatural, a stupendous miracle for their creation, even in the thought of man. Whereas, "the acknowledgment of God in Christ" solves all such questions, and thus, in Browning's words, "advances us to be wise." The Gospels are, then, at unity with themselves, with the needs of mankind, with the highest thought of the ages, with the revelation which goes before, with our deepest spiritual instincts, with the claims of Christ.

The revelation of Jesus Christ, thus brought home to the heart through the study of the Scriptures, has certain distinct features.

I. *He is the Word of the Father*, "begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father" (Art. 2). "In the beginning," and "from the beginning," through all eternity and time we behold Him (John i. 1; 1 John i. 1) answering back (πρὸς, John i. 1) to the love of the Father, in living intercourse and communion, as face answereth to face. Thus "the Word was with God and the Word was God." Hence the first Bible picture of God's being is not of an awful, self-contained, and isolated being, but of a God of life and love. Thought and spirit are the two keynotes (Macleod) of the very title, "The Word," and this active personal Life is in closest fellowship with the Father of Lights.

II. *He is the Immanent Word of God in Nature.* The same Love which answered back to itself and found perfect realization in itself came forth from itself to project itself into a world of created being, that hereafter it might gather up its largess of Divine bounty in countless created beings into itself, and thu "God be all in all" (1 Cor. xv. 28). No cause save Divine goodness can explain why the Absolute thus found expression in the Relative, why the Son became "the First-begotten of all creation" (Col. i. 15), the "Image" in the visible and material world "of the Invisible God," "the Outshining of the Father's glory," and the Stamp and "Impress of his Person," the One "by whom all things were made" (John i. 3; 1 Cor. viii. 6; Col. i. 16; Heb. i. 2). "God had for end a nature whose end should be Himself." (Janet's "Final Causes," p. 425). The Incarnation of God and the Exaltation of human nature in its heavenly Representative to the throne of God, with their untold train of glorious consequences for nature, were the final cause of creation. "The Lamb slain before the foundation of the world" had this as his eternal birthright—to gather together all things in one in Himself in the stewardship of the fulness of the times (Eph. i. 10. See Greek, and compare Eph. iii. 2, 9, R.V. *marg.*)

Nor has the personal Word ever left the world which He created. "That which hath been made was life in Him" (John i. 3, 4, R.V., *marg.*). He became the Head over all things in God's house (Heb. iii. 6, R.V. *marg.*), the Eternal Energy, the Sustaining Life of Nature, "the mainspring of its activity, the centre of its unity, and the seat of its life" (Lightfoot on Col. i. 18). "In Him," cries Paul, "all things cohere." The New Testament picture of the world is not that of a dead machine, controlled from without, but, as science reveals it to-day, a living organism pulsating with a life which ever dwells within it, immanent and yet transcendent, for no view of God's transcendence is so true or so beautiful as that which realizes also his immanence.

> God is Law, say the wise, O soul, and let us rejoice,
> For if He thunder by Law, the thunder is yet his voice.

III. *He is the Word made Flesh* (John i. 14). By the Incarnation, the Only-Begotten of the Father was revealed in human nature, He who was in the form of God, "seeming divine because He was divine," as the very word implies (Moule, "Philippian Studies," p. 92), thus taking upon Him the form of a servant and being found in fashion as a man (Phil. ii. 6, 7). In this fact of the Incarnation of the Son of God, Christianity finds her central dogma. The very Cross and Resurrection, with their blessed and everlasting results, turn upon it. It is at once the revelation of man's redemption from sin and its effects, and the revelation of the nearness of God, of the dignity of man in Christ, of the brotherhood of races, of the future of the natural world, of the true sanctity of the homely and the earthly, of the hopefulness of missionary enterprise. It is the truth for which in all ages the Church has fought with the tenacity which springs from the conviction that in fighting for this she is contending for her very life. "The right faith"—(it is impossible to be indefinite on such a tremendous issue, it is irrational to stop short of this)—"the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God of the substance of the Father, begotten before the worlds; and Man of the substance of his

mother, born in the world; perfect God and perfect Man, of a reasonable soul and human flesh subsisting." (Athanasian Creed).

IV. *He is the Word of Life dying upon the cross for man's sin.*—The mystery of that passion, indeed, transcends all human explanation. The message of that Cross is a message to adoring faith alone. There Christ, the Second Adam, reversed the ruin wrought by the first and perpetuated by each successive age of men since. That sacrifice was "one sacrifice for sins for ever." It was propitiatory, representative, sufficient, exemplary, and carries with it the immediate offer of justification from the guilt of sin and present forgiveness to every child of man who accepts it as the ground of his pardon. While there is no view of human nature so hopeless as that which excludes the Fall, for it leaves unexplained the sad travesty of human ideals, there is no view of sin so pessimistic as that which minimizes the work upon the cross, for this gives the sole hope of restored fellowship with an offended God.

V. *He is the Word returning to the Father.*—He was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection of the dead" (Rom. i. 4). The Resurrection is the vindication of Jesus in his claim to be "the Word of Life." It is his re-entry into the eternal world of being which He left for our sakes. It is the manifestation of Himself with a glorified Body and as a quickening Spirit. It is the answer of God to principalities, and powers, and evil men, who combined in nailing Jesus to the cross. It is "the incarnation of our justification" (Godet). It is the beginning of the glorification of Christ. It marks the completion of his Levitical priesthood unto death, and the inauguration of his office as the King-Priest of redeemed humanity offering Himself a living sacrifice unto the Father. "In that He died He died unto sin once (for all); in that He liveth He liveth unto God."

The Forty Days mark "the passage from sight to faith;" and on each occasion, now in the garden of Joseph, now on the Emmaus road, now in the upper room, now by the lake shore, the Lord of glory is leading up his followers to a new realization of his Person, his resurrection-life, his entry into his glory, his authority, his abiding presence with them "all the days," his coming in body again.

VI. Lastly, *He is the Word shedding forth his Spirit upon the Church.*—For the Church's life consists in the realization of the Pentecostal comings of her living Lord. "Being by the right hand of God exalted," the Holy Ghost is given, for Jesus is glorified. "Ascended up far above all heavens that He may fill all things," He receives of the Father gifts for men, the promised Comforter who shall assure to us his continued presence, "though parted from our sight." In that Ascension we are to behold our own. By the gift of his Spirit the fellowship of God with man has become an abiding reality, the access to God has become open and direct, the knowledge of God a privilege which all may share. Thus, as step by step we pass in review his Person in its relationship to man's need, the truth of his Deity is confirmed. "Call Christ, then, the illimitable God."

T. A. Gurney.

It is intended shortly to publish in book form the series of papers on "Foundation Truths." Meantime, two of the articles have been issued as booklets for general circulation: Atonement, by Rev. William Crosbie, M.A.; and Justification, by Rev. W. H. Griffith Thomas, M.A. (6d. per dozen, 3s. 6d. per 100. *Morgan & Scott.*)

556

Home Training.

By Rev. E. Griffith Jones, B.A., Balham.

II. THE HOTHOUSE NURTURE.

THE analogy of hothouse culture serves as a striking contrast to that we called the "ostrich nurture" in our previous article. It is an essentially modern contrivance, and stands for many a fact in the moral as well as in the horticultural life. The main idea it suggests is that of forced growth, under unnatural conditions, which, in the case of children at least, is essentially injurious, and cannot possibly be maintained beyond a certain point, after which it brings a sure Nemesis.

I. It is wonderful what may be done in certain stages of organic and moral life by *forced growth.* Nature is provided with an overplus of vitality, which readily runs into any channel and form that may be open to it. If the laws of heredity and of environment be controlled and directed with due regard to their limitations, it is possible to do amazing things both with animals and plants in a very few generations. Man has surrounded himself with marvellous growths of bud and blossom, leaf and stem, all by artificial culture. Out of the commonest wayside flowers he has, by budding, forcing, urging, checking, stimulating, directing, filled his greenhouses with

EXQUISITE EXOTICS

that have little or no likeness to the wild stock from which they sprang.

Now the same power is largely placed in our hands in regard to children. Within limits set by the individuality of the child, and the power of the parents' will over him, parents may direct, force, and check the growth of their little ones, bodily, mentally, and spiritually, to a wonderful extent. It is possible to crush the individuality of almost any child by severity of treatment; or to develop it abnormally by undue stimulus and excitement. According to early training the child *tends* to become a saint or a ruffian.

There are homes in which the children are put under a kind of forcing frame, and their nature is stimulated into a striking but perilous precocity. This may be done physically, by late hours, social excitements, highly seasoned food, and undue indulgence in adult pleasures, which make them men and women long before their time. Oftener still, boys and girls are taxed in brain and nerve through over-study, and

PAY A BITTER PENALTY

in debilitated constitutions in after-life. Or they may anticipate the slow unfolding of the spiritual nature by the same forcing process, demanding of little children a programme of religious experience normal in a man, but utterly unnatural in a child. Hothouses are for flowers, not men.

We may at least be sure the unnatural precocity, premature smartness in a child, is an unnatural and perilous thing. If it lasts, it becomes a self-conscious superiority; if it does not, it becomes a humiliating regret. Children should be allowed to grow (like the Perfect Child) proportionately "in stature and in wisdom," body and soul keeping in happy balance of development. We must not expect them to be angels before their time. A child is a chrysalis, not a butterfly; its very faults are a part of the charm of childhood, and if these are pruned instead of being stifled, they will be transformed into virtues in good time. A child's religion is a lovely thing, but if we expect the fruit in the bud, the ripe experience in the promise of infancy, we may presently find that we are the parents of prigs instead of Christians—if indeed our perpetual interference with that most delicate entity in God's world—

A SOUL IN BLOSSOM—

does not end in a revulsion against all religion.

II. Let us pass on to another point. "Hothouse nurture" stands for *undue isolation from natural influences.*

A wild flower has to take its chance in a world of storm and sunshine; a hothouse flower lives in a little world within the world, from which all but select influences are shut out. The sunshine is tempered, the rain and the drought regulated, the heat kept at carefully-graded levels; and so at last delicate results are brought to perfection, which in the outer world would fade and die in a few hours.

Now, children come into the world in a state of such absolute helplessness, that for some time they must be kept under in a thoroughly artificial environment, if they are to survive at all. A mother's love stands for the sum total of all those defensive, isolating ministries which guard the budding life from the myriad ills that lurk within reach of attack.

Now, just because the instinct to shield our little ones from harm is so beautifully strong in most parents, it often becomes a snare. Children may be over-shielded from the world; they may be isolated into weakness, pampered into helplessness, and petted into imbecility.

The home is not a lifelong refuge for weakness, but a training school for strength—not a hothouse for exotics, but a stimulating soil for qualities that must presently, as it were, be bedded in the open. Up to a certain time no parental watchfulness can possibly be too great. But there are parents who treat their children as though they were to be children for ever. They expect them to think as they do in all things, instead of training them gradually to think for themselves. They bring them up ignorant of all the evil around them, instead of opening their eyes to it by slow and wise degrees, and showing how it may be met and mastered. They make them the object of a self-sacrifice that is boundless and of a love that knows no limit, instead of developing their *children's* self-sacrifice and exercising them into the virtues of godliness and the

SWEET GRACES OF SELF-FORGETFULNESS.

What follows? The day comes when the children grow up physically, if not morally, and when they must go forth into the world to wrestle and fight with conditions of existence unknown to them beyond the doorstep and the garden wall. And the chances are that children brought up as I have been describing first receive a great shock, and then find themselves helpless before the new conditions. Sometimes, indeed, the young people whom their parents imagine to be as fresh and innocent as babes, are found to have been indoctrinated by precocious school companions, or by impure servants, or by secretly-read and questionable books, in all the love of vice from which they have been apparently guarded. The knowledge that should have been sifted and filtered through the wisdom and confidence of father and mother, so losing all its sting and poison, has thus come to them by illegitimate means; and, fed by heats of youthful imagination, with a perilous glow of attractiveness, it becomes an ideal indulgence long before it can be an actual vice. I do not know which is worse—the unnatural ignorance which leaves the child helpless to meet the facts of life, or that illicit familiarity with the idea of wrong which prepares for its committal when opportunity offers.

How sad is that complaint so often made by those who have at last been saved "as by fire" from the secret perils of life: "Why was I kept in ignorance of these things before I left home? Why was I not warned of the perils before me?" Some of

THE MOST PITIFUL TRAGEDIES OF LIFE

in the great cities are the fruit of a wilful blindness on the part of parents and guardians, who have allowed innocent souls to stumble into disaster through an ignorance which their elders might have prevented. Ignorance is not innocence in the soul any more than darkness is safety for the body; and it may be but a surer chance for a fatal thrust. The pure of heart are not those who are ignorant of evil, but those who, knowing evil, reject it because they have chosen the good.

And so we come to this conclusion—that the Hothouse Nurture is a fatal mistake, first, because it is artificial; secondly, because it overstimulates, and then stunts true growth; thirdly, because it ignores the fact that the home is a training school, and not a monastic cell; and lastly, because it cannot possibly last. Therefore it stands condemned.

The May Meetings.

Protestant Alliance Jubilee.

IN celebration of the Jubilee of the Protestant Alliance two memorable demonstrations took place on Wednesday of last week at the Queen's Hall. Owing to the multiplicity of functions in the City, the afternoon gathering was somewhat thinly attended, but while the audience was not as large as the occasion merited, there is every reason to believe that loyal Churchmen and Nonconformists were never more united than now in one concerted endeavour to uphold the doctrines of the Reformation, and the principles of religious liberty, as the best security, under God, for the temporal and spiritual welfare of the empire. Two points which marked the gatherings were worthy of note—the large number of young people who attended, and the hearty response of the audience when the spiritual side of the work of the Alliance was emphasized.

Mr. S. Smith, M.P., presided at the first meeting, and in warmly congratulating the Alliance on attaining its Jubilee, alluded to the welcome revival of Protestant feeling in the country. A few years ago it seemed as if the people of England had almost forgotten the state of things which led up to the Reformation, but

A FLOOD OF LIGHT

has been thrown upon the question, and men are giving their minds to the study of the position of the Church. The Lambeth decisions of the two Archbishops are strongly Protestant; and although they are being set aside by many clergy, it cannot be doubted that the tide has turned in the National Church, and the Romish movement has begun to wane. Touching upon the Declaration made by the King on his accession to the Throne, Mr. Smith ventured to suggest that the language employed strikes harshly on the ears of the twentieth century. There were loud cries of dissent from every part of the hall, as the speaker pleaded for some modification in the terms of the Oath and Declaration. While admitting that Rome has relaxed none of her claims, the Chairman maintained that Roman Catholics in many countries are establishing liberty of faith and are disregarding

THE POPE'S ANATHEMAS.

He believed the Oath could be modified without removing the safeguards which provide for a Protestant succession to the throne. The opinion of the Chairman on the subject was out of harmony with the sentiment of the audience, and expressions of strong disapproval were heard on every hand.

A vigorous address by Rev. H. Lindsay Young followed, who urged the need for convents to be opened to inspection. It was for Protestants to insist upon this, and set at liberty those who are imprisoned therein. Referring to the crusade which is carried on by the Alliance, he said no one knew the extent to which Rome would have gone in this country had not the brake been applied.

In the course of an impressive address, Rev. George Hanson, D.D., said the differences between Romanists and Protestants are more than a few ceremonies. Many well-meaning people argue that institutions engineered by monks and nuns accomplish much good; but it must be remembered that our forefathers drew a wide distinction between the Pope and Luther, incense and prayer, the monastery and home, the priest and pastor, the Bible obscured and the Bible accessible to all men. Passing to the chief duty of the Church, the speaker said its highest function was to point men to Christ.

NO COMPROMISE CAN BRIDGE THE CHASM

between Romanists and Protestants. Any man who ignores these fundamental and irreconcilable differences is either deplorably ignorant of the lessons of history, or still more deplorably indifferent to the Gospel of Christ. We stand upon the principles which are the only rule of faith. Rome endeavours to keep the Bible from the people, and the people from the Bible. The Romanists are not satisfied with supplementing the Bible by tradition, but supersede the Scripture by the elevation of tradition.

Rev. F. S. Webster pleaded fervently for a wholesome dread of Popery, and emphasized the importance of relying upon the Word of God as the only weapon with which the victory for Christ can be won. Mr. B. Nicholson and Dr. Kennedy Moore also delivered addresses.

At the evening gathering there was a much larger attendance, and the enthusiasm was correspondingly more intense. Mr. T. A. Denny presided, and in the course of a brief and fitting address asked how much longer the nation is going to tolerate

THE CLOSED DOORS OF CONVENTS.

England, he remarked, is the only country which does not visit its convents. Referring to the efforts which are being made with the object of bringing pressure to bear upon the Government to sanction a Roman Catholic University in Ireland, he believed the education of many Catholics was slender, and many a schoolboy could puzzle a Cardinal or Bishop on any simple Scripture question. Our nation is suffering because the Bible does not take the place to which it is entitled. The nation and country are handicapped by Popery.

Rev. W. R. Mowll, in an earnest and characteristic address, held that if ministers of God's Word had done their duty we should not now be face to face with the difficulties which confront us; and if the people had done their part, the ministers would have been compelled to do theirs.

It fell to the lot of Rev. W. Cuff to place on record the indignation of the Protestant Alliance at the recent action of the Duke of Norfolk while in Italy. He had every reason for saying that Nonconformists would deliberately choose to die rather than submit to the tyranny of the Pope. Addresses were also delivered by Revs. J. Wardle Stafford, G. Freeman, and R. Middleton, and by Mr. W. Johnston, M.P.

Homes for Little Boys.

THE annual gathering in connection with the Homes for Little Boys, Farningham and Swanley, was held on Friday last at the Hotel Métropole.

Mr. R. W. Perks, M.P., who presided, said that any charitable organization which has stood the test of thirty-seven years of public criticism and support is entitled to go forward in its noble work in the full conviction that the work is both necessary and good. It is hardly possible to doubt that the society is doing a work of great value to the public life of this country. The managers pride themselves on the fact that the percentage of lads, old inmates of the schools, who are occupying positions of honour and usefulness at the present time, is very large indeed. He earnestiy appealed for sustained and increased support for the homes.

Mr. E. S. Hanbury, (hon. treasurer) mentioned that the maintenance of the Homes involved an expenditure of between £14,000 and £15,000, and other addresses were given testifying, in hearty terms, to the great worth of the institutions.

Wilton House, St. Leonards-on-Sea.—Ministers and other Christian workers who have visited this Home of Rest are unanimous in testifying to the spiritual and temporal advantages which it affords. From May 8 to 18 the Home will be closed for cleaning and renovation. Prospectuses may be obtained from, and application made to, the Lady Superintendent, Wilton House, West Marina, St. Leonards-on-Sea.

Zenana Bible and Medical Mission.

THERE was a large gathering at the annual meeting of the Zenana Bible and Medical Mission, held in St. James' Hall on Wednesday of last week. The present year marks the Jubilee of the Mission, and a special effort is being made to make it the starting point for a period of usefulness wider than any yet attained. During 1900 the ordinary income at home amounted to £20,634, a sum of £4,024 was received on behalf of the Indian Famine Fund, and the receipts in India were Rs.56,000. From the report it appeared that the Mission has now 36 centres of work in India. The staff of 443 workers includes 154 European missionaries and assistants, 92 native Biblewomen, and 197 native teachers, nurses, &c. The pupils in 68 schools number 3,739, while the missionaries have access to 5,446 zenanas and houses, with 2,883 pupils under regular Christian instruction. In addition to these, the Biblewomen visit 1,035 villages. The patients at the hospitals numbered 20,047, and 62,681 attendances at the dispensaries were recorded.

The Chairman (Lord Kinnaird) spoke with gratitude of the great changes which had come over public opinion during the past fifty years—(1) the awakening to the possibilities of what ladies could do among the women of the world, proving the

SOUNDNESS OF THE PRINCIPLE

put forward by Mr. Venn and other friends; and (2) the recognition of the duty of carrying the Gospel to our Indian fellow-subjects.

It was reported by the secretary—Rev. A. R. Cavalier—that the office of president, vacant since the death of the late Duchess of Teck, had now been accepted by the Countess Roberts.

Rev. Principal Fairbairn (Mansfield College, Oxford) gave an account of his feelings on first coming into contact with the heathenism of the East, the blackness lightened only by the sight of the gold thread of Christian missions visible wherever he went. He was impressed by the fact that India is not held by the military, but by English justice and freedom; and because these are given, India demands the faith which has made England what it is. Written broad on the history and in the hearts of India is the difference between heathen and Christian conquerors. The wrongs done to women can alone be righted by Christian missions to them. What heroic men did in the beginnings of foreign mission work, women are doing to-day, with a thoroughness born of sympathy. Whether it have to do with education, the ministry of healing, or the ministry of famine relief, whether it have regard to body, soul, or mind—the mother, the sister, the friend who goes out to the zenana and the women's hospital, goes to

A RIGHT NOBLE VOCATION;

and the women of India have responded. Dr. Fairbairn, in closing, paid a high tribute to the true spirit of catholicity which marks the operations of the Mission.

Though the dominant note of the report was one of thankfulness, the financial secretary (Mr. A. H. Habershon) called attention to the fact that successive deficits in the accounts had accumulated till the overdraft at the bank amounted to over £5,000. If a Jubilee Fund of £20,000 could be raised, the deficit would be wiped out, and expansion undertaken in different directions.

After congratulating the Mission on the good work it is doing, the Bishop of Bombay expressed the pleasure it gave him to co-operate with it and with many other societies constituted on the Christian rather than on the denominational basis.

The Children's Home.

THE warm place which the Children's Home Orphanage and Refuge (Bonner Road, N.E.), founded by Rev. Dr. T. B. Stephenson, occupies in the heart of Wesleyan Methodism was proved by the large and hearty audience which assembled in Wesley's Chapel, City Road, last Friday, for the annual meeting. The presence and singing of a number of the boys and girls themselves added materially to the attractions of the meeting.

Two handsome banners were presented by Lady Jeune (who has just accepted the presidency of the Young Leaguers' Union) to the Victoria Park and Doncaster branches, in recognition of their having raised the largest offerings to the funds of the Home during the first year of the existence of the Union. Her ladyship expressed the pleasure it gave her, as a Churchwoman, to be able to lend a helping hand to such a cause, which had also a wide dissenting interest; and pointed out in a few well-chosen words the importance of banding the children of congregations together in support of a particular institution with which they might be expected to have a special sympathy.

Speaking from fifty years' experience as a Sunday-school teacher, and thirty years as chairman of the visiting justices of Hull prison, the Chairman (Mr. T. B. Holmes) gave interesting particulars to show the progress which had been made in the spread of education, the diminution of crime, and in other directions during recent decades. Especially he pointed hopefully to the large and increasing proportion of the young people passing through trainingships and prisons who are afterwards reported as

TURNING OUT WELL.

The Children's Home itself he described as one of the bulwarks of the land; and declared that, looking at it only from the point of view of national pecuniary interest, it ought to be supported by citizens. But above all it is a fulfilment of the Saviour's command to seek out and save the lost. A warm greeting was extended to Rev. Arthur E. Gregory on his first appearance in the capacity of principal.

The annual statement, read by Mr. Francis Horner (honorary secretary), showed that the income continues to grow steadily, amounting to £25,469, being £2,035 in excess of that of the previous year, and an increase of £5,500 in three years, while this had been gained at a lower cost through economy secured in administration. The formation of the Young Leaguers' Union was referred to with gratitude, and the membership reported to be already 4,324. The roll of the institution showed 1,189 boys and girls resident, while during the year seventy-six had been sent to Canada, and 132 placed in situations in this country. Three additional houses had been gifted by friends, and it was the hope of the committee to provide in the future for at least one hundred children more than in the past.

As chairman of the Conference, Rev. Dr. Thomas Allen congratulated Dr. Stephenson on the work accomplished in the building up of the institution, and Mr. Gregory on the ability and energy he had shown in taking up the duties of the principalship. After interesting personal reminiscences of earlier days, he congratulated the supporters on the fact that the Home has now firmly established itself in the sentiment and affection of the Wesleyan Methodist Church; and declared his conviction that the Home had served the purpose for which it was established in

A MOST REMARKABLE DEGREE.

A hearty welcome was extended to another representative of the Church of England, Rev. Eric M. Farrar, who pleaded the cause of the Home (1) for the sake of the children, (2) for the sake of England, seeing that if one member suffer, all the members suffer with it, (3) for the sake of all mankind on account of the great possibilities of every life, (4) for the sake of the Church, using that word in the widest sense, seeing that it is in Christian homes that men like John Wesley are trained, (5) for the sake of the Father who has entrusted his little ones to our care, to save them from the unclean dogs of impurity and intemperance.

Addresses were also given by Dr. Stephenson, Mr. J. McDougall (Vice-Chairman of the London County Council) and Mr. James E. Vanner.

Barbican Mission to the Jews.

WITHIN the last few years the problem of evangelizing the Jews massed in the East End of London has exercised the minds of friends of Israel to a greater extent than ever before. Towards the solution of the difficulty a prominent part is being taken by the Barbican Mission, the twelfth anniversary of which took place on Tuesday of last week at St. Paul's Church Room, Onslow Square. In view of the developments which have taken place during the year by the erection of extensive and commodious premises at Whitechapel, to meet the growing needs of the work, the occasion was one of more than usual interest, and a spirit of deep thankfulness and enthusiasm pervaded the gathering.

PREBENDARY WEBB-PEPLOE,

president of the Mission, occupied the chair, and warmly commended the efforts which are being made to preach the Gospel to the scattered people of Israel. He was glad to think that these efforts were marked by no spirit of rivalry with other agencies, as there is room for much more work than has ever been undertaken by all the societies combined. The Rector of Whitechapel, whose work among the Jews is on parochial lines, has welcomed the Barbican Mission to his parish, and exercises a practical sympathy on its behalf. With regard to the past year, the Chairman said there was abundant cause for thankfulness to God. A few weeks ago it seemed inevitable that the year would close with a deficit, but God had graciously permitted them to receive funds, with the result that they had now a substantial balance in hand. Speaking of the prospects of the Mission, Mr. Webb-Peploe referred to

THE NEW BUILDINGS,

which are now nearing completion, and are to be opened in May. Naturally there is a debt, towards the extinction of which a friend has offered £200 on condition that four others contribute a like sum. Two responses have been made, and the committee are now waiting for the two remaining offers in order that the £1,000 may be added to the fund. Another friend has offered £100 on condition that three others give a similar sum. Mr. Webb-Peploe went on to speak of the remarkable manner in which the work is opening up abroad. One who has been carrying on a mission at Haifa has come forward requesting the Barbican Society to take over the mission work and buildings. The committee do not feel justified in taking over the work without first deputing an agent to inspect the property and report to them before any steps are taken in the matter.

An abstract of the report, read by the secretary, Pred. C. T. Lipshytz, showed that during the year £2,500 had been received towards the erection of the Gordon Calthrop Memorial Mission House, while £1,269 had been subscribed to the general funds. The temporary headquarters in Commercial Road had been the scene of some

REMARKABLE GATHERINGS OF JEWS,

who attend in greater numbers than ever, and it is a matter of deep thankfulness that a spirit of wider interest and earnest inquiry is being manifested. The reading room and night school have been extensively used, while the converts' and inquirers' home has afforded a safe retreat for those who are in danger of persecution, and providing a temporary home for them while seeking to earn their own livelihood. A share is also taken in foreign work, a grant being made annually to the West German Friends of Israel, which is devoted to missionary efforts in Alsace.

Dr C. H. H. Wright recalled his association with Jewish missionary work on the Continent, and spoke of the persecutions which had marked the earlier days of evangelistic effort among the sons of Israel. Rev. M. S. Bergmann spoke of the increase of agencies in the interests of the Jew in the metropolis. A deeply impressive address was given by Rev. F. S. Webster, who spoke of the debt which we owe to the Jews. Efforts for their evangelization were in the direction of the repayment of that debt. The closing address was that of Rev. S. J. Deutschberger, who bore testimony to the practical and spiritual results of the efforts which are being made by the Mission.

Medical Missionary Association.

AT the annual meeting of this Association, held at Exeter Hall on Friday, there were many manifestations of its continued success, under God, at home and abroad. Dr. George Saunders presided, and the speakers were missionaries who had had experience in the foreign field, and opportunities of witnessing the beneficent work which is maintained by medical missions.

Dr. J. L. Maxwell, the secretary, briefly referred to the scope and aims of the Society, and emphasized its inter-denominational character. During the winter nine men have been in residence in the Medical Mission House. Two of the students, having taken their diplomas at the Royal Colleges, are now working for the highest honours of the Royal College of Surgeons: while two others, who have also taken their diplomas, are occupying posts at the London Hospital. Believing that the Lord's service on the mission field claims men of the very highest training and experience, the Association encourages students to fit themselves as perfectly as possible for their work, and, above all, the necessity of seeking the presence and guidance of God.

Some interesting details of medical missions in Japan were given by Dr. D. Landsborough, of Formosa. While many advancements have been made in the national life of the people by the Japanese, it remained for England to take the Gospel. The whole of the country is open to the influence of Christianity, and the numerous obstacles which retarded its progress in years gone by have been largely removed by the Japanese themselves. He related touching instances of patients' gratitude, and how in numberless cases the higher aim of the medical missionary is being accomplished in winning souls to Christ.

Dr. G. P. Smith spoke of the work carried on at the hospital at Tien-tsin, which is not only a healing institution, but a means of distributing the Word of God. Singularly pathetic was the case of a blind patient who, on being told that nothing could be done for him, fell at the doctor's feet and wept. Every morning an evangelistic service is held in the hospital. In pleading for the prayers of friends at home, Dr. Smith said a lady in the South of England made it a rule to pray every night for the one who might be occupying the bed which she supports in a ward of their hospital at Tien-tsin. In answer to prayer, nearly every patient before leaving that bed had confessed faith in Christ. Another representative of missions in China was Dr. Leopold G. Hill, who related some of his experiences in Pakhoi, and testified to the remarkable way in which medical work is used of God to touch the hearts of the natives, and the opening of doors for the Gospel which have hitherto remained closed.

East-End Mothers' Home. — The usual number of distressingly poor cases have come before the workers at this beneficient institution, which is situated at 894 and 896, Commercial Road, E. Many who seek its shelter arrive in a semi-starved condition. One patient told the superintendent that for two days before coming in she had not tasted food. Her husband, being delicate, could do but little towards the maintenance of his wife and five children. It is felt that more women would take advantage of the Home if a neighbour could be paid to attend the remaining children, and a suggestion has been made to raise a fund for this purpose. The resident lady superintendent is Mrs. Sarah E. Blomfield.

The Open-Air Mission.

THE operations of the Open-Air Mission increase in diversity and usefulness as the days go by. By the racecourse and fair campaigns, on the beach at sea-side resorts, on village evangelization tours, among soldiers in camp and garrison, by special missions in crowded districts, and in many other organized ways the Gospel is preached to vast numbers of people who are outside the pale of church influences.

The annual gatherings of the Mission, held on Wednesday last in the lower Exeter Hall, were characterized, as usual, by a spirit of revival enthusiasm. In the afternoon Sir H. H. Bemrose, who presided, spoke warmly and sympathetically of the work, and brief talks on the missions in various parts of the country were given by eye-witnesses and participants. An interesting letter was read from Prof. Handley C. G. Moule, who described the work as "carried on in full fidelity to its first traditions of pure, simple, living, Gospel truth."

In the evening there was a large rally of members and friends. Mr. Frank Cockrem, the secretary, gave a brief review of the past year's efforts. The work has been prosecuted with diligence, and "open doors" have been many.

NEARLY A THOUSAND CAMPAIGNS

have been undertaken at feasts, markets, cattle-shows, regattas, and other popular resorts. Factory and dock-gate meetings have proved highly attractive to the working classes, while at places habitually visited by Sabbath desecrators crowds have been stirred by words of warning and entreaty from the Society's evangelists. The Gospel literature distributed amounted to nearly a million and a quarter copies. Mr. Cockrem's vivid report included a number of striking instances in which blessing had followed the preaching.

After Major Mackinlay had applied to religious work generally some lessons from South African warfare, on "getting into touch with the enemy," Mr. R. C. Morgan, the chairman, summed up some practical words to preachers in the sentence, "Preach Christ."

The world-wide value of open-air operations was brought out by Rev. Norman Bennet (lately returned from chaplain's work at the Cape), who described how, during some of the marches in pursuit of De Wet, many of the British soldiers were wont to gather in the moonlight and sing "some of those grand Moody and Sankey hymns, which there are none like unto in all the world." Mr. Bennet's reminiscences of the Mission's meetings at Chester Races were full of pathetic touches. "I saw hearts bowed at the Cross for pardon; I saw souls rejoicing

IN A NEW-FOUND SAVIOUR."

The speaker concluded with a vigorous account of the meetings on Epsom racecourse, in which he had taken part that day. The Gospel message had been accepted by several hearers, while on every hand the evangelists dealt with individual members of the crowd.

Mr. W. L. Tweedie, organizing missioner, reminded his hearers of the spiritual destitution of rural England, and pictured the interest aroused in the villages by an Open-Air Mission campaign, after which Mr. W. R. Lane spoke of the readiness of the people to listen to faithful preaching of Christ, as shown by an open-air meeting, during a recent Mission, attended by thousands of people, and by the crowds who gather at Mr. Charles Cook's services in Hyde Park.

The chief speaker was Rev. F. S. Webster, who addressed his audience as "Fellow open-air preachers," and gave some sound advice as to both manner and message, dwelling more especially on a grip of Bible truth and "a magnificent hopefulness for the very worst."

During the evening Madame Annie Ryall sang Gospel solos with remarkable effect, and the meeting, which was full of promise for the forthcoming summer campaign, concluded with prayer.

Christian Colportage Association.

THE annual gatherings of the Christian Colportage Association last Thursday, began with a conference of colporteurs, to which superintendents and secretaries had also been invited. In the afternoon the public were admitted to a meeting for prayer, praise, and testimony, when nearly 100 men were present, representing twenty-eight counties. None who were there will soon forget some of the words then spoken, by plain men from among the people, fired with a holy zeal, and with hearts overflowing with gratitude for the way in which God had honoured their words and blessed their work.

Sir George Williams took the chair at four o'clock, when the report submitted by Mr. H. D. Brown (secretary) brought home the truth that the true way to reach and influence people is to go to them and deal with them one by one, while the fitness of this instrument is shown in the variety of classes reached and the large sales made.

At the close of the year the staff of colporteurs numbered 128, and the sales had included 66,338 Bibles and Testaments, 420,200 books, 366,320 magazines, 320,780 Scripture text cards, of the value of £16,333 10s.; while over 800,000 Gospel tracts have been distributed. This brings the total sales during the past twenty-seven years to eighteen and a half millions of Bibles, Testaments, books, and magazines, with nearly four millions of Scripture text cards, of the value of £301,625. In addition thirteen and a quarter millions of Gospel tracts had been distributed in London and other large centres of population, in country towns and villages, among domestic servants, at the seaside, in market places, barracks, hopfields, and public-houses. About 2,000 villages are systematically visited every month.

The staff is larger than ever before; and a forward movement has been planned by which a small band of itinerating colporteurs shall be formed, who, instead of settling permanently, shall take charge of a group of villages for one year, and then move on to another district, so

COVERING THE GROUND MORE QUICKLY

than would be possible on the present plan alone. Unfortunately the accounts show a deficit of £600. In supporting an appeal for £1,000, the Chairman said such a Society must go forward, because it deserves to do so, and is worthy of the support of the British public.

In a stirring and hopeful address, Rev. J. Carnegie Brown said: "We want more than a story with a text in it to save a man's soul. Thank God we have a Book with a great many texts, and that is the Bible which the Society sends forth. The outcome of this work is a great encouragement to believe in the power of God. The Society has taken men who knew a little about God, has taught them more about Him, and sends them to tell what they know."

The colporteurs were described by Rev. J. G. Train as soldiers engaged in hand-to-hand fighting, as compared with the long range firing of the preacher. Referring to the story of Gideon, a helpful lesson was drawn from the fact that the angel found him vigorously threshing wheat. The commission Gideon received was to go "in this thy might." What was his might? It was "the apprehension of the lights of God's countenance, the knowledge that of being reconciled to God and of enjoying his friendship. That gave might to Gideon and gives might to us."

An interesting item on the programme was the presentation of Bibles to two of the colporteurs who have have completed twenty-one years of valuable service. The Chain of Prayer now consists of 3,000 Christian friends, who are banded together to be the Lord's remembrancers on behalf of this work, and who have enrolled themselves as "links." The "loops" of the chain, or monthly district prayer meetings of the "links," have increased to thirty-eight.

Another meeting was held in the evening, under the presidency of Lord Kinnaird, when an address was given by Pastor Archibald Brown, and further testimonies were given by colporteurs.

C.E. Temperance Society.

THE annual meeting of the Church of England Temperance Society was held at Lambeth Palace on April 24, the Archbishop of Canterbury presiding. The past year was described as one of marked progress, notably in the additions to the rescue machinery. Ninety-seven missionaries and ten mission women are employed in the Police Court and Prison Gate Mission. The London, Croydon, and Portsmouth Shelter Homes continue their useful work, and an institution for male inebriates of the poorer classes has been opened. Good work has been accomplished by the Racecourse and Van Mission, and numerous agricultural shows have been visited. The Council regret, however, the Government's refusal to initiate any temperance legislation on the lines of the Royal Commission's reports, or to give any facilities for the Bill against serving children in public-houses, and the Bill for Sunday closing in Monmouthshire.

In the course of a forcible address, the Archbishop of Canterbury said they had a right to ask Parliament not to undo the Society's work as fast as it is accomplished. The effect of the present laws is to place temptation perpetually in the way of all manner of weak people, and, even on the showing of opponents of the temperance movement, that abundance of temptation is entirely unnecessary.

The speaker went on to specify several reasons for encouragement. The number of supporters of temperance has not at any time really diminished, and their position is better understood year by year. The great majority obtained by the Bill against the sale of liquor to children was most encouraging, and the Archbishop expressed the opinion that the Government will not next year be found exercising opposition to the measure.

City Police Mission.

THE second anniversary of the City of London Police Mission has been celebrated during the past week by a series of meetings which were full of interest and illustrative of the influence of Christian constables upon city life.

The following instance, related in the report, is a characteristic one:—"A half-starved lad was looking longingly into a confectioner's window. The father-heart of one of our policemen led him to question the boy, and discovered him to be a 'runaway.' He found, on making inquiries at the address given, that his widowed mother was at the point of death. Although in full uniform, the policeman asked for a Bible, and read to the woman his favourite chapter, John iii. After praying with her, she was led to accept Jesus by faith. The boy was sent to a Home, and his mother's parting words were: 'Now mind you read your Bible, pray to God, and meet me in heaven.'"

The testimonies and singing of the policemen were received with appreciation, and Pastor Fuller Gooch, Lady Hope, and Mr. J. W. C. Fegan made kindly reference to the blessings resultant upon the deputation work to churches and missions. Forty such visits have been paid during the year.

Many of the men, too, told how the Lord had used them to pass a word of hope and cheer to many an erring one.

Efforts are being put forth to influence the young constables, many of whom come from country homes and have Christian parents. Ex-P.C. Hemblen, who has finished twenty-five years' service, is undertaking the oversight of the Institute, and the visitation of the stations.

H. Leng.

Home of Rest for Missionary Students.—For some time it has been felt that a Home of Rest out of London would be a valuable addition to the East London Institute of the Regions Beyond Missionary Union, and a suitable house has now been secured at Leigh-on-Sea. As furnishing is the primary difficulty, friends who have suitable articles to spare are asked to communicate with Miss Duff, Superintendent of the Young Women's Training College, Bow, E.

Central Y.M.C.A.

THE celebration last Monday of the fifty-seventh anniversary of the Central Y.M.C.A. opened at the Noon Prayer Meeting in Aldersgate Street, when Bishop Hartzell (Methodist Episcopal Church) gave an eloquent address, in the course of which he showed great enthusiasm regarding the outlook for Christian effort among young men, expressing the firm conviction that the Associations are just about to enter on their greatest victories for Christ. Rev. John Wilson (Woolwich) gave an address at the one o'clock meeting in Exeter Hall. Later in the afternoon a reception in honour of the occasion was held by the Lord Mayor and Lady Mayoress in the Egyptian Hall of the Mansion House. His lordship extended a warm and hearty greeting to his guests, and bright, helpful addresses were delivered by Prebendary Webb-Peploe and Rev. Dinsdale T. Young.

The widespread interest in the occasion was proved by the large audience which filled Exeter Hall in the evening. Another successful year of work fell to be reported, and a spirit of buoyant hopefulness pervaded the whole proceedings. Among other statistics submitted by the general secretary (Mr. J. H. Putterill), it appeared that the

MEMBERSHIP HAD RISEN

to 2,127, with 871 associates, while it was estimated that 12,000 visits are paid weekly to the rooms at the three centres. Young men to the number of 4,100 had been recommended to lodgings, situations had been secured for 258, temporary relief had been given to 515, and 807 had been accommodated at the Shaftesbury House Holiday Home, Margate. The financial statement unfortunately showed that the income of £7,040 5s. 7d. had fallen short of the expenditure by £774 15s. 3d; but a large number of subscriptions were intimated towards a special effort to raise £1,600.

A very affectionate greeting was given to Sir George Williams, who presided, on his restoration to health. Before proceeding with his address he asked the audience to give new evidence of the deep loyalty of the Association by singing a verse of the National Anthem. Thereafter he gave a sketch of the progress of the movement throughout the world, and referred with his accustomed enthusiasm to the privilege of being engaged in the effort to bring young men to God. Special importance was attached to the deputation—in the persons of Mr. and Mrs. William M. Oatts, of Glasgow—which has been visiting the British dependencies and colonies in the interests of Christian work among young men and women. From India

GOOD TIDINGS WERE RECEIVED

of the work being done at Bombay (under the leadership of Mr. Frank Anderson) and other parts of India. A fraternal message of congratulation was sent by a deputation about to leave for Canada to be present at the Y.M.C.A. Conference there.

Weighty were the words that fell from the lips of the Bishop of Hereford, as he spoke of the sadness which sometimes fills him as he reflects on the great crowds of young men engaged in business in London, a sadness which is, however, relieved at the thought of such organizations for the winning of young men to Christ. As he goes from church to church he is often compelled to ask the question, "Where are the men?" and this gave him a special satisfaction with regard to the Associations. His lordship spoke with sympathetic words of the vast amount of daily work done in London, which must be, to those who take part in it, the merest drudgery; and awakened much interest by putting before his hearers for consideration the question, whether it was not possible so to organize that business that every hour of every day may be made interesting to those engaged in it. Above all his regret was that great numbers of men should live through their lives without ever having their highest faculties called into exercise.

The secret of interesting and successful work is the call to the personal service of Christ, which is sounding in the ears of all. He spoke with thankfulness of the great change which has come over church and chapel alike during the history of the Association, bringing into existence many other useful organizations which are really

ITS IMITATORS AND ALLIES.

The call which sounded in the ears of the peasants of Galilee is the same which sounds in all ears, and with the call comes the assurance also of the same uplifting and power. The same voice still calls, "Whom shall we send, and who will go for us?"

The meeting was roused to a high pitch of enthusiasm when Rev. Dr. John G. Paton stepped forward to speak, the close sympathy between the Y.M.C.A. and foreign missions being manifest all around. He declared that it was young men's work about which he had come to talk, the saving of young men from among the savages and cannibals of the South Seas. "Forty-two years ago there were no Christian Associations, no Christian Endeavour Societies, no Bibles, no books, and no schools in the New Hebrides Islands.

"We have to learn, to begin with, to speak to the people, and to understand them when they address us. We can do nothing till we give them the Word of God, and so the translation of portions of it is our first concern. This brings light regarding God and spiritual things.

DR. J. G. PATON.

We have no difficulty in translation when we have learned their languages. Only once was I stopped for a word, and that was to represent 'faith' or 'believe'; but thank God I found it. The natives commit these portions of Scripture to memory, and by the blessing of the Holy Spirit are influenced by them. Missionaries

ARE ALL CONVINCED

that the Bible is divine in its origin. They know that it is inspired, that it has the power of God to bring light and joy to the human heart."

Dr. Paton told the wonderful story of the progress accomplished, till now there are in the islands 18,000 converts, with 300 native teachers and preachers. A deep impression was created as he showed the oneness of the work of God at home and abroad, and made a concluding application calling for personal consecration and service. He impressed on all the importance of making sure of their own standing in Christ, and of then answering the call to bring others to the same Lord.

A message from the Y.M.C.A. at Jerusalem was presented by Canon Kelk, who explained that the members were mainly Hebrew Christians, with a few trophies of grace from the Greek Church.

A much appreciated feature of the evening was the music provided by a select choir from the London Training School for Choristers. The short opening devotional service was conducted by Rev. W. H. Griffith Thomas (St. Paul's, Portman Square).

Rescue Workers in Conference.

ONE of the most useful annual gatherings held in connection with philanthropic work is the conference of workers among the fallen, particularly the managers of homes for girls and young women throughout the country, in response to the call of the Reformatory and Refuge Union.

The Conference met on Thursday last in the Union Council Room at Charing Cross. There was a large attendance of workers and many subjects connected with administration were discussed. Sir Henry Bemrose presided, and Mr. W. J. Taylor, Miss Totman, and other workers contributed from their rich store of experience much valuable counsel, well calculated both to encourage and instruct.

In the course of the discussion which took place, pathetic reference was made to the need of some further development of rescue work in the interests of feeble-minded girls. One lady, who comes into contact with girls who are received into a workhouse, mentioned a case in which an unhappy woman of feeble intellect had been received into the maternity ward for the seventh time.

Other instances of a similar character were given, and it was felt that in order to meet the difficulty some Government authorization for compulsory detention will be necessary, in order that those who, from weakness of mind, are unable to guard themselves, may be prevented from becoming the prey of wicked and designing men.

Marylebone Medical Mission.

FOR twenty-five years the Marylebone Medical Mission has maintained its beneficent operations in one of the darkest districts of the Metropolis. Since the day when Dr. R. Chambers commenced the work, a vast amount of good has been accomplished. The population, however, as in most slums, is largely of a floating character so that the need is ever present.

At the annual meeting of the Mission, held on Tuesday last at Stafford Rooms, W., Dr. Chambers gave an account of his stewardship. Up to December last he had paid 74,575 visits to the sick poor, and prescribed for over 296,966 patients. The dispensary is open thrice a week to all comers; each sufferer is personally attended to by Dr. Chambers, and medicine is supplied. In addition, a Gospel service is held. Perhaps the most difficult department of this many-sided effort is that of visitation, for disease and misery so abound in the Marylebone district that two lady doctors, who spent some time at the mission, described it as "the best place for seeing all forms of disease." Incurable patients discharged from the hospitals, decrepit people exposed to all weathers in the pursuit of their calling as "gutter merchants," such folks as refuse to take refuge in the workhouse infirmary, since that would mean the breaking-up of their one-roomed home; these, and many other sections of the very poor and wretched, are among those who are the daily care of Dr. Chambers. The fruit of the personal dealing, the tract distribution, and the Gospel meetings is seen in those who, in some cases after years have passed, write or call to tell of the great deliverance that has come to them. A feature of the work is the Sunday night service, which is largely attended by the poor.

In a few kindly words from the chair, Mr. T. A. Denny gave the work high commendation, and Rev. W. R. Mowll rejoiced in its prosperity, for the secret of its success is its reliance on the regenerating power of the Gospel of Christ.

Dr. Heywood Smith and other friends also took part in the meeting, which was full of interest, especially in its bearing on the great problem of "How to reach the outsiders."

Further May Meetings on page 18.

Foreigners in London.—Mrs. E. M. Cole (28, Kennington Park Road), who is seeking to bring the Gospel to French, Germans, and Italians in London, by means of Scripture and tract distribution, would like also to give away notices of Gospel services addressed in these languages, and to correspond with others interested in such work.

Rev. John Sharp, M.A.

TWENTY YEARS SECRETARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

By Rev. CANON EDMONDS, Exeter.

THIS week we give a portrait of Rev. John Sharp, M.A., who for the past twenty years has been one of the secretaries of the British and Foreign Bible Society, and who now holds the post of Superintendent of the Translating and Editorial Department of that Society's work. An opportunity is thus afforded of giving, not only a portrait of the man, but a sketch also of his life.

The Bible Society, as, for brevity's sake, it will in this article be called, has been at work for ninety-seven years. Three years more, and the wheel of its great enterprise will have come full circle. It was on Wednesday, March 7, 1804, that, at a meeting of "about 300 persons," the British and Foreign Bible Society was launched. The chairman was the well-known scholar and philanthropist, Granville Sharp. He was grandson of John Sharp, the famous Archbishop of York, who in 1706 gave a hospitable welcome to a deputation of Armenian bishops, seeking means to procure the Bible in the Armenian language. To promote the circulation of the Bible in that very language, John Sharp of the present notice went, in the service of the Bible Society, to Etchmiadzin in 1894. It is an interesting thing to find the same family producing, at an interval of nearly two centuries, men of the same name and of the same sympathies, associating themselves with the movements of their time, as in the order of Divine providence opportunity in various ways was given, for the wider circulation of the Word of God.

Archbishop Sharp, Granville Sharp, John Sharp, these are not the only names of note in the family annals that illustrate continuity of religious interest. The subject of this sketch is on his mother's side a great-grandson of Thomas Scott, first secretary of the Church Missionary Society, who, of the many Thomas Scotts who find place in the records of our National Biography, including a noble-hearted Archbishop of York, is, after all, *the* Thomas Scott who least needs an introduction to Christian people who love truth and feel the force of it. The reading at family prayer of a portion of Holy Scripture, with Scott's "practical observations" upon it, is amongst the earliest recollections of the present writer when on visits to his own grandparents far back in the forties.

With such traditions on either side in his home life, and with parents to whom such traditions were an ever-present impulse to imitation as well as to appreciation, John Sharp came and went to Rugby school, and passed from it to Oxford. Born in 1837, he came too late for Dr. Arnold. But Arnold was still a living force to which Tait and Goulburn, and, under them, Cotton and Bradley and Benson, added other forces of their own. Below them all, and above them all, was that mightiest of all spiritual forces but one, the parental force, ever present, ever active, ever in touch with the details of opening life, solicitous always for the spiritual side of things, seeking first alike for parents and children the Kingdom of God and his righteousness. In honoured and advanced old age they completed their happy pilgrimage; both now rest in God.

With such influences at work in his childhood and youth, it is not wonderful that Mr. Sharp's thoughts were early drawn towards missionary work. It was one of the things in which, even in his Oxford days, he was keen; being a collector for the Church Missionary Society when such action was much less common than now. So, after graduating (in honours) in 1860, Mr. Sharp offered himself to the Church Missionary Society, and was accepted; and thus entered upon that half of his life-work which was spent in active missionary effort in the great Indian mission field.

Twenty years earlier, Robert Noble and Henry Fox, the latter the father of the present honorary secretary of the Church Missionary Society, had opened a mission in the town of Masulipatam, the earliest possession of the English on the eastern side of India. The work of one of these distinguished men became, in due time, the opportunity for a memorial of the other. Noble's was the teacher's mission. Fox was the preacher. Like the earlier work, in the second century, at Alexandria, which had so far-reaching an influence, the Catechetical School as it might be described, at Masulipatam, associated the truth of things in heaven with true views of the world.

From Photograph by Mr. J. H. Blomfield, Hastings.

"Foundations," as once we used to read, "must be laid in heaven." "If ye will not believe, ye shall not understand." So said a poet of yet higher authority, whose words have not always fallen upon willing ears. Anyhow, when Fox died, in 1848, a Rugby-Fox fund began in the school from which Fox had gone out, and, successive head masters being helpful to it, the purpose of the fund, as started by Gell, afterwards Bishop of Madras, has been steadily maintained. John Sharp was the first Rugbeian Rugby-Fox master who went to the aid of Robert Noble, in due time (in 1865) becoming his successor. So were filled the years from 1861 to 1878.

It is within the personal knowledge of the present writer that throughout the district of which Masulipatam is the centre there are to be found, in public as well as in private life, men of loftier character than their fellows, who have passed through this school. "Secretly, for fear," they cherish a regard for Christianity which is often on the edge of the confession of Christ. No condition of mind is more plainly existent. The living teacher, with his love and his life in every lesson, does not teach in vain. The noblest souls, indeed, take their decision, as many pupils in this school have done, come what may. Others admire and hope for courage to imitate, for resolution to renounce. But the great inward strife comes at last into play, and for the issue there must be patience and prayer. Three centuries and more after Christ, and with one parent a Christian, it was not till after he was thirty-three that St. Augustine was baptized. With those whose parents are both non-Christian, and where Christianity has been but a short time at work, there must be more patience and more prayer. No men in India are more "in their duty" than the teaching missionaries. Catechetical schools, where all studies lead up to the highest, are the chief wants of churches in their work of evangelizing the great centres of population.

In this work, following the steps of Robert Noble with fidelity and independence, the Bible Society's editorial superintendent spent, as has been said, the first half of his laborious life. The second began in 1880. Mr. Sharp had returned to England in 1878, after an accident of a severe character, and subsequent illnesses, induced by overwork, had begun to point to other kinds of Christian effort. But during all the years of Mr. Sharp's residence in India, one topic of missionary solicitude was seldom out of mind. The language of the Northern Sircars, in which Masulipatam is situated, is Telugu, one of the four great Dravidian vernaculars which divide South India between them. The translation of the Bible into this important language has not yet reached the level of excellence to which, in 1869, in the sister language, the Bible of the Tamil people had attained. The subject of revision was always in the air, and a missionary of the period was bound to be interested in it.

An intimate knowledge of the conditions under which missionary work is done is essential to the wise administration of a great society upon which the duty is laid of seeing to the provision and steady amendment of translations of the Word of God. And so it came about that when, in 1880, the late Mr. Jackson, of Bentley, after eighteen years of service, retired from the Bible Society's work, Mr. Sharp came under the Committee's notice, and was appointed to the vacant post. It was a happy choice. In the development of the Bible Society's operations, the mission field was assuming daily, increasing importance. At home, and on the Continent, experience had solved most of the problems involved in the work; machinery was in existence, and competent men were everywhere in charge of it. But in the mission field there was opening before the Society an almost boundless horizon, and the missionary interests which were in the foreground had behind them other interests of hardly less importance—historical, theological, literary. The Bible is a "divine library;" a secretary of the Bible Society must be something of a librarian.

In the economy of Bible Society work, there has always been one officer of the Society to whose special charge these great interests were committed, but the general secretaries of the Society were expected to be conversant with all branches of the work. It was, therefore, of the highest advantage to the Society that, at the moment at which fields were opening as never before, and translations were increasing by leaps and bounds, there should have

come into the government and administration of the Society an adviser and servant of the Committee whose whole previous life had been an elaborate preparation for such a post as was vacant. A congenial colleague, too early cut off in the very height of promise, was already at work when Mr. Sharp took office in July, 1880.

In the Bible Society's reports there is a vivid record of advancing missionary enterprise. In 1880, the list of languages in which Holy Scripture had been and was circulated stood at 238. In 1900 it had risen to 373. In the alteration of these figures there lies, ready to reveal itself, the opening up of the Dark Continent to the Gospel, and the enormous extension of opportunity in lands in which access to the people had already been gained. With all these extensions Mr. Sharp has been in perfect sympathy. His own official visits have included—France, Spain, Germany, Austria, Turkey, Greece, Russia, Finland, Sweden, and Norway. All these are in the modern world. But the ancient world is living still, the Exarch of the Georgian, the Catholicos of the Armenian Church, to both of whom Mr. Sharp found his way, carry back thought, the latter at least does, to the days of the General Councils, to the earliest of National Churches, to the mountain on which the Ark rested, to the land into which the parricide sons of Sennacherib escaped.

Thus Mr. Sharp's life has been full as well as fruitful; and it is perhaps not unfitting that in ceasing this year to be responsible, as for twenty laborious years he has been, for the daily administration of the Society's work, in council as to the whole of it, in detail as to his own large allotted share of it, he should withdraw from what is general only to be more completely given to that which, by training, by Divine Providence, and by personal choice, is peculiarly his most proper field, the superintendence of the translation and revision of the books which are one Book, of the messages of Apostles and Prophets, which are together the one great message of God to men.

W. J. Edmonds.

Scripture Texts in Tram Cars.

WITH the co-operation and sympathy of an ever-widening circle of friends the workers of the London Tram Car and Omnibus Scripture Text Mission carry on a useful and much needed branch of Christian service. The annual meeting was held on Thursday at Exeter Hall, and while the attendance suggested that the present is the day of small things so far as the society is concerned, there is every reason to believe its objects will in time be attained.

The chair was occupied by Prebendary Webb-Peploe, who warmly commended the efforts organized by the Mission for the dissemination of God's Word. He urged the necessity of Christians contending for the whole Bible as the Word of God, against the argument that it only *contained* the Word of God. The Chairman went on to expose numerous fabrications relating to the sources to which various Scripture narratives are being ascribed by higher critics. The Society must stand by the infallible truth of the written and inspired Word.

The hon. secretary, Mr. R. D. Stewart, reported that 500 public vehicles are furnished with Scripture texts, and it is the intention and hope of the Mission to place the Gospel before the ever-changing companies of travellers to and from the city and suburbs, by placing the Word of God in at least 3,000 trams and omnibuses.

A number of testimonies were given by friends who have been cheered and encouraged by the silent messengers displayed by the Mission in public conveyances.

Wesleyan Missionary Society.

METHODISTS from far and near wended their way to Exeter Hall on Monday morning to take part in the annual meeting of the Wesleyan Missionary Society. Nearly every part of the hall was crowded, while on the platform the chairman (Mr. James E. Vanner) was supported by the president of the conference (Dr. Allen), the venerable hon. secretary (Dr. Jenkins), and many other prominent Wesleyan leaders. From beginning to end the gathering was marked by a spirit of ardent enthusiasm in the giving of thanks to God for the abundant blessing which has been vouchsafed to the Society during a year of singular unrest among the nations of the earth. The opening hymn, "Rejoice, the Lord is King," was heartily sung, and struck the keynote of the meeting—joyous hopefulness and expectancy.

After the reading of a portion of Scripture and the offering of prayer, Rev. F. W. Macdonald graphically described the field of the Society's operations, spread in disjointed sections throughout Europe, Asia, Africa, the islands of the sea, and the isthmus which unites the two continents of America. Two things with regard to the irregularity of the field were emphasized. The missionaries of the Society have gone where they have felt themselves to be sent, and have followed where they have been obviously led. Often a pathetic, irresistible entreaty has been the occasion of new departures, and while the Society cannot claim for its field of operations in regularity of outline it claims a moral unity and spiritual symmetry which belong to providential guidance. In their mission field

IT IS ALWAYS HARVEST TIME,

and not a month in the year passes without golden grain being gathered here and there. The agents of the Society do not take part in political movements in the lands in which they are engaged, but are content to busy themselves in the honest labour of preaching the Gospel and caring for the flocks they have gathered together. The committee have been enabled to organize the visitation of the stations with gratifying results. Mr. Macdonald's words concerning Africa were distinctly hopeful. The missionaries are returning to their stations as permission is given. Though their labours had been suspended, some compensation for this was to be found in the devoted service rendered by ministers as chaplains to troops—on the march, in camp, and in hospital. They have given hope and comfort to Britons and Colonials as well as the enemy. So far as China is concerned, the speaker voiced the gratitude to God of the Society that its missionaries have been preserved from the storm which has devastated many regions and laid low so much Christian effort. They share the sorrow of sister societies, whose devoted men and holy women have died as martyrs, and the hosts of Chinese Christians who have laid down their lives for Christ's sake. Touching reference was made by the speaker to the life devotion to missionary enterprises of Rev. William Arthur. To the younger generation he is only a name, but a name that will have an honoured place on the roll of Methodists.

One of the most interesting points of the statement of Rev. Marshall Hartley was the announcement of the fact that the income for the year shows an increase of £4,600. The Chairman, in a cordial address, referred to the danger lest the greed of gain and the facilities for pleasure should result in losing sight of the claims of the heathen.

Dr. Allen, in the course of an impressive address, said the nineteenth century will be known as

A MISSIONARY CENTURY.

There was a period when foreign evangelization hardly found a place in the thought and consciousness of Christian men. But the age of international communication dawned upon the world, and the Almighty led the mind and conscience of his Church to realize the full meaning of his commission to go into all the world. Many argue that the heathen should be left to his own religion so long as he is sincere in his forms of worship; but when did sincerity become a substitute for truth? A man must believe truly as well as sincerely. Christianity has proved itself to be the religion for the whole world, unique in its theory and fruit. It is not exhausted. Not one of its attributes has yet afforded all its results, not one of its germs sown in the earth has yielded its full fruit in the conduct and life of humanity.

The present conditions of missionary life in China were described by Rev. W. Arthur Cornaby, who said that the violent objections to foreigners on the part of Chinese was not so pronounced as is alleged. The Boxers only infested one-tenth of the country; and on leaving China he had been begged to state that the Government itself is not opposed to missionaries. The speaker confessed that he, with others, owed their lives to statesmen who, in the face of the edict demanding foreign property to be burned, had defended the buildings, and were killed for their fidelity.

Rev. W. West Holdsworth presented a picture of the Mysore district of India, which must have appealed to every heart. The missionaries had been enabled to relieve the distress of native Christians during the visitation of plague. The Government had come to their aid, and a settlement outside Mysore had been established, where they had been sheltered from pestilence and disease.

Trinitarian Bible Society.

THE seventieth annual meeting of the Trinitarian Bible Society was held on Tuesday evening of last week at Exeter Hall. The annual report, submitted by the secretary, Rev. Dr. E. W. Bullinger, showed that the income had amounted to £4,525 8s. and the expenditure to £4,063 0s. 11d., the balance carried forward being £1,340 0s. 10d. The circulation of English and foreign Scriptures accomplished had been 4,981 Bibles, 22,974 Testaments, 83,354 Portions, in all 111,209 copies. These included grants made to 136 missionary societies and individuals working in various parts of the world.

The chairman—Lieut.-General Sir William Stirling, K.C.B., R.A.—pointed out the encouragements to the people of God to persevere in his service, even though surrounded by increasing difficulties, giving as a motto the words of the Lord, "For it is your Father's good pleasure to give you the kingdom." He pointed out the fact that the Society puts its great emphasis on the verbal inspiration of the Word of God. In regard to the use of the Word of God in dealing with others, he recalled a saying of the late Rev. Marcus Rainsford, to the effect that he had never known a person to be converted without a passage of Scripture being the means used.

On the motion of Pastor F. H. White the report was adopted, Mr. H. C. Nisbet was appointed president, and the committee for the year elected. He spoke with gratitude to God of his own forty-years' association with this work, which had been a time of continual experience of growing preciousness of the Word of God to his own soul. In his long ministry he had felt power for service only as he had himself experienced the power of the Word. We need in these days giants handling the Word of God aright, and if we are to handle it we must hold it fast. If we do this we shall be strong. He was first drawn to the Society by its insistence on the full inspiration of Scripture. The seconder—Rev. H. Lindsay Young (Portsea)—spoke of Christians as trustees of the Word of God, not improvers of it; they are responsible to be honest in delivering it as they receive it. A man has no right to argue about that of which he is ignorant, so to be faithful with Scripture we must treasure it ourselves. The great centre of attack by critics is now our Lord and Saviour Jesus Christ, and we live in perilous times, for the nature of the attack on the Bible has been entirely changed. Never has a more exhaustive reply been given to criticism than is done by the results of recent research in Bible lands.

Other speakers were Rev. W. C. Minifie, Mr. F. L. Edwards, Rev. W. Sinden, and Lieut.-Col. M. A. Alves.

Nonconformists in Council.

If the opening united meeting of Baptists and Congregationalists, which we reported last week, was large and enthusiastic, the meeting on the evening of the same day in the Queen's Hall was even larger and more enthusiastic. The tide of good feeling had been flowing full all the day; for when the delegates left the morning meeting it was, in most instances, to proceed to the Holborn Restaurant, and enjoy together the hospitality of Mr. W. H. Brown, chairman of the London Congregational Union; altogether about 3,000 friends were entertained at luncheon. Thus some recognition, as Mr. Brown modestly expressed it, was made of the hospitality which the two Unions each receive every year from country towns. In the evening the meeting was presided over by Mr. George White, M.P., of Norwich, who spoke with much force on some of the features of present-day life—luxury, intemperance, and ignorance. He named, not for the first time, a suggestion that church members should go to church only once on Sunday—in the morning—and then spend the rest of the day in getting other people to go at night.

PRINCIPAL FAIRBAIRN

plunged at once into one of his great orations, in which he touched upon some of the dangers and sins of our national life, and afterwards, as he so frequently does, launched into history for examples of lofty principle and for warnings as to departure from the truth. Very impressive was his manner when he said: "New enemies face us, less easy to be overcome than ancient Nonconformist disabilities. Fashion, which by ostentation imposes on the weak; lust of gold, which throws its dust in eyes that cannot clearly see. Trade is noble when industrial; but trade that rigs the market, and speculation in stocks and shares with unearned money, is not noble. We are surrounded by interests innumerable. Legislation is promoted to prevent children from going to public-houses, but the pressure of a mighty interest paralyses the Government. London owns so much gold and so many mines in South Africa, that England, for London's sake, cannot see her way." These words were received with loud and prolonged cheers, showing that thousands of souls are alive to

SOME OF THE COUNTRY'S GRAVEST DANGERS.

The visit which Dr. Fairbairn has just paid to Italy, in company with Dr. Horton, suggested some eloquent sentences on the way in which Italian patriots had striven for Italian freedom and unity, while the Roman Church had refused all sympathy and help. That Church had always striven to get men to think first of her interests and last of the people's. His concluding appeal was to the Free Churches to build Christ's Kingdom in "England's green and fertile land."

Rev. J. G. Greenhough, M.A., followed with a witty and eloquent speech singularly optimistic in tone. "I have no fears," he said, "concerning the coming days for the Evangelical churches. God needs us, and England needs us. We are not a declining force, we have the strength of our fathers, and I trust something more. We have fairer prospects than they had, and we ought to have as full assurance of victory."

Dr. Horton dwelt upon the inward, the ethical, and the supernatural. He stated his belief that only by these can we overcome the three great dangers of our times—worldliness, ritualism, and rationalism. These evils have their antidotes in the things which he emphasised.

THE INWARD LIFE

is more to us in reality than things external, and ought to have our constant and devout attention. Dr. Horton seemed by "inward" to mean thought; his way of treating the "inward" was not at all like the Apostle Paul's, as shown in Rom. viii. It was remarkable to hear him deal with the ethical life after Dr. Maclaren's words spoken in the morning, and Dr. Fairbairn's, which still lingered in the meeting—three men in one day treating of the same theme! Dr. Horton remarked that the alarming decay of some nations across the Channel is due to ethical decay; some men in those countries refuse to attend church because such attendance is used by others for the purpose of cloaking sin, not getting rid of it. Is this nation to sink so low that clean men shall shrink from a church because it means the concealment of sin, not cleansing from it? Ethical living, not mere preaching, is what is wanted. As for

THE SUPERNATURAL,

it should be the outcome of the ethical. It begins with every living thing. In a lecture on botany to some Board School children, a professor was explaining, with the aid of the lantern, the development of plant life. He got on well until he came to the origin of life in the protoplasm, when he had to admit that it was a mystery; he did not know "what was behind that door." A tiny child then asked, "Please, sir, is God behind that door?" The supernatural is no farther away than our own nature. And what we want to know is that God is with us. We may mistake brilliant sermons for spiritual force and substitute great religious activity for the cultivation of the inner life. The mighty men of the past all had a firm grasp of the invisible, the supernatural. We can only gain the land of promise, which they reached, by dying to self, by crossing the Jordan and by passing the lowly mount called Calvary. On the whole the meeting touched some of the deepest feelings and principles in the Christian heart by appealing to the greatest truths, and will not soon be forgotten.

DR. PARKER.

From Photograph by The London Stereoscopic Co., 54, Cheapside, E.C.

MISSIONARY WORK.

Wednesday was devoted to missionary work. In the morning Dr. Glover had an audience in the City Temple almost, if not quite, as large as Dr. Maclaren addressed the day before. The Congregationalist ladies had enjoyed a good meeting on Tuesday afternoon, and on Wednesday morning early the Baptist Zenana Mission was held under the presidency of a Congregationalist. At 11.30 the two denominations joined forces. Dr. Glover's text was, "Go ye into all the world and preach the Gospel to every creature." Christ, said Dr. Glover, bade his disciples to address themselves to the soul of man. It is easier to do the big thing of saving the soul than the smaller thing of reforming it. If we really save a man, we need do nothing else for him. For sobriety, self-denial, staying power, aspiration, education—all these virtues become natural to the saved man. Nothing could do for man what the Gospel does. Men are beginning to see that to give up the Christ of the Gospel is to give up a little more than they bargain for. They forget that to give up the God-like Christ of the New Testament was to give up the Christ-like God of the Old. We can impart this treasure of the Gospel to men by proclaiming it. The Church is dying of self-edification. Let it go outside itself; there is nothing more necessary to-day than this message.

The sermon was a proof that some people—a very large number—can do with a long sermon, provided theme and preacher are suited, as in this case they were.

UNITED MISSIONARY DEMONSTRATION.

It is a fact full of significance—it means volumes in these days of materialistic enjoyment—that the Albert Hall had an enormous audience—say not less than 8,000 persons—to hear just such missionary speeches as may be heard at any ordinary missionary meeting. But the place, the time, the audience, were unique; and by a strange coincidence the chief speaker was the life-long friend, the dear fellow-labourer of James Chalmers, the New Guinea martyr—Rev. W. G. Lawes, D.D.—just come home on furlough. After some tender, manly words about his martyred comrades, he gave a simple but impressive account of the work of God in New Guinea. He said that the people, as the missionaries found them, were degraded with a degradation inexpressible, yet similar heathenism had been conquered in Polynesia, island by island, until in 1871 the light reached this greatest island in the world. The beginning was a day of small things. A few South Sea Christian islanders had proceeded to Port Moresby, which was afterwards the centre of the mission—and one of that pioneer band was still at work in New Guinea to-day. There had been

AN UNBROKEN SUCCESSION

of Christian islanders from Polynesia, who were undaunted by the death of many from the malarial climate and other hardships. Last year they opened, at Vatorata, a church to the memory of the South Sea Island missionaries who had died at New Guinea, and there were eighty-two names on the memorial window; the total was about 200, including women and children. Six years they worked before they won a convert; but still they were steadfast. Others came in slowly. Conversions followed, and now on the first Sabbath of every month 3,000 gather round the Table of the Lord. Many whom he had known as savages, in feathers and paint, are now hardly recognisable. Many who to-day preside at the Lord's Table have on their breasts the tattoo marks which show that their spears had been imbued in human blood. There are now sixty-four New Guinea natives who are preachers and teachers to others. Their stability, earnestness, and general capacity are most encouraging. One has just volunteered for work in the interior, where Christianity is practically unheard of. The needs of the people are still very great, and Dr. Lawes inquired what the Christians of England are going to do. His beloved colleagues must be revenged, not with fire and sword, not by burning the homesteads of the natives and destroying their cocoa nuts, but, as the saintly Chalmers would have had it—by an army of Christian workers labouring to win the tribes for Christ, and so to make it for ever impossible that such crimes should be perpetrated in the future.

Dr. Clifford sketched the work and triumphs of Christianity, and drew from them lessons of hope and faith, though the situation

is now more difficult and complicated than in the first century.

THE TROUBLES IN CHINA

were attributed by Rev. J. S. Whitewright to the almost inconceivable ignorance and pride of those in power in China. These were behind the immediate causes, which were European interference and wrong-doing. The missionaries of the L.M.S. and the B.M.S. (to which he belonged) had done much to remove the ignorance. Some of the officials of the empire who had been taught by the missionaries had risked their lives to save them. His strong wish was that there should be no partition of China, a view which the meeting warmly endorsed. He praised Chinese Christians, of whom there are now 100,000, as cultured Christians, liberal to other persons in trouble, and ready to suffer for their Saviour.

A brief, earnest address by Rev. Silvester Horne brought this remarkable demonstration to a close. It was well presided over by the Earl of Aberdeen, who manifested an enlightened and liberal interest in all its proceedings.

DR. PARKER'S ADDRESS.

On Thursday morning a vast congregation assembled in the City Temple to hear Dr. Parker's address; but before it was given two important resolutions were passed, the first dealing with education, and the second with temperance. Dr. Parker took for his theme a United Congregational Church, and as he was addressing Baptists as well as Congregationalists his suggestions and advice were no doubt intended for the consideration and adoption of both. They involved precisely the same things as were the next morning submitted in an "interim report" to the Assembly of the Congregational Union, and by that body ordered to be sent for consideration to the various county Unions. If adopted, these county Unions will exercise a kind of vetoing power over a Church's choice of a pastor, and will no doubt become Church courts, deciding matters affecting the ministry. There is also to be a body for the purpose of aiding the settlement and removal of ministers, and a Sustentation Fund. Some portions of Dr. Parker's address, which dealt more particularly with the spiritual aspects of ministerial work, were characterized by his accustomed brilliance of phrasing. Thus:—

A CRY FOR THE SPIRIT.

"It is but mockery, guilty with the guilt of blasphemy, if we have fine machinery but no fire from Heaven. We need the Holy Ghost. All our prayers must grow into one great cry for the Spirit of God. The Lord's ministry is not one of the 'arts and crafts' of men—it is the sorrow of the Divine heart; it is not one of the 'learned professions'—it is an experience of the altar, an offering of grateful and responsive blood; my Lord's ministry is no trick in shapely sermons 'graven of art and man's device,' no experiment in calculated stipendiary rhetoric—it is the whole life alive with love, the mind ablaze with a vision that extinguishes the sun, a will that is gladly lost in sacrificial obedience. Along that line—not mechanical, but spiritual—lies our ministry, if so be we love the Lord. That is our unfailing Sustentation Fund. Apart from such conceptions, and all that belongs to them, we shall be but verbal sorcerers, sordid hucksters trafficking in salaries, self-seekers coining God into gold. Heart of the Cross, save us from this sin of sins! Why am I so anxious thus to consolidate and unify all the best meanings and uses of true Congregationalism? For the one simple reason that I want to get rid of all problems, disquietudes, and agitations that weaken and embarrass us. We cannot afford to spend much more time in re-arranging and polishing our mere machinery. We want to get at the great work created for us by modern society. We must never neglect the ministry of witness-bearing. Our congregations, if faithful, must more and more stand for an open Bible, a Scriptural Church, a spiritual hierarchy, a house not made with hands. The poorest chapel on the bleakest hillside stands for a spiritual and most holy testimony. Looked at architecturally it may be mean enough, but looked at ideally and in the thrilling poetry of its significance it is none other than the house of God, and the very gate of heaven. They that have passed by may have wagged their heads and railed on it, but by so doing they have but established their kinship with the gang who made the cross a jest and spat on the Son of God. I call upon my brethren working in sunless places to take a high view of their functions and responsibilities."

If these gatherings of the two denominations have been exceptional, they have also had exceptional notice in the Press, the *Daily News* giving as much as a page daily to them. This has not been the treatment formerly, though, as Dr. Dunning of Boston (U.S.A.) reminded the Congregationalists, every paper in New York would have reported such meetings at length.

In the course of the week a number of meetings were held in connection with various denominational organizations.

The reports passed at the annual meeting of the Baptist Union showed increases all along the line of denominational statistics. The number of chapels had risen to 3,918, an increase of forty-eight within the year, the expenditure on new chapels being £109,888, providing 13,460 seats. The members numbered 365,678, Sunday school teachers 51,825, scholars 528,131, local preachers 5,564, pastors in charge 1992.

The laying of the foundation-stone of

THE BAPTIST CHURCH HOUSE

was an event with a peculiar interest for the denomination. The business statement on the occasion was made by Rev. J. A. Shakespeare, after which Rev. Dr. Maclaren touched many hearts by the revival of old and fragrant memories connected with the Eagle Street and Kingsgate Street chapels, some of them going back to his own student days. He also struck the true note of the solemnity of the occasion by pointing out how truly they were providing for their children. It was cheering to reflect that they were coming to that spot because the growth of their denominational work necessitated special accommodation where they could concentrate, solidify, and then expand.

BAPTIST MISSIONARY SOCIETY.

At the gathering of the Baptist Missionary Society, recent and reassuring news was received from China. Tidings from the Congo were full of encouragement and cause for thanksgiving, recent developments pointing to a speedy prospect of the linking of the stations from the Western side with those stretching out from Uganda in the East of Africa. Mr. Edward Robinson (chairman), Rev. C. Spurgeon Medhurst, Rev. A. G. Sturrock, and Rev. Arthur Sowerby voiced anew the call of God as it has come from China mingled with tears of blood.

THE ZENANA MISSION.

The ladies of the Baptist Church held their Zenana meeting on the Tuesday morning, when the only cloud in the sky of a successful year was the announcement that the expenditure of £13,018 exceeded the income by £829. It was reported that the society has a brighter outlook in Bengal. The reinforcements from England, the increase in the staff of native workers, the opening of new schools at Khulna, Dacca, the Bheel district, and in the south villages, have all combined to cheer the hearts of the missionaries. It is represented by 64 missionaries, and 200 native workers. They have had 1,520 Zenana pupils, while 3,000 houses are open to them for regular Bible teaching, and 624 villages have been visited from the various centres of the Mission. In the 93 girls' schools there are 3,700 scholars, 317 being boarders. A pathetic note was inevitable in the references to Chinese affairs. One of the missionaries, Miss Renaut, had suffered martyrdom, and another had died on the way home, while two others had been obliged to forego all hope of returning. The staff is therefore reduced to seven, who are at present at home waiting the re-opening of the work.

LONDON MISSIONARY SOCIETY.

Coincident with the gathering in connection with the new Baptist Church House, the Watchers' Band of the London Missionary Society held a stirring meeting at the City Temple. The report showed a steady growth—sixty branches having been registered at home, making a total of 876 formed since 1892. Of these 786 were believed to be living branches, which was a net increase of forty-four in the year, including five branches which had been revived. Watchers had been enrolled to the number of 2,391, making a total of 37,000 since the formation of the Band. The colonial branches include ninety, in Victoria, New South Wales, South Australia, Queensland, New Zealand, and Tasmania; while there is also a large and growing number in India.

COLONIAL MISSIONARY SOCIETY.

The sixty-fifth anniversary of this Society was largely attended. Sir W. B. Gurdon, M.P., who presided, pointed out the extent to which the expansion of the British Empire brought with it increased responsibilities for the welfare of the peoples over whom the King ruled. From Johannesburg Mr. Rawling, one of the missionaries, recently wrote:—"If the Christian people in Johannesburg would unite in trying to help each other and forget old feuds, I am sure the time would soon come when the Boer would no longer hate the Briton, and the Briton not despise the Boer." Rev. Dr. Guinness Rogers pointed out the way in which that society sought to fulfil some of "the responsibilities of empire." Rev. J. D. Jones (Bournemouth) sounded a note of warning as to a false Imperialism. The true and sane Imperialism recognises that moral and spiritual forces were the greatest of all, that in the case of nations as well as of men destiny is settled by character, seeking to make Britain great by making the people of Britain clean, sober, and God-fearing. Other speakers who followed were Rev. R. G. Fairbairn and Rev. Dr. J. G. Paton.

Oxford Letter.

[BY OUR OWN CORRESPONDENT.]

OXFORD has lost a striking figure in the death of Bishop Stubbs. In some respects, perhaps, not a successful bishop, a High Churchman, too, yet kind and genial to *all* who came in contact with him, he will be missed by many. We pray that his successor may come to us in the fulness of the blessing of the Gospel of Christ.

Mr. George Soltau is giving a "Twelve Weeks' Bible Study" in the Hannington Hall on the Fridays of this term. He commenced last Friday, and there was a fair attendance. We trust the numbers will increase. Mr. Soltau's subject in the afternoons is "The Four Portraits of the Lord Jesus": *The King*, St. Matthew's portrait; *The Servant*, St. Mark's portrait; *The Man*, St. Luke's portrait; and *The Son of God*, St. John's portrait. In the evening he is taking some Old Testament characters, who are types of our Lord.

On Monday afternoon and evening addresses were given in Hannington Hall by Madame Thoumaïan, the wife of Professor Thoumaïan, the Armenian who was sentenced to death by the Turkish Government, but was released through the British Government, and exiled from Turkey. The Hon. and Rev. W. T. Rice was in the chair, and the afternoon's subject was "Armenia's Sorrows." Two things were demonstrated at the meetings: That the most elementary rights are denied under Mohammedan rule, there is no light, no freedom; and that the only remedy is Christian rule. Madame Thoumaïan earnestly maintained this.

As an example of patient work, we have never read anything more striking than the following, from Dr. Murray, editor of the New English Dictionary. Up to the present time, he says, they have collected about 5,000,000 quotations and read 100,000 books. He calculated that if the slips on which the quotations were written were laid side by side, they would reach from Brighton to Inverness, while the writing in one continuous line would extend from London to Pekin. There is a lesson here for the Christian worker. There is a great tendency to count as work done only things that "take the eye and have the price," forgetting that the best work "the world's coarse thumb and finger often fail to plumb."

Day by Day.

SUNDAY, May 5. Zechariah xiii.

THE previous chapter ends with a national confession of sin, and seeking for forgiveness. This verse naturally belongs to it, and assures of cleansing from all sin. Wherever there is confession, there is also cleansing. The fountain stands for pardon and forgiveness.

The next paragraph (3-6) is very graphic. It is a scene in the life of a false prophet. These men had greatly thriven in Israel in the former days, but such a change would come over the spirit of the land, that they would be no longer tolerated. Even their nearest relations would threaten them with death, for speaking lies in the name of the Lord, and they would be ashamed of their visions and their vocation. The false prophet would pretend to be a husbandman, or a cattle herd, to escape detection and punishment (5, 6).

The words which follow were quoted by our Lord of Himself; there can be no doubt, therefore, as to their relevance (Matt. xxvi. 31). It is a very remarkable prophecy. Jehovah appeals to the sword of immaculate justice and righteousness. The Lord Jesus is described as "my" Shepherd, *i.e.*, the Shepherd whom God has appointed. But the Shepherd is also his own Fellow, one who thinks it not robbery to be equal with God. In whom else could such a conjunction meet, save in Him, who, though He was in the form of God, became obedient unto death, even the death of the cross?

The remainder of the chapter describes the destruction of the Jewish nation in the Roman siege of Jerusalem, in their awful sorrows and sufferings through the ages, and in the last conflict with their foes; but there has always been, and will increasingly be, an election according to grace.

MONDAY, May 6. Zechariah xiv.

The events of which this chapter speaks are evidently still future. Let us wait for them to unfold, and they will entirely vindicate and explain the obscure passages. When the Gentile nations attack the chosen people in their own land, God will miraculously appear on their behalf. Then will be fulfilled that which was foretold by the angels, on the Ascension Mount (compare *v.* 4 and Acts i. 11). The presence of Jesus will be accompanied by the rending of the mountains before an earthquake, which shall make a pass for the fugitives through the mountains, and at evening time the light shall linger to facilitate their flight.

The configuration of the land shall be altered. The Dead Sea shall become connected with the Arabian Gulf, so that the Jordan shall be a great water-way of commerce, and Jerusalem a religious centre for the entire world. It is remarkable how exactly the conclusions of modern explorers tally with these prognostications. They say that the one thing needed to do away with the terrible wilderness south of the Dead Sea, is to cut a channel between it and Eziongeber, where Solomon had his port. Engineers have been consulted, and say that the work is practicable.

In those happy days, "Holiness to the Lord," which was formerly inscribed on the frontal golden plate of the High Priest, will be graven on the bells (or blinkers) of the horses, which had formerly been forbidden (Deut. xvii. 16); a parabolic method of saying that, instead of that exclusion of innocent and natural things, which is so typical of certain forms of religion, they should be brought into the circle of a consecrated life.

TUESDAY, May 7. Malachi i.

The name Malachi means "My Messenger," so that perhaps we do not know the name of the real author; but he hides himself in his office and message. Sixty years had passed since the first return of Israel from the land of captivity, under Joshua and Zerubbabel, and during this time the holy seed had become mingled with the people of the land. It was necessary, therefore, for Ezra and Nehemiah to exert stringent measures to purge and cleanse the priesthood and the people. In this they were strenuously supported by the author of this book. The state of Israel lay like "a burden" on his soul (i. 1).

The distinguishing love of God to Israel had been made abundantly manifest in the manner in which He interposed for the chosen people. The hand of Nebuchadnezzar had been so heavy on Edom that it never recovered, whereas Israel was already beginning to revive, and was to be finally, completely and gloriously restored. How often we have to ask ourselves why God has made us to differ from others! Whatever may be his real reason, we know that it is not an arbitrary one. Shall not the Judge of all the earth do right?

The chief trouble was with the priests, who offered on the altar sacrifices which they would not think of presenting to their rulers. A cheap religion, which costs us nothing, is abhorrent to God. "God does not despise the widow's mite, but He does despise the miser's and the millionaire's." According to one translation of the tenth verse, Jehovah cries out for some one to be good enough to close the doors of the sanctuary that the services might be discontinued. Better no service at all than one so destitute of love and faith.

WEDNESDAY, May 8. Malachi ii.

These words to the priests are applicable to us also, who have been made priests unto God. Let us ponder them with devout reverence. Malachi recalls the ancient covenant into which God entered with Eleazar's son Phinehas (Num. xxv. 10-11), as representing the tribe of Levi. His prompt zeal for God was very precious. He could not stand still and see the Divine ordinance trodden under foot. Oh for more of this zeal for God! May we have the grace to evince it whenever an opportunity offers!

What a delightful picture this is of the true servant of God! In his mouth the law of truth; on his lips no iniquity; the walk, one of peace and rightcousness; the office that of being messenger to the Lord of hosts—and the outcome of it all, the turning of many from iniquity. We must fulfil those conditions, and possess those characteristics, if we would turn men away from their sins. They will laugh at us if we are inconsistent with our own exhortations; but they cannot ridicule or explain away the witness of a really holy life.

The main subject of controversy with the priests and the people was their intermarriage with the heathen around. They had profaned God's covenant by putting away their wives for the daughters of the heathen. Of what avail was it that they covered his altar with tears when this wrong was left unredressed? God had been witness of the wrongs done to these women, and would avenge them. As to possessing a plurality of wives, that question was for ever settled by the fact that, though He had the residue of the Spirit and could have given Adam more than one wife, yet He made but one man for one woman, and one woman for the one man. It was in the primæval code, also, that our Master found his answer to those who questioned Him on the law of marriage (Mark x. 6).

THURSDAY, May 9. Malachi iii.

The opening verses of this chapter stir one's heart as with the call of a trumpet. We remember how literally they were fulfilled. Up the temple-steps a poor couple came, in the days of the great Herod, to present their first-born child to the Lord, and offer according to the ancient precept. Unnoticed by the crowds, jostled amid the press, borne in the arms of poverty, the King suddenly came to his temple, even the Messenger of the covenant. Only two faithful retainers were there to welcome Him, the aged Simeon, and Anna the prophetess.

There is, however, another and more personal reference; let us keep the doors of our hearts wide open to the coming of the King. There may be no blare of trumpet, no flash of jewels, no cry of herald, but into your heart's secret shrine He will come. "Behold, He shall come, saith the Lord of Hosts." And his presence in the soul is purgative of evil. He is like refiner's fire, and like fuller's soap. Is not this just what we need? Oh, make haste, great Lord of all, and in our poor hearts do thy blessed work, that we may be as gold and silver, and offer to Thee an offering in righteousness, which shall be pleasant, a sweet savour of good.

Let us bring the tithes into the storehouse; a tenth is the very least we should give to God. Even Jacob gave so much, or promised to. This should be our minimum—never less than this, and as much more as we can. Let us also speak often one to another of our dear Lord, as the two did who walked to Emmaus; then to us also He shall draw near and talk, whose presence shall make our hearts burn.

FRIDAY, May 10. Malachi iv.

The day cometh! Either in the Fall of Jerusalem, or in some terrible catastrophe yet future. Indeed, it is always coming. Sorrow and disaster are perpetually befalling the proud, or those that do wickedly; while on those who fear God's Name the dawn of the Sun of righteousness is for ever breaking, and growing to the perfect day. The wings of the sun are the beams on which his light and heat are brought to us. Light is health and life. If you are spiritually out of health, take sun-baths, recline in all the gracious influences that emanate from the risen Lord. In the beams of the sun there are not only light and colour, but actinic rays which bear health and vitality to the world and to men; so in Jesus, there is power to salvation. See to it that you remain long enough in blessed fellowship with Him to receive all that He waits to bestow.

The deputation which visited John the Baptist in the Jordan valley manifestly had this promise in view when they questioned him (John i. 21), but he clearly did not feel that he exhausted its fulfilment. So it is held by many that the exhaustive fulfilment of this promise is still future, and that a mighty herald will precede the Second Advent, recalling the ministry of the Baptist (Matt. xvii. 11). Manifestly John's ministry in part realized Malachi's dream (compare *v.* 6 with Luke i. 16-17); but there is more to follow in the secret unfolding of God's purpose. Always in your heart and mine the Baptist precedes Christ—there must be a deeper repentance if there is to be a more radiant revelation. Notice how the Old Testament ends with the word *Curse*, while Christ's manifesto opens with *Blessed*.

SATURDAY, May 11. Matthew i.

With reverence and prayer we open the New Testament, asking that the Divine Spirit, who inspired, may Himself open to us these Scriptures, that we may be wise unto salvation.

The inscription of this book indicates that our Lord's life is to be specially considered from the Hebrew standpoint. He is the Messiah, because Son of David: He is the Seed of Abraham, and therefore fulfils the ancient covenant promise. The genealogy given here is that of his reputed father, thus putting his claim to Messiahship beyond dispute, even in the eyes of those who did not recognize his miraculous conception. The genealogy is divided into three divisions, of fourteen generations each. It should be noticed that the names of three women are mentioned which were not beyond reproach, as though Matthew, the publican, could never forget "the sinners" who were in the line of the Lord's descent.

On her return from her stay with Elizabeth, Mary must have told Joseph of her condition, which greatly troubled him; and what an agony must have been in her heart to be suspected and doubted even by him. He loved her too well to think of making her a public example, and was minded to give her a bill of divorcement, and to put her away privately, when the angel of the Lord interposed.

What names are these with which the newborn Babe is greeted! Emmanuel (God with us)! Jesus (Jehovah, my salvation)! Have you received Him thus to save you not only from your penalty, but from your sins? See that you accept from Him that deliverance from the dominion of sin, which is his mission on the behalf of his people, and let your fellowship be with Him.

F. B. M.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.)*

Growing.

A WEEK or two ago we had a little talk about Sowing. Now, after the sowing, we look for the growing. What makes the seed grow? The soil and the sun, the air and water. Without either of these the plant will not be perfect. A little seed growing in the dark will be sickly and white; an acorn grown in water can never get to be a noble oak; shut up a small plant without air, and it will lie down and die.

Jesus said, "*Consider* the lilies, how they grow" (Matt. vi. 28). What makes *you* grow? Very much the same things as the plants—food, sunshine, air, and water. But you want one thing more, and that is exercise. With these *your bodies* should grow taller and stronger; you cannot be of much use in the world if you do not grow.

I once saw a little girl who had not grown since she was a wee baby; she ran about, and could walk under the chairs in her mother's kitchen, and she talked in such a squeaky little voice—it was very funny to see her. She was of no use, so her father took her about in a show-van to fairs, and she soon died.

But something else has to grow besides our bodies, that is our "Spirits;" they must grow better and stronger, and more like Jesus. In order to this, they need the *soil*—God's love in our hearts; the *food*—God's Word stored up in our minds; the *water*—God's Holy Spirit, influencing our whole being; and the *Sun* of righteousness—Jesus Christ our blessed Saviour.

You all know the story of Samuel—how his mother gave him up for God's service, and how every year, when she went to see him, she took him a new little coat. Each little coat had to be made larger than the last; the mother had to guess how much he would have grown in a year. I wonder whether he had grown more than his mother expected, and the coat was ever too small? Now turn to 1 Sam. ii. 21, and you will see that Samuel's spirit grew as well as his body, for it says he "grew before the Lord." Our Lord Jesus when a boy "*grew* in wisdom and stature, and in favour with God and man" (Luke ii. 52). This is exactly how we ought to grow—so much bigger and so much better that God will be more and more pleased with us, and our friends also will be delighted.

A little lad, named Willie, told me one day that he was a Christian, that Jesus had cleansed away his sins, and that he was so happy. So I went to see his mother, and she exclaimed, "I can't think what has come over my Willie; he is so changed; he grows better and kinder and more thoughtful every day."

There is a great difference between *growing* and *swelling*. Mary came down one morning, and said, "Oh, mother, I've grown so big in the night! Just look at my face and neck." But that was not growing. Her face was swollen with the mumps. After a while the swelling went down, and if anything Mary was thinner than before. We must all beware lest we *swell* instead of *grow*—get puffed out with pride and self-will, and think we are growing when we are not.

Peter in his second epistle gives a sad description of those who "utter great *swelling* words of vanity" (2 Peter ii. 10-18); and then, at the end of the same letter he says, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." It is only by his grace, and in his strength, that we can grow at all.

Let us, then, as we watch our plants growing day by day, see to it that we also grow like the *seed*, visibly and invisibly; like the *grand building*, little by little, one stone or one brick at a time; like the *rising sun*, shining more and more unto the perfect day.

Remember! we are always growing better or worse—Which shall it be? E. J. Banks.

Keswick.

Children's Special Service Mission.

Mr. Hutchinson, *St. Aubyn's, Upper Norwood*, to May 3; *Winchester*, May 5; *Blackheath*, May 6; *Staplehurst*, May 8; *Doddington*, May 9-11; *Stowupland*, May 13; *Stowmarket*, May 14-15; *Ipswich*, May 16; *Battisford*, May 17. Mr. J. S. Tyler, *Southampton*, May 3; *Birmingham and neighbourhood*, May 8-22. Mr. R. T. Archibald, *Bridge of Allen*, May 12-20. Mr. S. J. Hewlett, *Clapton*, May 3; *Gospel Tent, Newdigate, Dorking*, from May 5.

Scripture Union Anniversary Meetings.—*Concert Hall, Blackheath*, May 6 (7.30); *Ratkes Memorial Hall, Gloucester*, May 3 (3 and 7.30); *Y.M.C.A., Lecture Hall, Birmingham*, May 20 (7 p.m.).

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 276).

1. Give (*a*) the reasons for the decay of some of the seeds sown; (*b*) the growth of others. (Matt. xii.-xiv.)
2. How was it that, though good seed was sown, tares came up as well? (Matt. xii.-xiv.)
3. What happened to the little grain of mustard seed? (Mark iii.-v.)
4. Give the three stages of growth of corn (Mark iii.-v.)
5. What sort of a man was he who let weeds grow in his garden? (Prov. xxiii.-xxv.)
6. Who gives the power of growth? (Genesis i.-iii.)
7. What "grew up to heaven"? (Ezra viii.-x.)
8. What is said about (*a*) the growth of John the Baptist (Luke); (*b*) the growth of Jesus (give two descriptions)? (Luke i.-iii.)
9. What grew "mightily"? (Acts xviii.-xx.)
10. What kind of a man is he who strives to increase in learning? (Prov.)
11. What warning is given to those who grow rich? (Psa. lxi.-lxiii.)
12. To whom will an increase of joy be given? (Isa. xxviii.-xxx.)
13. What did the Apostles ask for an increase of? (Luke xvi.-xviii.)
14. What increase did Paul desire might come to (*a*) the Thessalonians (1 Thess. ii.-iv.); (*b*) the Corinthians (2 Cor. viii.-x.); (*c*) the Colossians? (Col.)
15. What shall we grow in if we follow Peter's advice? (2 Peter ii.-iv.)

[Children under *ten* do any three; under *thirteen* any seven; under *seventeen* any twelve.]

ANSWER TO LAST SEARCHER (275).

Matt. xxii.

1. Three times (3, 4, and 9).
2. The King sent to call the guests (3). He sent a second time (4). He sent his armies to destroy the murderers of his servants (7). He sent into the highways for guests (9).
3. The guests would not come (3). They made light of the invitation (5).
4. Some guests took no notice of the messengers (5). Some treated them badly, and others slew the messengers (6).
5. The King came in to see the guests (11).
6. "Friend, how camest thou in hither not having a wedding garment?" (12).
7. He was bound hand and foot, and cast into outer darkess (13).
8. The King (2).
9. For his son (2).
10. "They gathered together all as many as they found, both bad and good" (10).
11. "Many are called, but few are chosen" (14).

No. 275—Correct answers (first list) received from:—

A—John Allan, Ethel Alford*, Ernest and Ralph Aldwinckle.

B—Ethel Bailey*, Eunice Baber, Margaret Batting, Dorothy Brereton, Aline Bazett, Herbert Braddon*, Dorothy Brooks*, Evelyn* and Mabel* Barstow, Stanley Burgess*, Marion Boyle, Annie Blaikie, May* and Gordon* Bligh, Helen Beck*, Dorothy, Butcher, Cyril Baddeley, Ada Bratt, Douglas Berry, Emily Bridgewater*, Robert Bushby, Ella Berryman*, Alison and Monica Bailey, Hilda and Ileene Barstow, Gertrude Bush, Reginald Bristow.

C—Gussie Clark, Mabel Candlin, Ruth Collis, Angel Colenso, Gladys Clark*, Sophie Cohen, Anna Chanyen, Ida and May Cullen, Lydia Cleary*, George Cross, Mabel* and Ida* Cole, Mabel Campe, Josephine and Elma* Cheal, Stanley and Percy Chappell.

D—Ethel Dancy*, Catherine, Grace, Emily* and Willie Dempster, Stanley Drew*, Tom Dunn*, Willie and Nellie* Dowsett, Polognia Daws*, Violet and Kitty Donaldson-Selby, Ralph and Dorothy* Daintree.

E—Leonard and Olive Ewin.

F—Percy Fitch, Aileen and F. Figgis, Arthur Foley, Kitty Fausset, Mabel, Olive and Vincent Fleet, Harry Flashman.

G—Grace and Evelyn Gulston, Grace Goldsmith, David and Andrew Gardiner, Katie Green, Mabel Garrioch*, Mayflower Glover, Dorothy, Cicely* and Gladys* Gibson, Tom and Cissy Garfit, Mary Glass, Winifred Gardner, Mary Gover, Thomas Gilbert*, Margaret Guillaume.

H—Dorothy* and Elsie* Hanson, Violet Holford*, Willie Hooper, Dorothy Havergal-Shaw, Beatrice Hastings, Annie Horstcraft, Nellie Hatchett, Kathleen and Dorothy Heckford, Violet Hatch*, Hetty Hill, Dorothy Hunt*, Ina Hemmell*, Mary Elizabeth and Hilda Hooper, Sydney Hanford, Jamie de Halles.

I—Daisy Iredell*, Nellie Irving*.

J—Alfred Johnson, Emily Jones, Winifred*, Louie* and Hilda* Jeffery, Amelia Jacobson, Betty Jacobs, David Jameson*, Gertrude Jones*.

K—Lionel Kepple*, Annie Kingsford*, Margaret Kinnaird, Maurice Kalinsky, Max* and Eva* Kalb, Hannah Knapp*.

L—Arthur Llewellyn*, Constance Long, Sidney, Mary, Edward and Henry Law, Beatrice Le Mesurier*, Georgina Lichtenstein*, Gladys Lee.

M—Ivy, Winifred* and Frank* Maunder, Amy Munday, Edie Margetts*, Charlie and Dorothy McMullin, May Mills, Arthur*, O.*, Nellie and Lewis Morice, Margie Marston, Fanny Messenger, Doris and Winifred* Martin, Evie, Alec and Godfrey Miller, Ronald Mould, Irene Mabille*, Tom McGlone*, Sidney, John, Winifred, Mollie and Geoffrey Martin, Nora* and Alan* Marshall, Mabel Morris, Mildred Morgan*.

N—Daisy and Nellie Nicholls, Blanche Norcock*, Emily Norris*, Gerald and Hilda* Nicholls, May Newall*, Edith Nash*.

O—Olive Oxley.

P—Enid Pincott, Evelyn Primrose-Pechey, Lizzie* and William Porter, E.* and Kathleen* Pasley, Ruth Pledger*, Olive Pine Coffin, Gordon*, M. and Margery Pibel, Dora Phillimore*, Mary*, Christine*, and Graham* Pearson.

Q—Frances Quance*.

R—Hilda and Alice Reid, Madeleine and Marjorie* Rainey, Marion Richards*, Kate Rosenbloom, Marion and Gussie Roach, Sydney Robertson, Aileen and Marjorie Roberts, Rose Ritchie, Gwennie Ravenhill.

S—Amy Simmons*, Margery Smart, Whately, Rider* and Glanvill* Smith, G.* and Muriel Spurgeon, Betty Stocks*, Reggie Skinner, Frances Stileman, Flora Shadbolt, Esther Simmons*, Mary Sowden, Mildred Singleton, Christine Soans*.

T—Florence Tomlinson*, Frank Thompson, Madge and Doris Twite, Bertha Tranter, Reginald Thresh*, Dudley Toye*, Olive Tritton*, Theodora* and Archibald Thorn.

V—W. Vince, Ethel Vinnicombe.

W—Sarah and Annie Wood, Florry Wilde, Fanny Wheeler, Bertram Webb, Leonard Wall, Dorothy White, Ellen and Winnie Williams, Cecile and Phillis Wright, Stephen Wilson, Conrad and Sidney Watson, Sydney Wisdom, Helen Whitney*, Ruth Warren, Agatha Ward, Katie Welch, Gertrude Williams*, Mansfield White, Dorothy Woodforde, Rachel* and Nellie* Wilson.

Y—Maurice and Gladys Young.

No. 274—Correct Answers (second list) received from:—

A—Mabel Ashwell, Grace Ambler, Irene and Margery Ashdown, John Allan.

B—Louis Berthé, Eunice Baber, Gordon and May* Bligh, Dorothy* and Elsa Banfield, Lucienne Brabandes, Ernestine Buhl*, Leonard Browne*, Dorothy Benson, Frances Burnett*, Marion Boyle, Louise Betts*, Evelyn Butlin, Gordon, Dorothy* and Harold* Berry, Ada Bratt, Evelyn* and Hilda Barstow, James Barker, Helen*, Susette* and Mary* Beck, Dorothy Butcher, Aline Bazett*, Ethel Bailey, Cyril Baddeley, Massy and Conyers Baker, Maud Bunn.

C—Josephine* and Elma* Cheal, Susie Cumbers*, Gladys and Beryl Calvert, David*, Henry and John* Colville, Percy and S. Chappell, Annie and Ernest Cole, Hannah Chapman, Ruth Collis, Alfred Cocking, Mary Cobb*, Alice Cady*, Maggie* and Jessie* Carter, George Crawford, Alice Crang*, George Cary*, Duncan* and Hyde* Campbell, Dorothy Cooper, Mabel Campe.

D—Marie Denizot, Vera Dickinson*, Ralph and Dorothy* Daintree, Marjory Dyke*, Nellie Dowsett, Ethel Dancy*, Mai Davidson*, Nessie Dunn, E. Dennis*, Llewellyn Dale*, May Darroll*, Harold* and Gladys Davis, Constance*, Hilda and Elizabeth Drayson, Polognia Daws.

E—Robert and Esther Everitt.

F—Arthur Foley, Kitty Fausset, Jeanne Faucon, L. Filhol, Hyacinth Fitz-Simons, Mabel and Eva Fletcher, Laura Finch, Phyllis Fry, Ethel Fowler, Percy Fitch, Aileen and Frances Figgis, Lewis, Agnes and Meg Fullarton, Frank and Charles Freegard, Elrene and Gwendolen Fennell.

G—Winnie Gardner, Grace* and Evelyn* Gulston, Margaret Guillaume*, Dorothy Green*, Dorothy, Edith*, Margaret*, Stuart and Jack Gray, George Goodall, Charles Groves, Hilda von Griesheim, Mayflower Glover, Edith* and James Grieve, Isabel*, Margie and Elsie* Goudge, Mary* and Daisy Greenacre, Dorothy Grove*, Henry Goulding, George, Margery and Colin Graham-Brown, Henry Green.

H—Hetty Hill, Clarice Herivel, Theodora Hill, Doris Hodgkinson, Ella Hake, Florence, Stanley, Julyan and Francie Hoyte, Jamie de Hailes, May and A. Handsayde, Henry and Winifred Harvey, Violet Holford*, John C. Henderson*, Elsie Hibbs*, Georgette Hoffmann, Dorothy Hunt*, Nellie Hatchett*.

I—Daisy Iredell, Ami and Isabel Inglis.

J—Lawrence Johnstone, Alfred Johnson.

K—M. Knowles, Hannah Knapp.

L—Beatrice Le Mesurier, Edith and Linda Lowe, Arthur Llewellyn, D. Lynn, John Leigh*, Ethel and G. Larwill.

M—Mildred Morgan, Charlotte Millar*, Ella, Joy* and Margaret McFadzean, Dorothy* and Margaret* Morris, Dorothy, Leonard and Winnie Mace, Charlie and Jessie Morrison, Dora Muir*, Arthur McLeod Johnson, Ella and John McMurray, Isabella and William Morrice, Bertie and Nellie Mills, Daisie Mackenzie, Olive Mewburn.

N—Amy and Maude Nottage, Edith Nash, Blanche Norcock*.

O—Maude and Eva Oakes, Stephanie Ong*, Gleadowe O'Connell*.

P—William Porter, Cyril and Leslie Partridge, Christine Pearson, Enid Pincott, Isabel Perks, Olive Pine Coffin, Lucy and Mabel Pelham Burn, Connie, Eddie, Jessie, Willie* and Ada Palmer, Myrtle Perry*, Gladys* and Isabel* Phipps, Clarice, Geoffrey and Percy Peach, Gordon Pibel*.

Q—Frances Quance*.

R—Eva Rodgers, Marjorie Rainey*, Olive Robinson*, Maggie Russell, Mary Rolland, Marion and Gussie Roach, Elmina and Cicely Roe, Hilda, Alice and Maggie Reid.

S—Mary de Spiganovicz* Ellen, Florence, Effie* and John* Simpson, Nellie Savage, Flora Smith*, Muriel Sells, Rose, Glanvill and Stanley W.* Smith, Raymond, Augustus and William Simpkin, Ellen and Lily Scriven, Dollie Salt*, Aleen Stuart-Byres-Leake, Poppie Stidolph, David Seth*, Evelyn* and Violet* Shaw, G*. and M. Spurgeon, Lydia Shirley, T. and D. Stanier.

T—Frank Thompson, Charlie and Flossie* Thomson, Reginald Thresh, Willie Thomas*, Carleton Tuffnell, Evelyn and Marjorie Tracey, Florence Tomlinson*, Winifred Trottar.

U—Eva Usher.

W—Florence Wilde, Sarah and Annie Wood, Violet and Louisa Walker, Mary Wilson, Lilian Willoughby, Bertie Walls, Pringle Wilson*, Sydney Wisdom, James and Lance Wahab, Edith* and Edward Wheeler, Gladys* and Elsie* Willoughby, Leonard Wall, Nora and Ellie Wyatt, George Willatt, Helen Whitney*, Sarah, Rachel, James and Georgina Wilson, Alexander Watt, Bertram Webb, Kenrick, Queenie and Ernest Wakeford, Sydney Watson, Charles and Kathleen Wingrave, Mansfield White*, Nellie* and Rachel* Wilson.

Y—Robert Young.

FOREIGN LIST.

Prize Competition.—William D. Thomson, Div. IV., 2nd Cer.; Nettie Thomson, Div. IV., 1st Cer.; Katie T. Thomson, Div. III., 1st Cer.; Ina F. W. Thomson, Div. II., 2nd Cer. (Bulgaria.) **No. 271**—Amy Ramsay, Lottie, Eric, Ivan and Rotha St. George (Canada). **No. 273**—Nettie and Katie* Thomson (Bulgaria).

Personal.

Ronald Mould, Maud Bunn, Enid Pincott, John Leigh, Haymond, Augustus and William Simpkin, James Wahab, Charles Groves, Helen Whitney, Winifred Martin, Mollie, Jack, Geoff. and Sidney Martin.—I am glad to welcome so many new "Searchers," and trust you will be very diligent in your study of the Scriptures.

Gertrude Williams.—For the weekly "Searcher" it is not necessary to write on one side only; but for the Prize Competition you should always do so.

Robert Bushby.—I am sorry to hear of your trouble, but glad you are well enough to continue your "Searcher" work.

Hilda Nicholls.—You may continue in the same division during this quarter, but for the Competition you must enter in the correct division according to your age.

Raymond, Augustus and William Simpkin.—Please do not write the question, but number your answers to correspond.

Uncle Tom.

Children's Scripture Union—Portions for week ending May 11.

Sun. May 5	*Gal.*	iii. 15-29		Thurs. May 9	*Gal.*	vi.	1-18
Mon., „ 6	„	iv. 1-16		Fri., „ 10	*Eph.*	i.	1-14
Tues., „ 7	„	v. 1-15		Sat., „ 11	„	i.	15-23
Wed., „ 8	„	v. 16-26					

Training Crippled Boys.—The thirty-fifth annual report of the National Industrial Home for Crippled Boys is a record of a pathetic and much-needed ministry among the afflicted. The number of inmates is still at the highest point yet reached. The industrial departments have been busily employed throughout the year, and the trades have been carried on with satisfactory results. Of the boys who left four went to situations as carpenters, five as harness-makers, eight as stampers, and four as tailors. From the educational inspector's report it is evident that the instruction given is of a high order, and the progress made by the boys is a source of satisfaction to the promoters. The resident secretary is Mr. F. J. Bovis, Woolsthorpe House, Wright's Lane, High Street, Kensington, W., who will give all information.

Christian Endeavour Topic.

SUNDAY, MAY 5.

Decision of Character (Rev. iii. 14-16; Prov. iv. 23-27).

THERE was no indecision about our Lord. He was the Amen, the Yea. It was his frequent practice to commence his addresses with Verily, verily. He never swerved a hairbreadth from the narrow path of his Father's will, though it led Him to the cross. Instead of stepping back into the joy which, at any moment, might have been his, He set his face steadfastly to go up to Jerusalem, enduring the cross and despising the shame. One of the greatest pictures in history is that given in Luke ix. 51. For a vivid description of the decision of his character, let us turn to Isaiah l. 5, 6, 7. Oh, for faces set like a flint. See also 1 Chron. xii. 8.

This decision of character led our Lord to be the faithful witness, *i.e.*, He was faithful in his witness-bearing to God's truth. "Before Pontius Pilate He witnessed the good confession." The word translated witness is *martyr*. Jesus was the faithful and unswerving *martyr*, though He was more, because his substitutionary death atoned for human sin.

What a contrast to this great example was the life of the Laodicean Church, so tepid as to excite the Lord's nausea. They were neither cold, nor hot, and He would therefore spew them out of his mouth. Lukewarm water will always excite sickness. He would rather have men cold than lukewarm. It is easier to make a saint out of a Saul of Tarsus, who is determined in his opposition, than out of a Felix, who trembles, but cannot make up his mind to put away his sin. The engine that travels in one direction will travel as fast in the opposite. The pendulum that swings this way, will swing as far in that. The reclaimed poacher will make the best gamekeeper. "Give Me," says Christ, "strong, determined, energetic characters; I can make something out of them; but with these molluscous, backboneless, and indecisive men I can do nothing." The cleverest carpenter on earth cannot make the nails, however hard he drives them, hold in rotten wood.

Whatever we fail to do, let us be decisive, out-and-out for God, fearing nothing but sin, hesitating at nothing which is calculated to bring glory to God. But for this purpose, as the wise man says, we must keep our heart beyond all that we keep. We keep our purses, our health, our dear ones, but above all we must keep our hearts, or at least surrender the keeping of our souls into the hands of our faithful God.

Too many leave the gateway of their souls open to every intruder. Thoughts come and go without scrutiny, and, amid the crowds that enter and depart, there are sure to be traitors with their bags of gunpowder and their fuses. We must put on detectives, lest there be a Guy Fawkes among them. *What* we think in our hearts, *that* we are. Thoughts lay down the lines on which the trams are obliged to run. By our thoughts we accustom ourselves to acts, and come to do the things which had been only a suggestion and a dream. Let the peace of God keep your thoughts, as a sentry keeps the gate of the castle.

The wise man also counsels us to directness of vision. "Let thine eyes look right on." In bicycling, we know that the beginner must not look on the ground or the machine, but at a given point in front, and almost insensibly the machine will reach the spot. What we admire we resemble. What attracts us will secure us. What runner will allow his eyes to wander right or left of the goal? What steersman of a University boat will for an instant look away from the goal to which the crew are straining every nerve? As Bunyan says, "Straightforward makes the best runner." "This one thing I do. Forgetting the things which are behind, and reaching forward to those which are before, I press toward the mark." "I therefore so run, not as uncertainly. So fight I, not as beating the air."

In every walk of life the man who has a purpose, and seeks it resolutely and decisively, is the successful man. Let us, therefore, be steadfast, unmovable, always abounding in the work of the Lord. Let us speed as an arrow with unswerving course to its goal. Let us gird up the loins of our minds, and hope to the end. "Half-heartedness is serving God in such a way as not to offend the devil."

F. B. M.

C.E. NOTES.

Special rates will be allowed for all travelling to the C.E. Convention at Sheffield, at a fare and a quarter for the double journey. But to secure this, special application must be made to Mr. J. Fred Bate, Hatfield Road, Handsworth, Birmingham, enclosing stamped addressed envelope.

* * *

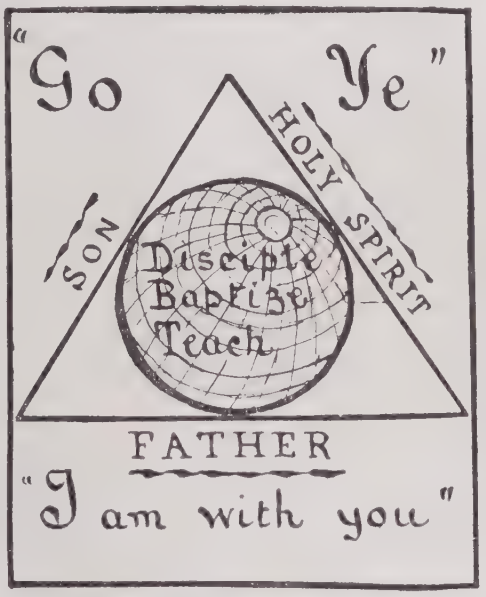
A splendid report of works comes from Newport and District Union (Wales). Over 1,100 free breakfasts had been given to poor children; "Christian Endeavour" had been supplied regularly to the chief borough Reading Room, and also to the Army Temperance Association's Reading Room at the barracks; and valuable assistance rendered at the Simultaneous F.C. Mission. During the year forty Associate members became active, and fifty-one active members joined the Church.

International S.S. Lesson.

May 12, 1901.

The Great Commission (Matt. xxviii. 16-20).

Golden Text: "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 20).



Key to Blackboard Plan.—The triangle represents the Trinity; Three in One, and One in Three (19). The whole world is to know this great truth in time; and they will only learn it by Christ's followers going, in his strength, to tell them.

"*Teach all nations*"—Disciple all nations (19). Tell them, teach them, so that they become my disciples. (17) There are always these two classes to deal with, and it will be so in all nations, those who worship and believe; those who doubt—the wheat and the tares, the sheep and the goats, the good fish and the bad, the wise and foolish, the children of the kingdom and the children of the devil. Those who "did it unto Me"; those who "did it not." But it is our duty to go and tell them, whether they will hear or whether they will reject.

"*Baptize them*" (19). That is by the outward sign of baptism; showing that they understand and know that it means to confess their faith in God, in Jesus the Saviour, and in the Holy Ghost (see Rom. x. 9-10), and that they repent of sin.

Matt. iii. 6, 8. What is this repentance? It is a change of mind leading to a change of conduct; a change of mind about God and Christ; a change of mind about sin; a change of mind about life.

"*Teach them my commands*" (20). And what are thy commands, Lord Jesus?

Let your light shine.	Watch.
Judge not.	Abide in Me.
Pray.	Keep my commands.
Search the Scriptures.	Bear fruit.
This do in remembrance of Me.	Suffer the children to come.

"*In the Name of*" (19). Compare Gen. i. 1, 2 with John i. 1, 2. Here we have the Trinity working together at the creation of the world. In heaven it is the same, for there are three that bear record in heaven—the Father, the Word, and the Holy Ghost, and these Three are One (1 John v. 7). "Emmanuel"—God with us, was one of Christ's names. "I and my Father are One," He said, and in Romans we read of the Spirit of Christ. At the baptism of Christ, God spoke, and the Holy Spirit descended in bodily shape. So could we multiply instances of the Trinity.

"*Go ye*," the command. "Go ye teach" (Matt.), "Go ye preach" (Mark), all nations, every creature. What is the result of this great command? See in Rev. v. 13 and vii. 9, and v. 11 says "thousands of thousands."

What share are we each taking in this glorious result?

"*Lo, I am with you*" (20). The promise which upholds all work done for the Master. Not alone, but having Him always. This was fulfilled in the Book of Acts, "the Lord working with them." See also Heb. xiii. 5. So also it may be with us, from the oldest to the youngest, who try to tell others of the Lord Jesus Christ.

Scottish Notes.

AN earnest effort is being made by the United Free Church of Scotland to work in harmony with the dissentients from the Union, in all parishes where the divided congregations have experienced difficulty in finding separate places of meeting. Perfect harmony has not been secured, but it is satisfactory to find the agents for the Church assuring those for the dissentients that in every case known to them in which real difficulty has arisen, "our friends in the locality have offered to arrange joint use at convenient hours, and our clients are willing in all such cases to use all the influence they possess to secure real convenience."

The near approach of the gathering of the fishing fleet at Stornoway brings to us a renewal of the request for Christian literature, to which our readers have generously responded in former years. Periodicals, tracts, and booklets suitable for the fishermen should be sent to Mr. J. F. Macfarlane, Parish Council Chambers, Stornoway, who will arrange for their being assorted and placed on board the boats. Donors are further asked to follow the distribution and reading with earnest prayer for a blessing on the effort.

At the annual meeting last Thursday of the Scottish National Sabbath School Union it was reported that it now comprises forty-two local unions, six having been formed during the year. There were 1,175 schools, with 21,018 teachers and 219,383 scholars on the rolls, being increases of 32,684 and 5,475 respectively as compared with the previous year. The directors had been deeply exercised during the year with regard to the recent falling off in Sabbath school attendance. To remedy this state of matters special efforts were put forth, and this had resulted in an increase in Glasgow and district of 2,397 scholars and 207 teachers.

The papers filled up for the recent census, in connection with Mr. Quarrier's work among orphans and consumptives, brought out the following figures:—In Orphan Homes, Bridge-of-Weir, 1,200 children and helpers; in Consumption Sanatoria, fifty-two patients and helpers; in the City Orphan Home, 123 working boys and girls and helpers—making a total of 1,375 who are daily dependent on God's bounty sent in answer to prayer. Over 100 new children have been admitted since the year began, and an equal number have been hived-off to situations, or otherwise provided for. Two new homes are about to be added, as the result of gifts just received.

The tenth annual conference of the Church of Scotland Women's Guild was held at Stirling last week. The number of branches was reported to be 553, with a membership of 38,240. In Edinburgh a coffee-house, called the Guild Pleasance Coffee-House, had been opened; at Paisley there was a coffee barrow; at Monimail a coffee-house; and at Aberdeen a coffee barrow. Two other efforts, although not entirely in connection with the Guild—a coffee-house at Gargunnock and the Steeple Club at Dumfries—were also the result of impetus received last May at Greenock; while ninety-one branches reported temperance members, many of whom were actively engaged in aggressive work, especially in connection with Bands of Hope. The gifts collected for various schemes amounted to £11,198 3s. 8½d., which included £504 for the Kalimpong Mission, and £478 12s. 11d. for the Deaconess Hospital.

At the recent meeting of the Inverness United Free Presbytery, Rev. D. Connell pointed out some ways in which the movement of the population, indicated by the recent census, would powerfully affect the work of the Church in time to come. It would make the work in rural charges in many respects discouraging, while that in the centres of population would become increasingly important and arduous. In another twenty years Gaelic preaching would hardly be required at all within the bounds of the Presbytery; and much as one regretted this—mainly on sentimental grounds—he was convinced it would be the solution of many difficulties and knotty problems. When the religious condition of the agricultural labourers was under discussion, Rev. L. Macpherson (Fearn) declared that non-church-going was not a characteristic of the class in Easter Ross, where they were found at the services with the utmost regularity, not a few taking the deepest interest in spiritual things.

Cardinal Vaughan, in presiding at the meeting of the "Catholic Truth Society" a few days ago, warned Roman Catholics that as the Gospels could be obtained for a penny, "there was now, therefore, no excuse for their not reading them." We sincerely hope that the suggestion will be widely followed, and that those who read them, without the qualifying interpretations and limitations of the priest, may find that there is indeed but One Mediator between God and man, the man Christ Jesus.

Obituary.

MISS ASHTON, CROUCH END.

THE announcement in the daily press that this earnest Christian worker had met a terrible death in the street owing to her bicycle colliding with an omnibus in Holloway Road, came with a great shock to her many friends and co-labourers. Among the friendless and fallen she had been much blessed in her efforts to turn her hapless sisters unto righteousness of life.

MRS. JOHN ELLIOT BINGHAM.

This devoted Christian lady fell asleep on April 18 at Tunbridge Wells. She took the keenest interest in all Gospel work, but more especially in that which was conducted upon undenominational principles. She was a great lover of Israel. Among her friends she had numbered many prominent Christian workers and writers of a past generation, and to her is due the foundation of the Bible Mission Halls of Tunbridge Wells. Her remains were followed to the grave by upwards of 600 working men and women to whom her ministry of love had been blessed, and a further large concourse of sorrowing people gathered at the graveside, included representatives of many classes of the community.

REV. J. N. HOARE.

Visitors to Keswick Convention will hear with regret of the death of Rev. J. Newenham Hoare, who passed away suddenly at Keswick on Sunday evening last. Mr. Hoare was appointed vicar of St. John's in succession to Canon Harford Battersby in 1883. In 1884 he married the eldest daughter of his former vicar, Rev. Gerald Blunt, of St. Luke's, Chelsea, and he leaves a widow and two children. On the previous Saturday he had presented his only daughter to the Bishop for confirmation at Crosthwaite Church, and he was leaving his parsonage on Sunday morning to conduct the Communion service, when he was seized with heart spasm, from which he never rallied.

REV. W. A. MACALLAN.

The death is announced of Rev. W. A. MacAllan, the esteemed minister of Trinity Presbyterian Church, Norwich. Mr. MacAllan was ordained at Norwich in 1867. A late deacon of the church, in speaking of his minister, said: "From the day of his entering in among us he was universally looked upon as the Lord's servant sent to do a great work here. Our souls have been built up and established in the faith, and our hands have been strengthened by his ministry." Mr. MacAllan ministered there for eleven years with much fruitfulness. In 1878 he removed to Swansea, but three years later accepted, for the second time, a call to Norwich. Under his painstaking guidance the cause continued to prosper, and Trinity Church has become an important factor in the Nonconformist life of the city.

Mr. MacAllan was a large-hearted man, many social, philanthropic, and political movements having had the advantage of his practical help, and he was a warm friend of the Bible Society, the Religious Tract Society, the Evangelical Alliance, the Y.M.C.A., and other important organizations of an evangelical character.

PASTOR FRITZ FLIEDNER, MADRID.

We learn with deep regret that this well-known worker has fallen asleep. In the words of his friend, Pastor Charles Faithfull:—"A great bereavement has befallen the evangelical work of this land. On Thursday, April 25, after a brief illness, Pastor Fritz Fliedner, so well known for over thirty years in connection with the evangelization of Spain, passed peacefully away. The ceaseless energy of our departed brother, and entire disregard of self, doubtless had much to do with this sudden collapse, strength being inadequate to cope with the enteric fever."

Born in 1845, Fritz Fliedner was the third son of Dr. Theodore Fliedner, the well-known founder of the Deaconess Institution at Kaiserswerth on the Rhine; and studied at the university of Halle from 1864 to 1866, where he enjoyed the instruction and personal friendship of Dr. Tholuck. In 1866 he went as field deacon in the war with Austria, after which more study followed, at Tübingen. Pastor Fliedner early took an interest in the work of God in other lands, and after several tours in Roman Catholic countries, his interest was aroused on behalf of Spain, settling in 1870 in Madrid.

Among other causes claiming attention the neglected children of the city laid hold of his heart in a peculiar degree, and the name of this German pastor will live long as that of the special friend of the outcast little ones of the Spanish capital. Like other workers in this field, he began with a few, and was led on step by step to accomplish great things for God. The publication of evangelical literature appealed to him also as a useful engine for the spread of the truth, so that this preacher had many audiences besides that to which he ministered week by week, and many whom he never saw in the flesh will yet rise up to call him blessed.

Mildmay Conference Programme.

June 25-27, 1901.

DIVINE BEGINNINGS FOR UNENDING HUMAN NEED.

"JESUS CHRIST IS THE SAME YESTERDAY, AND TO-DAY, YEA, AND FOR EVER."—(UNTO THE AGES.)
Heb. xiii. 8.—R.V.

TUESDAY, JUNE 25.
GOD IN CREATION.

"*In the beginning* God created the heaven and the earth" Gen. i. 1). "God created man in his own image" (Gen. i. 27). "His dear Son . . . who is the image of the invisible God . . . all things were created by Him and for Him" (Col. i. 13, 15, 16; Rev. iii. 14).

The splendour and miracle of Creation and its adaptation for man. "For thus saith the Lord, that . . . formed the earth . . . He created it not a waste, He formed it to be inhabited" (Is. xlv. 18.—R.V.; Job xxxviii.-xli.; Ps. xix. 1-6; Ps. cxlviii.; Acts xiv. 17).

The Crown of God's Creation on earth. "*Man.*" "And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image" (Gen. i. 26, 27).

The Crown of God's new Creation in Christ Jesus. "HIS BLOOD-BOUGHT CHURCH." "Wherefore if any man is in Christ, there is a new Creation" (2 Cor. v. 17.—R.V.). "A new Creation" (Gal. vi. 15; Eph. i., ii. and iii.; 1 Peter i. 18-19).

WEDNESDAY, JUNE 26.
GOD IN REVELATION.

"*In the beginning* was the Word, and the Word was with God, and the Word was God" (John i. 1).

The Spoken Word. "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 19-21).

The Incarnate Word. "And the Word was made flesh, and dwelt among us, ... full of grace and truth" (John i. 14; John xii. 49, 50; Matt. xvii. 5).

The Written Word. "All Scripture is given by inspiration of God, and is profitable," &c. (2 Tim. iii. 16; John xvii. 7, 8, 14; Matt. v. 17, 18).

THURSDAY, JUNE 27.
GOD IN MANIFESTATION.

"That which was *from the beginning*, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life" (1 John i. 1).

Christ's First Coming and its Purposes:—

(1) *To keep the law in Holy living, and to be the Propitation for our sins.* "I have glorified Thee on the earth; I have finished the work which Thou gavest me to do" (John xvii. 4; 1 John ii. 2; 2 Cor. v. 21; Mark x. 45).

(2) *To reveal the Father.* "His dear Son . . . who is the image of the invisible God" (Col. i. 13, 15). "He that hath seen Me hath seen the Father" (John xiv. 9).

Christ's Second Coming and its Purposes:—

(1) *To gather his people—his Church.* "I will come again and receive you unto myself" (John xiv. 1-3; 1 Thess. iv. 13-18).

(2) *To restore his Nation—Israel, and Judge the Nations.* "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos. ix. 15; Isa. xlii. 5-7; Eze. xxxvi. 24-28; Eze. xxxix. 28, 29). "Before Him shall be gathered all nations" (Matt. xxv. 31-46; Acts xvii. 31; Jude 14, 15).

(3) *To govern the world in righteousness.* "And the Lord shall give unto Him the throne of his father David" (Luke 1, 32). "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psa. lxxii. 8; Jer. xxiii. 5; Isa. xxiv. 23; Zech. xiv. 9).

"*The zeal of the Lord of Hosts will perform this.*"

Several railway companies have agreed to issue return tickets to London at reduced fares to those who purpose attending the Conference. A "Certificate" is necessary for each person; and these "Certificates" can only be obtained from the Secretary of the Mildmay Conference, at the Conference Hall, Mildmay Park, London, N.

Requests for Prayer.

For blessing on the work of the Open-Air Mission at Chester races.

Prayer is asked for the twentieth annual visit of the Ross Bible Carriage to the Hereford Pleasure Fair on May 8 and 9; also for the Gospel tent work commencing at Lydbrook in May.

The Need of the Age, Ecclesiastical and Otherwise, by Rev. David Mullan (3d. *Dublin: Eason & Son; London: Morgan & Scott*), is a stirring and timely pamphlet, worthy of close attention by all who desire the revival of spiritual religion, and of all who hold the principles of the Evangelical Alliance.

The Manger and the Cross.

THE centre of the Incarnation is where Christ placed the focus of his work—not at the beginning of his life, but at its end; not in the manger, but in the Cross. The key to the Incarnation is not in the cradle, but in the Cross. The light on Bethlehem falls from Calvary. The virtue lies in some act done by Christ; and He Himself did no act in his birth, but in his death He did *the* act of the universe. The soul of the Incarnation does not lie in his being born of a pure virgin; but it lies in the death of his pure soul, and the perfect obedience of his will as a propitiation for the sins of the world. God was in Christ as reconciler, not as prodigy. The key to the Incarnation lies, not in the miracle performed on his mother, but in the act of redemption performed by Himself. Christ's great work on our behalf was not in assuming our nature at birth, but in what He did with the nature we call assumed. Men were not redeemed by Christ being born as He was, but by his dying as He did. It is that which establishes his power over us sinners. It is that which makes his real value to our souls, because it is there that He atones, expiates, reconciles. It is that which gives chief value to his entrance into the world—not that He was miraculously born, but that He was born to die and redeem. The saving humiliation was not that of the manger, but of the Cross. It was a humiliation not inflicted or imposed, but achieved, and the self-emptying behind all was one to be explained, not by anything happening *to* Him in his humble birth, but by what happened *through* Him in his humiliating death.

From "The Taste of Death and the Life of Grace," by P. T Forsyth, M.A., D.D. (1s. 6d. (*James Clark & Co.*) Rarely do we find a book with so much good matter condensed into so small a compass. It contains two discourses on the vital truths of Heb. ii. 9 and Phil. ii. 5-8. In both Dr. Forsyth protests against the weak, sentimental, selfish gospelette, so common in the present shallow period; and affirms the uncompromising and eternal realities of the Gospel of God. There is not a wasted word. Each terse and graphic sentence hits the mark. Tenderness and pathos co-exist with firm vindication of righteousness and stern denunciations of the wickedness and doom of sin. The glory of God in the face of Jesus Christ is the ultimate subject of the whole.

Irish Notes.

THE quarterly meeting of the Belfast Methodist Council has been discussing "The Higher Criticism," and the general conclusion arrived at was that evangelical Christianity has not much to fear from the critics.

Much regret is felt by a wide circle of friends at the death of Rev. Wm. Quaile, Methodist minister, who has just passed away in Dublin, in the fifty-first year of his ministry. Deceased was an earnest, thoughtful preacher, a faithful pastor, and a kind friend. His appointments included such centres as Portadown, Banbridge, and Parsonstown.

The amount now given to foreign missions by the Church of Ireland is greatly in excess of what it was even a few years ago. For instance, in 1894, the sum raised from assessment under the various diocesan schemes was £108,364, and for foreign missions £24,694, but in 1899 the sum raised from assessment was only £99,168, while that contributed for foreign missions was £52,784. Thus, while the amount raised from assessment fell in five years £9,196, the sum raised for foreign missions increased £28,088.

The Lewes Martyrs' Memorial.—In honour of the seventeen martyrs who suffered in Queen Mary's reign in the county town of Lewes, a noble granite memorial has, at the cost of about £990, been erected on an eminence overlooking the town. It is to be unveiled by the Countess of Portsmouth on Wednesday, May 8, and in connection with the occasion several meetings will be held, including one for the children, when 1,000 children will receive a copy of the memorial volume that has been issued in connection with the unveiling. (TURN OR BURN. By Rev. Dr. F. J. Hamilton and W. Stanley Martin. 1s. *Morgan & Scott*). The obelisk will remain not only as a memorial to the Lewes Protestant Martyrs, but as a witness for Protestantism; also proving an encouragement to all who, in these days of constant concession to the ever-increasing demands of Popery, hold that any such yielding is dishonouring to the Lord, disloyal to the Sovereign, dangerous to the commonwealth, and detrimental to the individual.

Regions Beyond Missionary Union. — We are requested to state that friends who desire to inspect the new missionary steamer *Livingstone*, should address the Secretary, Harley House, Bow, E.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individua members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

ONCE more we remind our friends that communications for any of the correspondents whose names appear in our columns may be addressed to our care. Donations in aid of the various branches of work which we bring before our readers may also be sent on their behalf to our publishers, Messrs. Morgan & Scott.

Those who revere the memory of D. L. Moody will find welcome echoes of his voice of tenderness and truth in a neat little volume: Daily Gems from D. L. Moody. Selected by His Daughter. (2s. 6d. *Morgan & Scott.*) We know no more attractive volume of the class to which it belongs. There is a text for every day in the year, and then a bright paragraph or point, expressed in the terse style so characteristic of the evangelist. There is an excellent portrait, and many other illustrations. On all hands the book will be valued as a memento of Mr. Moody. Christian workers will find it suggestive of thought as well as spiritually helpful.

Several of the leading ministers of this country have been moved, during the recent Spring meetings, to urge younger men to greater definiteness in their presentation of Christian truth. We referred in our last issue to the magnificent declaration of Dr. Maclaren. Following him came Dr. John Watson, who last week spoke very plainly upon the same subject. He declared that the great want in the preaching of the day was a strong *convincing* affirmation concerning the great Christian verities—

> Men come to church to be confirmed in the good news of God's salvation, and if preachers fail to convince them, or send them away doubting, it were better that the churches should be closed. The human heart longs for certainty.

There can be no doubt that the minds of thousands of churchgoers are really disturbed because of the destructive criticism which has so boisterously asserted itself of late: consequently mere affirmations from the pulpit are not received as once they were. The preaching must be convincing and positive. The evangelist St. Luke tells us that Apollos *mightily convinced* the Jews *from the Scriptures*. We know well that unless the Holy Spirit deals with the hearts of the hearers no real good will be done, no matter how clever and convincing is the preaching. At the same time, the preacher's duty is to present positive truth as absolute overwhelming *fact*, based upon the authority of the Divine Word.

A circular has been issued by the Free Church Council urging the churches all over the land to undertake *united* open-air services on Sunday evenings about 8.30. If this project is carried through (and no doubt it will be) there ought to be an immense amount of good accomplished. We should like to add, however, that every evening of the week must be employed if any considerable section of the community is to be reached. The tent season will also commence immediately, and workers are looking forward with great expectation to this work, since the happy experience of last year demonstrated what can be wrought by means of tent missions. The summer offers a special opportunity to the whole Church to engage in aggressive evangelism. Would it not be well if pastors devoted a whole Sunday in pressing the solemn responsibility of such work upon Christian people? At present a very large number of people consider it *infra dig.* to assist at open-air meetings; but if the outside crowd is ever to be reached, it can only be reached in this way. Very much depends upon how the opportunity is seized in the coming months.

All ministers will sympathize with the protest against the way in which the pulpit is turned into a "bulletin-board," from which all kinds of trivial notices are given out week by week. The difficulty arises mainly from the insistence shown by the officials of each minor society in connection with a church, that *their* particular meetings should be specially emphasized. Where the preacher gives out his own notices, it is an added burden to his proper duties which often seriously interferes with his peace of mind, and with his concentration on his work. It further distracts the mind of the congregation from the higher spiritual exercises of the hour. Some means ought to be found whereby this perpetual interference with worship would be prevented. There are several ways of doing this—a monthly leaflet of notices, or a weekly list, distributed in the pews, being the most convenient and effective. By a little loyalty on the part of the audience, and an occasional reminder from the pulpit, this increasing trouble might be greatly mitigated.

The "decadence of young men" is the theme of more than one allusion in the May Meetings that are now going on so vigorously. There is a widespread feeling among the older leaders that there is less interest in great ideas and principles among the young men of to-day than was the case a generation ago. Mr. Carvell Williams, M.P., emphatically deplored the way in which young men were being absorbed by the passing interests of the football and cricket fields, the golf links and cycle tracks. The appeals that stirred their fathers fall unheeded on the ears of those whose devotion to amusement threatens not only to retard the advance of the great moral and spiritual movements, but even to make it possible that some of their dearly-won rights may be taken from them.

The Scriptural doctrine of sin, as it is well put in *The Rock* by Dr. Porter, Vicar of All Saints, Southport, represents it as four-sided in its character. It is, first, a deadly injury to a man's own soul; secondly, often a deadly injury against some other individual or individuals; thirdly, a danger to the community at large; and, fourthly, a deep offence against God, an outrage on his majesty, a violation of his love. These four characteristics of wrong-doing must ever be borne in mind in considering our own sins, if we would feel towards them as we ought. The weak attitude of many public teachers on this subject is largely due to the ignoring of the last factor in Dr. Porter's analysis. Only as we realize the offence against God as a Divine and Holy Person, who has a right to demand holiness in us, shall we realize and be able to proclaim the teaching of the Bible on this matter.

The lecturers of the "Ethical Religion Society," rejecting all ideas of God and the supernatural, harp incessantly upon the word "duty":—

> We want a true conception of duty . . . a conception which does not crush out earth in order to bring in heaven. The religion of duty does not grasp at a shadow and neglect the substance.

The word "duty" seems to be a sort of charm, the utterance of which settles all questions. But what is "duty"? According to its etymology, *the sum total of all that is due from us.* And a man has performed but the smallest part of his duty when he has discharged his debts to his fellows. The greatest of all our dues is owing to God, upon whose Providence we absolutely depend, moment by moment.

Following up the inquiry set on foot by the *Sunday School Chronicle*, a determined "set" is being made by many influential employers against the boy smoker. Sir Thomas Lipton, Mr. W. H. Lever, of the Sunlight Soap, Mr. George Cadbury, Mr. Walter Hazell, and others, together with many head-masters of schools and medical men, all express their conviction that juvenile smoking is injurious to health and detrimental to character. The Editor himself has a serious word on the subject:—

> "When you think," he writes, "of the terrible craving for the cigarette which these boys feel, and the inadequacy of their weekly wage to meet the demands of this luxury, you can readily understand how they may easily fall under the temptation of petty pilfering."

In connection with the Sunday-School Union, an Anti-Cigarette League has been started, the members of which promise that they will abstain from smoking at least till they reach the age of twenty-one.

The necessity for protecting young children from being allowed to purchase intoxicants has been emphasised by a shocking case which came before the magistrates at the Birmingham Police Court on April 24. Evidence was given that young girls, of the respective ages of twelve, thirteen, fourteen, and fifteen, visited several public-houses in succession, obtaining rum at one house, whisky at another, beer at a third, where, on being refused more, "they went outside and fell down in the street." All the girls were under the influence of drink, and one was "so drunk that the constable locked her up."

The magistrate remarked that a good deal had been heard of slum-land, but now they had an opportunity of seeing how a great part of slum land was made. A fine of £5 and costs was the penalty imposed upon the beer-house keeper who supplied the beer, when it should have been seen that the girls were not fit to be served. But alas, for the parental training which permits, and the opportunities which exist for, children—and girls, moreover—of these tender years to be visitants of such terrible places of temptation, leading to loss of decency, of propriety, and of every moral and spiritual good.

Christian people are having it brought home to them that a serious danger to public morality lurks behind the apparently innocent penny-in-the-slot mutoscope machines, which are being rapidly multiplied in places of public resort. Mr. R. Rains, Hillside, Seabrook, Sandgate, has issued a circular letter calling attention to the mischievous pictures placed on view in this way, of which the very titles betray their debasing and corrupting nature. Workers in charge of children's excursion parties are strongly urged to make inquiries whether the places selected are free from such things on ground or in buildings belonging to the corporation or council—(1) of the caterer, (2) of the stationmasters at both ends of the journey, (3) of the local authorities, and (4) of friends in the locality. By this means children may be saved from contamination, and attention will be called to the evil.

One of the most forcible articles we have yet seen dealing with the curse of the military spirit, appears in the current number of the *Young Man*. It is addressed especially to young men, because "they are the coming force," but it deserves to be pondered by all who have the country's welfare at heart. The writer points out, *inter alia*, that the acceptance of the Darwinian doctrine of the survival of the fittest in the struggle for existence, seems to be employed as an excuse for the development of the war spirit. Perhaps few of the common people could tell precisely what that doctrine really is, but there can be no doubt of the fact that the blank materialism to which the conclusions of certain scientists directly lead, has been practically accepted by vast numbers of people who have no interest whatever in science. The mists of materialism created on the heights have descended into the valleys, and enveloped the popular mind.

A curious "endowment" case has been decided in South Wales. In 1702 a Presbyterian Church was endowed with £40 a year for its minister. In course of time the teaching became Socinian, as was the case during the eighteenth century with not a few Presbyterian causes. The congregation dwindled, till recently it was found impossible to keep up even the semblance of church life, except by importing a congregation from a neighbouring town to hold a Unitarian service *once a year!* It has now been legally decided that the endowment shall lapse, and be devoted to educational purposes. The case illustrates somewhat pointedly a fact which is more widespread than many people think, viz., that Unitarianism is incapable, not only of missionary effort, but even of maintaining itself from one generation to another with any show of vitality. It is fed by accessions from other denominations, not by its own propagating power; and where, as in South Wales, the secessions to Unitarianism are few, the cult threatens to die out as a separate community.

We had been hoping that the scandal of church lotteries was a thing of the past, but such evils die hard, and there are occasional attempts to keep up the immoral practice, under the impression, we suppose, that the end justifies the means. The latest of these attempts is a "grand prize drawing" in connection with a certain Welsh church in Glamorganshire, with forty-six prizes to be competed for by the sale of tickets. The curious thing is that the names of five J.P.'s and other public officials appear as patrons. Besides being most discreditable, as connected with a religious community, it is entirely illegal. Religion has suffered greatly in times gone by through association with this and kindred practices, and those who value the good name of the Christian Church will unite to bury such evils beyond resurrection.

The reply of Count Tolstoi to the decree of excommunication passed upon him by "the Holy Synod" will be read by Christian people with mingled feelings, since it presents such a mixture of noble protest against superstition and evident ignorance of the central truths of the Christian faith. The Greek Church in Russia is a hotbed of revolting superstition, and the excesses of idolatry go even beyond those of the Latin Church. Count Tolstoi's protest may, therefore, do something to awaken the more intelligent people to a sense of the folly of these things. Well may he indignantly protest against "the Sacraments, as a species of base common witchcraft, absolutely opposed to the idea of God and the teaching of Christ. Confession (he continues) is a dangerous illusion, encouraging immorality. Extreme unction, the use of icons and relics, are the outcome of ignorant sorcery. Canonization is the beginning of imposture.

These are strong words, but a severe disease needs a severe remedy. But, unfortunately, the Count mars his protest by advocating "free" marriage, and denying the Deity of our Lord. Because of this, the edge of his protest will be taken off for many of his countrymen, who might otherwise have hearkened to him.

The testimony of impartial onlookers is generally of more value than that of those who judge from a distance. In this respect it is interesting to turn from Lord Salisbury's criticism upon the hampering and hindering result of missions in the Far East to some other recent testimonies. The Governor of New Guinea has stated in public meeting that the Government owed much to the missions, and he added that if it were not for the little white houses of the missionaries the administration would have to double and redouble its controlling forces. Every penny given to the mission work was, therefore, a help to the Home Government, for the missionaries carried with them "peace, law, and order." Similarly Commander Tilley, the first American Governor of Samoa, has recently said:—

Many persons jest at mission work. I say without hesitation that the missionaries have done noble and marvellous work in the South Sea Islands, and that, with the help of God, they have effectually converted the whole of the Samoan archipelago. Owing to their faithful labours, those islands are now prepared to profit by good government, and to make stupendous progress in civilization.

Roman Catholic ecclesiastics are generally not favourable to the free dissemination of the Scriptures among the laity, because there can be no greater enemy of Sacerdotalism than the New Testament. Occasionally, however, they forget themselves, and speak not as officials but as men, as Cardinal Vaughan has just done in regard to the publication by the Catholic Truth Society of the penny edition of the Gospels in English. He even goes so far as to say that—

If the Society had done no more than issue the Gospels in this form it had done a good work, for it was infinitely better to read the life of our Lord in the Gospels themselves than to trust to the language of commentators.

If the Pope and all his cardinals took up this attitude generally, there would be little danger of the recrudescence of Roman Catholicism in this or any other country. A free Bible and the Vatican are sworn enemies.

The Times, in spite of its halting tone as regards the persistent demand for a State Catholic University in Ireland, is frankly sensible of the anomalous nature of the demand, and pertinently asks: "Why should the Roman Catholic Church in this country be given a position of influence and privilege in regard to University education which it does not possess in any Continental country?" It points out that the completely Roman Catholic Universities of the Continent, such as Louvain, receive no help whatever from the State, and are maintained entirely by voluntary contributions. In view of these and other facts, there is a strange weakness of attitude among our leading statesmen on both sides of the House of Commons on this question. The persistence and skill with which the reactionary party conducts its propaganda is a lesson in something more than tactics, to those who are lagging in their efforts after complete religious equality in this country. The enthusiasm just now is all on one side.

A striking phrase employed by the Rome correspondent of the *Daily News* reveals the real inwardness of Vatican policy. It is well known that the Pope and the Vatican Council are greatly disturbed because of the anti-clerical spirit which every day is gaining strength on the Continent. The correspondent referred to significantly says:—

The greatest grief is caused by the attitude of France, the Vatican having, for over ten years, done everything in its power *to gain her political friendship*. Cardinal Rampolla now sees slipping from his grasp the fruit of *these long years of patient diplomacy*. [Our italics.]

The whole question is there, and it will be well that people shall so understand it; for the reaction which is so strongly working in Latin countries is not a reaction against Christianity, but a resistance to political intrigues undertaken in the name of religion.

One of the signs of this time, pregnant with momentous possibilities, is the tendency to the union of the Latin races. The *Daily Mail* of Thursday contained a most interesting communication on this subject. The chief point of interest is that the prime motive of unity is the revolt against the pretensions of Romanism, and especially the evil machinations of Jesuitism. Is this one of the steps toward the fulfilment of Rev. xvii. 16:—"The beast shall hate the harlot, and shall make her desolate, and shall eat her flesh, and burn her with fire"?

The following story, told in a contemporary, is significant by the impression made by Roman Catholic Christianity on the mind of a Hindoo priest sent over recently to Europe to study the civilization and religion of the West. He was much impressed by the beauty and charm of the first church he attended, and with the words of the officiating minister; and after the service he went to pay his respects to the preacher.

"Your words," he said, "have deeply impressed me. You are surely one of the first servants of the Church?"

"Oh, no," replied the clergyman with humble mien, "the vicar is over me."

"And over the vicar?"

"The canons."

"And over the canons?"

"The bishop."

"And over the bishop?"

"The archbishop."

"And over the archbishop?"

"The cardinals."

"And over the cardinals?"

"The Holy Father."

The Hindoo priest shook his head and ceased his questions, saying: "What a long, long ladder you want to mount up to God."

The evil of priestly intermediaries between between man and his Maker could scarcely be more strikingly put.

Home Training.

By Rev. E. GRIFFITH JONES, B.A., Balham.

III. THE NEST NURTURE.

(Deut. xxxii., 11.)

THERE is perhaps no feature of the animal world more prophetic of the human, especially on its pathetic and affectional side, than the nesting habits of birds. Those who see nothing beyond physical attractions and sensibilities in the elaborate provisions made for the nurture of their young by the feathered tribes, forget that the first prophecy of the home-life, with all its ardours of feeling and joys of self-sacrifice, is to be found in the bird's nest. In many directions it symbolizes the highest principles and laws of the home, and it will fitly stand, in view of the opposite exaggerations we have been dealing with so far, for the ideal home training. The three ruling ideas of the nest nurture are embodied in the words—shelter, discipline, and emancipation.

I. *The Home, like the nest, is for Shelter.* It is a truism to say that we come into the world helpless and defenceless, especially as compared with some of the creatures beneath us. The higher the intelligence of the adult creature, so we are told by naturalists, the longer its infancy; and as man stands highest in the scale, his infancy is the longest and the severest of all earthly beings.

But in the human race infancy has not only a physiological, but a moral and spiritual function to fill. The sensitiveness of the child is so exceedingly finely wrought, and the possibilities of harm to it so perpetual, and often so fatal, that it makes unceasing demands on the care and attention, the thought and self-sacrifice of its parents; and they in their turn find that these demands, which absorb their thoughts, and drain their energies, day and night during the best years of their lives, tend to develop in them the highest qualities of which human nature is capable.

The home is the training school of virtue for parents as well as for children; and of the two, I think the parents are put through more profitable discipline than even the children.

And the first part of this discipline is the most thorough, to make the home a nest of warmth and safety, and cherishing love. Because our little ones are so helpless when first entrusted to our hands, God has put a great love of children in the hearts of most men and women, and this love prompts them to all the care and the watchfulness, and indeed not a little of the *wisdom*, that are needed for their up-bringing. A doctor told me once that he

GREATLY OBJECTED TO GRANDMOTHERS,

and mothers-in-law, and aunts, who are so fond of giving young and inexperienced mothers advice as to how and what to do with their babies. "Nature has given them an instinct," he said, "which will tell them more than volumes of advice; love will help them to understand without knowing how or why." Love means sympathy; sympathy breeds insight; insight brings wisdom. If we are but faithful to our love, and give it its proper place in our lives, it will teach us more secrets than much experience, and keep us true to our children's needs.

It is, indeed, not the tendency to neglect, but indulgence, that needs to be guarded against. It is a great mistake to say that undue fondness is due to a too great love. A great love is strong in self-restraint; it considers the true interests of the loved ones, not their whims; and is even prepared to run the risk of seeming unkind in order to fulfil its perfect work.

We must remember that we have to defend our boys and girls, not only from the world outside, but from themselves; from their hereditary tendencies; from faults, perhaps, that *we* have transmitted to them; from natural impulses to selfishness and untruth and evil tempers. No one is fit for this subtle but Divine stewardship who has not learnt the secret of conquering his own heart; and it is often because men and women fail *as men and women* that they fail as parents; and have to lament in later years that, with the best intentions they have utterly fallen behind their ideal in the up-bringing of their children.

II. The home, therefore, is not only for shelter, but *for Discipline.*

Because the child nature is so sensitive to *evil* influence, we have to shelter and guard it jealously from all that would hurt it in body or in soul; and because it is so sensitive to *good* influence, we are called upon to surround it with the best possible environment, physical and spiritual. But even in the early years, we must remember that by stimulating and spiritualizing their instinct for *self*-preservation, by disciplining them to good habits, by developing their powers of reacting on the outside world, we are doing more than would otherwise be possible, to preserve our children blameless afterwards, and to send them forth strong and vigorous for the life they have to live when they leave us.

The text above referred to illustrates this: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings—" . . .

WHAT DOES THIS MEAN?

It means that even in bird life the parental instinct is not satisfied with the mere sheltering impulse. The mother bird knows that her little ones are not in the nest for ever, that presently they will have to see after themselves; and so, having fed and cherished them up to a certain point of strength, she sets about educating them to take care of themselves, and drills them in the art of flight. The nest is broken up, the young ones are borne aloft, tossed into the perilous air, caught and upborne, and tossed again; and so they find their wings little by little, and are at last able to fly alone.

I am afraid there has been in times past an idea that the principal function of parental authority is to repress the waywardness of children. That may be its lowest function; it is certainly not its highest. That is, not to repress, but to stimulate; not to check, but to develop, the latent strength and virtue of the little ones. This is true of education and of political life, as well as of the home life. It is tyranny that represses, and discourages, and stifles; righteously-directed authority only uses the negative element in order to awaken all that tells for order and self-government, and so secure the realisation of the best in man, woman, and child.

III. There is one more principle to be borne in mind—that of *Preparation for the inevitable hour of Emancipation and Freedom.*

As was pointed out in a preceding article, those parents who forget that their children will sometime be called to leave the home-shelter and discipline behind them, and go forth into the world to fight their own battle, who treat their children as though they were going to remain children for ever, are preparing sorrow both for themselves and offspring alike.

No doubt it must come home with a deep pang to the hearts of parents when at length they realize that their absolute reign is over, and that in future they can exercise only a divided, partial authority over their children. That is a touching scene in the Temple when Mary quietly remonstrates with her boy Jesus for having so long kept them in ignorance of his whereabouts. His answer is gentle, but it has in it a touch of loving reproof: "Wist ye not that I must be about my Father's business—in his house?" Mary must have realized with a shock that her sweet mother's day of unquestioning authority was over, and that she must

HENCEFORTH BE A SPECTATOR

in many things where hitherto she had been queen-mother. Her Son was beginning to realize outlooks in the vaster world beyond and above the home; the human relationship was being absorbed in the Divine, and the Virgin-mother must give way as final authority to the Heavenly Father. Happy, indeed, the mother that can reverence her child in this, and acknowledge that hard as it may be to be put back into the second place yet so it must, and so it ought to, be.

The hour must come to us all, when our children rise and leave us; and like Abraham leaving his native land, they go forth not knowing whither they are going. But if the "nest nurture" has done its work, our eaglets will have learnt to fly alone. By the gradual release of authority, the slow but educative habit of voluntary obedience to the Divine will and law in the home, they will be prepared to go forth in confidence to meet their destiny; and, by Divine grace, to mould their fate without fear of failure or disaster.

That home is a happy one in which the little ones are being so nurtured as to be equipped, ere they leave, with that highest of incentives, as it is the surest of defences, to a successful career here and hereafter—a true-hearted faith, a will already consecrated to the service of God. Thus, and not otherwise, will He fulfil his purpose for us and ours in the new generation, and so lead the world "to other heights in other lives."

[This article, with the two that have preceded it, will shortly be published in separate form, particulars of which will be duly announced.]

A Soldiers' Password.

AN interesting fact has been brought to our notice to the effect that when members of the Soldiers' Christian Association meet each other they use as a password "Four hundred and ninety-four," the response of the Christian comrade being "Six further on." The meaning is this: 494 is the number in *Sacred Songs and Solos* of the hymn "God be with you till we meet again;" and six further on (*i.e.*, 500) is the number of "Blessed assurance, Jesus is mine."

We inquired of Mr. S. E. Burrow, the secretary of the Soldiers' Christian Association, as to the accuracy of the above, and he writes in these terms:—"Replying to your letter *re* '494' and 'six further on,' it is quite correct. They are constantly being used by our S.C.A. members as greeting and response. And I don't think an S.C.A. man ever writes a letter to a comrade or to me without putting 494 either under his signature or on the flap of the envelope outside. I have had dozens such from South Africa alone, and in my visits to the garrisons and Soldiers' Homes no meeting is considered closed until 494 is sung. And they *do* sing it!"

Attention!

EVERY Christian should know what this means. It is to be awake and attentive to all the commands of Christ. To have eyes, ears, hands, and feet ready for the next word or duty. It is the first lesson in the discipline and drill of the British soldier, and it is also the first duty of the Christian soldier—to *hear*, to *heed*, and to *hasten* at once both to learn and to do the will of the Lord. This command is perhaps best given to us in two short words, *Take heed.* If we turn to the Christian's Order Book, we shall see how complete this word of command is:—

1. Take heed and have the heart right, for God can read it (Heb. iii. 12).

2. Take heed and have the ears open, for the Word to enter (Matt. iv. 24).

3. Take heed and have the eyes right, for the enemy is near (Mark xiii. 33).

4. Take heed and have the hands busy, for the inspection is at hand (1 Cor. iii. 10).

5. Take heed and keep the feet firm, lest you slip (1 Cor. x. 12).

6. Take heed and keep close to Christ (Mark xiii. 9).

Take heed that your conversation is such as becometh the Gospel of Christ, and that your life and testimony glorify the Saviour as a "good soldier of Jesus Christ."

Remember, faithful vigilance is the price of everything good and great in this world. It was for this that the memory of the Pompeian Sentinel is embalmed in poetry and recorded in history. Nothing but unceasing watchfulness can keep the heart in harmony with God.

Watchfulness and prayer are inseparable. The one discerns dangers, the other arms against them.

Pins and Pivots, from which the above is extracted, is a neat 48pp. booklet, prepared by Mr. C. Edwards, of the Soldiers' Home, Winchester (6d., cloth 9d. *H. R. Allenson*). This should prove very acceptable to teachers and preachers. A similar volume, by the same author, entitled Pictures of Christian Life and Service (9d. and 1s.), will shortly be published by Messrs. Morgan and Scott.

FOUNDATION TRUTHS OF THE GOSPEL.—XVII.

THE SANCTIFICATION OF THE SPIRIT.

By Rev. T. G. SELBY.

"ELECT . . . in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter i. 2). "God chose you from the beginning unto salvation in sanctification of the Spirit, and belief of the truth" (2 Thess. ii. 13). The Jew was distinguished from his neighbours by a rare inward illumination, and the providential intention of his history was to realize, in some imperfect ritual fashion, the idea expressed by this term, "the sanctification of the Spirit." He had a sense of spiritual realities shared but faintly by other races, and enjoyed priestly rights and privileges within a sanctuary to which, for the present, the Gentile had found no key of access.

His capacity for religion, though sometimes neglected or misused, has often been described as genius. Through seers and lawgivers, and within the sphere of his own conscience also, he heard Divine voices with a distinctness and continuity to which no parallel can be found elsewhere. God was the chief and absorbing interest of his life, and at the best epochs of his history he was surrendered to the will of the Eternal. The vocation of his race was to accomplish Divine purposes more directly than the rest of the world, and, in so doing, to bless at last all other races.

The irresistible influences at work upon the Jew took him out from the mass of men, and cultivated him into a distinct type, "a peculiar treasure" to the God whom he worshipped. The race itself was formally sanctified in its corporate life, separated from the common, conventional polities and services through which other races fulfilled their destinies. Even the Gentile felt that there was a mysterious dividing line running like a grim frontier between himself and the man who had received this great religious trust. And because this idea of sanctification was so imperfectly realized by the people at large, in their common avocations, a race within the race was consecrated to the ministry of the altar, and common things were consecrated to Divine uses by the symbolic touch of the altar.

This purpose, which had a partial and intermittent fulfilment in the letter through the chequered epochs of Jewish history, was to reach a complete spiritual realization in the life of the new Israel. By creating a richer inward illumination, and a tenderer and more willing subjection to the voice of God, by a ministration of solace, courage, sympathy, and inspiration, the Spirit, sent in harmony with God's counsels, must needs refine and exalt, cleanse and hallow the inward and outward life of those belonging to the new seed; and the Spirit is no less faithful to his vocation, in the economy which bears his name, than the Son.

St. Peter makes it clear that this sanctifying ministry entrusted to the Spirit is not formal or putative only. It issues in complete inward harmony with the holy will of God. "Elect in sanctification of the Spirit unto obedience." There can be no other sanctity than that which so demonstrates itself. In the beginnings of its manifestations, the grace which is in Christ Jesus gives us back our lost standing-ground before God; but the work entrusted to the Spirit, in continuation of the redeeming work of the Incarnate Saviour, changes the character in its inmost uprisings.

It is wrought out by one who condescends to become the soul of every believing soul, and puts this plain spiritual mark upon those who are of the new Israel. The Spirit may need to struggle with us, and to contend against our obstinate reserves for years; but his sanctifying work is not crowned till, with free and glad hearts, we accept God's mind concerning us. The sanctifying Spirit brings to pass the great purpose of our election when He makes us heedful, submissive, alert to run in the way of God's commandments. There can be no fitness for God's plans here or hereafter till the soul bows itself in reverent love to God and to all his calls. "Elect in sanctification of the Spirit unto obedience."

But to whatever degree the Spirit may be able to carry on his work within us, obedience never reaches a point at which it acquires the quality of a merit. "Unto obedience, and sprinkling of the blood of Jesus Christ." The work which sanctifies, far from leading to self-righteousness, only makes the dependence of the believing soul on the Covenant sacrifice more complete and unreserved.

The obedience to which "sanctification of the Spirit" inspires, is not such as either avails to amend past sin, or to put the soul beyond further need of the sacrifice through which sin is put away. It is strange that this preface to St. Peter's epistle should close with a reference to the sprinkling of the blood of Jesus Christ, as though the highest work of the Spirit were but a step towards that mystic goal. Paul often puts the justification of the soul first, and describes its sanctification as though it were the final purpose looked forward to in the processes of grace. This varying order may arise from varied experiences, from unspoken metaphors in the minds of the writers, or from thinking of the present experiences of grace, in relation to a present Throne of Grace, or a future throne of judgment. What is vital to the subject under notice is that this sanctification of the Spirit does not free men from the need to trust in Christ's sacrifice for salvation, but intensifies that sense of need. Till the hallowing Spirit has wrought effectually within the heart and the life, we are never completely willing to be saved by that sacrifice of love, of which "the sprinkling of the blood" is the symbolic seal. "Elect . . . unto obedience in sanctification of the Spirit and sprinkling of the blood of Jesus Christ."

The word "regeneration" obviously describes the dawn of the new life, and the word "sanctification" its disciplined and developed activity. The new birth incorporates us with a priestly house; and the Spirit's ministry, in making believers holy, fits them for the high life to which the birth from above has designated them. The word "sanctification" sometimes denotes a continued series of operations, and sometimes a consummated act. If the Temple associations of the word must be kept in view in all its uses, sanctification, as an extended process, will include the entire scheme of our preparation for the sacred service of separation to which we are called; whilst the sanctifying act will represent the gateway of a peculiar and impressive consecration, through which the believer passes into the higher service of his life, and into a more blessed experience of surrender to God's will.

The manifold forms in which the Spirit's work is presented to us all converge towards this great result. He is to "guide into all truth;" and, according to the words of the Master Himself, it is "in the truth" his disciples are to be sanctified. In the advent of the Spirit, the Master's prayer begins to finds its answer. God chooses us unto "salvation in sanctification of the Spirit, and belief of the truth." "Christ Jesus is of God made unto us sanctification." But there can be no absorption of his hallowing, immaculate life into our feeble blemished lives, apart from this sacred inward ministry. The first quickening of the conscience effected by the Spirit looks on to this far-off end. The Spirit glorifies Jesus, and in the same act sanctifies the soul of the disciple.

It is only in the cleansed shrine that his beauty and power can be made known. The Spirit brings home to us the power of Christ's redeeming sovereignty, and inwardly presents Him for our faith, and worship, and love. No true sanctification can effect itself where God's Son is inadequately honoured, and a limit put to the splendour of his Person, and the efficacy of his Sacrifice. It is by the Spirit that we are joined to our Head, and made partakers of his life.

The Spirit imparts the light, through obedience to which we become children of the light. Holiness means more than conformity to a set of outward precepts. It is through the intimations of the Spirit within us that we come to know all the mind of our Master concerning us. The rich young man who fell at the feet of Jesus, and claimed in all sincerity that he had kept the commandments from his youth up, was by no means holy. Perhaps, if even he had felt the inward significance and obligation of the law, he could scarcely claim that term as a true description of his own spirit and life. He was sensible of a lack, or he would never have come with such earnestness to Jesus. The Great Teacher intimated that he must set himself to important duties which were not covered by the detailed and concrete prescriptions of the Law; and that he could only come into the way of perfection by a great surrender. What God lays upon the man whom He is seeking to sanctify, cannot be put into an outward formula, or be expressed by a mere rule of thumb. The laws and usages of conventional religion may mislead, unless the soul is always open to the intimations of the Spirit. For some tasks a fine and delicate touch is required. The pianist, the engraver, the worker in silk or tapestry, could not achieve success with hands covered by the rubber gloves used by the man who repairs the electric mains. And if we are to accomplish all that God puts upon us, we must rid ourselves of conventional ideas of duty, forms of fashionable religion, sophisticated consciences, and surrender our most delicate sensibilities to the touch of the Spirit, who teaches that He may sanctify, and reveals our shortcomings when we fail to set ourselves toward the perfect life.

The Spirit imparts that power of loving God which is the deepest secret of sanctification. There are no temple slaves in God's service, and there is no priesthood which is not a priesthood of love. There can be little or no love to God which is not preceded by love to Jesus Christ, in whom the Divine mercy shows itself to us. The story of Jesus is so beautiful that, apart from the work of the Spirit, from which it can scarcely be separated, even

in thought, it must win upon a young and unspoiled nature, and enlist more or less of enthusiasm and love. But affection so enlisted has the instability of romance about it, and cannot be turned into a life-long principle of action. The love of God must needs be shed abroad in our hearts by the Holy Spirit given unto us if we are to be sanctified unto obedience. The romance of youth is chilled by the selfishness and struggle of the world; and the dissection of the Gospels by the unbelieving critic often leaves the heart of the man, who loathes whilst he watches the work, cynical and deadly cold. And so the story of Jesus, till it is reinforced by the work of the Spirit, fails to create great motives of sacrifice and service. On some of the bogs of Scotland it is impossible to make a tree grow, and yet deep down below the surface forests of oak are found which once flourished in strength and beauty. A scientific observer has suggested that they were destroyed by a prolific growth of moss in a wet and sunless season. The fronds of the moss retained the cold moisture like sponges, and, by overspreading the trunks and branches of the trees, chilled splendid stretches of forest into death. And so the coldness and clammy unbelief of the world are ever struggling to get into our hearts, and sometimes succeed in chilling out the noblest things that have been planted within us; and at last we are in danger of becoming as selfish and doubting as the dead world itself. We need the ever-kindling fervours of the Spirit, the fire baptism, the love of God shedding abroad its sacred glow through our hearts, so that we may possess that responsive love which is the secret of sanctification. It is conveyed, and conveyed only, by the Spirit, who reveals God in Christ.

The pains and chastisements of life, which we rightly speak of as sanctifying, derive whatever virtue they possess from the hallowing ministry of the Spirit within us. "The God of all grace, after ye have suffered a little while, shall Himself perfect you." The buffettings through which we pass, apart from the help of the Spirit are apt to exhaust our life and reduce us to weakness. The suffering of a resolutely evil man, makes him unbelieving and rebellious. The suffering of a man who is rich in natural virtues only, will in the end make him weak and unresisting. The suffering of the man in whom the Spirit of God dwells, creates new virtues. It is at the close of a long category of human ills that Paul brings in his reference to the Spirit, who sheds abroad the Divine love in our hearts, so sustaining our hope under every circumstance of vexation and distress, and keeping our hope from being put to shame.

To sum up these thoughts in one, the Spirit puts about us that atmosphere of inspiring suggestion which makes the life of sanctity possible. It is only by walking in the Spirit that we can keep ourselves from the defilement and spiritual death which insidiously lurk about our pathway. In his graphic story of travel, Abbé Huc tells of some curious mineral springs he passed on his journey from Tartary to Thibet. The fumes from these springs settled upon the mountain side, which was called "Buddha's kitchen." The carbonic acid lurking there was sometimes fatal to travellers and their beasts of burden. It was easier to cross on horse-back than on foot, for the mephitic vapours lay near the surface of the ground. It was always safer to cross the mountain after a windy than after a sultry day, for a strong breeze dispersed the deadly fumes. The world in which we live is a larger edition of "Buddha's kitchen." The passions that stifle our highest inspirations, and threaten us with faintness and death, are thick about our feet in the pathway of our pilgrimage. "The mind of the flesh is death, but the mind of the Spirit is life and peace." The rushing wind of the Pentecost comes to dispel all that threatens the health and well-being of the inner-man. The Spirit puts about us an environment of Divine leading and suggestion which makes our sanctification possible, and gives the hope that "spirit, soul, and body shall be preserved blameless to the coming of our Lord Jesus Christ." Let us seek the higher atmosphere, and walk by the Spirit, bringing forth his fruits of love, joy, peace, long-suffering, faithfulness, temperance. The Spirit is no less faithful than the Son in following out his work to the end, and makes the grace of sanctification as possible as the Son makes the grace of forgiveness.

Cardinal Vaughan's Lesson for Protestants.

WITHIN a few days after the opening of the King's first Parliament, on which occasion the usual Statutory Declaration was made by the Sovereign, of disbelief in Transubstantiation and the Sacrifice of the Mass, a circular letter on the subject, issued by Cardinal Vaughan, was read in the Roman Catholic Churches of Westminster and Southwark. In that letter it was stated that Catholics have been made unhappy, and their heart has been pierced in its most cherished convictions, by the Declaration made by the Sovereign. And that it is not so much a question of personal pain and of *gratuitous insult* received, as of deep and lasting grief for the outrage committed against our Lord Jesus Christ . . . and against that Blessed and Immaculate Mother who shares in the opprobrium and sorrows heaped upon her Son!

In an admirable pamphlet dealing with the subject, Mr. Andrew Simon Lamb, Scotch Advocate and Barrister-at-law of the Inner Temple, points out, at greater length than our space will permit, the opportuneness of the attention of English Protestants being aroused now. First of all, he mentions one great lesson which the Cardinal's letter contains. It is this: That the real ground on which we are called to oppose the abolition of the Declaration, or even the modification of its expression or the alteration of its character, is because failure on our part to do so would be an act of treason against the "King of kings," through disloyal negligence to maintain a formal national protest against the unscriptural,

SOUL-ENSNARING, AND DAMNABLE DOCTRINES

of Anti-Christ. Proceeding, he argues that spiritual, as distinct from political or even religious, Protestantism demands the practice of Christian charity, *i.e.*, love to God and love to man. No lower standard should be adopted.

The Protestants of England all profess to accept the Word of God as their supreme rule of faith and practice. Their forefathers under the Revolution Settlement of 1688 provided for the official constitutional repudiation on the part of the State, through the Sovereign as its representative, and that as a condition of his occupying the throne, of the idolatry of the Mass. We are now to be asked to acquiesce in a modification, if not abolition, of that repudiation, on the specious plea of charitable consideration for the feelings of a minority of our fellow-countrymen.

For over 200 years formal protest has been made before the world by the English nation, through its successive Sovereigns, against the superstitious and idolatrous nature of the Mass. To modify or abolish such a protest true Christian charity itself forbids. The success of the agitation, if achieved, would but advance the interests of Romanism, or, in other words, secure the complete subordination of Christendom to Papal supremacy, civil and religious. The Statutory Royal Declaration is the best vantage ground for the maintenance of such national Protestantism as is left to us. That any advantage would be derived, except for the Romanists, by a modification of the terms of the Declaration is a "fond delusion." The Council of Constance decreed that "by no law, natural or Divine, is it obligatory to keep faith with heretics to the prejudice of the Catholic faith." At the time when England's safeguard was provided by the Bill of Rights the nation had come forth successfully from a long and bitter conflict with the Church of Rome, and resolved to constitute itself a Protestant nation, with a Protestant throne and legislature. It fenced its institutions round with bulwarks, excluding those who by their own creed are *subjects of a foreign power whose law to them is supreme.*

For the nation to have acted in 1688 otherwise than it did, would have been to sell to the enemy the liberties it had so dearly won. The law of self-preservation on the part of the nation demanded then, and demands still, the adoption of this principle. The carrying out of that same principle necessitates the retention of the Royal Declaration *unaltered in a single respect.* If there was in 1688 good reason to employ expressions so strong as it contains, and to provide so carefully as its language does against possible contingencies, there is now in 1901 quite as much reason. Rome's principles are not changed. Her practices are not improved. Her methods are as unscrupulous. The Declaration was intended to be thorough in its character. It is thorough. We need it to be thorough.

THE MARCH OF EVENTS

ever since the passing of the Catholic Emancipation Act in 1829 has furnished proof upon proof of the absolute necessity for retaining the terms of the Declaration unaltered.

How the designs of Romanism have been revealed through its own actions! In 1851, the Romish Hierarchy was introduced into England, and in the words of Cardinal Manning, it might then well be said: "The Royal supremacy has perished, and the supremacy of the Vicar of Jesus Christ re-enters England full of life." In 1866, the Parliamentary Oaths Amendment Act was passed, and a simple oath of allegiance to "the Queen, her heirs, and successors by law established," took the place of that of the Protestant Succession. Now it is sought to deprive us of the guarantee which we possess under the Bill of Rights for the personal Protestantism of the Sovereign.

Not very consistent all this with loyalty to the undertaking on the part of the Romish ecclesiastics, sworn before a Parliamentary Committee, that if "R. C. Emancipation" were granted, and Romanists were admitted to the British Parliament, they would observe these three conditions:—

(*a*) They would never attempt to assail the Act of Settlement, or endeavour to upset the Protestant Succession to the Throne.

(*b*) They would never attack the Protestant Established Church.

(*c*) Nor interfere with the Settlement of Landed Property in Ireland.

But then of course it must always be borne in mind that an article of their religion is that "it is not necessary to keep faith with heretics."

A very special reason for guarding with jealous care the retention *in its present form* of the Declaration against the Mass exists in the fact that the King is recognized as the "Supreme Governor of the Church of England." Surely the imperative duty of every loyal member of that Church, and, it may be added, of every other Protestant in the land, is resolutely, and uncompromisingly, to use their utmost endeavour to maintain intact every one of those constitutional provisions for the personal Protestantism of the Royal Succession which, in the Providence of God, at present exist.

The responsibility of deciding on so serious a question ought not to be with a House of Commons not specially chosen for that avowed purpose. The voice of the nation should in justice have been taken through an appeal to the constituencies.

Full information on the subject may be had from the Church Association, 14, Buckingham Street, Strand.

Other Lands.

An Interesting Country.

By Rev. G C. NEEDHAM.

THE State of Texas is an empire in dimensions. Larger than Great Britain, and capable of sustaining an immense population, it numbers as yet but 3,500,000 of people. It has greater area than United Germany, with its 54,000,000 of souls. But Texas is growing rapidly in population. Until recent years it was little known, and only now are its immense resources and possibilities beginning to be realized.

During the past six months Texas has been my field of evangelism. My first pioneering was in company with the late D. L. Moody, fourteen years ago. Since then hundreds of towns have sprung up on the prairies. For thirty years I have preached throughout these United States and Canada, at times witnessing some remarkable manifestations of the Holy Spirit in his sovereign ministry; but perhaps this recent campaign through Texas is about the most important of any mission in many particulars. A new religious life is coming to the birth. Many old things—the old impassioned style of oratory, old periodical revival spasms—are passing away. A new race of preachers and teachers are coming to the front, who make the Word of God paramount. The southern country has always been intensely denominational, and Texas was not behind in religious warfare. Now the weapons are not pointed at brethren, but

AGAINST THE COMMON FOE.

I have met hundreds of Texan preachers; they are large of bone and brain, and are among the most faithful champions of the Cross. For ten days I gave Bible lectures, three times daily, in the great Baylor University, now educating 500 students. There I found 100 young preachers, eager to finish their school course, and to enter the fields to win souls. Many of these are engaged in practical Christian work on each Lord's Day.

Both President and Professors gave me royal welcome, and seconded my efforts in seeking to lead the students into a full vigorous spiritual life. We also witnessed many conversions. Here, also, as elsewhere, a hearty response was given to each protest I raised against the destructive work of "the Higher Critics." I met fewer men infected with the deadly heresies of the day in this South-west land than in any other part of North America. Moreover, the former prejudice against prophetic and premillennial teaching is rapidly passing away, and in all the towns visited the people listened eagerly to lectures on our Lord's return, and

THE PLAN OF THE AGES.

During the past three months, my brother, Evangelist Thomas Needham, visited the Texan towns I could not reach. He found everywhere an open ear for the Word, and had great joy in welcoming young converts among God's people.

The above is written in order to awaken an interest among the Lord's remembrancers for this great State. My dear wife accompanies me, to assist in my next mission. Our first work of Bible conference and evangelism will be Concord, North Carolina, thence, giving a few addresses in cities and *en route*, to San Antonio, 2,500 miles from our home. During May, we co-operate with all the pastors in this notably wicked city. Its proximity to Mexico and its Spanish Romanism, have had their influence upon the moral condition of its people. A large auditorium is secured for our meetings.

June 1-10 we visit Manor, Tex., to occupy a Central Tabernacle, seating 3,000 persons, adjacent to several towns. June 10-26 we give our time to the great Summer Bible School, where, in addition to other visitors, 300 preachers are expected. I am booked for nearly forty Bible lectures on the vital doctrines of Scripture; on the spiritual life; on soul-winning, and on Mosaic types. In addition, efforts will be made in the city of Waco to reach the unsaved. Mrs. Needham will give addresses and expositions at the women's meetings.

Narberth, Pa., U.S.A.

Romanism in Poland.

POLAND, though geographically wiped out of existence, still preserves its national character of loyal subjects to the Pope and ardent worshippers of Mary. It was under the protection of the Queen of Heaven, who had been proclaimed Queen of Poland, that the poor country was torn to pieces; but in the hearts of Roman Catholics she is not dethroned yet. It is in the Polish-speaking countries where the Church of Rome tries with success her first experiments. Her newest enterprise is the selling of miniature pictures of the Virgin Mary in stamp size, at 1 kr. (a farthing) each, which, when swallowed at prayer times, secure special blessings to the believer!

The Bishop of Przemysle, Galicia, Lucas Solecki, says in a pamphlet bearing his seal and signature: "We have been informed of many marvellous effects of grace and blessing through the eating of the pictures of the Mother of God, Maria de Campo Cavallo. We recommend that it be done in the house and not in the church."

Such an outrage of common sense does not need to be commented upon. Among some people in the Carpathian Mountains, steeped in ignorance and superstition, a custom has survived which seems to point back to a time when the Gospel in its pureness was known in that pretty spot. It is to greet each other with, "Praised be the Lord Jesus," the response being, "In all eternity, Amen." W. M.

Difficulties in Barotsi Land.

WRITING in reference to the difficulties which confront missionaries labouring among the Barotsi, Rev. F. Coillard says:—"Just now we have serious anxieties, and I must say I never felt so much the need of God's grace. I have at heart the evangelization of Africa by her own children. Africans themselves have taken up this refrain, but not at all on our keynote. Their diapason is pitched much higher than ours, so that we really ask ourselves if it is possible in this cacophony for our Divine Master to distinguish any harmonies at all. It is one of our own evangelists from Basutoland who is bringing Ethiopianism to us." The writer proceeds to relate the story of a catechist who left for Basutoland to marry and "plead the cause of our beloved Mission;" but before leaving had laid his plans with King Lewanika to supplant the missionaries. After considerable correspondence with the King, he applied for permission to found a school and erect houses at the entrance to the village, offering the services of an interpreter and secretary. Permission was granted, and the Ethiopian missionaries were welcomed to Lealuyi by the king.

"Although these Ethiopians," writes Mr. Coillard, "have themselves chosen to take up an attitude of hostility towards us, and even before arriving have had recourse to calumny and slander, many are real Christians and capable men. They will 'preach Christ of contention,' it is true, but they will preach Him. The current will be very strong, perhaps irresistible for our Zambesian Christians and evangelists. On the other hand, we ourselves are ill-equipped for our big school, and this is to me a subject of daily sorrow and care. Even supposing Semoindji and Nyondo resist the temptation of a more independent and lucrative position, and remain faithful to us, at any rate for a time, they are not at all up to the requirements of their work from any point of view, whether teaching or discipline. If only we were better equipped for our schools! The task is overwhelming for us. But God will not ask more from us than we can accomplish."

Miss C. W. Mackintosh, Harley House, Bow, E., represents the Zambesi Mission of Pastor Coillard.

Chamberi Mission, Madrid.

THE tide of public opinion during the last two months has distinctly turned in favour of Evangelical truth; and Jesuitism has received a blow that cannot fail to open the eyes of the people to the unholy methods of its emissaries, who diligently seek to enslave both soul and body.

One of the means particularly instrumental to this has been a book, entitled "Electra," that has already passed through many editions, and is appearing as a play in the theatres all over the land. It is to be feared that in its main features the plot is only too true to life, revealing a sad condition of matters both amongst Romish ecclesiastics and the rich, who are usually their dupes to aid them in carrying out their designs.

Possibly the late course of events, both in political and religious spheres, has had something to do with the excellent meetings that, as in past years, we held nightly last week. These were not so much marked by numbers, though the chapel was usually full, as by the

EVIDENT PREPAREDNESS TO LISTEN,

and it was a great joy to see so many new faces, amongst whom we recognized many parents of our day scholars from the two districts of Chamberi and Pozas; then, too, to see many of these coming night after night, and still continuing to attend the services, gives us hope that we are about to reap fruit after many days. Doubtless the cause of the blessing was that during the week previous to the special services much prayer was offered.

One immediate outcome is that some who had grown cold seem to have been stirred, and several new homes are open for us; for at the two closing meetings, I invited any who wished to follow the truth, and would like to be visited, to hand in their names and addresses. One of these has already purchased a New Testament and hymn book.

We have lately lost three aged members by death; and an infant whose parents are Christians has gone to swell the already large number who have been taken ere the sins and sorrows of earth could stain their little lives; it is computed that at least 2,000 infants die annually in this city. A sadder experience, however, has been the sudden death of one who last year turned his back to the truth and

RETURNED TO ROME,

compelling his wife to accompany him. She lies dangerously ill, and ignorant of her loss, in a neighbouring hospital.

At our monthly children's meeting a fortnight ago, the subject was "Looking-glasses," and the passage chosen, James i. 22 to end. Many intelligent answers were given, but I was particularly pleased with one by a girl who, we believe, has lately been converted. To my question, which was the second looking-glass alluded to in the passage, she promptly replied, "The perfect law of liberty." How few of those more favoured in our own land would have so readily seen the point.

The schools, with their devoted teachers, afford much interest for prayer and effort, and we know that several of the scholars are really interested in the truth, and quite a number of them belong to the Children's Scripture Union. D. Mariano Trancho,

MY FELLOW-HELPER,

is actively engaged in a variety of ways, taking a daily Bible lesson in the schools, visiting, and sharing in the meeting, besides helping in a work not connected with us amongst young men.

He and I frequently meet for prayer, Scripture study, and conference, and I think I may say God has knit our hearts together so that we are of one mind in service in behalf of souls.

The church slowly increases in numbers, but I think grows otherwise more rapidly, and several are shortly to be received who we hope will prove an additional strength. The meetings are, generally speaking, well attended, that set apart weekly for prayer being a specially profitable time.—Yours in the Lord's service,

Chas. E. Faithfull.

Paseo de Areneros 6 Provl.

"The Christian" Special Supplement.

BARBICAN MISSION TO THE JEWS.

— A —

Meeting for Praise and Prayer

Will be held at 12 noon.

The Dedication & Opening Meeting

Of the Gordon Calthrop Memorial,

AT 82, WHITECHAPEL ROAD, E.,

Will take place at 3 o'clock,

WHEN THE PRESIDENT,

REV. PREBENDARY WEBB-PEPLOE

WILL PRESIDE.

A GENERAL MEETING

Will be held at 7 o'clock,

MONDAY, MAY 20TH.

SPEAKERS—

The Rev. W. AYERST, M.A.,
The Rev. PREBENDARY BARLOW, D.D.,
The Rev. J. B. BARRACLOUGH, M.A.,
The Rev. W. H. DAVIES, M.A.,
The Rev. T. GEORGE, B.D.,
The Rev. H. B. MACARTNEY, M.A.
The Rev. J. W. PRATT, M.A.,
The Rev. F. S. WEBSTER, M.A.

PREDIGER C. T. LIPSHYTZ, Secretary.

THE ELEVENTH GREAT ANNUAL

MISSIONARY MEETING

IN CONNECTION WITH

London Presbyteries, North & South,

WILL BE HELD ON

Tuesday, 14th May, at 7 p.m.,

IN THE

QUEEN'S HALL.

Rev. PRINCIPAL RAINY, D.D.

(Of Edinburgh), in the Chair.

SPEAKERS—

Rev. D. McIVER, M.A. (of Hakkaland, South China);
Mrs. HUNTER (of Manchuria, North China);
Rev. Canon BALL, M.A. (of C.M.S., Bengal);
Rev. W. T. A. BARBER, B.D. (Headmaster Ley's School, Cambridge; late of Wu Cheng).
Rev. T. CURRIE, M.A. (of London).

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A TWO DAYS' BAZAAR

IN AID OF THE

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Under the Superintendence of the Rev. J. M. H. DU PONTET-DE LA HARPE, B.D., Pasteur of the French Reformed Evangelical Church in Bayswater,

WILL (D.V.) BE HELD

(By kind permission of LOUISA LADY ASHBURTON)

AT KENT HOUSE, KNIGHTSBRIDGE,

On Tuesday and Wednesday, May 14th & 15th, 1901.

The Bazaar will be opened the first day at noon by the DOWAGER COUNTESS OF ERROLL, and the second day, at the same hour, by LOUISA LADY ASHBURTON.

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GUILDFORD CONVENTION

IN THE

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JUNE 3 to 7, 1901.

Speakers:—The Rt. Rev. The Bishop of Mombasa. Rev. A. E. Barnes-Lawrence. Pastor Fuller Gooch. Rev. W. Houghton. Rev. J. J. Luce. Rev. Evan Hopkins. Rev. J. Gregory Mantle. Rev. E. W. Moore.

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WOMEN'S PROTESTANT UNION.

A SPECIAL SERMON

On behalf of the Union will (D.V.) be preached in

ST. THOMAS'S, LAMBETH,

On TUESDAY, May 14th, at 7.30 p.m.,

BY

Canon O'CONNOR, M.A. (of Ireland).

THE 10th ANNUAL CONFERENCE

Of Workers in the Protestant Cause, at Home and Abroad, will (D.V.) be held at

EXETER HALL, STRAND, ON MAY 15 TO 17.

Programme of 16 Pages, containing full particulars of the Meetings, may be obtained on sending stamped addressed envelope to the Secretary,

20, EXETER HALL, STRAND, W.C.

SPECIAL DONATIONS

Towards the Expenses of the Conference and the General Work of the Union will be thankfully received.

ROYAL NATIONAL MISSION TO DEEP SEA FISHERMEN.

20th ANNUAL MEETINGS

WILL BE HELD AT

EXETER HALL,

On MAY 22nd, at 3 and 7 p.m.

CHAIRMAN:

The Right Rev. the LORD BISHOP OF PETERBOROUGH.

SPEAKERS:

Sir HERBERT MURRAY, K.C.B. Rev. THOMAS SPURGEON.
THOMAS B. MILLER, Esq. Mr. F. W. WILLWAY, M.R.C.S.

100 North Sea Fishermen will be present.

ORIGINAL ANIMATED PICTURES,

Presenting Fishing Scenes, will be shown at the Evening Meeting. Chairman: THOMAS B. MILLER, Esq. (Chairman of the Mission).

Offices: 181, Queen Victoria Street, London, E.C.

SOCIETY FOR UNITED PRAYER FOR THE

Prevention of Cruelty to Animals,

Especially with regard to the Practice of Vivisection.

ANNUAL MEETING,

Monday, May 13th, 1901, at 3 p.m.,

KENSINGTON TOWN HALL.

The DEAN OF WINCHESTER will preside.

SPEAKERS:—

COUNTESS DOWAGER OF PORTSMOUTH,
Rev. A. S. HEWLETT, and others.

Friends of the cause are earnestly invited to attend.

Office of the Society, 158, Lancaster Road, Notting Hill, W.

British Society for the Propagation of the Gospel among the Jews.

Patron—SIR ANDREW WINGATE, K.C.I.E.

58th ANNIVERSARY, 1901.

Annual Meeting

EXETER (LOWER) HALL,

On Thursday Evening, May 9, 1901.

The Chair to be taken at 6.30 by SIR MATTHEW DODSWORTH, BART.

Speakers:—Rev. G. S. Barrett, D.D. Rev. J. W Ewing, M.A., B.D. Rev. W. T. Gidney, M.A. (Secretary London Jews' Society). Rev. W. Perkins (Sec. Wesleyan Missionary Society).

LONDON MISSIONARY SOCIETY.

Anniversary Meetings.

SATURDAY, MAY 11th,

CHILDREN'S DEMONSTRATION

In EXETER HALL at 3.30 p.m.

President: LORD MAYOR OF BIRMINGHAM.

SPEAKERS:—Miss A. M. HORNE (Amoy); Mr. H. T. WILLS, M.A. (Travancore), and Rev. HARRY JOHNSON (Central Africa).

No Admission without a Programme. A few Reserved Seats at 1s. each.

Monday, May 13th,

ANNUAL PUBLIC MEETING

And General Meeting of Members at 6.30 in

THE CITY TEMPLE

UNDER THE PRESIDENCY OF

SIR CHARLES A. ELLIOTT, K.C.S.I.

SPEAKERS:—

Rev. J. L. BARTON, D.D. (Boston Sec. A.B.C.F.M.); Dr. T. V. CAMPBELL (Medical Missionary, Jammulamadugu); Rev. D. S. MURRAY (N. China); Rev. R. WARDLAW THOMPSON (For. Sec.).

Tickets may be obtained of the Home Sec., 14, Blomfield Street, E.C.

FRIENDLESS AND FALLEN.

The FORTY-FOURTH ANNIVERSARY of the Homes and Open-all-Night Refuge will be held (D.V.) in EXETER LOWER HALL, on WEDNESDAY, MAY 15th.

F. A. BEVAN, Esq., has kindly promised to preside at 3.30, and addresses will be delivered by the Rev. Preb. H. W. Webb-Peploe, Rev. J. Fleming Shearer, and R. Cope Morgan, Esq.

WILLIAM J. TAYLOR, Secretary, 200, Euston Road, London, N.W.

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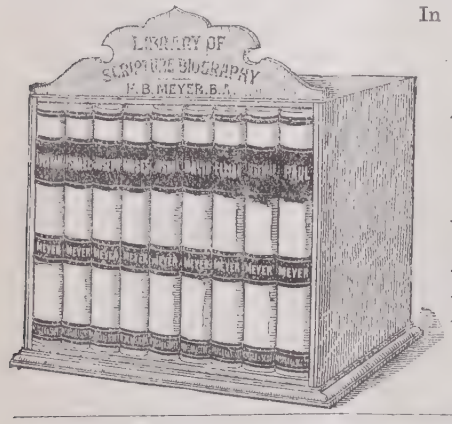

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Bishop Hartzell and his Work in Africa.

DURING his present visit to London a large circle of hearers has been interested in the personality of Bishop Hartzell, and the story he has to tell of the work in Africa over which he takes charge on behalf of the Methodist Episcopal Church of America. In many ways the Bishop embodies that missionary enthusiasm which characterizes so many men whom his Church has sent out all over the world. Born and brought up on a prairie farm, 1,200 miles west of New York, the religious atmosphere of his early religious life and training was free and vigorous as that of his physical surroundings.

At the age of sixteen the idea of becoming a preacher was suggested to him, and he recalls to-day the old tree under which he immediately knelt and spent an hour in prayer over the matter, after which the conviction was clearly borne in on his mind that God had called him to get ready for this as his life-work.

Eleven years of school and college training intervened before Dr. Hartzell received an appointment, but there has never been a doubt in his mind as to the clearness of his call, nor has he ever found himself in a place of difficulty or anxiety—at home in America or among the native races of the Dark Continent—in which he has not been able to look up into the face of God and realize the nearness of his Almighty Helper. The hopefulness, or we might call it optimism, of his outlook on life and the world has undoubtedly been one of the secrets of the Bishop's power over men, while his child-like trust in God has once and again been rewarded by the fulfilment of promises of which he had laid hold by simple faith.

Elected in May, 1896, to take up the work of Bishop William Taylor, Dr. Hartzell now superintends evangelical, educational, and industrial missions in Liberia and Angola, on the West Coast; as well as in Portuguese East Africa, Rhodesia, and South Central Africa. At our request, he gives the following interesting notes on the beginning and progress of his work

IN THE MADEIRA ISLANDS:—

In January, 1898, as the result of a number of distinctly providential indications, it was decided that the Methodist Episcopal Church should become a permanent factor in Protestant evangelical work in the Madeira Islands. Previous to this, on visiting the islands, I had not felt that it would be possible to take on this additional burden in administration and expense, but a few days' study of the situation on the spot made the duty clear.

The work among the sailors, begun by Mr. William G. Smart's father in 1878, had been continued by the son, who was the recognised chaplain of the seamen in the Funchal port; a Seamen's Rest had been maintained on shore, and as far as possible Christian work done on board the ships. There was a school for Portuguese children, and many youths and adults among the Portuguese had been taught English by Mrs. Smart and the three Misses Newton who co-operated with her. In San Antonio de Serra, a few miles from Funchal, the work among the Portuguese, begun in 1895, had grown. Land had been bought, and a building partly finished, at an expense of over £400. The school had, in 1897, been ordered to be closed by a Government process, based upon a rumour that one of the teachers had said that the Virgin Mary should not be adored. The officer who gave the information was accompanied by a priest dressed in the garb of a traveller. Mr. Smart had been threatened with physical violence, and on one occasion a great stone was hurled down the mountain side, and fell just in front of his pony.

At the Serra there were more than a score of earnest and faithful people who had left the superstitions of Rome, and with their children had formed a Protestant community. Their simple faith, and direct testimony to the saving power of Christ's blood, convinced me that the work was genuine, and also that it was the beginning of a movement which in the end would not only be a blessing to the people who might voluntarily become Protestants, but would have a modifying and beneficial influence for spiritual good among the Roman Catholics themselves. These people had been cast out and consigned to eternal wrath by their priests; their school had been closed, their pastor and teachers threatened with fine and imprisonment; still they met regularly, listened joyfully to the reading of God's Word, invited the teachers to their cottages to teach their children, heard the Word gladly from their pastor, and were praying earnestly that they might be organized into a regular church, so as to have full ministrations according to the Protestant faith.

On January 19 a permanent organization was effected in Funchal. Mr. Smart and his wife, the three Misses Newton, and several other English-speaking people, and nearly a score of converted Protestant Portuguese, were present or represented. Those who were members of Protestant churches were received on profession of faith, and the remainder as probationers or catechumens. Mr. Smart was commended to the church in Monrovia, Liberia, and the annual Conference soon to meet there, for reception into the ministry and for ordination, which request was granted. March 6 was another historic day in the work of Protestant evangelism. After a

From Photograph by Mr. Parkinson, 233, Broadway, New York.

sermon in English and a brief address in Portuguese, spoken through an interpreter, the communion was administered. Following this, came the ordination of Mr. Smart. There were some Roman Catholics present, one of whom said on leaving the house, "This is truly the work of God."

Difficulties had to be faced at every step, but the progress made was steady and satisfactory. Bishop Hartzell recouped Mr. Smart for his outlay on the Serra property, and expended nearly £400 in the purchase of more land and in adding to the buildings, but £200 more will be necessary to put all into working order. An encouraging incident occurred when a Roman Catholic proprietor said: "I will rent you this building, because I believe there should be freedom of worship everywhere in all Portuguese territory." It need hardly be added the offer was accepted, and the "Methodist Episcopal Church House in Funchal" became an accomplished fact. The ground floor will be fitted up as a Sailors' Rest and reading-room, though £100 are still wanted for the purpose. Another large room will be set apart for Y.M.C.A. purposes.

Bishop Hartzell continues—

On March 24, at Serra, 28 adults were received into fellowship. The responses to questions as to doctrines held by Protestant churches, were made clearly and intelligently. I explained the Protestant views of responsibility to God in the use of money, and later in the day a voluntary thankoffering was made, amounting to nearly £7.

My heart was specially touched by the circumstances connected with the baptism of two children. Most of these people are land tenants. Some of them have lived on the same lands from childhood, and their fathers before them. The landlord of the two fathers wrote them, saying that he had heard of the proposed baptism; and directed his overseer to call these two men and communicate to them that if they had their children baptized outside Catholic principles, they would be immediately put off the land, as he did not wish any tenant of his to act contrary to Christian principles!

The following are quotations from the reply dictated by one of the men and taken down from his own lips:—"I have received an order by the hand of your overseer to say that I am to have my child baptized in the Roman Catholic Church. My intention is to register it in the Civil Record, as was done in the case of my little boy three years ago, which the law of my country permits. Some time ago, when the priest was saying mass in this parish church, he denounced me in the presence of the whole congregation, saying that my name had been struck from the Church roll, because I used to go to hear the Gospel of our Lord Jesus Christ, which says, 'And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations' (Matt. xxiv. 14). I give thanks to God that He has shown me his light, which I desire to follow according to my conscience. And I so love the Word of the Lord Jesus Christ that I have learned to read it in my native tongue; and great is the love I bear in my heart for my Saviour, Jesus Christ, to whom I pray morning and night and

ALL THE HOURS OF THE DAY,

having Him constantly in my thoughts. I am very sorry to hear by the letter written by your Excellency's grandson that you have the intention of turning me off your lands, where I have all my life worked so hard for your Excellency. I beg of you not to do me the great injustice of turning me and my wife and children into the public road, only because of my love to God, and my wish to worship Him in spirit and in truth, and trust only in the precious blood of Jesus Christ, shed for me on the cross of Calvary. By this same blood I beg of your Excellency to have compassion on me, for on my conscience I cannot do what you ask me."

Since arriving in London, I learn that this landlord had all his tenants called together, and informed that they must adore the Virgin Mary, and take their children to the priests to be baptized. What the outcome will be I cannot tell, but for such heroic devotion to conscience and principle there can be but one sentiment. We dare not forsake these people. I ask prayer in their behalf, that God may give them comfort and strength in the trial of their faith, and that full religious liberty may soon come to all the people under Portuguese rule.

Through all Bishop Hartzell's utterances there runs the desire for more help. The educational work is not adequately provided for, and a Portuguese-speaking helper would be specially welcomed. The population of the island is over 120,000, of whom nearly 50,000 are in Funchal and surrounding villages. Over 1,200 vessels enter the harbour annually, carrying about 70,000 seafaring men. It is manifestly a point of strategic importance in the new contests with which the century opens between Protestant liberty and Jesuitism." Recent months have shown anew that the battle with Roman Catholicism must still be fought as vigorously as ever, at least in such islands of the sea as Cuba, the Philippines, and Madeira.

Mr. George Soltau's School of Bible Study.—Writing of the work at Gloucester and Cheltenham, Mr. H. R. Francis says:—"The lessons are very instructive and interesting. One of the charms of these studies is, that Mr. Soltau's great aim is to bring the student to the inspired Word of God, and away from fanciful and perverse interpretation. One wishes that every city and town in the land could have the privilege of such courses of studies."

The May Meetings.

Conquests of the Word.

A POPULAR anniversary with Christians of every name was the meeting of the British and Foreign Bible Society, held in Exeter Hall, on Wednesday of last week. The audience was large and representative, and on the platform were grouped clerical and lay representatives from all parts of the country, to hear the latest chapter in the record of the conquests of the Word of God.

Once more the report is that of a successful year. The circulation—4,914,359 copies or portions of Scripture—only falls short of that of the previously reported twelve months by 133,433 because the crisis in China has caused a falling off in that country to the extent of a quarter of a million copies. It is interesting to note that of every 100 volumes sent out seventeen were complete Bibles, twenty-seven New Testaments, and fifty-six smaller parts of the sacred writings. The total issues of the Society since its formation in 1804 are now brought up to 169,971,544.

Under the head of finance, a note of anxiety was observable. There has been, for the third time in succession, a serious deficiency on the year, amounting in this case to £15,006, and over the triennial period to £34,332, notwithstanding the fact that a special fund raised on this account last year amounted to £9,185. Urgent appeal is therefore made for an increase to the normal income of the Society of £15,000 a year, "if it is

NOT TO DRAW BACK

in its world-wide mission."

The new President, the Marquis of Northampton, was cordially welcomed by Rev. J. H. Ritson (secretary), on his first appearance in the chair, as successor to the late Earl of Harrowby; after which his lordship gave an able review of the methods of the Society's operations, laying special emphasis on the work of the 812 native colporteurs and 616 Bible-women in foreign lands; and expressed an earnest wish that during his presidency the sympathies of the Christian people of England may be more uniformly enlisted on behalf of this effort.

Deep regret was expressed that the Bishop of Calcutta had been prevented from being present through a continuance of the indisposition from which he suffered before leaving India. In taking the place thus left vacant, the Bishop of Ossory quoted from a sermon in which Dr. Welldon had recently spoken of the very existence and position of the Society as an attestation of the unique character and claims of Scripture. Taking a glance backward, he drew attention to the great difference between the opportunities now enjoyed for the propagation of the Gospel and those under which the Society set out; and declared that the doors then closed and locked were so "because the consciences of Christian men and women were closed," whereas the fact had been gradually recognized that the Gentiles must be fellow-heirs with us. The note of the future his lordship found in the words

"OPPORTUNITY SPELLS RESPONSIBILITY";

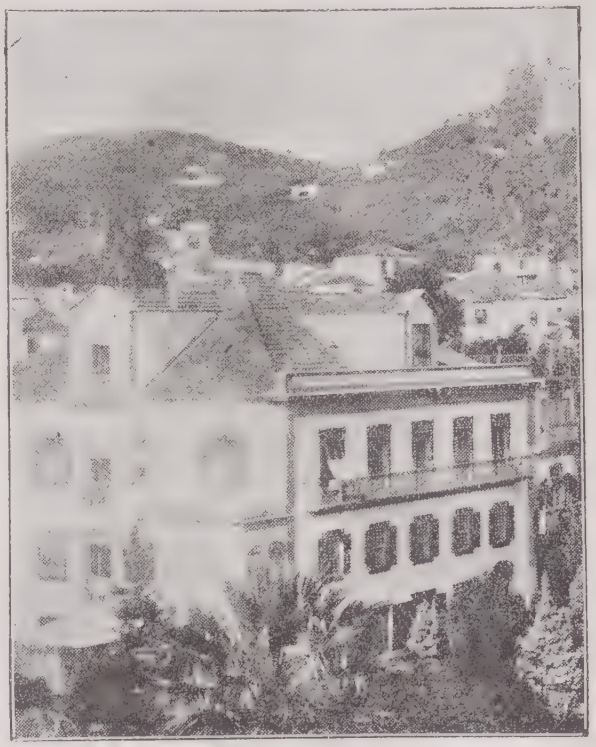
and added an enthusiastic tribute to the harmonious working together of the various foreign missionary agencies, showing that while no man can ever claim to have alone brought a soul to Christ, that assertion can be made on behalf of the Bible.

In touching terms Rev. Dr. W. G. Lawes described the state of degradation in which the greater part of New Guinea lies as compared with smaller islands of the South Pacific, testifying at the same time to the readiness with which the Bible Society had always supported the missionaries in their efforts to give the Word of God to the people. Three times he had come to the Society with such applications—at decennial intervals—and each time had been welcomed. In some of this translation work he had enjoyed the privilege of labouring jointly with his now martyred colleague, James Chalmers.

A vivid picture of the French agency of the Society was given by Pastor Theodore Monod, who gave reasons for believing that the present is a most favourable time for making a forward movement. He admitted that the people of France are at present much incensed against Protestants, which is, however, "not because we are losing influence, but because we are gaining it." The misrepresentation of evangelical pastors, which is being practised by clerics and journalists, was described as very serious, and an interesting account was given of the movement among priests who are leaving the Church of Rome.

On behalf of the Presbyterian Missions of India, Rev. Principal Mackichan (Wilson College, Bombay) declared that in their experience the Society had never hesitated to accept any properly authenticated version. He sketched in graphic words the greatness of the task which the Society had set before it in providing for the peoples of India. He also spoke in the most hopeful terms of the way in which the teaching of the Bible is laying hold of the minds of the educated young people.

The meeting closed with a few hearty words from the Earl of Northbrook.



METHODIST EPISCOPAL CHURCH HOUSE, FUNCHAL. (See page 17.)

A National Peril.

FAITHFUL testimony and effective action against the dangers that threaten the day of national rest for labour, have been maintained for forty-four years by the Working-Men's-Lord's-Day Rest Association, which held its social gathering and anniversary meeting in the Crown Room of the Holborn Restaurant on the evening of Wednesday week. Substantial fare was provided, and after the tables were cleared, Mr. Samuel Smith, M.P., occupied the chair.

A statement read by the secretary, Mr. Charles Hill, covered many forms of useful activity, and, among other things, recorded the fact that Huddersfield tram employés prefer the day of rest to double pay for Sunday work. The expenditure of the Association in 1900 was £1,354, against an income of £1,149. The new office is at 12, John Street, Bedford Row.

The Chairman remarked that the Fourth Commandment is more necessary than ever amid the strain and stress of modern life; but misuse of the Sabbath for pleasure has enormously increased. We shall never see the Lord's Day restored to its former position among the people until there is a widespread

REVIVAL OF RELIGION;

and that can only come through national humiliation and repentance. Working men may be sure that Mammon will use the day to their injury unless they give it to God. Christianity largely depends upon observance of the Day of God, use of the Word of God, and attendance at the House of God; and individual influence should be exercised in abstention from all that tends to weaken regard for these things.

Adoption of the report and of the official appointments was moved by Sir Mark J. Stewart, M.P.

Lieut.-Col. Rotton, Deputy Chairman of the London County Council, referred to the downward tendency of that body in regard to the Sunday question; but he was hopeful that the minority who stand for righteousness will ultimately prevail.

Valuable testimony was borne by Mr. John Cockram, late cab proprietor and driver, as to the material and spiritual prosperity attendant upon his adherence to the principle of six-day labour. He also moved a resolution calling public attention to the illegal action of of the London County Council in sanctioning the opening of theatres and music halls for Sunday amusement; the unnecessary Sunday employment by the Post Office of 41,000 persons (Parliamentary Return, 1894); increase of Sunday trading in many towns; and Government employment of unnecessary Sunday labour at many public museums and galleries.

Mr. James Halford, treasurer of the Association, held that the declining attendance of senior Sunday-School scholars is due, in great measure, to a loosened hold upon Divine obligation regarding the Lord's Day. The protest of this meeting against compulsory Sunday work as a condition of employment in the Post Office, was voiced by Mr. E. Harvey, organizing secretary of the Fawcett Association; and Mr. Cheeseman. Other speakers followed.

The Servants' Mission.—The unpretentious yet valuable work of this Mission is being continued with many tokens of increased sympathy and interest. The efforts which are put forth include the free distribution of Gospel literature, personal conversations with the men while waiting for their employers at public functions; also indoor services and correspondence, &c. During last year the Homes of the Mission received 285 men and women, and 1,086 servants were registered for situations, while 1,140 applications for servants were received. The members of the Christian Servants' Association have borne good testimony for God in the houses where they serve, and have assisted at open-air services in Hyde Park during the summer, and at the mission room throughout the year. Copies of the twenty-fourth annual report may be obtained from Mr. J. Goodchild, 109, Eaton Terrace, London, S.W.

The Gospel Hall, Wells Road, Sydenham.—For thirty-four years past this work has been carried on under the superintendence of Mr. D. Burton. The report for 1900, while recording some financial trials and the urgent need for practical support, tells also of considerable activity in proclaiming to the poor the glad tidings of a Saviour's love, and of spiritual victories won for the Captain of our salvation. Mr. Robert S. Bradbrook will continue his special mission until May 13.

The Scattered People.

YEAR by year the annual meeting of the London Society for Promoting Christianity among the Jews attracts a large number of clergymen and others interested in the evangelization of the scattered race of Israel. Friday's gathering was no exception, but was rather an evidence that the ministrations of the Society are being followed with keen and hearty sympathy. An abstract from the annual report, presented by Rev. F. L. Denman, was cordially received. "To the Jew first" was the watchword which

INFLUENCED A FEW EARNEST MEN

to establish the Society in 1809—the first in the field in this department of missionary activity. The work was at first confined to London where the Jews numbered less than a tenth of their present community, now verging upon 120,000. The day of small things, however, was soon to pass away. Doors opened on the Continent, in Africa, and in the East; and the Society entered, and took possession. As year succeeded year, the number of open doors and missionaries increased until at the present time as many as 227 workers are in the field, dispersed throughout fifty stations in Europe, Asia, and Africa. Many items of the report afford great encouragement. The work among Jewesses and children is of great promise. The labours of the thirty-two lady missionaries and teachers have borne much fruit.

Both at home and abroad the Society has made marked progress. The completion of the hospital at Jerusalem by the erection of the "Cadbury" ward, and the building of the out-patients' dispensary at Safed, enable the committee to turn their attention to the hospital at Safed, and the rebuilding of the Girls' Day School at Jerusalem, both of which are greatly needed. Happily

NO LACK OF SUPPORT

has been experienced, the income for the year being the highest ever received.

The Chairman (Sir John Kennaway), in his opening remarks, considered that the increase of the Society's income is not commensurate with the extension which has been made. It is a subject for gratitude to God that, after a year of exceptional calls, almost every society holding its "May" meeting is able to report advance.

The Bishop of Mombasa, in a stimulating address, emphasized the need for taking the Gospel to the Jew, without robbing him of his national heritage. The vast possibilities of the Society's work were dwelt upon by Rev. Prebendary Webb-Peploe in a powerful address. Side by side with the possibilities are its

UNIQUE OPPORTUNITIES

as the oldest Society. The fact that there are twenty or thirty organizations seeking the evangelization of Israel is a hopeful sign, for the speaker believed this would be accomplished by the efforts of small societies rather than by one aggregate movement. Persecution has solidified the Jew into patience, humility, and determination of character, and increased his sense of hostility to his oppressors. The development of ritual in the Church of England has added to his bitterness to the Gospel. The Rationalism of the present day is also a great hindrance to the Jew accepting the Gospel of Christ.

The Archdeacon of Warrington spoke of the efforts which are being made for the direct evangelization of Israelites in Liverpool. In common with other centres, many difficulties and much opposition have to be encountered; but from the number of inquirers and seekers after the truth it is evident that the energies of the workers in this locality have not been misspent.

Some interesting particulars of the Society's operations at Jerusalem were given by Rev. Canon Kelk, who, after twenty-two years' residence, has resigned the superintendence. He spoke in hopeful terms of the future of the mission and its various agencies. The hospital, schools, and house of industry, as well as the home for young men inquirers, continue to be the means, under the Divine blessing, of bringing the ancient people of God under the influence of the Gospel of his Son. While the Jewish population of Jerusalem has reached over 50,000, its poverty has not increased accordingly. The majority of those who take up their residence in the city are able to earn their livelihood, or bring with them money upon which they can live. A great change has taken place; and while formerly the Jew returned to his own country to *die*, he now returns thither to *live*.

A few closing words were spoken by Rev. Sydenham L. Dixon.

Christian Literature for China.

ON Thursday afternoon the annual meeting of this Society was held in Exeter Hall Council Chamber, with Colonel Williams, M.P., in the chair. Over twenty years ago missionaries in China, belonging to various Societies, became convinced that the opposition with which they had to contend arose from imperfect knowledge of their work, and the motives that actuated them, on the part of the people. This, they felt, could be overcome by use of the Press, especially in its influence upon the ruling and educated class; for it had been demonstrated that, where the mandarins are friendly to missionaries, the people generally are favourably affected. Thus the Society was established fifteen years ago, with its business centre at Shanghai. Its publications include two magazines, one of them for the non-Christian Chinese, relating to prominent movements throughout the world, the other for the instruction of native Christian teachers of all denominations. Much is done by the Society, in

THE DISTRIBUTION OF LITERATURE,

to bring influence to bear upon Chinese students attending triennial examination centres.

All this and more was made plain at the meeting by the London hon. sec. and treasurer, Rev. W. Fisher, whose official address is 146, Queen Victoria Street, E.C. His financial statement disclosed the very small balance of £41 in hand.

The Chairman cherished hope concerning beneficial issues from the present upheaval in China; and, considering the hold which the Society had already obtained upon the goodwill of viceroys and literati, it is desirable to make this work and its needs better known to people in this country. He trusted British Christians would take full advantage of the unique opportunities which lie before them for promoting the spiritual and other interests of China. He announced that a friend present at the meeting had promised a donation of £50 towards the funds of the Society.

A long address, full of encouraging facts from personal observation, was given by Rev. W. Arthur Cornaby, editor of the *Chinese Missionary Review*, Shanghai. He said that all missionary effort in China must be centred in the revealing of

A LIVING CHRIST

as the one source of supply for China's need. The chief missionary methods employed are preaching, healing, education, and literature; all are mutually helpful and mutually dependent. The output of the Society in 1900 was 13,628,410 pages; and for all that is being done, an income of £3,700 is very meagre. There is need for more suitable premises, printing-press and manager, books for translation, an income of at least £5,000; and lastly, but chiefly, constant prayer. The receptivity of the Chinese, as a whole, increases every year.

Mr. Stanley P. Smith, of the China Inland Mission, said that as in Christ are hid all the treasures of wisdom and knowledge, a full Gospel touches man on all sides; and herein is the key to the supply of China's material, mental, social, and spiritual needs.

Winning the Young.

FROM every point of view the annual meeting of the Sunday School Union on Thursday evening at Exeter Hall must have been regarded as a gratifying success. Representatives of schools in all parts of the kingdom were present, and the gathering afforded lively evidence of the enthusiasm which characterizes the Union in its ever-widening scope and influence.

At the outset the secretary, Rev. Carey Bonner, apologised for the absence of Councillor F. F. Belsey on account of indisposition. Mr. Albert Spicer had also written to explain that the election at Newport (Mon.) rendered it impossible for him to be present.

The Chairman (Mr. George Cadbury), in a thoughtful and suggestive address, said that whatever were the motives with which the children were sent to Sunday-school, it was the teacher's one opportunity for winning them to Christ. A recent census taken at Birmingham showed that out of the population only 99,000 were in attendance at places of worship. Of the 350,000 who absented themselves, 300,000 had passed through Sunday-schools. The question to be faced at gatherings of teachers is, How is this leakage between the school and the church to be avoided? Less time must be spent in passing resolutions which are not worth the paper upon which they are written, and more consideration given to the means of

RETAINING THE SCHOLARS

after they have reached the age of sixteen. The teacher must manage his class, and yet not appear to do so. The interest of the elder scholars will be sustained by having some service to perform. Religion will become much more real to them as they have something to do for Christ. The Chairman referred in words of hearty appreciation to the Christian Endeavour Society, as a bridge over the gap which too frequently exists between the school and the church.

One of the most interesting items of the programme followed—the distribution of silver medals granted at the Teachers' College Examinations. A touching scene was witnessed when Miss Marianne Farningham made her way to receive at the hands of Mrs. Cadbury

A DIPLOMA OF HONOUR

for long service in the Sunday-school, amid the cheers of the audience, which rose to its feet as an expression of esteem for one whose name and pen are honoured in many lands. Other honours were conferred on officers, among the recipients being a husband and wife who for fifty years have toiled side by side in the Sabbath school. Of two boys from Yorkshire, one had made 986 consecutive early attendances, while the other had been present 778 times in the same school. Forty-four junior members of metropolitan branches of the International Bible Reading Association then repeated from memory portions of Scripture, as illustrative of the purpose and aim of the Association.

Mr. Robert Cameron, M.P., who came next, addressed his hearers as fellow-teachers, and in the course of an impressive discourse, urged the necessity for the best talent being employed in the Sunday-school. The teacher who has love, tact, and sympathy will accomplish more than twenty perfunctory and ordinary teachers. Nothing must be allowed to take the place of preparation.

Rev. Dr. Glover, in an inspiring and vigorous address, pleaded for the deeper and more thorough cultivation of the spiritual life of teachers. Men and women are needed who will think, and train their scholars to think also. Our fathers read great books, but the reading of to-day is chiefly divided between the magazine and the newspaper. A saintliness of a higher type is needed. The surest way of getting our scholars to be what they should be, is to be such ourselves. If we allure them to the higher life, they will aspire to it, as heroes have done in days gone by, and the future glory and progress will be such as has had no equal in the past.

In its 103rd Year.

AN enthusiastic audience crowded Exeter Hall on Tuesday morning of last week, in celebration of the 102nd anniversary of the Church Missionary Society. The recent tides and currents of life in the mission field have called forth expressions of sympathy from every denomination, and Churchmen on this occasion indicated that they are fully alive to the duty of contributing, by labour and support, to the stability and development of their missions.

The general review of the year was presented by Rev. H. E. Fox. The retrospect was distinctly encouraging. Happily, the Society was spared the loss of European lives during the period of massacres in China, and in some cases its missionaries were able to remain at their posts throughout the troubles. In spite of hindrances and reverses, at one station alone—that of Fuh-Kien—

627 CONVERTS WERE BAPTISED.

In India, the terrible famine called forth the heroic labours of many of the missionaries, among others the late Charles Stewart Thompson, whose efforts for the relief of his beloved Bheels cost him his life. In Africa, Bishop Tugwell had led a party of missionaries to Hausaland, Northern Nigeria, which found a domicile at Loko on the Binué River. In East Africa, a remarkable outburst of interest in the Gospel has been witnessed in Usagara, Taita, and Taveta, while an extension has been made to Kikuyu on the Uganda Railway. Uganda continues its remarkable progress. No fewer than 3,180 adults were baptized during the year, and the adjacent kingdoms show signs of rivalling Uganda in readiness to accept Christianity. The leading event in North-West Canada was Archdeacon Lofthouse's journey of 5,000 miles to the "Barren Lands" of the Far North, with a view to the evangelization of the Eskimo.

The total number of converts (adult) baptized during the year was about 8,000, besides the baptism of 10,000 children of Christian parents. Seventy-eight new missionaries have been added to the roll, bringing up the total to 1,271. The native clergy number 375, and native lay teachers 7,515; mission schools 2,325, with 104,401 scholars. Turning to the home affairs of the Society, the secretary paid a passing tribute of grateful esteem to several adherents who had been called home. Among others, Bishops Creighton and Ryle were life long and much revered advocates and counsellors, as well as faithful upholders of the spiritual principles which are

THE LIFE OF THE SOCIETY.

Mr. Fox supplemented his statement, that the Society's income of £350,492 has been outstripped by the expenditure, with the announcement that an anonymous donor had that morning contributed £10,000 towards the deficit.

The Chairman, Sir JOHN KENNAWAY, in the course of a timely address, urged the necessity of keeping before the churches at home continually the claims of heathen lands. The neglect of mission work means the decay of spiritual life. He pointed out that during the period in which the Church Missionary Society had trebled its staff the expenditure was not doubled. While praising God that their own agents in China had been preserved, the Society desired to express its deep sympathy with Missions that have been called upon in God's mysterious providence to mourn the loss of so many devoted labourers.

The next speaker was the BISHOP OF RIPON, whose stirring and eloquent address was warmly received. There are many reasons why we should pause and consider the most suitable methods of advance, but as to

THE DUTY OF ADVANCING

there can be no doubt at all. A hundred years ago, the missionary problem seemed to be much simpler than it is now seen to be. People then lumped all heathen religions together, and painted them all black, without inquiring whether there were any degrees of blackness. The study of facts has given rise to greater intelligence in missionary work. The Christian world has now realised the enormous difference between, for instance, the belief of a cultured Hindu and the crude fetishism of an African tribe. One of the great ghosts that haunted our grandparents—the idea that there was something discoverable called "natural religion," getting rid of the necessity for "revealed religion"—had been laid low by the same determination to get at facts. Christianity has shown its vitality by surviving in all simplicity and potency, re-appearing age after age as clear as ever, in spite of men's efforts to confine it within Jewish or mediæval robes; drawing nourishment from all quarters, adjusting and adapting itself, but never destroying itself, still remaining the only power for man's

REGENERATION AND REJUVENATION.

Rev. W. HOOPER, D.D., spoke from twenty years' experience as a missionary in India. He had noticed that one minister seldom was the means alone of bringing a man to Christ, and the same fact was true in a wider sense—the evangelization of India will not be the result of the efforts of one agency, but of the multiplicity of societies. It was, however, to the Word of God circulated in India that more conversions were due than to human voices.

Missions in Mohammedan lands were represented by Rev. C. H. STILEMAN, Persia. He spoke with much hopefulness of the development of missionary agencies, not only in Persia, but in all these countries, particularly medical missions and women's work.

Mr. T. E. ALVAREZ (Sierra Leone) sounded a note of praise for the wonderful blessing which has resulted from the efforts which are being made in Uganda and Hausaland.

A few words were spoken by the BISHOP OF NORTH CHINA, who lamented that of four hundred millions of China's inhabitants only one million are Christians. God's hand is over all, and guiding all things. The falling of martyrs indicates that truth is spreading. The forces of evil are active, not because of failure, but success. Mr. CLEMENT F. R. ALLEN, formerly British Consul at Fuh-Chow, deprecated pessimistic arguments relating to the future of China. It was very doubtful whether the prophesied uprising fifty years hence of 20,000,000 armed Boxers would be possible; and if it did become possible, they would not want to rise, owing to the increase of Christian influence that may be expected. The moral and material regeneration of China has been committed to the Church of Christ.

The Church and the People.

THE anniversary gatherings of the Church Army included, as usual, numerous conferences and meetings at the headquarters in the Edgware Road.

On Wednesday, May 1, the annual sermon was preached at St. James' Church, Piccadilly, by Rev. MARCUS RAINSFORD, 500 officers marching to the church in procession from headquarters. In the afternoon the annual meeting was held in St. James' Hall, the Bishop of Kensington presiding.

Mr. E. CLIFFORD and Mr. COLIN CAMPBELL reported on the evangelistic and social work respectively, and Rev. W. CARLILE gave a general account of the year's operations.

More than 1,400 church workers have now been trained by the Society. Missions have been conducted during the year in most of the prisons of England and Wales, and in over 100 workhouses; while sixty-seven missions and colportage vans have been at work in a multitude of parishes. In the social department 26,000 cases were dealt with, and forty-six per cent. of the men, women, and boys received into the homes have obtained a fresh start in life. The work among discharged prisoners had been specially encouraging. A number of the evangelists were still helping the military chaplains in South Africa at the Society's expense. Mr. Carlile concluded with an appeal for public sympathy, especially in connection with extensions of the labour homes and midnight rescue work.

Among the Submerged.

A LARGE and influential company, including sheriffs, aldermen, and members of Parliament, assembled in the Mansion House on Tuesday afternoon of last week to hear from General Booth some account of the progress and claims of Christian work in Darkest England. Commissioner HOWARD prayed that gratitude for God's blessings in providence may move to active sympathy with efforts to raise the fallen and restore the wanderer.

Words of sincere and hearty welcome were spoken by the LORD MAYOR, who presided. It behoved all good men, he said, to assist a body which has long been doing a good and useful work for God and man at home and abroad. Much interest centres in some of the figures concerning this department of the Army's activities, with its 609 social institutions and 2,294 officers and workers connected therewith. Other "great figures" cover cheap meals for the hungry, cheap lodging for the homeless, employment found for numerous unfortunate but willing workers, ex-criminals brought under reforming influences, women and girls rescued from a life of shame, and helpful sympathetic visits to 59,718 families living in the slums. In the words of the late Earl Cairns, let all who think the Army is doing God's work, honestly and consistently give it all the assistance that lies in their power.

In the course of a long address to intensely interested hearers,

GENERAL BOOTH

traced the origin of the Army in his desire, years ago, to mitigate the misery, wretchedness, and crime seen while moving among the poor of London. He had no preconceived plan backed by large organization and means, but he felt that God was behind him, and he knew something of human nature. The Army had been largely made upon the battlefield, and was fashioned upon utilitarian principles. After giving some encouraging statistics as to the extent and results of the whole work to-day, he dealt more particularly with the Social Wing, as commonly distinguished from the spiritual aims.

The miseries of a large section of the community, including the starving and homeless, the vicious and the criminal, have a claim to the earnest attention of those who are better circumstanced and conditioned. In

THIS LAND OF CHURCHES,

Bibles, and philanthropic agencies, 2,000,000 men and women were last year incarcerated in prisons. Besides "respectable" rogues and vagabonds who manage to escape the clutches of the law, 90,000 criminals are known to the police; and unless something be done, their children will, in ordinary course, fill the places of the parents. It is not for those who, from childhood, have been hedged in from temptation, to contemn and neglect the human wreckage flowing around the wealth and luxury of this great city. If the ten millions that are spent every year upon

THE POOR LAW SYSTEM

of this country were expended after the effective, regenerative, and reclamatory fashion of the social operations of the Army, in twenty years the pauper class would have ceased out of the land. In like manner, the Army practically recognises the need for something beyond punishment in dealing with the criminal class.

After relating a striking instance of reformatory influence upon a man and his wife who had spent years in prison, the General proceeded to claim increased practical sympathy for the social work on the ground of its rational and practical methods; mentioning that it receives subsidies from twenty-three governments and municipal authorities. The workers labour to inspire hope, and to change evil habits; and their sheer love and devotion issues in a large measure of success. He felt sure that with larger means to overtake its opportunities, this scheme would be increasingly blessed of God. The meeting closed with thanks to the Lord Mayor for his invitation and presence.

Presbyterians in Force.

THE Synod of the English Presbyterian Church has this year been brought into touch with the "May Meetings" through the sessions being held at Regent Square Church, London; and it is noteworthy that both retiring and newly-elected Moderators hail from the North of England. When the announcement was made last November that Rev. James Christie, B.A., of Carlisle, had been nominated as Moderator for 1901, it was received with satisfaction throughout the Church. It was generally recognized that the election was a suitable public recognition of loyal and laborious service during a long period of years.

Born at Otterburn, Northumberland, where his father was first minister of the United Presbyterian Church, Mr. Christie studied at New College, St. John's Wood, and took his degree at the University of London. Thereafter he entered the Divinity Hall of the United Presbyterian Church, Edinburgh, for the theological course. In 1862 he was ordained as successor to his father at Otterburn, and entered on his ministry with much ardour. The opportunity then afforded for wide and varied reading was fully taken advantage of, though he was at the same time unceasing in his labours among the rural population; and the memory of that ministry is still fragrant in the district.

Accepting a call from Carlisle in 1870, Mr. Christie brought to his new charge a valuable combination of youthful vigour and comparatively ripe experience. He has ever been among the earnest evangelicals, and the fruitfulness of his ministry may be gauged from the fact that, despite the ebb and flow of population, the membership of the congregation has risen from 168 to over 500. His people have been well trained in the grace of liberality, and, like their pastor, are

NOTED FOR CATHOLIC SYMPATHIES.

Mr. Christie has gained for himself a reputation for his efforts in the cause of education, and among the soldiers of Carlisle garrison, while the fruits of his pen have made his name known in a wider field. In 1899 he was elected an associate of the Institute of Journalists.

When the Synod met, Rev. Dr. John Watson (Liverpool) preached a valedictory sermon on "The Criticism of Respectability" (Luke vii. 40), in the course of which he pointed out the lessons of the Lord's ground of complaint against Simon the Pharisee. After asking the question, "Does it not occur to us sometimes that our respectability has isolated the church from the people?" he went on to show that the fault which most deeply wounds the heart of our Lord, and most distinctly separates us from our brethren, is coldness of heart. "Many things the Church possesses—silver and gold, learning and virtue—but one thing she needs above all, and only when she receives it from her Lord's hands and from her Lord's heart will she have access to the common people; and that is the uncalculating and self-forgetful compassion which moved God to give his beloved Son, and Jesus to give Himself, unto the bitter death of the cross for our salvation."

The address with which Mr. Christie followed, on

"SOME PROBLEMS OF THE HOUR,"

contained solemn references to the death roll of the year. After a list of seven ministers, beginning with Rev. G. H. C. Macgregor and closing with Rev. W. A. Macallan, attention was called to the exceptional number of gaps left in the ranks of prominent elders. Dealing with the subject of Church Union, the conviction was expressed that even under present conditions such changes might be brought about in this respect as would in their outcome "turn society upside down."

After reviewing the present position of foreign mission work in China, the prospect was pointed out that political entanglement will be cleared away before long. "Then it will be for the home churches to send out their best men, and use their most consecrated efforts to bring the land of Sinim to the feet of Jesus. That this Church shall fail in doing her duty is not to be thought of. The past has proved that, according to her ability, and indeed beyond it, she has obeyed her marching orders, and as God in his providence summons her to greater endeavour, the faith that is gifted to her realizes that as her day is so shall her strength be. It is indeed time we were up and doing. Nineteen centuries have come and gone since Jesus said: 'And I, if I be lifted up, will draw all men unto Me,' and still the bulk of the human family is victimised by heathenism, cruel and debasing, or by gross and soul-destroying error. Generous and consecrated souls have framed the password—'The world for Christ in this century,' and if we only bend our wills to it, we see no reason why the end sought should not be attained. It is one of the laws of accumulated force that its

EFFECTS ARE SUDDEN AND OVERPOWERING.

Are we not to expect the same thing in the line of missionary effort? The morning yet shall break which shall see no decline from high noon. God will fulfil Himself in causing nations to be born in a day, and the light of the moon shall be as the light of the sun, and the light of the sun shall be as the light of seven days."

REV. J. CHRISTIE.

From a Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

On the subject of Sacerdotalism, the religious tendencies of the present day were spoken of as "sadly opposed to that virile Protestantism which has contributed so largely to our national pre-eminence, and in the succession of which it is our pride and determination to stand. The Sacramentarian spirit is permeating English society with its Romanising perversions of the simplicity of the faith and worship of God. The people of England are being distracted with an ever-growing distraction by the discussion of the details of ritual, by the minutiæ and significance of ceremonial, by the fashion and purport of ecclesiastical attire, by Jesuitical casuistry, by the mysteries of the confessional, so repugnant to the Anglo-Saxon race, by the rite of Communion observed without the presence of the people, by the occult doctrine of the Reservation of the Sacrament. What are we to say about these things, but that they subordinate the spiritual and eternal substance of grace and truth to the accidents of form, and the esoteric theories which have been conjured up by the mystified brains of priests? But come whence they may, and signify what they please, of this we are assured, that they imperil the Reformation which, well-nigh 400 years ago, rid our land of foreign superstitions, and cleansed and opened up again the channels along which Divine and saving grace flows to mankind sinners, through the High Priest of our profession, the one Mediator between God and man."

From the report of the Committee on the Instruction of Youth, it appeared that there was a diminution in the attendance at Sunday-schools of 1,400 in 1900 as compared with 1899, and in teachers of fifty-five.

After the presentation of the Home Mission report by Sir George Bruce—showing 331 congregations, with 76,101 members—a resolution was passed expressive of thankfulness at the accomplishment of the aim of raising the fund of £50,000 opened in 1895 for church extension and debt extinction; and a second, establishing a permanent fund with these objects in view. An overture had come up from Birmingham, urging "the need to call for a larger and more liberal effort to fulfil our part in furthering the Gospel throughout England;" and it was agreed that, "as it is evident that our ordinary methods of Church work are not fully suited to reach the poorer classes of the people," a special committee should give special consideration to the question whether there should not be provision made "for the undertaking of work on lines which have been found successful by other churches."

A stirring speech was delivered at the Total Abstinence Meeting by Mr. T. W. Russell, M.P., in the course of which he said the only way of carrying the Children's Bill this Session was to make, after Whitsuntide, the concession of private members' time conditional upon the Government affording facilities for the passing of this measure.

"Sisters of the Poor."

THE Christian Instruction Society, whose annual meeting was held a few days ago, aims at the extension of the Kingdom of Christ amongst the poor and neglected, more especially through the agency of devoted Christian women of education, tact, and sympathy, who are assigned to evangelical churches of various denominations. The deaconesses visit systematically, from house to house and from room to room in their appointed districts, seeking those who from various causes never attend a religious meeting, and speaking to them personally of their eternal welfare. They minister to the sick, watch by the dying, clothe the naked, and give food to the starving. Established some seventy-five years ago, the Society has worked quietly and faithfully through many vicissitudes. The staff at present numbers thirty-one sisters, working in connection with as many churches, while the demand from many quarters for the Society's deaconesses has convinced the committee that, as the work becomes more widely known, so will the scope and opportunity for such workers extend, until all over the country will spread a network of this invaluable agency.

The annual meeting, which was of a most hearty character, was presided over by Lord Radstock, whose words of Christian cheer and encouragement touched all hearts. Extracts from the annual report, read by the hon. sec. Mr. F. H. Searle, showed that nine new centres had been opened during the year, and seven deaconesses added to the staff. Mr. Thomas Dence, the treasurer, followed with a financial statement, reporting that £1,380 had been received during the year. Enjoyable addresses followed from Rev. J. G. Binney, of Camden Town; and Rev. W. Pierce, of West Hampstead.

Seed by the Way.

IN pursuance of its object—"To proclaim the Gospel of the grace of God by means of the press, at home and abroad"—the Religious Tract Society had once more striking figures of work accomplished to present to the annual meeting, held at Exeter Hall last Friday evening. The report presented at the opening by Rev. RICHARD LOVETT (secretary), showed that 682 new publications had been issued, of which 268 were tracts. The number of separate books, &c., sent out was 51,646,560—20,000,000 being in foreign countries—which brought the figures since the formation of the Society up to 3,438,565,420. Never has the pressure on the missionary funds been heavier, nor has the committee been more reluctantly compelled to decline to enter new doors of usefulness, and an urgent request was made for an addition of £10,000 to the annual income in order to meet the more pressing claims. The available income had fallen below that of the previous year by £1,849, and the work had only been maintained at its former level by a heavy draft on the reserve.

With a warm word of personal acknowledgment, the Chairman (Rev. F. B. MEYER) recalled his indebtedness in childhood to the publications of the Society. As President of the London Free Church Council, he also returned thanks for the grants of tracts, which added much to the usefulness of the recent Simultaneous Mission.

Speaking as one who "owes the greatest possession of his life

TO THE GIVING OF A TRACT,"

Rev. E. J. KENNEDY (Boscombe) suggested that there is still room for a series such as "we can place without hesitancy in the hands of the thoroughgoing man of the world;" and assured any person or body who will supply that lack of the gratitude of many. Referring to the preventive side of the work, he gave the advice, "See well to it what the children in your own houses are reading."

Certain misunderstandings regarding the province of the Society were explained by Rev. J. D. JONES (Bournemouth) as arising from (1) a limited conception of what a tract is, and (2) a too narrow limitation of the term "religious;" and he hailed with gratitude what had been done in providing literature that is good without being "goody goody," and full of the zest of life, yet clean, wholesome, and healthy. He spoke in burning words of the stream of unclean literature like an open sewer, affecting with its poison tens of thousands of our youth. The literature to be seen in the windows of newsagents, and exposed at railway bookstalls, he described as enough to make

THE HEART OF A SERIOUS MAN SICK.

This is an evil which the pulpit cannot put right; the impure Press must be counteracted by a pure one.

"It appears to me," said Mr. FRANK T. BULLEN, "that there is abroad in the country a widespread tendency towards pessimism;" and he called earnestly on Christian people to thank God and take courage. He would have all to remember that God has much yet for his people to do in carrying the Gospel through the world. His heart went out specially to the Society as one of the unifying forces among the Churches. "We have been wasting on friction that which we might have used in power." As to criticism of the Press, he said we must be careful to make clear what portion of the Press we mean; for the great daily Press of England he believed to be different from what it was in the way of incitements to gambling, and to be now truer at heart.

The foreign mission field was represented by Mr. STANLEY P. SMITH (China Inland Mission), who traced the secret of the rich blessing resting on the Society to—(1) the fact that by its principles it makes for unity; (2) the fact that it emphasises essentials. He had noticed that the Society, when dealing with the sacraments, drew a close distinction between the outward sign and the things signified; and he believed that among Christians there is practical unanimity as to the meaning of baptism and the Lord's Supper. Then he named the facts (3) that it supremely honours the Scriptures, putting them in the right place; (4) that there is a religious or spiritual basis for all the publications; (5) of its simplicity of aim; (6) of its greatness as a missionary agency.

Rome and the Protestants.

AT a time when the anti-clerical movement in Spain and Portugal is greatly developing, special interest attaches to the efforts of the Spanish and Portuguese Church Aid Society in the interests of the Reformed Churches.

At the annual meeting of the organization, held on Thursday last in Exeter Hall, Bishop INGHAM presided over a numerous audience. The past year has been one of steady work. In Spain, thirteen congregations, with ten schools, and in Portugal, eight congregations, with six schools, are being helped. Twelve mission stations, too, are aided by the churches. Over

1,600 CHILDREN REGULARLY ATTEND

the schools, which are greatly appreciated, even by Romanists. The Spanish Church has now one bishop, ten ordained and three lay ministers, and thirteen school teachers, while good work is also done by a colporteur. Rev. Dr. NOYES was able to speak of a satisfactory financial condition; expenses have been met, and the debt on the previous year's work partially removed. Turning to review the operations of the Society, the speaker chronicled excellent progress made in spite of intense opposition, and referred in hearty terms to the sympathy with religious liberty evinced by King Carlos, of Portugal.

After congratulating the Society on securing Bishop Ingham as its president, Prebendary WEBB-PEPLOE described the attitude of Continental countries as one of negation. They are "anti" almost everything. They are fully justified in rebelling against the Jesuits (so well described by the late Mr. W. E. Gladstone as "the deadliest foes that mental and moral liberty have ever known"). There is, however, the obvious danger that, while overthrowing superstition, they may be left without the light of the Gospel in its place. In this matter a heavy responsibility rests upon England, rich as she is, and possessing the power to send forth the truth.

Bishop CABRERA, who has the oversight of the Spanish work, lamented the widespread darkness and ignorance that unhappily prevail in his country, with Romanism on the one hand and secularism on the other. Spain has suffered greatly as a result of the Cuban war, and the Bishop told how at the departure of the troops from Spain

THE PAPAL NUNCIO

promised them victory. When, however, the armies returned defeated, not even a friar was to be seen at the ports to welcome them—a fact which has been duly noted by the Spanish people. The Papists are making strenuous efforts to maintain their grip of the nation, but there is widespread revolt against the Orders. The Bishop looked hopefully forward to the complete downfall of Papal power, and concluded with some particulars which brought out the sound character of the pastors' work, and the acceptance they are gaining among the people.

Other speakers were Revs. ALAN H. WATTS and T. J. PULVERTAFT, both of whom brought cheering views of crowded churches and schools in Lisbon and Oporto, of accessions to the ranks of adherents, and a friendly attitude on the part of the newspaper Press. Some vigorous words from the CHAIRMAN, descriptive of Roman degradation, and declaring that the future of the world lies with the Protestant peoples, closed a hopeful and profitable meeting.

Saving the Outcast.

THE annual demonstration in connection with the Reformatory and Refuge Union was held at St. James' Hall, a few days ago, under the presidency of Sir JOHN E. DORINGTON, M.P.

The annual report stated that the Union's agents had during the past year placed 401 children in homes and schools, while 1,429 women have been helped, and in most cases sheltered; 25 homes, containing 1,044 children have been examined by the educational inspector; 15 institutions and 759 children have been simultaneously examined in Holy Scripture; while £1,084 has been paid to institutions for children placed there by the Union's agents. The affiliated institutions now number over 1,000. There has seldom been a year since the Union was established in which the Council has not had to take some steps in promoting new legislation, or in urging the enforcement of laws for the benefit of poor and neglected women and children.

The Council is now seeking to obtain, among other things, an extension of the age of admission of young persons to reformatories, from sixteen to eighteen; power to send Protestant girls in Ireland to reformatories in England and Scotland; the extension of the Inebriates Act of 1898 to the Channel Islands; a scheme of old age pensions for the officers of certified reformatory and industrial schools; and provisions for the proper training of the children of tramps and vagrants, and other wandering children.

Addresses in support of the work were given by Sir T. FOWELL BUXTON and other friends.

The National Refuges.

EXETER HALL was densely crowded on the occasion of the annual meeting of the National Refuges for Homeless and Destitute Children.

The annual report told of a year attended with much blessing, and expressed thankfulness that no destitute child, coming within the rules, had been denied admission, either for want of room or funds. It emphasized the fact that no votes are needed to obtain the admission of children; therefore no time is lost in dealing with necessitous cases. When they are very urgent, admission is granted on the day of application. The work of the Refuges has been, from the commencement, a

DEFINITELY RELIGIOUS ONE;

and it has been the aim only to appoint those officers and teachers who desire to influence the children under their care for time and for eternity. The children are carefully and systematically taught in the Holy Scriptures.

The institutions comprise a boys' refuge and technical home, and a home for working boys in Shaftesbury Avenue; Fortescue House, Twickenham, for 120 boys; the Shaftesbury School and a farm school at Bisley, each for 150 boys; schools at Wembley and Ealing, each for 106 girls; and the training ship *Arethusa*, for 200 boys, off Greenhithe, with the sailing ship *Chichester*. The boys in the homes on shore are trained in tailoring, carpentering, gardening, shoe-making, and other trades, and each home has its instrumental band.

Lord JERSEY, who presided, said, in the course of a brief speech, that the Duchess of Cornwall and York has promised a prize to the boy or girl in each home who best carries out the motto of Her Royal Highness' Mayflower Guild—"Be good and do good."

The BISHOP of LONDON said that no work is so hopeful as that carried on by such societies among the children. The work is based on religion, without which no permanent moral work can be done.

Rev. J. G. TRAIN, of Upper Norward, also addressed the meeting. During the afternoon a programme of action songs was performed by a large choir of children from the various Homes, accompanied by the band of the Shaftesbury School, Bisley. The boys also gave a display of musical and physical exercises.

"What Can we do?"

AMID a cosmopolitan population, in which representatives of many Continental nations, as well as vast numbers of our English poor are found, and in a district to whose palatial business establishments thousands of shop assistants flock by day, and whose splendid thoroughfares are made the hideous headquarters of vice by night, the West London Mission labours with manifest blessing to many classes of society.

The accounts of the year's work, which were presented at the annual gatherings held on Friday last at St. James' Hall, were full of encouragement. In the morning Rev. F. B. Meyer preached. The afternoon, as usual, was devoted to reports of the work of the band of sisters who labour among

THE SINFUL AND SUFFERING.

The chair was taken by the Countess of Aberdeen, who said that she came as the representative of a class who look upon the West-end of the metropolis as the centre of all that is bright and prosperous, oblivious of the fact that at their very doors are crowds who require uplifting as much as those in the more recognized abodes of misery in the East and South. Between these two classes, the leisured and comfortable and the poor, there is a great gulf fixed. The former class sometimes ask concerning the latter, "What can we do for them?" Well, the West London Mission tells them what to do and how to do it—how they may, in faith and by consecrated effort, satisfy the heart-hunger of the miserable and the spiritually destitute. Lady Aberdeen outlined in sympathetic terms the varied departments of work undertaken by this comprehensive Mission, with special reference to the agencies under the superintendence of the Sisters.

Mrs. Hugh Price Hughes followed with further interesting particulars. For the children of the district, whose only playground is the street, guilds have been established in order to win them from evil surroundings and habits, while for the young people clubs have been organized. As to the nurses visiting among

THE CELLARS AND GARRETS OF SOHO,

they take with them not only the advantages of their medical training, but words of Christian consolation and instruction. Mrs. Hughes also described, with touches of pathos, the progress of the Guild of Brave Poor Things, while another important branch is that of relieving deserving cases of distress, in which three Sisters are continually engaged. They find situations, and start lads and young girls in life with a place and an outfit, while poor, hard-working people in failing health are sent for much-needed country holidays. All, however, that is done for the social benefit of the masses is with spiritual aims and purposes.

The next speaker was Sister Lily, who illustrated, by a series of sad stories of wrecked lives and unhappy homes, the need for personal missionary effort among both rich and poor.

With characteristic vigour, Rev. Hugh Price Hughes pleaded the cause of the "184,000 people

LIVING MORE LIKE ANIMALS

than human beings in one-roomed tenements." Among other evils of the district, the speaker specified the presence of "the idle rich, dangerous to themselves and to everybody else," and drunkenness, convictions for which are more frequent here than in any other part of the metropolis. Mr. Hughes appealed for sympathy and support in the great task of the social and spiritual amelioration of the masses. The meeting closed with some hearty words from Rev. Mark Guy Pearse.

In the evening, a crowded and enthusiastic meeting, presided over by Mr. James E. Vanner, listened with keen interest to addresses in support of the work from the Bishop of Hereford and Mr. R. W. Perks, M.P. A comprehensive statement of the objects and position of the Mission was made by Mr. Price Hughes.

A Century of Missions.

IN 1801, when the present great missionary societies were in their infancy, the Moravians (dated from 1732) were at work in the West Indies, Greenland, North America, South Africa, South America, and Labrador, and could tell of twenty-nine stations, 161 missionaries, and some 32,000 baptized members and candidates. But to-day—in 1901—judging by the latest though not very recent statistics, there are in round figures some 190 stations in all, served by about 450 missionaries, and nearly 2,000 native helpers; while, including members and inquirers, those gathered out of heathenism in the various fields approach very nearly to 100,000 souls.

A spirit of grateful praise for God's abundant blessing upon the work prevailed throughout the annual meeting held in Exeter Hall last Friday evening. Rev. W. Wetton Cox, secretary, described the present position and

PRESSING NEEDS

of the work. Largely-increased regular help must be given if existing missions are to be maintained and deficiency averted. The Medical Missionary (Endowment) Fund is still £10,000 short of the needed sum. For the Leper Home at Jerusalem, £500 is needed at once to provide a new and larger water reservoir, which has become indispensable; and the patients have doubled in number. Labrador, hitherto self-supporting, but suddenly crippled in its resources, is in urgent need of £2,000 annually for a few years, until the Mission can be re-established; and for this an additional fund is being raised. Prayer will assuredly bring the needed supplies.

Lord Strathcona, who presided, spoke of his visit to the Labrador Mission some forty years ago. The devoted missionaries endure many hardships, including intense cold and poor fare. It is certainly a remarkable fact that their wives are not personally chosen, but are sent out by committee!

Interesting details of a visit to Genadendal, the principal Moravian Mission in South Africa, were given by Mr. R. C. Morgan. The name of the place means

"VALE OF GRACE;"

and it is delightful to see the people living in harmony, peace, and true brotherly union. They afford a striking object-lesson as to the power of the Gospel and the blessedness which it brings. Rev. J. A. Faithfull (Whitechapel) said that, morally and spiritually, the Moravian Church is the greatest missionary society in the world; and the three elements of that greatness are the visible results of its missionary operations, the wonderful self-surrender of its members unto God, and their apostolic simplicity in all things.

Another testimony from personal experience was that of Rev. Dr. C. H. H. Wright, who met with Moravians in Germany, Bohemia, and Saxony; men who boldly stood for the truth of God, amid persecution and tremendous difficulties. Mr. Willway, assistant superintendent of the Mission to Deep Sea Fishermen, had seen much of Moravian work in Labrador; and he strongly commended it to the interest, prayer, and help of God's people in our own country.

The Training of Destitute Boys.—Among the numerous institutions which have for their object the reception, education, and training of destitute boys, the Essex Industrial School and Home has a record of twenty-nine years' useful and far-reaching service. The institution is for boys above six years of age, not incapacitated by mental or physical infirmity from being benefited by the ordinary routine of the School. The lads are educated and trained to industrial work. During 1900 thirty-two boys left the School, and the same number were admitted. Of those who left twenty-three were placed in situations, others returned to friends, and two sailed for Canada. Gratifying reports are being constantly received concerning "old boys." The hon. treasurer is Mr. W. M. Tufnell, J.P., Hatfield Peverel, Essex, and 30, Eaton Square, London, S.W.

Army Scripture Readers.

EACH year of effort by the Army Scripture Readers' Society bears the impress of some distinctive feature; and operations during the past twelve months have been largely concerned with the campaign in South Africa. Gen. R. Biddulph presided at the annual meeting in Exeter Hall last Friday afternoon.

From the statement made by the secretary, Colonel Philips, it appeared that at one time twelve Readers were at work in South Africa; but, owing to sickness, there are at present only five in that field. In other foreign stations, five Readers are employed, while England claims thirty-nine of these workers, and Ireland has nine. The General Fund shows a balance at the end of the year of £662. Another balance is that of the South African Fund, namely, £1,039; but charges due to the War Office, for field pay, messing, &c., amount to a large sum. In the Reserve Fund a balance of £101 remains, and pensions have been provided for five Readers. A scheme has been inaugurated for raising

A MILLION HALF-CROWNS

to form a Victoria Memorial Readers' Fund of £125,000, the interest accruing from which would provide the annual salary and expenses for at least thirty-five Readers, so to speak, in perpetuity. These men will be stationed at the largest military centres.

Commending the good and useful work revealed by the Report, the Chairman pointed out that such work has special value. Great religious activity is not always accompanied by increased use and knowledge of the Bible. The Readers are not only helpful in the matter of discipline, but they afford counsel and advice to the young soldiers whose confidence they gain. It would be well if every regiment had its Reader; but, money apart, it is difficult to find qualified men who will put their hearts into the work.

Rev. W. R. Mowll said that, in view of the astonishing discovery that our peace army of 150,000 men has only from eighty to ninety Chaplains, the funds of this organization should be doubled. Readers get into closer touch with the men than Chaplains do; their work honours the Word of God; and their influence supports the cause of temperance. As an instance of the need for more Readers, Colonel Yates mentioned his anxious experiences at Woolwich during a recent inrush of new hands, mostly mere boys.

Reader Wood, returned from South Africa, told of meetings held on a transport, personal dealing with souls, great gatherings of listeners to the Gospel in camp, a conversion on the battlefield, gambling companies broken up, and the restraining power of the Reader's presence. He would have, not only a Scripture Reader to every regiment, but a converted colonel at the head of it.

Bethnal Green Free Library.

IT may be taken as a noteworthy fact that the one institution of the East-end of London which has beaten the record in regard to its collection of books, as well as in attendances at lectures, &c., is founded on a Christian basis. A quarter of a century ago a company of philanthropists, several of whom have since entered into rest, subscribed the cost of the building.

The annual meeting at the Mansion House on April 24, at which the Lord Mayor presided, took the form of a "Silver Wedding" celebration. During the past year free lectures and evening classes have made a good record. "Every street, road, court, and alley in the borough" is said to send borrowers; and their occupations represent a large number of arts and crafts. Lady Pender has also given lectures on behalf of "Our Dumb Friends' League." The Chairman and Alderman Sir J. Whittaker Ellis strongly advocated the work, and addresses were also given by Sir M. M. Bhownaggree, M.P., the Archdeacon of London, Dr. J. H. Gladstone, and others.

In Alley and Slum.

IN view of the continued and prodigious growth of London, the necessity for extended evangelistic work among the careless and the ungodly is as great as ever, if not greater; and the largely attended annual meeting of the London City Mission, held in Exeter Hall last Thursday morning, is a healthful sign of abiding Christian interest in a work whose very development is, in itself, eloquent evidence of deep-seated need among the masses of a great city.

To the inspiring strains of "All hail the power of Jesu's name," succeeded reading of Scripture and a fervent prayer by Rev. Robert Dawson, secretary, for the penetration by Divine light of the darkest recesses of sin and sorrow. In his reading of passages from the report, Rev. T. S. Hutchinson, another secretary, touched upon much that calls for profound thankfulness to God; while, on the other hand, the condition of the Metropolis, as a whole, and especially of certain districts, leaves much to be desired.

THE MISSIONARY STAFF

now numbers 460, a slight advance on the previous year; and the receipts on behalf of the General Fund from all sources, during the past year, were £65,823. This seems to indicate an alarming falling off as compared with the previous year; but in the latter case a large legacy just met the deficiencies arising from excess of expenditure over income during the preceding ten years.

Speaking from the chair, Mr. F. A. Bevan gratefully reviewed the past century from the Mission point of view, and made a courageous outlook upon the future. He claimed that the hard-working, soul-saving missionaries *go* to those who would not otherwise *come* under religious influence, and that these devoted men make an appreciable impression upon the evils of drink, gambling, immorality, and indifference. Specialization is a marked feature of this Mission.

An inspiring address was delivered by Rev. Thos. Nicholson, of Bromley, Kent, who has had reason to value co-operation by the missionaries in his own work. He had much to say concerning the value of what he called the personal equation and

THE GOSPEL OF TOUCH,

in service for God among the masses. That Gospel will stand as the power of God unto salvation, when the Higher Criticism itself is criticised.

Mr. H. Crawford Smith, M.P., followed, declaring himself a representative of a work in Newcastle-on-Tyne, started through the influence of the London City Mission. It was good, he said, for M.P.'s occasionally to show that they are upon God's side, by visiting mission stations, speaking kindly words to the missionary and his people, and then inviting the missionary to the home.

Further commendation and counsel was given by Rev. F. S. Webster. The report, he said, was more interesting than most novels; and among the great variety of the work done, room-to-room visitation has been found a necessity. Speaking of the need for patience on the part of the missionaries, he said that this is distinct from the thing that is rooted in self-complacency, and it is quite compatible with

A DIVINE DISCONTENT.

Impatient desire for short cuts to our object will lead us off God's line; and the man who worships success must ultimately be disloyal to truth. Nothing short of the Gospel will regenerate London. Do not leave heaven out of your message, but teach men to bear suffering in hope; for nothing can be put quite right until Christ Himself comes. There will be ample compensation for all sorrow, but there is none for sin.

A missionary from Homerton, Mr. J. Newcombe Goad, told, in a lively way, how perseverance against abounding opposition often issues in good results. He had found the gentle picklock of human sympathy act like magic in opening the doors and the hearts of the people. God's Gospel is a glorious panacea for the thousand ills that men are heirs to. Closing words were spoken by Sir Chas. Gage Brown and Dr. Small.

Christian Commercial Travellers.

BUSINESS men, representing many branches of commercial enterprise, assembled at Exeter Hall on Saturday. week. The occasion was the annual meetings of the Commercial Travellers' Christian Association, a society which has rendered signal service in fostering the spiritual life of members of that community often defined as "knights of the road" throughout the country.

The delegates were heartily welcomed by Mr. H. J. Gibbs on behalf of the parent society. In doing so, he pointed out that the life, conversation, and general bearing of the individual members going from town to town must have the inevitable result of building up or deterring the progress of the Association.

The secretary's report was followed with keen interest. It indicated that during the year 330 new members have been enrolled. Libraries of useful books and copies of the Scriptures have been supplied to hotels. Through the Beneficent Fund £260 has been distributed. The popularity of the Society's periodical, *Good Lines*, has widely increased, and a profit of £100 from its sale was handed over to the funds.

As an experienced traveller, the Chairman (Mr. G. W. Dodds) gave some timely counsel to his younger brethren, in view of the increasing temptations to be encountered, consequent upon keener competition in all phases of commercial life. The scope for the Christian traveller is far wider than forty years ago, and, happily, many firms encourage their representatives to deal honourably at all costs.

Mr. D. L. Fullerton reported that at Bristol progress has been made in the work of the Association. The membership has increased 10 per cent., and the

MONTHLY DEVOTIONAL MEETINGS

have been sustained. Mr. Fullerton urged the necessity of members realizing the solemn fact of their stewardship—the possession and use of that which is not their own. To this must be added the privilege of fellowship. It is often a joy to meet with kindred spirits to talk over the disappointments and successes of the day, but this falls to insignificance compared with the privilege of having fellowship with Christ. Let no one shrink from any Christian duty because of any sacrifice which it may involve; the fact that a task costs so much, should be one of the chief reasons for its performance.

The Portsmouth and Southsea branch was represented by Mr. H. R. Hansell, whose helpful words on the necessity of reflecting Christ in the every life and conduct were particularly impressive.

Mr. W. C. Holland spoke of the branch at Leicester, which gives promise of becoming a strong and useful centre. Concerning the work of the Association at Birmingham, Mr. J. A. Gandon announced that the membership has reached 105; and Mr. R. Lumley reported encouraging progress which is being made at Manchester.

In the evening another meeting was held with Mr. Arnold Pye Smith as president. A review of the year's efforts of the Association was given by Mr. Leonard Courtney, and addresses followed by Revs. E. A. Stuart and W. Cuff.

Secretaries' Prayer Union.—It may not be generally known by the paid secretaries of the Metropolis that there is a Prayer Union, for which all of them are eligible, after nomination by a member. The meetings are held monthly at Exeter Hall from 5 to 6.15 p.m. Mr. Bristow Wallen, secretary of the National Refuges for Homeless and Destitute Children, is the president for the current year. Any secretary who would like to join, on payment of a nominal subscription of half-a-crown per annum, may communicate by letter to the secretary of the Union: Mr. Wilson M'Cree, at the Office of the Midnight Meeting Movement, 8a, Red Lion Square, W.C.

"Jack," Ashore and Afloat.

A GLOWING story of continued progress, told with characteristic spirit and warm-heartedness, was given by Miss Weston at the annual meeting in support of her many-sided work for British sailors, which was held on April 25 in the Lower Exeter Hall.

The audience was a crowded and enthusiastic one, and the proceedings gained in interest by the presence of a contingent of bluejackets, who sang and recited with delightful fervour.

Miss Weston's account of her year's stewardship was full of encouragement. She reminded her hearers that it is now twenty-five years since the commencement of the work, so that the gathering was in the nature of a "silver wedding" celebration. At the outset, Miss Weston made reference to the work of obtaining and despatching comforts to the "handy men" during the earlier days of the war. Friends sent such quantities of useful articles that the Devonport Rest was "like a great export office." Among the consignments sent out were large numbers of Bibles, Testaments, and prayer cards. During the year more than a million and a quarter copies of magazines and "monthly letters" have been despatched,

CARRYING MESSAGES OF HOPE

and salvation. They have been gladly received, both in the British and American Navies, and by the crews of merchantmen. Nearly the whole of these liberal supplies were sent out, free of charge, by the Admiralty. Temperance work, always a noted factor in Miss Weston's operations, prospers wonderfully. In the home ports 5,743 pledges have been taken, 14,000 pledge cards have been sent to ships abroad, and the "Royal Naval Temperance Society" is being effectually taken up. A remarkable testimony to the progress of temperance is that, according to the official returns for the past year, there were but eleven cases of drunkenness inquired into by court-martial through the entire Navy.

The troubled condition of China, and the dispatch of a British squadron, has of necessity entailed much anxiety and effort, and it is interesting to note in this connection that Miss Weston recently received a cablegram from Admiral Sir E. Seymour, asking her, on behalf of himself and his men, to attend to the needs of the mothers, widows, and orphans of the British slain; and stating that the sum of £400, collected among themselves, would follow. With that amount Miss Weston has been able to afford timely succour to many in distress.

The Royal Naval Needlework Guild is a great help to sailors' wives, especially those who have large families to maintain. Lady members contribute two articles of clothing per year, or forward an order to the Guild work-room for a sovereign's worth or more of useful garments. H.R.H. the Duchess of Cornwall and York takes a cordial interest in this department particularly, and has regularly given garments of her own making.

Miss Weston referred to the many tokens of warm encouragement received

FROM QUEEN VICTORIA.

At Devonport Rest is a cabin which was one of her gifts to the work. Only six weeks prior to her decease she sent a hearty expression of goodwill; and King Edward, too, has expressed the desire that his name should be in some way publicly connected with the work, which he has long viewed with the greatest satisfaction. Miss Weston concluded with a short description of the large block of buildings adjoining the Devonport Institution, which has been purchased, but urgently requires repair and renovation. The premises will be a "Queen Victoria Memorial," and the fund by which the work is to be financed is Miss Weston's "silver wedding fund."

Some particulars of the "housekeeping" were next given, with originality and point, by Miss Wintz, Miss Weston's devoted co-worker, from which it appeared that at Portsmouth and Devonport Rests over £24,000 was taken over the counters for refreshments, while dormitory accommodation had been provided for over a quarter of a million sleepers.

(*May Meetings continued on page 27*).

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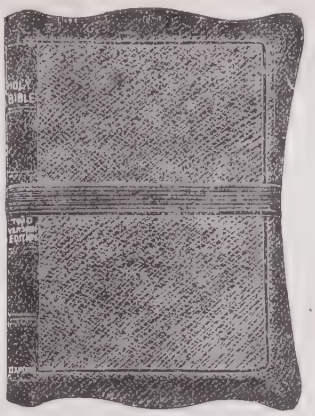

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The Annual Report, with Subscription List and Balance Sheet, will be gladly sent to any friends who may not have received it.

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Increased FUNDS are urgently NEEDED to meet the expenditure involved by the recent extensions of the operations of The Missions to Seamen to several ports abroad, where formerly the crews of British ships were destitute of religious ministrations.

In consequence of these valuable extensions in ports abroad it has become unhappily necessary to reduce the staff working afloat in home ports. Further funds are required to fill up the vacancies thus caused.

The Society maintains 185 Chaplains, Readers, Boatmen, &c., working amongst the shipping and fishing vessels in 70 seaports in every part of the world.

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The May Meetings.

(Continued from page 24.)

Anglo-Indian Evangelization Society.

THE annual meeting of this helpful organization was held in the Lower Exeter Hall, on April 29.

Rev. John Forgan, hon. sec., gave an account of the operations of the Society during the past year. By the efforts of the evangelists spiritual life had been sustained, and not a few among our countrymen scattered over India have been brought under the power of the Gospel.

The visit of Mr. Reginald Studd to India has been accompanied by many tokens of blessing. Mr. McDowall, whose centre of labour is Podanur, on the Madras Railway, has been provided by Mr. R. Stanes, of Coimbatore, with a bungalow and mission hall, and he has had a cordial welcome. Mr. C. T. Studd, who went out last year as an honorary evangelist, found the climate suited to his health, and has undertaken the charge of the Union church at Ootacamund, from which place he also carries on a variety of evangelistic operations. Among other honorary workers, Mrs. Cumming, who went out to labour among the railway employées on the Southern Mahratta Railway, has done valuable work in conducting a Bible class and other meetings, and in visiting among the people in the different stations.

Mr. W. Stewart Thompson followed with the financial statement, which showed that, owing to the development of the work, the income has been largely exceeded.

Speaking from the chair, Mr. Samuel Smith, M.P., said that he had travelled over a great part of India, and well knew how greatly such a work as this is needed by the

SCATTERED GROUPS OF EUROPEANS

on indigo and tea plantations, and along the railways. But for the visits of the Society's evangelists, practically no religious work is done among these people. The influence of the lives of Christians, especially unpaid Christians, on the natives is very great; and the permanence of our rule will depend very largely on whether the rulers of India maintain the high standard of thought and living which is the outcome of the Christian faith.

Words of hearty sympathy followed from Rev. H. C. Squires, of Holy Trinity Church, Richmond, and formerly of Bombay, who described the organization as "evangelical to its heart's core," and from Rev. P. Carmichael, of Highbury Presbyterian Church, who rejoiced in the provision which is made, both for those Englishmen in India who desire to cling to the Christian faith, and for those who merely add to the density of the heathen around.

The next speaker, Rev. F. W. Adams, a missionary of the Society lately returned from Rajputana, gave a graphic description of the Gospel work carried on by himself and his wife. Both among civilians and soldiers, in meetings or in visitation, souls have been won. Mr. Adams was wont to journey between 2,500 and 3,000 miles a month, and in spite of intense heat was able to preach Christ to many fellow-travellers.

An earnest appeal for a larger measure of public sympathy was made by Rev. Isaac Row, who dwelt on the greatness of the opportunity, and the directness and simple evangelical character of the work. After a telling testimony from Mr. T. Stanes, as to the spiritual influence exercised over several classes of the community by Mr. C. T. Studd, the meeting concluded with prayer.

In a booklet, entitled "Three Months in India Among Our Own Countrymen," Mr. Reginald Studd tells the story of a time of much blessing. "It is said in Hyderabad, that God has moved the needy place as never before. It is seldom visited by evangelists, for it is far off the beaten track, and many people came and continued to come to the meetings, who had never been to such gatherings before. The young men and women came, the ministers and missionaries came, the Church of England members and the Methodists came, and a spirit of love seemed to pervade the services."

The Bible League.

THE annual meeting of the Bible League, which has for its object the promotion of the reverential study of the Holy Scriptures, and to resist the varied attacks made upon their inspiration and infallibility as the Word of God, was held at Exeter Hall on Tuesday. A review of the year's labours of the League affords ample opportunity for realizing the need for the aggressive efforts which it maintains in defence of the Scriptures.

The destructive work of the Higher Criticism goes on apace, increasing in intensity and power for evil, and according to many theologians of to-day, Christians have no reliable basis for faith apart from the mutilated remnant of revealed truth which the critics grant. In view of this the Council of the Bible League are more determined than ever to use every opportunity of testifying to the plenary inspiration of the Word of God.

During the year the hand of God has been upon the efforts put forth, and the League has rejoiced in a widespread fellowship of friends and co-workers. The calls for their services increase year by year, indicating that there are multitudes among the rank and file of the Christian Church who desire whatever help can be given in resisting the conclusions of unsanctified and irreverent scholarship. Fifty-two meetings were held, and eighty-nine new members added to the register.

The *Occasional Paper* (five numbers of which have now been published) has been cordially received. It is proving a valuable means of bringing the most recent statements of the higher critics, as well as reports of the Bible League, before its friends.

South American Missionary Society.

AT the annual meeting of this society, held at Sion College on Thursday last, Lord Kinnaird presided. There was a large muster of supporters and friends of the work.

Rev. E. P. Cachemaille, secretary, stated that the past year had been marked by a signal development of the work and the opening of doors in all directions. In ten years the staff in the mission field has nearly trebled, yet is quite inadequate for the work. The recent tour of visitation undertaken by the secretary has shown that almost everywhere there is expansion and spiritual vitality. Besides the Suhin station opened last year two more posts have been occupied. The Argentine Government has offered to the Mission three concessions amongst the Indians of the Argentine Chaco, inviting them to come and occupy these. Substantial progress has been made with the language and translation. In connection with the Araucanian Mission an industrial school has been established for the Christian teaching and training of the Mapuche youths, with a view to their becoming missionaries and teachers amongst their own people in the near future. The Evangelistic work at Palermo and Buenos Ayres has been quite remarkable, and the schools which began in 1898, with a mere handful of children, now contain upwards of 1,000. An address has been presented to the Minister of Education, expressing warm approval of the proposal for introducing the Bible into the national schools of the Republic. A Government grant has been made towards an industrial school. The Home and schools at Alberdi, primarily intended for the benefit of destitute English-speaking people, are full, and work amongst seamen at Rio de Janeiro, Santos, Buenos Ayres, and Rosario has been attended by much blessing.

Among subsequent speakers were Revs. E. A. Stuart, S. A. Selwyn, who referred to the apathy shown by professing Christians in regard to foreign missions, and Rev. A. R. Buckland, who said that the work offered before an enormous Roman Catholic population, which is probably a Roman Catholic population at its worst, the witness of pure Christian life and enlightened Christian truth.

The Ragged School Movement.

ON Monday evening Queen's Hall was filled by an enormous gathering for the annual festival of the Ragged School Union. At the outset Mr. H. French led a choir of crippled children through a tuneful chorus in praise of the children's Friend.

Then came the President's address from the chair, by the Marquis of Northampton. His first point was the death of Queen Victoria, and the succession of the King as patron—an honour acknowledged by the singing of one verse of the National Anthem. Resuming his address, the Chairman spoke of hooliganism as the result of

SOCIAL NEGLECT OF THE YOUNG,

an evil which the Union has done, and is doing, much to remedy. The work of the society is direct and indirect. There are 6,790 cripples on the register; and the little afflicted ones are well taught to whom to look for consolation and help. The Barefoot Mission received parcels, containing 56,586 new and warm garments, with cards, books, and toys; and 7,636 boots and shoes were loaned to necessitous children. Numerous other helpful agencies were mentioned; and varied activities are embraced in the 153 affiliated schools and missions. The finance shows a decrease on the gross total, and the sources of income manifest a regrettable shrinkage, especially on the Holiday Home Fund, the total receipts being £19,308. The Chairman's eloquent speech closed with an earnest appeal that all who are interested in the Union will do their best during the next twelve months to secure more support for the work.

Speaking specially on behalf of crippled children, Rev. J. Morgan Gibbon said that human needs are scriptures of God. If, said he, you get into touch with real need, beware how you disregard it, for it is

THE LATEST REVELATION

of the will of God and the newest table of his law. We must break the Bread of Life until the very hooliganism of the street shall cheer for righteousness, truth, and purity. There is plenty of money, and only a dearth of the giving what Christ requires.

Succeeding addresses were interspersed with song in solo and chorus form. After a special recitation by Mr. W. A. Eaton, sad pictures, from personal experience, of the material upon which the Union seeks to work, were given by Rev. Marcus Rainsford. Other speakers followed, also a long procession of children with banners representing numerous departments of work, and a distribution by the Countess of Shaftesbury of many prizes for faithful service.

International Bible Reading Association.

AT the annual meetings of this Association, held on Tuesday, April 30, encouraging reports and testimonies were received from London, the provinces, Ireland, Burma, and the United States. The Chairman (Mr. C. Waters) stated that the membership for the present year showed an increase of no fewer than 50,000 as compared with 1900; and an address to workers was given by Rev. H. Hewett, of Clayland's Chapel, Kennington. At the evening meeting Mr. G. A. Hutchison, editor of the *Boys' Own Paper*, very warmly advocated the object and plans of the Association. The report showed that 690,000 English membership cards had been issued—about 600,000 in the United Kingdom, and the remainder to other parts of the world, with 68,000 in twenty-nine other languages. The voluntary service of some 8,000 workers was acknowledged. The sum of £453 had been received for the Indian Sunday School Mission Fund, which supports Rev. R. Burges as secretary to the India Union; and £1,464 had been collected and sent to India for the relief of children suffering from the famine. Addresses were delivered by Rev. T. F. Touzeau, and Pastor B. Jorgensen, the representative of the work in Norway.

In Camp and Barracks.

FROM time to time opportunities have been given for friends to learn of the widespread influence and varied operations of the Soldiers' Christian Association. At its annual meeting in Exeter Hall on Monday there was a large attendance, presided over by Sir George Williams. The Association is the military branch of the Y.M.C.A., and its ministrations to the troops at home and abroad, on and off service, have been attended with far-reaching results.

The annual report, presented by the secretary, Mr. S. E. Burrow, was a survey of a comprehensive field of operations. Touching reference was naturally made to the decease of Mr. A. H. Wheeler, whose interest in the Association had never failed. A Wheeler Memorial Fund was opened, with the result that £1,015 has been raised and invested on behalf of the bereaved family. The principal features of the year's operations centre, of course, in the campaign in South Africa. Thirty workers have laboured

FROM CAPE TOWN TO PRETORIA

and Durban. Their services have not only been appreciated by the men, but warmly recognized by the officers. Foremost of these was Earl Roberts, who on leaving South Africa for England had communicated expressions of his cordial sympathy with the work carried on by the Association and his earnest desire for its continued success. The efforts put forth, however, have not only received the approbation of men, but Divine favour has been vouchsafed. Night by night, in the tent on the open veldt, the power of God has prevailed while the Gospel has been preached, and men of all ranks have yielded themselves to Christ. The Council despatched eighteen tents to the front, and in addition four iron buildings were erected. Here the troops were welcomed and greeted with Christian sympathy. Every facility was afforded for profitably spending spare hours in reading, recreation, and correspondence; and many an anxious wife and mother owes to these facilities the letters which have so often brought tidings of their

LOVED ONES AT THE FRONT.

A pathetic phase of the work is the visiting among the sick and wounded in the hospitals. For some time to come the continuance of such efforts will unfortunately be necessary. The Association's work at home has, of course, been somewhat disorganized, on account of the wholesale dispatch of troops, and the consequent depletion of garrisons.

In spite of this, however, there are now 457 branches scattered throughout the Empire, with a membership of over 4,000.

The Chairman, in a few words of warm commendation, expressed his heart-felt joy at the extent to which the workers had been enabled to minister to the needs of Britain's sons in times of sorrow and danger. Lord Chelmsford testified to the favourable conditions which prevail in military life for bringing men under the influence of the Gospel.

Mr. Alban A. Heath recounted his experiences at the Cape, and told, with much feeling, of remarkable gatherings which had been held in the tents. In response to the invitation for any who were anxious to join the service of the King to rise to their feet many would be seen standing; and scarcely a meeting was held without some souls being won for Christ.

Mr. John Davies, who went out in November, 1899, and only returned home a fortnight ago, recalled a memorable evening spent in the Pretoria tent. The men who were assembled had received orders to advance to the front on the morrow. At the close of the meeting the question was asked if any were willing to confess their Saviour. It was a solemn moment, never to be forgotten, when fifty-two signified their desire to follow Christ.

Brief testimonies to the influence of the Association in military life were given by Lieutenant-Colonel R. Phayre, Captain Cundy, Colonel G. Philips, Colonel Macgregor, and others.

Among Indian Lepers.

A COMBINED meeting of friends of the Missionary Pence Association and the Mission to Lepers was held in Exeter Hall on Saturday last, to welcome home from India Mr. John Jackson, who has been to India to visit the asylums of the Mission to Lepers, and who has distributed about £1,000 in famine relief from the M.P.A. funds. Sir George Williams presided, and Mr. W. Roger Jones presented a statement, showing the receipts of the M.P.A. for the past year to be £6,554, or treble those of the previous twelve months, the great increase being due to the Famine Fund.

Mr. Jackson said that he had travelled 20,000 miles since last November, 7,000 of them in India itself. In all he had called at some twenty-seven leper asylums or settlements, and had seen their inmates to the number of over 4,000. In April, 1897, the Mission had fifty-two stations, and now sixty-two. It was then entirely supporting nineteen asylums, now twenty-seven; while it gave aid to a considerably larger number. The inmates had increased from 1,500 to 4,300, and there were now upwards of 2,000 Christian lepers in the different stations.

Rev. John Wilkinson.

THIS well-known worker is about to complete his Jubilee of service in the cause of Jewish evangelization. In view of the deeply interesting occasion, a meeting of thanksgiving to God has been arranged, and will be held in the Mildmay Conference Hall on the afternoon of Friday, May 30. Rev. Samuel Wilkinson, who ministers with his father in the Mildmay Mission to the Jews, writes:—

"Fifty years ago, care for or interest in the chosen people of God was very small as compared with what it is to-day. There has been a great alteration from the indifference, sometimes even hostility, on the part of the Christian Church to this subject, so near to God's heart. And with the present widespread, intelligent, and prayerful interest in Israel that prevails in this and other countries, none can deny that my father's efforts, personality, and influence have had much to do. It is but fitting and right, therefore, that acknowledgment should be made to God."

A thankoffering has been suggested; in the view of some it should be towards the maintenance of the work, of others as a personal token of esteem. Copies of a circular letter, setting forth the facts, may be had from Rev. S. Wilkinson, Central Hall, Philpot Street, London, E.

Liverpool Strangers' Rest.

THE twenty-fourth annual meeting of the friends and subscribers of the Strangers' Rest was held a few days ago, when Mr. Charles J. Procter presided.

The annual report, read by Mr. Leigh, stated that four months had elapsed since they moved to their new quarters, at the north end of the Gordon Smith Institute. They were now working side by side with the Seamen's Friend Society. The attendance at the new reading room has been excellent, and the work has proceeded in a most satisfactory way. Altogether 792 meetings have been held during the year. The Ladies' Auxiliary Committee has rendered very efficient help during the last twelve months. The accounts showed that, with payments amounting to £242 5s. 4d., there remained a balance of £45 5s. 10d. due to the treasurer.

The Chairman remarked that they were met in one common interest to provide in Liverpool a quiet place where the stranger might come in, no matter of what nationality he might be. The kindly sympathy and loving thought shown by those interested in the institution towards the men who passed through the Rest in the course of a year would never be forgotten. He spoke of the excellent work done by the ladies, a band of Christian women, and expressed the hope that the new premises would prove as useful, and confer as much benefit, as the old rooms.

Revs. G. Howell and H. Crombie followed with appropriate addresses, and Rev. Canon Harrison, who, it was mentioned, had attended twenty-four annual meetings of the Rest, also spoke.

Dr. Harry Guinness.

A WELCOME AND A FAREWELL.

HEARTY and sympathetic was the greeting accorded to Dr. Harry Guinness at the thanksgiving gathering at Harley College on Monday afternoon last, and deep was the gratitude expressed that the Lord had restored his servant from the very gates of death. The large assembly included many well-known Christian workers from all quarters of the metropolis.

After Mr. Edward H. Glenny had led in prayer, Dr. H. Grattan Guinness, who presided, said that the threefold object of the occasion was to offer heartfelt thanks to the Almighty for the signal mercies He had vouchsafed, to bid farewell to Dr. and Mrs. Harry Guinness on their departure, under medical orders, on a voyage to Tasmania, and to welcome Rev. F. B. Meyer to the onerous duties of the directorship of the college. The speaker recalled, with many touches of pathos, how very near his beloved son had been to death, and asked for prayer that

HIS RESTORATION TO HEALTH

might be completed. Dr. Grattan Guinness added some interesting news of his other children. Dr. Whitfield Guinness, who is in Che-foo, is experiencing times of refreshing in connection with his medical and evangelistic labours. Mrs. Howard Taylor is, with her husband, visiting the women's colleges of the United States, stirring up interest in missionary work. The tour has already included between eighty and ninety colleges, and the Lord's blessing has been everywhere manifest. Mrs. Kumm, who is staying for a time in Germany, with her little son, sends good tidings of the mission work in Egypt, which she, with her husband, was instrumental in opening last year.

The welcome of the Harley College students was voiced in kindly terms by Principal Mead, and then, following prayer from Mr. C. R. Hurditch, Dr. Harry Guinness came forward to offer a few words of thanks. Illness had evidently left him in a weak condition, and although in the course of his brief speech he showed that he had lost no whit of his old-time ability to influence an audience for good, it was clear that the sea voyage is a necessity. One of his feet, too, is partially paralysed. In a characteristic utterance, the speaker, humbly acknowledging the goodness of God towards him, and expressing appreciation of the prayerful interest of many friends, passed rapidly from personal considerations to a telling advocacy of the Regions Beyond Missionary Union, and asked for an increased measure of public support for the new stern-wheel steamer for the Congo. Dr. Guinness spoke of the many advantages of the vessel, particularly as a floating sanatorium, and anticipated that in this capacity it will be the means of

SAVING MANY LIVES

that are precious in the missionary cause. Dr. Guinness also anticipated that, with returning health, he would be able to deepen the increasing interest in missionary undertakings which is being shown in Australia.

In alluding to the new labours which he is adding to his already very heavy responsibilities, Rev. F. B. Meyer said that Mrs. Meyer and he will go into residence at Harley College. Mr. Meyer expressed the hope that he would be able, in addition to undertaking the practical oversight of the work, to render some service to the churches of East London. As an earnest of this, Mr. Meyer said that later in the year he proposes to give a course of weekly Bible lectures to Christian workers, in the College Hall.

The meeting, which was full of spiritual stimulus, concluded with prayer offered by Mr. Marshall Broomhall. In the evening, another large meeting was held. Dr. and Mrs. Guinness were to leave London yesterday (Wednesday) for Marseilles, where they embark on board the P. & O. steamship *Indus* for Tasmania.

Day by Day.

SUNDAY, May 12. Matthew ii.

THE East gave the first welcome to the King—the brooding, thoughtful East. Whether aroused by Balaam's ancient prophecy or not, it is nevertheless clear that a general expectation of the advent of a King was prevalent in the Eastern world; and this crystallized about the time of our Lord's birth, when a luminous meteor, or star, appeared in the heavens. It is interesting to note that Nature thus led to Christ. If men will but follow truth, they will come out at the centre of all, which is Jesus Christ, from whatever point in the circumference they may start.

Wherever Jesus is born, in a community or in a single heart, there is sure to be hostility. Herod always seeks the young Child's destruction. The dragon always waits to devour the woman's Seed. But the opposition cannot avail. God watches over that which He has begotten. He is responsible for its nurture and safety. Be of good cheer. Sooner or later, there will be inscribed on the sepulchres of the enemies of Christ—*They are dead that sought the young Child's life.*

Study this instance of God's anticipations of coming evil, and his Divine provisions against it. Shortly the infant Jesus must be carried by his parents into Egypt—a long and expensive journey; money would be needed to defray the cost, and it was forthcoming, as the Magi presented Mary, not only with myrrh and frankincense, but with *gold*. How often God gives us gold, before He permits us to encounter searching trial and pain. I have so often noticed that some blessed revelation of Himself has preceded fiery trial. "There is no lack to them that fear Him."

MONDAY, May 13. Matthew iii.

For *came*, the R.V. substitutes *cometh* (1). John the Baptist is always coming! Repentance must precede Christ. We need the higher law to be proclaimed to show us how far our best is below God's standard, and to prepare us for Jesus Christ. The way of the Lord must be prepared, and his paths made straight.

It is wonderful to notice the response given by the human heart to the preacher of truth. It may seem that religion is dead, that it is buried under a great encumbrance of rites and ceremonies from which it will never be able to extricate itself; but let the truth of God stand at the grave, and call, and the soul of man will arise to come forth. "Then went out to him Jerusalem and all Judæa." Even the Pharisees and Sadducees felt the spell of the Baptist. Was it not a confession that the ritualism of the one, and the negations of the other, were by no means satisfactory, and they, too, yearned for a glimpse of the positive and eternal?

John knew that his ministry and baptism were temporary and negative, destined to prepare the way for the lasting and positive. Repentance must lead to faith; the forerunner, to the King; the greatest born of women, to the One mightier than he. The Lord must come to his Temple, but who should abide the day of his coming, his fan, and his unquenchable fire! He would discover the chaff, even though it were among Pharisees and Sadducees: He would garner the children of the Kingdom, though found among publicans and sinners.

Finally, Jesus cometh, identifying Himself with man in his baptism, confessing sins not his own, anointed for his ministry, and designated as the Son of the Highest. Be not content with the Baptist; prepare a guest-chamber for the Christ.

TUESDAY, May 14. Matthew iv.

Led up of the Spirit to be tempted! This is true of all the sons of God. As they know the best, they are liable to be tempted by the worst. The pendulum that swings this way will swing that. God permits, and may lead us by way of, temptation, because temptation does not necessarily involve sin; and we should never know ourselves, or goodness, or God, unless we passed through this ordeal.

The temptations may be classed as the lust of the flesh, the pride of life, and the lust of the eyes. The Lord was hungry; yet He would not use his power to help Himself, but told the tempter that He should await the Father's provision for his need, or at least the Father's signal that He should help Himself. Next, the devil tempted Him, as so many are tempted still, in the direction of childlike trust, as though to say, "Dost Thou so trust thy Father? Then cast Thyself down;" but the Master forbore to act presumptuously. Finally, the tempter offered the world for one act of worship, as much as to say: "It were a sublime act of devotion to immolate Thyself, if only Thou mightest acquire the empire of the world." He said this, well knowing that it was not his to give, for he has been a liar from the beginning. The Lord did acquire the kingdoms of the world, not by kneeling to Satan, but by going to the Cross.

At this point (between *vv.* 11 and 12) we must interpolate John ii., iii., iv. Then the Lord commenced that blessed ministry in Galilee, which laid the basis of his popularity amongst its simple folk to the end of his life (Matt. xxi. 11). Here, also, He began to constitute the Apostolic band; and excavated the stones that were to lie afterwards in the foundations of the New Jerusalem. Let us also follow Him, that He may make us fishers of men.

WEDNESDAY, May 15. Matthew v.

This is the King's Proclamation. In this chapter there are two main divisions. First, an enumeration of the virtues which would be canonized in the heavenly Kingdom; and, secondly, an indication of the relation that the new would bear to the old.

First, verses 1-16. The Beatitudes complete an octave. They begin and end with the Kingdom of Heaven (3 and 10). They are not arbitrary, but necessary. The blessedness which is attached to these types of character is not an outward reward allotted by the King, but is a necessary outcome of disposition which is indicated. Sow meekness, mercy, or purity, and you reap the harvest of blessedness. Jesus did not make it so, for it was thus in the nature of things, and had been from all eternity. He magnified the dispositions which had been despised by mankind generally, and showed how certainly they would lead to blessedness. Here is the City of Blessedness, whereof there are eight gates, and any one of these conducts to its heart.

Second, 17-48. The Lord announces Himself as the fulfilment of the Law, not its abrogation; and proceeds to take up five instances, in which his legislation would go beyond the ancient code, giving the positive for the negative, the full-orbed sun for the struggling rays of dawn. It behoves us to ponder very carefully these words of our Lord, and, with them as our example, to proceed to fill up other of the ancient laws; for, undoubtedly, each of them also has its other side and further fulfilment. But even then we must receive the Holy Spirit, to shed the love of God abroad in our hearts, for love is the fulfilling of the Law (Rom. xiii. 10).

THURSDAY, May 16. Matthew vi.

In three directions our Lord set aside the formalities of the time:—in respect to alms (1-4); to prayer (5-15); and to fasting (16-18). In each case He speaks sweetly of the Father, using the personal pronoun *thy*, and laying stress on *Himself* as recompensing, as though He could depute that honour to no other. He is always in the secret place. He awaits us there, and desires to reward us openly. The hypocrite lays stress on the openness of the deed, the Lord on the openness of the reward.

In the paragraph on prayer the Lord gives us the Lord's Prayer as a specimen of what prayer should be. It is brief; it is definite. It puts worship in the forefront. It subordinates the personal to the collective. It reminds us that our need for forgiveness is as persistent as that for bread. It is bathed in a childlike trust on a Father's loving care. Let us seek to frame our prayers on so holy and blessed a model.

Then the Lord breaks into a perfect psalm on the loving care and faithfulness of God. It is not wise, He said, to lay up treasures on earth, for many reasons. (1) Because to do so will afflict us with oblique vision. (2) Because it will divide our allegiance to the one Master, Christ. (3) Because it is needless, since God, who has given the greater, will give the less; and as He has lighted the candle of our being, He may be counted on to supply it with all the fuel it needs. Shall He care for birds and lilies, and neglect his children? Are we poor orphans, left desolate in an unkindly world, for whom there is no provision? It is impossible; and if only we will devote ourselves fixedly to his interests, He will not fail to care for ours.

FRIDAY, May 17. Matthew vii.

Another chapter of this inimitable sermon, of which it has been truly said that, "It is not by the words of Jesus that the world is redeemed, noble though they be." The miserable, childish nonsense which confines Christ's work to the preaching of the Sermon on the Mount is finely rebuked by Renan himself. "Had the Redeemer," he says, "died after speaking the Sermon on the Mount, or beside the well of Samaria, He would have been ignored by man. He would have been lost in the crowd of unknown spirits, the greatest of them all. He did not save the world by his preaching the first or the second commandment, but by his dying to remedy and retrieve the sins of the world against them." This is true, but, being saved, it becomes us to study each line in our Master's charge, that we may be the sons of God without rebuke.

How few Christians recognize that Christ has positively forbidden us to judge one another, and to be clear of the beam before we attempt to remove the mote! How seldom it is recognised that the entrance to life is strait and narrow! I saw over the spacious gateway to a coloured church in Chattanooga this text, *Strait is the Gate*. It seemed to reflect the general interpretation which Christians place on these words of the Master. Salvation throws wide her doors to all who will, asking all such to enter; but though they are wide enough for the biggest sinners, they are too small to admit the smallest cherished indulgence of sin.

Let us ponder the photograph, which the Master of the feast sketches of the scene at the Gate of Paradise, when through the fast-closed door He will speak with those who shall be for ever excluded from the feast. Shall He say of us, "On my side, at least, the friendship has never begun"?

SATURDAY, May 18. Matthew viii.

This is what Jesus can do!

He can touch thy heart, leprous with impurity, and make its stains depart, so that its foulnesses shall become like the flesh of a little child. One touch of his hand, and immediately thy leprosy shall be cleansed.

He can heal the paralysis, which has laid hold on all thy movements, and pins thee down in helplessness. Because He came under the authority of law, He is well able to wield all the authority and power of God. He humbled Himself, and became obedient to the death of the cross: therefore God has highly exalted Him, and out of his mighty resources He is well able to empower the weakest believer.

He can deliver from the fever heat of passion, and make the soul calm, quiet, and pure; so that it can do his bidding without fear, in holiness and righteousness all its days.

He can rebuke the storms that rave through thy tempest-driven soul, that, however great the tempest, it will die down before his words of peace.

He can cast out the demons, which have so long possessed and cursed thy soul, so that the fortress which they have held so long may be rid of its garrison.

All this He will do, and more; but remember the note which recurs throughout this chapter—these blessings can only be received by faith

> Faith, mighty faith, the promise sees,
> And looks to that alone,
> Laughs at impossibilities,
> And cries, "It shall be done."

F. B. M.

Rev. G. Campbell Morgan's Farewell.

WITH Mr. Morgan's wide sympathy for evangelistic work, it was fitting that his visit last Lord's Day to the scene of his former ministrations, New Court Chapel, should have been in connection with the London Missionary Society. While a home evangelist with rare gifts of persuasive eloquence, Mr. Morgan's heart is in the larger circle of religious enterprise, which means the "whole round world" for Christ.

The reading of Psa. lxxii. and Rev. xxi. led up to a sermon based upon the three passages—"*All the nations* of the earth shall be blessed in Him," "Go ye, therefore, and teach *all nations*," and "A great multitude which no man could number of *all nations*, and kindreds, and people, and tongues." After premising that we live and serve within the sphere of the second text, the preacher proceeded to deal with (1) the Divine purpose: all nations are to be blessed in the Christ; (2) the Divine accomplishment: a great multitude, &c., redeemed unto God by the Cross of Jesus; and (3) the Divine method: all nations to be discipled and taught in the ways of the King. We must get back in missionary enterprise to the fact that God loves men through all the wreckage and ruin of the world by sin. Human arithmetic is baffled in its enumeration of the redeemed through the sacrifice of Christ.

A contrast was drawn between Christ as a lonely man on the slopes of Olivet, and the reigning King in glory. All authority had, however, been given to Him. The Cross was his imperial throne. He saw the nations that would be redeemed. Gathered about his throne there would be exemplified in the saved nations unity instead of divisions, oneness instead of faction, loyalty instead of disorder.

What hinders the coming of the Kingdom of righteousness? WE do. The consummation is hindered or helped by the Church. God waits for US—the nations wait for US. The saving of the world demands on OUR part work, prayer, sympathy, and larger gifts.

In the evening the church was again thronged in every part, Mr. Morgan taking as his text John xiv. 15.

Welsh Notes.

THE annual meetings of the North Wales Free Church Federation were held this year at Dolgelly. The report showed an increase of five in the number of councils affiliated to the Federation.

No fewer than six Welsh Congregational ministers celebrate their ministerial jubilee this year. Among the six occur such well-known names as Revs. P. Evans, D.D., of London, and J. Bowen Jones, of Brecon.

The first annual report of the Young People's Christian Union of Wales has just been published. It contains a full account of the Conference held last summer at Llandrindod. The object of the Union is to band together all the various young people's societies which exist in Wales for the furtherance of Christian work.

At the quarterly meetings of the North Wales Calvinistic Methodist Association, the address of the Moderator contained a strong plea for loyalty to the Scriptures. He declared that critical research not only affects questions of the composition of certain books of the Old and New Testaments, but also touches the foundation truths of the Christian religion.

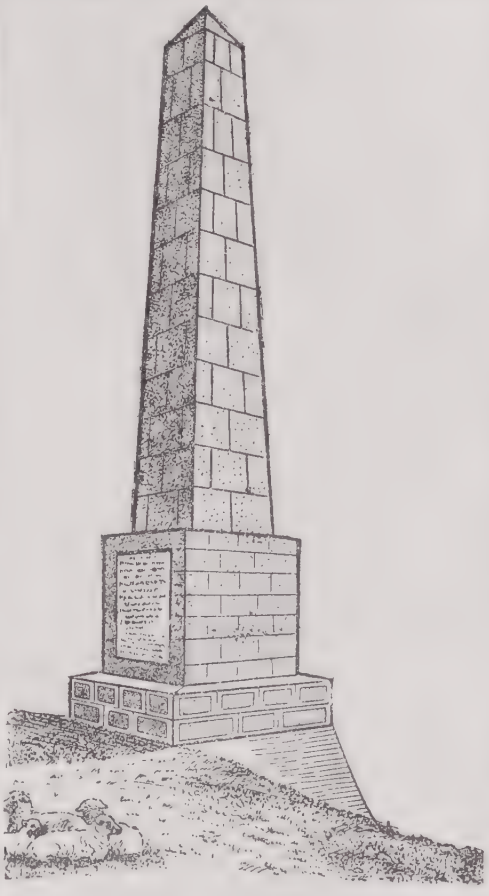
Archdeacon Bruce, in an address to the clergy of the Archdeaconry of Monmouth, declared that the voluntary schools of the Church of England are doomed to extinction. The Anglican Church, he considered, had made a great mistake in regarding her voluntary schools as her first line of defence. To his thinking, they must come to the realization of the momentous importance of a well-organized system of Sunday-schools.

In the current number of *Young Wales*, Mr. Herbert Roberts, M.P., declares the Welsh Sunday Closing Act to be beneficial and successful in the main. He refuses to admit the claim of Cardiff to exemption, and refutes the argument of those who advocate such exemption on the ground that there are exceptional difficulties in the way of administering the Act in a town like Cardiff. Mr. Roberts' answer to this plea is that what is possible at Glasgow, is possible also at Cardiff.

Lewes Martyrs' Memorial.

WE do well to commemorate the fidelity of our Protestant forefathers—to "tell to the generation following" how our noble ancestors kept the faith, although such devotion cost them their lives. Here and there one finds monuments in memory of men and women whose names are little remembered to-day. It is assuredly time their names were made generally familiar, and that their faith was set forth as an example to all who would be true to God and loyal to Evangelical principles.

On Wednesday last another such monument was exposed to public view. Who has not heard of the Lewes martyrs, seventeen in number, who were burned to death in the reign of Queen Mary? These worthies, four of them women, witnessed a good confession in front of the Star Inn, now the Town Hall, in the Sussex county town. Not far from the tragic spot an obelisk has just been erected, the cost having been raised by public subscription. The names



of the good and true men and women have been inscribed thereon, also the singularly apt excerpt from Holy Scripture: "And they overcame, because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death" (Rev. xii. 11, R.V.). Let our readers look up the story in Foxe's "Book of Martyrs," and read what is said of Dirick Carver and his companions in witness-bearing. The narrative is admirably digested, and brought up to date, in a memorial volume, "TURN OR BURN!" by Rev. Dr. F. J. Hamilton and Mr. W. Stanley Martin. There are excellent illustrations. (1s. and 2s., according to binding. *Morgan & Scott.)*

The memorial was unveiled with becoming ceremony on Wednesday afternoon. May the monument be an object of instruction to many in these days when Protestant principles and truths are so sadly discounted!

Christian Workers' Conference.—The announcement that a conference would be held at the East London Tabernacle on Saturday afternoon drew together a large number of Christian workers. The occasion proved a time of spiritual refreshing, and an earnest desire for fuller consecration was manifest throughout. The stimulating and helpful words of Revs. Dr. Robertson and Bennett Anderson, and Mr. Charles Cook, were much appreciated, and Madame Annie Ryall rejoiced many hearts by her Gospel messages in song.

American Notes.

IN the annual report of the American Bible Society, Dr. Hykes, its agent in China, says that Han Ching Cheng and Yuen Chang, two officials of the Tsungli Yamen, saved the lives of many missionaries in China last summer by changing the wording of an Imperial edict to "painfully extirpate all foreigners." For this they were sentenced to be cut in two. Out of eighteen colporteurs, not one survived. When warned of the danger to them in continuing their work, they merely said: "We go on a colportage tour. God's will be done." The homes of three of these martyrs were looted and burned, and their families were exterminated. The number of pages of Scripture published in 1900 was 77,646,700, in 37,700 volumes. This is the largest number of pages ever printed in one year by the China agency. No fewer than 16,500 complete Bibles in the Mandarin dialect were received from the printers, and there were 5,000 in the press on December 31. Ten years ago an edition of 2,000 copies was considered enough for several years. These figures give some indication of the growth of the native Church.

A Bill was introduced in the Assembly of this State at Albany last Wednesday incorporating the Federation of American Zionists. The objects of the Federation are to foster the national idea of Israel; to co-operate with other Zionist Societies in their endeavour to obtain for the Jewish nation a legally assured home in Palestine; to unite all Zionist Societies of the United States; to act as the medium of communication between the Zionist Congress, through its central committee, and the Zionist Societies of the United States; to foster the knowledge of Hebrew as a living language; and to publish periodical publications for the furtherance of the cause of Zionism. The principal office of the Federation will be in New York City.

The Young Men's Christian Association has purchased a site for its Twenty-third Street premises, three blocks to the west of their present well-known building, for 225,000dols., and it is said that their new premises are to cost 400,000dols. The new building is to be fireproof, and six or eight storeys high. The equipment will include a gymnasium, fitted up with a swimming tank and all the latest appliances. Dormitories to accommodate from 100 to 200 men are to form a special feature. By an arrangement with the purchasers of the property now occupied by the Y.M.C.A., the building will not be vacated until the new structure is ready for occupation.

"Sam" Hadley, the superintendent of the widely-known Water Street Mission, has been celebrating the nineteenth anniversary of his conversion. The date of that event was April 18, 1882; and every year, on the corresponding day, Mr. Hadley goes to the police station in Harlem (a northern district in New York) and asks the officers in charge to let him go into the cell in which he was locked up on that memorable night, for a season of private prayer. The request is always granted, and in fact the sergeant at the desk always sees that the cell is reserved for his use. In speaking of the matter, Mr. Hadley says that on the night referred to he sat in a saloon in Harlem a homeless, friendless, dying drunkard, having pawned or sold everything for drink. He was staying at Harlem because there were so many indictments against him down town that he was afraid to show his face there. Four years after he met Jerry McAuley he was called to take charge of the Water Street Mission, where he has probably seen more drunkards converted than any other living man. The Mission is open every night in the year.

Religious work will be kept well to the front at the Pan-American Exhibition at Buffalo, a national committee, with the Governor of this State at its head, and including many well-known men, having been formed to co-operate with an executive committee of Buffalo men. A large tent, to be called "Tent Evangelist," is to be erected outside the Exposition grounds, and meetings will be held there every day. Many of the Northfield speakers will be heard there, and among other societies likely to hold conferences there, are the Women's Christian Temperance Union, the King's Daughters, and the Young Women's Christian Association. The local branch of the Y.M.C.A. has already opened a bureau of information for the benefit of strangers, and arrangements have been made to accommodate 350 men daily in the three buildings occupied by the Association. The office of the bureau for accommodation is 19, West Mohawk Street. The Women's Christian Temperance Union can be addressed at 978, West Avenue, with regard to reasonable and good boarding places. The Women's Christian Association will erect a lodge for the special use of women, and rooms there can be obtained from Mrs. George Wadsworth, 10, Niagara Square.

ROGER MARTIN.

The Distress in India.

FURTHER particulars of the position of affairs in India are given by Rev. DENNIS OSBORNE in a letter from Poona, dated April 17. Mr. Osborne says: "The weather is now at the hottest. The number of destitute people in the Presidency has greatly increased, and everywhere signs of acute distress confront one. The work of relief demands increasing attention, and it is with sincere joy and thankfulness that I hail signs of renewed interest on the part of readers of THE CHRISTIAN."

The important questions of the maintenance and education of the great numbers of orphans received by the missionaries during last year's terrible famine are briefly touched upon in a letter from Mr. R. P. WILDER, who, writing from Coonoor on April 17, says:—"People in England do not seem to realize the gravity of the situation out here. 24,000 children are being cared for by the missionaries. For years to come we must look to western lands for the large sum of money needed to fill these mouths, clothe these bodies, educate these minds, and enlighten these souls."

It is earnestly to be hoped that Christian people will realize the gravity of the need which Mr. Wilder emphasizes.

We give a further selection from letters of workers in the famine-smitten districts, appreciative of the food supplies which we were enabled to despatch by the bounty of our readers.

Rev. D. O. FOX, Poona: "The foods are a great help in our work."

Dr. WANLESS, Presbyterian Mission Hospital, Miraj: "We find the foods very useful indeed."

Mr. G. D. OSWELL, Raipur District Committee: "The officers in charge are finding the foods most useful for the sick children."

Miss M. FRANKLIN, Harda, Central Provinces: "The foods have been very useful. In our mission hospital the preparations of milk were especially helpful."

Rev. E. M. GORDON, Mungeh, C.P.: "The malted milk is most welcome. It is just the thing we need, quickly prepared, and most effective. The children like it."

Rev. C. H. ROMER, Ajmere: "Many thanks for second supply of foods for our famine waifs. They are proving a very great boon, and the poor children take the food most readily."

Rev. A. P. LEDINGHAM, Canadian Mission, Indore: "The foods have been used for the very weak people, and have been found very useful. Our very hearty thanks are due to the donors."

Rev. K. A. IWAR, Swedish Mission, Nimpani: "We are most grateful to all who have contributed to bring such welcome help. In this jungle no milk can be had. The poor little babies at once got some."

Mr. ALFRED TAYLOR, Mission House, Sehore: 'We are pleased to hear of another consignment, and feel very thankful. We are finding the biscuits and tinned milk most useful. The cocoa is also very helpful, as also the Quaker Oats."

PANDITA RAMABAI: "I gratefully thank you for remembering the sick and famished children at Mukti. Out of the girls rescued from the present famine, more than 10 per cent. are sick, and so far gone that it is very difficult to keep them alive. Your foods help us wonderfully."

Rev. E. P. FREASE, treasurer, Gujarat District Famine Relief Fund: "I have written before about the very great usefulness of these foods, and wish to emphasize again the fact that their free use means the saving of many hundreds of lives which otherwise could not be saved."

The Race-Course Mission.

MR. O. L. HEATLEY desires to remind friends of the Race-Course Mission that the time for organizing the summer's operations has arrived. Last year 100 workers took part in the evangelistic gatherings at Epsom, Ascot, Goodwood, Doncaster, and other race meetings, and large quantities of Gospels and Scripture portions were distributed among the gamblers and pleasure-seekers.

It is intended to renew the campaign, the first effort being arranged for Epsom, June 4 to 7, inclusive, and Mr. Heatley appeals for volunteer helpers for these or any other of the race meetings referred to. It is hoped that, as was the case last year, the work will be almost entirely of an honorary character, so that the amount needed for working expenses will not amount to more than £140.

Mr. Heatley adds: "Last year was one of spiritual power and blessing. We shall be glad to forward a copy of the annual report on receipt of stamped envelope. Address, St. James' Hall, Kennington Park, S.E."

The Y.M.C.A.

MR. AND MRS. W. M. OATTS, in their world-tour in the interests of Colonial Y.M.C.A. work, have reached Vancouver, *en route* for Canada, where they will take part in the Jubilee celebration at Montreal on June 8 and 9, going thence to the American Jubilee Convention at Boston June 11-16.

The annual meeting of the Folkestone Association was one of the most encouraging held for some years. A debt, which had long burdened the Committee, had been cleared off. Addresses were given by Rev. F. Sumner, Mr. Martin Henry, and Mr. Ernest Carus-Wilson, travelling secretary.

The fifteenth annual meeting of the Shoreditch Association was held on April 24. Mr. Wm. McCall presided. The secretary's report gave encouraging accounts of the open-air services and evangelistic mission. Many persons, too, had signed the Total Abstinence pledge. Helpful addresses were subsequently given by Messrs. Stanley Smith and Robert Burn.

The Spring Conference of the South Wales District Union was held at Cardiff Y.M.C.A. on May 1. A report containing much of an encouraging and hopeful character was presented by Mr. T. Gwilym James, the new travelling secretary, and Mr. J. H. Putterill, gave an address on "Y.M.C.A. Problems in the Twentieth Century." A public meeting was held under the presidency of Mr. Alderman Trounce, when the speakers included Mr. W. Hind Smith and Mr. R. D. Pringle.

Delegates from upwards of twenty of the Associations in Lancashire assembled for their Spring Conference at Birkenhead on April 27. Subjects of practical interest and usefulness were discussed, Archdeacon Madden, Rev. Wm. Watson, Mr. Joseph Gardner, and others taking part in the proceedings, which were brought to a close by a service for men at St. Luke's Church, with a sermon preached by the Bishop of Liverpool.

At the quarterly meeting of the Sunderland Association the report, read by Mr. Henry Johnson, general secretary, showed that there was marked evidence of revival among the members. This was particularly evinced by the efforts put forth in the evangelistic work. Many of the men reached by the Sunday Gospel meeting for non-churchgoers have become active workers. The Workers' Bible Class and Mission Band has done much valuable aggressive work.

The Lord Mayor of Belfast gave a mayoral reception to the local Association last week. A large assemblage of young men responded to his Lordship's invitation, while the principal ministers of the city were also present. The proceedings throughout were of the most interesting character. It was the first occasion on which the general secretary (Mr. D. A. Black) had met the members and supporters of the Association officially since his return from South Africa, and he met with a hearty reception.

The Associations of the South-East Metropolitan District Union recently met for their spring conference at Croydon. There were two sessions, afternoon and evening, over which Mr. Arnold Pye-Smith presided. Out of eighteen Associations in the district seventeen were represented by 160 delegates, the great majority of whom were quite young men. At the evening session an address was given by Mr. J. H. Putterill on "Association Work in the Twentieth Century," which was followed by an interesting discussion.

At an influential meeting held in the Council Chamber, Birmingham, in aid of the new building scheme of the city Association, the Lord Mayor was the mover and Mr. Alexander M. Chance the seconder of a resolution pledging support to the undertaking. Addresses were also delivered by the Archdeacon of London and Rev. J. H. Jowett. The present premises of the Association in Needless Alley are altogether out of date, and the accommodation is wholly inadequate to the requirements. To build and thoroughly equip the proposed new premises a sum approaching £50,000 is required.

The Henley-on-Thames Association has entered on a new era of work and usefulness in connection with its occupation of suitable and well-adapted premises, which have been placed at its disposal through the generosity of Mr. Martin John Sutton, president of the South Midland District Union of Y.M.C.A.'s. Mr. Sutton, having acquired the lease and furnished the building, has placed the same at the service of the Association at a merely nominal rental. Mr. Noble, the president of the Association, took part in the proceedings, as well as Mr. Hunt, secretary of the district, and Mr. Mills, as representing the National Council.

One's faith is stimulated by the story from Rangoon of the way in which enlarged premises were finally obtained. One desirable home was owned, it transpired, by Roman Catholics; another was occupied by a Mohammedan tenant, who refused to vacate; a third was suddenly withdrawn by the owners for business purposes. These disappointments proved to be his appointments; for the premises now occupied were but then rising brick by brick. God had provided some better thing! The building is in a better locality, is more commodious and convenient in arrangement, while the rent is not higher than would have been paid for smaller house. 260 members are on the roll, and eighty in the student branch, making a total for Rangoon of 340.

Letters to the Editor.

A Book Worth Reading.

DEAR SIR,—When I was in Wales, about eighteen months ago, among other useful books there came into my hands Dr. Saphir's CHRIST AND THE SCRIPTURES. It is only lately that I have been able to read this book *through*, and I have been so pleased and profited thereby that I cannot help recommending it. It is possible that many readers of THE CHRISTIAN may not be aware of the excellence of this book of the late Dr. Saphir's. It is replete with suggestive thoughts on the relation of the Word of God with the teachings of the Holy Spirit, and the central figure of it all—the Lord Jesus Christ. Beside this, we have given us here, in a concise and convincing form, proofs of the *inspiration* of Scripture and the vital relation of the Old Testament with the New. I know of no book that contains so much instructive teaching in such a limited compass, on God's Holy Word. I wish the book could be largely read in Sunday schools, divinity colleges, and by men in the Christian ministry. It is a *gem*-book on the Divine Scriptures.

THOMAS EVANS, Missionary, India.

Christians and Theatres.

DEAR SIR,—The article in a recent issue of THE CHRISTIAN has greatly impressed me. In my own personal experience, until I was twenty, I could go to theatres and attend balls, or any other worldly amusement, although I was brought up in a Christian home, and surrounded with every other Christian influence. But one day my father, when speaking seriously with me, said, "My child, believe me when I say it, few people (comparatively) are converted after twenty-one." That sentence haunted me. Soon afterwards, at a mission held at John Street, Bedford Row, I was brought to decision for Christ, and was baptized by the Hon. Rev. Baptist Noel. I joined the church there, and from that time to this (now fifty years) I have steadfastly set my face against these worldly amusements because I professed to be a follower of Christ, and to find my pleasure in seeking the salvation of others.

Thank God, I had the honour of winning to the Saviour some of those who were dearest to me on earth and are now in glory. What I ask is this: "Can Christians go to these places without crucifying the Son of God afresh, and the putting Him to open shame?" I have often been asked why I do not go to such places. My reply (amongst other reasons) is I would not like to die in such a place; and who of us knows when the call hence will come? Seeing the tendency of the age, I think that this subject should be written, preached, and spoken of far more than is done. We must be more in earnest. "The night cometh when no man can work." "If ye then be risen with Christ, seek those things that are above." "Set your affection on things above, not on things on the earth."—Yours sincerely, E. N.

Hornsey.

Navvy Mission Society.—The Quarterly Letter for March, 1901, issued by the Navvy Mission Society, contains an interesting biographical sketch of Queen Victoria, and, incidentally, marks the progress of the nation during Her Majesty's long and beneficent reign. The Queen's deep sympathy with her people at all times, her untiring zeal and devotion in seeking to promote their well-being, and her high moral qualities and Christian character, are set forth to stimulate to nobler and better lives those in lowlier positions amongst whom the Letter is circulated—men engaged on public works. The Letter seeks to act also as a medium for communication between workmen of the navvy class and their relatives who fail to get tidings direct. Short reports of mission meetings held where navvies are employed, of temperance and anti-gambling pledges taken—even of marriages which take place in the ranks—go to make up what must prove a most welcome little magazine. The intelligence columns also include particulars of accidents, deaths and cases of sickness, together with a list of works in operation and names and addresses of missionaries employed. That the desire of the friends and supporters of the Navvy Mission, to reach these toilers in our midst with the message of God's salvation, may be realized, must be the prayer of every true patriot and follower of the Master.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

I want to interest my elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.)*

Pioneering on the Niger.

ON December 26, 1900, Mr. Hans Vischer, B.A., of Cambridge, and Rev. G. O. Bargery, arrived safely at Lokoja, West Africa, after a long ocean voyage and sail up the Niger to the confluence of its two main branches, the Joliba (or Niger proper) and the Benue (or Binné). The town of Lokoja, with its 20,000 inhabitants living in mud and reed-built houses, is situated at this junction. Below the town is the camp of the Hausa soldiers under English officers, and outside the town at the foot of a hill the Mission house.

"On Friday, December 21, we left Burutu, the centre of the former Niger Company, to go up one of the various arms of the Niger. Burutu lies in a forest-clearing surrounded by water, swamp, and thick bush. It only consists of a few square houses with white zinc roofs, including a mechanic's workshop and a store which displays most things likely to tempt a native's fancy—mirrors and razors in the first instance. On our first day we reached Gani-Gani, a trading place with a German factory. The river is very low at this season, and the forest bordering it right and left truly marvellous in its tropical luxuriance. Gigantic fan-palms, bamboos, lianas of every kind and bloom intertwining them as with strong ropes, and between these mighty trees of great height, with a smooth and light bark like our beeches. We saw quantities of grey parrots, which in the evenings kept up a deafening noise. The river banks continued mere swamps, from which a sickening smell emanated.

"The inhabitants of the Niger delta are among

THE WILDEST OF NEGRO TRIBES.

Their huts are covered with palm leaves, and stand singly or in village-groups on the strips of dry land which intersect the general swamp. Several of these tribes are cannibals, and neither traders nor missionaries have hitherto ventured to approach them. They move about with surprising rapidity in canoes of hollowed out tree-trunks. What we saw of them were chiefly women. The men seemed all on the war-path, their most frequent occupation. At Burutu we had found a kind of *stampotti* (excited unrest) among the natives, as the neighbouring tribes were on the war-path, and had promised a visit to Burutu.

"Most of the second day we were obliged to moor our small steamer, as a thick fog covered the river—not a vapour fog, but one of masses of infinitesimally fine sand, brought by a wind called harmattan, which blows during December and January, though not quite regularly. It dries up everything, of which one's mouth, throat, and eyes are painfully conscious on awakening in the morning. As we now had passed the swampy regions, the country began to have a different aspect. The banks had grown steep and bold here and there, the land seemed very fertile and cultivated, and the settlements looked more humanlike. They consist of long rows of mud and reed houses, whence at once emerged men, women and children to greet the sight of the boat with a unique kind of howl. In two or three places men and women, painted a brick-red, performed a wild war-dance. At this part we saw the first crocodiles, and in the evenings some hippopotami lifting their snouts out of the water. Everywhere there were swarms of cranes and storks, and all kinds of aquatic birds; one afternoon we steamed right through a swarm of locusts, which moved like a cloud of brown smoke across the river. A thick mist covered a long stretch of shore on one side. In the evening we landed again in great heat;

THIS WAS CHRISTMAS EVE!

"On the day after Christmas we reached Lokoja, our first destination. The Mission House lies in a healthy situation at the foot of a hill just above the town. We have a splendid view of the latter and the two great rivers which here join to form the mighty Niger. Far on the horizon are the outlines of fairly high hills. Except a few trees here and there, every trace of vegetation is burnt out and gone. Rain does not fall before June; the soil is red and stony; the hills at our back very steep and affording a wide, striking view. Many monkeys are to be seen, and beautiful birds, colobus of various kinds, also birds of prey. Snakes there are none, but many hyenas, which prowl about the house at night, and make their weird laughter heard. The climate here seems good so far, of course hot and dry. The thermometer in my room in the daytime is at 28 degrees R."

There, on the borders of Hausaland the two missionaries were arrested for about six or seven weeks. But the further study of the language, and the translation of the New Testament—of which the Gospel of John is already finished—into Hausa, fully occupied their time. There has, however, been a move since then, and a recent letter received, gives its condensed history.

"A telegram from Bishop Tugwell summoned us to meet him and the missionary party at Loko on the Binné river, five days' sail from Lokoja by native canoe, where they had stopped in their forced exit from Hausaland. Here we are right on the borders of it, attempting to make a determined stand. We are building our grass huts and clearing the ground round our dwelling-place. The time of waiting at Lokoja proved rather trying, as we got a series of bad news from the Hausa party at Gierko. Now we have joined each other. The great caravan route to Kano and the interior of the Hausa country starts from here, so the place will offer many opportunities. For the present we hope to do chiefly Bible translating, and to start some school and hospital work, if only the people here and the Government will leave us in peace. The work is not easy, and we want much help, especially *praying* help of the friends of Christ at home. The harder the fight, the better the victory under the Divine Leader, in whom the eternal promise of victory is given us."

Babes in the Wood.

TO transplant even for a brief season poor and delicate children from overcrowded and ill-conditioned slum homes in the East of London to the green fields and freer life of the forest lying beyond the suburbs, where pure air is as plentiful as it is free, is a task worthy of Christian philanthropy.

Such work Mrs. Helen J. Kerwin is doing, and is described in a little brochure, entitled "Babes in the Wood." This tells the story of last year's work in the Forest Cottage Homes. One hundred and eighty-three young girls have during the twelve months passed through the Home, each spending a fortnight in healthful and Christian surroundings, learning useful lessons to be worked out in their daily lives afterwards, and carrying away higher ideals and aims than their previous experience could furnish. Thirty-two boys were also benefited in the same period.

For thirteen years this useful work has been carried on unostentatiously, but to such an extent that 2,098 little folks, with days of childhood saddened by the misfortune, neglect, or sin of their parents, have had seasons of bright sunshine and days of gladness provided for them.

Take one illustration given: "Nellie is motherless, and although only eleven years old, she is a tower of strength to her father and his motherless children. Without a thought for herself, she shoulders the household cares, keeps the home clean and tidy, looks after the younger children, and does the family washing. The mending and cooking are only minor matters, for food is not abundant, and the wardrobe is decidedly scanty. But it means constant work, and aching back and weary limbs are not to be thought of while so much waits for her willing hands to accomplish. Surely no one ever earned a holiday better or deserved it more. When kindly neighbours promised to look after the family during Nellie's absence, she came to the Forest Home tired out, 'It is so nice to have nothing to do just for a little while,' said Nellie as she lay on the grass, and, though her thoughts often wandered to her father and the two tinies she left behind, yet she fully enjoyed the fresh, sweet air, and the delights of wood and vale. Nellie had never been out of London in her life. She was charmed, and grew well and strong, and treasured up the memory of these delights for father's benefit."

Several cases cited evoke the deepest pity, and serve to show how great is the need for this labour of love for the sake of the little ones, and to enforce the appeal for contributions in support of the work during the approaching summer. Mrs. Kerwin, whose address is Inchcolm, Wallwood Road, Leytonstone, will be glad to supply further information to friends of little children willing to co-operate with her.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 277).

BIBLE CLOCK.

Make a circle to represent a clock; mark off the hours from one to twelve; and taking the word MERCY for one o'clock, find texts in which this word occurs, having two, three, four, to twelve words to represent the hours. Chapter and verse must be given.

[Children under *ten* do any 4; under *thirteen* any 7; under *seventeen* any 10.]

A model of a Bible Clock was given in the issue of December 13, 1900

ANSWER TO LAST SEARCHER (276).

1. Matt. xiii. 4, 5, 7. The fowls ate them. The sun scorched them. The thorns choked them. (*b*) Because it fell in good ground.

2. Matt. xiii. 25. The man did not watch, and an enemy sowed tares.

3. Mark iv. 31, 32.

4. First the blade, then the ear, then the full corn in the ear (Mark iv. 28).

5. Prov. xxiv. 31.

6. God (Gen. ii. 9).

7. The trespasses of God's people (Ezra ix. 6).

8. (*a*) Luke i. 80; (*b*) Luke ii. 40, and ii. 52.

9. The Word of God (Acts xix. 20).

10. A wise man (Prov. i. 5).

11. Set not your heart upon them (Psa. lxii. 10).

12. The meek (Isa. xxix. 19).

13. Faith (Luke xvii. 5).

14. (*a*) Love (1 Thess. iii. 12); (*b*) 2 Cor. ix. 10. Fruits of righteousness; (*c*) Col. i. 10. Knowledge of God.

15. 2 Peter iii. 18. In grace and the knowledge of our Lord and Saviour Jesus Christ.

No. 276—Correct answers (first list) received from:—

A—Ernest and Ralph Aldwinkle, Ethel Alford*, Douglas Anderson-Berry, Irene Ashdown.

B—Stanley Burgess, Mabel* and Evelyn* Barstow, Herbert Braddon*, Ileene and Hilda Barstow, Dorothy Brooks, Robert Bushby, Reginald Bristow, Alison Bailey, Gordon* and May* Bligh, Gertrude Bush, Annie Blaikie, Cyril Baddeley, Irene Bill*, Mabel Baker, Emily Bridgewater*, Mabel Bartlett*, Ethel Bailey, Eunice Baber, Monica Bailey*.

C—Josephine* and Elma* Cheal, Kittie Cope, Mabel Candlin, Gladys Clarke, Mabel* and Ida* Cole, Ruth Collis May and Ida* Cullen, George Cross, Lydia Cleary*, Sophie Cohen, Anna Chanyen, Angel Colenso.

D—Stanley Drew, Nellie* and W. Dowsett, Kitty and Violet Donaldson-Selby, Wilie, Grace*, Emily* and Catherine Dempster, Ethel Dancy*, Tom Dunn*, Dorothy* and Ralph* Daintree.

E—Leonard Ewin, R. and Esther Everitt.

F—Mabel, Olive and Vincent Fleet, Arthur Foley, Harry Flashman.

G—Katie Green, Winifred Gardner, George Goodall, Cicely*, Dorothy* and Gladys* Gibson, M. Gover, Thomas Gilbert*, Grace Goldsmith, Mary Glass*, Grace Gulston*.

H—Violet Hatch*, Dorothy Havergal-Shaw, Elsie* and Dorothy* Hanson, Elizabeth, Hilda and Mary Hooper, Ina Hemmel*, Willie Hooper*, Dorothy Heckford, Dorothy* and Ruth* Hunt, Beatrice Hastings, Annie Horstcraft, Nellie Hatchett, Elsie Hibbs*, Jamie de Hailes.

I—Elsie Irvine, Nellie Irving*.

J—Gertrude* and Linda* Jones, Lawrence Johnstone*, Alfred Johnson, Emily Jones, Betty Jacobs, Amelia Jacobson.

K—Max and Eva Kalb, Hannah Knapp, Maurice Kalinsky, Margaret Kinnaird, Lionel Kepple, Annie Kingsford*.

L—Constance Long, Georgina Lichtenstein*, Beatrice Le Mesurier*, Gladys Lee, Arthur Llewellyn*, Sidney*, Mary*, Edward and Henry Law, Evelyn Lamb.

M—Dorothy Morgan*, Fanny Messenger*, May Mills, Winifred* and Doris Martin, Margaret*, Ella and Joy* McFadzean, Philip Martin*, Margie Marston, Mabel Morris, Barbara Maconchy, Edith and Aldie* Margetts, Ivy, Frank and Winnie* Maunder, Amy Munday, Mollie, Winifred, John, Geoffrey and Sidney Martin, Alan Marshall, Alec, Godfrey, and Evie Miller, Grace, O.*, Lewis*, Arthur* and Nellie Morice, Nellie and Bertie Mills, Nora Marshall, Irene Mabille*, Charlie and Dorothy McMullin, Tom McGlone*.

N—Hilda* and Gerald Nicholls, Maude and Amy Nottage, Emily Norris, Lyddy and Daisy Nicholas, Blanche Norcock*.

O—Olive Oxley*.

P—Ruth Pledger*, Myrtle Perry*, Kathleen and Enid Pincott, Evelyn Primrose-Pechey*, Kathleen* and E*. Pasley.

Q—Frances Quance*.

R—Kate Rosenbloom*, G. Ravenhill*, Marjorie*, Madeleine and Edward Rainey, Gordon Remington, Marion and Gussie Roach, Hilda* and Alice Reid, Winifred Runting, Marion Richards*, Ada Reuals*, Aileen and Marjorie Roberts.

S—Muriel and Grace* Spurgeon. Edgar and Constance Schaeffer Frances Stileman, Reginald Skinner, Mary Sowden, Esther Simmons*, Christine Soans*, Betty Stocks*, Dollie Salt*, Mildred Singleton, Margery Smart*, Stanley and David Soltau, Flora Shadbolt.

T—Theodora and Archibald Thorn, Frank Thompson, Dudley Toye*, Florence Tomlinson*, Olive Tritton*, Marion Tarry*, Bertha Tranter.

W—Ronald Watson, Ellie* and Nora* Wyatt, Elsie*, Lilian* and Gladys* Willoughby, Gertrude Williams*, Wilfred and Sydney Watson, Freda Watts*, Dorothy White, Ellen Williams, Helen Whitney*, Winnie Williams, Fanny Wheeler*, Stephen Wilson*, Cecile and Phillis Wright, Dorothy Woodforde*, Mansfield White, Bertram Webb, Katie Welch, Agatha Ward.

Y—Gladys and Maurice Young.

No. 275—Correct Answers (second list) received from:—

A—Mabel Ashwell*, Gordon Allt, Irene and Margery Ashdown Nellie and Annie Allen.

B—Elsa* and Dorothy* Banfield, Ernestine Buhl*, Lucienne Brabandès, Violette Birney, Frances Burnett*, Massy and Con. Baker, Mabel Bartlett*, E. Buckingham, Beatrice Brouard, James Barker, Leonard Browne*, Evelyn Butlin, Dorothy Benson, Nellie Bayford*, Avory, Frank and Lilian Blackie, Louis Berthé, Grace Bishop, Louise Betts*, Edith Blenkarn*, Mabel Baker, Allen Byres-Leake, Maud Bunn, Victoria Bevan, Gordon*, Harold* and Dorothy* Berry, Clara Brown*.

C—Hyde* and Duncan* Campbell, Kitty Cope*, Susie Cumbers*, George Cary*, M. Collett, Hilda Cook, Angel Colenso David*, John and Henry Colville, Alice Crang*, Dorothy Cooper, Annie and Ernest* Cole, George Crawford*, Beryl and Gladys Calvert, Hannah Chapman, Annie Couch*, Jessie Carter*, Maude and Ethel Claxton, Dorothy Clarke.

D—May Darroll*, Marie Denizot, Mai and Ethel Davidson, Allison Devonshire, Marjorie Dyke*, Gwendoline Davies, Vera Dickinson*, Nessie* and Mary Dunn*, Gladys and Harold Davis.

E—Robert and Esther Everitt.

F—Agnes, Meg and Lewis Fullarton, Richard Farmer, Laura Finch, Hyacinth FitzSimons, Mabel and Eva Fletcher, Eirene, Gwendolen and May Fennell, Fred, Phylis and Philip Fry, Edward Foley, Marion, Frank and Charles Freegard, J. Fox, Ethel Fowler, Jeanne Faucon, Louise Filhol.

G—Hilda von Griesheim, Aimée Guilbert, Margaret Gorrie, Edith*, Stuart, Jack, Dorothy and Margaret* Gray, Dorothy Green, Henry and Lillie Goulding, Henry Green, Dorothy Grove*, Elsie*, Margaret and Isabel Goudge, Daisy and Mary* Greenacre, George Goodall, George, Margery and Colin Graham-Brown.

H—Clarice Herivel*, Francis*, Stanley, Florence* and Norman Hoyte, Doris Hodgkinson, May* and A. Handasyde, Winifred, Henry and Edith* Harvey, Ella Hake, Theodora Hill, Mary Haines, Isobel Halsey, James Henderson, Georgette Hoffman.

I—Elsie Irvine, Ami* and Isabel* Inglis.

J—Lawrence Johnstone.

K—Jeanie Kyle*, Norah Knowles, Grace*, Cecilia*, Dorothy* and Philippa* Kerr.

L—Alfred Leigh, G. and Ethel Larwill.

M—Olive* and Lois* Mewburn, Winnie, Dorothy and Leonard Mace, Marjorie Martin, Grace Morice, Arthur MacLeod-Johnson*, Nellie Mills, Victoria Maxwell*, Charlotte Millar*, Ethel Mould, Alex., Charlie* and Jessie Morrison, Margaret*, Joy and Ella McFadzean, Barbara Maconchy*, Daniel, Mary, Dorothy* and Margaret* Morris, Winnie and Hilda Moorcroft, Dord Muir*, Maisie* and Alice* Mackenzie, Ella* and John MacMurray, William and Isabella Morrice, Dorothy Morgan*, Daisie Mackenzie, Margaret Mack, Margaret McDougall, Connie Murfin.

N—Maude and Amy Nottage.

O—Maude and Eva Oakes, Stephanie Ong.

P—Gladys* and Isabel* Phipps, Isabel Perks, Eddie, Jessie and Willie* Palmer, Laura Percy, Charles Groves, Myrtle Perry, Kathleen Polhill-Turner, Mabel and Lucy Pelham-Burn, Clarice, Percy and Geoffrey Peach, Walter, Leonard* and Katie* Picknell, Cyril and Leslie Partridge

R—Eva and May Rodgers, Cecily and Jessie Roe, Reginald Richards, Mary Rolland, Maggie Russell, Olive Robinson*, Maggie Reid, Penelope Roberts, Ada Renals*, Jessie and Alice Ricketts.
S—May, C. and Violet Salvesen, Agnes* and Hugh* Shields, Lily and Ellen Scriven, Flora Smith*, David Seth*, Dollie Salt*, Violet* and Evelyn* Shaw, Constance, Edgar and Hilda Schaeffer, Helen* and Lucy Stalker, Mary Spiganovicz*, Frankie Sellwood, Stanley W. Smith,* Effie*, John*, Ellen and Florence* Simpson, Rose Smith*, Kathleen Shepherd*, H. Stuart, Poppie Stidolph, Germaine Schumann, William*, Raymond and Augustus Simpkin.
T—Flossie Thomson*, Carleton Tuffnell, Marjorie and Evelyn Tracey, Willie Thomas*, Margaret Tweedy, Frank Tomkins, Winifred Trotter.
U—Eva Usher.
W—Mary Wilson*, Violet and Louisa Walker, Gladys, Lilian* and Elsie* Willoughby, Bertie Walls, Ellie* and Nora* Wyatt, Allan, Theo* and Mabel Wallis, Ella and Alexander Watt, Queenie, Ernest and Kenrick Wakeford, Georgina, Rachel*, James and Sarah Wilson, Edith* and Edward Wheeler, Lance and James Wahab, Stewart and William Watson, Pringle Wilson*, Ronald Watson, Charles and Kathleen Wingrave, Hettie Whitehouse.
Y—Robert Young.

FOREIGN LIST.

Prize Competition.—Div. IV., 2nd Prize, Rotha St. George; 1st Cer., Lottie St. George. Div. III., 2nd Prize, Dora Wallace. Div. II., 2nd Cer., Ivan St. George. Div., I., 2nd Cer., Eric St. George (Canada). **No. 267**—Henry Lückhoff (S. Africa). **Nos. 268, 269, 270**—Huldah Krige (S. Africa). **No. 271**—Maud, Christine, Rhoda and Hermine Krige (S. Africa). **No. 274**—Phyllis Boyd (Malta), Will, Nettie*, Katie* and Ina Thomson (Bulgaria).

Personal.

Many thanks for flowers received last week. I hope those of you who can gather flowers during the summer months will not forget the poor little city children, and the sick people who are unable to get them for themselves, but who so highly appreciate any that are sent from the country.

Alexander Morrison, Annie Blaikie, Winifred Runting.—I am glad to welcome you as new "Searchers," and hope the study will prove profitable to you.

Dorothy Heckford—Thank you for your note. I am sorry to learn that Kathleen is ill; give her my love, and tell her I hope she will soon be quite well again.

Kathleen Pincott.—Your paper has been accepted.

Penelope Roberts.—I am glad you are resuming your "Searcher" work, and hope you will be able to continue.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Doddington*, May 9-11; *Stowupland*, May 13; *Stowmarket*, May 14-15; *Ipswich*, May 16; *Battisford*, May 17. Mr. J. Spiers, *Dunoon*, to May 17; *Hamilton*, May 31-June 16; Mr. J. S. Tyler, *Birmingham and neighbourhood*, to May 22. Mr. Hankinson, *Battles Bridge, Essex*, May 22. Mr. R. T. Archibald, *Crieff*, May 10-11; *Bridge of Allan*, May 12-19. Mr. S. J. Hewlett, *Gospel Tent, Newdigate, Dorking*, from May 5. Mr. E. Clark, *with Caravan, Stagsden, near Bedford*, from May 5. Mr. J. H. P. Cutting, *with Caravan, in Suffolk*, from May 8.

Scripture Union Anniversary Meeting.—*Y.M.C.A. Lecture Hall, Birmingham*, May 20 (7 p.m.).

Children's Scripture Union—Portions for week ending May 18.

Sun., May	12	*Eph.*	ii. 1-10	Thurs., May	16	*Eph.*	iv. 1-16
Mon., „	13	„	ii. 11-22	Fri., „	17	„	iv. 17-32
Tues., „	14	„	iii. 1-12	Sat., „	18	„	v. 1-16
Wed., „	15	„	iii. 13-21				

Christian Endeavour Topic.

SUNDAY, MAY 12.

Practise Christianity (1 John iii. 14-18).

An extract from a letter received recently may help to elucidate this passage:—"I wanted to know how to love as Jesus loved, and I wanted to love Him, as He wants to be loved. Then there came into my life someone whom I had to love, to lay down my life for. I began to find it so difficult, for she seemed to be 'one of the least.' I think that must mean the least attractive. Jesus knew it was easy to love the attractive; so to help us to love the unlovely, He said, 'Think when you love them that you are loving Me.' Then I had to act love, and such a glad spring welled up in my heart. I found that my nature was thus becoming one with God's nature, and that there had been an igniting. I want now to tell *cold* hearts how to get ignited. If we wish to be knit to Christ, we must first be knit to one another. If you honour an uncomely brother, you will come to see his comeliness, and as you become newly knit to the whole Body through your love to him, you will find yourself more closely one with the Lord Jesus."

It is a great comfort to find that *love* is not treated by the Apostle as though it were an emotional or sentimental matter; every reference points to action. The love of God was manifested in the laying down of life. The lover of others is not to shut up his heart of compassion, but to help his brother in need. The injunction of the Apostle is that we should love in our deeds. If we begin with doing kindly and lovingly, we shall end by feeling the same. Often when people have come to me, saying that love had completely died out of their life towards some other person, I have bidden them go back, and act with love, making the other the centre and object of their own activities; the invariable result has been the refreshing of the warm geyser-springs of affection. Do not wait to feel love, but commence at once to show it, because it is right and your duty, and as you step out in lowly faith, you will find that God will cause all grace to abound towards you that you may also abound in this good work.

Love of this nature is self-giving, and it is the gift of the Spirit of God. Nowhere on this wintry soil can this exotic bloom. The heart of man cannot furnish it. There are a few wild growths, but they bear small comparison to its beautiful flower and fruit. Love is of (from) God. It proceeds *out of* his Nature; and is shed abroad in our hearts by the Holy Spirit, which is given unto us. "The fruit of the Spirit is love . . ." As we are united with Christ by faith, the love of God, which is in Him, will be brought into our hearts by the Holy Spirit, and we shall love with God's love.

This enables the Apostle to say, "We know that we have passed from death unto life because we love." Love is so absolutely foreign to our original Adam nature, that we know we have been born from above, so soon as we find ourselves willing to put the interests of another before our own, not because we have a natural affection or affinity for him, but for God's sake and because he belongs to God.

We were not asked who we would like for brothers and sisters when we were born into this world; but we came to love them just because they belonged to the same family and came of the same parents. So we shall come to love those who are of the same Divine family as ourselves, and our love to them, if they are children of God, shows we are born from above.

If there is hatred in our hearts to any, let us beware. We must uproot it, or smother it in love. When Mr. Moody found himself growing jealous of another minister he asked him to preach for him, did his best to secure him a full congregation, said all the good he could think of in introducing him, and sat down at the back of the house. He said that the cure was an effectual one. F. B. M.

C.E. NOTES.

A Society amongst Friends has been started in Sydney, New South Wales, by Mr. Edward Cadbury, who is visiting there. It is the first of the kind in that colony.

Thirty-five new societies were registered in the British Union last week. Of these eighteen are in Scotland, including four in Glasgow, and three in Jedburgh. Three belong to the Parish Church of Scotland.

The Floating Society, whose headquarters is at Barry, has a good record of work for its six months of existence. The Society has given away fifty-eight bundles of good literature, distributed a multitude of tracts in many languages, visited 515 ships, while 346 seamen have attended the central place of worship (Barry Congregational Church).

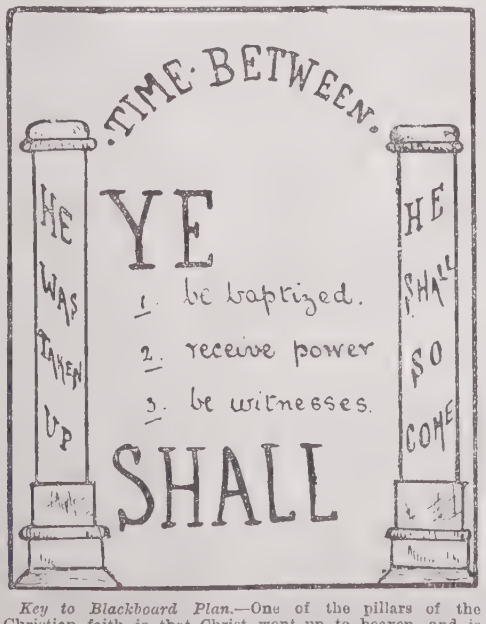
The Christian Endeavour Movement is happily gaining ground in the Church of England. There are eight Church societies in Bristol alone, and these recently held a rally in St. Philip's Schools, the vicar, Rev. J. O. West, presiding. Rev. F. J. Horsefield said that new Church of England societies are being affiliated now almost weekly, and a large quantity of literature explaining the aims and methods of their organization is being distributed.

International S.S. Lesson.

May 19, 1901.

Jesus Ascends Into Heaven (Luke xxiv. 44-53 and Acts i. 1-11).

Golden Text: "While He blessed them, He was parted from them and carried up into heaven" (Luke xxiv. 51).



Key to Blackboard Plan.—One of the pillars of the Christian faith is that Christ went up to heaven, and is there now making intercession for us; another is the hope of the Christian that He is coming again. Meantime, the Christian has his work to do.

Christ Leaving This Earth.

His last words (Acts i. 3; Luke xxiv. 44) were to try and make the disciples understand how all the Scriptures spoke of Him.

Only Christ can open our eyes to understand (Luke xxiv. 31-45).

It was necessary (46) for Christ to suffer, rise again, and ascend into heaven.

He has entered heaven as King. "Lift up your heads, O ye gates, . . . and the King of Glory shall come in."

As Advocate. As our High Priest. As our Elder Brother. In all these names the sinner can draw near to God.

Christ is Coming Again.

How? As He went (11) in a cloud so "Behold He cometh with the clouds."

When? We do not know, not even the angels of God. What will be the signs of his coming? For answer study 1 Tim. iv. 1-3; 2 Tim. iii. 1-5; 2 Pet. iii. 3-14. We are to be looking for Him, for the "glorious appearing." We are to long for it—there is a reward for such (2 Tim. iv. 8). We shall be like Him—We shall be satisfied. The coming will be sudden (Matt. xxiv. 27). Meantime let us obey his command to do this in remembrance of Him, till He come.

The Time Between.

Christ founded his Kingdom on earth, and He left his disciples to carry on the work He began. They were to work in his strength. He would baptize them with the Holy Ghost. He would give them power. He would help them to witness for Him. Little by little the Kingdom would spread till it covered the whole earth.

How did it begin? With eleven men. They witnessed, filled with the Holy Spirit, and three thousand souls believed (Acts ii. 41). Next we read souls were added "daily" (47). Acts iv. 4: Five thousand believed.

Study in Acts "filled with the Holy Ghost," and "witnesses."

See also the lives of Peter, Stephen, Philip, Paul, &c., and notice how entirely altered they were; what they were we may all be. We have to witness in our homes, among our relatives and neighbours, and to do all we can to send the "good news" to other lands.

From Dr. Baedeker.

Hitherto the Lord has helped me. He provides day by day. He opens the door for his messages, and gives strength and fitness to his servant to enter in. At Stockholm the meetings for prayer and Scripture instruction, and the gatherings for Gospel addresses in the Y.M.C.A. and Flora Church were very encouraging, and now also here the assemblies are full, and drinking in the Word, in spite of difficulty by translation.

On Tuesday, May 2, I hope to go to Christiania, where I am expected to remain a week for addresses in the Central Hall and other places.

Orebro, Sweden, April 29. F. W. Baedeker.

Liverpool City Mission.

To those who have followed the history of the Liverpool City Mission, the seventy-second annual report, which deals with the year 1900, will be particularly acceptable. It is a matter for sincere thankfulness to God that so well qualified a staff of workers has been given, and that the means by which they are employed should have been provided. In nearly every quarter of the city the Mission is represented. Besides the ordinary visitation of homes, there are twenty-three halls, with their band of 500 workers, holding various meetings regularly for young and old.

Others are set apart for special service. One continues the visiting of public-houses, and not only succeeds in winning customers from these dens, but becomes a true minister to the employés whose unfortunate duties preclude them from attending the means of grace. Another finds a sphere among cabmen and tram drivers at their stands, in their yards, and in their homes. A third has a none too easy charge in the visitation of common lodging-houses. Here, as in other phases of the Mission's campaign, under the simple, but powerful Word of God, scoffers are awed into silence, hard hearts are softened and melted to repentance. A fourth cares specially for butchers, whose appreciation of the kindly ministrations of the missionary is often shown. The Bible-women are able to carry on rescue work, by gathering fallen ones into Homes and restoring others to friends. The superintendent of the Mission is Mr. Alex. Armstrong, 3, Hackins Hey, Liverpool.

About Books.

"THE LAND OF THE MOORS."

THE fact that Morocco is the nearest Mohammedan country to our own shores must ever give it a peculiar, if at the same time almost melancholy interest to us as a Christian community. It is not easy to realize that while one of the Pillars of Hercules is occupied by the English town of Gibraltar, the narrow strait which divides the two also marks in clear and sharp fashion the point of separation between the progressive West and the mysterious East, with customs which stretch far back into the mists of antiquity. More important than all, the traveller has already reached the line of demarcation between lands bearing, at least outwardly, the Christian name, and those in which the worship of the False Prophet holds sway. Mr. Budgett Meakin has performed a useful service by following up the "The Moorish Empire" with **The Land of the Moors** (15s. *Sonnenschein*). We have here the master hand of one who has made practically a life study of his subject, and who is building up a series of books which no one with special interests in the country—religious or commercial, certainly no missionary library—can afford to be without. The earlier volume traced the history of the country along the lines of internal development and external relations, at the same time supplying a valuable bibliography of the subject. Now we have the land itself brought under review, and Mr. Meakin has in the press "The Moors," dealing with the people.

The author heartily endorses, from his own experience, the statement of previous travellers, that the adoption of native habits and costume is practically indispensable to the traveller who wishes to mix with the people with any degree of freedom; and quotes the opinion of Rohlfs, that "no great vocabulary is required, some 400 or 500 words, with practice in their use, that is all." Beginning with Tangier, a full account is given of the open and closed ports, of interior cities, towns, and villages, and of the country districts. As an indication of the accuracy of much of our information about the country, we quote a reference to the capital:—

> It is impossible to do more than guess at the population of Fez. Among the estimates of writers on this subject are twenty, thirty, forty, fifty, eighty-eight, ninety to one hundred, and three hundred and eighty thousand: evidences of the value of "statistics" in Morocco. The numbers are probably under 100,000, even when the Court is here.

Mission stations are all carefully pointed out; but the reader, who may have laid down missionary reports with a feeling that the country was at least in a measure satisfactorily "occupied," will have it all too sadly brought home to him that only the fringe has yet been even touched in this way.

The nearest "closed land" to Europe is the "Kingdom of Sûs," in the south of the Empire.

> It is the determined policy of the Morocco Government to keep Sûs closed, in order to prevent any kind of complications, and until it has put its home quarters in order it cannot be blamed for so doing. With such corrupt machinery, the best of men at the head would find it very difficult to deal with European questions in that distant province, and, tantalizing as it may be to financiers, manufacturers, and traders, prejudicial even to the pent-up people, one cannot honestly commend the opening up of Sûs until the most pressing administrative reforms have been at least set on foot.

But the wheels of the chariot of reform tarry long under Mohammedan rule; and, in fact, Mr. Meakin practically finds in the prospect of the break-up of the Empire the only hope of betterment, his belief being that when that crisis does arrive it will be found that "France is the normal heir to Morocco."

We rise from the perusal of the book, oppressed by a sense of the thoroughness with which the hands of the clock are at least held back, if they cannot be put back, wherever the voice of the muezzin is heard. May the trumpet call of the Gospel sound ever louder until all be awakened from this sleep of death.

Many will welcome the little work **All Change**, for the variety and usefulness of its contents, which include miniature homilies and essays, poetical selections, &c. (1s. *Elliot Stock.*)

Lovers of Cornish lore and life will be charmed with the sketch **Down by the Western Sea.** In its perusal the reader is taken back to the early days of Methodism, and introduced to many worthies of the times (3s. 6d. *Champness*).

In response to a wish expressed by a friend, Miss Charlotte Murray has written **Through Grey to Gold** (2s. 6d. *Partridge*), to enforce the old motto "Doe the next thynge"; and the result is a volume calculated to fill a useful place in many a household, in following up the counsels of older to younger members. It is a story of quiet service to God and man, while the pictures it draws are full of interest to all who take delight in a peaceful home life.

Fruitful or Fruitless: A Book of Quiet Meditations. By the late Canon Hoare. (1s. 6d. *Religious Tract Society.*) Miss Hoare has edited in this little volume some choice excerpts collected from sermons preached by her father. The main purpose is to assist an apprehension of the great truths of the Gospel, and at the same time to show how this leads to practical fruit in daily life and conduct. The pages are definitely devotional in tone and tendency.

Hansina Hinz: A True Story of the Moravian Missions in Greenland, translated from the German of H. G. Schneider. (1s. *Religious Tract Society.*) These pages outline the life of a peasant girl from North Germany, who was led after her conversion to consecrate herself to missionary service. She went out to Greenland, where she endured great hardships, and was only spared to labour for three or four years. The book portrays a beautiful Christian experience, and will be appreciated, not only as a record of wholehearted devotion, but as a charming illustration of Moravian simplicity.

All in Christ: Devotional Thoughts from the Writings of H. C. G. Moule, D.D. Selected and arranged by J. H. Burn, B.D. (3s. 6d. *Marshall Bros.*) The expository and other works of Professor Moule are rich in thoughts that may easily be detached and presented as "Golden Grain." Here we have upwards of four score readings, profoundly spiritual, and experimental in the most helpful sense of that word. The excerpts on prayer and surrender to God's will are such as will minister light and comfort to many. Books of gatherings are numerous, but we know of none that can compare with this for choice and stimulating contents.

In Memoriam: The Coronation Service of Her Majesty Queen Victoria on June 28, 1838. (1s. *J. E. Hawkins, 15, Paternoster Row.*) This is a deeply interesting publication, presenting all that its title claims, with notes and appendices, collated by G. R. Badenoch, LL.D., who says in the preface: "The simple, sublime, and Scriptural prayers and exhortations of the Coronation Service of our late Gracious Queen ought to impress all sections of the Empire with the unspeakable importance of maintaining and extending the principles of the Christian Faith in Church and State, as established by law, and that, in this respect, there may be no alteration in the Coronation Service of our Gracious Sovereign King Edward VII." A frontispiece represents Queen Victoria as "Kaisar-i-Hind"; and there are illustrations of the coronation crown, and other objects of State significance and symbolical interest. Dr. Badenoch calls upon Protestants to resist to the uttermost any attempt to repeal any portion of the Bill of Rights.

The Hope Trust is now filling a useful place in Scotland by supplying Protestant and temperance lecturers, as well as advancing these two important causes by other means; and the biography of the founder, **John Hope, Philanthropist and Reformer** (7s. 6d. *Elliot, Edinburgh*), shows that the Trust was the natural consummation of a life devoted largely to the advancement of these same principles. The author (Rev. David Jamie, one of the trustees) has added a brief account of the effort made by Mr. Hope's relatives to secure the reduction of the will; and the outcome being that the Trust is now established on a firm basis, the picture of the man whose name it bears has an interest more than local. This is no psychological study, nor does the book relate any great personal crises. Rather we have a chronicle of the life of a professional man with strong Christian and philanthropic sympathies, giving comparatively little domestic or even personal detail, but dwelling much on the part he took in every movement for the public weal.

Two prophetic essays are before us. One is entitled **The Signs of Spring**: A Pause on the Century's Threshold, by Rev. T. H. Passmore, M.A. (1s. *Elliot Stock.*) It points out many of the features of the present time calculated to make men tremble who never pray; and it distinguishes emphatically between the *Parousia* and *Epiphaneia* as two distinct future comings of our Lord. The former a secret rapture of the saints, the other "in all the awful power and avenging majesty of God." The second pamphlet is **The Time of the End**, by Rev. Robert Graves Walker. (3d. *M'Gee, Dublin.*) Its one purpose is as emphatically to contest the idea of two future comings, to show that the *Parousia* of Matt. xxiv. 26, 27, "as the lightning cometh forth from the East, and is seen (R.V.) even unto the West," cannot be secret; that the anti-Christ will persecute before the Lord's saints are caught up to meet Him; that this is the teaching of the Lord and his Apostles, and the early knowledge, assurance, and belief of the Christians nearest to the Apostles. The former is the view generally maintained at present, but in justice to ourselves and in reverence to the words of our Lord, we should read the appeal to Scripture on the other view—which, we fear, very few have done.

Among the Churches.

Rev. John Draper, now chaplain to the Bishop of Mauritius, and formerly rector of Whitechapel, has accepted the vicarage of Bromley, E., offered to him by the Bishop of London.

Rev. G. Campbell Morgan's sermons and addresses attracted large congregations during his recent short visit to Wales. His lecture at Cory Hall, Cardiff, on D. L. Moody, was greatly appreciated.

In the Baptist churches Rev. W. P. Davies has become pastor of Swaffham Church, Norfolk; Rev. J. H. Carter of the church at Bingley, Yorks.; and Rev. John Phillips of Puncheston Church, Pembroke.

The Salvation Army have purchased the mission building in New Cross district, Manchester, known as Elm Street Hall, from the committee of the Manchester Baptist Union, and are about to effect considerable repairs to the fabric.

In the Congregational churches Rev. William J. Farrow has become minister of Hunter's Bar Church, Sheffield, Rev. C. A. Winter of Ansty and Groby Churches, Leicester, and Rev. J. Knox of the newly-formed church at Tranmere, Birkenhead.

As a result of services conducted during the Simultaneous Mission by Rev. Herbert Hoole, of Cleethorpes, sixty-four persons were received into church fellowship on Sunday last at Dulwich Grove Congregational Church, S.E., by the pastor, Rev. Albert Swift.

An interesting triple celebration took place last week at Sowerby Bridge Congregational Church, viz., the attaining of his fiftieth birthday by the pastor (Rev. G. S. Smith); his completing twenty-five years of service in the ministry, and at the same time reaching his silver wedding-day.

Earl Egerton of Tatton has promised an additional donation of £500 towards the Church House new buildings, provided the remainder of the sum necessary for the completion of the second portion of the work can be paid or promised in the current year. The sum required is £10,900.

The annual festival of Sunday schools in connection with the Church of England Sunday School Institute, Serjeants' Inn, Fleet Street, was held on Saturday at the Crystal Palace. Between 10,000 and 12,000 children were present in the care of their teachers or relatives, and about 100 schools were represented.

Rev. Fred H. King, of Bow Road Baptist Church, London, E., has decided to accept an invitation to the Stroud Green Baptist Church, N., and hopes to commence his ministry there on the second Sunday in June. Farewell services will be held the previous Sunday at Bow, which will complete exactly five years' work.

At the recent business session of the Baptist Union, the secretary made an urgent and solemn appeal to the denomination to clear the way during the period from October 1 to December 31 next, so as to concentrate attention on the Century Fund, as it is of the utmost importance that this should be done.

The eighty-second Conference of the Primitive Methodist Connexion will be held in Sheffield this year, commencing on Wednesday, June 12, and continuing its session for about ten days. Already the approach of the Conference is exciting considerable interest, and a cordial welcome will be extended to it by all the churches in the city.

Recent statistics published by the Wesleyan Methodist Church show that its membership is proportionately increasing at a higher rate by 2.2 per cent. than the growth of the population in the British Isles. The number of persons "on trial" for membership is larger than at any time during the past nineteen years. Candidates for the ministry are also more numerous than usual.

At the meeting of the Canning Town Settlement of Women Workers, held recently at the Memorial Hall, E.C., the testimony of Dr. Eleanor Shepheard to medical mission work in hospital and dispensary showed the wide area of good work accomplished. Miss Darnton followed with a description of factory girls and their club, and Miss Stockburn told of the sufferings of invalid and crippled children, and the joy of the workers in being able to relieve so many.

The officers and general committee of the Wesleyan Million-Guinea Twentieth Century Fund have met the various district chairmen and secretaries so that the matter might be brought prominently before the May synods with the view of securing promises to complete the fund by an early date. The total amount promised at the end of April was 878,300 guineas, and £610,637 had been actually remitted to the central office; 121,700 guineas are thus wanted to complete the amount.

Recognition services in connection with the settlement of Rev. F. J. Feltham as Pastor of the Putney Baptist Church, were held on May 2. In the afternoon Rev. J. W. Ewing, of Peckham, preached an appropriate and helpful sermon, and in the evening a public meeting was held under the presidency of Rev. W. Williams, Chairman of the London Baptist Association, at which addresses were delivered by Revs. E. Henderson, W. Townsend, W. J. Harris, and others.

The annual report of the Wesleyan Metropolitan Chapel Building Fund states that eight new chapels have been opened during the year at a cost of £56,000, in addition to the South London Central Hall. Seventeen sites are now ready for immediate occupation, and twenty-two more are recommended for acquisition. The Leysian Central Hall scheme involves an estimated outlay of £105,000, and towards this the committee propose to grant £9,000. In the Wandsworth Road £12,000 is to be spent on new premises, towards which the committee grant £4,400, whilst towards the Deptford mission scheme they propose to grant £6,000, the outlay there being more than £12,000.

Fallen Asleep.

Rev. WILLIAM BUTLER DOHERTY, vicar of St. Matthew's, Kingsdown, Bristol, who died suddenly while addressing a meeting of parishioners. Mr. Doherty was ordained in the diocese of Ripon in 1874, and, after holding curacies at Heckmondwike and Wakefield, was appointed vicar of St. Edmund's, Leeds, in 1876. He remained there until 1879, when he was appointed to Kingsdown. He was sixty-eight years of age.—Rev. JOB LEE, Baptist minister, of Laycock Keighley, Yorkshire, in his seventy-sixth year. Mr. Lee had laboured in the neighbourhood for forty years, and was widely esteemed.—Rev. JOHN MILUM, for some years a most earnest, able Wesleyan missionary on the West Coast of Africa. In spite of severe domestic bereavements and a prolonged and stubborn ailment engendered by the climate, he continued in the work beyond all reasonable expectation. He retired in 1897.—Mr. THOMAS WILLSHAW, for many years one of the best-known and best-loved figures in Manchester Methodism.—Mr. H. S. SUTTON, for many years editor of the *Alliance News*, the official organ of the United Kingdom Alliance, aged seventy-six.—Rev. Dr. J. T. DRIFFIELD, Emeritus Professor of Mathematics in Princeton University. He took a warm interest in the Presbyterian Church, and was a frequent preacher in its pulpits, and writer in its Press, where his intelligence and candour were conspicuous.—Mrs. MAGEE, the widow of the late Archbishop of York, has passed away somewhat suddenly at the Deanery, Peterborough. Pneumonia supervened on a cold which she contracted in travelling.

Evangelistic.

Mr Henry Varley at Elgin.

FOLLOWING his fruitful work at Aberdeen, Mr. Varley undertook a mission in Elgin. The opening meeting was held on the afternoon of Sunday, April 28, when a lecture to men was attended by 600 or 700 men. In the evening Mr. Varley spoke to upwards of 1,000 persons. During the week Bible readings have been given in the afternoons, evangelistic meetings being held in the evenings. From Elgin Mr. Varley proceeds to Huntly, where he commences a mission to-day (Thursday).

U.F. Church Mission at Inverness.

Mr. J. R. D. McAusland is at present singing at a mission in the United Free High Church, Inverness. The meetings are held each evening, except Saturday, at 8 o'clock, and addresses are delivered by local clergymen. On Sabbath evening the place of meeting was the Music Hall, seated for 1,200, and kindly lent by the Salvation Army, which was crowded to the door, many failing to get admission. Mr. McAusland sang with great fervour, and earnest addresses were delivered by Rev. James Burnet, Pitcaple, and Mr. Archibald Mackintosh.

Euston Theatre.

The service at this new place of public resort in Euston Road, N.W., on Sunday evening last, proved to be a very helpful one. Rev. D. H. Moore preached from Romans v. 8 to a large audience, and Madame Annie Ryall sang several Gospel hymns very sweetly. Many of the audience stood up as a sign that they desired the prayers of God's people, and were helped by the workers. Others, too, who went away, gave evidence that the arrow of conviction had been pressed home by the power of the Spirit.

At Lincoln Fair.

The mission recently held at Lincoln in connection with the April fair was of a fruitful character. Among the evangelists who took part were Messrs. F. Cockrem, Barry Wake, Northcote Willey, and J. Neech. On the Sundays the meetings were held in the open air, and large crowds of people listened with deep attention. Fifty-four meetings were held during the breakfast half-hours in the mess-rooms of the large foundries, upwards of 2,000 men, each morning, hearing the Word of Life. During the week 25,000 tracts were given away, and in most instances were well received. There have been manifest cases of blessing, and from the Bible carriage many Bibles, Testaments, and Gospels were given to the children who gathered round.

Gipsy Smith at Colchester.

During the mission recently held at Colchester by Gipsy Smith, the Corn Exchange, the largest building in the town, was crowded every night, and many were unable to gain admission. On several nights the principal tradesmen closed earlier than usual, and the services commenced half an hour earlier than the advertised time. More than 400 persons passed through the inquiry room. On Tuesday, April 30, a meeting was held in Headgate Chapel, when the body of the building was filled with those who had been benefited by the services, and the galleries with sympathizing friends. Rev. Jabez Parkyn, President of the Council, presided, and counsels to the converts were given by Revs. T. Batty, E. Spinner, W. Moore, and other friends. Personal testimony was given by several of the converts.

Mr. Charrington's Work.

A fruitful Mission has been concluded by Mr. Henry Collins, of the Evangelization Society, and Mr. Frank Weaver in the Great Assembly Hall, Mile End, E. The month's work has been signalized by the fact that not a night has passed but some have entered the inquiry-room, after the ordinary meeting, desirous of further instruction upon the way of salvation. Mr. Collins is a most earnest exponent of the Gospel, and Mr. Weaver's singing greatly added to the success of the effort. One evening a most respectable and gentlemanly-looking man sought out Mr. Weaver, and said his singing had so affected him that he determined to give his heart to the Lord that night. Throughout the month a considerable number of most interesting cases have been recorded. One man, well dressed, strolled into the "Men's Own" one Sunday afternoon; he was much impressed with what he heard, and on the invitation being given to the evening meeting in the Great Hall, he promised to attend. He had run through £30,000, was separated from his wife, had held good positions one after another; in one week recently he had spent £23 in drink. He professed that night to decide for the Lord, and has since been attending the services regularly. The Sunday night meetings have been filled with attentive listeners, and the week nights have been above the average.

Mr. Rowland Edwards in America.

The winter season in this country has in many places been fraught with a rich ingathering of souls. I do not, however, think there has been that general religious awakening for which many had hoped and prayed. The nation, as a whole, still needs to be stirred.

Conventions such as those held by Mr. F. B. Meyer have drawn together large audiences, composed for the most part of church members, who have been greatly helped in their Christian life, but the fact remains that the *unchurched* masses, as in England, are terribly indifferent to eternal verities. If such conventions could be immediately followed by two or three weeks' thorough evangelistic work in some large building (not ecclesiastical) there would, I think, be good results in the way of soul-saving. Christian people are prepared by the convention for such work, and it seems a pity to let pass the opportunity of endeavouring, on a large scale, to reach the unconverted.

It has been my privilege to preach Christ in Boston, Chicago, Minneapolis, Philadelphia, and other cities and to see a considerable number of persons turn to the Lord. I had six consecutive weeks in the Moody Church, Chicago, where hundreds of people were dealt with in the inquiry rooms. This is a "revival" church; Dr. Torrey is a host in himself, and his preaching is so pungent, so thoroughly evangelistic, that people are converted every Sunday. A large choir, admirably led by Professor Towner, greatly helps, and workers, in the persons of the Institute students, are posted throughout the building to deal with the anxious.

I have not yet had the pleasure of meeting Mr. William Phillips Hall, of New York, and the other well-known leaders in the Twentieth Century National Campaign. They have, during the winter, organized union meetings in several cities, and with good success. Mr. Hall is a first-rate evangelist, and a leading business man in New York. In Philadelphia I have seen a good deal of that stalwart Biblical preacher, Dr. Munhall, who has been in the firing line for thirty years, and is still as vigorous and as fresh as ever.

Now that summer approaches, tent campaigns are being planned in several cities, in which I hope to take part. My standing address in America is "Parkside," Girard Avenue and Fortieth Street, Philadelphia.—Heartily yours,

Rowland D. Edwards.

Mr. James Sprunt conducted a series of evangelistic meetings in Belfast during the month of April. On Sundays, Tuesdays, and Fridays, the services were in the Iron Hall, Mountpottinger, and on other occasions at the Missions in Saunders Street and Edith Street. On Sunday, April 28, an address was delivered to men only at the Y.M.C.A. There were good attendances at all the meetings, and some interesting cases of blessing.

Mr. Charles Inglis has conducted a fruitful mission at Cotton Street Chapel, Poplar. The meetings were well attended, and deeply spiritual in tone. The loving unity and prayerful co-operation of the Church prepared the way, and it is felt that deep blessing will result.

On Sunday last Mr. Leonard Weaver gave addresses in the morning and evening in the Opera House, Blackpool, and also spoke in the Baptist Chapel in the afternoon. The night service was in all respects a wonderful season. The theatre was densely thronged, and at the close of an impressive addresss seventy men and women sought the Saviour.

Mr. Bob Johnson has conducted a week's mission at the West-end House Mission Hall, Blackheath Hill. Both at the outdoor and indoor meetings numerous audiences listened with interest and profit to his experiences and Gospel preaching. Several hearers were led to decision for Christ.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Canon Hay Aitken.—Till May 20, Cramlington, Northumberland.

Mr. Bartley Angel.—May 11-13, Bexhill.

Mrs. Baeyertz.—Till May 13, Bristol.

Mr. J. Brunton, jun.—Till May 17, South Shields.

Mr. J. Brunton.—Till May 10, Longley Road, Tooting; 11-20, Bedford.

Mr. W. Collard.—May 18 20, Thames Ditton.

Mr. Gerald Coultas.—Till May 12, Home Hall, Southwark.

Mr. J. Hawkins.—April 26-30, Manchester.

Mr. Charles Inglis.—May, Great Assembly Hall.

Rev. J. Jameson.—Till May 13, Barnsley.

Mr. Bob Johnson.—May 11-14, Chelmsford; 15, Croydon.

Mr. Newton Jones.—Till May 18, Priory Street (Baptist), York; 19-20, Bury St. Edmunds (Baptist); 21-23, Thetford.

Mr. W. R. Lane.—May 11-20, Birmingham.

Mr. S. Levermore.—May, Merrion Hall, Dublin.

Mr. Josiah Nix.—May 12, 19, 26 and June 2, Stornaway.

Rev. Isaac F. Row.—May 19, 7 p.m., Mildmay Conference Hall, for Zenana Bible and Medical Mission.

Mr. A. E. Sims.—May 12-23, Southsea (Surrey Road).

Gipsy Smith.—May 11-20, Jersey; 25-June 3, Ilkeston.

Mr. James Sprunt.—May, Sundays and Wednesdays, Willesden Hall, N.W.

Rev. F. C. Spurr.—May 12-17, Todmorden; 19, Accrington; 26-28, Malvern.

Mr. Henry Thorne is making up his engagement list for the autumn and winter, and will be glad to hear from churches, Free Church Councils and Societies wishing for his services. Address: 31, Beverley Road, Anerley, London, S.E.

Mr. J. Westwood, singing evangelist, having completed his winter engagements, is open for further work in tents, &c. Apply, 59, Cambridge Street, Cleethorpes, Lincs.

Request for Prayer.

For blessings upon the Ipswich monthly meetings for the deepening of spiritual life, May 16, speaker, Mr. Henry Hutchinson.

"MAY" MEETINGS.

Date.	Hour.	Institution.		Place of Meeting.	Chairman or Preacher
MAY.					
Thurs. 9	3.30 p.m.	Protestant Reformation Society	*m*	Exeter Hall	Mr. W. J. Fraser.
"	4.0 p.m.	Midnight Meeting Movement	*m*	Exeter Hall	Mr. S. G. Sheppard
"	6.30 p.m.	British Jews Society	*m*	Exeter Lower Hall	Sir M. Dodsworth
"	7.0 p.m.	Railway Mission	*m*	Exeter Hall	Mr. S. G. Sheppard.
"	7.0 p.m.	Women's Total Abstinence Union	*m*	Memorial Hall	Hon. Mrs. Eliot Yorke
"	7.30 p.m.	Protestant Reformation Society	*m*	Exeter Hall	Col. Sandys, M.P.
"	8.30 p.m.	National Anti-Vivisection Society	*m*	St. James's Hall	Lord Llangattock
Fri. 10	3.0 p.m.	Operative Jewish Converts Institution	*m*	Institution, Bodney Road, N.E.	Sir J. K. D. Wingfield-Digby, M.P.
"	4.0 p.m.	Young Abstainers' Union	*m*	Exeter Hall	Rev. F. S. Webster
"	7.0 p.m.	British Chautauqua	*m*	Memorial Hall	Dr. Horton
"	7.30 p.m.	Boys' Brigade	*m*	Albert Hall	
"	7.0 p.m.	Young Abstainers' Union	*m*	Exeter Lower Hall	Rev. J. D. Jones, M.A.
"	7.0 p.m.	Country Towns Mission	*m*	Exeter Hall (Council Room)	Mr. F. A. Bevan
Sat. 11	3.30 p.m.	L.M.S. (Children)	*m*	Exeter Hall	L. Mayor of B'ham
Mon. 13	11.0 a.m.	British Women's Temperance Assocn.	*m*	Westminster Hall	Rev. Mark Guy Pearse
"	3.0 p.m.	Free Methodists' Deaconess Institute	*m*	Exeter Lower Hall	
"	3.0 p.m.	British and Foreign Sailors' Society	*m*	Mansion House	The Lord Mayor
"	7.0 p.m.	British Women's Temperance Assocn.	*m*	Queen's Hall	Lady Henry Somerset
Tues. 14	3.30 p.m.	Female Guardian Society	*m*	Exeter Hall	Lord Kinnaird
"	7.0 p.m.	Presbyterian Foreign Missions	*m*	Queen's Hall	Principal Rainy
"	7.0 p.m.	British and Foreign Sailors' Society	*m*	Sailors' Institute, E.	Mr. J. Cory
"	7.0 p.m.	Brazil Mission	*m*	Exeter Hall (Council Chamber)	Dr. J. L. Maxwell
"	7.30 p.m.	Mariners' Friend Society	*m*	Sailors' Home, Wst. India Dk. Rd.	Mr. E. Wood
"	7.45 p.m.	Coalies' Mission	*m*	Mildmay Conference Hall	Mr. W. H. Rickett, M.P.
Wed. 15	3.30 p.m.	"Friendless and Fallen"	*m*	Exeter Lower Hall	Mr. F. A. Bevan
"	3.30 p.m.	London Medical Mission	*m*	33, Short's Gardens, Endell St.	Mr. W. H. Seagram
"	4.0 p.m.	Women's Protestant Union	*m*	Exeter Hall (Drawing Room)	Madame Leite-Rozas
"	6.0 p.m.	Field Lane Refuges	*m*	Holborn Town Hall	Lord Aberdeen
"	7.30 p.m.	Women's Protestant Union	*m*	Exeter Lower Hall	Mr. T. A. Denny.
"	8.0 p.m.	Tower Hamlets Mission	*m*	Great Assembly Hall, Mile End	Mr. F. A. Bevan.
Thurs. 16	11.0 a.m.	Women's Protestant Union	*m*	Exeter Lower Hall	Mr. W. H. Seagram
"	3.0 p.m.	" " "	*m*	" "	Mrs. W. R. Arbuthnot
"	6.0 p.m.	Strangers' Friend Society	*m*	Y.M.C.A., Aldersgate Street	Mr. E. Ives
"	7.30 p.m.	Women's Protestant Union	*m*	Exeter Hall	Lt.-Col. Sandys, M.P.
Fri. 17	11.0 a.m.	" " "	*m*	" "	Mr. V. Maslin
"	3.0 p.m.	" " "	*m*	" "	Mrs. Hatt-Noble.
"	7.30 p.m.	" " "	*m*	" "	Dr. Barnardo
Mon. 20	3.30 p.m.	Evangelical Alliance	*c*	Exeter Lower Hall	Lord Polwarth
"	7.0 p.m.	Christian Community	*m*	" "	Sir G. Williams
Tues. 21	9.30 a.m.	Salvation Army (Women's Work)	*m*	" "	Mrs. B. Booth
"	3.0 p.m.	London Anti-Vivisection Society	*m*	St. James's Restaurant	
"	4.0 p.m.	Seamen's Christian Friend Society	*m*	Exeter Hall	
"	7.0 p.m.	" " " "	*m*	" "	Sir G. Williams
"	7.30 p.m.	Peace Society	*m*	Devonshire House, E.C.	Sir J. W. Pease, M.P.
Wed. 22	3.0 p.m.	Mission to Deep Sea Fishermen	*m*	Exeter Hall	Bishop of Peterboro'
"	3.30 p.m.	Native Races and Liquor Traffic	*m*	Grosvenor House	Duke of Westminster
"	7.0 p.m.	Mission to Deep Sea Fishermen	*m*	Exeter Hall	Bishop of Peterboro'
Thurs. 23	3.0 p.m.	Navvy Mission Society	*m*	Church House, S.W.	" "
"	7.0 p.m.	Union Against Sunday Travelling	*m*	Exeter Lower Hall	Major-General Bruce
Fri. 24	3.0 p.m.	Army and Navy Missionary Union	*m*	Soldiers' Home, James St., S.W.	Lt.-G. Sir W. Stirling.
"	7.0 p.m.	London City Mission	*m*	Exeter Hall	Mr. J. C. Rickett, M.P.

b.—Breakfast; *c.*—Conference; *d.*—Dinner; *m.*—Meeting; *s.*—Sermon.

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, May 6, 1901.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

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S.L. & A.E., Clifton.—Letter contained only 4s., not 8s.

	£	s.	d.
Famine in India—In Memory, 2s.; H.H., 1s.; J.G., 10s.; E.S.L., £5; A Friend in the North, £1; W.F.C.S.C., £1; H.P.W., 10s.; H.T.N., £1; M.J.W., 2s. 6d.; E.T., 10s.; Gretchen, 10s.; H.E.F. & W.W.S., 5s. 4d.; M.J.H., 5s.; S.L.S., £2; A.B., £5; L.E., 10s.; W.A.S., £3 3s.; (*Children*)—Do Without and Brother, 15s. ...	22	3	10
Pandita Ramabai (*Famine*)—St. Thomas, 10s.; (*Orphans*)—A.W.R., £1; (*Famine Children*)—E., £2 2s.; B.Q.C., £1	4	12	0
Indian Famine, Gujerat—(*Famine Children*)—F.M.C.	1	0	0
Indian Famine (*Rev. D. Osborne*)—A.F., 10s.; K.A., £2 2s.; K.R., £1 1s.; S.S., 4s. 6d.; H. B., £10 ...	13	17	6
Indian Famine, Basim (*Mrs. Moore*)— Dowager Lady S. (*for Condensed Milk*)	5	0	0
Mission to Lepers of India—Mrs. F., £1; (*Telegu*)—O.R., 5s.; (*Miss Reed*)—L.M.H., £1; (*One Leper for one year*)—E.C., £6	8	5	0
China Inland Mission—Ethel K., 10s.; W.M., 2s. 6d.; Kappa, 10s.; L.M.H., £1; G.M.C., £1; Major G.M., £3; H.M.A.S., £1; (*Famine, Shan-Si*)—E.C., £1	8	2	6
Sailors' Rest, Zanzibar—E.L.N., Bangalore ...	1	0	0
Church Missionary Society—Mede, £1; Major G.M., £10; (*Indian Famine*)—Sympathy, £1 ...	12	0	0
Deacon Abraham's Work—Mrs. H.	1	0	0
South Africa General Mission—Bukbukiah... ...	1	0	0
North Africa Mission—L.M.H....	1	0	0
Moravian Missions—L.M.H. £1; (*Leper Home, Jerusalem*)—E.C., £1	2	0	0
Pastor Joice, Bahia, Brazil—S.L.S....	1	0	0
Count Campello's Work—S.L.S.	1	0	0
Mrs. Lewis' Homes, Paris—X.M.	5	0	0
Pastor Rodriguez' Work, Spain—X.M.	10	0	0
British and Foreign Bible Society—Major G.M. ...	3	0	0
Foreign Aid Society (*France*)— R.H.G., Cape Colony	5	0	0
London Missionary Society—S.S., 5s.; Rowton, 10s.; (*Blind of India, Rev. J. Knowles*)—O.R., 5s. ...	1	0	0
Zenana Medical College (*Dr. Griffith*)—H.M.A.S. ...	0	10	0
Work, Philippine Islands, Miss White)—O.R. ...	0	5	0
Zenana Bible and Medical Mission—O.R.	0	5	0
Dr. Barnardo's Homes—Ethel K., 15s.; In Memory, 2s.; Mede, £1; Bukbukiah, 10s.; J.B., £1; Thank-offering, 10s.; Daisy G., 1s. 6d.; I.B.L., £3; A.S.G., 5s.; Major G.M., £5	12	3	6
St. Giles' Christian Mission—Mede, £1; Bukbukiah, 10s.; J.B., £1; Major G.M., £5; Charlie, 5s.	7	15	0
Field Lane Institutions—Mede	1	0	0
George Yard Mission—Mede	1	0	0
Dock Labourers' Mission—Mede, £1; Major G.M., £2	3	0	0
Bridge of Hope (*Miss Steer*)—Mede, £1; Bukbukiah, £1; E.C., £1	3	0	0
Friendless and Fallen—Mede, £1; Bukbukiah, £1; Thankoffering, 10s.; Charlie, 5s.	2	15	0
Salvation Army (*Rescue Work*)—Mede	1	0	0
Medland Hall Mission—Mede	1	0	0
London Tent Campaign—915, £10; 922, £2 2s.; 923, £5; 924, 1s.; 925, 5s.; 926, £2 2s.; 927, 10s. 6d.; 928, £1; 929, 10s.; 930, £1; 931, 5s.; 932, 10s.; 933, £2 2s.; 935, 10s.; 936, £2 2s.; 937, 4s.; 938, 11s.; 939, £1; 940, £2; 941, 1s.; 942, £1; 943, £1 1s.; 944, 5s.; 945, 2s. 6d.; 946, £1; 947, 2s. 6d.; 948, 10s.; 949, 2s 6d.; 950, £2; 951, 5s.; I.B.L., £2 ...	40	4	0
Mr. Fegan's Homes—H.P.W., 5s.; Major G.M., £3	3	5	0
Flower Girls' Christian Mission— Bukbukiah, 10s.; Major G.M., £2; E.L., £1; (*Cripples' Fortnight in Country*)—E.C., £1	4	10	0
Bristol Orphan Houses—J.B.	2	0	0
Mrs. Meredith's Institutions—J.B.	0	10	0
Omnibus and Tram Car Scripture Text Association—J.B....	0	10	0
Mildmay Mission to Jews—Kappa	0	10	0
London Society Promoting Christianity Among the Jews—X.M., £10; G.M.C., £1	11	0	0
Barbican Mission to Jews—O.R.	0	5	0
Metropolitan Tabernacle Colportage Association—H.M.A.S.	1	0	0
Home for the Blind, Belfast—O.R.	0	5	0
Gospel Mission, Pirbright—O.R.	0	5	0
Christian Colportage Association—O.R.	0	5	0
Browning Hall Mothers' Meeting—M.S.	1	1	0
Liberator Sufferers' Relief—Brighton	0	5	0
Kensit Crusade—Brighton	0	5	0
R.N. Mission Deep Sea Fishermen—L.M.H., £1; Major G.M., £4; H.M.A.S., 10s.	5	10	0
Bethnal Green Free Library—M.S.	1	1	0
Hackney and E. Middlesex Band of Hope Union—M.S.	1	1	0
Breachwood Green Baptist Chapel (*Building Fund*)—M.S.	1	0	0
Imperial Protestant Federation—S.L.S.	1	0	0
National Blind Relief Society—(*Special case, L.B.*) T.O.	0	5	0
Christian Union against Opium Traffic—Subs., per B.B.	10	16	0
Miss Macpherson's Home of Industry—X.M. ...	20	0	0
London City Mission—(*Public Houses*)—X.M. ...	50	0	0
Miss Robinson's Work, Portsmouth—X.M.	5	0	0
Home, Little Boys, Farningham—Major G.M. ...	4	0	0
Scripture Readers' Society, Ireland—Major G.M., £5; O.R., 5s.	3	5	0
National Lifeboat Institution—Major G.M.... ...	2	0	0
London Temperance Hospital—Major G.M.... ...	2	0	0
Army Scripture Readers' Association—Major G.M.	1	0	0
THE CHRISTIAN *Tract Fund*—Major G.M.	1	0	0
Scripture Text and Gift Mission—Major G.M. ...	1	0	0
Church Army Labour Home—E.L.	1	0	0
Friedenheim, Home for Dying—E.L.	1	0	0
Ragged School Union—E.L., £1; (*Holiday Fund*)—H.M.A.S., £1	2	0	0
Homes, Aged Blind, Crouch Hill—E.L.	1	0	0
West London Mission—Thanks	5	0	0
London Medical Mission—H.M.A.S.	0	10	0
Bible and Colportage Society, Ireland—H.M.A.S. ...	1	0	0
Working Men's Mission, New Cut—H.M.A.S. ...	0	10	0
Total	£328	12	4

ADVERTISEMENT.

Bethnal Green Free Library, E.—M.B., 10s.

Dr. Barnardo's Homes—M.W.A., Parcel of Clothes.

Missionaries' Literature Association—Gal. vi. 10, A Parcel of Literature.

Soldiers' Home, Winchester (*Miss Perks*)—A Parcel of Gospels from "Occupy till I come."

Personalia.

Mr. W. R. MOODY's home has been brightened by the advent of a little girl. Mother and child are reported to be doing well.

Rev. DAVID BARON has just left this country on a short mission tour to Galicia and Hungary, from which he hopes to return about June 8.

Mr. IRA D. SANKEY is thrown into grief by the death of his aged mother. Mrs. Sankey, sen., had reached the advanced age of ninety. Many will condole with the well-known evangelist in the great sorrow which has thus befallen him.

Mr. J. H. GREENE, who is widely known in connection with the Children's Special Service Mission, is *en route* for Australasia, with the intention of devoting himself to mission work chiefly, though not exclusively, among young people and children. He has had previous experience in the field, having, in 1892-93, conducted an eight months' mission in Victoria and other colonies, with marked success.

"The Practical Teacher."—In addition to its many ordinary useful features, THE PRACTICAL TEACHER for May contains a lucid article by Mr. J. H. Yoxall, M.P., on "The Judgment According to Cocker"-ton. "The Commonwealth of Australia" forms the topic for a striking paper, and is accompanied by a large supplementary map for teaching purposes. (6d. monthly. *35 and 36, Paternoster Row.*)

Marriage Law in U.S.A.—A residence of ninety days in some of the Western States of America was, until recently, a sufficient qualification to entitle a pleader to enter the court and to obtain a divorce. Many wealthy society folk seeking release from uncongenial marriage ties flocked thither. But the Court of Appeal has put a veto on these iniquitous practices, and declared all such divorces null and void. The period of residence has now been raised to twelve months.

Fishermen at the Shetland Islands.—During the herring fishing season many special efforts are made to reach the migratory population engaged in it. At Baltassound, in the island of Unst (the most northernly of the British Islands), it is estimated that at least 8,000 men and women will arrive during June, and, as during the last two seasons, Rev. W. T. Haydon (Haroldswick, Unst, Shetland) is organizing Gospel services to be held in a large tent granted for the purpose. In both years the work has been owned of God in the conversion of men and women. Besides holding services the Missioner visits any cases of sickness or accident that may occur, and in all possible ways tries to win the people to righteousness and care for their welfare. The tent is opened during the day as a kind of Home, with magazines and wholesome literature provided, and materials for letter writing. Efforts to make the work self-supporting have been unsuccessful, the collections falling short of the working expenses, and the prayer and sympathy of the Lord's people in the matter are earnestly solicited.

The Anti-Infidel Tract Enterprise.—Mr. W. R. Bradlaugh (70, King's Cross Road, W.C.), writes:—"The open-air season has commenced in earnest, and scarce a day passes but numerous appeals are made by Christian workers for free grants of literature for distribution at these gatherings. In former years I have been able readily to respond, but am helpless now, as, by the fire at my printers, the plates of all my books, pamphlets, and leaflets were destroyed; and as they were only partially insured, and their own loss was not covered, I have lost everything. Therefore, unless £250 is forthcoming, the work must cease, as my stock of tracts is exhausted, and I am without the means to re-produce. The country is being flooded with atheistic and impure literature. Should this be the case, the stoppage will be exceedingly regrettable, as, during the past quarter of a century, more than a dozen Christian Evidence papers have been allowed to go to the wall, and if, under present circumstances, the *Christian's Armoury* has to follow, such a calamity would give the atheistic party cause for triumph."

A Heartrending Case.

A Blind Lady and her Husband, and their two daughters, who are Governesses.

Mrs. C. writes: "The mother of my late Governess, aged 68 (and husband, aged 78), entirely dependent on their two daughters, who are governesses. There is no hope of Mrs. ——— recovering her sight, and she suffers great pain. The daughters are unable to earn sufficient to support themselves and parents. The mother used to earn a little by needlework before she went blind. It is very hard on hem all, as they have seen better days. Excellent references from doctor and clergy."

The Rev. J. PULLEIN THOMPSON, Hon. Sec., the Vicarage, 27, Tite Street, Chelsea, S.W., will gladly acknowledge donations, or may be sent to the Office of THE CHRISTIAN.

A SEA-SIDE HOLIDAY

FOR

Blind and Crippled Girls.

TO THE READERS OF "THE CHRISTIAN."

DEAR FRIENDS,—The touchingly sad condition of large numbers of **Blind and Crippled Children** in the pestilential slums of the Metropolis can scarcely be realized. These suffering little ones are for the most part confined in miserable attics and cellars, exposed to pain, dirt, cold, hunger, and rags; their young but burdensome lives linger on in these foul dens, year in and year out, with no prospect of relief. It is for these truly needy gutter children that a real Holiday Home is in working order at Clacton-on-Sea, and small parties of about 20 are sent down in rotation all through the fine weather. They are permitted to stay a fortnight, or more, in needy cases. They are lovingly cared for by kind helpers who are in deep sympathy with this form of crushed childlife, and all the joy and delights of sea-side rambles on the beach and in the green fields is afforded these grateful little sufferers.

Ten Shillings only will provide the entire cost of each child during the 14 days' holiday rest. Who will share the privilege of this sweet service for Christ? Quite a little army of applicants are clamouring at our Mission doors, and we desire to send none empty away.

Help should be forwarded to,

Yours in the Master's work among these afflicted children,

JOHN A. GROOM,

8, Sekforde Street, Clerkenwell, E.C.

The Watercress & Flower Girls' Christian Mission.

THE CHILDREN'S HOME.

WANTED IMMEDIATELY,

One Gift of **£100** to meet Mr. John Cory's offer.

Two Cots (£20 each) to complete **Cripples' Home.**

£425 to complete **Removal of Debt.**

Address, REV. ARTHUR E. GREGORY,
The Children's Home, Bonner Road, N.E.

Cheques should be crossed London, City and Midland Bank.

THE SOCIAL WORK OF THE SALVATION ARMY

Urgently Needs Assistance.

By means of Shelters, Lodging Homes, Food Depots, Workshops, Rescue Homes, Children's Homes, Slum Stations, Inebriates' Homes, Farm Colonies, Ex-Criminals' Homes, &c., &c.,

Many Hundreds of Thousands of the OUTCAST and POOREST

are Helped to Help Themselves Annually.

The work is highly commended by persons of all grades of society. See Pamphlet giving their opinions, annual reports, &c., sent gratis on application to—

MRS. BOOTH, 101, Queen Victoria Street, E.C., to whom cheques should be addressed.

Old clothes much needed. The Homes may be inspected at any time.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

IT is a pleasure to state that the recent series of papers on "Foundation Truths of the Gospel," brought us a large number of appreciative letters from our readers. The times call for a positive statement of the vital doctrines of the faith; and in a short time we hope to begin another similar series of instructive articles. Meantime, in our next issue, we propose to give the first of a number of brief and vivid papers expository of the Epistle of James, by Rev. T. A. Gurney, M.A., LL.B., of Swanage, Dorset.

Uniform with his helpful works on "Discipleship" and "Studies in Malachi," Rev. G. Campbell Morgan has sent forth a striking volume, God's Perfect Will. (1s. 6d. *Morgan & Scott.*) In a sentence or two, the message of the book is—

> The Will of God is the supreme subject in every life. The Old and New Testaments alike testify to its importance. Within that Will man finds perfection, pleasure, permanence. It is practicable, because of its nature, its revelation, and the fact of its being accompanied with the gift of life, which makes it possible to obey. It is glorious, indeed, for heaven itself lies within the compass of its thought.

Naturally, Mr. Campbell Morgan presses the practical question—How may we know the Will of God for to-day, in all the details of the hours as they come and go? and how may we discover it in any crises that may arise? Given desire and devotion, light may be had from (1) the Word of God, (2) the immediate illumination of the indwelling Spirit, and (3) the combination of circumstances. The book deserves many readers, and will have them.

A series of addresses which Pastor Stockmayer has recently given at Bethshan, Drayton Park, will shortly be published by *Messrs. Morgan & Scott*, under the title Forbearing Love (The School of Christ).

The fine weather now upon us brings to all, who are in health the keenest sense of enjoyment. To those surrounded by fresh, pure air, the season is one of reinvigoration and upbuilding; and into the hearts of many dwellers in city courts and slums there come longings for what is beyond their reach. The importance of the "Day in the Country," and other similar efforts, cannot be over-estimated; and we would remind our readers that no time should be lost in sending us contributions to be expended in this way. Every week is precious, for the summer is all too short to overtake the great hosts of pale-faced children in London, who, except through philanthropic effort, never enjoy such a boon.

In view of the approaching holiday season, a most timely question for Christian people is raised by a correspondent in a country village. Opportunities for useful service are frequently passed over by those who follow the crowd to popular resorts; but there are many quiet, pleasant villages in which children and adults alike would find bodily restoration as readily as at the seaside, and in which the holding of open-air and other Gospel services would be a bringing of the water of life to those who are thirsty indeed. We commend the thought to the prayerful consideration of our readers. Our correspondent has his own district in view, but there are such villages and parishes in every county in England.

The census returns have just been made public, and owing to the exceptional conditions in which we find ourselves at present, they will be examined with more than ordinary interest. A growing population naturally forces us to study the economic situation of the country; food, employment, and housing come first of all. The question is, Can we go on in the old way with more mouths to fill and market conditions becoming more difficult? The first batch of census returns shows, with few exceptions, increasing growth in town and city life, and a very sparse and barely maintained occupation of the rural districts.

Evidently the notion of home production is dying out in favour of reliance upon foreign produce. Mr. Rider Haggard, in his articles in the *Daily Express*, tries to make us see the unwisdom of this policy. It will be a pity if we awake to the fact too late. To abandon the soil is to abandon one of God's purposes for men; to crowd into towns is to court a life that must more or less become artificial. Besides this, we must face the unpleasant fact that if war broke out, our food supply would at once be menaced. Shall we be wise enough to try and grow our own food, and so use the land as God meant it to be used?

Religiously, the continued drift of the population from country to town, and from city to suburb, presents a double problem, which the churches of all denominations have so far failed to solve. The one problem is how to maintain an adequate ministry in the villages where it is impossible for individual churches to be self-dependent for lack of adequate numbers. The other is how to provide due accommodation for the multitudes who go into the suburbs, and who leave the city churches nearly empty. Since the drift of population seems to have set permanently in its present directions, these problems will have to be faced with whole-hearted determination if we are to retain our spiritual hold on the country. The secret lies in a true brotherly co-operation, first among the individual churches of each denomination—in which the strong shall be more ready to help the weak—and then among the denominations as a whole. Unity and energy are the great conditions of winning England for Christ.

The friends of Sunday-schools are much relieved by the statement presented at the annual meeting of the Sunday School Union last week. Numerical statistics frequently need careful watching, for figures have a curious way of showing results which do not always represent the inward facts. Mr. Howard Evans startled us in August last by producing certain figures which seemed to show an alarming falling off in school attendance. Since that time a controversy has gone on without interruption. Now Mr. Carey Bonner, the Secretary of the Union, shows that there has been an actual net increase of 123,620 scholars in five years. We are glad to have this assurance, and it will do something to hearten Sunday-school workers. At the same time, Mr. Bonner's words of warning should be carefully noted. This increase is not wholly satisfactory, since it is not commensurate with the growth of the population.

Besides, the mere fact of attendance is not everything; the more serious matter concerns the quality of the teaching given. After a certain age vast numbers of youths and maidens quit the school; but they do not go forward to the Church, and in many cases they betray lamentable ignorance concerning the elements of Christian truth. There is need for clear and definite instruction about the foundation truths of the Faith. These can be simply expounded and made interesting. And why not also have recourse to the good and ancient method of catechising? But for this the teachers must first equip themselves, and it is here that the pastor can help them by systematic instruction.

Mrs. M. Watts Hughes who has devoted many years to the voice-training of young Christians for the Master's service, has written a forcible and instructive booklet, entitled, "The Young Christian Singers of the Churches." Her counsel is both wise and practical, and it is time that attention was drawn to the matter in view of her experience, which is given as follows:—that out of *thousands* who used to attend the singing classes held at churches, chapels, and mission rooms, she is able to point to *no more than five* who in later years kept their voices for the service of Christ and the Church.

This is accounted for by the small encouragement, if any, given them by the churches to use their voices definitely for Christ; but the best soloists were in great demand at concerts and entertainments of a social character given by clubs connected with the young life of the Church, when, however, they discovered that not sacred but secular song was in request. Those who control the musical arrangements in the churches, and all who desire to retain young people who are gifted with musical ability in Christian service, will do well to ponder the timely words of wisdom contained in Mrs. Watts Hughes' booklet. (1d. *Morgan & Scott.*)

The recent discussion in Parliament in regard to the votes of directors may well afford ground for thoughtfulness as to much of our legislation affecting social matters. Mr. John Burns spoke feelingly in respect to the dishousing of the London poor by the great railway companies, directors of which sit in the two Houses; doubtless, to judge from the result of the division on the question, before long the votes of such representatives will be made illegal. The view is, however, an even wider one. If it were possible to exclude from divisions upon Temperance questions not only the vote of the director or owner of distilleries and breweries and public-houses, but also the shareholder in the great brewing and distilling companies, can any one doubt for a moment that the well-being of the nation would be advanced immeasurably? Is it

possible for those who are personally interested in the development of the dread drink trade to vote in favour of any measure antagonistic to their own interests?

In the striking and comprehensive picture of the Diocese of Wakefield, presented by Dr. Eden a few days ago in his first visitation, it is easy to see how many obstacles there are to-day in the way of the Gospel. Every year seems to place fresh impediments in the way of spiritual progress. The hurry and rush of modern commercial life, the struggle for bare existence, the feverish longing for counteracting excitement, the temptations spread broadcast by the drink interest—all these have to be reckoned with. Yet the simple Gospel continues to make way, and there are daily "added to the Church such as are being saved."

The *Church Times* is always speaking in a very offensive manner against "schism." Now it has become guilty of the very offence which it condemns. The Bishop of Hereford, in the most kind and brotherly manner, spoke at the annual meeting of the West London Mission, whose operations have brought so many hundreds of people to Christ. Yet he is branded by our contemporary for blessing "alien, and in some degree hostile, work," and for gravely offending "against Church order in promoting schism," as though the church of that parish made no spiritual provision for the people. Such criticisms as these (and in the *Church Times* they are quite common) are utterly un-Christian, and antagonistic to all right feeling. It would seem as if the colour of a robe, or the swing of a censer, were of greater importance than the salvation of men's souls. What is all this continued carping criticism, but the spirit of the priest who passed by the wounded man on the other side, deliberately leaving him to the mercy of the Samaritan, or anyone else?

The Pilot contains a remarkable article by one of the most "Catholic" of the High Anglicans, in which some curious and most suggestive admissions are made. We are far from agreeing with much that the writer advances; but there is one point which certainly deserves wide attention. He publicly abandons his old idea that clubs, gymnasiums, &c., for men are the most necessary things in order to get them eventually interested in religion. He tried this for years, carefully avoiding reference to religious subjects lest he should "choke them off." And the result? nil!—with the confession that, after all, the great thing is to first deal with men's consciences. And as to the social side of the work, that is not abandoned; "But," he says:—

> I believe that every single work of charity, or reform, or education, that is done, must not only be done from Christian principles, but the reason why you do it must be made manifest to those for whom you do it. You must tell them that you do it for his sake, to bring them to Him.

The writer of this confession, Mr. Dolling, has done perhaps as much purely social work as any member of the Church of England, and his words are worth noting.

The repressive action of the French Administration in regard to education by the Orders, and the recent expulsion of the Jesuits from certain towns in Spain, has apparently led the General of the Jesuits, himself a Spaniard, to decide upon a change of front in Great Britain. It is now officially stated that in future the members of the Order stationed in England will confine themselves entirely to educational and missionary work; or, in other words, that they will bring all their injurious and unhealthy influence to bear upon the young. Yet Great Britain does not take warning from the results of their influence upon the Continent, or follow the example of those Roman Catholic countries which have found it necessary to curtail the licence hitherto afforded to the Jesuits.

A visitor to Cuba speaks very hopefully of the Protestant movement there. The natives are much attracted by the Free Church forms of religion, and especially by the Congregationalists and Baptists whose services are thronged, and whose form of government they call "the Liberty Religion." The field is spoken of as "white unto harvest." If the American interference in Cuba leads to nothing more than the breaking up of the power of the priests, who have stifled true religion and education in that country for centuries, it will have been an unspeakable boon to that much-tried island.

The persistent refusal of the authorities to allow missionary work of any kind to be instituted at Khartoum, is one of the great anomalies done in the name of the British Government; and we are glad to see that a strong protest is made against this attitude by the C.M.S. authorities in their annual report. The prohibition came curiously from the representatives of a nation which is the acknowledged home and guardian of all religious liberty. Half a century ago the Indian Government pursued a diametrically opposite course, when missionaries were invited to settle and work among the newly-conquered cities of the Punjab, peopled by fanatical Moslems. Meanwhile, it is good to hear that the missionaries who have gone to Khartoum in the hope of being allowed to settle there have not been idle. Not only are they mastering the language, and familiarizing themselves with the life of the people, but they are ministering acceptably to the British troops.

The crusade instituted by a "Minister of the Gospel" in the *Rochester and Chatham Standard*, for the exposure and abolition of the "Shame of Chatham," is gathering strength and volume as the weeks pass. Among messages received, expressing warm and earnest sympathy with the movement, is one from the King. Rev. F. B. Meyer tells with gratitude of the suppression of 200 evil houses in South London as the result of a combined and determined effort. The belief is expressed by Dr. Monro Gibson that, if the movement can be followed up, we may see in our own day a great reformation in the cities and towns of England. While thankful for the awakening, Mrs. Ormiston Chant reminds the Vigilance Society that the fight is one which calls out in an acute degree the venom and hate of those pecuniarily interested in the degradation of the people. Dr. Barnardo describes from what depths of infamy some of the children have been rescued, and asks, "Who is going to save the women who, perhaps, never had a chance?"

Another step forward must now be taken, and the Christian public are being asked to provide for the expense. The cleansing of such an Augean stable cannot be even attempted without considerable outlay, and we feel sure that our readers who have responded to every cry of need in the past will not turn a deaf ear. Let there be much united prayer that the "Shame of Chatham"—which is, after all, the shame of every city and town in England—may be speedily and completely put away.

Five Years in Ireland.

ONE of the most remarkable books ever issued on the subject of Ireland has recently been published under the title "Five Years in Ireland, 1895-1900" (7s. 6d. *Simpkin, Marshall, & Co.*). Its value is derived from the fact that its author (Mr. J. F. McCarthy) is a Roman Catholic barrister—an Irishman who has not left the Church of Rome, but who fearlessly exposes the iniquitous domination of the priests, and rightly attributes thereto the sorrows of his native land. A vast amount of misconception exists in England as to the character of the Irish priests and the nature of their influence on the life and prosperity of the country. No such misconception should remain in any mind which will give heed to the facts which Mr. McCarthy lays bare with pitiless fidelity.

Mr. McCarthy's plea is for a reform of the Church of Rome from within, and he is unsparing in his illustrations of the necessity which exists for it. The Roman Catholic laity must be given a share in the government of their Church, and the domination of everything by the hierarchy must cease, if need be by a revolution. But the author probably knows as well as most people how hopelessly incapable of reformation the Church of Rome as it exists to-day has become. Still, there is something heroic in the lifting up of his warning voice. He has nothing but contempt for the pandering of successive English governments to "what they well know is the baneful influence of the Catholic Church in Ireland in temporal affairs."

As to the rapacity of the priests, Mr. McCarthy speaks out with great plainness:—

> Love of money will be the ruin of the Irish priesthood if the present system is suffered to continue . . . The haggling about "paying the priest" at christenings, marriages, deaths, and at every stage of one's life, is one of the most unpleasant, most debasing features of life in Catholic Ireland.

The low estimation in which the people hold their priests *in private* is suggestively disclosed; nor can this be wondered at when we read such a paragraph as the following:—

> There is no sight so sad, I think, as the burial of an Irish Catholic peasant, whose friends cannot afford a pound *to pay for the priest's attendance* at the funeral. Many and many a time, in the part of Ireland where I was born, attending such funerals of my father's labourers or their wives, have the tears welled up into my eyes; when, at length, the last shovelful of earth had rattled into the grave, and the last sod had been well and truly banked—and there was no more to do! . . . No word of consolation, no hopeful mention of the resurrection and the life to come—in which they so realistically believe—from lips that would command respect.

Mr. McCarthy exposes the unreality of the demand for a Roman Catholic University. Speaking of the attitude of Lord Cadogan and Mr. A. J. Balfour on the subject, he says:—

> The fact of the matter is, that neither of them really knows where the real roots of the matter lie; and let them, as free-born British politicians—with all respect I unhesitatingly say it—thank their stars and their happy lots in that they *do not know it*.

The fruits of Romish superstition, as shown in the terrible tragedy of the wife-burning case in co. Tipperary, and the scarcely less terrible tragedy of Lisphelan, are sketched in a portion of the book which is a veritable chamber of horrors, and which it is impossible to peruse without a pitying wonder that such things can be.

Mr. McCarthy's book is one of the first importance. We trust it may tend to open many eyes, and remove many dangerous misconceptions, and to create or increase an interest in all efforts to bring the light of Divine Truth to bear upon the darkness of our Sister Isle. It should be circulated throughout the length and breadth of England.

"The Unselfing of Self."

"Holiness is the unselfing of ourselves."

SELF is a traitor to the best and highest interests of the soul; self is the old nature warring against the new nature in Christ; self is Satan in his most subtle form, and until self is laid on the altar, and Christ takes his place on the throne, man must remain in bondage. The unselfing of self! A gracious revival would be the outcome of such a dethronement; the individual soul would receive a Pentecostal blessing; the Christian community would be raised to a higher level; the world would perceive a new glory in religion; and multitudes would turn from sin to follow the Lord Christ.

But the unselfing of self has not yet been effected; self still reigns unmolested in many hearts—hence, weakness of Christian character, and the inability to enter into the "more abundant" life.

Self intrudes *in our Relationship to God.* "There is always a spot in the sunshine," says one—"the shadow of ourselves." When, under the quickening influences of the Holy Spirit, man is convinced of sin, and awakened to the fact of his need of a Saviour; when the eternal destiny of a soul hangs in the balance, even then, self insidiously creeps in and does its destroying work. Thus gracious influences are deadened, holy thoughts and noble impulses scattered, the Holy Spirit of God is quenched, and the soul, rejecting the true light, goes forth in its pride and self-confidence, saying, "*All* of self, and *none* of Thee." But when self is merged into Christ, when the rags of self-righteousness are torn aside and Christ's own robe of righteousness is donned, when self-sufficiency gives place to the sufficiency of God—then the soul, fired with holy enthusiasm and noble resolve to live no longer under the dominion of self, leaps into a new life of liberty, and the language of self-surrender is:—

> Lord, Thy love at last has conquered,
> Grant me now my soul's desire,
> *None* of self, and *all* of Thee.

The daily dying to self is a mark of true discipleship; Christ must take the place of self, ere the joy of salvation and the true blessedness of Christian living can be fully realized.

Self intrudes too *in our Service for Christ.* When self reigns supreme, service is but dreary drudgery; with the unselfing of self comes the joy of service, and the realization of the inestimable privilege afforded us of serving under the banner of the King of kings.

It is said that Michael Angelo wore over his forehead, fastened in his artist's cap, a lighted candle, which always shone brightly on his work, and kept *his* shadow from falling on it. No semblance of self must be allowed to detract from the Christ; self must be kept entirely out of sight, that Jesus only may be seen and honoured.

Self-forgetfulness was a striking characteristic in the service of John the Baptist. As the forerunner of Christ, he might have won for himself many high honours, but he ever pointed to the Lamb of God—"There cometh One after me mightier than I;" and when his light seemed to be waning, and his disciples left him to follow Jesus, with beautiful self-abnegation, he said: "He must increase, but I must decrease." "Not I, but Christ," should be the motto of every Christian worker.

When labour is crowned with success, and we rejoice over souls won and lives re-consecrated, self would have us ascribe all praise to our own feeble efforts. But when self is conquered, the language of grateful hearts is, "Not unto us, but unto thy Name be the glory."

Self intrudes *in our Relation to our Fellow-man.* Unselfishness is the sweetest and most attractive of Christian virtues; it ennobles and strengthens individual character, and is far-reaching in its influence for good and God. Selfishness, on the other hand, is utterly opposed to the teaching and example of Christ; it dwarfs spiritual life, and proves most detrimental to the extension of the Master's Kingdom. In man's dealings with his fellow-man, self invariably strives to gain the mastery, and when self is in the ascendant, charitable thoughts and generous actions are crowded out; thus self seeks to destroy all amicable relationship between man and man. The Divine injunction to love our neighbour as ourselves finds no fulfilment in the self-centred life. Practical Christian living is the only elevating influence; the man who is willing to trample on self, to lay aside his own pet schemes, to forego personal pleasure, if he may but minister to one of Christ's needy ones, is a powerful witness to the truth and beauty of Christianity.

B. G. Waters.

The Word of God and Prayer.

By Rev. J. R. MILLER, D.D.

THE Bible should always have its place in private devotions. Sometimes it is left out. There is an impression that we should pray morning and evening, but not so definite a feeling that we should read the Bible morning and evening. Many persons do not regard Bible reading as being a means of grace equally necessary as prayer. But, in fact, both exercises belong together, and should never be dissociated. Prayer is asking God for things He has promised to give to us, and we should read his Word to learn what these things are—what He has promised.

One of our Lord's most remarkable assurances of answer to prayer is made to depend upon our knowledge of his words, and our assimilation of them in our life, "If ye abide in Me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Not to study and meditate on the words of Christ in connection with our devotions is, therefore, to leave closed the doors of one of the great

TREASURE-HOUSES OF PRAYER.

These words of Christ are the keys with which alone the doors can be opened.

There is another reason why the Bible should be used continually with prayer. Prayer is not all making requests. We would be selfish indeed if we never went to our Father to talk with Him save when we wanted something from Him, when we had some favour or help to supplicate. Think of holding intercourse with your best friend only when you need some help, or desire him to give you something or do something for you. The sweetest and most sacred of friendship's talks together often contain no requests. They are communings of heart with heart, when two sit side by side, and speak of the things that are close to their hearts. It should be the same in the Christian's meeting with God. There may be many trysting times when no burden is brought, when no petitions for help or favour are presented, when

THE HEART POURS OUT ITS LOVE,

its adoration, its gratitude, and waits in quiet silence before the Father for his blessing.

In all these communings the Word of God is essential. It is thus, and thus only, that God speaks to his children. He does not answer our yearnings and longings in any audible voice. We have the Bible, which contains the revelations of his thought and care, and it is here that we are to listen to Him. The best and most profitable exercise of devotion is found in the mingling of Scripture words and the breathings of our heart's desires to God.

A story which illustrates this is told of Bengel. He was known to spend much time in his closet, and some one who was curious to know his devotional method hid himself in Bengel's room one night to observe him. The good man sat long at his table, silently reading in his New Testament. He seemed to linger on each word, and often his face would shine with a new light as he read slowly verse after verse. At length the clock struck midnight, and the old man, clasping his hands over the holy pages he had been reading, simply said: "Dear Lord Jesus, we are on the same old terms." Then he reverently closed the book, and retired to bed. He had not been on his knees at all during the hour, nor had he uttered aloud a single word of request, or used any form of prayer. As he read the words of God he let them speak to him, revealing to his deepest heart their secrets of love and grace. Then he had responded to these revealings in his meditation and in his yearnings and longings. The words of God had been the wires, as it were, on which between the Father and his child holy converse had been kept up for an hour.

There is no doubt that such devotional exercise is most fruitful in blessing and good. One such season is worth months of hurried saying of prayers, which with too many of us passes as our daily private worship. When we speak to God we should let God also speak to us. Thus will our spiritual life be nourished and its strength continually renewed.

"The Second Time."

By Dr. BALGARNIE.

"The word of Jehovah came to Jonah the second time, saying, Arise, go to Nineveh . . . and preach" (Jonah iii. 1).

"THE Second Time." This implies that there had been a first time. Jonah must have paused after writing these first words of a new chapter in his life-history, and gone back in thought to the earlier call at Gath-hepher, and the terrible consequences of its rejection. He must have wondered that Jehovah had not cast him off for ever for his perversity. But he was to have another opportunity of making his calling and election sure. He had not yet committed the unpardonable sin, nor had another been called to take his office. A fresh start in his prophetic life was open to him, and the tide of Divine favour and blessing was once again at the flood. How rarely this happens we all know; but Jonah's life and history, rather than his message, were to be the gospel to the Ninevites.

"The Second Time." The words suggest the *Divine Sovereignty.* We are slow to realize the sacredness of Divine law. It seldom occurs to us what an appalling thing it is to break even one of the least of God's commandments. We forget that the universe depends, for its continued existence and well-being, on the strictest conformity to law and order. The Church, being a purely spiritual community, could not exist without absolute obedience to the laws of its Divine Head. The welfare and happiness of our own lives are conditioned by obedience to the law of our Creator.

But all the more sacred and inviolable ought those laws to appear to us, to whom their wisdom has been explained, and their necessity made clear, by their Divine Author and Executor, the Son of God Himself. We ought to recognise that the Divine will must be paramount, and we must yield to it prompt and willing obedience. His word comes "the second time" whenever it has been disregarded the first time; and it will continue to come until it has prospered in the thing whereto He has sent it.

> Oh, but the counsel of the Lord
> Doth stand for ever sure,
> And of his heart the purposes
> From age to age endure.

"The Second Time." The words suggest the *Divine Clemency.* Jonah must have felt what Peter felt when he was commanded to "Feed the Lambs" of Christ, when he was thereby forgiven for his delinquency and restored to his apostleship; he must have felt that God's thoughts were not as man's thoughts; he was pardoned without reproach, and restored without upbraiding. Jonah was not asked where he had been, or what he had been doing, or what he had now to say for himself, but told to arise, and go to Nineveh. "Who is a God like unto Thee?"

"The Second Time" suggests the *Divine Love.* It was love, not only to Jonah, but to Nineveh with its 60,000 children. God so loves the world. The first message had been miscarried, but in pity and love He sends a second. If there is threat of stern judgment in the message, there is a full gospel in the pardoned messenger. There was forgiveness with God that He might be feared, and love that He might be trusted and obeyed.

The Manse, Bishop Auckland.

Shall There Be a Revival?

By Rev. D. M. McINTYRE, Glasgow.

We give below an extract from a deeply interesting article in the current issue of *The Missionary Record of the United Free Church of Scotland*, which is one of a series appearing in our contemporary.

A REVIVAL is simply the restoration of the Church to the obedience, the purity, the fervour of Pentecostal days. There has been "no retraction of Pentecost." The gift of the Spirit vouchsafed on that great day is the measure of the grace of Christ to all his people; the pure devotion of the infant Church is the accepted standard for every age. In his later years Henry Ward Beecher used sometimes to say, "I should like to see a Holy Ghost revival before I die." Thousands of Christians everywhere are longing for this, as the hart for the streams, as the watcher for the morning. The assurance is clear and full: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The affirmations of the Gospel are always adequate to our need, though we often lack faith to appropriate them. . . . In prayer we are drawn near to God, and are enabled to yield ourselves without reserve to do his will.

The law of the spiritual life is, as Tersteegen says, "All for all." "Give thyself wholly to God, and God will give Himself wholly to thee." It is difficult even to speak of this—it includes so much. Does it not mean the laying aside of earthly ambition, the cleansing of one's heart in a repentance not to be repented of, the resolute

DISALLOWING OF ONESELF

in anything that does not bring the Kingdom near? Does it not mean an unfaltering walk with God, union in life with Christ, the opening of one's spirit to the presence and power of the Holy Ghost? Does it not mean, I live—yet not I? I have prayed, and toiled, and borne—yet not I? I have led dying souls to the love of God—not I, but Christ?

Faith worketh by love. If we really expect revival, we shall make deliberate and sustained efforts to bring men to Christ. Parents will watch for the souls of their children, as those who shall give account. Sabbath school teachers will commend the Saviour to their scholars with a new affection. Christian people will become endlessly inventive in the service of the Redeemer. Elders will confess a fresh solicitude for the unsaved in their districts. Ministers will turn aside from other occupations, that they may devote themselves to this, the most fruitful work of all—personal dealing with their people on matters of high soul-concern. And "the Lord's remembrancers" will take no rest, and give Him no rest, until He return and come to Zion.

Apart altogether from special agencies, God often chooses to make his gracious presence known in the ordinary work of the congregation, especially in the

REGULAR PREACHING OF THE GOSPEL.

The preaching which God is most usually pleased to bless to the conversion of sinners and the quickening of his children is, I think, marked by these characteristics:—

(1) An assured faith in the Divine authority and verity of the Scriptures. The voice of Jehovah must be audible in every accent of the preacher.

(2) A full and heartfelt presentation of saving truth. "It seems to me," said Luther, "that Jesus died only yesterday." That is how many of our people feel—that between them and Christ's cross there is nothing.

(3) There must be profound earnestness, united with a holy urgency, in the proclamation of the truth. Richard Baxter says: "It must be serious preaching which must make men serious in hearing and obeying it." And Bunyan: "I did labour with great diligence and earnestness to find out such a word as might, if God would bless, lay hold of and awaken the conscience." And Paul: "Now then we are ambassadors for Christ, as though God did beseech by us: we pray in Christ's stead, Be ye reconciled to God."

628

A Manchester Mission.

FROM the earliest days of the Manchester and Salford Wesleyan Mission, rescue work has had an important place on its programme. The Central Hall, with its open door, has ever been the refuge of the destitute, friendless, and fallen. Out of sheer necessity, social work had to be begun years ago. A home and labour yard for men were opened in 1891, and two years later a casual ward was added. The work was carried out on a small scale at first, but, the experiment proving a success, the Committee resolved some three years ago to erect larger buildings, which were formally opened on May 7, by Mr. W. J. Crossley. Many of the visitors expressed surprise at the size of the buildings and the completeness of the arrangements.

The Lord Mayor of Manchester, who presided, said that for many years he had been connected with the Prestwich Board of Guardians, which had spent £12,000 for tramp wards, and had cells for forty-five men who were employed in stonebreaking, which did not in any way pay the cost of the undertaking. In this splendid new building hundreds would be taught habits of industry and sobriety, and by the splendid mechanical appliances would be able easily to earn the cost of their keep.

Rev. S. F. Collier briefly explained how, through the Mission agencies, they were in constant touch with those that were down. Over 600 men and women applied for help weekly at the Central Hall. These came to them because of the ever open door, the free meal on Sunday afternoons, the lodging-house services, midnight missions, and an enormous private correspondence. This new Home was only one section of a very large social work, including home and refuge for women, with workroom; servants' home and registry; preventive and training home for girls, with laundry, maternity home, employment and advice bureau, medical and nursing mission, prison gate work, &c.

THE BUILDINGS HAD COST £18,000,

of which £8,000 was still needed. In one destitute men were received every day, and given the opportunity of earning food and lodging by labour. The applicants were received at noon, worked the latter half of the day, received supper, bed, and breakfast, and were sent out early to seek work. Failing to find work they could apply again at noon. A second section formed a temporary home, where really deserving men out of the first section could be accommodated for a longer stay. The third section formed a home where a man could be comfortably housed when he had secured a situation, until he was once more established. Mr. Collier explained that the earnings of the men met all current expenses. All that he asked the outside public to do was to pay for the home and the appliances. The men working out their own reformation would do the rest.

Mr. Alderman Rawson said the work was unsectarian, and characterized by common sense and business ability. It would do something to save the rates. Half a dozen institutions of that kind would greatly reduce the police force of the city—

A NOTABLE TESTIMONY

from the experienced chairman of the Watch Committee. Mr. E. Tootal Broadhurst expressed admiration of the wideness of the work, and the courage, energy, and business ability of Mr. Collier. Mr. W. J. Crossley said the Central Hall was one of the busiest institutions in Manchester. As a visiting Justice of the Peace he thought this work would greatly help those who had been in prison to make a fresh start. Sir William Bailey declared that the extinction of our gaols and workhouses was the truest way of proving one's patriotism. This work was true Christian socialism—was the beauty of utility and the utility of beauty. Nothing could be better than its reproduction in every city. If it was worth their while to improve the breed of racehorses and cattle, it was worth while to utilize this waste human energy and turn it into useful citizenship. The basis of all progress was good citizenship. Such work was good and it would pay.

Among others who took part in the proceedings were Mr. William Simpson, Mr. Alfred Brookes, Mr. Charles Rowley, J.P., and Dr. Randles. The gifts of the day were £2,000, leaving a deficiency of £6,000.

G. H. McN.

Boys' Brigade.

THE annual demonstration in connection with the Boys' Brigade, which was held in the Albert Hall last Friday evening, was an occasion of great interest to workers among boys in their early "teens." Speaking from the chair, the Earl of Aberdeen, as Honorary President of the movement, addressed himself to the reassuring of friends who fear that the chief influence of the Brigade is to foster and develop the military spirit among boys. It was not, he declared, a military organization, nor a training school for the army, but an effort built on the sure foundation of a religious basis for the discipline and development of character among boys at a critical period in their lives, and aimed at making them into men who would be a credit to their country.

Emphasis was put on the undenominational character of the Boys' Brigade, and its watchword shown to be the advancement of Christ's Kingdom among boys, by means of the promotion of habits of obedience, reverence, discipline, self-respect, and all that tends towards true Christian manliness. The boys and their officers were highly gratified by an announcement that their Royal patron, the Duke of Cornwall and York, had sent a message of good cheer, comfort, and good wishes. When the boys do enter the army, Lord Aberdeen said the earlier training in the Brigade was likely to make them better soldiers and better men than they would have been without it.

The report showed that over 6,000 officers and boys had been added to the strength, making a total on the roll in the United Kingdom of 906 companies, 3,319 officers, and 41,879 boys.

Abergavenny Y.M.C.A.

THE new building (of which an illustration was given in our issue of July 26, 1900) was opened recently by Mr. R. C. Morgan. Mr. John Cory was prevented by indisposition from being present and taking part in the proceedings, but promised £100. This, with contributions during the day, reduced the remaining liability to £250. Mr. Richard Cory presided at the evening meeting, and subscribed £20. The total cost has been about £1,800, to which the Committee, members and friends have contributed very liberally. This Association has, from its commencement nearly twenty years ago, been of a distinctly evangelistic and spiritual character. The Bible class has been its chief feature. On the first Sunday afternoon in the new building, 150 men were present, and this number is likely steadily to increase.

Late and Sunday Shopping.

THE evidence now being given before the Committee of the House of Lords on this subject exhibits a widespread feeling among traders in favour of a measure to limit the hours of business, especially on Saturday. The view is also as strong as it is general that no legislation would be satisfactory which did not include the closing of trade shops on the Lord's Day.

Unless such provision is made it would be unjust to compel any trader to close, say, two hours earlier on the Saturday, while others less scrupulous would reap the benefit by a further accession of business on Sunday morning. Many who now open their shows have expressed themselves as desirous of closing, but a few who persist in keeping open may compel a whole street to do the same.

Christian people can assist the cause if they will address a communication to the Chairman of the Committee now sitting, Lord Avebury, at the House of Lords, expressing their support of the movement; and abstain from the practice of shopping late at night, or, of course, upon the Lord's Day.

University Intelligence.

[BY OUR OWN CORRESPONDENTS.]

CAMBRIDGE.

DR. PATON visited Cambridge for Sunday, April 28, and stirred up missionary enthusiam by the story of his mission to the New Hebrides. In the course of a most interesting address, Dr. Paton said that although the Bible had been translated into twenty-two languages in that region at the expense of the natives, and although 18,000 cannibals had been brought to Christ, yet there were 60,000 to be reached by the Gospel.

Rev. Mark Guy Pearse has also visited Cambridge this term, and given an address to a large audience on "Business in Religion." He expressed the wish that the churches could be vaccinated with a few business notions. New methods in business were appreciated and adopted by business men, and he thought new ways of getting hold of men and women were wanted.

Last Monday the anniversary meetings of the C.M.S. were held. Rev. C. H. Stileman, of Persia, and Rev. H. W. Weatherhead, of Uganda, were the deputation. At the evening meeting Professor Handley Moule was in the chair, and in alluding to the local contributions he said that while the town and county accounts were satisfactory and encouraging, the same could not be said of the University contributions. There were other objects, no doubt, both philanthropic and religious, which must be taken into account, but he could not help feeling that the University should produce a good deal more.

OXFORD.

OXFORD Wesleyans held their Annual Meeting on Monday, in connection with their Home Mission work. The gathering was both interesting and profitable. Mr. T. H. Kingertee, ex-Mayor, presided, and in a sympathetic speech urged that the Society must be kept going and its vitality increased so that nobody could say they had never heard the name of Christ. Rev. John Gould (Chairman of the East Anglia Mission) was the chief speaker, and traced the genesis of the work, illustrating its power in Methodism. Speaking of John Wesley's mother, he said she was wiser than her son, for when he hesitated to employ local preachers, she sent him to hear Thomas Maxwell preach, the first London preacher. Wesley did so, and his opinions were changed, and to-day they had 18,000 local preachers.

For so small a body, the local branch of the Christian Social Union certainly makes its voice heard in Oxford. We feel that the action which is being taken in the temperance question, in the housing question, in new bye-laws, in the working of the Poor Law, is due in a great measure to the energy of this little body. Surely this is how it should be. Christian men should band themselves together to study moral questions, and in making the great mass around them think, they are introducing the leaven which in time may leaven the whole lump. Rev. H. J. Carlyle, Rector of All Saints, is the energetic chairman.

The hall of New College was crowded to its utmost capacity on Sunday night to hear addresses from the Bishop of Kensington and Lord Hugh Cecil on the work of the Oxford House in Bethnal Green. We may not agree with all its methods, but if it casts out devils, we dare not forbid. The Bishop emphasized the need of the rich entering into the thoughts and feelings of the poor, and urged that mutual knowledge came by living among the people—by sharing their joys and sorrows. It was this that Oxford House invited them to do. Lord Cecil, remarking on the expense, trouble, and hardship spent on travel, and often to no purpose except to "elongate conversation," said it would be better for themselves and for the community if the money and energy were spent in studying problems at our doors. He contended that usefulness and happiness were founded on useful work attempted and performed.

Rev. W. Duggan, speaking at the annual meeting of the Oxford Christian Social Union, pleaded that it had served the Church by bearing a clear and needed witness to the truth that it was the office of all those who believed themselves to be members of the Son of God made Man to minister to the secular as well as to the spiritual necessities of all mankind. Quoting the late Bishop Stubbs, he further urged that it was the duty of the Church to prepare a people for the Lord, and in this work things spiritual and things natural lie very close together.

Ought a Christian to be a Soldier?—This question is proposed and discussed by Mr. Chas. H. Annesley, M.A., in a 4pp. leaflet recently issued. Can a Christian consistently with his discipleship engage in warfare? is, in reality, the question raised, which is much narrower than the title of the pamphlet. Those who are interested in this subject should communicate with the author at Rydal Mount, Torquay.

Scottish Notes.

AN amalgamation of congregations is about to take place at Cockburnspath as the result of the Church Union of last year.

Rev. John Fairley Daly has resigned the pastorate of Renwick United Free Church, Glasgow, on his acceptance of the honorary secretaryship of the Livingstonia Mission.

The National Bible Society of Scotland has printed a second Gospel in Palityan, and intends to present each foreign employé in the present International Exhibition with a New Testament in his own language.

At the Wesleyan Synod, held in Edinburgh last week, it was decided to dissolve the committee which has, till now, taken charge of the West End Mission conducted by Rev. George Jackson, and which is now self-supporting.

The report presented last Tuesday at the annual meeting of the Glasgow United Evangelistic Association showed that the total income for twelve months had been £23,270, and the expenditure £25,978. Among other figures it appeared that the average attendance at the Sabbath afternoon dinner for poor children had risen to 1,994.

Regret is expressed in the report of the Glasgow Highlanders' Open-Air Gospel Mission that it was found inexpedient to proceed with the projected evangelistic campaign among the Highlanders of the city on account of the regrettable state of affairs which still prevails in some of the northern districts of the country. On Sabbath evenings 116 Gaelic services had been held, with 184 mixed English and Gaelic services.

At a meeting last week of the ministers who took part in the recent combined Christian movement, it was reported that the meetings had been successful in bringing representatives of the various denominations in the city to know and trust each other, and to show their unity to the community at large. It was agreed to resume the weekly prayer meetings for ministers in September, to hold special services for members of churches about the time of the autumn communion, and to organize evangelistic work in different parts of the city during the winter.

Irish Notes.

THE Qua Iboe Mission, whose headquarters are in Belfast, and whose sphere of labour is West Africa, has lost by death one of its best workers in the person of Mrs. Heaney, while deceased's husband also is on his way home through a complete break-down in health.

The Presbyterian Synod of Dublin, at its recent meeting, passed a resolution to the effect that in case Trinity College, Dublin, should not be brought within the scope of the inquiry before the Royal Commission on the Irish University question, no representatives of the Irish Presbyterian Church should appear before it.

The Mission to the Adult Deaf and Dumb in the South of Ireland is doing a good work. During the past eight months, the missionary, Mr. F. A. Elliott, B.A., has paid 176 pastoral visits, addressed thirty-three public meetings, and conducted sixty-five religious services and Bible classes.

A net increase of about 200 has been reported in the membership of the Irish Methodish Church for the past year. Considering that the population of the country is decreasing, and that for several years past the Methodist Church, year by year, has reported an increase of members, the gain referred to is regarded as being fairly satisfactory.

The annual meeting of the Jungle Tribes' (India) Mission has just been held in Belfast, Mr. J. Cuthbert, J.P., presiding. The Mission has passed through a trying year, two of its best workers, Messrs. Mawhinney and Mulligan, having been called away. Yet the income of the Society was the highest it ever has been in one year, and the committee are prayerfully looking for the right men to take the places of those who have been cut down.

There are signs that not a few of the more intelligent Roman Catholics in this country are becoming restive under the rule of their priests. A Roman Catholic lady, Miss O'Connor, has written to the papers to say that, although Roman Catholics were not allowed to send their children to the Queen's Colleges, yet these institutions were packed with the nephews and nieces of priests and bishops. Mr. M. J. F. McCarthy, B.L., whose recent book, "Five Years in Ireland," has created a sensation, has also written to the papers to say: "There are Roman Catholics in Ireland—I am one myself—who are not satisfied to see their lay kith and kin migrating year by year in despair, while priests and nuns are multiplying in their stead, nor to see the farmhouses and labourers' cottages of the South and West deserted and in ruins, while the new cathedrals, churches, monasteries, and convents of the religious overspread the land."

Welsh Notes.

THE annual meetings of the Eastern District of the South Wales and Monmouthshire Federation of Free Church Councils took place on Thursday, at Newport, Mon. The report was of an encouraging kind. Some twenty councils are affiliated to the Federation.

Reports to hand from the missionaries of the Welsh Calvinistic Methodist missionaries stationed at Assam, show that the Roman Catholics are manifesting considerable activity in that part of the mission field. Their latest attempt to proselytize the Khasis is by setting up a printing-press.

At least three of the leading Nonconformist denominations in Wales have "Forward Movements" of their own. The latest reports of the Forward Movement of the Welsh Baptists are of a decidedly encouraging character, and, at the last meeting of the committee, were considered highly satisfactory.

The Welsh Congregationalists have just issued the first annual report of their Forward Movement. Some of the counties have contributed well, no less a sum than £3,681 16s. 9d. coming from Glamorganshire alone. A special effort is being made to bring up the contributions to £15,000 by the time of the annual meeting of the Welsh Congregational Union in July.

The annual meetings of the South Wales District of the Primitive Methodist Connexion were held at Hereford on Saturday and Monday, May 4 and 6. The report showed an increase in membership of 172 during the year. Other departments of work were satisfactorily reported on. Rev. S. Bryant, of Brynmawr was elected President of the South Wales District for the ensuing year.

On Monday, May 4, Mrs. Bramwell Booth paid a visit to Cardiff, and addressed a meeting under the presidency of Sir Thomas Morel on behalf of the social work of the Salvation Army. Mrs. Booth declared that the Cardiff institutions of the Army had been more than usually active, especially in connection with prison and police-court work, the midnight suppers, the laundry, and the industrial homes.

Keswick Convention.

JULY 22-27.

IN calling the gatherings at Keswick for this year, Mr. Robert Wilson says:—

"It is with feelings of peculiar solemnity that we invite God's children to this our first Convention of the new century. On twenty-six occasions we have been privileged, without a break, to meet together at Keswick! God willing, our Convention this year will be held on July 22 to 27. In the name of our risen Lord we would call you to meet at this place of blessed associations, not merely to muse on spiritual things, or to get our emotions stimulated, but to wait upon God in the stillness of our souls, and in the light of his presence, so that we may hear his voice. Let us come together that we may know more perfectly his mind, see more clearly the sufficiency of his resources, and commit ourselves more thoroughly into his keeping and control.

"There can be nothing more practical and soul-strengthening than that blessing which it is the purpose of our Convention to set forth. No doubt we are in danger sometimes of losing sight of it. We meet, not merely to encourage one another in the Lord, or to seek to understand more fully the letter of the truth, or to hear of God's work in home and foreign fields. . . . Our Convention at Keswick is emphatically the place of preparation for future service—where the Master takes each yielded instrument into his hand, first to prove, to try and to search them, and then to equip them for the doing of his will."

As usual, Mr. JOHN POSTLETHWAITE, Eskin Place, Keswick, will act as Hon. Secretary, to whom applications for information as to lodgings or hotel accommodation may be sent, stating particulars of what is desired.

For special train arrangements from London and the South of England to Keswick, on Friday, July 19, with return, apply to Mr. J. T. BUDD, Rockville, 23, Pembroke Crescent, Hove, Brighton, enclosing three penny stamps for pamphlet.

As many missionaries desire to attend the Convention, a Special Fund has been opened to assist them in their expenses. Contributions towards this important object will be gratefully received and acknowledged by ALBERT A. HEAD ("Keswick Convention"), Corrie Lodge, Wimbledon, S.W. An early response to this appeal is requested, so as to give time for the needful arrangements. Missionaries to the heathen desiring assistance from this Fund may write (enclosing a stamped envelope with full address) to Mrs. Head, at the address given.

The Czar of Russia, not content with the results of the Hague Conference on Peace, has, it is said, in contemplation the idea of promoting a private conference between the crowned heads of Europe on international affairs. It is to be earnestly hoped that if such a step be taken, better relations between the great nations will ensue to the advancement of peace and prosperity on every hand.

Day by Day.

SUNDAY, May 19. Matthew ix.

THIS also the Master of Life can do. He can forgive sins as easily as He can give health to a paralysed sufferer, and He deals with sin first, because this, in his estimation, is at the root of all the evil and paralysis of the world.

He can call publicans from the seat of toll, as they tax the merchandise on the roads of traffic, and by a word change them into disciples and apostles, eager to introduce the Master to their former companions, though they be publicans and sinners. Yes, and the Master will sit and eat with such, because, though He hates sin, He loves sinners, and wants to call them to the best life here and hereafter.

He can shelter his disciples from criticism so wisely and tersely that their critics are silenced. He can take up such common articles as broken bottle-skins and patched garments, and make them eloquent with undreamed of significance. For He has the heart for finding God everywhere, and everything in God; and from every spot can discover an angel-ladder, up and down which holy thoughts may pass between heaven and earth. What more can He do? He can notice and respond to a touch. He can work a miracle on his way to work a miracle. He can wake a girl of twelve years from her death sleep as easily as her mother might wake her at morning prime. He can work in a moment a cure for a case that has puzzled the physicians for a dozen years. He can go to the utmost limits of expectant faith in giving sight to blindness, light to darkness, speech to dumbness, healing to sickness and disease. And, seeing the multitude, He can still be moved with the compassion of a Shepherd's heart for wandering, weary, scattered sheep. Oh, such a Man is this Son of Man, that He must be more than man, the Second Man, the Lord from Heaven.

MONDAY, May 20. Matthew x.

After the entreaty at the close of the last chapter, Christ set about answering his own prayer. This is the Master's charge to his Apostles, and in a measure to all his servants.

Practical Direction (1-15). They were for the present to confine themselves to Jews, because the ministry of our Lord was the climax of the Jewish probation, and it was desirable that every opportunity should be given for the lost sheep of the house of Israel to repent. They were to be the first medical missionaries in their beneficent healing of disease. They were to be perfectly disinterested in their religious work. They were to bring peace with them into every house they entered.

Warnings as to the Reception they would meet (16-27). The way would not be easy, but lined with jagged flints. On the one hand they would be assailed by governors and kings, and on the other by members of their own homes. From city to city they would be driven, till much of Israel had been covered by their patient labours. It could not be otherwise for them; it cannot be for us. Our Master has been through the same treatment, and if men did not appreciate Him, we surely cannot expect them to understand us. Life, says the Lord, is full of deep, dark lessons, given to us in secret, but these are not for ourselves only. We must utter them whether men will hear or not. Do not be afraid then, when the Lord takes you into his most secret and darksome chamber; He is about to tell you something for the world.

Comforts and Encouragements (28-42). God's Spirit would tell them what to say when standing before judicial tribunals. The Father would notice if a hair fell from their heads to the ground, and would set his loving protection around them in all hours of peril. Their names would at last be confessed. If they lost their lives, they would find them. If they were excommunicated from their own families, they would be welcomed into a wider family, the family of heaven.

TUESDAY, May 21. Matthew xi.

What mysteries there are in the world! This chapter is full of them. Here, for instance, is John the Baptist in prison while Herod is on the throne; and in the confinement and darkness he has lost his heroic faith, and wonders if he may not have been deceived. Again, here is no direct answer to his question, as he may have expected, and as we often wish; but the elements of a solution for all his difficulties are suggested in the miracles wrought by Jesus. Here, also, is the diverse interpretation placed on the same behaviour by earth and heaven, for when we are apt to feel that John the Baptist has fallen from his eminence, the Master describes him as the greatest of woman born. Again, here are the stories of six cities, three of them without the preaching which would have saved them, had they known it, and three lost in spite of that preaching, which had rung through their streets.

Under the pressure of such mysteries, our Lord turned to heaven, and said, "I thank Thee, Father, that Thou hast hid these things" . . .; and again, "Even so (*i.e.*, yes), Father." In the presence of mysteries like these we have noticed, there is but one attitude—*faith in the Father*. We cannot pierce the darkness, but we can wait, we can trust. This is what Jesus meant by taking his yoke. It was the yoke He bore, on which these words are engraven, "Even so, Father." There is room in a yoke for two. Take thy stand by Christ, and say the words with Him. This is the secret of Rest.

WEDNESDAY, May 22. Matthew xii.

It is well to use a harmony of the Gospels, to understand the Lord's life consecutively; by such a help, it will be discovered that the fifth chapter of the Fourth Gospel must be interpolated between the previous chapter and this.

The hatred of the Pharisees could not be confined to Jerusalem, but followed the Lord back to Galilee. This chapter is filled with the conflict that raged fiercely between Him and them. First, there was the controversy about the rubbing the ears of corn on the Sabbath-day; next, as to the healing of the withered hand; then, our Lord's withdrawal before the rising storm; and, finally, the malicious slander that, if demons were cast out, it must be by some kind of collusion with their prince. Our Lord's noble reply to that accusation, and to another question (38) still further irritated them; and the climax of the chapter comes in the consternation with which his family regard the open quarrel between Jesus and the religious leaders of the time.

But these attacks only bring into clearer prominence the character and teaching of the Master. With what jewels this chapter abounds! He knew Himself to be greater than the Temple, greater than Jonah, greater than Solomon, and Lord of the Sabbath Day; and yet He will not break a bruised reed, nor quench the smoking flax. He does not strive nor cry, because He can afford to wait till his Father gives Him the victory. He is conscious that the Spirit of the living God, who descended on Him in his baptism, is still mightily with Him, enabling Him to cast out demons; but He is willing to take into the circle of his dearest and most intimate any who do the will of his Father in heaven. It should be noticed that the sin of blasphemy against the Holy Spirit is distinctly limited to the saying that Christ was animated by an unclean spirit, and did his wonderful works by collusion with Satan.

THURSDAY, May 23. Matthew xiii.

We believe, as Dean Stanley suggests, that this string of parables was read off from the page of Nature as it lay there before the eye of the Master and his hearers. From his floating pulpit the spectacle of the sloping hills covered with the toils of agriculture, and of the fisherman's nets gathering the spoils of the ocean, was full of suggestions of spiritual truth.

Many have found in these seven parables parallels with the seven letters to the churches, or the seven seals; in other words, they have thought that they covered in pictured prophecy the entire course of the present age. The first parable, describing the evangelization of the primitive age, which was followed by the intrusion of the world in the age of Constantine; the growing power of the Church, the leaven of Roman Catholicism; the Reformation and the Renaissance; and finally the present mixed age.

But we must not miss the plain teaching of these beautiful and graceful metaphors. It is surely given us at least to know and understand the secrets of the kingdom of heaven, for the Spirit reveals even the deep things of God. From the first, we learn to bring a receptive heart to the Divine Truth. From the second, the unwisdom of judging others, and the prime necessity of knowing ourselves. From the third and fourth, the importance of the minutest germs of good, as the mustard seed; or of evil, as the leaven. From the fifth and sixth, the priceless value of religious truth, whether we obtain it by some sudden invention, or after long search. From the seventh, the ultimate judgment which completes the parable of the net, and reminds us that we must be revealed before the judgment seat.

FRIDAY, May 24. Matthew xiv.

Herod the tetrarch was one of the three sons of Herod the Great, and ruled over Galilee and Perea. He had recently most wantonly put John the Baptist to death, after keeping him in prison for a year; but his conscience was haunted by his crime. The murdered prophet seemed to be alive again, and walking the world with even more than his former power, in the person of Jesus of Nazareth.

The story of John's death had so moved our Lord, and was so significant of the perils which threatened Himself, but which He must evade till his time was come, that He left the jurisdiction of Herod for the lonelier tract of country across the lake. But as we learn from the Fourth Gospel (John vi.), the people anticipated Him, and on his disembarkation awaited Him in thousands. Then followed the wondrous miracle, and the walking on the sea.

Each of these was significant of spiritual truth. In the first, He taught us that He feeds the world through his Church, as the generations sit in ordered rows. In the second, He shows that whenever his Church, or any life He loves, is tossed by waves and beaten back by contrary winds, He will be at hand to come through the troubled scene to save. Storm-tossed voyager, the waves thou dreadest do but make a royal pathway for the Master, as He steps from crest to crest; and remember He would never bid thee leave thy boat and come to Him without assuming all responsibility.

SATURDAY, May 25. Matthew xv.

The Pharisees overlaid the original Levitical ordinances by an immense number of minute prescriptions and glosses; to violate any of these was held by them to be grievous sin. But the Lord showed that their whole system was invalid, because obedience to it led children to dishonour their parents.

Then he turned to the people, and indicated the weak point of an excessive ceremonialism, inasmuch as it diverts the soul's attention from the inward to the outward, from cleanliness of thought to that of the physical being. Notice the stress that the Master laid on the regimen of the thoughts. Everything depended on watching well the castle gate of the soul.

The visit to the district of Tyre and Sidon, beyond the northern frontier of Palestine, was evidently in search of rest, but the fragrance of his nature betrayed his presence, and one life at least fed on the crumbs of his table. One crumb from Him will suffice to nourish the soul for a lifetime. Oh, that we may take our right place at his feet, and give Him his right place as Master and Lord, for then we shall ask what we will, and it shall be done unto us.

Notice the prodigality of our Saviour's beneficence! No case baffled Him, none went unhealed away; the hungry crowds were fed. Shall we fear making too heavy claims on such abundant love? Can He not fill us also? F. B. M.

Rev. G. Campbell Morgan.—A public farewell service has been arranged in connection with Rev. G. Campbell Morgan's departure for America. It is to be held at the City Temple on Thursday, June 6, and Dr. Parker is to preside. Further particulars will be found in our "Forthcoming Meetings" column.

Other Lands.

North Africa Mission.

'THIS year, the first for many," writes Miss Day from Cherchell, Algeria, "the pilgrimage to Mecca is being facilitated by the Government, and arrangements made as far as possible for the pilgrims' safe return. Those who can afford to go are much envied and talked about, the gist of the conversation being: 'How nice to secure a good place in Heaven, and at the same time be free to do evil in this world.'"

The interesting letter records discouragements, such as the dropping off of some of the better-class children through opposition, but also gleams of light which make them hopeful as to the future. The old, old story was told to a group of women, when one of them, a visitor, exclaimed: "Ten years ago I heard these sweet words in my home in the mountains. We often talked of the ladies, and wished them to come back." Then, while listening again, she frequently ejaculated; "That's it! that's it!"

One day Miss Reade overheard a discussion between two boys of her class as to how to live a right life—a life pleasing to God. K. argued that it was impossible until God killed the devil, for the more he tried to be good the more the devil tempted him. The teacher explained how Christ is able to succour them that are tempted, having been tempted in all points like as we are, and having resisted, and through death vanquished the devil. "True," added another little boy, an impetuous, troublesome, lovable little fellow; "I've tried Him! The other day I went to fetch the coffee and sugar for my house and dropped the money, and could not find it, though I hunted a long time. I knew I should get a beating, so I said, 'O Lord Jesus,

HELP ME TO FIND THAT PENNY!

I looked again, and there it was on the ground." Many of the parents like the children to repeat at home what they had learned at school.

In an interesting letter from Miss Kate Smith, Djemaa Sahridj, we read: "Much more work is now being done among the girls, and oh, how deeply interesting are these dear children! We have the joy of knowing that at least they are having a 'really good time'—chiefly due to our beautiful Women's Hall; there we can receive them almost daily, and keep all we need for them in the nice box-benches and cupboard that Mr. Rolland has made.

"It would surprise you to see the strange transformation that is being constantly enacted. Besides five classes a week for girls, we have some who come in turns to spend the day; so early in the morning three or four dirty little figures may be seen hurrying to the Hall, the door closes on them, but soon reopens, and out come the little maidens with shining faces, looking so happy and clean in red, white, and blue garments, red bands and nice head-kerchiefs. What does it mean? Only this—we keep sets of the pretty garments you have sent us for our little visitors. They are happy and so are we, for having well washed they can come as close to us as they like, and little Kabyle girls, being very affectionate, but unaccustomed to being loved, like to come very close to us when they know they will receive caresses instead of blows. These dear children give scarcely any trouble. They will sit for hours stitching away at a garment, so as to take mother home a few pence. But they do not always sew, for sometimes we have fine games, and then, too, they make their native food; at least once a week some of them get a good meal. Many of these children are only half fed, so to be 'satisfied' is a great treat. How they love to come to us! Is not this a preparation for coming to Jesus? We believe so, and if you could see and hear them, you would think so too."

A, one of the first converts at Djemaa Sahridj, is to be married this spring. His future little bride, much attached to the missionaries, means to follow A, who is busy preparing a little home close to the Mission station. Mr. Rolland is assisting him with the simple furniture. This will be the first Christian household established at Djemaa.

Go-Ahead Japanese Students.

By Rev. JOHN B. BRANDRAM, C.M.S., Kumomoto.

THE young men of Kumomoto have in time past been on fire for Christ, and now again, I believe, Kumomoto is going to be used of God to stir the smouldering ashes of Christian enthusiasm into a flame which shall spread the Gospel from one end of Japan to the other. In the early days of Christianity in Japan a band of forty young men pledged themselves to live and work for the cause of Christ and the evangelization of Japan. They are known as the "Kumomoto Band," and the historic spot where they met is called the "Flowery Hill." Many of them became famous as evangelists and Christian workers, and through their efforts, under God, much has been done towards the evangelization of Japan.

The fire has never been allowed to die out entirely, and now a second "Kumomoto Band" on the same "Flowery Hill" are

DEDICATING THEMSELVES TO GOD'S SERVICE.

Surely this time there kindled fire, being continually fed by the oil of God's Holy Spirit, shall burn brighter and brighter, until all the sons of Japan shall know of the coming of the King. In the city there are many adversaries, and much to discourage or even quench all love to Christ.

It is the "Second Kumomoto Band," as they like to be called, of whom I wish to write, and for whom I would fain plead. Kumomoto is a centre for students. At the various schools in the city there must be several thousands. One school—the highest grade of any in Kyushu, and belonging to the five immediately below the two Universities—has some 600 students in residence. Among these 600 students are fifteen or sixteen Christians who banded together as a student Young Men's Christian Association, which was affiliated with the student Y.M.C.A. Union of Japan at the time of Mr. Mott's visit in 1896-7, and since then has grown in numbers and influence. Mr. Mott impressed upon the members the importance of securing a home which should be a centre for meetings, and also, if possible, a kind of

HOSTEL FOR CHRISTIAN STUDENTS,

a building which should bring the Christian students as an association before the rest of the school.

Five of the students had been doing their utmost to realize this ideal by renting a house close to the school at some sacrifice to themselves, and calling it by the name of the Association. It was felt, however, by those on the spot that the present was the time to secure this house and the land on which it stood as a permanent home for the Association, leaving to the future the erection of a more pretentious and suitable building. Those competent to know estimated that the property might be fairly expected to double or treble in value in the course of a year or two.

So strongly did one friend interested in the work feel the need for action, that he advanced a little over £400, trusting that this money lent for Christ's sake will be subscribed by friends. Our friend cannot in justice to his family afford to give away this sum, much as he would like to do so; and only one-fourth of the amount has yet been raised.

The students on leaving this school pass on to the universities. They are the pick of thousands who leave the middle schools, and their influence in the future will be well-nigh incalculable. If we can maintain a strong Christian Association in this centre, we shall be in possession of the key to the position among the Government schools of Southern Japan; and ready to give the right hand of fellowship to all Christian freshmen who enter.

A Persian Evangelist.

READERS who are interested in the work of the Lord in Persia will find an interesting account of the need of that country in What About Persia? (3d. *Pickering & Inglis*). Mr. Abishalom Sayad traces the relationship of the country to the Bible from the earliest times; and tells the story of the Babist movement which had its beginning at Shiraz, in 1819, under Mirza-Ali-Mohammed, who assumed also the names of Bab-El-Din (the Gate of Faith) and Natek (the Pointer). The noteworthy feature of this revolt from Mohammedanism is that its followers admit at least the New Testament to be the Word of God.

"There is much in the new teaching that is sad, but it has opened the door to the Gospel as nothing else has done. Bible circulation has almost doubled every year. It is computed that in many towns and villages half the population are Babis. This is a clear indication that the people of Persia are in a large measure wearied with Islam, and anxious for a higher, holier, and more spiritual faith. Almost all through the country the Babis are quite friendly to Christians. The rise of this faith is in a large measure due to the spread of the Gospel; the best of their doctrines are borrowed from it, while they openly reverence the Scriptures, and profess to be ready to reject any opinion they may hold when once proved to be contrary to the Bible."

Mr. Sayad was born at Ahda, eighteen miles north-east of Oroomiah, in 1867. His parents were both Christians, and he himself was led to a knowledge of the truth when in his sixteenth year. Before he was nineteen he was recognized as a preacher and teacher, and continued at the work for eleven years. He had many experiences of the keeping power of the Lord in the midst of persecution, but all through these years the grace of God was manifested in the conversion of old and young.

A long-cherished wish for thorough teaching in Biblical knowlege has been attained through attendance at the Missionary Training Home, Drayton Park, N.; and now he asks the prayers and sympathy of God's people as he goes forth to his native land. The desire is (1) to preach the Gospel in its simplicity, (2) to establish schools, (3) to translate Scriptural literature, and (4) to distribute the Scriptures.

India's Deaf and Dumb.

ALREADY the industrial school for deaf and dumb, in connection with the Church of England Zenana Mission at Palamcottah, South India, shows many signs of fulfilling the beneficent purpose for which it was founded. Seventy-two afflicted children have passed through the school, and at present there are fifty-nine on the books. Of the twenty-eight admitted last year, eleven were the children of native Christians, two Roman Catholics, seven from Hindu families, and six were famine orphans. The Government examination proves that the patient and loving teaching has not been in vain. The minds and intellects of the scholars are opening, and they are little behind other school children in their studies. Three or four of the girls of the higher standards are being trained and employed as monitresses.

But while caring for and educating body and mind, the spiritual welfare of these poor children is not overlooked. Daily a Bible lesson is given, and on Sundays a special service is arranged for them. A little Hindu boy, who goes home from Saturday till Sunday, returned early one Sunday morning to service. On being asked if he had eaten before coming, the boy replied he had not. The superintendent said, "I am sorry there is no rice for you here;" and the lad signed in reply: "Never mind, I can eat at noon; I must learn about Jesus."

The Industrial classes have grown considerably during the year. With a few exceptions the girls are able to earn enough to support and clothe themselves. Besides the thirty girls thus supported, about seventy poor Christian and Hindu women come every fortnight and take work home, and most grateful are they for what they earn. This practical way of teaching Christianity has been followed with remarkable results, and many are renouncing heathenism to accept Christ, whose love has prompted so beneficent and timely a ministry.

THE LATE

Rev. William Cooper,

CHINA INLAND MISSION.

THE circumstances under which the call of God comes to any leader have a wide and lasting interest. Among the many missionary heroes who were last year called to count not their lives dear for Christ's sake, few were so well known as Rev. William Cooper, Assistant Deputy-Director of the China Inland Mission. In addition to a wide circle of friends at home, and among missionaries with whom he came into contact at Shanghai as they arrived in or left China, as well as in the course of his journeyings through that country, a large company of praying people had enjoyed fellowship with him in different parts of Europe and America.

The definite summons to missionary service came when he was serving the Lord as secretary to the Young Men's Christian Association at Gourock, Renfrewshire. In a sermon, entitled "The Divine Call for Missionaries" (Isa. vi. 8), C. H. Spurgeon had said, "I should not wonder if a hundred young men rise up in answer to this call, and go forth to heathen lands to spread the Gospel." A printed copy having come into the hands of William Cooper, he was the second who responded to the appeal.

During a period of furlough spent in Scotland about two years ago, Mr. Cooper met with a painful accident and was laid aside for a number of weeks, at a time when there were many friends whom he desired to meet, as well as much to be done in the way of stirring up interest. But the will of the Lord was acquiesced in with praise and thanksgiving, and there is good reason to believe that these days of quiet were not among the least fruitful of a blessed life.

We quote the following from a memorial notice of Mr. Cooper, contributed by Mr. Walter B. Sloan in Martyr Missionaries of the China Inland Mission (5s. *Morgan & Scott*), in which volume will be found also sketches of the lives, with an account of the sufferings, of the other members of that company who followed their Lord in the way of the cross.

Mr. Cooper reached Shanghai on January 9, 1881, and went immediately to Gan-k'ing, where he made rapid progress in the study of the Chinese language, and in due course took part in regular itinerant work, as well as preaching in the city. At that time, Gan-k'ing was the only station in the province (Gan-hwuy), the other six places being out-stations. In 1884 he was appointed to Wu-ch'ang, in Hu-peh province, where he worked for about a year. With this exception his work, up to his first furlough, which occurred in 1887—he reached England in February of that year—lay in the province of Gan-hwuy. During the furlough referred to, he married, and returned to China with his wife and child in November, 1888. On his return, he was appointed superintendent of Gan-hwuy, and stationed once more at Gan-k'ing. Five and a half years later (July, 1894), he was invited by the Council in Shanghai to assist Mr. Stevenson, our Deputy-Director, in his very important and increasingly difficult work at the China headquarters of the Mission. In May, 1898, he once more came home on furlough, and it was only in the autumn of last year (1899) that he returned to China for the last time.

For those who knew our beloved brother, William Cooper, no words will seem adequate to express the quiet, strong influence of his beautiful life, and we fear it will be difficult to convey to those who did not know him any satisfactory impression of his real worth.

The outward history of his life, as seen from the ordinary standpoint, could not be called eventful or brilliant. To the discerning eye, however, there was something about the circumstances of his career that made it remarkable. The Lord who loved him had granted him to taste in no ordinary degree the fellowship of his sufferings. We are not thinking now of the final end of his earthly course, but rather of constant experiences in which, as he lived, he was permitted to undergo that chastening which, in itself, is never joyous but grievous, but which always yields afterwards the peaceable fruits of righteousness to those who are exercised thereby. During most of his period of service in China, his hearing was permanently impaired, this being the after-effect of a serious attack of typhoid fever from which he suffered at Gan-k'ing. Having also a somewhat delicate chest, it was no uncommon thing for him to be laid up, and unable to enter with full vigour into that work of ministering to others, in which his heart delighted so much.

These are but a few indications of the way in which the Lord wrought with this chosen vessel to make it perfect for the final step of suffering and the glory beyond. Very commonplace experiences some may say; but if there is one lesson more than another that we may learn as we look back upon the life of William Cooper, it is that the sphere of every-day experience is Christ's training-school for bringing forth the highest aspects of Christian character.

Now let us try and gather up the results of all this, as some of us saw them.

"One of the very few blameless lives that I have ever come into contact with"—such was the substance of a letter written to us by a friend, who had abundant opportunity of observation, during a time when the most trying experiences had to be gone through day after day.

From a Photograph by Bogart Studios, 743, Yonge Street, Toronto.

We know well that in this fallen world no absolutely faultless life is ever seen; but this we can say, that the above testimony would be confirmed on all hands by those who were Mr. Cooper's co-workers in the fellowship of the Mission. He occupied a unique place amongst us, and many of us can bear witness that we have never heard him speak an unkind word of any one; and that of him no hard words were ever spoken. He could be perfectly firm and decided when such an attitude was called for, but he could say, "No," in such a way as not to give offence to those with whose proposals he was unable to agree.

When he visited the Continent in 1899, he was brought into contact with many people for the first time, but the impression of his visit left its mark in the hearts of all those whom he met. In Canada, last spring, we heard of the gracious influence his presence there in the previous year had exercised, and only the other day we learned how his Christlike character had told in a house in Scotland where he spent some days just before leaving for China. Quiet strength, gentle patience, frank faithfulness, and tender sympathy—these seem to stand out as the leading features in a life for which many of us shall never cease to thank God.

The loss to his wife and children is of a terrible character, and to us as a Mission well-night irreparable.

Had the choice been offered him as to how life should end, we believe nothing would have accorded more thoroughly with his own heart's desire than to be permitted to lay down his life on behalf of the people of China, whom he loved so deeply.

Many a young missionary has lost a trusted counsellor and guide, but the King had need of him for even higher service. For those who long to consult him as in days gone by, there remains the example of a life in which he put into practice much that could only be learned in the secret place of the Most High. There are no premature deaths among the people of God. The work for which William Cooper was raised up has been completed, but the work of God remains, and must go forward.

The Indian Famine.

FRIENDS who had the privilege of meeting Miss Marks (Methodist Episcopal Mission, Ajmere) during a hurried visit paid to London a few days ago, were deeply impressed with the story which she told. Since the famine began she has taken in at least 4,000 widows and orphans, retaining 500 girls under her own care, and passing the others on to various missionary institutions. She spoke in the most grateful terms of the supplies of food, clothing, disinfectants, and drugs, sent out through the liberality of our readers. For many months, 700 people were fed every day from the famine kitchen. Extracts of meat were of special value in cases of extreme exhaustion, and were treasured to the last drop. The tinned milk supplied a want not met in any other way, as all the cattle were dead, and even if they had survived, there was no food for them.

At a time when the weather was very cold, Miss Marks had 1,000 persons on her hands who were suffering keenly from lack of clothing. On the day following one of special need and prayer a bale of cloth arrived, and no time was lost in setting the women to work to make up garments for themselves. In this way more than 3,000 suits of clothing were provided.

Miss Marks has been suffering from sunstroke, and is on her way to her home in San Francisco, where it is hoped a time of furlough will lead to such restoration as will admit of an early return to India. She is seeking support for her 500 orphans, but over and above she has a terrible tale of woe to tell. The famine is by no means over. In one typical letter just received, Mrs. Drynan (of the Scottish Mission, Rajputana) wrote that she saw people every day who were dying of starvation. Death and suffering are on every hand still, and the prayer of the missionaries is that the Christians of this country will not withhold supplication, or stay the succouring hand, until the country is again able to feed its own people.

Friends will learn with regret that Dr. Valentine was taken ill on a railway journey last month. Fortunately the cause was not sunstroke, but exhaustion arising from heat He was in an unconscious state for twenty seven hours, but is now convalescent.

Japanese Christian Institute, Tilbury Docks, Essex.—The unusually large company of men-of-war men referred to a few weeks ago may now be expected to arrive early in June. The book-bags already sent in have been very highly appreciated, and a large number could be profitably used within a few weeks. Address, Miss McLean, as above.

The French Anti-Alcoholic Union, founded five years ago by Dr. Legrain, has to-day no fewer than 435 local societies, with over 40,000 members. It is doing an immense work by the circulation of temperance literature, by striking coloured placards, and many other means. Influenced by the English example, and especially by the fact that in Liverpool since the institution of coffee houses the number of arrests from drunkenness has fallen from 21,694 to 9,005 per annum, temperance cafés are now being opened in various towns in France, and the results have been very satisfactory.

Dr. Harry Guinness.

THE sunny personality and missionary enthusiasm of Dr. Harry Guinness have won the high regard of Christian people, who have rejoiced in the energy and industry with which he has sought the interests of the Kingdom of God. The career of Dr. Guinness is, of course, so intimately bound up with the home and foreign missionary enterprises which have their centre at Harley College, that the story of his life is largely the record of the later years of their development.

Born in 1861, Harry Guinness was nurtured by his honoured parents, Dr. and Mrs. H. Grattan Guinness, in the fear of the Lord. The outcome of their godly care was seen in

HIS EARLY CONVERSION,

and in the yearning desire which he manifested for the evangelization of the world, and which found expression, as the days went by, in conducting revival gatherings.

As a Gospel preacher in many lands, Mr. Guinness showed remarkable gifts. A luminous expositor of Scripture truth, terse and epigrammatic in style, winning in manner, and with an impressive delivery, he was wonderfully used of God in soul-winning. The earnest attention and sympathy of believers were aroused, and invitations to undertake evangelistic missions came from many parts of the world.

The demands of foreign missions, however, were paramount. The East London Missionary Institute, originally commenced by Dr. and Mrs. Grattan Guinness in an old house on Stepney Green—and afterwards removed to Harley House, Bow, in the spacious grounds of which Harley College was built—urgently demanded his services; owing largely to the failure in health of his devoted mother.

After passing through a medical training at the London Hospital, the subject of our sketch became associated with his father as co-director. Evangelistic and social agencies sprang up round the Institute at home, while the way was also made clear for initiating

OPERATIONS IN THE FOREIGN FIELD.

By Dr. Guinness' burning words of appeal, widespread interest was aroused in missionary enterprise, and hundreds of students sought and found admission to the Institute, and, two years later, to Harley House. There were "open doors" in all directions. "Send us your men; they are just the sort we need," was the sense of applications from all parts of the world.

In 1887, Mr. (now Dr.) Harry Guinness was married to Miss Annie Reed, daughter of the large-hearted Henry Reed, of Launceston, Tasmania, and Tunbridge Wells. The ceremony took place in Mr. Charrington's great Assembly Hall, Mile End, E., in the presence of a vast audience. An interesting address was given on this happy occasion by Rev. Archibald G. Brown, who, speaking to the bridegroom, voiced the congratulations of the church at the East London Tabernacle: "From seeing you a lad in the congregation, we have lived to see you a welcome preacher on our platform. There are those here this afternoon to whom God has made you His power—those who shall hereafter be your crown. Many, too poor to give a wedding present, yet give the choicest offering of a loving prayer. Yes, we all rejoice with you." A true helpmeet to her husband, Mrs. Harry Guinness has brought acumen and sound judgment to bear upon administrative duties and missionary problems.

Visits to the mission field added practical experience to spiritual enthusiasm, and ripened the young co-director for the work, as it extended rapidly. The origin and progress of the mission, founded in 1889 for the evangelization of the Balolo people of the Upper Congo, constitutes a fascinating story. The country is, however, as large as the German Empire, and the thirty-six missionaries now at work are all too inadequate a force. The latest development is the splendid stern-wheel steamer *Livingstone*, at present to be seen on the Thames, but shortly to be despatched to the Congo. In 1897 came the effort to reach the South American peoples, work being commenced in Peru and Argentina. The latest field is at Behar in the Bengal Presidency of India.

THE REGIONS BEYOND MISSIONARY UNION,

into which the East London Institute has grown, with its three honorary directors, Rev. Dr. Grattan Guinness, Dr. Harry Guinness,

From a Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

and Rev. F. B. Meyer, has now about sixty missionaries on the permanent staff, while it must be remembered that Harley College accepts and trains men and women for many societies. The R.B.M.U. is an interdenominational work of faith and love. About 100 students reside in the four training centres, and on an average one every week passes out into missionary service. On leaving, students have gone abroad in connection with some thirty different organizations; nearly 100 are connected with the China Inland Mission, and twenty or thirty with the North Africa Mission. With but few exceptions, the entire expense of training has been borne by Harley College, so that, in addition to the responsibilities of direction and oversight, there have been, and are, heavy financial burdens to bear.

The system of training which "Dr. Harry" has helped to create is a comprehensive one, embracing, in addition to the regular educational courses, practical experience in home mission work at Berger Hall, E., a centre of beneficent influence among the poor of East London, as well as instruction in the medical mission and dispensary work. For the women students, too, there is a nurses' home and maternity mission. The country branch at Cliff College, in the Peak of Derbyshire, is also a vigorous centre of evangelistic effort.

No sketch of Dr. Harry Guinness would be complete without a reference to his earnest efforts in behalf of young men and the Y.M.C.A. The remarkable mission at Canning Town in the autumn of last year, in which a

RICH HARVEST OF SOULS

was ingathered, was typical of many others; and at most of his missions a conspicuous feature has almost invariably been a crowded meeting for men only, at which with delicacy, and yet with power, the topic of social purity has been helpfully dealt with.

It was with deep concern that the large circle of friends and supporters of Harley College and its work heard, in December last, that Dr. Guinness had contracted typhoid fever, while engaged in an evangelistic campaign at Limerick. How anxiously the course of the disease was watched, and how earnestly prayer was made in behalf of the esteemed patient, our readers are aware. Dr. Guinness is now, with Mrs. Guinness, on his way to Tasmania, in the hope that the rest and change of the voyage may bring about a complete restoration to health—a consummation which is devoutly wished for by all who have at heart the interests of the missionary cause.

From Dr. Baedeker.

I HAD a happy and fruitful week in Stockholm, with daily meetings for prayer, Scripture readings, and Gospel preaching, chiefly in Flora Church. I then went to Orebro, where also my five days were equally occupied in various localities with large and eager audiences. Proceeding to Christiania, I was warmly greeted by a large number of ministers and workers; I found my days were also fully mapped out from Friday till Thursday. The Gospel services in various churches have been largely attended, by audiences who have exercised great patience in listening to my words as translated from English.

Two large prisons invited me to give addresses to their inmates, the chief officer and also the chaplain being very earnest Christians. I found it a real joy to strengthen their hands, and to encourage them. Many of the leading ministers of the Gospel urge me to promise them a longer visit next year, and I may perhaps have Norway on my programme for another evangelizing visit, if it please God to yet keep and sustain my life. I am booked for Göteborg, Jönköping, Sköfde, where my days will be very full; and on May 21 I hope to return to Stockholm, and thence by steamboat to Finland and St. Petersburg, and other places in Russia, where I hope to visit prisons and do whatever my hand findeth to do anywhere. Possibly I may return to England in time for the Mildmay Conference. F. W. Baedeker.

Christiania, May 6.

Pioneering in Arabia.—Friends interested in Arabia may be glad to know that I have just returned from a pioneer journey into that land from the North, reaching as far as the Jowf. I visited eight places, and distributed and sold a large number of Arabic Scriptures. I suffered much from thirst, robbers, and the ignorant fanaticism of the Arabs. But the journey was encouraging, and if the Lord will, I hope to go over the ground again, further on towards the end of the summer. I shall be glad to hear from and answer any questions to those interested in missions to Arabs and Arabia.—A. Forder, of Christian and Missionary Alliance, Jerusalem.

The May Meetings.

The Day of Rest.

In connection with the attitude of our Government and its departments towards the Sunday question, attention may well be called to warnings expressed during the last two years by the Lord's Day Observance Society as to the consequences of national Sabbath-breaking. The gains in money and in "pleasure" which chiefly prompt the evil to-day, as in bygone times, seem but small compared even with the cost, in treasure and sorrow, of eighteen months of a still unended war.

The seventieth report of the Lord's Day Observance Society was presented by the secretary, Rev. Dr. Peake, at the annual meeting held in St. James' Restaurant, on Tuesday morning last week. The outlook into a new century and a new reign may well prompt fresh thankfulness that there exists such an agency, rich in knowledge and experience, ready to the hands of those who desire to retain, in undiminished force and usefulness, the national inheritance of Sabbath consecration and rest. Total receipts for the year were £1,524, with an expenditure of £1,292 upon varied and numerous forms of

WORK AND PROTEST

against desecration of the Lord's Day. Increased disposition on the part of cyclists to devote Sunday to country excursions has led the Society to issue a special leaflet.

The Dean of Norwich, who presided at the meeting, lamented the unhappy trend of public opinion, and the growing tendency to devote that Day, which is the Lord's, to a ceaseless round of exercise and amusement. The results of such a course must be nationally deteriorative; and, from the force of example, the boys and girls who are in our Sunday-schools to-day are not likely to be in our churches in ten years' time. With the present mania for curtailment of service, the clergy cannot do God's work properly. If the masses are allowed to speak for themselves, they do not want concerts on the Sunday, but such a demand really comes from the upper classes. The duty of exercising personal influence for a healthier tone of public opinion in regard to observance of the Day of Rest lies not only upon the clergy and ministers, but upon every member of Christ's Church.

The one basis of our appeal in this matter, said Prebendary Barlow, must be

DIVINE AUTHORITY;

and God's claim must, in the nature of things, be good for man. He quoted the saying of a friend, that the bicycle has killed male teachers as far as the Sunday-school is concerned. Pressure should be brought to bear upon directors and shareholders of railways to discourage Sunday traffic. At Llandudno, not a single L.N.W. train goes out or comes into the station upon the Lord's Day.

Mr. J. A. Campbell, M.P., thought it was time for the West End to set a better example to the East End upon the Sabbath question; and among subsequent speakers, Sir Mark Stewart, M.P., expressed, on behalf of the meeting, gratitude to God for the usefulness of the Society, and its growing membership, in view of official sanction and popular tendency to widespread disregard of Divine claims.

Royal Marines' Home, Deal.—This institution was commenced about eight years since by a lady of private means, who, however, found it necessary to go abroad on the ground of health. She continues to guarantee a yearly sum of £50 towards the £100 required to maintain the work. Miss H. C. Daniel writes to the effect that the Home is conducted on evangelical lines, and that blessing has been given. "Many letters from the lads or their parents testify to the influence for good exerted over them. Miss Daniel seeks the interest and sympathy of Christian friends in making the Home known. Her address is 1, Gladstone Road, Deal.

Church Missions in Ireland.

On Tuesday of last week the fifty-second anniversary of the Irish Church Missions was celebrated at Exeter Hall. From the report submitted by Rev. N. F. Duncan (clerical secretary), it appeared that the staff of Scripture readers now numbers eighty-nine, with sixteen Bible-women, the total number of agents, including teachers, being 243. Special attention is paid to visiting in Dublin, Belfast, Cork, Limerick, Galway, Waterford, Dundalk, and Drogheda; 3,500 visits a month being paid in Dublin alone.

The chief work of the itinerants has been that of holding magic lantern missions in the South and West, visiting ninety-two places, in which 273 meetings have been held. These have been attended by a carefully estimated total of 9,575 Roman Catholics and 13,423 Protestants. The meetings have been greatly appreciated by the Roman Catholics, who have exercised their liberty to a very gratifying extent, although the

POWER OF PRIESTLY DENUNCIATIONS

availed to keep many away from the meetings.

In visiting forty-three fairs, and in some special colportage work, the itinerants sold no fewer than 5,903 books, a large proportion being copies or portions of God's Word, and from the book shops were sold 20,329 publications. The colporteurs of the affiliated Irish Church Colportage Society have sold 5,644 books. In addition, the Society has printed 300,000 mission leaflets and tracts, which have been freely and widely distributed. Attending the seventeen Dublin Mission schools are 974 children. In the Connemara and West Galway schools the number of children is 408. Dr. Long, the Society's medical missionary in Limerick, has been hindered by opposition, but has courageously held on his way, and he reports 3,313 attendances at the dispensary.

Grossly untrue and offensive references to the Society have appeared in the Romanist papers. An attempt to mulct the Society in penalties for alleged infringement of the health Acts, in the erection of a movable wooden hall in the Dublin district, was defeated, as also an attempt by the Cork Corporation to secure official sanction to a hostile bye-law. The income of the year amounted to £16,015 0s. 2d., being an increase of £2,864 15s. 5d., but this is owing to legacies.

The Chairman (Rev. Prebendary Barlow) said the Society desired that the people of Ireland should have the Scriptures, and should be able to see whether or not the system in which they had been brought up was or was not according to these.

An interesting account of a recent visit to Ireland was given by Rev. W. H. Griffith Thomas, who testified to the thoroughness of the work, and spoke highly of the agents. Education was having its effect, and was allied to Protestantism and to truth, not to Romanism. Wherever there was education the people would, sooner or later, become independent of the priest.

Rev. Philip B. Johnson, M.A. (superintendent of the Dublin Mission), and Mr. W. Bates (itinerant evangelist) each gave an interesting and encouraging account of the Society's operations.

Hastings Friends' Mission.—The Friends' Mission which has been carried on for over fourteen years at Halton, Hastings, has all along suffered from inadequate accommodation. No better hall being available, a freehold property has been secured with space for the erection of a hall to accommodate 150 people, and rooms for classes and other purposes. An appeal has been issued for a fund of £500 to £600 (treasurer, Samuel Beck, 29, Mount Pleasant Road, Hastings), for building purposes. The Lewes and Chichester Monthly Meeting has passed a minute—"We feel that a good work is being done at Halton, and enlarged premises needed. We encourage Hastings Friends to raise money and build suitable premises.

On the Streets.

For over forty years, the Midnight Meeting Movement has maintained the Christ-like work of succouring the tempted and seeking the lost. Some details of what has been accomplished, under God, in grappling with the evils attendant upon the vice that parades our streets, were mentioned by Mr. T. Nixon, a member of the committee, at the annual meeting held in the Council Room of Exeter Hall last Thursday afternoon.

London is not only a producer but a great receiver of the fallen, who will not remain in small towns and villages where they are known by everybody in the place; hence every effort to reclaim the lost in London should be well supported by all British Christians, in addition to any local efforts. Through combined efforts well-organized and aggressive work has been actively maintained in provincial cities and country districts; and, in the latter, valuable co-operation has been given by the Salvation Army.

PREVENTIVE EFFORTS

are made as a powerful adjunct to rescue work. In August last Mr. C. W. McCree, the secretary, travelled many miles, marking out new ground for aggressive work, and meeting with experiences which made great demands upon his patience and hopefulness. The work includes a Night Mission, and letters specially written for their benefit, are presented to men associated with the fallen women.

Apart from the unexpected receipt of a cheque for £100 from an anonymous donor, there would have been a deficit on the general fund. But, while the work is quite free from debt, there is increased necessity for regular contributions in order to carry it on.

Mr. Hornibrook (Homes of Hope) occupied the chair, in the unexpected absence of Mr. S. Gurney Sheppard, and remarked that the aim of the Midnight Meeting Movement embraces spiritual benefit as well as moral reformation.

Praising God for a large measure of success with the operations of the Society, Rev. F. S. Webster said that the work exemplifies the power of the Gospel through which

GOD CAN MAKE ANEW

the most abandoned of his creatures. The speaker described respectable-looking flats in his own parish as most convenient places for fashionable sin; and pointed out that the legal necessity for warning before prosecution, practically neutralizes the law.

Rev. F. B. Meyer instanced practical proof of his contention that the existing law suffices for the suppression of brothels, provided that sound evidence is laid before local authorities. In two years 200 such houses had been closed in Lambeth, through action taken in connection with his church. This, however, was only after pressure through a large meeting of Christian voters. It is useless dealing with the fruits of the evil unless we also seek its roots; and here we touch the question of starvation wages owing to public demand for cheapness. Women's ministry is the most suitable to reclaim her fallen sisters; and brightness, as well as labour, is a necessity in rescue Homes.

City Workwomen.—The nineteenth annual report of the Woodford Wells Convalescent Home for City Young Workwomen tells of a useful and much-needed service rendered to young women and girls engaged in business in the city. Among the 5,000 visitors who have used the Home since its opening, almost every trade is represented. A week at this resting-place, with substantial food and freedom from the monotony of the daily round, has often prevented a serious breakdown in health. It has been a joy to the matron to notice the gradual brightening of the eye and the return of colour to the pinched, white face, as a result of the pure air and happy surroundings. The secretary is Miss Mary Reynolds, Invercloy, Woodford Wells, Essex.

A Hopeful Generation.

THIS opening year of a new century finds the Juvenile Temperance Movement more widely extended and more thoroughly organized than at any previous period of its history. According to the most recent returns, there were in the United Kingdom 28,894 Bands of Hope and other Juvenile Temperance Societies; and the gross membership of these societies was 3,536,000.

On Wednesday of last week the United Kingdom Band of Hope Union held its forty-sixth anniversary meeting in Exeter Hall. There was a Breakfast Meeting, followed by Conference; and at the latter brief addresses were given by Dr. W. J. Collins, who presided, and by other medical men, upon the subject of

"ALCOHOL AND CHILDHOOD."

In a letter from Sir Thomas Barlow, M.D., mention was made of an infant of eleven months who died from gin-drinker's liver through alcohol given by the mother. The afternoon was devoted to discussion of special means for retaining new members brought in by the recruiting crusade.

A large audience assembled for the evening meeting in the Great Hall, and the Report, presented in summary form by the secretary, was most encouraging. The parent union, by means of its agents, with the help of honorary lecturers, has extended its influence to every part of the kingdom. In London the work has been well sustained; and temperance effort is fostered in the colonies and in foreign countries by correspondence, personal interviews, sale of publications, and other means. Considerable time, effort, and expenditure has been devoted to the Bill prohibiting the Sale of Drink to Children; and the large number of petitions in its favour, together with the majority of 318 by which the second reading was carried, is cause for great satisfaction. But the Bill has still before it many critical stages ere it can become law; and the Union will

CONTINUE AND FOSTER THE AGITATION

in its favour by every legitimate means. The income for the year's work, in its varied and numerous branches, amounted to £4,391, a balance remaining in hand.

In his usual genial manner, Sir George Williams, President of the Union, and Chairman for the evening, indulged in the pleasant vision of a time when, according to the present rate of progress in this organization, drink will be banished from the land. Her late Majesty Queen Victoria took a very real interest in the movement; and the King has declared that it tends to make the whole nation healthy, vigorous and temperate. Sir George declared that, as their friend and upholder, he would be "game" to the end.

An anthem was then sung by a choir of about 400 senior members of

LONDON BANDS OF HOPE,

under the baton of Mr. Herbert West, with Mr. A. J. Hawkins at the organ; and subsequently there was plenty of song between the numerous speeches. Rev. F. L. Wiseman (Birmingham) spoke of growing public favour towards the true patriotism that prays and works for a sober and righteous nation. Canon Hicks (Manchester) urged that the children are our most valuable national asset; and Rev. Pedr Williams (Lower Clapton) showed that the cause of the child is the cause of the future, with promise of a generation superior to temptation.

Cambridge Barnwell Mission.—Additional efforts are being made by the Theatre Royal Barnwell Mission of Cambridge to reach the non-attendants at places of worship by holding lantern services. The results so far have been encouraging, and the new feature bids fair to accomplish its object. The congregations have been large and the gatherings of an impressive character. The general work of the Mission has been carried on, with the hearty co-operation of Christians, amid many tokens of Divine blessing. The services of friends who have contributed to the success of the movement are cordially acknowledged in the twenty-second annual report. The superintendent is Mr. W. K. Yawser.

Scotsmen in London.

AT the fourteenth annual meeting of the Caledonian Christian Club, held recently at 24, Guilford Street, Russell Square, Major A. K. Murray (chairman) said he took a personal interest in the work because of the influence brought to bear upon so many young lives entrusted to their care by anxious parents and pastors at a critical time in their history; and he was glad to be able to testify that amid agencies for the benefit of young people flocking to London, the Club held a unique position of its own with its ever open door to the stranger and lonely Scot.

The report showed that some 200 young men and over thirty young women passed through the Club in course of the year, of whom 128 became residents for longer or shorter periods, while the others were guided to safe and suitable lodgings, and had freely the use of the Club rooms and oft partook of its hospitality while in quest of situations. The labour bureau, in co-operation with the Polytechnic and the Y.M.C.A.'s, had done much in securing appointments.

The financial statement, made by Mr. H. L. Millar, showed that at the close of the year friends had rallied, and once for all cleared off the final balance of debt, £150. The total expenditure amounted in all to £994, and the income from board and residence to £605, leaving £389 to be made up by subscriptions and donations.

The Bible League.

INCREASING in intensity and power for mischief, the destructive work of the so-called Higher Criticism goes on apace. Calls of service in connection with the Bible League increase year by year, revealing the fact that there are many among the rank and file of the Christian Church who are awakening to a widespread danger, and desiring whatever help can be given in resisting the specious teachings of unsanctified and irreverent scholarship.

Confident hope in God, and determination to exercise vigilance in the interests of his truth, were marked features of the annual meetings held on Tuesday of last week. In the afternoon, Mr. W. H. Seagram, president, was in the chair at Exeter Hall. That

"GOD HATH SPOKEN"

was matter of thanksgiving by Pastor Archibald Brown; and he prayed for wider submission to the teaching of the Holy Spirit, in recognition of the fact that intellectual ability and educational advantage do not suffice for comprehension of the things of God. The strong exhortations of 2 Tim. iv. were read by Mr. John McCall.

Reviewing the work of the past year, Mr. A. H. Carter, secretary, told of fifty-two meetings held, and eighty-nine new members added to the register. A series of lectures to Sunday-school teachers had aroused considerable interest, and were blessed to the strengthening of faith in the authority and accuracy of the inspired Word of God. Successful conferences had been held in various places, and there has been a good demand for literature issued by and circulated through the League. Receipts were £396, expenditure £345, and the need of enlarged income is felt in order that the good work may be carried on with greater ease and efficiency. The necessity for prayerful interest is keenly felt, and new members will be heartily welcomed.

After a few words from the Chairman, Prebendary Webb-Peploe exposed the fallacy favoured by men who profess to see only Bibliolatry in the reverent study of God's Word. Regarding words as only the medium,

WE WORSHIP THE LIVING SPIRIT,

who works in the Word, and makes it the very revelation of God Himself. Blatant and blasphemous attack upon this position has given place to more subtle opposition under the guise of refinement and research; but we must despise the ridiculous criticism that "assigns one verse of fifteen words to seventeen fountain heads of authority"! The Prebendary's address was followed with deep interest by his hearers, and was a closely reasoned and convincing examination of the way in which the utterances of Christ confirm Old Testament Scripture and claim Divine authority for the Saviour's own teaching. There are 1,904 Old Testament affirmations that passages to follow them are the very words of God.

Pastor Hugh D. Brown (Dublin) spoke, and, in the evening, gave another address at a meeting in the East London Tabernacle.

The Railway Mission.

THE annual meeting of the Railway Mission, held on Friday last at Exeter Hall was marked by characteristic heartiness and vigour.

Mr. R. Nixon, the secretary, gave a cheering account of the operations of the year. Fourteen new branches have been formed; a new hall to accommodate 400 people was opened at Preston, and the hall which has been used for the work at Basingstoke has been purchased. The following extract from a report of one of the branches will serve to illustrate the fervency which actuates the missioners and the men: "The work at this place began by a driver witnessing so brightly for Christ that a young fireman was induced to come to the Mission, where he became converted. He in his turn brought a mate, who also yielded to God, and the next Sunday appeared with another friend, who likewise crossed the line." These witnessed in such a way that several others have come to put their trust in Jesus Christ, among them a young fireman, the

LEADER OF A DRINKING, GAMBLING GANG

of eight, who seems like being as out-and-out for the Lord as he once was for the devil. His one anxiety is for the salvation of the other seven. The Lord has also arrested a young fellow, the captain of a football team, who was so devoted to the game that he could talk and think of nothing else. On meeting some of his companions soon after his conversion they asked him "when he was going to play for them again?" He replied, "I've joined a new club. I belong to Jesus Christ. Would you like to see the rules?" So saying, he drew his marked Testament from his pocket, and held it up to them; but they did not linger to hear more. This was about four months ago, and he is now witnessing more brightly than ever.

The Scottish representative of the organization reports seven new branches, several of which have already proved fruitful, and there has been much to encourage. Miss Gillett, the devoted superintendent of the mission in Japan, sends news of Gospel and temperance work carried on with blessing among the men and their families. Of India, Mr. Thomas Pollock says that the work has been carried on chiefly on the East Indian Railway system, which is the premier one of the country. Railway men have no Sabbath because India has no Sabbath. The time table is compiled on the basis of

SEVEN WORKING DAYS PER WEEK.

Railway stations in India usually consist of a few houses in the open plain, where the people are cut off from the society of others, and their tendency is to drift away from spiritual things. Amid such conditions the work has been prosecuted with much success. The Gospel has been preached, and meetings held for prayer and Bible study.

The war in South Africa has hindered operations in that country, but it is expected that work will shortly be resumed in an enlarged sphere, as the Transvaal lines, on which the Mission coach was not allowed to run, will in future be under British management.

A forcible address in support of the work was given by Mr. S. Gurney Sheppard, who presided, and stirring appeals of an evangelistic character were made by Rev. W. R. Mowll and Mr. Leonard Weaver, while Gospel solos were sung by Madame Annie Ryall with her accustomed clearness and charm.

The Gospel for the Jews.

IT is gratifying to learn that, despite the difficulties which are inseparable from all Christian missions to Israel, Jews are becoming more generally amenable to the power and influence of New Testament teaching. Evidence of this was furnished by facts and figures cited at the annual meeting of the British Society for the Propagation of the Gospel among the Jews, held at Exeter Hall on Thursday.

Sir Matthew Dodsworth presided, and spoke cordially, and from experience, of the extensive influence of the Society. In Leeds he had witnessed the need for such efforts. It is no unusual occurrence for a Jew to land at Hull knowing only one word of English—Leeds—which he constantly repeats until he finds himself at that city among his friends, where a strong Christian community is growing among Jews. He urged the necessity for Christians investigating God's plan concerning Israel, in order that his will may be done and his purpose accomplished.

In the course of a brief statement regarding the Society's operations during the year, the secretary, Rev. Isaac Levinson, voiced the thanks of the committee for all the generous support which has been accorded, and, above all, their devout gratitude to God for the many tokens of Divine blessing. He then reviewed the work of the Society on the Continent. Two of its agents are witnessing for Christ in Russia, and through their influence

NUMBERS OF YOUNG MEN

have formed themselves into reading circles for the study of Scripture, chiefly the New Testament. In Germany and France also considerable advance in the Society's evangelistic work has been made. The efforts of the workers at home have been abundantly blessed, and in every centre there have arisen noble witnesses for the Gospel from among the ranks of Hebrews. The debt on the Homes for Aged Hebrew Christians, happily, has been removed, and a legacy invested on its behalf yields a sum of £50 per annum. The Million Penny Fund is being revived, to be devoted to the training of young men for medical missionary work, the support of missionaries' widows, and the proposed Wingate-M'Cheyne Memorial. This memorial is a forward movement in the West-end of London. Already the Society's agents are at work in this locality, but in order that their efforts may be consolidated and extended, suitable premises are needed as a centre. The Council and Committee have resolved to erect a mission house, designating the building, "The Wingate-M'Cheyne Memorial," to perpetuate the memory of

TWO HONOURED PIONEERS

in missionary enterprise, Rev. William Wingate and Rev. Robert Murray M'Cheyne. Part of the house is to be used as a residence for the missionary, and the remainder for the general work of the mission. The Society has long felt the need of a home for young converts, many of whom are foreigners, and require educational assistance. The Mission House will meet this need, as well as form a centre for classes for Jews, and meetings of Christians for prayer and Bible readings.

Rev. G. S. Barrett, D.D., denounced the numerous arguments which are often advanced against missions to Jews, and gave several reasons why such agencies demand the consideration of Christians. (1) The Jews are the standing miracle of all history. They are the only nation without country, home, king, and political constituency that has never become merged in the nations of the earth. (2) The Jew is a man, as much as the Gentile. He has the same spiritual needs, the same broken heart to be comforted, the same dim way across life to be lighted, and travels to the same eternity. (3) The Gentile world and the Church of Christ have a large debt still owing to the Jew. No nation has been so shamefully treated by Christian people.

A stirring and thoughtful address by Rev. W. Perkins followed. Speaking as a secretary of the Wesleyan Missionary Society, he recognised the need for such endeavours as those of the British Jews' Society. One of the parrot cries of to-day is—Why not leave the heathen to himself? And the same cry is often raised respecting Israel. When the great issues between Jew and Gentile are comprehended the duty of Christians is obvious.

Rev. W. T. Gidney, secretary of the London Jews' Society, expressed the warm sympathy felt by that organization for the work of the British Society. He recalled the names of many leading spirits in the early days of both societies, which, having so goodly a heritage, can look back with joy upon the achievements of the past, and to the future with confidence that the hand of God will still guide the efforts of his servants in bringing his ancient people to accept Christ as their promised Messiah.

Country Gospelling.

SPIRITUAL need in many rural districts seems to grow greater; and letters are continually received by the Country Towns' Mission, testifying to the lack of faithful Gospel teaching. The Society works in our villages and country towns on the same lines as the London City Mission in the metropolis, its efforts being of a distinctly missionary character. There are now forty-nine missionaries connected with the Society; and a number of stations throughout the country, where work was begun by the Missions, are now self-supporting and independent.

Mr. F. A. Bevan presided at the annual meeting in the Council Chamber of Exeter Hall last Friday evening. Mr. George H. Mawer, secretary, reported that the work of the Society had been well maintained through another year. While there was no extension of permanent work, missionaries have been sent temporarily to several places where there is

EXCEPTIONAL NEED.

This has been accomplished through the generous help of a lady who, for a second time, sent a sum of money to be expended in this way. It is often difficult to spare a man from regular work for this purpose; and it would be advantageous to have the services of two or three additional missionaries set apart for this temporary visitation, say, for periods of from two to six months.

Workhouses and infirmaries in various towns are regularly visited; and the missionary at Redruth reports a spiritual awakening as the result. Another worker in Essex writes of good times with a number of van people in his neighbourhood; 2,000 fruit pickers in Kent heard God's message of peace last summer. Visitation of the sick is another feature of the work. In supplying a great spiritual lack, the Mission commends itself to the generous consideration of God's people. The income was £2,957, and the expenditure £2,742, leaving £215 to be carried forward.

The Chairman urged the great importance and necessity of a work such as this, especially in view of the

INCREASE OF POPULATION

revealed by census figures just announced. It is on thoroughly Evangelical and undenominational lines; the latter being an important point of pioneer work. The Gospel which these missionaries preach is the only thing that lays hold of the human heart. A new home, so much needed in many cases, is useless without a clean heart; and the life-giving Word of God finds readiest entrance through individual dealing.

Missionaries working respectively near Cheltenham, in Northampton, and in Twyford (Berks), recounted their interesting and heart-stirring daily experiences in patient and devoted labours for the salvation and uplifting of the sinful, ignorant, degraded, and neglected.

In outspoken fashion, Pastor H. E. Stone (St. John's Wood) mentioned three words somewhat out of vogue of late. More Christian people should be aware of the good done by a mission that works with firm belief in *conversion* and strong *conviction* as to Divine truth, thus calling for whole-hearted *consecration* of means for its support.

Church Zenana Missions.

THE year's work of the Church of England Zenana Missionary Society has been one of steady progress in many ways, and the annual meeting, held at Exeter Hall on May 3, was full of interest.

This year the Society attains its majority. During its existence workers have multiplied out of proportion to the advance in means available for their support. A total of sixty-one missionaries and assistants in 1880 has grown to 343 in 1900, of whom 109 are in local connection. Instead of ninety-six native Biblewomen, teachers, and helpers in our first year, there are 800 now on the roll. A regrettable fact is the serious falling-off in the number of candidates.

After hearty words of encouragement from Bishop Ingham, who presided, Miss Codrington (who escaped, badly wounded, from the Fuh-kien massacre), said that when she returned to Fuh-kien in 1897, she found everything ripe for harvest. It seemed as if the time before the massacre had been the sowing-time, and that after it the reaping. There are 100 girls in the boarding-schools, and the forty-six day schools are well attended. The spiritual standard is very much higher than before among native Christians. There are forty infants in the "Bird's Nest," and the leper work is in full swing. Miss Codrington mentioned a native Biblewoman who three years ago joined the class, and walks six miles to it and six miles back every time.

Operations in the Punjab and Scinde were described by Miss Dawson, who said that an interesting feature in the schools is the number of Jewesses—fifty out of 120 in one school. One of the best children in the school is the daughter of the Chief Rabbi, whose wife is also a learner. Many a little Jewish maiden knows that the Messiah has come, and trusts Him as her Saviour. A very pleasant part of the work is following up the married scholars, visiting the little brides of nine or ten.

Rev. J. Stone (of the Telugu Mission), who followed, has had an experience of twenty-five years. When he first went out, Mrs. Fox and Mrs. Clayton had schools for girls, and that was all that was done. Last year 800 girls—or more—came up to receive prizes, representing all castes and classes. Mr. Stone spoke with enthusiasm of the good done by the High-Caste Women's Homes, and read an extract from an Indian paper explaining the need for it and praising the institution. At Ellore there are six schools attended by 400 children.

Aged Pilgrims' Friend Society.

THE annual meeting of this Society was held on May 6 at the Mansion House, Mr. Justice Bruce presiding over a large audience.

Mr. J. E. Hazelton, the secretary, presented the annual report, which recalled the fact that the Society began ninety-four years ago with three pensioners. There are now 1,535 pensioners, as compared with 1,493 last year, and they receive an annual pension expenditure of £11,300. The three qualifications are Christian character, poverty, and old age. Nearly half the pensioners live in London, and about 86 per cent. of them are women. Twenty are over ninety years of age, 299 are between eighty and ninety, while 839 are between seventy and eighty.

At the Society's four homes in Hornsey, Camberwell, Stamford Hill, and Brighton, 176 of the pensioners are accommodated, and visitors to the institutions will receive a hearty welcome. The High Court having approved of a scheme for the administration of the late Mr. J. T. Morton's bequest, three distributions have been made, amounting to £4,902, or about £3 5s. to every qualified pensioner.

The Chairman, in the course of a sympathetic address, said that the Society had stood the test of time, and is doing a noble work, which deserves the encouragement of Christian people. The Dean of Norwich, Mr. M. H. Hodder, and Mr. Frank Bevan also took part in the proceedings.

Protestant Reformation Society.

THERE was a crowded gathering in the Parlour of Exeter Hall, on the occasion of the seventy-fourth anniversary of the Protestant Reformation Society. The proceedings opened with the reading of Psa. xlvi. by Rev. J. B. Barraclough, vicar of St. Thomas's, South Lambeth; and prayer was offered by Rev. L. Price, rector of Pakefield, Suffolk.

Instead of a speech, Mr. W. J. Fraser, Chairman of the executive committee, made reference to a picture on the front page of last Saturday's *Illustrated London News*, representing the enthronement of the new Bishop of London, as a sample of the latest Ritualistic development. Mr. W. A. Limbrick, secretary, referred to some 120 letters of apology for absence, including one from Rev. Canon Christopher, strongly urging multiplication of the Society's faithful missionaries.

The importance of providing such agents for Cambridge, as well as the one now working in Oxford, and

FOR EVERY CATHEDRAL CITY,

was pointed out by Mr. Walter Walsh, author of "Secret History of the Oxford Movement," who was himself one of the first missionaries of the Society, working in Oxford from 1875-80. Humanly speaking, if this Society had not sent him to Oxford, his "Secret History" would never have seen the light; and while he was there he had the pleasure of seeing a vigorous branch of the Church Association established. The political aims of the Papacy call for unceasing vigilance of this and kindred societies; and the attack of Rome upon the King's Declaration should be carefully watched. Rome seeks to gain her ends by getting a little concession here and a little there; and intense interest is felt throughout the country as to the issue of her latest move in this direction. The Ritualistic conspiracy also requires watching; but, while the errors of Ritualism are denounced, there seems to be but little effort made for the

CONVERSION OF WRONG-DOERS.

That is a point which is worthy of more attention. In conclusion, the speaker warmly commended this Society to increased support on account of the excellent work it is doing.

Mr. C. Gardner, a missionary working for the Society in the neighbourhood of Tunbridge Wells and Mayfield, described the district as dotted over with monasteries, convents, and orphanages. A plodding testimony has been maintained not merely in the shape of controversy, but with the object of putting something positive into the minds of the people, and there are evidences of some fruit in counteraction of prevalent evil.

Another agent, Mr. Herbert Wolstenholme, has worked in Weston-super-Mare twenty years; and his enthusiastic account of varied and numerous activities from one week end to the other, included an early Sunday morning Bible-class of 106 workingmen, and evangelistic tours for twelve miles round, by a cycle band.

Mr. J. Flanagan, another missionary of the Society, maintains a bold Protestant stand amid the degradation and superstition of his wide field of work in the South of London.

Self-Help Emigration Society.—Since the inauguration of this Society sixteen years ago, 6,234 have emigrated under its auspices to Canada, South Africa, Australasia, and the United States of America. To all comers information is given gratis. The character of applicants is investigated, and the Society declines to help those who are unlikely to become good colonists. Introductions are given to persons who, though able to pay their own expenses, are glad to avail themselves of the Society's guidance and advice. Over 100 correspondents inform the committee in London what class of emigrants they can receive. Applications for assistance are far more numerous than the Society can meet, and it thus follows that were its income increased, its usefulness and scope would also be extended. Copies of the annual report and other information may be obtained from the hon. secretary, Mr. E. Wilson Gates, Memorial Hall Buildings, Farringdon Street, E.C.

The Missions to Seamen.

THE annual meeting of the Missions to Seamen was held in St. James' Hall on May 2, Admiral Sir N. Bowden-Smith, late Commander-in-Chief at the Nore, presiding.

The annual report states that the receipts for the year 1900 were £48,835, the largest amount ever received. Yet the income was so small for the demands upon it that £2,000 had to be taken out of the working reserve fund to meet the year's liabilities, and large reductions in the number of chaplains and readers, ministering to the crews of H.M. transports and other vessels, had to be made.

A fleet of seventy small steamers, sailing vessels, and small boats are continually employed in boarding ships; and 102 special seamen's churches and institutes are in free use by seamen of many creeds and nationalities; 11,500 services and readings were held afloat last year and 22,000 ashore, while 4,264 sailors and fishermen took the total abstinence pledge.

To keep pace with the improved habits, tastes, and requirements of seafaring men, several of the buildings in use by them have had to be enlarged, embellished, and more attractively furnished; and separate rooms, tastefully arranged, provided for officers and for apprentices. Instruction to seagoing men in First Aid to the Injured is, of course, a practical help, and over a thousand seamen have qualified for ambulance examinations and certificates in the "Missions to Seamen" Institutes.

Among those who spoke in advocacy of the claims of the Society were Sir T. Fowell Buxton and Sir R. U. Penrose-Fitzgerald.

The Women and the Drink.

AROUND of meetings, early and late, in connection with the anniversary of the Women's Total Abstinence Union, made Thursday a busy day for the officials and members of that widely-useful organization. Earnestness and enthusiasm were manifest in all the gatherings; and fresh impetus to the important work of the Union is likely to result from the proceedings.

The day opened with an hour's prayer at the Friends' Meeting House, St. Martin's Lane, followed by morning Conference, at which Mr. John Hilton and Mr. Joseph Malins spoke upon methods of dealing with the drink traffic.

In the afternoon Lady Elizabeth Biddulph presided. A paper by Miss Wright, of Mansfield, entitled "Side-lights on the Drinking Habits of Women," stated that at five public-houses in N.W. London, 240 children, mostly well-dressed, entered between one and two o'clock on Sunday; while fifty-six children, apparently under ten years, and many little ones of three or four years, went to fetch beer between 7 and 8 p.m.

The public meeting was held in the evening at the Memorial Hall, Farringdon Street, with the Hon. Mrs. Eliot Yorke in the chair. Music, vocal and instrumental, varied the proceedings. On behalf of the executive committee, Miss M. E. Docwra reported

STEADY PROGRESS

made by the Union, and acknowledged the goodness of God in giving a large measure of success with members' and public conferences, deputations, issue of publications, meetings for women in official positions, influence exerted upon nurses, teachers, and deaconesses, and a vast amount of well-organized work.

Sympathetic reference to the death of our late beloved Queen was coupled with the earnest hope that the powerful influence of the Crown may be exercised for the diminution of temptations to evil, protection of the young, and rescue of the people from the sin and sorrow caused by intemperance.

Thirty-two new federated societies have been formed during the past year, making a total of 334, including thirty-five junior and other dependent branches; and all these have worked hard on behalf of the children's charter. Receipts for the year were £1,063, and expenditure £1,393, necessitating the withdrawal of £340 from the funds on deposit, in order to meet current expenses.

In her address, the President said that although their ideals and aspirations were not yet realized, there is cause to be thankful for the activities of so many devoted women in the great fight against

A FORMIDABLE FOE

favoured by popular prejudice and vested interests. Intelligent apprehension of temperance truth must go hand in hand with enthusiasm. The educationalist and the missionary must go forth side by side.

Miss Gray, F.R.C.S.I., advocated three lines of prevention with regard to intemperance among women—education, occupation, and responsibility. Other addresses were given by Rev. D. L. Ritchie, Miss Pollock, and Mr. T. P. Whittaker, M.P., the latter declaring that responsibility for the Children's Bill now rests with the Government, and if they refuse to carry the measure through, the reason will be found simply in their fear of the publican's vote.

Youth v. Drink.

LAST June the Young Abstainers' Union attained its majority, and numerous plans were formed for celebrating this stage of its history. As the result of special efforts twenty-five new branches were formed, making 118 in all, including some in South Africa. The membership now totals over 8,000.

Much interest was taken by members generally in the "Children's Bill," and, as the result of one united effort at Glasgow, 4,730 signatures were secured to a petition in favour of this very necessary reform. Other local activities included flowers lovingly supplied to a Home for aged men and women, garments made for the poor, parcels of work sent to the London Temperance Hospital, and personal service in temperance advocacy. The year has been one of progress, but

A LARGER SPHERE

of usefulness lies before the organization.

Leaving the Band of Hope movement to its own special work, the Union exerts a most important and beneficial Christian influence in safeguarding from the drink curse young people whose parents are of good social standing. The "At Homes" and other gatherings promoted by the Union are very bright and attractive; and the work is eminently worthy of extended financial support.

The annual meetings of the Union were held last Friday at Exeter Hall. An earnest spirit prevailed at the afternoon prayer meeting, and Rev. F. S. Webster gave a helpful address. It was concerned with the two Scriptures: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God;" and "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." There is, said Mr. Webster, to be no independent Free State within the empire of the Crucified, but each province of our being must yield its revenue of praise to Him. An emphatic denial was given to the objections that this ideal is impossible of attainment, and that it would make life monotonous and dull. The claims of Christ upon young lives, and his power to satisfy and deliver are

SUPREME REALITIES.

All who have taken a decided stand for God against the drinking customs of the day, and who seek to bring saving influence to bear upon others, should do this "in the name of the Lord Jesus."

At the evening meeting, the president, Mr. T. F. Victor Buxton, spoke words of welcome. Addresses by Rev. J. W. Jones and Miss Orme were varied by piano, violin, 'cello, and vocal music, with an interval for refreshments and conversation. An interesting feature of the programme was the presentation by Lady Agnes Anderson of nine medals, won in a competition for the introduction of the largest number of new members.

(Reports of other May Meetings are held over this week.)

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

*** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *(See next page.)*

How Misfortune became Good Fortune.

The cup was found in Benjamin's sack.—Gen. xliv. 12.

FROM a great palace in Egypt, very early one morning, there issued eleven men with a line of asses laden with sacks of corn. They visited Egypt from a far-off land, because a mighty famine had stricken many countries as well as Egypt, and having secured corn from stores laid up by the Egyptian Governor, they were now starting on their homeward journey. They had gone only a short distance from the city, with its great buildings and busy markets, in the clear, hot sunlight, when they were hailed by a running messenger from the ruler's palace. They stopped, and waited for his approach. When the swift runner came up, he said that they had stolen a precious cup which belonged to the chief ruler, whose splendid house they had just left, and who had treated them as guests rather than traders.

With indignation the men denied the charge, and protested against the accusation; and so sure were they of their innocence, that they said: "If the cup be found in any man's sack, let him die, and we also will be bondsmen of my lord."

Search was made; all were ready to prove the mistake of the charge. The sacks were opened, one after another, till ten had been examined, and the cup was not found. Then came the last sack, which belonged to the youngest of the brothers; and to the grief and surprise of all the rest, alas! the cup was discovered. Could anything seem worse for the party than for the cup to be found in Benjamin's sack?

In fear and shame all the brothers went back to the city, and the palace, feeling that a great misfortune had befallen them. All their joy was turned into mourning. The facts looked very black: circumstantial evidence confirmed the worst suspicions. They felt they could never prove their innocence. So that morning of brightness, full of hope, was suddenly turned into a noon of gloom and sadness.

On reaching the palace, an old sin committed against their lost brother years before, and their old father, came back to the minds of the travellers, and they fell down before the ruler, and said: "God hath found out the iniquity of thy servants." As the memory of their past sin revived, the eldest brother, Judah, made a noble appeal for the youngest, Benjamin, to be spared and sent home, while he offered to remain as bondsman in his place.

Then it was that the heart of the ruler was touched, and he bade all the attendants leave the room while he confessed himself to be their absent brother, Joseph.

Thus the time of trouble was changed to joy, and the day of calamity became one of blessing.

How often is the cup of misfortune found in some one's sack, and people say—what bad luck is this! It is hard to be wrongly judged, and blamed for things we have never done.

The cup is still found whenever we are falsely accused, or any unexpected disaster overtakes us for sins we have not committed. Sometimes we may have to suffer for a little while, but we shall find that the truth will come out, and what seemed an accident or mistake will become by-and-by a blessing and a comfort.

When we are misunderstood, or wrongly judged, our character is being tested, and we do well to think over what things we have done amiss, for which we have never been taken to task. We should be humble and patient until the truth is made manifest. If we trust in the Lord, in due time we shall find the mystery cleared up. There are no accidents in Providence. Our misfortune will often become our good fortune; and God will transform our troubles into joys, because "all things work together for good to them that love God."

J. Johnson.

Sale.

Children's Special Service Mission.

Mr. E. Arrowsmith, *Teignmouth*, to May 22; Mr. H. Hutchinson, *Ipswich*, May 16; *Battisford*, May 17. Mr. J. Spiers, *Dunoon*, to May 17; *Hamilton*, May 31-June 16; Mr. J. S. Tyler, *Birmingham and neighbourhood*, to May 22. Mr. H. Hankinson, *Birmingham*, May 20; *Rettendon, Battles Bridge, Essex*, May 22. Mr. R. T. Archibald, *Bridge of Allan*, to May 20; *Aberdeen*, May 21-30; *Edinburgh*, May 31-June 17; Messrs. Hewlett and Ingram, *with Caravan, North Holmwood, Surrey*. Mr. E. Clark, *with Caravan, Stagsden, near Bedford*; Mr. J. H. P. Cutting, *with Caravan, in Suffolk*.

Scripture Union Anniversary Meeting.—*Y.M.C.A., Lecture Hall, Birmingham*, May 20 (7 p.m.).

Do the Right, Boys.

Have courage, boys, to do the right!
Be bold, be brave, be strong!
By doing right we get the might
To overcome the wrong.
'Tis only those who evil do
That show a coward fear,
So let your lives be good and true,
And keep your conscience clear.

Have courage, boys, to do the right,
Like heroes of renown;
For only those who win the fight
Can hope to wear the crown.
Let manliness your standard be,
Nor heed the scoff and jeer;
Seek after truth and purity,
And holy, filial fear.

Have courage, boys; go on and win;
Walk in the good old way,
Strive day by day to conquer sin,
And ever watch and pray;
Success will come; still persevere,
And keep the prize in sight;
Help from on high your heart will cheer
While fighting for the right.

From the *Stockwell Reciter*.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER **(No. 278)**.

Find the following. The initials of each answer read downwards will form the alphabet.

A. One of God's friends (James ii.).
B. An apostle (Mark iii.).
C. What we should be to all (1 Pet. iii.).
D. A great intercessor (Ezek. xiv.).
E. One who never died (Heb. xi.).
F. A governor who delayed thinking of salvation (Acts xxiv.).
G. Some who desired to see Jesus (John xii.).
H. That without which no man shall see God (Heb. xii.).
I. What we must keep ourselves from (1 John v.).
J. The ancient name of Jerusalem (1 Chron. xi.).
K. A people concerning whom David lied (1 Sam. xxvii.).
L. What Agur desired removed far from him (Prov. xxx.).
M. When this man died, the flood came (Gen. v.).
N. A mighty man (Gen. x.).
O. A profitable servant (Philem.).
P. The murderer of one of Israel's kings (2 Kings xv.).
Q. What the everlasting fire shall not be (Mark ix.).
R. What the Lord signified unto John (Rev. i.).
S. A man who hated the Jews (Neh. ii.).
T. What Nehemiah was called (Ezra ii.).
U. How far the Lord can save (Heb. vii.).
V. How we can do through God (Psa. lx.).
W. To whom the Gospel invitation is given (Rev. xxii.).
X. The kind of sacrifice offered by Abel (Heb. xi.).
Y. Something brought from Egypt (1 Kings x.).
Z. Judah's last King (2 Chron. xxxvi.).

[Children under *ten* find any 7; under *thirteen* any 14; under *seventeen* any 20.]

ANSWER TO LAST SEARCHER (277).

Bible Clock.

I. Mercy (Psa. xxxi. 7).
II. Have mercy! (Psa. xxxi. 9).
III. Goodness and mercy (Psa. xxiii. 6).
IV. Mercy rejoiceth against judgment (James ii. 13).
V. Mercy shall compass him about (Psa. xxxii. 10).
VI. I have trusted in thy mercy (Psa. xiii. 5).
VII. Have mercy upon me, and answer me (Psa. xxvii. 7).
VIII. Let thy mercy, O Lord, be upon us (Psa. xxxiii. 22).
IX. Blessed are the merciful, for they shall obtain mercy (Matt. v. 7).
X. All the paths of the Lord are mercy and truth (Psa. xxv. 10).
XI. He shall have judgment without mercy, that hath showed no mercy (James ii. 13).
XII. Hear, O Lord, and have mercy upon me; be Thou my helper (Psa. xxx. 10).

No. 277—Correct answers (first list) received from:—

A—Irene Ashdown*, Miriam and Olive Allam, Douglas Anderson-Berry, R. and Ernest Aldwinckle, John Allan, Ethel Alford*.

B—Ella Berryman, Hilda and Ileene Barstow, Eunice Baber, Margaret Batting, Robert Bailey, Mabel Bartlett, Gwendolen and Ethel Bailey, Mabel Barstow, Mabel Baker, Dorothy Brooks, Herbert Braddon, Gordon Bligh, Stanley Burgess, Evelyn Barstow, Marion Boyle, Emily Bridgewater, Cyril Baddeley, Robert Bushby, Reginald Bristow, Clarence Bass, Violette Birney, Alison and Monica Bailey.

C—Mabel Candlin, Rosalind Clarke, Mabel Campe, George Cross, Angel Colenso, Ethel Cumbers*, Gladys Clark, Hannah Chapman, Hilda Cook, Gussie Clarke, Kittie Cope*, Sophie Cohen, Lydia Cleary, Ida, May and Willie Cullen, Ruth Collis, Josephine Cheal, Ida* and Mabel* Cole.

D—Ethel Dancy*, Polognia Daws*, Grace*, Catherine and Emily Dempster, Tom Dunn*, Dorothy Daintree*, Nellie* and W. Dowsett, Stanley Drew, Violet and Katherine Donaldson-Selby.

F—Percy Fitch, Kitty Fausset, Vincent, Olive and Mabel Fleet, Harry Flashman.

G—Margaret Gorrie, David Gardiner, Thomas Gilbert, Mary Glass, Winnie Gardner, Evelyn* and Grace* Gulston, Dorothy, Cicely and Gladys Gibson, Grace Goldsmith, Kate Green, George Goodall.

H—Mary, Elizabeth and Hilda Hooper, Sydney Hanford*, Annie Horstcraft, Beatrice Hastings*, Harry Hodgkinson*, Willie Hooper, Dorothy Havergal-Shaw*, Nellie Hatchett, Ince, Dorothy* and Ruth* Hunt, Kathleen Heckford, Hetty Hill, Dorothy* and Elsie* Hanson.

I—Daisy Iredell, Nellie Irving.

J—Hilda, Winifred* and Louie* Jeffery, Amelia Jacobson, Betty Jacobs, Gertrude and Emily Jones, Alfred Johnson.

K—Lionel Kepple*, Annie Kingsford*, Hannah Knapp, Max and Eva Kalb, Maurice Kalinsky, Margaret Kinnaird.

L—Mary* and Sidney* Law, Mary Lynn, Constance Long, Gladys Lee, Georgina Lichtenstein, John Leigh, Beatrice Le Mesurier*, Mary Lamb.

M—Charlie and Dorothy McMullin, Winnie, Ivy and Frank Maunder, Aldie and Edith Margetts, Amy Munday, Fanny Messenger, Dorothy Morgan, Godfrey and Alec Miller, Alan and Nora Marshall, Winifred* and Doris Martin, Mabel Morris*, Geoffrey Mollie, Sidney, John and Philip Martin, Nellie, Grace and Arthur* Morice, Tom McGlone.

N—Emily Norris, Eleanor and Valerie Noel, Blanche Norcock*, Gerald and Hilda Nicholls, Lyddy, Daisy and Nellie Nicholas, Edith Nash*.

O—Constance Osborne.

P—Leonard, Walter and Katie* Picknell, Leslie Partridge, Ethel* and Kathleen* Pasley, Evelyn Primrose-Pechey, Dora Phillimore, Maggie Pibel, Lizzie and William Porter.

Q—F. Quance.

R—Kate Rosenbloom, Marion Richards*, Hilda and Alice Reid, Winifred Runting, Aileen and Marjorie Roberts, Rose Ritchie, Gwennie Ravenhill, Edward, Marjorie and Madeleine Rainey.

S—David and Stanley Soltau, Mildred Singleton, Hilda, Edgar and Constance Schaeffer, Amy Simmons, Betty Stocks*, Esther Simmons, Dollie Salt*, Frances Stileman*, Reginald Skinner, Margery Smart, M. and G.* Spurgeon, Christine Soans*, Whately Smith.

T—Carleton Tuffnell, Archibald Thorn, Frank Tomkins, Marion Tarry, Dudley Toye*.

V—Ethel Vinnicombe, William Vince.

W—Sydney Wisdom, Bertram Webb, M. White, Dorothy White, Evelyn Wilkinson, Phillis Wright, Ruth Warren, Dorothy Woodforde*, Winnie and Gertrude* Williams, Sydney and Wilfred Watson, Kathleen and Charles Wingrave, Allan*, Mabel and Theo. Wallis, Annie* and Sarah Wood, Florry Wilde, Helen Whitney*, Stephen Wilson, Fanny Wheeler Agatha Ward.

No. 276—Correct Answers (second list) received from:—

A—Grace Ambler, Ella and Olive d'Arenberg.

B—Gladys Bartlett, Evelyn Butlin, Marion Boyle, Mary*, Helen and Susette* Beck, E. Buckingham, Dorothy Benson, Nellie Bayford*, Louise Betts*, Leonard Browne*, Violette Birney, Ada Bratt*, Ella Berryman*, Lucienne Brabandes, Ernestine Buhl*, Frances Burnett*, Beatrice Brouard, Louis Berthé, Gordon*, Harold* and Dorothy* Berry, Maude Bunn, James Barker, Aline Bazett*, Lilian, Avory, Frank and Teresa Blackie, Aleen Byres-Leake, Massy and Conyers Baker, James Bryant*.

C—Hilda Cook*, Gussie Clark, Annie and E.* Cole, Dorothy Cooper, Cicely Craven, John*, Henry and David* Colville, Hannah Chapman, Alice Craig*, Alice Cady, Alfred Cocking, Mabel Campe, George Crawford, Jessie Carter*, Stanley Chappell, Beryl and Gladys Calvert, Duncan* and Hyde* Campbell, George Cary.

D—Vera Dickinson, Harold and Gladys Davis, Hilda, Elizabeth, George and Constance Drayson, Allison Devonshire, Ethel and Mai Davidson, Marjory Dyke*, Marie Denizot, Elsie Dennis, May Darroll*.

F—Muriel Foster, Ethel Fowler, Kitty Fausset, Louise Filhol, Jeanne Faucon, Frank and Charles Freegard, Aileen and F. Figgis, Hyacinth FitzSimons, Percy Fitch, Phylis Fry, Mabel and Eva Fletcher, Laura Finch, Gwendolen and Eirene Fennell.

G—Dorothy Green, Aimée Guilbert, Hilda and Ivy Godfrey, James and Edith* Grieve, Colin, Margery and George Graham-Brown, Isabel and Elsie* Goudge, Hilda von Griesheim, Winnie and Dorothy* Grove, Henry Goulding, David Gardiner, Stuart, Dorothy and Jack Gray.

H—John C.* and James Henderson, Theodora Hill, Ella Hake, Violet Holford*, Winifred, Edith* and Henry Harvey, Julyan, Francie*, Florence* and Norman Hoyte, Georgette Hoffman, May and A. Handasyde, Sydney Hanford, Hetty Hill, Clarice Herivel.

I—Isabel, Mary and Ami Inglis, Daisy Iredell*.

J—Winifred*, Hilda* and Louie* Jeffery, David Jameson.

K—Cecilia, Dorothy*, Grace and Philippa* Kerr, Susie Keen*, Isa Kay*.

L—G. Larwill, John Leigh*.

M—Margaret McDougall, William and Isabella* Morrice, Jessie and Charlie Morrison, Maisie Mackenzie*, Ellen* and John* MacMurray, Harvey Moore, Dorothy, Leonard and Winnie Mace, Victoria Maxwell*, Marjorie Martin, Charlotte Millar*, Arthur MacLeod-Johnson*, Dora Muir*, Mary*, Daniel, Dorothy* and Margaret* Morris, Olive* and Louis* Mewburn.

O—Maude and Eva Oakes.

P—Laura Percy, Kathleen Polhill-Turner, Jessie* and Willie* Palmer, William Porter, Isabel Perks, Lucy and Mabel Pelham-Burn, Gladys* and Isabel* Phipps, Christine Pearson, Olive Pine-Coffin.

R—Alice Ricketts*, Sydney Robertson, E. and May Rodgers, Maggie Reid, Elmina, Jessie and Cicely Roe, Maggie Russell, Hope Robinson, Olive Robinson*.

S—Mary de Spiganovics*, Raymond, Augustus and William Simpkin, Flora Smith*, Poppie Stidolph, David Seth*, Ellen and Lily Scriven, Evelyn* and Violet* Shaw, Glanvill Smith, Kathleen Shepherd*, Whately Smith, Florence, Ellen, Effie and John Simpson, Germaine Schumann, Rose Smith*, Lydia Shirley, C. and Violet Salvesen, Stanley W. Smith* Frankie Sellwood*, Hugh* and Agnes* Shields.

T—Charlie and Flossie* Thomson, Marjorie and Evelyn Tracey, Willie Thomas*, Reginald Thresh*, Winifred Trotter.

U—Eva Usher*.

W—Arthur, Violet and Louisa Walker, Lance and James Wahab, Annie and Sarah Wood, Florence Wilde, Pringle* Nellie* and Rachel* Wilson, Edward and Edith Wheeler, Sarah, Georgina, Rachel* and James Wilson, Sydney Wisdom, Charles and Kathleen Wingrave, Bertie Walls, Ruth Warren.

Y—Robert Young.

FOREIGN LIST.

No. 271—Henry Lückhoff, Nelly Mostert (S. Africa). **No. 273**—Eric St. George (Canada). **No. 275**—Katie*, Nettie*, Will and Ina Thomson (Bulgaria), Phyllis Boyd (Malta).

Personal.

I am glad to have received so many letters expressive of delight and satisfaction from the successful Prize and Certificate winners. I cannot answer all personally, there are so many.

Many thanks for lovely flowers received during the past week.

Gwendolen Bailey.—I am glad to welcome you as a new "Searcher," and pleased to hear that you find the study interesting.

Margaret Gray, Betty Stocks.—I wish you every success in your examinations.

Marion Boyle.—I was sorry to hear of your accident, but hope that by this time you have quite recovered.

May Rodgers.—You have missed twice, Nos. 273 and 274.

Uncle Tom.

Children's Scripture Union—Portions for week ending May 25.

Sun.	May 19	*Eph.*	v. 17-33	Thurs.	May 23	*Lam.*	iii. 40-58
Mon.,	„ 20	„	vi. 1-12	Fri.,	„ 24	*Acts*	i. 1-14
Tues.,	„ 21	„	vi. 13-24	Sat.,	„ 25	„	i. 15-26
Wed.,	„ 22	*Lam.*	iii. 22-39				

Mr. W. J. Taylor, of Hanley Christian Mission, is organizing an effort to give "a day in the country" to the poor children of the district, including those connected with the Mission, and also the many little ones who, on account of their destitute and ragged condition, refrain from attendance at any Sunday school. Mr. Taylor's address is 5, Grafton Street, Hanley.

Christian Endeavour Topic.

SUNDAY, May 19.

A Nameless Girl Heroine (2 Kings v. 1-4).

THIS little maid had been stolen away from the land of Israel. We can fancy the mounted soldiers visiting the northern village where her parents lived. She was perhaps playing in the meadow, gathering flowers, or carrying the frugal meal to her father at work among his vines. Suddenly a handful of strange men, speaking in a tongue which she doesn't understand, sweep down on her; one leaps from his horse, catches her up, and in spite of her struggles and cries, she is carried off, to be classed with others, who were perhaps as young as herself, and taken into the slave market at Damascus. How she would tremble in every limb! How she would weep herself to sleep every night! How she would long for her mother and home! How she would wonder what would become of her next.

But all through that dreadful time she seems to have clung to the thought of God, in which she had been so carefully instructed. Evidently her parents were good people, who had taught her about God, and all the wonderful things that He had done for Israel. She knew well all our Bible stories about Abraham, and Jacob, and Joseph, and Moses, and David, but she never thought for a moment that her story would get into the Bible too, and would shine like a star for ever and ever.

This young Hebrew girl specially knew all about Elisha. Perhaps her home had been somewhere near his, and she had often seen him. She may have known the boy whom Elisha had so marvellously raised up and given back to life. All the wonderful stories of the prophet that we have were known to her, and many more beside. Sometimes she dreamed of him, and thought that he was standing near her with his streaming hair and his kind, gentle manner, which made him less formidable than Elijah had been. Some people might have turned sulky and cross when they found themselves carried away from their happy home; or might have left off the religion of early days. But the little maid did not. She knew that God was with her, and it was probably in answer to her prayers that she fell into good hands, and had nothing harder to do than wait on the wife of one of the great soldiers of the land, who had everything he needed, except health.

She did not do her daily work because she was obliged, and because she might have been punished; but she began from the first to take a genuine interest in her master and mistress. She was not glad to see that they were suffering; but her own suffering made her quick to see the sorrows of others, and to sympathize with them. Nothing makes us so quick to detect suffering as our own suffering. She could not bear to think of Naaman suffering as he was doing, even though he was a captain of the people who had done her such grievous wrong. She loved her enemies, blessed those that injured her, returned good for evil, and set herself to relieve them, so far as was in her power.

It seemed as though she entered into God's purpose in her life, realized that He had allowed her to be taken captive, knew that there must be a good reason, and set herself to do the little bit of work that there was to be done. She was like a flower transplanted suddenly into a new spot, which is not so cosy as the one it has left, but it sets itself to look as sweet, and shed as fragrant a scent as possible.

"Wherever in the world I am,
In whatsoe'er estate,
I have a fellowship of hearts
To keep and cultivate;
And a work of lowly love to do
For Him on whom I wait."

So she was the means of linking her master with the prophet, and this made her happy all the rest of her life; even though she never got her liberty again. But I must always hope that when Naaman came back well, he set her free and sent her home.

F. B. M.

C.E. NOTES.

News comes from Brazil that the C.E. Movement is taking hold there. One of the two or three societies already in existence has just had the Model Constitution and the Topics for 1901 translated into Portuguese, and printed, together with the pledge on a separate card, and is providing 750 copies of each in order to distribute them among all the Protestant churches of Brazil, of which there are about 100.

* * *

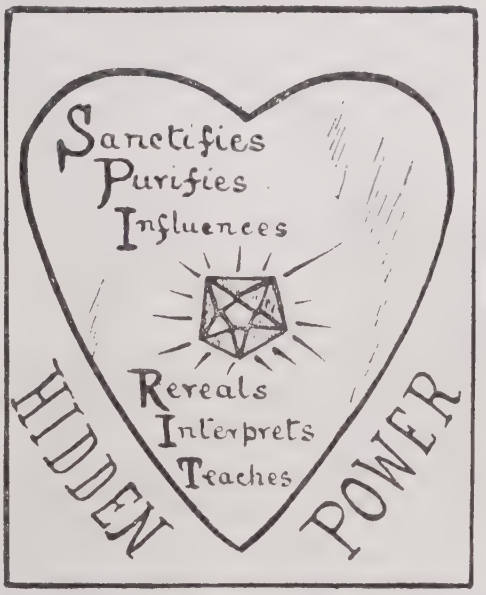
At a meeting of delegates from the Praise Committees of the Societies in the North London Union, it was decided to form a permanent choir of 100 or more voices to assist at mission and other services, and the development of musical talent in C.E. circles. Mr. M. L. Carter, conductor of the London Convention and other choirs, has been elected president, and has consented to become its conductor.

International S.S. Lesson.

May 26, 1901.

The Holy Spirit Given (Acts ii. 1-11).

Golden Text: "When He, the Spirit of Truth, is come, He will guide you into all truth." (John xvi. 13.)



Key to Blackboard Plan.—The Hidden Power of the Holy Spirit in the Christian's heart is like a precious jewel. He is Christ's gift. He reflects Christ's light, He changes the heart from darkness to brightness, He makes the Christian useful, as a diamond is useful for boring hard rocks, &c. He is worth having.

Symbols of the Holy Spirit.

Wind: Invisible, mysterious, mighty.

Fire: Warms cold hearts, purifies, cleanses, burns up all the dross.

Oil: Keeps the light burning (study lamps, in the tabernacle, on the candlestick, &c.).

Dew: Comes gently and quietly, and refreshes the soul.

Dove: Speaks to us of peace.

Water: The rock was smitten, and the water gushed out. Christ was smitten, and we have the gift of the Holy Spirit.

Tongue: As in our lesson to-day, and the tongues of the disciples were changed, and they became brave and bold in speaking for Christ.

The Work of the Holy Spirit.

To convince men of sin; to guide, teach, abide with the Christian; to subdue the will and bring the heart into captivity to Christ. To teach men how to pray, how to praise, how to bring forth fruit to the glory of God.

"It filled all the house" (2). So must the Christian let the Holy Spirit fill all the "house," that is "himself"; every corner must be given over to this filling, for only thus can we be used.

Result of the Filling by the Holy Spirit.

It attracts people to Christ. It makes people ask questions (7 and 8). It causes some to mock (13). Others are touched (37).

The Christian filled to-day finds just the same results amongst his fellow-beings.

(4) They spoke with other tongues. They were changed men. Brave where they had been cowards, bold where they had been fearful, full of joy and confidence, glad to suffer "for his sake." They were not afraid to let others know whose they were and whom they served.

A new life thrills through them, they are overflowing with the good news and tell it out, adding over and over again, "We are witnesses."

The silent Christian is not filled; if he were, he could not but speak.

The command is, "Be ye filled;" and until we are let us pray that God will give us this most precious gift (see Luke xi. 13; Acts xix. 2).

The Holy Spirit.

S anctifies the heart.
P urifies from dross.
I nfluences for God.
R eveals the things of Christ.
I nterprets God's Word.
T eaches all things.

Rev. Joseph Stonehouse Memorial Fund. —During the past fortnight upwards of £900 has been received towards the above Fund. To efficiently help the widow and children of Mr. Stonehouse further generous help is needed. Communications may be sent to Ambrose D. Spong, 19, Ventnor Villas, Hove, Sussex.

Y.W.C.A. Convalescent Work.

OUR Convalescent and holiday work has been continued as usual during the past year, and we have been encouraged by receiving many grateful testimonies to its usefulness. It is, indeed, a joy to note the wonderful improvement brought about by even the brief respite from work and worry which is permitted to the tired workers of our great city.

A lady who devotes much time and care to some young laundry girls in West London, encouraging them to save up for an annual holiday at a farmhouse amongst the Surrey hills, tell us:—"I always go with the girls, and cannot speak too highly of their conduct now—so different from the old wild days. It is quite a pleasure to be with them."

We are frequently asked to help those in dire need of assistance—girls who, after being laid aside by severe illness, are still too weak to resume their occupations. These we provide for a season with kind motherly care, nourishing food, and bracing sea air.

Alice B. Butler.

13, Onslow Square, S.W.

The Leysian Mission.

FOR fourteen years the workers of the Leysian Mission have been labouring in a back street, hampered at every turn by the narrowness of their accommodation. Extension of premises is now inevitable. At the dismal, stuffy, and almost invisible premises in Whitecross Street, where the Mission was born, a remarkable work has been maintained; while, at the Errol Street Hall, a gradual and constant growth in the agencies has been experienced. Scores of men and women have been rescued from drunkenness and degradation, and many of them are now happy-hearted and prosperous people. Children from awful slums have grown up under the influence of the Sunday schools, have passed through the Boys' Brigade and Girls' Parlour, and are now starting life under conditions their parents never knew. The leaders of the Mission have reason to regard effort among the young as the most fruitful of all activities. The worker is dealing with material which is still impressionable, and which therefore responds the more readily. The most permanent results of the Mission are to be found among the young, for while scores of older people have been arrested in their sin, hundreds of children have been rescued in their innocence, and brought under Christian influence. In view of this fact one of the first considerations in the planning of the proposed new buildings will be providing for the Sunday school. Under present arrangements, the school of 500 has to be conducted in the hall at Errol Street, which only seats 500 adults.

The Mission Band and other agencies are maintained essentially by men and women who started in the Sunday school. A pathetic phase of the Mission's operations is the medical branch. On Tuesday and Friday afternoons the Lower Hall is filled with patients, who, while waiting their turn with the doctors, listen to a sympathetic address, and join in prayer and praise. The people are intensely grateful, and rarely does investigation show that patients have asked for charity in this way when they might have paid for a doctor. Too often it is found that the suffering is the result of starvation. In such cases the Sisters are informed, and relief is given. During the year about 1,600 new patients have passed through the Medical Mission.

THE NEW SCHEME.

To meet the growing needs of the Mission a site has been acquired in City Road, near to Errol Street, where it is proposed to erect extensive buildings. The frontage on the street is to be given up to revenue-producing property—shops and offices—which it is estimated will command a return of over £1,000 per annum. Behind these will be spacious rooms for Boys' Brigade, Girls' Parlour, Workmen's Club, Gymnasium, &c., with a small hall, holding more than the present "Large Hall." On the first floor will be a hall to seat 2,000, and twenty-five class-rooms for the Sunday school. On the third and fourth floors there will be the rooms of Moulton House, to accommodate forty, instead of sixteen as at present. Another wing will be the quarters for the six or eight Sisters. The rooms for a Leysian Settlement will accommodate twenty "Old Boys," who will doubtless swell the company of mission workers. On the roof there will be a "preaching garden," which will be invaluable for outdoor services in the summer months.

Particulars of any branch of the Leysian Mission, and copies of the interesting annual report, may be obtained from the hon. sec., Mr. W. P. Taylor, 149-51, Highbury New Park, N.

Obituary.

MR. JOHN ALLEN.

THERE entered into rest, on May 6, Mr. John Allen, of Bournemouth, for twenty-five years a member, and for a long period a deacon, of the Baptist Church at Abbey Road, St. John's Wood. The church was much indebted to his influence and generosity. A true friend of his pastor (Rev. W. Stott), and a zealous worker, Mr. Allen was unflinching in his testimony to the power of the Gospel. Of later years spent in Bournemouth he was, as health would permit, active in the Lord's service, enjoying much the ministry of his pastor (Rev. G. D. Hooper). At the funeral the service in the chapel was conducted by Rev. W. Stott, that at the graveside by Pastor H. E. Stone. H.

MR. C. D. DOUBLE.

The highly-esteemed head of the Harvey Street Mission, Hoxton, E., Mr. Charles D. Double, died on the 8th inst. At an early age the deceased was an ardent volunteer in Christian service. His gifts as a speaker obtained for him a position in the City Mission staff. His first sphere was in the East End of London, and thereafter he laboured at Chelmsford with marked acceptance. In 1875 Mr. Double was appointed missionary in Hoxton Presbyterian Mission, and there he laboured with great devotion and striking success for a quarter of a century. When Mr. Double undertook the work, the Mission was at a very low ebb, but by the faithful exercise of his exceptional gifts as as organizer and public speaker the communion roll reached 200 members, and the place became a veritable beehive of religious industry. In addition to his duties in Hoxton, he took an active part in educational and philanthropic work in the city. The hundreds of people who gathered around his grave at his funeral on Saturday last manifested the high esteem in which he has been held by rich and poor.

DR. E. B. UNDERHILL.

With deep regret we announce the death of Dr. E. B. Underhill, the hon. secretary of the Baptist Missionary Society, who died at his residence in Hampstead on Saturday last. For more than half a century he had been a prominent member of the Baptist denomination. He was born in Oxford in 1813; and on his marriage became the son-in-law of Mr. S. Collingwood, printer to the University. His official connection with the Baptist Missionary Society dated back to 1849, when he accepted the secretaryship, a position which he held for twenty-seven years. On his retirement he consented to act as hon. secretary. In 1854 he went to India, spending two years and a-half in inspecting the mission stations. The knowledge he thus personally gained was not only of service to his own Society, but was also useful to the Government. His evidence before the Committee of the House of Commons then sitting, on the affairs of India, was deemed of special value. Soon after his return, he paid a visit to the West Indies, which was followed by a publication, entitled, "The Exposition of Abuses in Jamaica," a pamphlet which made considerable stir. Ten years later he proceeded as a deputation to Cameroons on the West Coast of Africa. Dr. Underhill was a voluminous contributor to missionary literature, and rightly regarded as an authority on the various problems arising in connection with the missionary enterprise. In 1873 he was elected to the presidency of the Baptist Union. He took a deep interest in the work of the Bible Translation Society, of which he long acted as treasurer. He was also treasurer of Regent's Park College.

THE LATE PASTOR FRITZ FLIEDNER.

In a recent issue we recorded, with deep sorrow, the death of Pastor Fliedner. We recur to the matter in order to remark that in a large measure he inherited the gifts and powers of his worthy father, Pastor Fliedner, of Kaiserswerth, and these he consecrated unstintedly to Gospel work in Spain for the long period of thirty-two years. Pastor Fliedner's activities embraced a wide area, for in addition to his special labours on behalf of the education of youth, he was closely associated with church work in connection with one of the four Protestant congregations in Madrid. Mainly through his energies the property consecrated to the use of church and schools, in a very poor street called Calatrava, was secured as far back as 1873, and there, for lack of an organized hospital, many sick ones of the various congregations have been kindly nursed, and not a few have breathed their last, protected from the cruelties and insults that, alas! are still meted out to Protestants in the hospitals where the so-called "sisters of mercy" reign supreme.

The orphanage and schools, which are also housed in their own properties at the Escorial, noted for its monastery, are a standing testimony to our departed friend's kindly interest in the poor and needy. It is a noteworthy fact that part of the buildings secured to this work was actually inhabited by the infamous King Philip II. In 1897, a still more important development was reached in the opening of a magnificent structure in the northern district of the city, destined to the education and preparation of male teachers and workers. There is no need now to dilate upon the opposition that had to be encountered in connection with this great undertaking; suffice it to say that every influence was used to prevent its construction. The issue of two periodicals, the *Revista Cristiana* and the *Amigo de la Infancia*, besides the direction of two book shops, must be added to the already long list of operations.

In all his labours, Pastor Fliedner has been ably and devotedly seconded by his wife, daughter of the late Rev. John Brown, of Haddington, who survives him, as do also nine of his children, some of whom have of late years come to their parents' aid in carrying on departments of the work. It is to be hoped these may receive the needed wisdom and grace to complete what has been commenced by so much toil, and at so great a sacrifice. The widespread sorrow evinced at his obsequies, and the evident affection and esteem in which he was held, are the best proofs that Pastor Fliedner had found his way into Spanish hearts in an exceptional degree.

CORRECTION.—We regret that, through an error, in an obituary notice published in our issue of May 2, the name of Miss Mary R. Ashley (Crouch End) appeared as Miss Ashton.

Welcome Home, Canning Town.—The muster of the "Christian Lifeboat Crew," held on May 7 at the above institution, was a time of spiritual refreshing. Miss Child gave Isa. xxxii. 2 as the text for the month.

Y.W.C.A.—The "Princess House" Home for business young women is now available for the reception of residents at the new premises, 4, Egerton Mansions, Brompton Road, S.W., where Bible classes are also held at 3.30 p.m. on Sundays and 8.30 p.m. on Thursdays.

Jews and Sobriety.—The Bishop of London recently bore remarkable testimony to the thriftiness and sobriety of the Jews, and to their endeavour to live honestly in the midst of terribly antagonistic surroundings. Dr. Ingram stated that a policeman asserted that during his entire period of service he had never seen a Jew drunk, and, from his own experience in the East End, the Bishop added that many of them were an example to Christians. If the Jew has done so much for himself under such circumstances, surely we ought to do still more for him.

The Children's Bill.—Earnest attention is asked by the Children's Protection League (secretary, Rev. Frederick Hastings, Chelsea, S.W.), to the dangerous nature of the suggestion that parents who send children to public-houses should incur a penalty as well as the publicans who serve them. It is obviously out of the question to create a system of placing children in the witness-box to testify against parents. The suggestion is made that every minister and Sunday-school superintendent should at once propose, in some gathering of church or school, a resolution asking "that the Child Messenger Bill now before Parliament be passed this session, and without alteration." Ample encouragement to make this further effort will be found in the present position of the Bill, to which it has been materially helped by the nearly 1,400 petitions already sent in by corporate bodies.

About Books.

THE LIVING LORD.

TO the instructed Christian the message of Easter is as spiritually stimulating as it is divinely glorious. The late Dr. Dale, in a memorable passage, given in his "Life," wrote: "I never go into the pulpit on Easter morning without being thrilled by the remembrance that all Western Christendom is exulting and triumphing in the Resurrection of our Lord. In the presence of the Cross and the open Sepulchre, all the differences which separate those who are conscious of having been redeemed through Christ, are forgotten." That a like thrill has been experienced again and again by Rev. T. A. Gurney is evident from his book, **The Living Lord and the Opened Grave.***

In a course of studies, seventeen in number, we have here a noble celebration of the victory and the glory of the Risen Lord. We cordially endorse the words of Professor Moule in his brief preface: "The work will repay careful perusal by its very frequent suggestive and illuminating expositions of the eternal and for ever new story of the Resurrection; above all, because it concentrates the student's attention all along upon Him 'who liveth and was dead, and behold, He is alive for ever more.'"

The book is practical as well as doctrinal. The Scriptures are opened, and the light of Christian thought and experience is thrown upon the written Word. The pages show wide reading; they are rich in suggestion; and an impressive eloquence attends their teaching. A brief extract will illustrate the treatment. Writing on the secret of joy through a Risen Saviour, Mr. Gurney says:—

> Justification freely by his death—that is the message of the Cross. Sanctification by his overcoming life—that is the revelation of the opened sepulchre. The wounds of Christ held out to me as the securities of my present peace with God; the glorified Being of Christ unfolded to me that I may become a partaker of the Divine Nature. The death in Christ to an old nature, nailed there with Him; the life in Christ which follows through my faith in the operation of God who raised Him from the dead. The stern reality of the sepulchre, with its solitude and gloom; the bright reality of the Easter morning, with its promise of the life eternal.
>
> Christ crucified, the Root out of a dry ground, without majesty that we should look on Him, without beauty that we should desire Him (Isa. liii. 2, R.V. *marg.*). Christ risen, beholding the "seed" of his Passion (Isa. liii. 10), dividing the portion with the great and sharing the spoil with the strong. Christ crucified, "the Lamb slain before the foundation of the world;" Christ risen, "the Lamb before the throne as it had been slain." Christ crucified: the One Ground of Peace, the One Refuge for the lost. Christ risen—the One Secret of Holiness, the One Principle of a living Hope (1 Pet. i. 3). "Then were the disciples glad when they saw the Lord."

To the sad and sorrowing, the tempted and tried, the weak and weary, these pages have a message of hope and comfort, of encouragement and strength. The book is in praise of Him who is worthy of all praise; and those who study it will thank God for the pages and their author, but most of all for the glorious theme that has occupied his mind, and caused his heart to overflow with such goodly matter.

Hidden Wells of Comfort, by Rev. Louis Arthur Banks, D.D. (4s. 6d. *C. H. Kelly*), is a volume of varied attractions. It contains fifty-two sermons, founded on striking texts, and rich in illustrative material. Dr. Banks is one of the foremost preachers in America. He has sent forth many books during recent years, but none more purposeful than this. Every discourse is instinct with life and power.

Sermon Seed: Fifty-two Studies for Sermons, by Rev. Robert Tuck, B.A. (6s. *Nisbet*). These are not sermons, either complete or in outline; but rather suggestive materials out of which earnest men may construct discourses according to their own requirements. The studies are from the hand of one who has for many years been engaged in furnishing help to preachers and teachers; and they will assuredly prove of service to hard-pressed workers. Each study opens with "Germ Thoughts," which are followed by Scripture references and exegetical notes. Then come excerpts from comment tators and other expositors, also illustrative points· With references to published sermons on the text, and "Suggestions for Working out the Sermon," the author leaves the preacher, and certainly not before putting him in possession of much that is useful. The volume represents a good deal of research in its way. Sometimes the thoroughly Evangelical preacher will diverge from the course indicated, and often he will find it needful to supply the note of clearness and the definite Gospel teaching. All the same, to many the book will be as welcome as a small library of sermonic literature.

* THE LIVING LORD AND THE OPENED GRAVE. By Rev. Thomas A. Gurney, M.A., LL.B., rector of Swanage. With preface by Rev. Handley C. G. Moule, D.D., Norrisian professor of Divinity, Cambridge. (6s. *Hodder & Stoughton.*)

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

OUR readers' attention will be arrested by two communications on the Coronation Oath given on page 31. It is imperatively demanded of us that we transmit to the generation following the liberties which we have received from their fathers and ours, and that this be done with the least possible bitterness of feeling and offensiveness of tone. The extreme harshness of the Jesuits' oath must not evoke a like evil spirit in ourselves, but it ought to make us aware of the virulence of their hatred, and the unscrupulousness of the war which they persistently wage against Evangelical truth and liberty of conscience.

It must certainly be insisted on that nothing less effectual shall be substituted for that which has existed for over 200 years. There is great reason in the contention that "Cardinal Vaughan, in his circular letter to the churches in his dioceses, assumes that the exceptional phraseology was the result of an 'anachronism.' But the fact is that, in the days when the Oath was framed, the people of our land knew to their cost what Rome really was; and were, therefore, not at all likely to labour under any such delusion. But, on the contrary, having seen Rome in her true colours, and being alive to the dreadful fact that the plainest and most solemn language could be entirely nullified by some 'mental reservation,' or the promise or hope of 'absolution,' they exercised the greatest possible care in drawing up that Declaration in 1688; nor would they for one moment have listened to the cry of 'indecent violence' raised by our present statesmen, knowing as they did that no milder terms would meet the case."

We gladly give prominent announcement of a lecture to be delivered to-morrow, in memory of our friend of many years, the late Rev. Charles A. Fox. The announcement takes the following form:—

A Lecture entitled, "Charles A. Fox," "Friend, Poet, and Spiritual Master," will be delivered by Rev. Herbert J. R. Marston, M.A., in the Grosvenor Hall, Buckingham Palace Road, on Friday afternoon, May 24. Rev. Professor Handley Moule, D.D., will take the chair at four o'clock precisely. Proceeds to be given to the Church Missionary Society, Eaton Chapel Auxiliary. Tickets of admission, 1s., 2s. 6d., and 5s., may be obtained at the Grosvenor Library, Chapel Street, Belgrave Square; also from Mrs. Marston, 22, Chapel Street; Miss Nugent, 29, Eaton Terrace; Mr. William Goldsmith, 21, Montpelier Square, Knightsbridge; and Miss Townsend, Eaton Chapel.

We trust that the spiritual wisdom of Mr. Fox's beautiful poems may thus be imparted to many who have not hitherto been acquainted with them, and that they may be added to many a Christian library.

As the figures of the recent census are more carefully tabulated and analysed, certain results begin to show which are, on the whole, highly encouraging, especially as regards the housing problem, which has lately become so accentuated in the public mind. All over the country the movement of the population tends to decentralization. Our slums have begun to empty—blessed omen!—and the "outer" ring of suburbs relieves the terrible pressure of the "inner" ring of the city. This movement will, we may be sure, become very much more pronounced before the next census comes round. New means of travel, fresh facilities for the working classes to live away from their work without undue loss of time and money, and an increasing love for the country, may create a quiet but beneficent revolution. There is, however, much educative work to be done in order to bring all this about.

At their annual meeting last week the members of the Trade were quite sanguine that the Child Messenger Bill would not pass, and they are determined, as one speaker said, to "block it in every possible way." The benevolent chairman declared that "the Trade had always deprecated the serving of very young children, but there was a vast difference between very young children and children sixteen years of age." True, and sixteen years of age is even more dangerous than eight years for a susceptible child to be thrown in the way of the liquor traffic. Despite the honeyed words of the publicans, we are under no illusion as to the real state of the case. It is war, and war to the knife, between two antagonistic forces. We must, at all hazards, protect our youth from a cruel and unscrupulous foe. If we do not conquer beer, it is going to conquer us. The Church is not yet fully alive to this.

We always watch the proceedings of the Licenced Victuallers' Society with peculiar interest, principally because of the psychological problem which some of the speeches raise. We invariably notice that somebody deplores the spread of drunkenness, and speaks of the drunkard as "the publican's worst enemy." This sort of speech, coming from such a quarter, is exceedingly difficult to understand. How many publicans, we should like to know, would strike from their list of customers any men or women known to be drunkards? Or have publicans lost the sense of discernment between sober and drunken folk?

Lord Salisbury's cynical attitude towards Temperance Reform, as evidenced in his speech in the House of Lords, has roused deep resentment and opposition among all those of his supporters who are reformers first and politicians afterwards. If the views he expressed were accepted by the country generally, we should soon come to a disastrous end as a nation. The policy of *laissez faire* becomes, when applied to the drink traffic, a practical free trade in one of the most dangerous incentives to vice, disease, and crime. Lord Peel's temperance speech the other day stands out in refreshing contrast, representing, as it did, the vast aims and soberest sentiment of the reforming party. His plea for the oppressed and over-worked barmaids—a large class who have received small consideration from anyone as yet—added a fresh argument to the armoury of the temperance advocate.

We wish we could take as rosy a view of working men's clubs as Lord Peel did at the B.W.T.A. annual meeting last week. The examples quoted by his lordship of one or two clubs where the sums of 1s. 6d. and 1s. 2d. were the limits permitted to be expended in drink, are not, unfortunately, common cases, and therefore cannot form the basis of a sound calculation. It is very pleasing to know that such clubs as these exist: they are as heaven to hell compared to some clubs. But the reports of many a chief constable contain distinct reference to the ordinary club as a greater source of evil than the public-house. In fact, many clubs are neither more nor less than public-houses with unlimited licences. These places, the existence of which is a public scandal, are, under the high-sounding name of "club," men-traps of a most vicious kind. It is one of the weak places of our administrative system that so little care is exercised in the permission of these places. Many a heartbroken wife knows that the drinking club has been the cause of her husband's ruin. Things are certainly better than they used to be in this direction, but there is yet far and away too much licence allowed.

The accounts to hand of the recent commercial excitement and ruin caused in America by the unsettled state of the stock market read like stories from Bedlam. The mania of Mammon-worship is the worst of all forms of madness. Fortunes made by speculation, and lost in half-an-hour; investors who found next morning that all their "unloadings" of the previous day might have been spared if they had not given way to the mad panic of a moment; stocks sold and bought at the rate of half-a-million an hour; brokers fainting on the floor through the tension of over-work and anxiety—these are mere incidents of the whirlpool of disturbance through which Wall Street, New York, has been recently passing. All this is bad for those who took part in it; bad for the nation; bad for the world. The gambling mania, whether in horses or games of chance, or stocks and shares, is a sure way to personal and collective ruin.

The auspicious way in which the Australian Commonwealth has been inaugurated by the Duke and Duchess of Cornwall and York has made a deep impression on the world generally, and has forged a new link of affection between those distant colonies and the home-land. One of the Duke's most successful efforts was an excellent speech delivered with much warmth and earnestness to a party of schoolboys. It is gratifying to hear that a fitting sense of the solemnity of the occasion has seemed to pervade the public mind. There has been in all the festivities an absence of vulgar ostentatious display. The spirit of the poor and the rich has been worthy of a great historic occasion.

A noble book might be written on, "What Great Men Owe to their Wives." In such a work a place would have to be found for an important contribution from the "Love Letters of Prince Bismarck," which were written to his wife. This extract sheds a strange but beautiful light on the inner life of that extraordinary man:

I married you in order to love you in God, and according to the need of my heart; and in order to have in the midst of the strange world a place for my heart, which all the world's bleak winds cannot chill, and where I may find the warmth of the home-fire, to which I eagerly betake myself when it is stormy and cold without.

A better description of what marriage ought to be, and sometimes is, could not have been written. If all homes fulfilled that programme,

the world would soon be a better place; the ambitions and struggles of men would be hallowed by a higher spirit; there would gradually be less cruelty and inhumanity; lower aims would be replaced by a worthier and less selfish ideal of life; and the world would be a better place to live in for all.

In the situation created by the excommunication of Count Tolstoi by the Holy Synod of the Greek Church, a sharp distinction must be drawn between the theological and political aspects of the case. As an act bearing heavily on the lot of an evidently sincere man who has a very wide following in many countries, it was a foolish instance of persecution, and calculated to do the Church more damage ultimately than the victim. Sympathy with the victim of persecution, however, need not imply any sympathy with his opinions, and if the representations of Tolstoi's followers are reliable, he has travelled far from faith in the Christian verities of the New Testament, though with its most exalted ethical teachings he is in hearty sympathy. Tolstoi's theological opinions might have been left to themselves without any official ban. There is no surer way of becoming a propagandist of opposite opinions than to denounce and excommunicate those that hold them.

May an "infallible" Pope nominate his successor? This is the question which is being hotly debated now in Vatican circles. Hitherto the Council of Cardinals has elected the occupant of the Papal See as soon as vacated, while the Pope nominates the cardinals. The Jesuits, who now completely dominate the Vatican, need not trouble very much which method is followed, as their influence is sure to settle the question in the long run. The tendency has been nominally for a long time to make the Pope's *ipse dixit* the final authority in all matters relating to faith and conduct; in reality, he is but the representative of the party in power, and his infallibility is therefore theirs.

The attempt by Professor J. S. Mackenzie to establish a basis for "Morality without Theological Sanctions," as given in an article in the *Agnostic Annual*, cannot be said to be very successful. The question at issue is, "If and when belief in the supernatural departs, whence are we to look for the sources of motive-power in conduct?"—and Agnostics generally show an entire inability to deal with this point. Mere talk about "political and social sanctions" as being enough, will not go far; for when we examine what these sanctions are, we find them ultimately traceable to the action of individuals infusing the community with moral ideas; and these individuals are always in the last resort religious people. There are indeed but few militant Agnostics who have not themselves received the moral impulse of which they talk so glibly from pious parents and the religious environment of their youth. What Agnosticism can do for humanity we shall not know till the Christian faith has ceased to be a part of the very atmosphere of society and the State, and that is not likely to be the case, Agnostics notwithstanding.

A recent writer has addressed a word of solemn warning to those who allow themselves to be careless in regard to the details of the daily life, and the message is one that is worth remembering:—

> We cast ourselves down from some spiritual height, and trust that angels will bear us up. But we must climb up very slowly, step by step, with bleeding feet. There is no ethical miracle. Cause and effect, effect and cause—no moment of our history ineffective, no link missed! By dint of judicious selection and forgetfulness our memories may make a fair show. We reap nothing that we have not sown; but all we sow we reap, and there is no germ sterile in the great harvest of the soul. The generous and the sordid thought, the aspiration after the ideal and the brute longing, the momentary resistance of evil and the momentary acquiescence in it—they are of time, yet timeless, and they bear a timeless fruit.

A correspondent, writing to a contemporary *apropos* of an invitation to a country-town minister to London, complains of the prevalent custom on the part of big churches of disturbing ministers who are doing good work, by untimely calls in the second and third years of their settlement. He does not object to calls to ministers to whom, as well as to the churches, more frequent removals would be profitable. What he objects to is the absence of ordinary courtesy, let alone a spirit of Christian charity, on the part of the churches who tender these invitations. The strength of any denomination consists not in the strength of the centre only, but in the strength of the whole, and there is no more fatal policy than trying to weaken the outposts for the sake of the centre. This is a consideration which, in reverse, applies to London, where the centre is being weakened for the benefit of the suburban outposts—a policy equally fatal to the general welfare of the churches as a whole.

Referring to the subject of Adult Sunday Schools, a correspondent assures us that in the districts of which he has experience there is no difficulty in getting men to attend, the only lack felt being that of teachers. It is true that numbers of Christians have drifted out of touch with the ordinary Sunday school, from various causes, which may generally be traced to want of the special training requisite or of natural fitness for that special department of service. At the same time, it is equally true that not a few who, so far as specific Christian effort is concerned, appear to "stand all the day idle," are in a constant state of concern regarding this very matter. To these the advice may be most welcome:

> Let them turn into an adult school, and they will find men ready to learn; or, rather, let them call on men, agree to meet them for the purpose of mutual help, and they will find them respond.

There has just been published in Paris a volume of letters written by the late Père Didon, in which, quite by the way, he shows what an intolerable yoke large-hearted men in the Roman Church have to carry. Père Didon was one of the most accomplished preachers in France, and it is quite clear to all who can read between the lines of his works that he was an Evangelical Protestant at heart. Somehow, his courage failed when it came to the point of surrender, and although he was sent into exile for his courageous opposition to certain Roman *dicta*, he returned again to public life in that system—but a broken man. These letters reveal a little of the revolt which was ever in his heart. He makes short work of some of the "Saints," and he protests against "the miserable caricature" of the Saviour which prevails in his Church. It will always be a mystery why he did not come clean out of his bondage. Didon's case is by no means exceptional. The present movement among French priests reveals how widely spread is the revolt against Rome's tyranny. Do we sufficiently realize the difficulties with which they have to contend in boldly breaking with Rome? And do we remember them in prayer as often as we might?

Opinion on Public Morality.

By "A MINISTER OF THE GOSPEL."

"And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming" (2 Thess. ii. 8).

AN influential meeting, under the auspices of the London Council for the Promotion of Public Morality, was held in Westminster Town Hall on Tuesday evening last week. The Lord Bishop of London presided, supported by the Earl of Stamford, Lord Kinnaird, the Right Hon. H. H. Asquith, M.P., Sir Edward Clarke, K.C., Bishop Barry, the Roman Catholic Bishop of Southwark, Dr. Adler (Chief Rabbi), Archdeacon Wilberforce, Canon Scott Holland, Rev. A. B. Sharpe (representing Cardinal Vaughan), Mr. Henry J. Wilson, M.P., Dr. Schofield, Dr. Mary Scharlieb, Mr. Claude Montefiore, Mr. Percy Bunting, and others.

It was not a great meeting, and the principal speeches were disappointing; yet it marked a significant advance of the cause of public morality. Thirty years ago, Mrs. Josephine Butler had to pass through "crowded lines of scoundrel faces and clenched fists," disguised in an old shawl, on her way to public meetings on morals. But on this occasion, Sir E. Clarke, Mr. Asquith, the Chairman, and other speakers, were able to address a company of ladies and gentlemen, accompanied, in some cases, by their sons and daughters, who listened to a careful discussion of these moral questions, and who righteously cheered the public denunciation of public wrongs.

This two-fold advance is in the right direction. The moral education of society has been sadly neglected. A false and hurtful sentiment, cloaked as modesty, has practically shielded vice from

THE LIGHT OF PUBLICITY.

Now the evil thing, which has grown in the darkness, is revealing itself. It is filling up the measure of its iniquity.

"The public," said the Bishop of London, "must be aroused to stop the open parade of vice in our streets." "The law must be enforced," Mr. Asquith declared, "but this class of law depends more than any other for its effective enforcement on the standard of public sentiment. An attempt to enforce such laws without a backing from public opinion will produce a worse state of things than now exists."

The common theme of the speakers was, "Arouse a strong moral public opinion." Prince Albert once said, "Public opinion is the powerful lever which in these days moves people for good or evil, and to public opinion we must therefore appeal if we would achieve any lasting and beneficial results." This evil impudently flaunts its wares before our faces in the streets, photographs itself on the eyes of our children, glares at us from hoardings, in shop windows, in pictures which exhale the steam of moral poison—living on the prurient curiosity of men for shameful trash, dancing in automatic machines to the tune of the money of ill-controlled boys, soiling the innocent pleasures of life, and sending down its cancerous roots into the fibre of our national character in dramas which run to the verge of indecency.

The new Bishop of London, taking up the work of this Council, not as a perfunctory act of grace to the memory of his predecessor, but from deep conviction that the public condemnation of this sin is necessary for its destruction, may do much to awaken the people of London to a sense of their responsibility; and the example of the two learned advocates should

infuse courage into other public men to support the cause of purity.

Mr. Percy Bunting, echoing Mazzini, declared for the equal responsibility before the law of all the parties to acts of vice. "If you punish the accomplice, leaving the sinner untouched, you destroy, by arousing the sense of injustice, every beneficial result of punishment." That is a wholesome and just claim which every honest man should support. But we must not exaggerate the value of the adhesion of this one and another to the cause, for it demands whole-hearted disciples who love purity because they love Christ, and who seek to save the lost, since He died for their salvation.

If we do not read with strong bias the signs of the times, the hour has come for another soul-stirring outcry against the public evil. Every Christian should prepare himself for the conflict. He should at once commit himself against an intolerable state of things. It is time to speak, wisely and well, as Christians to our own children. It is time to voice again the great demand from platform and press, to cleanse the streets of London, rescue the perishing, remove the public incitements to evil, and let the purifying winds of God rage through the haunts of sin.

If the Council of Public Morality will follow up this advance step with the audacity born of a consuming love for the souls of men, women, and children, never narrowing the issue to one of mere legal right or wrong, striking with caution to avoid any revulsion of popular feeling to the side of the moral murderer, but breaking up with a strong right hand all organized traffic in vice, it will compel success. We are firmly persuaded that the time is at hand when there ought to be an outburst of bracing moral public opinion on public morality.

The Holy Spirit.

Luke xi. 13.

We are dim of sight and evil,
Yet how truly have we proved,
Nothing useless, nothing dangerous,
Would we give to our beloved.

Neither will our Heavenly Father,
When we crave we scarce know what,
Give mere stones to hungry children,
Or a death-curse in the pot.

Nay! So lavish is this Giver,
Giving to the uttermost,
All good things in one He grants us,
Dower of the Holy Ghost.

And in Him, the blest Indweller,
We have gained a gracious Host;
Finest wheat and sweetest honey
He provides—the Holy Ghost.

WINIFRED A. IVERSON.

For the Indwelling of the Holy Spirit.

Lord, let thy kingdom reign within my heart,
Cast out each darling sin,
Establish peace within,
Bid every evil, unkind thought depart.

For when Thou reignest, Thou must reign alone.
Thy Kingdom ruleth all,
Let other kingdoms fall,
Then come, Lord Jesus—make my heart thy throne.

Loyal and faithful may I ever be,
This is my first desire;
Then let me never tire
Of doing thy will each day more perfectly—

Of taking up my cross from day to day,
Until at length I reach
That home where perfect peace
For ever reigns, and sorrows pass away.

E. A. F.

A Treasured Book.—When John Bunyan, imprisoned in Bedford Gaol, wrote his immortal *Pilgrim's Progress*, he assuredly had no idea that his "little book," as he termed it, would be printed and reprinted through the centuries, and continue to reach the hearts and minds of men. A copy of the first edition has lately been sold by auction for £1,475.

The Epistle of James.

By Rev. T. A. GURNEY, M.A., LL.B., Swanage.

I.—The Bulwark of a Falling People.

"JAMES, a bond-servant of God and of the Lord Jesus Christ" (i. 1). That is all we know of himself from the writer's own pen. But, by comparison with the rest of the New Testament, we know more. There is a "James, the Lord's brother," mentioned in Gal. i. 19, who is evidently the same as the James spoken of in Acts as president of the Church at Jerusalem (*Cf.* Gal. i. 19; Acts xii. 7; Gal. ii. 1-10; Acts xxi. 18). A comparison of this Epistle with his utterances and actions elsewhere, makes it certain that he was the same person. He, who describes himself as the bond-servant, was really also the brother of Jesus Christ. There are three theories of that brotherhood; but two of them are concessions to a prejudice which most English minds cannot feel, and the last, the Helvidian view, has no reason against it and much evidence in its favour—that James was the younger brother of our Lord by both Joseph and Mary.

We know nothing of his conversion. But from 1 Cor. xv. 7, we learn that our Lord appeared to him after his resurrection. A beautiful story in the apocryphal Gospel to the Hebrews tells how James had vowed, when he had drunk of the Lord's cup, that he would neither eat nor drink till he had seen the risen Lord. And it adds that the Lord appeared to him on the resurrection day (which scarcely corresponds with 1 Cor. xv. 7), saying, "Bring hither a table and set bread upon it." Then He took the bread and blessed and brake it, giving it to his brother with the words, "My brother, eat thy bread now, for the Son of Man is risen from among those that sleep."

Probably his enlightenment to his brother's Divine being was gradual, and the resurrection came as the

CROWN AND CONFIRMATION OF HIS FAITH.

It would not dawn upon him all at once that the brother with whom he had sat in the synagogue school, or played on the hills as the shadows lengthened across the Plain of Esdraelon below, or worked in the carpenter's shop, was "the Lord of glory." When the great truth was really borne home, it made no break in his spiritual history. It came rather as the fulfilment of his highest hopes as an Israelite than as a disappointment. He remained a Hebrew of the Hebrews to the last, attending the temple services and keeping its feasts and fasts; kneeling unrefused, tradition says, because of his personal holiness, in the holy place; wearing, though this also is traditional, the golden plate upon his brow which the high priest wore with its inscription "Holiness to the Lord"; a Nazarite to his life's end, "whiter than snow"; "the just one," so regarded by the populace because of his strict fulfilment of the law; "the bulwark of the people," by his steadfast warnings against the nearing doom; the ideal to a falling Church and nation of the inspiration and truth to which they had become untrue.

The tenderness of God is nowhere more manifest than in the aspect of this last witness before the final judgment. The last message to Israel is in the language rather of the Old Testament than of the New, thus gathering up into itself all the endeared associations of their sacred past. James scarcely stirred out of Jerusalem. The love of the Law, the Prophets, the Temple, and the City; the holy patriotism of a true Jew; the spirit of the bright Galilean home, and of the Sermon on the Mount: the lifelong influence of pure Jewish training; the warm echoes of the words of Christ; the glory and awe of a personal revelation of Christ Risen—all shine forth in Israel's last witness. If anything could have saved the guilty nation, it would have been that saintly and consistent protest against their corruption.

The voice was raised unheeded and the doom fell. The last prophet of Israel was rejected. Those who had "denied the Holy and the Just One" resented the strong shadow which such a life cast across their daily greed and vices. That coming of Christ for which James looked was not delayed long. His martyrdom is declared by Eusebius to have been the climax of the nation's guilt; and then, he adds, immediately Vespasian besieged the city. Substantially, this is true. The cruel murder of James the Just, hurled from the battlement of the temple and stoned, whilst sympathizers cried in shame to his murderers, "The Just is praying for you," was the last drop in the Jews' cup of iniquity. The nation fell, and ultimately was driven forth an outcast into strange lands. The Holy City and the Temple perished. The Holy Land was trampled underfoot by heathen hordes.

Again the storm-clouds lour above a closing age. The sense of judgment, unseen, near at hand, terrible, hangs over the nations. "Men's hearts fail them for fear of those things which are coming upon the earth." "It is the last time."

THE SAME SPIRITUAL FEATURES

are manifest:—a widespread religiousness from which the living power is gone; a faith fonder of controversy than of quiet and peaceable fruit; a Church for the most part unconscious of the solemn moment with its tremendous opportunity; a world filled with the same glaring contrasts and social miseries—the measure of the failure of the Church to be true to its own ideals. This Epistle in the very faults which it condemns is a first century picture of our own day. Dividedness of heart (i. 6, 8), braggart boast of wealth (i. 8, 9), weak-willed acquiescence in sin, shifting responsibility upon God (i. 13), casual hearing without doing (i. 23-4), strifeful ecclesiasticism (i. 26), respect of persons for gain (ii. 1-9), faith without works (ii. 14-26), talk without restraint (iii. 1-12), zeal without grace (iii. 14, 16), greed of money for pleasure's sake (iv. 1-4), self-confident views of life (iv. 6-17), self-regardful pampering of the body (v. 1-5), impatience of reproof (v. 6, 7)—they are the very sins of

SO-CALLED CHRISTIAN SOCIETY TO-DAY.

It is in such teaching as James gives us that we can find the remedy. On the eve once again of the end of an age, we need the voice of practical counsel denouncing sin in view of the realized nearness of Christ, bringing us no new doctrine, but insisting on faithfulness to that which we already know, reminding us of the simple but ever-neglected truths, viewing all things in an atmosphere of intense moral clearness, calling us to practical repentance, warning of the short-lived opportunity, convincing by personal saintliness of character. Such a teacher was James. In him you behold Christianity in its great simple principles of endurance, prayerfulness, obedience, charity, faith, self-restraint, wisdom, repentance, humility. Only such things can stay the judgment that is near. Therefore the reverence of after ages set up where James was stoned the inscription upon a pillar:—"He hath been a true witness both to Jews and Greeks that Jesus is the Christ." Such a witness is still needed to-day.

*The Ministry of the Spirit.**

By PASTOR STOCKMAYER.

LET me speak to you plainly and simply about this solemn subject which has been brought before us—the Holy Ghost. It was in the year 1874 that I came to England for the first time from Switzerland, having lived there, I may say, for many years in uninterrupted fellowship with God. If ever a shadow crossed my spiritual life, even for a moment, it was immediately, through deep repentance, removed. I was pastor of a little church in the mountains of French Switzerland when I first heard at one of our Synods of the mighty revivals which were taking place in America and in England through Mr. Moody, and it touched my heart so deeply that I said, "We also shall have these revivals in our land." On returning from the Synod, a brother pastor said to me, "I have papers about those meetings," and I read them—THE CHRISTIAN, and papers by Pearsall Smith. Then I was enabled to cross the Channel, and attend the meetings held at Oxford in 1874,

HOPING TO RECEIVE THE BAPTISM

of the Holy Ghost. I remember waiting before the Lord, perhaps for two hours, to receive this experience, when the Lord gave me, not what I sought, *not what I had expected*, but suddenly, during the meetings, like an opening in my horizon, there broke in upon me a God-given apprehension, a Divine understanding I might say, of what it meant *to simply trust*; and I went down upon my knees, and could only say I was satisfied, for now I could go away from Oxford with full trust in my God. Then it became my central object to trust the Lord in every act and every moment of my life. I took things into my own hands, but He is kind and patient when He sees those who wish to follow Him to the uttermost.

Moments came in which I took up again the old expectation of a baptism of the Holy Ghost; but now nearly twenty-seven years have passed since the Oxford meetings, and the more I read my New Testament, the more clearly it stands before me that, if I am to please the Holy Ghost, and if I am to be strengthened in the inner man, I must obey the Holy Ghost in all his ways of working, and know Him in that central point of his Divine office, by letting Him

FILL MY HORIZON WITH CHRIST.

If there is in the Holy Trinity one Person more than another to whom the words in Isa. xlv. 15 may be applied, "Verily, Thou art a God that hidest Thyself," it is the Holy Spirit. He has a way of carrying on his work in us as from a distance, and it is not for us to break through his ways of working; it is holy workmanship in the deepest depths of our being, and this holy work is disturbed, dishonoured, when I turn my eyes away from the glory of Christ and the glory of the Father. It is Divine work He is doing, as He leads from step to step; and He works also in a peculiar way when Christians, members of the body of Christ, meet together at the feet of Jesus, forgetting former conceptions about the Holy Ghost and about Church life. It is a special education He is giving, teaching that most holy truth—that Christ has only one Body, and each newly converted person becomes a member of this Body of Christ—one Body, one Spirit. In so far as you can forget your individual part, the Holy Ghost can unfold before you the glory of Christ's Body, one member living for another, without distinction. Whether another member sees alike with me or not, that makes no difference. I honour him as the creation of the Holy Ghost, a fellow-member of the Body of Christ. Oh! when children of God meet together on this ground, the Spirit is present, as He never can be when you are on your face crying for the Holy Ghost.

But, brethren, notice the purpose of the Ministry of the Spirit—it is that we may learn to please the Father and the Son. It is blessed to hear those wonderful words in the Bible that it is

POSSIBLE TO PLEASE GOD THROUGH FAITH,

that wheresoever there is faith, there God is pleased (Heb. xi. 5, 6). Wherever God finds us trusting, looking to Him, and not at what is going on in us, He smiles and is pleased. Long before Oxford I never could have doubted the forgiveness of my sins, but from that time I began to see more clearly that through whatsoever depths the Lord might lead, there was nothing in our lives which lacked conformity to Christ from which the Holy Ghost could not cleanse and heal us.

Behind pardon and remission is the loosing power of the blood, and we cannot fail to see this when reading Rev. i. 5. Speaking of Jesus Christ, John writes, "Unto Him that loved us and washed us (A.V.)—(loosed us—R.V.) from our sins by his blood." We cannot say absolutely whether it is "wash" or "loose." The difference in the Greek is small, but even in these things there is providence in our Bible. Washed and loosed, made free, true inward repentance, a new wall between us and our sinful past. True repentance never produces washing without loosing, and a washing which would not involve new loosing, leading to an abiding in Christ, would not be what Scripture says it is.

Brethren, let me say it freely in the presence of God—the blood of Christ washes from an evil conscience, and brings poor, sinful human beings to the glorious possibility—no mere human emotion—of

LIVING ONLY TO PLEASE GOD.

And so, even through sorrow for sin, sorrow underlined by the Holy Ghost, I seek no escape, but looking to Him even through sorrow, there comes more and more clearly the testimony of the Holy Ghost that we are pleasing to Him. He does not bring us back under law, but writes with his own pen one fact upon our heart, one occupation from morning until evening—that of pleasing God.

Brethren, this is Holy Ghost work. The Lord did not ask his disciples, when He went to Heaven, to *pray* for, but to *wait* for, the Holy Ghost. They did receive his baptism. Later, when the house shook, they were not engaged with the question of the baptism of the Holy Ghost, but with the glory of Christ. They prayed that God would give them boldness to speak his word, while He stretched forth his hand to heal, doing wonders by the name of the Holy Child Jesus; and it was while they were thus engaged that they were filled with the Holy Ghost (Acts iv. 31). When Stephen stood before the judgment seat, he was not taken up with the working of the Holy Ghost, but with the glory of Christ. He was—like so many of the dear missionaries recently in China—taken up with the need of honouring his Lord; and so he was borne over everything, and carried through with such heavenly light and comfort that even his face shone with Divine glory. He saw not the Holy Ghost, but Christ. He was engaged with Christ.

I shall never forget the first meeting at Oxford in 1874. Asa Mahan spoke. He presented Father, Son, and Holy Ghost in their mutual aspect. He said: Each face in the Godhead is turned towards the other; the face of the Father looks at the Son, and, thus looking, we are seen through Him. Then, when the Son came to earth, He spake not of Himself, but of the Father. Looking back, He saw the Father; looking forward, the Holy Ghost. He turned the attention of the disciples, when He was taking leave of them, to the Spirit, who would testify of Him. And so the Spirit came to convict of sin. What sin? The sin of unbelief. And yet how many Christians speak lightly of their unbelief! That is the very thing the Holy Ghost came to convict the world of—unbelief. And He did so at Pentecost. He then showed through the lips of Peter to those amazed thousands what they had done in crucifying Jesus; and as they saw Him lifted up, they were broken down. The Holy Ghost had convicted them.

Oh, how many wait and cry for the baptism of the Holy Ghost, and the Holy Ghost has to convict them of their sin of

UNBELIEF IN CHRIST!

To believe is to trust, to trust is to believe, and what would the heathen say, what would the Chinese Christians say, if they heard that the Christians who sent them missionaries had to cry for faith and the Holy Ghost? The Holy Ghost convicts of unbelief in order that our whole heart may trust in Jesus, and it is one of the symptoms of decay in the Christian Church that it needs so much agony as I had, until I came to a life of uninterrupted trust in Christ. Oh, the privilege now to be enabled to please God!

Let us look at Rom. xiv. 17: "The Kingdom of God is not meat and drink, but righteousness, and peace, and joy, in the Holy Ghost." Now, what is it which characterizes peace and joy in the Holy Ghost? "For he that in these things serveth Christ is well pleasing unto God, and approved of men" (*v.* 18). Whatever is wrought by the Holy Ghost in us has Christ for its object, and he who herein—*i.e.*, in the righteousness, peace, and joy—serveth Christ, is well pleasing unto God.

Then, in chap. xv. 2: "Let each one of us please his neighbour for that which is good unto edifying. For Christ also

PLEASED NOT HIMSELF;

but, as it is written, The reproaches of them that reproached Thee, fell on Me" (*vv.* 2-3). To be well pleasing unto God, and to edify one another, is not to be taken up with our experience of righteousness and peace and joy—that is corruption. The moment you see something in yourself, it is no more the Holy-Ghost-given peace in which you rejoice, but self; but when I serve only Christ, then am I well pleasing unto God, and the Holy Spirit gets more room, even world without end.

"Christ pleased not Himself." From the first awaking to his Divine call, to his last cry on Calvary, He never thought what it might cost, whether it brought joy or sorrow. He had only one joy—to please the Father; and He did so, through the Eternal Spirit, offering Himself upon the cross. And likewise, we are enabled to become men of God: learning not to care about personal happiness and human satisfaction, but to live only for God. This was the life of Christ, and He lived thus, in order that you and I might follow Him. It is not true satisfaction in which one pleases himself. We are put here for God, for Christ, and the smile of the Father is all that a child needs as a testimony that he is pleasing unto Him. Oh, the smile of God, and of knowing Christ no longer after the flesh, and to be enabled to go further, and step out into the depths of the written Word!

* An address at a recent Conference in London. Not revised by the speaker.

The Book of Genesis.

By Rev. JOHN URQUHART.

1.—ITS PLAN.

No book has ever been so clearly stamped with plan and purpose as this, which stands at the beginning of our Bibles. Stepping clearly out from dim traditions and from vague and misty fancies, and with a method magnificent in its perfectness and simplicity, it tells us of the origin of all things. We pass out with the writer to witness the advent of the material universe and of our earthly abode—the stage on which will soon be set the shifting scenes of man's eventful story.

We are witnesses of the series of great creative acts by which the heavens are spread over us, and by which the earth assumes consistency, stability, and arrangement, and is filled with life and fulness and beauty. Then man appears. A place is prepared for him—a royal house—a holy place—where the earth's king and priest may dwell with God. Man falls, and Paradise is lost with its rest and Divine fellowship. As the ages roll on, the horror deepens. Pollutions increase. Wrongs grow gigantic and innumerable. Then judgment falls, and the Flood sweeps over the sin-stained earth. One house alone is preserved. It becomes the cradle of the new humanity. Darkness falls again. But now a seed is to be preserved. Abraham is called out and becomes the father of the chosen race, and now the story of the book becomes their story.

There is plan there, which is evident to everyone; and it is a plan which well befits this, the first of the books which are to tell the story of the earth's redemption. But the marvels of this book do not end there. Everyone is struck with the evidence of arrangement in the planetary system, or in the parts which make up the frame of some animal. When we enter, however, upon a closer study of either, we find ourselves on the threshold of fresh and more wonderful revelations. And so fares it with us when we leave behind us our first impressions of the Book of Genesis and scan its pages. There is one phrase which is frequently repeated, and which occurs only once or twice outside the book. It is, "the generations of." Now this is a phrase upon which a great deal depends; for

IT FORMS THE DIVIDING LINE

between the various sections. It is the heading, so to say, of the various natural chapters into which the book was divided by its author. We have

1. An Introduction—the story of the Creation (i.—ii. 3).
2. The generations of the heavens and the earth (ii. 4—iv. 26).
3. The book of the generations of Adam (v.—vi. 8).
4. The generations of Noah (vi. 9—ix. 29).
5. The generations of the sons of Noah (x. 1—xi. 9).
6. The generations of Shem (xi. 10-26).
7. The generations of Terah (xi. 27—xxv. 11).
8. The generations of Ishmael (xxv. 12-18).
9. The generations of Isaac (xxv. 19—xxxv. 29).
10. The generations of Esau (xxxvi. 1—xxxvii. 1).
11. The generations of Jacob (xxxvii. 2—l. 26).

A word may fitly be said here as to the meaning of this term "generations." The Hebrew word, *Toledoth*, is derived from *yalad*, to beget. *Toledoth* accordingly means "things begotten." It always refers, therefore, not to what produces, but

TO WHAT IS PRODUCED,

not to what goes before, but to what comes after. Upon this fact, unimportant though it may seem to be, there hangs a good deal. The reader may have heard something of "the two accounts of the creation," which the critics profess to have discovered in the two opening chapters of Genesis. The first of these so-called "two accounts" is made to end with the first half of the fourth verse of chapter ii.—"these are the generations of the heavens and the earth;" and *Toledoth*, "the generations" of the heavens and of the earth, is made to refer *to what has gone before*, and to denote the *origin* of the material universe. Now this is a sense which the word never has. The reader can easily convince himself of this by consulting the places where the word occurs. "The generations of Jacob" are not the story of his origin; they comprise, on the contrary, his descendants' history. And so is it in every other case. *Toledoth* signifies, not origin, but outcome; and the critics have blundered upon the very threshold of their labours. "The generations of the heavens and of the earth" are not the story of *their* origin, but of the transactions of which they were to be the scene—of the things, that is to say, which *followed* their creation. They do not sum up, therefore, what goes before, but are the heading of the new chapter which, after telling us something not before narrated about man's creation and the preparation of his dwelling-place, goes on to narrate his fall, his expulsion from Paradise, and the desolation and horrors wrought by crime.

There are some remarkable features in the book which I must reserve for a second and final paper. Let me now ask the reader to note once more how thoroughly marvellous this plan is which is revealed in the sectional arrangement of the book. In each advance after the first

THERE IS A SELECTION.

In "The book of the generations of Adam," Seth is chosen. Cain still lived. Abel may have left posterity behind him. Adam had other sons; for we read (v. 4) that, after Seth's birth, "he begat sons and daughters." Why were none of these taken to be the medium through whom Adam's memory was to be perpetuated, and the expectations of his heart fulfilled? Why was Seth and no other selected? When we remember the hope that was planted by God in the heart of man's doom, we reach the answer. Had any other been selected, a wrong choice would have been made. Noah, the head of the new race, was of the posterity of Seth. Every other line

TERMINATED AT THE FLOOD.

In Noah, that is in the line of Seth, alone did Adam's life flow on, and in that line alone was Christ to appear.

The principle on which the selection proceeds, becomes more apparent as we read on. After "the generations of the sons of Noah," the fathers of the new humanity, have been dealt with, and when we have been made to mark the localities in which their posterity settle, Shem is taken, and the story of Genesis proceeds along *his* line, and not that of either Ham or Japheth. Why is this? Is the hope of Genesis really the expectation of the Christ? Was the lamp of the Gospel hope actually lighted so early? The answer will grow plainer as we proceed. The next selection that is made is that of Terah, and "the generations of Terah" are really the story of *one* of his sons, and of one only. They are the story of Abraham. The great bulk of our race has been left behind, but the story that has left them for a time remembers them still. It is the story of their hope and of their salvation. In Abraham the first stone is laid of the Kingdom of Heaven upon the earth.

To this line of hope the story decisively clings. Ishmael is set aside, and Isaac is chosen. The story that began as the story of man becomes the story of him. A similar selection is made of Jacob. Esau is set aside, and on through the fortunes of his weaker, despised, exiled, and temporarily-disinherited, brother, the tale of Genesis runs. Did any good for our race lie on that pathway, followed thus with clear choice and steadfast resolution? Has anything since happened that tells of that which the eye then rested on, which cheered the heart and directed the steps of him who told the story of Genesis and planned the book? We think immediately of Bethlehem, of Gethsemane, and of Calvary; of the opened sepulchre in the garden; of Pentecost, and the streams of salvation that have visited every land, and that are making glad our own. But *who* saw these things *then?* Who was able to discern them even in the days of the Babylonian exile, when this book is held by some to have been written? But He who planned this book saw them, and saw them clearly. The book carries us steadily on towards the Gospel light. And there we have, not in one prediction only, but in the very structure and substance of the book, the testimony that it is from God.

Home Missionary Circle News.

SINCE the formation of the Home Missionary Circle, as reported in our issue of April 4, we learn that the Circle is being enlarged by the addition of members, that branches are being organized, and that the sphere of usefulness is being extended.

From Baddesley, Rev. J. F. Houghton writes: "We have just closed another week's Mission, and again have to rejoice over souls converted to God. In order to utilize more effectually the additional strength thus given to our forces, we have formed a branch of the Home Missionary Circle. The number of members at the present is twenty-eight. The 'Circle' promises to be one of the most useful of all our agencies for the extension of God's kingdom. Open-air services are to be conducted weekly by its members during the summer months, and several cottage meetings have been already held. The 'magazine' of the 'Circle' is to be The Christian. We are hoping to form another branch in connection with our sister church at Polesworth."

A "HOME-MISSIONARY CIRCLE" METHOD, ADOPTED BY ONE OF THE SECRETARIES.

"Yes, you may speak for ten minutes between the drama and the farce, if you'll let the show alone."

At Polesworth, during a recent Mission, the evangelist, in casting about for means by which to get to close quarters with "outsiders," sought out the proprietor of a travelling theatre, and pleaded to be allowed "to speak about the things of God" to his "house," time not to exceed ten minutes. The above was the proprietor's answer.

Christians of the various denominations agreed to spend the time fixed upon in prayer at their homes—that the Lord would pour out his Spirit. When the moment arrived for the evangelist's visit, instead of speaking "between the drama and the farce," the curtain was finally rung down on the latter (God's own ruling, so that after the Gospel message the people might disperse to think calmly over what was said), and then the evangelist was ushered before the footlights, and it was announced that he would speak for fifteen minutes.

The hallowed memories of that meeting will remain for all time with that evangelist! There was a full "house," and, amid a silence that was intense, he "declared the whole counsel of God." The preacher had delivered the Word of God under many varying conditions, but had never before seen it received in this wise—the people simply *drank* it! In very pointed and forceful words, the sinner's condition and the love of God in giving his Son to be the Saviour were described, and immediate decision urged. On the following Sabbath night, some who heard the Word at the play-house were in the House of God.

Surely this method is worth "passing on"? "Sow beside *all* waters." Let us meet the devil on his own ground. Where ordinary methods fail, we must employ extraordinary. No plea this for unedifying extravagance. "But *can* the Gospel save in a theatre?" The Gospel can save on the very threshold of hell! Tact and common-sense will secure many a hearing for God's Word in similar places of amusement. Let us then be determined to get to *close quarters* with the unsaved. "Long range" methods have proved ineffective. "Bayonet work" is what is needed in the Holy War to-day! May the command resound—"Charge!" Would not the Gospel message stand a better opportunity of success if the messengers were a little more regularly to "shake the dust off their feet" and pass onward? Let Home Missionary Circle preachers and members take the hint!

We very heartily commend this effort to unite home missionary enterprise on so definite a plan and so sure a basis as the Circle provides for its members. Particulars regarding the Circle may be had from Mr. A. E. Sims, "Hope" Gospel Mission, Upper Stamshaw, Northsea, Hants.

Day by Day.

SUNDAY, May 26. Matthew xvi.

HOW susceptible our Lord was to all the influences around Him. Nature was as a book from the pages of which He was always reading, as here, when He points to the glow of evening on the western hills.

Here also is a specimen of the Master's table-talk as He speaks familiarly to his disciples, and compares the influence of the Pharisees and Sadducees to the leaven. The former paragraph sets forth his outward bearing, and the latter his inner comment and lesson.

But the absorbing interest of this chapter is in the incident which took place at Cæsarea Philippi, from which we may date the second part of our Lord's public career, when the enthusiasm which had greeted his first appearance began to abate, and the shadows of his approaching death gathered around Him. It was needful that his Apostles should be prepared for this. But first, He will test them to bring out into prominence the great conclusion to which He was aware they had been brought.

God often gives us some fresh revelation of Himself when we are on the eve of a great trial. Flesh and blood does not reveal it, but the Father which is in heaven. From Peter's lips came the great confession, and our Lord, in accepting it, clearly drew the distinction between his Apostle (*Petros*, a rock or stone) and his affirmation (which was *Petra*, a rock-bed), which would serve as the foundation of that Church, which was yet to be reared upon it. To Him, and afterwards to us all, the keys were given (Acts ii. 38; x. 48). But Peter was not prepared for the sacrifice, through which alone our Lord could build his Church; and pleaded that He should spare Himself, echoing unconsciously the very advice which Satan was always whispering in his ear. None had ever realized, before the Lord Jesus announced it, that it is only those who forget their own interests, and cease from them for the sake of others, who pass into the true blessedness.

MONDAY, May 27. Matthew xvii.

At the close of the last chapter the Apostles were gladdened with the promise of the coming Kingdom. The words referred to the Transfiguration of our Lord. This differed from the shining of Moses' face. With him the light was from without, and faded; with the Lord the light shone from within; the Shekinah that shone in his spirit illuminated the tabernacle of his body, as it was allowed to manifest itself. Surely He might have stepped back into heaven by the open door, through which the representatives of the Law and the Prophets had come; but He turned his back on the joy that was set before Him, and set his face to endure the cross, that He might become, not the Pattern only, but the Redeemer of men.

What a contrast between the scene on Hermon's slopes, where the glory of Jesus was brighter than the glistening snows above Him, and below where the demoniac child writhed in the grasp of Satan! Raffaelle does well to class these two incidents in one cartoon, because we are taught that the duty of the Church is not to build tabernacles on the Mount of Vision, though celestial intercourse invites, but to take her way into the haunts of crime and misery, and cope with the power of Satan. But this can only be done successfully when faith is in full exercise, because faith is the channel through which the Divine power passes. Its quantity is of less importance than its quality. It may be minute as a mustard seed, but, like it, it must contain the principle of life.

But as you live and work for Jesus, He makes Himself responsible for all you need. Not two shekels, but one, is found in the fish's mouth. One coin for Christ and Peter. He is always saying to us, "That take, and give for Me and thee."

TUESDAY, May 28. Matthew xviii.

Such were the hopes awakened by the Transfiguration and the following miracles, that the disciples were led to speculate upon their relative position in the Kingdom. So Jesus took a little child for his text, and preached a sermon on humility. The front rank in the Kingdom is only given to those who have ceased to seek it as an object in itself, caring only for the good of others.

How constantly the Master speaks of the little ones. He says that we must turn to become like them; that to cause them to stumble will involve terrible penalties; that they are not to be despised; that each has an angel of the Father's presence-chamber appointed to his charge; that to seek and save one He is prepared, as the shepherd, to traverse the mountains; that it is not the Father's will for one to perish. How infinitely tender and humble was his love for them! Oh, for love so lowly to burn in our own hearts, until the pride and vanity of our nature are consumed. Better to suffer amputation than be proud, or cause others to stumble.

Words cannot express the inestimable value of the following paragraph (15-20). We are taught that it is not enough for us to acknowledge our wrong against a brother, but that, if he has wronged us, we are to seek him out, since he has wronged himself more than us. Thus, we are to try to gain him for ourselves and God. Here, first, we see the power of the assembly, which is called out of the world, to meet in the name of Jesus. It is invested with special functions, because Jesus is in the midst of the twos and threes, who are gathered in his name. Where there is agreement (sympathy) among such, we may be sure that the Spirit of Christ is present; and where He is teaching us, we are in touch and harmony with the deeper thoughts of God. Beware lest, by your want of love, you undo the work of Jesus, and contract yourself out of the results of his death (21-35).

WEDNESDAY, May 29. Matthew xix.

We have here a record of the final return of our Lord from Galilee to Jerusalem. Some of the parables recorded by Luke belong to it, and some of the incidents of John vii.-xi.; marriage, childhood, youth, and the temptations of wealth, are touched on with illuminating words.

Marriage. There must be no divorce, because God made the one man for the one woman, unless the one act be committed which severs the nuptial tie. Then only is the bond broken by which husband and wife are one. There must be no compulsory celibacy. Some can live the single life, others cannot. Each must work out his own possibilities, and none may judge another.

Childhood. It would appear that the *fathers* brought the little ones. They had a truer perception of the heart of Jesus than the disciples. All through the ages men have supposed that strength, wisdom, and wealth have the greatest attractions for our Lord, whereas it is precisely the reverse. Of *such* is his Kingdom.

Youth. With all its fervour and impetuosity, youth is very beautiful to the Lord Jesus. Here youth was combined with station, high-standing, and wealth. It is not necessary that all should sell their goods, and give away the proceeds. It is even harder to retain and administer them for God. But it was necessary for Jesus to prove to this young man that he was not living that life of love which alone can fulfil the law, and secure the highest and most perfect blessedness of which we are capable. It was a severe test, but necessary.

Wealth. Money is not an unmixed good. It brings with it heavy temptations. It is easier to bear poverty than wealth—easier to be a saint when life is hard than when prosperity scatters her lavish gifts. But what compensations there will be hereafter (Acts iii. 21)!

THURSDAY, May 30. Matthew xx.

This chapter should follow directly on the previous one, the closing words of which are the text of the opening parable. The different hours of the day may stand for the number of years, which are meted out to men. Some die in their early prime, some in maturer life, and some in old age; but each receives the same blessed grace of God. The blessing of salvation is common to all. Or there may be a reference to different ages of Church history. Those hired in the first hour may be the early Christians, those in the next the martyrs, those at midday the Reformers. But it will be enough for each to have served the Master's purpose, and to receive the same reward. Our hereafter does not depend on the amount of our service, but on the gift of God's grace.

For the third time, our Lord foreshadows his death. In xvi. 21, He foretold his rejection and death; in xvii. 20, his death and resurrection; now He declares the method of his death, with the clear prevision of his resurrection.

Nothing could daunt the mother and her sons. So much they loved Him, so eagerly they desired to be near Him, that they were willing to face shame, sorrow, and pain. No cup was too bitter, no lot was too hard, if only they might be with Him. The places right and left of the throne will not be given to talent, genius, or wealth, but to those who have surrendered, suffered, and served the most.

FRIDAY, May 31. Matthew xxi.

On the first day of Passion week a gleam of light fell athwart the Master's path. It was a lowly triumph. The humble ass was escorted by poor men, by Galilean pilgrims, and by children, who excited the proud and haughty criticism of the metropolis. Oh, that a similar procession may enter thy heart and mine. "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in."

With irresistible might the Lord drives forth the buyers and sellers from the Temple. This was according to the ancient prediction. He sat as a refiner and purifier of silver, to purify the sons of Levi. And whenever He enters the heart, He performs a similar work. He drives out bestial forms of sin, and mere traffickers, that the whole nature—spirit, soul, and body—may be surrendered to God. But when this purging is complete, sweet clear voices ring out their hosannas.

From the blasted fig tree learn the doom of the unfruitful soul, and from the remark of our Lord about faith learn the mighty power which is within the reach of faith. All things are possible to him that believeth. And what is faith but open-handedness, which receives from the full hand of God. From the parable of the two sons let us be warned lest under fair words, which promise obedience, we hide hard hearts. From the parable of the vineyard-keepers let us learn that the Gentile has been called into possession of the heritage only for such time as the Jew remains in disobedience and disbelief (Rom. xi.).

SATURDAY, June 1. Matthew xxii.

What a day was this of untiring consecutive work! It seems to have begun with xxi. 23, and continued on to xxiv. What wonder that our Saviour's strength was prematurely exhausted, and that his nature succumbed so soon to the anguish of the cross. It was his own marriage feast that He here described—his marriage with his Church, or Jehovah's with the chosen people. Messenger after messenger was sent to bid the guests, but to no purpose. Let us see to it that we are not called in vain; and that we are clothed in the spotless robe of our Saviour's righteousness, in which alone we can stand the searching light of Eternity.

What a marvellous cycle of interviews this was between Christ and his interlocutors. First the Herodians, then Sadducees, finally the Pharisees were answered and silenced. What inimitable wisdom there was in the replies! And how cleverly, in each case, the Lord turned the battle to the gate, and slew them with their own weapons! We are not surprised that his foes dared not take the field against Him again.

For ourselves we may ask, whether we are rendering God's things to God with as much assiduity as we render Cæsar's to Cæsar; whether we realize the presence of the living God in our daily experience; and whether we are living that life of perfect love towards God and man, which is the fulfilment of the law (Rom. xiii. 8-10).

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Shall They Go?

MY wife and I have received so many letters with kind enquiries and messages of sympathy in respect to her illness and my own eye-suffering, that we take this opportunity of expressing our deep gratitude to all who have shown us such true Christian friendship.

I am glad to be able to report that my wife's health has steadily continued to improve, and I have much less pain in my eyes, and my sight is much clearer.

I cannot tell you what a boon this period of rest has been to us. Words fail me to describe what Q-U-I-E-T spells to us.

Our "old boys" in Canada have sent as their New Year's Surprise Gift for 1901, towards the support of "The Old Home," no less than £236 1s. 4d., every cent given out of their own hard-earned saving. — naking a total of

£2,480 VOLUNTARILY CONTRIBUTED

by these poor lads, rescued from the gutter and the gaol, during the last thirteen years.

Further, let me add, 116 of them have already sent back the £10 we laid out on their emigration, "*to help another poor fellow out.*"

These striking facts prove indisputably

(I.) How well these lads get on in Canada.

(II.) How gratefully they appreciate their good start in life.

(III.) How sincere is their affection for "The Old Home on the corner."

The despatch of this year's party has been unavoidably delayed through anxiety as to Mrs. Fegan's health and my absence from home, and if a party is to be sent at all this year,

PREPARATIONS MUST BE COMMENCED AT ONCE,

and the departure fixed for a date within the next few weeks.

In each of our Homes there is every spring an outbreak of "Canadian fever"—boys flushed with expectancy that they may be amongst the favoured draft, and have a chance to emulate the industry and enterprise which have made us all so proud of "our sons across the sea." It is raging fiercely just now.

I wish I could describe to you how bravely some of these lads have struggled to conquer bad habits and win the good character which would qualify them for the next hiving-off. Many of them have nobly earned this coveted start in life. The question is—

SHALL THEY GO?—

or must all, or any, of them be disappointed? If many of them are to continue in well-doing we must put the wide, blue Atlantic between them and old associations.

We need £1,500 (A) to cover this outlay for providing ocean passages, outfits, &c., and (B) to meet the cost of that close supervision on the other side year after year, which is so necessary for the welfare of the boys, and for the honour of the Lord's work under our care.

This Emigration Fund is quite an extra item outside of our ordinary expenses, and

I AM STRICTLY PLEDGED

only to send out as many boys as are provided for beforehand in the next two or three weeks.

To start this Fund a few friends have generously contributed the following amounts:—

	£	s.		£	s.
Lady R.	51	0	Miss M.	10	0
Mrs. M.	50	0	P.J.E.	10	0
Mrs. H.	30	0	The Misses T...	10	0
Miss W.	20	0	Mrs. L.	10	0
F.A.H.	20	0	Miss W.	10	0
Mrs. F.	10	10	J.P.	10	0
Mrs. S.	10	0	Capt. C.	10	0
Mrs. R.	10	0	Miss J.	8	10
A.O.N.	10	0	A.D.	7	7
A.N.B.	10	0	Mrs. B.	5	0
Mrs. H.	10	0	Mrs. C.	5	0
Mrs. D.	10	0	G.B.H.	5	0
Miss A.	10	0	Lieut.-Col. P...	5	0

Will you help us to give these dear boys a comfortable send-off to the homes already awaiting them in the Far West.

Every gift, however small, will be especially valued just now, beyond its intrinsic value, as a token of encouraging God-speed.

NOTES.

(I.) The economy of Juvenile Emigration, as compared with the maintenance of boys year by year in a Home or Orphanage is striking.

Extract from "A Plea for our Street Arabs" (by J. W. C. Fegan, 60pp. 2½d., post free).

ITS STRIKING ECONOMY—£17 INSTEAD OF £90.

> "Again, the *economy* is well worthy of notice. Let us take the case of a street-arab of eight years of age brought to our Homes. It would probably be five or six years before we could put him out in a self-supporting position in this country. He would cost us about £15 per annum during this period—say £90. Now, by means of our juvenile emigration work, the same boy (if fairly well disposed) is provided for by means of about six months' training in habits of obedience, cleanliness, &c. (about £7), and by being placed in a Canadian farmhouse (about £10) where he has thrifty, industrious training, capital schooling, and plenty of the best food, and a spirit of self-reliance inculcated into him by the precept and example of all around —with the prospect of his own homestead by and by."

Several friends have contributed the cost of a boy's emigration IN MEMORIAM of some loved one—sometimes asking us to choose a boy who bears the ever-dear name—John, Charles, Henry, &c.

(II.) Nothing will, I am sure, give our "old boys" in Canada greater joy than to know that their grateful offerings have encouraged the friends of our Homes to continue and even increase their support of our Emigration Work.

If any gifts are accompanied with a few kind words of approbation to the "old boys," it will give me great pleasure to pass these approving and encouraging messages on to them in a special letter.

(III.) Woollen scarves, warm socks, shirts, &c., to fit boys from 10 to 16, will be most useful and acceptable.

(IV.) *Will any friends give the boys a nice, strong Bible each which they may always treasure as the Chart given them when they were launched on the sea of life from their Old Home?*

(V.) We will deeply value an interest in the prayers of the Lord's people in their own closets and at prayer meetings, &c., that God's richest blessing may rest upon this party—(i.) that they all may be "children of God," (ii.) that they may have a safe, happy voyage, (iii.) that they may each be sent to a God-provided home on the other side, (iv.) that they may have grace to "live not unto themselves, but unto Him who died for them and rose again."

IN CONCLUSION.

It is important that friends interested in the work of juvenile emigration should not be under any false impression as to the Act passed by the Ontario Legislature in 1897.

Legislation was very necessary, not only in the interests of the colony, but in the interests of the societies engaged in this work, the employers who receive children into their families, and last, but not least, the children themselves.

The Act in question is a most humane and reasonable one, conceived in a thoroughly friendly spirit to all accredited societies, and applied in the most considerate manner by the representatives of the Provincial Government, both on this side and the other side of the Atlantic.

It stipulates that only societies authorized by the Lieutenant-Governor in Council shall engage in this responsible work, that each society shall have a permanent home on the other side, and that no children mentally or physically afflicted so as to become a burden to the colony, or of habitual criminal habits, shall be immigrated, that the society is constituted the legal guardian of all such children up to eighteen years of age, that all children shall be visited at least once a year, that in case a child is returned to the society for gross dishonest or immoral conduct the next employer shall be made aware of the fact, that no one shall be allowed to entice a child away from the situation in which the society has placed it, &c.

The fact is the Act strengthens our hands greatly, and gives us what we never had before —a legal *locus standi*. It has stamped out much promiscuous "dumping down" of children quite unsuitable for immigration, and stopped some cruel trafficking in young flesh and blood which were bringing great disgrace upon the useful work of accredited and organized juvenile emigration.

J. W. C. Fegan

The Boys' Home, 95, Southwark Street, London, S.E., May 20, 1901.

Cheques and Postal Orders may be crossed "London and South Western Bank, a/c Mr. Fegan's Homes."

Lives Saved: Souls Won.

IT was a terrible experience. Oh, Christian friends, when you read in the newspapers about troubles, and the lives of the missionaries being in danger, it sounds ordinary enough, but you cannot imagine, you cannot begin to imagine, what it really means to face such experiences. I never had the least idea before that day of what an awful thing it is to die—to die a violent death at the hands of an angry mob. But when we stood face to face with those thousands of people, expecting every moment to be the last, we came to understand in some measure the heart of Christ, when He cried, "Father, if it be possible, let this cup pass from Me."

Our lives were saved as by a miracle; and not only *our* lives were saved, thank God! Notice how the Lord used this whole affair for his own glory, and the advancement of his kingdom. Mr. Tseng and Mr. Wang, as soon as they heard of the riot, came together into the midst of that great raging mob of people to see what they could do to help us. All the Christians tried their best to protect us; but Mr. Wang was not a Christian, and came simply as an outsider, one of the leading gentry of the city, to see what he could do for our help. He came right up to where we were standing, and where we expected every moment to be struck down.

"I hope, sir, that you will stay beside us until help comes."

DR. HOWARD TAYLOR.

"I intend to stay here," was his reply. "I will not leave you." His presence saved our lives, for he stayed beside us, and in some measure restrained the violence of the mob, until the mandarin came and everyone fled before him. But the work was done! Far too courteous to speak to us unaddressed, Mr. Wang had been keenly watching all that scene. He saw the perfect calmness in which we were kept. He saw that we were able to take joyfully the spoiling of our goods, and that no anger or desire for revenge had any place in our hearts. He saw that all we asked from the mandarin was that he would treat the prisoners with leniency. And then he saw the marvellous flood of joy that filled our hearts when we realized that we had been counted worthy to suffer for Jesus' sake. Watching all this, the proud Confucian scholar had found something that utterly brokehim down. This was the means chosen of God to bring that strong man to Himself, humbled like a little child.

There is nothing too hard for the Lord. He can bring blessing, wonderful spiritual blessing, out of the most terrible experiences. Let us ask the Lord to save *soul-winners*—men and women of strong character, even from among the persecutors, who shall become saviours of others also. He is well able to do so. This is no time for discouragement, but for advance.*

Such heart-thrilling incidents as the above in the experience of our missionaries, and such wonderful interpositions of Divine providence and of the bestowal of Divine grace, are to be found in the new edition, just published, of "In the Far East," by Mrs. Howard Taylor (*née* Geraldine Guinness). In addition to bringing the record of events up to date, during the seven years since the marriage of Dr. Howard Taylor and Miss Geraldine Guinness, this edition presents many other attractions. Most of the illustrations, which are of an excellent character, are new and realistic, being taken from recent photographs. The map included in the volume is one of the best extant; indeed, it may be said to be *the* standard map of missionary operations in the vast million-peopled empire.

In view of the widespread interest which now centres in China and its unknown future, every Christian anxious to see the spread of the Gospel in that land should study this book, so as to be able to take an intelligent and prayerful interest in the labours of those devoted servants of the Lord, who willingly offer their service, and indeed their lives, to extend the kingdom of the Redeemer on earth. A perusal of this charmingly-written volume cannot fail to inspire the soul with deeper love to Christ and more ardent missionary zeal.

* From In the Far East.—Letters from Geraldine Guinness (now Mrs. Howard Taylor) in China. Third edition, eighteenth thousand, enlarged and freshly illustrated (3s. 6d. *Morgan & Scott*).

American Mission, Salonica.

WHILE visiting the city of Salonica many of the bluejackets of the Mediterranean Squadron were brought into contact with the workers of the American Mission. Since the fleet left for Malta and other places they have not forgotten the kind sympathy and Christian influence of Dr. and Mrs. House. Letters have passed between the ships and the Mission, and the bonds of Christian fellowship have become stronger as time has gone by. In returning thanks for the ministry of the workers at Salonica, the men send tidings of a cheering nature concerning the consistent and devoted lives of Christian soldiers, and their influence for the good of others. One of these wrote:—"A few weeks ago we obtained permission for a meeting on the upper deck, and had about 300 present. We are urging our lads to be men of prayer. We always remember our first prayer meeting in Salonica, in the cemetery out by the barracks. The work at Malta really took shape in the entry to your late residence. On the third anniversary, 287 had professed conversion. They are now scattered all over the world, trying to lift up the standard of the Cross."

Waldensian Church Missions.

BY the death of King Humbert the missions in Italy of the Waldensian Church lost a conscientious supporter. Since he is no more, many have prayed that the mantle of the father may fall on the shoulders of the son. An era of reaction and clericalism has set in, and is increasingly developing itself in Italy, and it would appear that the constant struggle with the intractableness of the Papacy has had but little effect upon the majority of the country's politicians. On the other hand, the zeal and activity of the members of the Waldensian Church have borne abundant fruit in the enlightenment of young and old to the fallacious teaching of Rome.

Notwithstanding difficulties and obstacles of every character, from all the stations of the Mission a story of progress may be told. During the year, in the mission field there have been 696 admissions to church membership, leaving in the Bible classes 800 catechumens, between the ages of sixteen and eighty.

Concerning the work in Rome, the annual report says:—

"WE HAVE OPENED A NEW HALL

for evangelization in the Via Cavour, where meetings were held throughout the winter and well on into the spring. Many who, probably would not have ventured into our church in the Via Nazionale, entered fearlessly into this unpretentious hall and listened with sustained attention to the explanation of the simplest Bible doctrines. God only knows how much may have remained in the hearts of the hundreds who passed through the place."

MRS. HOWARD TAYLOR.

From Florence, Naples, Verona, and other centres, comes striking testimony that God has not neglected his flock in Italy. Examples are frequently supplied of the faith, zeal, and devotion of those who have passed from error to the fulness of Gospel truth, and have given themselves enthusiastically to the work. The secretary of the Central Committee is Lieut.-Colonel M. Frobisher, 118, Pall Mall, S.W.

Zenana Bible and Medical Mission.—A memorial to the late Mr. W. T. Paton, a warm friend to the Society, has been set up in the form of a Widows' Industrial Home connected with an orphanage, where girls left destitute through the late famine are received and educated, at Munmar, in the Bombay Presidency. A large number of inmates have been already received, and on New Year's Day 111 baptisms took place. The Society looks on this new effort with the greatest hope.

Among Congo Cannibals.

[The following interesting letter is from Bongandanga, a remote missionary outpost on the Upper Congo (over 1,000 miles from the coast). The writer, Mr. Ruskin, of the Congo Balolo Mission, and his fellow workers are doing a good work. A native church is growing up, with schools and native preachers, and the prospects are encouraging.]

WE have again had an opportunity of taking an itinerating trip into the interior. Mrs. Ruskin and I went by canoe up the Bolumbo river, the mouth of which comes out into the Lofoli, about one day's journey above Bongandanga. Nothing of interest happened *en route*. The traders were very kind to us, and did all they could to help us in every possible way.

After five days' paddling, we arrived at Eala on Saturday evening, January 26. Here we found one of the traders, who had just finished buying rubber. After he had given our paddlers some plantains, &c., and had told the people of Eala that we would visit their towns on the morrow, he bade us good-bye, and returned to the Abir factory at Dikila. We then made arrangements for the night. All our clothing, bedding, medicines, cooking utensils, &c., were carried up into a small hut built by the Abir for buying rubber, and although it was not very substantial or draught-proof, we managed to make ourselves fairly comfortable. At the evening service which was held by the river, we told the young men to gather the people together from their towns, as we intended to visit them. On the Sunday morning we accordingly set out, taking a few of our paddlers with us. It took us quite an hour to reach the place by the circuitous road by which we went. All the time we were nearing the town we heard them

BEATING THEIR DRUMS,

in order to inform the inhabitants of our approach; and more than once we felt compelled to inquire how much farther we had to go. The answer always was *Nk'esi*—"not far." Eventually we reached our destination, and were requested to sit down on a fallen tree; no houses were to be seen, for the people were not living in their towns, but were scattered about the forest. As no white woman had ever been seen in that part of the country before, Mrs. Ruskin was at once a curiosity and a novelty. One or two of the rubber men had seen her undo her hair at the riverside house the night before, and on returning to town had told the story of the white woman's hair. This news was received as a made-up story by the majority; so that as soon as we got into the town Mrs. Ruskin was requested to take her hair down to prove the statements which had been made. Great was the consternation when it became clear that the news was true. The exhibition had to be repeated several times for the benefit of different parties. As Mrs. Ruskin was rearranging her hair, one of the chiefs said to me, "Ah! white man, we men (meaning all men) are nothing in comparison to women for beauty; the fact is we have no beauty, for the women have it all." Another man sitting by, joined in, "Oh," said he, "why waste your words on such a subject, seeing that we men are like a dead stick for beauty, and the women have it all!"

By this time a great crowd had gathered, and I rose and called for order. I told the company that we had not come there to amuse them, but with a message of salvation, news of Jesus who died for men; but I found that it was useless to go on. I proceeded to question them, and found from their answers that they had never before heard of the name of Yesu (Jesus), and knew nothing whatever of God or the Holy Spirit. This was

AN AWFUL REVELATION TO ME.

I requested the people to remain still while I asked the Lord to open their blind eyes, and enlighten their dark hearts. After prayer, I began to teach them the same as a Sunday school class of infants. I told them of creation, the fall, and the wonderful gift of God and love of Jesus in redeeming us, also of the gift of the Holy Ghost. The story of Jesus' love was much commented upon; with these people might is right, to forgive a man who has wronged you is a sign of weakness, and only brute force is respected. After a trial or two, they were able before we left to repeat the name "Yesu, Yesu;" and we trust that they will not only remember the name, but soon learn of Him, become personally acquainted with Him, and find in Him a Saviour, Friend, and Keeper. We were much pained as we were repeatedly requested to explain who Jesus was. We thought, "Ah, if our dear friends in the homeland only knew the need, and were truly awakened to their responsibility, would they not take more interest in *our war*—would they not deny themselves more than they have done, would they not send in more money in order that reinforcements might be sent out where there is such a terrible need?

Oh the intense darkness which reigns in this region of which I write! It seems indescribable; we know not how to speak so as to convey any idea of it to those who have not, as we have, seen with our eyes. And how we long that the glorious light of the Gospel may shine over all this district!

As we were sitting in the house at Eala, and again as we came down stream, we could hear the drums beating in

THE CANNIBAL TOWNS

of Loka and Likuti on the south side of the river, and Bosinga on the north. It was told us, apparently with no sense of shame, or wish to hide the horrible facts, that, at any rate in the two first-named towns, the habit of cannibalism is so strong in the people, that when a man dies in one district of the town the drums are beaten, calling the people to come from other districts to buy the corpse for food.

We spoke to one of the Abir agents of this, and he said in reply: "Only the other day I released a man who had been here as a prisoner for some palaver, and sent him off to his town. A few days later I had occasion to make inquiries about the same man, and one of my workmen said: 'The people in your town over there killed him and feasted on his body.'"

Sholapur Schools and Orphanages.

THE combination of plague and famine resulted in a wide extension of the work which is being carried on at Sholapur, under the direction of Dr. P. B. Keskar. In the Christian Orphanage for boys there are over 130 children between the ages of three months and fourteen years. A school for those able to study has been commenced, in which the four teachers are endeavouring to give the orphans a rudimentary knowledge of Marathi, and pass them on to higher school education, or industrial training. The number at present in the Christian Orphanage for girls is seventy-five. These are under the care of a matron and two female teachers. Both boys and girls have made gratifying progress in their education, and several have given themselves to Christ, and have joined the Church. The Widows' and Destitute Women's Home has fifty inmates. The majority of them are hard-working and bear excellent characters, and many have become true followers of Christ. The asylum, which was opened for lepers, has thirty inmates—eight Christians, four Mohammedans, and eighteen Hindus.

The schools for boys and girls at Wadar Wada have been examined by the Government inspectors, who have given gratifying reports of the instruction imparted. It is, however, in the dispensary that Dr. Keskar chiefly labours. Some idea of the medical work may be gained from the statistics, which show that the patients last year numbered 9,474; and in addition to the labour involved, 210 visits were paid to sufferers in their homes. The effects of the famine have also been felt in this branch of the work, and one instance, among others, cited in the annual report of the superintendent, speaks for itself: "A girl, twelve or thirteen years old, was brought to my house for sale. I refused to buy her, but when her brother-in-law was not willing to let me have her free of charge, I took the girl under my arm, and told the man to go away. The girl was quite a skeleton, but to-day she is strong and fat, and no one would think that she is a famine orphan."

Devotion to Heathenism.

BY REV. W. REMFRY HUNT.

WHILE recently itinerating in the Ch'u Cheo district of Anhuei province, it was my privilege to witness an instance of remarkable devotion to heathenism. He was a Buddhist devotee. Travel-stained, footsore, and weary, this would-be hermit priest, of more than fifty summers, was travelling alone on a mission to Tai Shan, a high sacred mountain, a thousand *li* away, in the province of Shantung. One of the strangest things about this odd, rugged pilgrim was his patriarchal and dignified bearing. He might have passed for an incarnation of the Hindoo Shakyamuni Gautama, was well marked with the insignia of his fraternity, and on his stolid, yellow face could be read the expression of far-away hope and almost heroism.

In his hand he carried a little wooden table about the size of a man's hand. On it was fastened a small incense-holder and burner. Round his neck, and flowing beneath his loosely-folded gown, were some beads and seals of other religious significance. On, on, on, he went, one, two, three, four, five, six measured paces; and then a prostration in a very reverential manner. This was repeated all along the high road, the monotony of such penance being occasionally varied by lighting up a small bunch of incense, and uttering longer and louder prayers.

Being interested in this deluded pilgrimage, I asked the prematurely aged priest a few questions. He was polite, but reticent. Gaining his confidence, however, by referring to the fact that his religion, like mine, was not native to China, we realized an affinity which won him over to conversation. He thereupon informed me that his devotion to the task of travelling at the rate of six paces and a prostration, and the fact of continuing this performance through sunshine and rain, cold and heat, from sunrise to sunset, until the sacred mountain was reached in "the province of the eastern hills," would

SECURE FOR HIM MUCH MERIT,

as well as high rank in the priesthood, and finally ensure for him a place in the shining ranks of the immortals.

Speaking with him on the delusions of heathenism and the hopelessness of man without God, he became peculiarly responsive. The idea of a Mediator (middle man) between God and man in the fact of reconciliation, seemed to interest him in a special sense, especially as the work and character of Christ was unfolded to him; yet he clung with tenacious pride to the rites, symbols, and traditions of the fathers.

As the light seemed at intervals to dawn on his clouded mind, my hopes were raised that he might "turn again and believe;" but he had set his face towards the sacred mountain, where the fathers worshipped, and to that purpose with a persistency and determination which would put to shame much of our nominal Christian endeavour, this heathen devotee pressed forward, allured by the fantastic will-o'-the-wisp lights of pagan creation.

Such instances afford sidelights on the other and more real side of the venerable, established, and defiant philosophies of these ancient eastlands. The real citadel to be won is the soul, with its sympathy, which is the vital spark of divinity in every human being. This is what needs to be touched by the gracious influences of the Divine Spirit.

National Thrift Society.—One of the most recent and satisfactory developments in the operations of this Society is the holding of brief, bright meetings, termed "thrift chats," which are held among the employés in ironworks, factories, shipbuilding yards, &c., in manufacturing districts. These have been held under the auspices of the masters, who are unanimous in endorsing the efforts made to deal effectively with the combined evils of improvidence and intemperance. The work of the Society is not confined to the metropolis, but is organized throughout the British Isles. Additional support is urgently needed. Communications may be sent to Mr. J. H. Wiseman, 28, Bodney Road, Hackney Downs, London, N.E.

Visiting in Zaragoza.

WRITING in the April number of *Gleanings from Spain*, Miss Harriet Partridge says: "Here in Zaragoza we have had good opportunities of visiting among the unconverted, and there seems to be a willingness to listen. From the villages around we get invitations to go and tell them the Gospel. Our Spanish helpers are much encouraged by the way they are received when visiting in their own villages. One lady told me the other day that her nephew bought a Bible and hymn-book from her, and took them to his village. On leaving his employers he asked for his books, but was told they had been given to the priest. He replied, 'If you have I shall go to him for them.' On reaching the house he asked the priest for his books. He confessed, 'I have burnt them.' 'Well,' said the young man, 'I demand the money.' The priest afterwards brought the Bible to him and gave him the money to pay for the hymn-book and tracts."

From Teruel Miss S. Sharpless writes: "We have been much encouraged by seeing larger numbers attending the meetings, and among them many new faces, some who have never heard the Gospel before. Although there is so much darkness in this country, we praise God for so many who have turned from idols to serve the living God. In one of the villages we came across a man who some time back had bought a Bible, and we believe the light has entered his soul. Night after night, when his work is done, he sits until late, reading it with deep interest. We had a small meeting there in the afternoon, for which the landlord gave him notice to leave. 'Then,' said his wife, 'let us have a prayer meeting, and ask the Lord to give us another house.'"

Friends who desire to have fellowship in the sending forth of Spaniards with the Gospel to their own countrymen may communicate with Mr. Edmund Ives, 55, St. John's Villas, Upper Holloway, N.

The Italian Military Church.

ALL who are interested in the Italian Evangelical Military Church will rejoice to learn of its continued prosperity. Mrs. Capellini and Rev. Giuseppe Cervi, to whom the evangelistic and pastoral services have been confided, are seeking the further extension and consolidation of the work. Signor Cervi is a minister of the Wesleyan Methodist Church in Italy, and has a worthy record of zealous and devoted labour. He has also had experience as a soldier, having served in the Italian Army. His Church has conceded him altogether to the Soldiers' Mission till such time as Signor Alfredo Capellini, who is at present studying in the Waldensian Theological College, Florence, shall be called to take his lamented father's place.

Mrs. Capellini's energies are chiefly devoted to the evening classes for non-commissioned officers. The classes for the most part are attended by subalterns, who are the pick and flower of the army. But the chief feature is the attendance of commissioned officers, whose presence is a testimony to

THE ELEVATING INFLUENCE

of the gatherings. In doing so, they have had to break through the strong prejudice that has lately been felt by the military authorities against any attempt on the part of civilians to get into contact with the soldiers. Their support has also been a protection to the work itself in days of fear and trial, counteracting at the headquarters of the regiments the violent attacks with which the clerical journals have assailed the Protestant propaganda. Officers and subalterns have given expression to a lively gratitude for the spiritual benefit derived from the Bible studies, and many in great agitation of spirit have inquired the way of holiness. Since assuming the pastorate, Signor Cervi has admitted numbers of new members to the church fellowship. Communications from friends in England may be addressed to Miss Anna M. Stoddart, 35, Antrim Mansions, England's Lane, London, N.W.

Soldiers in the Himalayas.—A Soldiers' Home having been started at Dalhousie in the Himalayas last year for the 1,600 men of various regiments in the depôt there, the ladies who conduct the Home, Miss Tylor and Miss Pogson, would be extremely grateful to any readers of THE CHRISTIAN who would send papers and magazines suitable for soldiers. It is intended to open the Home again this season from May till October, when the men return to the plains. Address, Miss Tylor, West View Cottage, Dalhousie, India.

Self-Supporting Missions.

THE question of self-support in the foreign mission field—not only among workers from Christian lands, but much more among the native churches—is a very important one, involving, as it does, almost the very possibility of carrying the Gospel to the remotest parts of the earth. The aim of every missionary organization is to make the churches it founds self-supporting and self-propagating; and it is satisfactory to note that success in this respect is by no means so rare as critical outsiders would have us believe. In the current issue of the *Assembly Herald*, of the Presbyterian Church in the United States, a writer on their Laos (Siam) Mission says:

Ten years ago if a native Christian wanted medicine, as a rule he begged it from his "nourishing father," the medical missionary. If he wanted a part of the Bible he begged, and often received it for nothing, from the "father teacher." He brought his children to school, and permitted the Mission to educate, feed, and sometimes clothe them from funds contributed by the home church. But, thanks be to God, that father and child stage is passed. Now, the medical work, the press, the schools, the churches, are practically self-supporting—asking little or no aid from the home church, and all evangelists are paid from funds raised on the field.

In this way the spread of the Kingdom of God is not only in proportion to the growing efforts of the home Churches, but is in an increasing ratio not explainable by human arithmetic.

Young Men and Missions.

AS bearing on the problem of interesting and employing the young life in the churches, Rev. D. Burford Hooke writes:

"A Young Men's branch has been formed of the Colonial Missionary Society—open not only to young men connected with Congregational, but all Evangelical Free Churches.

"The members will, practically, carry on their own branch, and in various ways will be engaged in practical Christian service. The result will, I trust, be twofold, young men who go out to the colonies, whether as ministers or laymen, will be better prepared for service. And there is no auxiliary more valuable to the missionary than the earnest layman who testifies by his life to the reality and power of the Gospel. The other result will be a deepened spiritual life. They who read and think about Christian work, whatever the sphere, will soon begin to pray for it, and will not be satisfied until Christ is satisfied. Thus the young men's monthly meetings will do much to deepen the spiritual life of the members, and special gatherings will be held at which this object will be prayerfully sought.

"Any young men who would like to know more of this effort should correspond with Mr. Frank Nichol, the Assistant Secretary, 22, Memorial Hall, Farringdon Street, London, E.C."

Literature for South America.

MR. R. L. HODGE, who has been assisting Mr. Torre, at Buenos Ayres, in the printing of Gospel literature, has found the demand for tracts and papers from all parts of the country growing quickly beyond the ability of the press to satisfy. He is now in this country, seeking means for putting the work on an entirely new and more adequate basis. Three missionary printers will be required, and men are already prepared to go on missionary terms. With these no outside help will be necessary. A sum of £500 is required for press and accessories, with outfit and passage of printers. After a time it is believed the press would become at least partially self-supporting, but probably £400 would be needed for the first year's working, £300 for the second, and £200 for the third.

"We must print leaflets and tracts," says a convert from Rome, now a Methodist pastor, "by hundreds of thousands, and give them away gratis. The difficulty is to publish quantities sufficient to meet the demand. The free distribution of literature suited to the moral, spiritual, and intellectual condition of the people, in an amount proportionate to the need, is one of the most pressing calls from South America."

American Notes.

AT Binghamton, N.Y., a man named M. A. Miller, who had been a very prominent agnostic for a long time, on his deathbed renounced all that he had been professing, and made Rev. S. Dunham (for whom he had sent) promise that at his grave he would make a bonfire of all the copies of Ingersoll's works that he had. This the minister promised to do, and in the cemetery a pile of wood was put in order, and oil provided to saturate the heap. At the last moment, however, a friend of the family seized the books, and carried them off in a carriage, thus thwarting the dying wish of their owner.

For the first time in many years, Kansas City, Missouri, had a "dry" Sunday, all the 443 saloons being closed, in obedience to an order issued by the police commissioners on Friday. Only three liquor men tried "side-door" work, but they speedily came to grief. The Police Board has announced its intention to make this kind of Sunday a permanent feature. This action is the result of a visit of Mrs. Nation to the city three weeks ago. She went into one of the saloons, and was forcibly ejected. The remarks that she had begun inside the place she continued on the sidewalk, with the natural result that she attracted a congregation. She was then taken to the city gaol, and fined 500 dols. for "blocking the streets." Sermons in all the churches, mass meetings, and resolutions followed, till life became a burden to the Police Board. The agitators demanded the enforcement of the law. The Board could see no other way out, and so it issued the order.

Bishop Newnham, of the diocese of Moosonee, 1,000 miles north of Winnipeg, reached Toronto last week, after a journey of 1,500 miles, made on snowshoes, the trip having occupied about four months. The episcopal palace is a log house, 15 feet by 20, which the Bishop and his party of Indians left before Christmas. They travelled at the rate of between twenty and twenty-five miles a day, and did not hear of the death of Queen Victoria till they reached the outskirts of the province of Ontario.

The senate of the State of Arkansas has just passed, by fourteen to one, a bill making it unlawful for any person to drink any intoxicating liquor as a beverage, without having previously obtained a licence as a dram-drinker. The licence fee is fixed at 5dols. a year, and the penalty attached to violations of the law is 15dols. fine, or imprisonment for thirty days. One of the strongest arguments advanced in favour of the measure is that its enactment and enforcement would compel almost every man in Arkansas to contribute to the public revenue.

Acting under instructions from Washington, D.C., Marshal Woodworth and his deputies have commenced war on the Oriental slavery so long practised in Chinatown, San Francisco. Eighteen slave girls were rescued by force, and placed in charge of different missions. The Marshal's deputies broke down doors and forced barred windows in liberating the girls they sought.

A despatch from Hiawatha, Kansas, a town of 5,000 inhabitants, says that some months ago a religious revival took place, in which 600 people were converted. Since that time no dances have been held, and the police judge has had only three trials in as many months. There is not a place in the town where liquors are kept for sale. Druggist Smith, who had been selling whisky and beer contrary to law for twenty years, was one of the first to be converted in the revival. He fixed an hour when he would publicly destroy all the liquors in his store. Several barrels of whisky, half a dozen cases of beer, and other vessels containing liquors were emptied into the gutters, after which their owner led a service of prayer and song.

ROGER MARTIN.

New York, May 7.

Scandinavian Sailors in London.

THE year 1900 was by far the busiest period in the history of the Scandinavian Sailors' Temperance Home, which is situated near the West India Dock Station, Poplar. Over 1,000 men more than in any previous year were entered on the books, and had it not been for the heavy unavoidable losses, the balance-sheet would have shown a much better result. It is gratifying to learn that the institution may be regarded as self-supporting. Important defects in the arrangements of the institution are the lack of accommodation for ships' officers, and the want of a larger café. To remedy this, a site adjoining the Home was purchased, and plans for the building are now being completed. The cost of the project is estimated to be £5,000, and the subscription list, which was headed by Her Majesty the Queen of Sweden and Norway, represents a sum of £1,200. The hon. managers are Mr. and Mrs. Welin.

The London Tent Campaign.

"PRAY ye the Lord of the harvest that He thrust forth labourers into his harvest." Who has not been stirred by this heart-searching appeal of our Divine Lord, and had brought home to his soul the picture here portrayed? The whitened harvest with the grain ready to fall to the ground and be wasted for ever, and all because the labourers are few! The urgency of the need should bring all the earnestness which eternal issues involve, as we contemplate this scene, and hear our Lord's command. It is because something of the Spirit of our Lord has taken hold of his servants that they look with yearning desire upon the masses of the great Metropolis, who are perishing for the lack of the Bread of Life.

The time has come for another

FORWARD MOVEMENT WITH THE GOSPEL

to reach the unreached. The workers go forward confident that He who has been so manifestly with them in past seasons will not fail them in this also. The need is not diminishing, but rather increasing. Tens of thousands in every district, who never darken the doors of an ordinary church or chapel, are drifting on in indifference to eternal ruin. It is to reach these, more especially, that the London Tent Campaign Committee are carrying on their efforts.

While the need is appalling, there are on every hand many things to encourage in this blessed work of love. Never, perhaps, have God's own people been more united in their faith and desire for blessing. The Simultaneous Mission has, we think, had much to do in bringing this about; and the tents, providing as they do neutral ground, the Christian forces rally unitedly to the fray. There is also, undoubtedly, a noteworthy spirit of expectancy, and the very atmosphere seems charged with hope that God is about to

POUR OUT HIS BLESSING

in great abundance among all classes of the people. Moreover, there is a willingness to attend tent services; this has been demonstrated in the past three summer seasons; people who cannot be reached by ordinary methods flock by hundreds and thousands to these services. It may be difficult in a word to say why the ordinary church efforts fail, but the facts are alas! patent to everyone; and even if the churches were filled to overflowing, still the great majority remain unreached.

At Dartford, where a large tent seating 2,000 people has just been placed, may be found conditions that are typical. With a population of 20,000 people, they have sixty-eight drinking places, with accommodation in all the churches, chapels, and mission halls only for some 2,000. One of the pastors, in thanksgiving to God, expressed the joy and delight that thrilled the workers' hearts as they beheld in one tent service more than enough to fill all the religious places in the town.

Not only do the people attend, but many of the helpers are finding the people as a whole more

WILLING TO RECEIVE THE WORD

than they have ever known; and they praise God. The old, old story, told out in simplicity and faith, has lost none of its ancient power. It is a glorious sight to see many of all classes weeping their way to the Saviour's feet. There is no doubt, too, that the work is having much encouragement through the wondrous transformations wrought in the lives of many in districts now being visited for the second time. The corduroy, or the rags and the neck scarf, have given place to respectability, and the beaming faces and marks of appreciation are such a witness for the Gospel that they become living and present examples of the power of Christ to save.

The story of the tent work is one of remarkable development, and a brief reference to its origin will be of interest to many of our readers. It is less than three years ago that

MR. LEONARD WEAVER

erected a huge American canvas tabernacle in a field in North London. Its strange appearance, the peculiarity of the bolted, interlaced woodwork by which it was supported, attracted the attention of the curious, and gave rise to much speculation. It was to the population of the adjacent districts a singular problem; so that, in spite of the pessimistic views which were freely expressed, the opening services attracted a vast attendance. The spiritual outcome was remarkable; from among the poorer artizan class, by whom the meetings were chiefly attended, many souls were won. The news regarding the reclamation of rough characters—drunkards, gamblers, Sabbath-breakers—spread far and wide, and soon the tent became a place of popular resort for the masses, and proved on Sunday nights all too small for those who desired to obtain admission.

The lateness of the season did not allow of a prolonged continuation of the effort, but its fruit has been seen in the

LARGE AND IMPORTANT CAMPAIGNS

which have been carried on with so much blessing each succeeding year. At the outset the recommendations of the ministers and Christian friends at Tottenham who had seen the work, proved of great service in arousing the interest of the Lord's people. The ministers signed a recommendation in the following terms:

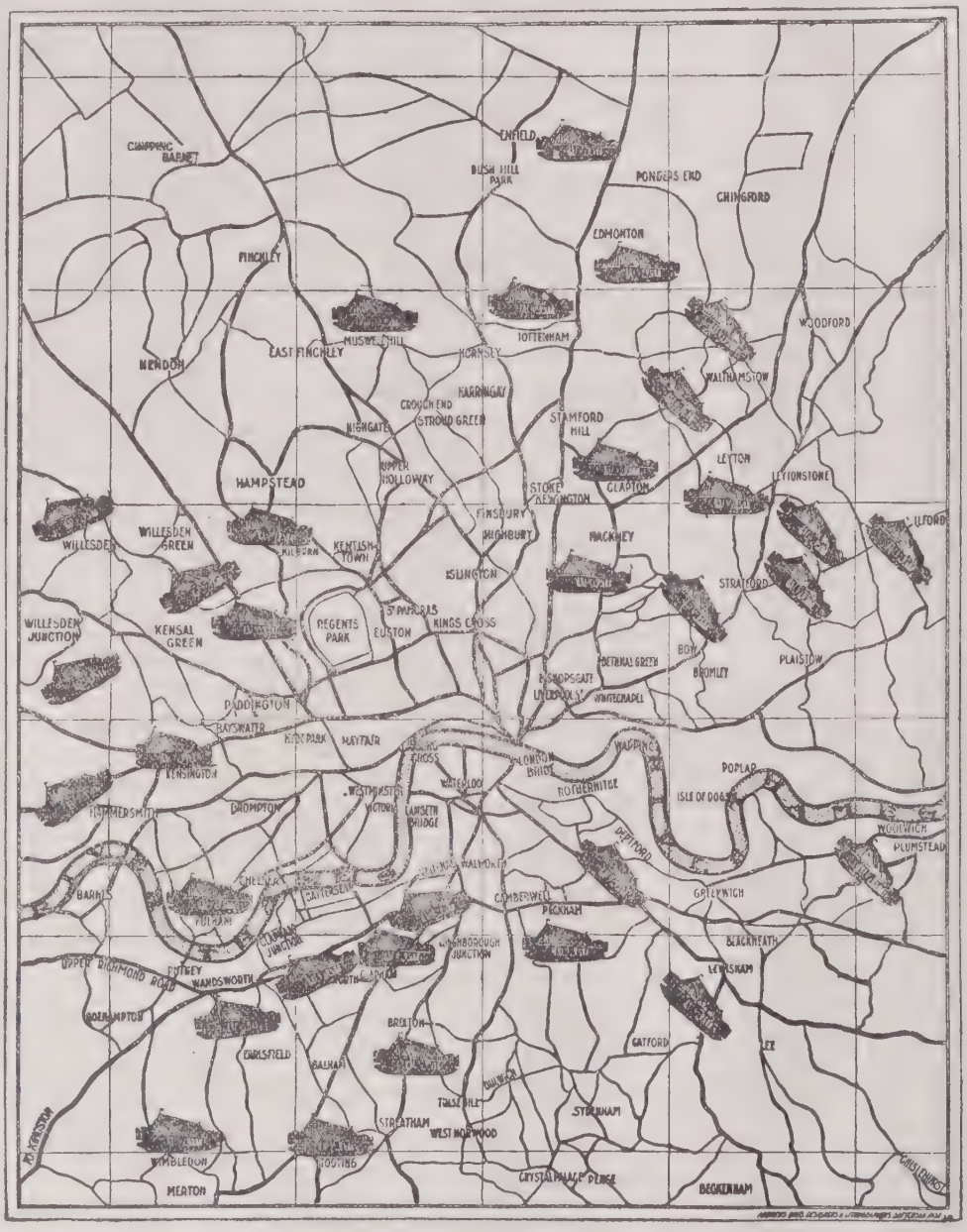
We can bear our testimony to wonders wrought in the name of Jesus, through Mr. Weaver's instrumentality during the four months' continuous special services in the great American Tent; and we feel assured that, withorganized effort, and much united prayer, the power of the Lord will also be graciously manifested in your district, to the salvation of many precious blood-bought souls.

The work spread to various parts of London, and the difficulty has been, as the years have passed, how to supply the many demands which met the committee on every hand. There has been a general rallying in each of the districts of helpers connected with

MANY BRANCHES OF THE CHRISTIAN CHURCH.

The responsibilities of the local committees are manifold, but the efforts put forth have been wonderfully fruitful. The Sunday evening services have been harvest times. At one tent, for example, to use the words of one who looked very earnestly into the work, "over 1,000 professed conversion, including a band of some fifty or sixty intelligent young fellows who may become a mighty power for good in the neighbourhood."

In this connection it will be well to quote a sample report of one of the campaigns,



DISTRICTS VISITED IN CONNECTION WITH THE CAMPAIGN, 1898-1900.

written by one of the chief workers, who took an active part throughout :—

I have great pleasure in recording the mighty power and working of the Holy Spirit in the great tent fixed in Hammersmith. It was opened under rather unfavourable circumstances, having no choir, stewards, or support from any church. However, the Lord opened up the way for us, and, two days afterwards we started, having sent an invitation to all the churches, chapels, mission halls, &c., we formed a small committee and went ahead. We had sixty-five meetings for adults, including five for men only. One was much struck by the willingness of the unconverted to come forward for salvation. Not a meeting was held without results.

We had some remarkable cases. On the second Sunday a man was converted through an address of Mr. Weaver's. This convert had a godly wife and family, and by their consistent life and their prayer for him he became so miserable and wretched that he ran away from home in California. He arrived in London, went in for all sorts of sin, and was so reduced that he was obliged to sleep for several weeks in the public parks. The Lord graciously dealt with him, and brought him to the tent, where he was converted. Next day he wrote home to his wife, telling her how God had answered her prayers. He told us, too, that as soon as he had saved sufficient money and "spruced himself up," he was going back to California. Another was a man who had served at least ten years' imprisonment. Another interesting case was the son of a clergyman, who was reduced to sleeping at a common lodging house. He sought the Saviour, and his father wrote, saying he would provide for him, and receive him back home if he would remain steady.

The Campaign has also rendered excellent service in combating the drink traffic. In many instances, men have entered the tents the worse for drink, and have been so impressed that they have been brought to the Lord, if not on that occasion at any rate in a subsequent meeting. The processions, headed by brass bands, through some of

THE LOWEST OF LONDON SLUMS

will be within the memory of many readers. On these occasions some extraordinary sights were witnessed. The public-houses were emptied, scores of poor slaves of the drinking habit marching with the procession, and following on to the meeting in the tent. The deplorable condition of these unhappy men and women formed a striking object-lesson, and the Christian ministers and other workers who assembled to show their sympathy and give their assistance, were deeply affected at the sad spectacle. It is cheering to know that many of those who were gathered in, in this unconventional fashion, forsook their evil ways. In many instances, the pledge was signed, but, better still, a large number sought the help of God to live a better and nobler life.

The tent work serves a most useful purpose as an auxiliary to the churches, and the highly satisfactory testimonials which have been received from local ministers and influential Christian bodies show that the work is sound and thorough. For example, the friends at Tooting wrote :

It gives us great pleasure to bear witness to the good work accomplished by the Tent Mission in Tooting. The district being a scattered one, and the population difficult to reach, we were somewhat doubtful as to the prospect of filling so large a structure ; but our fears were soon put at rest, and the tent was well filled every Sunday, and some hundreds gathered to hear the Gospel every week-night.

The preaching was with power, and with all demonstration of the Spirit, and many declared themselves on the Lord's side. Mr. Weaver came among us as a stranger, but he leaves us as a brother beloved in the Lord who will be followed in his labours with our sympathies and prayers. We cannot close this letter without expressing our acknowledgments to Mr. Chas. Inglis and others who so nobly assisted, and whose addresses were owned of God in bringing many to decision.

This letter was signed by the ministers of the Presbyterian, Baptist, Congregational, and Primitive Methodist Churches. A well-known Christian worker in South London, who kindly acted as honorary local secretary for the work at Peckham, and who is also connected with a society, the South London Christian Union, which has on its council members of all the Free Churches, wrote :—

During the ten weeks in which tent services were held in the Peckham district, some hundreds of persons professed conversion through faithful preaching of the Word, and a stimulus was given to Christian work generally. In some instances, whole families were brought under the power of the Gospel, and are now in church fellowship. Backsliders were restored, while many who were once the slaves of sin and Satan are to-day rejoicing in the glorious liberty of the Gospel of Christ. A great work was accomplished. Christ's Kingdom was extended. To Him be all glory !

In each part of London the general effect was the same. In the East End, at Ilford, encouraging work was carried on, and the Governor of Dr. Barnardo's Girls' Village Homes, wrote :—

We have good reason to be thankful for the results among our girls. A large number of them attended

MR. LEONARD WEAVER.

From a Photograph by Messrs. Heaton Bros., 257, Lavender Hill, S.W.

the services, and very many were impressed from time to time. There was also a very welcome stirring up and strengthening of spiritual life among many whom we had reason to look upon already as Christian girls. You will be pleased to know of one permanent outcome of the tent services, namely, a weekly prayer meeting, started and maintained ever since by Christian girls themselves, which continues vigorous, and is the means of much helpfulness among us.

Two business gentlemen who acted as treasurer and secretary respectively of the local committee at last year's campaign at Clapham Road, write :—

We have pleasure in stating that the work here was a great success, so many of the Lord's people being encouraged and stimulated, with a great deepening of spiritual life, in addition to many souls converted to God—all of which is bearing much fruit, and will have lasting effects upon the district.

The meetings for men only are a notable feature of the Campaign. On some occasions no fewer than 1,000 men have come together on Sunday morning, a fact which church and chapel goers will readily appreciate. For the

LISTLESS, HELPLESS-LOOKING MEN

who loiter about the London streets, waiting for the public-houses to open, a religious service would seem to have few attractions, but the effects have been seen in changed lives and homes, especially among individuals of the lower artizan, or even the costermonger class.

The work embraces also carefully organized operations among children and young people. The Saturday afternoons in many tents have been utilized for meetings conducted by missioners who have evinced special suitability for children's work. Without any undue attempt to secure a large record of numbers seeking the Lord, religious instruction has been given, and in simple, but interesting fashion,

MANY OF THE LITTLE ONES

have been taught to love the Lord. Pathetic instances have transpired in which the seed sown in these young hearts has brought forth good and abundant fruit in the subsequent conversion of their parents.

The outlook for the Campaign which is just commencing is rich with promise. The re-erection of the tents has already caused the many friends of the work to look about them and secure sites. Local committees have been formed, and districts to be visited are :—

Place	Opens.	Closes.
Dartford (Westgate Est.)	May 11	June 9
Stratford (W. Ham Lane)	,, 18	,, 16
Fulham (Lillie Road)	,, 23	,, 23
Kilburn (Willesden Lne)	June 1	,, 30
Brixton	,, 1	,, 30
Woolwich (Common)	,, 15	July 14
Forest Gate	,, 22	,, 21
Shepherd's Bush	,, 29	,, 28
Edmonton (nr. Town Hall)	soon as possible	
Notting Hill	July 6	Aug. 4
Tooting	soon as possible	
Greenwich	July 20	,, 18

Committees are also forming in the following places: Deptford, Islington, Harlesden, Peckham, Chiswick, Canning Town, Clapton, Clapham Junction, Clapham, Crouch End, Walthamstow, and Leyton.

It is God's method to reach the world through the Church. We have no right to expect that God will save only through the indoor preaching of the Gospel ; church work never has been confined to bricks and mortar, for the history of this country, and of others also, shows that the great revivals have come through God's people going outside

CONVENTIONALITIES AND SYSTEMS,

and preaching the Word in the highways and byways. There is no doubt the work is always more permanent, as in the case of the tent work, when carried on in conjunction with God's people, and such as desire the salvation of the people.

The responsibility resting on the pastors of churches and all London Christians is very great, and we earnestly appeal to all leaders to unite cordially in this great effort to reach the unreached masses. The work is undenominational, or interdenominational ; no district is entered without earnest solicitation of the fellowship and co-operation of God's people. The names of the converts are passed on to the churches or mission halls where they wish to attend.

It will readily be understood that so important an undertaking, although carried on with care and economy, under the supervision of a committee of well-known gentlemen, necessitates a considerable outlay. It is hoped, however, that sufficient support will be forthcoming from those who are interested in Gospel work among the masses, not only to defray the expenses already incurred, but to warrant an extension of the Campaign to many other needy parts of the Metropolis from which calls have been received. We shall be glad to be a medium by which our readers can aid financially this important work, and hope to report the meetings week by week. The offices of the Campaign are at St. Paul's Buildings, 28-30, Paternoster Row, E.C.

The May Meetings.

Woman's Noble Warfare.

VARIOUS public gatherings were held last week in connection with the twenty-fifth annual council of the British Women's Temperance Association. On the Sunday, women speakers addressed meetings at centres in the four quarters of the Metropolis. Rev. Mark Guy Pearse and others took part in proceedings of a devotional character at Westminster Town Hall, occupying the Monday morning and afternoon. In the evening of that day, Queen's Hall was densely crowded, both on platform and in auditorium, for the great public meeting. Organ solos were played by Mr. Herbert L. Cooke; and vocal music by the Temperance Choral Society and combined choir under Mr. Frederick Williams, had a large place in the programme. Lady Henry Somerset presided, and reviewed the stirring history of the temperance movement, asking why, after 185 years of toil and testimony, comparatively little progress had been made. The reason is that, while the nation has slept,

AN ENEMY HAS SOWN TARES

in the moral, financial, and political conscience of this people. Those who charge temperance reformers with exaggerating the evils of drink should read the book entitled, "Drink and Cruelty to Children," with a preface by the Archbishop of Canterbury, which is the outcome of evidence laid before a small committee in Manchester. Lord Salisbury has said that it is not wise to limit the age at which children may be sent to public-houses; but if, as his lordship contends, it is the elder children who are contaminated, surely such places are the last in the world to which younger children should be sent. The estimate of local officials connected with the National Society for the Prevention of Cruelty to Children, is that at least 50 per cent. of the 374,428 cases with which that Society has dealt are due to drink. We are coolly told that suffering must always exist. But unrecorded

CRIMES AGAINST CHILDREN

cry aloud to God; and unless that cry be heeded it will condemn this great nation. The Christian Church has not taken a sufficiently prominent place in this warfare; and but little advance will be made until temperance reform becomes a religious movement of our day. Credit is due to Lord Peel for having the courage to adopt a constructive policy against this enormous evil.

The vast audience rose and cheered Lord Peel as he began his address. He trusted that the hesitating tone of the minority report would not adversely affect the Children's Bill in its perilous passage through the remaining stages of Parliamentary procedure. Three children of tender years were found lying drunk in a house, with an intoxicated publican. It was said that the case was covered by existing law; but, under the Bill, poor children would not be permitted to encounter such temptations. The practice of not serving children under sixteen years had been

TRIED IN LIVERPOOL,

and the chief-constable testified that no sort of complaint had come from the working-classes. There is urgent need to shorten the hours of slavery by publicans' employés, to reform the licensing authority by elected additions, and to keep licensing within the legitimate demand, with compensation, upon a reasonable basis, paid by the trade.

Archdeacon Wilberforce declared that, as the colossal intemperance of England impoverishes the people, increases taxation, and limits the producing power of the nation, it is everyone's responsibility. It bars from access to the kingdom of heaven the immortal souls of men. The real trouble is not in the "intemperate advocacy of temperance," but in the immoderation of the moderate drinker. The hour is full of optimism for the movement. First, woman has arrived upon the field, and has come to stay. Then there is the extraordinary interest taken, up and down the country, in the Children's Bill; and no single measure is of more vital importance to the progress of the nation. Finally, "best of all, God is with us."

Presbyterian Missions.

FOLLOWING the meetings of Synod already reported, the annual gathering in connection with the Foreign Missions of the Presbyterian Church of England, was held in the Queen's Hall, on Tuesday evening of last week. The opening devotional exercises were conducted by Rev. Hugh Falconer (minister-elect of Notting Hill congregation) and Rev. Dr. Joseph Parker.

Warm greetings from friends of the work in Scotland were brought by Rev. Principal Rainy, who presided. In the course of a notable address, he dealt with the subject of the reasonableness of Foreign Missions. "What shall we say of the missionaries who go to nations with old civilizations, that had built up their thinking, their manners, their laws, their institutions, ages before we were civilized, and before we had come into the comity of working and thinking nations? What shall we say of those who go to men who have their own philosophies, their own creeds, and their own maxims, tested by generations and centuries—not the best certainly, and yet such as men have been able to live and to organize their social systems by? Is it reasonable for us, who are strangers, to go to these men and women, and say, 'Renounce your own past and come into the inheritance of our past?'" Is it reasonable for us to go to them, representing novelty, innovation, and change, and is it likely to attract or repel them? Is it a fit thing that we should carry to them a message that will set them at odds?

"I answer—Yes, it is reasonable. If, first of all, Christ has become everything to ourselves, if we have accepted Him as our Master and Lord, if He is to us the object of affection dearer than we can give to any mere creature—then we may go among the Gentiles preaching the unsearchable riches of Christ; but on any other terms I do not think it is reasonable to expect them to listen to us. The best and truest Christians are apt to be infected with the spirit that suggests, 'Of course, we are the people that are in the right, and, of course, we have the right views, and the right civilization, and the right everything else; and among other things that we may take a little interest in, we may try to give a little of our benefits and attainments to these poor people in China and in India.'

THAT SPIRIT WILL NOT DO

for real mission work; the spirit that will prevail must be under a sense of the extraordinariness and wonderfulness of the work done when the kingdom of God takes possession of a man."

Speaking with twenty-two years of experience, Rev. D. McIver (Wu-king-fu, Hakkaland) dealt with the real causes of recent and present troubles in China, of which the pride of the Manchu race was an important one. Dealing with the outlook for the future, he said the missionaries hoped that the Emperor would be restored; and that, surrounded by wise counsellors, he might go on with the work of reform which he had planned and set on foot some years ago.

An accident having prevented the attendance of Mrs. Hunter (Manchuria), Miss Furley told, in graphic words, the story of the wonderful progress of the Gospel in Uganda; and was followed by Rev. W. T. A. Barber (Leys School, formerly of Wuchang), who described some of the difficulties encountered by a Chinaman who wishes to follow Christ, and the manner of men they were who, by scores of thousands, have overcome these. Speaking of the work in India, Rev. Canon Ball (C.M.S. College, Islington) pleaded for a strengthening of the staff; and Rev. Thomas Currie, as convener of the Jewish Mission, asked for increased support.

Door to Door Evangelizing.

AT the meetings a few days ago of the Metropolitan Tabernacle Colportage Association the appearance and statements of the men themselves constituted an eloquent testimony to the value of the work that is being done. The meeting of members and subscribers, which took place in the afternoon, was followed in the evening by the public gathering.

The report submitted by the secretary (Mr. Stephen Wigney) showed that in the fifty-two districts occupied by the men the sales for 1900 comprised 111,042 books (including 4,331 Bibles and 4,661 Testaments) and 409,986 periodicals and other publications; while 53,069 tracts were distributed, 250,350 visits paid, and 6,024 services held. It is cause for special satisfaction that in the course of the twelve months at least

THREE NEW MISSION CHAPELS

were opened in connection with special centres of usefulness in which some of the colporteurs labour. The characteristic feature of the messages from the districts was one of blessing all round, men and women being born again by means of the Word read and heard.

Speaking from the chair, Pastor Thomas Spurgeon thanked the colporteurs very heartily for the help they had given in the rebuilding of the Tabernacle; and, while emphasizing a deficiency of £53 16s. 1d., thanked God for what had been accomplished by means of the organization in different parts of the country.

Touching reference was made to the loss sustained through the death of Mr. Henry Wood, by Mr. John Marnham who had taken Mr. Wood's place as a vice-president. Among other testimonies from personal knowledge, he described the work of one colporteur in a Hertfordshire village, conducting services, visiting the homes, and winning souls for the Master; and deplored the fact that such agencies cannot be extended to other

PARISHES WHERE THEY ARE MUCH NEEDED.

Bright, hearty greetings followed from a number of the colporteurs, accompanied by thanksgivings for the way in which they had been upheld by God in trying circumstances. They also told with gratitude of the readiness with which persons acquainted with their work sent contributions to a fund now being raised to provide small retiring allowances. One story in every mouth was of the way in which they are turned to in times of distress or sorrow, and of the goodness of the Lord in honouring his Word at such times.

A Talk with a Mother is the title of a booklet dealing with a neglected subject. Domestic comfort and the higher interests of life are very largely sacrificed to sensual gratification. Those who sympathize with exhausted mothers struggling with large families will do well to "take up the parable" of the writer. In the form of a dialogue we have here truths that should appeal to thoughtful men as well as women; in fact, there is reason to fear that on the subject dealt with "the men are to blame." District visitors and others will find this booklet suggestive of a course of instruction which should materially affect the home happiness and general well-being of the working-classes. (6d. per doz.; quantities at reduced rate. *Dorrington Bros., Bear Alley, Farringdon Street, E.C.*)

"Friendless and Fallen."

THE progress made during the past year by the London Female Preventive and Reformatory Institution, and told forth with force and pathos at the annual meeting at Exeter Hall, on Wednesday of last week, is full of encouragement to those interested in the vigorous operations of the organization, in the interests of the "Friendless and Fallen."

Mr. W. J. Taylor, who so perseveringly directs the various Homes and Refuges, said that it is recognised by the Committee that the Gospel is the chief lever by which these young women and girls are to be successfully raised, and every suitable means to that end are adopted. The Homes are conducted on

THE "CHRISTIAN FAMILY" PRINCIPLE,

and the cumulative experience of both the past and the present shows that God's blessing has very largely rested upon the efforts made to save the souls, as well as the bodies, of those who have been admitted.

Mr. Taylor gave some touching instances of fruitful work, both rescue and preventive. L. B. was a most respectable-looking young woman, and on account of her educational advantages she might have done well in life. She was only seventeen years of age when led astray by a man holding a good position. For five years they were together, and then he heartlessly left her. When she sought admission, her earnestness of desire to live a different life was very marked, and in the Home her conduct was equally good. She has now been in the situation provided for her for nearly a year, and regularly corresponds with the matron, who says she is giving daily proof of her sincerity and Christian character. Another case, G. E., was admitted nearly five years ago. She had been led astray and had a little one to support. The lady through whom she was received seems to have had a very poor opinion of the young woman, and it certainly appeared that to give her the benefit of a course of instruction and discipline was the only likely means of helping her effectually. She was placed in service in 1897, and is now in her second situation. Her mistress reports that she is a thoroughly good girl, and is a church member. B. E. was

ON THE VERGE OF RUIN

when admitted to the Home. She behaved well, and learned all she could of laundry work, for which she seemed to have had a special aptitude. She was placed out in a cottage laundry, and remained two years, only leaving to take a better situation. She has been nearly four years in this second place, and is looking forward to opening a small laundry of her own at no very distant date.

Some of the cases, as Mr. Taylor pointed out, are of a difficult and trying character, but with these also blessing has been given. For example, P. D. was a very troublesome girl, but after a time was placed in service. She did not get on, and begged the matron to give her "another chance," promising that she would earnestly try to succeed. She was helped again, and has done well. Again, H. M. was a self-willed and difficult girl to deal with, and the matron almost despaired of her; but she is now in service, and has written to say that she can never regret going into the Home, because of what she learned there, while her mistress also writes that she is "willing and obliging." Mr. Taylor added encouraging reports of the "Open-All-Night" Refuge and the Young Women's Training Home, and concluded with an appeal for an increased measure of public support.

Speaking from the chair, Mr. Frank Bevan, after reviewing the operations, passed on to consider the vast mass of moral evil still to be dealt with, and pointed out that the only true foundation for success is spiritual effort to reclaim the individual sinner. Proceeding, Mr. Bevan described the admirable effects of Christian influence in training and discipline upon the inmates of the Homes.

A stirring address followed from Prebendary H. W. Webb-Peploe, who expressed regret that the public take up an attitude of unconcern regarding Christian work for the reclamation of fallen women, and quoted Longfellow's translation of Friedrich von Logan:—

Man-like it is to fall into sin,
Fiend-like it is to dwell therein,
Christ-like it is for sin to grieve,
God-like it is all sin to leave.

In a striking appeal on behalf of the vast army of fallen women on the streets of London, the speaker urged that Christian people should not ignore or avoid the evil, but, on the other hand, devote themselves

TO ITS REMOVAL.

Proceeding, Mr. Webb-Peploe gave a powerful description of a "midnight supper" for women held in the West End of London, the guests being gathered in from the streets by bands of workers. Although some heartrending scenes were witnessed, the outcome of the gathering was that a number of women were rescued from a life of degradation. Mr. R. C. Morgan and other speakers followed with sympathetic addresses.

London Coalies "At Home."

IT was good to be among the happy fellows who assembled in Mildmay Conference Hall one evening last week, for the anniversary of the Mission to Coalies and Carmen. The attendance was said to be the largest known since the first of these yearly gatherings took place eleven years ago. Tea was provided for the men and their wives; indeed children, and even babies, were to be seen as the numerous company trooped into the spacious Hall from the rooms underneath, bearing treasured presents of flowers and Scripture cards, and eager to hear the brief and earnest addresses that were subsequently given by supporters of the work, missionaries, and converted "mates."

The coalies' own choir led the singing, which, like the hand-shakes as friend met friend, was of the heartiest order. Warm-hearted expressions of interest in the highest welfare of the men, and manly personal testimonies to

THE POWER OF DIVINE GRACE,

evidently met with full appreciation on the part of the audience.

This year, the President, Mr. W. R. Rickett, was able to take the chair, to the delight of those present. He acknowledged kind messages received and prayers offered in the time of his affliction through the death of his wife, announced that the desire for a sixth missionary is now met in the appointment of Mr. Heard to the dock district, and pressed home the questions, Do you love Jesus? Are you seeking to walk in his footsteps?

Apart from the chairman's speech, it may be said that Mrs. Rickett was a true friend of the Mission, and when inviting Christian coalies and their wives to her Hampstead residence she made these humble workers feel how real was the interest both she and her husband took in their spiritual and temporal welfare.

Colonel Morton's cheery words of welcome were mingled with some "straight talk" as to the claims of the Saviour and the useful influence that godly coalies may exercise.

"YOU KNOW ME,"

said Mr. Johnson, one of the coalies of the North district; and his earnest recommendation of Christ's service was most impressive.

Mr. Fred Tite, coal merchant and treasurer of the Mission, voiced thanks to friends and helpers at Mildmay, and mentioned that £1,000 given by the chairman had been invested for the benefit of the Mission. Working expenses had been kept within income, to which the men themselves contribute; but there is plenty of scope for extending the good work.

Some of the missionaries, local superintendents, and coalies' deputations gave Gospel exhortation, personal testimony, warnings against drink and "bookies," and there was an abundance of joyous sacred song.

The work done by the missionaries includes visitation of the sick; and the benevolent fund has been of great service in cases of distress. Distribution of tracts specially written to suit the men has been owned and blessed of God.

Mr. Charrington's Anniversary.

ON Wednesday evening last week the Great Assembly Hall, Mile End Road, presented a festive appearance. The occasion was the thirty-first anniversary of the Tower Hamlets Mission, and friends from far and near gathered to rejoice with the workers in another year's successful service in uplifting Christ to thousands of souls. The history of the Assembly Hall, with its extensive operations, is well-known in Christian circles, and its founder—Mr. F. N. Charrington—is held in loving esteem as one who has done much for the poor, degraded, and forsaken.

It was inspiring to witness the ardent enthusiasm and delight with which the proceedings were entered into by the enormous crowd who filled nearly every part of the vast building. The reception of the members by Mr. Charrington was followed by opportunity for social intercourse around the well-laden tables arranged in the area. The succeeding gathering, presided over by Mr. F. A. Bevan, was remarkable for the

SPIRIT OF HAPPY FELLOWSHIP

which was manifest throughout. In offering prayer, Rev. John T. Vine petitioned that God's blessing might abundantly be seen in the continued prosperity of the work which is carried on in his name at the Assembly Hall. Mr. E. H. Kerwin tendered the hearty congratulations of the church to the superintendent on attaining the thirty-first anniversary of the work, and spoke of the widespread influence of the Mission. Many who are witnessing for the truth at home and abroad owe their first aspiration for the higher life to which they have now risen to the simple Gospel services at which the message of God's servants found its way to their hearts.

An ovation of extraordinary warmth was accorded Mr. Charrington, whose futile efforts to speak only occasioned more vigorous cheering. When at length quietness was restored, the speaker passed in review the numerous phases of the Tower Hamlets Mission. Not only were they celebrating the anniversary, but were entering upon their summer campaign of open-air services. The tent was already erected, by which many would be reached who otherwise might not hear the Gospel. Speaking of the past year, Mr. Charrington found many causes which called for gratitude, and afforded encouragement. The present membership numbers 1,550, who are in active fellowship, 128 applicants having been received during the year. Five hundred have passed through the inquiry rooms. For

A QUARTER OF A CENTURY

the great Hall has been opened nightly, evangelistic services being held consecutively for 9,143 nights. The Sunday school is the largest in the metropolis, with over 2,000 scholars and 100 teachers. Every night also a service for young people is held in the Children's Hall, besides a Band of Hope and other agencies. Over 1,000 temperance pledges have been taken in the course of the year, and at the Coffee Palace, which is self-supporting, everything is done for the comfort and refreshment of those who have given up the drink.

The Chairman, in a sympathetic address, traced the commencement of the Mission to one soul being touched with the love of God and filled with love for men. However numerous the agencies may be for the social benefit of the masses, the primary object of winning men from sin to righteousness must never be overlooked.

Rev. Marcus Rainsford addressed some words of brotherly counsel and encouragement to the workers, whom he exhorted to seek close communion with Christ. By living near to the Master his followers became like Him—sympathetic, kind, merciful, noble, and great.

Mr. W. H. Seagram appealed to the workers for full consecration, and to "walk worthy of God, who hath called you unto his Kingdom and glory." With tenderness and expression Miss Grace Day Winter sang, "When I survey the wondrous cross," and a few closing words were spoken by Mr. Thos. Richardson and Mr. George Nokes.

Help for Brazil.

EXPERIENCE has proved that it is far more difficult to secure the support of Christians for work among white people than black, the idea too often prevailing that the heathen are necessarily coloured races. The fact remains that there are millions akin to us in blood and civilization, though not in tongue, who are living in as dark superstition and wickedness as any natives of Africa, India, or the islands of the Southern Seas. This is especially true of the South American continent, and at the annual meeting of the Brazil Mission, held at Exeter Hall on Tuesday of last week, the needs of this crying constituency of heathenism were forcefully emphasized. Speaking from the chair, Dr. J. L. Maxwell deplored the apathy displayed by Christians towards missions in lands dominated by Romanism. True it is that some of the methods adopted by Roman Catholics are legitimate; but it is

NOT A QUESTION OF METHODS,

but of principles. If Roman Catholics were bringing Christ to the hearts of men, there would not be the need for Protestants to evangelize in lands under the yoke of Rome. The Church of Christ must realize more fully its obligations in respect to sending the Gospel to these countries.

Just on the eve of leaving to rejoin her husband in Pernambuco, Mrs. C. W. Kingston made a touching appeal on behalf of the misguided and ignorant Portuguese of Brazil. The need for more teachers is urgent. Encouragements and difficulties on the field were related by Rev. J. Fanstone. He spoke of the effects of Romanism, unfettered for 300 or 400 years, upon the life of the poor Brazilians. The result is that their ungodliness is in proportion to their religiousness. In his long experience he had never known a soul brought to Christ through the agency of Rome. Many refused to become Christians because of the severe morality which the taking of this step involves, and the persecution which invariably follows. On the other hand, the devotion of native Christians is remarkable. The greater the persecution, the greater the faithfulness of those who have been led to believe, and even if every missionary were removed the work would not be crushed. The speaker pleaded for

MORE LABOURERS

to be sent out. Although the Mission has ten workers in the field, and several on furlough, the income has not yet reached £1,000.

Mr. H. Maxwell Wright, who has repeatedly made evangelistic visits to Brazil, drew a comparison between Roman Catholicism at home and abroad. He had never known a man to be excommunicated because of sin; but no sooner does he confess Christ than he is expelled from the community. The speaker related interesting reminiscences of his labours in Pernambuco; how doors are opening on every hand for the entrance of the Word of God, which has been for so long withheld from the people.

A sympathetic address was given by Bishop Hartzell; and Dr. E. Sargood Fry, of Edinburgh, spoke of the need for stimulating interest in the endeavours of those who are representing the Mission, and are standing for the truth in the midst of error and superstition.

Armenian Destitute Boys. — Founded by Professor and Madame Thoumaïan, the Armenian Home for Destitute Boys at Chigwell, Essex, fulfils a noble and useful function. The promoters aim at relieving the oppressed Armenian people by helping their young and destitute children, and saving them from the corrupt atmosphere—material, political, intellectual, and religious—with which Turkish influence has blighted the East for centuries. Seventeen boys are connected with the Home. Some are learning trades, others are being educated and trained. The day school studies are supplemented by Armenian lessons in the Home, special attention being given to their training in religious knowledge. It is hoped that the greater number of the lads will ultimately have an opportunity of returning to their own country, and that their education in England, while not Anglicizing them, will enable them to become faithful Christians and worthy citizens.

672

Female Orphan Home.

THE annual meeting of the Female Orphan Home, Hampton, was held a few days ago, on the premises, and proved a happy conjunction of the formal and the spontaneous. Mr. R. C. Morgan presided over a large roomful of happy children and earnest supporters of the work.

The Chairman's address was upon the privilege and responsibility upon all Christians to work among the children, and especially those so pathetically placed as destitute orphans. The speaker's text was the living group at his side, and he made reference to the beloved founders of the Home.

Subsequently Mr. Alfred Lafone, of Hanworth Park, took the chair, and after a pleasant little programme of action songs and musical drill by the girls of the Home, and a capital address to them by Mr. William George, on "Circles and Oblongs in God's Economy," the annual report was read by the Secretary. It was of a distinctly encouraging character, and showed that all the departments of work have been fully maintained, and concluded with an earnest desire for a fuller use of the Home, such as might be with a moderate increase of the funds. Mr. Lafone strongly urged that efforts should be made, beginning with those present, to obtain additional support, so that the thirty empty beds in the Home might be occupied. The state of the institution was the subject of hearty commendation by all the speakers, and those present were asked to extend an invitation to others to "come and see."

Sons of the Sea.

BOYS from the *Shaftesbury* training ship formed a guard of honour along the spacious approach to the Egyptian Hall of the Mansion House, where the British and Foreign Sailors' Society held its annual meeting on Monday last week, by invitation of the Lord Mayor. The magnificent hall was filled by a numerous company; and for half an hour before the meeting the clear, ringing voices of other *Shaftesbury* lads were heard in tuneful solo and chorus.

Prayer was offered by Rev. Baldwin Brindley; and a brief review of many-sided and extensive work was given by the secretary, Rev. Edward W. Matthews. He started with

A NOTE OF PRAISE

to God for the Society's great past of eighty-three years' useful labours among seamen, ashore and afloat, all over the world. Cardiff is to have a Sailors' Rest, Lowestoft and Yarmouth have new Bethels; and on the continents of Africa, America, and Australia, a great impetus has been given to work among sailors. Income last year from all sources, including the general fund, sums locally raised and expended, clearing off five new buildings, with balance brought forward, was £34,404. His Majesty King Edward has just become an annual subscriber to the funds of the Society.

The Lord Mayor, who presided, expressed the great pleasure felt by the Lady Mayoress and himself at seeing so many present in the interests of a Society which is the oldest of its kind. Every week it secures the preaching of the Gospel at 101 ports, with occasional services at others. His Lordship also announced that on July 11, the Duke of Fife, vice-patron of the Society, and Lord-Lieutenant of the county of London, will lay the stone of

THE NEW HEADQUARTERS

of the Society, the Passmore Edwards Sailors' Palace, towards the cost of which the gentleman whose name it bears has promised £6,000. The Lord Mayor himself will also lay a memorial-stone, thus linking the city with greater London in this memorable national undertaking. Seeing that a fund of some £10,000 will be required for endowment and equipment, his lordship earnestly commended the enterprise to the sympathy and support of all who are interested in the physical, moral, and spiritual welfare of seamen.

Earnest words were spoken by Rev. E. J. Kennedy (Bournemouth) concerning the large opportunity which the Society offers to the Christian public, and the responsibility that follows. Rev. A. Jeffrey (Stratford) testified that splendid work is done for body and soul, among fishermen on the east coast, through the new Bethel at Yarmouth. In an eloquent address,

BISHOP HARTZELL

spoke of the Society as an inter-denominational and world-unifying force, representing the spirit, life, and purpose of Christ. After other speeches, the Lady Mayoress received donations towards endowment of "Jack's Palace," and names of new annual subscribers. On behalf of the Ladies' Guild, Rev. Dr. Gritton presented to her ladyship a copy of "Sixty Years Among the Sailors," with autograph of the Duchess of Connaught.

"Go and Sin No More."

THE constraining power of love to Christ has originated many a work of mercy, and the regenerative force of the Gospel is abundantly proved in the operations of such organizations as the London Female Guardian Society, which has completed ninety-four years of fruitful labour for the reclamation of erring women. Lord Kinnaird, president of the Society, took the chair at the annual meeting held in the Parlour of Exeter Hall on the afternoon of Tuesday week. The secretary, Mr. W. Edwin Page, said that 161 young women were benefited during last year, and of the ninety-two who left, forty were satisfactorily provided for—that is to say, after receiving industrial training for eighteen months, they were

RESTORED TO FRIENDS

or placed in comfortable situations. Of the more or less unsatisfactory cases to be expected in such work, some were passed to other institutions, a few were dismissed for improper behaviour, and others left voluntarily, no attempt being made to detain any against their will. The total of those aided would be greatly increased if a return were made of those who take shelter in the Probational Home, and leave before passing the ladies' committee. King Edward has become patron in succession to our late beloved Queen Victoria. While receipts from subscriptions and donations improved, the year was one of unusual financial anxiety, owing to increased cost of commodities and materials, decreased industrial income, and the absence of legacies. There was an adverse balance on current account.

Lord Kinnaird said that the necessarily quiet and unobtrusive nature of the work prevents the amount of public support that is deserved. Cases coming from a wide area should strongly appeal to Christian people all over the country who believe in rescue effort. The Society affords to the poor women

A CHRISTIAN HOME,

not merely in name, but in reality; and that the inmates appreciate what is done on their behalf is shown by some of them giving back their money prizes for the benefit of the funds. During the long life of the institution, 10,924 women have come under its influence, and knowledge of what the Society is doing should ensure our fervent prayer and earnest support. Rev. Canon McCormick, Rector of St. James', Piccadilly, urged the necessity for such specialised work as this, and spoke of the training, tact, and heavenly wisdom needed for what is, in some respects, a thankless task. He had frequently looked out upon Piccadilly, especially on wet nights, and pitied the misery of the poor, weary creatures whose resort it is. Reclaimed women are sometimes

A CHANNEL OF BLESSING

to their fallen sisters. One such wrote to the lady superintendent, "I often see poor young girls in St. James' Park, and give them a trifle to help them reach your Probational Home."

Other speakers were Rev. W. S. Caldecott (Cape Town), who witnessed a fruitful work of grace in the institution; and Mr. D. Marshall Lang, who read a spontaneous message of thanks from the inmates for the loving and continuous care bestowed upon them.

(*May Meetings continued on page 27.*)

TOO MUCH LONDON.

I VERILY believe that my knowledge of London is in a fair way of becoming "extensive and peculiar." At any rate, I am brought frequently, I may say, constantly, into contact with what has been called "the seamy side" of London life; and let me assure you at once that "the seamy side" is very seamy indeed.

The moral disease is bad, the social problems are puzzling, and the need for facing the numerous difficulties, and dealing with them, is urgent. Heaven be thanked the philanthropic world is not asleep. A large number of agencies are doing noble work amongst London's millions, and well in the front rank of such agencies we may place the St. Giles's Christian Mission, with the operations of which I have been familiar for many years.

Now I do not place the Mission in the front rank upon my own authority, or merely upon the strength of my own opinion. Those in the habit of attending the Annual Mansion House Meetings held on behalf of the Mission, under the presidency of the Lord Mayor, must have been impressed by the warm praise which the highest officials connected with the administration of justice repeatedly and increasingly confer upon the work. On the 15th of June last year I attended the meeting and heard the Lord Mayor, Sir C. E. Howard Vincent, K.C.M.G., M.P., Mr. A. de Rutzen (Metropolitan Police Magistrate), Mr. R. D. M. Littler, C.B., Q.C. (Chairman of the Middlesex Quarter Sessions), Mr. Ruggles Brise (Chairman of the Prison Commissioners), Mr. Montague Crackanthorpe, Q.C., D.C.L., and Alderman and Sheriff Sir W. P. Treloar. They all spoke most highly of the work and the workers. To a very large extent it was the 'Prison' Branch of the Mission which was referred to, and with this Branch I had long been familiar. Mr. Wheatley, however, made some reference to the Holiday Homes for Children and Adults, and the Convalescent Home at Maldon, in Essex. It was only a sentence or two, but it set me thinking, for I was longing for my own holidays, and "fellow feeling makes us wondrous kind."

After the meeting I waited behind for a few words with the Superintendent, as I wished for more details about this new Branch at Maldon. "Can you meet me to-morrow morning at a quarter to nine at Liverpool Street Railway Station?" said he; "I shall be able to show you something of the work then. You could go down to Maldon with me." Now I was tired enough of London's hurry, pressure, and turmoil, to welcome the suggestion heartily. Anything for a breath of fresh air, and for country sights, sounds, and breadth of landscape.

A LONDON SCENE.

In my humble opinion Liverpool Street Railway Station, at half-past eight in the morning, is about as confusing a spot as can be found in the Metropolis. Train after train disgorges its load of workers, then rushes back for more; the hurrying, careworn, eager mass of humanity jostles and pushes its way to the "daily round and common task." Everybody seems to be coming to London, everybody seems most anxious to get to work; and not a few look quite tired before they begin—evidently a holiday would do *them* good.

While my thoughts are running in these, and similar, directions, I see Mr. Wheatley approaching, and in his train come two female workers and nine children—five girls and four boys. As the little ones are to be my fellow-passengers, I examine them with interest. Taking, as is right, the ladies first, I find that the youngest is five years old, and the eldest is thirteen. This latter is a person of some importance—*she is in business*; the poor child is a machinist, I find, and her mother is a widow. She has a bit of a colour, but that is excitement, I should say; and she has a bit of a cough, and that, I should say, is consumption; however, I may be wrong. She has been medically examined as to her fitness to become an inmate of the Holiday Home, and the doctor, with a species of grim humour, says she is suffering from "Too much London." I wonder if this *is* another name for consumption; I fear it is in this case, at any rate.

At 8.55 we start—Mr. Wheatley, the children, and I (the workers go back to their district visitation). To most of us the journey is one we have not taken before—to all of us, indeed, except the Superintendent and one of the boys. He, it appears, was at Maldon the summer before. The knowledge that boy had was stupendous and awful. At first he maintained a strict silence, and let his small companions display their ignorance to the full and unchecked, as they guessed, and guessed wrongly, what the Homes were like, and what they would do when they got there. But as we neared Brentwood he could bear it no longer. "You know nothing at all about it," said he. But *he* knew! Why, he was a veritable encyclopædia of knowledge. He knew that we all had to change at Witham for the Maldon train; he knew how far the Home was from the station, and the way to go; he knew that the children have meat dinners *every* day, and milk—lots of milk; he knew the place where people went fishing and caught lots of fish—much bigger than "tiddlers"; he knew the field where they play cricket, and the old pony that took 'em out for rides; he knew Freddy (this seemed to make him quieter for a moment—at any rate he spoke lower and slower), the boy that has been queer so long—not in bed, you know, but all shaky with "Sunvipersis dance"; he knew the Sunday-school the children go to on Sundays; he knew the Matron; and he knew the cook—most sensible boy to make a point of knowing the cook.

I listened as he talked—

"And still my wonder grew
How one small head should carry all he knew."

I only hope that, through the generosity of the charitable, and the agency of this beneficent Mission, *his* knowledge may become the knowledge of hundreds of little ones this year, who will have no holiday at all, and no change from their unhealthy surrounding, if it is not provided for them at Maldon.

We changed at Witham, as the boy said, and before the day was gone I saw for myself much of what he had referred to. There were the children at play, and the children at meals, the children romping, and shouting, and running, gaining health and chasing away disease with every breath they drew. And I saw Freddy, who could neither run nor play—yet he did not seem miserable, but to have a quiet sort of happiness; the reflection, perhaps, of the boisterous joy around him.

After dinner, the Matron, Mr. Wheatley, and I were together, watching the progress of a cricket match. What "impossible" bowling some of it was, what catches missed; but, notwithstanding all, what keen enjoyment.

Here and there in the field, on chairs or on the grass, were adults. "Our Convalescent Home people," said the Matron. "Struggling, hard-working mothers and fathers, slaving from year's end to year's end to make both ends meet." "Yes," said Mr. Wheatley, "we know where to find them. You see we have not worked amongst the very poor of London for forty years without coming into contact with most deserving people, who *must* have a summer holiday if they are to maintain their unequal combat with hard work and poverty during the coming winter." "But you don't mean to say you *give* these adults a holiday," said I, "and not make them pay anything?" "But that is just what I *do* mean to say," said the Superintendent, "as regards *some of them* at any rate." "But," I ventured to urge, "is that not likely to 'pauperize' them?" "Most decidedly not," said he. "Remember, we KNOW the people. We have lived amongst them for years; we have witnessed their struggles to feed and clothe their children and to keep a roof over their heads. No! No! We are not *pauperizing* them, we are *helping* them. In some cases in the very 'nick of time,' too. If we had hesitated they would have needed no one's help much longer, so near were they to death's door. Then they earn *nothing* while they are on holiday; and a man who has to keep a wife and children on a pound a week in London is not in a position to save *much*. Quite a little sermon, is it not?" said Mr. Wheatley, breaking off with a smile; "but it is a subject upon which I feel rather warmly. These humble toilers, of whose struggles and miseries the world knows but little or nothing, are by no means being *pauperized* by a little timely practical help and kindly sympathy.

"I am glad," he continued, "that so many people agree with me. Several friends pay for our little 'waifs and strays' to go down to their own places in the country for the day. These tiny 'street arabs' enjoy it immensely."

"Let me see," said I. "You have over a thousand children in your Sunday-schools and attending your children's services; they don't *all* come down here for a fortnight's holiday, do they?"

"No; but for those we don't send here we have a day's outing. We shall be going to Pinner this year; and, beside our children, we shall take the inmates of our Boys' Homes and of the Women's Home. We shall want about fifty brakes for the party."

"This place, Mr. Wheatley, is full now, of course, in the summer; but what about the winter months—whom have you here then?"

"About forty little ones; chiefly those whose parents are in prison for long terms, and who were in danger of becoming criminals in their turn until we rescued them from their surroundings." X.

Contributions, which are much needed, will be gratefully received, if sent to the treasurer, F. A. Bevan, Esq., 54, Lombard Street, E.C., to Messrs. Barclay and Co. (the Mission's bankers), at 54, Lombard Street, E.C., or to Mr. William Wheatley, 4, Ampton Street, Regent Square, London, W.C.

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The May Meetings.

(Continued from page 24.)

Protestant Women.

A DEEP sense of the peril to which our country is exposed from the ever-growing encroachments of Romanism and Ritualism, led to the formation, ten years ago, of the Women's Protestant Union. It was felt that, as the spread of sacerdotal error in the past has been largely due to the influence of woman, it is the duty and privilege of Christian women to seek to counteract the evil by personal, prayerful, and united Protestant effort, more especially in their own immediate social circles.

Last week the Union held a very successful three days' conference in Exeter Hall, attendance and interest being well maintained throughout. At a united prayer meeting on Wednesday afternoon, Madame Leite-Rozas spoke concerning the Church's attitude

IN PERILOUS TIMES.

To this meeting succeeded a conversazione, during which Mr. W. Bates, of Dublin, described some of his encouraging experiences as an itinerating evangelist in connection with the Irish Church Missions to Roman Catholics.

Mr. T. A. Denny, who took the chair at the evening meeting, said that if England is taking on Popery, other nations the world over are putting it off. We cannot live in peace beside the Romish system, for its crafty attacks meet us on every hand. Rev. Dr. Hanson showed that rest of mind and heart is to be found not in the submission to the authority of Popes and councils, hopelessly divided, but in Christ's words which, like Himself, are the same yesterday, to-day, and for ever.

Personal recollections of a visit to the busy and useful Protestant Mission at Figueras, Spain, were given by Mrs. R. C. Morgan, herself a convert from Romanism; and Pastor C. Cremer, secretary of the Société Evangélique de France, gave interesting

GLIMPSES OF GOSPEL WORK

in the department of Corrèze.

At the three meetings on Thursday morning, afternoon, and evening, the speakers included Mr. Herbert Wolstenholme (Protestant Reformation Society) Miss Ellen Pash (Korea), Rev. Jas. Fanstone (Brazil), Mrs. Arbuthnot (president of the Union), Mrs. Lewis, Ph.D., LL.D., Rev. Dr. Wright, Col. Sandys, M.P., Rev. H. Lindsay Young (Portsea), Mrs. Cavalier (returned from Australia), and Lieut.-Col. Martin Frobisher, secretary of the Waldensian Church Missions. The addresses of the day covered Protestant work among English Roman Catholics and the young at home and in Korea, the evil results of Romanism in Brazil, imitation of Eastern Church ritual, means to counteract Ritualism, the anti-Christian character of Romish teaching, Protestantism in the colonies, and the work of Waldensian Missions in Italy.

All the meetings of conference were held in the Lower Exeter Hall. It was discovered that Thursday afternoon was the time for the monthly prayer meeting of the Protestant Reformation Society; and additional interest was given to the occasion by an arrangement that both organizations should hold a joint meeting.

On Thursday evening, the chairman, Colonel Sandys, made sympathetic reference to the news, just received, of the decease of Mrs. Smyly, of Dublin, and of Mr. Guinness, formerly secretary of the Protestant Alliance.

At the meeting on Friday morning, Miss Barbour, working in Connemara, described the oppressive

EFFECTS OF ROMAN DOCTRINE

as practised in Ireland; and the degradation attendant upon Romanism in the River Plate Republics was the subject of some revelations by Mr. R. L. Hodge, of Argentina.

Mr. Walter Walsh spoke upon the Romish agitation against the King's Declaration, as a gigantic scheme to destroy Protestant liberty of speech. The Declaration is not intended as an insult, but as a necessary safeguard of our civil and religious liberties; for history has fully proved that no Romish sovereign can be trusted. It should be maintained even in the interests of Roman Catholics themselves; seeing that, in Protestant England, they are blessed above their fellows in any other nation.

Speaking in the afternoon upon new developments of the Union, Mrs. Augustus Spencer, vice-president, mentioned a scheme for the formation of a Young Protestants' Union, to embrace all societies and all denominations. Since the formation of W.P.U., the number of members, associates (men), boys, girls, and "Ready Bands" enrolled up to May 1 totals 16,599; and there are 156 branches of the Union.

In the evening, Rev. Canon O'Connor delivered an able address upon the subject of the principles, methods, and results of Evangelicalism; and Mr. Robert Stark, of Peru, testified concerning the disastrous influence of Romanism in the land of the Incas. At each meeting of the Conference, either Miss Ada Rose or Madame Annie Ryall pleasantly varied the proceedings with sacred song.

Warehousemen and Foreign Missions.

THE third annual meeting of the Warehousemen and Drapers' Foreign Missionary Society was held on May 10 at the Y.M.C.A., Aldersgate Street, E.C. Mr. T. B. Miller presided, and Mr. Couldridge (assistant sec.) read the annual report. The young men of the city warehouses were urged to press forward, and throw themselves more heartily into the work. Meetings have been held from time to time during the year, at which many interesting addresses have been given by workers from the foreign field. The Society is supporting Mr. John H. Harris (late with Messrs. Cook, Son, and Co.), who has but recently returned from the Congo, and Mr. Walter P. Hares (late with Messrs. I. and R. Morley), who is being trained for the C.M.S. Both these gentlemen were present, and delivered sympathetic addresses, Mr. Harris giving a telling description of his experiences on the Congo, and of the terrible darkness of the heathen. The meeting was a bright and encouraging one, and should prove a stimulus to the work.

Working Men's Mission.

RIGHTLY named is this Mission, for its operations are in the midst of a teeming working-class population near to the notorious "New Cut," south of the Thames. Successful also, for it has been maintained twenty-four years; and at the recent anniversary, the report showed that during the past year 300 open-air and 600 indoor meetings have been held, as well as forty-six mothers' meetings and a weekly children's service. Sunday schools with 686 scholars, Bands of Hope, senior Bible classes, sewing class, slate and goose clubs and other departments of labour, for God and humanity, indicate how earnest and zealous are the superintendents, Messrs. T. and J. Young, and their helpers.

Mr. T. A. Denny, president, who occupied the chair, spoke encouragingly of the work already done, and urged the importance of keeping the Word of God in the front, its true position.

Mr. F. A. Bevan, treasurer, reminded working men of the great interest taken in all that concerns their well-being, even by the King upon the throne. The Mission benefited them through its various agencies, both physically and socially, yet the chief aim was to promote their improvement in higher and spiritual things.

Mr. Musa Bhai, an Indian evangelist, sang some native choruses, discoursed on the superiority of Christianity over other systems of religion, and advocated the claims of the gospel of Christ upon his hearers.

Mr. T. C. Young told of the financial position, which revealed a deficit of £37, while £300 further is needed for the summer work. Towards a new building £350 are in hand, with a promise (if the building is opened free of debt) of £1,000.

For Body and Soul.

FRIENDS and workers of the London Medical Mission met together on Wednesday week at the headquarters in Short's Gardens, St. Giles', for prayer, praise, and conference touching the good work. Mr. W. H. Seagram presided, and opened with a note of grateful thanksgiving to God for sustaining the workers and owning their efforts in the alleviation of suffering and the salvation of souls. Many had been savingly influenced by personal dealing and by the Gospel preached in that room. Some of the poor are leaving the neighbourhood of St. Giles'; but many of the ailing ones, who eagerly seek treatment at the Lambeth branch, are crowded out owing to the limitations of temporary and very inconvenient premises. Attempts to find better accommodation have, so far, failed.

Every year

OVER 35,000 CASES

are attended to at the dispensaries; more than 7,000 visits are paid by physicians to sick people in their own humble homes; and the number of visits paid by nurses exceeds 8,000. At each place there is a fully qualified medical man who devotes his whole time to the work, a qualified dispenser, and a lady superintendent with a band of nurses and assistants, besides voluntary helpers. Lady workers here get training that fits them for missionary labour abroad.

Some details of the growth and present needs of the Mission were given by the medical superintendent, Dr. Henry Soltau. While some spots once St. Giles' slums are now occupied by large buildings, there is still much overcrowding. Since the work was begun thirty years ago, 143,213 patients have passed through the hands of doctors and nurses. These patients have all heard the Gospel, and many of them have been

CHANGED IN HEART

as well as in manner of life. The Mission has influenced Roman Catholics, infidels, the careless and indifferent—men, women, and children who would never enter a place of worship.

In the Convalescent Home at Folkestone, about 240 of the poor find that restful quiet and loving care which is beyond their reach in London; and there is a Holiday Home where poor children are received for a fortnight in the summer. The expenses of the work have been larger than the ordinary receipts, so that there was necessity to draw upon a legacy that came to hand about a year ago; and increased help is needed for maintenance and extension of the work.

Dr. Leopold Hill, a missionary from China, who once worked in this Mission, said that we must go into

THE BY-WAYS OF LONDON,

to know the real conditions of life in this city. If we obey the call "Go out quickly," the Holy Ghost will exercise through us the gentle compulsion which brings men to Christ. An earnest wish was expressed by Miss Wardrop, lady superintendent at Lambeth, that friends would come and see the difficulties under which the loved work is carried on. Dr. Owen, physician at that branch, told how those shut out cry through the letter-box "*Do* let us in," and begged his hearers to "spread the news everywhere that Lambeth wants a new building."

Jews in Hackney.—The annual meeting for prayer and praise in connection with the Christian Chief Corner Stone Mission to Jews, took place a few days ago at Hackney Y.M.C.A. Rev. W. Johnston, B.A., presided, and spoke in sympathetic terms of missions to Israel, and advanced numerous reasons why such agencies claim the practical sympathy of Christians. Addresses were given by Rev. S. J. Deutschberger and Mr. H. Ehrlich; and the secretary, Mr. J. S. Davidson, enumerated many causes for thankfulness to God for the tokens of Divine blessing upon the Mission during the year. Meetings have regularly conducted, at which Jews have assembled in large numbers, and many for the first time have listened to the Gospel. The Scriptures in Yiddish have been widely distributed, with encouraging results. The poor have been assisted, and admission to hospitals has been gained for the sick.

Evangelical Alliance.

QUITE a festive appearance was upon the Lower Exeter Hall on Monday afternoon, when members and friends of the Evangelical Alliance assembled for their annual conversazione. Among those present were Lord Radstock, Viscount Bangor, Colonel Douglas-Jones, Colonel de Cetto, Mr. Samuel Smith, M.P., Mr. Eugene Stock (C.M.S.), Rev. Dr. Murray Mitchell, Messrs. W. H. Seagram, D. Wellby, and R. C. Morgan, Bishop Miraglia, and Pastor de Silva, of Lisbon.

After a hymn, Rev. Dr. GRITTON offered prayer. Gen. SIR WM. STIRLING, Governor of the Tower, presided, and reviewed the objects of the Alliance, as regards the promotion of the Week of Prayer, the maintenance of

RELIGIOUS LIBERTY

throughout the world, the relief of persecuted Christians of all nationalities, manifestation of the unity of all believers, and upholding of the faith.

Mr. D. WELLBY, Hon. Treasurer, referred to the lamented death of his predecessor in office, the late Mr. John Paton. While the year's finance shows a favourable balance, demands upon the Alliance are ever growing in all parts of the world.

As a member of Council, Lord KINNAIRD heartily welcomed friends who had come from a distance and from the Continent, to unite in a note of thanksgiving and praise to God for what He has done through the Alliance. The King of Portugal had readily acted upon Alliance representations concerning religious persecution in Lisbon and elsewhere. While this is a further confirmation of the need for the Alliance, it may stimulate hope in regard to religious liberty for Russia.

Rev. Dr. GEO. HANSON spoke of his strong and deepening conviction that Christian union is a most practical question. It touches the absence in our home sphere of the comity which prevails in foreign mission fields, so preventing overlap and waste of energy. The more we know of the Gospel, the more we see that

THE CENTRE OF UNITY

is not in any visible Church, but in Christ, the Head of the Church and of all the Churches. All who are united with the Head are united with one another; and this is a spiritual experience. The only schism that the Bible recognises is separation from Christ. Let us, then, frankly recognise our oneness already in Christ. We do not need to wait for the unity of the Spirit in the bond of peace; we possess it. If we let Christ increase, all our distinctions will decrease to vanishing point. Let us magnify Christ, not the Church, sacraments, and the like.

Strong testimony was borne by Pastor ANET, of Brussels, to the value of the Alliance in view of the difficulties of native Protestants in Romish countries.

It was announced that Bishop Miraglia, of Piacenza, North Italy, had signed the Alliance basis, and associated himself with definite Gospel work. In the course of the meeting Mrs. Hanson sang "Abide with Me." Provision was made at the close for an hour's friendly intercourse, and a large number of new members were enrolled.

"Go-Ahead Japanese Students."—The article in our last under this title was written by Rev. John B. Brandram some months ago, and we regret to learn that Mr. Brandram has since died. The words "the late" should, therefore, have preceded his name.

Licensing Laws' Information Bureau.—While every effort is being made to secure additional legislation for the regulation of licensing, there is good reason to believe that practices already illegal are permitted to continue in different parts of the country through ignorance of the provisions of existing statutes. The Bureau (Secretary, Charles L. Rothera, 46, Bridlesmith Gate, Nottingham) is prepared to give advice and assistance to persons or societies seeking to secure the effective administration of the licensing laws in their own localities, and, where it is deemed expedient, to aid in carrying to the higher court cases which, in the opinion of the council, involve important questions affecting licensing administration.

676

Befriending the Stranger.

AT the annual meeting of the Benevolent or Strangers' Friend Society, held at Aldersgate Street Y.M.C.A., on Thursday, and presided over by Mr. Edmund Ives, there was a large and sympathetic attendance. Many thrilling stories were related, showing the varied and effectual help rendered by the 160 voluntary Christian men and women visitors, who devote many hours every week throughout the year visiting the sick and necessitous in their homes, and carrying to them a Gospel message, as well as bestowing the Society's gifts—which they frequently personally supplement. The report states that the Society has no difficulty in securing voluntary helpers, its only great hindrance being the want of sufficient funds to extend operations.

Of such a work it cannot be said that, though of value in one age, it ceases to be of value in another, through the changing needs of the people, seeing that the necessities of the class to whom the Society ministers are as pressing in one age as in another, and the poor being always with us, their claim for kindly consideration will, without doubt, remain till the end of time. Such a service can, therefore, never become useless, though it may be made more useful by the generous charity of those whom God has intrusted with some of this world's wealth. Offshoots of this venerable parent of philanthropic agencies are to be found to-day well rooted and flourishing in many of the cities and towns of the Empire, and in places beyond.

For the Sake of the Friendless.

AMONG the numerous worthy agencies—religious and philanthropic — which centre in the Salvation Army, possibly few are carried on with greater success than the branch which is known as the Women's Social Work. To advance its claims a breakfast was arranged on Tuesday morning at Exeter Hall. It was spiritually stimulating to mingle with the workers from all parts of the Metropolis, eager to recount the blessings which have been realized in their endeavours to fathom the lowest depths of vice into which young women have fallen.

Lord RADSTOCK, who presided, warmly commended the numerous phases of the Army's ministry, and gave a helpful word to the workers, whom he exhorted to whole-hearted surrender to the will of God; their task was a lowly one and called for humiliation and self-denial. Confidence in the Almighty to save to the uttermost must be exercised, remembering that we can never exhaust the resources of God, and in proportion as we learn to die daily to self we shall comprehend more of the Infinite.

A few words were spoken by Sir WILLIAM WEDDERBURN appreciative of the social work.

Mrs. BRAMWELL BOOTH moved many to tears by a touching address. In fervent and pathetic words she recalled several cases in which the officers of the Army had been used of God in reclaiming and restoring fallen sisters. Many signs of progress had marked the year, and in acknowledging "the hand of God has been upon us," the speaker expressed the feelings of one and all. With regard to the future, Mrs. Booth was highly optimistic. An immense decrease in the number of despairing and hopeless souls is evidenced, and a mark is being made on the masses. The midnight work in the West-end of London gives every cause for gratitude and encouragement. Over 3,000 night-hours have been spent by the officers on the streets, while it is impossible to estimate the results of the rescues which have been effected, and the numbers who have been brought under the influence of Christian love and compassion.

Dr. HANSON followed with sympathetic and hearty remarks, recalling the days of his early ministry in Ireland, and the influence exercised upon his life by the devotion of two of the Army officers. Mr. R. C. MORGAN spoke of the work which is being maintained by Mr. and Mrs. Booth-Clibborn in Holland.

R.T.S. Missionary Breakfast.

THE annual missionary breakfast of the Religious Tract Society, held on Tuesday last at the Cannon Street Hotel, was, as usual, a highly interesting function, at which the fruitful effects of the world-wide utilization of literature in making known the Gospel were instructively set forth. Professor HANDLEY C. G. MOULE presided over a numerous and enthusiastic company of friends and supporters of the Society.

After a few introductory words from Dr. L. BORRETT WHITE, the Chairman spoke in cordial terms of the work of the R.T.S., labouring for all that is good and pure in Christian literature at home, and, literally in scores of languages, exercising a beneficial effect on the peoples abroad. Striking a personal note, Dr. Moule recalled that he had read the publications of the Society as long as he could remember. The Society has shown itself always open to development. Its publications of one generation are by no means identical in style with those of another, but with adaptability of method there has been no change in the central principle of its work. The R.T.S. is the meeting place for hearts and souls of all denominations who love the Master and the Gospel message.

The next speaker was Rev. JOHN BATCHELOR (C.M.S.), missionary to the Ainus of Japan, who gave a vivid description of Sunday-school work, in which the pictures and tracts of the Society prove exceedingly useful. Mr. Batchelor related some touching incidents showing how, as the outcome of tract reading, many have been led to seek Christ.

Rev. THOMAS LEWIS (Baptist Missionary Society), speaking for the missions on the Congo, said that if Africa is to be brought to Christ, it must be through the instrumentality of the natives, whom it is necessary to supply with good literature. Telling how a Baptist chapel had been erected at San Salvador on the ruins of a Romanist mission, Mr. Lewis spoke hopefully of the outlook for Protestant effort, and showed how supplies of books and tracts from the R.T.S. are helping the onward march of missionary enterprise.

Voicing the views of the French Evangelical Churches, Pastor SAILLENS, of Paris, recalled the zest and enthusiasm with which tract distribution was pursued at the International Exhibition, and of the good effects of this work and of the Christian literature depôt, three-fourths of the stock for which was supplied by the R.T.S. Good effects, too, have resulted from giving tracts to Romanist "pilgrims," as they have gathered in the railway stations at Paris *en route* for the south.

India's representative was Miss FALLON, of the Zenana Bible and Medical Mission, who described the miserable life of Indian women.

The financial position was stated by Rev. RICHARD LOVETT, who pointed out that the expenditure on missionary literature for the past year was £20,000, and the receipts between £13,000 and £14,000.

Rev. Dr. W. G. LAWES (L.M.S.), who has been forty-one years in the mission field in Polynesia and New Guinea, testified to the value of New Testament portions, which have been read with avidity by the natives. The Testament is almost their only book, and they have attained to a remarkable knowledge of its contents. In the financial burden of printing and preparation the Tract Society has given timely help.

Rev. C. H. STILEMAN (C.M.S.), of Julfa, Persia, who followed, drew lessons from his own experiences with the villagers of the district in which he labours, showing the necessity for putting into their hands simple books dealing with historical and doctrinal questions and meeting the contentions put forward in defence of Mohammedanism.

The last speaker, Rev. H. S. CONWAY (China Inland Mission), who, during the recent troubles succeeded in escaping with his wife and child from the rioters at Shi-k'i-tien, Honan province, spoke heartily as to the value of tracts in evangelistic and educational operations. The meeting concluded with a brief word of praise and exhortation from Dr. Moule.

Home Missions.

Irish Evangelization Society.

EACH year gives the work of evangelistic missions throughout Ireland a more important and established position. From the Report for 1900, issued by this Society, it appears that 2,094 Gospel meetings have been held in 123 different places, showing an advance on the preceding year's work of 183 meetings and twelve places visited. These meetings were held in four movable wooden halls taken on tour, and in a tent, or in barns, schoolhouses, churches, &c., where available.

In Listowel, a mission held nine years ago bears fruit to-day in a Y.M.C.A. hall and a band of faithful Gospel workers. For two months a large number, including from fifty to 100 Roman Catholic men and boys, have nightly heard the story of grace. After the service nearly all stayed to practise hymns and choruses, and Roman Catholics may be heard singing when at their daily calling :—

For God so loved the world.
Tell it again. Tell it again, &c.

At a village in Sligo the priests were most intolerant, denouncing the Evangelists at mass, and using the local press to prejudice the people. At first it was "a reign of terror," but God blessed his own Word to many souls.

A mother, anxiously seeking the Saviour, sat up till 2 o'clock, when, having found Him, she retired to rest, only, in the excess of her joy, an hour later to request her daughter to arise and sing. One convert writes that the first time he went to the Mission he was about half-drunk, but, thank God, was convicted of sin that very time! He now intends to pay 13s. a quarter to the I. E. Society, the amount formerly spent on tobacco, and begs for another visit of the evangelist to try and reach the chums he had when serving the devil. Yet another: "The Lord has used me wonderfully since my conversion last year. Three of us are conducting prayer meetings in the country round about."

A large Bible-class has been started at Castlewellan to carry on the work of grace. "Myself and twenty-four friends all received great blessing at the meetings," says the writer.

At Clough the people showed their gratitude not only by contributing funds, but also

BY PROVIDING THIRTY CARTS

to convey the hall to Dromore, a long distance and no railway, free of charge. Such a procession of carts caused quite a surprise in the district.

An attendance of one person marked the opening of the mission at Moate, but in a few days thirty Roman Catholics and fifteen Protestants were listening to the Gospel of free grace.

"We have seen wonders at Markethill," writes one. "Four young men of the working class are holding meetings in two schoolhouses about two miles away. They are both crowded, and it would surprise you to hear them speak and pray. A young fellow brought out through one of our Omagh Missions is now joint secretary for open-air work in connection with the Y.M.C.A., Belfast."

The foregoing are some of the visible results of the sowing of the incorruptible seed by earnest evangelists even in parched ground and in stony places. In ways like these, by the gracious influences of the Holy Spirit, it bears fruit to God's glory.

That such genuine work should be hampered and restricted for want of means needs only to be mentioned to be remedied. The committee are calling upon the Lord to lay the claims of his work in this direction upon the hearts of his stewards. The hon. sec. is Mr. James Barton, of Dundalk.

Thames Church Mission.

THE Society has ministered for fifty-seven years to the spiritual necessities of the vast fluctuating population on the Thames, consisting of sailors, watermen, bargemen, &c. Services are held on board emigrant, passenger ships, colliers, and every description of vessel; also in the five mission and reading-rooms, which are open to seamen and others in the various docks, East Greenwich, Erith, Leigh, Tilbury, &c. A clergyman and sixteen laymen constitute the staff. The field of labour extends from Richmond to the Nore Light Ship—a stretch of seventy-six miles.

Incidents of the most encouraging character are constantly coming under the notice of the staff, which prove the value of this work. One of those engaged in it writes :—

Only a short time past I fell in with a bargeman, who said, "Well, old friend, I remember the time over twenty years; we went up Bow Creek as far as the iron bridge, and I said to my skipper (as I was only mate then), I believe we are out of the reach of them 'Thames Church Ferrets' this time! But before we had been moored a couple of hours, bless me, if you did not put in an appearance; and I remember you said that you had come up there bringing a family Bible for one of our bargemen, and that you meant visiting all the craft you could while you were up there. You showed me the family Bible, and I liked the look of it so well that I gave you the order to get me one. I can tell you that

THAT BOOK HAS BEEN A 'TREASURE'

indeed in our home—not the book itself, but the blessing of God with the book!"

Another writes :—I boarded a vessel, and conducted a service in the fo'c'sle. I was much pleased with the attention the sailors gave. One of the men said: "The greatest number of us know the Lord. We have a good captain, and an excellent second officer. See them before you go ashore." I made my way aft, and on knocking at the cabin door a fine young fellow said, "Come in." He added, "You do not know me. About thirteen years ago I had a situation in a shop in Westminster. I mixed with some very bad boys, who induced me to rob my master's till. I was sent to prison for two months. My mother attended a Bible class, conducted by Mr. ——. She asked him if he would do anything for her boy. At his request you undertook to do it. I went with you to a little office in the Commercial Docks. You offered up prayer and gave me a Bible, in which you carefully marked several texts. You urged me to look at them from time to time, and then led the way on board a vessel, and induced the captain to take me as a cabin boy.

"I ran away from this ship in France and joined another, on which I remained for three months. The captain, who was a drunkard, ran the ship ashore; he and another man were drowned. Three of us were saved by jumping overboard and swimming to the land. The only thing I saved was a little bag my mother had made me. The two sailors parted from me, and I was left on the rocks. I opened my bag, and the first thing I saw was my Bible and the texts you had marked, 'Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me.'

"Believe me, such a peculiar feeling came over me that I dropped on my knees and begged of the Almighty God that He would in his mercy teach me what to do. I was led to go to a farm, where I worked for some time. I then came down to the seaside and joined a vessel under the command of a Christian man, who taught me navigation. He was the means of deepening the religious principles in my mind, and now you see what I am. God in his mercy has made me a blessing. He has not only blessed my labours in his service in the ports I have been in abroad, but to-day I have no less than seven in the foc's'le, through my humble instrumentality, who are, like myself, believers in the Lord Jesus Christ."

The Open-Air Mission.

IN a letter on the work of the Open-Air Mission, Professor Moule, of Cambridge, says :—

"Founded by that true Christian man, John Macgregor ('Rob Roy'), it has now been carried on with persistent devotedness and energy for forty-eight years. Latterly, it has extended and developed its work with the vigour of a young institution, and additional funds are much needed. £3,000 are required for the operations of this season.

"Who is not aware that vast multitudes of English people never enter any place of worship, never open the Bible, never kneel in prayer? In face of all the developed efforts of regular Christian organizations, the state of things complained of by our fathers a century and three-quarters ago is with us still as regards masses and multitudes of our people; it is as if, for them, Christianity scarcely existed.

"The Open-Air Mission is doing a wisely planned and devoted work in view of this awful phenomenon. Its evangelists, chosen for their spiritual reality and their practical capacity, and trained for the specialities of their enterprise, visit racecourses, fairs, military encampments, hop gardens, and, in short, all accessible places of resort where the eternal truth of Christ for sinners may be proclaimed by living messengers and witnesses. The troop-ships for South Africa have been visited, with the cordial approval of the authorities.

"Never was there so great a need of the work of the Mission, a work carried on in full fidelity to its first traditions of pure, simple, living Gospel truth."

The Witch's Curse.

THE record of a year's work, that of 1900, in the Undenominational Christian Mission and Ragged Schools, Pontymoile, South Wales, is given by the superintendent, Mr. Thomas M. Wintle, in an attractive booklet, entitled THE WITCH'S CURSE. Graphically written, as indeed are other stirring tales from Welsh life by the same author, the pages illustrate the character of the soul-winning work done by the various agencies in operation.

It is well worth sending for a copy of the report to read the story of the conversion, at the eleventh hour, of the poor woman who was a victim to the curse of the Witch of Caerleon. Full of fear and superstitious forebodings, having sought in vain to get the spell of the witch removed by "Mother Marsh," of local notoriety (herself under conviction of sin through hearing the Gospel warning), she sends for the evangelist, who rejoices to point the trembling sinner to the Lamb of God, the Saviour of mankind. At length the power of the devil and the fear of death yield to the all-conquering power of Jesus' love, and the redeemed soul is set at liberty rejoicing in a new-found freedom. Sad despair gives place to a bright smile of confidence and joy, and soon the triumphant spirit passes into the kingdom of eternal bliss.

Equally interesting and more wonderful is the record of "Mother Marsh," who, though the daughter of Christian parents, like Ahab, sold herself to work wickedness in the sight of the Lord. Her knowledge of the Bible was prostituted to sorcery and deception. But God, through his servants in their open-air work, reaches and stops her in her wild career.

From five mission centres helpers go forth to testify, to exhort, and to warn the ungodly, while the rescue of girls from a life of shame, and preventive work in the case of younger ones, police court and temperance work, ragged schools, and social classes go to make up the circle and scope of the enterprise.

Mr. Wintle will gladly correspond with any desiring fellowship in this effort.

Troops at Lydd.—In response to the appeal made by Mr. F. E. Wootton for the erection of a new Soldiers' Home to take the place of the present incommodious building, a gentleman has offered £5 if it is opened this summer. Friends anxious to further this object should communicate with Mr. Wootton, North View, Lydd, Kent. Gifts of marked Testaments also will be much appreciated.

Mrs. Spurgeon's Book Fund.

OVER a quarter of a century has elapsed since the Book Fund was initiated, and during this period over 223,000 volumes have been distributed among many thousands of poor ministers of all denominations. The latest issue of "The Book Fund and its Work" (*Passmore & Alabaster*) contains many touching echoes of want relieved, homes and hearts cheered by timely gifts of literature, clothing, &c. The following is one of the hundreds of similar communications from grateful recipients :—

Dear Mrs. Spurgeon,—When I returned from one of my village stations last night, after visiting in the afternoon and preaching in the evening, I found that the carrier had brought the box, and my family were rejoicing over the abundance of its contents. One hardly knows what to say concerning your exceeding kindness. We shall all pray most earnestly that you may be restored to health and strength, and that your valuable life may be spared for many years to come. You can scarcely realize the joy which such gifts as yours bring into the home of a poor minister. The fitting on of the clothes, and the feeling that, at least for some time to come we shall not lack apparel, can hardly be imagined where it has not been experienced, but it is a wonderful relief to us.

One who was aided through the "Auxiliary" fund wrote in acknowledgment :—

My heart is full of joy, and overflows with thanks for your kind gift of books. They seem to be full of Christ, and therefore are precious. I have often longed to possess these volumes, and now the Master has led you to send them. Truly He knows the needs of his servants, and takes care that they are supplied. Some time ago the Lord led me to speak from the words, "There go the ships." I had been reading Mr. Spurgeon's sermon on this text, and felt constrained to preach from it; and truly it was a message from the Lord, for three souls were saved at the service, and have been following Jesus ever since. Thus we see how God is blessing the words spoken and written by him who is now with the King.

Sailors and Troops at Portsmouth.

UNDER the direction of Mr. Thomas Hogben the work among bluejackets and ex-service men and their families, which has its centre in the Welcome Mission at Portsmouth, gives many indications of widening usefulness. From the thirteenth annual report we learn that the reading-room still proves attractive to the men, and the workers have had the joy of helping Christians to a fuller experience of the riches of Christ, as well as of leading lost ones to the Saviour.

Seven years ago, one Sunday evening, a working man entered during one of the mission services; he was under the influence of drink, but the Gospel of God's love reached his heart. He was sobered, and the Saviour received him. Since that, the love for drink and sin has left him, and he has put right the wrongs of his old life. Some time after his conversion, he saved money and paid off old debts. Then he remembered that to obtain drink, when in the service of the devil, he stole a sum of money. He saw there was only one course for a follower of Jesus Christ. He must confess to the man he had robbed; but that was a serious business; it might mean imprisonment, and, being a pensioner, conviction would mean the loss of his pension. He sought help from God, and at the risk of ALL THIS, he made restitution. He has for seven years lived in the sunshine of God's love.

Recently a young man sailed for South Africa. Last Christmas he was a degraded, miserable young soldier in the K. R. Rifles. At a meeting in the "Welcome Mission," he saw his condition, ruined by sin. He was a wreck. A few days afterwards he realized that Christ had poured out his life to atone for his sins, and that He was living to make him a new man. He believed, and was saved. What difference did that make? His misery ended! He faced his back life, in which he had fraudulently enlisted, having deserted the Royal Navy, and done other wrongs. He confessed, surrendered, and bore his punishment in prison, being sustained by the smile of God. He is now proving "them that honour Me, I will honour."

In the numerous branches steady and persistent progress has been made. Open-air gatherings and dockyard meetings have proved the means of reaching labourers and others.

The Public-house Band from time to time visits the bars, distributing tracts and inviting men and women to the house of God. The Girls' Parlour has been a refuge from the streets for numbers of girls who have no comfortable home, and stand so much in need of protection. The annual report will be gladly supplied by Mr. Hogben, Edinburgh Road, Portsmouth.

Barbican Mission to the Jews.

THE new premises of the Barbican Mission to the Jews (the Gordon Calthrop Memorial) were formally opened on Monday last. They constitute a handsome and imposing block of buildings, and are eminently suitable to serve the purpose for which they are designed. In the basement are a capacious kitchen, baths, and some dormitories; the ground floor contains a large study, a cloak room, and the large room for meetings, which is elegant and comfortable. Above are large reading rooms, which are to be open to all Jews, and other offices; while the highest floor is devoted to committee rooms and additional dormitories.

Situate on the Whitechapel Road, that great artery of cosmopolitan traffic, and in the midst of the area which contains far more Jews than any other district of its size in the country, the new erection should prove a helpful undertaking, and give stimulus and encouragement to the energetic body of workers connected with the Mission.

The dedication meeting, held in the large hall during the afternoon, was attended by a large number of friends and supporters, under the presidency of Prebendary H. W. WEBB-PEPLOE, who called upon the secretary, Prediger C. T. LIPSHYTZ, to give an account of the rise and progress of the Mission, which he did, recording the various

DEVELOPMENTS OF THE WORK,

particularly at Finsbury Square and in Whitechapel. Many obstacles had to be overcome ere the present site was secured and the buildings erected, but the Lord removed them all. The sole object of the Mission is, of course, to testify to Israel of the true Messiah.

Prebendary WEBB-PEPLOE followed, pointing out the important uplift which has come to the Jewish race of late years. The removal of political disabilities has meant the entry of many Jews into public life, and the recurrence of Jewish names in the roll of those killed and wounded during the war in South Africa may be taken as one indication of their gratitude and of the readiness with which they respond to kindness and consideration. Summing up the debts, particularly on theological and sanitary matters, which we owe to the Jewish people, and showing our responsibilities for their spiritual, moral, and physical welfare, the speaker showed how eagerly we ought to see that the needs of the Jew are met.

In the absence of Lord Northampton, who had intended to be present, Mrs. WEBB-PEPLOE, in a few impressive words, formally declared the building open to the glory of God, and in memory of his servant, the late Prebendary Gordon Calthrop.

The next speaker was Rev. T. GEORGE, vicar of St. George's, Hornsey Rise, who, in the course of a sympathetic address, dwelt on the wonderful future which awaits the once down-trodden Jews, in the realization of the Divine purpose concerning them. Mr. George urged that with this thought in mind we shall speed the work of Jewish evangelization.

The rector of Spitalfields, Rev. W. H. DAVIES, who has 15,000 Jews in his parish, spoke with penetration on the necessity for giving the Jews distinctly to understand the

FOUNDATIONS OF CHRISTIAN BELIEF.

Proceeding, the speaker warmly contended for more tolerance on the part of Jewish authorities towards those members of their race who think right, from time to time, to attend a Christian service, and who are at present the subject of keen persecution.

Some closing words on the grandeur of Israel's history came from Rev. H. B. MACARTNEY, who also met the objection of those who have regretted the existence of some thirteen missions in the Whitechapel district. The Jews are a shy and difficult people, needing individual dealing, and so far from thirteen missions being too many there is room for thirteen more.

Subsequently the visitors met in the reading-room for tea, and inspected the building. An evening meeting was held, which formed an appropriate conclusion to a day of blessing.

Scottish Labour Colony.

AN interesting account of the foundation and progress of the Scottish Labour Colony has been contributed to *Good Words* by Mr. J. Albinson. A number of well-known Glasgow citizens who had taken a keen interest in different experiments for dealing effectively with the problem of the unemployed, after long and careful inquiry into the working of "colonies" on the Continent, set on foot the organization under which the farm of Mid Locharwoods (near Ruthwell, Dumfriesshire) was purchased in 1897. The farm consists of 150 acres of arable land, forty of reclaimed moss, and about 300 of unreclaimed moss-land, and the produce is chiefly consumed on the premises. The fuel supply is, as a measure of economy, mainly derived from the peat lying ready to hand.

Men are tested before leaving the city as to willingness and suitability at wood-chopping and other similar work in the industrial shelter of the Charity Organization Society. During the four years nearly 200 men have been approved and sent down to the farm, with the result that in the majority of cases they have returned to respectable and permanent situations. Others have been restored to their friends, and a few have done good service with the forces in South Africa.

It is pointed out that while the Government is prepared to pay 10s. a week for the maintenance of cases under the Inebriates' Act, two men can be maintained on the Colony for that sum. The rather scanty income is the only barrier in the way of extension. Of the purchase price (£6,250) £4,000 still remains on mortgage, a considerable sum is required before the farm can be considered satisfactorily stocked, with at least £600 a year for upkeep—"for it can never, in the nature of the case, be self-supporting."

Work for a large number of men could be found in reclaiming the remainder of the moss-land, if only the very limited accommodation were increased; and this again could be cheaply done by workmen found among the inmates.

Scottish Notes.

AT a meeting of ministers held at Lochee last week, it was agreed that, profiting by the experience gained during the recent Combined Christian Movement in Dundee, joint open-air meetings should be begun on Sabbath afternoons.

The number of tracts issued during twelve months by the Scottish *Monthly Visitor* Society was 5,084,428, making the aggregate 243,004,406. The average monthly circulation for 1900 was 423,702, being almost identical with the figures for 1899; but there was really an increase of nearly 1,000 on the average monthly distribution, as smaller numbers were sent out as specimens.

The anniversary meetings in connection with the Dunoon College Union, held last week, opened with a conference and discussion on "Is a union of the Evangelical denominations of Scotland possible?" the chairman being Professor Sexton, F.I.C., F.S.C. (Glasgow). In the afternoon Principal MacGregor presided, and an interesting address was delivered to the students by Rev. Dr. Whyte (Edinburgh) on the life of Thomas Boston, of Ettrick.

At a public meeting in connection with the Edinburgh and District Union of Christian Endeavour Societies held last week—Rev. David Farquharson, Musselburgh, in the chair—Mr. R. W. Todd reported the number of societies in the Union to be now seventy-three, including thirteen junior. Rev. J. W. Dunbar gave an address on "Sabbath Desecration," Mr. Kenneth M'Lennan read a paper on "The Drink Traffic," and Rev. H. J. Colclough showed the alarming extent to which "Gambling" is spreading among the young.

The annual report of Glasgow City Mission asks attention to the present position of the work. During the past year the directors have been anxiously exercised regarding the funds placed at their disposal, and have discussed and are carrying out various means for increasing the revenue and lowering the expenditure. They have withdrawn agents from three districts, leaving to the neighbouring churches the responsibility of carrying on home mission work in these localities. During the last five years, on an average, the income from all sources has been £550 less than the expenditure. The deficiency has arisen through falling-off in legacies, and the death of liberal givers.

Shall we Change the King's Oath?

A PLEA FOR AMENDMENT.

IT seems a pity there should be so many, though they are, it is true, mainly persons connected with Protestant Societies, who want to maintain the terms of the King's Declaration, in spite of the almost universal desire among Protestants that its language should be modified.

For wherein is there profit or gain for truth in denouncing with opprobrium what to Roman Catholics is sacred? It is no question of the Protestant Succession to the Crown that is at stake. Nor is it a question whether transubstantiation leads to idolatry, or whether the worship of the Virgin is superstitious.

It is simply a question of whether the King from his throne, as ruler of many millions of Romanist subjects, is becomingly and worthily fulfilling that position by using such terms as "idolatrous" and "superstitious" regarding the tenets of religion held sacred by them.

For be it remembered that religious liberty is the basis of the Constitution which the King is bound to uphold. That seems to preclude him from using officially language regarding religious error which would be perfectly justifiable in the lips of a preacher. Let all the teachers of religion denounce as they think well the poisonous figments of false religions with which the world is over full, but the Sovereign of "a free people" is bound as such to stand aside, and while holding with all tenacity for himself and his children the Evangelical doctrine recovered at so great a cost, to grant an impartial liberty to all to hold and teach what they please, with this limitation only, that it shall not be such as tends to immorality, crime, or rebellion.

St. Paul, than whom none could have spoken more vehemently for truth and against error, was publicly justified by the Town Clerk of Ephesus as one who was not a blasphemer of their own goddess (Acts xix. 37). In other words, he asserted that Paul and his companion did not use terms of opprobrium or insult in respect of things held sacred by his audience. But here is the King compelled by law to take up a contrary position, and to arouse bitterness and pain in many of his loyal people by the intemperance of the language put into his mouth by the tradition of a past marked by every violence of religious rancour and strife.

Another point. Whatever may have been the causes that led to it at the time, it seems hard to find consistency in the selection of two out of so many errors for special denunciation; for while the King is required to inveigh against transubstantiation and Mariolatry, and to repudiate "mental reservation," there is not a word about Papal supremacy, purgatory, prayers for the dead, invocation of angels, auricular confession to priests, and all the rest of the unscriptural additions to, and violations of, truth that characterize the Roman creed. Nor ought there to be.

The system is at fault, and the object of our ancestors would have been better attained by a simple, unmistakable pronouncement for the Protestant religion as by law established.

The anomaly of it is that while thus protesting against Roman errors, the Church of England, over which the King presides as its head, is fast becoming leavened with the identical doctrines which he denounces, and while thus clapping the front door with a terrible bang, his own servants are admitting the enemy by the side one. It ought not to surpass the wit of man to discover language that would secure the end in view without thus offending; and as a dweller among an almost wholly Roman Catholic population, whose constant prayer for many years has been, that they may be led out into the liberty, glory, and joy of the Gospel of Christ, I am convinced that language like that of the Declaration is a stumbling-block and a hindrance in their groping for the light, and I think we all ought gladly to join in the present national effort to have it wisely altered.

GEO. F. TRENCH.

Ardfert.

THE JESUITS' OATH.

As is well known, a large proportion of the Roman Catholics in Britain are Jesuits, and it is believed that so are very many of the Ritualistic party in the Church of England. The honesty of these men is above suspicion! Everyone knows that they so follow out the injunction of Him whose name they bear, to let their "yea be yea" and their "nay, nay," that their oath is as good as their word—no one believes either. Such Nathanaels are they that they can hold dispensations to seem one thing and to be another, even to hold livings in the Church of England and to pretend to have its interests at heart, whilst all the time they are Papists, plotting its destruction. And in nothing does their crystalline singleness of heart come out more than in their agitation against the Coronation oath, which King Edward VII. so willingly took a short time ago. Its insinuations as to the possibility of a Roman Catholic swearing one thing and meaning another touched them to the quick. They justly felt aggrieved at its reflections on their honesty and sincerity. For at the bar of history, as well as in daily life, we would ask if a Jesuit has ever yet been convicted of telling the simple truth, or of using words in their commonly accepted sense?

Then the Coronation oath so contrasts with the oaths they are required to take, in tenderness for the feelings of others, and in respect for their opinions! The English Coronation oath tramples ruthlessly on the fine feelings of the Jesuits, and of all the adherents of the Roman Catholic Church, while their oath, forsooth, in contrast, breathes the most exquisite regard for the feelings of Protestants! Let us now see what is the oath the Jesuits take. Here it is, as given in the *Masonic Record* for April last:—

I do renounce and disown my allegiance as due to any heretical king, prince, or state named Protestant, or obedience to any of their inferior magistrates or officers. I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots, and of other of the name Protestants to be damnable; and they themselves are damned, and to be damned, that will not forsake the same. I do further declare that I will help, assist, and advise all or any of his Holiness's agents in any place wherein I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to, and to my utmost, to extirpate the heretical Protestants' doctrine, and to destroy all their pretended power, legal or otherwise.

The Roman Catholic Church is a political conspiracy, and an immoral institution. That is what it is recognised to be in Italy, and the legislature deals with it accordingly. The above oath shows that the Roman Catholic Church in England, of which the Jesuits are an integral part, and the part that rules the whole, whose puppet the Pope himself is, is nothing else and nothing less. The question of religious equality does not enter into the matter at all. Religion is only a cloak, so far as the Jesuits are concerned, to hide teaching that saps all regard to truth and sincerity, loyalty and patriotism, and that incites to dishonesty in speech and action, and to bigoted intolerance and wicked treason.

A. R.

Venice.

Church Parochial Mission Society.

AFTER an absence of nearly ten months from England, Rev. Norman Bennet has returned to take up his school work with the new term. On arriving at the Cape in July last, he was appointed chaplain to the forces, and proceeded at once to the front to join Rev. D. Oliver at Bloemfontein. Here and elsewhere he had many stirring experiences in connection with the operations then taking place.

On returning to Cape Town, the opportunity offered of doing similar work to that done by Mr. Bennet for the last seven years at home. With the consent of his committee, he therefore visited all the principal schools, held special Boys' Missions during the Christmas holidays, and, later, a camp for public-school boys. The Dean of Cape Town took occasion to express profound gratitude for the God-graced and Christ-blessed work wrought by Mr. Bennet during his stay, and especially as missioner to Public School boys. Mr. Bennet will be fully occupied until the middle of August.

Irish Notes.

THE Police-Aided Children's Clothing Society of Dublin is doing an excellent work. During the past year 1,030 children in various degrees of raggedness were clothed by the Society, and it is satisfactory to learn that no attempts were made to do away with the clothes supplied. For the purposes of the Society, the city is divided among several ladies, who visit the people in their homes, and do not shrink from penetrating into the very worst slums. The children supplied are under the special supervision of the police, one of whose officers says:—"Only those who have actual experience of the manner in which the very poor of Dublin live, can fully appreciate the amount of good done annually by this Society."

The Presbyterian Missions continue to do a good work. In India during the year 398 persons were baptized, and several others are under instruction for baptism; in China many of the missionaries have returned to their respective stations, and the remainder are eagerly awaiting the opportunity to do so; in Ireland forty colporteurs are at work, and during the past three months these effected sales of Bibles and other religious books amounting to £378; in Hamburg the number of Jews attending the services is greater, and the baptisms are more numerous than ever before; while in Damascus there are twelve missions, with 535 attendants on public worship, and nearly 1,000 children in the day schools.

Welsh Notes.

THE Brecon Free Church ministers have sent a resolution to the Town Council protesting against the action of the latter body in authorising Sunday boating. In the resolution the ministers stated that they could not but view with alarm the attempts made to secularize the day of rest, a consummation that has been attended with such disastrous results on the Continent.

As a result of careful inquiry, it is estimated that 4,000 Welshmen in fellowship with some section of the Christian Church remove to London every year. It is inexpressibly saddening to find that only 1,000 of these join the Welsh churches of the metropolis. The remaining 3,000 cease to be in connection with the Church of Christ, and have to be classed amongst the "lapsed."

It is stated that the English Calvinistic Methodists of the Principality contemplate the formation of a Young People's Guild. It is to be hoped that the proposed organization will not mean the extrusion of the Young People's Society of Christian Endeavour. If the choice lies between the two, surely the preference should be for the latter society, if only on the ground of its *un*denominational and *inter*denominational character.

The Quarterly Association of the South Wales Calvinistic Methodists was held at St. David's, Pembrokeshire, on May 14-16, under the presidency of Rev. W. James, Aberdare. Owing to the remote position of the cathedral city, and the difficulty of access to it, there was only a small attendance of ministers and deacons. In addition to the meetings for business, there was one on "The Lessons of the Simultaneous Mission." This was a valuable and helpful meeting, calculated to stimulate all present to greater earnestness and zeal. Thursday was devoted entirely to the preaching of the Gospel, some sixteen sermons being delivered during the day in three of the chapels in the city.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.)*

The Dolphin.

On the sea-coast of Africa is a town called Hippo. It is situated near a lake, and here people of all ages used to come and amuse themselves by fishing, sailing, or swimming. Boys especially loved to come and play by this lake. Their great enjoyment was to have a swimming race, and see who could swim farthest. A prize was given to the one who did best.

One day, whilst playing thus, a boy determined to try and swim to the opposite shore of the lake. When half-way across, a dolphin met him; now it swam before him and again behind him, at last taking the boy on its back, and carrying him out into the deepest part of the lake. The lad was rather frightened, but presently the dolphin swam back to the shore and landed him safely amongst his companions.

The people flocked around, and asked many questions; and the following day the shore was once again crowded with spectators. The boy lost his fear of the strange animal, and would jump on its back of his own accord, the other boys also following his example. The visitors at Hippo began to make a pet of the animal, stroking him when he came to shore, and pouring sweet oil over his body. Coming to the shore, the dolphin would roll itself on the sand till it was quite dry, and then plunge back into the lake again. At length, so many visitors came to Hippo to see and admire this animal, that (I am sorry to say) the chief men in the town put a stop to the excitement by having the poor animal killed.

In olden times the dolphin was considered a sacred animal, though perhaps, after all, it was only a fabulous creature, just as dragons were. There is a pretty verse of poetry that describes how once a nightingale rode on a dolphin's back. It says:—

Blaming Boreas, o'er the sea I was flying slowly,
For the wind of Thrace to me is a thing unholy,
When his back a dolphin showed, bending with devotion,
And the child of æther rode on the child of ocean. [at,
I am that sweet-chanting bird whom the night doth smile
And like one that kept his word proved my dolphin pilot.
As he glided onward still with his oarless rowing,
With the lute within my bill I did cheer his going.
Dolphins never ply for hire, but for love and glory,
When the sons of song require; trust Arion's story.

You will ask, what was Arion's story? Arion was a great player on the lute. He lived at a place called Lesbos, but spent most of his time at the Court of a great man named Periander, who was ruler of Corinth. Arion was very fond of travelling. At one time he sailed to Italy and Sicily, and there he earned a great deal of money by playing on the lute. When he thought of returning to Corinth he hired a Corinthian ship to take him back, for he trusted the Corinthians, as they knew him so well, and he had a great store of treasure to take back with him. However, when the ship got out to sea the sailors made a plot together to throw Arion overboard and to keep his treasure. Arion found out what they were plotting against him, and he begged them to take his money, but to spare his life. The sailors, however, refused this request, so poor Arion, in despair, jumped overboard. The sailors continued their journey, thinking that Arion was drowned. But they were wrong in what they thought, for at the moment that the minstrel jumped overboard a dolphin was swimming by, and he took Arion on his back, and landed him safely not far from Corinth.

When the minstrel arrived at the city, Periander would not believe his story about the dolphin and the plot that the sailors had made against him; but he kept him guarded by some soldiers until he could find out the truth of the story. Soon afterwards the sailors arrived, and Periander asked them what had become of Arion. They answered that they had left him safe and sound at Tarentum, in Italy. Then Periander began to see that Arion had been telling him the truth, and commanded the soldiers to bring Arion to him.—When the sailors saw the man whom they supposed drowned standing before them alive and well, they could deny their guilt no longer, and they confessed everything. Arion, in gratitude for his wonderful escape, set up, as a thankoffering, a statue of a man riding on a dolphin.

This story teaches us that wickedness will not go unpunished, though perhaps the punishment does not come all at once. The Bible says, "Be sure your sin will find you out." Every wicked thing that people do, God sees, though perhaps man may not see. No doubt the sailors thought they were quite safe, for Arion could not say anything against them when he was dead, but how shocked and frightened they must have felt when they saw the man standing before them to witness against them! G. O. M.

Croydon.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 279**).

Hidden Text.

Find and complete the following:

1. Thou art my God, I will exalt (Isa. xxiii.-xxvi.).
2. I will take my rest and I (Isa. xvi.-xix.).
3. That walked in darkness have seen (Isa. viii.-x.).
4. Is his mercy clean gone for (Psa. lxxv.-lxxviii.).
5. Shall be revealed, and all flesh (Isa. xxxviii.-xli.).
6. Fret not thyself because of (Psa. xxxv.-xl.).
7. Mercy and not sacrifice (Hos. iv.-vii.).
8. Is good for me to draw near (Psa. lxx.-lxxv.).
9. My heart is fixed; I will sing and (Psa. cv.-cx.).
10. In the day when I am in (Psa. c.-cv.).
11. That I sin not with my (Psa. xxxviii.-xl.).
12. He tarry till I come, what (John xxi.).
13. Behold, to obey is better than (1 Sam. xiv.-xvi.).
14. Shall they call on Him in whom (Rom. ix.-xi.).
15. But the Lord was my stay (Psa. xv.-xx.).
16. Shall many be made righteous (Rom. iv.-vi.).
17. To the wicked; but he that (Psa. xxx.-xxxv.).
18. Also are found sinners is therefore (Gal. i.-iii.).
19. Be more ready to hear than (Eccles. iii.-vi.).
20. With the baptism of repentance (Acts xvii.-xix.).

From each of the above take one word to form the hidden text, spoken by Jesus (Matt.).

[Children under *ten* do any 5; under *thirteen* any 10; under *seventeen* any 15.]

A star (*) is given to those under fifteen who find the hidden text.

ANSWER TO LAST SEARCHER (278).

A. Abraham (James ii. 23).
B. Bartholomew (Mark iii. 18).
C. Courteous (1 Peter iii. 8).
D. Daniel (Ezek. xiv. 14).
E. Enoch (Heb. xi. 5).
F. Felix (Acts xxiv. 25).
G. Greeks (John xii. 20).
H. Holiness (Heb. xii. 14).
I. Idols (1 John v. 21).
J. Jebus (1 Chron. xi. 4).
K. Kenites (1 Kings xxvii. 10).
L. Lies (Prov xxx. 8).
M. Methuselah (Gen. v. 27).
N. Nimrod (Gen. x. 8).
O. Onesimus (Phile. 10 and 11).
P. Pekah (2 Kings xv. 25).
Q. Quenched (Mark ix. 43).
R. Revelation (Rev. i. 1).
S. Sanballat (Neh. ii. 10).
T. Tirshatha (Ezra ii. 63).
U. Uttermost (Heb. vii. 25).
V. Valiantly (Psa. lx. 12).
W. Whosoever will (Rev. xxii. 17).
X. 'Xcellent (Heb. xi. 4).
Y. Yarn (1 Kings x. 28).
Z. Zedekiah (2 Chron. xxxvi. 11).

Owing to the Whitsuntide Holiday there will be no "first" list, but a complete *list will be given next week.*

No. 278—Correct answers (first list) received from:—

A—Douglas Anderson-Berry, R. and Ernest Aldwinckle, Olive Allam, Ethel Alford*.

B—Aline Bazett*, Ethel, Monica and Alison Bailey, M. Bartlett*, Stanley Burgess, Clara Brown*, Reginald Bristow, Clarence Bass, Emily Bridgewater*, Violette Birney*, Irene Bill, Dorothy Brooks*, Mary, Susette* and Helen* Beck, Millicent Buckingham, Mabel Baker, Annie Blaikie*, Ileene* and Hilda* Barstow, Herbert Braddon, Ada Bratt, Marion Boyle, Robert Bushby, Ella Berryman, May* and Gordon* Bligh, Mabel* and Evelyn* Barstow.

C—Guilelma and Josephine Cheal, Ida* and Mabel* Cole, Hilda Cook, Lydia Cleary*, Kitty Cope*, Gladys Clark*, Sophie Cohen, Anna Chaston*, Percy* and Stanley Chappell, May*, Willie and Kathleen Cullen.

D—Kitty and Violette Donaldson-Selby, Stanley Drew*, Willie, Catherine, Grace and Emily Dempster, Gwennie Davies, Dorothy* and Ralph* Daintree, Nellie* and Willie Dowsett, Violet and Mai* Davidson.

E—Leonard and Olive Ewin.

F—Percy Fitch, Kitty Faussett, Harry Flashman, Vincent, Olive and Mabel Fleet, Margaret Foottit.

G—Cissy Garfit, Winnie Gardner, Thomas Gilbert*, Dorothy, Gladys and Cicely* Gibson, Constance Gabbett*, David Gardiner, Janet* and Eva* Godwin, Margaret Guillaume, Grace Goldsmith.

H—Violet Hatch*, Elsie* and Dorothy* Hanson, Elizabeth and Mary Hooper, Sydney Hanford*, Ina Hemmell*, Ruth, Ince and Dorothy Hunt, Beatrice Hastings, Annie Horstcraft, Willie Hooper, Kathleen and Dorothy Heckford, Dorothy Havergal-Shaw*.

I—Daisy Iredell*, Nellie Irving*.

J—Linda Jones*, Louie*, Hilda* and Winifred* Jeffery, David Jameson*, Lawrence Johnstone, Emily Jones, Alfred Johnson, Gertrude Jones*, Amelia Jacobson, Betty Jacobs.

K—Hannah Knapp, Max and Eva* Kalb, Maurice Kalinsky, Annie Kingsford*, Margaret Kinnaird, Lionel Kepple.

L—Sidney* and May* Law, Georgina Lichtenstein*, John Leigh, Evelyn Lamb, Gladys Lee, D. and Mary Lynn, Beatrice Le Mesurier*.

M—Aldie* and Edith Margetts, Amy Mundy, Nellie, Grace*, Arthur, Lewis* and Owen* Morice, Margie Marston, Alec. Miller, May Mills, F. Messenger, Tom McGlone*, Alan and Nora Marshall, Geoffrey, Winnie, Mollie, Sidney and John Martin, Emily Mumford, Arthur MacLeod-Johnson*, Mabel Morris*, Dorothy and Charlie McMullin.

N—Emily Norris, Gerald and Hilda Nicholls, Nellie and Daisy Nicholas, Blanche Norcock, Amy and Maude Nottage, Eleanor and Valerie Noel.

O—Olive Oxley, Constance Osborne*.

P—E.* and K.* Pasley, Enid and Kathleen Pincott, Cyril and Leslie Partridge, Dora Phillimore*, Walter*, Katie*, Leonard and Winnie Pickneil.

R—Alice and Jessie Ricketts, Kate Rosenbloom*, Gussie and Marion Roach, Marion Richards*, Gordon Remington, Marjorie and Aileen Roberts, Ada Renals, Marjorie* and Edward Rainey, Sidney Robertson, Alice and Hilda Reid.

S—Mary Sowden, Rider*, Stanley and Glanville Smith, Esther and Amy Simmons, Flora Shadbolt, Frances Stileman, Betty Stocks*, Margery Smart*, Edgar, Constance* and Hilda* Schaeffer, Reginald Skinner, David and Stanley Soltau, David Seth*.

T—Florence Tomlinson, Frederick Taylor, Bertha Tranter, Dudley Toye*, Carleton Tuffnell.

W—Gertrude Williams*, Wilfred and Sydney Watson, Winnie Williams, Ella Winser, Leonard Wall, Dorothy White, Ellen Williams, Cecile and Phillis Wright, Mansfield White, Stephen Wilson, Fanny Wheeler*, Sydney Wisdom*, Ruth Warren, Freda Watts*, Bertram Webb*, Katie Welch*, Agatha Ward, Allan and Theo Wallis, Greta Watson*.

Y—Maurice and Gladys Young.

No. 277—Correct Answers (second list) received from:—

A—Mabel Ashwell, Margery Ashdown.

B—Lucienne Brabandes, Ernestine Buhl*, Beatrice Brouard, Frances Burnett*, Millicent Buckingham, Gordon and James Bryant, Helen, Mary and Susette* Beck, James Barker, Leonard Browne*, Nellie Bayford, Gladys Batting, Gordon Berry, Louise Betts*, Ada Bratt, Massy and Conyers Baker, Maud Bunn.

C—Dorothy Clarke, Cicely Craven, Hyde and Duncan Campbell, Annie and Ernest Cole, Alfred Cocking, Dorothy Cooper, George Crawford, Walter, Jessie* and Maggie Carter, Stanley and Percy Chappell, Henry*, David* and John* Colville.

D—Marie Denizot, Marjory Dyke*, Vera Dickinson, Ion. Tom*, Nessie and Mary Dunn, Violet and Mai Davidson, Constance*, Hilda and Elizabeth Drayson, May Darroll*, Harold Davis.

E—Olive and Leonard Ewin.

F—Meg and Agnes Fullarton, F. and Aileen Figgis, Eirene and Gwendolen Fennell, Charles and Frank Freegard, Laura Finch, Ethel Fowler, Phyllis Fry, Edward and Arthur Foley, Jeanne Faucon, Louise Filhol.

G—Margaret*, Stuart, Edith*, Jack and Dorothy Gray, Aimée Guilbert, Elsie Goudge*, Margery and Colin Graham-Brown, Dorothy Green, Edith Grieve*, Dorothy and Winnie Grove, Mary* and Daisy Greenacre.

H—Clarice Herivel, Violet Hatch*, Julyan, Norman, Florence* and Francie* Hoyte, Elsie Hibbs, Ella Hake, A. and May Handasyde, Violet Holford*, John C. Henderson, Ina Hemmell*, Edith*, Henry and Winifred Harvey.

I—Ami* and Isabel* Inglis, Elsie Irvine.

J—Linda Jones*, David Jameson*.

K—Philippa, Dorothy, Cecilia and Grace Kerr, Lilian Kyme, Susie Keen*.

L—Ethel Larwill, Alice Lee, Arthur Llewellyn*, Harry, Edith and Linda Lowe, D. Lynn.

M—Harvey Moore*, Ella and John MacMurray, Alice and Maisie* Mackenzie, Leonard, Dorothy and Winnie Mace, Charlie, Jessie and Alick* Morrison, Charlotte Millar*, Arthur MacLeod-Johnson*, Mary, Daniel, Margaret* and Dorothy* Morris, William* and Isabella* Morrice, Evie Miller, Ella, Margaret* and Joy* McFadzean, Mildred Morgan*, Bertie Mills, M. Marston, Barbara Maconchy, Marjorie Martin, O. Morice*.

N—M. Newall*, Amy and Maud Nottage.

O—Louie Oxley, Maude and Eva Oakes.

P—Myrtle Perry, Geoffrey and Clarice Peach, Mabel and Lucy Pelham-Burn, Christine and Mary Pearson, Isabel* and Gladys* Phipps, Olive Pine-Coffin, Enid and Kathleen Pincott, Ruth Pledger*, Connie, Eddie, Jessie*, Willie* and Ada* Palmer, Laura Percy, Isabel Perks.

R—Maggie Reid, May and Eva Rogers, Jessie and Alice Ricketts, Hope Robinson*, Jessie, Cecily* and Elmina* Roe, Olive Robinson*, Gordon Remington, Maggie Russell*.

S—Germaine Schumann, Ellen, John*, Effie* and Florence Simpson, Frankie Sellwood*, Stanley W. Smith, Poppie Stidolph*, Rose Smith, Agnes* and Hugh Shields, Lydia Shirley, Evelyn*, Gladys* and Violet* Shaw, Glanvill* and Rider* Smith, Mary Sowden, Flora Smith*, Lily and Ellen Scriven, Mary Spiganovicz*.

T—Flossie* and Charles Thomson, Willie Thomas, Marjorie Tracey, Margaret Tweedy, Doris and Madge Twite, Winifred Trotter.

U—Eva Usher.

W—Nellie, Rachel and Pringle* Wilson, Stewart and William Watson, Kenrick, Ernest and Queenie Wakeford, Rachel*, Georgina* and James* Wilson, Leonard Wall, Edith* and Edward Wheeler, Violet Walker, Mary Wilson, Arthur and Louisa Walker, Gladys*, Lilian* and Elsie* Willoughby, Bertie Walls, Ellie and Nora Wyatt.

Y—Robert Young.

FOREIGN LIST.

Nos. 260, 264—William Gray*. **Nos. 262, 263, 265, 266**—William* and Abigail* Gray (New Zealand). **No. 269**—Ella and Ethel Dyke, Jacqueline Mabille (Basutoland). **Nos. 273, 274**—Frank* and Vera* Sjöström (U.S.A.). **No. 274**—Dora Wallace (Canada).

Personal.

Many thanks for flowers sent during the week. They have given much pleasure wherever they have been sent.

Emily Mumford, Louie Oxley, May Panes.—I am glad to welcome you as new Searchers, and to know you are already interested in the studies.

Douglas Anderson-Berry, Mabel Wallis.—Thank you for your little letters. I am sorry to hear you are ill, and hope soon to learn that you are quite well again.

Ethel Larwill, William Gray (New Zealand).—Many thanks for your interesting letter.

Kathleen Pincott.—Your paper has been accepted. I hope you will soon be quite well again.

A. M. Butcher.—I am very glad to welcome your four scholars. Their papers have been accepted; but in future they must give chapter and verse to each answer.

Clara Brown.—You have missed twice this quarter.

Uncle Tom.

Children's Special Service Mission.

Mr. J. Spiers, *Hamilton*, May 31-June 16. Mr. Arrowsmith, *Plymouth*, May 23; *Weston-super-Mare*, May 27-28; *Reading*, May 29-31; *Surbiton*, June 1; *Margate*, June 4-6. Mr. Hutchinson, *St. Matthew's, Bayswater*, June 11; *Cranleigh*, June 22-23; *Gravesend*, June 28; *Southfleet*, June 29-30. Mr. J. S. Tyler, *Ventnor*, June 9; *Bonchurch*, June 10; *St. Lawrence*, June 11-12. Mr. R. T. Archibald, *Aberdeen*, to May 30; *Edinburgh*, May 31-June 17; *Sheffield*, June 28; *Leeds*, June 29. Mr. S. J. Hewlett, *with Caravan, Capel, Surrey*, to May 30. Mr. E. Clark, *with Caravan, Turvey, Bedford.*

Village Conference of Caravan Workers in the Tent at *Capel, Surrey*, Monday, May 27.

Children's Scripture Union—Portions for week ending June 1.

Sun.	May 26	*Acts*	ii. 1-21	Thurs.	May 30	*Acts*	iii. 12-26
Mon.,	,, 27	,,	ii. 22-36	Fri.,	,, 31	,,	iv. 1-18
Tues.,	,, 28	,,	ii. 37-47	Sat.,	June 1	,,	iv. 19-37
Wed.,	,, 29	,,	iii. 1-11				

Poona and Indian Village Mission.—The fourth annual convention of this Mission was held, February 6 to 8, at the head station, Nusarapu, in the native state of Bhor. Though a few members could not be present, fifty-five workers attended. "There was no excitement, but intense unity, love, co-operation, and quiet resting in God throughout, and we realized that He is able, under such conditions, to 'command the blessing' (Psa. cxxxiii). Our buildings at Nusarapur have gone up quickly, and will be completed before the monsoon—hospital, two orphanages, two bungalows, &c., so that we are now able to receive more workers." Mr. C. F. Reeve (director) hopes to visit England in May, and to address gatherings of friends in London and other parts of the country. Communications respecting appointments may be addressed to Mr. H. B. Bilbrough, 29, Park Hill Road, Croydon, Surrey.

Christian Endeavour Topic.

SUNDAY, May 26.

Missions: Promises and Prophecies (Psalm ii.)

THIS is one of the greatest of David's Psalms. That it is his we cannot doubt, as we remember the Apostles' distinct affirmation (Acts iv. 25, 26). The twelve verses naturally divide themselves into four strophes of three verses each, and in each of these the scene varies.

The Tumultuous Rage of the Nations (1 to 3). We are caught up into the mount of vision and behold the raging of the people as the surging of a stormy sea. It is as though the masses of mankind were assembling tumultuously, as of old they gathered upon the plains of Babel, resolved to thwart the will of the Eternal, and cast off the chains of his authority. In palace and parliament-house alike the leaders of the people are assembled in grave conclave, devising measures of utter godlessness. It would be impossible to illustrate the imagery of this Psalm better than by reading the story of the French Revolution, where measure after measure was enacted with the definite object of blotting the Name of God and Christ, and all reference to religion, from the statute books. Let us take heed that these storms of passion do not gather in our own hearts when we are called to lives of consecration and resignation. How often the obdurate heart of man resolves to cast away the cords and bands of God's will!

The Eternal Throne (4 to 6). There is no sign of panic there. It stands without a tremor, as the rock at whose face the waves curl in fruitless discontent. All the tumult of the world—rulers and their people—cannot thwart or frustrate God's purpose to make Jesus King. What a comfort there is in this, as we think of the vast power of the drink traffic, and of the impurity, Sabbath breaking, and carelessness of our land and of the world. There is infinite comfort in looking away to God's eternal purpose to give the kingdoms of this world to his Son. Only thus can the agony of the Cross be compensated. Less than this would not repay for the blood-sweat, the crown of thorns, and the death of woe.

The Proclamation by the Christ (7 to 9). Jesus Christ is introduced carrying in his hand the roll, the seven seals of which have been broken by his pierced hand. He unfolds the decree which had been passed in eternity, and which must prevail, that the nations are to be his inheritance, and the uttermost parts of the earth his possession. When you pray, be sure to quote this promise. There is nothing which gives such strength for prayer as the foundation of God's immutable Word. Faith places its finger upon God's covenant pledge, and looking into his face says, "Remember thy promise, and do as Thou hast said."

The Psalmist's Advice (10 to 12). Knowing the terror of the Lord he sets himself to persuade men. That terror is set forth in the closing verses of the previous strophe, which are again quoted in Rev. ii. 27. What a fearful looking for of indignation and judgment is here. How much wiser to turn to God with full purpose of heart, kissing the Son in token of submission. Have you ever done this? Have you ever made obeisance to Him, and pressed his hand to your lips? If not, make haste to do it, that you may escape his wrath, and know the blessedness of those that take refuge in Him.

Let us help to make Jesus King. We can do this in many ways, such as by prayer and sympathy, and a regular storage and giving of a per-centage of our income. It is most desirable that every Christian Endeavourer should set apart a fixed amount of every shilling or pound as it is received. This is God's inalienable right. F. B. M.

C.E. NOTES.

The quarterly conference and the junior rally of the Bradford and District C.E. Union took place last week. In the afternoon an object-lesson on "World Wide Endeavour" was given by Mr. W. H. Hope to 400 Junior Endeavourers connected with the Union. Forty-eight societies responded to the roll call.

* * *

The Convention of the National C.E. Union of Wales will be held at Bridgend June 18, 19, and 20. Rev. James O'Dell, of Swansea, will preach the Convention sermon. A special Welsh meeting for Welsh-speaking Endeavourers will be held. All the meetings will be held in the spacious English Congregational Church, which has been placed at the disposal of the Convention Committee.

* * *

In May, 1900, a Christian Endeavour Society of nine members was organized among the Boer prisoners at Deadwood Camp, St. Helena. By December 29 the one Society of nine members had grown to five Societies of 400 members, and a local Union. There is now a prospect of two more Societies being formed with about 130 members. The secretary of the Union writes that he wishes to open a reading circle for the purpose of instilling the fundamental truths of Christian Endeavour, and of acquainting his associates with the progress of the movement in all lands, and with missionary work in general.

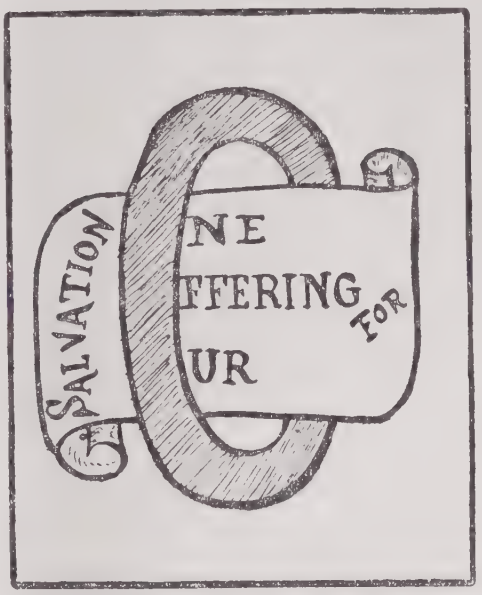
* * *

The Christian Endeavour pledge has been translated into the Samoan language. Literally interpreted it reads, "I hope in the strengthening grace of Christ, and I determine to endeavour to do everything in accordance with his will. I will read the Bible every day in private. I will pray to Him in private every day. And not only so, but everything that I know it is right for me to do, I will endeavour to do. To-day I become a member of this society of Christian Endeavour, established in Malua. I will endeavour to attend every meeting, unless I am prevented by some hindrance which is itself in accordance with the will of Christ. If I should be kept from attending the consecration meeting, I will send a note to the secretary, giving my testimony."

International S.S. Lesson.

June 2, 1901.

Jesus Our High Priest (Heb. ix. 11-28).
Golden Text: "He ever liveth to make intercession" (Heb. vii. 25).



Key to Blackboard Plan.—"One" and "once" are the two words repeated again and again, teaching us the grand truth that God was satisfied with the sacrifice of Christ once for all for the salvation of man.

"Figures of the True."

These words open up a deep Bible study for us.
Chap. viii. 5: "Shadow of heavenly things."
Chap. ix. 9: "A figure for the time then present."
(23) "Patterns of things in the heavens."
All these sentences may be carried out in the books of Exodus and Leviticus.

1. Jesus our High Priest.

The work of the High Priest in the Tabernacle. To offer to God sacrifices for sin daily. Once a year for the whole nation. To bear on himself the names of the tribes before God. To wear on his forehead "Holiness unto the Lord." To burn incense and light the lamps daily before the Lord. To be consecrated and specially set apart for the service of God.

The Levites were given to him to serve him. All these duties of the High Priest may be found to apply to Jesus Christ our High Priest.

2. Jesus our Intercessor (Golden Text).

This would be one of the duties of the High Priest of the Tabernacle. He came between God and the people. Jesus more than fulfils this type; we find Him called "Mediator." "Breaking down the middle wall of partition," "making peace," "abolishing the enmity," "reconciling," &c., and at the present time He carries on his intercession for mankind in heaven itself. Jesus began it on earth. In Luke xxii. 32, He tells Peter, "I have prayed for thee." See also Rom. viii. 34; 1 John ii. 1.

3. Why we need a High Priest and Intercessor.

Because we have sinned against a Holy God; because we cannot stand before God alone; because God cannot look upon the leprosy of the soul; because we so often provoke God. We disobey, we turn aside, we backslide, &c.

4. Instances of Intercession.

Reuben for Joseph (Gen. xxxvii. 21, 22); Jonathan for David (1 Sam. xix. 1-7); Paul for Onesimus (Philemon 10-21); Aaron with God (Ex. xxviii. 12); Moses with God (Ex. xxxii. 30-32); Abraham for Sodom (Gen. xviii. 23-32).

Many instances can be found of people coming to Christ while He was on earth on behalf of others.

Some Christians put down in a book the names of friends for whom they pray.

There is another Book with names written, called Lamb's Book of Life. Is yours there? Is the Lamb of God interceding for you?

The Y.M.C.A.

PERMISSION has been granted to the Lewisham Y.M.C.A. by the London County Council, to hold open-air services on the Hilly Fields and in the Ladywell Recreation Ground.

The Taunton Y.M.C.A. has arranged a tent mission from July 7 to 22. An admirable site has been secured, and a tent will be erected to seat 1,200 people. Mr. George Clarke will be the missioner.

Mr. W. M. Wilson, who has been a prominent worker at the Hawkstone Hall Institute, connected with Christ Church, Westminster Bridge Road, has been appointed general secretary to the Lowestoft Y.M.C.A.

The work of the new Australasian travelling secretary, Mr. J. J. Virgo, is already bearing fruit. An Association has been successfully started at Launceston, Tasmania, and other encouraging results are reported.

The Whitehaven Association has become possessed of a new building for the sum of £1,100, of which £1,060 has already been raised. Alterations and furnishing will involve an additional outlay of from £500 to £600.

During the past week the Bristol Association has held a series of special meetings for the promotion of Christian life and service. Amongst the speakers whose help was secured were Revs. E. J. Horsefield, F. B. Meyer, J. J. Luce, and W. Y. Fullerton. The attendances were large, and it is anticipated that the conference, which is a new departure, may become an annual institution.

A very interesting case of conversion occurred a few weeks ago. A man left Glasgow on a Friday night with the intention of committing suicide, but a storm being in progress, the captain of the steamship refused to allow any passengers on deck. On the Sunday night the man was invited to the evangelistic meeting, where he received deep spiritual impressions, and was led to seek the Saviour.

At the twenty-first annual meeting of the Croydon Association held on Thursday last there was a large attendance, and Mr. Arnold Pye Smith, J.P., occupied the chair in the absence of Sir Henry Bemrose, of Derby. Addresses were given by Revs. F. S. Webster, R. Baldwin Brindley, and J. H. Crickmer. The general secretary (Mr. J. William Cash) presented the annual report, which contained much of an encouraging and hopeful character.

The thirtieth annual public meeting of the South Branch Y.M.C.A. was held at St. James's Hall, Kennington Park, on May 14, Mr. W. H. Seagram occupying the chair. Rev. C. B. Sawday and Mr. W. Hind Smith were the speakers, and part was also taken in the proceedings by the Stockwell Orphanage choir. The secretary, Mr. E. H. Thomas, presented a report showing much excellent work accomplished, particularly by the distinctly religious agencies.

The fifty-fourth anniversary of the Islington Y.M.C.A. was celebrated by afternoon and evening meetings on May 13. Sir George Williams presided at the earlier gathering at the Priory, when there was a good attendance, and the speakers were Rev. G. F. Fooks (Barnsbury) and J. G. Henderson (Islington Chapel). Mr. W. H. Seagram presided at the evening meeting, which was held in Barnsbury Hall. Addresses were given by Rev. H. Elvet Lewis and Mr. W. Hind Smith. In the report presented by Mr. W. C. East, the secretary, thankfulness was expressed for many signal tokens of spiritual blessing during the past year: a steady increase of members and associates; a much better use of the rooms after business hours; the opening of a residential home; and a growing experience of fruitful effort greatly encouraging the committee for the future.

The annual meeting of the Mile End Artisan Association was held on May 7 at the Lycett Chapel, Mile End. Mr. Henry Conder presided. The secretary, Mr. John P. Fallaize, told in his report how the open-air meetings in the slums, at street corners, and in Victoria Park and at other open spaces, had been blessed to the spiritual enlightenment of many souls. Great blessing has also been received in the indoor meetings, at which the Gospel was clearly presented. The total number of meetings held was 600. Mr. E. Smith, L.C.C., gave a practical address on "What a Y.M.C.A. should be," and the chairman spoke words of hearty encouragement. A new building is an urgent need. The tenancy of the premises now occupied expires this year, and it is felt that if a suitable building could be secured there could be an important extension of this aggressively spiritual work among the people.

Obituary.

MRS. SMYLY, DUBLIN.

DUBLIN has lost a well-known philanthropist in the person of Mrs. Smyly, who passed away on May 16, aged eighty-seven. Half a century ago Mrs. Smyly began to devote her attention to the poor children of Dublin, and ever since then she has worked on their behalf with untiring zeal. She was mainly responsible for the establishment of seven Homes and four free day schools in Dublin, which are, at the present time, constantly benefiting 1,000 children. The home for destitute children, known as the Birds' Nest, owes its existence to her, and she took a keen interest in the ragged schools, where 400 children are fed daily. She was a supporter of the Irish Church Missions, and was identified with the evangelical element in the Church of Ireland. Mrs. Smyly was a daughter of Mr. Matthew Franks, and was married to the late Dr. Josiah Smyly. She was the mother of Sir Philip Smyly, Dr. William Smyly, and the late Mrs. Stewart, who, some years ago, with her husband, a missionary, and children, met her death in China at the hands of fanatical natives.

REV. JOHN DUNCAN, D.D., ABERDEEN.

By the death last week, in his seventy-fourth year, of Rev. John Duncan, D.D., Aberdeen has lost one of its leaders in Christian work, more especially on the social side. Born at Turriff, his childhood and youth covered the stirring times in Scottish Church history, which culminated in the Disruption of 1843. On leaving school he was apprenticed to the trade of gardening, but his talents could not be hid, and, while still very young, he was the leader of a literary society, a lecturer on temperance, and an evangelist. An invitation in 1851 to become an agent of the Scottish Temperance League led up to his appointment, seven years later, to the pastorate of Albion Street Congregational Church, Aberdeen, followed in 1878 by removal to the present Trinity Church.

From the first Dr. Duncan's work lay in the poorest districts, and by steady work he built up a large and vigorous congregation, approving himself a hard-working pastor among his own flock. For more than thirty years he acted as secretary to the Northern Association of Congregational Churches, and in 1887 occupied the chair of the Scottish Union. In 1893 the degree of Doctor of Divinity was conferred on him by the University of Aberdeen, and a testimonial was presented to him and Mrs. Duncan in public recognition of his services to the community.

ARCHBISHOP TRAVERS LEWIS.

Dr. John Travers Lewis, who was Archbishop of Ontario and Metropolitan of Canada, until his resignation a few months since, died early on the morning of May 6 on board the Atlantic Transport Company's steamship *Menominee*, about 1,200 miles out from New York. He had been in feeble health for some time, and had been lying ill for nearly three months at an hotel in New York. On the recommendation of his doctors he started for England, but his strength began to fail from the beginning of the voyage.

Dr. Lewis, whose father was Rev. John Lewis, of St. Anne's, Shandon, was born at Garrygloyne Castle, Cork, in 1825. He undertook work in Canada, and in 1834 became rector of Brockville. In 1861 he was elected to the bishopric of Ontario, on the foundation of that see. During his long episcopate of nearly forty years there have been vast developments in Church work in Ontario, about 300 churches, besides schools and parsonages, having been erected under his direction. In 1893, by resolution of a general synod held at Toronto, he was made Archbishop of Ontario and Metropolitan of Canada, while Bishop Machray was given in the same year the titles of Archbishop of Rupertsland and Primate of All Canada, these being the two provinces into which the Canadian Church was henceforth divided. Dr. Lewis resigned his office of Metropolitan at the close of 1900.

About Books.

A Defence of the King's Protestant Declaration, by Walter Walsh (1s. *Swan Sonnenschein*), is a timely essay. Those who cannot consult great works of reference will thank the author of "The Secret History of the Oxford Movement" for giving the text of so many documents of critical importance. We trust this substantial pamphlet will have many readers.

Sunbeams on My Path; or, Reminiscences of Christian Life in Various Lands. By Ebba J. D. Wright (*née* Almroth). (2s. 6d. *Nisbet.*) We welcome a second edition of this choice little work. The "various lands" include Sweden, Switzerland, Russia, France, Germany, England and Ireland. The wife of Rev. Dr. C. H. H. Wright, the authoress has enjoyed signal advantages in her travels. With its numerous illustrations, the book deserves many readers.

Mr. Charles Inglis' book, **Pegs for Preachers: Points for Workers**, had the start of many successors, and it is gratifying to find it still pursuing its widely helpful course. A copy of the tenth edition is before us, and as once again we scan the pages we are impressed with the manifest utility of the book. Here are materials for scores of Bible readings and Gospel addresses, and uniformly set forth in the plainest possible manner. It is a good sign that this book is in such large demand, both in this country and America (2s. *Morgan & Scott*).

A First Primer of Apologetics, by Robert Mackintosh, D.D., Professor at Lancashire Independent College, is a valuable little book. Among the contents are chapters on the narratives of our Lord's Resurrection; the argument from prophecy; and testimony to Christ in history and in experience. The pages are thoughtful, and not unduly speculative. Teachers of senior classes and other thoughtful readers are here offered in small compass an apologetic plea which keeps steadily in view the ascertainments, difficulties, and needs of the present day. (3s. *Elliot Stock.*)

Pastor James Smith, of Coalsnaughton, has put another helpful volume within reach of hard-worked preachers and teachers — **Handfuls on Purpose.** Second series. (3s. 6d. *Glasgow: Pickering & Inglis; London: Bagsters.*) The three hundred and more large pages are filled with good things, and the highest purpose is ever obvious. Here are Expository Outlines, Bible Readings, Seed Thoughts, and illustrations, with a special section on the teachings of the Tabernacle, its furniture and priesthood. Mr. Smith's outlines are more substantial than those presented by some such books; they are, in fact, wrought out so as to afford good and instructive reading for the quiet hour.

The Century Bible is an undertaking possessing features of peculiar interest. Thirteen handy volumes, to cover the New Testament, have already been arranged for. The plan comprises the text of both Authorized and Revised Versions, with introduction and notes. The general editor of the series is Professor W. F. Adeney, M.A., of New College, London. The first volume lies before us—**St. Matthew**—edited by Prof. W. F. Slater, M.A., of Didsbury College. (Cloth, 2s. net; leather, 3s. *Edinburgh: T. C. & E. C. Jack.*) The notes are to the point, and from first to last the work is well done. Being of pocket size, and models of typography, these little volumes are sure to be popular.

Mr. Henry Frowde has published two singularly interesting souvenirs of the Victorian Reign. First comes **The Souvenir Bible.** It is handy in size for pocket use, being known as the Diamond 32mo. edition. It is printed on India paper, and its distinguishing feature is in the form of illustrations. Two of these are of Queen Victoria, one showing her Majesty at the time of her accession in 1837, and the other from a recent portrait. There are also seven other pictures—reproductions of the cartoons painted by Sir Joshua Reynolds, in 1778, for the famous window in New College, Oxford. These represent the seven virtues—Faith, Hope, Charity, Justice, Prudence, Temperance, and Fortitude—which were, it may be truly said, conspicuous in Queen Victoria. The second publication is **The Souvenir Prayer Book**, which may be had in ruby and pica type. It has been prepared for use, and not merely for preservation as a memento. It contains, therefore, the Prayers as amended by command of King Edward VII. in Council, together with the Memorial Service for January 22, a special title-page, and the illustrations from Reynolds' cartoons. In various forms and bindings, these are very attractive books.

Rev. T. Broughton Knight has written a tribute to the life and work of THE LATE REV. URIJAH REES THOMAS. Those who loved the departed minister will welcome the booklet. (3d. *London: Henry Thacker, Memorial Hall; Bristol: W. F. Mack, 25, Park Row.*)

Among the Churches.

In the Presbyterian churches Rev. John Bell has become minister of the church at Byker, and Rev. A. B. Macdonald of the United Church at Stonehouse.

In the Baptist churches Rev. G. H. Bebb has become pastor of Mount Pleasant Church, Blackwood; Rev. W. H. Tomkins of Yalding, Kent; and Rev. T. E. Waters of Carrog Church, Llangollen.

Mr. Colin F. Campbell, of the Church Army, preached to the convicts on Sunday week in Portland Prison during his periodical visit to the prison for the purpose of interviewing those convicts about to be released, who desired to start afresh in life.

Rev. J. H. Shakespeare is to congratulated on the progress which is being made with the Baptist Twentieth Century Fund, even if the whole of his sanguine expections have not been realized. The grand total to date is £178,609, the whole of which is to be employed in bona-fide national movements.

The Dublin yearly meetings of Friends, which always precede those held in London, report a decreased membership of fifty-two in Ireland during the past year. The numbers thus fall to 2,557. This decrease of about 2 per cent. is felt to represent proportionately the decrease in the population of Ireland as a whole.

At Union Chapel, Stoke Road, Gosport (Rev. W. T. Float), a staunch testimony is maintained for Protestant doctrine and practice. A circular recently issued states: "The services are conducted in a free and unconventional manner. We aim at making them attractive, not by outward display, but by simplicity and spirituality."

The Connexional Committee of the Methodist Free Churches have appointed Rev. John C. Brewitt, of Cleckheaton, an ex-president of the Conference, to be secretary of its revived Evangelistic Mission, and the summer campaign has been entered upon with a good deal of hopefulness by a great camp meeting in Nottingham Forest.

The Bishop of Ripon maintains touch with his past confirmees at St. James's, Holloway, and Christ Church, Lancaster Gate, by means of an annual letter and a social gathering and service. By the kind permission of the Dean—as in several former years—the gathering was held recently in the Jerusalem Chamber, Westminster, where about 200 met and renewed happy associations.

The reported gift of £10,000 to the C.M.S. has no existence in fact. The intimation of the gift originally came from a gentleman whose authority the secretaries had no reason to doubt, and this gentleman has written to the Society to express his deep regret that he has been deceived. The secretary of the Church Pastoral Aid Society states, too, that the alleged gift of £10,000 to that society has no foundation in fact.

Last Lord's Day was observed in most places of worship connected with the Presbyterian Church of England as "Missionary Sunday." Rev. Alex Connell, as convenor of the Synod's Missionary Committee, issued an appeal for increased liberality, especially in connection with China, where a number of native converts have been murdered.

The appointment is announced of Rev. Dr. Francis Paget, Dean of Christ Church, to be Bishop of Oxford, in succession to Dr. Stubbs. Dr. Paget, who is fifty years of age, is the son of the late Sir James Paget, and brother of the present baronet. He married the daughter of the late Dean Church, of St. Paul's, and was left a widower last year. The new bishop is the author of several works on religious and ecclesiastical subjects.

A number of the inhabitants of Accrington assembled at the Town Hall on Wednesday, May 16, to take leave of Rev. Charles Williams, the esteemed Baptist minister. The Mayor presided, and the gathering was representative of all sections of religious and political thought. Mr. Williams has left Lancashire for Australia *viâ* New York and San Francisco. His wanderings will be followed with kindly interest by many outside his own communion.

A letter which Rev. Stanley Rogers, of Liverpool, has just received from the martyred Rev. James Chalmers, of New Guinea, contains the following paragraph:—"Time shortens and I have much to do. How grand it would be to sit down in the midst of work and just hear the Master say, 'Your part finished, come!'" A peculiar interest attaches to these words in view of what has happened. The letter, Mr. Rogers thinks, must have been one of the last written by him.

Owing to the complete change in the population of Westminster during recent years, the members and congregation of Westminster Chapel (Congregational) have adapted their services to the altered circumstances, and introduce bright and aggressive Mission methods. Special attention is to be paid to the Sunday evening services, of which a feature will be Congregational singing, led by an orchestral band. The need of such a Free Church Movement in this district is emphasised by the vigorous work now being undertaken in connection with the new Roman Catholic Cathedral.

The Archbishop of York, on Saturday last, opened the first section of the Church House in Lord Street, Liverpool, the erection of which was earnestly supported by the late Bishop Ryle. The present scheme was adopted some years ago, and an extensive piece of property in a central position was purchased for £50,000. The section opened comprises a large board room, committee rooms, news rooms, and offices, where practically the whole work of the diocese will be transacted. In addition, the Bishop Ryle Library, the nucleus of which is formed by the library of the late Bishop and bequeathed for the purpose, finds a home in the building, where various diocesan societies are also to be housed.

Fallen Asleep.

Aged seventy-two. Rev. THOMAS THOMPSON, Wesleyan minister, who retired from circuit work at the last Conference, has died suddenly after fulfilling a preaching engagement.—Helston Wesleyan Circuit has lost by death Mr. THOS. WILLIAMS, who had been a local preacher for fifty-nine years.—Colonel JAMES BARKER (Salvation Army). He was largely instrumental in building up the Army work in Australia, and was particularly successful, both at home and abroad, in operations among the criminal population.—Ventnor Congregational Church laments the death of Mr. JAMES WILLIAM PRONTING, a deacon for twenty years.—Rev. G. S. REANEY, vicar of Christ Church, Greenwich.—Aged seventy-six, Rev. G. C. POLLARD, rector of South Walsham, Norwich, and an earnest evangelical.—At Dublin, Mrs. PARK, wife of Rev. J. O. Park, B.A., secretary of the Irish Methodist Conference, and mother of Rev. J. Foster Park, Methodist minister, Portadown; Rev. W. T. STOKES, late incumbent of Glendalough, co. Wicklow; Mr. A. A. GUINNESS, M.A., formerly proctor in the Irish Church Courts, and for some years secretary of the Protestant Alliance, aged seventy-three.—From enteric fever, at Ladysmith, Rev. FREDERICK H. TAPP. The Congregational churches of Natal have lost a prominent minister, who was in Ladysmith during the whole of the siege, and devoted a good deal of time and energy to work among the soldiers. At the Town Hall his services were often crowded. His work in the outlying districts was seriously interfered with by the war. Mr. Tapp's death occurred on April 22, after a third relapse.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

Whitsuntide. In this Whit-week, when Christians everywhere are thinking and speaking of the Coming of the Holy Ghost, we may well remind ourselves of the chief work which this Divine Person came to accomplish. He is here for the sole purpose of making Jesus real to men:—real to Christians as their Life, their Guide, their Master, and their Goal,—real to sinners as the Measure of their sin, and as their Redeemer. If we enter into the purpose of the Holy Ghost, we reach the heart of all things; if we stand aloof from Him, we are doomed to perpetual confusion. All the horrible evils of society will appear in their true light when once men are "convicted" that the crowning sin of all sins is to disbelieve in Jesus, who was the Father's perfect expression of all goodness and beauty. He who has no adoration for Jesus proves his blindness and his badness, and he is capable of anything, according to his environment. But to accept Jesus, as the Holy Ghost reveals Him, is at once to accept perfect redemption for ourselves, and to entertain unbounded hope for the redemption of others. Until a man receive the Holy Ghost, he knows nothing truly of himself, of his fellows, or of his God.

Opinion v. Truth. A very common remark made by persons who reject Evangelical truth is, "We are entitled to our own opinions;" and this utterance is supposed to decide the matter. We wish it were possible to reprint, and widely circulate the conclusive reply of that Christian philosopher, Sir David Brewster, to those who, in his day, put forth their "opinions" as synonymous with concrete truth. Of his reply (as suitable for our own time, with its looseness of thought, as it was for his), one paragraph may be useful to recall:

> What is opinion? Is it truth? And if it be not truth, is it anything but *un*-truth—falsehood and error? Conviction is a perception of the truth itself. Opinion is only a guess at it. No man is entitled to hold it as the truth, or act upon it as such, for it is plain that he can at will change his opinions, but the truth will not change. . . . Opinionative people are great self-deceivers, and, besides being very dogmatic members of society, *they are the most easy of all to be misled.*

Christian Correspondence. A recently-discovered letter, written by John Calvin to a lady who sent him fifteen florins to supply the necessities of himself and the Protestant fugitives whom he helped to his own impoverishment, brings once again to light the practical simplicity of the great theologian. In his note of thanks, Calvin said in effect:

> In short, you are assured of having done an act that is pious in the sight of our Lord, and which He will place to your account.

The language suggests the Apostle's wish as set forth in the Epistle to the Philippians: "Not because I desire a gift; but I desire fruit that may abound to your account." The complete letter-writer does well to follow such excellent models. There is call for a larger use, in friendly correspondence, of words that are fragrant of grace and truth. Let Christian affection find expression, also that faith in God which not only "overcometh the world," but keeps present things in their secondary and proper place.

A Veteran's Farewell. Unique and pathetic interest attaches to the meetings to bid farewell to the venerable missionary, Dr. John G. Paton, of the New Hebrides, which are to be held in Exeter Hall on Wednesday next, June 5. Seldom in missionary annals has the heart of Christendom been so stirred as by the life of the aged apostle of the New Hebrides; and the spectacle of the brave veteran returning to Australia and to his beloved Islands—at the age of seventy-eight—determined to live and die in the sacred cause to which he has devoted his life, should arouse the missionary enthusiasm of London. There should be crowded audiences to wish him God-speed, not only to encourage and cheer the aged missionary himself, but also to give him the opportunity of arousing new zeal for the cause of missions the world over.

A Noble Martyr. It is difficult, from a human standpoint, to understand the reason why such men as James Chalmers ("Tamate"), of New Guinea, are permitted to perish in the performance of their duty. But God's ways are not our ways, and out of our supremest misfortunes He often brings forth his mightiest results. The hearts of all good people at home have been solemnized and touched by this latest addition to the noble army of martyrs. And though the savages who slew him slaughtered their present chance of hearing about their Saviour, they will not be left long to their heathen darkness. Out of Chalmers' grave, and that of his brave young colleague, will rise a noble harvest of souls in time. Admiral Erskine's tribute in *The Times* to his old friend and comrade fittingly suggests the situation:—

> An earnest and true disciple of his Master, he has yielded up a life of self-negation and devotion to duty to win immortality and a crown of glory which fadeth not away. And it would be entirely in keeping with his Christian character—a humble follower of the Great Example—if his last thoughts and fervent prayers were offered up in the last bitter hour for the poor benighted savages who unwittingly have done to death their truest friend and benefactor.

Parliament and Gambling. The Bishop of Hereford deserves general gratitude for his courageous attitude in the House of Lords towards the gambling mania, in asking for a Select Committee to inquire into its increase among all classes, and to suggest legislative measures for checking betting abuses. A prominent member of the betting fraternity had written remonstrating with him on his proposed action, suggesting that he should leave this sort of thing to the "Nonconformist conscience," and reminding him that bookmakers are good Conservatives and loyal supporters of the Established Church! Fortunately, the Bishop's conscience would not allow him to leave the matter alone. Notwithstanding the discouragement of the Premier, it is a question to be faced and dealt with. Already gaming institutions are illegal, and the police show occasional zeal in enforcing the law. But Parliament can go much further, in suppressing incentives to the pestilent vice whereby men and women are decoyed into ruining their morals and often their homes as well. Still, as the *Morning Post* observes, "the prohibitions of Parliament can easily be obeyed, and yet there may be as much betting as ever." Private, or semi-private gambling is more widely spread than public gambling, and it is *this* that constitutes such a menace to our youth. The question is, how is it to be dealt with? Legislation alone will not eradicate it, although we must press for what it can do. We must go to the sources, and treat it as a moral question, which every parent and teacher and preacher is bound to deal with *radically*. It is of little use to denounce it as a vice, punishable by law; we must get further down, and show it to be a SIN against God and men. Mr. Mackenzie's little book, "The Ethics of Gambling," treats the matter forcibly. It would be a wise thing for all who have any sort of contact with youth to peruse this small volume.

The Growing Militarism. Those who just now are ready to back up any scheme of military re-organization, however costly, and who are beginning to talk in "dark sayings" about the possible need of conscription, would do well to ponder the wise and strong words of the Chancellor of the Exchequer on the cost of militarism, in the recent debate on our financial position. Sir Michael Hicks-Beach said:—

> I never will be a party to any attempt at such a military expenditure as would be comparable with the great military Powers of the Continent. I do not believe that such expenditure is necessary for this country. It would be the utmost folly to do anything of this kind, and I never will be a party to it. With a deep consciousness of my position as Chancellor of the Exchequer, I say I do not believe it is possible for us to continue at the rate of increase which we have seen for the past six years, without the gravest danger to that financial system which has been so long established in this country.

The Habitual Drunkards Bill. If this measure, which is to be taken as a Government Bill in the Commons, is passed into law, it will put a powerful weapon into the hands of the authorities for the suppression of one form of drunkenness. The Bill provides for this evil in an honest and drastic manner, and if is not softened down in the Committee stages it is calculated to do a great service. It provides that any person convicted as an habitual drunkard, who shall within three years attempt to purchase any intoxicant, shall be liable to a fine of 20s. in the first instance, and 40s. afterwards. There are penalties also on the vendor of stimulants to such a person, and provision for the better supervision of licensed houses by the police. If the friends of temperance in Parliament join their forces, and back up the Government in this attempt to deal with a great social evil, they have a bright prospect of carrying the Bill through triumphantly.

Lordly Brewers. The difficulty of passing Temperance Reform legislation in the House of Lords is to some extent explained by the following summary from a Parliamentary report as to the number of liquor shops owned by members of the House of Lords. The leading "liquor-shop keepers" among them are as follows:—Lord Derby owns 72 licensed

houses, Duke of Bedford 50, Duke of Devonshire 47, Duke of Rutland 37, Duke of Northumberland 36, Lord Dudley 33, Lord Cowper 22, Lord Salisbury 12, Lord Dunraven 11. To this we must add the fact that many of the titled nobility are financially interested to an enormous extent in brewing and distilling companies. Is it any wonder that those who desire thoroughly to reform the "trade" find their chief and most stubborn opponents in the Upper Chamber?

"The Problem of the Upper Classes." In referring to the frequent announcements of the gift of large sums of money for church building, a contemporary says:—"The personal claims of Christ cannot be compounded for by a money payment." It is right that a high moral standard should be held up before the poor, but it is just as evident that the Gospel of purity and nobility of life should be preached boldly to those in higher and more responsible positions in society.

The Prevention of Poverty. An interesting little book, published by Horace Marshall & Son, CITIES AND CITIZENS, contains some suggestions as to the relief of the poor which might with advantage be adopted in this country. In one or two German cities—says the volume—the principle which underlies the system adopted is to *prevent* poverty rather than to relieve it when it appears. By means of a simple organization, the needs of any person who is incapacitated by sickness, loss of work, or any other cause, from earning a livelihood, are at once made known, and help is forthcoming. One great advantage of such a method is that it preserves to the unfortunate his self-respect, and so directly helps to prevent him falling into grovelling poverty. Things in our own land are tending in this direction, but very slowly. In several particulars of social work, Germany has set us a good example. Our readers will remember with pleasure, "The Colony of Mercy."

"Plain Living and High Thinking." This is a proverb that is usually more honoured in the breach than the observance, and the *Lancet* speaks some much-needed words of warning against the growing evils of luxury in food and drink. Plain food, it points out, is more acceptable to the bodily economy than rich and dainty fare. Gingerbeer and cockles are better for us than champagne and oysters, calf's head than turtle, and the eggs of the domestic fowl than those of the plover. Why, the *Lancet* significantly inquires, waste 10s. on a bottle of champagne, when you can get more wholesome gingerbeer at a penny? Or pay 3s. 6d. a dozen for oysters, when you may have excellent cockles fifty for a penny? It is like burning diamonds instead of coals in the steam-engine—we waste our money and really get nothing for it! This is straight speaking, which is to be commended to all who indulge in needless luxuries of diet, and then complain that they cannot afford to help good causes because of the hardness of the times and the drop in their business receipts.

True Wealth. It is a happy circumstance, as a wholesome set-off against the vulgar parade of wealth to which we have been lately accus-accustomed, that several millionaires are offering a fine object-lesson upon the art of properly using the trust of wealth. Mr. Carnegie's gifts are common talk, and they are all in the right direction. Now we have a report in the *New York Tribune* from an address given by Mr. Rockefeller to the members of his son's Bible class, in which he urges young men to treat their wealth as a trust, and to use themselves to giving:—

> The acquisition of money is not the greatest thing in the world. Success is not measured in terms of money. Not all men have such great responsibilities and possessions as Mr. Carnegie, but you may have that which is greater than gold, or railroads, or fleets of steamships, and that is the satisfaction of having a splendid character. I say that a man who is without great property may be richer in the possession of a Christian spirit.

Words like these, amidst the fever of gold-hunting, are as cold water in a parched land, and are worthy of the widest circulation.

The Failure of Spiritualism. Considering the *furore* occasioned by various forms of Spiritualism half a generation ago, and the large claims made for it as a "religious" force, it is remarkable how utterly it has fallen into neglect and disrepute among thoughtful people. That this is not confined to this country, is shown by the following summary of results concerning it, published in the German paper *Die Christliche Welt*:—

> 1. It has brought to light a series of facts, the accurate and unprejudiced psychological examination of which should widen our knowledge of the soul and of the world.
> 2. So far as the formation of a true science of life is concerned, it has shown itself of very little worth, since it offers us no conclusions on the highest and final questions.
> 3. It has done nothing for ethical progress. The practice of it has, in fact, wrought much moral harm.
> 4. It lends no real support to the Christian religion. Every attempted union of the Church with Spiritualism has been at the expense of true Christianity.

This is a fair statement of the true "inwardness" of Spiritualism, and should be a warning to those who are foolishly tempted into dabbling with a "science" which disorganises the mind more than almost any other form of morbid curiosity as to the Unseen.

Women's Influence on Soldiers. A point that is very often forgotten in dealing with the difficulties of a soldier's life was emphasized by Sir Charles Warren at the annual meeting of the S.P.G. The noble General regarded the removal of a young fellow from all home ties into the artificial life of the barrack-room as the source of most of his temptations; since the banding together of men only, of whatever class, inevitably leads to degeneracy of thought and manners. The soldier cannot do without woman's society, and he will go in one direction or another to find it. It is of the highest importance that he should find it in the right direction, hence Sir Charles lauded the Soldiers' Homes, where men came under the influence of good, Christian women, but he pleaded that much more should be done to supply something akin to home life and privileges.

Romanism at Home. Some little time ago the Spanish Government appealed to the Pope not to permit the emigration to Spain of any of the Orders who will be dealt with under the measure now passing the final stages in the French Chamber. A further request has now been sent to Rome for a revision of the Concordat, which dictates the relations between the Roman Church and the State, and amongst other noteworthy things, it is asked that there should be instituted a vigorous control by the Government of all religious orders. In the face of this presumably necessary action, on the part of the Romanist administration of a country which for centuries has been a hotbed of Popery, it is more than ever impossible to contemplate with equanimity the suicidal action of England in regard to the growing usurpation of Rome.

"Not Many Days Hence."

ACTS i. 5.

THERE is no hurry in God's ordinary work. In grace, in providence, and in history, as well as in nature, it is commonly "first the blade, then the ear, after that the full corn in the ear" (Mark iv. 28).

For thousands of years the fallen world waited for the fulfilment of the promise made in Eden—the Seed of the woman to bruise the Serpent's head. Not till "the fulness of time" did God send forth his Son. And for the promised return of Christ in glory the Church still waits—so long that we have a reassuring Word to remind us that, in the face of all appearances to the contrary, "the Lord is NOT slack concerning his promise." "Rest in the Lord, and wait patiently for Him," is one of our standing orders; for it still remains true of Christians now as in those apostolic days, "Ye have need of patience" (Heb. x. 36).

Scripture and experience alike enforce the lesson, and it is not necessary to do more than call attention to it as lending new force and emphasis to that huge promise which was to be fulfilled to the early Church, "not many days hence." Other things may be desirable; the presence of the Holy Ghost was a *necessity* to the Church. How speedily the Pentecostal gift was outpoured by the risen and glorified Christ, we all know. Does not the speediness of the gift illustrate, in a striking way, that word of our Lord's which is so often upon our lips, but which we are so slow practically to believe, "How much more shall your heavenly Father give the Holy Spirit to them that ask Him!" (Luke xi. 13)?

Would not the prayers of many of God's children give the impression, instead, that the Lord is

HARD TO BE ENTREATED

with regard to the gift of the Holy Spirit? Do not many seem to forget that the Spirit was actually *given*, "not many days hence."

Glance through the hymns of the Church of Christ, and it will be found that for every hymn of praise and thanksgiving for God's great gift, there are many hymns of prayer for the Spirit to come down. Is it not time we recognised in more of our "cheerful songs" the gift so promptly and abundantly granted? Is it not time that we gave thanks to God for his stupendous gift? Inquirers after salvation are told—and rightly told—to give thanks for a salvation which is freely and fully given, through the finished work of Christ. Would it not be well if prayer for the Holy Spirit were turned into

THANKFUL RECOGNITION AND PRAISE

of that silent, long-suffering Guest of whom it is predicted, "He dwelleth with you, and shall be in you" (John xiv. 17)?

And yet the more we recognise that the Spirit was really given as promised ("not many days hence") at Pentecost, and the more we recognise, too, that the gift has never been revoked or withdrawn, so surely we shall the more feel, also, our utter dependence upon our risen Head for daily supplies of the Spirit.

The two figures used by Christ preclude the possibility of regarding any outpouring of the Spirit as exhaustive. "The water that I shall give shall be in him a well of water springing up into everlasting life" (John iv. 14). The blessed Spirit must ever be a well, not a mere cistern, however large.

Again, the promise of the Spirit as "rivers

of living water" teaches the same continuity of freshness of the Divine gift.

A friend of mine has a piece of land through a small part of which flows a beautiful river. In one sense the whole river is his, and yet, practically—and *actually* too—this possession is constantly new. He has, every day, as much as he needs and more, but yesterday's supply has not accumulated. That water which he did not use yesterday is gone, and yet the river is still full for to-day's needs; for the source is the same, and unexhaustible. In like manner the soul in communion with the risen Christ will suffer no lack of the Spirit.

Eternal life He came to give,—
The life by which his people live!
"Life more abundantly" He still bestows:
From Him, the living Head, the current flows.
The members of the mystic body share,
E'en here, the pledge that one sweet dawn shall break
When his own glorious image they shall wear,
And "with his likeness" satisfied shall 'wake.

With full and ready hands was outpoured—and so *speedily* too—the sacred gift, as pledge and sample of the whole inheritance which is ours in Jesus. Is there, can there be, any retraction? Is there less readiness now at the Source than formerly to send the copious river through our heart's small plot of thirsty ground? Is not, indeed, everything which we, in vague fashion, term "spiritual" really OF THE SPIRIT? Can there be any genuine "spiritual work," "spiritual experience," "spiritual worship," or spiritual life, whatever apart from the Holy Ghost sent down from heaven?

LUCY A. BENNETT.

"Things Written Aforetime."

(ROMANS xv. 4.)

THERE is but One to whom the lost dare* come—
O Son of Man, thou callest lost ones home.

There is but One who will the lost receive;
Blood-bought. Thy shoulder care—they Thee believe.

There is but One who can sin's wrong redress—
Thou, Lord, alone, canst thus befriend and bless.

Needy and poor, and wearied, sore at best,
Sinners draw near to Thee, and know thy rest.

Centre of richest love, the Spirit's bond—
Love, passing knowledge, glorious all beyond.

Wealth manifold, sweet Name in which they trust,
Hallowed indeed that Name to trembling dust.

Only one Way, one Truth, one Life, for such;—
True, tender, keep us, for we owe so much!

Debtors to grace, O blessèd One, we'll rest,
Joy of our hearts, in Thee, and on thy breast!

Most precious thought, O Saviour, Jesus Christ,
Thy grace all through the ages has sufficed.

One sacred page, bedecked with jewels bright—
Undimmed, untarnished, is its blessèd light.

One vision gilds the covenant word unpriced;
All praise to God for gift of Jesus Christ!

And One Interpreter, the Spirit sweet,
Who hidden wisdom gives at Jesu's feet.

Author and Finisher of precious faith,
Oh shut us up to what the Gospel saith!

One blessèd Hope, heaven's sheen of glorious noon,
Though time rolls swiftly on, Thou comest soon!†

One final Home, Love's rapturous prospect this;
Earth's desert passed, with Christ in endless bliss!

Only one joyous song of songs be raised;
The Lamb was slain! The Triune God be praised.

JAMES KNOWLES.

* The writer once asked a very poor and terribly afflicted old woman, whose features were almost obliterated by the ravages of cancer, "Are you afraid of death?" and promptly received the significant answer, "I'm not afraid of God!" So truly was Jesus a panacea for all life's ills and distresses.

† Consummation's reality indeed. Witness some foretastes. Called to the bedside of a dying saint, said the dear one to me, "Why tarry the wheels of his chariot? Let me go, for the day breaketh!" and there and then departed to be with Christ. And whilst moistening her lips with a little wine on a feather, another dear one, raising her hand to prevent further administration, said to me, "I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God," and instantly "fell on sleep."

The Epistle of James.

BY REV. T. A. GURNEY, M.A., LL.B., SWANAGE.

II.—The Last Message Before Judgment.

THE determination of the date of James' Epistle is vital if we are to regard it as a last message. We have assumed that it was written on the eve of his martyrdom, that is between A.D. 61 and 64. It is one strong argument for this date that such a view alone gives full point and meaning to its special exhortations and warnings, and its special historical references. Among such are:—the warning to the rich Jew (i. 10); the promise of the crown of life at the Lord's hands (i. 12); the guilt of respect of persons in the case of those "about to be judged by a law of liberty" (ii. 12); the vindication or condemnation of faith by its character at its last moment (ii. 14-26); the stern warning against sins of tongue, when we compare it with the bitter religious strife which immediately preceded the siege of Jerusalem (iii. 1-12); the condemnation of wars and fightings which sprang from lust and ended in murder, with the lurid light flung upon them by those last dread years when, under Felix, "rebellion became permanent," and "the number of the robbers whom he caused to be crucified was incalculable"—a time when the High Priests sent their servants to the threshing floors to take by force the tithes which belonged to the other priests; evils which became intensified under Porcius Festus and Ananus, by whom probably James was killed. One verse (v. 6) reads almost like the literal prophecy of that murder. The terrible warnings to the rich Sadducees (v. 1-5) on the supposition of a late date become intensely real. So does the counsel to the true Christian to "stablish his heart because the presence of the Lord is at hand" (v. 8, R.V. margin).

THE SPIRIT OF FORBEARANCE

urged is the more reasonable when "the Judge standeth" already "before the doors," (v. 7-9, R.V).

Other facts in favour of a late date, which come with a cumulative strength when taken together are:—the practical moral tone, with its emphasis of already familiar truth; the pointed use of Old Testament ideas and illustrations; the evident address thereby to the Jewish mind as such; the absence of direct reference to great controversies in view of the impending doom; the address to the "Twelve-tribed nation" as a whole. The Judaic tone is thus accounted for, without needing to assume an early date. If it is a last message we should expect it to be intensely Jewish, to state truth on the old familiar lines, to represent Christianity as the fulfilment of Judaism, to abstain from the use of terms which might even seem to savour of Gentile Christianity. Hence the church is the "synagogue." Its organization is on Jewish lines. Its place of meeting is probably the same. Jew and Christian are addressed in turn. No date, however early, is early enough for such facts.

The same applies to the absence of allusion to the admission of the Gentiles. We should not expect it here. On the other hand, one of the few actual time notes in the Epistle, the reference to existing persecution of Christian Jews, corresponds with the troubles which took place from A.D. 61 to 64. Read this Epistle in the light of the thought of the overshadowing nearness of the end; all is clear. It probably, by its tone, hastened James' martyrdom, and in any case it cannot have long preceded it.

The features and style are in complete accord with its aim. They are derived from the innermost character of the writer and from the conditions under which he wrote. They may be summarized as intellectual terseness, imaginative vividness, moral intensity. Word pictures succeed one another with a swiftness and variety which from any other writer would be baffling. Yet, in spite of their startling brevity—which is intentional—they leave an abiding impression. They are never weak, or vapid, or diffuse. They clench home a truth, stamping it upon the memory with a vividness which will keep it there. They are complete, even though sometimes contained in one word. They are drawn from every quarter. Old Testament lives, Abraham, Job, Rahab, Elijah, contribute several. But James always hands them on to us

STAMPED WITH HIS OWN INDIVIDUALITY.

The natural world furnishes other pictures. The advancing and retreating wave, white with the surf of the oncoming storm, or sobbing in the after swell along the shore—fit picture of the "two-souled man"; the sun arising upon the beautiful Judæan fields with their undulating sea of waving wild flowers and grass; the burning wind of the eastern desert withering the calyx of the flower—picture of the whole state of man apart from God; the huge, unwieldy ships, driven of so fierce winds, like Paul's ship in Adria, yet turning, unlike man's rebellious nature, whithersoever the impulse of the steersman's hand may guide; the spark, kindling in scorching Palestine a whole forest as in a moment, as doth the mischief of the tongue, Gehenna-inspired; the beasts, and birds, and fishes, all alike tamed by man, who cannot tame himself; the fountains bursting forth from the same rocky cleft ever the same, unlike inconstant human nature; the ripe fruits in many a shady olive grove; the fig-tree clinging to many an ancient wall; the vine interlocked with the stones of Jerusalem; the happy harvest-reaping of righteousness sown in peace long before; the patience of the husbandman watching and waiting, not only for the rain which comes just after the sowing, but for the rain which precedes the ripening.

THE INCIDENTS FROM HUMAN LIFE

are also vivid and suggestive. Now the "two-souled man," vainly striving to compass two worlds; now the business man, always on the move, always travelling on (i. 11), never reaching the goal he seeks; now it is "formalist," excellent party man, very orthodox, very "religious," but "run away with by his tongue" (i. 26). Behold "the gold-ringed man" (ii. 2), self-important, clad in shining raiment, creating a stir as he comes into service late, valued for his pocket; yonder the rich poor man, heir of heaven's broadest estates, relegated to a corner. Here is the Mr. Temporary of the New Testament (i. 24), here the Mr. Talkative, *soi-disant* philanthropist, bowing out his "brother" with benedictions barren of benefits and phrases, which fill neither with fuel nor "fodder" (ii. 16).

Against these are brighter pictures: the eager student of the Word stooping down to ponder the perfect law of liberty (i. 25); the meek wise man with his beautiful and fruitful life; the "ritualist" of the liturgy of love (i. 27), whose worship is to minister to others and keep himself the while untainted; the man who not merely *has* but endures temptation (i. 12); "the Just One," unresisting even when brought to death, praying even for his murderers (v. 6, 16).

The Book of Genesis.

By Rev. JOHN URQUHART.

2.—ITS PURPOSE.

THE purpose of the first book of the Bible begins to be evident as soon as we have marked its plan. The path steadfastly pursued by the writer is that of Divine selection, and that selection keeps constantly in view man's redemption. This is very noticeable in the way in which the narrative sweeps out when choice is made of Abraham. Up to that point three and a half chapters are the utmost which is devoted to a single section; and even that (which happens in the generations of Noah) is exceptional. But, when we reach "the generations of Terah," which tells the story of Abraham, the narrative swells out into no fewer than fourteen chapters (xi. 27-xxv. 11).

This feature becomes more definite still in what follows. Seven verses only are devoted to "the generations of Ishmael" (xxv. 12-18), and then "the generations of Isaac" occupy ten and a half chapters (xxv. 19-xxxv. 29). One chapter and one verse are given to "the generations of Esau," and the whole of the remainder of the book, consisting of fourteen chapters, to "the generations of Jacob." Thus, thirty-eight and a half chapters are devoted to

THE STORY OF THESE THREE MEN.

What this means will be plain when stated in another way. There are in all fifty chapters in the book, and eleven and a half suffice for the creation of the universe, the world before the Flood, the early career of the fathers of the new humanity, and the posterity of Ishmael and of Esau. But *twelve* and a half is the fourth part of fifty; so that less than one-fourth of Genesis is regarded as sufficient for the record of all antiquity besides, and more than three-fourths of it are bestowed upon the story of those three men, by whom God is to name Himself, and in whose seed all the nations of the earth are to be blessed! There is something found here that tells of coming joy for God and man. Like the dove, which flew hither and thither over the submerged earth and found no rest for the sole of her foot, but which at last went forth from the ark and found a dwelling-place on earth, so the Spirit of God comes upon Abraham and upon his seed, and comes to dwell. The earth shall see God's salvation, and that salvation shall be "of the Jews."

It is, perhaps, worthy of remark here that "the generations of Terah" form the seventh natural chapter of the book. Seven is a number which is specially significant of the completion of Divine plan. But I have now to mention a most interesting fact.

THE CHRONOLOGY IS CONFINED

to the line of Divine selection. In Gen. iv. 18 we read: "And unto Enoch"—the son of Cain—"was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech." Here not a single date or number appears. But when we come in chapter v. (3-8), to the posterity of Adam *along the line of Seth*, dates are given with the greatest fulness and exactitude: "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth. And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters. And all the days that Adam lived were nine hundred and thirty years; and he died. And Seth lived an hundred and five years, and begat Enos: and Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters. And all the days of Seth were nine hundred and twelve years; and he died."

It will be remarked how careful the reckoning here is. Not only is the age of each, of Adam and of Seth, at the birth of their first-born, recorded, but the period during which they afterwards lived is also given. And even that is not enough. Lest, apparently, there should be any ground for the suspicion that some mistake may have been made in handing down the numbers, the entire duration of Adam's and of Seth's life is given. The same method is carried out in the case of each of the other patriarchs from Adam to Noah, and a full chronology is thus supplied of the old world, all whose other monuments were buried beneath the whelming flood.

The reckoning is continued in "the generations of Noah," the next of the selected lines. But when we come to "the generations of the sons of Noah," the chronology no longer accompanies us. We read (x. 1, 2, &c.): "Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were born sons after the Flood. The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras," and so on. Not once have we a year mentioned. The writer, so careful not only to give, but also to preserve unimpaired the exact numbers in the previous two sections, suddenly

CEASES TO BE CHRONOLOGICAL

in this. Never once is a single number given. When the Divine selection is made of the line of Shem the careful enumeration is as suddenly resumed; and this rule is adhered to all through the book. In "the generations of Ishmael" we are told his age when he died, but nothing is said about his age when the eldest, or any other, of his sons was born. The chronology is dropped. It is resumed when we come to "the generations of Isaac." It ceases in "the generations of Esau," and begins again in "the generations of Jacob."

Here we are once more compelled to note the prophetic insight of the book. The chronology indicates surely that these are the lines along which the history truly runs. These lead right on to the destiny for which God waits. He counts the years until it be attained. When we recognize that this destiny involves Bethlehem, Calvary, the return of the Lord from heaven, Israel's redemption, and the earth's peace, everything is explained. Until we recognize that, this will hold its place among the mysteries of the Book.

There are two things about "the book of the generations of Adam," which are worthy of notice. It is here that the first selection is made. Seth is taken. But have we noted how Seth is described? We are reminded that *Adam* was made in the likeness of God (v. 1); but it is otherwise with Seth. "Adam lived an hundred and thirty years, and begat a son *in his own likeness, after his image*, and called his name Seth" (v. 3). Here the line that faces towards Christ is a line that *needs the Saviour*. The image of God in its perfectness has been lost. Seth is begotten in the likeness and after the image of a fallen, sinful man.

This, with the usual suggestiveness of the Scripture, is only hinted at; and another and equally fruitful hint is given in the phrase

"THE BOOK OF THE GENERATIONS

of Adam." "The book of generations" does not occur again in any of the genealogies. It is not found in any other place in the whole of the Old Testament. It is met with only once again in all Scripture; and that is in the first words of the New Testament—the opening words of the genealogy of Jesus. "The book of the generations of Jesus Christ, the son of David, the son of Abraham." There are two books which concern us much. The first is the book of the generations of Adam. All our names are there. We share his life; but it is a life that has death in it. There is another book in which names are being written, and the record laid up before God. It is the Lamb's Book of Life. All who receive life from Him as really as we have received life from Adam, are classed anew. We belong to another family. We have life now that has no death in it; life whose sweep is eternal. It is life that is everlasting. Is it not striking that all this should be indicated by a change in a phrase in Genesis? And if it is indicated so, whose book is it? Is it man's book or God's?

In the last of the great natural chapters of Genesis, there is a feature which has occasioned considerable trouble to commentators. In xxxvii. 2, we read: "These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock," &c.; and the generations of Jacob become virtually the story of Joseph. Now, why should Joseph be linked in this way with Jacob? Why was not Judah taken, the man in whose line the Messiah was to appear?

The answer will be found, I think, when we remember that Joseph was the only one among these patriarchs of Israel who was a type of Jesus. The two histories run side by side with astonishing agreements. Joseph loves his father, and his father loves him; and this mutual affection earns for him his brethren's hatred. In like manner the love which bound the Son and Father separated Jesus from the men of his time, and earned the hatred of the rulers. The hatred becomes murder in both cases. Joseph is taken from the pit and carried into Egypt. The risen Jesus is preached among the Gentiles. Despised, imprisoned, Joseph becomes the confessed saviour of Egypt; and Jesus, persecuted in his members, is honoured at last among the Gentiles. The Israelites, ignorant of their relationship to the great governor of the land, come to procure bread; are hardly entreated, then reconciled, and greatly blessed. And in the latter days the Jews will acknowledge the Gentiles' Christ, be hardly entreated, then reconciled to their Brother and Redeemer, and be blessed beyond their dream.

Thus Genesis, which tells of the Fall and the promise of the Messiah, and which carries us along the lines which lead towards His appearing, ends with a typical Saviour, and a typical salvation for Jew and Gentile.

A Neglected Service.

A CHOICE tract is one of the best agencies of evangelization. It may be fitted to every hand, bringing even to the feeblest the reasoning and persuading zeal of prayerful and practised soul-seekers. The case of the late General Field, secretary of the Evangelical Alliance, may exemplify its possibilities. A tract lightly passed on to him by an officer of his regiment in India won him as a young subaltern for the cause of Christ. In consequence, he prayed daily for the man who had passed on the unused blessing, until, some thirty years afterwards, he, too, was driven by a tract to his knees and to God. Besides speaking efficiently by itself, the tract, reasonably and politely offered, is calculated to open conversation which otherwise would be impossible.

Yet this constantly available and versatile agency is used by comparatively few, though every Christian is called to be in some way an evangelist, and is daily in more or less contact with those who have not received, and who probably do not understand, the Gospel. There are several partial explanations of this. With some the cost of tracts is prohibitive, though it is so small. This hindrance might be removed by co-operation—those who have means providing supplies for such as wish to serve Christ in this way. But clearly those who can afford to use tobacco, or other needless luxuries, are not thus hindered. Simpler tastes and habits, more of the spirit of self-denial, would greatly increase the means of doing good.

The choice of tracts may seem to others a formidable difficulty, but interest soon surmounts this, and a little time spent over samples readily furnished at any reliable depository will put a selection according to his own judgment in the hands of any distributor. Yet a great difficulty remains, and its force is chiefly felt by the best workers, who combine zeal and delicacy, and, while eager to serve, are anxious to be neither intrusive nor irrelevant. Such are apt to lose opportunities, to the distress of their own consciences, because in brief intercourse with strangers they have no confidence that they can put their hands on anything that seems likely to suit the class represented.

Leather "Sorted Seed Cases" have been produced to meet the need of these willing workers. They are made with seven pockets, the two principal being labelled "Gospel" and "Temperance," while others are left to the memory of the user, being devoted to the classes or conditions most likely to be met with—young men, children, seekers, sufferers, or sceptics. The cost of production is nearly 3s. each, and all that is over will be applied, through the publishers of The Christian, to the fund for free distribution. Spasmodic service costs much, and effects little. The habit of soul-seeking is the great need of the Church. The tortoise that keeps going may cover more ground than the hare. Daily service in this way does not mean intrusive or haphazard religious effort, but sensitive waiting upon God, maintained consecration, wisdom by grace, and through experience, even for the naturally unwise, and a great aggregate of life service.

J. F. B. Tinling.

Day by Day.

SUNDAY, June 2. Matthew xxiii.

THIS chapter is full of the wrath of the Lamb. In the most scathing terms the gentle, loving Saviour exposes the falsehood, hypocrisy, meanness, and punctilious trifling of the professedly religious leaders of the time.

It is an awful thing when religion is divorced from morality; when men live in water-tight compartments, and on this side profess and display all manner of religiousness, whilst on that they yield to the lust of the flesh, the lust of the eyes, and the pride of life. Let us take heed to ourselves to be absolutely real. These men came to be as they were, because they wanted to maintain a reputation for godliness without practising its moral restraints; and to get the esteem of a most religious people, whilst they gratified every desire of the unrenewed heart. But the same temptation besets us, who live in the midst of godly people, and have made considerable professions. It is gratifying to our vanity to be thought good, and we are tempted to be counterfeits and shams, unless we seek the daily indwelling of the Lord, and are absolutely true to Him, and dare to confess frankly when we have fallen or been inconsistent. May God preserve us from becoming extinct volcanoes, from which the celestial fire has departed, leaving cold ash.

Then the Lord turned with such a pathetic remonstrance to the beloved, the holy city. The heart which had burned with consuming fire to the Pharisees, melted with a patriot's and a Saviour's tears. O my soul, does He desire to gather thee under his wings? then haste thither to hide till all thy calamities be overpast.

MONDAY, June 3. Matthew xxiv.

With what eagerness have successive generations pored over these words of our Lord, in the endeavour to extract from them some clear knowledge of the future. In the case of the early Christians at least, they warned them to flee to Pella; and in doing so, to escape the destruction of Jerusalem under the arms of Titus. But to us all they are full of instruction.

It is best to consider them as containing a double reference. In the first place, they dealt evidently with the approaching fall of Jerusalem. This is the subject of the earlier verses (1-28). Our Lord describes the events which were to mark the consummation of the age (3, R.V. marg.), the Antichrists, the disturbances of the physical and national conditions, the persecutions and opposition with which his people would meet, the steady progress of the preaching of his Gospel to the limits of the known world, and finally the Roman eagles swooping down on their prey, and the fulfilment of Daniel's prophecy.

It is not unlikely that these words will also apply, and with even greater force, to the age in which we are now living. The end will come in precisely the same way. Not a levelling up into a condition of universal righteousness and peace, but the advent of the Lord into the midst of disturbed conditions, in which light and darkness, good and evil, are furiously contending for pre-eminence.

It sometimes seems to me as though, between *vv.* 28 and 29, we must interpolate the Christian centuries during which the Gospel is being preached to the Gentiles, according to Romans xi. Just as one who looks across a mountainous country may count the peaks, but does not record the valleys that gape between, so the Lord, who speaks throughout this Gospel as the last of the great Hebrew prophets, does not stop to notice the story of the church, which was distinct from the setting up of the kingdom over Israel, and through Israel over the world. Let us watch, for we know not when our Lord cometh. The signs enumerated in this chapter are all taking place around us; the end of the age cannot be far distant.

TUESDAY, June 4. Matthew xxv.

Three remarkable parables occupy this chapter, and observe a marked sequence of thought. *First*, we are to see to ourselves that we are ready to enter the marriage feast, because our hearts are pure with virginal purity through the Bridegroom's grace and love, and because the light is burning in our lamps through the continually-communicated grace of the Holy Spirit.

Second, we must remember that we are not only guests, children, the bride, but are servants who must give an account of their stewardship. Let those who have been entrusted with but one talent be specially on the watch, for they are most exposed to the temptation to conceal it. Those who can do but one thing are most tempted to do nothing. Remember that your talents lie on the line of your natural ability. What you can do best is probably your talent; consecrate it to the service of Jesus. Remember that though you will not stand before the great white throne, you will have to stand before the judgment seat of Christ, and be judged according to your works.

Thirdly, we are to stand as part of the nations of the world, and hear the King give his awards. It seems to me as though their doom will be largely affected by their treatment of the brethren of Christ, whether they be the Jewish people or his brethren in the great family of faith. The closing words of the chapter are specially important, and for me they are authoritative. *I have never believed in the doctrine of universal restoration; there are many reasons for holding it to be untenable. I am also unable to accept the doctrine of life only in Christ, involving the annihilation of the impenitent; my belief, therefore, about the future is defined by these words, and I await the explanation which the facts will furnish of all that the Lord meant.* It should be noticed that the word *eternal* stands in each clause in the R.V.

WEDNESDAY, June 5. Matthew xxvi.

What a chapter is this, saturated with the tears and blood of our dear Lord! What a tender heart was his! How thoughtful for others, at whatever cost to Himself!

Whilst his foes were plotting his destruction, He was casting the mantle of his protection around the woman that loved Him so devotedly, and with prophetic instinct realized the circumstances of his cruel death.

Whilst Judas was laying the mine to destroy Him, He was instituting the Supper which, to the end of time, would bring solace and strength to his people, and ratifying with his own blood the eternal covenant.

Whilst the servants, soldiers, and officers were drawing a cordon round the garden for his arrest, He was yielding up his will to the Father's, though it meant forsakenness, desertion, the weight of a world's sin, and the shame of the cross, and receiving celestial strength to bear the crushing weight unmoved.

Whilst they were arresting Him, as though He were a robber, his mind was kept in perfect peace, being stayed upon God, and calmly discoursing of angels, who, in their white-robed hosts, were waiting within call.

When his foes were seeking to frame a capital charge against Him, He was still, and sad, and silent. He allowed the false witnesses to refute each other. His thoughts were engaged with the great future, when *He* would be the Judge, and *they* at his bar.

THURSDAY, June 6. Matthew xxvii.

The vacillation of Pilate made him a criminal of the worst type. Weakness becomes sin. He who dares not enact his noblest and best impulses will speedily find them vanish, and he will sink inevitably into the power of his worst and basest self. When men know the better and do the worse, God gives them up to their own hearts' lusts. At first Pilate clearly meant to release Jesus, but instead of saying so, he strove to give effect to it by indirect means. First he sent Him to Herod, thinking that a Jew would exert his influence for a fellow-Jew; then he sought to touch the springs of pity by scourging the Lord, though He had done nothing amiss; finally, he set Christ against Barabbas, making sure that they would vote for his release rather than that of the highwayman. But none of his expedients was successful, and so he was driven finally to take up the side that at first he repudiated. The straightest and most outspoken course is always the happiest and easiest. You may wash your hands as you like after the deed is done, but water will not avail either for Pilate's, or Lady Macbeth's, or yours.

With hushed hearts we stand in the presence of "that night." It is the tragedy of time, the one supreme act of self-surrender, the unique, unapproachable sacrifice and satisfaction for the sins of the whole world. It is here that myriads of sin-sick, terror-stricken souls, in every century, have found refuge. It is here that the martyr has found comfort. It is here that Jacob's ladder rests. He that ascended is the same also that descended first into the lowest parts of the earth. He became obedient unto the death of the cross, wherefore. . . .

FRIDAY, June 7. Matthew xxviii.

Ere the sun had arisen, although the pomp of morning was being prepared, the women were well on their way—but He was gone whom they sought. How often we look down into the grave of the dead past, into the vault where we have buried blessed experiences of heavenly fellowship; or we peer into the prayers, the forms, the rites of a dead church, which commemorate days of heavenly power and glory—but we do not find the Lord. The Spirit of God cannot tarry long in the grave of the past. He is always beckoning us on and on, towards the Ascension mount and the opened heaven.

It is sweet to see the risen Lord engaging the women as the messengers of his Resurrection; and the alacrity with which they sped to fulfil their ministry. Their feet would not carry them quickly enough. And as they went, Jesus met them. So with us. To go on his errands, is not to leave Him, but to find Him.

The wonderful story of Jesus which begins with the manger-bed ends with the Ascension mountain. He came into this world, making Himself poor for our sakes, and lo, in thirty years He has acquired the sovereignty and dominion of heaven and earth! All is his by right, and He sends forth his messengers to vindicate and assert it. Hear it, young disciple, is this not Christ's word to thee?—Go, and make disciples; go and teach; go and baptize into the name of the Holy Trinity, and count the Master at thy side, in every day of joy or sorrow, of sowing or reaping, of sunny life or of the shadowed valley.

SATURDAY, June 8. Mark i.

This is the Gospel for business-men—short, succinct, vivid. The narrative moves swiftly. The word translated, "straightway," "immediately," "anon," is characteristic of the style. It is supposed that Mark wrote it at the dictation, or under the superintendence, of Peter.

With a few bold strokes the evangelist characterizes the ministry of the herald-prophet, and introduces the Christ. There are no tints of dawn in this picture; the sun seems to spring out of the sea of eternity.

Here is a specimen day out of our Lord's diary. A sermon in the synagogue, in the midst of which a miracle was inserted; then rest in Peter's house, and another miracle; and at even, the healing of large numbers who required his strong and loving help. Yet, in the morning, He is awake before the dawn, and away for prayer. What an untiring life our Master lived! It seemed as though He always worked with his eye on the dial, watching the hands swiftly moving to the fulfilment of the time.

Study the words of Jesus. I have seen a Testament in which they were printed in red type. They are always luminous. "Come ye after Me." "Hold thy peace, and come out." "I will, be clean." "See thou say nothing." How omnipotent and royal they are! "Where the word of a King is there is power." Speak, Lord, and at thy words the gates of heaven shall open, and demons, leprosy, and darkness must flee like ill-omened birds of night.

F. B. M.

Shall we Change the Oath?

THE question whether the Coronation Oath can be modified in expression, while preserving intact the Protestant succession to the Throne, is to be considered by a Select Committee of the House of Lords. It is a question vital to the well-being of every person in the Empire, one on which every member of Parliament, every head of a family, everyone capable of forming an opinion, ought to give his earnest endeavour to arrive at a wise and safe conclusion, in the interest of the present and of future generations.

In order to do this, it would be well for everyone to try his own hand at such revision, and to endeavour to frame a declaration which would be preferable to the present one.

First, let it be asked, what is the primary object to be attained? The reply will probably be, To make the oath less unpalatable to our Roman Catholic fellow-subjects. What is the second object? The answer is already given in Lord Salisbury's motion for a Select Committee of the House of Lords—"to report whether its language can be modified advantageously, without diminishing its efficacy as a security for the maintenance of the Protestant Succession."

Is it possible to combine these two objects? We believe it is impossible. In proportion as the Roman Catholic objection to the Oath is modified, the Declaration of the Constitutional objection to a Roman Catholic succession must be weakened.

Because a reason must be given for the prohibition of a Romish dynasty, and what reason can be given which will be at once more agreeable to Rome, and equally safe for the British Empire? Let every reader try to solve this problem for himself.

The Roman Catholic objection to the Oath does not consist so much in its form as in its purpose. Our forefathers left to us liberty of conscience and freedom of body, in their endeavour to attain which they were broken on the wheel, tortured on the rack, burned at the stake, drowned by the creeping tide, at the hands of a spiritual and temporal tyranny whose boastful and self-condemning motto is, "Always the Same."

Our predecessors took care to rule out this monstrous inhumanity from the British Throne and Woolsack, and they could not do it with velvet gloves or honeyed words. They knew by experience, as this generation does not know, what Rome is and must be, and they embodied their experience in the Oath which has secured the Protestant Succession hitherto, but which we are now in danger of losing.

All must sympathize with Mr. George F. Trench in his desire to remove a cause of offence to his Roman Catholic friends. It is not from them we seek to defend ourselves. Many of them feel the galling chains by which they are bound. It is against the Romish hierarchy, against the demon of Jesuitism, against sacerdotal and sacramentarian priestcraft, that we need to defend ourselves, and still more our children. For they will suffer more than we.

"It is not because the Declaration is 'insulting' that they wish it abolished, but because it is so thoroughly efficient." In a pamphlet issued by the Roman Catholic Truth Society, of which Cardinal Vaughan is president, the writer, referring to the Declaration, says, "It must be admitted that the test was effective. No Catholic could speak the words and remain a Catholic." *The* (R.C.) *Tablet* (March 30, 1901) says:—"It cannot be denied that the Low Church section of the Anglican body, and the Protestant masses generally, have a very grave interest in demanding the retention of at least some disavowal of Transubstantiation in the path of accession. And if it desires to succeed, and to thrust an insurmountable barrier between English Christianity and that of East and West, it never could have found for its purpose a better or more effective means than in securing a disavowal of Transubstantiation. Hence a change by which this concrete disavowal would be omitted, would, as Lord Salisbury justly pointed out, have the significance of something more than a mere omission. *It would be to them the hauling down of their flag on a fortress which has been their point of vantage.*"

Yet in spite of this true utterance, Lord Salisbury wants to do this very thing. Are Protestants going to be so foolish as to haul down the flag, and in the name of religious liberty open the door to the unchangeable tyranny of Rome, giving one more instance of "Freedom free to slay herself, and dying while they shout her name?"

MR. TRENCH'S PLEA FOR AMENDMENT OF THE OATH.

Plausible, but ineffective, are Mr. Trench's pleas in our last issue.

1. The remarks as to "persons connected with Protestant societies" is scarcely fair. Is it wrong for Christian people to form themselves into societies in defence of Protestantism? If it is meant that only officials of societies are crying out the implication is quite inaccurate.

2. It is an absolute mistake that "it is no question of the Protestant Succession to the Crown that is at stake." That is exactly what is at stake. With the present Oath none but a Protestant can reign. Remove the oath, and a Roman Catholic may be our king or queen—that is, nominally, for their real Ruler would be the Pope, to whom every Roman Catholic renders supreme obedience.

3. "Religious liberty is the basis of the Constitution." True; but is it a real religious liberty which would open the way for a religious tyranny?

4. Paul at Ephesus was not a blasphemer of Diana, because he came there to preach the Gospel, not to denounce their goddess. But it was the same Paul who, under other circumstances, denounced "false brethren unawares brought in, to whom we gave place by subjection, no, not for an hour." He it was who also said, "Beware of dogs, beware of evil workers, beware of the concision."

5. Is it true that the Oath was "the tradition of a past marked by every violence of rancour and strife." Were the men who framed it men of violence, rancour, and strife?

Roman Catholics find "consistency in the selection of two out of so many errors for special denunciation." The Roman Catholic *Tablet*, of March 30, admits that Protestantism never could have found for its purpose a better or more effective means than in securing a disavowal of Transubstantiation.

*** We have received a number of letters on this important question, which we are obliged to reserve until next week.

Christian Life-Buoy Band.—The first annual meeting of this Society was held on May 16, at the Mariners' Friend Bethel, Old Gravel Lane, E., Rev. T. R. Couch presiding. Stirring addresses were given by Revs. E. A. R. Chinnappa (India), R. D. Thomas, and other friends. The Society has done good work in some dark neighbourhoods of East London, in open-air and indoor meetings, lodging-house services and visitation, and the distribution of Gospel literature. Meetings held at the mission halls, too, have been fruitful in spiritual results.

Endeavourers in Council.

THIS year the Whitsuntide gathering of the Christian Endeavour hosts was held at Sheffield. On Saturday last the trains on all routes leading to that city of steel carried bright, happy crowds—young people enjoying life to the full, and yet eagerly wending their way to four days of meetings in which only the great facts of Christian life and service would be the theme.

It speaks well for the promise of the future that these wonderful gatherings are maintained year after year. Whilst many are falsely assuming that young people can only be attracted by empty amusement, the C.E. Society demonstrated beyond controversy that the youth of our day are ready to consecrate themselves to a really healthy and vigorous Christian life.

The Endeavourers of Sheffield have been busy for some time past in arrangements for the great event, and every credit should be given them. They have succeeded admirably.

On Saturday afternoon those fortunate enough to reach the city in time assembled for

A PRAISE SERVICE

in the Albert Hall. Rev. J. Morgan Brown presided, and a short address was delivered by Miss M. Jennie Street. At four o'clock the Lord Mayor of Sheffield gave a Reception in the Town Hall. This magnificent building, decorated with flags and flowers, was filled with the crowds of delegates who accepted the Lord Mayor's invitation.

In the evening welcome meetings were held in the Albert Hall, and in the Drill Hall. At the former, Alderman Batty Langley, M.P., presided over an enthusiastic gathering. A large choir led the singing, and Archdeacon Eyre (vicar of Sheffield) conducted the opening devotions. Between reading and prayer he expressed his delight at seeing such a gathering. He had inquired as to the aim and purpose of the movement, and the reply which he had received could be summed up in three statements, Christian saintliness, Christian brotherliness, and Christian usefulness. The hearty greetings of the vicar were as heartily received.

The Chairman spoke on the indifference which characterizes the age. He mentioned the people who are "going nowhere," "doing nothing," and who "care for nobody," as the derelicts of society, not merely drifting, but a danger to all about them. Ask, however, of the Christian Endeavourer where he is going, and the reply is, "Anywhere for Jesus;" what he is doing, and the reply is, "Anything for Christ;" and for whom he cares, and the reply is, "Everybody for the Saviour's sake."

The address of welcome was delivered by Mr. J. W. Lee, the hon. sec. of the Convention Committee. He greeted the delegates in the name of the C.E., the Churches, and the citizens of Sheffield, and trusted they, by their life and conduct in the streets and homes of the city would be an advertisement for the Society and for Christ, and generate

A NEW ENTHUSIASM AND DEVOTION

there which would remain when they had returned to their homes. He did not believe that in these days of steam and steel we were losing our moral power, and believed that C.E. was doing more for the strengthening of their country than armies and navies possibly could do. The future of the Church, the city, and the nation was with them, and they would make it by fidelity to-day.

Responses were given by Rev. J. M. Alley, of Dublin; Rev. James Roos, of Aberdeen; Mr. E. J. Powell, of Newport, Wales; and Mr W. H. Hope, of Liverpool.

In the Drill Hall, Rev. E. Carrington, chairman of the Convention Executive Committee, presided, and the address of welcome was delivered by Mr. J. K. Baker, President of the Sheffield and District C.E. Union. The order of service was the same as at the Albert Hall.

On Sunday the pulpits of the city were nearly all occupied by visitors. The Convention sermon was preached in the Albert Hall by Rev. Dr. Clifford. At night evangelistic meetings were held in nearly all of the Convention halls and centres.

Other Lands.

Progress in Central Africa.

In view of the widespread interest in the progress of mission work and civilization in Uganda and other parts of Equatorial Africa, we give the following paragraphs from statements made by Bishop Tucker last week in a newspaper interview :—

THE political and commercial importance of Uganda has immensely increased since the downfall of the Dervishes and the building of the railway from Mombasa. As evidence of the changed condition of affairs, I may state that on my way home I travelled from Uganda to Mombasa in ten days, a journey which, when I first went out ten years ago, occupied five months. From Lake Nakwio, the public terminus of the line, and over four hundred miles from the coast, I came down in a well-appointed train, with sleeping-cars, lavatories, &c., which runs three times weekly; and when we steamed into the coast terminus station of Kilindini we were only three minutes late. At present there are no dining-cars running, but dak bungalows are established at various stations *en route*, to which the traveller can telegraph as in England, and find luncheon or dinner awaiting him on arrival.

The lake shore will be reached in September next, and when the line is finished the base for all trading operations will be practically 800 miles from the coast, on the northern shores of the Victoria Nyanza. From this point will branch in every direction trade routes open to all nationalities, and tapping every part of Central Africa right into the Soudan. The Germans are already realizing this, and their merchants are establishing stores, recognizing that there are better opportunities in the British than in the German sphere. There are hardly any British traders in this British centre, as they think they are

HAMPERED UNDULY BY THE GOVERNMENT.

The present restrictions and regulations will have to be modified if British trade is to develop to any extent. Indians are coming up, and succeed in underselling British and Germans alike.

One of the chief difficulties in the way of development is the splitting up of the country into various protectorates. There is a pressing necessity for combining the two protectorates of East Africa and Uganda, and I entirely endorse Sir Harry Johnson's suggestion that the two should be combined under one High Commissioner.

This is the more necessary, as the political importance of Uganda is becoming clearer every day. Uganda, the important British base in the very heart of Africa, will to a large extent dominate and influence the whole of Central Africa. It will be a factor in dealing with questions as affecting the Soudan, Abyssinia, and the Congo State. Sir Harry Johnston, who has just completed his special mission, has a scheme for constructing a short line of railway from the lake terminus of the Uganda line to the Albert Nyanza, a distance of about 160 miles. Should there be any delay in the execution of the Cape to Cairo scheme, this short line would be of great practical value, and would place Mombasa in direct communication with Cairo. But it seems to me most illogical that, while we have train services to the lake, and steamboat communication on those Central African waters, there should be no British service between Mombasa and London. The German-subsidised steamers come into the coast ports deeply laden, and with passengers temporarily accommodated on deck owing to the cabins being full. If the Uganda railway is to fulful its functions, there must be a direct line of British steamers in connection with it.

Regarding Uganda itself, the Bishop says :—There has been very steady progress. The building of two-storeyed brick houses is going on apace, and there is a scheme for connecting the native capital of Mengo and the Government head-quarters at Entebbi by a line of tramway eighteen miles long. All the natives are perfectly quiet, and with discretion on the part of the Government officials they should remain so.

THE ONLY POSSIBLE SOURCE OF TROUBLE

may be in remote parts of the country, where the people have no means of paying the hut tax. At present they have to travel great distances to the capital in order to work this off, and then to make the long return journey to their distant homes. I believe, however, that the Government will realize the danger of this, and will so arrange that these natives can work off their hut tax by bridging, road making, &c., in their own localities.

I unhesitatingly give the fullest credit to Sir Harry Johnston for his kindly dealings with the natives. He does not look upon them as mere niggers, and has certainly won their respect and regard. The native parliament, which meets at Mengo every Monday, is the greatest safeguard the Government has in the country. By its means grievances are discussed and remedies suggested, and I hope that, for its own sake, as well as for the good of the country, the Government will foster it. This parliament of chiefs has a regular order of procedure. The chiefs are seated on European chairs, to right and left of the gold chair on which the boy King is placed when he attends the sittings, and minutes are kept by a native secretary. All decisions are referred to the Commissioner."

Gospel Tracts for Spain.

THE dissemination of Gospel literature has always been regarded by Pastor and Madame Lopez Rodriguez, in their vigorous evangelistic work at Figueras, as a department of work which is peculiarly valuable among Roman Catholics as a means of making known evangelical truth, and combating error.

These devoted missionaries have been able to accomplish much good in this direction in the past, and it is felt that the time has come for a further development, which is the constitution of the "Spanish Religious Tract and Book Society. How this new and important branch of the Figueras Mission came into being is pithily told in a recent circular letter issued by Madame Rodriguez :—

"In 1897 Pastor and Madame Lopez Rodriguez, being in London, called on their kind friends, Drs. Borrett White and Green, of the Religious Tract Society. In course of conversation Dr. Green remarked, 'Why do you not start a Spanish Tract Society of your own?' The pastor made no reply, but kept the suggestion in his heart, resolved by God's help to carry it out. The seed took root, and germinated, for now the Spanish Tract Society is the plant, which with careful cultivation and the Divine increase will, we feel assured, grow into a 'great tree,' to give life, shelter, and shade to souls in this and all Spanish-speaking countries."

Friends of the work will hear with regret that Madame Rodriguez has been suffering from severe inflammation in the right eye. The sight of the other she lost when a child, so that the case is serious. It is hoped, however, that a season of change and rest in England will result in her complete restoration to health.

Captain Dreyfus.—The correspondence between Captain Dreyfus and his devoted wife during his exile contains some passages which are peculiarly touching and tender. When the world despised and frowned upon her husband, Madame Dreyfus wrote words of cheer and comfort which he frankly confesses saved him from despair and insanity. "You are strong," wrote Madame, "in your innocence: imagine that it is some other than yourself who is being dishonoured: accept the unmerited punishment, do it for me, for the wife who loves you. Give her this proof of your affection; do it for your children, they will be grateful to you one day." In another letter Madame wrote :—"God, who has so sorely tried us, will give us the strength to fulfil our duty to the end." And there is a beautiful picture of the little son, of whom the mother says :—"Your little Pierre every morning lisps an ardent prayer for your prompt return. The poor little fellow is accustomed to have everything in life smile on him; he does not understand why his wishes are not heard; he repeats his prayer twice for fear that he has not said it well enough."

Troops in Bangalore.

IN a recent report on his work among the troops stationed in Bangalore, Mr. Wylam H. King writes :—"It is very encouraging to see the Christian soldiers growing in grace, and their boldness for Christ. I went into a bungalow the other day, and after speaking to a few of the brethren, they proposed a prayer meeting. In the middle of the day in the open bungalow they knelt down and praised God for his goodness, before all their comrades. A few years ago this could not have been done without much persecution, but I find day by day that there is a growing sympathy and appreciation shown towards the Christian by the unsaved, which is a great help to the young convert. The work carried on by Mrs. King among the soldiers' wives is growing, and those who have lately decided for Christ have become workers together with Him."

Mr. King occupies his time visiting the barracks, prayer rooms, and hospitals; and, having had many years' experience among soldiers, he has become well acquainted with their needs, weaknesses and hindrances, and has been singularly used of God in pointing men to Christ. Many parents in the homeland have been cheered by the news of prodigals restored, through the faithful and untiring ministry of these servants of the Gospel. Mr. King's address is: "Elim," Victoria Road, Bangalore, India.

The Gospel in Japan.

IN the course of his "Annual Letter" to the secretaries of the Church Missionary Society, Mr. Barclay F. Buxton writes, concerning his labours in Matsuye :—All through this year we have had very good meetings at our preaching rooms. But lately the gatherings have become much more quiet and solemn. More have been willing to come in and stay on right to the end. The meetings have become more like mission services at home. We do praise God for this, and believe that it means that a general, deep work is going on, and we shall soon be able to "launch out into the deep" as we never have before, and let down our nets. We have had many interesting cases of conversions this year. There is the Matsuye Bank clerk who, before he was baptized, was leading his fellow clerks to Christ.

Two have really decided. He himself is a deep student of the Word, and already has a good grasp of it. During the year, I have had many opportunities of holding conventions on holiness lines both in English and Japanese. God has been particularly blessing the missionaries of Japan, and many of our own society and of others have entered into deeper experiences of sanctification than they have ever known before. The blessing granted this year has been given in answer to the prayers of some who faithfully labour for us at home. I would ask these still to bear the burden of Matsuye before God.

Burnt out in Cyprus.

A SAD calamity has come upon the American Presbyterian Mission in Cyprus. Rev. Henry Esson writes from Larnaca :—"We have had stirring times lately, and have had to suffer things that we did not expect. We thought that because we were under the flag of England, nothing would dare to touch us, but we were aroused from our dream of safety by the flames of our chapel on Saturday night, April 6. The chapel was a total ruin and all it contained. We have no doubt that the building was maliciously set on fire. The Government has taken it up, and a reward of £50 is offered, and we hope the offenders may be found. The loss is at the least £500.

"On the 7th, we had our first Communion at Nicusia, when five Armenians were welcomed. On the 14th, we held our first Communion at Kysersia, and two were welcomed; so you see we have joy over the consecration of seven persons to the Lord. The helper at Nicusia reports on having visited during the past six months 131 homes as a Bible reader, besides his usual Sabbath-day's work. Our colporteurs have visited all the cities in the island, and about seventy villages, during the year."

We shall be glad to receive contributions in aid of the fund for rebuilding the chapel at Larnaca.

The Indian Famine.

THE recurrence of famine in some districts of India is adding greatly to the heavy burden of financial responsibility which the missionaries have already to bear in connection with the maintainance of the large number of orphans rescued from starvation during last year's terrible visitation. Rev. Walter Seed, writing from the Wesleyan Manse, Apollo Bunder, Bombay, says: "We have been overwhelmed to find that in all this district famine is again claiming many victims, and acute distress is felt among the poor people. We, for many reasons, resisted all pressure to take children until quite recently. Lately the pressure has been so heavy that we have been unable any longer to refuse. What brought things to a crisis was when our native minister, Rev. S. Rahator, appeared in my bungalow with two small boys, ragged and half-starved, hanging upon his hands. He had kept them for some days, and wanted to know whether I could not do anything for them. We had a lady from England with us at the time, who adopted them on the spot. Since then we have taken in thirty-five children. I shall be compelled to do a great deal in the way of relieving distress from the plague and famine during the coming months."

In connection with the highly important subject of famine prevention, we have received from Miss Harriett Tytler, of Simla, a letter which shows once more the success which attends the adoption of a system of irrigation. In the course of her letter, Miss Tytler says:—"God grant Lord Curzon may do his level best to bring about so great a blessing as more canals all through India. The piece of land I am now negotiating for, whereupon to build an Orphan Home, has a beautiful canal running through it. All through this last severe famine the crops there never failed, proving all that Major-General Cotton said on the subject to be perfectly true."

Armenian Mission in Bulgaria.

A REFUGEE for Christ's sake from his native Armenia, Mr. H. Y. Yardumian of Philippopolis, who has organized "The Armenian Evangelical Mission," among his countrymen and others, scattered over Bulgaria, and is paying a short visit to England for the purpose of seeking help in his work, which has been designated by the American missionaries as being "markedly Providential." The fact that so many of our persecuted fellow Christians from Armenia have found a refuge among the free institutions of Bulgaria, opens up special opportunities for carrying on Christian work among them which should not be overlooked, and which eloquently appeal to the Christians of Great Britain.

Mr. Yardumian having established a school at Philippopolis, is engaged, so far as opportunity will permit, in itinerating among the towns and villages of the country, preaching the Gospel to the people in their own languages, and is seeking also to establish an illustrated weekly newspaper intended to reach them in their homes. In addition to his experience as a pastor in his own country, he has received training in one of the London colleges. Rev. George D. Marsh, for thirty years a missionary in Bulgaria, writes of him as follows:—"He has worked most wisely, unweariedly, and efficiently as preacher and teacher. His ability, zeal, and self-denial commend him to all. I most heartily commend him and his work to all friends who can aid him to establish his work on a permanent basis." His appeal for the funds necessary for this purpose is further supported by the "Bible Lands Turkish) Missions Aid Society. The sum of £500 is needed.

Gift to Sunday School Teachers.—We are asked to call attention again to the offer to supply any teacher with fifty of C. H. Spurgeon's sermons free, on condition of lending them round to senior scholars. Applications to Mr. William Taverner, Greenhithe, Kent.

The Late Mrs. Mary Sankey.

WE recently announced in a few words the death of Mrs. Mary Sankey, mother of the well-known singing evangelist. Death came to the much-loved "mother in Israel" on May 2, at the ripe old age of ninety. Mrs. Sankey was the last of her generation, all her brothers and sisters having pre-deceased her. She died at Newcastle, Pa., of which city she was one of the oldest and most prominent inhabitants.

Mrs. Sankey was the widow of the Hon. David Sankey, whose death occurred a number of years ago. For some time she had been failing, and her life ebbed peacefully away.

Her maiden name was Mary Leeper: she was the daughter of John Leeper, one of the pioneers of Lawrence county. She was born July 17, 1811, and was married on September 2, 1830. She was the mother of seven sons and four daughters. Of these but two are now living, Messrs. Ira D. and Watson Sankey, both residing in Brooklyn, New York.

Mrs. Sankey was a lady of many estimable qualities, thoroughly domestic in habits, and strong in attachment to home. She filled with signal devotion the sacred and responsible offices of wife and mother, and witnessed with much joy the influential labours of her well-known son, Ira D. She was a member of the

Methodist Church, and while able took an active interest in church and temperance work.

Her husband, the Hon. David Sankey, was a member of the State Legislature for several years following 1843. He was afterwards internal revenue collector, owner and editor of the *Lawrence Journal*, president of the Bank of Newcastle, and treasurer of the North-Western Railroad. Ira D. Sankey left the Newcastle home over thirty years ago to join D. L. Moody in evangelistic work. He has since presented the young men of the city with their fine Y.M.C.A. building.

Mrs. Sankey was a woman whom it was a pleasure to know; and sincere and widespread sorrow has been expressed that her long and active life has closed. She was a Christian "grounded and settled" in faith, strong in hope, fervent in love.

Rome in Austria.—The political movement against Rome in Austria is spreading widely, and promises to be potential in its effects upon the future of the nation. Beneath the "Los von Rome" (Free from Rome) agitation there is, it is stated, "a real hunger for God's Word, not only among the poor, but the well-to-do, both in the cities and the country. In spite of all opposition, Protestant congregations are developing, and it is asserted that there have been at least 10,000 converts from Rome. A German association some little time ago spent over £7,000 in the purchase of Bibles, Testaments, and pamphlets, which were circulated through Austria, forty ministers being sent and services arranged for in various parts."

Northfield Conferences.

PARTICULARS are to hand of arrangements for the nineteenth season, and following are some of the fixtures:—

Student Conference (June 28 to July 7 inclusive).—The purpose of this Conference is to deepen the spiritual life of young men in colleges and other institutions of learning, so to develop and train them that they shall go back to their colleges to be leaders in active Christian work among the young men; to develop a love for a systematic devotional Bible study: to strengthen intercollegiate relations; and to bring to them the responsibility for obeying the call of God. The speakers will be—Revs. G. Campbell Morgan, Alexander McKenzie, D.D., Maltbie Davenport Babcock, D.D.; Mr. Robert E. Speer; President Seth Low, LL.D.; and Dr. J. Howard Taylor. Mr. John R. Mott, will be leader, and Mr. G. C. Stebbins musical director.

Young Women's Conference (July 12 to July 22 inclusive).—The aim of this Conference is, in its bearing upon the work of the young women, identical with that of the young men. It is expected that this Conference will be not only especially interesting to the delegates, but also to the many friends outside, for the platform meetings give promise of being fully as interesting as any meetings to be held during the entire summer. The Conference will be conducted as in previous years—platform and "Round Top" meetings daily, open to all; Bible Classes, Association and Missionary Conferences in charge of experienced leaders, including Revs. G. Campbell Morgan, Charles Erdman, R. A. Torrey, John Douglass Adams, D.D.; C. I. Scofield, D.D.; Mrs. Margaret Sangster, Mr. Robert E. Speer, Dr. and Mrs. J. Howard Taylor. The Y.W.C.A. Camp on the Seminary grounds, which was so great a pleasure to many last year, will again be open. The out-door life is combined with the privilege of attending the Conference, and the expense is considerably reduced. Leader, J. R. Mott; musical director, G. C. Stebbins.

Special Bible Lectures (July 23 to August 1; August 19 to September 1).—These will be given by prominent Bible teachers daily from the close of the Young Women's to the opening of the General Conference, and also after the close of the latter. The fewer meetings of these more quiet sessions make a favourable opportunity for personal interviews and thoughtful study of the Word.

The General Conference of Christian Workers (August 1 to 18 inclusive).—The purpose which Mr. Moody ever had in mind, of a gathering for deepening Christian life and service through prayer, Bible study, and the consideration of various lines of Christian activity, will be closely followed as God may direct. Several new features are to be introduced that will further extend the scope and practical helpfulness of the Conference. In addition to the meetings held every morning and evening in the Auditorium, a number of "Institutes" are also to be held with special reference to the needs of different classes of Christian workers. Rev. G. Campbell Morgan and Dr. and Mrs. J. Howard Taylor, with one or two other invited guests from abroad, will be present. It is hoped that, among others, the following speakers will attend:—Revs. H. G. Weston, Tennis S. Hamlin, D.D., C. I. Scofield, D.D., R. A. Torrey, H. C. Mabie, D.D., A. C. Dixon, D.D., A. T. Pierson, D.D. The music will be under the direction of Messrs. D. B. Towner, George C. Stebbins, and F. H. Jacobs.

Under the direction of Mr. John Willis Baer a Young People's Institute has been held for several years, which has been attended with great interest. This year the institute will be held every afternoon at 3.30 from August 13 until the close of the Conference.

Under the direction of Professor D. B. Towner, of Chicago, a Musical Institute will be held daily at 9 a.m. during the entire session of the Conference. The object of this institute is to deal with the subject of music and its sphere in Christian work, specially in relation to church worship, evangelistic, missionary, and visitation work.

Rev. Dr. R. A. Torrey will also deliver a series of addresses daily at 9 a.m., beginning August 6 and continuing through the Conference (Sundays omitted) on "The Fundamental Doctrines of the Christian Faith." For young Christians, as well as many older ones, this will be most helpful.

It is proposed to devote August 12 to the interests of missions. It is expected that a large number of missionaries, from both home and foreign fields, will be present to help in the services of the day.

A model of Solomon's Temple, constructed by the late Thomas Newberry, of London, will be on view throughout the summer, free of charge.

For general information regarding the Conferences, or board at "The Northfield," Seminary Buildings, or with private families, or reduced railroad rates, address, A. G. Moody, East Northfield, Mass.

The Late Dr. Foster, of Clifton Springs, U.S.A.

ONE who, like Enoch, had walked with God for almost eighty years, is no more, for he was taken to the heavenly home on January 15, sincerely mourned by all who had the privilege of knowing him. It was in April last year, on the occasion of our visiting that bed-ridden saint, Major Whittle, who was then at Clifton Springs, that we were introduced to the founder of the Clifton Springs Sanatorium, Dr. Foster, and the little time spent with him and Mrs. Foster is stored in the treasury of our memories.

Henry Foster was born in Norwich, Vermont, January 18, 1821. He prepared for college in the academy at Milan, Ohio, where he also studied medicine under his brother, Hubbard Foster, and Dr. Horner, his brother-in-law. In the academy he bore off the prize for scholarship at the close of his first year. He graduated at a medical college in Cleveland, Ohio, with high honour, and then joined his brother, Dr. Hubbard Foster, who at this time was in charge of a water-cure in Lowell, Mass. From thence he went to New Graffinsburg, near Utica, N.Y., and took charge of a water-cure located there.

From New Graffinsburg he went to Clifton Springs, N.Y., where he purchased the site of the present sanatorium, having his brother, Dr. Hubbard Foster, as his associate for many years, and his other brother, William, as manager, who continued to hold this relation to the day of his death, and bequeathed the large part of his property to the sanatorium.

The fame of the Silesian peasant, Pressnitz, and his alleged marvels of water-cure, had but recently reached America, when in 1850, Dr. Foster, convinced of their efficacy, visited Clifton Springs in search of a place to experiment upon those principles. The present sanatorium grounds were at that time an impenetrable morass, and the young physician nearly lost his life by a misstep while exploring the place, sinking into the marsh up to his armpits. He found the abundant mineral waters that had been freely used by the early settlers, as they had also been by the Seneca Indians, who once held the lands; and with them a rough shed for a bathhouse which, with its one tub or trough, seemed public property. Also, a little wayside tavern and ten small dwellings along a half mile of country road. Enlisting in the enterprise a few friends who could furnish the small capital which he needed and had not, and so securing ten acres of the primeval forest, whose only attractive feature was the fine spring he sought, the doctor began his life-work by rearing a wooden structure with rooms for some three-score patients. By 1856 friends gathered to assist in the dedication of a fine brick addition to the original building, and to consecrate wholly to sacred purposes a beautiful chapel within its walls.

Dr. Foster soon adopted a much broader theory and practice of medicine than simply water-cure. Being a man of deep piety, he thus laid down his theory of medicine: "That the Lord Jesus Christ is the real Healer, that no ''pathy' ever healed a man. In other words, it is the work of the wise physician only to put the human being, by personal cleansings and other ways, in harmony with the ordinary laws of life and health, and so in the proper position to get well; but the Divine power alone heals, no matter whether it is directly, or through means applied." The chapel, then, was the heart-centre of the sanatorium, and here many a patient claimed to have received fresh accessions of spiritual life which reacted upon his physical nature, and promoted his return to health and strength.

At the dedication of the chapel of the sanatorium in 1856, Dr. Foster made his first public avowal of the purpose with which this work was begun, saying: "Thankful for these tokens of Divine approval, I still adhere to my original plan of presenting this institution to God, to be used for the benefit of his people." This ultimate purpose was steadily maintained, and finally in 1881 Dr. Foster, with the cheerful and hearty co-operation of his wife, transferred the sanatorium building, grounds and appliances, by a carefully guarded deed of trust, to a board of thirteen trustees, representing seven Evangelical denominations, who are to manage the property in such a way that it may ultimately become a free health-cure and resting-place of those of God's children who have become temporarily enfeebled by toil or disease. The property thus devised, together with subsequent gifts to the same board of trustees, amounts to about 650,000dols.

At present the facilities of the sanatorium are open to, and eagerly sought by, the general public; but it is hoped ultimately to accumulate a fund which shall render it possible to offer rest and medical treatment, without charge, to the following classes and in the following order: (1) Foreign missionaries; (2) ministers of the Gospel; (3) Christian teachers; (4) indigent church-members. Indeed, representatives of these classes have, from the first, been welcomed to the privileges of the sanatorium at a merely nominal rate, and many a toil-worn Christian worker has, for months at a time, enjoyed Dr. Foster's hospitality without fee or reward. For many years the number of those thus benefited has mounted into the hundreds; and the treatment thus bestowed has cost from 20,000dols. to 25,000dols. per annum. The aggregate at a moderate estimate would make the money value of these beneficences amount to more than 600,000dols. Since 1881 (previous to which time no such list was kept), the names of more than 4,000 ministers, teachers, and Christian laymen have been enrolled by their own signature as having received free treatment or board at reduced rates.

On October 2, 1892, the great work of rebuilding the sanatorium as it now appears was begun; and it was dedicated July 10, 1896. It is a magnificent and commodious building, perfect in all its appointments, and will long stand as a monument of the genius and energy of its founder. Some years ago, Dr. Foster effected arrangements by which Clifton Springs is to be the permanent annual meeting place of the International Missionary Union.

CLIFTON SPRINGS SANATORIUM.

On September 13, 1900, the fiftieth anniversary of the Institution was celebrated. On this occasion Dr. Foster, who, with Mrs. Foster, naturally was the object of concentrated attention and congratulations, gave a long and impressive address, in which he emphatically disclaimed any merit of his own, giving to God all the glory. His was a forceful, yet gentle personality, his a sweet and unaffected Christian life, manifesting itself more in deeds than in words, which created the genuine atmosphere at the Sanatorium so necessary to health, both spiritual and physical. To his last fleeting breath he remained true to his life-motto—"This one thing I do!"

When on his eightieth birthday loving hands reverently and tenderly placed his mortal remains beneath the newly-fallen pure snow-mantle, many friends gathered together to give utterance to their grief over the removal of one who had never lost a friend once gained, whose whole life was a record of generosity and benevolence.

In the Open Air in Scotland.

EDINBURGH.

AT the corner of High Street, Edinburgh, leading from the Castle to Holyrood Palace, we came across a band of earnest workers who were holding their usual meeting, and by song and sermon were setting forth Christ as the alone Saviour. Are these brethren always there? I have never passed that corner, on any evening, about the same hour, week-night or Sunday, but I have seen a service being conducted.

After the open-air meeting, we followed on to Carubbers Close, and had the joy of leading two or three into the light. One bright youth said, "I will trust Christ; I was almost doing it a fortnight ago, but now I'll do it." He was a visitor staying for a few days in Edinburgh, and will for ever bless God for being won to Christ through open-air work.

The large hall of Carubbers Close seats 1,100, and, as one of the brethren said, "I suppose there is not a single seat in the place in which some soul has not been 'born again.'"

ROTHESAY.

A few evenings later found us in the quiet little town of Rothesay; and naturally enough we were attracted to a crowd gathered near the pier. Possibly there had been some testimony or address given previously; but we were sorry that *over* twenty minutes were spent in speaking of and taking a collection. Moving away, we came upon a second meeting where the singing was both spiritual and attractive, the preaching distinct and definite, and, at the close of a solemn appeal to the unsaved to decide for Christ, one of the ladies in charge of the meeting sang, "Drifting, drifting into the sea of eternity!" The meeting was held in connection with "The Faith Mission," the directors of which are the Messrs. Govan. On the Lord's Day evening a most impressive meeting was again held, Mr. J. G. Govan himself conducting it. I rejoiced at the clear ring of the old Gospel, and the pointed appeals to the conscience of the sinner. God was certainly honoured, Christ exalted, and sinners awakened.

OBAN.

Here I was glad to meet with an old friend, Rev. D. J. Martin, late of Stornoway, at which place, and with Dr. Black at Inverness, we had had some happy times in the open air in years gone by. Saturday evening is a quiet time at this season of the year. Tourists and visitors have not yet arrived, and the Highland folks, having finished their week's labour, gathered round the preachers in goodly numbers. The Baptist minister, Mr. Martin, and Mr. Horace Govan with his helpers, were soon busy in the glorious work. To my great surprise, the first address was given in Gaelic, and though to my southern ears it was a foreign tongue, yet was it "understanded of the people." The speaker was a born orator, and held the people magnificently. He was followed by the two ministers and Mr. Govan, and though the meeting did not close till nearly ten, yet did the crowd grow. At that hour I could see to read the small type edition of Bagster's Bible. I suggested to the audience that this united service should be held weekly by the above friends.

My friend, Mr. Martin, constrained me to give a quiet talk in his church on the Sunday evening; at the close we adjourned to the open air, where we found the friends busy at another large meeting. The friend, who the previous night had spoken in Gaelic, was now setting forth Christ in English, and was declaring the Gospel as volubly and ably as before. The two ministers also spoke, Mr. Martin occasionally breaking out in Gaelic, and it was late before the break of the service.

GLASGOW.

Glasgow Green was the Hyde Park of Scotland, and the remembrance of the conversion of an infidel—who was to have conducted a public debate—at an open-air meeting at which we were privileged to speak some years ago, drew me again to the spot; but, save two or three arguments carried on at the Jail Square, there was no open-air work being done. However, we looked in at the Tent Hall in James Morrison Street; and found a good meeting in progress outside the Exhibition, opposite Finnieston Church, where short addresses were given interspersed with simple Gospel hymns. I hear special arrangements are being made to extend the work among the thousands flocking to the Exhibition, and that the Rev. John McNeill is expected to help in special meetings.

CHARLES COOK.

706

Gospel Triumphs in Ireland.

UNDER the title of "Gospel Triumphs" is published the annual report of the Open-Air Mission for Ireland, whose offices are at 13, D'Olier Street, Dublin. During last year meetings were held in fifty-two different towns, being the largest number reached in any of the past eight years. The preachers employed receive no pay, third-class railway fares being alone provided. The income for the year was £286, expenditure £374, thus leaving a large balance on the wrong side.

Open-air preaching in Ireland still involves persecution, but where tumult arises it is found to be almost always due to the inaction of the police, who permit drunken persons to attack the preachers! Considerable public attention was drawn twelve months ago to street-preaching in Cork, by the address of the Lord Chief Baron at the Spring Assizes to the grand jury, encouraged by which, hostile members of the corporation had a bye-law drawn up "*forbidding preaching in the streets.*" But upon forwarding it to the Lord Lieutenant for confirmation, they were informed that his Excellency declined to sanction it.

Now, every Sunday a noble band of volunteers are giving forth the message in that city. The report says:—"For a short time last summer there was a recrudescence of the violence of seven years ago. A priest finding a copy of St. John's Gospel in a pew of the church where he officiated, stirred up his congregation against the street-preachers, whom he appeared to think guilty of this 'profanation.' The people in a fury rushed into the street, attacked the usual service which was peacefully proceeding, threw the organ into the river, and went to kill the preachers, who were severely beaten, one worker in particular having a very narrow escape from death. However, as on many a terrible day years ago, the loving wing of the Angel of the Lord shielded his servants, and now, once more, all is peace."

Frequently such encouragement is received as constrain the workers to say:—"Oh! if God's servants at large knew the joy of this apostolic work, how they would hasten to share in it!" There are many who, not being able to stand in the fore-front of this battle for the Lord, may yet be willing to supply the sinews of war. The Treasurer is Captain R. Wade Thompson, J.P., Clonskeagh Castle, co. Dublin.

One-by-One Working Band.

SISTER VERA, Deputation Secretary of the One-by-One Working Band, has held some helpful and highly interesting meetings in Scotland Her tour began with a drawing-room meeting in Dalkeith, followed by a gathering in the hall of the U.F. Church, Newbattle. Addresses were next given at Edinburgh, commencing with a missionary meeting at the rooms of the Young Men's Bible Class. A series of five afternoon Bible Readings was arranged in the same building, in which Pastor Leishman, of the Christian and Missionary Alliance, New York, also took part. Much blessing was given. The Lord's power was felt, and the attendance increased each day.

Various meetings in Edinburgh and neighbourhood were also attended with much acceptance and blessing. A week was spent in Biggar, where the impression produced by the sudden death of the lamented Mrs. Govan gave an opportunity of speaking of eternal verities. A visit has also been paid to Dalmally, Argyleshire, where great interest was awakened.

Montrose, Peterhead, and Stonehaven are also to be visited. Communications for Sister Vera may be addressed to the care of Mr. Grant Jackson, 44, Dale Place, Edinburgh, Hon. Sec. for Scotland.

"ONE-BY-ONE" (1d.), and other literature, may be obtained of Mr. Hogben, Welcome Mission, Portsmouth; or of Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C.

Livingstone College.

THE opening of Livingstone College at Leyton last Thursday was the occasion of a bright, pleasant function; and the goodly company which assembled was representative of foreign missionary work in the widest sense. Speaking from the chair, Mr. R. L. BARCLAY (treasurer) said he welcomed the company to the lawn of Knott's Green House with mixed feelings, recalling as he did many similar occasions during the long period in which the property was in the possession of his family. It was, however, a great cause for satisfaction that, when it was found necessary to extend Livingstone College, the house proved to be peculiarly adaptable for the purpose.

In the course of the statement made by Dr. HARFORD-BATTERSBY, it was shown that the course of training is intended (1) to enable missionaries

TO SAFEGUARD THEIR OWN HEALTH,

and (2) to give simple medical and surgical help to natives. The college does not train "medical missionaries" (a term which is only properly applied to duly qualified practitioners), and each student signs a declaration that he will not take the title of "medical missionary," or assume the position of a qualified medical man. With these careful restrictions the college has secured the cordial co-operation of many members of the medical profession, including the chief representatives of the medical Press.

The contributions sent in to the Memorial Fund amount in all to £4,600, but about £3,600 is still required to meet the total expense of the property, with the necessary alterations and furnishing, including legal and other expenses.

As representing the Royal Geographical Society, Sir GEORGE TAUBMAN-GOLDIE, K.C.M.G., expressed the pleasure the members felt at being formally recognized in connection with an Institution bearing the name of Dr. Livingstone, which is connected with his family, and which is engaged in carrying on plans the great explorer would have highly approved. He revived with satisfaction the story of Dr. Livingstone's relations with the Society, and of the extent to which it was privileged to help him with his work. From his early and long experience in Nigeria and other parts of West Africa, he hailed with gratification any measure which would lead to better

MEASURES FOR THE PRESERVATION OF LIFE

and health among missionaries and other Europeans.

Speaking on behalf of the missionary societies, Rev. Dr. LAWES (New Guinea) said it was of the utmost importance that every young man going to the foreign field should know something about the dressing of sores and wounds, and about malaria and other diseases. His final word was:—"Do not let the name be an empty and unmeaning one. Do all honour to the name by supporting an institution which is carrying on the work the great doctor himself inaugurated, and in which he was deeply interested."

The members of the Livingstone family were represented by Mr. FRANK WILSON, who in their name wished all manner of success to the College. They knew no way in which the memory of Dr. Livingstone could be more fitly honoured than by such an effort for the equipment of missionaries. He impressed on his audience the great responsibility which rests on every Englishman going out to a foreign land, being always regarded as as a representative of our Lord and Master. Whether he go as trader, as sight-seer, as hunter, or as missionary, in some way or other heathen people will think of him in connection with the God whom the missionaries go to speak about.

In a few graceful sentences, Mrs. BRUCE (daughter of Dr. Livingstone) declared the College open, and wished it the highest measure of success in the service of God. The visitors were then entertained to tea and conducted over the house, the all-round suitability of which for its special work appealed to all.

Among those who took part in the devotional exercises were Rev. H. E. Fox and Rev. J. G. Train.

The May Meetings.

Among the Deep-Sea Fishermen.

THE annual gathering of the Royal National Mission to Deep Sea Fishermen, held at Exeter Hall on Wednesday, May 22, proved, as usual, an inspiring gathering. The building was tastefully decorated with trophies and national flags, and the presence on the platform of a numerous contingent of North Sea smacksmen, including a special choir, added largely to the interest of the occasion.

In the absence, through illness, of the Bishop of Peterborough, Sir Joseph Pease presided. The statement of work given by Mr. G. A. Hutchison was full of encouragement regarding the operations of the Mission in ministering to the religious, medical, and social needs of our fishing fleets in various parts of the world. The *Alpha*, the first steam hospital trawler, has been a conspicuous success. A steam trawler can be maintained for considerably less cost than a sailing ship, and it must be remembered that the manner of deep sea trawling has undergone a radical change. Sailing smacks have in great part given way to steam vessels with a capability for fish-catching four times that of the old boats. The *Alpha* has not only done good

EVANGELISTIC AND MEDICAL WORK,

but she has often sent more fish to market than any other vessel in the fleets to which she was attached. The council has now decided to build and equip two more trawlers of the same type as the *Alpha*. Describing the hospital work on the Salvador coast, Mr. Hutchison gave a brief account of the progress of the various institutions, making special reference to the new hospital which has been erected on the Newfoundland station. Turning to the work on shore in the British Isles and Holland, the speaker told of remarkable progress, particularly at Grimsby and Milford Haven, where the Homes have been considerably enlarged in order to meet the great demand for coffee bar accommodation and dormitories. A new institution has been opened recently at Brixham. The total record of the year's work showed that no fewer than 8,764 medical and surgical in and out patients received treatment, while 2,807 religious services were held, and 1,065 temperance pledges were taken.

The Chairman followed with some sympathetic words on the arduous nature of the fisherman's calling, and the next speaker, Sir Herbert Murray, who has visited the hospitals in Newfoundland, testified that he found them as clean and as

ADMIRABLY CONDUCTED

as any of the great metropolitan hospitals. There are about 23,000 men and women engaged in the fisheries, and until the Mission commenced its operations they had practically no medical assistance.

Pastor Thomas Spurgeon's bright and helpful sermonette on "Conversion" was addressed to the fishermen present, and contained some happy illustrations taken from seafaring experiences. Mr. Spurgeon added that there are two fishing vessels using the port of Grimsby, one named "The C. H. Spurgeon" and the other after his esteemed wife, the speaker's mother. When the second vessel was named, the flag was sent to Mrs. C. H. Spurgeon, and she returned it to the captain with the following verse, composed by her husband:—

This flag will bear aloft my prayer
That good success attend you.
God save each one, through Christ his Son,
And from all ill defend you!

A vigorous appeal was now made by Dr. F. W. Willway, who pleaded for help to defray the cost of the two new hospital trawlers. Of the £21,000 needed, £13,400 has yet to be raised.

Good conduct stripes and First Aid certificates of the St. John Ambulance Association were next presented to members of the Society's crews, by Lady Mary Glyn, the men being introduced in a few hearty words by Mr. W. F. A. Archibald. Among other speakers were Mr. Frank Wilson, deputation secretary, and Mr. T. B. Miller. A meeting was also held in the evening, at which accounts of the work were received with enthusiasm by a large audience.

The Christian Community.

THE annual meeting of the Christian Community at Exeter Hall marked the 216th anniversary of this widely-influential and useful society. A large number of friends and supporters assembled, to manifest a deep and practical interest in all that concerns the progress of the Gospel of Christ in workhouses lodging-houses, mission halls, refuges, and the open air. Sir George Williams directed the proceedings, and in a few words heartily commended the efforts which the agents have been enabled to make, under God, to minister to the spiritual needs of men and women not reached by the churches.

The report of the past year, read by the Secretary, shows that the work has steadily increased, with results as encouraging as they are far reaching. Some 450 ladies and gentlemen have given their spare time gratis to maintaining the numerous agencies by which the hearts and consciences of the people are touched, and directed from temporal to eternal realities. Every week 15,000 workhouse and 2,000 lodging-house inmates were visited, eight mission-halls entirely supported, 21,000 breakfasts, teas, suppers were given, 10,500 children's dinners and breakfasts provided; and 1,228 homeless men were sheltered. At the Memorial Hall, Bethnal Green, the services both Sundays and week-nights have drawn together large audiences, and the closest attention has been paid to the Word of God. The numerous missions are situated in

DENSELY POPULATED DISTRICTS

where the poorest classes are located. The attention, devotion, and order which characterize the meetings in the workhouse and casual wards, are often touching to witness; but many are true-hearted Christians contented in their lowly condition, and patiently waiting for their home-call. In the infirmaries words of sympathy and encouragement, spoken in faith, have borne fruit in relieving the gloom which overhangs beds of sickness, when the heart is not at rest, and many inmates have passed from the infirmary ward to the joy and gladness of heaven. Tens of thousands have been reached by the open-air preaching, while the social and benevolent work has been prosecuted among the poor and needy, young and old. The income of the Society has risen from less than £20 in the first year of its existence to over £4,000 during 1900.

Rev. W. Cuff, in the course of an earnest address, spoke of the

COURAGE AND PATIENCE

needed for accomplishing the objects which the Christian Community seeks to achieve. He urged the necessity for holding to the belief that none are beyond the power of the Gospel, and pleaded with the workers to seek and rely upon the Spirit of God in their labours.

Rev. E. W. Matthews, Sailors' Institute, Shadwell, spoke helpful and encouraging words, which were followed with prayer by Dr. Gritton.

An impassioned address was given by Rev. Arthur Mursell, who rejoiced that the Community does not concern itself with denominational differences, but with the jeopardy of human souls, and the preciousness of their salvation. He was glad to think that the work is of so practical a nature, and spoke fervently of the needs of the multitudes who have no knowledge of any existence beyond the present.

Rev. H. G. Thwaites, of Christ Church, Harrow Road, in impressive terms, addressed his "fellow-workers," with whom he pleaded to stand by the inspiration of the Scriptures, and to seek a full experience of the grace of God, that out of an overflowing heart they may become strong and vigorous in the cause of Christ. Addresses were also given by Dr. Gritton and Mr. W. H. Seagram, and the meeting closed by sending a vote of sympathy to Mr. James Atkinson, secretary, who is laid aside by sickness.

Foreign Aid Society.

BY the kind invitation of Mr. H. Smith Bosanquet, a drawing-room meeting was held at 38, Queen's Gate, S.W., on Wednesday of last week, on behalf of the Foreign Aid Society for the spread of the Gospel on the Continent. Mr. Smith Bosanquet presided over a sympathetic company, and the utmost possible interest was manifested in the accounts given concerning the religious movement in France.

Rev. J. Gosset-Tanner's report was of a distinctly encouraging nature. The Gospel is assuredly taking root in France. The work of Evangelicals is growing in intensity, and the people are

BECOMING UTTERLY WEARY

of the superstition of Rome, and are hungering for the Word of God. During the last three years 348 priests have left the Church of Rome, and in many districts from every town and village there comes the cry to the Protestants "Come and teach us."

Pastor Cremer, secretary of the Société Evangélique de France, spoke of the movement in La Corrèze, which is rapidly opening to the Gospel. For some months, five pastors and evangelists have been labouring in the district. The feeling is not one of passing excitement, for the people attend meetings four times a week, and listen to addresses lasting from two and a half to three hours. In Madranges a Protestant Church and parsonage have been built, and the young pastor, full of zeal and energy, has entered on the charge of a body of nearly 250, who have embraced the Protestant faith, and remained unmoved by the bribes and threats of Romish priests. Concerning Treignac, Pastor Cremer spoke in hopeful terms. From every possible direction there comes the call for the Gospel, and on every hand

DOORS ARE OPENING

to the Protestants. With the growth of a strong hatred of clericalism there is a stronger love for the Gospel.

After a few words from Dr. L. B. White, a vigorous and inspiring address was given by Pastor Saillens. The only hope for France is its evangelization, and the revival of religion which is now being experienced augurs well for the accomplishing of the task. The great mass of the people is being moved by a religious instinct, and thousands would immediately leave the Church of Rome were it not for the persecution which would follow. In the course of his twenty-six years' experience, the speaker had never known a Protestant mission hall to fail. Hundreds have been opened, and after a few weeks, fruit is seen in the district, and there is a great movement away from Rome.

Rev. Theophile Vernier, representing the Evangelical Society of Geneva, warmly acknowledged the assistance given to Evangelical workers on the Continent by the Foreign Aid Society. He cited extracts from reports of colporteurs, testifying to the spirit of earnest inquiry which is everywhere asserting itself, and the enthusiasm with which the people acknowledge that the religion of Jesus Christ alone can meet their desires and aspirations.

Seamen and Their Friends.

THE operations of the Seamen's Christian Friend Society, maintained on an extensive scale at a large number of ports on the British coast, include many practical efforts in the spiritual and social interests of sailors.

The annual meetings, as usual, embraced a variety of interesting functions. In the morning a devotional meeting was held at the Y.M.C.A., Aldersgate Street, at which Mr. M. H. Hodder presided.

In the afternoon, a sympathetic audience assembled in the lower Exeter Hall, under the presidency of Mr. Frank A. Bevan, when a statement of the past year's work was made by the secretary, Rev. G. J. Hill, who pointed out that a large and important work has been accomplished at the Society's headquarters, London Docks, and at the respective Bethels and Institutes. In London upwards of 1,500 services have been conducted in various European languages. These have been well attended, and in many instances lasting

SPIRITUAL GOOD HAS BEEN WROUGHT.

A new Bethel and Institute has been erected at Workington, and a temporary building at Lynn. The statistical summary showed that in all 5,219 evangelistic services were held, and 1,043 prayer meetings, with a total attendance of nearly 150,000 persons. Large numbers of Bibles, tracts, and helpful publications have been sold or distributed. Good work has been done, too, in the relief of sick, destitute, and aged seamen. Ships have been supplied with libraries, and the coffee bars and lodging-houses have provided a much-needed alternative to the public-house. In all the philanthropic enterprises of the Society, the main object is to preach the Gospel and lead sinners to the Saviour.

After some hearty words from the Chairman, who referred to the remarkable work accomplished for the Society by the late Mrs. Emily Hill, Rev. W. E. Burroughes, of Chislehurst, emphasized our responsibility as an insular people for the welfare of the seafaring men who render our national position secure, and to whose industry and perseverance the success of British commercial enterprise is largely attributable.

One of the Society's missionaries in East London, Mr. Cairns, gave a graphic account of a particular street in "Sailor Town," in the vicinity of the docks, and voiced the claims of "Poor Jack" for deliverance from the abominable allurements and traps by which he is surrounded on coming ashore.

Mr. Frank T. Bullen, who followed, reminded the audience that the course of economic events has placed us in the position of absolute

DEPENDENCY UPON THE SAILOR

for our daily food; but we have, as a nation, an unhappy way of neglecting our friends, and in consequence the sailor has been "out of sight, out of mind." In every sea-port the vilest part of the town is that which the sailor is forced to make his home, and the efforts of the Seamen's Christian Friend Society to improve the condition of affairs are worthy of all praise and support. Proceeding, Mr. Bullen contended for wise, unconventional, evangelistic efforts, and for the manifestation of an interest in the sailors' welfare "at least equal to that which is displayed in football, theatres, and other things, which can well be done without."

Mrs. Maynard, who is a devoted worker in the Mission, was the next speaker. She viewed the work, therefore, from the standpoint of an "insider," and was able to give a glowing account of its fruitfulness in evangelistic, temperance, and children's departments.

The meeting concluded with some encouraging words from Mr. Hodder, who also invited the audience to visit the Society's headquarters, and inspect the operations for themselves. The day's gatherings concluded with an evening meeting, in which, among others, Sir George Williams, Bishop Hartzell, and Rev. John Robertson (East London Tabernacle) took part.

A Refuge for the Needy.

SITUATE in the midst of a very poor district of the metropolis, the Field Lane Refuges have long ministered to the spiritual and social requirements of a vast and needy population.

The annual meeting in connection with the Refuges was held recently in Holborn Town Hall, under the presidency of Lord Aberdeen. Much regret was expressed that owing to illness the esteemed secretary, Mr. Peregrine Platt, was unable to be present.

Mr. H. W. Bush said that the Institutions have done good work among the people, but daily experience emphasizes the need for advance. Among the many departments of that institution not one can be found which it would not be a misfortune to abolish or curtail.

The Chairman, in the course of a vigorous address, spoke highly of the schools in connection with the Refuges, and went on to refer to some present-day evils that contribute to degrade the people, such as pernicious literature, which should certainly be dealt with by the authorities.

Other speakers were Revs. Alexander Connell and Canon Barker, both of whom spoke in sympathetic terms of the work, and appealed in its behalf for an increase of public support.

The proceedings were enlivened by the effective singing of a choir of the children, and there was a display of physical exercises and musical drill. An exhibition of the trades which the boys are taught was also given in another part of the building.

Native Races and the Liquor Traffic.

A DISTINGUISHED company gathered at Grosvenor House last Wednesday on the invitation of the Native Races and the Liquor Traffic United Committee. The chairman—Right Hon. Sir George Taubman-Goldie, K.C.M.G.—commended the Society on account of its non-political and undenominational basis, its freedom from rigid or narrow theories, and the care with which facts are verified to avoid exaggeration. Although much has been accomplished, the work is one which must be continually kept to the front, as otherwise the attention of the Government is taken up with a variety of other questions. A letter from Rev. Dr. J. G. Paton was read by Rev. J. G. Train telling in burning words the terrible tale of the evil wrought among the natives of the New Hebrides through the traffic in drink carried on by French, German, Russian, and other merchants, although the British subjects are forbidden to take part in it.

The paramount importance of dealing with the liquor traffic in new colonies was insisted on by Sir Frederick Lugard, who declared that from the territory of Northern Nigeria (300,000 square miles in extent), administered by him,

ALL LIQUOR IS RIGIDLY EXCLUDED,

the military force at his command being usually employed on preventive service; and steps are being taken to impose duties on its transport by railway which will also be practically prohibitive. Mr. Lionel Phillips (of South Africa) congratulated the committee on approaching a great question in a spirit likely to bring matters to a successful issue. After the close of the present war, he believed the greatest matters to be settled in South Africa will be those affecting the native races, and among these that of the liquor traffic takes a leading place. The native mind was described as totally different from the European in manner of reasoning, and a high tribute was paid to the value of such work in the advancement of civilization as is being done at the Lovedale Missionary Institute. Without hesitation the Hon. A. Wilmot (Cape Town) made the statement that "the use and abuse of intoxicating liquor by aboriginal races are identical." While admitting that there are many and great difficulties to be encountered in the colony, he claimed that, regarding temperance legislation, much greater progress has been made than in the home country; and the great fact to be remembered is that the natives are themselves

CRYING OUT TO US TO SAVE THEM

from the white man's fire water. "You have saved the black people from one slavery; for God's sake do your best a second time for those for whom you are responsible."

Although he had to confess that there is no excise law in Cape Colony, Mr. Rose-Innes, K.C., expressed the belief that no Government will be able to increase taxation without imposing such a duty. The workers in the Colony are hampered by (1) the presence of a mixed race; (2) the divergence among natives through the great advances in education made by some; (3) the fact that it is a great brandy-producing country. One point he insisted on was that the law must be made uniform throughout South Africa. Sir Godfrey Lagden (Commissioner for Native Affairs in the Transvaal) described in graphic language the state of depravity in which he found the natives of Basutoland when he went there as British Resident in 1884, and as the result of his experience assured those interested that he believed they could look for the co-operation of the natives themselves. "We stand in relation to the natives as parents to children, and the primary duties we owe to them are to see that they do not fall into the fire and do not get poisoned."

Among others who took part in the proceedings were Messrs. Munt and Morton Middleton.

Seeking Peace.

THE report presented at the annual meeting of the Peace Society, on Tuesday of last week, deplores the recent development of militarism, but sets off against this ten new instances of arbitration, and fourteen others awaiting the opening of the High Court of Arbitration at the Hague, the creation of which is declared to be the crowning achievement of the year and of the nineteenth century. The Society has seven agents at work in the United Kingdom; special efforts were made during the general election. The observance of Peace Sunday, on December 23, was as extensive as in previous years. Over 36,640 invitations to ministers were sent out, to which 3,523 replies were received, promising 5,514 sermons and addresses; and 206,070 copies of various publications were supplied gratuitously. The peace movement was also successfully initiated in France, 1,275 invitations having been sent out from the Paris office to pastors in France and Alsace-Lorraine. Reference was made to an extensive distribution of literature at Paris Exhibition, and co-operation was invited for a similar effort at Glasgow.

Recalling a meeting held in Finsbury Chapel during the Crimean War, Sir Joseph Pease, M.P. (chairman), said the war feeling was so strong that many of those on the platform were hardly allowed to speak, while a wild mob was assembled outside. He could not help thinking that the lesson which this country was learning would be, in the hands of God, a beneficial lesson, teaching people how horrible war was.

The opinion was expressed by Mr. A. Emmott, M.P., that the heart of the Empire is sound on the question, and it was most important that the people should not have their minds filled with a desire for military glory, and be spending on bloated armaments money which might be used for social reforms urgently wanted.

Addresses were delivered by Mr. Alderman Snape, Rev. W. Pedr. Williams, M. Vesseur, and Mrs. J. Holah.

Scottish Permissive Bill Association.—With reference to a statement in our issue of April 18, we are pleased to learn that in declining to approve of all the recommendations of Lord Peel's Minority Report, the Association is acting in harmony with the Good Templars, British Women's Temperance Association, Rechabites, Sons of Temperance, and Band of Hope Union; and like these societies, while opposed to compensation proposals in any form, is in favour of a genuine measure of restriction of the liquor traffic on any of the lines proposed.

Evangelical Continental Society.

THE annual meeting of the above Society was held on May 22 in Loughborough Park Congregational Church, Brixton, S.E.

The Treasurer, Mr. JOHN C. BUMSTED who presided, congratulated the friends of the Society upon the spiritual progress of the work upon the Continent, and pleaded for a greater interest in missionary work in the countries of Europe.

After a brief review of the operations of the year had been given by the secretary, Rev. GEORGE H. GIDDINS, three exceedingly interesting addresses were given on "The Opening of the Department of the Corrèze, France, to the Gospel," by Pastor CREMER; on "The Progress of Evangelical Work in Belgium," by Pastor ANET; and on "The Needs of Evangelical Work in Portugal," by Pastor DA SILVA. The meetwas one of the most interesting ever held in connection with the Society.

Helping Jewish Converts.

THE annual meeting in connection with the Operative Jewish Converts Institution was held recently at the Institute Hall, Bodney Road, N.E., Mr. J. K. D. WINGFIELD-DIGBY, M.P., presiding. There was a large attendance of friends and supporters, and the meeting was one of great interest.

The past year has been one of progress. Every eligible candidate has been accepted, and the total number of resident inmates has been twenty-one. Orders for printing and bookbinding have kept the workers all busy, and nearly £1,500 was paid in wages; whilst every penny of the contributions received was expended for the supply of the bodily wants of the young men.

Rev. Canon KELK, who followed, said that the Institution not only removes the reproach that Gentile Christians are indifferent to the distress of Jewish converts, it also goes far to remove the reproach that Hebrew Christians are unwilling to work. By kind yet firm discipline the habits which form reliable characters are encouraged.

The next speaker, Rev. E. S. BRUHL, said that by regular work, sound discipline, good food, hours of leisure profitably employed, and Christianity put into daily practice, the inmates are gradually developed, bodily and spiritually, and qualified for the special mission of Jewish converts, to supply the Christian Church with intellectual as well as devotional exemplifications of the Word of God.

Hearty encouragement was given by Rev. J. B. BARRACLOUGH, who said that for twenty years he has been a member of the committee of the Institution, and, as an old friend, can testify to its usefulness. Every missionary society to the Jews is greatly indebted to it; both for receiving the converts recommended by them, and supplying them in return with duly qualified recruits.

Rev. W. T. GIDNEY said that the Institution rendered most valuable aid to the London Society by receiving its distressed converts, and printing its publications; and he rejoiced in its evident prosperity.

After the meeting a large proportion of the numerous company took tea in Palestine House, and in friendly converse expressed thankful recognition of the good hand of the Lord upon the work of the Institution.

Nottingham.—With a view to gathering in those who do not attend places of worship in Nottingham, a mission-hall has been opened in Shakespeare Street. The hall, when taken, was quite devoid of furniture, consequently chairs, a platform, and an organ had to be provided. The cost of rendering the interior comfortable, with other expenses, amounts to £100; an evangelist has been engaged for twelve months, and it is hoped that this will become a permanent centre of mission activity. Indoor and open-air agencies are being organized, and already the fruits of labour have been seen in the conversion of souls. Communications for this much-needed mission will be acknowledged by Mr. S. A. Fox, Evangelistic Hall, Shakespeare Street, Nottingham.

The Late Rev. C. A. Fox.

ON Friday last, in the Grosvenor Hall, Buckingham Palace Road, Rev. H. J. R. MARSTON, M.A., delivered a deeply interesting lecture on his departed friend Rev. C. A. Fox. After a few opening observations, he said:—I first met Mr. Fox in 1898. My friendship with him, therefore, was very brief, but I was able to detect some aspects in his character which even those who knew him longer may have forgotten, or which possibly they may never have observed. I speak first of him as (I.) *Friend*. The first quality of his friendliness was openness and accessibility. His friendship had no ante-chamber; he admitted you at once into his heart. The second quality in this friend was sunnyness, blended with sincerity. How bright he was, how rich in sympathy, how void of affectation? I crown the description of

HIS FRIENDLINESS

by speaking of its equability. He was ever the same—in summer and winter, in languor and vigour, and at all hours. The words of Coleridge were finely true in him: "Friendship is a sheltering tree." Under the shadow of Charles Fox's friendship you could rest, you could expatiate, ever welcome, secure and glad.

What is friendship, that affinity exemplified in David and Jonathan, or in the great apostle and the beloved Physician, and glorified by the Lord and Master when he said, "I have called you friends"? Is it not, the disinterested intercourse of equal souls? To such a relationship did Charles Fox admit me, lifting me kindly to that equality with himself to which otherwise I could not pretend. His conversing was full of charm. It was animated and versatile, playful and tender. He loved to talk of poets and preachers, or of nature, social life, men and things. Nothing was more beautiful about his friendliness than his love for children. How reverent it was in its playfulness, how prettily he would instruct them, with what sweet ingenuity would he weave a spiritual lesson into common talk, and with what geniality did he respond to the affection of a child!

I turn to the aspect of (II.) *Poet*. I class him with those poets in which the Church of England has, especially, been rich—with

HERBERT, AND COWPER, AND HEBER,

Keble and Trench; not with our great hymn-writers such as Wesley and Toplady, Newton and Lyte. The poet has a religious mission, and has ever felt it if he has felt religion. So in the Bible there is ample use of poetry. Need I remind you of David's peerless lament for Saul and Jonathan; of the lyrics of infancy uttered by two inspired old men, and known to us as the *Benedictus* and *Nunc dimittis*; or of the lyric of maternity, which we call the *Magnificat*? Charles Fox rejoiced to fulfil a religious ministry in his verse. He loved a profuse and ornate diction, which showed itself markedly in an almost too abundant use of compound words. He had Wordsworth's love for nature, intense, profound, untiring. Especially he loved nature in her order and her law.

I regret that he did not more freely indulge in the playful muse, and even that he did not, with kindly ridicule, chastise the follies of the day. As samples of his verse, I would name his splendid lines upon the death of Ruskin, the lines to a mountain daisy, nature as teacher, the winter sunset in Hyde Park, and the beautiful verses on his sister's death.

Let me conclude with a few thoughts upon Charles Fox as (III.) *Spiritual Master*. Let me direct attention to his volume of striking

SERMONS ON THE EPISTLES.

The treatment is meditative, rather than scholarly; but the book shows how wide was his grasp of Christian truth. Of the sermons, I myself prefer those on the Romans, the Galatians, and the Colossians. These exhibit respectively the Gospel in itself, in relation to Law, and over against the Philosophies. They will repay an earnest and repeated study.

If I should sum up the lessons which Charles Fox delivered to our time, by life or lip, in prose or verse, they should be these: (1) The personal preciousness of a personal Christ. (2) Almost a mystic's sense of the omnipresent love of God. (3) The power that is in Christianity to satisfy a modern mind richly furnished by nature—cultured, sensitive, and poetic; which, having deeply drunk of the streams of knowledge and of art, yet testified that satisfaction and exhaustlessness are found alone in Jesus Christ.

Live Coals.

COALS are among the most useful blessings we enjoy in this world. They bring light and warmth and comfort into our homes. They have been called "Black packets of bottled sunshine," "Dark things brought to light," and "England's black diamonds." As mentioned in the Bible, coals will suggest many useful lessons for us.

I. A BLACK COAL.—A picture of sin and sadness. "Their visage is blacker than a coal" (Lam. iv. 8). Sin, like a coal, makes us black. The face is the index of the heart, and the sure mark of the life. Sin makes its mark on the heart, face, and life too. A piece of coal is black, cold, and hard until it comes in contact with the fire. So the heart is black, cold, and hard, till it is enlightened, warmed, and quickened by the Holy Spirit. But the Lord has promised to give this change and blessing.

II. A LIVE COAL.—A blessing of light and life. "Then flew one of the seraphims unto me, having a live coal in his hand" (Is. vi. 6, 7). A live coal is a coal alight with a cleansing, quickening power. In a spiritual sense it means the Divine touch of light and life by the Holy Spirit. His influence touches our souls and cleanses us, touches our minds and enlightens us, touches our hearts and warms us, and touches our lips and inspires us for life and service (Acts ii. 4).

III. A BURNING COAL.—A burning fire, and incense. "And he shall take a censer full of burning coals of fire off the altar" (Lev. xvi. 12). This points to the presence, power, and approval of God. It means the Atonement of Christ, made real to us by the Holy Spirit. The burning fire and the blood touch everything; our prayers and service as well as our hearts.

IV. A WARMING COAL.—A warming fire of comfort. "And the servants and officers stood there, who made a fire of coals, for it was cold" (John xviii. 18). Poor Peter was cold, both in body and soul, just then, and it was wise, no doubt, to get near the fire; but that fire would not warm his soul. There is only one sure remedy for this. Keep close to the fire of God's Word. Keep close together. Keep near to Jesus. Work well, and warm others.

V. A HOT COAL.—A busy blessing of love. "Thou shalt heap coals of fire on his head" (Rom. xii. 20). We are to burn people with love, warm people with sympathy, kill people with kindness, and bless the world with an overcoming life. Jesus did this, and we are to keep close to Him, and follow his example (1 Peter ii. 21-24).

A man found frost upon his windows, and tried to scrape it off. A neighbour saw him. "What are you doing?" he asked. "Getting rid of the frost," said the other, "for I can't see out." His friend saw it was foolish, and slow work, so quietly said, "Light a fire inside, and the frost will disappear of itself." How wise this remark, and if our hearts and lives have got chilled by the cold atmosphere of doubt and reason, ask God to light the fire of his love within, and soon there will be warmth, and light, and joy, in heart and life.

Winchester. C. EDWARDS.

Irish Distressed Ladies' Fund.—Those who have patronized and obtained work from the depôts at 411, Oxford Street, London, and 38, Mountjoy Square, Dublin, have enabled many ladies to maintain themselves or add to their slender and insufficient incomes. The charity has been afforded hearty support, the receipts during 1900 amounting to over £2,000, which was disbursed by the Irish and London Executive Committees. The distress and anxiety which is prevented by the timely aid of the fund can only be realized by those who are reduced from comfort to penury through no fault of their own. Copies of the annual report of the executive may be had from either of the depôts.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

I want to interest my elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.)*

"Twice Saved."

A STRANGE irregular group of mud and wattle huts, with old thatched roofs, huddled together, without regard to any law of order. A high stockade encircles the village, made of ugly hard wood, selected to withstand the ravages of white ants below ground, and the headlong rush of the village herd when lions prowl above.

These were the home surroundings of little Siawimbu, in the heart of Angola, West Central Africa. This strange village, nestling in the broad shade of a ring of mighty "ovilemba" trees, was the ombala or capital of Bihé's King.

Into one of these little houses, in the dusk of evening, plunged a dark, wild-looking African. There is only the red glow of a little fire on the ground, which he stoops to blow into a flame with his mouth before seating himself upon a tiny wooden block.

"Onye wa luluma uteka ulo?" the voice comes from a reed mat near the wall. Yet again the question is asked, "What for do you tremble to-night?" "Ha," he replies, "husumbako?" (is it not fear?) "Has not the King's medicine man named Siawimbu for a sacrifice to the spirits of the great, and said that my own hands must slay him?"

"My father, my mother! Woe is me! I am lacking," he groaned with a half wail.

"Nilako epito!" (shut the door), the strong voice replies in a dry whisper; our boy is waking.

"My father, my mother, what shall I do? I am lacking, I am lacking."

"To-night we flee," says the mother voice again; "we shall flee far with the moonlight. Early in the morning we shall cross the plain; the day after to-morrow shall we not sleep under the shadow of another chief! Siawimbu shall live!"

Silently, in the dead of night, the king's executioner made a way where the fence was rotten. Then he crept back for a bundle of his precious rubber, while the mother, with her treasure enveloped in an old horse blanket, slipped like a shadow through the night into the forest, cautiously feeling for the rut-like path with her feet.

Presently she was joined by her husband, who speedily loaded her up with a goat skin of meal, a gourd, and a small tusk of ivory. Then on they stole, silently past a neighbouring village, through another belt of wood, across a little brook, and up through the rustling maize fields, where they found an empty store hut in which to await the rising of the moon. The distant howl of a hyena seemed to make their tiny shelter doubly welcome.

When the morning glory of the sun warmed their poor bodies they were far away on the rolling plain, and Siawimbu was saved from death.

. . . . . .

Long afterwards, when listening to the missionary telling how the baby Jesus was saved from death, Siawimbu thought of what his mother had told him, and so he wanted to hear more.

By-and-by, when he learned God's only begotten Son really tasted death for every man, woman, and child, Siawimbu wondered still more. Then the gentle light of God's Spirit shone into his heart and showed him that sin brings death, but that the death of Jesus brought life to all those who would but accept Him. Siawimbu chose Jesus and everlasting life. Now he is a man preaching Jesus to his own people in Bihé.

H. Lawford Nicholls.

Children's Special Service Mission.

Mr. J. Spiers, *Hamilton*, May 31-June 16. Mr. Arrowsmith, *Reading*, May 29-31; *Surbiton*, June 1; *Margate*, June 4-6. Mr. Hutchinson, *St. Matthew's, Bayswater*, June 11; *Cranleigh*, June 22-23; *Gravesend*, June 28; *Southfleet*, June 29-30. Mr. J. S. Tyler, *Ventnor*, June 9; *Bonchurch*, June 10; *St. Lawrence*, June 11-12; *Gosport*, June 13. Mr. R. T. Archibald, *Aberdeen*, to May 30; *Edinburgh*, May 31-June 17; *Sheffield*, June 28; *Leeds*, June 29. Mr. E. T. M. Dennes, *Redhill*, June 21. Mr. Phillips Welch, *St. John's, Isleworth*, June 15. Mr. S. J. Hewlett, *with Caravan, Capel, Surrey*, to May 30. Mr. E. Clark, *with Caravan, Turvey, Bedford*. Mr. L. H. Ingram, *with Caravan, in Suffolk*. Mr. David Clarke, *with Caravan, in Essex*.

Children's Scripture Union—Portions for week ending June 8.

Sun. June 2	*Acts*	v. 1-16	Thurs. June 6	*Acts*	vii. 1-16
Mon., „ 3	„	v. 17-32	Fri., „ 7	„	vii. 17-29
Tues., „ 4	„	v. 33-42	Sat., „ 8	„	vii. 30-43
Wed., „ 5	„	vi. 1-15			

Poor Little Me!

Won't nobody send me to see the flowers?
Them beautiful cowslips as I've heard say
Which poor little children like me, may pick;
My daddie, he says, I shall go some "some-day."
But "some-day" to me seems a long way off,
And so, I am told, are the country lanes;
But little 'uns sometimes have gone, I know,
Along of "grown-ups," in them 'scursion trains.
But "tripping" costs money, and daddie's poor,
And mammie's away in the better land;
An attic up top is our home, you know,
In Poverty Alley, a-nigh the Strand.
A gentleman called on my dad last year,
To say I should go "*if the funds held out.*"
Then I puzzled o' nights what that might mean,
And it gived me sumfin to fink about!
Till I asked my daddie, who said as how
That "tin was scarce, for that folks don't give
As he knows they would to the 'Fresh-air Fund'
If they saw the places in which we live."
So I never went, and daddie, he says
My cheeks is pale for the country air,
He only wishes that he could save
Five silver shillings to send me there!
Poor daddy works hard, but his pay is small,
And "times' werry bad" as I've heard him say,
So if poor little me is to go this year,
Then somebody kind and rich must pay.
Five shillings would send me for one whole week
To a seaside home, with a garding too;
Oh! ladies and gents, won't you please to think
What the Lord Jesus Christ would have you do?

Charlotte Murray.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (**No. 280**).

Study Psalms i-v.

Find the following:—

1. In his law doth he meditate.
2. My voice shalt thou hear.
3. Who will show us any good?
4. Thou shalt break them with a rod.
5. The way of the ungodly shall perish.
6. Unto Thee will I pray.
7. What is the godly man like?
8. What is the ungodly man like?
9. Who are blessed?
10. Who will God bless?
11. To whom does salvation belong?
12. What does the Lord know?
13. Whom does God set apart?
14. In what lay David's safety?
15. What advice is given to kings and judges?
16. What two things had God done for David?
17. What two things did he expect God to do?
18. Who is meant by "my king"?
19. What advice did He give to the sons of men?
20. Why will God have the kings and rulers in derision?
21. Quote a verse from another Psalm which speaks of having delight in God's law.

[Children under *ten* do any 6; under *thirteen* any 10; under *seventeen* any 16.]

ANSWER TO LAST SEARCHER (**279**).

Hidden Text.

1. I (Isa. xxv. 1.)
2. Will (Isa. xviii. 4.)
3. Have (Isa. ix. 2.)
4. Mercy (Psa. lxxvii. 8.)
5. And (Isa. xl. 5.)
6. Not (Psa. xxxvii. 1.)
7. Sacrifice (Hosea vi. 6.)
8. For (Psa. lxxiii. 28.)
9. I (Psa. cviii. 1.)
10. Am (Psa. cii. 2.)
11. Not (Psa. xxxix. 1.)
12. Come (John xxi. 22).
13. To (1 Sam. xv. 22.)
14. Call (Rom. x. 14.)
15. The (Psa. xviii. 18.)
16. Righteous (Rom. v. 19.)
17. But (Psa. xxxii. 10.)
18. Sinners (Gal. ii. 17.)
19. To (Eccles. v. 1.)
20. Repentance (Acts xix. 4).

Text found in Matt. ix. 13.

Owing to Whitsuntide, there is no "First List" (**279**) *this week. The complete list will be given next week.*

No. 278—Correct Answers (second list) received from:—

A—Irene and Margery Ashdown, Mabel Ashwell*, Ella d'Arenberg, John Allsop, Samuel Allen.

B—E. and Charlie Bailey, Dorothy Butcher, Maggie and Gladys Batting, Eunice Baber, Frances Burnett*, Leonard Browne, Beatrice Brouard, James Barker, Dorothy Benson, Edith Blenkarn*, Lucienne Brabandes, Ernestine Bühl*, Gordon and Stanley Boxer, Eva Browne*, Evelyn Butlin, Gordon and James Bryant, Gwendolen Bailey*, Nellie Bayford*, Aleen Byres-Leake, Harold*, Dorothy* and Gordon Berry, Louise Betts, Maud Bunn, Massy and Conyers Baker.

C—Muriel Collett, Mabel Candlin, Gussie Clark, Agnes Cook, Ethel Cumbers*, Angel Colenso, Rosalind Clarke, Annie and Ernest* Cole, Gladys Calvert, Mabel Campe, Hannah Chapman*, Dorothy Clarke*, John*, David*, and Henry* Colville, Alice Crang, George Cross*, George Crawford*, Ruth Collis, Dorothy Cooper, Beryl Calvert, Walter*, Maggie*, and Jessie* Carter, Alfred Cocking, Alice Cady*, George Cary*, Duncan* and Hyde* Campbell.

D—Harold and Gladys Davis, May Darroll*, Vera Dickinson, Marie Denizot, Mary Dunn, Polognia Daws, Allison Devonshire, Marjory Dyke*, Nessie, Tom*, John, Ion and Elsie* Dunn, Ethel Dancy*, Elizabeth, George, Hilda and Constance Drayson.

F—Arthur Foley, Jeanne Faucon, Louise Filhol, Phyllis Fry, Laura Finch, Agnes, Lewis and Meg Fullarton, Edward Foley, Gwendolen and Elrene Fennell, Mabel and Eva Fletcher, A. and F. Figgis.

G—Hilda Griesheim*, Hilda* and Ivy Godfrey, Edith*, Dorothy Stuart and Jack Gray, Mary* and Daisy Greenacre, George Goodall, Isabel*, Margaret* and Elsie* Goudge, George, Colin and Margery Graham-Brown, Aimée Guilbert, Mary Glass*, Evelyn* and Grace Guiston.

H—Doris* and Harry* Hodgkinson, Elsie Hibbs*, Francie*, Florence*, Julyan and Norman Hoyte, John C. and James Henderson, Hetty Hill, Mary Haines, Violet Holford*, Georgette Hoffmann*, A. and May Handasyde, Ella Hake, Henry, Edith*, and Winifred* Harvey, Eileen* and Elise* Hill, Clarice Herivel*.

I—Isabel* and Ami* Inglis, Elsie Irvine.—**J**—Lizzie Johnstone*.

K—Susie Keen*, Isa* and Agnes* Kay, Dorothy*, Grace*, Cecilia and Philippa* Kerr, Jeanie Kyle, Lilian Kyme*.

L—Arthur Llewellyn*, Willie, Linda, Harry and Edith Lowe, Grace* and Maggie Locke, G. and Ethel Larwill, Alice Lee.

M—Nellie and Bertie Mills, Dorothy, Leonard and Winnie Mace, Mildred Morgan*, Charlie*, Alex* and Jessie* Morrison, Charlotte Millar*, Barbara Maconochy, Daisie Mackenzie, Winifred Martin*, Margaret*, Ella and Joy* McFadzean, Evie Miller, Ella* and John* MacMurray, Marjorie Martin*, Godfrey Miller, Margaret*, Daniel, Mary* and Dorothy* Morris, Isabel* and William* Morrice, Hilda and Winnie* Moorcroft, Dora Mui*, Dorothy Morgan, Margaret McDougall.

N—Edith Nash*.—**O**—Louisa O Brien, Eva* and Maude* Oakes.

P—Laura Percy, Isabel Perks, Lizzie and William Porter, Myrtle Perry*, Ada*, Willie*, Eddie, Jessie* and Connie Palmer, Ruth Pledger, Alison Paterson*, Mabel and Lucy Pelham-Burn, Mary* and Christine Pearson, Percy, Geoffrey and Clarice Peach, Olive Pine-Coffin*, Isabel* and Gladys* Phipps, Margery Pibel, Evelyn Primrose-Pechey*.

Q—Frances Quance*.

R—May and Eva Rodgers, Cecily*, Jessie and Elmina* Roe, Hope and Olive* Robinson, Maggie Russell.

S—Kathleen Shepherd*, Lily Scriven, Lydia Shirley, Violet*, Evelyn* and Gladys* Shaw, Nellie Savage, Flora Smith*, Raymond*, Augustus and William* Simpkin, Florence, John*, Effie* and Ellen Simpson, Nannie Sturrock*, Frankie Sellwood*, Stanley W. Smith*, Hugh* and Agnes* Shields, Ellen Scriven, Rose Smith*, Germaine Schumann, Poppie Stidolph, Christine Soans*.

T—Evelyn and Marjory Tracey, Reginald Thresh*, Olive Tritton*, Margaret Tweedy, Willie Thomas*, Frank Thompson, Winifred Trotter, Charlie and Flossie* Thompson, Theodora and Archibald Thorn.

U—Eva Usher.

W—Arthur and Louisa Walker, Mary Wilson, Gladys*, Elsie* and Lilian* Willoughby, Stewart and William Watson, Violet Walker*, Ellie* and Nora* Wyatt, James, Georgina, Sarah and Rachel* Wilson, Edith* and Edward Wheeler, Alexander and Ella Watt, Pringle Wilson*, Bertie Walls, Florry Wilde, Annie* and Sarah Wood, Queenie, Kenrick and Ernest Wakeford, Rachel* and Nellie* Wilson, Kathleen and Charles Wingrave, Dorothy Woodforde, Helen Whitney*, Ronald Watson.

Y—Robert Young.

FOREIGN LIST.

No. 274—Rotha, Eric, Ivan and Lottie St. George. **No. 275**—Dora Wallace, Ivan, Rotha, Eric and Lottie St. George (Canada). **No. 276**—Will, Nettie, Kate* and Ina Thomson. **No. 277**—Nettie, Kate* and Will Thomson (Bulgaria).

Personal.

Margaret Macdonald, Alice Lee.—I am glad to welcome you as new "Searchers." I trust that, like many others, you will find the study useful and interesting.

Margaret.—You must give chapter and verse to each answer.

Lizzie Johnstone.—Yes; I am pleased to see your name once more, and trust you are quite well again.

Margaret Tweedy.—Answers for "first list" are received up to Monday morning.

Eva Usher.—As your birthday is so near the Competition you may continue in the old division this time.

Dorothy Berry.—You gave thirteen words for twelve o'clock; and Harold gave five and eight words for four and seven o'clock respectively.

Uncle Tom.

The Barefoot Mission.

THE Barefoot Mission of the Ragged School Union is doing a beneficent work for the vast numbers of poor and neglected children of the Metropolis. Applications pour into the office daily from clergy, ministers, mission-workers, and more particularly from the managers, visitors, masters, and mistresses of the poorest Board Schools, for clothes for the boys and girls of the labouring classes. In addition to appeals for all kinds of clothing, there are calls for blankets, rugs, cushions, linen, and medicated wool, as well as for calico, flannel, and other fabrics for making up into garments by willing hands.

Grants of clothing are made in response, on the footing of a loan, so as to retain a hold upon them in case the charity should be abused—which very rarely happens. Thus thousands of little people have been made warm and comfortable, protected against the wet and cold, for which a lively gratitude has been expressed. During the past year alone, 19,344 new garments, and 29,606 worn garments, besides 7,636 pairs of boots and shoes, were distributed, as specific grants of clothing, to about 2,800 Board School children; and many thousands more have been distributed through the affiliated missions of the Ragged School Union.

To meet this great demand, numerous sewing circles and bands of ladies are hard at work; and if Christian people generally knew the joy which lights up the face of the little recipients, and the gratitude of the mothers, thousands of other helpers would gladly volunteer to help keep the roomy cupboards well supplied with clothing. Parcels of either new or worn garments are gladly received at the offices of the Ragged School Union, 32, John Street, Theobald's Road, London, W.C., where new rooms for this department were opened by the president, the Marquis of Northampton, on Tuesday, 14th inst. The secretary, Mr. John Kirk, will be pleased to furnish any further particulars of this useful and beneficent Mission.

Christian Endeavour Topic.

SUNDAY, June 2.

How to Get Rid of Sin (1 John i. 5-10).

THERE is no question that the Christian heart asks more eagerly than this: How am I to get rid of sin? To be a child of God and to have a good hope of heaven is as nothing, so long as the white mantle of the soul is being perpetually besmirched by sin.

There are three pairs of thoughts in these words (6 & 7, 8 & 9, 10 & ii. 1). *The first statement in each pair is false.* These three things we ought not to say.

"We lie if we say that we have fellowship with Him and walk in darkness" (6).

'We deceive ourselves if we say that we have no sin" (8).

"We make God liar if we say that we have not sinned" (10).

The *first* of these statements condemns the false professor and the hyprocrite. The *second* condemns those who say that they are living sinless lives, because they are measuring themselves by their own standard, which is not wise. (How much wiser, 1 Cor. iv. 4, R.V.) The *third* condemns those who boast that they have lived so long without sin, and therefore do not need the blood of Jesus. If you ask those with whom these people live, and they speak the honest truth, they will often tell a very different story from that which these mis-guided souls speak of themselves.

The second statement in each pair is the truth. (1) Ver. 7. As we walk in the light with God, we are more and more conscious of our unworthiness and sinfulness. Even if we do not commit positive known sins, we realize that we come short of God's infinite standard. If we do not hate our neighbour, we dare not say that we love him as ourselves. If we do not do wrong things, we cannot say that we do the right always from the purest, holiest motive. How then can we walk in fellowship with the Holy God? Not surely because of our sinlessness, but because the blood of Jesus Christ is always cleansing us, as the tear-water keeps cleansing the eye-ball, and freeing it from dust and grit. So only can God walk with us.

(2) Verse 9. Instead of refusing to admit our sinnership, let us admit it. Let us confess that we come of a sinful race, that we have within us a perpetual tendency to magnify ourselves, that we are always needing the cleansing; and as we confess, immediately our heavenly Father, who is faithful to his Son and righteous to the plea of his atonement, will forgive and cleanse.

(3) Verse 10. Instead of insisting that we have not sinned, which is palpably false, let us stand wholly in our Advocate, who stands for us at the right hand of God, presenting his own blood and righeousness as the sufficient propitiation.

I do not think that we ever get rid of a tendency to revert to the self-life, to gratify ourselves, to live according to our own will. This tendency is what the Apostle calls "the flesh." It acts very subtly, and sometimes appears as spiritual self-satisfaction and pride. But it is always possible, and needs the utmost grace to detect and avoid. The Apostle says that it lusts against the Spirit; though, thank God, the Spirit is against the flesh with more than equal force, so that we may not do as otherwise we would.

We may expect to be saved from all known and conscious sin, from outbreaks of besetting sin, from deliberate and presumptuous disobedience to God's will, though at the end of the best day we ever spent, as we look back on it, we shall be conscious of imperfection and failure. Good as they have been, things might have been better.

Mind these rules:

1. *Put away all known evil out of your life.* Let the key of every cupboard be given to Jesus: so that his Spirit may cleanse and indwell all.

2. *Yield your whole nature to Him.*

3. *Believe that He accepts it, and enters to fill and keep.*

4. *Expect that He will help you, in the hour of temptation, and look to Him to do so, handing over the first thought and suggestion of evil to Him.*

5. *Stand out of the way, and let Jesus live through your whole spirit, soul, and body, to the utmost of your capacity.*

F. B. M.

C.E. NOTES.

A new society of fifty young Cubans has been formed at Cienfuegos, Cuba. They have visited the prison, and sung to 300 inmates, and are carrying the Gospel message to the 35,000 people of the city. Rev. A. De Biarritz, pastor of the Congregational Church, who reports the organization, is jubilant over the good work.

* * *

In looking at the programme for the forthcoming Convention of American Societies at Cincinnati, two subjects seem to have special prominence, those of "Bible Study" and "The Holy Spirit." Miss Hock will speak on "How to read the Bible," whilst Dr. Torrey will give a daily Bible study class. The speakers on the second subject will be Rev. J. F. Carson, D.D., and Rev. G. Campbell Morgan. The opening day will be Saturday, July 6.

* * *

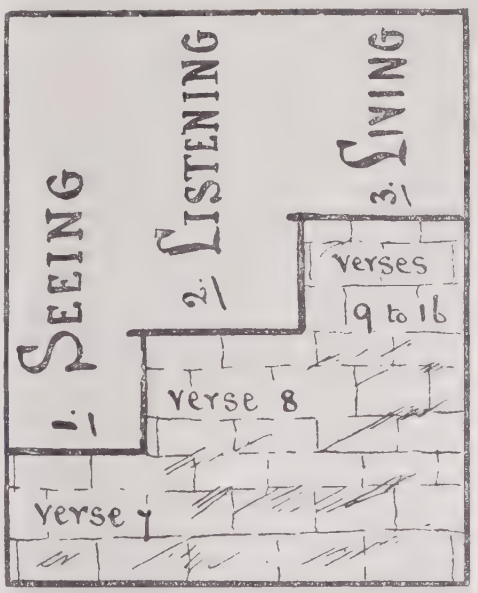
In the American colony at Le Gloria, Cuba, where a church is almost ready for use, in place of the tent at first used for religious services, a Christian Endeavour Society has been organized with bright prospects. The society in L. Troop, Eighth U.S. Cavalry, at Puerto Principe, has grown to sixty-eight members. At first the president was all alone. Now the tent is filled at the meetings, and instead of making fun as they did at first, the men now listen quietly. The members all attend every service, unless on guard or at some other duty.

International S.S. Lesson.

June 9, 1901.

Jesus Appears to Paul (Acts xxii. 6-16).

"I was not disobedient unto the heavenly vision" (Acts xxvi. 19).



Key to Blackboard Plan.—Paul says he was not disobedient to the heavenly vision, so it is as if he went up three steps, one at a time, until he reached the highest of all, living and witnessing for Jesus: He heard the call and he obeyed.

1. "Seeing."

Wonderful light, at noon, greater than the sun (*v.* 6). Jesus, Light of the World, greater than the sun. Others saw the light, but it did not mean anything to them (9); it did not enter their hearts as it did Saul's. How many to-day see the light, but it makes no difference in their lives. The light showed Saul his own heart, his sins (16), his wrong-doing, his mistaken goodness. Ask Christ to turn his light on to our lives and hearts, and we shall see what we *really* are, not what we *think* we are.

Is. i. 6: Wounded, loathsome through sin.

Jer. xvii. 9, 10: Deceitful and wicked.

Ez. xxxvi. 26: Hard and unclean.

Christ's own description of the human heart.

Matt. xv. 18, 19: Have we each seen our own heart in this light?

2. Listening.

After seeing we shall listen to hear what Christ has to tell us, and it will be much the same as He told Paul.

Sins committed; wrongs done to others; disobedience to conscience:—all these things hurt and wound the Lord Christ (8).

"Inasmuch as . . . ye did it unto Me."

"Wounded in the house of my friends" (Zech. xiii. 6); "Crucify the Son of God afresh" (Heb. vi. 6).

Wilful sin is turning our back on our loving Redeemer. Unbelief and disobedience are rampant in these days. Self-pleasing and worldly amusements engross the minds of thousands.

Let us listen to hear what He speaks to us, and if He is asking any question that makes us feel uncomfortable, be sure we are not all right.

3. Living.

Seeing and listening lead to some result. In Paul's case it led him to give his whole life over to Jesus Christ to be used by Him for his glory. (Study 14, 15.) Five things are mentioned. Paul's after life as given in the Acts; his letters and writings—all show what his life became. We can test ourselves by many of the counsels and advice given us from Romans to Hebrews.

Saul's life before he heard the heavenly voice was a good moral life, but that, apart from Christ, counts for nothing.

To live a life acceptable to God we must have Christ as the centre, the motive power, the goal. It must be "all for Jesus."

A Signal Answer to Prayer.

THE question is not seldom raised, Does God hear and answer prayer nowadays? If so, why do we not have instances brought to our notice which are indisputable? To strengthen the faith of such persons, the following incident, vouched for by a gentleman of good social position, which occurred quite recently, is placed on record.

In a Kentish village lives an aged Christian woman in humble circumstances, whose young daughter took a situation in Somersetshire. The mother, while on a visit to a relative, received a letter advising her that her daughter was returning home in a feeble condition of health, with the request that on the day specified a certain train should be met at Canterbury. This request came too late to be complied with, as delay had occurred in the post through the mother's absence from home, the letter having to be reposted to Tunbridge Wells.

Like Hezekiah of old, this aged Christian "spread the letter before the Lord," telling of her difficulties, and waiting upon Him for guidance. "Suddenly," she says, "as I was praying, I heard a voice most clearly and distinctly saying, '*Meet the next train from London at Tonbridge!*' I resolved to go at once, although dissuaded by my relatives, who pointed out that the girl would be travelling by a different railway. I reached Tonbridge ten minutes before the next London train arrived. With eager anxiety I rushed from door to door of each third class carriage until (how wonderful it all seemed!) there was my poor girl lying back in a corner in a most feeble and exhausted state."

Such timely and gracious help given by God to an aged servant affords fresh proof of his watchful providence and of his willingness to hear and to answer the prayers of his own children. "Call upon Me in the day of trouble, I will deliver thee." C. O. R.

Clonmel Soldiers' Home.

FOR the last twelve years the house in Upper Gladstone Street, known as the Soldiers' Home, has been a true haven of refuge for tempted and perplexed men of numerous regiments. No words can express their appreciation for the opportunity afforded of gathering together for prayer and the reading of God's Word, seeking thereby to grow in grace and in the knowledge of the love of God.

Prayer is the mainspring of the work, and many who are now witnessing for Christ in various parts of the world bear testimony to answered petitions. The reading class and coffee rooms are well frequented, and the need for a larger Home becomes more and more pressing. The meeting room is far too small for the numbers who gather Sunday by Sunday. More accommodation is required both for the soldiers and the lady workers. The committee have under consideration a house in close proximity to the barracks, where the men would be able to attend without passing through the town, and would thus avoid the haunts of sin which lie between the barracks and the present Home. It is estimated that a sum of £600 will be needed for this object. The hon. superintendent is Miss E. B. Wood, 17, Gladstone Street, Clonmel, Tipperary.

C.E.T.S. Police Court Mission.—The summary o the year's work of the police court male missionaries of the London Diocesan branch of the C.E.T.S. shows that 1,430 pledges were taken; visits to offenders and police-courts, 9,675; cases dealt with at request of magistrates, 1,489; number of persons materially helped, 6,755. The restoration of persons to their friends, the sending of news of a lost one by letter, the removal of boys and girls from vicious surroundings to a morally healthy sphere, are some phases of the practical service which is rendered to those in need. During the year 1,732 cases were handed over to the care of the five women missionaries, who paid 11,428 visits, found sixty-two situations for women and girls, and wrote 2,044 letters relating to cases brought before them. The Women's Shelter Home, which is for inebriates only, admitted thirty-eight new patients, who had been chiefly sent by the police-court missionaries or temperance workers. The annual report of the Mission reviews its operations throughout the Metropolis, and cites many instances which attest the permanent value of the work accomplished. Copies may be had from the secretary, Rev. J. H. A. Law, 4, Sanctuary, Westminster.

About Books.

"THE GOSPEL IN NORTH AFRICA."

UNDER this title, the North Africa Mission has issued an attractive and well-illustrated volume* worth perusal not only by those interested in that particular work, but by all supporters of missions, and especially by such as are interested in Mohammedan lands. The first part, by Rev. J. Rutherfurd, of Lewes, is an excellent epitome of facts concerning Islam; and the second, by Mr. E. H. Glenny, the honorary secretary of the Mission, tells of its work, the development of which is an effectual answer to those who consider that the success of a "faith mission" depends on the personality of a Hudson Taylor or a George Müller. Its members, who have no human guarantee of support, have increased in twenty years from two to a hundred, and although at times confronted by empty coffers, have always been provided for, the annual income rising from £800 to £11,000. The assistance of THE CHRISTIAN in arousing and sustaining interest in the work is appreciatively referred to.

The effects of this work, which extends from Egypt to Morocco, and at one time touched on Arabia, cannot be gauged by the number of converts. From a personal acquaintance with the majority of the missionaries and their stations, as well as an intimate knowledge of those among whom they work, and their creed, the present writer can heartily testify as to the abundant good achieved, the clearing and tilling accomplished, in a difficult field by a sadly inadequate number.

The few points in this volume which strike one familiar with its subject as capable of revision do not detract from its value to the general reader, and specially pleasing features are its cordial recognition of the work of others in the same field, and its freedom from the shibboleths which non-sympathizers would describe as "cant." All who read this are invited to accede to the author's appeal for special prayer for workers to be thrust out into Arabia, the seat of Islam, while offering which they can do no better than read Mr. Zwemer's new book on that land and its needs.

A practical method of supporting this excellent work is to provide, or join with others in providing, for a single worker—about £130 a year, or £2 10s. a month. £5 will procure medicine and attendance for 100 patients, or a hospital bed can be supported for about 10s. a week. All particulars may be obtained from the Hon. Sec., 21, Linton Road, Barking, E.

BUDGETT MEAKIN.

"**How to Pray the Lord's Prayer**," by Ven. G. R. Wynne, D.D., Archdeacon of Aghadoe, and Canon of St. Patrick's, Dublin, is a thoughtful booklet. (6d. *Jarrolds.*)

Cassell's Family Doctor, by a Medical Man, is being reissued. It is to be completed in eight monthly parts (6d. each). As a domestic work, this has great practical value.

A Goodly Child (1s. *Wells Gardner*), by Catherine Ponton Slater, is an interesting narrative of the life of a family of ladies in a quiet Scottish village, showing anew how the best lessons are sometimes taught from the mouths of children.

In **Master and Slave**, a story which depicts the struggles of a poor man's life in rural England, Mr. Alfred T. Story gives us what is practically a plea for improved social conditions for farm labourers and their families. (2s. *R. Brimley Johnson.*)

In the handsome "Helps Heavenward" series, *Mr. C. H. Kelly* has issued a choice little volume by Principal J. T. L. Maggs, B.D., of Montreal, entitled, **The Spiritual Experience of St. Paul**, with other devotional papers. (2s.) The pages are a spiritual feast, and will amply reward the prayerful reader.

Sunday School Teaching: Practical Lessons from the Study of Children. By J. Gunn, M.A., D.Sc. (1s. *Nelson*). This is a remarkably practical book, designed to show the bearing of child-study upon Sunday school work. Conscientious teachers, who aim at the best results, will find these pages very suggestive.

An interesting contribution to the fiction of the day is, **The Young Squire's Resolve**, by Waldo Gray, which may be briefly described as an "anti-priestcraft and anti-alcohol story." It deals with varied aspects of life, both in the Established Church and the Nonconformist bodies; the characterization is vivid, and the interest well sustained, while Mr. Gray consistently aims to enforce high moral lessons. (6s. *Fisher Unwin.*)

Others besides readers of *Truth* will welcome **Madge's Book of Cookery** (3s. 6d. *Horace Marshall & Son*), in which Mrs. Humphry gives "over 1,000 practical recipes of an up-to-date and economical description," together with hints likely to be useful ranging over the entire field of household management.

While the author has not been able for the present, on account of health, to complete his design, **Noah's Ark** (6d. *Prayer Union for Israel, 95, Southwark Street, S.E.*), contains a series of talks on the subject of the Deluge which will be found most helpful by teachers anxious to impress the spiritual lessons of that event on young people.

Thoughts on Rome, and Other Essays. By Conway Scott (*Belfast: McCaw, Stevenson, & Orr*). The author tells us that these papers were written years ago. None the less do they deserve the attention of thoughtful people. The other essays are "National Health" and "Sir Henry Lawrence," and of these the former is the longer, and deals with matters of great social moment.

In **A New Way around an Old World**, Dr. F. E. Clark describes part of a long journey, undertaken in the interests of Christian Endeavour, from Japan to St. Petersburg by the Trans-Siberian Railway. The fruit of keen observation, accompanied by sixty-five illustrations and a map, the book is at once instructive and interesting, and should have many readers. (2s. 6d. *Partridge.*)

The writings of the late Dr. John Pulsford cannot but have attractions for serious readers; they are the product of thought, and stimulating in a high degree. We welcome a choice collection of his studies in a volume of the "Small Books on Great Subjects" series, entitled **Infoldings and Unfoldings of the Divine Genius, in Nature and Man.** (1s. 6d. *J. Clarke & Co.*) Though small, this is a great book—a treasury of spiritual gems.

No claim for originality is made by Mr. H. Hankinson for the various methods of Bible study outlined in **Searching the Bible Mine** (1s. 6d. *Children's Special Service Mission*), yet many a youthful student will hail the volume as embodying the loving counsel of one who can sympathetically enter into their needs. To the reader who knows the voice of the Spirit of God, it will supply just such guidance as will enable him to make good use of his time, and will lead him past the gateways of sense and time into the very presence of God.

That there is much to be desired in the spirit of our present-day commercial life, is frankly recognized by Christian men everywhere, and the subject is so very important that it is well we should have booklets like **Christian Business**, by Garston Deen (6d. *Stockwell*), to ensure that we may never become so used to it as to forget its urgency. At the same time, we do not agree with the author's condemnation of the "entire" commercial system of the country, for God is not without his witnesses among our merchants and raders, nor are they a small company.

The Imperial Protestant Federation has reprinted from the *Contemporary Review*, **Monastic Orders Up to Date** (6d. *Marshall Bros.*), which is rightly named on the title-page, "An Exposure of Terrible Cruelty in French Nunneries." The close veil of secrecy which the Roman Catholic Church draws round all its operations alone makes possible the pretence of high principle in dealings with the poor. Even Protestants have been taught to think with respect of the education of girls in French convents; but here it is shown to be such a horrible system of cruel bondage and heartless severity as could hardly be matched among the sweaters of East London.

A valuable addition has been made to the series of "Church of England Handbooks"—**The Evangelical School in the Church of England**: Its Men and its Work in the Nineteenth Century. By Prof. H. C. G. Moule, D.D. (2s. *Nisbet.*) Several papers which appeared in *The Record* in January last thus appear in a more permanent form, revised and improved. The pages are full of lively interest, and from first to last reliable men and definitely spiritual movements are presented to view. At the same time due attention is paid to good influences from all quarters arising, so far as they have affected the religious life of England. It is impossible not to read with interest this sympathetic sketch of a century's Evangelical work.

The Sources of Islam: A Persian Treatise, by Rev. W. St. Clair-Tisdall, M.A., C.M.S. missionary from Julfa. Translated and abridged by Sir William Muir, K.C.S.I. (1s. 6d. *T. & T. Clark.*) The treatise shows in a manner that must convince the candid Moslem that the sources of Islam are purely human—not divine, as Mohammedans claim. The translation enables the English student to understand in a measure otherwise hardly possible the teaching of Mahomet and its origination. We would fain hope that it may lead some Christians to take a deeper interest in the evangelization of Mohammedans. To assist in the circulation of the treatise and its translation will be to have part in a great enterprise.

A new edition of **James Chalmers**, by William Robson (1s. 6d. *Partridge*) brings the life story of the martyr missionary and explorer of Rarotonga and New Guinea down to the end. The final chapter, which deals with the events since Mr. Chalmers last left this country in 1887, has been written by Mr. Frank B. Broad, of the London Missionary Society, and the volume is calculated to set out on a new career of usefulness, as a help to mission work. For the blood of the martyrs has not ceased to be the seed of the Church. The illustrations add much to the value of the book, and for old and young alike it will prove an attractive volume.

Seeing "ourselves as others see us" is a gift which, though unattainable in any absolute sense, is one of the goals after which men are ever striving. Rev. T. G. Selby has thrown much knowledge of the Far East, gathered at first hand, into the form of conversations sometimes between natives, at other times between Europeans and natives; and the result is a volume—**As the Chinese See Us** (3s. 6d. *Unwin*)—which cannot fail to bring home to the thoughtful reader the idea that we have much to learn in regard to the best way of bringing Christian teaching to bear on the Chinese. Light is thrown on native prejudices and modes of thought; and the newspaper reader and intending missionary alike will find its pages well repay perusal.

Whether as a quarterly periodical or as an annual volume, the **Sun-Children's Budget** is a very desirable publication. Edited by Phœbe Allen and Dr. Henry W. Godfrey, it leads boys and girls along the pleasant byways of botany, and cultivates interests which cannot but be fruitful of good in the training of the young. And all this is done with good taste, and with a welcome regard for typographical and artistic beauty. The third volume of the **Budget** is before us (3s. *Wells Gardner, Darton & Co.*) and while its general contents amply sustain the high reputation achieved by its predecessors, the correspondence and other practical features show that the circle of readers is steadily growing. The parent who introduces such a magazine into the home does more than he thinks for the development of what is best in the rising generation.

Among the recent issues of the *Protestant Reformation Society* are—A revised edition of Rev. Charles Neil's "Popular Protestant Catechism" entitled, **The Church**, and three "Popular Protestant Dialogues"—one on **The Lord's Supper**, by Rev. Charles Neil; one on **The Mass**, as performed in the Church of Rome, and imitated by Ritualists, from the pen of Rev. C. H. H. Wright, D.D.; and one on **Wholesome Doctrine**, as exhibited in the Homilies of the Church of England, from the pen of Rev. James Silvester, rector of Nympsfield, Glos. These are all penny books, to be had for 6s. 6d. per 100 for distribution. A more substantial work is **Anti-Ritualism**, being a Catechism on the Communion Office, by Rev. W. Preston, M.A., a new edition, revised and enlarged. (2d.; 12s. per 100.) These publications are designed to counteract the teaching given in manuals circulated by Sacerdotalists.

"IF" is a poem printed on card No. 3 of the Silver Series, with a word of cheer to those who can only do "little" things for God. (6d. per doz. *Friend, Brighton.*)

Mr. T. Thatcher, College Green, Bristol, has issued in booklet form a sermon by Dean Pigou, entitled, THE APPEARANCES OF OUR LORD AFTER HIS RESURRECTION, AND MODERN SPIRITUALISM.

IN REMEMBRANCE OF ME: Helps to the Due Observance of the Lord's Supper. By W. T. Davison. (2d. *C. H. Kelly.*) A choice booklet, prepared by direction of the Conference of the Wesleyan Church.

THE BEST THING OUT (8s. per 100. *Marshall Brothers*) is a tract for schoolboys, in which the true story is simply and attractively told of the leading of a Rugby sixth form boy up to the "obedience of faith."

The new issue of the "Useful Arts and Handicrafts" series is devoted to PERFUMES AND COSMETICS (6d. net. *Dawbarn & Ward*). These publications admirably maintain the high reputation of the earlier numbers of the series.

THE "HELMINGHAM" TRACTS, by the late Bishop Ryle, are in three series. Each packet contains an assortment of twelve sixteen-page booklets, printed on tinted paper, and presenting the Gospel message in simplicity and with pointed fidelity. (6d. packets. *Drummond's Tract Depot.*)

SELF-DECEPTION (1d. *Drummond's Tract Depot, Stirling*), by H. K. Wood, is a timely tract showing the sin and danger on the part of professing believers of neglecting, or refusing to forsake all for Christ, and pointing out the way to the wholehearted surrender He claims.

Since writing "The Ministry of Divine Helpfulness," Mr. Thomas Payne has been repeatedly asked, "Why are we subject to infirmities, since they are all in the Atonement, the same as our sins?" and in reply has written, OUR INFIRMITIES: ARE THEY IN THE ATONEMENT? (1d. *Chrystal, Manchester.*)

A striking lecture by Alexander Farrow deals with the connection of OUR LABOUR MARKET AND THE EDUCATION ACT. The author deplores the waste of capital and industrial wealth, which he contends might be averted by the application of moral principles in the treatment of labour difficulties, and the right appreciation of the place of God in the individual and national conscience. (1d. *Blades, East & Blades, 23, Abchurch Lane, E.C.*)

A booklet deserving of wide circulation is THE STUMBLING BLOCK, by Rev. Robert Brown. It is a helpful and luminous illustration from Isaiah lvii. 14, and will appeal to those who are awakened to a sense of their need of a Saviour, but are still in the throes of uncertainty and conflict. In TWO LETTERS the same author offers some timely counsel and encouragement to a lady under conviction, and seeking after God. (Twenty-five post free 1s. *W. Wileman, 27, Bouverie Street, E.C.*

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* THE GOSPEL IN NORTH AFRICA. By J. Rutherfurd, M.A., B.D., and Edward H. Glenny. With illustrations and maps. (Boards, 2s. 6d.; cloths, 3s. 6d.; presentation edition, 5s. *London: Lund, Humphreys, & Co. Barking: Offices of North Africa Mission.*)

Obituary.

MRS. HARRIETTE NOEL THATCHER.

THIS faithful servant of Jesus Christ died at the ripe age of eighty-five, on May 18, at Gerrard's Cross, Bucks. She suffered the loss of her home for conscience sake in her young days, and her troublous experiences through life filled her with kindness and sympathy to others. She was decided in her opinions, and true to her religious convictions. A zealous abstainer, she earnestly used her pen against drink and tobacco, and in her later years did good work among the young women employed in the city, in association with Mrs. Fisher's Welcome Mission.

VIVIAN TREWBY.

We regret to announce the death, at the age of twenty-five, of Vivian Trewby, who was killed in action at Kaalkraal in South Africa, on Sunday, May 5, and buried by the Boers. He was the youngest son of the late W. G. Trewby, of Langside, Cottenham Park, Wimbledon; and when volunteers were asked for, joined, as a trooper, the 19th Battalion of Imperial Yeomanry, composed of old public school boys, and known as "Paget's Horse." It is interesting to note that when asked: "Why did you volunteer?" his answer came, clear and unwavering: "My country is in difficulties. I am fitted in every way to go out. I feel I ought to go." This is the spirit with which he had undergone a hard up-country life in New Zealand, only eventually to have his land swept by a terrible bush-fire, which destroyed everything. Shortly before his death he had lost a friend, to whom he had become greatly attached among his fellow troopers, in the Hon. John Waldegrave, whose death was referred to in these columns a few weeks ago. Though called to higher work, Vivian Trewby has left behind him "footprints on the sand of time" by the example of his temperate, pure, determined, and God-fearing life.

THE LATE MRS. SMYLY.

The decease of Mrs. Smyly, of Dublin, to which we referred in our last issue, evoked widespread sympathy with the mourning family. The funeral took place on May 21, the body of the gracious lady being laid to rest in Mount Jerome Cemetery. In the funeral procession walked the members of the staff of the Irish Church Missions, as well as representatives of the London Committee, including Rev. N. F. Duncan. A number of the senior agents of the same society removed the coffin from the hearse to the bier. The chief mourners were Sir Philip Smyly, M.D., Dr. William Smyly, and Mr. John Smyly (sons).

The service in the chapel was conducted by the Archbishop of Dublin and Rev. P. B. Johnson. The former, in the course of an impressive address, expressed admiration of the character of Mrs. Smyly and of the devoted and self-denying work which she carried on for some sixty-three years in the service of her Lord. She undertook and maintained her work in the schools and homes with which her name was connected, because she believed God called her to it. That God gave her success is absolutely undeniable. Hundreds, nay thousands of children who have passed through the schools are filling respectable and useful positions in life, and, far better than this, many of them, at all events, have learned to know and serve the Lord.

The concluding portion of the service at the graveside was conducted by the Archbishop, and Rev. Wm Smyly, rector of Penge (nephew of the departed lady).

We hope to give, in an early issue, a portrait and sketch of Mrs. Smyly.

Rev. David Baron.—Large audiences of Jews and Christians gathered at Posen to hear Mr. Baron's message. Visits to Teschen and Bielitz (Austrian Silesia) followed, and the latest communication is dated from Neu-Landez, "in the darkest part Chassidic Galicia." The street crowds are fanatical and extremely unfriendly. Yet even here there are thirsty souls to whom it has been a joy to tell the story of the Cross.

American Notes.

THE Y.M.C.A. in this city is very actively engaged over new buildings. Two are nearing completion, ground is soon to be broken for another, and money is being collected for two more (one for the French branch and the other for the coloured work). The buildings in course of erection are the one for Columbia University, and that for the Melrose Railroad Branch. The first is the gift of William E. Dodge, is to cost 100,000dols., and will be called Earl Hall. The second will cost 26,000dols., and will be called the Toncey Memorial. The land has been given by the New York Central Railroad. Very prominent features will be the dormitories, the baths and the restaurant, although a large hall will also be provided.

The report of the Christian and Missionary Alliance just issued shows that the contributions have during the past year reached 264,639·54dols., an increase on the previous year of 110,084·15dols. or 72 per cent. Mr. David Crear is now Financial Secretary.

It was announced not long ago that at the election of municipal officers at Long Branch, a very fashionable summer resort on the New Jersey seashore, the enforcement or non-enforcement of the State laws against gambling was made the issue, and that the gambling element carried their ticket. Their victory, however, is not likely to bring forth any great pecuniary fruit, for last week Justice Fort announced, at the county seat, his intention to keep the grand jury in session from then till October 1, which has never been done before. He referred in scathing terms to the disposition of the local authorities to protect the gambling houses at Long Branch, and said in part:—"Term after term the Court has referred to the gambling places at Long Branch. That gambling has been carried on there, in an open and notorious manner is unquestioned. The situation has reached a point where it is now simply a question whether or not the courts of Monmouth county are to abdicate and turn the county over to these criminals and their apologists, aiders, and abettors. The test must be made now. Whatever power the county possesses must be employed. The gambling places along the Atlantic coast in this county must not open this summer without knowing that if they do they will be dealt with as severely as the law permits."

It is frequently asserted by Roman Catholics that the Church has somewhat changed its ideas on some important points, and "adapted" itself in this country to its American environment. Within the last few days, however, two occurrences have proved the falsity of this statement, one being a bitter attack on our public school system by Monsignor Conaty, who holds a prominent position in the Catholic University at Washington, in a speech delivered at Chicago; and the other a plain declaration by Father Harney, a Paulist missioner of this city, made at New Brunswick, a town about twenty-five miles from here. The *New York Herald* gave a prominent position to the following statement by Father Harney: "I do not doubt, if they were strong enough, that the Catholic people would hinder, even by death if necessary, the spread of heretical errors among the people, and I say rightly so."

At the annual meeting of the American Tract Society, the reports were encouraging. The floating debt of 200,000dols. had been reduced by 110,000dols. since January, 1900; and the Society's "sky-scraper" on Nassau Street, which had shown a deficit of some 30,000dols. the previous year, had now been so managed that it had paid all its expenses. During the year twenty-seven new publications were added to the Society's list. The aggregate number of periodicals issued was over 3,000,000, and fifty-five colporteurs (including seven students labouring in vacations) had sold or given away over 34,000 volumes. General Oliver O. Howard ("The Christian Soldier"), President of the Society, occupied the chair, and President McKinley was elected a vice-president of the Society, in the place of ex-President Benjamin Harrison, deceased.

Among the addresses given, that of Dr. Rankin attracted special attention. There are in "the South," he said, about 7,500,000 of negroes, of whom about 20,000 are preachers. If the negroes are to be lifted up, their preachers, who are also their leaders, must be instructed and lifted up. His own plan has been to assemble audiences by circular at central points, and lecture on such subjects as The Bible, How to make Sermons, Christian Living, Purity, Temperance, and Sunday School Work. Through the efforts of Mr. John C. Martin, a very suitable "library" had been selected for these people, comprising eighteen volumes, containing 8,000 pages, which was supplied through the co-operation of the Tract Society for 12dols.

The Federal authorities seem to have really taken the slave girl matter in San Francisco in earnest. Several raids have been made by U S. District Attorney Woodworth, and a number of slave girls have been seized. It is the plan of the Government to send them back to China as fast as proof is established that they are illegally held. As this course will entail a loss of about 3,000dols. for the owners on each girl, the slave-holders are likely to be forced out of business before long. And the sooner the better.

New York. ROGER MARTIN.

Oxford Letter.

[FROM OUR OWN CORRESPONDENT.]

OXFORD has got its new Bishop. The appointment of the Dean of Christ Church as successor to Dr. Stubbs was not unexpected; and while many will wish that Dr. Paget had stronger leanings towards the Evangelical party, he will have the earnest wishes of all Oxford people for a life of great usefulness as Bishop of Oxford. We cannot but think at such a time of the grievous domestic loss he has recently sustained, and sympathize afresh with him in closing that section of his life with which his wife was associated. Dr. Paget has won the respect of all by the simplicity and sincerity of his character.

During the Eights week, Rev. C. J. Casher and his helpers have again been busy with tract distribution, and we pray that God may wing his Word to many a heart.

The Vice-Chancellor and Proctors have reminded all members of the University *in statu pupillari* that, if found frequenting hotels, taverns, or restaurants within the city, they are liable to be punished in accordance with the provisions of the University Statutes. This is, of course, no new order, but the reminder, and the circumstances under which it is understood to have been issued, indicate that it is in future to be more strictly enforced. The reminder is the result of a close watch kept on several of the most popular establishments in the centre of the city.

A meeting on behalf of the Oxford Mission to Calcutta was held in the Trinity College Hall on Sunday night under the chairmanship of the President of the College. The Dean of Christ Church (Bishop designate of Oxford) spoke. His chief point was the undemonstrative character of Englishmen, which needed some such thing as the work of missions to save it from its greatest dangers. It was only by self-committal to some such work as this that they might escape from the danger of hesitation, of timidity, of half-heartedness, of double-mindedness, which so easily took shelter behind this great and high quality of a just reserve.

A large and influential meeting in connection with the sale of drink to children and Sunday closing was held in the Town Hall on Sunday evening week. The Master of Balliol (Dr. Caird) presided, and Dr. Fairbairn and Rev. V. S. S. Coles were among the speakers. Dr. Fairbairn, with his usual earnestness, urged that the fatality that killed an empire was always born and bred and nursed within the bosom of the Empire itself. He contended that the State had an obligation to the weak and the defenceless, especially when assailed by a traffic that was legalized and encouraged in its spontaneous strength.

The Y.M.C.A.

UNDER the Lancashire forward movement new Associations have been started at Radcliffe and Ramsbottom.

The St. Helens (Lancashire) Association has adopted a company scheme for the erection of a large new building. Plans have been submitted in competition, and are now receiving consideration. An admirable site has been presented by the president, Colonel W. W. Pilkington.

The annual conference of Y.M.C.A. general secretaries is arranged to take place at Shaftesbury House, Margate, the seaside home of the London Central Association, from June 28 to July 5, following the meetings of the British Conference at Oxford. Rev. John Smith, D.D., of Edinburgh, has consented to give a course of lectures to the secretaries on "The Responsibilities of Christian Leaders" and "The Spring of our Strength."

The Spring Conference of the Liverpool and North Wales District Union was held recently at Bangor. A hundred and twenty delegates from various centres in the district were in attendance, and the meetings were encouraging in the highest degree. The Mayor of Bangor and other representative friends took part in the Saturday evening gathering. On Sunday morning a devotional service was conducted by Rev. J. Emlyn Evans; in the afternoon, under the presidency of Dr. Witton Davies, a session was held, at which addresses were given by Mr. W. Hind Smith and Mr. R. D. Pringle; and in the evening a united evangelistic meeting was held, Alderman Thomas Lewis presiding. A strong provisional committee has been appointed with the view of restarting Association work in Bangor.

Evangelistic.

London Tent Campaign.

THE Whit-Monday rally of the London Tent Campaign drew a large concourse of converts and friends from all parts of London to the great tent at Stratford. The two gatherings which were held were full of spiritual help and encouragement.

In the afternoon, Lord RADSTOCK gave an earnest Gospel address on Luke xiv. 15, distinguishing between a knowledge of religious theories and a personal trust in the Lord Jesus Christ. Mr. J. S. HARRISON, who followed, spoke forcibly on Power promised (Acts i. 5); Power sought (v. 14); Power given (ii. 4); and Power in exercise (ii. 14).

The need of Christlike pity and sympathy for the miserable and suffering was dealt upon by Mr. J. B. WOOKEY, after which Rev. JOHN WILSON, of Woolwich, speaking on the consecration of the lives of young people to the Lord's work, took for his text the words, "There is a lad here," and added the question, "What is to become of him?" Mr. Wilson added some pointed words on our responsibilities for encouraging the young, and referred to the comparative unconcern with which Spurgeon and Moody were regarded in their youthful days.

At the invitation of Mr. LEONARD WEAVER testimonies were given as to the human instrument used to the conversion of Christians present. One friend said, "A tract, placed under my door." An elderly man said, "A little girl, who invited me to a meeting." Another friend said, "A washerwoman, who advised me to go and hear Mr. Charrington, the converted brewer." A remarkable testimony was given by an ex-burglar, who said that while serving nine months' hard labour in Wormwood Scrubbs prison, he knelt one day in his cell, and surrendered himself to Christ. Another notable experience was that of a man who, on entering a meeting, had a coverless copy of "Sacred Songs and Solos" given to him. He placed the book on a seat in front of him, and his eye caught the words of a hymn on the first page, and they were the means of his conversion, there and then.

The meeting concluded with the Doxology, sung as a thanksgiving for the restoration to health of Mr. BEWLEY WEAVER, who was present.

At the evening meeting a stirring address was given by Miss GRACE PETTMAN, who, in the course of an address to the women present, showed how spiritual work could be undertaken in spite of many difficulties. Mr. CHARLES INGLIS spoke on Acts iv. 31, and Mr. J. THEODORE ISAAC on the words, "Not saved;" and Mr. Bewley Weaver followed with a telling evangelistic address.

Mr. RICH, local secretary of the Campaign, told of a glorious work in the tent on the previous day, when over 100 persons sought salvation. Re. J. TUCKWELL also spoke, and the meeting concluded with an impressive appeal from Mr. LEONARD WEAVER for solemn consecration to the Lord's work.

With North Sea Fishermen.

Mr. JOSIAH NIX is having times of blessing among the fishermen in Stornoway. On May 12 he took three services in the parish church, and crowds of people attended. On Sunday week Mr. Nix had a remarkable meeting, and many men yielded to the Saviour. The fishermen are full of faith and expectation for a revival.

Open-Air Work in Birmingham.

At that well-known spot, the Bull Ring, Birmingham, Gospel meetings are held each Sunday morning in the open air. They were commenced in order to counteract secularist teaching, an address on some phase of infidelity being followed by a Gospel appeal. Tracts are distributed, and the friends believe that much good has been accomplished.

Mr. J. R. D. M'Causland in the Highlands.

A mission was recently arranged for Mr. J. R. D. M'CAUSLAND in Inverness, after which he visited Beauly, the beautiful seat of the Frasers of Lovat. He intended his visit to be a short one—only one night, but God willed it otherwise, and the meetings continued with increased attendance and increasing interest for two weeks. The gatherings were held in the U.F. Church, and Rev. J. R. MACRAE, ever ready to use every means of bringing the Gospel under the notice of his flock, nightly presided. It happened that Rev. W. D. A. MACKENZIE, the U.F. minister of Strathconan, was in Beauly on the Sabbath when first Mr. M'Causland sang there. The two at once agreed to work together during the mission, and so nightly Mr. M'Causland sang and Mr. Mackenzie preached the Gospel. At the end of the first week's meetings a deputation from the congregation waited on the pastor requesting his help to secure the continuance of the meetings for another week. To this Mr. MacRae gladly assented, and the gatherings each evening testified to the interest taken in the mission. One feature was the unity manifested by the various branches of the Christian Church in the district.

Mr. Henry Varley in Dundee.

A Mission has been held at Dundee by Mr. HENRY VARLEY, under the auspices of the Y.M.C.A., from May 14 to 27. The meetings, despite the bright summer evenings, were largely attended, and created great interest. Mr. Varley did not spare himself; he conducted three meetings daily—the noon-day prayer meeting, which is an outcome of Mr. Moody's great work in 1874, an afternoon Bible reading, and an evening evangelistic service. The audiences were larger during the second week than during the first. No Mission held in the town for many years past seems to have been more stimulating to numbers of God's people, and as to other results it need only be stated that on one evening no fewer than thirty-eight people rose up to confess their surrender to the Lord Jesus. Among the many addresses given it is difficult to select any for special mention, because they were all of a high level, and very forcible and convincing; but perhaps the most solemn meeting was on Wednesday last, when the subject was "Death and Afterwards—the Veil Lifted," an exposition of the story of Lazarus and the rich man.

The two lectures for men only, which Mr. Varley gave in the largest hall in the city, on Sunday afternoon, created a profound impression. At the first meeting the entire audience of nearly 1,800 men rose *en masse* to signify their strong desire that another should be given. These meetings will long live for good in the memory of those who were present.

W. S.

Mr. WILLIAM FORBES has been conducting services at New Brighton, and giving addresses to theatrical women in Liverpool and Manchester.

Mr. J. BENNETT ANDERSON, who recently returned to London after his fourth evangelistic tour in Canada, is taking active part in the London Tent Campaign. Last week he was with Mr. Leonard Weaver in the Stratford Tent, where much blessing has been given.

Mr. F. H. DAWE has just concluded a happy month of service at Miss McPherson's Home of Industry, Bethnal Green Road, in connection with the Evangelization Society. There has been the hearing ear, and we trust the open heart. C.

Mr. W. COLLARD held three days' meetings at Long Ditton Mission, May 18 to 20. We praise God for his visit, which was used to the salvation of souls, the reclamation of backsliders, and in blessing to God's people. On the last evening Mr. Collard gave his life-story, which was a powerful testimony.

T. COOKE-COLLIS.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

MRS. BAEYERTZ.—June 2-17, Gt. Wakering.
MR. J. BENNETT ANDERSON.—During May and June, London Tent Campaign.
MR. W. BRADLAUGH.—Till June 2, Winchester.
MR. JOHN COATES and MR. GEO. BENTLEY.—Till June 3, Lynbrook, with large Gospel Tent.
MR. W. D. DUNN.—June 1-28, Dundee; July 6-20, Larbert; July 28, Aberdeen.
MR. J. ELLIOTT.—June 2, Gospel Hall, Victoria Road, Dartmouth.
MR. JAMES S. HARRISON.—During June, St. Giles' Christian Mission, Sundays only.
REV. J. JAMESON.—June 1-10, Bolton Villas, near Bradford.
MR. BOB JOHNSON.—June 4-7, Epsom Racecourse; 5, Croydon.
MR. NEWTON JONES.—May 30, Mildenhall, Suffolk; June 2, Lavenham; 9, Cleveland Hall, W. London Mission.
MR. W. R. LANE.—June 2, Manchester (Free Trade Hall); 8-17, Mountain Ash, South Wales.
MR. S. LEVERMORE.—May, Merrion Hall, Dublin.
MR. MUSA BHAI, Indian Evangelist.—May 31-June 7, Totterdown Y.M.C.A.
MR. JOSIAH NIX.—June 2, Stornoway.
GIPSY SMITH.—Till June 3, Ilkeston.
REV. F. C. SPURR.—June 2-10, Gravesend; 23. Walsall.
MR. J. WEEDON.—Till end of August, Tent Missions Evangelization Society.
MR. JAMES SPRUNT.—During June, Kensal Rise Tabernacle, except 16, Cecil Hall, Enfield Town.

Personalia.

Mr. G. C. STEBBINS, in a recent letter, rejoiced to report improved health in the case of Mrs. Stebbins. Among duties lying in the near future, Mr. Stebbins mentions the direction of the musical service at the Jubilee Convention of the Y.M.C.A. at Boston, June 11 to 16, and at like services at the Student Conferences at Northfield. Much prayer has been offered regarding these important meetings, and great blessing is confidently anticipated.

Rev. G. CAMPBELL MORGAN sails from Liverpool by the *Teutonic* on Wednesday, June 12. Dr. Parker is to preside over the public farewell meeting, to be held in the City Temple on Thursday evening, June 6. Rev. F. B. Meyer, at whose initiative the meeting has been arranged, will speak, together with Revs. J. D. Jones, A. Ramsay, and J. Gregory Mantle. On Mr. Morgan's arrival in New York, a meeting will be held to inaugurate his work in the States in connection with the Northfield Extension Movement.

Among the Churches.

The appointment of Rev. Prebendary Barlow, vicar of Islington, to the Deanery of Peterborough is one which will be received by evangelicals with feelings of deep satisfaction.

At Notting Hill Presbyterian Church Rev. Hugh Falconer was recently inducted to the pastoral charge. The church was well filled. Dr. Hanson presided, and was assisted by Revs. Dr. Thoburn McGaw and Alex. Connell.

A new church erected for the congregation of Randle Street Mission (Rev. J. Knox) has been opened at Tranmere, Birkenhead. The building, which has cost £3,000, and was opened practically free from debt, seats 500 adults.

The Forward Movement inaugurated by the Primitive Methodist Missionary Committee at Kettering continues to meet with much encouragement, and it is believed that a strong church will be gathered.

Owing to illness, Rev. D. Burford Hooke has intimated to the directors of the Colonial Missionary Society his inability to continue the full deputation work, and it is hoped it will be undertaken largely in future by ministers and missionaries on furlough from the colonies.

A series of services has been held at Myrtle Street Baptist Chapel, Liverpool (Rev. John Thomas), in connection with the centenary of the cause, Pastor Thomas Spurgeon taking part. Mr. Thomas' health is now better than at any previous time in his Liverpool ministry, and the work of the church is becoming increasingly powerful and aggressive.

With the Bishop of London's approval, Rev. W. Carlile, of the Church Army, is arranging to conduct, free of expense, in London and in large town parishes in the provinces, a number of "Missionary Sundays," for the purpose of trying to secure likely men as candidates for holy orders, and for training as lay workers at home or abroad.

The numerical returns of the United Methodist Free Churches show a total membership of the home churches of 72,575 church members, 6,473 probationers, and 2,422 junior church members. These show increases on the previous year of 490, 1,834, and 454 respectively. Eighteen or nineteen candidates for the ministry will be recommended to the annual assembly at Redruth in July.

The new Baptist chapel at Plashet Grove, East Ham, built by the London Baptist Association, under the presidency of Rev. John Bradford, has been opened for public worship. It is a most commodious building, handsome externally, and well fitted up internally, and is admirably adapted to the needs of this rapidly growing London suburb. Dr. Maclaren preached the opening sermon to a crowded congregation.

The Bishop of London officiated on Saturday morning at the consecration of the new church of St. James', Muswell Hill, this being the first occasion of the kind in which he has taken part since his elevation to the See. The original church, of which Bishop Jackson was vicar, was a somewhat uncomely building, and in recent years has become too small for the rapidly increasing population around it.

A site has been secured in Townhead Street, Sheffield, for the buildings for a slum settlement to be formed in connection with Queen Street Congregational Church (Rev. W. Blackshaw). The premises of Garden Street Church are also to be used for the work of the "Croft House Settlement," as it is to be designated. The scheme involves an outlay of about £6,000, towards which Mr. and Mrs. Blackshaw have given £500, and another £950 has been raised.

By the will of the late Mrs. Nash, who was for many years a prominent and honoured member of the Wesleyan Methodist body, the following societies and institutions benefit, among others:—Wesleyan Missionary Society, £1,000; British and Foreign Bible Society, £1,000; Children's Home, Bonner Road, E., £500; Worn Out Ministers' Fund, £1,200; Strangers' Friend Society, £500; Wesleyan Seamen's Mission, £200; Wesleyan Local Preachers' Mutual Aid Association, £500; and London City Mission, £200.

A large assembly came together at the City Temple, E.C., on Monday last, when Dr. Parker preached his first, experimental, Whit-Monday sermon. The preacher dwelt chiefly with the moral influence of Christian work on London. Referring to the liquor traffic, he urged that it is not fair to tax industry, and to allow laziness, indolence, and drunkenness go free. Without having any wish to interfere with the liberty of the subject, he thought that when one subject is killing another, the law ought to step in and do something.

The annual gathering of the Society of Friends was held last week at Devonshire House, E.C. The opening gathering was attended by nearly 1,000 persons. Epistles were read from Ireland, and from a number of the yearly meetings in America, and committees were appointed to prepare replies. In meetings held later, by men and women separately, reports were read from the quarterly meetings in the Eastern part of England. A statistical statement was also read, showing 373 congregations and 17,346 members, the latter being an increase of 193 on the membership of last year; 370 have entered and 109 have left the Society. There are also 7,797 habitual attenders of meetings, not in membership.

The Bishop of Calcutta, speaking last week at Eastbourne, referred to the value of medical missions in India. It was not many months ago, he said, that he stood in the Khaibar Pass looking down the valley of Afghanistan, and at that somewhat inaccessible spot he found a well-equipped medical mission, which was carried on by Mr. Monro, who was there with his wife, his sons and daughters, and sons-in-law. They spent their lives in attending the natives, and refused any payment. The only thing they asked was that those who received medical benefits should also hear the Gospel preached. During the year nearly 100,000 people must have been reached in this way.

Fallen Asleep.

Rev. T. T. WATERMAN, who about forty-five years ago was pastor of Week Street Congregational Church, Maidstone. He subsequently removed to Greenfield Church, Bradford. In 1877 he became secretary of the Christian Evidence Society, a position which he occupied until the time of his death.—Rev. P. MACVICAR, minister of the parish of Manor, in Peeblesshire, for nearly forty years.—Rev. DAVID THOMSON, the retired minister of Firth, Orkney, was recently found dead on the floor of a room in his house in Bridge of Allan.—HANNAH WALLIS, an esteemed member of the Society of Friends, who passed peacefully away at her residence, Birkdale, Southport, on May 16. She leaves behind the memory of a beautiful life.—Rev. A. DAWSON, aged forty-one. After serving as curate at St. Stephen's, Newcastle, and as assistant secretary to the British and Foreign Bible Society for the northern district, he was appointed to the living of St. John's, Barnsley, in 1892. Rev. J. W. COLE, who early in this year left with Revs. Charles Bond and S. Gilchrist for the Upper Congo Mission. Mr. Cole, who was for many years a worker in a densely populated district of Whitechapel, had three years' training at the Missionary Institute at Bow, and subsequently a course at Livingstone Medical College.

The Christian.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

The King's Oath. We have received many letters on the subject of the King's Declaration and Oath. It has only been possible for us to print a few; and they are given on page 14. We invite the serious attention of our readers to the various statements there presented. The subject is one, not only for serious thought, but for earnest prayer that God may so guide events in the near future that the religious liberty which we have so long enjoyed may be in no wise imperilled or curtailed.

Day in the Country. While tendering warm thanks to the friends who have already sent in contributions to our "Day in the Country Fund," we should like to point out to those interested that this is a matter in which promptness is of vital importance. We are thankful that there is no sign of shrinkage in giving; but already the applications received are far more numerous than the number provided for. The letters in our hands constitute a most eloquent appeal on behalf of the poor little dwellers in the courts and alleys of London. The provision for a breath of fresh air in these cases may be classed with the giving of a cup of water upon which a blessing was promised if given in the name of the Lord.

A Timely Appeal. *The Star* has made an appeal to the Churches, in view of the future settlement in South Africa, to see that the coloured population, on whose behalf the present war has been at least partly fought, are saved from "the clutches of the slave-monger, whose avowed purpose it is to make the coloured man as nearly a beast of burden as it is possible to make the human animal into." This appeal is timely. There can be no question as to our duty as a nation to the native races. And there are ominous signs that, unless there is a manifest body of opinion at home determined to safeguard the rights of the aborigines against all-comers, a determined attempt will be made to reduce them to a condition of veiled serfdom which will be indistinguishable from slavery in aught but name.

Doctors and Drink. The progress of the British Medical Temperance Association has been cause of great satisfaction to temperance workers; and those who have considered the subject well will best appreciate the important and far-reaching nature of the following resolution passed last week:—

> That the leaders of the profession, and the teachers in our medical schools, be requested to urge the students attending their lectures to point out to their patients hereafter the dangers of the habitual use of alcoholic liquors.

Such action on the part of the medical profession would undoubtedly carry great weight with those who are seldom or never reached by public speakers or special literature.

Ministerial Professionalism. "A Novice," writing of his "first impressions of the ministry" in *The Examiner*, complains of the "atmosphere of officialism," which jars upon the feelings of a new-comer who desires to establish himself in simple human relations with his people. By this he means not the assumptions of the ministers, but the attitude of the people whom they serve.

> What can be more amusing (he asks) than the constant request to say grace and to take prayers, as if none could pray like the man who received a salary for praying? What could be more pitiable than the invitations to ministers to speak or take part in worship, given because men fancy that a servant of God will be offended if his powers are not recognised?

From this flow three evil results. Free intercourse and friendship between pastor and people are prevented. The distance between them is greatly increased and a living sympathy correspondingly prevented. And the church, by delegating all public duty to its minister, as is the tendency nowadays, loses one of its finest opportunities of spiritual culture.

There is another result of professionalism which is painfully felt by ministers themselves in their relations with their people. It is the feeling that a certain discount is taken off the meaning of their words, in view of the fact that they are "expected" as Christian ministers so to think and speak. If the same things were said by an honoured Christian layman as are often said from the pulpit, they would be taken in a more serious sense, and yet the depth of conviction and wealth of experience might be on the side of the minister. The moral of the situation lies in a sturdy endeavour on the part of every minister to impress his people with the absolute genuineness and simplicity of all his words, and actions, and motives. Let him live the life, and in turn they will instinctively give it due weight and influence. "Professionalism" withers and dies in the atmosphere of simple-minded conviction and a holy walk.

Bring in the Young. The attention recently drawn in the Wesleyan Conference, and in many of the Synods, to the importance of a more definite periodical effort on the part of ministers to bring their young people to decision, is bearing fruit. The Conference suggested that, in addition to the usual special weekly classes, the minister in each church should devote himself for a few weeks to influencing those who have reached the age of responsibility to a personal faith in Christ. This is a plan that has been successfully followed by many individual ministers in all the Churches, and the wonder is that it is not more general. It has been proved over and over again that during the years of adolescence many are quite impervious to sermonic appeals, but are highly sensitive to personal dealings. Those who have tried the experiment are loud in their testimony to its worth. The complaint that fewer and fewer young people are being brought to decision would be heard less frequently if this method were tried.

The Problem of the Young Man. Two statements made during the last week call for serious thought. The one was by Dr. Clifford, at the C.E. Convention at Sheffield, to the effect that 40 per cent. of the Endeavourers were found to be young men—a proportion greater than that which prevails in the churches. The other is in the current *Century Magazine*—we quote the words:

> In London there are at present 800,000 young men. It is demonstrated, by the most careful and systematic census effort, that fully 600,000 of this number do not associate themselves in religious work. If half is true that was told me in London about the prevalence of the most degrading habits among the young men of that city, there is little wonder that those in positions to know look with the keenest apprehensions to the future.

Is the cause of the success amongst young men in the C.E. due to the fact that it offers some definite work to be undertaken? It is quite certain that much of the vice among men is due to the lack of healthy occupation for spare hours. "Satan finds some mischief still for idle hands to do" applies to adults as well as to children. It is in the evening hours, the hours of leisure, that temptations abound.

With regard to the positive statement in *The Century*, while it is appalling enough, we must not be oppressed by it. Such facts call forth our prayers and holy inventiveness. It is evident that the Churches are but lightly touching the mass of men in London. The question is—how are we to reach them? One thing is clear, many of them can only be reached *as a separate class*. The great success of Mr. Henry Varley's meetings for men, and those of other well-known evangelists, demonstrates that men can be reached in great numbers, when as a separate class they are appealed to. *Why* this should be so, it may be difficult to say, but the fact remains, and we have to make full use of it. The next work will have to be a crusade amongst men—on very definite and personal lines, if manhood is to be saved.

All things work together for good. The "disciplinary valne" of suffering has seldom been more quaintly put than in an anecdote told by the late Dr. E. B. Underhill, at one time a valued worker at Shortwood Chapel, Nailsworth.

> Rev. William Winterbotham, who was pastor at Shortwood at the beginning of last century, was imprisoned for four years for a harmless pamphlet. After his prison experience he was on one occasion visiting a member of his flock who was ill. On going into the house he overheard this member and another, who was deaf, discussing him in the chamber above. "I can't make out how it is he's such a good 'un," said one. "Well," said the other, "I know. They kicked 'un and they cuffed 'un and they put 'un in quad, and that's how it is he's such a good 'un."

The function of persecution and suffering for righteousness' sake might be more scientifically expressed, but at least this goes to the heart of it. "The fining pot is for silver, and the furnace for tried gold."

The Attack on the N.A.M. We are very sorry to see that a renewed attack upon the North Africa missionaries has been made in the French Chamber. The charges made by M. Morinaud are simply ridiculous, and were they dissociated from Christian enterprise they would become a subject of amusement. The truth is that several of the Algerian newspapers belong to the order of gutter literature, and they will publish any sort of "news" that is likely to make a sensation and to lead to sales. The editor of an Algerian paper actually told a missionary to his face that he had no personal ill-will against him or his work, but that "it

was necessary to publish *something* for people to talk about." The simplest way of settling the matter to the satisfaction of the French, is for the critics to offer definite and personal *proofs* of the alleged espionage undertaken by English missionaries in North Africa. Vague and universal charges directed against a whole body of people are both unsatisfactory and unjust. If it is true that our missionaries are printing papers urging the Arabs to revolt against France and to attach themselves to England, then let the offence be definitely proved. All our people court the fullest investigation.

Sir R. Hart and China Missions. The Berlin correspondent of the *Daily Chronicle* sends home an article contributed by Sir Robert Hart to the *Deutsche Revue*, in which certain important things are said respecting the future of missionary work in China. Sir Robert quotes the Grand Secretary Wen Hsiang as saying—

Renounce ex-territoriality, and your missionaries can settle and teach whatever they like. If they can make people better than they are, the gain is on our side.

This seems liberal enough, and its genuineness is supported by a similar attitude on the part of many enlightened Chinese. It has been made clear over and over again that really intelligent Chinamen are not hostile to the truth taught by Christian missionaries. But, as Sir Robert Hart goes on to point out, the condition imposed by Wen Hsiang goes to the root of the whole question. The Chinese do not at present always realize the distinction between missionary work and ex-territoriality as an essentially radical one. For the future that distinction must be made abundantly plain. We cordially agree with Sir Robert Hart's conclusion, *i.e.*—

Would it not be better for missionaries to distinguish between essentials and non-essentials, *and to resist every temptation of divesting their environment of its local character, or the individual of his nationality.* European domestic manners and customs may appear of great significance to missionaries themselves, but not one of them has anything to do with the salvation of the soul, or with heaven. *The object of missionaries should be to make the Chinese Christians, but not Occidentalists.*

This criticism applies to others rather than to Protestants.

The Unitarian Failure. Year by year as Unitarians hold their May meetings it becomes clearer that as an aggressive force they are a failure. To console themselves for their inability to touch the people, they fall back upon the statement that their ideas "have penetrated all the Churches," and that they are doing "a good deal in the way of diffusing literature amongst ministers of orthodox Churches." The latter statement is undoubtedly true; but we disbelieve the former statement. The "orthodox" Churches are farther off than ever from embracing anything like Unitarian notions. It is of no use for anyone to beg the real question, as Dr. Stopford Brooke did last week in his sermon, and to claim that we all teach that "the master law of Christianity is that the life of God is illimitable love and the life of man is only found in union with God." The question at issue between us is (and no poetical religious generalities can be allowed to obscure it), was Jesus God or was He not? For upon this everything depends. If He was *not*, then since He claimed to be, we cannot accept his teaching, since, untrue in the chief thing, He may be untrue in all. If He *was*, then it is not permitted to accept his teaching and to refuse the claim of the Teacher. The dilemma is absolute. We wish the Unitarians could see that their pitiful failure is due to their illogical and untrue doctrine.

730

"The Times" on May Meetings. In *The Times* of May 27, there appeared a very appreciative leading article about the "May Meetings," which have now practically come to a conclusion for this year. It is gratifying to see the chief daily journal of the land pointing out the moral and social benefits (not to mention the spiritual ones) which accrue to our own people, as well as to others, by means of the many agencies whose enterprise is emphasized during the May meetings. Many newspapers annually revive the time-honoured jest about the "flood-gates of oratory being let loose" during the Spring meetings, as if much speaking were the chief thing aimed at. *The Times* sees in these meetings the revelation of an immense force produced by self-sacrifice and good works, and it adds—

No other country in Europe can show the like. It is difficult to imagine the counterpart of our London May meetings in Paris or Berlin.

The Times sets an excellent example, which other newspapers might with advantage follow. Several leading journals, happily, do give considerable space to recording religious work; if the rank and file would follow, a great deal of unnecessary misunderstanding might be avoided.

Loneliness. *The Lancet* of last week had an article upon the hygienic effect of loneliness, in which it was pointed out that the solitary consumption of food had a deleterious effect upon the organs of digestion, and, indirectly, upon the nervous system. The temptation is to read during a solitary meal, or to consume the food too quickly—both of which things are injurious. The writer of the article reaches the conclusion that companionship is absolutely necessary, even from the hygienic point of view. A vast number of people will agree with *The Lancet*, and extend the application to the moral sphere. What an army of lonely souls may be found in London alone—despite the many "homes" and institutions designed to attract such persons! There are always a great number of youths and maidens who will not respond to a general invitation to such institutions—they have to be sought out. If it were only possible to seek every young man and woman as they enter into what is often a very lonely business life (lonely in the sense that they find no companion for the *heart*), and bring them into touch with sympathetic people, much sorrow and much vice would be avoided, while the life would gain in every way.

The Right of Private Judgment. The right of private judgment has received a new interpretation at the hands of the Bishop of Ely. Appealed to to proceed against such of his clergy as were contravening the law by their ritualistic practices, he has declined to permit legal proceedings against any of them, on the ground that he cannot conscientiously punish good men for doing things which they consider it a religious duty to do. This is carrying toleration of opinion on matters of legal interpretation to an extreme limit. No one is denied the right to do as he thinks well in regard to matters of ritual observance as such; but whether, as a member of the English Church clergy, he has a right to do what the law expressly forbids, is quite another question; and it is not to be settled on the principle of the Bishop of Ely's action in this instance. Those who disagree with the legal restrictions of ritualism in that Church can go out of it, and still be free as "good men to do the things they consider it a religious duty to do."

Saints in Caesar's Household.

By Rev. J. P. GLEDSTONE.

"ALL the saints salute you, especially they that are of Cæsar's household"—so the Apostle Paul closed his Epistle to the Church at Philippi. It was strange to find saints in Cæsar's household, yet they were there, and were evidently in close communion with Paul, and were warmly loved by him.

The household of the Emperor was much wider in range than might commonly be supposed, including "the meanest slaves as well as the most powerful courtiers." Dr. Lightfoot says that in Rome itself "it must have formed no inconsiderable fraction of the whole population; but it comprised likewise all persons in the Emperor's service, whether slaves or freemen, in Italy and even in the provinces." And although we may not assume that among the saints in Cæsar's household there were persons of distinguished rank, yet their position secured to them "a certain social importance among their equals." The slaves and dependents of the Emperor in the days of Paul had great influence, and did not scruple much as to the use they made of it.

The fact which impresses us is that men who lived in the midst of such corruption as dishonoured the imperial service should have been reached and saved by the Gospel. A new thing may be a marvel, no doubt; but this new thing, the Gospel, had nothing to gratify ordinary curiosity, brought no promise of earthly distinction, contained no sweetness for carnal natures. It was a revelation of the love and righteousness of God given through One who had been crucified, and as it proclaimed pardon through the cross, it also laid a cross upon all who embraced it.

To bring the Gospel and human nature together is to

BRING INCOMPATIBLES TOGETHER,

and only on the assumption of the ministry of the Holy Spirit can we understand how the truth as it is in Jesus is received, and how sinners are changed into saints. And indeed those who are so changed know what is the power that has done it; they know that they are born of God.

Perhaps the hardest test for these new Christians in the midst of "splendid vices" was that of continuance; how to hold on, how to keep the flame of love burning, how to be true to the high standard of the Holy One, how to walk with unspotted garments. Thus many a youth or young man is converted, but the difficulty arises when he is tested by business trials, by ways of the world, by "things which everybody does." How is he then to hold his ground? We admit, and would even emphasize the tremendous difficulty there is in being a Christian in some places; they are synagogues of Satan, seats of the devil.

But none of them, we may fairly assume, are worse than Cæsar's household. The Christians under Nero had to fight against covetousness, against sensuality, against bribery and corruption, against temptations to oppress and defraud, against all-pervading and everywhere triumphant heathenism and worldliness. And yet they prevailed; they deserved the lofty name of "saints."

It is conceivable that a man may be "called" in some kind of employment, in some situation, in which he cannot consistently remain. For him the first command is to come out and be separate. He can only be a saint by surrendering all he has, and casting himself upon providence to open a new door for him.

These witnesses for God and for an honest conscience, perhaps achieve more than any other kind of worker. Truth attested by sacrifice is hard to resist. Were all professing Christians to turn away from positively un-Christian means of making a livelihood, there would soon be a moral revival. Righteousness and truth would dwell in the land; the nation's exaltation and safety would be like the strength and majesty of the hills.

But our sympathies go forth specially to those who, if not tempted to actual sin, are greatly tempted to bear the Christian name in a formal and compromising way. Hurried, driven by competition, struggling with hard men of few scruples, beset with snares, dimly perceiving the dividing line between good and evil, allured by prospects of quick and large gains—they may so easily become satisfied with a form of godliness; and have no joy, no peace, no exultation, no victory, in their faith.

HOW ARE THEY TO BE "SAINTS"?

Much will be gained in every such case if it be seen that they *may* be true Christians, holding forth the word of life, shining as lights. The possibility of the thing is the first point. What others have done, they, by the grace of God, may do. If Romans could be saints in Cæsar's household, in what English homes or places of business may not Englishmen be Christians? If they could keep their lamps burning in that death-laden atmosphere, why should not Englishmen always have theirs burning, too? Let it be clearly seen that, save where a man is directly expected or commanded to break the moral law, he may be a true saint of Christ's, and he will have a keen interest in knowing the secret of the life.

It is not so much in the outside circumstances as in the inward grace, yet the inward grace may be strengthened and confirmed by habits over which we have control. The habit of *silent prayer* sent up to God in a few unspoken words may be cultivated anywhere—in the storm of the sailor's watch, amid the cursing of a crew in the fo'c'sle, during the rush of an express train, in the excitement of the market, amid the distractions of a Parliamentary contest and of a great State function. This hidden spiritual communion is the oil poured on the fire which keeps it from burning low. Any emergency may be met, any temptation defeated by lifting up the heart to God.

In any place it is possible *to think* for a few moments on some word of Scripture, and thus renew our sense of eternal things. The consciousness of God, the reality of his love, the preciousness of Christ can come in a moment as we turn within upon some familiar text.

THE GLITTER OF WORLDLY PROSPERITY

will not dazzle us, nor the sordidness of earthly poverty depress us, whilst the Spirit gives us, in the glass of the Word, a glimpse of our Saviour's beauty. The things that are seen and temporal may always be counterbalanced by the things unseen and eternal. A meditation in a 'bus or a train may form as true and as helpful a preparation for the day's work as a service in a church.

But we must not depend even on these valuable helps alone. Even the members of Cæsar's household, wherever they might be engaged, did not neglect *the assembling of themselves together*. Brotherly love was fed by brotherly fellowship. Whatever the time, whatever the place, they observed this duty, they sought this privilege. The resurrection of our Saviour fixed the first day of the week as the sacred day, when they assembled in his name, broke bread in remembrance of Him, and strengthened one another in faith and devotion. It would be interesting to know how they planned their work and engagements so as to be present. In some instances it still requires thought and care to obtain time for public worship, for the prayer meeting, for brotherly fellowship. This united service is vital to Christian consistency where health permits its enjoyment.

WE CANNOT BE HERMITS.

Religion is fraternal. If we are to love one another out of pure hearts fervently, we must have the stimulus of communion in the Gospel. We must exhort one another, bear one another's burdens, watch over one another's eternal welfare with tender solicitude. We are members one of another, and the Head of all is Christ. It is good to realize and show forth our unity. It is at such times that Jesus comes and manifests Himself to his own, that the Spirit works effectually, and that spiritual movements are commenced, which grow and expand until all the world is reached. These little gatherings of saints in the olden time are still influencing the thought and life of mankind; they were of more importance than any assemblies of noble and mighty men.

It would be, in some places at least, a happy augury if the assembly of the saints were to resume its former importance. And, after all, it is of more consequence than any social or political gathering can be, that is, when it is rightly appreciated and reverently frequented. If on the day of resurrection, and once or twice in the week besides, all the professors would, in their several centres, meet for worship, the effect would soon be seen in a revived church and an awakened world. What the Christians could do at Rome, at Corinth, at Ephesus, at Antioch, they can do in London, in Glasgow, in New York.

"Fishers of Men."

One cast his net into the sea,
And left it there; nor sought
To find if any fish might be
Within the meshes caught.

Another published far and wide
Time, place, the fisher's name—
And afterwards recalled with pride
How many fishes came.

Methought another figure bent
Above the waters fair,
And watched with smile of full content
His own reflection there.

Another came. The tempting bait
Lay lightly on the brook;
The fishes nibbled soon and late
At ease—there was no hook.

One used a net with mesh so wide
That, though it seemed to fill,
The fishes could, on either side,
Slip out again at will.

There came another fisher yet,
With eyes of dark despair;
He did not trust the Gospel-net,
And cast it without prayer.

Once more I looked. Upon the land
A prostrate form I spied,
Who with a skilled and eager hand
Familiar waters tried.

I marked how, with persistent care,
He hid *himself* from view;
The while his line with faith and prayer
Upon the deep he threw.

I followed, till the day was done,
His faithful, patient toil;
I saw him, at the setting sun,
Bring home with joy his spoil.

LUCY A. BENNETT.

The Late Rev. C. A. Fox.—We regret that, in publishing last week Rev. H. J. R. Marston's appreciation of Rev. C. A. Fox, we omitted to mention that though Rev. Dr. Moule was not well enough to be present and preside, he sent a written tribute to the memory of Mr. Fox, in which, with his own unique harmony of thought and diction, he analysed the qualities of his departed friend as teacher and poet.

A Diplomat on China Missionaries.

A CONTRIBUTION of the first importance has been made to our information on Eastern affairs in THE REAL CHINESE QUESTION (6s. *Methuen*), by Mr. Chester Holcombe, who writes from experience gathered during many years spent at Peking as Interpreter, Secretary of Legation, and Acting Minister of the United States. The causes of the recent troubles are laid bare, and frank expression is given to plain truths regarding the treatment of China by Western nations. The present position of Chinese affairs is shown to be in many respects different from the popular conception in this country; and while Mr. Holcombe is unsparing in his exposure of native corruption, it is evident throughout that he does so in a spirit of deepest sympathy for this great nation in distress. From the chapter on "The Missionary," we give the following extracts:—

Among the varied forces operating in China like yeast in flour, the Christian Missionary must be given a prominent position. . . .

Much hostile comment upon their work is rife in so-called Christian lands—more perhaps than among the Chinese themselves. Some of these criticisms are flippant and malicious. They come from a class of foreigners—small, it is to be hoped—whose lives and business constitute a menace and a reproach to civilization. Naturally they do not love the missionaries, for the labours of the latter are not likely to increase the sales of opium and ardent spirits among the Chinese, or to prosper any other forms of vice.

Another class of objectors to the presence of the missionary in China deserve more serious consideration. Some among them insist that the missionary is ahead of his time, and hence out of place in China. They argue that modern civilization and commerce should first be allowed to do their work, and then the missionary might follow and reap his harvest. Just how much might be left for him to glean and to garner after these two forces had done their work, the advocates of the policy have, perhaps, not seriously considered. With opium as the chief corner-stone upon which the fabric of British commerce in China has been builded; with an eager, selfish spirit of money-getting, ready to pander to every native vice, and to import even grosser vices from abroad so long as the Chinese can pay the bill; with object-lessons in drunkenness, gambling, and adultery, found thick in every centre of foreign trade in China, the question may well be raised and repeated: What would be left for the missionary to gather after a non-Christian civilization and an un-Christian commerce had done their work and reaped their harvest?

. . . Nothing can be more preposterously untrue than the assertion of a prominent English writer, who, speaking of the missionaries in China, says:—"But with their lives they risk the cause of civilization." Scarcely less absurd is his declaration that "the manner in which the missionaries have been smuggled into the country against the will of the people, and the injudicious methods by which they have sought to establish their religion, are mainly responsible for the anti-foreign feeling which is so subversive of our (British) interests in the Far East." The same writer glosses over and excuses the hideous opium traffic as being the scapegoat for other events. . . .

. . . He attributes all the absurd stories of the immorality of foreigners, and missionaries especially, to the fact that large numbers of young women have been sent out to labour among their own sex in China, and that they travel around under the escort of a man. Then he adds:—"In the opinion of the Chinese the proper place for women is the domestic hearth, and no good is likely to come of taking her out of her sphere—a lesson which the men of the West are learning by bitter experience." Fortunately this gentleman is an Englishman! . . .

It is unquestionably true that very mistaken notions and ideas are entertained by the Chinese when they *first* see the free and friendly manner in which Americans and Europeans of the two sexes associate. But the Chinese are not stupid, nor slow to discover facts and draw correct inferences. And when a little time has passed, and these same Chinese see that no evil nor immoral results have come . . . then they admit a new idea, and the change needed more than any other in China, the elevation of woman, begins to work in their minds. If the missionaries in that vast empire had accomplished nothing more during the half century past than to furnish object-lessons of the true position of woman, and the highest type of Christian homes, that result alone would justify their presence in China, and the money invested in the enterprise.

The Epistle of James.

By Rev. T. A. GURNEY, M.A., LL.B., Swanage.

III.—Trial in the Light of the Coming.

JAMES is about to speak of Trial, but his first keynote is Joy. He wrote at a time when Jewish Christians were under a cloud, suffering many hardships from their unbelieving compatriots. How suggestive it is that his very greeting under such circumstances should be "Joy" (R.V. marg., "wisheth joy"). Not the usual Hebrew salutation of "Peace," or the Pauline "Grace and Peace," but the welcome more suited to the light nature of the Greek, "Joy." At once we realise the power of the new Faith to alter in a Hebrew of the Hebrews the old Hebrew aspect of life. Instead of the spirit which bows before the will of God as inscrutable, we have the spirit which accepts it gladly as the very best, even in its present results, as bringing home to the heart "Joy."

And with that Joy the Epistle continues. Four results of Trial are given in succession. The first is trial as (I.) *A Source of Joy.* "Count it all joy," pure joy, joy with which no anxiety or sorrow is commingled, "when ye fall into the midst of manifold temptations" (R.V. marg., trials), trials of every shape and form, and fall into them one after another, till you are surrounded by them, like a company of soldiers with an enemy of superior numbers hovering on their flanks. Make each separate trial (the tense is aorist), as you fall into it, an occasion not of dismay, but joy. Anxiety brings with it fear and compromise. Thus, are we "in any wise moved to do evil," Joy is our great staying power for a time of stress. "*Regard* it so," says James, "even if you cannot actually *feel* it so; let the standpoint of faith, not feeling, rule. Look beyond to the result, and in that result and reward find the happy counterpoise to your present trouble." We know that in that age such words were not written in vain. The early Christians faced the fiercest sufferings in this spirit, and conquered. They

KISSED THE STAKE,

slept peacefully almost in the jaws of the lions, thanked their murderers, rejoiced, as Tertullian says, "more when they were condemned than when they were set free." This joy was their strength in the fight with wild beasts, the tossing by bulls, the stretching on the rack, the tortures of the red-hot chair, the agonies of crucifixion.

Trial also brings (II.) *The Verification of Faith*, and faith is the one thing of any worth about us. The word here translated "proof" (R.V.) carries three ideas with it—Discrimination, Verification, and Purification. First of all, there is Discrimination, or Proof, revealing the presence or absence of true faith. Let us take as example the case of one who has not yet known what real trial is. He is presumably a Christian in the eyes of others, and very possibly in his own eyes. Yet he may be without the true principle of faith altogether. Orthodox phrases, professed belief, outward religiousness, feelings of devotion, may be hiding from the man himself the fact that the will-choice implied in faith has never been made. Trial in such a case is

THE POTENT CHEMICAL ANALYSIS

which, by resolving character into its true constituents, will disclose the fact of the presence or absence of faith. "A gilded potsherd," says Manton on this passage, "may shine till it cometh to the scouring." How often afterwards we say, "Before I was afflicted I went astray, but now have I kept thy word." Those Röntgen rays of trial disclosed the hidden defect in our faith.

With this Discrimination there is also Verification of a faith already existent. For a man's faith may be real, yet, like a soldier before his first baptism of fire, never proved as such. Trial will, in such a case, bring with it faith's confirmation. "When He hath tried me," saith Job, "I shall come forth as gold." The furnace of the potter gives the salt glaze to the vessel, vitrifies its colours, adds permanence to the work done partially and tentatively elsewhere, makes it a "vessel unto honour."

A third meaning yet remains. Trial works out the Purification as well as the Verification of Faith. It is the spectrum analysis wherein we study the bright and dark bands of the soul's character, and so learn of what it is composed. Who would dare to say that his faith, though real, was all sound? Now, trial

SEPARATES THE SLAG FROM THE ORE.

It is God's great automatic machine—like that wonderful machine in the Royal Mint—where you see the coin which is already stamped with his image weighed, and that which is light put by for recasting.

From this Purification flows another result of trial: (III.) *The Perfecting of Patience.* It works out as its actual result, patience, for it unfolds behind the seeming loss the eternal gain, behind the discipline of faith the reward of faith. "But" adds James, "let patience have her perfect realization," "let her make a complete job of it" (Mayor), so as to bring character to maturity. "The first affliction of Job," says Manton, "discovered patience in him, but when evil came upon evil, and he bore all with a meek and quiet spirit, that discovered patience perfect." The patience is to be an active rather than a passive patience—"not only a suffering" (Huther), but even more, a doing. Tertullian and Cyprian, writing in similar times of persecution, both, in their matchless pictures of that patience, extol her as the handmaid of perfection.

The result of such patience will be (IV.) *The Completeness of Christian Character.* "That ye may be perfect and entire." The two words here correspond, and each completes the meaning of the other. One implies growth to maturity; the second, healthfulness within. James would have them possess a Christianity entirely correspondent with its true principle—sound in its inner character, attaining its true end, the maturity of the sons of God. The first word is

ONE OF THE KEYNOTES

of the Epistle. Mark his desire to regard things at their final climax, their last result. So we have the perfect patience here, and the perfect character, the perfect sin (i. 15), *i.e.*, the sin which stands self-manifested in its last terrible results; the perfect gift, which is its contrast (i. 17); the perfect law of liberty (i. 25); the perfect obedience (same root, ii. 8-13); the perfect faith (same verb-root, ii. 22); the perfect man (iii. 2). But the same thought continues to the last:—the wisdom full of fruit (iii. 17, 18); love of the world in its last result (iv. 1, 2); knowledge, judging others, but not saving the soul (iv. 11-17); lust and long-suffering side by side with "the end" of each (v. 5 and 11).

These two words, "perfect and entire," complete the idea of Perfection. Manifested growth, fully developed maturity, realized and achieved end, shine in the first. Trial will make you a spiritual *man*. But with that will be this other result: soundness of spiritual health (for a full-grown man *may* be less sound than a child); freedom from hidden disease (same word, Acts iii. 16; 1 Thess. v. 23), no function unfulfilled; hence lacking in nothing, not falling short of your goal. And all in view of the Coming (i. 12).

The Indian Famine.

INTELLIGENCE from India continues to emphasize the grievous condition of the people in a number of districts. The following facts have been put forward by a committee recently appointed to inquire into the state of the Bhils in Central India:—

"Despite the extensive efforts of famine relief during last year, *one-quarter to one-half of the people perished.* In many cases whole families were exterminated, and in one instance seven out of nine houses were obliterated. The greater part of the domestic animals and wild game died. Owing to lack of seed grain and animals to till the soil, together with the lateness of the rains, little was sown and from these and other causes the

HARVEST WAS LARGELY A FAILURE.

Of those people who still remain, the majority have sold all their possessions. At present the food of the people consists of seed gathered in the jungle. There is in prospect a condition of want still greater than that which existed last year, since the people have neither cattle, grain nor saleable articles remaining."

Several interesting sidelights are thrown on famine work by the report of the Mission carried on in Malwa by the Canadian Presbyterian Church. It is specially gratifying to learn from Dr. J. Fraser Campbell (Rutlam) that

Several of those from the former famine are now quite able to earn their own living by giving all their time to work instead of part of it to school; indeed, some of them are well worth their keep to us, for their work as pupil teachers and their help and influence as a whole, in addition to what they do in their industrial departments.

Such words bring encouragement for the future, but already there is much cause for praise to God. From his work among the Bhils Dr. J. Buchanan (Ali-Rajpur) shows that there is a silver lining to the dark cloud, although the distress

CONTINUES WITH GREAT SEVERITY.

The past has been a wonderful year, darkened by famine, cholera, and death; but brightened by opportunities undreamed of for ministering to the destitute, and giving the Gospel to the poor. To know the Bhils, whether in prosperity, or in adversity, is to have one's heart drawn out to them in earnest yearning for their salvation.

Dr. Buchanan adds a description of the measures adopted for the employment of sufferers in the erection of buildings. Instead of putting the work into the hands of large or small contractors, it was carried through by means of day labour—

Taking the raw Bhil and having him make bricks, saw lumber, quarry stones, build walls, stone and brick, make doors, windows, &c.; and the soul of man was never stirred by more needy, sympathetic audiences. Jiva Bhai, the Gujarati Christian mason, deserves special mention for his ability, willingness, and splendid influence with the Bhils. He will have more than rupees or the glory of brick and mortar for his hire.

Help in dealing with the enormous families of orphans was received from different quarters. The manager of a tea plantation, Assam, was conspicuous for activity in this direction.

"The condition of the people," writes Rev. Dennis Osborne, from Poona, under date May 17, "has grown severer, as was expected. The number on Government relief has increased, and

SUFFERING AND DESTITUTION

are growing graver. I pray that God's people in Great Britain may send us speedy relief, for we cannot turn away from the suffering around us. We have a small supply of milk food in hand as a reserve. What we need is relief for hungry men, women, and children, and support for the numerous orphans."

Rev. P. B. Keskar, describing the condition of affairs in the Sholapur district, puts the pertinent question:—"Of what avail will the help of the past be, if these sources fail when a dim and distant ray of hope has just begun to make its appearance? Famine has reduced people to beggary, and they will remain in that condition for a long time, or succumb to its effects, unless help is continued to them until better times appear. It is this thought which constrains the missionaries and other people of God to urge the claims of the rescued on the benevolence of his people."

Day by Day.

SUNDAY, June 9. Mark ii.

NOTICE the titles and functions which our Lord takes to Himself, as one who has an unchallenged right to them.

He has authority to forgive sins (10). Before the body could be healed, there must be a deep work in the soul. Probably, also, the physical suffering through which the man had been passing had softened his spirit, and prepared him to receive forgiveness, and our Lord was aware of this before He spoke the words of remission. But notice with what authority He speaks. It was as though the sacrifice of the cross was already finished, and the High Priesthood already entered upon. But there was no doubt of his prerogative! These were no mere words! His Word had power in the visible sphere, and equally in the invisible.

He is the Physician of souls (17). Make haste to Him, all sin-sick ones, all sinful ones. He counts sin, not alone as a crime or as guilt, but as disease, from which He longs to free us. Do not stay away from Him, because so full of wounds and bruises and putrefying sores, or because still trying the potions and medicaments of thine own art. He came to call sinners, and expects them to come, nor is there any sickness that He cannot subdue and heal.

He is the Bridegroom of souls (19). We need love as well as healing. The deepest and most feverish cry of the heart is to belong to someone, to be best and first loved, as the bride of the bridegroom. But Jesus waits to give this also, and He is with thee ever for thy joy.

Thou art as much his *love* as if beside,
Nor man, nor angel, lived in heaven or earth.

He is the Lord of the Sabbath (28). Able, therefore, to change the Rest-Day from the seventh to the first; and waiting to receive from us the worship which belongs to the Creator of a new heaven and a new earth.

MONDAY, June 10. Mark iii.

The conflict of opinion about the Lord soon made itself heard. How marked it is in this chapter. The Pharisees watch his every movement, and take counsel to destroy Him. The scribes that come down from Jerusalem accuse Him of complicity with Satan. His very friends count Him deranged, and try to extricate Him from the results of what they consider his reckless mistakes.

But the Master pursues his way, as the sun shines on, in spite of all the mists that obscure his pathway. The withered hand is restored; the crowds that press on Him obtain all the healing and help they need; the response to the unkind speeches of his accusers is to send forth Apostles far and wide throughout the country. Here is Love, which is misunderstood and misrepresented, taunted and trodden under foot, meeting with scowling faces and bitter words; but it is not provoked, it taketh no account of evil, beareth, believeth, hopeth, and endureth all things, and never faileth.

The most noticeable fact in the chapter is the selection of apostles from among the disciples. We must all begin by being disciples; we must sit on the low seat to learn ere we can teach; we must show ourselves willing to obey before we can rule. But notice the three departments to which we are summoned: (1) to be with Him; (2) to become heralds of his Gospel; (3) to have authority over demons. What an opportunity is within the reach of all disciples. Let them be faithful in the very little, and they shall be exalted in due time.

TUESDAY, June 11. Mark iv.

There are some interesting additions to the series of parables, as given by the First Evangelist. Notice in the explanation given of the Parable of the Sower, that, among the causes of unfruitfulness, are the lusts (*i.e.*, the strong desires) which enter in and choke the word, and make it unfruitful. In other words, there is no power of reproduction—the energies of the soil are so diverted, that it cannot realize the full product of the seed.

In the second parable, we are practically bidden to bring large and deep measures with us when we come to listen to Christ. Doubtless these measures are our attentive heed and our willing obedience. As we hold these before our Master, He fills them to the brim, and more also; while if we disobey, we not only fail to receive, but lose what we had learned in the past.

The third parable, which is peculiar to this Evangelist, is very beautiful and encouraging. We are shown that our co-operation is necessary in God's manifold operations, in nature and in grace. Man must sow, and man must reap. But during the great interval between these, he is not needed. "The earth beareth fruit of herself." The results of labour seem to be lost. Man can do nothing to accelerate the mysteries of growth. He is necessitated to silence, to inactivity, and to silent acquiescence in impenetrable mystery. He sleeps by night for he needs rest, rises to occupy himself as he may, but in the meanwhile a miracle is being wrought in the heart of the earth, which is gradually elaborated through blade, and ear, and full corn. Do not think all is lost because seed does not bear fruit at once; and do not reproach yourself if the green blade precedes the ripe fruit.

How sound a sleep his sleep is, amid the storm! Ah, his heart reposes on the bosom of God as thine should, and mine, while we remember that, however great their turbulent fury, all winds and seas obey Him.

WEDNESDAY, June 12. Mark v.

How differently our Master dealt with the varied temperaments that accosted Him. To each He administered some special regimen, in the act, or as the condition of his Divine help.

In the case of the demon-haunted Gadarene, He demanded confession. Though the poor victim of Satanic malice, to which his own sin had probably made him liable, longed to be with his Deliverer, he was bidden to return to his friends, and publish all that had been done for him. I suppose that there is as great safety in work for Jesus, in the publication of his Gospel, and in fulfilling the duties of our life, as in sitting even at the Master's feet.

In the case of the woman, whose touch on the hem of his garment arrested his steps, confession was necessary for the training and development of her own character. It would never have done for her to have stolen off with her healing, as though there need be no personal contact with the Giver, no recognition of his goodness, no testimony from her act to others. Always after she would have had the guilty feeling of the thief, and would have missed the rapture of his tender final words.

As to the sweet young daughter of Jairus, who had been the light of her father's home for just so long as the woman had suffered, He charged that the miracle should be kept secret. But you might as well tell stars not to shine or sweet flowers not to exhale their scent. Such love as Christ's cannot be hid. It fills the world with fragrance.

THURSDAY, June 13. Mark vi.

With what simplicity the twelve were started on their mission! But with what authority they spoke! Simplicity and power are closely allied. The truly strong soul is not in need of the adventitious surroundings and circumstance, on which others lean; and in proportion to our willingness to empty ourselves of the sources of human success, we lay hold on Divine power.

The mission of the Twelve was the more necessary now that John the Baptist was withdrawn from his ministry. His had been a brief and tortuous career. For a few months the central figure of the nation, and then hurled down into the darkness of the dungeon, like some extinguished torch. No wonder that his spectre haunted the heart of Herod, who thought that in Jesus he had become reincarnate. The messenger may fall, but the message is taken up and passed on by a thousand lips. Yet notice the contrast between his end and our Lord's. In his case, the disciples who had drunk in his every word dispersed. The head had fallen and the members were scattered. Who thought of proclaiming their departed leader as still the living head and centre of the movement he had set on foot? But when our Lord died his true influence over men began. Before He had been the Jewish Rabbi, now He became the Redeemer of the world.

Presently the apostles returned. They had much to tell. Some flushed with success, others radiant with victory over demons, others, perhaps, overstrained and weary, all needing the quiet holy influence of repose and silence in the Lord's company. And in those quiet hours or days, as the fever passed out of them, as the silt was dropped to the bottom of the lake of Perfect Peace, He taught them memorable lessons of how He would feed the world by his Church, and how his people would be safe amid the storms that swept the sea, since He watches them from the height, and comes to them at the precise moment when his help is most grateful.

FRIDAY, June 14. Mark vii.

The Pharisees laid great stress on ritual. There were endless rules as to ablutions and outward ceremonial, both intricate and cumbrous. So long as their devotees were careful in these observances, they were permitted a wide licence so far as the weightier matters of the law were concerned. This is the tendency of the human heart. It is only thankful to be able to reduce its religious life to an outward and literal obedience, if only its thoughts may be spared.

In the life of holiness everything depends on the regimen of the thoughts. "As a man thinketh in his heart, so is he." It was with infinite wisdom, therefore, that the wise man said, "Keep thy heart above all that thou keepest," and Jesus put first in his black category of the contents of the evil heart, "the evil thoughts." A gang of thieves has been known to put a very small boy into a tiny window that he might run round to unlock the front door to the whole gang. So one evil thought will often admit an entire crew of evil.

It is good to read this touching story of the Syro-phenician woman again. It never loses its interest. We are always learning again the sweet lesson, that faith can wring blessing out of an apparent negative, and use what might seem to be a rebuff as a lever to prise open the treasury of God.

As you turn from the chapter, be sure to notice that picture of the upward look, the sigh, and the touch, they are the conditions of successful work.

SATURDAY, June 15. Mark viii.

What a hasting life was Christ's! This is certainly the Gospel of the Master-Worker, who hastened to fulfil the Father's plan; but, with all his haste, the Master found time for the needs of the crowds. With quick sympathy, He knew when they were hungry, and required a table to be spread in the wilderness. Why were the disciples so backward in realizing the boundless resources at his disposal. Let us beware lest, like them, we have eyes and see not, ears and hear not, and short memories.

At the close of the previous chapter, our attention was drawn to the Master's sighs; here, however, was another characteristic act. He spat on the eyes of the blind man, perhaps to excite his expectation and faith. And repulsive as ophthalmia is, in the East it did not repel Him, or staunch the flow of his pity. We do not always see everything clearly, but step by step we come unto perfect vision. Here we see in a glass darkly, there face to face.

But there was a great price to be paid. Only through suffering and death could Jesus do the most necessary work of all, in redeeming and cleansing the children of men. He might have been the Miracle-Worker apart from death: but to be the Saviour He must not spare Himself, but be willing to pour out his soul even unto death. It was hard for the Apostles to learn this lesson. They wanted the Master to spare Himself. Peter, especially, wanted to dissuade Him; but the Lord knew best what were the needs of men, and how they could be met.

F. B. M.

"Shall we Change the King's Oath?"

THE JESUITICAL PITFALL.

DEAR SIR,—"It seems a pity," to quote his own words, that Mr. George Trench, on account of the "almost wholly Roman Catholic population" by whom he is surrounded, should have been led to state in your issue of May 23 that it was "the almost universal desire among Protestants that its (the King's Oath's) language should be modified." I maintain, sir, that this is by no means the case. Timid people, under the guise of "religious toleration," are frightened at the strength of some of the expressions; but are they stronger than the expressions in Articles xxii., xxviii., xxxi., and xxxvii. of the Church of England?

The Romish Church, as a system, will move heaven and earth to get the wording of the Oath altered; but I beg all earnest Protestants to observe that the Romanists do not really object to the strong, or as they absurdly call it, the insulting language, but to the latter part of the Declaration, which disallows any *mental reservation* on the part of the one taking the Oath.

This is the Jesuitical pitfall which they would gladly see expunged, as the Church of Rome allows, nay enjoins, such fearful lying if thereby the authority and power of the Church is upheld. It needs that the universal common sense of the whole nation should be aroused if England is to maintain her Protestant Church, which so many are, at present, doing their utmost to undermine.—Yours very truly,

HEYWOOD SMITH.

IN FAVOUR OF ALTERATION.

DEAR SIR,—The words of Mr. George F. Trench are wise, and hit the nail on the head. The question is not whether the "Coronation Oath" is true, or very far short of the truth; not whether Romanism is all the Oath says it is—and a great deal more; but whether *any good end is attained* by saying so under such circumstances. It is useless to quote Papal Bulls and Jesuits' Oaths, or to "trample ruthlessly," as "A.R." puts it, "on the fine feelings" of Roman Catholics. Two wrongs do not make a right; and has Rome ever done any good—has she ever done anything but harm—by her vindictive comminations?

One may argue with a Roman Catholic; but what becomes of the argument when you tell him he is an idolater? Is not bad blood immediately aroused? Moreover, you beg the whole question by pronouncing the conclusion before you have got through the premises. Your object should be to produce conviction, but you will *never* produce conviction by calling names, even though the names be true. Everyone who has to do personally with Roman Catholics knows how true this is.

I have for years (though a member of the Church of England) taken part in the *secular* education of one of the chief Roman Catholic colleges in this country, and I know that the sentiments of the students are thoroughly loyal and patriotic—some of them ultra-patriotic. Now what would be gained for truth, by telling them that they are all idolaters? The Romish system is indeed as idolatrous and unscriptural as any system can well be; but it is for Protestants to prove this, and allow the victims of the system to recognize the conclusion for themselves. AVARY H. FORBES.

Upper Tooting, S.W.

THE OBJECT OF THE DECLARATION.

SIR,—I am surprised to learn that such a representative Protestant as your correspondent, Mr. Trench, of Ardfert, should consider that it is the almost universal desire among Protestants that the language of the King's Declaration should be modified.

The vast majority of writers on the subject have entirely missed the sole object of the Declaration, which is so worded as to ensure that the King, at the moment of declaring, is not a Roman Catholic. The King is made to express a mere private opinion, with which no one is bound to concur, but it is embodied in a form of words which ensures the anathema of the Council of Trent. The anathema is hurled, not at private heretical opinions, but at their utterance. The canon* declares: "Si quis dixerit, in sacrosancto Eucharistiæ Sacramento remanere substantiam panis et vini, unà cum corpore et sanguine Domini nostri Jesu Christi . . . anathema sit."

The King is called upon to express the following opinion, concurred in by the majority of his subjects, Christian and non-Christian:—"I doe solemnly and sincerely, in the presence of God, professe, testifie, and declare, that I do believe that in the sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever."

Saint Thomas Aquinas taught that the elements must surely be transubstantiated, as otherwise to worship them would be idolatry. The Council of Trent assured the faithful that there was no doubt on the question, and that they might safely pay divine honours to the sacrament. Hence the intense importance of insisting on the doctrine of complete transubstantiation. The Roman Church fully admits that if a particle of bread or wine remains, their service is idolatrous. Our King is made to say that he is of opinion that there is no transubstantiation, and that in consequence the Roman service is idolatrous. Surely there is no insult here.

Mr. Trench seems to regret that the Declaration does not deal with a number of the doctrines of the Roman Church. It would be quite out of place for it to do so. The Declaration is made to the Lord Chancellor, not to the Archbishop; and it only deals with a few of the doctrines of Rome which are defined by the Council of Trent; and, by so dealing, proclaims to the world that the King on the day he meets his first Parliament is not a Roman Catholic.

Of course, if Protestants, Ritualists, Atheists, and Roman Catholics concur in wishing to get rid of the Declaration, it must go, and so must the Protestant Succession, for the wit of man could not devise another so simple and effective a formula for ensuring the continuance of that succession.

The present controversy serves to show how completely the quarrels of Christians are hindering the national recognition of God.

Personal religion, as usually taught, is merely a private compact with the Almighty Judge, to avoid, by a variety of expedients, personal punishment. It is individual and not national. In the Transubstantiation question, all the anti-Roman parties seem far more anxious not to do anything displeasing to man than to try and do right in the sight of God.—Yours truly, A. R. HUNT.

Foxworthy, Moretonhampstead.

THE LAST GUARANTEE OF RELIGIOUS LIBERTY.

SIR,—Your columns contain "A Plea for Amendment," signed "Geo. F. Trench." May I in a few lines examine the reasons which he brings forward for such a course?

He rightly urges that if Romanism is to be denounced, it is not sufficient to select two out of many errors for this purpose. Here we have really the gist of the whole matter. It is not the intention of the King's Declaration to denounce Romanism. Its object is to exclude a Romanist from the throne. If it were an attack upon Romanism it would go much further. No Romanist is asked to assent to its terms. It expresses a Protestant opinion, which a Protestant King must necessarily hold. No alternative has yet been suggested which would be effective and at the same time please the Romanists. Our forefathers understood the matter very well, and acted deliberately.

The example of St. Paul at Ephesus, which is quoted by Mr. Trench, is far from favouring his view. It is clear from Acts xix. 26, that the Apostle denounced idolatry there, as he did everywhere. The town clerk was much like many of our politicians, who give us the assurance that there is no harm in opinions, which, if opposed, might give them trouble.

Alas, for "persons connected with Protestant Societies!" It is a pity, in Mr. Trench's opinion, that they do not remain silent. Yet one would have thought that those who have earnestly contended for the faith, are just those who should be listened to at such a crisis. Are we to close the mouths of all who have laboured for the spread of the truth and the enlightenment of Roman Catholics, because they have united themselves in societies for these desirable ends? Are members of such societies as the Protestant Reformation Society and the Society for Irish Church Missions, which have won thousands of Romanists from their errors, to be told to hold their peace on the King's Declaration for the very reason that their Protestantism has been so earnest and practical?

But Mr. Trench fortifies his position by claiming that there is an "almost universal desire among Protestants" to do as he proposes. I do not know his warrant for this claim; but, supposing it to be well founded, the argument that we should follow the majority is a strange one in the mouth of a believer. If it be a sound one, the upholders of truth should always yield when their opponents outnumber them; and, by adopting an opinion so popular, Noah, Moses, and a good many other distinguished saints might have had a much quieter time than they ever enjoyed.

So far from the Declaration being an infringement of religious liberty, it has been its last guarantee. For under Protestantism all have enjoyed a liberty such as a Romish Government neither could nor would grant. EDWARD E. HEATHFIELD.

West Malvern, May 25.

CONTRADICTIONS.

SIR,—As I am quite sure you will think it right to give fair play to all men, even to Jesuits, you will I trust permit me to contradict, in the most absolute terms, two statements to which I find that currency is given in your issue of May 23.

In the first place, it is said: "As is well known, a large proportion of the Roman Catholics in Britain are Jesuits, and it is believed that so are very many of the Ritualistic party in the Church of England." This is absolutely and utterly erroneous. At the beginning of the present year, the Jesuits in this country numbered in all 668, all of them openly professing to be what they are. No Jesuit ever did, or ever could, while remaining a Jesuit, pretend to be a member of any religion except the Catholic Church in union with the See of Rome.

Secondly, your readers are given to understand that Jesuits are accustomed to take a wicked and disloyal oath, a portion of which you quote from a Masonic journal. This statement must likewise be met with a flat denial. No Jesuit that ever lived has taken this iniquitous and ridiculous oath, and I am quite certain that none would take it upon any consideration whatsoever. The said oath has been denounced as a forgery by the Protestant press of Germany, and its origin is clearly traced to the days of the notorious Titus Oates, and the authorship of the often-convicted fabricator, Robert Ware.—I remain, sir, faithfully yours, JOHN GERARD, S.J.

31, Farm Street, Berkeley Square, London, W.

[We insert the contradictions as requested. As to the first statement, it could be reaffirmed most positively as applying to Jesuitical agents of the Papacy in this and other lands. As to the second, it would not be difficult to show that in phraseology and substance the "wicked and disloyal oath" is thoroughly Romish. With but little labour, its terms could be matched and its sentiments illustrated from the creeds, catechisms, decisions, bulls, and other standards of the Papal system.—ED.]

A small publication that is having a large circulation—being now in its fortieth thousand—is **The King's Declaration**: A Protest and a Warning. By Sidney Collett. (1s. 6d. per 100 net. *Partridge.*) Another rousing tract is—**The Coronation Oath: Shall it be Altered?** By Daniel Farmer. (18s. 6d. per 1,000. *Bedford: G. H. Stonebridge, 4, Midland Road.*)

American Notes.

IT is officially announced at New Haven, Connecticut, that the officials of Yale University have received a large sum of money from a donor who refuses to have his name made public, for a new building for the Y.M.C.A. of the Yale Sheffield Scientific School. The plans show a fine structure of granite and Indiana limestone.

Energetic steps are being taken to meet the Mormon peril. There is a vigorous movement on foot for an anti-polygamy constitutional amendment next winter that will enable Congress to deal with that institution anywhere within the jurisdiction of the United States. At the annual meeting of the Women's Board of Home Missions held last week at Philadelphia, Mrs. W. R. Campbell, of Salt Lake City, said:—"The movement for the anti-polygamy constitutional amendment is a very important one for our country, because there is in the heart of our nation a huge and unscrupulous religio-political hierarchy, with thousands of trained skilful agents working day and night to deceive and lull the nation to sleep while it fastens the Asiatic harem upon our American soil."

A despatch from Idaho Territory says that at Paul's Valley persons who have been selling liquor contrary to law in the Chickasaw Nation have met the severest penalties ever yet imposed there for that offence. Two men were each fined 2,000dols., and sentenced to four years' imprisonment as well. It seems rather hard to some people here that the citizens of New York cannot enjoy the same protection from the liquor traffic that is afforded to the Chickasaw Indians.

A movement is on foot to erect a monument to Dr. Theodore L. Cuyler, in Cuyler Square, Fulton and Cumberland Streets, Brooklyn. A committee visited Park Commissioner Brower last week, to ask his permission for its erection; he said he would gladly give his consent if the monument should be a popular one, and not represent any one sect, or creed, or church. Of course, also, it must be artistically worthy. He suggested that a committee of fifty well-known citizens be secured to canvass for the 30,000dols. which the monument is expected to cost.

New York. ROGER MARTIN.

* We give an English translation of the entire canon:—"Whosoever shall affirm that in the most holy sacrament of the Eucharist there remains the substance of the bread and wine, together with the body and blood of our Lord Jesus Christ; and shall deny that wonderful and peculiar conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, the species only of bread and wine remaining, which conversion the Catholic Church most fitly terms transubstantiation: let him be accursed."—[ED.]

Other Lands.

Among the Macuchi of Amazonas.

FROM time to time we have given notices of the travels of Mr. Geo. R. Witte in South America. Having visited the Caraoh and Cherente Indians in Goyaz and Pianhy, he has now established a regular Mission station among the Macuchi Indians living in the Rio Branco region of Amazonas, not far from the British Guiana border. Writing under date of March 8, he says that with Mr. Nonnen, his assistant, he had but just received the first consignment of letters since leaving Manáos in August of last year. Aside from the feeling of isolation, which would sometimes, quite naturally, overcome these two lonely workers in that abandoned corner of Brazil, both have been kept well and safe, and have been very busy in work in connection with founding their first station, which they have named Ebenezer, in recognition of the wonderful way in which God has led them thus far. We make some extracts from Mr. Witte's letter:—

The treatment of the Indians by the Brazilians in this region is not at all cruel, but, nevertheless, advantage is taken of their ignorance. We quickly recognised that to deal with the Indians successfully, it would be necessary to go apart from the neighbourhood of the fazendeiros (cattle breeders), and also to keep some distance from the larger Indian settlements. Many of

THE CUSTOMS OF THE INDIANS,

whether originating with themselves, or adopted after the white man's example, are such that separation is an indispensable condition for the success of any school where the young are to be brought up and trained. Thus we were led to select our present location, which is about twelve miles east of the Tacutú River, at the foot of a beautiful mountain-ridge, known as Serra do Coano-Coano.

The location is healthy, and the lands look fertile, though planting can only be done at the end of the rainy season—June or July—and means for turning up and preparing the virgin soil must first be provided. At present there is not a single plough, or harrow, or waggon this side of Manáos, so far as we are aware. Cattle-raising is the sole industry of the province, and the only planting done is in little patches along the river, where mandioca, beans, and tobacco are raised for home consumption.

The Indians in our neighbourhood all belong to the Macuchi tribe, which is said to number 20,000 souls. They are dispersed, however, over so wide a territory, and are so migratory in their habits, that it would be extremely difficult to make a reliable census of them. Especially at this season of the year the Indians are all on the move, whole communities being deserted by both young and old. This is partly due to the drying-up of the streams, compelling the Indians to follow the receding waters up-stream for fishing and game. In riding over the most frequented trails, one may often encounter whole villages *en marche*, the men ahead with their bows and arrows, while

THE WOMEN TRAIL BEHIND,

heavily loaded with babies, water gourds, cooking utensils, and the necessary apparatus for making farinha, which is the Indians' and Brazilians' bread. Physically, the Indians are not bad looking, excepting that the women, owing to their early marriages and hard life generally, are most ugly featured. Moreover, the women are used as beasts of burden, carrying astonishing loads on their bare backs over long distances, living on a mouthful of farinha and water.

Religiously, the Macuchi do not seem to possess any system of belief whatever; certainly they have no rites of worship or stated times for assemblies, as I found among the Indians in other parts of Brazil. No idols are seen among them, nor does their language seem to have any terms expressive of the existence of God, or of a Great Spirit, as have the Indians of North America. Plural wives are common among them, and drinking "Cachiri" is quite a favourite pastime. Otherwise they are not a dangerous people to live amongst, and we are especially favoured in having some unusually decent ones for our immediate neighbours. In selecting our location, we were divinely guided, as we can now see very clearly. Though suffering inconveniences from the long summer-drought, our locality is far less affected than other sections which I have visited. Our water, indeed, has to be carried at present for about a mile from a mountain-brook, to which we have cut roads through the dense virgin forest.

AFTER BUILDING A HOUSE,

which we did with the aid of five strong Indians, we have begun to enlarge and improve a forest clearing, which I bought from an Indian neighbour. Farming is absolutely needful to us, for a twofold reason. First, the prices for food-stuffs and merchandise are so high at Boa Vista, that we could not possibly live here if we had to buy everything, much less could we provide for Indian youths whom we take into our household. Secondly, the Indians need the instruction and example of a settled industrious life. There is indeed little hope that many of the grown-up folk will give up their migratory and shiftless habits, and for that reason our hope is centred in training the young. For the present we have only three boys in our household. The first two were sent to us from the lower Tacutú by chief Ildefonso, the most intelligent of all the Macuchi captains.

The fame of the "brancos" has spread far and wide, and even from across the border an Englishman (living three days' journey from us) has sent a messenger to inquire if we would take his "half-breed" son to educate. He was too young, however, and we had to decline, as we had to treat similar requests from different Brazilian fazendeiros

A LARGE WORK COULD BE DONE,

but we urgently need reinforcements and additional means for instruction. There should be at least one married man at our station, preferably a carpenter or practical farmer, of tried Christian character. We could also use a "preaching" missionary, who is not afraid of a little rough life, to travel about on horseback, after learning the Macuchi language.

In June (D.V.) I expect to be in Manáos (address, care of Rev. M. E. Carver, Caixa do Correio, 12), and the time to send these needed workers would be then. Later than August the journey cannot be made, except by special canoe, which would cause an enormous expense. Some day, God willing, we hope to have our own mission boat, for which the Missionary Pence Association, Exeter Hall, Room 20, is still receiving contributions. With an earnest request for special prayers in behalf of our station, our people, and the two lonely workers in this most forgotten part of the Neglected Continent, Faithfully yours,

GEORGE R. WITTE.

Boa Vista, Rio Branço, Amazonas, Brazil.

Aguilas, Spain.—In the fourth annual report of the Aguilas Mission, Mr. R. Pollock Simpson reports that in the midst of much opposition the work of God has prospered, and the workers have been cheered by seeing souls here and there "called out of darkness into his marvellous light." He writes hopefully and confidently of great things in store for priest-ridden Spain in the future. The hall had been taken from them by the landlord, and as no other was available the meetings have been held in the house of one of the Christians. It is too small for the purpose. A piece of land has, however, been found, for which the brethren have resolved, out of their poverty, to pay £30; but £50 more will be required to build a hall. The little band are all evangelists as they have opportunity, and on their visits to different towns and villages converse with those whom they meet about spiritual things. Over eighty names have been received of persons who appear to have given earnest heed to words spoken in this way, and Gospel literature is sent to them at intervals. The correspondent for this work in Britain is Mr. R. M. Craig, 35, Buchanan Street, Glasgow.

Failure of the Latter Rain.

THE Spring ("latter") rain has almost entirely failed this year at Jerusalem, and the rainfall during the whole season has only been half the usual quantity. More is not expected till next October. Water is already much dearer than it was at the worst part of last summer. Provisions have also risen greatly in price. The rich and well-to-do who have good cisterns in their houses will feel the effect severely, but for the poor Jews, who have no water supply, the condition is terrible.

In order to economize water, the Government have stopped all building operations; this throws many out of work. Our manager at Abraham's Vineyard writes, May 13:—"I am overwhelmed with applicants, between twenty and thirty every morning (one morning thirty-seven); they are all in rags, their clothes just hanging on them. When told that I cannot take them on, they point to their mouths, and ask for bread. I see them turn to go with tears running down their cheeks;

IT IS A HEART-BREAKING SIGHT,

but there is consolation in the thought that our seventy workers are spared that misery."

Our great rock cisterns on Abraham's Vineyard are this year *only half full*. We are reserving this water to give away later on, when famine prices come, and are now giving money to the poor, that they may buy. Some 870 souls shared in our last distribution, among them many sick and blind. Great efforts must now be made to employ as many as possible through the summer; and to give water to at least the sick and feeble—and thus save life where possible. Never for many years have we known so great a failure of the "latter" rain—at Jerusalem. E. A. FINN,

Sec. Soc. for Relief of Persecuted Jews.

41, Parliament Street, S.W.

Distress in Jamaica.

AS is well known, the West Indies have been passing through great financial distress. Whatever may have been the cause, their case is, and has been for some time, a very sad one. Jamaica has not been more fortunate in this respect than her sisters. In the general distress the churches have naturally had to take their share. Since 1895 the poverty of the majority of the members has been very severe, and the marvel is that they have done so well for the support of the Gospel among them.

Only those who are in the heart of the matter know to what bitter straits the Christian ministers in general have been reduced. This is not the fault of the members, it is rather their misfortune that this has been the case. A more willing-hearted people could not be found. If sacrifice be

ONE OF THE GREAT TESTS

of true religion, then the people of Jamaica have shown in the most noble way that they are in possession of it. When the times were good, and the outlook promising, both ministers and members were led to what some regard as an extravagance in the direction of multiplying places of worship, and in improving those already in existence. Evil times having come, the churches are now grappling with what is certainly a hopeless task. The interest on the indebtedness is enormous, and the debts are increasing by amounts that show nothing for them.

Among the churches thus situated are those of the Wesleyan Methodists in the Morant Bay circuit. They have among them about 670 members, whose average earnings, taken at the highest estimate, are not more than 4s. 6d. a week. The original and accumulated debts on their churches amount to £1,340, involving the payment of a yearly interest of £84. I am asking the Christians of England to help their brethren yonder by removing for them, altogether or partly, an intolerable burden. Rev. Marshall Hartley, No. 1, Coleman Street, London, will receive and acknowledge contributions for this purpose,—Yours faithfully,

W. H. ATKIN

Mrs. Arthur W. Marling.

MISSIONARY TO THE FAN TRIBES.

SOME years ago we called attention to the work of Rev. A. W. Marling and wife, American missionaries among the Fan people on the Gaboon River in French Congo territory. The Fans were long ago declared by Du Chaillu, the great traveller and explorer, to be the most promising tribe of all the population of West Africa. They have shown a remarkable readiness to adapt themselves to the new modes of life that have resulted from European rule and influence.

It is about twenty years since the devoted workers we have named entered Western Equatorial Africa. Mr. Marling had the great honour of reducing the Fan language to writing, and supervised the publication of a catechism and reading book, also some Scripture portions and Christian hymns. The books were a power for good in the region, and other translating work was carried forward with unremitting diligence by the missionaries and native helpers. At length, in the midst of his testimony and toils, Mr. Marling was called to his rest. For the moment,

THIS SEEMED AN IRREPARABLE BLOW

to the work; and the poor Fans, who had learned to love Christ and those who had preached his Gospel among them, were thrown into deep sorrow. Mrs. Marling, however, not only shared her husband's devotion, but was equally enthusiastic in her attachment to the great missionary cause. She could not bear the thought of leaving the field in which God had manifestly owned her labours; and, although shortly after her husband's death she had to visit England and America, in the interest of her children and for other purposes, she may be said to have left her heart in Africa. Her mind has ever since been exercised upon plans for the advancement of the Gospel in the Fan country, and not without the promise of important results.

And this is what might be expected from one whose call and consecration were so definite and thorough. When, in 1879, the venerable Albert Bushnell, missionary of the Presbyterian Board of the United States, pleaded for Gospel messengers to reinforce African stations, his words touched the heart of the young lady who afterwards became Mrs. Marling. From love to Christ, and out of compassion for needy races of men, she devoted herself to the service of God among a large and backward tribe of the Dark Continent.

THE PEOPLE WERE CANNIBALS,

it is true, also in bondage to witchcraft, and given over to licentiousness, but all the same they must be evangelized. Now, when the place filled by her departed husband is vacant, and looks like remaining so, the brave lady has devised means of continuing the work herself. She remembers that in past years the Lord gave her favour in the eyes of the people, who recognised her as a teacher sent from God. She fears she may not have seen the last of cannibalism and rapine; anyhow, "none of these things move her."

As we have seen, the late Mr. Marling gave the Fans some Scripture portions—Genesis and Matthew; he was engaged upon the Psalms and the Acts when called to his rest. He also aimed at giving the people a book telling in a simple manner the entire Bible story. In fact, he supervised the translation of a work which is well known in America and is not strange among us—Foster's "Story of the Bible." Mrs. Marling has taken in hand the completion of this work, and, with the help of a reliable native teacher, has prepared a book which will relate and describe to the Fan tribes the wonderful works of God both in creation and redemption. Foster's book was primarily intended for children and young people, and is therefore eminently suitable for such readers as it will have in this its latest dress. Mrs. Marling is at present in London seeing this book through the press. This is

AN IMPORTANT UNDERTAKING.

To introduce into the midst of a people among whom reading is in steady progress, a thousand copies of a substantial book, narrating the marvellous story which the Holy Bible unfolds, is an enterprise that may well touch the imagination of thoughtful people, and evoke the generous support of earnest Christians. For the present—perhaps for years to come—this book will be the Scripture manual of the Fan

From a Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

people. Many will pray that God may bless it in its ministry. There is reason to hope that the missionary will soon find multitudes of hearts open to receive instruction regarding the deeper truths which lie behind the familiar story in the pages of the Sacred Record itself.

It is proposed to bring artistic illustrations to the help of the letterpress in this work of religious instruction. The value of this adjunct in the peculiar circumstances can hardly be over-estimated. Mrs. Marling has received much encouragement in her appeals to this end. The son of the compiler of the "Story" has given many picture-plates, as well as money; and the Religious Tract Society has also made a goodly grant of engraving electros. The printing has been undertaken by Mr. W. Walters, of the Scripture Gift Mission. The entire edition of the "Story" in the Fan language will cost about £300, and one-half this amount is already in hand. Mrs. Marling hopes soon to receive the remainder.

It is sincerely hoped that workers will not be wanting to enter the field to direct to Christ the men and women whom the printed page will enlighten as to saving truth. Mrs. Marling would be delighted to witness the reinforcement of the work, also the planting of new stations for Gospel effort; and as the people are found in a French colony, possibly the Holy Spirit may impress the appeal on some warm hearts in France or Switzerland. There will then be need for some home committee to administer affairs and organize support, but that should not involve much difficulty.

For the information of any who may be led to offer for service, we may add that the Fans occupy a country estimated at about 250 square miles. The district has many water-courses, which greatly facilitate evangelization. English Christians helped very heartily to give the Fans the Gospel hymn-book which they now use with so much pleasure. Communications for Mrs. Marling, and gifts in aid of her work, may be addressed to the care of the publishers of The Christian.

The Gospel in Hawaii.

THERE is encouraging news from the Sandwich Islands. Rev. Charles L. Rhodes writes as follows in the Boston *Congregationalist*:

"The churches of Hawaii within the past few months have inaugurated a new evangelical movement. When the American Board, after over thirty years of missionary effort, withdrew its support, it left established churches in every part of the islands, and a body of churches strong enough, as it was believed, to carry on the work.

"The Hawaiian Mission Board was organized as a home missionary body, and has continued to be an active agency. It has not only sustained the native churches then established, but has organized others. It has carried on foreign missionary work in the Marquesas, Gilbert, and Caroline Islands, and latterly has taken measures to begin the evangelization of Mindano in the Philippines.

"But the past few years have been years of disorganization in Hawaii, as well as years of development. The rise of the sugar industry has wrought wonderful changes in

THE DISTRIBUTION OF POPULATION.

Churches were left without people, and people were moved by the tide of change to places where there were no churches. This tended to break down the churchgoing habits of the native Hawaiians, and the spiritual life of the people suffered.

"This new movement is an effort again to bring the Gospel to every inhabitant of the island, and in particular to the native Hawaiians, other nationalities being looked after by other agencies. The students of the North Pacific Missionary Institute are being trained for this special Gospel work. Under the leadership of Rev. John Leadingham and Rev. Theodore Richards every part of the islands is being visited, and Gospel meetings are being held everywhere. The people are visited in their homes. The stereopticon, illustrating scenes from the life of Christ and other Biblical narratives, is used. The work is apostolic in its character and incidents. Many conversions are reported, and much spiritual quickening among those nominally Christian. Churches, which have been a weight on the Hawaiian Board for years, are now showing signs of a more active life. Pastors are encouraged, and regular pastoral work is increased in power. The old missionary power, which in the first half of the last century changed these from heathen to Christian isles, is again being displayed."

THE LATE

Mrs. Smyly, of Dublin.

THE name of the late Mrs. Smyly, of Dublin, is a household word throughout Ireland. The greater part of her long and useful life was devoted more particularly to the rescue and training of destitute children, but she was a large-hearted friend of every cause that made for the spiritual and moral benefit of the people.

Mrs. Smyly was the third daughter of Mr. Matthew Franks, of Merrion Square, Dublin. It is now more than half a century since her sympathies were first stirred by the miseries of child life in the Irish capital. With characteristic energy she set herself to work a change in the conditions in which the poor lived, and to make the provision which was necessary for the desolate and neglected little ones.

As a young woman she started a school for children in a hayloft, and a number of eager young pupils soon gathered round her. This was the commencement of zealous and far-reaching labours, the fruit of which is seen in the network of institutions which have now been in existence for so many years with great advantage to the community. Breakfasts were given to the starving, and the pathetic appeals of the

RAGGED, HOMELESS LADS

who came together, led to the establishment of a Boys' Home. Then came a similar refuge for girls, in which training was given for domestic service; and the work continued to expand. Mrs. Smyly received valuable aid from Miss Blanche Whately, daughter of Archbishop Whately, and from other ladies whose sympathy she enlisted. There are at the present time seven Homes and five free day schools, in which over a thousand children are cared for.

In due course Miss Franks became the wife of Dr. Smyly, a well-known Dublin physician, and her family grew up to be distinguished and respected in various departments of Christian service.

Mrs. Smyly was a strong Protestant, and her association with the Irish Church Missions was one of the outstanding features of her career from the time when, in 1846, that important organization was commenced in Dublin by Rev. Alexander Dallas. The I.C.M. undertook the responsibilities of training the children in the homes, of maintaining the teaching staff, and of giving the necessary pastoral oversight, while Mrs. Smyly and her helpers attended to the personal requirements of the inmates, in addition to raising the cost of the up-keep. Besides conducting other departments of enterprise in the Evangelical cause, Mrs. Smyly collected a large sum year by year for the support of Scripture Readers working in the Dublin slums. Until about a year ago her Sundays were spent, till late in the afternoon, at the Mission headquarters in Townsend Street; and it was a beautiful sight to see the venerable servant of Christ taking her place as

A DILIGENT TEACHER

in the unique adult Sunday school held in the Mission church each Sunday afternoon.

It is interesting to note that, although Mrs. Smyly's work inevitably aroused a measure of opposition, not a few Romanists were prompt to recognise its value. Shortly before her death, two remarkable testimonies by members of the Roman Church appeared in the public press. One was as follows:

Mrs. Smyly was the greatest benefactress the Irish Catholics ever had. She gave her life to their service without proclaiming her devotion and self-sacrifice from every pulpit, or demanding recognition and obedience from the lay body, as if she were superhuman.

The other occurs in the striking book "Five Years in Ireland," by Mr. M. J. F. McCarthy, who says:

I have a great respect for Mrs. Smyly. I have seen her constantly moving through Dublin, though I never had the honour of speaking to her, and no man of experience could look on her distinguished face without feeling that she was, indeed, a lady of great ability, great force of character, and one whose presence and personality must be a source of help and consolation to all with whom she comes into contact.

Although so fully occupied with the solution of religious and social problems, and the propagation of Gospel truth at home, Mrs. Smyly yet found time to sympathize and co-operate with workers in the foreign field. It was largely owing to her influence that a Children's Home, or "Bird's Nest" (to recall the name of her well-known institution at Kingstown),

From Photograph by Messrs. Werner & Son, 89, Gratton Street, Dublin.

was established in the Fuh-Kien province of China, near to the place where her missionary daughter, Mrs. Stewart, was (with her missionary husband) cruelly murdered by fanatical natives.

The end of Mrs. Smyly's long and self-sacrificing life was notably hastened by a carriage accident, which occurred in August last. She lay for several days in an unconscious state, and although she subsequently resumed her work with characteristic vigour, she manifested symptoms of increasing weakness, and, as we have already recorded, passed away on May 16 last. Her memory will long be

TREASURED BY THE IRISH PEOPLE;

her works remain an enduring monument of what can be accomplished by a whole-hearted and obedient servant of God. We may appropriately conclude this brief notice of the departed lady's life and labours by quoting the words of the Archbishop of Dublin, spoken at the funeral service:—

Mrs. Smyly undertook and carried on this work because she believed that God gave her the work to do, and that it was one in which she could do good, spiritually and temporally, to the neglected, destitute, and many of them outcast children of the slums of Dublin, and, so far as she could, to lift them from their miserable surroundings, and to give them some hope for this life and for the next. That she was successful, that God gave her success in this work, is absolutely undeniable. She collected large sums because the absolute sincerity of her purpose was manifest, and the ability of the management of the schools was recognised. In the providence of God she was spared a life that stretched beyond the usual terms of existence here. All who sympathize with this work have cause to be deeply thankful that she was enabled to carry it on almost unto the very end. Such a life as hers, such a self-denying devotion in the cause of God, is it not an inspiration to the Christian Church?

May the Lord of the harvest cast the mantle of this faithful servant on many of his children.

Colliery Explosion in S. Wales

THE South Wales coal field has again been stirred to its depths by a devastating explosion. This time the scene is the Universal Colliery, Senghenydd, Aber Valley, near Caerphilly; where in one moment eighty-three men were hurried into eternity at five o'clock on Friday morning, May 24. Thus fifty-seven wives are left widows, and 230 children rendered fatherless.

Mining experts declare that the violence and force of this explosion is unprecedented; thus the work of exploring the mines and recovering the bodies has been extremely difficult and dangerous. Consequently, up to Saturday evening last the whole of the bodies had not been found. This is a sad feature in the disaster, and adds considerably to the suffering and anguish of the bereaved. It is pitiful to behold the grief of widows and aged parents, as they walk to and fro to the pit's mouth, many times through the day, and all hours of the night, seeking in vain for some tidings from below of those they loved, and whose loss they now mourn.

The awful suddenness of the catastrophe may be gathered from the position of the men found in the hard heading, in what is known as the Pretoria district. One was found leaning against the side where he had been working, as though taking a rest before renewing his labour again; another had a mandrel in his hand, while one was found in a recumbent position apparently in the act of "holing." The cases are all very sad, but the following are exceptionally pathetic:—Mrs. Davies, widow of Ebenezer Davies, one of the firemen, whose body is still in the mine, also that of her son, is in a very delicate condition and nearly blind. While we commended her to God in prayer, she cried piteously, "O Lord! my faith is almost gone: it's more than I can bear." Mrs. Lewis, whose husband and son were killed, and a second son only left the pit five minutes before the explosion, has been very ill for some time, and is left with eight children. David Jenkins, the only support of his aged parents, nearly seventy years of age, also supported his three sisters, and the son of a brother who was killed in Cilfynydd explosion seven years ago. Mrs. Lower's two sons were killed; they were her only support, and she is left with six young children.

Unhappily these explosions are not uncommon, and many of the readers of The Christian know I have visited the scenes of every one in South Wales for the past sixteen years, rendering spiritual comfort and financial aid to the bereaved families. In this case, for the first time, the families will benefit under the Workmen's Compensation Act, but it will be many weeks before the claims are paid. There is great need of immediate temporary assistance: some cases are absolutely destitute. I shall be pleased to distribute among the most necessitous cases any money sent to me for the purpose.

Thos. M. Wintle,
Supt., Undenominational Christian Mission.
Pontymoile, Pontypool, South Wales.

Endeavourers at Sheffield.

WHIT-MONDAY is always a gala day at Sheffield, the great Sunday-school festival being held on that day. This year the presence of thousands of Endeavourers added to the interest. Early in the morning crowds wended their way to Norfolk Park, where 10,000 Sunday-school children gathered together, and then had a good time in the park. It was a most picturesque sight, witnessed by a multitude of people variously estimated at from 50,000 to 80,000.

At 11 o'clock the Convention sessions opened. Four meetings were held simultaneously for the consideration of the topics, "Winning the Young for Christ," and "Claiming the Young for the Church."

In the afternoon an interesting junior rally was held in the Drill Hall, which was packed for the occasion. A Temperance Demonstration, in the Albert Hall, also attracted large numbers, the speakers being Miss Agnes Slack, Rev. A. T. Guttery, and Councillor Trevor, with Alderman Clegg in the chair. But the most important meeting from the C.E. standpoint was the annual gathering of the British National Union, held in the Montgomery Hall. Rev. J. D. Lamont, the retiring president, occupied the chair, and spoke of his work during his year of office. He had visited many centres, and his heart was gladdened by all that he had seen, while his life had been broadened by contact with ministers and workers of all denominations. A cable from Dr. Clark was read, announcing the motto for twentieth year of Christian Endeavour—Phil. iii. 13, 14.

A YEAR OF PROGRESS.

Rev. W. Knight Chaplin presented the report. Since the great convention in London last July, 533 new societies have been enrolled, of which 119 are juniors: 11,000 associate members have become active in the sixty per cent. of the societies from which he had received reports. The denominational increases stated are:—Baptists, 100 societies; Congregationalists, 114; Primitive Methodists, 109; Presbyterians, forty; United Methodist Free Church, twenty; Methodist New Connexion, twenty; Society of Friends, six; Church of England, thirteen; Wesleyans, twenty-one. The total number of societies in various denominations now stood as follows: Congregationalists, 1,798; Baptists, 1,740; Primitive Methodists, 761; Presbyterians, 716; United Methodist Free Church, 553; Methodist New Connexion, 305.

The treasurer's report showed a year of extraordinary expenditure, owing to the Alexandra Palace Convention. A substantial balance in hand had become a balance due to treasurer of £112, but the income of the Union from publications promises to wipe off the debt at an early date.

Rev. John Watson, D.D., of Manchester, who has rendered excellent service for Christian Endeavour in the Primitive Methodist Church, was unanimously elected president, and duly installed, after which an enthusiastic and encouraging meeting closed. On Monday evening again there were several simultaneous meetings. At the Albert Hall the speech of the evening was by Mr. Robert Cameron, M.P., on

"THE YOUNG AND CHRISTIAN CITIZENSHIP."

Mr. Cameron had hardly opportunity to do justice to his subject. Probably he did not know that in C.E. Conventions the time-table is strictly adhered to, and the bell rings in a remorseless manner. He indulged in a lengthy introduction, and had to curtail his remarks on the topic. However, all he said was excellent, and he received a well-merited ovation. He spoke of the C.E. as the Sunday School Continuation Classes, and hoped that in these young people were learning to pray and to know their Bible, and were developing the sturdy character which can say "No." The political life of the country needed a pure and sturdy manhood. If voters are corrupt, representatives will be so, too. The work of England in the future must be in the hands of the Church, and the evils which blight its fair fame to-day must be sought out and for ever crushed.

"THE GREAT DAY."

Tuesday was the last and truly the "great day of the feast." At the Albert Hall in the morning Rev. C. Stedeford presided.

Miss Weatherley excelled herself in speaking of "The Endeavourer's Responsibility to his Lord." She spoke of responsibility for character and for service, and strikingly illustrated her argument, comparing a bar of gold with a bar of iron of the same weight. The iron would be worth £1, and the gold £10,000, but if only enough work should be put upon the iron it could be made to produce watch-springs to the value of £50,000, or five times the value of the gold.

Rev. Arnold Streuli, in speaking on "The Endeavourer's Responsibility to his Society," pleaded for a character which will commend C.E. to all the world.

Rev. F. J. Horsefield, of Bristol, the pioneer of C.E. in the Church of England, spoke on "The Endeavourer's Responsibility to his Church," and urged intelligent interest in the history of his church; unceasing loyalty to its principles; fidelity to its service; and endeavour to be extenders as well as defenders.

During the afternoon denominational rallies were held, and in the evening consecration services in no less than six centres. That in the Albert Hall was conducted by Rev. F. B. Meyer, and the subject of his address was, "Self Surrender: A Condition of the Spirit's Indwelling."

From Dr. J. G. Paton.

DEAR SIR,—Let me most cordially thank you and all the readers of your paper, The Christian, who have contributed to the £83 12s. which you have so kindly sent me for the work of our Lord Jesus in the New Hebrides Mission. May Christ reward and bless you and them all with an ever-deepening joy in his service and salvation, and may The Christian, as in the past, be more and more a power for good in deepening the interest of all its readers, not only in home and foreign missions, but in all church and Christian work and in giving for its support.

You will all be glad to hear that in our mission in the New Hebrides the Lord has now given us about 18,000 converts and 3,000 church-members, some 300 of whom are native teachers and preachers assisting us in our work on the islands. Indeed, every convert becomes a missionary to others, asking God's blessing on meals and conducting family worship daily. He has also enabled our missionaries to translate the Holy Scriptures into twenty-two new languages, as spoken by the inhabitants of each island we occupy, and the natives have paid for the printing of them in all these languages, except one New Testament, for which some unknown friend of Jesus paid, through the United Presbyterian Church of Scotland.

Could any other power but God's Word have brought 18,000 of our South Sea Island cannibals to live in peace and happiness, loving and serving Jesus Christ? As we have yet some 60,000 cannibals whom we have not reached on our group, I have, in America, Canada, and Britain been pleading their cause, trying by collections at meetings and voluntary help from God's people to raise what will enable us to get more missionaries to give the Gospel to them, and enable us to keep those workers already in our Mission. The handsome help of your readers I receive in deepest gratitude, and I plead for your continued prayers.—Yours faithfully, John G. Paton.

2, Park Quadrant, Glasgow.

Lambeth Dust Women.—After much prayer and waiting upon God for guidance, suitable premises were secured in the Commercial Road for providing a crêche to which dust women can send their babies to be cared for and fed for 3d. per day. The dedication service was held a few days ago, and was conducted by Rev. F. B. Meyer, and encouraging words were spoken by Revs. J. Tolefree Parr and T. J. Hazzard. The Home is to be known as Emmanuel Crêche, and it will also be the centre of Gospel services on Mondays for mothers and on Wednesdays for young people. The hon. secretary is Mrs. E. Dupe, 72, Commercial Road, Lambeth, S.E.

The Scottish Assemblies.

CHURCH OF SCOTLAND.

ON the presentation of the Jewish report, Professor Nicol said that the influence of Christian schools on Jewish society in the Levant was telling very largely in favour of a modified feeling towards the Gospel of Christ.

In submitting the Home Mission report, Rev. Theodore Marshall was glad to be able to say that they had not fallen back, but rather gone on increasing their evangelical workers. This year there were 270 agencies, ten more than had ever been reported to the General Assembly. Last year they reported larger figures than ever before, and the same increase took place in the year which preceded that. With regard to church stations, 22,000 of their people every Lord's Day worshipped in connection with mission churches and stations. In 1900 they had assisted in building and enlarging sixteen places of worship.

A special committee proposed a system providing for a more thorough and extended scheme of pastoral instruction, training, and guidance for students who may be looking forward to the service of the Church as ministers, medical missionaries, or teachers. While regarding it as essential that no student should be obliged to live in any of the residences, the Assembly approved of the action of the Board in contributing towards the erection or enlargement of such residences as may be instituted at university seats, provided the buildings were placed at the disposal of lecturers who may be appointed to visit them.

Referring to certain "explanations" of the Sabbath desecration which had been witnessed at the building of the Glasgow Exhibition premises, Principal Story said they really meant that it would have implied some diminution of the profits if the Sabbath had been properly observed. The same remark applied to the cases quoted of labour in Lanarkshire. It was

A QUESTION OF SHILLINGS AND PENCE.

The valuation of the Lord's Day was a matter estimated by the expense; it cost too much, and therefore it was not kept. Let them get rid of all hypocrisy and cant, and if a man were clearly convicted of keeping his workmen on Sabbath, do not let them have pious divines coming forward and defending his action.

When introducing the subject of Foreign Missions, Mr. McMurtrie said that only three times in their history had the baptisms exceeded 1,000; last year the number was 1,072. It had been suggested they should leave China and go to safer ground, but the voice of the Christian Church all over the country had been—"Here am I; send me." He announced an offer from the directors to hand over the East African Scottish Mission to the Church. The mission was founded nine years ago in the vast district between Mombasa on the coast and Uganda. While almost on the equator, the mission station was extremely healthy, being situated 6,500ft. above the sea level, and had the advantage of being on the railway line from the coast. It was endowed to the extent of £37,000, and there is in addition a reserve fund of £2,000. The transfer is not being arranged.

UNITED FREE CHURCH.

Widespread satisfaction is felt at the filling of the Chair of Church History in the New College, Edinburgh—vacant through the retirement of Principal Rainy—by the appointment of Rev. Dr. A. R. MacEwen, minister of Claremont Church, Glasgow. In returning thanks, Professor MacEwen said that, though a studious life was congenial to him, he did not accept the chair for the purpose of historical research. The colleges were for the training of students to be ministers of the Gospel, and it was his chief desire and prayer that he might have grace and wisdom to help the men of the rising generation to serve Jesus Christ in the ministry with greater fidelity and consistency, and with more purity and power, than he himself had shown.

One of the interesting results of last year's union has been a movement for the organization of women for home work. Principal Rainy explained that it was intended to be an association through which there might come up from all parts of the Church suggestions as to what was wanted, and as to what had been found practical and practicable, so that the ideas might be matured and the suggestions be made the current property of the whole Church in the women's department, which at present were not known, realized, or applied to practice as they might be.

The report of the Committee on Foreign Missions bore that the total amount raised in the United Church at home and in stations abroad during the past year for foreign work was £194,881 14s. 8d. The total number of Christian agents labouring in the mission fields in India, Kaffraria, Natal, Livingstonia, the New Hebrides, and South Arabia, was 1,142, and there were in addition 354 unbaptized teachers.

It was agreed to appoint Rev. Dr. George Robson to be sole editor of the *Missionary Record*, and Rev. W. Agnew to be sole editor of the *Children's Missionary Magazine*, the appointments to be for five years from December next.

The Sabbath Observance Committee's attention has been directed to labour as it exists in some of our industrial centres. The practice has crept in with increasing requirements of certain industries, and the high pressure of competition. But there has been an awakening of the conscience to the "slavery" that arises from continuous toil, even though sweetened by largely augmented pay on Sabbaths. In the iron-smelting centres, where such labour is prevalent, it is pleasing to report that efforts are being made to reduce it, or so regulate it, that only what is necessary shall be undertaken. In Coatbridge, as busy an industrial centre as there is in Scotland, with works of a kind that demand more or less unceasing toil, a vigorous effort has been made to effect a lessening of Sabbath labour, or such a distribution of it, as shall secure for men their Sabbath at stated times.

Scottish Notes.

THE usual Ministers' Autumn Meeting has been arranged to be held at Bridge of Allan, September 16-18; and it is proposed that the general topic should be, "The Ministry in Relation to the Present Condition of Church Life and Work."

The Primitive Methodist Conference has commissioned Rev. Samuel Morton to assist in the initiation of a forward movement among the Edinburgh Methodists. The Literary Institute purchased a short time ago will be the centre of the new endeavour.

A few days ago the annual Christian Convention took place within the policies of his beautiful estate of Douglas-Support, on the invitation of Rev. Sholto D. C. Douglas. At the Saturday afternoon conference there was a very large gathering from all parts of Lanarkshire. Mr. Douglas presided, and an address was given by Rev. John M'Neill on "The Feeding of the 5,000." Rev. George Johnstone (New Marnock) and local ministers took part in the proceedings.

The Scottish Christian Social Union has been formed (*a*) to claim for the Christian law the ultimate authority to rule social practice; (*b*) to affirm the social mission of the Church, and make suggestions as to how that mission may be best fulfilled; (*c*) to investigate, where necessary, the social and economic facts in different departments of the national life, and to study how to apply the truths and principles of Christianity to the problems arising therefrom; (*d*) to take action, as occasion arises, for the furtherance of specific reforms.

The annual report of the Highland Temperance League shows that such work in the northern and western counties has during the year been attended with special difficulties. The crises through which the trade has passed have been much in evidence in the distillery districts. Higher wages and general business activity have placed in the hands of many larger opportunity for self-indulgence, which has too often been taken advantage of. The two agents have, however, addressed 419 meetings, and there are evidences of progress in several directions.

The Late Mr. T. S. Heley.

BY WILLIAM LUFF.

FOR twenty-five years the name of Mr. T. S. Heley, of Wing, Leighton Buzzard, has been widely known in connection with village mission work, and many heard with sorrow of the closing of his work on earth on Wednesday, February 27. With his pony and trap he has visited almost every village in Buckingham and Oxfordshire, besides many villages in fifteen other counties. His plan was to give Gospel papers from door to door, and speak wherever there were ears to hear. It was our joy to accompany him in many of these tours, and we know of no better way than his of reaching the dark villages. The cause of death was pneumonia; but even when unconscious, God's servant was giving out hymns and Scriptures, as was his wont in the villages. Many friends and neighbours gathered in the village churchyard to sing a last song of "Peace, perfect peace," over the the body of the now silent preacher.

Shortly before his death, Mr. Heley published a brief record of his work, entitled "Stories of Village Preaching" (1d. *Morgan & Scott*). From this we cull one or two incidents:—

From Photograph by Mr. Alf. H. Case, Leighton.

One Lord's Day morning, in a Bucks. village, an elderly man told me he had been seeking and praying for a long time, but found no peace. He had had visitors also, who prayed with him. We turned into his house, and our text was 1 Pet. ii. 24, "Who his own self bare our sins in his own body on the tree." Soon his face brightened, and he exclaimed, "Oh, I see, I have only to trust in what Jesus *has* done." We bowed before the Lord, not to ask for pardon, but to praise Him for redeeming love. When we next went that road, he was with the Lamb in glory, and his wife, through his testimony, I understood, was trusting in the same Saviour. Years after, when holding a mission miles away from that village, their grand-daughter met me, who also was a Christian. She said, "Whenever I see you it reminds me of grandfather, and how he found peace in the Lord Jesus."

We were present at the funeral referred to in the following narrative:—

In our earliest open-air work we had great blessing in some needy villages in Bucks., &c., the meetings, with the help of others, being kept up in the open air for two summers. Many times of blessing were experienced there, the result after twenty-five years remaining still, although most have gone home, and nearly all are scattered. The first visit brought several to decision, and years after we met two who testified to the grace of God. Fourteen or fifteen years after we met another, in a sad trial. Having heard in an adjoining village that a funeral had just taken place in C——, we started to it. It was a young man killed instantly on the railway. On the way we called at three houses, and in one I saw the mother, who had found the Lord in the previous visit. My greeting was, "If the Lord Jesus came to-night, should you be pleased to see Him?" "Indeed I should!" was the reply. "We have just buried my son, who was killed on the railway in Leeds; do come in." Two of us went in, and this remarkable leading was, we believe, a great blessing, for the house was full of mourners.

Several of our visits to the villages were preceded or followed by what appeared the special voice of heaven. Mr. Heley wrote:

A very solemn time was experienced at a corner of a village green by two of our party, the theme of both being "Prepare to meet thy God." One speaker was deeply moved, and said, "I feel that something terrible is going to happen—some great judgment." After the meeting they went quietly to their lodging, and within an hour or two a party of men, who had just left a public-house, were driving round the corner where the meeting had been held, but turned too shortly, so the wheel ran up the bank. They were instantly overturned, and one was killed. On another occasion, when we had finished visiting, &c., in a village, we noticed a road we had not been through, and followed it. We drove on some two miles through an uninhabited district, when we met two waggoners with their teams. They seemed excited, and the last one said there had been a terrible accident forward. Not stopping to inquire what it was, we urged him to "flee from the wrath to come." In about a mile we came to a village, and noticing groups of people about, we began speaking in front of a public-house, &c., and visiting. We soon learned that a poor fellow had been crushed under the wheels of a ploughing engine, and unwittingly I had gone into the place where he lay to speak to some men. The people were some of them much moved, and we pleaded long and earnestly with them to flee to the Refuge. Our way followed the track the engine had come, and for miles we carried the news and preached the Gospel. The news spread rapidly, and everywhere our strange visit was announced among the wonders.

The simple faith of the villagers was very cheering. Here is an instance:—

A poor old drunkard, eighty-four years of age, was found mightily convinced of sin. He, too, "Beheld the Lamb of God," and lived until he was ninety to testify of the wondrous grace of an uttermost Saviour. Once in visiting him a little time before his decease, he said, "I am simply trusting in the finished work of the Lord Jesus. I shall never perish there, shall I?"

One other incident introduces the work among the Hereford and Worcester hop-pickers, which was commenced and linked on to the village work. Mr John Jones, of Shepherd's Bush, was speaking in front of a row of cottages; he explained that neither church-going nor chapel-going could cleanse from sin nor tears, nor prayers, nor any works to which people resort can cleanse from sin, "Nothing but the blood of Jesus."

In various ways he brought out the truth in each, ending with "Nothing but the blood of Jesus." A heavy shower abruptly ended our meeting, and we drove on. The next summer we were there again. A Christian woman, living in a cottage opposite to where the meeting had been held, said to me, "Last year you had a meeting here, and the theme was 'Nothing but the blood of Jesus.' Our aged father," she said, "sat at the door and heard it. A few days after he asked me, 'What did the man in the lane say on Sunday?' She repeated the words. The truth was brought home to his heart by the Spirit, and he was changed, and became a man of one idea. His life had been a very sad one, and he realized it, and every day his now favourite words were repeated. During the winter he fell ill, and whoever came to see him, 'Nothing but the blood of Jesus' was his theme, "and," said his daughter, "as the disease became worse, he said but little else, and his last audible words were 'Nothing but the blood of Jesus.'"

This incident was printed as a booklet, and appeared in various forms in this and other countries, and of it Mr. Heley records:—

I walked into a gipsy camp, in the hop country, one moonlight evening, and found the colony about retiring to rest, so gave a young woman some Gospel books, among them "Nothing but the blood of Jesus." After a few words I retired; but two years after she told Mr. Jones how the perusal of the book had led her to the Lord Jesus, and following on had led her, then the family, to a Mission Hall near their home, and most of them were now converted.

At the age of sixty-two our beloved friend has finished his good work. May his testimony stir others to follow on in similar efforts!

Whit-Monday Meetings.

TALBOT TABERNACLE.

THE Whit-Monday missionary breakfast held at Talbot Tabernacle, Bayswater, was presided over, as usual, by Pastor Frank White, the esteemed pastor of the Tabernacle. This was the twenty-third annual gathering of the kind called together during Mr. White's ministry in West London.

There was a goodly company, representing different sections of the one Church of Christ, at the morning meal in Powis Hall, and a yet larger gathering at the meeting which followed in the Tabernacle. The spirit of Christian fellowship beautifully prevailed, and throughout the engagements of the morning a quiet but gracious working of the Divine Spirit was manifest. China, India, Africa—south, central, and east—Portugal, Madeira, and other mission fields were represented.

Pastor Lecoat spoke of the work of the Breton Mission, and Pastor Jefferd of similar operations among the Roman Catholics of Madeira. Mr. and Mrs. Spencer Walton, fresh from distressing scenes of warfare in South Africa, told of the conquests which they had seen effected by the Prince of Peace in African hearts that had been at enmity with God. Mr. Miller, of the Scottish Industrial Mission in Central Africa, recounted the Lord's leading and working in connection with an agency which will arouse larger interest as the minds of Christians become familiarized with its methods; and a great hush fell upon all hearts as Mr. and Mrs. Green told, to the glory of God, how "in deaths oft" during the recent Boxer rising in China, they had been kept in peace and marvellously preserved. Most humbling—and therefore spiritually wholesome—were the messages breathed into the very heart of the meeting by the Spirit of grace and truth through the words of these devoted workers. R. W. H.

KILBURN HALL CONFERENCE.

Notwithstanding the glorious weather inviting into the country, Kilburn Hall, N.W., was again filled on Whit-Monday afternoon for the usual Bank Holiday Conference. The meetings were marked with growing interest and power. It is gratifying to see such large numbers, especially of young men and women, who thus show their desire for spiritual advancement rather than the good that comes from physical and legitimate recreation on the only day that many of them are free from the claims of business, and not a few of those whose daily round of toil partakes of the character of drudgery. The many beaming faces and the hearty sounds of praise indicated that the cup of each was overflowing, and that there was no cause for regret in their choice of how and where to spend Bank Holiday. "And they being let go went to their own company."

After prayer by Mr. James Sprunt, Mr. James E. Mathieson, who presided in the afternoon, gave an excellent keynote to the day on being "filled with the Spirit," reading Eph. v. 14-20. Pastor Fuller Gooch gave an excellent address on the two-fold glory of Christ as Son of God and Son of Man, and Pastor D. M. Cameron followed by speaking from Matt. xi. 28. Surgeon-General Partridge, whom all were grateful to God to see so far recovered, then gave a testimony of how greatly the Lord had been with him through pain and trouble, making him happy even in suffering.

The evening meeting commenced with a touching word from Mr. Marshall Broomhall, of the China Inland Mission, on the wonderful way which God had helped and sustained his children in China throughout the recent terrible troubles, and Rev. I. Row followed, urging the necessity of more workers in the mission field.

Pastor John Telfer spoke with power on the Feast of Pentecost, after which Pastor McCracken drew some helpful lessons from the life and walk of Enoch. Mr. Monro Collings suggested that something practical ought to come out of the meetings in service for the Master, basing his remarks on the latter part of 1 Chron. xxix. 5. Mr. Edward Hurditch gave a brief, final helpful word, and Lord Radstock closed this happy Conference with prayer.

Forty Years of Service.

AN enthusiastic meeting was held at Costers' Hall, on Whit-Tuesday evening, when Mr. W. J. Orsman, J.P., was congratulated on having completed forty years of honorary Christian work on behalf of the street-trading classes, and was also presented with a testimonial.

Mr. Collinson referred to about twenty letters which had been received from well-known persons regretting their inability to be present, including the Earl of Aberdeen, and the Marquis of Northampton, who was willing to do anything for such work, and whose absence was unavoidable. Mr. Collinson asked Mr. Orsman to accept three things—an address, a travelling-bag, and a cheque for £50, that being the balance of what had been collected for the testimonial.

Mr. Orsman accepted the gifts, but handed back the £50 as a first donation towards a second contingency fund of £500, a similar sum having been already set aside for the same purpose. In acknowledging the sympathy felt for him, and referring to the fact that he was getting older, Mr. Orsman quoted the Psalmist's words, "O God, Thou hast taught me from my youth; and hitherto have I declared thy wondrous works." While thanking God and his friends, he had to confess that during thirty years he had owed much to his wife, who had always encouraged him, and oftentimes, when unable to attend the meetings himself, Mrs. Orsman had ever thought it her duty to be present, whether in hail, rain, or snow. Characteristic references were made to

FRIENDS OF BYGONE DAYS.

Special mention was made of C. H. Spurgeon, of the Hon. Baptist Noel, at whose church a cobbler conducted a large Bible class. George Cruikshank had been accustomed to visit Golden Lane to draw his ragged school sketches. The late Sir Arthur Blackwood had also shown much sympathy. The work had been a mission to the poor in its earliest days, and it was so still, and it was as much needed as ever. Statistics were given, showing the great increase in the number of societies and hospitals for the poor in the course of forty years. In the beginning mission workers were regarded as intruders, and he had been defended by Lord Shaftesbury. He had never changed in his doctrinal teaching, the Bible was enough for them; and he had never sanctioned any exhibitional religion. They believed in the Bible, and their converts grew up among them. If he had to begin again, he should do the same. There were fifty-three operations carried on in connection with Costers' Hall, and their meeting-room was not large enough to hold all the members of their clubs, &c. Mr. Orsman added that he hoped to go on as he had done for some time longer.

Mr. R. C. Morgan, who presided, said he remembered the men of 1860 who had favoured mission work of that kind, Costers' Hall being one of the oldest and the best. He wished that there were more of such missions. He thanked God for Mr. Orsman's consistent testimony.

Mr. John Kirk congratulated Mr. Orsman and his friends on behalf of the Ragged School Union. Mr. Orsman was where he was at the first in regard to catholic-mindedness. All the way through he had shown adaptability to many situations. At the council table of the Union, he had been a leader among leaders.

Rev. W. Cuff said that the meeting was not only a happy one, it was pathetic. Such pioneers as Mr. Orsman had smashed prejudice, and had made Christian work what it was. He had known Mr. Orsman since 1864, and the years behind them had been golden years. He was thankful that his friend had never turned back. As regarded his testimony for the truth, all the victories won at the Shoreditch Tabernacle and at Costers' Hall had come through the Gospel. Mr. John A. Groom also gave testimony to Mr. Orsman's Mission, and to such work generally.

It is to be hoped that the Contingency Fund will be sustained by all Mr. Orsman's friends. It is one which we think an essential feature in all Missions.

Rev. John Wilkinson's Jubilee

A LARGE company of friends gathered in Mildmay Conference Hall last Friday afternoon, to congratulate Rev. John Wilkinson on his completion of fifty years of service in the work of the Lord among the Jews. Recalling with gratitude their first meeting, in the same hall twenty-three years earlier, the Chairman (Mr. James E. Mathieson) named three characteristics of Mr. Wilkinson's teaching which he had recognised as very important and helpful—(1) its Scripturalness; (2) its spirituality; (3) its affectionate perseverance. He rejoiced that his friend had been used of God as a true and successful missionary to the Jews, as a great missionary to the Church of Christ, and as an important agent in the distribution of the Scriptures among the Jews.

A most cordial reception was accorded to Rev. John Wilkinson as he rose to tell of the goodness of the Lord during the sixty-two and a half years since his conversion at the age of fourteen years, when his leader into the truth was his now sainted mother. He traced the steps by which he was led, until his attention was specially directed to a college where students were in request, with a view to taking up work among the Jews. The thought was new to him, but as soon as he answered the call there came the confirmation, "That's your sphere."

Turning to the second half of his work, he told in touching terms how the Lord had sent in the means required in answer to faith and prayer, until the voluntary contributions now amount to £168,591 5s. The whole experience was summed up in the words—"having nothing, and yet possessing all things."

THE NEW TESTAMENT MOVEMENT

had been a special delight, and had resulted in the distribution of at least a million and a quarter volumes among Jews speaking various languages.

A personal item of exceptional interest was the narration, by Rev. Aaron Matthews, of his own conversion—at Newark, in 1864—through the instrumentality of Mr. Wilkinson, who had also kept hold of his hand afterwards until he was thrust out into mission work.

Speaking as the representative of a small circle of friends, Pastor Fuller Gooch expressed the deep love which they felt for Mr. Wilkinson, for the Master's sake, for the work's sake, and for his own sake; and presented a cheque for £200 as a token of their personal affection. "We meet," he said, "to glorify the Master of a servant, who has had grace given to glorify Him. May the Lord spare him till Jesus comes!" Going back over thirty-five years, he recalled how they had come into contact in Norfolk; and thanked God that one of the privileges of his ministry had been the continuance of the close fellowship then begun.

Another pleasing feature of the meeting was the presentation of an address by a deputation from the Hebrew Christian Prayer Union; and among other friends who took part in the proceedings were Rev. D. B. Hankin, Pastor Frank White, Mr. William Greene, Rev. F. L. Denman, and Rev. Isaac Levinson.

New Forest Gipsies.—In connection with the Country Towns Mission a useful ministry is carried on among the gipsies of the New Forest. The missionary, Mr. G. R. Shaw, in his annual report, relates many instances telling of spiritual and temporal blessings which have resulted from the Christian service rendered to these wandering tribes. Evidence is not wanting that the aversion of the gipsy to a settled dwelling house is becoming less marked, and numbers of families are living in cottages, and their children are attending schools. The spiritual part of the work is ever kept to the front; but the temporal wants of the gipsies are not overlooked. The sick and aged have special care, and through the kindness of Christian friends they have been assisted with gifts of clothing and other articles, as well as money. It is evident that were it not for the Mission large numbers of these poor creatures would remain in spiritual darkness, and lack even the merest necessities of life. Communications for this much-needed and beneficent Mission should be addressed to Mr. G. R. Shaw, Ashurst, Lyndhurst, R.S.O, Hants.

The Ministry of the Word.

At home and abroad the work of the Association for the Free Distribution of the Scriptures is bearing abundant fruit, and communications from Christians in all parts of the world bear witness to the triumphs of the Word of God in every land. Miss L. Perks, of the Winchester Soldiers' Home, referring to gifts of marked Testaments, writes: "The troops were anxious to obtain copies. The nurses of the R.A.M.C. and St. John Ambulance asked for a few copies to take back with them to the base, general and field hospitals in South Africa, saying how thankful the sick and dying were to have a few verses read to them. One sergeant who has come home for a few weeks showed me his Testament given to him last autumn, saying whatever else he had lost, he had kept

HIS PRECIOUS TESTAMENT,

the study of which had brought him to the Lord."

From Naples, Mr. S. Burrowes writes: "The Bible distribution under God's blessing is increasingly fruitful. Hundreds of men who got Bibles and Testaments years ago turn up again and tell us how they reverence their precious book." Herr A. C., of Bohemia, says:—"A great many of the Scriptures procured by your grant I have sent by post to South Austria or distributed when travelling there. There are no colporteurs in Carniola, Istria, and other parts, so I am very thankful that by your help I am able to scatter the good seed among the poor Slavonians." From Umballa, India, Rev. R. Thackwell writes:—"We have had much encouragement in the distribution of the Scriptures during the year. Mrs. Thackwell has acted as colporteur, meeting the trains at the railway station, giving to all who could read and had no portions of the Scriptures. She has also, when in the hills in the summer, visited for the same purpose the houses of

NATIVE CHIEFS AND THEIR RETINUES.

I have myself, through native assistants, distributed copies of God's Word to the villagers, who, were it not for your society, would never have a copy. We know that a great many people are interested in their personal salvation through reading the Scriptures we have given them." To these testimonies it is only necessary to add that all funds subscribed are available for the objects of the Association without any deduction, the work being done by voluntary helpers, and the expenses for printing and postage privately defrayed. The following are the numbers of Scriptures distributed:—185,256 Bibles, 1,122,819 Testaments, and 1,182,439 portions. A perusal of the annual report cannot fail to impress readers of the fact that truly the Word of the Lord is accomplishing that which He pleases, and prospering in that whereto He has sent it. For many years the work of the Association has engaged the unremitting care of Mrs. Robertson, whose address is—The Chesils, Christchurch Road, Hampstead, N.W.

Ready to Perish.

THESE words well describe the condition of those whom the Liverpool Midnight Mission seeks to save. The Homes are not so full as they have been in times past, as many of the women have caught the spirit of the age, and are disinclined to submit to training or restraint. During the year ninety-seven cases have been dealt with. Some were restored to friends or placed in situations, and others remained in the Homes. Preventive measures go hand-in-hand with rescue work, and no testimony of these fruitful efforts could be more useful than the numerous letters received from former inmates who have been helped to a happy re-settlement in their place in life. The Mission is largely supported by the earnings of the women, and orders for laundry and sewing are always appreciated. Communications may be addressed to the matron, Miss Hobley, 6, Belmont Grove, Belmont Road, Liverpool.

National Anti-Vivisection Society.

THE immense gathering at the annual meeting of this Society a few days ago, at St. James' Hall, was indicative of the strength and volume of feeling which exists in this country against the vivisection of animals for the object of medical study or discovery. The president, Lord Llangattock, occupied the chair, and in the course of a vigorous address said the question to be faced was whether it was wrong to torture animals? They need not be afraid of the physiologist. Physiology had not yet, thank God, taken the place of religion or morality. Referring to the practices in hospitals, the speaker contended that to criticise the management of such institutions was not to attack them. They wanted to see them cleansed of a terrible stain. He knew of thousands of pounds that had been diverted from hospitals on account of vivisection.

The Hon. Stephen Coleridge advocated the abolition by law of vivisection practices. With men and women physical pain is easier to bear than disgrace, infamy, ruin, or a broken heart; but animals tortured by the vivisector have no armour of the intellect to summon to their aid. Vivisection was further denounced by Canon Wilberforce as a system of fraud, cruelty, and impious inquisitiveness. Impressive addresses were also given by Lady Pender, the Dean of Hereford, and Mr. Ernest Bell.

Irish Notes.

TEN candidates have been accepted for the Methodist ministry in Ireland this year. Three others withdrew, and two were declined.

The Irish Colportage Association has now forty agents in the field, and these sold last year 11,346 Bibles, Testaments, and Psalms, being a considerable advance on the sales of the previous year. Twenty students assisted during part of the year in the work of the Association, which is helping to spread the light in the darkest parts of the country.

Last week three religious bodies held their annual meetings in this country. These were the Congregational Union of Ireland, the Baptist Union of Ireland, and the Reformed Presbyterian Synod. Rev. Dr. Forsyth, of Cambridge, was present as a delegate from the Congregational Union of England and Wales at the first, and spoke and preached; Pastor H. D. Brown, M.A., of Dublin, presided at the second; and Rev. A. S. Lyons, of Newry, at the third. Each of these Churches, although not very large, is doing a good work in Ireland, and is helping to emphasize a particular side of the truth which otherwise would likely be forgotten or ignored. Besides, they save the larger Churches from becoming imperious and careless, and thus they discharge important functions.

The Belfast and district branch of the National Society for the Prevention of Cruelty to Children, which has now been at work ten years, continues to justify its existence. It has four inspectors, and has local committees in sixteen districts in Antrim, Down, Armagh, Tyrone, and Louth. The number of cases investigated during the year was 1,297, affecting the welfare of 4,048 children. In 177 cases it was found necessary to prosecute, and in 118 cases the offenders were sentenced to imprisonment. It is almost impossible to picture all that is involved in these figures, but it is certain that the sufferings to child-life which they imply would be multiplied tenfold, but for the influence of this Society. Moreover, in most cases the drink is the cause of the cruelty to the children.

At the present time the Roman Catholics of the South and West of Ireland are manifesting a very intolerant spirit towards Protestantism. For example, it was proposed a few weeks ago to establish a Hospital Saturday in Limerick, and although the project had the warm support of many Roman Catholics, like the Mayor of Limerick, Mr. John Daly, it was defeated by the priests because Lady Limerick, who had been at one time a Roman Catholic, had some connection with the matter. Also, in Cork, the South Infirmary had been always an undenominational institution, towards the support of which the Protestants contributed last year about £600, while the Roman Catholics gave less than £100. Yet it has been resolved to place a nun at the head of this hospital, and also to bring in nuns as nurses in place of the professional nurses hitherto employed there. Everywhere Roman Catholics are not permitted to associate with Protestants, and thus the feebleness of Roman Catholicism is tacitly admitted, while its intolerant spirit is likewise made manifest.

A Biblical Herbarium.

IT has been our privilege to examine, with interest, Southall's Biblical Herbarium, containing specimens of over seventy of the plants and plant-products mentioned in Holy Scripture. The collection is likely to form a valuable instrument in the hands of lecturers, teachers, and leaders of Bible-classes. That Canon Tristram has carefully examined the specimens, writes of the collection in the highest terms, and has edited a handbook for the use of teachers, themselves constitute a guarantee that the work has been carried through with thoroughness and accuracy.

There can be no doubt that real interest would be excited in the minds of young people if such specimens as these were passed round during the teaching of a lesson. We handled a branch of the thorn of which it is believed the Saviour's crown was composed; the gourd, or wild vine, which produced "death in the pot" of the young prophets (2 Kings iv. 38-41); the bulrushes of which the ark of Moses was constructed; and tares and wheat bound together. Frankincense, myrrh, cummin, and balm of Gilead, with many more, were real things to us—not merely names, as they had been previously. The Herbarium is no toy, but a substantial and effective "tool for teachers." (Price £2 2s. Size of box about 24 inches long, 12 inches broad, 10 inches deep. Agent, *W. H. Brown, Sibford Ferris, Banbury.*)

Welsh Notes.

IN order to bring the history of Welsh Congregationalism up to date, Rev. P. L. Roberts, of Liverpool, is writing a volume to supplement the work of the late Drs. Thomas and Rees.

The Welsh Wesleyan Assembly is to meet at Llanidloes, Montgomeryshire, on June 9-13. The retiring president is Rev. Rice Owen, of Ferndale. He will be succeeded by Rev. Hugh Jones.

At the last quarterly meeting of the Welsh Baptists of Anglesey, a resolution was passed, urging all shopkeepers belonging to the Baptist denomination to refuse to supply boys under sixteen years of age with cigarettes or tobacco.

The North Wales Temperance Association conducts annually a temperance examination. This year there were only seventy-seven candidates. The papers set dealt with temperance principles and facts. Out of the seventy-seven competitors sixty-six were successful.

At the last quarterly meeting of the Cardiff and District Free Church Council, it was announced that a Free Church Girls' Guild was in course of formation, and will be inaugurated in the autumn. The Council has decided to commence forthwith a series of open-air services in the town.

The statistics of the denomination showed on the whole a gratifying increase. The number of chapels and preaching stations is 1,572, an increase of fifteen in the year. The number of communicants is 158,114, or 2,056 more than last year's reckoning. There has also been an increase of over 4,000 in the number of adherents.

The general assembly of Welsh Calvinistic Methodists was held this year at Aberystwyth. The retiring Moderator, Rev. J. J. Roberts, Portmadoc, delivered an address upon "The Origin, Constitution, and Present Duty of the Denomination." Many of the meetings were devoted to business. The last day of the Assembly was set apart entirely for the preaching of the Gospel.

The report of the Foreign Mission work of the denomination was most cheering. The number of native communicants in the churches of Khassia and Jaintia in Assam is over 15,000—an increase of 1,056 during the year. There are over 13,000 children in the Sunday schools. Towards the Twentieth Century Fund some 9,000 rupees have already come to hand. The report of the work carried on in Brittany also was of a most encouraging character.

The annual Whitsuntide Preaching Festival of the Welsh Calvinistic Methodists of Liverpool began this year on Thursday, May 23, and continued on the evenings of Friday and Saturday, and all day on Sunday. In some chapels sermons were also preached on Whit-Monday evening. Possibly the most important feature of the Festival was a united fellowship meeting held on Whit-Monday morning. Some twenty of the most distinguished ministers of the denomination took part in the various meetings.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

** *I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.)*

A Wolf Story.

By Rev. E. PAYSON HAMMOND.

MY dear young people, please listen to the talk of a young wolf with his mother, and to a lesson learned from the fable.

"How I wish, mother, I could be a dog, and then I would not go hungry as we sometimes do now; for I have heard that dogs get food every day. How can I learn to be a dog?"

"I will tell you. Go to-night to a farmer's house where there are children, and do not bark sharply—let the children play with you. You will soon forget that you are a wolf."

When night came, the little wolf crept near to the farmer's door. The farmer picked him up, saying, "Here is a little wolf I found on the door step."

The children all ran to see him, and treated him as if he was a puppy dog that had come to stay with them. The farmer told his neighbours that he had found a young wolf; the children said, "It is a beautiful little puppy dog."

One day the farmer brought a weak lamb into the house. The children fed it, and it was soon ready to run about and play with them. All the time the farmer kept his eye on the young wolf which was now getting pretty large, and the children said: "Father, Lupus is almost big enough to take care of the sheep!" "Yes," the father said, "he might eat up some of the lambs instead of taking care of them." He put the lamb back in the fold.

That night the young wolf did not sleep well. He thought of the weakly lamb in the fold, and he found his way to where the sheep and lambs were gathered; he sprang over the fence and caught the lamb. He killed the poor thing and ate it. He dared not go back to his master and the sweet-faced girl who fondled him when he was so small. Off in the distance he heard the barking of the wolves, and away he ran to join them. After all, he had a wolf's nature instead of a dog's, and found himself more at home with wolves than with children.

I heard of a lady who thought pigs were very nice if they were kept clean. One was given to her. She made a little dress for it and taught it some nice tricks. It used to follow her about, and the boys and girls were glad to see the little animal. One day she was going past a deep mud hole, and the pig broke away from her and went down into the deep mire. The clean clothes were nearly spoiled. She fished out the pig and had him washed and dressed again; but his nature was the same, and at length she got tired of taking care of him in that way. She said, "He is a pig, and never will be anything but a pig."

Dear young friends, every child that has ever lived, and every man and woman as well, has a sinful nature. If the nature is to be changed, the heart must be renewed. That pig with clean clothes on, was nothing but a pig, and his nature led him to love the mire. Just as surely as that young wolf had a wolf's heart, and though it might act like a dog, after all it had a fierce nature that led it to destroy that young lamb, so surely you have a sinful heart. You need to ask God to forgive your sins, and change your heart. In Ezek. xxxvi. 26, his words are: "A new heart also I give and a new spirit will I put within you. I will take away the stony heart out of your flesh, and give you a heart of flesh." Jesus had to suffer a dreadful death on the Cross that we might have our sins forgiven, and our hearts changed. Ask God for his sake to give you a new heart, that your whole nature may be changed—made holy now and glorious by-and-bye.

Children's Special Service Mission.

Mr. J. Spiers, *Hamilton*, to June 16. Mr. Arrowsmith, *Maryate*, to June 5; *Cromer*, June 9; *Lowestoft*, June 10; *Leicester*, June 12; *Broughty Ferry*, June 15-21; *Ballater*, June 23; *Braemar*, June 30. Mr. Hutchinson, *St. Matthew's, Bayswater*, June 11; *Cranleigh*, June 22-23; *Southfleet*, June 29-30. Mr. J. S. Tyler, *Ventnor*, June 9; *Bonchurch*, June 10; *St. Lawrence*, June 11-12; *Gosport*, June 13. Mr. R. T. Archibald, *Edinburgh*, to June 17; *Sheffield*, June 28; *Leeds*, June 29. Mr. E. T. M. Dennes, *Redhill*, June 21. Rev. A. G. Dodderidge, *Croydon*, June 22-24; *Hampstead*, June 23; *Tooting*, June 29-July 1. Mr. Phillips Welch, *St. John's, Isleworth*, June 15. Mr. E. Clark, *with Caravan, Lavendon, Olney, Bucks.* Mr. L. H. Ingram, *with Caravan, in Kent.* Mr. David Clarke, *with Caravan, at Great Bardfield, Essex.* Messrs. T. Spurgeon, Page, and Wilson, *with Caravan at Horley.*

A Bairn's Hymn for Sunday.

The eminent Dr. Guthrie, when on his deathbed, said, "Sing me a bairn's hymn."

By Rev. RICHARD GLOVER, M.A., Rector of Wotton.

Happy, happy Sunday,
Best of all the seven;
In the week the one day
That makes earth like heaven.

Fit to call it *Sun* Day,
Day so warm and bright,
Shining on a sad world
With its gladsome light.

Sweeter name—"the *Lord's* Day,"
For He loves it so;
And it will be *Man's* Day
When the Lord they know.

On that day his own face
Shone as did the sun,*
Shone to think of Sunday joy
He for his had won.

As it is the Lord's Day
I will call it mine;
Mine to love it, then my face
Like his own will shine.

Like Him here, in heaven
Like Him we shall be;
Shining bright with happiness
Thro' eternity.

"No night there," but Sun *Day*;
There, days are not seven,
But one bright and holy day,
And that will make it heaven.

* Rev. i. 10 and 16.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 281).

By whom and to whom were the following said:—

1. "He hath done all things well" (Mark vi.-viii.)
2. "I can do all things" (Phil. iii.-v.)
3. "That maketh all things" (Isa. xlii.-xlv.)
4. "He will tell us all things" (John iii.-v.)
5. "Thou knowest all things" (John xix.-xxi.)
6. "Prove all things" (1 Thess. iii.-v.)
7. "Giving thanks for all things" (Eph. iv.-vi.)
8. "Please all men in all things" (1 Cor. ix.-xi.)
9. "We are witnesses of all things" (Acts ix.-xi.)
10. "Thou knowest all things" (John xv.-xvii.)
11. "All things are possible" (Mark viii.-x.)
12. "Observe all things" (Matt. xxvi.-xxviii.)
13. "Shewed you all things" (Acts xix.-xxi.)
14. "All things are for your sakes" (2 Cor. iii.-v.)
15. "All things work together" (Rom. vii.-ix.)
16. "All things are delivered unto Me" (Matt. x.-xii.)

[Children under *ten* do any 4; under *thirteen*, any 8; under *seventeen* any 12.]

QUARTERLY PRIZE COMPETITION.

The Prize Questions at the end of this month will be set from the following Books:—

Divisions I. and II. Genesis (such portions as are covered by Hebrews xi. 1-22).

Divisions III. and IV. Leviticus. Chapters i.-xi. and Hebrews.

ANSWER TO LAST SEARCHER (280).

Psalms i.-v.

1. i. 2; 2. v. 3; 3. iv. 6; 4. ii. 9; 5. i. 6; 6. v. 2.
7. "He shall be like a tree planted by the rivers of waters," &c. (i. 3).
8. "He is like the chaff which the wind driveth away" (i. 4).
9. "Blessed are all they that put their trust in Him" (ii. 12).
10. He will bless the righteous (v. 12).
11. Unto the Lord (iii. 8).
12. The way of the righteous (i 6).
13. "The Lord hath set apart him that is godly for Himself" (iv, 3).
14. God was his shield (iii. 3, also iv. 8).
15. To Kings: "Be wise"; to Judges: "Be instructed" (ii. 10).
16. "Thou hast enlarged me when I was in distress" (iv. 1); "Thou hast put gladness in my heart" (iv. 7).
17. "The Lord will hear when I call unto Him" (iv. 3); "Thou, Lord, only makest me dwell in safety" (iv. 8).
18. Christ (ii. 6).
19. "Stand in awe and sin not" (iv. 4).
20. ii. 2 and 3.
21. Psa. cxix. 35, 47, 92

No. 280—Correct answers (first list) received from:—

A—Irene Ashdown, R. and Ernest Aldwinckle, Olive and Miriam* Allam, Ethel Alford*, Douglas Anderson-Berry*.

B—Alison and Monica Bailey, Cyril Baddeley, Ethel Bailey, Maggie Batting, Eunice Baber, Clarence Bass, Marion Boyle, Evelyn*, Mabel*, Ileene* and Hilda* Barstow, Robert Bushby, Ada Bratt*, Annie Blaikie, Gwendolen Bailey*, Violette Birney, Dorothy Brooks*, Gordon* and May* Bligh, M. Bartlett*, Herbert Braddon*, Ella Berryman*, Millicent Buckingham, Emily Bridgewater*, Stanley Burgess*.

C—M. Candlin, Gussie Clark*, Agnes Cook, Ida*, May* and Willie Cullen, Ida* and Mabel* Cole, Mabel Camps, Sophie Cohen, Anna Chanyen*, Kittie Cope*, George Cross, Lydia Cleary*, Hilda Cook.

D—Tom Dunn*, Stanley Drew, Gwennie Davies, Ethel Dancy*, Ralph* and Dorothy* Daintree, W. and Nellie* Dowsett, Polognia Daws*, Mai Davidson, Rhoda Dunlop*, Emily*, Willie Catherine and Grace Dempster.

E—Leonard* and Olive Ewin, Mary Ellis.

F—Percy Fitch, Harry Flashman, Arthur Foley, Olive, Mabel* and Vincent Fleet.

G—M. Gover, Grace Goldsmith, David Gardiner, Thomas Gilbert, Daisy and Mary* Greenacre, Winifred Gardner, Margaret Gorrie, Dorothy*, Cicely* and Gladys* Gibson.

H—Theodora Hill, Stanley*, Francie*, Norman* and Florence* Hoyte, Harry Hodgkinson, Willie Hooper, Hetty Hill, Ina Hemmel*, Sydney Hanford*, Mary, Hilda and Elizabeth Hooper, Dorothy and Elsie Hanson, Beatrice Hastings*, Annie Horstcraft, Ince, Ruth and Dorothy Hunt, Dorothy Havergal Shaw.

I—Elsie Irvine, Nellie Irving*.

J—Alfred Johnson, Linda Jones*, Amelia Jacobson, Betty Jacobs*, Emily Jones, Hilda*, Winifred* and Louie* Jeffery, David Jameson*.

K—Hannah Knapp, Maurice Kalinsky, Eva and Max Kalb, Annie Kingsford.

L—Cecilia Lichtenstein*, Sidney* and May* Law, Arthur Llewellyn, A. Leigh, Georgina Lichtenstein, Maggie Locke, Constance Long, Beatrice Le Mesurier*, Gladys Lee.

M—Barbara Maconchy, May Mills, Fanny Messenger, Winifred, J., Mollie, Geoffrey and Sidney Martin, Godfrey and Alec Miller, Dorothy* and Charlie McMullin, Lewis, O.*, Arthur*, Grace* and Nellie Morice, Doris Martin*, N. and Alan Marshall, Bertie and Nellie Mills, Tom McGlone*, Evie Miller, Irene Mabille, Mabel Morris*, Mildred Morgan, Amy Munday, Edith and Aldie* Margette.

N—Emily Norris, Daisy Nicholas, Blanche Norcock, Amy and Maude Nottage, V. and Eleanor Noel.

O—Olive Oxley.

P—Dora Phillimore*, Isabel Perks*, Walter, Leonard, Katie and Winnie Picknell, Ethel* and Kathleen* Pasley.

Q—Fr. Quance.

R—E., Madeleine and Marjorie Rainey, Emily Rowden, Alice and Hilda Reid, Gussie and Marion Roach, Alice and Jessie Ricketts, Marjorie and Eileen Roberts, Kate Rosenbloom, Marion Richards*, Gwendolen Ravenhill*, Gordon Remington, Ada Renals, Maggie Reid.

S—Margery Smart*, Glanvill*, Stanley, B. and Rider* Smith, Stanley and David Soltau, Eric Slater, Mary and Percy Sowden, Esther* and Amy Simmons, M. and G.* Spurgeon, Constance Sherbrooke, Betty Stocks*, Whately Smith, Frances Stileman, Christine Soans*, Kathleen Shepherd, Florrie Smith.

T—Frank Tomkins, Reginald Thresh, Bertha Tranter, Dudley Toye*, Archibald and Theodora* Thorn, Olive Tritton*, Marion Tarry, Frank Thompson, Vincent Taylor.

W—Sidney and Wilfred Watson, Cecile and Phillis Wright, Sydney Wisdom, Ella Williams, Stephen Wilson, Annie* and Sarah Wood, Florence Wilde, Katie Welch*, Ruth Warren*, Gertrude Williams, Bertram Webb, Helen Whitney*, Fanny, Edith* and Edward Wheeler, Agatha Ward, Mansfield White*, Theo and Mabel Wallis, Winnie Williams.

Y—Maurice and Gladys Young.

279—Correct answers (complete list) received from:—

A—Irene Ashdown*, Mabel Ashwell*, Douglas Anderson-Berry*, Ethel Alford*, John Allan, Ernest and Ralph Aldwinckle.

B—Frances Burnett*, Ileene*, Hilda, Evelyn* and Mabel* Barstow, Ella Berryman*, Stanley Burgess*, Dorothy Brooks*, Leonard Browne, Reginald Bristow, Clarence Bass, May* and Gordon* Bligh, Violette Birney, Eunice Baber, Robert Bushby, Dorothy Benson, Maud Bunn, Beatrice Brouard, Millicent Buckingham, Aline Bazett, Gertrude Bush, Monica and Alison Bailey, Gladys Batting*, Evelyn Butlin, Victoria Bevan, Annie Blaikie*, Ernestine Bühl*, Lucienne Brabandès, Herbert Braddon*, Mary*, Helen and Susette Beck, Gordon Boxer, Louise Betts*, James Barker, Dorothy*, Gordon and Harold* Berry, Massy* and Conyers* Baker, Clara Brown*, Archibald and Theodora* Thorn, Olive Tritton*, Marion Tarry, Frank Thompson, Vincent Taylor.

C—D. Rosalind Clarke, Percy* and Stanley* Chappell, Hannah Chapman*, Ruth Collis, Gladys Clark*, Kittie Cope*, Ida*, May* and Willie Cullen, George Crawford*, Hilda Cook, Mabel* and Ida* Cole, Lydia Cleary*, David*, Henry* and John* Colville, Ethel Cumbers*, Agnes Cook*, Ernest and Annie Cole, George Cross, Elma and Josephine Cheal, Walter, Jessie and Maggie Carter, Sophie Cohen, Anna Chanyen, Mabel Campe*, Alfred Cocking, A Colenso, Alice Crang*, Dorothy Cooper*, Gladys Calvert, George Cary, Hyde* and Duncan* Campbell, Dorothy Clarke, Beryl Calvert.

D—Tom*, Mary and Nessie Dunn, Stanley Drew, Nellie* and Willie* Dowsett, Mai and Violet Davidson, Ralph* and Dorothy* Daintree, Ethel Dancy, Vera Dickinson*, Kitty Donaldson-Selby, Maria Jenizot, Polognia Daws*, Allison Devonshire, Rhoda Dunlop*, Marjory Dyke*, Elizabeth, Hilda, Constance and George Drayson, H. and Gladys Davis, Emily*, Willie*, Catherine and Grace* Dempster, May Darroll.

F—Kitty Fausset, Ethel Fowler*, A. Foley, Hyacinth FitzSimons, Louise Filhol*, Jeanne Faucon, Percy Fitch, Laura Finch, Frank and Charles Freegard, Mabel*, Olive* and Vincent* Fleet, Phylis Fry, F. and A. Figgis, Eirene and Gwendolen Fennell.

G—Thomas Gilbert*, Grace Goldsmith, George Goodall, Winnie Gardner, Margaret Guillaume*, David Gardiner, Margaret Gorrie, Dorothy*, Cicely* and Gladys* Gibson, Evelyn* and Grace* Gulston, Théodore Gill, Dorothy Green*, Constance Gabbett, Mary Gover, Edith Grieve, Aimée Guilbert, May Glover, Isabel* and Margie* Goudge, Mary* and Daisy* Greenacre, Mary Glass*, Henry Goulding, Katie Green*, Colin, Margery, and George Graham-Brown, Janet Godwin*, Hilda Griesheim, Stuart, Dorothy, Jack and Edith Gray.

H—Willie Hooper*, Dorothy Havergal Shaw*, Elsie Hibbs, Dorothy*, Ruth*, and Ince* Hunt, Violet Hatch*, Elsie* and Dorothy Hanson, Ella Hake, Beatrice Hastings*, Annie Horstcraft, James and John C. Henderson, Kathleen and D. Heckford, Sydney Hanford Hilda, Mary Elizabeth Hooper, Ina Hemmel*, Edith, Winifred and Henry Harvey, Norman, Julyan, Florence and Stanley Hoyte, Georgette Hoffmann, Hetty Hill*, A. Handasyde, Violet Holford*, Mary Haines, Elsie Hill.

I—Nellie Irving*, Elsie Irvine, Daisy Iredell*, Isabel and Ami Inglis.

J—Gertrude Jones, David Jameson*, Emily Jones*, Alfred Johnson, Linda Jones*, Amelia Jacobson, Betty Jacobs, Lizzie Johnstone*, Louie*, Hilda* and Winifred* Jeffery.

K—Annie Kingsford*, Lionel Kepple*, Margaret Kinnaird, Susie Keen*, Lilian Kyme, Agnes* and Isa* Kay, Maurice Kalinsky, Eva Kalb*, Hannah Knapp*.

L—Edith and Linda Lowe, Alice Lee, Georgina and Cecilia* Lichtenstein, Beatrice Le Mesurier*, Gladys Lee*, Arthur Llewellyn, D. and Mary* Lynn, Maggie Locke, Mary* and Sidney* Law, Constance Long.

M—Daisie Mackenzie, Margaret, Ella and Joy McFadzean Mabel Morris, Aldy Margetts*, Arthur MacLeod, Johnson*, Mollie*, Sidney*, Geoffrey* and Winnie* Martin, O.*, Arthur, Nellie, Grace and Lewis* Morice, Philip Martin, Amy Munday, Irene Mabille, John* and Ella* MacMurray, Alec and Godfrey Miller, J. Martin*, Fanny Messenger, May Mills, B. Maconchy*, Margaret Macdonald, Marjorie Martin, Jessie*, ——* and Charlie* Morrison, Dorothy and Charlie McMullin, Evie Miller, Bertie and Nellie Mills, Dora Muir*, Margie Marston*, Maisie and Alice Mackenzie, Doris Martin, Dorothy Morgan, Harvey Moore*, Winnie, Dorothy and Leonard Mace, Charlotte Miller*, John Macfarlane*, Margaret*, Daniel, Mary and Dorothy* Morris, Mildred Morgan, William* and Isabella* Morrice, Connie Murfin, Alan Marshall*.

N—Edith Nash, Eleanor Noel, Nellie and Daisy Nicholas, Gerald* and Hilda* Nicholls, Emily Norris, V., Noel, Maude* and Amy* Nottage, Blanche Norcock.

O—Olive Oxley*, Maude* and Eva* Oakes.

P—Geoffrey, Percy and Clarice Peach, William* and Lizzie* Porter, Isabel Perks, Myrtle Perry*, Laura Percy*, Jessie*, Ada*, Willie*, and Eddie Palmer, Mabel and Lucy Pelham-Burn, Gladys* and Isabel* Phipps, Leonard*, Katie*, Winnie and Walter* Picknell, E.* and K.* Pasley, Evelyn Primrose Peshey*, Phillimore*, Enid and Kathleen Pincott, Margery Pibel, Cyril Partridge, Mary and Christine Pearson.

R—Eva and May Rodgers, Jessie* and Alice Ricketts, Jessie*, Cecily* and Elmina* Roe, Hope Robinson*, Madeleine, Marjorie* and Edward* Rainey, Kate Rosenbloom*, Alice and Hilda Reid, Gordon Remington*, Mary Rolland, Gussie and Marion Roach, Gwendolen Ravenhill, Ada Renals*, Marion Richards*, Aileen* and Marjorie* Roberts.

S—Mary de Spiganovicz*, Glanvill Smith, Dollie Salt*, Ellen* and Lily* Scriven, Lydia Shirley*, Flora Smith*, Constance*, Hilda*

and Edgar Schaeffer, Evelyn, Violet and Gladys Shaw, Frankie Sellwood, Germaine Schumann, Poppie Stidolph, Kathleen Shepherd*, Esther Simmons*, May, Violet and C. Salvesen, Reggie Skinner, Rose* and Stanley W. Smith, Nannie Sturrock*, Stanley and David Soltau, David Seth, Margery Smart, Agnes and Hugh Shillas, William, Augustus and Raymond Simpkin, Betty Stocks*, Christine Soans, Mary Sowden, Whately Smith, Frances Stileman*, Effie*, Ellen, John* and Florence Simpson, Mildred Singleton, G.* and M.* Spurgeon.

T—Carleton Tufnell*, Evelyn Tracey, Florence Tomlinson*, Olive Tritton*, Willie Thomas, Dora Thorn*, Vincent Taylor, Margaret Tweedy*, Winifred Trotter, Frank Thompson, Dudley Toye*, Bertha Tranter, Marion Tarry.

U—Eva Usher*.

W—Mary Wilson*, Kathleen* and Charles* Wingrave, Lilian*, Elsie* and Gladys Willoughby, Freda Watts, Mabel and Theo Wallis, Edward* and Edith* Wheeler, Arthur* and Louisa Walker, Ronald Watson, Leonard Wall, Rachel* and Nellie* Wilson, Nora and Ellie Wyatt, Sarah Wood*, Pringle Wilson, Winnie Williams, Annie Wood*, Florence Wilde*, Bertram Webb*, Dorothy White, Greta Watson, B. Walls, Stewart and Willie Watson, James, Sarah, Rachel* and Georgina* Wilson, Alexander and Ella Watt, Ernest, Kenrick and Queenie Wakeford, Dorothy Woodforde, Katie Welch*, Ellen Williams, Helen Whitney, Sydney Wisdom, Sidney and Wilfred Watson, Mansfield White, Stephen Wilson, Agatha Ward*, Phillis and Cecile Wright, Fanny Wheeler.

FOREIGN LIST.

No. 275—Vera* and Frank* Sjöström (U.S.A.). **No. 276**—Vera* and Frank Sjöström, Dora Wallace (Canada). **No. 278**—Phyllis Boyd (Malta). **No. 279**—Louis Berthé (Nice).

Personal.

BETTY STOCKS, THEODORE HILL, J. AND E. ESSAM, FRIENDS IN ABERDEEN, and others.—Many thanks for the lovely flowers.

ARTHUR SHAND, JOHN MACFARLANE.—I am glad to welcome you as new "Searchers." I trust you will enjoy the study, as so many others are doing.

CECILIA LICHTENSTEIN.—Thank you for your letter. I am glad you can again take up the "Searcher" work.

JAMIE DE HAILES.—I am sorry you find yourself unable to continue the "Searcher," but hope you enjoy the Bible Class.

UNCLE TOM.

Children's Scripture Union—Portions for week ending June 15.

Sun. June 9	*Acts*	vii. 44-60		Thurs. June 13	*Acts*	ix. 1-16
Mon., „ 10	„	viii. 1-13		Fri., „ 14	„	ix. 17-31
Tues., „ 11	„	viii. 14-25		Sat., „ 15	„	ix. 32-43
Wed., „ 12	„	viii. 26-40				

Christian Endeavour Topic.

SUNDAY, June 9.

HOW TO ENTER CHRIST'S FAMILY (Matt. xii. 48-50).

THERE were those on earth who belonged to our Lord's family by physical descent, but had neither part nor lot with Him by spiritual affinity. But it is possible for us, so far severed from Him, in the slow progress of the ages, to be related to Him by blood. "The same is my brother, and sister, and mother." There is only one God and Father of all.

It was clear that his own family, even Mary, his mother, did not understand Him. We are told distinctly that his brethren did not believe in Him (John vii. 5). That came later (Acts i. 14). At this present juncture, to their dismay, they learnt that He had come into direct collision with the all-powerful religious leaders of the time, and they felt that the kindest thing to do was to suggest that He was not in his sound mind. The actions of an irresponsible, unbalanced intellect could surely not be counted against Him or them! So they desired to extricate Him from the effect of his rashness, and to call Him out of the crowd to the quiet and security of their home. But Jesus saw that they were subordinating religion to respectability, and the will of God to the fear of man, and so He turned from them, and repudiated the idea that their policy had any binding power over Him. The ties of nature and of kindred must snap if they pull in a contrary direction to the evident will of God.

If we make the will of God our first aim, obeying it though the Heavens fall, though the flesh cries out and our friends are filled with alarm, at the cost of losing all, then we show that we partake of the very nature of our Lord. As He is a son, so are we sons and daughters of the Lord God Almighty. But this nature can only have been wrought in us by the same Spirit who indwelt his human nature, and with whom He was one before the worlds were made.

In other words the doing of God's will is only possible to those who have been born out of the family of Adam into that of God. The children of Adam do the lusts of their father, they follow the devices and desires of their own hearts. They obey the promptings of their own will. The new truth is necessary before the nature, which is full of self-will, can become devoted to the Divine will. We must be translated out of the kingdom of darkness into the kingdom of the Son of God's love; and God must send forth the Spirit of his Son into our hearts, crying Abba, Father (Col. i. 13; Gal. iv. 6; John i. 12, 13).

This, then, is the characteristic feature of all God's children, that they do the will of God. His thought is apparent in the Lord's Prayer, where the children are taught to say, "Our Father, which art in Heaven . . . thy will be done." This is the one perpetual burden on the hearts of the regenerate. Even the poor slaves in the great Roman houses were bidden by the Apostle to remember that, in obeying their masters, according to the flesh, they might do the will of God from their hearts (Eph. vi. 5, 6).

To know the will of God we must not trust the impulses of our own natures, which sometimes catch at a passing whim and conceive that it is the will of God. The will of God is generally contrary to our self-indulgence, calls for faith and resolution, is in collision with the opinion of the children of this world, and is indicated rather by our daily circumstances, and by the Word of God, than by the guesswork or impressions of the soul. We must wait quietly before we can know. It was said of Mr. Reginald Radcliffe that he would take weeks, and even months, to ascertain God's will before he would act.

How blessed to be united so closely with the Lord Jesus: to be more and nearer to Him than those who sat with Him at his meals, or shared the humble joys and sorrows of the home at Nazareth! To know Him, after this fashion, is the beginning of heavenly blessedness.

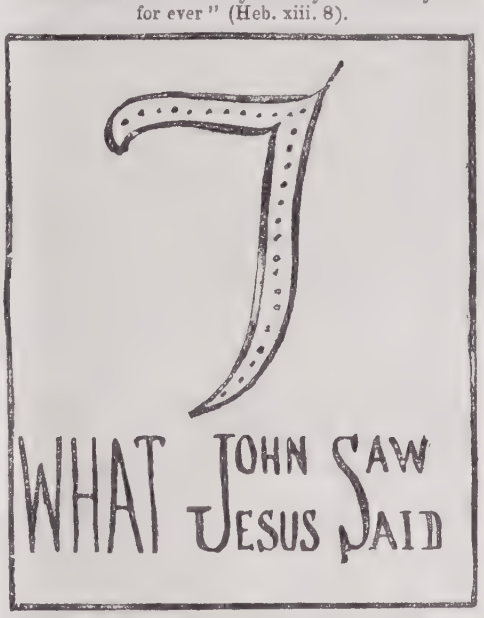
F. B. M.

International S.S. Lesson.

June 16, 1901.

JESUS APPEARS TO JOHN (Rev. i. 9-20).

"Jesus Christ the same yesterday and to-day and for ever" (Heb. xiii. 8).



Key to Blackboard Plan.—The lesson seems to divide itself into two divisions. What John saw. What Jesus said, and the three "sevens."

1. WHAT JOHN SAW.

John saw wonderful things, and above all he saw Jesus risen from the dead, and glorified in heaven.

All the things he saw he was told to write down that others might know. Notice the Triune God (10). The *Lord's* day, in the *Spirit*, the voice of *Jesus*, Son of God; so John could write: "Our fellowship is with the Father and with his Son Jesus Christ (1 John i. 3).

Seven candlesticks: Churches. Names in v. 11.

Seven stars: Leaders of the Churches.

Christ was in the midst of them, so He is always in his Church.

"In his right hand" (16). How often had Christ's right hand been used when on earth. Touching lepers, blind eyes, raising dead, &c. He not only holds the Church in his right hand, but he holds individuals (see Isa. xli. 10, 13).

John saw Jesus in a different form from what He was when on earth (13-16), but there are some points the same, showing that Jesus was the same Saviour.

How often He had said, "Fear not" (17) when on earth! Find instances in the Gospels. How often He had gently touched suffering man!

Yet there was a difference. He had been a Man, now He is a King. He had been dead, now He is alive.

2. WHAT JESUS SAID.

Jesus told John about Himself (17, 18), and then He gave John a command (19). The first: Gen. i. 1 and John i. 1. The last: Matt. xxviii. 20 and Psa. xc. 2. (19) Write: The things which thou hast seen (chap. i.); the things which are (chaps. ii. and iii); the things which shall be (chaps. iv. to end).

3. THE GOLDEN TEXT.

The same Jesus. *Yesterday:* While on earth, walking, talking, healing, sympathizing—from the cradle to the Cross; the life of a man, with all its temptations, trials, and difficulties.

To-day: In Heaven our glorified Redeemer, the Lamb of God (see whole Book of Revelation), our Intercessor and High Priest (Lesson for June 2), coming again as King of kings.

For ever: All through eternity—no ending, from everlasting to everlasting—this same Jesus.

Is He your Saviour?

Will you be with Him?

The Kingstown Mission.

I HAVE had the pleasure of seeing something of the Kingstown Mission, a little known, but splendid piece of Christian service. Miss M. M. Carr, sister to the founder of a Home for Destitute Children in Dublin, is secretary, superintendent, indeed mainspring of the work, which is conducted at 38, Corrig Avenue, Kingstown. To her come those "afflicted and distressed," chiefly men degraded by drunkenness, sin, or misfortune, seeking help and hope. In winter about sixty, in summer about thirty-six men are given employment in cutting wood, &c. Some are carpenters, and are capable of making articles of furniture. Others have come from far different positions—a tutor, a collegian, a dentist—and cannot get on very fast with wood-chopping. There are heavy expenses for the yard, mission hall, and the cottages where the poor men live, and help is urgently needed. No case, however difficult, is refused help, and God has never failed hitherto to send supplies for actual necessities, though sometimes faith has been sorely tested.

Bible classes and meetings are held almost daily, and are greatly enjoyed. It does one good to see the bright faces and hear the hearty voices of men who were once sunk deep in the mire of sin. Much blessing has rewarded the faithful workers; conversions have been frequent, and have stood the test of time. Last Christmas not one of fifty pledged abstainers broke down, in spite of temptations; and lately some of the Christians have planned to get up in time to have a little prayer meeting together before work begins—no small test of earnestness in the case of working men who must be early at their posts. It must be remembered that most of those who attend the Mission are Roman Catholics, and thus are brought "from darkness to light," as well as "from the power of Satan to God."

Forty-three men regularly attend the Bible class, and a helping hand is also held out to women, who do laundry work. Copies of the report will be gladly forwarded by Miss Carr, at the address given.

C. MAUD BATTERSBY.

Cromlyn, Rathowen, Ireland.

The Y.M.C.A.

THE British Conference at Oxford which opens on June 25, promises to be well attended. The names of over 450 delegates have already been received.

The first official report of the newly-appointed organizing secretary for Australasia, Mr. J. J. Virgo, tells of good work in Tasmania. The Hobart Association has been removed, with promising results, to a central site, and the work at Launceston has been revived, with Mr. Henry Smith, late hon. sec. of Ealing Y.M.C.A., as secretary *pro tem.*

In connection with the Lancashire forward movement, a workers' camp was held at Pooley Bridge during Whitsuntide. The local arrangements were efficiently carried by members of the Penrith Y.M.C.A. A missionary conference for the districts is to be held at Bradshaw, near Bolton, on June 15. The Bolton Association is engaged in an effort to secure more suitable premises for its growing work.

Mr. and Mrs. W. M. Oatts are nearing the completion of their tour in the Colonies in the interests of the Y.M.C.A. and the Y.W.C.A. In India, Australia, and Canada their visits have been of the greatest usefulness to the work, and of much value and encouragement to the workers. Three weeks have been spent in Ontario, and six missions conducted, some of the meetings being very large. It is hoped that Mr. and Mrs. Oatts may take part in a joint meeting of the Y.M.C.A. and Y.W.C.A., which is to be held in the grounds of Mildmay Conference Hall on June 25.

Helpless Children in Dublin.—The year 1900 was one in which a large number of little ones shared the benefits of the Elliott Home, Dublin. Many of the older inmates have been passed on to other homes, in order to make room for younger ones. Visitors are unanimous in testifying to the happiness of the children both in and out of school. Many of the little ones have a sad record. One case is sufficient to show the woe that comes in the train of a drunken mother. The wife of a sober labouring man is sentenced to three months' imprisonment for neglect and cruelty of her family, the youngest child not being a year old. Three of the children are taken to the Home, while the father pays for the baby to be nursed. As in past years a helping hand has been given to parents in trying circumstances by taking charge of their little ones until they had tided over their difficulties. Few can realize what a comfort it is to a poor mother in hospital, or obliged to be away from home for a time, to feel her little ones are in safe keeping. The Hon. Secretary of the Home is Miss A. Smyly, 35, Upper Fitzwilliam Street, Dublin.

Obituary.

MR. WATSON GRACE.

WE regret to announce the death of Mr. Watson Grace, the esteemed secretary of the Friends' Foreign Missionary Association. Comparatively a young man, he had yet accomplished a great amount of useful service. A worker of conspicuous devotion and purity of motive, his efforts had been very fruitful in the furtherance of the Association's work. Mr. Grace's name was prominently before the public of late in connection with his appeals on behalf of the famine sufferers in India. He succeeded in raising a large sum of money, and in the work of food distribution his energy and talents for organization were of the greatest value. The loss of this able missionary secretary will be keenly felt, both by Friends at home and by the Association's workers abroad.

BISHOP HELLMUTH.

The death is announced of Dr. Isaac Hellmuth, formerly Bishop of Huron, aged eighty-one. As his name implies, he was not of English extraction; for he was of the Hebrew race, and born at Warsaw. At the age of twenty-six he entered the Christian ministry, and spent the next thirty-seven years of his life in the service of the Canadian Church. He became Vice-Principal and Professor of Hebrew and Rabbinical Literature of the Bishop's College at Lennoxville, Quebec. He was rector of Sherbrooke, in the same diocese, and acted as general superintendent in British North America of the work of the Colonial and Continental Church Society. He served the diocese of Huron, first as archdeacon, then as dean, and in 1871 was appointed to succeed Dr. Cronyn as Bishop. In 1885, on the nomination of the Simeon's Trustees he became rector of Bridlington, Yorkshire, and in 1891 the Colonial and Continental Church Society gave him the chaplaincy of Holy Trinity, Pau, which he held for six years. After occupying for two years the rectory of Compton-Pauncefoot, Somerset, he retired owing to failing health in 1899.

REV. JACQUES L. LIENARD.

The French Protestant Church is mourning to-day the loss of one of her most promising sons—another bright young life laid down for Christ and Africa. Born in 1875, of an old Huguenot stock, and heir to a rich inheritance of faith and earnest work for God, the cry of the heathen first reached his heart at the age of eighteen, in his early college days; and when, in 1897, at the Theological College of Montauban, Rev. François Coillard pleaded the cause of Barotsiland, M. Liénard, with thirteen other students, offered for the mission field.

He was foremost in all missionary efforts during his college career; and a month's vacation spent in England resulted in the publication of an illustrated missionary handbook—the first of its kind in France. In February, 1899, he and his brave young wife, with the other members of M. Coillard's devoted band, sailed for the Zambesi. Illness and death have since reduced their numbers to a mere handful, and when M. and Madame Adolphe Jalla left Lealuyi last year, on their much-needed furlough, it was to M. Liénard that they handed over the work at the capital.

Full of life and vigour, and of God-given enthusiasm, he was struck down by fever, and on March 7, after only four days' illness, they laid his body to rest beneath the great tree at Sefula, there to wait for the resurrection morn. Pastor Coillard is thus left once more alone at Lealuyi, and at the time of writing Madame Liénard remained at Sefula—the oldest of the stations.

The Naples Society for the Protection of Animals has been obliged, through diminution in income, to reduce the number of its inspectors to thirteen; but good work continues to be done, and the Society has been able to organize an Italian League for the Protection of Animals, whose inspectors are now at work in Rome, Genoa, Bordighera, and Brindisi. The Society is represented in this country by Miss P. H. Johnston, The Beeches, Carlisle.

Is the Bible True?*

WE have here 680 pages of controversy, written by a disciple of the late Prof. Robertson Smith, and intended to show that from his point of view it was possible to give an affirmative answer to both these questions. The book abounds in repetitions, and might well have been reduced to less than half its size. Its contents are fairly analyzed at the beginning, but there is no index at the end—a serious drawback in a work of this kind. The writer praises up his old master, Dr. Robertson Smith, in the most extravagant style. He is "the greatest all-round, and specially O.T. and Semitic scholar of the age," "the most unique all-round scholar of our age, and the greatest Semitic scholar of this or perhaps of any time"; he "combined with the keenest critical power and vast knowledge, a thorough grasp of scientific theology, with its bearing on questions of Biblical criticism, and a rare capacity of stating questions with scientific precision and masterly cogency." The notorious article on the Bible in the Encyclopædia Britannica is not, we think, referred to by name in the book before us, but Prof. W. R. Smith's *Old Testament in the Jewish Church* is several times given as an authority, partly, no doubt, because it was intended for the ordinary Bible reader; but this is the book in which, after assigning three chapters of Exodus to Moses, he teaches that Deuteronomy was "found" in the temple in Josiah's time, and that by whom it is written "is of no consequence," while the so-called Levitical legislation is brought down to the period between Ezekiel and Ezra, being intended to insulate the people from the surrounding nations after the captivity; and this is the book in which it is affirmed that "what is quite certain is that, according to the prophets, the Torah (Law) of Moses did not embrace the law of ritual," together with "worship by sacrifice, and all that belongs to it." But enough on this branch of the subject.

Mr. M'Intosh is by no means in full sympathy with all the results of Higher Criticism. On the contrary, he floods them with

A TORRENT OF RHETORICAL ABUSE.

Rationalism in his view "exhibits in its worst forms that crude dogmatism and traditionalism against which it belches forth such blustering but self-destructive rage!" Dr. Horton specially rouses his animosity. "It would be difficult," he says, "to find a single writer on the questions so full of errors and contradictions, exaggerations and vagaries, at once so superficial and one-sided, loose and illogical in treatment of any single point of the controversy," and so on for several octavo pages of scorn. Principal Fairbairn, Ian Maclaren, and others are chastised with equal vigour.

The shrewdness of many of the writer's criticisms is indubitable, and he has shown excellent sense in upholding the authority of the Epistles and exposing the false view that a complete idea of Christianity can be drawn from our Lord's teaching in the Gospels. He deals fairly and forcibly with the various renderings and interpretations given to 2 Tim. iii. 15-17, deciding in favour of the Authorised Version. In accordance with this view, he holds that "though the Bible was written through the instrumentality of fallible and imperfect men, yet such an infallible Divine influence was imparted to them, and such an unerring and pervasive control was exercised over them by the inspiration of the Holy Ghost, that it secured that all they wrote *for God* was true, trustworthy, and of Divine authority (p. 362).

We have italicised the words "for God" in this sentence, as they are of the utmost importance, and suggest that natural inquiry,

HOW MUCH OF THE SCRIPTURES

as we now have them come under this definition? If we knew this, we should know all. We gladly accept Mr. M'Intosh's view that the "acknowledged writers of the books of Scripture were generally well-known ambassadors of God—prophets of Jehovah or apostles of Christ . . . whose messages and position as divinely commissioned teachers were accredited by miracles, or verified by fulfilments of predictions, or attested by the testimony of the Spirit in the consciousness of the Church" (p. 367). If these men were divinely commissioned to write or to dictate to scribes—which is practically the same thing—we may be sure that God gave them all needful power, guidance, and suggestion. This is dynamical inspiration, and the Scriptures written under such circumstances are rightly called inspired, and are consequently authoritative, whether as records of events or as revelations of truth.

But it is just here that the great stumbling-block in the author's teaching presents itself. He holds rightly that we apply the word "inspired" not to any particular translation of the sacred Books, nor to one set of textual readings as opposed to another, but to the original books themselves as they left the author's hands, or as they were completed by his authority. Take for example the Book of Deuteronomy. It professes to consist of the farewell addresses of Moses, which, according to this profession, must have been taken down at the time by authorised scribes, who were well trained for the work in those days. (See "The Students' Deuteronomy." *Eyre & Spottiswoode*). But Mr. McIntosh tacitly acquiesces in what he calls the now current and generally accepted view (!), that "while in spirit and essence, in substance or principle, the book is Mosaic, yet, as we have it, is not in the form it would have come from Moses, especially in the legislative parts; but Mosaic principles were developed, adapted, and added to by later inspired writers, or writer, to meet later needs and conditions, and different documents used in its composition, which plainly reveal themselves in our present Deuteronomy" (p. 224). The author goes on to say that "the literary methods of these early times and Eastern people were exceedingly different in many respects from ours, and consequently what would be thought unpardonable among us was not unknown among them—such as connecting the names of distinguished men with books which might not be their actual productions." The final result is that "it is only in cases where a clear and

UNQUESTIONABLE AUTHORSHIP

is established and declared in a particular instance by Christ or some inspired writer, that the question of the truthfulness of Scripture or the infallibility of Christ can arise."

See where we are landed by these painful utterances. No plain reader of Deuteronomy can know whether he is reading a faithful record of what Moses said; and he is to console himself with the thought that "forged decretals" were neither unfashionable nor unpardonable in the early ages of Israel's history—as if there had come down to us a large selection of Semitic literature to illustrate the point! nay, more, the truthfulness of Scripture and the infallibility of Christ are only to be discussed in connection with a plain case where authorship is established and declared by Christ or some inspired writer. Now, unfortunately, the Biblical writers were not in the constant habit of naming the writer from whom they quoted; hence, although Deuteronomy is more or less clearly referred to in ten of the historical and twelve of the prophetical books of the Old Testament, and in most of the books of the New. Yet because these writers do not happen to cite it by name as an authorised record of the speeches of Moses, we may take it as written under the authorisation of—nobody knows who!

A more dismal or bewildering conclusion can hardly be conceived. The error here laid bare vitiates the whole of the writer's laborious contention; but we cannot help trusting that a man who is so earnest and outspoken for Christ may yet see his way to hold that the traditional view of Scripture, as held by Jew and Christian, is in the main the correct one.

R. B. G.

* Is Christ Infallible and the Bible True? By Rev. Hugh M'Intosh, M.A. (9s. *Edinburgh: T. & T. Clark.*)

The Temperance Ironsides.—At the Rhos and district ministers' fraternal, held a few days ago, opportunity was given Mr. Tennyson Smith for expressing his views on the subject to which he has devoted many years of study and labour. In a powerful address he spoke of the Crusade as an ally of the Christian Church and ministry, by advocating a more aggressive attitude on the part of the Church against the liquor traffic. The lecturer expounded at length the policy and objects of the Ironsides, and expressed his firm belief in the ultimate victory of the Christian Church over the evils of intemperance. A resolution of appreciation of Mr. Smith's work was adopted by the ministers present, who also expressed the hope that his energetic campaign would impart new life and spirit to the temperance cause in the district.

Jews in Canada.—As a result of the expulsion of Jews from Roumania and other countries, hundreds have landed on the shores of Canada. In 1895 the Montreal Jewish Mission was initiated by Rev. John McCarter and his wife on an undenominational basis. During the five years which have elapsed the Jewish population has almost doubled. Christian Jews volunteered as helpers, and their efforts have chiefly been devoted to pioneering; but the needs of the Mission are increasing, and it seems no longer possible to carry on the work without a hall, reading room, library, &c. Persistent opposition has been experienced, and gatherings have more than once been dispersed. The missionary and his helpers are denounced by name in the synagogues, and every prominent citizen whose name is mentioned as being in sympathy with them is remonstrated with. Mr. and Mrs. McCarter have found great acceptance in visiting Jewish families. As opportunity arises, Scriptures and tracts are circulated in various languages. Another result of the work is the fostering among Christians a sense of the duty and privilege of giving the Gospel to the Jews in Canada. Mr. McCarter's address is 324, St. Urbain Street, Montreal.

Evangelistic.

London Tent Campaign.

THE work in Stratford continues to be attended with much blessing, the local committee leaving no stone unturned in order to reach the people of this densely-populated district. Throughout the past week large numbers have been gathered night by night, and many have been impressed. Mr. LEONARD WEAVER, who, with Mr. J. BENNETT ANDERSON, has been speaking almost every evening, also addressed a mass meeting for "men only" on Sunday morning last. A pleasing feature of this meeting was the fact that many of those who were converted during last season's mission were to be seen anxiously seeking to bring their shopmates to Christ. In the afternoon and evening Rev. J. T. VINE and Mr. J. GRACIE conducted the meetings, Miss E. ANGEL singing the Gospel. The word was with power, and many confessed the Saviour.

At Fulham Mr. WILLIAM GROVE has been "holding the fort" since the opening, assisted by Mrs. TETLEY. The meetings have grown in interest and numbers, and not a few have been brought in.

The work at Dartford tent—which was the first to be opened this season—has received much blessing, the WEAVER BROTHERS, after preaching and singing with much power and acceptance during the past week, witnessing a great breakdown on Sunday last. Many were the slain of the Lord. Friends will be glad to hear that Mr. BEWLEY WEAVER, although looking pale as the result of his recent illness, has gained strength, and that his Gospel addresses have borne good fruit.

The tent at Kilburn is pitched on the same site as last year, and although the opening has been attended with some uncertainty, owing to difficulty regarding the land, the gathering on Saturday evening, when Mr. Leonard Weaver inaugurated the work, was full of promise. The local committee are ably led by such well-known Christian workers and organizers as Mr. Sabey and Mr. A. Fry, whose efforts are being well supported by an efficient choir, conducted by a competent and genial choir-master. On Sunday afternoon Mr. R. S. BRADBROOK, who with Mr. Bennett Anderson is now taking the services, gave a thoughtful address to the large number of Christians present. The meeting was much appreciated. In the evening, when Mr. Anderson preached, the tent was well filled, and God used the powerful message and appeal to the salvation of a number of persons, who boldly stood on their feet as evidence of their accepting Christ. At the Kilburn Hall of the Evangelistic Mission, three converts from the tent work were recently received into fellowship, making twenty in all, being the fruit of last year's work.

The admirable site secured by the Clapton friends is a sign of the earnestness of their desire to see blessing come to the district. The tent is erected in the High Road, opposite Lynscott Road. On Saturday evening last, a large concourse of people gathered for the opening meeting, and the address of Mr. Bradbrook was listened to with attention and profit. At the close of the meeting, kneeling side by side, were a lady and gentleman—husband and wife—who both earnestly sought the Saviour. It was a very affecting scene. Another interesting incident was witnessed when a fine, intelligent young man, as he knelt in penitence, handed the evangelist his pipe, tobacco, and matches. The meetings on Sunday were conducted by Mr. Leonard Weaver. The afternoon meeting was well attended. The speaker told out the glorious Gospel, and spoke of the need for aggressive effort in order to reach the unsaved. The gathering was one of much spiritual profit. In the evening the tent was crowded, and at the close of the service a great number rose for prayer, and many for salvation. It was a time of great power and blessing.

At Islington the committee have arranged to put up a large tent on the "Moody" site at the Priory, Islington, by kind permission of the C.M.S. College authorities. It is to be opened some time during August, and accommodation will be provided for 3,000 persons. W.

The Open-Air Mission.

Some members of the Open-Air Mission visited Cumberland this Whitsuntide, and had a capital day's work in the open-air on Whit-Tuesday at Millom, a mining town in that county. Five speakers took part in the meeting, including Mr. FRANK COCKREM, the secretary. The crowds were good and most attentive, and as the Millom Hiring Fair for farm-servants was held on that day, a good number of young men were reached. The evening meeting, held near the sports field, was listened to by an eager, most attentive crowd, and some inquiries were dealt with at the close. The power of God was very manifest, both in the preaching and in the singing, which latter part Mr. Gray conducted very ably. Rev. Dr. JOSCELYNE, the vicar of the parish, helped in the meeting.

The Edinburgh Castle.

Mr. J. S. HARRISON has just concluded his annual visit of a month to the above hall. It was a time in which the Lord, by his Holy Spirit, gave messages of Divine truth both to saved and unsaved. Mr. Harrison has a close acquaintance with the Word of God, which means that all his addresses are made wealthy with its exceeding riches.

W. N.

Ascot Races.

It is anticipated that a larger concourse than usual will be found this year at the forthcoming fashionable race meeting at Ascot; it is therefore hoped that Christians will rally in force to proclaim the Gospel to the assembled multitudes. It is expected that contingents of workers will be sent by both the Open-Air, and the Racecourse, Mission. Supplies of suitable literature will be needed for distribution. The local hon. secretary is Mr. A. E. Sidford, Woking ham, Berks.

Gospel Work in Barry Dock.

Our new tent was opened on Sunday last, and it was a grand sight to see the crowd which came in to the evening services. A well-known circus is in the town, and as Mr. William Dunn, who was once a clown in it, was preaching, we visited the show, and were pleased to see some of the performers present at the Gospel service as the result of our invitation. We have Gospel meetings nightly, and twice on the Lord's Day. We are being greatly helped this season by Mr. Charles Chenery, who was to have gone to China as a missionary, but is prevented from doing so for the time being by the disturbed state of that unhappy country. We have erected our Gospel tent this year on the fair ground, which is usually thronged by the sort of people we hope to "catch."

GERALD R. COULTAS.

Meetings at Margate.

Many in Margate have good reason to be thankful to God for the ministry during Whitsun week of his servants Mr. SPENCER JOHNSON and Mr. FAIRCHILD HUXTABLE. A service was held at the Grand Theatre on the evening of Whit-Sunday, and at the Parochial Hall of the Holy Trinity Church on the two following days. Rev. Walter Senior, vicar of Holy Trinity, and the Free Church ministers cordially co-operated with the missioners. The theatre was crowded, and the Gospel messages listened to with wrapt attention.

Mr. Spencer Johnson had been the soloist during the Simultaneous Mission at Margate, and his second visit was cordially welcomed. There was abundant and convincing testimony that God had indeed owned the words sung and spoken by his servants. The meeting on Tuesday evening was deeply moved; several professed conversion, backsliders were reclaimed, and lukewarm believers stirred. It was a season of refreshing and rejoicing. On Wednesday the numerous inmates of the Royal Sea-bathing Hospital had the opportunity of listening to the evangelists, and they also gave evidence of blessing received. Altogether the visit has been a gracious time. J. E. C.

Mr. Charles Cook's Work.

Mr. CHARLES COOK'S open-air services in Hyde Park have been resumed for the thirtieth successive year. Reference was made to this interesting fact at Aldersgate Street Y.M.C.A., on Monday last, by Mr. HENRY VARLEY, who voiced the sympathy of many friends in expressing appreciation of the spirit and perseverance with which the services have been carried on for so long. At the conclusion of Mr. Varley's encouraging words the audience rose and sang the Doxology.

A correspondent writes: "A remarkable and enthusiastic meeting was held in connection with the celebration of the anniversary on Monday night last, when a magnificent crowd of attentive hearers, the great mass of whom were men, were gathered around the platform. We were pleased to see quite a galaxy of evangelists present who had come to stand by and help their friend and brother who has so long and faithfully proclaimed the Gospel in this forum of the people. Mr. Cook was himself in charge of the meeting, and after the impressive singing of his goodly band of singers, he introduced Mr. E. P. TELFORD, Mr. J. S. HARRISON, Mr. JESSE MAYO, and Mr. BRUNNING, who set forth Christ as the only hope for the sinner. The meeting lasted for nearly two hours, and was closed by the immense audience joining in the Doxology. It was noticeable that every hat was taken off while the praises of our God were being sung. Near by an infidel was talking; but barely a hundred people were listening. To God be the glory; great things He hath done."

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

MR. J. BENNETT ANDERSON and MR. R. S. BRADBROOK.—Till June 8, Kilburn Tent Willesden Lane, N.W.

MRS. BAEYERTZ.—Till June 17, Gt. Wakering; July 7-22, Brynn, near Wigan.

MR. JOHN COATES and MR. GEORGE BENTLEY.—June 8-24, Mitcheldean, with large Gospel Tent.

MR. W. COLLARD.—June 15, 16, Hope Mission, Merton; 19, Lincoln; July 7-22, Tent Mission, Long Ditton.

MR. W. D. DUNN.—Till June 28, Dundee; July 6-20, Larbert; July 28, Aberdeen.

MR. JOHN ELLIOTT.—June 9, Gospel Hall, Warren Road, Torquay; 16, Gospel Hall, St. Marychurch; 23, Gerston Hall, Paignton.

Mr. JAMES S. HARRISON.— During June, St. Giles' Christian Mission, Sundays only.

REV. J. JAMESON.—Till June 10, Bolton Villas, near Bradford; 15-24, Hawes, Wensleydale.

MR. BOB JOHNSON.—Till June 7, Epsom Racecourse.

MR. NEWTON JONES.—June 9, Cleveland Hall, W. London Mission.

MR. W. R. LANE.—June 3-17, Mountain Ash, South Wales.

MR. HERBERT LENG and City Policemen, Shoreditch Tabernacle, June 11; Baptist Church, Stroud Green, June 16; Memorial Hall, London Street, BethnalGreen, June 23.

MR. MUSA BHAI, Indian Evangelist.—Till June 7, Totterdown Y.M.C.A.

MR. JAMES SPRUNT.—During June, Kensal Rise Tabernacle, except 16, Cecil Hall, Enfield Town.

MR. R. SPRAGG.—During June, Martock and surrounding villages, with tent.

REV. F. C. SPURR.—Till June 10, Gravesend; 23, Walsall; 30, Weston.

MR. J. WEEDON.—Till end of August, Tent Missions Evangelization Society.

LONDON TENT CAMPAIGN.—Tents are now erected in the following districts:—Stratford, West Ham Lane; Fulham, Lillie Road; Dartford, Westgate Estate (closing Sunday, June 9); Kilburn, Willesden Lane; Clapton, Lower Clapton Road, close to the Congress Hall; Brixton, Canterbury Road (opening Saturday, June 8); Woolwich, Woolwich Common (opening June 15).

Request for Prayer.

For blessing on Gospel Tent services at Broughty Ferry.

Personalia.

Rev. W. A. ESSERY, hon. sec. of the Bible Lands Missions Aid Society, has returned to England after a tour of inspection through Egypt, Palestine, and Syria.

Mr. S. LEVERMORE isto sail for America in the *Teutonic* on Wednesday, June 12, in order to join Mr. Rowland Edwards in evangelistic work in Philadelphia during the summer. Mr. Levermore returns to England in September.

Canon W. HAY M. H. AITKEN is about to take a partial rest after much work. He will be in residence at Norwich during August and September, and hopes to resume mission work in October.

Mr. CHARLES CARTER, secretary of the Evangelization Society of Australasia, whose visit to this country we announced a few weeks ago, has now arrived. Friends are invited to address communications for him to care of the Evangelization Society, 21, Surrey Street, Strand, W.C.

Notices.

APPLICANTS FOR TRACTS.—Mr. Jos. Insall, town missionary, 9, Trafalgar Street East, Scarborough; Rev. J. W. Atkinson, Claremont, Cawley Road, London, N.E.; Mr. Edmund S. Wray, evangelist, Dagenham; Mr. G. Murray, 14, Fairfield Road, Higham Hill, Walthamstow, Essex; Mr. J. Ayers, Edith Villa, 42, Dunbar Road, Forest Gate, E.; Miss Hatfield, care of Mr. Harrison, Toft Road, Knutsford; Mr. Charles Quick, 72, Dalston Lane, London, N.E.; Miss Perks, The Cottage, Knutsford; Miss E. Cullen, 54, Bateman Street, Cambridge; Miss Lardent, 135, Rushmore Road, Clapton, London, N.E.; Mr. Arthur Blatch Cox, 1, Speedwell Avenue, St. George's, Cosham Road, Bristol; Mr. G. Lines, 41, Henry Street, Pentonville, London, W.C.; Miss L. Botby, 13, Baker Street, Lloyd Square, London, W.C.

COMMUNICATIONS RECEIVED WITH THANKS.—C.J.N. S.L. F.P. M. and C. G.W.L.B. R.G.M.B. E.L.M.M.B. S.S.M. G.S.H.S. F.M.W. Dr. B. C.M. Mrs. F. J.E. E.J.T. S.H.W. R.V.H. J.H.C. L.W. E.M.C. C.S. M.S. Baron von G. J.E.C. W.A.E. G.W.S. J.A.R. J.B.C.M. W.H. N.F.D. R.B. J.R. J.S.D. J.G.P. J.W.A. E.T.W. T.S.P. W.H.M.H. W.C.B. E.L. Col. F.P. D.B.F. G.W.L.B. W.S.G. A.K. R.H.E. G.E.B. W.F. A.R. A.R. T.M.W. D.F. M.A.B. W.A. J.C. H.C.C. R.W.H. A.S.B.C. E.H. R.McL. G.M. J.G.A. S.B. P.B.K. I.S. G.W. A.S. Dr. J. H.B. E.D.E.T. G.J.J. M.S. J.C. E.C. M.A.H. S.C. J.B.W. G.R.C. W.N. J.S. H.H.G.F.T. G.A.M. L.L. T.C. G.L. G.H.P. A.C.D. W.H.D.

Fallen Asleep.

Rev. W. E. WILSON, Church of Scotland, assistant minister at Wishaw, has died as the result of injuries received in a cycling accident.—Mrs. WESTCOTT, wife of the Bishop of Durham, passed away at Bishop Auckland Castle on May 28, after a brief illness. The deceased lady was for many years devoted to foreign missionary work.—Mr. EDWARD PAUL, an office-bearer in Sefton Park Presbyterian Church, Liverpool.—Rev. A. DAWSON, vicar of St. John's, Barnsley. He was well known as secretary for the Bible Society for the Northern District.—Mr. RALPH VINCENT TYMMS (eldest son of Dr. Tymms, Principal of Rawdon College), drowned while bathing. His native kindness and high Christian character endeared him to a large circle of friends.—At Derry, Mr. WM. H. BIGGER, D.L., an earnest and devoted member of the Presbyterian Church, father of the late Rev. Professor Bigger, M.A., and father-in-law of the late Rev. Dr. Rogers, ex-moderator of the General Assembly, aged seventy-nine years. On June 1, after much suffering, Mrs. COULTAS, wife of Mr. Gerald Coultas, superintendent of Barry Dock Christian Mission, S. Wales.

Queensland.—An evangelistic campaign was begun in Queensland last month, which it is intended to carry on throughout the winter now beginning. The movement is the outcome of the banding together in prayer during the past year of some of the Lord's people in the colony, and our readers are asked to unite in supplication for a rich blessing on the effort. The campaign is being inaugurated with a Simultaneous Mission in the Brisbane churches, after which it is intended to take up the other towns, and, as far as possible, the country districts also.

About Books.

SOME JUNE MAGAZINES.

THE **Church Missionary Intelligencer** is chiefly devoted to verbatim reports of addresses delivered at the recent anniversary meetings. There are, as usual, budgets of news from many parts of the foreign field while the editorials give welcome information on topics of wide interest.

The **Quiver** is above the average. It includes another of Dr. Stalker's series of articles on the Life and Work of the Redeemer, a readable sketch of Richard Baxter and his associations with Kidderminster, and an account of the Huguenots' church beneath Canterbury Cathedral. There is a wealth of illustrations.

The **Young Woman** opens with a thoughtful article, "How to Deal with the Hooligan Girl," a chat with Sister Grace (Mrs. Kimmins). The story of Charlotte Brontë is continued, and there are other attractive papers. To the **Young Man**, Mr. W. T. Stead contributes a lucid character sketch of General Booth, and Rev. R. E. Welsh writes on the "Art of Living with Oneself."

The **Boy's Own Paper** for June contains, as usual, a liberal supply of instructive and recreative reading. The coloured frontispiece is of exceptional merit, both in design and execution. The companion magazine, **Girl's Own Paper**, shows all its familiar features, the illustrations being abundant and of a high order. Extra Summer Numbers have been issued in connection with each of these well-known periodicals. Both present complete stories and attractive sketches and articles.

The **Sunday at Home** has a variety of good and useful reading. Sybil C. Mitford writes "A Pilgrim in Bunyan's Country." There is a capital account of the work of the Browning Settlement. The many illustrations in the part include new portraits of Archdeacon Sinclair, Canon Fleming, and Dr. Joseph Parker. The **Leisure Hour** more than maintains its high reputation with a number that is notable for the variety and excellence of its contents. The articles on "Short Weight" and "Student Life in Scotland" are particularly good.

The **British Workman** publishes an interesting symposium, contributed by working men and women, on why the working classes do not attend church. In the **Family Friend**, Mrs. Isabella Fyvie Mayo writes on "The Sacred City of the Hindoos." The **Friendly Visitor** contains a profusely illustrated account of the South American Missionary Society and its splendid work. The **Children's Friend** gives us a number of bright letters about their holidays from boys and girls. Summer topics also rule in the **Infants' Magazine**, which is beautifully illustrated.

The pages of **Good Words** yield both entertaining and instructive reading on a number of subjects. The Sabbath meditations on St. Paul's Epistles, by Rev. Geo. Jackson, are stimulating and suggestive. Rev. V. L. Whitechurch writes on "The Oldest Thing in the World: Its Signification, Historical and Ethical;" and Rosa M. Barrett deals aptly with a question of much moment—"Hooligans at Home and Abroad." The varied contents of the **Sunday Magazine** maintain their high level. An informing article deals with "The Religious Outlook in Australia;" the story of the life and labours of Mrs. Wightman, of Shrewsbury, is told by F. D. How, in his "Noble Women of our Time" series; and Dr. John Watson's paper on "Respectable Sins" deals with Egotism. The children's interests are well cared for by Dr. Wells, whose "Sunday Evenings" this month are taken up with "The Child's Prayer," which most of us know as "The Lord's Prayer."

A little volume of verse likely to bring new hope and cheer to those who have been beset by trouble and difficulty will be found in **Silver Linings to the Clouds of Life**, by William Alfred Gibbs. (2s. 6d. *Stock.*) Several of the pieces are reprinted from *The Quiver*, and all have a helpful and spiritual ring.

Old and New Century Bells is a volume of timely addresses by Rev. John R. Vernon, M.A., Prebendary of Wells. (2s. 6d. nett. *Wells Gardner & Co.*). It is a pleasure to read anything by the author of "The Harvest of a Quiet Eye"; and here we have a series of addresses delivered during the season of Advent, 1900, and published by request. The "bells" give forth six peals, on Morality, Philanthropy, Devotion, Faith, The Relation of Science and Revelation, and The Coming Century. Then there is a muffled peal in verse—In Memoriam, Queen Victoria. The author has his own point of view, and it is not always the one that we would choose; but he advances strong principles in polished style. We trust his earnest pages will have many readers.

A HISTORICAL TALE.

IT is a good while since we read so interesting a story as **Casque and Cowl**: A Tale of the French Reformation. By F. M. Cotton Walker. (3s. 6d. *Partridge.*) The pages take us back 300 years, and, in the words of the author's introduction, to times when "the new-risen church was a church militant, and religion could not yet walk the streets in silver slippers, or sit inactive at dreamy ease, letting the old enemy scale and undermine those hard-reared battlements whose foundations were laid on the lives of her martyred sons, and cemented with her own heart's blood." This volume is, moreover, as instructive as it is interesting; not only does it reflect the social and political movements and tendencies of the time, but it sets in a true and striking light the dogmas and superstitions of Romanism and the grounds of Protestant faith and practice. There is much that is beautiful in the record of Evangelical testimony; graceful in literary style, and trustworthy in historical substance, the work has our hearty commendation. It is emphatically a book for the times, and we trust it will have many readers.

TWO CONGREGATIONAL MINISTERS.

FROM recent biography we single out two admirable pieces of work. In each case the subject had been Chairman of the Congregational Union of England and Wales, and a life-like portrait accompanies the memorial records.

First comes **Joshua Clarkson Harrison**: A Memoir. By One who Knew Him. (3s. 6d. *Hodder & Stoughton.*) It is the story of a beautiful life, introduced by a cordial preface from the pen of Dr. R. F. Horton. A son of the manse, Mr. Harrison was born at Wooburn, Bucks, in 1813, and had business training as a young man in the London house of I. and R. Morley. The first prayers of the father were that his offspring might serve the Lord in the Christian pastorate, and in due course the son realized his vocation as lying in that direction. Mr. Harrison was trained for the ministry in Homerton Academy, in the days of Dr. Pye Smith, who will long be remembered as one of the foremost theological writers of his time. From his first charge at Tottenham Mr. Harrison went to Park Chapel, Camden Town, in 1846, and there he laboured with great acceptance and much fruitfulness for the long period of forty-five years. He was Chairman of the Union in 1870, and did public work in other important ways until his death in 1894, at the good old age of eighty-one. The memoir brings to mind many interesting men and events of bygone days—among men, Adolphe Monod, John Stoughton, and Thomas Binney; among events, the Protest against Papal Aggression in England in 1850, and the "Rivulet" Controversy, as affecting the teachings of that remarkable man, T. T. Lynch. Those who knew Mr. Harrison will enjoy the book; those who had not that pleasure will find the volume good reading, as setting forth the career of a Christian minister—a true pastor—of loving heart and noble life.

The second biography is that of a man who was *par excellence* a preacher—a pulpit orator and a platform leader:—**The Life of E. Herber Evans, D.D.** From his Letters, Journals, &c. By Rev. H. Elvet Lewis. (6s. *Hodder & Stoughton.*) Needless to say, the subject was a Welshman. He was born in 1836 at Pant yr Onen, near Newcastle Emlyn, and brought up in a religious atmosphere. Converted to God while yet a lad, he entered upon active life in the drapery business. He had an impressive call to ministerial duty; and leaving commercial walks he passed through a preparatory curriculum at colleges in Swansea and Brecon. Deeply interesting particulars are given of the making of a preacher who became famous all at once, being called the "Welsh Spurgeon" while yet pursuing his student course. It is a pleasure to read the pages in which the mysterious *hwyl* is described, also to have so many details of curious customs associated with religious life and work in the Principality. Dr. Herber Evans held charges at Morriston and Carnarvon. He was a hard worker, and not to be tempted to spheres that might have increased his celebrity, although they could not have added to the usefulness of his full and busy life. He was Chairman of the Union in 1892, and for several years before his death (in December, 1896) he was Principal of Bangor College. His joys and sorrows are well portrayed in these pages, and many gems from his writings are given by the way.

The Free Church Year Book for 1901 is a goodly volume. In addition to an official report of the sixth National Council of the Evangelical Free Churches, held at Cardiff in March last, full particulars are given of the various organizations of Nonconformity. It is a very useful book of reference; it is more—even an impressive testimony for God and an evidence of service on a large scale. (2s. 6d. nett. *Office: Memorial Hall, Farringdon Street.*)

The subtle Romeward trend of the Ritualistic movement, and its tendency to unsettle faith altogether in certain cases, are vividly portrayed in **Horace Morell** (6s. *Drane*), by Cecil Haselwood, while the evils connected with vivisection are also introduced. The teaching on all the religious points raised seems to be thoroughly Evangelical and Protestant.

Mr. W. R. Bradlaugh, of the National Anti-Infidel League, has added a thoughtful little book to the baptismal controversy. It is entitled, **The Doctrine of Baptism**: As Taught in the Bible. (6d. *Stoneman*). Mr. Bradlaugh is earnest in debate, and courteous withal. He holds infant baptism to be a grave stumbling-block in the way of the Gospel, and advocates a more loyal adherence to the original practice of believers' baptism.

Mr. Coulson Kernahan's writings always have titles that take a good deal of reading. His latest book, **Wise Men and a Fool**, is strikingly named. In it the author takes the reader into his confidence in regard to the great writers by whom he has been specially influenced. The chatty papers deal with R. L. Stevenson, George Mac Donald, Frederick Locker-Lampson, Browning, Tennyson, Emerson, Watts-Dunton, and others. There are some well-finished portraits. (3s. 6d. *Ward, Lock, & Co.*)

We welcome a second edition of Miss D. Alcock's **By Far Euphrates**. (3s. 6d. *Hodder & Stoughton.*) In the form of a tale, we have here one of the most pathetic chapters of the Armenian massacres of recent years. The outstanding facts are from consular and other reports; that the pages are by the author of "The Spanish Brothers," is proof of their forcible character. The sufferings of the Armenian Christians should not be forgotten. This tale will help to keep them in mind. It places them in the right light, and magnifies the grace of God which enabled so many witnesses to suffer the loss of all things—even life itself—in the name of Christ.

It is a beautiful thought that the same hand which saves the smoking flax from being quenched and the bruised reed from being broken, also provides wonderful compensations in the lives of those who recognise that chastening is of the Lord. The beauty and interest to be found in the most common-place circumstances and surroundings are charmingly pointed out by Hettie Travers in **From an Invalid's Window** (2s. 6d. *Religious Tract Society*); and the book is fitted to open to others similarly situated the portals of a new world of quiet and peaceful pleasures. Without including friendship—"for that is touching higher and more sacred ground"—a few "sick-room interests" which enabled the author to reap "the harvest of a quiet eye" close with some parables of the sick-room, of which the last is concerned with the Stepping Stones from Lone Isle to Fair Haven.

Many will thank Dr. Elder Cumming for his new volume, **After the Spirit**: Being Farther Papers on the Eternal Spirit, His Person and Work. (2s. 6d. *Drummond's Tract Depot.*) In the preface Dr. Elder Cumming informs us that during the nine years that have elapsed since he issued his work, "Through the Eternal Spirit," the subject has been constantly before his mind by reading and meditation, and he had come to realize that there were many questions on the subject which had not been treated in his large book. Now, having dealt with Scripture teaching on Sanctification, Dr. Elder Cumming dwells upon the personality of the Spirit, and his work in Regeneration, and in the Divine Economy of the Church. Expressions of special significance in connection with the teaching of Scripture regarding the Holy Spirit are explained at length, and there are lists of occurrences of the most instructive of these.

The new issue of *The Photo-Miniature* is devoted to Landscape Photography. It will have peculiar charm and interest for those who follow the higher branches of the art. (6d. nett. *Dawbarn & Ward.*)

The May issue of the *British Warehouseman* describes the business of Messrs. Hitchcock, Williams & Co., and includes a plate giving portraits of the principals of the firm. (Offices: *151, Fleet Street, E.C.*)

Mr. G. E. Ginder (39, St. Michael's Hill, Bristol) has published a series of tinted tracts (square envelope size) giving a verse of Scripture on one side, and the passage from which it is chosen on the reverse (1s. 6d. per 1,000).

Cassell's Guide to London (6d.) is brought up to date. The form is compact and handy. The information supplied gives the visitor to the City such practical help as lends interest to every walk through the City.

Quacks and their Advertisements (parts 1 and 2, 1d. each, *White Cross League, 7, Dean's Yard, Westminster*), supplies what many a Christian worker requires in dealing with special cases. Modestly, yet frankly, questions are faced which we cannot ignore altogether, however much we try.

Of the numerous booklets by Mr. Gerald R. Coultas, Evangelism is deserving of wide circulation at the present moment. It is a specific and timely message to mission-workers, comprising helpful suggestions for dealing with the anxious. (1d. each, 6s. per hundred. *The Author, Mission House, Barry Dock, South Wales.*)

Reprints of three addresses by Mr. Edwin Richmond (Gladstone Buildings, St. James' Street, Sheffield) will be welcomed by a circle wider than that of the hearers: Practical Methods for Filling Chapels (1d.) deals frankly but kindly with matters sometimes overlooked because of their nearness or familiarity; Christians and the Drink Traffic (1d.) states the present position of a subject which is claiming a growing share of public attention; Curses of the Past Century gives "the dark side of the picture," and by no means over-states the case.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

The Bible League. In the Bible League devoted men and women are banded together with the object of warning the thoughtless against the tendencies of modern criticism, as well as of promoting the dissemination of sound views regarding the inspiration and authority of the Holy Scriptures. Friends of reverential study of the Word of God will learn with satisfaction that a Conference under the auspices of the League will be held on Friday next in Exeter Hall, the two sessions beginning at 4 and 6 p.m.

Derby Day. Derby day has come and gone again, with its usual saturnalia of excitement and ruinous indulgence in the vice of gambling and betting. The newspapers gave highly coloured reports of the various "events," and in almost every case refrained from any exposure of the fearful pit of iniquity on which this "national institution" (!) is sustained. Year by year the crowds that go down increase, and so do the sums that change hands, and go ultimately to enrich the bookmakers. It is impossible to measure the demoralizing effect of such "sport" as is found at Epsom, in debauching the morals of the community, and in undermining the sturdy virtues which are our heritage from our Puritan forefathers.

Statistics of Gambling. Figures recently published present in an appalling way the rapid growth of gambling in the community, more especially among working men. When we hear that some £20,000,000 a year are spent on this vice in the United Kingdom, of which £10,000,000 come from the pockets of the working-classes, the corruption of the country comes home to us with humiliating emphasis. Every pound spent on a bet is a pound diverted from its true purpose. It is lost to its legitimate uses. The sum thus squandered by the classes who are clamouring for Government old age pensions, will almost secure the amount aimed at for the whole population. The best friend of our wage-earners must feel that while this state of things flourishes, any indiscriminate national provision for old age would only encourage many in the indulgence of a soul-destroying vice by making them still more thriftless as to the future.

A Timely Warning. Mr. Andrew Carnegie, whose munificent gifts to education are so well known, has made a further gift to the nation of some wholesome advice in the current number of the *Nineteenth Century*. Speaking as a great manufacturer and financier, who knows the facts, he is by no means pessimistic as to our future possibilities as the greatest trading nation in the world. He acknowledges that our monopoly is gone, but not our supremacy. It is the financial and political outlook which is alarming. He specially deprecates the aggressive temper which alienates other governments and peoples, and which threatens to lay on the productive capacity of the British nation such burdens as will render it incapable of retaining the trade that is essential to the preservation of our position in the world. It is militarism and pride of race which are the chief rocks ahead.

Church Overlapping. An interesting work has just been accomplished at King's Lynn through the agency of the Free Church Council. Several small enterprises, which were to have been undertaken separately in the interests of several denominations, have been combined in one central Evangelical Free Church. Thus, the problem of overlapping has been definitely dealt with, to the satisfaction of all concerned. King's Lynn has set exactly the example that was needed. It is the first church of its kind, we believe, erected since the formation of the Free Church Council. The Kingdom of God would gain much if, wherever there are several places of worship too thickly planted within a limited area, a strong central united church could be formed. The present overlapping in so many places is a terrible hindrance to aggressive work. One powerful central church, devout and zealous, possesses an impact which four or five struggling causes can never possess.

A Question for the Churches. It is an alarming report that comes from Scotland as to the decline in attendance at public worship. According to the *British Weekly*, the proportion of attendances to sittings has declined in twenty years from fifty-one to forty-one. The same is true of Sunday-schools, where the number of scholars seems to be seriously diminishing. This state of things is put down to the increasing laxity as regards Sabbath observance. But this laxity is itself a result rather than a cause, and can only be put down to the growth of the secular and irreligious spirit. It is clear that a time of trial is before the Churches, not only in Scotland, but throughout the whole land.

Religious Decadence. It is startling to find a leading member of the Society of Friends writing so pessimistically of the decline of Quakerism, and so definitely in regard to the causes which have led to it. Mr. Rowntree says:

> A transformation has been passing over us during the last fifty years. . . . All the streets of Vanity Fair are open to our young people. . . . The quiet self-centred life is gone. . . . Our standpoint is shifted. . . . Home influence is not what it was. . . . It is also true that the essentials of our faith are loosely held, and but imperfectly understood. It is plain the change is a critical one. It cannot leave us as we were; it must either lead to decay, or to a renewal of life and power.

We fear as much may be said of other religious communions. It is, alas, "the spirit of the times."

The Dearth of Students. For several years there have been complaints of the diminished number of "candidates for Holy Orders" in this country. America now is complaining about the same thing. There are 200 fewer men in the Protestant Colleges of the United States than last year. The decrease affects all the denominations alike. Only one explanation is offered, *i.e.*, "that in the ministry young men fear they will lose liberty of thought." Yet, on the other hand, it is admitted that in America, the number increases of those who are entering the ministry without "a proper theological training." These two distinct facts seem to us to explain the whole situation. The former class of men evidently lack the impulsive force of a distinct vocation; the latter class apparently are possessed by it. It is certain that where a Divine vocation to preach is given to a man, and a man is willing to obey the call, any difficulties in the way of fulfilling it will be vanquished. At the same time vocation and preparation ought never to be separated. In the present state of things Christian teachers cannot be too well equipped. It might be desirable, however, to inquire whether the College system is all that it might be. There is something lacking if a man fears that, through it, he may "lose liberty of thought." But if by "liberty of thought" is meant freedom to accept as truth any vagary—then men who desire that are far better outside the ministry.

The "Labour Church." A number of so-called "Labour Churches" have been established of late in various large towns in England. The creedless programme was a high-sounding ethical one, the Gospel apparently being too simple and out-of-date for the leaders of the new movement. The *Labour Church Record*, however, in a striking editorial, frankly admits that the results have been, not the dethroning of the old declarations of sin and salvation, but one more illustration of the folly of all such boastful attempts to save the lost.

> The secretary of one of our Labour Churches writes: "Going about the country I find Labour Churches generally weak, unbusinesslike and quarrelsome. . . . A lady who has lectured for the Labour Church informs me that at one Labour Church she visited, the chairman had no belief in spirit or immortality, but coarsely said that men were 'done with like pigs' when dead."

The history of all these so-called ethical movements is stereotyped, but the leaders and followers in the new ones refuse to profit by it.

Anti-Christian Perversions. We referred last week to the Unitarian failure and to their begging of the real question between us. Since then, other of their meetings have been held, at one of which perverted statements were made concerning orthodox belief in the Incarnation. These statements were transmitted to the public by the daily papers; it is a pity, therefore, that they misrepresent facts. It is an insult both to the minds and hearts of Christians to describe them as believing in our Lord's Incarnation because "men *despair* of communion between the Eternal and themselves; hence the figment of a God-man who was supposed to relieve the difficulty." A greater perversion of the facts could not easily be imagined. It would be well for the speaker to acquaint himself with the doctrine of the Incarnation, and cease to combat antagonists of straw.

Adult Bible Classes. In a recent Note and Comment in reference to adult Sunday-schools, it was stated that there is no difficulty in getting men

to attend, the trouble being in finding teachers. A monthly contemporary, *The Quiver*, gives some details in regard to an experiment made over twelve years ago, by the vicar of St. Helens, Lancashire, who holds a Sunday afternoon Bible class in the parish church. It appears that the members now number 1,500, that the attendance sometimes exceeds 1,000, about 700 being the average. In 1889, the attendance for the year was 15,548; in 1899, it had increased to 26,323. This encouraging example calls for wide imitation. We have known other instances in which an adult class of the kind gradually spread into pew after pew of a place of worship until it became a congregation, the foundation being the simple exposition of the New Testament, with its clear statement of man's sin, and its divinely illumined declaration of forgiveness and salvation in Christ.

"Justice to Ireland." The decline in the population of the Sister Island revealed by the census returns is, naturally, being quoted as an illustration of the baneful influence of British rule. Should not, however, some allowance be made for the painful fact that a large portion of the country is under the blighting and retarding domination of Rome? If Ireland could be generally prosperous under that influence, it would be an exception to the universal experience that, where Rome rules, material, as well as spiritual, destitution spreads over the land.

The True Census. It is usual to base estimates of the prosperity of a nation upon the growth of its population, but such statistics often are very misleading. Counting bodies only, the millions held in subjection by an empire are regarded as the foundation upon which its greatness rests. But, as a thoughtful writer has said:—

> The real vitality of an empire is not even in the men and women who pay its taxes, but in those who live and die, not merely to stain a map in colour, but to dig its foundations strong and deep. Only God keeps count of these, the nation's bulwark and defence, and when these fail it falls, though it be walled round with forts. . . . We talk of saving the empire; the only way to save it is to make it a theocracy, seeking not its own glory, but the glory of God.

Disestablishment "from Within." The Churchmen's Liberation League, which was started five years before the "crisis" in the Anglican Church became acute, has now supporters and sympathizers in every diocese, whose aim is the promotion of Disestablishment from within the Church itself. At a recent gathering, prominent Churchmen expressed the conviction that the only method of reforming the Church was by first freeing it from State control; and acknowledged that the existing connection between Church and State in England has become injurious to the spiritual interests of the Church and a hindrance to the progress of true religion. Even the *Church Times* has made a candid pronouncement on the subject. That the severance of Church and State has ceased to be the bugbear of large numbers of Churchmen, is well-known. Here at last we have the chief organ of the dominant party in the Anglican Church openly considering its advisability from the Church point of view. Accepting the very reasonable dictum that the Establishment is good where State and Church are co-terminous, bad where that condition is absent, and only tolerable in proportion as that condition is fulfilled, it goes on to say that from this point of view it might well seem that in England, at the beginning of the twentieth century, the establishment of the Church is a fruitful cause of evil on all hands. Citizens, who are not Churchmen, have ground for objection in that a religious body which is not, in fact, national enjoys the privilege and prestige of a national Church. Churchmen, on the other hand, have a grievance in the possibility at any moment of a Unitarian becoming Prime Minister, and filling the Episcopal thrones with his nominees.

Apathy and Temperance Reform. The need of rousing public opinion to greater activity on the drink question is seen in the futility of legislative reform till that is done. There never was a time when it was more needed. As can be shown from revenue returns, the consumption of drink is twice as much per head in this country as it is in the United States. And yet it seems impossible to move the nation to a real recognition of the seriousness of the situation, much less to an effective spirit of reform. It would appear as though a social evil must appear in some leprous and scandalous form before public opinion can be really roused. Norway, which is now one of the soberest countries in Europe, was once the most drunken, and it was not till the evil had grown so great as to threaten the very existence of the nation that, in sheer alarm, the Norwegians faced and grappled with it, happily to good result. It would be idle to build on so grim a contingency in the case of Britain. Where Norway succeeded, we may fail. Hence the need for strenuous and indefatigable temperance work.

Drink and our Sailors. Quite a stir has been caused in commercial circles by Captain Lamb's speech, made at the annual meeting of the Liverpool Mercantile Marine Association, upon the state of the Merchant Service. The discussion which it has provoked is likely to do real good, by calling attention both to the laxity of the present order of things and to the dangers attending the same. Captain Angier, of a well-known firm, declares (thus confirming Captain Lamb) that British masters would not engage so many foreign seamen were they not driven to do so on account of the insobriety of the British sailor. The chief cause alleged for this discreditable position of affairs is the inactivity of the Board of Trade and their refusal to grant more disciplinary power to commanders of vessels. If this is so, a powerful deputation of masters might move the department to activity both in the interests of the country and of the men themselves. And it would be an excellent thing if more captains took a personal interest in the sailors' institutes, which are found everywhere. When a ship reaches port, the men go off whither they will, and there are always plenty of vile creatures waiting to plunder them—financially and morally. Sailors are often very tender-hearted fellows, and a little leading from a generous captain would go a long way with many of them.

Discharged Prisoners. The authorities are at last taking a strong attitude of repression against the custom of many Boards of Guardians of depositing the children of prisoners who are being released from prison, at the prison-doors. Such an act is most prejudicial to the chances of a man just released, to find work at once, and many cases of hardship arise from it. The reason alleged for such action is the desire of the Guardians to keep down expense. But it is a shortsighted policy, which in the end defeats itself; it hinders the parent from taking his place in the ranks of workers, and the Government is wisely advised in its endeavour to do away with it.

Barrack Schools. In the annual report of the State Children's Association there is a strong complaint that, in spite of the condemnation of the custom, there are still 3,141 children in metropolitan infirmaries and workhouses. "Barrack schools" have been officially condemned more than once, the system of boarding pauper children out having long since been proved to be the best way to deal with them. And yet, at the present time, only 5 per cent. of such children are boarded out, while £48,000 have been spent within the last five years on the structural improvement of the schools in which the others are herded. The blighting effect of the barrack system upon the individuality of the children, who have to be kept as a class apart, and under peculiarly strict supervision, is well known. The public has a right to see better provision made for the training of the unfortunate children who have to be cared for by the State through no fault of their own, and who are thus sorely handicapped in the race of life.

"Paternal" Masters. It may be safely affirmed that great numbers of young people employed as domestic servants or as assistants in shops, &c., take the wrong turning in life for lack of kind "parental" direction. Away from their own home influences, their lives are sharply divided into two parts. In the one part they have to serve their masters under strict rules; in the other part they are free to seek their own pleasure in hours of relaxation. The master's jurisdiction does not extend to this second part. But this is just the dangerous part of a young person's life, in which a little kind parental counsel is most needed. In old English life both servants and assistants entered more into the family life of their masters than they do now, and the dangers menacing young people were greatly decreased. In our modern large establishments this sort of thing is next to impossible in the same way, but there ought to be an attempt, in some degree, to introduce the home element. If not as a whole, it could be done departmentally.

Rome and Modern France. An extremely able and discriminating paper from the pen of our friend Pastor R. Saillens, of Paris, upon the subject of "Roman Catholicism and Modern France," appears in the current number of the *Sword and Trowel*. It will be advantageous to all lovers of the Lord's work upon the Continent to acquaint themselves with this article, in which the true inwardness of the religious situation in France is clearly exposed. M. Saillens describes France to-day as "the battlefield of two worlds—the old and the new; too Popish to be steady in her liberal course, too anti-Popish to sit down quietly in mediæval darkness." One proof of this is found in the fact that many of the gross superstitions which flourish in Spain and Italy are unpopular in France. The Inquisition has never settled in France, and Jesuitism is illegal and odious to the people. The conclusion reached by M. Saillens is this:—

> Such, then, is the France of to-day: deceived by freethought, prejudiced against Protestantism, yet still more abhorrent of the Jesuits' rule. She is waiting for something: for what Emile Zola, at the close of one of his books, loudly calls *a new religion!*—a religion of good sense, of liberty, and of morality. Where will it come from? It must come from us, or it will come from nowhere.

Mortgaging the Future.

IN this phrase is suggested one of the most prevalent and dangerous features of present-day life—a tendency that pervades every class of society, and which threatens both in public and in private life to poison the future happiness of those who give way to it, whether they be nations or individuals.

By it we mean the growing habit of pushing the burden of to-day on to to-morrow; of incurring present responsibilities which can only be met next month or next year; of drawing largely on the bank of credit in order to enjoy a luxury or to avoid an act of self-denial.

Recently we were in the throes of a violent discussion, in which the whole nation was taking part, as to the proper way to meet the expenses of the terrible war still going on in South Africa. About eleven millions of this money is to be met by present taxation; the rest (by far the larger part) is to be added to the national debt. That in itself is a striking instance of the tendency before us, though probably to some extent at least inviting. But, not content with postponing the payment of the bulk of our indebtedness into the dim future, we find a violent antipathy, on the part of those on whom this new taxation falls, to bear their share of the national burden at all; and it is certain, that whatever other industries or incomes were taxed, there would be the same protest. Rather than tax ourselves, we would (all but a very few) say:—"Add the whole amount to the National Debt, and let the future pay it."

Public bodies are guilty of the same policy. It would of course be both impossible and unjust to expect the present to pay down for all the public works and the improvements in physical and social comforts such as tramlines, reservoirs, harbours, parks, &c., of which future generations will have the enjoyment. At the same time the debts incurred by our county and local authorities, in the name of the public, are steadily growing, and unless checked, our children will find that they are buying their comforts at a ruinous rate.

But it is in private life that the most dangerous form of this evil is seen. Half a generation ago a healthy and successful commercial movement was initiated — that of buying and selling on the cash system, and a great boon it has been both to traders and customers to carry on their business on this sound and honest basis. More recently, however, an opposite movement has begun, and is now spreading at an alarming rate. Firms, anxious to secure business, send attractive prospectuses round broadcast with such headings as this, "Why Pay Cash, when you can buy everything on the Instalment Principle?" Thousands of weak-kneed people are caught by these fascinating circulars, and fall into the temptation of buying what they cannot afford to pay for. Young couples furnish their houses more expensively than they can need on the "hire system," and weight their first year of married life with anxieties they should never have incurred. Young men with slender incomes buy expensive bicycles, cameras, musical instruments, and other luxuries all too thoughtlessly, and either forfeit their purchases by failing to continue payment, or have to pinch themselves of necessaries in order to provide themselves with superfluities. In a hundred subtle forms this evil spreads.

It would be well if all who are tempted in this way would pause. It is the easy road, that leads often into difficulties and sometimes into ruin. We have been warned on the highest of all authorities not to *borrow to-morrow's* trouble. The same great word applies in reverse—we should never *shirk to-day's* trouble or responsibility by pushing it off into the morrow. Each week's, each month's, each year's responsibilities should be carefully met as they fall due. This is the secret of solvency, of peace, of happiness.

There is one other application of the subject. We are spiritually prone to the same peril. It is the root of all procrastination, of all delay, in settling the great questions and responsibilities of the soul. "To-morrow, and to-morrow, and to-morrow!" How much failure and sorrow and tragedy is expressed in that sad word! It is the "primrose way" to the pit of remorse and ruin—this easy escaping from to-day's duty by mortgaging to-morrow's opportunity. *Hope* is a beautiful angel, but there is one robed like her who is the Prince of Darkness, and when he whispers "There will be time—to-morrow," he is borrowing from the vocabulary of a Christian grace a weapon for the undoing and slaying of the soul.

The Epistle of James.

By Rev. T. A. GURNEY, M.A., LL.B., Swanage.

IV.—Final Approval and Final Rejection.

FROM the thought of trial, with its great purpose, we pass on to the goal which lies beyond it. Trial, or temptation, faithfully endured, will bring with it final approval (R.V., "when he hath been approved") at the hour of Christ's coming. Trust in earthly good will carry in its wake ruin and death.

What is our most pressing need in our trials? Wisdom from above. For there is everything in such difficulties to produce nervous anxiety, hasty irritability, or even cowardly panic. So, in answer to one who cannot count trial a thing of pure joy yet, James says, "If, as a matter of fact, you are conscious that you are very lacking, that you lack wisdom itself how to act, ask for this living insight, and it shall be given you." Here, again, is another of the many echoes of the Sermon on the Mount, which make much of the music of this Epistle. They deserve a Bible study to themselves.

But such asking must have certain simple features in order to be successful. (I.) *It must realize God's willingness to give.* "Ask from the giving God." What a contrast to the Pantheist's, the Moslem's, the Heathen's God! Immanent in nature yet above it; transcendent, yet in closest sympathy with his creature. The answered prayer of Elias (v. 17) shows that the prayer of a righteous man availeth much (v. 16) when "energised" by the Spirit of God. More than this, He gives "to all" alike liberally, without reservation, without after-thought, and even without upbraiding. But for this, the sense of past mistakes, or misuse made even of answered prayer, would make us despair of praying. "He giveth more grace" ("a greater grace," marg. R.V.) to the humble (iv. 6).

(II.) *Such asking must also be whole-hearted.* Our real hindrances to answered prayer lie in ourselves. We must "ask in faith, by no means wavering." This word "doubting" or "wavering" describes the divided heart, the vacillating allegiance, "the conjunction of yes and no, but so that 'no' has the preponderance." "Conscience," say I, "you counsel well." "Fiend," say I, "you counsel well." But fiend has it. The same word recurs in ii. 4, in a bad sense: "Are you not at variance with your faith?" A tremendous nature-picture clenches the necessity for this whole-hearted faith. The doubter "is like a wave of the sea, driven by the wind and tossed."

Is it fanciful to detect in the very rhythm of the words employed, "*anemidzomenos*" and "*ripidzomenos*," a clue to their meaning? The wave, first lifted by the wind, then fanned into surfy madness; swelling and retreating; roaring before the oncoming storm and sobbing in the after-swell along the shore; borne aloft (Weisinger) like the doubter with lifted crest (in proud contempt of the world), broken and grovelling on the sand; "green glimmering toward the summit" with "stormy crests that smoke against the skies," then falling "in vast sea cataracts," "whitening for half a league," far over marbled sands. These two words must echo a personal recollection. James must have seen that storm on the Lake of Galilee which was not far from Nazareth.

A heart so torn with the rough tempests of doubt cannot reflect the calm, clear light of the Father's will, cannot be the mouthpiece of the Spirit's pleading, cannot safely carry upon its storm-swept bosom the precious freight of answered prayer. "A doubtful petitioner," says Stier, "offers not to God a steady hand or heart, so that God cannot deposit in it his gift." "Let not that man," emphatically adds James, "imagine that he shall receive anything from the Lord."

The deep, latent secret of his disquiet is then unmasked. He is "two-souled." The very word is coined as a picture of his pitiable state. Within, unseen to the eye of man, but keenly marked by God and manifest in fatal result, the fierce civil war between the King *de facto* and the King *de jure*, between Flesh and Spirit, between Lust and Love, between Sense and Faith, Self and God, is ever going on. Of necessity his outward life reflects this inward struggle, like the sea's hollow warning along the shore of the storm raging elsewhere. He is "unstable," "tossed with tempest" (Isa. liv. 11. Sept.), "in all his ways."

The remedy for such instability is the glorying in the will of God as best, whatever it brings. "Love," says Caussade ("Abandonment," p. 14), "holds the place of all things to souls that walk in the way of abandonment." The poor Christian may glory in his present spiritual exaltation. The rich Sadducean Jew may glory equally in the loss of those earthly possessions, identified with which he himself (not merely his riches, verse 10), shall pass away. Separation betimes from that which is hastening to destruction can alone save the true life. Another nature-picture brings the lesson home. You mark in swift succession, as the picture of the rich man's danger (it finds echo in v. 3, 4), the rising of the sun with its fierce, burning heat-glare; the eastern wind from the desert, synonymous, in its very name of *Kauson*, with heat; the withering of the grass; the falling off of the flower from its calyx, blighted; the perishing thus suddenly yet irrevocably of "the grace of the fashion of it." Thus hopelessly, thus finally, shall the rich man perish in his journeyings after gain ("his goings," R.V.), his restless quest after perishing riches. "Riches," says Manton here, "will be your abasement, if you do not make them so."

The crown of life will be given to the Christian when he has been fully tested, whether by poverty or wealth. The very word "*Stephanos*" implies the largess of blessing which it bestows. It is (Mayor) the wreath of victory, the festal ornament of the elect, the crown which secures an everlasting prize. It is "promised" by the Lord Himself. Probably we have here one more of the unwritten words of the Lord Jesus. "The Church is heir to the Cross," said Luther. But there is a crown beyond it.

The Protestant Succession.

NOTHING less than the Protestant Succession to the British Crown is aimed at by the Romish agitation which has been more or less active since the King repeated and subscribed the Declaration against Transubstantiation in February last. The prime movers make no secret of this as being their ultimate aim, but many who are seconding their subtle proposals are altogether insensible to the real object of the movement, and also as to the inevitable results that must attend the attainment of such object.

In the first place, the Declaration is not abusive or vituperative, as might be inferred from the writings and speeches of those who condemn it. In the second place, it is not a denunciation of the religious views or opinions of others, either in this or other lands. It is a statement of personal conviction, and nothing more.

The Declaration is made by the Sovereign for himself. It says nothing of religion in the state or Popery in the nation. It simply speaks of these as they affect the Sovereign himself; and for the assurance of the people as a whole, religious or irreligious, Protestant or Roman Catholic, the Sovereign "solemnly and sincerely in the presence of God"

TRAVERSES IN THE MOST EMPHATIC MANNER

the doctrine which every Papist is rigorously required to hold. No one can remain a Romanist and say:—

I do believe that in the sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous.

This, however, is said by the Sovereign, and more, for he adds that he uses the significant words "in the plain and ordinary sense, . . as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever"—also without any dispensation, actual or prospective, by the Pope or any other authority or person.

This Declaration is a test; and a free people do well to apply such a test. The

"BILL OF RIGHTS,"

which imposes the test, is a heritage which every Briton should venerate and jealously conserve. God was with the nation when Parliament adopted the "Act Declaring the Rights and Liberties of the Subject and Settling the Succession of the Crown." He has been with the nation since; and the measure and degree in which his presence and blessing are now recognized will have much to do with the spirit in which Papal threats and intrigues are met in their latest development.

The Declaration guards the throne in the interest of the people. Our ancestors were wise in the form of words drawn up to secure this end; and Kings and Queens who have sought the public weal have readily made the Declaration their own. No test could have been more satisfactory in operation. In the words of

A ROMAN CATHOLIC WRITER,

in a pamphlet on the subject, the Declaration is "an effective bar" against Papists succeeding to the throne; "no Catholic could speak the words and remain a Catholic."

In a word, the Declaration against Transubstantiation is an act by which the Sovereign is rendered ineligible for Papal service. He cannot use the words put into his mouth, and at the same time be an agent of the Pope. *The Standard*, like other papers, has written in favour of alteration; but as to the revised form it adds, "The task is one of no ordinary delicacy." We have said the same, and are at a loss to conceive of a Declaration that shall at once provide the needed safeguards and be unobjectionable to Roman Catholics.

Having secured their liberties at a great price, our Protestant ancestors aimed to secure for their posterity the same blessing. They cannot have dreamed that, at the end of two hundred years or so, nominal Protestants would be found practically saying that it matters little or nothing whether the Sovereign be a puppet of the Pope of Rome or a liberty-loving ruler of a free people.

DUTY TO GOD.

SIR,—It is with much sorrow that I have noticed a tendency to outweigh our duty to God by a sense of duty to men. To pander to men in cases of Christian doctrine is to insult the Blessed God, act unfaithfully to Christ, and despise the blessed liberty purchased by the blood of many of God's martyrs at the hand of murderous Rome. Sentiment should not be allowed to come in when it is a question of the living Word of the living God.

One of the last links which have bound this country under God's gracious protection for so many years now, was snapped when Mr. Bradlaugh was allowed to refuse to bow to the professed avowal of faith in God and enter a Parliament unfaithful to their constitution. Now another critical moment is at hand for this country, and I appeal to you and all Christians, while it may be true that Romish rule may yet usurp for a time the rule of the King of kings, to see to it that such a catastrophe is not aided by Christian blindness, worldliness, and lack of fidelity to Him who has loved us and given Himself for us, that we should spend the "time of our sojourning here in fear" and "bring forth fruit *unto God*."—Yours in the love of Christ, A. E. WALKER.

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THE DECLARATION AFFORDS PROTECTION.

SIR,—Apply the principle of removing everything in our constitution uncongenial to Roman Catholics, on the ground that it is a stumbling-block, and a hindrance to their receiving the true light of the Gospel, and you will thereby throw open the throne and government of this country to the Papacy to *control at will*, and leave our Sovereign absolutely unprotected from the Vatican.

Moreover, until Roman Catholics learn the plain fact that their system is of a character condemned by God as idolatry, it is unlikely they will forsake it. The plain, strong words of the Declaration are like the searching condemnations and home thrusts of the Gospel preacher's voice. Painful to hear, and kicked against by Satan's dupes, let us hope they will lead to searching of heart, and better still of Holy Scripture, with blessed results to many a darkened soul.

Even Roman Catholics are likely, therefore, thus to benefit by them, and if, as their own organs admit, they have prevented for over 200 years the occupation of our English throne by a member of the Roman Apostasy, they have their use not only for Protestant Christians, who thus enjoy the freedom of private and public worship, but for our Roman Catholic fellow-subjects, who are thus protected from the vile coercion of their own canon law in all its dread ecclesiastical and inquisitorial terrors. No wonder the Jesuits wish the Declaration altered, and teach so many Christians clever and plausible excuses for accomplishing their design. E. MANSEL TOWNSHEND.

Llanvapley Rectory, Abergavenny.

ROME'S DECLARED OBJECT.

SIR,—It is probably true that it is "mainly persons connected with Protestant Societies who want to maintain the terms of the King's Declaration;" the obvious reason being that those persons, having made a special study of the whole subject, are more alive to the real dangers involved in any alteration than any other persons can possibly be.

It must be acknowledged, however, that the modification now sought for sounds very reasonable, and it would be reasonable were we dealing with any other system than that of Rome; but those Protestants who desire such modification should remember that, by *Rome's own confession, they will be satisfied with nothing less than the absolute subjugation of this free country to the dominion of the Pope of Rome*, although our Roman Catholic friends have made so many fair promises to the contrary. To this end Rome's agents have been persistently at work ever since the Reformation, and have so completely succeeded in hoodwinking our statesmen from time to time that a large number of enactments have been introduced tending in that direction.

When the Roman Catholic Emancipation Act was passed in 1829—which Dr. Chalmers afterwards described as "an historic blunder"—the Roman Catholics solemnly swore, amongst other things, before the Parliamentary Committee, "*that they would never attempt to assail the Act of Settlement, or endeavour to upset the Protestant succession to the throne.*" Our then statesmen, being ignorant of Rome's dreadful duplicity, apparently looked upon that undertaking as being genuine, sincere, and reliable; but neither they nor those who are now ready to alter the Declaration appear to have taken into account Rome's imperious mandate that "*by no law natural or divine is it obligatory to keep faith with heretics.*"

Surely Lord Eldon's words in the House of Lords spoken on the occasion of the passing of the Emancipation Act, read almost like a prophecy:—"Those Roman Catholics with whom we have to deal are much too wary to apprise us, by any immediate conduct, of our danger; but that they will triumph—not to-day nor to-morrow, but when I shall have been consigned to the urns and sepulchres of mortality—I have no more doubt than that I now stand here. I, therefore, my Lords, pray to God that those evils may be averted which I foresee." While in 1851, in reference to another Act further facilitating the reintroduction of Popery into this country, Cardinal Manning said, "The Royal supremacy has perished, and the supremacy of the Vicar of Jesus Christ re-enters England full of life."

If some Protestants cannot "find consistency in the selection of two out of so many errors for special denunciation," let me assure them that our Roman Catholic friends find no difficulty whatever on that score, for in the Roman Catholic paper, *The Month*, for March, 1896, we read: "There are two things that explain the selection made by England (in the King's Declaration of these doctrines to be repudiated by way of political test, first, the convenience of finding *an effective bar against the Papists. . . . It must be admitted that the test was effective:* no Catholic could speak the words and remain a Catholic." While in a recent issue of *The Tablet*, it is admitted that the reference, in the Declaration, to transubstantiation "*strikes home to the very heart of the conflict.*"

In view of such testimony, I leave it to your readers to judge whether it is not our highest wisdom to oppose any alteration whatever in the King's Declaration.—Yours faithfully, SIDNEY COLLETT.

191, Belsize Road, N.W.

A TIME TO SPEAK PLAINLY.

SIR,—As to the Plea for Amendment, should it not rather be called a plea for a further concession to Romish demands? Is it not more than ever important in these days to call a spade a spade, than to beat about the bush in the vain idea of conciliating those who, by the very tenets of their Church, are bound not to be conciliated?

It is argued that the Protestant Declaration has singled out only two errors for repudiation, and inquiry is made as to why the others are not named. The answer is obvious. The Bill of Rights was not a theological instrument, and was drawn up for a specific purpose, and therefore selected the two fundamental dogmas which no Roman Catholic could repudiate. And therefore our Sovereign *must of necessity* be a Protestant after having once taken the oath, and recited his repudiation of Transubstantiation and Mariolatry, without any mental reservation whatever.

Our Lord Himself, all gentleness, love, and kindness as He was, was not mealy-mouthed when He denounced the corruptions of the Jewish priesthood—a priesthood, be it remembered, endowed, established, and founded by God Himself. And therefore I do not think the wording of the Protestant Declaration and Oath a whit too strong.

Finally, we are told that this Royal Declaration hinders the conversion of the untutored and uncultured Roman Catholic peasants in the West of Ireland! I doubt whether one in a thousand of them has ever so much as heard of this necessary safeguard to our religious liberty and freedom.—Yours, &c.,

Southsea. AGATHOS.

Saints.

"CALLED to be *saints*!" in a world unclean,
Saints, with the upturned transfixed gaze;
Walking in white, while a hand unseen,
Wondrously guides thro' begrimed highways.

"Called to be saints," by the small still voice,
And wearing a red cross-mark imprest,
As living sign of a deathless choice.
Deep, deep down in a love-thrilled breast.

"Called to be saints," in the damp, chill night,
Of many a sorrow that may not pass;
And not where a flood of beauteous light
Pours gleaming gold thro' cathedral glass.

"Called to be saints," with these beating hearts
That sicken and sigh in life's rough press;
And not with the finely-chiselled parts
Of pulseless forms in a dim recess.

"Called to be saints," in some lowly sphere,
Unwritten large on the roll of fame;
With few to notice, and less to cheer,—
Possessing withal God's mystic name.

WINIFRED A. IVERSON.

Guildford Convention.

By the invitation of the convener and chairman, Rev. Francis Paynter, a large assembly of friends interested in the deepening of the spiritual life came together at the opening of the Guildford Convention last week. Among the speakers were Revs. E. W. Moore, A. E. Barnes-Lawrence, Evan Hopkins, J. Gregory Mantle, W. Fuller Gooch, and others. The spirit of expectancy was clearly evidenced, silent prayer in most of the meetings giving place to clearly expressed words for definite blessing.

One can only in these columns give the outline of one or two of the addresses given; all were intensely helpful, and decidedly practical, and must have given much joy to many hearts, and lifted many souls to higher planes.

Rev. E. W. Moore, speaking from Isa. xl. 31, said: The words were spoken of desponding ones (27). Despondency may arise from physical causes, or from temporal trials, when difficulties thicken on the path, and circumstances seem against us; or it may be caused by, or arise from, spiritual conditions. A small coin may blot out the sun if held near the eye. It is also a word of encouragement to prayerful spirits; all the strength and grace that God can give us are awaiting those who fulfil the conditions. See the three-fold promise, "They shall mount up, they shall run, they shall walk." Mark the order! If any but God had written it it would not have begun "They shall mount up." We shall never run along the quagmires, the bogs, or even along the daily monotony of everyday life, unless we first have strength to soar aloft, then when we have mounted up like eagles we shall have strength to come down and walk as becometh risen ones in Christ.

There is here *a heavenly atmosphere.* I have seen a golden eagle soaring 14,000 feet above the earth; mounting above the clouds and mists of earth, so may we soar in the light of the Divine countenance. Mark, also, there is *a heavenly vision.* How differently the eagle views the things of earth to any of the animals chained to *terra firma;* its habitat is the sky, and it can afford to look down upon the things of earth. But there is also *a Divine* strength implied. There is all the difference when in trial in "fleeing on horses," and using your wings. The devil may put a hedge round you,

BUT HE CAN'T PUT A ROOF ON IT.

The way of life is above; get above you difficulties. How different is the flight of an eagle to that of an arrow! With what speed the arrow starts on its journey; but the farther it goes the less swift it becomes, the less steady, and at last falls helpless. How different the eagle! With difficulty perhaps it has been taught to fly; the mother bird sails with the eaglets on her broad expanse of wings, sails into the azure, and then drops them. In alarm they flutter, in their terror stretch out their wings, and almost as their terror increases their ease and comfort grow, for the stronger they become, until as they mature and grow they soar aloft. The arrow flies by the power of an external impulse, the eagle flies by the power of an indwelling life.

Let us be careful! We may get a lift, a push from a convention or a meeting, but the glowing flame may die down, the ardour decrease, but if it be the intaking of the life more abundant by the Spirit, it will last. A friend advertised to speak from "The blessing which lasts." The place was crowded—everyone wanted a blessing which lasted. Let us fulfil the conditions "Wait upon the Lord." The life of a man is his will; let us exchange our wills for his. It has been said, "It is no good for a bird to have wings unless he flaps them." So let us exercise our faith: let us flap our wings and soar aloft; let us "lay hold of eternal life," and we shall mount up like eagles, we shall run and not be weary, we shall walk and not be faint.

In the afternoon of Tuesday, Mr. Moore also gave the address, choosing as his text Song of Solomon iv. 16: "Awake, O north wind: and come thou south; blow upon my garden, that the spices thereof may flow out. Let my Beloved come into his garden and eat his pleasant fruits." Here are a few of the leading thoughts:—We all take an interest in gardens. How lovely they begin to look. Our special interest, our deepest sorrows, our highest hopes are bound up in a garden. Paradise was lost in a garden, and we had well-nigh said was regained in that garden of dark Gethsemane. Heaven will be a garden as well as a city, for there shall grow therein the Tree of Life. Christ was mistaken for a gardener once, and no wonder for He was the Supervisor of the garden. But we are not talking now of the garden of guilt, nor the garden of sorrow, nor the garden of glory, but the garden of the Church. The Church is here

COMPARED TO A GARDEN.

Gardens are sometimes purchased at considerable sums. A certain garden at Oxford where Addison was wont to walk was sold for an enormous sum. The hanging gardens of Babylon cost not merely money but human lives in their construction, and we know at what price the Church was bought "which He hath purchased with his own blood." The garden of the soul was of great value, and its redemption was precious.

The Church is compared to a garden also because it has been reclaimed from the wild desert. Parts of Australia which were once desert, have by irrigation been converted into colonial vineyards. Central Park, New York, was also reclaimed and made to blossom like the rose. So has our Divine Husbandman reclaimed his people from a purposeless life, and enabled her to bring forth fruit unto God. He will make her desert like the garden of God. A garden after it has been reclaimed needs to be carefully tended, to be fenced, to be guarded from wild boars from without, and kept from weeds within. Hath He not promised to water his garden, and to tend it night and day?

Some Christians have "saving grace," but know little of "keeping grace." They seem to confuse our Lord's responsibility with their own. Our responsibility to trust continually; his to keep eternally. He keeps by his power, his providence, and his presence. He preserves us also from those things which retard our growth.

In a garden there is also a variety of flowers and fruit; every kind of flower is there, the lofty palm, the lowly daisy. A Quaker friend once said, "All flowers ought to be of the colour of drab," but we could not agree with him; there is a beauty in the diversity of a garden.

A garden to be well watered needs to have a fountain in it, and so at Versailles and Peterhof you have fountains in the gardens. So in the garden of the Lord there is a river, an indwelling fountain,

AT WHICH WE ALL MAY DRINK.

O beloved ones, do not go to God for salvation and somewhere else for pleasure!

A garden is meant for the pleasure of the owner. "Let my beloved come into his garden."

My Saviour comes and walks with me,
And sweet communion here have we.

Notice in closing the prayer offered, "Awake, O north wind: and come, thou south; blow upon my garden:" Many will say, "I cannot pray for the north wind; that will wither up my garden." Ah, the weeds have need to be killed, as well as the flowers to be nourished, and an important factor is that biting, killing wind.

On Thursday two remarkable addresses were given by the Bishop of Mombasa and Mr. Fuller Gooch, but space hinders our speaking of them here.

On Tuesday evening a Christian Endeavour rally was held in the smaller hall, when hearty singing, mingled with earnest, brief prayers, characterized the service. An interesting and helpful address was then given by Mr. Spencer Walton, of South Africa. Meetings were held in the open-air on three evenings under the direction of Mr. John McAuliffe. Large audiences gathered as the twilight deepened. Interesting testimonies were given by many young brethren, and distinct, definite, and awakening addresses were also delivered by well-known evangelists and Mr. McAuliffe. C. C.

Southsea Convention.

The Southsea Convention opened, as usual, on Whit-Monday. In the absence, through serious illness of Rev. F. Baldey, Rev. J. F. Butlin presided, and at the opening prayer meeting directed the thoughts of his hearers to 1 Sam. vii. 1-7, pointing out that it is possible to lament over and yet cleave to idolatry, with the inevitable result of leading to trouble. Rev. Dr. J. Gritton spoke on the promise of Another Comforter, who came as promised; and was followed by Rev. N. S. Taylor (Prayer Union for the Lord's Return).

In the early part of Tuesday Mr. Butlin gave addresses on, "How much more" (Luke xi. 13); and on Rom. iii. 19, illustrating the condemnation of Jews and Gentiles alike under the law by reference to the procedure in ordinary courts of justice. Dr. Gritton expounded in interesting and instructive fashion Psalm lxxxiv. In a Bible reading given in the afternoon, Rev. Hubert Brooke—beginning at 1 Thess. i.—traced the regular growth of the New Creature in Christ, and showed how the different Epistles are specially adapted to the successive stages.

On Wednesday a second Bible reading was based on Eph. iv. 10-12, when the relative privileges and responsibilities of pastors and people were faithfully pointed out, and the fact shown that all are required for the perfecting of the saints, and the edifying of the body of Christ.

On Thursday addresses were given by Dr. Neatby, Rev. J. Luce, and Rev. R. Middleton; and the afternoon was devoted to a missionary meeting. A letter was read by Dr. Gritton, recounting some of the atrocities practised upon the Stundists in Russia. This was followed by addresses from Mr. Joyce (China Inland Mission) and Rev. H. E. Fox (Church Missionary Society), dealing with the gifts of the Holy Ghost, and the necessity for testifying to them.

The evening meeting was addressed by Mr. Middleton, who delivered a most heart-searching address upon the growth and ripening of the grape, laying stress upon its bloom, &c. Mr. Fox followed, asking for whom fruit was grown. Not for for its own benefit, not for that of the tree, only for the owner.

White Cross League.

An influential meeting was held in Westminster Town Hall on Wednesday of last week, on the occasion of the eighteenth annual meeting of the White Cross League. The Bishop of London (who presided) said that as head of Oxford House he had come in daily contact with a great many young men, and hundreds of them were as free from vice as any woman. Such was his reply to the devil's lie which was circulated by vicious men among the younger fellows in their midst. He who kept his mind off filthy subjects, and took plenty of physical exercise, would find it not only possible but easy to live a pure life—that life which the chivalry due to all women demanded of them. Many men said they would not drag a pure girl down—why then, when she had fallen, should they kick her lower, instead of endeavouring to lift her up? The sin was theirs just as much as it was that of the first man who struck her down. Disgusting pictures and the impure literature read by boys and girls had a good deal to answer for, but the White Cross League was doing a great work in distributing literature to counteract their evil effect. He had used it himself for years before he came in contact with the Society.

Mr. W. S. de Winton spoke from a layman's standpoint, and advised that parents should speak to their boys and girls before they sent them away to school, so that they might be fore-armed against evil companions; Major Frederick spoke of the great debt he owed the White Cross League for the aid they had given him among the thousands of young soldiers under his command at Caterham; and Sir Dyce Duckworth, M.D., treated the subject from a medical point of view.

Day by Day.

SUNDAY, June 16. Mark ix.

THE Transfiguration probably took place at night, at the end of the quiet week of rest in which our Lord prepared Himself and his followers for his decease. The light that shone upon his face broke from within. Long afterwards, the Apostle Peter remembered it, when he said, "We were eye-witnesses of his majesty when He received from God the Father honour and glory, and there came such a voice from the excellent glory." Always after, Mount Hermon to him and others was "the Holy Mount" (2 Peter i. 16-18). The glory of that hour did not blind our Lord from the inevitable suffering through which alone his true glory could be secured (*v.* 12).

In the miracle that follows, the most important item is the contrast between the *if* of the father, and the *if* of Jesus. For the one, the fear was that Christ would not have power enough; for the other, that the father would not have faith enough. A true faith may be obscured by a good deal of unbelief. Do not look at your faith, but at Christ. A small glass of water is sufficient to set in motion a vast hydraulic press, and the least touch of faith is sufficient to move omnipotence.

The best of men are but men at the best. We all need the lesson of humility and mercy which our Lord inculcated in *vv.* 36, 39, and we all need to adopt severe measures with every member that offends, that causes us to stumble.

MONDAY, June 17. Mark x.

The law of marriage was extremely loose among the Jews, as is always the case when society is nearing some terrible catastrophe which will shatter it. The Pharisees taught that men might put away their wives for the most trifling causes. So long as the writing of divorcement was given, a man was free from any obligation to his wife, and each of them was at liberty to marry again. It seemed almost more than the disciples could accept, that their Master should insist on such a radical reform as the application of the original law of Eden—one man for one woman, one woman for one man. Is not Christ radical? Did He not go to the roots of things? Note those words, "From the beginning of creation." Go back to the beginning of things.

His love for children (*v.* 13) was beautiful. They were his Father's little ones, the sweet flowerets of the earth, the nestlings of the heavenly home, who had come to this lower world, trailing clouds of glory. How winsome Jesus was to them; and to the young man who came running with his enthusiastic devotion, and to the disciples who had left all to follow Him! Yes, and to the brethren that wished to sit right and left of his glory; and to Bartimæus, the beggar, crying to Him from the wayside.

But all through these latter chapters there are traces of the burden that rested on his soul, the cup to drink, and the baptism to be baptized with. The comet that stands longest nearest the sun, must be prepared to follow the furthest orbit into the dark. It is those who know so much of the spirit of Christ in this world, that they are brought into sympathy with all the trials that are in his heart, that approve themselves of the same royal nature as his own, and shall sit right and left of Him. In Him these things are natural; in them they are the direct result of the Spirit's work and gift.

TUESDAY, June 18. Mark xi.

Lift up your heads, O ye gates! and be ye lift up, ye everlasting doors! Behold, the King cometh, and with Him cometh the kingdom. Go out, O my soul, to welcome Him. Pour out the multitude of thy emotions, thy thoughts, thy praise. Let them make garlands, and strew the way with flowers. When He enters Mansoul, Emmanuel brings blessedness. Blessed is the kingdom of our father David that cometh, when his name and nature are proclaimed. Do not be afraid of Him, O heart of mine, for He is meek and sitteth upon an ass's colt. The royal war-horse, savouring of pride and pageantry, is not for Him. For meek hearts the King is lowly, but for a world in arms He will sit on a white horse conquering and to conquer.

Be not startled, however, if He looks round about upon all things, taking in the whole contents of the inner life at a glance, preparatory to casting out, as in *v.* 15, the beast-like forms of intruding sin, and all which has stolen away the loyalty which pertains to God only.

The verses that follow from the 20th are full of meaning. Evidently the fig-tree withered in answer to the silent appeal of the Saviour to his Father. In answer to his upward look, the fig-tree had withered from its roots, as an emblem of the inevitableness of the destruction which was threatening the chosen, but fruitless people. This gives the key to successful prayer. When we pray we must believe that we have received (24, R.V.). We must take from God. We must wait before God until we know that He has put into our hands the boon of which we stand in need. But this is only possible to those who live lives of perfect forgiving love towards their fellows, and of absolute obedience and devotion towards God.

WEDNESDAY, June 19. Mark xii.

In the parable of the vineyard, our Lord condensed the history of the Jewish people into a parable, after the manner of Isaiah. The story of Israel is full of the desire on God's part for fruit from those on whom He had expended unusual care. It was a fair question that He asked of old, "What more could I have done?" Prophet after prophet came to gather the ripe fruits of the nation's gratitude and obedience, to be sent away with disappointment, and chagrin, and threats of martyrdom. Jesus knew that as the Son He could expect no better treatment. He knew quite well that they would not brook his assumption of ownership of the vineyard. They could not endure that He should say that Israel was rightfully his. The inheritance must be *ours* (*v.* 7). But, notwithstanding the provision of rejection and death, the Lord knew that the spiritual temple of God could not be complete without Him, and that in spite of the hatred of the builders, He would yet become the elect and precious Corner Stone.

All day the tides of battle broke around Him. Verse 13, Pharisees and Herodians tried to catch Him. Then the Sadducees approach Him (*v.* 18). And lastly, the scribe (*v.* 28). The warrior that stands with his back against the wall wielding his dinted sword-blade against his assailants, parrying every thrust, and thrusting back, is the only adequate metaphor of this day of duel. Cull from the midst of the clash of arms those precious jewels, "Render to God the things that are God's." "He is the God of the living." "The Lord our God is one." "Thou shalt love." "David saith by the Holy Ghost."

As evening fell He blessed the woman who gave her mites, and appraised them as unspeakable riches, more in value than the gifts which cost nothing. God looks at the amount which is left, man at that which is given.

THURSDAY, June 20. Mark xiii.

Apparently this discourse followed directly on the stormy scenes described in the former chapter. The Master sat on the Mount of Olives to rest on the evening of the last day that He was to spend in Jerusalem, and his four most intimate friends, with some foreboding of approaching disaster, asked for signs that should guide them in navigating the tempestuous seas on which the barque of the Church was entering.

These words are full of instruction for us, because each age ends with much the same characteristics, and as to-day we hear of wars and rumours of wars, as earthquakes, famines, and troubles desolate the surface of the world, as martyrdom crowns the brow of those who count not their lives dear unto them, and as the Gospel is being slowly proclaimed unto all the nations, it becomes increasingly apparent that the end is not far away.

To judge by the twenty-fourth and following verses darker days are yet in store. And as we anticipate them, let us remember that ours must be the pilgrim life, which holds loosely to the present. Surely for us also summer is near (29)! That blessed summer of unclouded glory, of thermal heat, when love and joy shall reach their full maturity. Lift up your heart, fainting one. Summer is nigh! The Lord of the Harvest is at hand, even at the doors.

The evening, when the after-glow of Pentecost was still in the world, has passed; the midnight of the middle ages is passed; the cock crowing of Luther's Reformation is passed; the morning is already breaking. It is high time to awake out of sleep, for now is our salvation nearer than when we believed.

FRIDAY, June 21. Mark xiv.

Simeon, when he took the Babe to his heart, said that in Him the thoughts of many hearts would be revealed. It is remarkable that all who approached our Lord in the last passages of his life-story seemed as though under a peremptory summons to utter their deepest nature. This chapter is a remarkable illustration of these remarkable words.

Mary comes to Him, and, in spite of all the criticism and hostility of Judas and others, reveals herself as a pure and lovely nature, absorbed to self-forgetfulness in her love to the Master. In contrast with her deed of love, in which she so evidently identified herself with the spirit and intention of the Redeemer, stand out the calculating prudence and parsimony of his immediate followers, and the base treachery of *Judas*. The sun, which draws out the sweet fragrance of flowers, elicits the putrid odours of stagnant water. To some Christ is a savour of death unto death, as to others of life unto life.

The good-natured courtesy of the owner of the house, in which the guest-chamber was procured; the bitter sorrow of the disciples and their heart-searching, when they heard that the traitor was one of themselves; the impetuous insistence of Peter on the tenacity of his devotion to the Lord, which was so contradicted, first by his drowsiness, and then by his denial; the kiss of the traitor; the flight of the young man (thought by some to have been Mark himself); the infamous knavery of the Council, which was tried at the bar of Christ, as He stood before them—all these are revelations of the secrets of many hearts. Let us watch ourselves. Christ is always the touchstone of character.

SATURDAY, June 22. Mark xv.

The more Pilate saw of Jesus, the more he disliked the part which he seemed constrained to play, almost in spite of himself. And of all other traits, the silence of Jesus surprised him most. What sublime faith was evinced in this reticence.

But this power of the Lord Jesus over Himself was so constantly manifested, as when the soporific draught, prepared by the ladies of Jerusalem, was placed to his lips, and He refused to drink it. It was a simple act, yet full of heroism. In such an extremity, one will drink anything; but not so Christ. He would not let his intellect be clouded; He must bear the guilt of the world in his heart and thought, as well as in his body.

In modern executions the greatest pains are taken to make death instantaneous. Anything which prolongs the agony is bitterly resented by us all. But, in crucifixion, death was deliberately prolonged.

All through the five hours of anguish the pain of Christ's body was far inferior to that of his mind. He was dying for the sin of the world. The prince of this world was being judged. Christ was carrying his people with Him through the deep dark waters to the shores of Resurrection and Life. And that act glorified the cross. It had been the symbol of slavery and degradation; from that moment it became the symbol of heroism, self-sacrifice, and salvation. "God forbid that I should glory, save in the Cross of our Lord Jesus Christ." Compared with the great ones of this world, Christ's burial was poor, but how rich in love!

F. B. M.

Other Lands.

Mission Work in India.*

A VISITOR'S IMPRESSIONS.

I WITNESSED the funeral of the premier nobleman of a Rajputana State. Two of your missionaries were occupying that place in the procession, which a Hindu prince reserves for his most honoured friends. The deceased, from being the keen opponent of the Mission, became its zealous friend, and earned the nickname of the "Padre's Pupil." On his death-bed he avowed his faith in Christ, and requested the missionaries to befriend his heir as they had befriended him.

I wish you could all visit Mr. Campbell's Colony of Mercy at Toondee, in the heart of the jungle, and see the many products and by-products which the divine dynamics have created there during the last twenty-one years. Take one example: you would find eighteen Santals printing and binding books in five languages, and doing it so well that they are never out of work. They print the only Santali newspaper, and they will soon bring out the first dictionary of their mother tongue. I saw some four hundred heathen Santals at a market. It seemed scarcely believable that they were of the same race as Mr. Campbell's people.

It would do your heart good to see the Medical Missions among these jungle folk. The patients at the hospitals made profound obeisances to me. They did not know that I was only a poor preacher. They thought that I must also be a miracle-worker, a life-giver, and, to use two of their phrases, an eye-maker, and an incarnation of the great god. "Oh, you are not men; you are gods!" said one of these wild hillmen, whose long-lost eyesight had been restored. You will find patients there who have painfully made a nine days' journey, and passed the doors of three or four well-equipped Government dispensaries, lured on by the Christian atmosphere of your hospitals and the fame of your healers.

As we were leaving a hospital, two men came running after us, bringing with them a third. He was weak-minded, they said, and they wanted

THE MEDICINE THAT CURES SILLINESS.

The district magistrate visited one of these Missions, and was delighted. He offered to give what help he could. He made good roads through the jungle to the hospital, and planted 1,000 fruit trees.

A well-known American preacher, on his return from India, told me that he had long hesitated about devoting his daughters to Foreign Missions. But when he saw "the Scotch lasses," as he called them, in India—their happiness in their work, their energy, their well-developed powers of service, and their manifest usefulness, he felt that he could wish nothing better for his daughters than they should be like them.

But some of your missionaries are distressingly overburdened. At Kalna I found what looked like a big fair—mild-eyed oxen chewing the cud, unyoked waggons, groups sitting tailor-wise or frog-wise, and boys selling sweetmeats. These were the patients—many of them far-travelled—around Dr. Macnicol's Bethesda or Mercy Hall, waiting for the moving of the waters. Going inside I found two large waiting halls filled, and one of the doors damaged by the inrushing crowd. Though he had been there for less than two years, he had sometimes 900 patients in one day; and, like his Master, he could often scarcely find time to eat. With joined and uplifted hands they asked me to beseech you to send another Sahib to help their Sahib, and to send their Sahib back to them soon. He had saved many lives they said; and they and their children might die if he did not come back.

None of our missions would long be hampered by the lack of men or money if we were all as liberal in supporting our religion as Hindus are in supporting their squalid idolatries. A visit to India adds emphasis to the poet's exclaim:

In Christian hearts, oh for a pagan zeal!

Some among us are now setting a very noble example. In India I visited some native agents whose salaries are paid by a friend. He is carrying on his business in the interest of foreign missions, and he now supports not less than fifty native missionaries.

I met several mission converts who have lived an honourable Christian life for nearly half a century. Some of the younger converts have gained the complete confidence of the missionaries, while others are as weak as were some of the members of the Apostolic Church. But what about our own converts? Are we inquiring more about fruits abroad than about fruits at home? Is the harvest here, all things considered, relatively as great as in some parts of India?

Many of the missionaries are hopeful. They believe that very many are Christians at heart, who yet make no profession of their faith; and that the Kingdom is coming to India like the dawn. "Young missionaries may be pessimists, but we older missionaries never can, after all the changes we have witnessed," so testifies one.

A young Hindu doctor, when in Glasgow, one day witnessed the celebration of the Lord's Supper. He confessed to me, what I knew to be the fact, that he had wept from the beginning to the end of the service. "Oh," he replied to my query, "I was thinking of the divine beauty and grandeur of your religion, of its wonderful compassion for sinners, widows, children, and outcasts; and was also thinking of my poor country, and our poor religions. What could I do but weep?"

Soldiers in India.

AS a constant reader of your journal, I write to ask you to make known the wants of the Soldiers' Home at Lucknow.

The building, which is one of the finest of its kind in India, was opened last summer. It has secured the patronage of the men of all the regiments here, and as many as 300 often frequent it on a single evening.

Its object is an undenominational one, and it aims at the spiritual welfare of the soldiers, irrespective of their creed. In the prayer room all churches are represented, and many conversions have taken place. Still the Wesleyan chaplain is the responsible manager, and he bears the burden of the debt on the building and its outfit. It has cost £1,800. The Army and Navy Committee in England have given £100 and lent £400 free of interest, to be repaid in ten yearly instalments. About £350 has been subscribed by friends and officers. We now therefore require about £950.

But more important than the debt is the working of the house; and for this we require an English lady who has the gifts and graces that fit her for work among the soldiers. The debt prevents my offering a salary. If it were cleared off we could give a nominal one. Rooms are furnished in the house for the residence of a lady worker. If it is laid on the heart of anyone to offer for this work, I should be glad to hear, and give further particulars. Meantime, may I ask the prayers of God's people that the good work, which has cheered us hitherto, may be continued?

EDWARD MARTIN,
Dilkusha, Lucknow. Wesleyan Chaplain.

The Blind Poor of Jerusalem.—It is almost impossible to overstate the utter sadness of the lives of the destitute blind and half-blind in Palestine. Happily there are hospitals for those who are not incurable; but outside such institutions there are the hopelessly blind. Miss Lovell has opened a small Home in Jerusalem, where eight girls are learning to read and write by means of the Braille system. It is desirable that Miss Lovell should be set free to write, and get written, the books that are needed, as all must be written in Braille before any society can print them. She needs a helper who would assist in the care of the children. Miss Lovell may be addressed care of British Consul, Jerusalem.

"After the Storm."

A NOTE of joyous thanksgiving to God runs through the comprehensive report of the Wesleyan Methodist Mission at Hyderabad, which is published under the above title. Grave fears were entertained that the storm of famine and plague in its passage would scatter the people gathered together, and wreck the work of twenty years. The tempest has been weathered, and the Mission to-day is as strong and buoyant as ever. The prevalence of famine naturally affected its ordinary operations. In each circuit relief works were started within reach of the starving poor, and those who were without other resource were called to day labour. The case of Christians was first considered, and as opportunity arose non-Christians were admitted to the works. The expenditure on relief, of course, has been great, and has been met by the deep concern and sustained liberality of the Missionary Committee and Women's Auxiliary; and it is no too much to say that in three circuits at least churches built up by

TWENTY YEARS' ARDUOUS TOIL

must inevitably have been dispersed if not destroyed, but for the lavish and loving sacrifice of brethren in the homeland. The altered conditions resulting from the congregation of people in famine camps have been used to the furtherance of the Mission work. Everyone capable of teaching has undertaken daily systematic Bible instruction, and to the greater part of the people the history of our Lord and his Apostles, as well as many portions of the Old Testament, are as familiar as they are to English Christians. The Mission is now responsible for the feeding, clothing, and educating of over 200 helpless little ones.

The number of native Christians under the pastoral charge is 6,890. This community is scattered over a wide stretch of territory, and is found in 218 different towns and villages. This is far more than the sixty-six evangelists now labouring in connection with the Mission can effectively teach and supervise. Consolidation and progress have been the dominant notes of the life of the Church. Suffering has drawn the members closer together. Ties that bound them to their unregenerate past have been snapped, old customs—more or less reprehensible—have been suppressed, and the entire social life of the people now finds its sanction and support in the Gospel. The district comprises

2,353 CHILDREN,

and of these 1,517 are under instruction in the day schools.

Unwholesome and innutritious food this year supplemented the work of the dispensary, and the waiting rooms of the hospital at Medak and the Houses of Blessing at Serjana and Ramayanpett were visited by one unbroken stream of patients, driven on by famine and its attendant ills. The Mission workshops for lace-making at Secunderabad, and for carpentry at Indore, have been in continued operation; and for the former a fine new building has been erected, in preparation for a large development of the industry.

In every department the work has been severely tried during the year, and now that the crisis has passed the Mission stands out stronger and more prosperous than ever, to the thankful joy of the workers.

Seamen at Palermo.—The Palermo branch of the Gibraltar Mission to seamen is the centre of useful activities on behalf of sailors of many nationalities. The chaplain and lay-reader, in visiting the ships, have been received with much friendliness. The sailors have been responsive, and have made good use of the Rest, for the purpose of writing their letters and spending their leisure profitably. The Sunday evening services have been attended by large congregations. The most frequent inquiry is for something to read. Recent newspapers, illustrated periodicals, back numbers of magazines, for distribution, will be gratefully received by the chaplain or reader. The address of the Rest is, "The Welcome," 76, Via Borgo, Palermo.

* Extracted from an address given by Rev. James Wells, D.D., Glasgow, at the General Assembly at the United Free Church of Scotland.

Among the Indians of British Columbia.

AMONG the most striking narratives told at the Ecumenical Missionary Conference, held in New York last year, was that by Bishop Ridley, of the transformation which had taken place in thirty-five years among the Indians of British Columbia through the preaching of the Gospel. At the beginning of that period, he said, "there was not a Christian from the tidal waters, hundreds of miles to where the rivers rise in the midst of the mountains. Now there is not a tribe or a community without its church and school and band of Christians."

The diocese of Caledonia lies to the western portion of British North America, stretching from Alaska southward along the seaboard. Scattered over the area are about 35,000 Indians, a number of the tribes rising above all the others on the continent with respect to intellectual and material progress. When Bishop Ridley first knew the country all was different; but dangers which were faced in Christian confidence gave place before the preaching of the Gospel. On one occasion a man stepped forward from a crowd of 150, deliberately spat in Bishop Ridley's face, then knocked him down and kicked him. That very Indian afterwards took the missionary by the feet, begged his pardon, and died a triumphant Christian after witnessing a good confession.

The leader of the boldest band of pirates on that coast himself related afterwards how on one occasion he and his followers were overcome by the silent gaze of a small congregation of Christians. On a Saturday evening the heathen went in, ordered them to cease praying, tore up the Bibles, destroyed the building with axes and crowbars, and as the tower presented unexpected difficulties set fire to it. One of the younger Christians asked, "Shall we not fight for the house of God?" to which a more experienced member replied, "No, Jesus never fought, He died; we will die rather than fight." Then began a change in the tribe. At his baptism one of the men said, "From that night onward I dreaded the Spirit of God. Out on the ocean or where the snow peaks looked over the seas, there the Spirit of God followed me and I was afraid, and when I hunted among those peaks the Spirit of God hunted me, and I was afraid." Another man who was one day holding the end of a tape measure in the laying out of the best site in the town for a church, said, "Bishop, do you know that hand

SET FIRE TO THE CHURCH,

and until I heard the native preacher say that the blood of Jesus Christ cleanses from all sin, I never had peace in my heart."

Bishop Ridley counts it among the greatest privileges of his life that two of the five translations of the Word of God for these Indian tribes are his own handiwork. A thoughtful man said to him, "Before you gave us the Book you threw links before us, and we picked them up, but they did not fasten us anywhere. You have given us now the chain, and it is a golden chain, binding us all together and all to God."

The influence of contact with irreligious Europeans and Americans is most deplorable. Drunkenness spreads rapidly, and all too readily the example of loose living is copied. "Licence to the Indians is more deadly than bondage, and the whites sink with them from our standard, more hopelessly low." The utter heartlessness of these traders is well brought out in an incident related by Bishop Ridley, in a letter published recently in the *Church Missionary Gleaner*:—

I was much struck with the complaint of a trader who said the magistrate was becoming stricter of late. "In one year he inflicted fines on drunken Indians amounting to £300." "But who supplied the liquor?" I asked. "The white man." The presence of the missionary has been a stimulus to the magistrate. "He takes the Indian's money from us," moaned the man. "You plied your trade," I said, "until the Indian would hunt just long enough to be able to buy drink, and then trade away his women to eke out his income to live on. You kill the goose to get at the egg quickly, and now sell less than ever legitimately, to your own loss." Nothing is sadder than to see these, our fellow-countrymen, unconsciously act as if thoughts of God and about their souls never come to them. Christless and reckless!

The Bishop's pen-portraits of some of the converts include interesting and vivid touches. A group of Indians demurred to going to meet him, on account of the amount of

SABBATH TRAVELLING INVOLVED,

and their scruples were only removed when it was pointed out that Monday might also be set apart that week. On the arrival of the party, the bishop says—

I proceeded to examine the catechumens, tired as they were; first an old medicine-man, then his much more attractive old wife. He was a man of few words, but of deep thought. She treated him with much respect. Her face was a finer one than could have been expected among these people, and a contrast to the deeply-lined visage of the man.

BISHOP RIDLEY.

Next came a widow of about forty-five years of age, whom Mr. Palgrave regards as a saintly heroine. For years she slaved for a husband with an injured spine and an idiot son. The father died a Christian, and even the idiot showed more intelligence in religious thought than in any other thing.

The most interesting was a younger woman who had been doctored some years ago when she was very ill. She is a pleasant and intelligent woman, and has shown as much aptitude in teaching others as in learning. She acted as interpreter with uncommon grace and ability. Like an Oriental she sat cross-legged opposite the person examined, and the lifting up of her eyes to Heaven—such lustrous eyes—when interpreting a prayer, was a sight that reminded me of the Magdalene at the cross, one of Scheffer's lovely pictures in the Dresden Gallery. When Christ revealed to her his love, it filled her with devotion, lighting up her countenance with the beautiful glow that drew forth praise for the grace that works such wonders. Like most of the elderly people, the behaviour of the chief Nanook

WAS DIGNIFIED IN CONTRAST

with that of the young men, who think the rude whites are the pink of perfection, and imitate them. He is a man of medium height, and, though over sixty years of age, is straight as an arrow. He lives a nomadic life. So did Abram, noblest type of gentleman. Though his shadow never darkened Porch or Academy, yet no Alcibiades could behave with more grace than my *vis-à-vis*. He has nothing to learn as to deportment, tone, or gesture.

My hour's interview with him was a singular pleasure and entertainment. He spoke to me as if he credited me with power to understand him, and not to the interpreter—yet he paused for her as gracefully as he spoke. He could not grin if he tried, or smirk, but smiled as graciously as a peer of the realm when trying to conciliate and engage the superior talents of a useful commoner.

After this came, in the vernacular, a service of prayer and praise in the cabin. I could not understand it, yet I enjoyed and shared in it. It was a solemnizing thing to watch this company of about thirty souls worshipping in their tongue our glorious God. His light, apart from Nature's, had

NOT REACHED THEM THREE YEARS AGO.

They stand facing the same way, chanting the Te Deum and other canticles; they sing "Nearer, my God, to Thee," and "Gentle Jesus, look on me," both so slowly and solemnly that a new meaning supervened, adding more than ever a heavenly force and spirit to human productions. After the others had filed out, Ayediga (the interpreter) waited a brief space to thank me from saving her body from the grave (alluding to my medicine), and then sending God's man to teach her things to save her soul.

"He taught me much before I was baptized; tell him to teach me much more now that I am within his family, that I may know how to please Him. I want to know more of God's Son, Jesu Chreest. When I know what is right I shall not do the wrong. Now I am not afraid to die. God's Son makes all safe and sure."

We quote the following poem from Not Myth but Miracle (1s. 6d. *Seeley*), in which Dr. Ridley has preserved a metrical description of a gathering of Indians, when the chief was appealed to to suppress the lately-planted Christian faith. The lines are given as a paraphrase of an untranslatable song sung by the poet of the tribe:—

God of the forest, God of the sea,
Builder of nations, lovest Thou me?

God of the ocean, Giver of light,
Bridle our tempests, banish our night.

Far above star-worlds Jesus is Chief,
Pouring down springtide, opening our leaf.

Spirit of Jesus, stronger than tide,
Swifter than lightning, with us abide.

Silence of ages, seal up the past—
Into the boundless all of it cast.

Breathe on us summer, O rising sun;
Shorten our shadows till there be none.

Circling for ever, evening forget,
Love for thy centre never to set.

The Bible in Argentina.

I AM longing to have evangelistic meetings in Spanish during the winter months in Buenos Aires, where we now have a population of about 800,000 souls, and very little is being done in pure Gospel preaching on apostolic lines. Of course, several missions in the city are doing excellent work, and Christian schools are being established; but the great need, to my mind, is a kind of simultaneous mission to reach the masses who never hear the Gospel of Christ. If means are forthcoming, I would be happy to do something in this coming winter.

Bible work and preaching combined are the most powerful weapons against Romanism. During the last three months I have by God's grace been able to dispose of twelve boxes of Holy Scriptures, mostly in Spanish, containing I find, after making up my accounts, 544 Bibles, 455 Testaments, 1,026 Gospels or portions, in all 2,025 Scriptures.

One dear man to whom I sold a Bible is now reading the book with intense delight to his soul. He attends our meetings with his whole family, about eight in all. I believe precious souls will be brought to Christ through that one Bible. I know of people who remember our books and Bible visits ten or eleven years ago, and some are now members of small native churches. How many there may be, I do not know; but this is certain, that God's Word shall not return unto Him void. We find it bearing fruit even in dark South America "after many days." Emilio Olsson.

THE LATE

Rev. E. Bacheler Russell.

IN the spiritual, as well as in the natural spheres, there is much of mystery in the workings of Divine Providence. This was felt most keenly when, a few months ago, as the result of a bicycle accident, Rev. Edward Bacheler Russell was called to his rest and reward, as it were in the heyday of life and usefulness. In the midst of events which it is difficult to understand, it is ever well that we trust a loving Father "who knoweth our frame," and whose thoughts toward us are "thoughts of peace and not of evil."

Mr. Russell was the younger son of the late Mr. John Russell, of New Romney, and was born in 1852. Possessed of considerable means, he spent his young manhood in worldly pursuits and amusements. By God's grace he was converted through the preaching of Mr. Moody during the evangelist's first visit to London in 1875. The story of this great change may best be told in Mr. Russell's own language. In the course of an address on his conversion, he said:

I had been living for some time previously in my own house, loving ease, and desiring to be quite free from all home restraints, that I might do as I liked, and go where I liked. I always had a passionate love for horses, and spent a great deal of my time in the saddle. I very soon began to go on to the turf and take up racing. I had my own horses; I had my race-horses, I had my hunters; I hunted all day. If I was not on the racecourse I spent a great deal of time at the card-table, in the ball-room, in the theatre. I began to gamble, and, having entered on a gambler's life, I knew not how to get free; indeed, I didn't want to be free, for I loved it.

Just at that time (1875) a great deal was said in the daily papers about Moody and his work in Scotland. I read the daily papers, and Moody's work got somehow mixed up with the racing and betting news, and I came to read about him as well, and at last I thought, "Well, this is a wonderful work, and a wonderful man. I wonder what it means." He was announced to be coming to London, and one day, just before that time, I came home from the racecourse weary, depressed, worn out; everything had seemed to go wrong; and there, in my room, all alone, I knelt down—you may think I was very foolish and very ignorant—I knelt down before a painting of my father, who passed away in my childhood, and I made a vow before him, and in the presence of God, that I would not go to another race meeting until I had asked Moody whether it was right for a Christian man to go to races. I thought I was a Christian man then, and I wanted to ask Moody, having read so much about him, whether it was wrong for a Christian man to go to race meetings.

Before Mr. Moody's visit, the perplexed young man had a great temptation. An important racing engagement intervened, and why could he not go in spite of his vow? The significance of the crisis was realized, and a stand made. Though the troubled man did not yield, his horse ran, and won in the contest. Again the tempter made himself heard: "Go to the races to-morrow; why miss another such day's sport?" However, God gave needed grace, and once again the vow was respected.

At length the day arrived for Mr. Moody's mission to open. The theatre was suggested in preference; and the theatre was visited instead of the mission meeting in the Agricultural Hall! It was a miserable time, however, and the anxious soul became convinced that the devil was trying to keep it away from the Gospel preacher. Serious searchings of heart followed, and the next evening found the resolute inquirer in attendance at the Gospel meeting. Mr. Russell thus continued his story:—

That night (March 11), I listened to the message—I was not thinking much about it; and I heard the singing of the hymn by Mr. Sankey, "Come home, come home, O prodigal, come home." No doubt that had some effect upon my soul, but I did not go in to the after-meeting that night. The next night I went again, and after the meeting went into the inquiry-room—it was quite a new thing in those days, and I was one of the first to go. Very soon Mr. Moody came to me, and when I asked him whether he thought racing was wrong for a Christian man, he took me by the hand—oh, such a grip; it seemed to come from the heart—and he said, "Are you a Christian?"

If anyone had implied before that I was not a Christian I should not have liked it, and should have thought it very rude and impertinent. But I didn't with this man. He was true and strong, if ever a man was, and when he asked me that question it didn't seem to surprise me at all, and at once, for the first time in my life, I realized I was not what he meant by a Christian. "No," I said, "I am not." "Do you want to become one?" he said. "Yes, I do." "Very well," said Mr. Moody, and then he asked me to wait a few minutes whilst he spoke to someone else. I sat down, and presently a gentleman came and spoke to me about my soul. I got very angry, and was going away, like Naaman, in a rage, and was passing Mr. Moody talking to two young men, when

From Photograph by Messrs. F. Byrne & Co., Richmond.

he gave me another grip, which seemed to soothe me at once, and he said, "Well, is it all right?" "No," I answered, "it's not all right."

"Oh," he said, "but you must not go away like this. Bring a chair, and sit down with us." I did so, and speaking to us three young men, he said, "There are three things that I want you to do—believe, receive, trust Jesus." Afterwards we knelt down, and he prayed. Then I went away, and as I didn't feel anything I thought it was not all right. I wanted some miracle to be performed, and as I had no special feelings about it, I thought it was all wrong, and that I was not converted.

That night I returned to my hotel, and went right up to my room. I didn't want any food for the body, and in my room I prayed as well as I knew how, "Lord, I believe; help Thou my unbelief." The next morning I made my way to Mr. Moody's prayer meeting at Exeter Hall. Pale and ill-looking I know I was, and I sat near the platform, feeling absolutely miserable. I knew now I was all wrong, but I longed with my whole soul to get right. Several in the Hall spoke, but I took no notice until Moody stood up and spoke in reply to the criticisms of the papers about his after-meeting work. He told the audience about his inquiry-room meeting the night before, how he was talking to two young men, and a third came up to him. "That was I," thought I.

And it was then, between twelve and one o'clock, on March 12, 1875, that the light broke into my soul, and as I sat there, miserable up to that moment, I thought, "What a fool, what an utter idiot, I have been. I have been praying 'Lord, I believe,' and I never believed at all." Here, now, I put forth my hand for salvation and took it, and I believed God. And oh, the peace that came into my heart and soul in a moment! Oh, what a change! Mine was what is called a sudden conversion; but every man's conversion is a sudden conversion. One moment we are this side of the line and another we are that; there can be but one moment in passing over the line.

This point marks the beginning of a career of much usefulness. For twenty-five years Mr. Russell exercised a happy ministry in connection with the Church of England, but his influence went beyond the limits of that communion. He began to testify for Christ as a layman on the staff of the Evangelization Society. After studying at the London College of Divinity at Highbury, he was ordained in 1886, and laboured for a time in the Isle of Man. For seventeen years he worked in connection with the Church Parochial Missions Society; and from 1889 till 1895 was vicar of Appledore-with-Ebony in Kent. In the winters of 1896-7 and 1897-8 he undertook special missions for the C.M.S. in Travancore and Cochin. The return voyage from the latter of these was undertaken in the ill-fated P. and O. ss. *China*, which was wrecked on the island of Perim, not far from Aden, fortunately without loss of life. In 1899 he accepted the vicarage of Leyton, Essex, and the duties of that important charge immediately became the concern of his devoted and strenuous life. Entrenched in the affections of his people, he found his position one of large opportunity, and he was wholehearted in the service of men for the love of Christ.

The sad circumstances of Mr. Russell's death may be recalled in few words. With his wife and two children, he was spending a holiday last summer with Mrs. Russell's parents at Rosehall, near Invershin, in Sutherlandshire. On the afternoon of August 30, when returning from a bicycle ride, he lost control of his machine while descending a hill, and was dashed over the low parapet of Walkerdale Bridge, being instantly killed on the rocks below. The sad news and the funeral which followed (at Redhill, Surrey), served to show in some degree the deep affection which was entertained for Mr. Russell. Nonconformists combined with clerical friends in telling of his good deeds and pointing to the example of his noble life. In the words of Rev. A. W. Crockett, one of his curates:—"He was indeed a brother beloved. He was devoted to parish life and work, and had definitely given himself to the Lord for his use in Leyton as long as strength lasted."

Much as he enjoyed a mission, with its life and movement, Mr. Russell was a thorough worker in the more routine concerns of the settled ministry. The secret of this is made clear by Mr. Crockett:—"He sought—almost, I think, unconsciously—to reflect 'the mind of the Master' in all things great and small; in all his conversations and interviews, and in all the affairs of life, he was conspicuously Christ's servant. His wisdom in things spiritual was, I think, quite extraordinary. He lived in the secret of the presence of the Lord, and his unconventionality of method and practice was not the least of his charms. He never sought to imitate—he was always just himself, using to the full and developing every day all the grace and talents with which he was so richly endowed." It is a joy and privilege to recount the story of such a man, and to praise God for his fruitful ministry.

Valedictory Meetings.

Rev. Dr. J. G. PATON.

UNDOUBTEDLY one of the most difficult enterprises in the history and progress of foreign missions has been the evangelization of the fifty or more islands that constitute the New Hebrides, with their population of cannibals and savages of the most degraded type. For all time the name of Dr. J. G. Paton will be instinctively associated with Gospel effort among these tribes. His heroic, patient endurance and fervent devotion to the land of his adoption have thrilled the heart of Christendom; and probably few were surprised to learn that the noble

APOSTLE OF THE NEW HEBRIDES,

at the age of seventy-eight, was about to return to his beloved sphere of labour, determined to spend his last days in the sacred cause to which his life has been given.

Exeter Hall was not any too large for the friends who assembled on Wednesday of last week to cheer and encourage the aged missionary, and to listen to his farewell words. Dr. Paton must have realized anew how near his work lies to the heart of Christians at home. The afternoon meeting opened with a favourite missionary hymn, after which prayer was offered by Rev. Geo. Turner (Sutton). The organizing secretary, Mr. A. K. Langridge, spoke briefly of the practical expression which the interest in the New Hebrides Mission found in 1889 by the establishing of a permanent memorial—The John G. Paton Mission Fund. Through this special organization the freewill offerings of God's people in every quarter of the globe have flowed to cheer the heart of his aged servant in forwarding the fulfilment of his prayer for the conversion of these South Sea Islanders to Christ. The immediate object of the fund is to accomplish the extension of the Gospel to those islands of the New Hebrides that still remain in heathen darkness. So generous has been the response that the fund is now responsible for the support of four European missionaries, four European lay assistants, and eighty native teachers.

In acknowledging the hand of God guiding and directing the steps of his servant, Sir Mark J. M. Stewart, M.P., wished Dr. Paton an

AFFECTIONATE AND PRAYERFUL GODSPEED,

as he returns with a strong faith and courageous hope. Dr. Paton himself was received with great warmth. With characteristic vigour the veteran missionary recalled the anxiety with which forty-two years ago he entered the field. In the first twenty years of his work seven missionaries and a number of native teachers were murdered, and his own life has been attempted again and again. When he first set foot in the New Hebrides—a land of terror, whose coast sailors dreaded to approach—savagery was rampant. The inhabitants wore no clothing, had no written language, and lived in a condition of extreme degradation.

Portions of Scripture have now been translated into twenty-two languages. On eight of the islands the whole population is Christian, and life and property are safe. In their heathen days the natives had been extremely dishonest, and as indicative of the complete change which has been wrought, the speaker related how, in passing along a road, he discovered reeds stuck in the roadside, upon which were hung articles lost by a traveller, awaiting the return of the owner. Till the labour of missionaries had made life and property safe, few traders and no Frenchmen landed in the islands; but then the traders came in to undo with brandy and and rum the great work that had been done.

Horrid crimes were the result, the natives being maddened by this liquor. So far as he knew only two of the Christian converts had come under the influence of drink. During his sojourn in the islands he had seen 18,000 cannibals brought to live in peace and happiness, loving and serving Christ. Three thousand of these are church members, and 300 are native teachers and preachers. He loved his own country as much as any Briton, but he loved far more the work of the Lord in the islands to which he was returning. Between 40,000 and 60,000 natives are still unevangelized, and with touching earnestness the speaker appealed for more workers, and expressed his joy that God has laid it upon the hearts of two medical missionaries to accompany him to the South Seas. The venerable missionary's closing words were a plea that the needs of the poor darkened heathens should be laid before God continually in prayer by Christians in the homeland.

Another gathering took place in the evening, when Mr. Frank Spence presided, and Dr. Paton spoke of the encouraging prospects of the Mission. It may be mentioned that all contributions go direct to the missionary himself, to help in the fulfilment of the yearning desire to which he has given expression:—"It has been the dream of my life to see one missionary at least planted on every island of the New Hebrides. Then I could lie down and whisper gladly, 'Lord, now lettest Thou thy servant depart in peace.'"

Rev. G. CAMPBELL MORGAN.

CROWDED audiences are no exception at the City Temple, and while perhaps it would be too much to say that the overflowing congregation of Thursday evening has never been surpassed, certainly few of the remarkable gatherings held in Dr. Parker's church have been characterized by deeper or more spontaneous enthusiam. The occasion was a public farewell to Rev. G. Campbell Morgan, who is leaving England to undertake the extension work in connection with the Northfield Institutions, founded by the lamented D. L. Moody.

Dr. Parker presided, and in the course of a characteristic address, said he wished to speak to the people of America who are so soon to welcome Mr. Campbell Morgan. He approached this

TRANSATLANTIC AUDIENCE

with some reproach, rebuke, and distrust, and confessed that he could not feel towards them as he will when Mr. Morgan returns. He did not know what other object would have drawn so large a concourse together. They had met to surround a brother and minister who has been faithful to the Word of God and the Cross of his Son. The meeting was one of the happiest signs that an Evangelical ministry is by no means exhausted. Mr. Morgan was a Bible expositor, and a Biblical and expository ministry is the only one that can endure. Dr. Parker assured Mr. Morgan that he takes with him the love of a wide circle of friends, and their expectancy of great things flowing from his ministry.

As a neighbour and brother pastor, Rev. A. Ramsay spoke in appreciative terms of Mr. Morgan's ministry. The force of that ministry was betokened by so extraordinary an assembly. No one could hear him preach without having a vision of the man behind the preacher. In their farewell there was

A NOTE OF KEEN REGRET,

because of the blank which he leaves. We could have wished that opportunity had arisen for the exercise of his ministry in this country, but God has willed it otherwise. Mr. Morgan's service to America will be one small way of repaying the debt England owes for the life and work of D. L. Moody.

Rev. J. D. Jones (Bournemouth), said he was convinced that the call to which their friend was responding was not the call of America, but the call of God. Their gift to America was a man who has the Gospel, and the passion and power to preach it. Mr. Morgan has not looked in vain for results of his ministry, through which there has always sounded a note of appeal.

In the course of a brief address, Rev. J. Gregory Mantle recalled his associations with Mr. Morgan in Birmingham, and spoke of the sincerity and singleness of purpose which has been manifest in his ministry. Gipsy Smith followed with impressive reminiscences. He appealed for more sympathy to be shown towards pastors in their labours.

A unique reception was accorded Mr. Morgan as he rose to speak, the whole congregation rising with him. Having acknowledged the kind references which had been made to his work, he said he had, during the last few weeks, experienced many surprises in the numerous farewell gatherings which had been arranged. The question had arisen in his mind—What does it mean? All this generous outpouring of sympathy he recognised as a tribute of love to be laid on the grave of D. L. Moody. Concerning his ministry, Mr. Morgan thanked God that He had enabled him to deliver

A POSITIVE MESSAGE.

He had endeavoured to speak of the things he knew from personal experience. While he had many regrets in severing ties which were dear, he had no sorrow, for not a shadow of doubt remained in his mind that he was entering a door opened by God. Of the future Mr. Morgan could not speak. "I go because the cloud leads that way; when it leads towards home, I shall return. Nothing will be more cheering and helpful to me than to know that loved ones at home are labouring for me in prayer as I go forth to obey the King's command."

A memorable gathering was brought to a close by Rev. F. B. Meyer offering prayer, and the vast audience rising, and with one voice wishing Mr. and Mrs. Morgan and family an affectionate "God-speed."

SABBATH AT NEW COURT.

At both services last Lord's Day New Court Chapel was crowded, and hundreds of visitors were unable to obtain admission. In the evening Mr. Morgan used the opportunity for making a fervent appeal to the undecided. Speaking from the words "Strive to enter in at the narrow door" (Luke xxxiii. 24, R.V.), he preached an impressive sermon.

As Mr. Morgan dealt with various hindrances, and pleaded for them to be set aside, many of the congregation were deeply moved, and it was evident that much heart-searching was going on. The crisis was reached in the meeting which followed the service, when between fifty and sixty made their way to the inquiry rooms. The service was one which will live in the memory of those who attended.

On Monday night the chapel was the scene of an enthusiastic gathering, when Mr. Morgan received the hearty wishes and prayers of his flock for his future service. Many ministers from neighbouring churches took part.

"Home Missionary Circle."

THE branch "Circle" at Southend-on-Sea, Essex (Congregational Hall), was recently favoured with the presence of Pastor A. E. Sims (organizing secretary) at the usual weekly meeting a few days ago. Many old friends were there to welcome him. One member informed Mr. Sims "that since joining the Home Missionary Circle he could point to five souls whom the Lord had saved through his humble efforts."

Mr. Sims' address was on "Our Fellowship with God and what it implies" (1 John i. 3, 4)—(1) Relationship, (2) Regality, (3) Responsibility, (4) Rejoicing. "Many succeed well in showing how selfish and miserable religion can make one! Fellowship with God transforms us into unselfish and joyous beings. Might every Circle member prove relationship to Him, enjoy regality with Him, bear responsibility for Him, and experience rejoicing in Him!" It proved a timely word for which many expressed thanks.

A Circle has also been formed at Polesworth, near Tamworth, concerning which Pastor Houghton writes:—"On the Sunday night of Mr. Sims' mission he made a special appeal to Christians, and the result was that about thirty came forward and consecrated themselves to any service for the Lord which it was in their power to render. Many of these have become members of the Circle. The branch recently formed at Baddesley is rendering good service, especially in open-air work."

Full information, concerning the "Home Missionary Circle," may be had for two stamps from Mr. Sims, "Hope" Gospel Mission, Upper Stainshaw, Northsea, Hants.

Home Missions.

The Gospel at the Derby.

[BY OUR SPECIAL COMMISSIONER.]

IT seemed last week as if an overwhelming tide of worldliness were sweeping over the town and neighbourhood of Epsom. The greatest of the English race meetings brings together a throng of men and women representative of every grade in the social scale, from the highest to the lowest. Spiritual things are far from the thoughts of the multitudes, yet it is most cheering that the servants of Christ find even such an occasion capable of being turned to good account in the seeking out and winning back of those who have wandered on the mountains of sin.

Arriving in the town on Tuesday evening, we found pleasure seekers and loiterers everywhere, and in the main thoroughfare, under the clock tower, the red banner of the OPEN-AIR MISSION was conspicuous in the position to which it seems now by long usage to be conceded almost a prescriptive right. The fierce opposition experienced by the workers of earlier days is now entirely a thing of the past. Year by year the preachers of the Gospel of the Grace of God have returned,

UNDETERRED BY OBSTACLES AND DIFFICULTIES.

Now, instead of hostility and attack, there is nothing worthy of the name of serious interruption. The crowds come and go, and last week there was abundant evidence of a disposition to linger at the spot, all being well aware of the nature of the message they would hear.

The effort is a joint one, about one-half of the band of fifty workers belonging to the London City Mission; but the expense connected with it falls entirely on the Open-Air Mission (Secretary, Mr. Frank Cockrem, 11, Adam Street, Strand, W.C.). At the head of the local friends, Miss Alexander continues to be the mainstay of the work, although—to the regret of many—no longer able to take the same large share as in years gone by of the active part of it. On Sunday a number of friends spent the day visiting the various gipsy encampments on the Downs, and were well received wherever they went. Gospels and tracts to the number of about 125,000 were distributed in the course of the week, workers specially set aside for this purpose being stationed at all the more important crossings.

On joining the main company the first voice we heard was that of Mr. Barry Wake, announcing the names of the speakers; and the musical arrangements were under the charge of Mr. Alfred Williams, efficiently supported by the members of the City Mission band and male choir. Among other friends in the group were Mr. George Heath, Mr. William Day, and Mr. Gregory Page (Epsom Town Mission).

The services had been begun on Monday evening, when, as well as on the earlier part of Tuesday, the hearts of all were encouraged by

THE MANIFEST PRESENCE OF GOD.

The good news of free salvation was simply told in word and song; and besides those who were personally spoken to, it was noticeable that a large number listened attentively, and went on their way with thoughtful looks on their faces. May the seed have found good soil in their hearts. A serious accident which had taken place in the afternoon—a brake having been overturned while driving downhill from the Downs, and all its twenty-five occupants seriously injured, one dying within an hour—had made an unusually deep impression on the minds of the people, and was turned to good account in the preaching of the week.

On Wednesday morning the weather was of the most beautiful description; and, while the crowds of racing men and sight-seers were flocking into the town by every avenue of approach, the band of soul-seekers gathered for a time of prayer in the Mission Hall. Under the presidency of Lieutenant-Colonel Phayre a gracious time of refreshing was experienced; and as soon as was judged practicable, a large group made their way to the racecourse. On arriving there it was found that, under the operation of a new rule, all tipsters and betting agents had been excluded from the Course itself, and that hawking and selling had been forbidden. The speaking and singing were thus rendered much more effective; and as testimony, exhortation, and Gospel song succeeded one another in rapid succession there were many listeners for longer or shorter periods. Men well versed in the use of the Word of God, and with long experience in dealing with the careless,

DROVE HOME THEIR LESSONS

in most telling fashion, and by the Divine blessing the messages proved effectual unto salvation. Among other widely known voices which were heard were those of Colonel F. W. Major, Mr. Cockrem, Mr. H. W. Maynard, Lieut.-Colonel Roberts, Mr. Charles Cook, Lieut.-Colonel Acklom, and Mr. F. L. Nott.

A prominent tent was that of the RACE-COURSE MISSION, where Mr. Heatley (St. James' Hall, Royal Road, Kennington Park) and Mr. W. Hodson were supported by a band of workers. Large numbers of the Marked Testament and of the publications of the Scripture Gift Mission were being judiciously used for evangelistic purposes at every point on the Course. When we visited the tent it was being placed at the disposal of the members of the police force, for whom lunch was provided in order to save them from the necessity of entering the drinking booths. Good use was also made of the opportunity afforded for testimony and hymn singing. The men appreciated the privilege highly, but insisted on making a collection as a token of gratitude. This money is, however, sent by the Mission in their name as a donation to the Police Orphanage.

As the course became crowded the workers were mustered, and a united service was held until the bell rang for the first race; and as the afternoon went on advantage was taken of the various intervals. Attractive text-cards, with little lavender bags attached, were being handed out by lady workers

AMONG THE CARRIAGES.

In the evening at six o'clock a large company of minstrels who had been entertaining the crowds accepted an invitation to tea, and an interesting Gospel meeting was held with them.

It was deeply interesting to watch individual workers by different methods commending the Saviour to those who knew Him not. Tract distributors were meeting with thanks much oftener than refusals. Others, with empty hands, were readily finding opportunities for conversation, the results of which seemed to be generally of a satisfactory nature. In striking contrast to the signboards of bookmakers and stallkeepers Mr. William Day's banner stood out conspicuously in the sunshine calling the attention of the crowds to solemn questions about death and eternity. For the eighth time Mr. Bob Johnson witnessed a good confession where he was previously known as a minstrel.

After the long streams of vehicles had passed through the town on their homeward journey, the streets were thronged with loiterers; and afforded an excellent field for meetings, a number of which were held at different points. As a result of the drinking which had been indulged in, the crowds were more noisy, but once and again the hearts of the labourers were made glad by the assurance that the Word of the Lord was not returning to Him void, but was accomplishing that whereto He had sent it.

A typical incident which arose out of the work done by the O.A.M. at Epsom Spring Races was narrated by Colonel Major. A man was observed to be listening attentively while Rev. Norman Bennet (Church Parochial Missions Society) told the story of his work among the troops in South Africa, at the same time presenting the Gospel in vivid fashion. Noticing the man's evident interest, Colonel Major went round to him, and inquired in a friendly way whether he understood the Gospel. "Oh yes," was the answer, "I think I do; and I am going home to pray about it."

A copy of one of the Gospels was presented, and then followed up with earnest advice. "I am glad that you understand the need and the remedy; but there is a better way than going home to pray about it. I think from what you say you have been praying about the matter a good deal already. Suppose you were to accept Christ here and now. The Gift of God was prepared for you nearly 1900 years ago, and, therefore, all you can possibly do is to accept. You took a Gospel just now from me—a perfect stranger—without hesitation, and never thought of offering to pay anything for it. Is it not possible for you also to trust God who made you and me, and gave us his Son as a gift?"

The light appeared to break on the man's mind. "I will," he said.

"I WILL TAKE HIM NOW."

"Then," was the advice, "the best thing you can do is to go away from this place. We are here to witness for God, but a racecourse is not the place for you." He went straight away home; and when, after a few weeks, Colonel Major wrote to ask whether he had really and finally made the great decision, he answered, "You will be delighted to learn that I accepted the unspeakable Gift of God on Epsom Racecourse, and that I have been living in the fear of the Lord ever since." A second letter received later showed that he was still making progress.

A few days ago the colonel went to call on his correspondent, and was received with open arms. The man said to him, "Until I went to Epsom Races, I was like a block of marble or granite, out of which someone was trying to cut a piece of sculpture, but everything was incomplete about it. The address I heard, and the words you spoke, led to the finishing of the sculpture; and now I am rejoicing in Jesus. He is mine." He promised to pray during the week that at least one other man should be converted on this occasion; and Colonel Major was convinced from his own experience that these particular prayers had been offered, heard and answered.

"The crux of Christian work in the future will lie in our dealing with open-air work," said one friend whose experience extends over many years as well as over different parts of the world. "The people who will not go to a church or meeting must be followed to their own haunts." On this assumption, and no other is possible, the work at such places as Epsom Racecourse is of the first importance. There the opportunity among people whom it seems to be impossible to reach otherwise is practically unlimited. In some respects, too, the audiences are appreciative. Such remarks as, "Very well done," and "I like to hear that," were to be heard when the singing was going on; along with, "You have the right way of it," "That's quite true," and many more of the same tenor during the speaking. And we may feel quite sure that, in addition to the fruit visible at the time, the Holy Spirit will cause another part of the seed to take root and spring up afterwards. While gambling seemed to be going on everywhere, and sporting men were always in evidence, it must be remembered that the great majority of the people present know little and care little about either. It is simply the occasion to them of an annual holiday. Good humour prevails, and because they are away from work and business they are susceptible to anything in the way of kindness or interest shown in them.

Brighton Albion Hill Home.—Since the founding of this Home, some forty years ago, 2,358 girls have been received and trained for service. Ladies who have engaged girls from the Home are constantly applying to the committee for others. During last year thirty-one girls were admitted, and seventeen were sent out to situations. The laundry industry showed an increase upon the two previous years. There is a debt, due to the carrying out of repairs to the building at a cost of £500. Copies of the annual report and other information may be obtained from the hon. superintendent, Mrs. R. C. Macdonald.

Friedenheim Hospital.

FRIEDENHEIM is truly a "Home of Peace." It is impossible to visit this beneficent institution without being impressed by the fact that although the majority of the inmates lie in various stages of suffering, waiting for the death-summons, the atmosphere of the hospital is one of profound peace.

It is now more than fifteen years since Miss Davidson commenced her admirable work, and since its removal in 1892 from Mildmay Park to Upper Avenue Road, Swiss Cottage, N.W., more than 1,000 homeless and dying patients have been received and cared for

IN THEIR LAST DAYS.

Most of them were discharged from the general hospitals as unfit for further treatment because of the hopeless nature of their maladies, and the majority would, doubtless, have passed away in their poor lodgings, not only with totally inadequate means of relief, but, as in cases of consumption, with danger to those about them.

The annual meeting was held on Thursday afternoon last, in the hall of the Blind School, an adjoining institution, and was attended by a large and sympathic audience. Mr. J. Herbert Tritton presided. The report showed that the year has been a very busy one. A hundred and seventy inmates have been treated, including thirty-one who were in the Home at the end of the previous year. Ninety-nine of these have died; thirty-seven have been discharged—one or two really well, a few greatly benefited, and others only to die among their own people—while thirty-four remained in the institution. Friedenheim, it must be remembered, is the outcome of necessity. The general hospitals cannot overtake the enormous amount of work required of them for cure, and it is therefore impossible to expect that cases beyond their power to aid can be allowed to occupy beds so urgently needed for those who might be benefited. The workhouse infirmaries, too, are full; and, at best, supply a sad ending-place for respectable persons who, only from misfortune and illness, are reduced to accept State relief.

Miss Davidson thinks the saddest cases that come under her care are in the men's ward. To quote her words: "It is so terrible to see them stricken down with weakness, especially young ones, of whom we have many. We had two young husbands for a time, and it was most touching—their devotion to their wives and little ones. They were

BOTH BRIGHT CHRISTIANS,

and their only care was leaving them to battle with the world; but even that care was lightened, and before they were taken they seemed more than comforted by the thought that they were in the keeping of the Father of the fatherless, and the God of the widow."

The chief topic dwelt upon in the meeting was the need for a new house of residence for the nurses. There is ample room in the beautiful grounds of Friedenheim for such an erection. The strain upon mind and heart in caring for the dying is, of necessity, very great, and it is necessary that the nurses should, when released from duty, enjoy their leisure in an atmosphere apart from the hospital and away from the wards. The claims of the new undertaking were forcibly advocated by the Earl of Stamford, Dr. A. T. Schofield, Mr. T. A. Denny, Rev. S. A. Selwyn, and Dr. Pearce Gould. It was stated that, in order to meet the cost of the house, and of other alterations and improvements, and to place the finances upon a satisfactory basis, a sum of £10,000 is wanted. The essentially spiritual nature of the work was also clearly shown.

Subsequent to the meeting the hospital was inspected by a large number of friends, and the highest satisfaction was expressed with the arrangements made to meet the spiritual and physical needs of the patients. The institution gives many evidences of wise and skilful management, and in view of its decidedly religious character, should command the hearty support of Christian people.

772

The Houses of Rest.

AT the annual meeting in connection with the Houses of Rest held on Friday afternoon last, Miss Mason was once again able to give an encouraging account of her efforts in the interests of tired and aged workers in the Lord's vineyard.

The gathering was held, as usual, in the Parish Room adjoining the Finchley Road Home, which was filled by a large assembly of friends and supporters of the institutions.

Miss Mason, in the course of a vivid account of the experiences of the past year, stated that 300 workers had been received at St. John's Wood, and 570 at Eastbourne. There is scarcely a denomination or a department of Christian service which is not represented among those who have spent a season of quiet in one of the institutions.

MANY A DEVOTED TOILER

would have been lost to aggressive Christian effort but for the timely shelter, aid, and encouragement that has been given. The "Help the Workers" Fund has again been the means of providing the necessary travelling and other expenses to the needy.

In that part of St. John's Wood House which is used as a permanent home for aged Christian workers, each inmate has her own good-sized bed-sitting-room, and has no rent or firing or renewals of furniture or household requisites to provide. For all these comforts Miss Mason is continually receiving expressions of gratitude, especially for the permission to "keep up good fires in cold weather." Although this home is entirely separated from the House of Rest, the inmates have access by a private entrance to attend the evening prayers aud the meetings in the Pillar Room without any inconvenience—a privilege which is highly valued by most of them.

Mr. T. A. Denny, who presided, congratulated Miss Mason on the character of her work in caring for the sick and weary, and endeavouring to restore the health of those who have fallen in the fight. By faith and devotion a glorious work has been accomplished, and the Houses serve their purpose admirably.

Speaking with an intimate knowledge of the work, Rev. F. S. Webster, who followed, referred to the over-strain from which many workers suffer in these taxing times. Breakdowns are frequent, and it is a grand thing for those who are

WEARY IN THE LORD'S WORK

to have such resting-places as those provided by Miss Mason.

In a vigorous utterance, Rev. Dr. Monro Gibson said that nothing is more needed than witness for the living Christ, not argument but testimony—"Ye are my witnesses." The reports of the Houses of Rest have always borne witness to the Lord's goodness. In spite of difficulties they have been consistently bright and hopeful, and this year's report, especially, is a witness that the Lord Jesus is faithful and true.

The inter-denominational character of the work was emphasized by Rev. W. H. Griffith Thomas, who spoke of three words — Work, Rest, and Edification—as the basis of a brief but helpful address. The Houses provide aids to rest of body, soul, and mind—rest in the

MEDITATION OF GOD'S WORD.

Mr. Griffith Thomas heartily commended the work to the sympathy of Christians.

The unique place which the Houses hold in the affections of God's people was justified by Pastor W. Fuller Gooch. All are equally welcomed because they belong to Christ. Miss Mason recognizes that members of the household of faith have a prior claim upon our sympathy.

Other speakers were Colonel Oldham, who took the chair when Mr. Denny left to fulfil another appointment, and Rev. A. W. Evans, assistant pastor to Rev. F. B. Meyer, of Christ Church, who spoke of the work as "saturated with prayer."

Persecution in Limerick.

THE work of Dr. Long, the medical missionary of the Irish Church Missions in the city of Limerick, is being carried on in circumstances which call for the active and prayerful sympathy of all earnest Christian people.

It will be remembered that a few months ago the city magistrates refused to convict some of the rioters who had been engaged in mobbing Dr. Long and his wife. The encouragement thus given to the lawless has recently borne fruit in very violent scenes in which Protestant patients, whose only crime consists in seeking Dr. Long's ministrations, have been terrorized by howling mobs, and have had their windows broken and their lives made miserable.

In one case a Protestant family thus bombarded were warned by the police that it would not be safe to venture out of their dwelling. The consequence is that the head of the house, a poor labouring man, has lost his employment. The mission nurse on visiting this family was violently struck on the back of the head by a Roman Catholic woman, and Dr. Long has frequently been struck by missiles.

The question will naturally be asked: Why do not the priests restrain their people? The answer is that not only do they not do so, but, in the recent troubles especially, they have been personal participators in the outrageous demonstrations which have taken place. During Dr. Long's visit to the room of a Protestant patient, one of the local priests entered the dwelling, and abused the doctor in unmeasured language; and on other occasions it has been the presence of the priests and their denunciation of the doctor that has roused and inflamed the wrath of the mob. The police are now doing more than before to cope with the lawlessness, but they have far too long allowed unruly crowds to assemble.

The priests here rule, and the nature of their rule is only too apparent. Meanwhile, the blind and misguided Romanists who compose the mob are affording a striking proof of the urgent necessity which exists for the mission work carried on amongst them. Our readers' prayers are earnestly asked on behalf of Dr. Long and his work, as well as for those who oppose and persecute.

Dr. Barnardo.

DEAR SIR,—Dr. Barnardo is ill, and has for some time now been removed from the active guidance of the work of his life! Surely this fact will call forth deep sympathy, not only for him, but also for his great work, which must sorely need the energy and devotion he has so long given to it.

His removal would be a national calamity. May he be comforted at this time. Surely the Christian Church throughout the land will see to it that the work of his life shall not suffer financially by his temporary removal from it. I enclose my mite, and trust his thousands of friends throughout the country may do the same.

Leonard K. Shaw.

Manchester.

[We have just heard that Dr. Barnardo, who has gone to Bad Nauheim, in Germany, for special treatment for his heart affection, is slowly, but it is hoped surely, deriving advantage from the treatment. The latest tidings are, in fact, quite encouraging, and Dr. Barnardo hopes to be permitted to return to London for his annual festival on July 6.—Ed.]

The Walworth Creche.—The sixth annual report of this institution, which does excellent work in a crowded district, relates a falling off in the average yearly income, but by rigid economy the year closed with a small balance in hand (£1 9s. 8d.), "owing no man anything." Two pence only is the charge for taking care of an infant for twelve hours, and for supplying good and nourishing food. It is the only institution of its kind in the neighbourhood. A nucleus of £5 is on deposit towards the cost of larger premises when more prosperous days come and give encouragement to extend the benefits of the Crêche. The urgent need for such helpful work is abundantly manifest in a locality where mother as well as father has to become a wage-earner. The hon. superintendent is Mrs. F. Kinghorne, of 26, Dagmar Road, Camberwell.

The Y.M.C.A. Anniversary.

"FOUNDERS' DAY" was observed at the Aldersgate Street Y.M.C.A. on Thursday last, when the noon meeting was appropriately made the occasion of thanksgiving for the blessing which has attended the operations of the organization in many lands.

The chair was occupied by the founder himself, the venerable Sir GEO. WILLIAMS, who, in spite of physical weakness, was able to sound a note of fervent praise, and to encourage his hearers to press forward in their labours.

Mr. W. R. LANE, who followed, gave a suggestive talk on Zech. iv. 10, "Who hath despised the day of small things?" The speaker drew some helpful lessons from the perseverance of the enthusiastic Jews who rebuilt the temple, and, coming to modern days, spoke of the labours, in "the day of small things," of the group of business young men who, on June 6, 1844, initiated the work of the Y.M.C.A. In some words of personal experience Mr. Lane described how he was himself led out into Christian service, on leaving the Army, by a convert of the late Mr. Hull, of the Stafford Rooms Association.

Mr. CHARLES COOK told how, thirty-four years ago, he sought and found the Lord at Stafford Rooms. It is within half a mile of that place that Mr. Cook has for so many years witnessed for Christ in the Hyde Park open-air services. Mr. HENRY VARLEY, who followed, said that he had come into contact with the Y.M.C.A. work in many of the world's chief cities, and must speak in terms of high admiration of its spiritual, far-reaching operations.

The excellent results of the work among the Swiss young men were next spoken of; after which Mr. M. H. HODDER, so long a pillar of the Association, said that he became a member fifty-four years since, and still finds joy in taking active part in duties of guidance and arrangement. Rev. JOHN WILSON, of Woolwich, gave a vivid description of a visit which he paid, as a young man, to an evangelistic meeting held by the Association at Alloa, which led to his conversion. Pastor GEO. TURNER added an appreciative word, telling how he made his first effort as a public speaker in connection with the Y.M.C.A., and Mr. R. C. MORGAN, in closing, referred to the magnitude and vigour of the American Associations.

The Y.M.C.A.

IN connection with the City of Dublin Association, open-air work has been started, in order to reach the outlying districts and villages, by means of a "Cycle Mission Band." There has been much cause for thanksgiving at some of the villages visited.

The twenty-second anniversary of the Adelaide Y.M.C.A. was recently celebrated in the Jubilee Exhibition Building. A public meeting took place afterwards, when the Bishop of Adelaide presided.

The twenty-eighth annual meeting of "Hazelwood," the Y.M.C.A. Home of Rest and Recreation for commercial young men, situate at Ryde, was held at Exeter Hall, on June 6, and was made the occasion of a pleasant and happy re-union of former visitors to the Home. A large number of friends assembled and gave a hearty welcome to the honoured president, Sir George Williams, and to Mr. and Mrs. T. W. Morphey, who superintend the Home. The most cheering feature of the gathering was the testimony borne by a number of young men to the godly influence which pervades the Home, and the spiritual help which they had received during their visits to "Hazelwood." An effort is to be made to heat the long corridors during the winter, and so add to the comfort of those who, through ill-health, are in residence during the cold weather.

The Summer Conference of the North Midland Division of Y.M.C.A.'s was held at Scarborough on Wednesday, June 5. The chief items on the programme were—(1) A discussion on "The Inner Work of the Association," opened by Mr. C. J. Dymond, Hon. Secretary at Newcastle-on-Tyne; and (2) two addresses by Ven. Archdeacon Madden, of Liverpool. The subject of the evening address was, "The Social Evils of the Day," in dealing with which the speaker had the assistance of Mr. Haley, of Wakefield, and Mr. Joshua Rowntree, of Scarborough. In the course of the Conference, Mr. Robert McCann, the District Travelling Secretary, presented an encouraging report of the present condition and future prospects of the Division.

Welsh Notes.

THE annual meetings of the Welsh Christian Endeavour Union take place on June 18, 19, 20, at Bridgend, Glamorganshire. Several prominent ministers and laymen will take part in the proceedings. The Conference sermon will be preached by Rev. James Owen, Swansea.

An innovation amongst the religious bodies of the Principality will be the self-denial week, which the Calvinistic Methodists purpose holding some time this year on behalf of their forward movement. It is to be hoped that this special effort will not only be financially successful, but will also result in spiritual benefit to the denomination.

Rev. Hugh Price Hughes is strongly in favour of one Synod for Welsh Wesleyanism. He considers that the existence, as at present, of two utterly disproportionate synods makes it impossible to secure the unity, hearty co-operation, and national influence of the Welsh Wesleyan churches as a whole. He further declares that the true centre of Welsh Wesleyan Methodism must be the National Assembly which impartially represents the whole of Wales.

The annual meeting of the North Wales Baptist College took place on Wednesday, June 5, at Bangor, when a satisfactory report of the year's work was presented by the Principal. It was decided to carry out the suggested extension of the College premises. In moving the adoption of the report, Alderman Richard Cory (of Cardiff) advised the students to beware of higher Biblical criticism and modern German theological arguments, which he feared had honeycombed many of the professors of their colleges in England.

The Welsh Good Templars held their thirtieth anniversary this year at Bootle, Liverpool, under the presidency of the Grand Chief Templar of Wales, Rev. R. Evans, Llanwrtyd. The report of the Executive Committee showed an increase of 11,000 members in the Order during the year. The district temples were urged to approach the various religious bodies with a view to securing their support in the extension of Good Templary. Several public meetings were also held in Bootle and the surrounding district.

Scottish Notes.

WHILE reporting the total loss of houses, furnishings, musical instruments, books, and all other property, the Mission to the Chinese Blind is able to announce that Messrs. Murray and Cheesman are making a new start at Peking. Six or seven of the blind men survived the massacre, as well as several sighted helpers; and every nerve is being strained to lose no time in once more building up this work.

Last week the churches of Lochee opened their combined series of open-air services. The first took place on High Street, in presence of one of the largest gatherings that ever assembled in Lochee. Rev. William Wright (parish church) presided, and was supported by Rev. D. Thom, Rev. Hugh D. Morton, Rev. A. C. Abel, Rev. John Bissett, Rev. William Clelland, and others.

A number of Galashiels residents having been favourably impressed with the working of the Gothenburg system, and the success which has attended it wherever it has been adopted, have initiated a movement for the introduction of the system in the town. At a meeting held a few days ago, Mr. John Scott, of Gala, presided. A committee was appointed for the purpose of considering the propriety of forming a small company to open a public-house, the profits, after paying interest on capital, to be applied for the benefit of the community.

Speaking last week at Dundee, Mrs. Bramwell Booth took occasion to remove a misconception which existed, she believed, in connection with their work in the Industrial Home and Hotel for women. It had been said that the two sets of people whom it contained were mixed, and that the lower classes contaminated the more respectable. On the contrary she could assure the public that the two classes were kept quite separate, and that if there was any influence it was all in the direction of lifting the lower to the higher grade. Unfortunately, the enterprise had not been so well taken up as had been expected in Dundee. Scotch working women, she was told, were "canny." But she was glad to say that the numbers were going up. Perhaps their most interesting work was the Prison Gate Home, which was distinct and separate from the hotel. Eighty women had passed through the former during the year, 352 had been met at the gate of prisons, and 200 had been assisted in one way or another. Chief Constable Dewar testified to the good work which the officers of the Salvation Army were doing among the women passing through the police courts, of whom last year there were no fewer than 800.

Irish Notes.

AN important conference under the auspices of the Church of Ireland Temperance Society has been held at Clones, Dean Tottenham presiding, when addresses were also delivered by Rev. A. Elliott and others. Resolutions dealing with the sale of drink to children, and the best means of coping with the drink traffic, were passed.

At Carnmoney, near Belfast, a company has been formed and a public-house taken over to be worked on the Gothenburg system. The manager is paid a fixed salary and a commission on non-intoxicants, and all profits after paying 5 per cent. are to be devoted to the benefit of the community.

The General Assembly of the Presbyterian Church has been in session in Belfast during the week, and got through a large amount of work. Rev. Professor Heron, D.D., of the Assembly's College, Belfast, was Moderator; and the fact that according to the Census the Presbyterian Church in Ireland declined during the last ten years by only 1,480 or 0·3 per cent., while the Roman Catholic declined 237,279 or 6·7 per cent., and the Episcopalians 20,718 or 3·5 per cent., was very gratifying. Only eleven ministers died during the year, a number much below the average of recent years, and the total amount raised for all purposes was £211,410 17s. 8d. Each of the five Presbyteries outside Ulster showed an increase in the number of its families, Cork coming next to Belfast with 18 per cent. There were 86,747 Presbyterian pupils in National schools, and their congregational debt was £105,000. The Assembly passed a resolution against the establishment of a sectarian university in Ireland.

Oxford Letter.

[FROM OUR OWN CORRESPONDENT.]

OXFORD is doing much for the lads through the Church Lads' Brigade. On Whit-Monday, preparatory to a day's outing, some 170 lads met in St. Giles' Church to listen to an address by Rev. H. Gibbon, of the Oxford Pastorate. They then went to Wytham Park and spent the day in manœuvres. The zeal of the lads shows that the Churches are meeting a real need, and when it is remembered that each company has its own Bible class, one cannot but be truly thankful for the movement.

The venerable Rector of St. Aldate's sets an excellent example to many a younger man by his energy and forethought. As hon. sec. of the Bible Society he has already arranged the annual meeting for October 24, and this week urges, in the pages of the local papers, all friends of the Society to book the date, quoting the following words from the late Archbishop Benson:—"The Church must work for the Bible Society with her whole heart and soul! Out of seventy languages used in the Missions of the S.P.G. and C.M.S. they are entirely dependent on the Bible Society for sixty."

The new rector of St. Ebbes, Rev. P. W. G. Filleul, has issued a pastoral letter to the people, in which he invites co-operation. Mr. Filleul comes to us with a great reputation for hard and successful work. He will find plenty of scope at St. Ebbes, and we pray his ministry may be a great force for good among us. He begins his ministry on Sunday.

"Our own missionary," Rev. H. Elwin, of Fourah Bay College, Sierra Leone, has been paying us a visit. Some six years ago Mr. Elwin was curate of St. Peter-le-Bailey, where he ministered to the blessing of many; he then went out as Vice-Principal to the above College. His stay in Oxford has, we trust, been full of mutual help. Speaking for his many friends, it has been a great joy to see, face to face, one round whom so much prayerful interest has gathered. Mr. Elwin returns shortly to West Africa, and in the meantime is to be married to a lady who has already been much used in work among children. On Monday, Oxford Gleaners made Mr. Elwin a wedding present, and "sent him on his way" assured of the deep interest of many hearts.

Intolerance in Russia.—The persecution of the Stundists in Russia continues. A newspaper correspondent at Odessa reports that sixteen persons have just been sentenced to varying terms of imprisonment for holding a religious service in a private house. The police found the company engaged in prayer, with an open Bible on the table. The householder said they had met as Christians and believers in the Gospel, to pray and hear the Bible read in accordance with the Acts of the Apostles; but it was enough when the Court was satisfied that they were Stundists. Many Christian friends in this country will learn with something akin to dismay that Count Bobrynsky has just been arrested, and sent off at only four hours' notice to Kola, a wretched Lapp village on the Arctic Ocean. To a petition from the Count's mother, the Minister of the Interior replied, "Tell the Countess that I am acting in virtue of special powers from the Czar, and will brook interference from no one."

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.)*

"Flowers."

WE have had "sowing" and "growing"; now let us have a little talk about "blowing," or flowering. "All a-blowing and a-growing" is a street cry we often hear; but how little those who sell the flowers know about them. The beautiful flowers are a special sign of God's goodness and love. "He hath made everything beautiful in its time" (Eccles. iii. 11). They would have answered their purpose if they had not been so lovely. And then how lavishly they grow, everywhere in nooks and corners where no one sees them, the ground is covered with wild flowers.

They all speak of their Maker, each flower "after its kind." There is order and regularity and plan even in the variety of flowers, and there are 80,000 or 90,000 different kinds at least. Some are found in one country and some in another; but all, when examined, are equally beautiful, and, like all God's works, the more you examine and magnify the more wonders you find. Put a rose leaf and a piece of satin under a microscope, and mark the difference between God's work and man's!

There are flowers peculiar to every month, and flowers which open so regularly at each hour of the day that you could make a clock with them if you planted them all round a flower bed. One flower opens at four in the morning and closes at noon, and the country folks call it "John go to bed at noon"; farmers boys in some parts, not having watches, go home to dinner when they see this flower close.

You see, too, there is a likeness between *us* and some flowers. *They*, too, have a skeleton with flesh and bones; *they* live, and breathe, and have a fluid circulating in them, and are covered with a skin, and *they* need food and sleep. Are we like the flowers, beautiful and fragrant and useful? But you must not think that the flowers were only made for us; oh no, there are some other little people who need the flowers, and use them much more than we do. I mean the insects; they could not do without the flowers, nor the flowers without them. Why some flowers even *eat* insects, and the latter get honey, &c., from the former, and carry the pollen from flower to flower. As some insects come out in the night, there are flowers for *them*, which do likewise, and these are nearly all white, and have a strong scent, so that their little visitors may easily find out where they are. It is a wonderful story all about the flowers, but I must not tell you any more, as I want to go to the Bible and see what *it* says about them.

Palestine, the Bible Land, is, in springtime after the early rain, robed with flowers; they run up the mountains, fill the valleys, peep out of the crevices, appear on the barest boulders, and make the most desolate places blooming, as if to advertise to all how much the Lord cares for this country and clothes it with elegance (Hos. xiv. 5-7). And yet, only *two* flowers are mentioned by name in the Bible—the rose and the lily. The wild rose in Isa. xxxv. 1, and the rose of Sharon, which is more like our narcissus, in Sol. Song ii. 1. Lilies of different kinds are spoken of in Sol. Song, the lilies of the valley, the tall lilies which tower above the thorn bushes, the lilies that grow among the grass; six times mentioned in this one little poem. The lilies which our Lord Jesus told us to "consider" (Matt. vi. 28) were most likely the fine scarlet flowers so abundant in Galilee. Remember the lesson He taught from these wild flowers.

We read that the Golden Candlestick, the Brazen Sea, and the wood-work of the Temple were all ornamented with carved flowers (Ex. xxv. 31, 33; 1 Kings vi. 18-vii. 26). The Psalmist and the Apostle Peter each teach us a lesson from the flowers, which, though so beautiful, last only such a little while; when we see them fade, we are to remember how our lives are soon passing away (Psa. ciii. 15; 1 Peter i. 24). And the Apostle James teaches us from the quickly fading flowers how all the glory and grandeur which riches bring to men may soon be gone, therefore the wisdom of putting our trust in the everlasting God, who is always the same (James i. 10, 11). Now, my dear young friends, I have given you a great deal to think about when you are gathering the flowers, and I hope you will be encouraged to try and learn more about them.

I. God's kindness in giving them.
II. God's care in clothing them.
III. The shortness of life and uncertainty of riches.

Keswick. E. J. Banks.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 282).

1. Say in which verses the *questions* given below occur.

2. From the other chapters given, select a verse to form an *answer* to each of the several questions, and write it out.

a. Do not my words do good to him that walketh uprightly? (Micah ii., *answer* Psa. cxix.)

b. What hath the Lord spoken? (Jer. xxiii., *answer* Matt. vii.)

c. Show me now thy way, that I may know Thee. (Ex. xxxiii., *answer* John xiv.)

d. What doth the Lord require of thee? (Micah vi., *answer* Phil. ii.)

e. Shall we give, or shall we not give? (Mark xii., (*answer* Matt. x.)

f. Which way shall we go? (2 Kings iii., *answer* James i.)

g. Shall He live again? (Job xiv., *answer* John xi.)

h. What wilt Thou give me? (Gen. xv., *answer* Rev. ii.)

[Children under *ten* do any 2; under *thirteen*, any 4; under *seventeen* any 4.]

QUARTERLY PRIZE COMPETITION.

The Prize Questions at the end of this month will be set from the following Books:—

Divisions I. and II. Genesis (such portions as are covered by Hebrews xi. 1-22).

Divisions III. and IV. Leviticus. Chapters i.-xi. and Hebrews.

ANSWER TO LAST SEARCHER (281).

1. The people among themselves (Mark vii. 37).
2. Paul to the Philippian Christians (Phil. iv. 13).
3. God to his people through Isaiah (Isa. xliv. 24).
4. The Samaritan woman to Jesus (John iv. 25).
5. Peter to Jesus (John xxi. 17).
6. Paul to the Thessalonian Christians (1 Thes. v. 21).
7. Paul to the Ephesian Christians (Eph. v. 20).
8. Paul to the Corinthian Christians (1 Cor. x. 33).
9. Peter to Cornelius and his company (Acts x. 39).
10. His disciples to Jesus (John xvi. 30).
11. Jesus to the father of the deaf and dumb boy (Mark ix. 23).
12. Jesus to his disciples (Matt. xxviii. 20).
13. Paul to the elders of the Church at Ephesus (Acts xx. 35).
14. Paul to the Corinthian Christians (2 Cor. iv. 15).
15. Paul to the Christians in Rome (Rom. viii. 28).
16. Jesus to the people generally (Matt. xi. 27).

281—Correct answers (first list) received from:—

A—Douglas Anderson-Berry*, Ernest and R. Aldwinckle, Ethel Alford*.

B—Ethel Bailey, Emily Bridgewater*, Millicent Buckingham, Annie Blaikie, Gertrude Bush, Herbert Braddon*, Violette Birney, Mabel Baker*, Ella Berryman, Evelyn* and Ileene* Barstow, May Bligh*, Alison and Monica* Bailey, Clarence Bass, Reginald Bristow, Robert Bushby, Mabel* and Hilda* Barstow, Marion Boyle.

C—Daisy Clarke, Josephine* and Elma* Cheal, Stanley and Percy Chappell, Hannah Chapman, May*, Willie and Ida* Cullen, Hilda Cook, Mabel Campe, Gussie Clark, Ruth Collis, Ida* and M.* Cole, Gladys Clark, Kitty Cope*.

D—Violet and Kitty Donaldson, Polognia Daws, Ralph* and Dorothy* Daintree, Ethel Dancy*, Nellie* and Willie Dowsett, Stanley Drew, Tom Dunn*.

E—Olive and Leonard Ewin.

F—Kitty Fausset, Harry Flashman, Charles and Frank Freegard, Ethel Fowler, Vincent* Olive and Mabel Fleet.

G—Margaret Gorrie, Cicely* and Gladys* Gibson, Margaret Guillaume*, Grace Goldsmith, Mary Gover, George Goodall.

H—Violet Hatch*, Elsie Hanson*, Ina Hemmel*, Hetty Hill, Willie Hooper, Harry Hodgkinson, Dorothy Havergal-Shaw.

I—Elsie Irvine, Nellie Irving*.

J—Winifred* and Hilda* Jeffery, Linda Jones*, Alfred Johnson.

K—Lionel Kepple*, Annie Kingsford*.

L—John Leigh*, Cecilia Lichtenstein*, Gladys Lee, Mary and Sidney Law, Beatrice Le Mesurier.

M—Dorothy and Charlie McMullin, Doris and Winifred* Martin, Mildred Morgan*, Amy Munday, Edith and Aldie Margetts, Mollie, J., Geoffrey, Winifred, and Sidney Martin, Nora and A. Marshall, Barbara Maconchy, Arthur, Nellie, Lewis* and Grace Morice, Harvey Moore, Mabel Morris*, May Mills, Dorothy Morgan.*

N—Valerie and Eleanor Noel, Daisy Nicholas, Blanche Norcock.

P—Enid and Kathleen Pincott, Dora Phillimore, Evelyn Primrose Pechey*, Leslie and Cyril Partridge, K.* and E.* Pasley, Katie, Leonard, Winnie and Walter Picknell, Ruth Pledger, William and Lizzie Porter.

R—Gussie and Marion Roach, Marion Richards*, Marjorie, Edward and Madeleine Rainey.

S—Whately Smith, Margery Smart, Christine Soans*, David and S. Soltau, Betty Stocks*, Frances Stileman, Amy Simmons, Constance Sherbrooke.

T—Frank Tomkins, Theodora Thorn, Vincent Taylor, Dudley Toye*.

W—Nora and Ellie Wyatt, Freda Watts*, Mansfield White, Cecile and Phillis Wright, Bertram Webb, Stephen Wilson, Katie Welch, Fanny Wheeler, Ruth Warren*, Greta Watson*, Annie and Sarah Wood, Florry Wilde, Edith* and Edward Wheeler, Agatha Ward.

280—Correct answers (second list) received from:—

A—Margery Ashdown, Mabel Ashwell*.

B—Dorothy Butcher, Susette*, Helen, and Mary* Beck, Gladys and Marjorie Batting, Louise Betts*, Mabel Baker, Clara Brown*, Beatrice Brouard, Aline Bazett*, Marianne and Evelyn Butlin, Frances Burnett*, James Barker, S. Boxer, Leonard Browne, Aleen Byres-Leake, Nelly Bayford*, Maud Bunn, Dorothy*, Gordon, and Harold Berry, James and Gordon Bryant, Lucienne Brabandes, Ernestine Bühl*, Massy and Conyers Baker.

C—Dorothy Cooper, Ernest* and Annie* Cole, David,* Henry* and John* Colville, Jessie*, Maggie* and Walter* Carter, George Crawford*, Percy and Stanley Chappell, George Cary, Duncan and Hyde Campbell, Dorothy Clarke, Alfred Cocking, Alice Cady, Hannah Chapman*, Beryl and Gladys Calvert, A. Colenso Josephine and Elma* Cheal.

D—May Darroll*, Gladys and H. Davis, Marie Denizot, George, Hilda, Elizabeth and C. Drayson, Kittie Donaldson-Selby, Nessie and Ion Dunn, Marjory Dyke, Violet Davidson.

F—Hyacinth FitzSimons, Ethel Fowler, Kitty Fausset, Frank and Charles Freegard, Eva and Mabel* Fletcher, Phylis Fry, Lewis, Meg and Agnes Fullerton, Laura Finch, Jeanne Faucon, Louise Filhol*, Gwendolen, Eirene and May Fennel, F. and Aileen* Figgis.

G—Winnie Grove, Aimée Guilbert, George Goodall, Edith Grieve*, Henry Goulding, Evelyn* and Grace* Gulston, Mary Glass, Dorothy Green*, May Glover, Margery, Colin and George Graham, Brown, Stuart, Dorothy, Edith and Jack Gray, Constance Gabbett*, Elsie*, Margie* and Isabel* Goudge.

H—Nellie Hatchett, Elsie Hibbs*, Winifred, Henry and Edith* Harvey, Violet Holford*, Ella Hake*, Kathleen and D. Heckford, Elsie Hill*, Sandy and May, Handasyde, Georgette Hoffmann, Clarice Herivel*.

I—Ami and Isabel* Inglis, Daisy Iredell.

J—Lawrence and Lizzie Johnstone.

K—Margaret Kinnaird, Dorothy*, Grace, Philippa and Cecilia* Kerr, Jeanie Kyle, Susie Keen*.

L—Edith and Harry Lowe, Alice Lee*, Dorrie and Mary Lynn.

M—Alice* and Maisie* Mackenzie, Marjorie Martin, William* and Isabella* Morrice, Margie Marston, Dora Muir*, Mary, Daniel, Dorothy*, and Margaret* Morris, Ella, Joy*, and Margaret* MacFadzean, Dorothy Morgan, Margaret Macdonald, Charlie* Jessie, and Alex. Morrison, Philip Martin, John* and Ella* MacMurray, Arthur MacLeod Johnson*, Charlotte Millar*, Dorothy, Leonard, and Winnie Mace, Daisie Mackenzie, Connie Murfin*, Harvey Moore, Margaret McDougall.

N—Hilda and Gerald Nicholls, Edith Nash*.

O—Maude* and Eva* Oakes, Louisa O'Brien.

P—Myrtle Perry*, Christine and Mary Pearson, Enid and Kathleen Pincott, Isabel* and Gladys* Phipps, Clarice, Geoffrey and Percy Peach, Margery Pibel, Evelyn Primrose-Pechey*, Cyril and Leslie Partridge, Jessie, Eddie, Connie, Ada and Willie Palmer, Ruth Pledger, Lizzie and William Porter, Laura Percy, May Panes.

R—Elmina*, Jessie* and Cecily* Roe, Hope and Olive* Robinson, Mary Rolland, Maggie Russell.

S—Poppie Stidolph, Constance, H. and Edgar Schaeffer, Raymond, William and Augustus Simpkin, Frankie Sellwood, Dollie Salt and Lucy and Helen* Stalker, Nannie Sturrock*, Florence, Ellen and Effie Simpson, Stanley W. Smith*, Hugh* and Agnes* Shields, Flora Smith*, Lily and Ellen Scriven, Violet*, Evelyn* and Gladys* Shaw, Lydia Shirley, Germaine Schumann, Mary de Spiganovics*, Reginald Skinner.

T—Carleton Tufnell, Evelyn Tracey*, Margaret Tweedy, Florence Tomlinson, Willie Thomas*, Winifred Trotter, Madge and Doris Twite, Charlie and Flossie* Thomson.

U—Eva Usher*.

W—Dorothy Woodforde*, Gladys, Elsie* and Lilian* Willoughby, Ella and Alexander Watt, Charles and Kathleen* Wingrave, Leonard Wall, Ernest, Kenrick and Queenie Wakeford, Nellie* and Rachel* Wilson, Freda Watts*, William and Stewart Watson, Pringle Wilson*, Nora and Ellie Wyatt, Dorothy White, Rachel*, Georgina, James and Sarah Wilson, Violet* and Louisa* Walker.

FOREIGN LIST.

No. 274—Mattie (Umhlali), Huldah Krige* (Stellenbosch) Minnie, Cuckoo, and Flo Lister (King William's Town). **No. 276**—Ivan, Rotha, Lottie, and Eric St. George (Ontario). **No. 277**—Dora Wallace* (Ontario). **No. 278**—Kate*, Ina, and Nettie Thomson (Bulgaria). **No. 279**—Ina*, Nettie*, Katie*, and Will* Thomson, Phyllis Boyd (Malta).

Personal.

Many thanks for flowers received during the week. They have been much appreciated wherever sent.

Jeanie Kyle.—I am glad to recognise your name again, and hope you will be able to continue. The "second list" includes those received from Scotland and Ireland by first post on *Thursday* morning.

Gladys Lee.—As you are under *ten* years, you belong to Division I.

Frances Burnett.—You may remain in your old division till the end of this quarter.

Sydney Robertson.—I am sorry you are unable to send your "Searcher" regularly, but hope you will continue as long as you can.

Uncle Tom.

Children's Special Service Mission.

Mr. J. Spiers, *Hamilton*, to June 16. Mr. E. Arrowsmith, *Broughty Ferry* to June 21; *Ballater*, June 23; *Braemar*, June 30; *Surbiton*, July 7. Mr. Hutchinson, *Pe shore*, June 17-21; *Cranleigh*, June 22-23; *Southfleet*, June 29-30; *Kingston-on-Thames*, July 1; *Thornton Hill, near Croydon*, July 5; *Donhead, Salisbury*, July 7; Mr. R. T. Archibald, *Edinburgh*, to June 17; *Sheffield*, June 28; *Leeds*, June 29. Mr. E. T. M. Dennes, *Redhill*, June 21. Rev. A. G. Dodderidge, *Croydon*, June 22-24; *Hampstead*, June 26; *Tooting*, June 29-July 1. Mr. Phillips Welch, *St. John's, Isleworth*, June 15. Mr. E. Clark, *with Caravan, Lavendon, Olney, Bucks.* Mr. L. H. Ingram, *with Caravan, in Kent.* Mr. David Clarke, *with Caravan, at Great Bardfield, Essex.* Messrs. T. Page and Wilson, *with Caravan at Horley.*

Children's Scripture Union—Portions for week ending June 22.

Sun. June 16	*Acts*	x.	1-16	Thurs. June 20	*Acts*	xi.	19-30
Mon., „ 17	„	x.	17-33	Fri., „ 21	„	xii.	1-12
Tues., „ 18	„	x.	34-48	Sat., „ 22	„	xii.	13-25
Wed., „ 19	„	xi.	1-18				

Dr. Barnardo's Homes.—According to the *Daily News*, the Norfolk County School, which stands about midway between Dereham and Fakenham, has been bought privately by a gentleman, whose name has not been disclosed, but who intends to present it to Dr. Barnardo. On Thursday morning last a party of 101 young girls left St. Pancras for Liverpool, whence they sailed in the evening in the Allan liner *Tunisian* as emigrants for Canada, under the auspices of the National Waifs' Association (Dr. Barnardo's Homes). This party, the second for the current year, brings up the total number of emigrants sent out by the Homes since they began their emigration work to 11,947. The great majority of these young people have been placed out in the Dominion, where the Association has three emigration centres and a large Industrial farm. Up to the present less than two in a hundred of the emigrants have disappointed the hopes with which they were sent out. Last year 931 young people, in all, were emigrated by the Association.

Christian Endeavour Topic.

SUNDAY, June 16.

REVERENCE FOR SACRED THINGS (Exodus iii. 1-6).

FOR forty years Moses had lived in the heart of Egypt. Brought up as the son of Pharaoh's daughter at the Court, the highest teaching that the colleges could give, the Civil Service and the Army, were all within his reach. Stephen tells us that he was mighty in words and deeds. It may be that he was eloquent in those days. Secular history tells us of the prowess with which he led the troops against the Ethiopians. These circumstances generated a spirit of self-assertion and of masterful leadership, which had to be humbled to the dust before he could be the instrument of the Divine will. Those who shall serve God in the world must not be devoid of force of character, but their whole nature must be subordinate to the will and power of God. In order to the breaking down of the strong nature, and with a view to making him wholly dependent upon the unseen and Divine, God took him away into the lonely places of the desert, where, through long days and months, he had little else to occupy his mind than the care of sheep. With the mighty dome of heaven above him, with the intense silence of the desert around him, broken only by the occasional rush of sand down a mountain side, the musical hour-glass of the desert, and with the quiet, gentle creatures present with him, withdrawn from the busy world, his soul could firmly take and safely keep the impress of eternity.

For ages before his time Horeb had been known as the Mount of God. Its sublimity and majesty had disposed the hearts of men to regard it as in a special sense the footstool of Deity. One day a wonderful sight struck the gaze of Moses. A low ordinary acacia bush of the desert stood wrapt in flame hard by the track he was pursuing. With the shepherd's eye that notices everything, he remarked that it did not burn down to the ground, but that the foliage and branches were not consumed. The fire was its own fuel. It needed nothing that the bush could give to sustain its ruddy light. This fact arrested him, and assured him that God was there. He turned aside to see. Let us more often turn aside. The commonest things may have most of the Divine in them, if only we look deep enough. Let us cultivate a spirit of holy curiosity. Let us not be content with the outward alone, but let us penetrate to the heart of things. Mrs. Browning tells us that every common common bush is aflame with God, but only he who sees takes off his shoes.

In the Free Church Assembly Hall in Edinburgh, a week or two ago, I saw the emblem of the burning bush behind the Moderator's Chair, with the words "It was not consumed," in Latin beneath it. Always the bush has been the symbol of the Church in the midst of fiery persecution, and yet no twig of it lost, but this is not the truest rendering of the emblem. There can be no doubt that the fire that shone was not that of persecution or suffering, but a Shekinah presence of God; and is it not beautiful to note that God needs nothing from us to make Him love us, or pity us, but that his gracious presence trembles in lambent flame around us, asking nothing but giving everything, expecting no return, but with both hands bestowing unnumbered mercies, repelled and refused, and yet returning to offer its gifts.

Notice God's double knock—Moses, Moses; it is one of eight such in Scripture—and the exhortation to uncover his feet. There was the outward sign of reverence, which becomes the renewed nature of the holy soul. It is not enough for us to entertain great thoughts of God, let us show them by the reverence of our demeanour. God is in heaven and we on the earth, let us not be rash and hasty in our speech. Let us refrain from the wandering eye and the wandering thought. Let there be that detachment from things and people around us that we may be able to stay our souls more absolutely upon God. Let those who surround us feel that there is something quickening and elevating in our very behaviour, when we approach the footstool of God. Alas! the spirit of reverence seems to have fled from our earth. Once, woods and rivers, mountains and valleys, seemed full of God, and man was disposed everywhere to act as priest, but those days are fled.

Our Lord quoted the sixth verse as a proof of immortality. God could not call Himself the God of the dead patriarchs. If He was still their God they were living at the time He spoke; and He lives to-day, and they live in Him, and all those who depart live ever in Him. He is the Resurrection and the Life. F. B. M.

C.E. NOTES.

A Society at Guildford, when taking the topic, "Practise Christianity," organized an egg service. The members all brought eggs, on which were written texts of Scripture. One hundred and ninety eggs were afterwards distributed by the members of the Sunshine Committee among the most needy cases in the town.

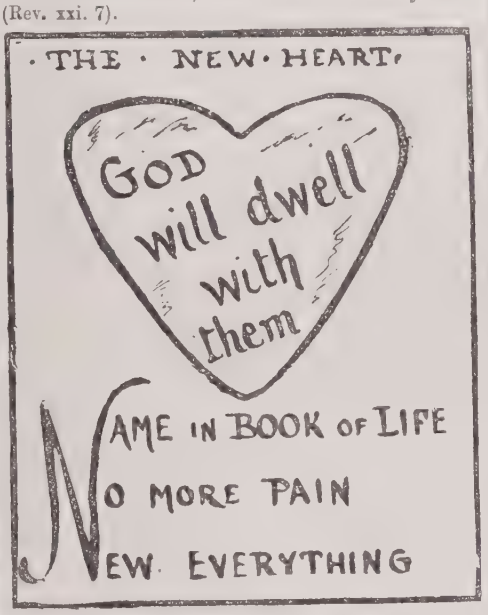
The largest Junior Society in the world is that in Siloam Methodist Episcopal Church, Philadelphia, which has 400 members. The girls are divided into companies, A B and C, and the boys into companies, one, two, and three, with captains to keep the records of each company. They have a "cradle" roll waiting for admission into the Junior Society, and a reserve company in waiting for promotion into the Senior Society.

International S.S. Lesson.

June 23, 1901.

A NEW HEAVEN AND A NEW EARTH (Rev. xxi. 1-7).

"He that overcometh shall inherit all things, and I will be his God, and he shall be my son" (Rev. xxi. 7).



Key to Blackboard Plan.—The new heart brings the God of heaven down to dwell in it (Golden Text—2 Cor. vi. 16; Isa. lvii. 15). God in the heart means—Name in the Lamb's Book of Life; heaven, where there shall be no more pain; and "all things new" (5).

This is more a lesson on looking forward as to what shall be rather than what is now; and yet the new life must be begun now, and we must begin to prepare if we are to take part in the heavenly life to come.

Everything will be fresh (1, 2).
Everything will be different (4).
Everything will be pure and holy (27).

To inherit all these new things we must go through (6), viz., be thirsty for the Water of Life now; (7) fight the battle of life now; get our names written in the book of life now (27).

Study some of the "new" things that will help us to prepare for this heavenly city. A new heart (Ezek. xxxvi. 26). Be a new creature in Christ; put on the new man (Col. iii. 10). Living up to the new commandment (John xiii. 34). Taking up the new song (Psa. xl. 3).

Our bodies are called "temples of God." Illustrations of God dwelling with us are given, by the Tabernacle in the midst of the Israelites, with the Holy Presence visible over it. The pillar of fire and cloud, leading and guiding the children of Israel. "Abide *in* Me and I *in* you." Life of the vine running into the branches. "We will make our abode." "I will come in." All these tell of an indwelling God.

The Golden Text says: "He that overcometh." This is one condition upon which God makes all things "new" to the Christian. The overcoming begins here. Study also in Rev. ii. 7, 11, 17, 26; iii. 5, 12, 21; they are all rewards for faithful service and faithful fighting against the world, the flesh, and the devil.

The holy city (2) is more fully described in the whole of chapters xxi. and xxii. Those who will not be found there (8, 27). Note all the "no more" (4); The Gates (13) open, north, south, east, west; to all the world.

The glorious light (23).

The sacrificed Lamb for the sin of the world (22), &c.

Will you be there? Shall I?

Howard Street Gospel Mission, Wandsworth.—The twenty-eighth annual meeting of the Howard Street Gospel Mission Sunday and Ragged School, Wandsworth Road, S.W., was held on May 22, the chair being occupied by Mr. W. Baxter. The report was an encouraging one, showing that 500 meetings had been held in the hall, with 165 in the open air. Over 1,200 tracts had been distributed to houses and in the streets. The superintendent is Mr. John Soames, 94, Grantham Road, Clapham Road, S.W.

American Notes.

A SUNDAY or two ago an Italian Roman Catholic priest, named Teodosio Zotto, publicly renounced the Church, and read a copy of his letter of withdrawal written to a bishop in Italy, before an immense congregation in the Italian Evangelical Church in Brooklyn. During the last week or two several other priests have visited Christ's Mission for conference with Father O'Connor as to their future.

Summer activities of the churches in this city are to be general this year. The reasons are that there are more than a dozen big financial schemes on hand, and at least one general revival movement. Fewer New York ministers, and, for that matter, ministers of all cities, are going abroad than usual. Northfield, Chautauqua, and other resorts are to get them instead. Surprisingly large numbers are going to the Christian Endeavour Conference in Cincinnati and the Epworth League Convention in San Francisco in July, the California bookings from this city alone already reaching nearly 300.

A Chicago press despatch of last Friday said:—"Mrs. Lilian M. N. Stevens, National President of the Women's Christian Temperance Union, who has returned to Evanston after a tour through the South, is satisfied with the results of the abolition of the canteen. 'If army officers,' she said, 'would only present statistics showing the amount of disorder at military posts while the canteen was open as carefully as they have shown up these disorders since the abolition of the canteen, their reports would lose much of their impressiveness.' The Women's Christian Temperance Union has made investigation at several army posts, and is thoroughly satisfied with the results of the abolition of the canteen."

From Boston comes a statement that the local Jews interested in the Zionist movement were greatly encouraged last week to continue their work by the receipt of a cable despatch from the committee, who recently had an audience with the Sultan of Turkey. Dr. Theodore Herzl, who, with representatives of the Rothchilds and other banking houses, approached the Sultan, had cabled to Prof. Richard Gottheil, president of the American Federation of Zionists: "I, Wolfson, and Marmereck had audience with the Sultan. We ask special effort to collect federation tax and to sell shares." The federation tax referred to in the message is the tax paid by each local Zionist society to the general fund for the propagation of the cause. The shares are the shares of the Jewish Colonial Trust, a bank with 10,000,000 dols. capital, which is to be established in London. Many thousands of these shares had been sold in Boston and throughout the world before this news was received.

Ratcliff Strangers' Rest.

FRIENDS will be glad to know that the Lord has been giving much blessing among the sailors lately. There was the usual Bank Holiday tea on Whit-Monday, May 27, and in the evening meetings in English, German, and Swedish were held. At each meeting there was definite blessing.

After the tea one man went up to a lady worker and said, "Do you remember speaking to me in Wells Street a few months ago when I had been drinking? You asked me to come to the meeting in the evening. So I came, and when it was over I went home and gave my heart to the Lord." With beaming face he said, "It has been a new life ever since, and I have been longing to come back and tell you." Before leaving he gave a thank-offering to help any distressed seaman, and left £6 to be taken care of for him, with the remark that before it always went in drink.

It is also very cheering to see the men after their conversion spending their time in trying to get their shipmates to the meetings, and to lead them to Christ. Again and again the men say on leaving, "This place has become more than a home to me; I shall never forget the happy days I have spent here."

Sailors' bags, magazines, aad Gospel literature are greatly needed. The Hon. Sec., Dr. Andrew Neatby, will be pleased to send specimen bags, or reports, on application to him at 163, St. George's Street, E.

Old Ford Out-and-Out Mission.—For eight years the Out-and-Out Mission (275, Old Ford Road, E.) has been at work among the 40,000 inhabitants of Old Ford, of whom it is estimated that not more than four per cent. are in the habit of entering places of worship. The effort is quite undenominational, being carried on voluntarily by working men and women in the evenings. Considerable difficulty has been experienced in meeting the expenses, amounting to about £200 annually; and at present the hall is in great need of repair and painting. Mr. R. J. Sambridge, Harley House, Bow, E., is the leader of the Mission.

Tent Work.

The London Campaign.

THE London Tent Campaign continues to make excellent progress. The work is being actively carried on at Dartford, Fulham, Stratford, Kilburn, Clapton, and Brixton, and is shortly to be commenced at other centres. Widespread interest has been aroused, and large audiences have come together.

During the past week some remarkable revival scenes have been witnessed in the large tent erected on a piece of vacant ground on the High Road, Lower Clapton, opposite Linscott Road. On Thursday last the vast tabernacle was nearly filled, and but few people left before the end of the meeting. That such an assembly should listen

WITH EVIDENT EAGERNESS

to simple testimonies, and a Gospel address full of plain-spoken truth, speaks volumes for the plans and methods of the Campaign Committee. Here were representatives of many classes, including the highly respectable local tradesman; the neatly attired shop-assistant, spending her "evening out;" the rough-and-ready working man, in fustian; the Church member, seeking opportunities of usefulness in winning souls; and the budding hooligan from Hackney Wick and the Lea Marshes, full of energy and mischief.

The service was most effective, Mr. Leonard Weaver, who was in charge, receiving powerful help from the Stratford Conference Hall Male Choir. The striking experiences of some of these worthy brethren are admirably adapted to impress in an evangelistic service. With clear, ringing words, several of them related the circumstances which led to their conversion, and with a pathos that deeply moved many in the audience, spoke of the glorious results of the change, both in their own lives and in the circumstances of the loved ones at home. The story told by the brother who, years ago, entered

ONE OF MR. MOODY'S MEETINGS

at Stratford in a state of intoxication, and who was sobered and brought to the Lord on that occasion, was alternately terrible and humorous—but the humour was that which is nearly akin to tears.

Mr. Spencer Johnson sang "Where will you spend eternity?" with much feeling, and Mr. Weaver closed the first meeting with telling words of warning and invitation. During the after meeting about twenty persons pressed their way to the front in order to confess Christ, and many more signified their desire to be prayed for.

In the course of the meeting Miss Wallis gave a brief account of the work of the ladies' committees, which it is hoped to form at each centre for the spiritual help and encouragement of women converts.

Mr. Weaver's meetings closed on Friday, and on Saturday Mr. George Clarke began a mission. In order to arouse public attention still more, the local committee arranged a street procession. Some of the friends carried Chinese lanterns, and others rode bicycles which bore announcements of the campaign. On Sunday there were very large attendances and good meetings. Mrs. Tetley is the soloist, and Mr. James Gracie has the general direction of the musical arrangements.

At Stratford, the Brothers Frank and Bewley Weaver have conducted the meetings. The gathering for men only, on Sunday afternoon last, was fairly large, and in the evening many seekers were dealt with.

Mr. William Grove reports glorious times at Fulham last week; the attendances increased night by night until, on the Thursday evening, the tent was filled. There were some remarkable cases of blessing, including a number of drunkards, both men and women. On Sunday Rev. J. T. Vine preached solemnly on "The Great White Throne" to a large and attentive congregation.

The campaign at Dartford has been brought to a conclusion amid expressions of regret. Messrs. Leonard Weaver and William Grove took part. On Saturday evening last there was a large gathering of converts and friends, at a testimony meeting. On Sunday there were two large meetings. In the afternoon Mr. Weaver gave a stirring address to young converts on "the Value of the Atonement." At night there was a splendid congregation, and a goodly number of decisions. The announcement of the termination of the mission brought forth cries from all parts of "Come back soon!" A praise and testimony meeting on Monday last was the concluding gathering at this centre.

Mr. J. Sabee sends particulars of the work at Kilburn (Willesden Lane), where the congregations were not so large as the workers had hoped. There has been, however, a good proportion of seekers. The meetings are growing in interest, and it is believed that the attendances will be largely increased. Messrs. R. S. Bradbrook and J. Bennet Anderson have told forth the Gospel story with freshness and power. On Friday last, Mr. Bradbrook gave a clear and forcible address, which was blessed to several persons. One woman in particular was deeply affected. She was quite broken down, but was soon rejoicing in the Great Deliverer and went home praising God. The afternoon service for children was also very encouraging, and a number of young people were helped in the inquiry room.

United Mission at Newport, Salop.

A United Tent Mission, conducted by Miss Reginald Radcliffe and others, is in progress at Newport, Salop. The opening services on June 2 were most encouraging, the tent being filled to overflowing. Miss Radcliffe's many friends will hear with regret that while being driven in a dogcart towards Newport on June 4 she was thrown from the vehicle, owing to the horse stumbling. Miss Radcliffe was much shaken and her face cut and bruised. In spite of this occurrence, however, she hopes to be able to continue the Mission during the present week.

Rev. F. C. Spurr is leaving England on June 25 for a visit to Palestine, and will not be back until end of August. No letters will be forwarded.

Temperance at Grimsby.—The returns for drunkenness in the Borough of Grimsby for twelve months show the wisdom of Lord Heneage in not allowing any public-houses in the Wellow Weelsby ward, which is on his estate. The total cases for the whole borough were 581. There are six wards. The number of cases in the Wellow Weelsby ward, which is by no means the most thickly populated, was only eleven.

White Slaves.—It is very desirable that steps should be taken to bring about the inclusion of laundries within the new Factory and Workshop Act. Some of the statements in the report recently made by the Women's Trade Union League in regard to the condition of the workers in some of these establishments is simply appalling. In one case a dozen children, aged from eight to eleven, were kept at work from 7 a.m. to 10 p.m., and women were employed for nearly fifteen hours a day, including Sundays.

Among the Blind of Belfast.—The association which is known as the Belfast Society for Home Mission Work Among the Blind, ministers to the needs of a pathetic community. Miss Isles continues her labours as Bible woman, and during last year paid 2,298 visits, aiding and comforting the afflicted. The Society's gifts of money are principally devoted to the relief of blind old men and women. Many an aged father and mother, ending their days in the home of a son or daughter, have a wonderful sense of independence derived from the allowance of a few shillings a week. The number of blind with whom the Society is in touch now reaches 350, including the Home inmates and those in the Union. The Home is in every sense fully realizing the aim of its founder. The attendance at the weekly meetings is taxing the accommodation to the utmost. A men's reading room has been started, a Christian Endeavour Society organized, and every endeavour is made to relieve the monotony of the lives of the afflicted ones. The president, Mrs. R. B. Pim, Urry, Knockbreda Park, Belfast, will be happy to have the opportunity of communicating with friends interested in the welfare of the blind in Ireland.

About Books.

IN DEFENCE OF BIBLICAL REVELATION.

A WORK of peculiar interest to students has been given to the world in **Lines of Defence of the Biblical Revelation.** By D. S. Margoliouth, M.A., Laudian Professor of Arabic in the University of Oxford. (6s. *Hodder & Stoughton.*) The author has made for himself a unique position as a critic of the critics; and this work testifies to his varied learning and logical acumen.

In the opening chapter on "The Bible of the Gentiles," Mr. Margoliouth conducts several studies, with special reference to the light afforded by the Septuagint version. The Song of Solomon is specialised, and it is contended that this book of the Old Testament presented to the Jew of the year 300 B.C., or thereabouts, much the same appearance as it presents to one of us. We must, therefore, deny the post-exilian origin of any performances in classical Hebrew, and thus restore the bulk of Scripture to pre-exilian times. Mr. Margoliouth gives us a very suggestive study as to the mutual relation of the apocryphal books Wisdom of Solomon and Ecclesiasticus, and investigates their influence upon the LXX. He finds that the Wisdom of Solomon was utilized by the LXX. translator of Isaiah, who is thus shown to have done his work before 260 B.C. The Greek translation of Wisdom is therefore little later than 270 B.C., and the original Hebrew (for which a strong plea is put in) must be dated some generations earlier. This bears upon a large question. As the Pentateuch was known to the author of Wisdom, these considerations demand a revision of the hasty findings of modern analytical critics.

The volume is full of good things; but, as we have said, it is for students; and those who have not a fair familiarity with recent controversies, and a knowledge of the outstanding facts regarding the original texts and early versions of the Scriptures, will find the pages somewhat perplexing. Mr. Margoliouth assails the theories of a split, or divided, Isaiah, and advances cogent reasons and convincing arguments for the unity of the book which stands in the name of "the Evangelical prophet." He also gives us an erudite study of the book of Job, discussing difficulties that have exercised scholars for generations past. Other chapters deal with the canonicity of Daniel and the dates of the Psalms.

"The Bible of the Jews" is a valuable paper, as is also "The Calendar of the Synagogue." Finally, "The Principles of Criticism" are considered. The Arabic tongue is shown to solve many difficulties, Professor Margoliouth holding that it furnishes the most reliable help in the understanding of Hebrew. The author of this work not only has command of essential facts bearing on controversies that involve much for the faith of the Gospel, but he has a pertinacity and boldness that have already stood him in good stead, and will, we trust, embolden him to continue his research and pursue his work of instructing the religious public.

Poker work or pyrography is an art capable of large application in decorative undertakings. The curious and others will find a clear statement of the elements in **A Handbook of Pyrography**, by Mrs. Maud Maude, with illustrations by William Freeman. (1s. 6d. net. *Dawbarn & Ward.*)

The Five Great Offerings and Their Law; or, "The Divine Programme of the Redeemer and his Redeemed," by E. M. S. We are glad to see a second edition of this book, of which we spoke highly on its first appearance. It is dedicated by Mrs. Synge, the author, to her father, Rev. E. B. Elliott, author of the Horæ Apocalypticæ. It is preceded by a commendatory letter of Professor H. C. G. Moule, and has a preface by Rev. Dr. J. Elder Cumming. It is a valuable contribution to the literature of the Offerings, and deserves a place in the library of every Bible student. (3s. 6d. *Marshall Bros.*)

Those who know Mr. Charles Edwards' earlier volumes of aids for speakers and teachers will give a cordial welcome to **Pictures of Christian Life and Service** (9d. and 1s. *Morgan & Scott*), which places at the disposal of others the results of much earnest and careful study of the Word of God. We warmly commend the book to those in search of further equipment for Christian service. The studies are both varied and interesting, including Christian Life, Fellowship, Duties, Joy, Testimony, Influence, Watchfulness Fruitfulness, Progress, Service, Power, and Hope; and are followed by a number of outline addresses on practical topics. The little volume abounds in apt illustration and apposite Scripture reference

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FOUNDER'S DAY,
THURSDAY, June 20th, 1901.

Afternoon Meeting at 3.30—
Chairman: W. S. CAINE, Esq., M.P.
Speakers: Rev. H. WOFFINDIN, M.A., Rev. R. CYNON LEWIS, and Rev. J. BRADFORD.

Evening Meeting at 6.30—
Chairman: F. F. BELSEY, Esq., J.P.
Speakers: Rev. GEORGE MARTIN, Rev. A. T. KINNINGS, Rev. E. HENDERSON, and Rev. E. H. ELLIS.

The President and Vice-President,
THOMAS SPURGEON and CHARLES SPURGEON,
Will take part in each Meeting.

Singing, Musical Drill, and Handbell Ringing by the Orphan Children.
An Exhibition of Moving Photographs from the Egyptian Hall.
The GREENWICH POLICE BAND will Play at Intervals.
Refreshments throughout the day. Illumination of Grounds.
Admission, SIXPENCE. Gates open from 2.30.

*** We shall be glad if our friends who are unable to be present will kindly forward their contributions on or before the day, addressed to The Treasurer, c/o The Secretary, Mr. F. G. LADDS, The Orphanage, Clapham Road, London, S.W.

THE MILDMAY
ANNUAL CONFERENCE

will (God willing) be held in the
CONFERENCE HALL, MILDMAY PARK, N.,
On June 25, 26, and 27, 1901.

SUBJECTS for Morning and Evening Meetings: God in Creation—God in Revelation—God in Manifestation.

AFTERNOON MEETINGS on Behalf of The Jews, The Lepers, Roman Catholics, South America, Africa, The Z.B. and M.M., The L.M.S., The London and Paris City Missions, Dr. Barnardo's Homes, The Young Abstainers' Union, The W.P.U. and P. Alliance, The C.P.A., The Y.M.C.A. and Y.W.C.A., The Bible League; also Bible Readings.

Several Railway Companies have agreed to issue Return Tickets to London at Reduced Fares to those who purpose attending the Conference. A "certificate" is necessary for each person, and these "certificates" can only be obtained from the Secretary of the Mildmay Conference, at the Conference Hall, Mildmay Park, London, N.

THE SUNDAY SCHOOL UNION.
AN EXCURSION

WILL TAKE PLACE ON
SATURDAY, JUNE 15th, 1901,
TO
CLACTON-ON-SEA

TO CELEBRATE THE
ANNIVERSARY OF THE OPENING
OF THE
Passmore Edwards Holiday Home.

The Train leaves Liverpool Street (G.E.R.) at 10 a.m., returning from Clacton at 7 p.m.

RETURN RAILWAY FARES—
ADULTS: First Class, 9s.; Third Class, 4s. 6d.
CHILDREN: „ 5s.; „ 3s.

THE HOME WILL BE OPENED FOR INSPECTION AFTER 3 O'CLOCK.

Tickets can be obtained at The Sunday School Union, 55 and 56, Old Bailey, and 57 and 59, Ludgate Hill; Stanesby Library, 179, Sloane Street, S.W.; and West London Auxiliary Depot, 133, Edgware Road, W.

Telegraphic Address: "ALMSFOLK, LONDON."
FRIENDS OF ARMENIA
47, Victoria Street, Westminster, S.W.

President: The LADY FREDERICK CAVENDISH.
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WANTED, AS SOON AS POSSIBLE,
£500
to start a Rug Industry in Armenia, which will render the Orphan Girls of one Region SELF-SUPPORTING.

And thus remove them from the Relief Funds, by which they have been supported since their fathers were killed.

Goods made by the Widows and Orphans are always on view a the above address.

DONATIONS on behalf of the above may be forwarded through HECTOR MUNRO FERGUSON, Esq., Hon. Treasurer, "Friends of Armenia," 47, Victoria Street, Westminster, S.W.

Scripture Readers' Society for Ireland

This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices, 27, Lower Pembroke Street, Dublin; or 9, Paternoster Row, London; and at the Office of THE CHRISTIAN

REV. J. O. GAGE DOUGHERTY, M.A.,
Secretary and Treasurer;
or CAPT. JAMES KEARNEY WHITE,
Hon. Secretary.

EVERYONE INTERESTED IN MISSIONARY WORK OR TRAVEL SHOULD VISIT THE

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(An Exhibition of everything connected with the Health and Comfort of Missionaries and Travellers),
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Admission ONE SHILLING.
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A Special Course of Lectures will be delivered on the Preservation of Health in Tropical Climates.

Further particulars may be obtained from DR. HARFORD-BATTERSBY, Secretary of Livingstone College (Incorporated 1900), 133, Salisbury Square, E.C., who will also gratefully acknowledge Contributions to the **Livingstone Memorial Fund**, for the Purchase and Equipment of the new premises of Livingstone College. The sum of £3,500 is still required, and it is hoped that this may be fully subscribed on the present occasion.

"A THOUGHT FOR A DAY." *A SET OF FIVE VOLUMES IN A NEAT CASE.*

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LONDON: MORGAN AND SCOTT, 12, PATERNOSTER BUILDINGS, E.C.
And may be ordered of any Bookseller.

Death of Rev. George Everard.

BY the death of Rev. George Everard, on Friday, one of the most prolific and influential authors of evangelical literature has been removed. As a clergyman of the Church of England, he was diligent in religious effort and fervent in spirit, serving the Lord with cheerfulness and godly fear. Few men have written with greater force against corrupt doctrine, or given wiser counsels to meet the needs of all classes and conditions of people. It was in 1846, while engaged in business pursuits in Manchester, Mr. Everard found the power of a new life in Christ, and without delay gave himself to the Gospel ministry. His first charge was at Ramsgate; subsequently he laboured at Marylebone and Hastings, and in 1858 was appointed to the vicarage of Framsden, Suffolk, which he held for ten years. From 1868 to 1884 he was vicar of St. Mark's, Wolverhampton, and was privileged to see many encouraging results of an arduous ministry. He afterwards held charges at Dover, Southport, and Teston (Maidstone), bearing to the last a faithful testimony for Christ and his Gospel. Outside parochial duty Mr. Everard conducted missions in various parts of the country; but it is by the work of his pen he will be best remembered. Considering the large circulation attained by some of his writings, he was a clergyman with the world for his parish. He wrote hundreds of tracts and small books, and they were used of God in leading many souls to Christ.

Y.W.C.A.

THE new Y.W.C.A. Home and Institute at Hampstead were opened on Thursday last. The premises consist of two houses situate in Kemplay Road, one of which is to accommodate permanent boarders, while the other will be used as a Holiday Home for young women in need of rest and fresh air. Both the houses are bright and comfortable.

The proceedings at the opening commenced with a short dedicatory service conducted by Rev. G. S. Streatfeild, vicar of Christ Church, Hampstead, in which Archdeacon Brook Deedes, vicar of Hampstead, and Rev. J. Gillies, Presbyterian minister, took part. The Dowager Countess of Erroll declared the institutions open, and during the meeting some interesting particulars of the world-wide operations of the Y.W.C.A. were given by the Hon. Gertrude Kinnaird.

Particulars respecting accommodation in the Homes should be addressed to Miss Collier, Queen Victoria Home, 6, Kemplay Road, Hampstead, N.W.

The Welcome Home, Canning Town.—The rally of the "Christian Lifeboat Crew" at Miss Child's Welcome Home for Sailors, Canning Town, E., on Tuesday, June 4, was an occasion of much encouragement. Strong testimony was borne against the evils of the traffic in strong drink, and, after some helpful words from Miss Child, an instructive address was given by Mr. Spurgeon, and several members of the "Crew" testified.

Convention in the Isle of Dogs.—A very helpful Convention was held at Christ Church, Poplar, on June 3-8, in preparation for a mission promised by Rev. Canon Hay Aitken. The vicar, Rev. C. S. Coldwell, presided, and among the speakers were Revs. F. S. Webster, W. Ostle (vicar of St. Bartholomew's Hospital), W. Darlow Sarjeant, A. F. Marrs (St. James-the-Less, Bethnal Green), and F. B. Meyer. Addresses full of spiritual life and power were given, and fervent prayers were offered for the salvation of souls and the strengthening of believers. A union of hearts was promoted which promises abundant fruit. The room was full every evening.

Friendless Girls in Liverpool.—Prior to the year 1892 there was no Home or Institute in Liverpool to aid friendless but respectable girls. The crying need for a means of protecting and training such girls pressed its claim upon a well-known benefactress, who was led to institute the Bethesda Mission and Social Work for Friendless Girls. During the eight years which have elapsed since then, 2,400 girls have been saved, trained, and helped. Unfortunately the work is burdened by a heavy debt, and new comers have to be refused admission. The need is for extending rather than lessening effort on behalf of the friendless. The hon. secretary is Rev. A. Price, Training Homes, Netherfield Road South, Liverpool.

Evangelistic.

Vale Mission Hall, Guernsey.

A SERIES of special services, conducted by Mr. Bartley Angel, have been brought to a close here The Mission has greatly benefited by these services. The Word has been preached, Sunday after Sunday, with power. We believe that a great many of the unsaved have been aroused, and God's children have been greatly stirred. The Evangelist's brother, Mr. Joseph Angel, assisted in the closing services. Altogether the Mission has been one of great blessing.

Peter M. Vaudin, Hon. Superintendent.

Mr. Charrington's Work.

During May Mr. Charles Inglis conducted the services in the Great Assembly Hall, Mile End Road, E. He is no stranger to Mr. Charrington's work, as he has preached annually for the mission for the past twenty-nine years. This fact alone is surely a cause for much praise. The many years of wear and tear has not had the effect of weakening his power, and to-day he is as strong as ever in the proclamation of the Gospel. Then he brings all these years' experience to bear upon his efforts for Christ. Notwithstanding that for over 9,000 consecutive nights the Truth of God has been declared in the same place, the grand old Gospel has again proved the power of God unto salvation to many. Its efficacy and hold upon the people continues unabated. The meetings were wonderfully sustained, while night after night the inquiry room was used for those seeking Christ.

Among Bedfordshire Villages.

For some years past Mr. Frank Penfold has conducted evangelistic work of an undenominational character among the villages around Bedford, reaching the people by means of house-to-house visitation and open-air and indoor meetings. As a result a goodly number of converts have been won for Christ. These have been linked on to evangelical places of worship. Mr. Penfold has, therefore, laboured for all the churches. The unconventionality of the methods accounts for much of the interest aroused, especially among the poor. The missioner often gathers the village school children together, teaches them Gospel hymns, and speaks to them of the Lord Jesus. He also calls upon the old people and the sick and afflicted, reading from the Bible and praying with them. A feature which has had excellent results is that of starting out early in the morning and conducting family prayer in as many cottages as possible, always making some homely comments upon the Scripture, and endeavouring to lead sinners to decision. Large and enthusiastic meetings in connection with the work were held last week at Bedford. Some of the local ministers expressed their cordial sympathy, and encouraging addresses were given by Mr. W. Willett, of Brighton, and other friends.

At the Glasgow Exhibition.

Rev. John McNeill has begun a series of Sabbath evening services in St. Andrew's Hall specially intended for Exhibition visitors and attendants. Last week, on the opening night, the fame of the preacher brought together a huge audience, many having to content themselves with standing room.

On the following day a series of noonday services was opened in St. George's Parish Church, Buchanan Street. The bills contained the announcement that the meetings are for visitors to the Exhibition and business men. At ten minutes before the hour of opening things did not look promising, the number of people inside being very small. The day was beautiful. Visitors to the Exhibition from surrounding towns are not in great force on Mondays as a rule, and of those who did come some no doubt said, "Why should we go into a church when we have come here to see the great show?" A business man whispered in our ear that the meetings are scarcely known as yet. When Mr. McNeill came in a fairly decent congregation had gathered, which increased to nearly 400, mostly men. Hymn No. 305 in "*Songs and Solos*," "Look, ye saints, the sight is glorious," having been sung, the preacher led in prayer, a thing he seldom did in his last great series of business men's meetings, and as he prayed, we were drawn out in soul.

Before beginning his address, Mr. McNeill said: "I am glad to say we are having a good beginning. I remember the chill that went over my heart the first time I went into this pulpit at the beginning of the business men's meetings a year past in winter; and you all know to what they grew. This is not a good hour for business men. There are ten men free between one and two, for every one that is free between twelve and one. All business men are welcome, but the meetings are especially for Exhibition visitors." The address was on Matthew xi. 1-19, which he divided into three sections according to the parenthetical marks, giving a picturesque and striking comment on each section.

Open-air services are to be conducted on the Tuesdays, Thursdays, and Saturdays of each week, at the outside of Finnieston United Free Church. Should the weather prove unfavourable the meetings will be taken inside.

During June and July Mr. J. J. Sims is to conduct special Exhibition services. His Sunday evening services are to be held in the Queen's Rooms; and on week nights he will preach in the open air. Mr. W. Thomson has begun a month's mission in Cranstonhill, not far distant from the Exhibition grounds.

A meeting for the spiritual encouragement of those who were influenced by the Simultaneous Mission was held recently at the Metropolitan Tabernacle. Among the speakers were Rev. J. Tolefree Parr, Gipsy Smith (fresh from a fruitful mission at St. Heliers, Jersey), and Mr. W. R. Lane. There was a very large attendance.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mrs. Baeyertz.—Till June 17, Gt. Wakering; July 7-22, Brynn, near Wigan.

Mr. John Coates and Mr. George Bentley.—Till June 24, Mitcheldean, with large Gospel Tent.

Mr. W. Collard.—June 15, 16, Hope Mission, Merton; 19, Lincoln; July 7-22, Tent Mission, Long Ditton.

Mr. Geo. Clarke.—Lower Clapton, till June 23.

Mr. W. D. Dunn.—Till June 28, Dundee; July 6-20, Larbert; July 28, Aberdeen.

Mr. John Elliott.—June 16, Gospel Hall, St. Marychurch; 23, Gerston Hall, Paignton.

Mr. James S. Harrison.—During June, St. Giles' Christian Mission, Sundays only.

Mr. John Hawkins.—June 15-July 1, Parkstone Quay Tent Mission.

Rev. J. Jameson.—June 15-24, Hawes, Wensleydale.

Mr. Bob Johnson.—Till June 20, Exeter; 23-30, Leeds.

Mr. Newton Jones.—June 16, Norwood; 22-July 2, Haverhill District Mission.

Mr. Chas. Inglis.—Till June 15, the Tent, Fulham; 17-22, the Tent, Kilburn.

Mr. W. R. Lane.—Till June 17, Mountain Ash, South Wales.

Mr. Herbert Leng and City Policemen, Baptist Church, Stroud Green, June 16; Memorial Hall, London Street, Bethnal Green, June 23.

Mr. James Sprunt.—During June, Kensal Rise Tabernacle, except 16, Cecil Hall, Enfield Town.

Mr. R. Spragg.—During June, Martock and surrounding villages, with tent.

Gipsy Smith.—Aug. 31-Sept. 9, Truro.

Mr. Henry Thorne.—During June, Edinboro' Castle, Limehouse.

Mr. J. Weedon.—Till end of August, Tent Missions Evangelization Society.

London Tent Campaign.—Tents are now erected in the following districts:—Stratford, West Ham Lane; Fulham, Lillie Road; Kilburn, Willesden Lane; Clapton, Lower Clapton Road, close to the Congress Hall; Brixton, Canterbury Road; Woolwich, Woolwich Common (opening June 15).

Messrs. J. Bennett-Anderson and R. S. Bradbrook.—Kilburn Tent till June 14; Brixton Tent, from June 15.

Requests for Prayer.

For a three days' convention at Ipswich, June 19-21; speaker, Rev. Robert Middleton, of Norwich.

For a fifteen days' tent mission at Banstead, June 16-30, conducted by Messrs. Huxtable and Dymock.

For a mission to be held at Seaham Harbour, June 16-23, for deepening of spiritual life; missioners, Messrs. Lewis and Birkett.

Notices.

Applicants for Tracts.—Rev. J. W. Atkinson, Claremont Cawley Road, London, N.E.; Mr. A. W. Slade, 80, Hawksley Road, Stoke Newington, London, N.; Mr. Charles E. Medlicott, 15, Spencer Road, Loraine Road, Holloway, N.; Mr. F. J. Gibson, Chapel Street, Camelford, Cornwall; Mr. H. Hall, 40, Birley Street, Shaftesbury Park Estate, Lavender Hill, London, S.W. (for young men and women); Mr. Thomas Marsh, Lodd, Iroquois County, Illinois, U.S.A.; Miss F. Warner, Y.W.C.A., Mildmay House, Hastings; Miss Tibbetts, 317, Tudor Road, Leicester; Mr. S. A. Fox, 18, Cromwell Street, Nottingham (open-air work); Miss Kate Pryor, village missionary, Wootton, Beds.; Mr. G. H. Clist, 28, Orchard Gardens, Teignmouth; Mr. F. Woolley, Kent Bible Carriage Mission, Home of Rest, Whitstable; Mr. J. Brett, Star Mission Room, Newton St. Faiths, Norwich; Mr. Edward Brown, 4, Hall Street, Dalton-in-Furness.

Communications Received with Thanks.—C.B. F.M. C.G. J.M. J.W.B. Miss T. W.T. T.E.H. G.H.P. C.P. F.C.S. E.M.H. A.E.W. J.H. S.S. W.H. J.G.K. M.C. W.N. E.H.K. C.C. A.H.S. C.A.G. K.H. J.E.M. W.H.S. L.B. J.D.P. and L.H. A.R.H. G.P.R. S.D.J.L. K.P. Miss R. S.A.F. F.W. E.P.F. J.P. G.J.J. F.S. G.R. C.P. E.M.T. R.C. D.H. P.W.J.D. J.G. H.T.W. G.R. C.K. M.D. J.F.R. T.L. M.C.O. F.T. W.B. W.N. J.H. B.J. M.J.V. A.H.C. J.D.K. A.C. W.A.E. P.M.V. W.H.S. T.C.U. F.C.S. G.J.W. C.S.C. G.F. A.E.W. A.C. J.F.W. F.J.G. G.H.C. K.P. L.R.F. B.H. A.C. C.C. E.M.D. E.B. W.A.L. J.F.H.B. H.C. A.B. E. and F. G.R.W. T.H.A. J.T.W.R. F.C.S. J.W.A. C.M. M.H. W.F. F.K. J.L. J.B. J.C.

Bohemia.—Rev. J. D. Kilburn has recently visited the Free Reformed Churches of Eastern Bohemia. In Skalitz Mr. Kilburn held a two days' conference with the pastors, which was an occasion of much spiritual blessing.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

Fighting Famine. It is gratifying to observe that the feeling of national responsibility in regard to the spiritual and temporal welfare of the millions under British rule in India is steadily deepening. The formation a few days ago of an influential "Indian Famine Union" points to the development of a healthy public opinion, and very happy results may reasonably be anticipated from its labours. Including many able men, practically familiar with all the details of life and administration in India, the association is in a position to insist upon attention to its suggestions, and if it is supported by the Christian public, as doubtless it will be, there is no reason why it should not enforce the needed better organization of the Famine staff and improved legislation in matters affecting irrigation, the cultivation of the soil, and the labourer.

Indian Natives and Christ. Dr. Welldon, the Bishop of Calcutta, who is home on a short furlough, has been speaking very plainly concerning the situation in India. The secular instruction offered by our Government to the natives has had the effect of divorcing them from their native beliefs, and also, unfortunately, from what little morality was attached to those beliefs. As nothing has been put in the place of the discarded positions, there remains, for many a Hindoo, simply atheism; and, as Dr. Welldon says, when the Indian atheist, trained on European methods, feels his power, there will be a speedy revolt against an imperial power which is anything but loved. There is an unparalleled opportunity in India at the present moment for missionary work on a new and enlarged scale. None of the Indian religions are regarded, even by their adherents, as world religions. The field is open to the Christian missionary as never before. The question Dr. Welldon asks is, Will the Church understand the new situation and rise to the occasion? He protests, as we have often done, against the policy so openly pursued in India amongst the British, of contempt for the "niggers" and of cynical criticism of missionary effort. Frequently the greatest hindrance in the way of Christian work in India is the presence of callous and godless Englishmen, whom the natives regard as Christians, and whom they hate. St. Paul's words, in Ephes. ii. 14, as regards the effect of the Faith on the ancient world is equally true of the modern. Christ alone can break down the wall of partition between the races of mankind.

The Moorish Mission. The sole object of the Moorish Mission to London appears to be that of offering congratulations to King Edward upon his accession; and it seems likely that our visitors will depart from these shores without one word being said to them concerning the reforms so urgently demanded in their own benighted country. A contemporary gives a vivid picture of Morocco, contrasting its poverty with the pastimes of its ruler. The young Sultan, only twenty-three years of age, occupies his time entirely in the pursuit of pleasure. European games have been imported into his Court, and with these he is absorbed. Meanwhile the prisons are full of unjustly-detained victims; the internal resources of the country lie undeveloped, and civilization is rigorously excluded from Moorish life. If only the Sultan could be reached and advised, and even compelled to alter his method, then a catastrophe, which will otherwise come, might be avoided. Far better for the reforms to come internally than for jealous rival European Powers to risk war over this corner of North Africa. Meanwhile, it must not be forgotten that missionaries have been in Morocco for nearly twenty years, and to their efforts many ameliorations have been due.

Jews and Palestine. We are following the Jewish Zionist movement with deep interest. Only a short time ago it seemed as if it were doomed to perish, on account of the uncompromising hostility of the Sultan of Turkey towards it. Now, however, the Sultan seems to have completely turned round, and to have placed in the way of Dr. Herzl every facility for the accomplishment of his purpose. It is a remarkable thing that some of the leaders of the movement are not, strictly speaking, devout men. Events move so quickly nowadays that we are liable to be distracted by the movements themselves from the sources that direct them. Students of the Word of God will watch this new phase of Zionism with increasing interest; for they alone know the secret forces which are directing events towards the Divine goal.

Anti-Semitism. Comparatively few people in this country, we imagine, have any idea of the strength of the Anti-Jewish virus which is found in France. Several newspapers exist solely for the purpose of attacking Jews; and one of these, at least, has an enormous circulation throughout the whole country. An "Anti-Jewish Catechism" has been recently published, in which extremely violent statements are made, supported by alleged quotations from great writers and leaders, of whom Martin Luther is one. The craft of this latest move is apparent to all. These things will help to explain the reason for the riots in Algiers and elsewhere. Atheists and Jesuits join forces in this unholy war. It is one of the many battering rams being used to damage the Republic, and an important item in the list of events now transpiring in France.

A Dangerous Bill. The Education Bill, which the Government have announced their intention to push through Parliament before the end of the Session, removes all the present safeguards which prevent sectarian and privately managed schools, primary and secondary, from being endowed from the rates. It makes it possible for non-representative committees, "packed in the interests of clericalism and of private schools," to endow sectarian schools, and even to endow High Anglican and Roman Catholic boarding schools, which reject a conscience clause. It would be well for the friends of religious liberty to wake up to these facts without delay, and see that the freedom which was won at so dear a price is not taken away before the nation is aware.

Childhood Without God. The *Sunday-School Chronicle* has a timely article under this heading upon the need of teaching children a definite religious faith. Stern facts are driving leaders of religious thought to examine the present methods of dealing with the young, and it is well that we are all called upon to face the situation. We would emphasize the word "*definite*," for therein lies the crux of the matter. We do not regard as "definite" teaching the vague statements so often conveyed to the young that there is a God, that He is good and kind, and that we must be good. Children very early demand the reason for all things submitted to them, and, "as they are able to bear it," the great, distinctive truths of the Gospel should be put before them. But if this teaching is to leave its impression deeply upon the mind, it must be undertaken at home as well as at Sunday-school. Of the 168 hours in each week, the child is at Sunday-school, at most, two hours. It is clear then that if the teaching and example given during the 166 hours counterbalance what is accomplished in the two hours, the latter has but little chance. Do even professedly Christian parents sufficiently realize their great responsibility to bring up their children in the nurture and admonition of the Lord?

Militarism Among the Young. The growing custom of inviting distinguished soldiers to distribute the prizes at school annual prize days is one that is not calculated to keep down the military sentiment at a time when the rising generation is already deeply infected by it. Boys are peculiarly sensitive to the emotion of hero-worship, and a successful soldier is always a great man to them. It is scarcely wise to strengthen this youthful tendency, by giving a prominent place to those who have distinguished themselves on the field of war. The future of the country depends entirely on the pursuit of a peaceful and friendly policy. Militarism among the young is a most dangerous spirit at all times. Just at present it is specially undesirable to do anything, however indirect, to foster it.

Devoutness during Worship. The lack of devotion, not to say decorum, manifested in many congregations during public prayer, is a growing slight upon the institution of common worship. We heard recently of a certain choir whose position is rather conspicuous, of which twenty-two members were taking stock of the congregation while the minister was praying. It is quite certain that though posture does not guarantee devoutness, it may be a real help or a great hindrance to it. It is not easy to pray with all the heart while the senses are open to outside sights and extraneous sounds. A return to reverence is greatly needed in the public ministrations and hearing of the Word.

Wanted—More Religious Courtesy. The relations between Church and Dissent would speedily improve if Archdeacon Sinclair's advice were taken to heart by many of his fellow clergy.

The following passage appeared in the report of a recent sermon by him :—

Far from uselessly trying to keep our Nonconforming brethren in the background, it should be our delight to take every opportunity of sharing our work with them and showing them respect and attention. From time to time we hear of unhappy and unworthy instances of annoyance, coldness, disdain and presumption. The leading Methodists declare that the position of their body towards the National Church has been greatly altered by the intolerance of too many of the new school of young presbyters in the country villages. That is the sad old policy of exasperation. If that policy is still pursued, who can wonder if the consequences are hostility? Why should such people expect the Nonconformists to be so much more Christian in their forbearance than themselves? Nothing is more touching than the friendly gratitude with which acts of kindness and courtesy are always welcomed by the Nonconformists. It puts us to shame because the courtesy is not so general and customary as to be, in the way we might have hoped, a matter of course.

In vivid contrast with this, stands the attitude of those represented by the *Church Times*, which bitterly complains of the Bishop of Llandaff for having joined with some Nonconformists in officiating at the funeral of the late Principal Viriamu Jones, of Cardiff University College.

Truckling to Rome.

The Home Office has issued a return showing the oaths touching religion which are taken by the various European sovereigns. As this document doubtless will be given wide circulation by the friends and emissaries of Rome, it is well to bear in mind that such an appeal to foreign practice has no real bearing upon the question affecting England. The circumstances are entirely different, the vital difference being that this is a Protestant country. As a leading daily contemporary has said :

We ourselves, long after our separation from the Roman communion, when practically the whole nation was devoted to the National Church, had the misfortune to see a Sovereign ascend the throne, who, being a Roman Catholic himself, made no secret of his intention to restore the Romish worship in the country, contrary to the rooted belief of five-sixths of his subjects. . . . The danger which menaced us in 1688 may not be likely to recur, but the memory of it is deeply impressed upon the minds of the English people . . . and any tampering with the Oath as it now stands would seem to them in the nature of a concession to a religious communion which they dread and abhor, and as the beginning of a general settlement that could only be regarded with the deepest suspicion and distrust.

Whence Came the Priest?

The late Sir Walter Besant, in an article written some years ago on "Books that Have Influenced Me," claimed that the book which has influenced the minds of Englishmen more than any other outside the covers of the Bible is the "Pilgrim's Progress," and that while it survives two or three great truths will remain deeply burned into the English mind. "The first is the personal responsibility of each man, the next is that they do not want, and cannot have, a priest." He goes on to say :—

I confess that the discovery, by later reading, that the so-called Christian priest is a personage borrowed from surrounding superstition, and that the great ecclesiastical structure is entirely built by human hands, filled me with only a deeper gratitude to John Bunyan.

It is said that the "Pilgrim's Progress" is far less known among the rising generation than among those that have preceded. Does this account for the alarming recrudescence of priestcraft among the intelligent classes of this country?

The Pope and the Bible.

A Roman Catholic, writing in *The Guardian*, throws some instructive light on the attitude of the Pope towards the circulation of the Holy Scriptures. The original texts, as well as Oriental versions and all Latin translations by non-Catholics, even though faithfully rendered, may only be read by students of theology and Biblical criticism, on condition that they do not impugn any Catholic dogma in preface or gloss. All versions in the vernacular are *ipso facto* condemned, unless approved by the Holy See, and furnished with careful glosses ; and they are absolutely forbidden if issued by Bible Societies. The official reason is thus given :

Experience has made manifest that if the lection of the Bible in the vulgar tongue is permitted without discrimination, it turns, through the temerity of men, more to their detriment than their advantage.

If for "the detriment of men" we read the "disadvantage of the Romish Church," we shall realize the true inwardness of this prohibition. A free Bible means Romanism on the wane. Therefore the Pope greatly fears it.

The Return from Rationalism.

Professor Harnack's book on "The Essence of Christianity," in which a subtle tone of Rationalism underlies an exposition of the Faith, which has been very favourably reviewed in theological circles in this country, has come under the condemnation of representative Protestants in his own land. At the annual conference of the Protestant clergy of Prussia, assembled in Berlin, a resolution was passed affirming the book to be "a relapse to the superficial attitude of an antiquated Rationalism," and that "by thrusting what according to Scripture and history is the essential part of Christianity into the background" Harnack does justice neither to the "intelligent appreciation of history nor to the necessities of mankind." The Conference closed the discussion by

Testifying with the reformers and the believers of all time who have spoken by the power of the Spirit, that Christ, the Son of God, in indissoluble connection with the Gospel in the Word of God, must remain the central point of Christianity; and the confession of the conference remains "I believe in Jesus Christ, God's only Son, our Lord."

This brief confession, which carries the whole body of Reformed theology with it, is in a high degree reassuring. The German pastors know the Gospel if the professors do not.

Priest versus Jesuit.

It is a noteworthy fact that the most bitter opponents of the Romish methods continue to be found within the pale of Rome. The recently-published remarkable history of the Jesuits in England from 1580 to 1773 by Father Taunton is another striking illustration of the anomaly. Writing as a priest, with a strong hatred of Protestantism, he nevertheless brings string after string of grave accusations against that Order now so powerful at the Vatican, and he does not hesitate to charge them, upon a firm basis of historical facts, with shameful acts, and still more discreditable defences of their unholy deeds. Yet the Jesuit Order, with its black list of crimes, is spreading apace in Great Britain, and day by day widening its boundaries, while men sleep who ought to be awake to the spiritual interests of the people.

Rural Temperance Reform.

The Times has an excellent leading article upon the experiment being made by Lord Grey to deal with the temperance question in rural districts. Our contemporary points out the double difficulty which obstructs the progress of temperance in the more remote places. First, there is the brewer, holding tied houses. His sole interest is to sell as much beer as possible—a work in which his dependent landlord may be relied upon to assist him. Second, there is the fact that the public-house is, for a certain class, the great social centre where contemporary topics are discussed. The problem is, how to preserve the character of the latter, free from the spirit of the former. Lord Grey is seeking to solve this difficulty by providing houses in which temperance drinks are pressed in preference to alcoholic liquors, the latter being also supplied. Of course this can only be done where houses are free from the control of the brewer. It is the tied house system that is such an unmitigated curse, since it directly encourages excessive drinking. For this provisional measure of reform we can only wish Lord Grey and his friends all success. It is operating for good wherever it has been established. But to benefit the country at large it must be removed from private hands and be enforced by the State. The country will yet awaken to the fact that it has been guilty of abnormal folly in putting its morals at the mercy of the brewer, whom in every way it supports.

"Verbal Thimble-Rigging."

There are few things more misleading than the manipulation of great historic words and names in the interests of heretical and *bizarre* doctrines. To employ a great name, which has definite historical and doctrinal associations, for the purpose of labelling any and every wild-brained scheme, is what Horace Smith called "verbal thimble-rigging." At present we are afflicted with several heresies which are extensively advertised as "Christian," but which have scarcely a thing in common with the faith of Christ. His divinity is carefully rejected, his doctrine is mutilated, his words deliberately altered and paraphrased, and the residuum is mixed with a compound of bad philosophy and spiritualism—the whole passing to the world as "Christian." If people are burning to be original, it is a pity that they cannot take upon themselves the full responsibility of their teaching without sheltering themselves under the sacred name of our Lord. A man has no more right to label his peculiar notions "Christian"—since that name has a definite historical meaning—than he has to designate as "Euclid" any fanciful geometry of his own invention.

Business without God.

A few days ago there appeared in one of the chief financial city papers a suggestive article, headed, "Consols and Cataclysms," in which the writer, a business man, explained, without meaning to do so, why men of the world are heedless concerning eternal things. The appearance of the new star suggested writing the article, in the course of which the writer admits that the business world gives little heed to new stars or to natural forces around us, and he goes on to justify the position thus :—

But, after all, the carelessness with which the business world regards the play of the stupendous natural forces all around it is probably based upon a very good appreciation of its own helplessness in the matter. If there is some astral body travelling in our direction, which must certainly crush us out of existence in fifty years from date, we do not know why there should be any change in the price of Consols. The interest on Consols will be regularly paid until the near approach of the said astral body makes things so hot for us that cheques curl up, and gold is impossible to handle.

So far as the article itself is concerned it is a simple statement of fact ; but its *omissions* are so remarkable. When "the cheques curl up," what about the immortal man who used to handle them? What about the life beyond this doomed earth? When men measure everything according to the fleeting standard of human affairs, it is no wonder that eternal realities are unreal to them.

Born of Water and the Spirit.

EXCEPT a man be born of water and of the Spirit, he cannot enter into the Kingdom of God" (John iii. 5).

"I indeed have baptized you with water: but He shall baptize you with the Holy Ghost" (Mark i. 8).

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts i. 5).

"Both stages of the washing away of the former life, the death and destruction of the old man, and the attainment of a new breath of life, are expressed in the mysterious formula, 'water and Spirit.'"

Stier's "Words of the Lord Jesus."

"As to the birth by water and by the Spirit, the two things are the expository equivalent of being born again; two ways of denoting and describing it, or two parts of it thus described. Two parts of it, we think, as repentance and faith are both included in conversion. To the meaning of the expressions, those annotators and interpreters have guided us best who find the key of the exposition in the ministry of John, and especially in his words, 'I baptize with water; but He shall baptize with the Holy Ghost.'"

Dr. John Edmond, in "Exposition of the Gospel of John."

THE HERALD AND THE KING.

1. Our subject has reference to the Kingdom of God.

2. John and Jesus both came preaching this Kingdom—John the herald, Jesus the King.

3. John's testimony was, "All flesh is grass; the grass *withereth*." Jesus testified, "I am come that they might have *life*, and that they might have it more abundantly." John mourned of abounding sin; Jesus preached of superabounding grace (Matt. xi. 17).

4. John baptized in water; his mightier Successor baptized in the Holy Spirit (Mark i. 8; John i. 31-33; Acts i. 5).

The closing verses of John ii. form an important introduction to our subject:

Now when He was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which He did. But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man; for He knew what was in man (John ii. 23, 25).

The Lord Jesus came as Man, that man in Him might die. The fulness of the time had come for God to execute judgment upon all that "was in man." Therefore, Jesus would not, could not, "commit Himself unto them, for He knew what was in man." Observe the emphatic repetition of this word: "He knew what was in *man*." "There was a *man* of the Pharisees named Nicodemus." He was essentially a representative person. He was a *man*—a member of the race whom Jesus could not trust, because He knew what was in man. He knew men to be "alienated from the life of God by the ignorance that was in them" (Eph. iv. 18). Nicodemus was "*of* the Pharisees"—that type of men, who, rejecting the counsel of God against themselves, refuse to confess the sin and ignorance in them, and take their stand upon their own righteousness. He was, withal, a ruler of the Jews—a man of rank and eminence in that nation which was God's vineyard and his pleasant plant, whither He had now come in fashion as a Man, and from which He "looked for judgment, but behold! oppression; for righteousness, but behold! a cry"—"Crucify Him." Not that Nicodemus was a representative and typical Pharisee, but a man of the Pharisees—the healing of whose pharisaism had already begun; for the man had touched the border of the garment of the Son of God, and virtue had already begun to go forth, in answer to the faith which believed with the heart and confessed with the mouth, that this poor and lowly Nazarene is known to be a Teacher sent from God, because He works the works of God.

TEACHER AND SCHOLAR.

What a study for man are these two men, thus met by night—the man Nicodemus, and the Man Christ Jesus. The former, whom four thousand years of history had failed to teach the corrupting quality of sin, that terrible seed which, once sown in the soil of human nature, had brought forth, in every individual of the race, fruit only unto death; the latter, the holy, harmless, undefiled Confessor of this depravity of man, come, at God's set time, to endure the fearful wages due to sin, that He, through death, might quicken with his own eternal life the dead in trespasses and sins.

Mark them well: man and his Maker—the creature and his Creator. Influenced by fear of man, Nicodemus seeks the cover of the friendly night to shield him from his fellows' view. And yet, representative as he is of man at his best estate and altogether vanity, he comes, unconsciously yet irresistibly, drawn by the Father to the Son. Oh! the grace, that begins so gently, bowing itself to the darkness, that the dark one may be led to light; stooping to the wise man, who has to become a fool that he may be wise!

"Rabbi, we *know*." His first words show that Nicodemus knoweth nothing yet as he ought to know. The very thing he knew proved his ignorance as to who and what the Teacher really was. It had not yet been revealed to him that the Man whom he was acknowledging as a Teacher sent from God was the true God and eternal life.

How shall the heavenly Teacher teach this learned scholar? First of all, by humbling him. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and Jehovah alone shall be exalted in that day," when the mysteries of the Kingdom are revealed to a soul or to a world. The first words of the Teacher cut down at a stroke all the high imagination of his pupil: "Except a man be born again, he cannot see the kingdom of God." Whatever the natural man may see, the Kingdom of God is only visible to the new creature.

"THE NATURAL MAN KNOWETH NOT."

Nothing is so remote from the spirit of a new-born babe as that word, "*we know*." The desire to *know* brought in the curse. The tree of *knowledge* bore the forbidden fruit. "Vain man would be wise, though he be born as a wild ass's colt." No form of words could be devised—no truth could be expressed—so fitted to bring Nicodemus to a right state of heart, as that in which Jesus met his assertion and acknowledgment, "We know that Thou art a Teacher come from God."

But this is a hard saying for this man of the Pharisees, and he asks, "How can these things be?" Without satisfying his doubts as yet, the "Wonderful Counsellor" informs him of the manner of the birth, and of the entry into the Kingdom of God. And He gives the reason why: because "that which is born of the flesh *is* flesh, and that which is born of the Spirit *is* spirit." We understand flesh here (as in so many other passages) as another word for fallen human nature, which cannot enter into the Kingdom of God. That which is born of the flesh cannot enter; there must be a new creature born of the Spirit to inherit the Kingdom of God. The new wine must have new bottles: the old garment must be replaced by one altogether new.

THE TWO STAGES OF REGENERATION.

But the Kingdom is for *man*, and man *is* born of the flesh; how, then, can he enter? He must first get rid of the hindrance, and then be endowed with the qualification. Thus the second birth has two stages. There are not two births—one of water and another of the Spirit—but the birth from above has two periods. First, the flesh, born of the flesh, must die; and secondly, there must be the new life imparted. We are not wise enough to answer Nicodemus' question, "*How* can these things be?" but we see it around us in creation, everywhere: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Every insect which was once a grub, but died out of its worm-condition, and passed through its chrysalis-tomb into its new and joyous life, bears upon its painted wings, to men whose eyes are open to read the lesson, "Ye must be born again." And we see the same great truth in the resurrection for which we wait. This body of humiliation lies down in death, and by the quickening Spirit is fashioned like unto the glorious body of the Lord. "That which thou sowest is not quickened, except it die."

Now these two stages answer to the respective ministries of John and Jesus, and are described by both under the same terms—water and the Spirit. Compare Mark i. 8; Acts i. 5; with John iii. 5:—

"I indeed have baptized you with water: but He shall baptize you with the Holy Ghost" (Mark i. 8).

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts i. 5).

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God" (John iii. 5).

DEATH THE WAY TO LIFE.

Here, in John iii. 5, it is as though Jesus had said, "You come and tell me, 'We know that Thou art a Teacher come from God;' but before you can truly know anything of Me or the Kingdom which I preach, you must become a fool that you may be wise; you must die that you may live. All this knowledge of yours is worse than valueless—it is defiled; and it is so because you are in your own nature unclean. Therefore, before you can enter into the Kingdom of God, you must die to all this natural wisdom, to everything that you inherit from Adam; die as a confessed and condemned sinner (because 'the wages of sin is death'), and you must then be born again by the operation of the Holy Spirit."

John came preparing the way of the Lord by declaring the people to be sinners against God—demanding the confession of sin from them—requiring them to go down into those waters of symbolic death, thus showing that they acquiesced in the judgment of God respecting them, and acknowledging that all they deserved at his hands was death. When they were brought to this, the way of the Lord was prepared; the people were in a true position; now He could deal with them in grace, and confer upon them the blessing with which his hands were full—even eternal life.

PAST PURIFYING.

But the Pharisees, and all the high and lofty ones who had rejected the counsel of God against themselves, had to be brought down from their self-righteous eminence; they were not even in the road to the Kingdom; they who enter thither must pass through the narrow gate of death, and there the Conqueror of Death meets them and quickens them with his own everlasting life. The Jews' idea, on the contrary, was all about *purifying* (verse 25). John answers them, just as his Lord had met Nicodemus, by telling them that they were *past* purifying. All things—once given into Adam's hand, and forfeited by him—the Father hath given into the hands of his beloved Son; he that believeth on the Son hath life, and he that believeth not the Son shall not see life (verses 35, 36). They wanted to purify what God had condemned as utterly corrupt. (The second part of this chapter—from verse 22—is John's corroboration of the declaration of Jesus, and affords an instructive supplement to his interview with Nicodemus.)

CONCLUSION.

We conclude then that to be born of water and the Spirit is to pass through the two stages of regeneration marked by the ministries of John the Baptist and the Lord Jesus. John "baptized in water unto repentance;" "they were baptized of John in Jordan, confessing their sins." Jesus baptized them in the Holy Spirit and fire, that they might become his witnesses (Matt. iii. 5, 6, 11; Acts i. 5, 8).

The revelation which the Lord Jesus made to Nicodemus, and makes to us in these simple yet comprehensive words, is, that except a man confesses himself a sinner, repents toward God, and yields up self, with all its wisdom and strength, to death; and except he be made a partaker of the Divine nature by union with the Son of God, through the operation of the Holy Spirit, he cannot enter into the Kingdom of God.

M.

The Epistle of James.

By Rev. T. A. GURNEY, M.A., LL.B., Swanage.

V.—The End of Sin and the Goal of Grace.

THE subject of the following verses might be described as the Story of a Sin: Its Suggestion, Conception, Birth, Maturity, and Offspring. It is in striking contrast to the Story of a Sin as we are furnished with it by some modern novelists. And in nothing more so than its intense moral clearness. There are no half conceptions, no confusions of the moral issue by fascinating environments, no appeals *ad misericordiam*, no limitations of universal moral law here. We have the natural history of sin in its normal, its fatally certain progress, and if anything in the world is clear it is that we are following out Natural Law here as much as when we mark its operation in the physical sphere. Reason, Instinct, and Experience confirm the picture as true.

The first terrible feature is *Man's Self-Deception.* "It is from God I am tempted." The actual words indeed imply the intervention of means, but affirm that God is at least the remote cause of such temptations (Gen. iii. 12; Jonah iv. 9; Matt. xxv. 24-5; Romans iii. 7). We often hear the same excuse to-day: "My inherited nature;" "My unnatural conditions of life;" "My business surroundings; "My pressing family needs;" "All these things are against me." The heathen knew the same excuse. "But I am not guilty," says Agamemnon, in Homer's Iliad, excusing himself for his injustice towards Achilles, "but Zeus and Fate, and Vengeance walking in darkness." "What," says a guilty character in one of the plays of Terence, "if any god willed this thing?" Such deception springs from distrust of God and ignorance of his nature. It converts his universal moral law into an ever-shifting and subjective standard capable of

ALMOST INDEFINITE ELASTICITY,

a sliding scale to suit individualism. James' answer is:

(I.) *God never tempts, for He himself is untemptable of evil* (13). Alford translates "unversed in things evil," but we must take it in its stronger sense. This was one of the names for God most frequently in use among the early Christians: "The Untemptable One." No constraint can draw Him towards such a contradiction of his nature. And on that account, passing into the range of actual experience in each individual case, it will be found that "He tempteth no man."

(II.) *Temptation arises from the evil within our own hearts* (14). At the very moment when the sinner is charging God foolishly, he is harbouring in his bosom the harlot-temptress, Lust, to whom he

YIELDS WITH SUCH FATAL EFFECT.

It is Solomon's warning repeated (Prov. vi.). Two pictures describe the debasing character of man's fall. He is "drawn away" out of his repose and safety behind the barrier of God's law or Christian habit, like a fish by bait; then "enticed" to swallow eagerly the snare, to accept the noose, to yield passively to the captivating delights of sense. Each word emphasizes the involuntariness, the shamefulness of the choice made as beneath man's freedom and intelligence. (Same word, 2 Pet. ii. 14.) It is, in fact, the victory of Desire ("a word always used in the New Testament with the underlying idea of evil"—*Mayor*) over Freewill. *Man's weakness* is thus the second feature of this passage.

And *Man's Ruin* is the last. (III.) *Desire, yielded to, gives birth to sin* (15). The guilty connection once established is maintained. Desire keeps her greedy spell over the conquered man. The offspring of that guilty union, Sin, grows. The mind becomes familiarized with her presence. She even becomes at last loved for her own sake. Then, in the awful climax, she works her revenge upon her guilty parent. Thus, in Shakespeare's *King Lear*, Gloucester, the unnatural father, loses his eyes at the instance of Edmund, and so

"THE WHEEL IS COME FULL CIRCLE."

(IV.) *Sin herself*, becoming the rival of Desire, fascinating in spite of her hideousness, goads her prey with the very promptings of Hell. By an unnatural and horrible union, when "come to maturity," she *in turn brings forth death* (*apokuei.* 15) (*cp.* Rom. i. 24-32). This victory of Lust and Sin finds many illustrations. Joseph's whole fate turned upon an hour's resistance to it. Samson's strength fell before the seductions of Delilah, as David's "in the matter of Uriah the Hittite." Poetry and Fable alike utter the same warning. Vivien the harlot, in Tennyson's Idylls, steals Merlin's wisdom, and leaves him spellbound in the forest, "lost to life and use and fame and name." Atalanta loses her race through stooping down to pick up three golden apples. Circe, "the daughter of the sun," turns her human victims into "grovelling swine." The "Tuscan mariners," carrying off Bacchus, god of wine, are changed into dolphins. Milton has no more terrible picture in his Paradise Lost than this ghastly union (II., 745, &c.). By contrast, turn to

A BRIGHTER PICTURE.

"Flesh and blood," says Menachoth, "seduce from the ways of life to the ways of death; God draws from the ways of death to the ways of life." With Him is no such darkness. He is "the Father of luminaries." The word is astronomical. He is the Personal, Transcendent, Self-revealing Source of all good, and of good only. The true light was ever coming, was ever immanent, in the world which He had made. He never left or leaves his creature to return to darkness. "Every good kind of giving, and every perfect boon, is from Him." He is the Sun of all other suns, the Self-Sufficient, Self-Sustained, Self-Imparting Life, from whom all forms of life are derived; the Immortal, Inexhaustible Fountain of being; the World-Father, not needing creation, yet going forth from Himself in love that He may gather up unto Himself as goal the creatures who are the extension of his fulness.

O MAN, CAN YOU SIN

against such a God and such a destiny? His light has no "parallax"; it appears the same from whatever point of view regarded. There is "no overshadowing of mutability" (*Mayor*). "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." There is no equation of time; He is "the same yesterday, to-day, and for ever." There is no eclipse. "God is light, and in Him is no darkness at all." There is no dreary winter solstice; that light shineth "more and more unto the perfect day."

And we are his creatures by a miraculous, a "monstrous" birth (same word as in verse 15), begotten not by passion, but by the will of God, the "first fruits," not of death, but of a young, regenerate creation. Let us live, James adds, as those who know this (i. 19, R.V.), using our lips in his praise. An old Arab was forbidden, by jealous royal decree, to praise his benefactor, the Vizier Bermekee (Spurgeon's "Treasury of David"), whom his Sultan for very jealousy had put to death. But he still persisted. The Sultan at length summoned him before him. He saw that threats were of no avail to stop him. So he gave the man his sceptre, with the words, "Bermekee never offered you a gift like that." The old man raised his hands in thankfulness, and exclaimed at once: "This also cometh from Bermekee." No Second Cause can conceal the gifts of the Father of Lights. "This also cometh from the Lord of Hosts, which is wonderful in counsel and excellent in wisdom" (Isa. xxviii. 29).

The Mildmay Conference.

PROGRAMME OF MEETINGS.

TUESDAY, JUNE 25.

ROOM No. 4, 7 a.m., Prayer Meeting, Mr. James E. Mathieson (in the chair). Large Hall, 11 a.m., GOD IN CREATION—Lord Polwarth (chairman), Rev. W. H. Griffith-Thomas, Rev. D. M. MacIntyre. Large Hall, 3 p.m., Missions to the Jews—General Sir W. Stirling, K.C.B. (chairman), Rev. F. L. Denman (London Society), Pastor W. Fuller Gooch, Revs. John Wilkinson and S. Wilkinson (Mildmay Mission). Large Hall, 4 p.m., Prayer Meeting for Israel—Mr. James E. Mathieson (chairman). Room No. 4, 3 p.m., Bible Reading, "The Earthly Home of Man"—Dr. Walter Kidd. Room No. 5, 3 p.m., The Bible League—Dr. Robert Anderson, C.B. (chairman), Rev. J. B. Barraclough, Mr. A. H. Carter, (Assistant Secretary). Room No. 5, 4.15 p.m., Mission Work in South America—Rev. H. Grattan Guinness, D.D. (chairman), Mr. J. L. Jarrett (Peru), Mr. Hodge (Buenos Ayres). Room No. 6, 3 p.m., Soldiers' Homes in Ireland and India—Mr. T. A. Denny (chairman), Miss Sandes, Major Gamble (from the Front). South Tent, 3 p.m., Z.B. and M.M. Jubilee Meeting—Mr. W. H. Seagram (chairman), Miss Weatherley (Lahore), Miss Fallon (Allahabad), Rev. Isaac F. Row. South Tent, 4.15 p.m., Medical Missions—Dr. W. Gauld (chairman), Dr. L. Hertslet (Mildmay), Dr. Edith Brown (Ludhiana), Dr. R. Elliott (C.M.S.). Mulberry Tree, 3 p.m., Y.M.C.A. and Y.W.C.A.—Mr. J. H. Tritton (chairman), Mr. Oldham and Dr. Williamson (Lahore), Mr. Pringle (Bombay), the Hon. Emily Kinnaird, Miss Rees, Mrs. Cumming (India), Mr. and Mrs. Oatts. Mulberry Tree, 4.15 p.m., Irish Church Missions to Roman Catholics - Rev. F. W. Ainley (chairman), Rev. Stanley J. Hersee (Association Secretary). Large Hall, 7 p.m., GOD IN CREATION—Lord Polwarth (chairman), Rev. W. Y. Fullerton, Rev. D. J. Stather Hunt.

WEDNESDAY, JUNE 26.

Room No. 4, 7 a.m., Prayer Meeting—the Hon. R. Moreton (chairman). Large Hall, 11 a.m., GOD IN REVELATION—Lord Polwarth (chairman), Rev. H. Grattan Guinness, D.D., Rev. Thomas Lancaster. Large Hall, 3 p.m., Missionary Meeting—The Bishop of Sierra Leone (chairman), Dr. G. P. Smith, L.M.S. (Tien-tsin), Mr. Green, C.I.M. (Personal deliverance in China), Mr. Spencer Walton, S.A.G.M., Rev. C. W. Stileman, C.M.S. (Persia). Room No. 4, 3 p.m., Bible Reading—"The Relation of the Incarnate to the Written Word,"—Rev. W.H. Griffith-Thomas (chairman). Room No. 5, 3 p.m., Missions to Lepers in India and the East—Rev. R. Wardlaw Thompson (chairman), Rev. G. M. Bullock, L.M.S. (Almora, India), Mr. John Jackson (lately returned from India). South Tent, 3 p.m., Army Scripture Readers' Society—Lieut.-General Hon. B. M. Ward (chairman), Col. Van Someren, Readers Wood and Ewing (South Africa). South Tent, 4.15 p.m., International Christian Police Association—Mr. T. A. Denny (chairman), Miss C. Gurney, Members of the Police Force. Mulberry Tree, 3 p.m., Waif and Stray Children for Christ—Rev. Prebendary Webb-Peploe (chairman), Miss Bessie Code, Rev. Canon Girdlestone, Dr. T. J. Barnardo. Mulberry Tree, 4.15 p.m., Young Abstainers' Union—Rev. W. R. Mowll (chairman), Mrs. Servanté. Large Hall, 7 p.m., GOD IN REVELATION—Lord Polwarth (chairman), Rev. E. W. Moore, Rev. J. Gregory Mantle.

THURSDAY, JUNE 27.

Room No. 4, 7 a.m., Prayer Meeting—Mr. Edward Trotter (chairman). Large Hall, 11 a.m., GOD IN MANIFESTATION—Lord Polwarth (chairman), Rev. S. A. Selwyn, Rev. H. B. Macartney; 3 p.m., United Communion - Rev. D. M. MacIntyre (chairman). After the Communion, the following:—Room No. 4, Bible Reading, "Manifestations of Christ to Men"—Rev. E. W. Moore. Room No. 5, Poona and Indian Village Mission - Mr. Chas. F. Reeve. Room No. 6, Parents' Prayer Meeting—Rev. D. B. Hankin (chairman). South Tent, Women's Protestant Union and Protestant Alliance—Mrs. Arbuthnot (presiding), Mrs. Augustus Spencer, Mr. Brett. Mulberry Tree, Paris and London City Mission—Mr. F. A. Bevan (chairman), Pasteur Van der Beken, Mr. W. J. Lockie, Mr. W. Prentice (coalies), Mr. Crozier (gas workers). Large Hall, 7 p.m., GOD IN MANIFESTATION—Lord Polwarth (chairman), Rev. John Wilkinson, Rev. Prebendary Webb-Peploe.

Day by Day.

SUNDAY, June 23. Mark xvi.

IN the dim light the women brave the dangers of an Eastern city and make for the grave. O my soul, how often thou hast sought the Saviour where He was no longer to be found, in the grave of old experiences, or of dead and empty rites; and how often thou hast cherished fears for which there was on occasion, as thou hast discovered presently!

In the grave, where Christ had lain, a young man was sitting on the right side, arrayed in a glistening robe; so out of death life comes, and one result of the Saviour's Resurrection has been that myriads of noble youth, clothed in garments of purity, have gone forth like the dewdrops of the morning sparkling on the bosom of the earth. God's angels are always young. We who are the children of the Resurrection, in the life of Eternity, will grow always younger, as here our bodies are ever growing older. In our own life how often have we found that what seemed to be the close of all our hopes has been the beginning of a new epoch. One generation passes but another comes; one age finishes but another opens. The ministry of Galilee and Jerusalem is at an end, but the Spirit of the Master in the Acts of the Apostles goes forth to new victories.

Who can estimate the myriads of souls that have been helped by the closing verses of this Gospel? Here is the mighty power of faith, the signs that follow its simplicity and purity; demons cannot resist it, serpents are rendered innocuous, and healing streams from its touch. Let us keep our eyes fixed on the Risen Christ sitting at the right hand of God. Let us dare to believe that He is ever working by our side, and confirming our words (Hebrews ii. 4).

MONDAY, June 24. Luke i.

As we open this chapter, we feel the breath of a new age. It reminds us of the land birds, and branches of trees, that made Columbus realize that a new continent was at hand. Evidently there were many who feared the Lord, and spoke often one to another, uncontaminated by licentiousness, and by the misrule that filled the land with anarchy. These were the quiet in the land who were looking for the redemption of Israel. There were Zacharias and his wife Elisabeth, both righteous before the Lord and blameless; there was Mary the Virgin, who was counted worthy of the highest honour that could be placed on womanhood, and whose soul was so full of Scripture that when she presently burst into song her words were the mosaic of Old Testament writing; and there were the neighbours and kinsfolk of Elisabeth, who magnified God's mercy as they rejoiced with her, and laid the marvels associated with the Baptist's birth in their heart. Such were some of a simple, earnest, godly remnant, who were on the outlook for the King who was to come suddenly to his Temple.

Let us ask that the Holy Ghost may come upon us, and that the power of the Most High may overshadow us, that out of our union with the Eternal, holy things, words, and deeds may also be born from us.

TUESDAY, June 25. Luke ii.

The manger bed and its precious Occupant are among the most cherished memories of our childhood; but as we grow older we turn with adoring wonder to the spot where the Infant Light first shone, which was destined to fill the world with its glow. The shepherds are there, with their rustic wonder; angels are not far away, with their "Glory to God in the highest;" and aged saints, like Simeon and Anna, welcome the Lord's Christ. To whichever class you belong, you will find yourself welcome here.

The growth of the Child is quite compatible with his Divine nature, for He laid the attributes of the Godhead aside that He might develop along the ordinary human standard, so that (sin excepted) there might be no phase in human development of which He was not personally conscious. The story of the Temple is specially beautiful, because it reveals such a perfect understanding between Him and Mary. He wondered that she could have lost Him. The stress surely is on the word, "Wist ye not?" as though He said that his mother and He had lived in such close companionship, and so read each other's hearts, that she ought to have no doubt at all as to the reason why He was missing from her sight. She might have known that only one thing could make Him independent, and that was his Father's business. Let us seek that our Father's business may absorb us, and that to do his will may become the one guiding star of life.

The Babe Christ passes into the growing Boy. Let us not spend our days before the Madonna and her Child, nor even at the Cross, but unto his full maturity in the resurrection life.

WEDNESDAY, June 26. Luke iii.

The hour of the beginning of the Baptist's ministry was so important, that it needed the hands of an emperor, a governor, two high priests, and three tetrarchs to point it. And the Evangelist, by this enumeration of Gentile rulers, may have wished to prove that the sceptre had already departed from Judah, and a lawgiver from between his feet. The chosen land was torn to pieces by the Roman eagles.

The word of God came upon the Baptist, as when God spake to Moses from the flaming bush, or appeared to Elijah on Horeb, sending him back to his unfinished task; and John obeyed. Emerging from his wilderness retreat, clad in his strange attire, spare in figure, his features sharp and worn with fasting, he moved down the Jordan valley like an apparition. Crowds gathered around him. The great cities and towns emptied themselves into the Jordan valley. Judæa, Samaria, and distant Galilee felt the tremor of that strange voice, and even the youth of Gennesaret left their fishing-nets to sit at his feet. So widespread was the movement that it sent ripples even into the royal palace, awaking the curiosity, and even the conscience, of Herod himself. It was a genuine revival of religion. Oh that we might live to see such another!

We are told that the time of his appearance was the Sabbath year, when field-work was suspended, and men had comparative leisure. John was young, but he asked nothing of the world. His tone was positive and his energy tremendous. The sledge-hammer in full swing would aptly be his symbol. He knew no rank, no party. He was the king of all. He spake no word to please, and kept back no word for fear. Above all, the Spirit of the Lord God was upon him, the spirit and power of Elijah.

But how abashed he was before Jesus! When he beheld Him, his whole manner changed. The voice that had swept the world like a whirlwind sank to whispers. But Jesus re-assured him. "It becometh *us*"—*you and Me*. He must do the Father's will. He must enter the fold by the door the porter opened. He must, symbolically, at least identify Himself with man.

THURSDAY, June 27. Luke iv.

As the waters of Jordan bisect the Holy Land, so does our Lord's baptism bisect the holy life. Jesus took with Him into the wilderness our manhood, a perfect humanity of flesh and blood, a real body made in all points like unto his brethren, for He elected to fight that fight, not by the use of the attributes of Deity, but as Son of Man. Where the first Adam fell, there the Second must stand. In each case the first temptation circled around food; but for Adam the fruit of the tree was a luxury, whilst to Jesus food was almost a necessity after his prolonged fast. But Jesus stood, resolutely determined that He would not step outside the circle of his Father's will and appointment. He would take the way of the Cross, from the first subordinating his own choice to that of his Father.

Notice that the Spirit of God was "upon" Him, that He was full of the Spirit, that He returned in the power of the Spirit; and in the grace of the Anointing, which He had received, our Lord wrought his life-work. It was evident that till He had received this, He would not attempt the life-work that awaited Him. Ah, how foolish are we, who essay to perform his works without that special qualification for which even He waited, and which He waits to bestow on us. Was this not his first request as He entered the glory, "Father, give to Me the fulness of the Spirit in my ascended glorified Nature, that I may do for my Church as was done to Me when I stood on the threshold of my work"?

From the sixteenth verse we have the Gospel of the Jubilee, as it has been called. Seizing on the imagery of the gladdest festival of Hebrew life, Jesus likened Himself to one of the priests, who, with trumpet of silver, proclaimed "the acceptable year of the Lord." Next, we have an account of how the Lord began to give practical effect to his message. Here is the narrative of how He spent one of his Sabbaths—specimen of many others.

FRIDAY, June 28. Luke v.

When Peter and his companions had their memorable interview with Jesus by the Jordan, they were *designated* to the apostolate—here they were *appointed*. It would appear that they did not accompany Him to Nazareth, but fell back into secular life. In the early morning, after the busy Sabbath described in the last chapter, our Lord seems to have sought the quiet of the sea-shore, possibly to find a still hour for devotion, or perhaps to see how his friends had fared with their all-night fishing. But He soon had to beat a retreat from the swirling crowd, in Peter's boat.

When He had finished his public exhortation, He turned to give his future apostles a private lesson. First, *He* must be recognised as Master. The tone in which He bade them let down their nets was much more peremptory than that in which He requested them to push a little out of land. Peter and the rest must learn, though his request is in the teeth of all previous experience, that they must literally obey. Next, he must learn that whenever he goes truly into partnership with his Master, he must be prepared to cultivate the partnership of others. Lastly, he must recognise the lavishness with which the Master repays the smallest service rendered to Him or his cause. Let us follow Him, that He may make us fishers of men. He is Master in that art.

The cleansing of the leper, the healing of the paralysed and the forgiveness of his sins, the call of Matthew, and the discourse in his home to the publicans and sinners there, the withdrawal into the desert place for prayer—are glimpses into the Master's heart, nay, into the depth of Heaven, for this is the everlasting life of God. All this happens to-day, happened yesterday, and will happen to-morrow.

SATURDAY, June 29. Luke vi.

The Sabbath was the Lord's chosen opportunity for doing his good deeds. He must needs break down the barrier with which the formalists of the time had fenced it from the blessed service which it was meant to perform to man generally. He taught us that it was lawful to do good on the Sabbath, and that He is the Lord of the Sabbath day.

What a marvellous picture is that of the crowds gathering around the Master, pressing to derive healing virtue from his person. Oh, that we might see such a gathering of sin-sick souls around Him still! Yet, perhaps under the covert of unpenetrable secrecy, they are stealing up to Him, as the centuries pass, to a much greater extent than we realize. One day we shall know that the elect souls that have touched Him for healing are a multitude that no man can number.

This version of the Sermon on the Mount differs from that of Matthew only as each views the great discourse from his own standpoint. By one it is viewed as the manifesto of the King, by the other as the proclamation of the Man to men. Here is the secret of blessedness, and here also is the draught-sketch of a life of abounding and prodigal blessing, overflowing with mercy and loving-kindness. We are to love our enemies until they become friends, to give with unstinting measure, to give good treasure from our own heart's store, to resemble the Father who, without consideration of gratitude or character, gives his sun and shower, his best gifts to the children of men.

Other Lands.

Famine-Proof Villages.*

By Rev. JAMES WELLS, D.D.

FRIDAY, February 8, 1901.—Yesterday and to-day I have visited three agricultural settlements, which Mr. Andrew has founded within the last seven years. They have changed the jungle into fruitful fields and luxurious gardens. The aim is to foster a Christian community, distinguished for industry and independence. Several such efforts have failed, but these seem to possess many elements of success. The peasants have fixity of tenure, fair rents, and the possibility of bettering their position. Everything that might pauperize is rigidly excluded. The aim is to elevate them in the position which naturally belongs to them, not to take them out of it. The centre of each village is a simple building which is both school and church. They call it

A PRAYER HALL.

From it there stretches a wide street fringed with overshadowing banana trees. On each side are native houses of thatch and mud, built and owned by the people. For rent they pay one-third of the produce. Many friends have volunteered help, and thus many wells have been sunk. One recent visitor presented a well, and also an American Aermotor. It has just been erected, and I had the honour of turning it on. By its side stands the old-fashioned picotta, the lever by which the water was painfully raised—a happy symbol of the new order displacing the old. Such wells make the villages famine-proof. There is plenty of sub-soil water, and the longer a well is used the fuller it becomes, because the little underground ducts or channels by which the water reaches the well are enlarged by use, whereas they are choked up by disuse. At least this natural law prevails everywhere in the spiritual world.

Each village has a garden which is the property of the mission, and comes near one's ideal of tropical vegetation. I saw the villagers just as they are, for we made a surprise visit (a "surprising visit" the natives called it). I did what I could to encourage them as Christians, as farmers, and as the pioneers in a great experiment which might bring help to thousands of

INDIA'S POOR PEASANTS.

A few successful models would induce many Greathearts to plant such settlements elsewhere. What India needs is a thrifty, independent Christian peasantry. The cultivators of the soil, since the dawn of history, have been a crushed, spiritless race. It seemed to me that these villagers were much more intelligent, erect, energetic, and capable of laughter than their neighbours. The improvement in the farmers was as noticeable as the improvement in their farms. The Gospel was written with the plough on their fields, as it was written on their faces in the pleasing manifestations of a higher humanity. We may believe that the reason is because they have been delivered from the life-long, age-long fears of the landlord, the money-lender, the invader, and countless demons, and because at last hope has been born in their breasts. Every Christian visitor will most heartily wish success to such practical endeavours to make a Christian of the Hindu, and a man of the ryot.

The frequent recurrence of devastating famines in India has led to the formation of a provisional committee for the purpose of organizing an "Indian Famine Union." The objects are defined by Mr. Leonard H. Courtney, chairman of the committee, as follows:—"Our special object is to investigate the causes of Indian famines, and to promote all possible means of prevention. . . . There are in this country many persons, retired officers, civil and military, engineers, business men, and missionaries, who have special experience of India, who sympathize with the Indian people, and have spare time at their disposal. Our object is to

UTILIZE THIS EXPERIENCE,

good will, and leisure for organized work, so as to bring practical aid to the Government of India in tracing the causes of these recurring calamities and in devising means of prevention. We are also anxious to obtain help and advice from the leading authorities in economic science with a view to dealing on sound principles with the difficult problems involved in safeguarding a vast and scattered agricultural population.

"The first point is to ascertain in detail the present condition of the Indian cultivator and the origin of his difficulties, and this can only be done by a special inquiry conducted under the orders of the Government of India. An exact diagnosis of the patient must precede the application of remedies. We therefore propose to begin our work by moving the Secretary of State to grant this special inquiry. We then propose to form sub-committees to inquire into and report upon the various suggested remedies —*e.g.*, irrigation, agricultural banks, village industries, reafforestation, migration, grain storage, export duties on grain, technical education, arbitration courts, administrative reforms—already before the public, in order that the Government of India may have the support of an enlightened and organized public opinion in dealing with the problem of famine prevention as distinguished from famine relief."

* Extracted from Across India (*Kennedy, Roberton, & Co., Limited, Glasgow*), an interesting account in diary form of a recent visit to India, in the course of which visits were paid to a large number of mission stations.

793

The Opium Crime.

DEAR SIR,—I ask leave to call the attention of your readers to the new number of "National Righteousness,"* which produces ample evidence of the present position of the traffic in opium, drawn from public official documents; and extracts from three recently published and authoritative books which have been called forth by the woeful events of last year in the Far East; the authors of these volumes are—Sir Robert Hart, Bart., Inspector-General of Chinese Customs and Posts, who entered the consular service forty-seven years ago; Chang-Chih-Tung, Viceroy of Hupeh and Hunan; and Mr. Chester Holcombe, for many years Interpreter, Secretary of Legation, and Acting Minister of the United States in Pekin.

I venture to beseech thousands of your readers to spend if it were but a few shillings each in the purchase and distribution of the magazine I have named, and thus help to re-awaken the national conscience to the enormity of our crime against China, and the urgent necessity for abandonment of the unholy opium trade.

In any new commercial treaty with China, is it too much to hope that public opinion (which has, alas, gone to sleep) might be stirred, as it was some ten years ago, to demand that no pressure should be put upon China to admit the the destructive drug?—Yours sincerely,

James E. Mathieson.

* June, 1901. Price 1d. Morgan and Scott, Publishers.

A Sierra Leone Hospital.—The annual report of the Princess Christian Cottage Hospital, Sierra Leone, tells of much progress during the year. The influence of the hospital is felt throughout the district and on the west coast. It is under the Bishop of Sierra Leone, but is entirely undenominational. The sick poor of every creed are received, treated for their ailments, and told the Gospel message. Last year no fewer that 267 in-patients and 5,600 out-patients were dealt with. The staff consists of a medical missionary, doctor, and three Sisters—all English—and three native nurses, who are trained under them. Just now there is urgent need for the services of another English lady, fully qualified as a nurse, desiring to engage in missionary labour. Copies of the annual report, and all information, may be obtained from Mrs. Gandy, Central Hill, Upper Norwood, S.E.

A Corner of Belgium.

DURING the past nine years an interesting work has been in progress at Ougrèe, near Liège. It was founded by two factory workers, formerly Roman Catholics, who had been brought to a knowledge of the Gospel of Christ. Since 1893 it has been under the care of Pastor Brogniez, who finds abundant opportunity for his devotion and energy in the district, which within a radius of less than three miles has a population of 70,000, the majority of them miners and factory hands, almost entirely Roman Catholics.

Though in a denominational sense classed as Baptist, the work proceeds on lines that are essentially evangelistic, and since it was founded nearly two hundred persons have been brought to a knowledge of the Saviour, and have confessed his name by baptism. Himself a convert from Romanism, M. Brogniez is admirably suited for his sphere; and while his high character is attested by Dr. Grattan Guinness, who has followed his career since he was a student at Harley College, his pastoral work has the warm commendation of (among others) Rev. Aimé Cadot, of Chauny, Aisne, France, who is president of an association with which the Ougrèe Church is affiliated.

At the present time Pastor Brogniez and his wife are on a brief visit to England, seeking opportunities of interesting Christian friends in the affairs of their struggling little church. There is need for help, as the chapel in which the Gospel is preached is on the point of collapse through structural weakness. Moreover, it is necessary to enlarge the building, also to erect a Mission Hall in which to lodge other important agencies in connection with the work. M. Brogniez would be glad, while in London, to address meetings on Gospel effort in Belgium. Letters may be sent to him at Harley House, Bow, E.

In Northern Spain.

REFERRING to the translation of a Romanist's account of the work at Marin, which we recently published, Mr. Sidney Turrall writes that the number of baptized believers in that town is 120, and that some 150 more, young and old, attend the services, while a league away there is another church of eighty baptized members. During the last nine months, in spite of the increased activity of the Romanists in opening rival schools and clubs, conversion has been professed by more than fifty, chiefly young people, an especially healthy feature.

One member has seven converted children, six of them married to believers, and of the forty grandchildren most of the elder ones are the Lord's, as well as three of the great-grandchildren. There is more of the gift of preaching among the members than the instances cited, and four villages are regularly visited by Spanish brethren. Lengthy probation is required before admission to membership, and a case of return to Rome is almost unknown. Thus in the hard soils described by the Spanish writer, with its noxious weeds, the harvest has been greater even than he supposed.

The Bible in Syria.

IN the course of a circular addressed to the friends of the John Wilson and Alexander Melville Memorial Schools, Baakleen, Lebanon, Syria, Mr. Doolittle writes: "Of the 239 non-Christians in Schools in the Deir-il-Kamr district, almost all are Druzes. What is wanted now on Lebanon are missionaries to live true, consistent, earnest Christian lives among the people.

"Educational work has, in general, progressed favourably; but last year Baakleen schools had to contend with disease and inadequate teaching force. An efficient head teacher is needed. Baakleen is a large town composed almost entirely of Druzes, and the presence of several English ladies gives a much-needed stimulus to the work. They conduct a dispensary and hospital, the moral and spiritual results of which cannot be tabulated in cold statistics. Their house-to-house visitation and Bible work are an inestimable aid to the educational work of the schools. The work of our dispensary has gone on steadily. We draw our patients from 100 villages and hamlets. The greatest number come from a neighbouring valley, twelve miles in length, whose malaria is generally rife during the autumn months. During 1900 there were 3,407 attendances, out of which 1,840 were new cases. The hospital was open for nine months, during which fifty-two patients were admitted."

Bible Lands Missions.

THE annual meeting of the Bible Lands Missions Aid Society, held on Tuesday, June 4, in the Exeter Hall Parlour, afforded a happy opportunity of welcoming home Rev. W. A. Essery, hon. sec., on his return from a visit to Palestine and the East.

A brief report of the Society's operations was given by Mr. A. Habershon, in the course of which regret was expressed that owing to a diminished income some grants had of necessity been curtailed. Mr. W. H. Seagram, who presided, spoke in terms of warm encouragement of the efforts put forth to evangelize the Bible lands, a work which must always have a peculiar claim upon the sympathy and support of Christian people.

Rev. W. A. Essery, who followed, gave a vivid account of his recent mission, which was undertaken, he explained, primarily to obtain some rest, and also to note the progress of the Gospel cause. It was evident to him that the assistance given by the Society has been the means of upholding and extending a great deal of good work. Dealing with Egypt, Mr. Essery spoke of the many developments of the missions of the American United Presbyterian Church, which has 215 stations with 6,300 communicant members, forty-nine missionaries, fifty Egyptian pastors and preachers, and forty-eight other native workers. The educational system is carried out with great thoroughness,

BIBLICAL INSTRUCTION

being an important department. Each day school opens with a religious service, while in the classes for both older and younger scholars the fundamental truths of Christianity are taught. The Sunday schools, too, are well organized, and have 8,000 attendants, representative of various forms of religious belief. In one school alone, 100 out of 300 children are of Moslem parentage. In the training college at Assiout there are 619 men and youths. A boarding school for girls has 260 scholars. The students are selected from the village population; they live in the plainest way, and evince a keen desire for knowledge. The missionaries seek to raise up a native ministry, and their Theological College at Cairo is making excellent progress. In the same city the efforts of lady workers to reach the Moslem women have been blessed, and a Bible class meets regularly.

A further instance of the way in which Mohammedans are being reached was a gathering attended by Mr. Essery, in which 200 men, half of them followers of Islam, were listening intently to a powerful Gospel address from a converted Mohammedan sheikh. God is indeed planting a spiritual church in Egypt.

In the Holy Land Mr. Essery visited the Hebron School for Moslem Girls, the English Hospital at Jaffa, and Miss Arnot's school in the same city, at all of which good progress is being made. In Syria progress is likewise being made in the missions under the direction of the American Presbyterian Board. The printing press is particularly useful. Bibles are prepared and distributed in large numbers, and one order has just been received for no fewer than 50,000 Scriptures. The Protestant College at Beirût, under its esteemed president, the venerable Dr. Bliss, has now 500 students, including many Moslems, all of whom take part in

DAILY CHRISTIAN WORSHIP.

A good account was also given of the British Syrian schools, and also of the Training Institute at Sidon, where Dr. Ford is earnestly demonstrating how usefully industrial missions may serve the cause of evangelism. The speaker concluded by advocating a concentration of effort in the Lebanon district, which is the freest part of the Sultan's dominions, and where many villages are pleading for mission schools.

An interesting feature of the meeting was the presentation to Mr. Essery of an illuminated address, expressing gratitude for the many years of work which he has devoted to the interests of the Society.

Medical Missions in Rome.

IN her report for 1900, Mrs. Wall refers with gratitude to having been enabled to alleviate somewhat the acute suffering of those who, owing to the inundations and intense cold during the past winter, were driven out of their homes. These had no place to shelter in at night but the public dormitory, where the crush was so great that, in order to be admitted at 5.30 in the afternoon, applicants had to be at the door at 1 p.m.

Among many interesting incidents, some illustrate the growing importance of a medical mission as an Evangelistic agency.

THE TRUE FRIEND FOUND.

Domenica Sabatini heard the Gospel for the first time at the Medical Mission, Borgo Pio. Her heart was touched. She not only began to frequent the other meetings, but sent her children to the Sunday school. House visitation followed. Both she and her husband were converted, and joined the Church last Easter. Their children are growing up in the knowledge and fear of the Lord. One day, when for some reason the hall was not opened for the mothers' meeting, Domenica invited them all to her house, and, to the surprise of the neighbourhood, the meeting was held there. She has lost friends on account of the Gospel, but knowing her Saviour, she confesses to have found the true and only Friend in Christ Jesus.

Another woman, named de Santis, also heard the Gospel on a visit to the Piazza Vittorio Medical Mission. Impressed by what she had heard she persuaded her husband, much prejudiced against the Protestants, to accompany her to the evening meeting. In both their hearts the Lord began to work, and the woman asked Mrs. Wall to come and see her at her home that she might instruct her more fully in the Gospel. Since her conversion de Santis has suffered much at the hands of petty persecutors, but has remained firm in her faith, and through her testimony others have sent their children to the Sunday school. Her husband, formerly driven by want of work to try to drown his misery in vice with low companions, is now transformed into another man, and is by the grace of God an example of morality and affection towards his family.

THE SUNDAY SCHOOL

thrives well. A few Sundays ago four of the little scholars arrived out of breath, but flushed with victory. The priest had stopped them on the way to take them off to the Roman Catholic Church; but Giovanni, aged five, spoke up bravely to the priest, and said, "No, indeed, we are going to the Sunday school." And then they ran. Yes, there is hope in the rising generation.

One little girl, whose parents were persuaded to take her away from the Protestants, was sent to the nuns' school. Every day, however, she visited the mission school to kiss Mrs. Wall. A short time ago she became unwell, and was obliged to stay in bed for a few days. During her illness she would speak of nothing but of returning to her old school. So one Friday the mother went and asked Mrs. Wall whether she would take back the child. "Yes, on the coming Monday," was the reply. But the little one had no idea of waiting till Monday. Happy and bright at finding herself once more in her old school, she went to her accustomed place and would not budge again. She now attends the Thursday sewing classes and the Sunday school, and repeats at home the verses and hymns she has learnt.

Candida Scupa attended the meetings, a poor blind woman. Born again, she exercised the faith of which Jesus had said that it would remove mountains, and the Lord honoured her by granting her request. She received back her sight for a time. Lorenzo was a rag and paper gatherer, living in misery and poverty, but rejoicing in the Lord from the time he had found Him. Once during his last illness when a glass of water was brought to him, he said; "They brought the Lord Jesus vinegar to drink, and He was the Son of God, while to me, a poor sinner, they bring this beautiful water."

Schwifat Mission Schools.

WE have been much cheered by a visit from Rev. W. A. Essery, hon. secretary of the Bible Lands Missions Aid Society, who has been visiting the different mission stations in Syria. He came to us on May 1. It was the night for our week service, and Mr. Essery kindly gave the address, which was translated by Pastor Said. We had a large attendance, and the people were most attentive.

On the following morning the children of both boys' and girls' schools were assembled, numbering 100, and Mr. Essery gave them a suitable address, and read them a hymn, which he wished them to copy and learn. When the meeting broke up I asked him to examine the classes in Scripture, which he did. The two first classes were able to answer in English, one on the Acts and St. Paul's Epistles, and the other on the Tabernacle and its typical teaching. The three younger classes were examined in Arabic, and their answers translated, one on the Life of our Lord, another on the Kings of Israel, and the little ones on the Lives of the Patriarchs. When they assembled in the schoolroom, twelve of the first class repeated the hymn which they had learned. Mr. Essery was very pleased to find that they had mastered it so quickly. In the afternoon an address was given in the boys' school. If friends only knew how much isolated workers are cheered by such visits, I am sure we should have more of them.

Louisa Procter.

South Africa General Mission.

WE are making a very great endeavour to meet the needs of our soldiers now in the field, and of those who will be stationed in South Africa after the war is over, probably some 50,000 to 60,000. With that object in view we are endeavouring to interest friends, so that the £14,000 necessary to build the suggested new Homes may be forthcoming, of which about £4,000 has already been either given or promised.

We have aggressive work going on amongst the men at the present time stationed at Cape Town, Wynberg, Johannesburg, Pretoria, and Pietermaritzburg, and much blessing is attending the work.

This mail has brought a letter very urgently asking for good literature, Testaments, and notepaper, &c., to be sent out on a very large scale; we have opened a fund with special reference to this need, and presently we hope to be in a position to dispatch a considerable quantity.

Arthur Mercer, Secretary.
17, Homefield Road, Wimbledon, S.W.

American Notes.

THE Prohibition Convention for the State of Iowa, held at Des Moines a few days ago, passed a resolution expressing admiration for the work of Mrs. Carrie Nation, and endorsing her methods.

On the motion of Dr. Freeman, of Buffalo, N.Y., the Presbyterian General Assembly sitting at Philadelphia last week declared war on cigarettes. This action was taken on the recommendation of the committee on temperance, the declaration being in the following terms:—"Inasmuch as the cigarette habit among the young people of our country has reached such alarming proportions as to demand decisive action on the part of our General Assembly, we recommend that our permanent committee be directed to call the attention of our churches to this great evil, and to urge them to use their utmost endeavours to counteract the same." Roger Martin.
New York.

Continental Y.M.C.A.'s.—We have received a letter from a young man, belonging to a Midland county, who has been living for some years on the Continent, expressing regret that he was not sooner brought into touch with the Y.M.C.A. Through being introduced to the Brussels secretary, he has now found "a real home from home;" and is anxious that young men who intend leaving home should be aware of the advantages to be obtained in this way. We commend the matter to the attention of the friends of such travellers, and would earnestly advise that they should be provided with the addresses of Associations in the towns to which they are going, or that the secretaries should be advised of the addresses of young men settling in their districts.

China Inland Mission.

THE thirty-fifth anniversary of the China Inland Mission was the occasion of a large and deeply-interesting gathering, held in Mildmay Conference Hall on Tuesday afternoon of last week. Missionaries and their friends came together from all parts of the country, and with chastened spirits heard from the lips of leaders an account of the Lord's doings in China during the terrible months of last summer and autumn.

The key-note of the proceedings was struck by Sir George Williams (chairman), as he referred in terms of the deepest affection to the friends who were called away. "God has said to them, 'Come up higher.' Now you would like to change places with them, but you must not. They have been honoured with perpetual honour in the execution of their work. Since the soldier of King Edward sacrifices himself freely, we who belong to the King of kings must be ready for any eventuality. We did not expect such a sudden calamity to overtake our brothers and sisters, but nevertheless the Lord reigneth. Some were

READY FOR THE HONOUR,

and they have received it. Others have to endure yet; and this spirit of self-sacrifice, of consecration, of holy devotion must be spread yet more and more."

Being unable to be present on account of weak health, Rev. J. Hudson Taylor sent a letter expressing his deep regret, and explaining the circumstances under which after a short visit to England he found it necessary to retire to the quieter life abroad. We quote the following paragraphs from his message:—

What a year we have passed through since the last annual meetings! Never have we had more cause to praise God, and never has your fellowship in prayer been more needed or the great concert of prayer been more signally answered. But for the earnest prayers of God's people in many lands all missionaries inland might have been cut off, and many thousands more of native Christians might have suffered martyrdom. We cannot but feel, too, that the way in which bereaved workers and their friends have been sustained and enabled to glorify God in their deep affliction, has been a very manifest answer to the cry of many burdened, sympathizing hearts.

We thank you, too, most sincerely for your loving gifts, especially of money and clothing for those who lost their earthly all, and for the feeding of the impoverished native Christians, who after robbery and the destruction of their homes, have suffered likewise from the famine in North China. Shall we not together praise Him for the marvellous way in which many were preserved, while escaping? What but the power of God *could* have delivered them from sunstroke and pestilence, could have kept them alive through hunger and nakedness, making even their enemies confess that they *could* not kill them, that God *must* be for them. And to-day, while we praise God for his sparing mercies, we think of the many who a year ago were serving God in China, but to-day are wearing the martyr's crown; they honoured the Lord below, and together with their darling little ones, passed into the Master's presence. Can we but feel thankful that we have been associated with them? And are we not strengthened in faith by the way in which they, and others exposed to similar dangers, were sustained in the hour of their extremity? He for whom they suffered is indeed worthy—worthy of the joy brought to Him by their faithfulness unto death, worthy of all that it has cost to those who survive, and to those who are bereaved.

Let us pray that God will reopen the doors which have been temporarily closed, and many new doors likewise; and will succour and abundantly bless the native Christians who remain, and bring multitudes yet unsaved to the feet of the Saviour, to experience the efficacy of his precious blood and the power of his dying love. And let us pray that God will raise up faithful and gifted men and women to fill the many vacant places. Then, too, shall we not all aspire to show our readiness for some new self-denial to send workers to the field, and to rebuild the destroyed Mission premises?

In presenting the annual report, Mr. F. Marcus Wood explained that the number of names removed from the missionary roll was sixty-six, fifty-eight of the members having suffered martyrdom, three having died from natural causes, and five having resigned, while twenty children have also attained the martyr's crown. "Other societies have suffered, but we have suffered more than all."

The financial statement showed that the income for the year from all sources had been £53,365 4s. 10d., being an increase over that of 1899 by £168 2s. 0d.; and the faithfulness of God was gratefully acknowledged, as He has continued month by month to supply every want. "Hitherto hath the Lord helped us, and even in this year of special strain we have had all that we actually needed." Before the troubles broke out in June, twenty-one new workers had been sent out, and twenty-nine had returned after furlough. It had been found impossible to make up any complete return of the numbers of persons received into the church by baptism, but statistics actually received enumerated over 400 such cases.

Of the contributions sent in for the relief of famine and distress in the disturbed provinces, the workers at Shanghai had been enabled to use about 6,000 taels through the native elders;

REV. J. HUDSON TAYLOR.

and now a telegram had been received showing that three missionaries were,

WITH THE PERMISSION OF THE OFFICIALS,

about to leave Peking for the furtherance of this work.

Among the band of missionaries gathered on the platform, the first to speak was Miss F. M. Williams, who reminded her hearers of the different circumstances under which she came home for furlough in 1894; and related the steps which had led up to the opening of a mission station at Sin-t'ien-tsi, in Sz-ch'uen, when there were no Christians in the district. In 1895 there were eighteen members, and last year, when the missionaries left by instructions of the Consul—though all was quiet in the neighbourhood—the membership was forty-seven, with twenty catechumens, about as many showing an interest in spiritual things, and a school of twenty boys. Recalling several objects for which, when last at home, she asked friends to pray specially, Miss Williams told how clear answers had come; and assured them that "those who pray are as really sharers in the blessing as those who see it with their eyes."

High testimony was borne to the zeal of the native Christians, who are all workers. "We have cause to praise God for what He is doing among the little village lads. God has touched the hearts of several of the young people, and they are walking up to their light. One boy was the means of so reaching his family that six of them are now members and several catechumens. In four other instances idols have been burned through the influence of the school boys."

Describing the itinerating work begun in Honan in 1875, Mr. F. S. Joyce recalled the many years during which it was a hard pioneering effort; but said that afterwards the progress had been marvellous. The nine converts of 1884 had grown to fifty-one in 1891, and last year before the storm burst the number was 618. Referring to the needs of the province, he said that of the 109 walled cities 100 had never been occupied.

Throughout the meeting many touching references were made to the way in which the

CHILDREN ENTERED INTO THE SPIRIT

of the terrible time of suffering, and Miss Jessie Gregg devoted her address mainly to telling the story of one of the youngest of the martyrs, little Vera Green, who, when just five years of age, was called home. The little one had been able to understand, in a marvellous way, the fact that they were suffering for Jesus' sake, and had shown repeatedly how fully her heart was drawn out to the Saviour. Then, as their sufferings drew to a close, they had the added pain of seeing her droop and die. With deep feeling Miss Gregg sang a hymn, the lesson of which has been burned into her soul during the weeks of trial:

The way of the Cross means sacrifice.

Special interest was aroused when Rev. A. R. Saunders testified that, dark as the experience in China had been, the greatest trial of the faith of the missionaries was since they came home, and arose on the question of going back again being faced. Few, he said, could realize what it meant to go back to the places where they suffered; but they had yielded themselves to the will of God, and are ready to return when He opens up the way.

A second large meeting took place in the evening, when Mr. Theodore Howard presided, and the same spirit of prayer and waiting upon God which had characterized the proceedings of the afternoon. Dr. William Wilson confined himself to the medical side of the work, and gave an interesting account of a new dispensary which had been fully equipped and was just about to be opened when the summons to leave was received. Incidentally he told how he was led at the beginning of his career, through the advice of Mr. Hudson Taylor, to qualify as a medical man. Mr. and Mrs. C. H. S. Green threw much light on the story of the Lord's dealing during their flight with their children and Miss Gregg from the station of Huolo, until they were relieved by European troops. Addresses were also given by Miss Marchbank and Mr. Albert Lutley.

China and Opium.—In a minute passed at the yearly meeting of the Society of Friends, we read: "From the evidence now open to the civilized world, it appears to be a grave question whether the Anglo-Indian opium traffic to China, has not resulted in as much misery to, and wreckage of human lives, as the African slave trade against which our fathers laboured so faithfully. At the time when some re-adjustment of the relations between Great Britain and China is probable, we feel it our duty to protest anew against the continuation of such a demoralizing trade. Two years ago the Prime Minister of this country declared it to be its true policy, 'to maintain the Chinese empire, to prevent it falling into ruins, and to invite it into paths of reform.' We greatly long for our country that it may yet seize the occasion, to set a noble example of reform by cleansing its hands of all complicity in the opium trade, and so encouraging the Chinese people to do everything in their power to free themselves from the opium vice."

Rev. Owen Evans, D.D.

THE WELSH TABERNACLE, KING'S CROSS.

THE subject of our present sketch has been a conspicuous and familiar figure in Welsh Evangelical life for many years. For over fifty years he has laboured diligently "in season and out of season" as "a good soldier of Jesus Christ" in the ranks of Welsh Congregationalism.

As Dr. Evans is typical of the ministers in Welsh Church life in the latter half of the nineteenth century, who, under the blessing of God, have made Wales morally and religiously what it is to-day, we have pleasure in outlining his career and character. There is no man living who has worked harder, and who deserves better of his countrymen, than he, and the handsome National Jubilee Testimonial, amounting to £930, presented to him on Monday evening last week, is but an expression of the esteem and love in which Dr. Evans is held by those who have come under his influence, and of the tribute which Christian people will accord in the long run to those who are prepared to make sacrifices for the public good.

Owen Evans was born at Penybontfawr, in Montgomeryshire, in November, 1829. His parents kept a wool factory in the village. Owen was the eldest of eight children, seven sons and a daughter. Three of these sons are now serving in the ministry of the Gospel. Like Augustine, Wesley, Cobden, and Garfield, he was blessed with a good mother. She was remarkable for her cleanliness, strenuousness, and godliness. On his mother's side, his ancestors for generations were godly people. On the paternal side, there was one name of considerable literary celebrity—Mr. John Phillips, Portmadoc—better known as *Tegidon*. As Owen was the eldest of the family he had, when very young, to assist his father in the factory. The hours were long, especially in winter time. Needless to say, this was before the days of factory legislation, and the eight hours' agitation was not even dreamed of. While still a mere child, his taste for reading was strong. He eagerly devoured all the books and periodicals to which he had access, most of which were religious. Like David Livingstone, he read by snatches as he plied the loom.

What little education he had in these early days he received under *Ieuan Gwynedd*, a celebrated Welsh poet and patriot. He was only privileged to be under his tuition for a few months, when between nine and ten years old. At the early age of ten he was received into church fellowship. From a child he was remarkable for his earnestness, and was intensely desirous to be a minister of the Gospel. He threw himself most ardently into Church work, and never missed being present either at the "society" or fellowship meeting, where the good old saints of his early years met together to relate their religious experiences, declaring what God had done for their souls. It was in such meetings as these, where the brethren and sisters came together according to Apostolic fashion, one having a psalm, another a doctrine, another a tongue, another a revelation, and another an interpretation, that the soul of the lad was nourished and his heart kindled. In those days the Temperance Revival swept over the churches of Wales, and the youth received great inspiration from it. It is recorded that he addressed a large gathering in his native village on this important question when only eleven years of age. He has been a faithful and consistent total abstainer from that day to this.

Soon after this, his parents removed to Llanfyllin. Here he came under the magnetic influence of a minister of great power and force of character, Rev. David Morgan. This man was physically, intellectually and spiritually, a giant, a king of men, an untiring worker, of considerable repute as a theologian and preacher, the historian of Nonconformity at that period.

Owen Evans was only sixteen years old when he preached his first sermon, based on Luke vii. 40-47—The Parable of the Two Debtors. This first effort took place at a farm-house, where a Sunday-school was held, and sermons occasionally delivered. Between 1849-50 he kept a day-school at Rhydymain, in the old Congregational Chapel, preaching on Sundays wherever his services were required. One who remembers those days writes :—

> I recollect Mr. Evans at this period representing the Congregationalists in an annual Temperance Festival at Dolgelly, and one shrewd deacon, in reviewing the speeches of the day, remarked that that young man, if spared, would certainly make his mark in the religious world; and his prophecy has been fulfilled to the letter.

From Photograph by Messrs. Russell & Sons, 17, Baker Street, London, W.

It is gratefully acknowledged that religious life in Wales has been considerably deepened and strengthened by his services, both in the pulpit and the press.

Dr. Evans was ordained at Berea and Penmynydd (Anglesey) on Whit-Monday, 1851. Last Whitsuntide Dr. Evans officiated at "Jubilee Services" in the churches where fifty years ago he was ordained. He was pastor of Maentwrog and Utica (Merioneth) from 1854-57; Fetter Lane, London, from 1857-63; Wrexham, from 1863-67; and Llanbrynmair, from 1867-1881. Llanbrynmair is a sphere of great usefulness. It is an historic church, formed in 1646. In Dr. Evans' time there were six branches connected with the central church. These were situated at long distances from each other. Most people have little idea of the amount of work which a large country pastorate, having six or seven branches, entails. But his work was not confined to this neighbourhood. He served largely the churches of his own denomination throughout Wales. He was in constant request at special services in the small towns and villages.

In 1881, Dr. Evans received a second call to Fetter Lane Church, which he accepted. Very soon the church, under the efficient leadership of the pastor, removed to the more spacious building at King's Cross, now known as the Welsh Tabernacle. The members of the church at King's Cross, in the beautifully framed address presented to Dr. Evans on June 10, have shown their appreciation of his able leadership in the following words :—

> Both you and we have much cause for gratitude for the large measure of peace, co-operation, and activity which has existed during the period of your ministry. When you undertook the pastorate the second time, nearly twenty years ago, there was £1,100 debt remaining on our church at Fetter Lane, and £100 was added for renovation. But not long after your arrival that debt was completely wiped away. Twelve years ago we removed to our present large and commodious building, which, including all, cost considerably over £7,000. The whole of that debt has been swept away years ago.

The address also goes on to say that the church has doubled in membership, and that the number of hearers has considerably increased since Dr. Evans' advent to London.

How are we to account for the influence of this man? The chief answer is, the utter transparency and simplicity of his character. Those who know him most intimately can bear witness to this. On all occasions, public and private, at funerals or weddings, "the man of God" is conspicuous. In an article to a Welsh monthly, written at the request of the editor, the late Dr. Herber Evans, some years ago on "How I do my work," he writes :—

> The first thing I do after entering my study every morning is to read a portion of the Bible, and that as a *sinner* and not as a *preacher*. I then bow my knees, and ask God, through his Spirit, to enlighten my understanding and assist me in the day's work.

Here we have the secret of the man's influence. To him the ministry is not a mere profession. It is the daily consecration of heart and life and spirit to the service of Christ.

Dr. Evans has been a diligent and painstaking student of the Word of God. Perhaps there is no more conspicuous example in the Welsh ministry of simple devotedness to his calling. He has not been tempted to journalism, nor to lecturing, nor to social and political questions. His time and strength have been given to theological and Biblical exposition. He has throughout his ministry taken a great delight in preaching series of sermons from time to time, and the result has been that he has enriched the literature of Wales by the publication of some of them. When we remind the reader that the following books have been written by Dr. Evans, it will be seen at once where his strength lies :—"The Miracles of Jesus" (1868); "The Parables of Christ" (1873); "Hours with Jesus, or the Person and Life of Christ," 2 vols. (1882); "The Women of Scripture" (1886); "Last Words of Jesus Christ" (1887); "The Sacrifices" (1889); "Sermons" (1899); besides short expositions of Proverbs and Hosea, as well as innumerable biographical and theological contributions to the Welsh magazines. It is not too much to say that Dr. Evans was the first to popularize

theology in Welsh literature. His books have had a marvellous circulation throughout Wales and wherever Welshmen migrate, and are regarded as classics. Ministers and clergymen, theological students of all denominations, quarrymen, miners, colliers, and farmers, have been charmed and fascinated by his books.

It should be added that Dr. Evans' books and preaching are evangelical to the core. He has read widely, and is thoroughly conversant with the theological and Biblical literature of the day; but his principal studies have been on the vital questions of religion. In every sphere in which he has laboured he has proved himself to be "a worker who needeth not to be ashamed"; and the churches which have enjoyed his ministry have been left in an improved position. He knows the value of time and method. With the care of large pastorates, such as Llanbrynmair and London, he would never have been able to accomplish the work he did were it not that he had schooled himself to regular and methodical habits. His faithfulness and thorough conscientiousness as a pastor will be acknowledged by all who know him. The church at King's Cross has nearly 700 members in fellowship.

But above and beyond all, Dr. Evans has had a unique pulpit influence. By universal consent among his own countrymen, he stands as a preacher in the front rank. In the fullest sense he is a preacher of the Gospel. His favourite texts are from John's Gospel and Epistles, and his most powerful sermons are filled with the spirit which permeated the beloved Apostle.

Dr. Evans has now retired from the active pastorate of the Welsh Tabernacle, but his ministry in the Gospel of Jesus Christ will, we trust, continue for many years. It has been well said that the transitional moments in the life of a good man are like locks in the stream of time; they lift the boat to a new level, and send it forth, the same boat on the same stream, still to swim on up towards the springs among the hills. It has been so with the subject of this sketch. Each pastorate has been a larger and more extensive sphere for influence and work. And now he goes forth into the larger ministry as the servant of all the churches of his native land. He will be at their beck and call, and from a rich heart and a varied experience he will give to his countrymen the results of his ripest years.

As a link between this generation and the past, Dr. Evans possesses many of the characteristics of the great race of Welsh preachers of the last century. Among these are intellectual robustness, untiring energy, deep fervour, great natural eloquence, and intense spiritual power. With Paul he might have said: "For I determined not to know anything among you, save Jesus Christ and Him crucified." Evangelical preaching liberated Wales from the thraldom of apathy, indifference, and worldliness, in the eighteenth century; and that same Gospel, if continued to be preached in the twentieth century, can alone save it from other forms of evil which are threatening Evangelical life in the present day.

Bible Flower Mission.—Mrs. W. W. Turton, the Secretary of this Mission, writes from 110, Cannon Street, E.C.: "I am most anxious to see the existing liabilities cleared off. I am thankful to report that three additional lady helpers have recently joined our ranks, who hope to come up to the depôt regularly after the summer. There is a great decrease in the supplies of spring flowers arriving just now. Two thousand lavender bags and ornamented text cards were forwarded for distribution on Epsom Racecourse. We must remind our friends that the season for collecting grasses has come round, and, as the crop prospect is not very hopeful, we trust they will make every effort to secure a good quantity."

802

Guildford Convention.

MISSIONARY MEETINGS.

We give a few notes of the addresses delivered at the Missionary Meetings of the Guildford Convention. Dr. Edith Brown, of the Punjaub, spoke of the Medical Mission under her superintendence, and described the training of educated Indian Christian girls for this work. There are now sixteen in training as doctors, seventeen as nurses, and a like number as dispensers, who are all Christians. A patient, having been treated in the hospital, carried home with her the story of the Great Physician who died for sin-sick souls, and blazed abroad the good news of "Jesus and the resurrection." Soon afterwards the father of the girl who had been successfully treated came a hundred miles, and said to the workers, "My daughter says you say your God is alive. Tell me about Him." "Truly we have what they need, a living Saviour," said Dr. Brown.

Miss Wellington, from Thonon, Savoy, told of a remarkable work among the Roman Catholics there. It had been asked by some, "Why disturb their faith and make bad Protestants out of good Catholics?" But such inquirers know nothing of the real state of affairs. The people themselves say, "the more scrupulous we are, the more miserable we are"; and again, "our religion is not one of real piety or worship, but a religion of money, and we know it."

The Bishop of Mombasa (East Africa) spoke of his travelling hundreds of miles on foot, planning out new stations, and acquiring land and buildings. He spoke of six new large districts recently acquired in German East Africa, and the willingness of the natives everywhere to welcome the missionary. One chief had gone three days' journey to meet him, and asked,

"WON'T YOU COME AND TEACH US?"

Six chiefs having heard of a missionary who was labouring some distance off, sent for him, having in the meantime erected a suitable building for preaching in. This was a "bait" to get a missionary; and it is now getting quite common for the unevangelized tribes who have heard something of the Gospel of Christ to build a preaching place, and set apart a portion of the land, in the hopes that the nearest missionary would make arrangements that someone should be sent to tell them the good news. "Everything promises well," said the Bishop in closing. "They have seen the military man who has shot them down; they have seen the African trader—the Arab—who makes slaves of them; they have also seen the English merchant, who will pay for what he can sell for a profit; but now they have seen the missionary who wants nothing from them, who gives his labour and his love, and this has won them."

Mr. R. L. Hodge told of labours in Bolivia, quoting Mr. Hudson Taylor's saying, "Romanism is ten times darker than heathenism." The people were taught by the priests that Protestants pray to the devil, and cry, 'Holy Satan, hear us for Martin Luther's sake;' and that their book, the Bible, teaches that Jesus had seven heads." The friends in Bolivia were hoping, by the aid of a new printing press, to spread the Gospel throughout the land. The need of this is evidenced by the wholesale attempts by the priests to bring the native Indians under the thraldom of Rome. These poor people are driven into the towns from the forests, laid on their backs, rum and salt forced into their mouths, and thus hundreds are reported as converted to Rome. This is the testimony of one who has seen the *modus operandi*.

Mr. Spencer Walton, lately returned from South Africa, gave a most interesting account of work in pointing Boer and Briton in their dying moments to the living Christ, and of the work in general among the Zulus, and in Swaziland and Amatongaland.

Mr. Pope, of North Africa Mission, spoke briefly on work in Algiers and Algeria where there are 50,000 Jews and no missionaries, and where witchcraft, sorcery, and spiritualism are rampant. A splendid instance of the conversion of an anarchist, who had been driven out of Italy by reason of his wickedness, was related by Mr. Pope, who also was able to tell of the same man after some time having gone to South America, to labour as an evangelist.

Miss Beaumont, of India, spoke of her labours among the women. Specially pathetic was the story of the needs of the widows, the deserted wives, and others who were groping after light in the intense darkness. "Alas!" said one poor lady, "I have been to nearly every shrine in India; I have given thousands of rupees, but I am as I was." "And your sins are not gone?" asked an inquirer of her. "No, they are as heavy as ever." This poor burdened one was by the Spirit of God led to Christ, and her life is dedicated to the Lord who has so blessed her.

Mr. C. H. S. Green, of North China, told to a sympathising audience of his seven-fold deliverance out of the hands of the Boxers, which evoked expressions of praise from many hearts. Finally, Mr. Jackson gave an account of journeyings in India, visiting the stations of the Mission to Lepers. C. C.

Arts & Crafts in Spitalfields.

A NEW HOLIDAY HOME.

On Wednesday afternoon Lady Alice Ashley—wife of the eldest surviving son of the seventh Earl of Shaftesbury, who was unavoidably absent—opened an Industrial Exhibition in connection with the King Edward Ragged Schools, Institute and Mission, Albert Street, Spitalfields. The various exhibits were the work of local amateurs, the articles being made at home, or on the school premises. The aim is to teach girls plain and fancy needlework, so that they shall be competent to make their own dresses, which, to poor persons, means a saving of half the cost. Cooking, as it has to be done under difficulties, is also taught, as well as other useful arts. Boys learn carpentry, fretwork, cabinet-making, and other arts, and their productions showed that a high standard of excellence was attained.

The neighbourhood is now a densely-crowded area, although there are persons still living who remember to have seen the last meadow of Spitalfields. Even as late as the time of the Reformation the Spital was an open-air preaching-station which rivalled Paul's Cross in importance. Then among the poor people are still found descendants of the Huguenot silk-weavers who fled from France and took refuge there 200 years ago. The ragged-school was commenced in a very small way in the early forties, and now there are two great stations, with very large Sunday-schools and other agencies which extend their influence to thousands of the very poor. At the opening ceremony of the Exhibition, Mr. Charles Montague, the honorary secretary and superintendent, explained that thirty-six years ago the managers of the schools met to consider means counteract the pernicious influence of penny gaffs and low amusements, which meant ruin to the young people.

At first prizes were offered for work done at home; but as this did not quite answer, classes with teachers were started. The exhibits shown had been made on the school premises, and he thought that they reflected the greatest possible credit on the makers, some of whom were pupils in the Sunday-schools. There were men now occupying good positions in the provinces, who had received their first instruction in their classes. So was it also with the girls. After Lady Alice Ashley had declared the Exhibition open, Lady Templemore, eldest daughter of the late Lord Shaftesbury, opened a sale of work in an adjoining gymnasium. This was in aid of a holiday home which is to be erected at Sandon, Essex. The home to be erected will be the best of its kind. One friend has given £1,000 to the building fund, others £100, £50, or smaller sums. The teachers' contributions amount to £100, and even poor women are denying themselves in order to give something.

The "Newer Criticism."

BEING deeply impressed by the seriousness of present attacks on the New Testament, and the Deity of our Lord, the council of the Bible League arranged a special conference on the subject, held at Exeter Hall last Friday. After reading John iii. 1-16, the Chairman (Rev. F. S. Webster) began by showing the necessity of an understanding of the relation between faith and revelation, and the part reason has to play in that relationship. When Nicodemus came, probably hoping for an interesting discussion, or for an opportunity to display his knowledge and dialectical skill, Christ did not reason with him, but appealed to his faith.

The Lord came with the authority of his own witness and knowledge, and expected Nicodemus to believe, because He made the statements without explanation. So all through we are dependent on revelation, which deals with the things beyond the sphere of reason. There are many things in daily life which pass our understanding. The trees are covered with leaves, and soon will be laden with fruit, but the wisest savant in Europe cannot explain what takes place in a village orchard every year. Human reason asks, "How can these things be?" Experience tells us these things are.

How have the words which Christ spoke reached us? Are they to be depended on? Are they infallible? Are they so inspired that there is no room left for any mistake? The Church from the earliest ages has given a certain "Yes" to these questions. It has not been left to the errant memory of fallen men to preserve the words, or to convey impressions which would vary according to individual personality. The same Spirit who guided and controlled holy men of old who recorded the words of the Lord Jesus watched over their transmission to us. As He gave the words of God so we have them preserved,

WITHOUT TAINT OR LOSS OR IMPERFECTION.

Pastor Fuller Gooch explained at the outset that controversy regarding the Word of God has entered upon a somewhat new phase; but said those who have followed with care the progress of the Higher Criticism of the Old Testament cannot be surprised at the "Newer Criticism" of the New Testament having come to the front. While some have accepted too readily as incontrovertible the assertions of Old Testament critics, thinking that if the New Testament were left as the basis of faith all would be safe, that position is quite untenable. The Christ of the New Testament has most distinctly asserted that the Old Testament Scriptures are of God; and He goes if these Scriptures are proved to be other than the veritable revelation of God.

In an exhaustive discussion of the subject, Mr. Gooch dealt with—(1) The character of the Newer Criticism. (*a*) It is saturated with unbelief. Its fathers were Baur, Strauss, Renan, Voltaire, Bolingbroke, Tom Paine, who long ago made precisely the same statements that are being made to-day. The points most vital and essential to salvation are being ruthlessly attacked, and the foundations of them swept away. (*b*) The statements are not based upon scientific fact or any proved statement. They are hypothetical in the extreme. It is said that there are many discrepancies in the New Testament narrative, but we shall find them yield to patient faith and prayerful investigation. (*c*) The criticism leads to confusion and darkness rather than to light. The critics are not constructing something better for us than that which they are attempting to destroy; and the more we study their statements the more we shall see that they themselves are in utter darkness as to the mind and will of God. (*d*) If the New Testament books are not trustworthy they are the most infamous and criminal fraud ever perpetrated on mankind. Yet the Christians who immediately followed the apostolic age, and who transmitted the books to us, were men who proved that they would rather die than lie.

(2) To the question, "What are we to do?" the answer was given: (*a*) let us give good heed to

WHAT THE NEW TESTAMENT SAYS OF ITSELF.

Remember the New Testament writers continually distinguish between tradition and Scripture truth; and the very writers warn their readers against the things which the critics tell us are in the New Testament by wholesale; (*b*) The old facts are being minimized in a way not fair, just, or right to the basis on which they rest. The early fathers appeal to all the books of Scripture as Divine, and distinguish between them and all later writings. What is at the root of this "Newer Criticism?" Is it a desire to glorify God? It is awfully mistaken in its results if it is.

Rev. Trevor Fielder dealt with the widespread idea that those who believe in verbal inspiration lay themselves open to a charge of blind credulity; showing that that is not what God demands, but a reasonable appreciation of his majesty and goodness, and as we believe we follow on to know the Lord better. Among other speakers who followed were—Mr. Hugh D. Brown, Rev. John Tuckwell, Rev. W. R. Mowll, Rev. Dr. Gritton, Mr. W. H. Seagram, Mr. Henry Varley, and Mr. W. J. Lockie.

"Primitives" in Conference.

THE eighty-second Conference of the Primitive Methodists assembled on Wednesday morning of last week in the Nether Congregational Chapel, Sheffield, kindly lent for the occasion. Rev. Joseph Odell, the retiring President, conducted the service of prayer and praise which preceded the session for business.

There were two nominations for the Presidency—Revs. H. B. Kendall, B.A., of London, and T. Mitchell, of Leeds. The ballot gave 120 votes to the former and 60 to the latter. For the Vice-Presidency, two laymen were proposed—Mr. Robert Foster, of Newcastle-upon-Tyne, and Mr. C. H. Leach, Barrister-at-Law, of Darlington; 147 votes were cast in Mr. Foster's favour, and 32 for Mr. Leach. Rev. John Welford, of Woodley (Secretary of the Manchester College), was selected for the Secretaryship out of five candidates. His assistant is Rev. R. W. Keightley, of Grimsby.

Hearty thanks were accorded to Rev. Joseph Odell for the magnificent service he had rendered during his Presidency, to Alderman Adam Adams, J.P., of Lowestoft, who, as Vice-President, had so willingly travelled throughout the Connexion to preach and preside in the various circuits; and to Rev. Robert Jones, of West Bromwich, who wrote the journal of the last Conference.

Two of the Connexional officers finishing their terms at this Conference received the thanks of the assembly—Rev. H. B. Kendall, B.A., for his nine years' editorship of the magazines, and Rev. John Gair, for his five years' governorship of Elmfield College.

The President and Vice-President were publicly inducted in the afternoon of the opening day. Mr. Kendall had a remarkable genealogy to disclose. For eighty-two years his family has been identified with the Primitive Methodist body. His father and five of his uncles were ministers; the former was the President of the Conference in the year 1881, and for the first time the Connexion has the son of a President as President. While rejoicing in the past, and in the methods which had won success, he pleaded for the Spirit which giveth life. They should

NOT BE THE SLAVES OF FORMS,

but should, as the fathers did, adapt means to the great end. They needed "the dynamic forces," so that they might have "a present-tense religion."

The Vice-President delivered an equally felicitous speech, acknowledging his indebtedness to his parents and to the Sunday school. Mr. Foster, who has been a local preacher for fifty-three years, is one of the best-read laymen in the North of England, and has been the friend of the President for nearly forty years.

In the evening the President delivered the Hartley Lecture on "Christ's Kingdom and Church in the Nineteenth Century," in the John Street Church, before a crowded audience.

On Thursday matters affecting ministers were dealt with. There were several applications for superannuation, the average age of the applicants being sixty-one, and the average term of ministerial service forty years.

An exciting discussion arose on the proposal to withdraw from Ireland. The missions there have been very costly and comparatively fruitless. The last Conference made certain proposals to the Belfast Circuits which have been only partially complied with. Mr. Thomas Lawrence, of Leicester (treasurer of the African Missionary Fund), moved the resolution of withdrawal, Mr. J. Brearley, of Silsden, being the seconder. An amendment was submitted in favour of continuance on aggressive lines, which after a long debate was carried by eighty-one votes to fifty-six.

On Friday the Conference completed the first draft of the stations of the ministers. A difficulty arose in the filling of two vacancies in the permanent membership of the Conference. The understanding had hitherto been that superannuation was a disqualification for ministerial applicants. The Connexional solicitor (Mr. E. C. Rawlings), however, showed that the Deed Poll, which is the legal instrument of the Connexion, did not specify superannuation as one of the barriers. By a very close vote a supernumerary minister, Rev. Thomas Whitehead, was appointed to the ministerial vacancy, and Mr. William Allison, of King's Cross Station, London, who has been a member since 1830, was chosen to the lay vacancy. A pleasant change came in the evening, when the delegates and their hosts and hostesses were received at the Mappin Art Gallery by Mr. Edwin Richmond (President of the Sheffield Evangelical Free Church Council), and Mrs. Richmond.

On Saturday, by an enthusiastic vote, Rev. Joseph Ritson, of Paisley, was elected to the Editorship, and Rev. G. F. Fawcett, of Harrogate, was appointed to the Principalship of Elmfield College.

The thanks of the Conference were given to Rev. W. E. Crombie for his twelve years' secretaryship of the orphanage, Rev. J. Fletcher Porter being chosen as his successor.

Dublin Believers' Meetings.

THE annual Believers' Meetings (which have proved such a blessing to many of God's people in days gone by) were held at Merrion Hall, Dublin, last week, for three days, and were times of great spiritual refreshment. At the preliminary prayer meeting on Monday evening, a loving message was read from Mr. Robert C. Chapman, of Barnstaple (now in his ninety-ninth year).

Brethren from England, Scotland, and Ireland spoke. The hearty fellowship and loving spirit shown was much appreciated by all. The subjects brought forward at the afternoon conferences on the first and second days, were:—"How may we bring up our families for God?" and "How is the Church to be edified?" Both were very helpful. On the third day, afternoon and evening, accounts of the Lord's work abroad were given by brethren recently returned from the Straits Settlements, Spain, Iceland, and Australia, as well as of medical mission work in Dublin. In the evening we were much interested by accounts from Mr. David Baron of work among the Jews, and by Mr. E. H. Broadbent of evangelistic work in Eastern Europe. O.

From Slum to Country Home.—Since the year 1882 the Children's Fresh Air Mission has been seeking to brighten the prosaic lives of poor little ones in the area of the Holborn Union. The Mission brings together the little children of a great city who pine for fresh air and a glimpse of rural life, and country cottagers who are willing to board and look after them for two or three weeks in the summer. The cottagers enter into the work with hearty goodwill, and the difficulties incidental to all organizations are reduced to a minimum. Last year 3,124 poor and ailing children were benefited, and since the Mission was founded over 45,000 little ones have enjoyed a holiday in the country. Nearly one-fourth of the cost is borne by the parents, and any pauperising effect is thus avoided. The secretary is Miss Rowley, of St. Peter's Schools, Onslow Street, Clerkenwell Road, E.C.

St. Giles' Christian Mission.

THE record of the St. Giles' Christian Mission for the past year is full of hope and cheer for those who are stirred by the condition of the criminal classes. In round numbers, 500 friendless juvenile offenders were admitted into the Boys' Homes, 20,000 free breakfasts were supplied to discharged prisoners, and 6,000 men fresh from gaol, characterless but promising to do better, were assisted with employment and tools.

The annual meeting, held at the Mansion House on Friday afternoon last, aroused the sympathy of a large audience. Alderman T. Vesey Strong, who presided, dwelt on the value of the preventive measures of the Mission. To keep a boy out of prison is to make him dread the idea of ever being sent to one; to put him into prison is to kill the dread; and it is satisfactory to know that many judges and magistrates avail themselves of the resources of the Homes

RATHER THAN IMPOSE SENTENCES

upon juveniles who commit offences for which their environment is largely to blame. The speaker quoted a valuable testimony from Mr. Jesse Collings (Under Secretary at the Home Office), who spoke in high terms of "the help the Mission has rendered to discharged prisoners, thereby often saving them from relapse into crime, and giving them a fresh start in an honest career." Proceeding, Alderman Strong emphasized the belief of the workers that "the soul of reformation is the reformation of the soul." Some 4,000 Gospel services are conducted annually, and during last year all the ex-prisoners who were entertained to breakfast at centres close to the metropolitan gaols heard the Word of God read and expounded.

Mr. William Wheatley, the esteemed superintendent, showed that 90 per cent. of the cases prove satisfactory. He thanked the many employers of labour who have assisted the Mission by accepting ex-prisoners as workmen, and, referring to the relief work among the families of men who are serving terms of penal servitude, pointed out that, in many instances, the wives have been enabled to obtain respectable situations in domestic service, while the children have been sheltered and trained at the country homes at Maldon. In conclusion, Mr. Wheatley briefly described the many departments of Samaritan work which have sprung up in connection with the Mission.

Dr. Robert Anderson, the next speaker, felt it a duty to take the earliest opportunity, after vacating his position as director of the Criminal Investigation Department, to thank Mr. Wheatley for

MUCH VALUABLE HELP.

There is a resemblance, the speaker went on to point out, between the problem of crime and that of disease. The successes attained by medical science of late years are traceable to direct application in matters of detail. So, in the work of curing social disease there must be direct effort to deal with the individual, in order to help him over the gulf that yawns between the prison gate and a place of honesty, and of respect in the estimation of the community. To show that such effort is consistently put forth by the Mission, Dr. Anderson related an instance in which he had referred to the Mission a lady who was anxious to help a certain convict. The lady subsequently wrote in terms of deep thankfulness, recognising the blessing that attended Mr. Wheatley's labours in the case. In offering his tribute of praise, Dr. Anderson said that he was following the example of his predecessors at Scotland Yard, Sir Howard Vincent and Mr. Munro, both of whom left on record valuable testimony to the usefulness of the work.

After some encouraging words from Sir Howard Vincent, Mr. W. R. McConnell, chairman of the London County Sessions, who has to deal with cases representing one-fifth of the indictable offences committed in England, said that again and again, even in instances of a most discouraging character, Mr. Wheatley has accepted men discharged on their own recognisances, and of all so accepted only two per cent. were subsequently brought up for judgment. Other speakers were the Hon. Claude Hay, M.P., and Mr. Alfred J. Reynolds, who told

A REMARKABLE STORY

of a woman drunkard with 150 convictions to her name, who has been started in work as an itinerant flower vendor by Mr. Wheatley, and who is doing well. Lieut.-Col. Rotton showed the terrible need especially of some of the older men helped by the Mission, and a few words from Mr. Frank Bevan, who spoke of the work as "one of the most useful agencies for the reclamation of the criminal classes," terminated this inspiriting gathering.

The Stockwell Orphanage.

IN his day the late C. H. Spurgeon was wont to feel much joy and satisfaction in meeting the friends and supporters of the Stockwell Orphanage on his birthday. Had he lived, the great preacher would now have been aged sixty-seven. June 20 is the date of this year's annual gathering; but on the day before, being the actual date of Mr. Spurgeon's birthday, a smaller number of friends assembled in the grounds, and the children went through a full rehearsal of the interesting programme for the following day. The annual report opens with a statement concerning the year's work by Mr. Thomas Spurgeon, in the course of which he says:—

"The hand of God is upon us for good. We can have no doubt of that; and, oh, how delightful is any labour on which his blessing manifestly rests! We have not, in consequence, been spared all sorrow. Three dear little ones have been summoned from us, and we sustained a very serious loss by the home-going of so faithful and capable a helper as Miss Good, the matron of our Seaside House. Moreover, our head-master, Rev. V. G. Charlesworth, has been laid aside, and is, though greatly better, still scarcely himself. These and smaller clouds have crossed our sky, and while they were passing the temperature was distinctly affected; nevertheless, our inmost heart kept warm with trust and love. During the year our family has increased by thirty-two, that is to say, there have been only eighty-three dismissions as against 115 admissions."

As regards the admissions, the managers emphasize the fact that while making their selection "the greatest need has the loudest voice." The total of the admissions is now 2,338 fatherless children, and it is added that these were "without exception in real jeopardy, ere we took them in tow, and brought them to their snug moorings at Stockwell. Moreover, our service to these enabled some 'other little ships' to weather the storm."

The religious profession of the parents of those admitted shows that the Established Church supplied 937, while 613 were Baptist, 235 Congregational, 182 Wesleyan, and 33 Presbyterian, other denominations being represented by smaller numbers. The medical officer reports that "ordinary ailments, incidental to childhood, have not been in excess of former years, and, while we have had to deal with numerous cases of measles and mumps, we have been spared the danger of a general epidemic." The religious training of the children is well looked after. "The earnest efforts of the matrons and teachers are supplemented by the labours of a godly band of Sunday-school teachers." The income for the year was £14,622, the expenditure £13,301, so that £1,000 was transferred to the Foundation Fund.

Twenty-five Years' Tent Evangelization.—The Gospel tent work in London and suburbs, under the direction of Mr. John Wooldridge, 19, Grove Road, Bow, E., continues to receive the sympathy and support of Christian friends. The results of the efforts made to reach the non-churchgoers are most encouraging. Hundreds have been gathered in, and led to live pure and godly lives. The visitation of the homes of the poor is an important feature of the Mission, and a means by which many have been brought to realize the hopelessness of a life which has not recognized the claims of Christ.

Mrs. Meredith's Institutions.

MAINTAINED for thirty-six years with a happy combination of spirituality and skilful management, Mrs. Meredith's institutions for the reclamation of female prisoners and the care of their children, continue to record admirable results.

At the annual meeting, held at the Conference Hall, Clapham Road, on Thursday last, many interesting facts in connection with the past year's work were related by Rev. G. W. Keeley, who, dealing at the outset with the Princess Mary Village Homes, showed that a sound, practical education is given to the little ones.

RELIGIOUS INSTRUCTION

is an important part of their training, and the number of those who subsequently fall away from righteous paths is calculated at less than four per cent. Turning to the work of the Prison Mission, Mr. Keeley said that 204 women, received direct from gaol, were helped to start life afresh under new and encouraging circumstances. They have laboured in the laundry or at slipper-making, and Mr. Keeley reminded his hearers that after work hours they are free, since they do not live on the premises, but have respectable lodgings procured for them in the neighbourhood. By their good conduct the women justify the confidence thus placed in them, and, little by little, as regular methods of life, useful occupations, and spiritual instruction begin to tell, many of them come to realize higher ideals, and so become "conquerors at last."

Dr. Robert Anderson, who presided, said that while Assistant-Commissioner of Metropolitan Police, he had, so far as he was able, given the work his official support, and one of his last acts was to recommend it to his successor, and also to the Home Secretary. Dealing with the general question of the relation of Christianity to philanthropic effort, and with the contention of occasional critics that the workers should lay aside their religion when engaging in operations for the social well-being of the community, Dr. Anderson pointed out the unreasonableness of such a position. It is asking Christians to set aside their Christianity when dealing with circumstances in which they know that it alone can bring about a successful issue. True, it is the duty of the nation to provide help for penitent criminals who desire to take their place among honest, wage-earning people, but it is the

QUIET WORK OF CHRISTIAN PHILANTHROPY

which actually makes such provision. Taking even the view that is so common in these vulgar days, the work "pays." The public should realize that the work of dealing with criminals means expense in any case. Either philanthropies must be supported in their works of prevention and rescue, or the police must be paid to catch the offenders and the prisons maintained to cage them. Dr. Anderson concluded with a vigorous appeal for a greater measure of support for Mrs. Meredith's Mission.

Rev. A. W. Baldwin, chaplain of Wormwood Scrubbs Prison, also spoke in high terms of the institutions, which have done a vast amount of good work. Mr. Baldwin sends many cases to Mrs. Meredith, and recognizes the thoroughness of the work. He rejoiced, especially, in the Princess Mary Homes, in which the little children, rescued, in many instances from terrible surroundings, are brought up in the nurture and admonition of the Lord. "Such work," said Mr. Baldwin in conclusion, "is worth untold gold to the country."

Hassett Road Mission, Hackney.—The report for 1900 of the evangelistic agencies which centre in the Hassett Road Mission cannot fail to appeal to all who have at heart the need for aggressive Christian work in Hackney. Besides the numerous services held in the Mission Hall, the homes of the poor and public-houses are systematically visited, open-air meetings are conducted, with an extensive distribution of tracts. The preaching of the Gospel has been effectual in winning many souls. The missionary is Mr. C. Garner, 313, Victoria Park Road, N.E.

George Yard Mission.

"GOD buries his workmen, but carries on his work." George Yard Mission has lost the leadership of its venerable and devoted founder, the much-loved George Holland; but all the varied departments of this remarkable Mission are being maintained with the old-time thoroughness under the direction of the new superintendent, Colonel Robert Hayne.

The forty-seventh anniversary meeting was held on Tuesday, June 11, in the large hall of the Mission in Whitechapel Road, E. It was natural, of course, that a deep sense of loss should rest upon this, the first, annual gathering

SINCE MR. HOLLAND'S HOME-CALL;

but there was also a feeling of deep satisfaction with the progress made during the year. Special reference was made by Colonel Hayne to the *créche*, which is so popular with the poor mothers of the East End who have to go out to daily work. In the evangelistic services, which are attended chiefly by the poor of the district, thousands of people have come under the sound of the Gospel. The Bible classes, for men and women respectively, are also well attended, while the young men's meeting has been re-organized, and affords many tokens of encouragement. The evening classes for boys, which gain much from the oversight of Lady and Miss Beatrice Macnaghten, are also prospering. A satisfactory account was given, too, of the day schools, which continue to earn golden opinions in official quarters. Among other departments which deserve notice are a service for Jews (in Yiddish), industrial classes for rough lads, lessons in cookery, and a sewing class for little girls.

The Marquis of Northampton, speaking from the chair, referred to the noble characteristics of George Holland, and spoke in support of a memorial fund, to be devoted to a much-needed extension of the mission premises.

An interesting function followed, when Lady Hope distributed rewards

FOR FAITHFUL CONDUCT

in domestic service, to young women connected with the Mission. Lady Hope addressed some touching words of spiritual appeal to the recipients.

Mr. T. A. Denny, Colonel Morton, Mr. John Kirk, and other friends spoke in cordial terms of all the efforts put forth to reach and influence the masses, and Lord Radstock in a reminiscent address, pictured the terrible condition of Whitechapel forty-five years since, when Mr. Holland was busily toiling among the thieves' kitchens and low lodging houses of an area notorious for its squalor and evil associations. The speaker added telling words of testimony to the character of the work.

There was much in the meeting to encourage and stimulate, and friends of the Mission may look for development and extension on sound Evangelical lines under the skilful guidance of Colonel Hayne.

The Lord's Return.

PROBABLY there is not such another scene to be witnessed in London at a mid-week service as that at Highgate Road Chapel, where, on Wednesday evenings, Rev. James Stephens, M.A., the beloved pastor of the church, is giving a series of special addresses on the second coming of the Lord Jesus Christ.

Last Wednesday the area of the chapel was filled with an earnest and attentive company, who seemed literally to hang upon the words which fell from this devoted servant of God, as he unfolded from the Word of God the things which should be hereafter. Nor were those present members of the church simply. There were many strange faces amongst the company, disclosing the fact that the Word of God in its deeper teachings has still attractive force to draw together Christians of all communions. Not a few of those present were busy with note book and pencil, thus seeking, so far as possible, to keep some record of these memorable addresses.

Mr. Stephens began this course of study last month, and his plan is steadily to advance week by week, without undue haste, so that every point and detail shall be perfectly clear before the mind. W. L. T.

Christian Evidence Society.

THE annual meeting of the Christian Evidence Society, held at Sion College, Victoria Embankment, on Thursday, though not largely attended, was marked by deep interest. Gratifying and encouraging proof of the valuable service rendered by the Society's agents in defence of Christianity are received from far and near. Besides single lectures, courses of sermons and addresses are delivered at numerous centres in the metropolis and the provinces. The discourses to men only have been largely attended. Lecturing in parks and open spaces is a significant and one of the most trying phases of the Society's operations. Many testimonies to its value and interest are received. A scheme of study and examination for the lecturers is arranged, and found to be of singular usefulness in preparing and educating them for their work. Interviews and correspondence with sceptics and their anxious friends also have a place in the Society's operations.

The Bishop of Kensington, in directing the proceedings, welcomed the broad platform of the Society. The need for such efforts to counteract the

EVIL EFFECTS OF UNBELIEF,

cannot be doubted. Few people realize how far-reaching is the influence of unbelief. It is to be found not only in our parks and workshops, for it is distressing to find how many among church-going men regard with profound distrust the whole basis upon which Christianity rests. In order to defend the religion of Jesus Christ there must be united effort, and thorough organization; but above all the spiritual qualification of those who seek to refute error and advance truth must not be overlooked.

Much sympathy was felt for the Bishop of Calcutta who, in the course of his address, showed signs of the physical weakness from which he has lately suffered. He confessed that he had often been struck with the mistaken manner in which the opponents of Christianity regard it. True religion must, of necessity, present certain difficulties, because it deals with the relation of man to God, the finite to the infinite. But the difficulties of belief are fewer than the difficulties of unbelief.

THE RELIGIOUS PROBLEM

is simplifying itself, and it is now a question of Christianity or nothing. In India not one of the religions was regarded by its adherents as likely to become a world religion. Christianity is the only religion that aspires to universality. The day of silencing objections to Christianity by authority is past. No attempt must be made to hinder the progress of human inquiry. The true way to meet opposition is superior learning, and the power of irresistible thought and knowledge, for the true evidence for Christianity is not so much combative as constructive.

An impassioned address was given by Dr. G. S. Barrett, of Norwich, who spoke strongly of the need for opposing the view of certain members of the school of higher critics in their interpretation of Scripture. He emphasized the fact that mere protests are not sufficient, there must be argument, based on deep piety and learning. Mr. Percy W. Bunting followed, and in the course of thoughtful and practical remarks spoke in hopeful terms of the prospects of the Society. Christian evidence grows with the intellectual development of man and his setting forth in thought and life to others the results of his spiritual experience.

Professor Redford, in paying a tribute to the life of the lamented secretary, referred to Mr. Waterman's twenty-four years' unfailing devotion to the interests of the Society.

Worship at Sea.—On the application of the Missions to Seamen, the Society for Promoting Christian Knowledge has just made a grant of £150 for the supplying of books, to be used in a special effort to promote public worship on board merchant vessels. This will, however, be only a beginning, supplying one ship in every 200 sailing under the British flag.

To Promote Public Morality.

A KEEN sense of the need for such an organization as the National Vigilance Association has ensured for its efforts the warm support of an ever-widening circle of friends both at home and abroad. At its sixteenth annual meeting on Wednesday of last week at Westminster Town Hall the service rendered to the cause of public morality was fully recognised. The endeavours of the Committee to suppress the publication of obscene books and pictures have borne fruit. Within the last few weeks several offenders have been prosecuted by the Association, their unlawful stock of books and photographs destroyed, and themselves heavily fined. In some cases the chairman of the Middlesex Sessions insisted, under threat of imprisonment, on the delinquents paying the expenses of the prosecution, though the Association had not asked for costs. The suppression of cheap periodicals which contain immodest print has been pursued with persistent vigour.

Another subject which is exercising many minds is that of mutoscopes, scattered throughout large towns, and constantly presenting lewd representations to boys and girls. In its efforts to bring about the abolition of the White Slave traffic the Association has received the support of every European Power. The movement has made immense progress during the year, and is on the eve of important development. It is intended to hold a

SECOND INTERNATIONAL CONGRESS

in 1902, and in preparation for this a Conference is to be held next October at Amsterdam, at which all the National Committees are to be represented.

In taking the chair, the Earl of Aberdeen claimed that the Society was, on judicious lines, performing a work of patriotism, religion, and humanity. It is a sacred and noble service which seeks to bring within the power of the law those who trade upon the weakness and frailties of others. Referring to the efforts which are being made to suppress the white slave traffic, Mr. Augustine Birrell maintained that it was of the utmost importance that there should be a combination of European jurisdiction if they were to grapple successfully with so serious and

SO INHUMAN A CRIME.

Until the nations act together honestly and whole-heartedly, it will never be suppressed. Europe is anxious to deal effectually with the terrible existing state of things, and it remains for our own Government to show that they, too, are in earnest. He heartily supported the holding of an international conference, and the promulgation of a code of universal obligation.

The Earl of Stamford spoke in appreciative terms of the Society's object in protecting girls going abroad or coming to England, and rejoiced that its work is being organized in the capitals of Europe. The Hon. Mrs. Talbot dealt with the preventive features of the Society's operations, the results of which have yielded every encouragement. In the course of an impressive address, Mr. P. W. Bunting urged the need for improvement of the present law under which the cases brought forward by the Association are tried. It is desirable that offences against public decency should be put under Summary Jurisdiction Acts. To these defects of the law the Society is now giving its attention.

Other speakers included Mr. T. A. Denny, Mrs. Ormiston Chant, and Lord Braye.

Senghenydd.—With painful interest we spent part of last Monday with our friend, Mr. Wintle, of Pontymoile, at Senghenydd, the scene of the recent terrible explosion by which eighty-three breadwinners lost their lives. We visited some of the bereaved, and may have saddening particulars to give next week; but in the meantime there is great need of some kindly help for the widows and orphaned children of the deceased. These for the most part were not colliers receiving high wages, but men employed in repairing the pit. Any contributions may be sent to our care, or to Mr. Wintle, Bethany, Pontymoile, Pontypool, Mon. R. C. M.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.*)

Candle Sermon.*

[An Exercise for Parents and Children. Some of the articles referred to will be easily obtainable, others can be supplied in imagination. Parents will no doubt be able to amplify the lessons suggested.]

Text: "Ye are the light of the world" (Matt. v. 14).

MATERIAL needed: One tin biscuit box deep enough to cover the candles when lighted, some white and coloured candles of various sizes, a piece of magnesium wire, a piece of money, some thin tapers, and a moist sponge with which to put out the candles at the close of the exercise.

Ask all the children to repeat your text after you. Jesus said, "Ye are the light of the world." Talk a little about physical light, then lead on to mental light, as where the child *sees* a truth; thence go to a spiritual light, and say that we will to-day illustrate by these candles the way in which we may be the *spiritual* light of the world.

I. Place a plain white candle in position on the table. No light. Why? Because it is not lighted. Light the candle. Now it burns. We are of no use unless we give light—the light that Christ speaks of when He says, "Ye are the light of the world." That is what Christians are for, to give light to the world.

II. Now exhibit some coloured candles. Light them. Call attention to the fact that they give no more light than the plain candles. Does their colour or beauty help them? No. For purposes of light-giving they are no better than others. Moral: Fine clothes, elegant houses, money, do not take the place of light-giving. If we give no light they are really hindrances. We must beware how we take pride in any such things.

III. Now light the smaller candles, and a taper or two. See, they give light, too. Moral: Let no one say, "I am too little, or too young; if I was like my mother or teacher, I would shine; but it is no use, I am too small." Shine as much as you can. That is all God asks of you.

IV. All this time a *very* large candle—say eighteen inches long—has been standing in a candlestick at your side, unlighted. So far you have said nothing about it. Now call attention to it. Show that the little burning tapers are of more use than the big unlighted candle. An unlighted candle, however big, is useless. So an unconverted man, however old or learned, is of no use to God, or to his fellow men. He must first give light. "Let your light shine," said Jesus.

V. Now take a little burning taper, and with it light the big candle. See, the little taper lighted the large candle! Yes, so it is. By God's grace little children can often lead their parents to God.

VI. Take a small lighted candle in your hand, and hold a piece of money in front of it. Can you see the light well? No, it is obscured. Why? Because the coin was too near it. So, if the love of money gathers around the Christian's heart and his light grows dim, the Sunday school languishes, foreign missions die out, church debts are not paid. "The love of money is the root of all evil."

VII. Now take a piece of magnesium wire, about three inches long, and burn it. It will light up a large room brilliantly. It soon goes out. It is like a flash-light. So some people are *flash-Christians*. They burn very bright at revivals, but six weeks after, where are they? Backsliding. The light has gone out. How great that darkness! Better burn less brightly and more steadily.

VIII. But now I'll turn this biscuit-box over one of the candles and make it tight around the bottom, so that not one gleam of light can shine out. Now we'll all stop and sing, "Jesus bids us shine," and afterwards we'll see how the little candle, that isn't letting its light shine, gets along. After the song, lift the box. If air-tight, the candle has gone out. So with Christians, if they will not let their light shine, they themselves will die out.

IX. As each candle is lighted let it keep on burning. By this time you will have six or seven burning. Call attention to the fact that all were lighted from the first candle. Does that one lose light in consequence? Well, you need never be afraid to be a light to others, lest you should burn less brightly yourself. "There is that scattereth and yet increaseth."

X. Now ask all the children to repeat the verse, "I am the Light of the world." Jesus said this. Did any of these candles light themselves? No. All had to be lighted from outside. So with us, we must first go to Jesus to get light, for He is *the* Light of the world. Only after we have got light from *Him* can we give any light to others. Now, won't someone right here and now go to Him and ask Him for spiritual light? Close with an earnest appeal, and sing, "The Light of the world is Jesus."

* From Children's Meetings, a very useful book for teachers, containing a large variety of lesson-notes and suggestive outlines. (2s. 6d. *Morgan & Scott.*)

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 283).

1. Who shall shine as the stars, and how long will their light last? (Dan. xi.-xiii.).
2. What is said in the story of the Creation about the formation of light? (Genesis.)
3. How and where did the light lead the shepherds? (Matt. i.-iii.).
4. What is the character of the people in whose heart the light is sown? (Psa. xcv.-xcvii.).
5. Who is described as: (*a*) A light in darkness (Micah vi.-viii.); (*b*) a light to lighten the Gentiles (Luke i.-iii.); (*c*) the true light (John); (*d*) a bright and shining light? (John iv.-vi.).
6. Write out a verse proving that God's light in a life will never grow dim (Prov. iii.-v.).
7. What class of men will hate the light, and why? (John ii.-iv.).
8. What shall cause the light of our life to break forth as the morning? (Isa. lvii.-lix.).
9. Give Paul's advice to the "children of light," regarding (*a*) their attitude to those over them; (*b*) their thankfulness; (*c*) the Spirit; (*d*) watchfulness; (*e*) revenge (1 Thess. iv.-end.).
10. How can we prove that we are walking in the light by (*a*) our relation to God; (*b*) our conduct to men? (1 John i.-iii.).
11. On whom does the psalmist rely for the light of his life? (Psa. xvii.-xix.).
12. For what reason are we to let our light shine? (Matt. iv.-vi.).
13. Give the reason for the failure of the five virgins to get in to the feast (Matt. xxiv.-xxvi.).
14. Why is no earthly light needed in heaven? (Rev. xxi.-end.).
15. Whose light shall be extinguished? (Prov. xii.-xiv.).
16. What gives light to our lives? (Psa. cxix.).

[Children under *ten* do any 4; under *thirteen*, any 8; under *seventeen*, any 12.]

PRIZE COMPETITION.

Next Week.

I shall be glad if as many as possible will send me in their answers to No. 283 QUITE EARLY, on account of making the "Eligible List" for the Prize Competition as complete as possible.

Remember to give your full Address, as well as your name and age.

QUARTERLY PRIZE COMPETITION.

The Prize Questions next week will be set from the following Books:—

Divisions I. and II. (Children under *ten* and *thirteen* years). Genesis (such portions as are covered by Hebrews xi. 1-22).

Divisions III. and IV. (Those under *fifteen* and *eighteen* years). Leviticus i.-xi. and Hebrews.

ANSWER TO LAST SEARCHER (282).

a. Micah ii. 7. *Answer:* Thy word is a lamp unto my feet, and a light unto my path (Psa. cxix. 105).

b. Jer. xxiii. 35. *Answer:* All things whatsoever ye would that men should do to you, do ye even so to them (Matt. vii. 12).

c. Ex. xxxiii. 13. *Answer:* Jesus saith, I am the way (John xiv. 6).

d. Micah vi. 8. *Answer:* Let this mind be in you, which was also in Christ Jesus (Phil. ii. 5).

e. Mark xii. 15. *Answer:* Freely ye have received, freely give (Matt. x. 8).

f. 2 Kings iii. 8. *Answer:* If any of you lack wisdom, let him ask of God (James i. 5).

g. Job xiv. 14. *Answer:* Jesus said, I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live (John xi. 25).

h. Gen. xv. 2. *Answer:* Be thou faithful unto death, and I will give thee a crown of life (Rev. ii. 10).

No. 282—Correct answers (first list) received from:—

A—Miriam and Olive Allam, Douglas Anderson-Berry*, Ralph and E. Aldwinckle, John Allan.

B—Cyril Baddeley, Gordon Bligh, Evelyn*, Ileene, Hilda* and Mabel Barstow, Emily Bridgewater, Robert Bushby*, Violette Birney, Barbara and Gwendoline Bourne, Ada Bratt*, Reginald Bristow, Clarence Bass, Herbert Braddon, Mabel Baker, Mary*, Susette* and Helen* Beck, Marion Boyle, Alison, Monica* and Ethel Bailey.

C—Josephine Cheal, Percy and Stanley Chappell, Willie, May* and Kathleen Cullen, Ida* and M.* Cole, Gladys and Gussie Clark, Anna Chanyen, Sophie Cohen, Dorothy Clarke*, Mabel Campe, George Cary, Lydia Cleary, George Cross, Margaret Cooper, Kittie Cope*

D—Violet and Kitty Donaldson-Selby, Nellie* and Willie Dowsett, Willie, Catherine, Grace and Emily* Dempster, Mai Davidson, Dorothy* and Ralph* Daintree, Marjory Dyke*, Rhoda Dunlop* Ethel Dancy*, Stanley Drew, Polognia Daws*, Tom Dunn*.

E—Esther and R. Everitt.

F—Arthur and Edward Foley, Mary Freeman, Mabel, Olive and Vincent Fleet, Harry Flashman, Winifred and Mildred Fooks, Percy Fitch.

G—Margaret Gorrie, Winifred Gardiner, Cicely*, Dorothy and Gladys Gibson, David Gardiner, Thomas Gilbert*, Cissy and Tom Garfit, Blaxflower Glover.

H—Sydney Hanford*, Dorothy, Ruth* and Ince Hunt, Kathleen and D. Heckford, Dorothy Havergal Shaw, Hetty Hill, Beatrice Hastings*, Nellie Hatchett, Ina Hemmel.*

I—Nellie Irving*, Edith Ibbott*.

J—Alfred Johnson, Amelia Jacobson*, Betty Jacobs, Winifred Jeffery*, Emily Jones, David Jameson*, Linda Jones*.

K—Annie Kingsford, Lionel Keppie*, Maurice Kalinsky*, Eva* and Max* Kalb, Lilian Kyme.

L—Beatrice Le Mesurier*, Gladys Lee, Georgina* and Cecilia* Lichtenstein, Sidney and May Law.

M—Mabel Morris*, N. and Alan Marshall, Sidney, John, Winifred, Mollie and Geoffrey Martin, Amy Munday, Edith and Aldie* Margetts, Irene Mabille*, May Mills, Arthur, Grace, Nellie and Lewis Morice, Dorothy Morgan*, Charlie and Dorothy McMullin.

N—Emily Norris, Valerie and Eleanor Noel Blanche Norcock.

O—Olive Oxley.

P—Lizzie and William Porter, Evelyn Primrose-Pechey*, Cyril Partridge, Ethel* and K.* Pasley, Enid and Kathleen Pincott, Dora Phillimore*, Dorothy Parker, Winnie, Katie, Walter and Leonard Pickneil.

R—Hilda and Alice Reid, Ada Renals*, Alice and Jessie Rickett, Gordon Remington, Marion Richards*, Kate Rosenbloom, Aileen and Marjorie Roberts, Gwendolen Ravenhill*, Marion and Gussie Roach.

S—Constance and H. Schaeffer, Marjorie Smith*, Constance Sherbrooke, Lily and Ellen Scriven, Esther* and Amy* Simmons, Christie Soans*, Whateley Smith, Mary Sowden, Betty Stocks*, Margery Smart*, Frances Stileman, Stanley and David Soltan, Flora Shadbolt.

T—Bertha Tranter, Carleton Tufnell, Archibald and Theodora Thorn, Vincent Taylor, Marion Tarry*, Olive Tritton*, Dudley Toye*, Frank Tomkins.

W—Theo, Mabel and Allan Wallis, Greta Watson*, Bertram Webb, Agatha Ward, Ellen Williams, Gertrude Williams*, Nellie* and Rachel* Wilson, Cecile and Phillis Wright, Annie and Sarah Wood, Florence Wilde, Nellie Whitney*, Ruth Warren, Fanny Wheeler, Freda Watts*, Leonard Wall, Mansfield White.

Y—M. and Gladys Young.

281—Correct answers (second list) received from:—

A—Mabel Ashwell*, Irene Ashdown.

B—Louis Berthé, Massy and Conyers Baker, Maud Bunn Dorothy Berry*, Ernestine Buhl, Lucienne Brabandès, Gordon and James Bryant, Gwendoline and Barbara Bourne, Dorothy Butcher*, James Barker, Marianne and Evelyn Butlin, Frances Burnett*, Leonard Browne*, Helen*, Mary* and Susette* Beck, Beatrice Brouard.

C—Duncan* and Hyde* Campbell, Henry*, David* and John* Colville, George Crawford, Ernest and Annie Cole, Walter* and Maggie* Carter, Mabel Candlin*, Ethel Cumbers*, Lydia Cleary, Alfred Cocking, Gladys and Beryl Calvert, George Cary.

D—Marjory Dyke*, Willie, Emily*, Grace* and Catherine* Dempster, Marie Denizot, May Darroll*, Constance, Elizabeth and Hilda Drayson.

F—Hyacinth FitzSimons, Percy Fitch, Lewis, Meg and Agnes Fullarton, Jeanne Faucon, Louise Filhol, Mabel and Eva Fletcher, Elrene and May Fennell, F. Figgis.

G—Jack and Dorothy* Gray, E. and James Grieve, Evelyn and Grace* Gulston, Dorothy Green*, Dorothy Gibson, Elsie*, Isabel and Margie Goudge, Mary Glass, Geo., Margery and Colin Graham-Brown, Katie Green, Herry Goulding, Edward Gardiner.

H—Violet Holford*, Sydney Hanford*, Florence*, Francie*, Julyan* and Norman* Hoyte, Edith*, Winifred and Henry Harvey, James and John C.* Henderson, Mary Haines, May* and Sandy Handasyde, Nellie Hatchett, Theodora Hill, Annie Horstcraft, Beatrice Hastings*, May Hollis*, Ella Hake, Georgette Hoffman.

I—Daisy Irodell, Ami* and Isabel* Inglis.

J—David Jameson*, Lizzie Johnstone*, Emily Jones.

K—Margaret Kinnaird, A. Kay*, Philippa*, Cecilia, Dorothy* and Grace* Kerr.

L—Evelyn Lamb, Mary Lynn, Mildred Laidlaw, Arthur Llewellyn.

M—Margie Marston, Tom McGlone*, Marjorie Martin, Dora Muir*, Ella, Joy and Margaret McFadzean, Margaret Macdonald, Alexander*, Charlie* and Jessie* Morrison, Arthur MacLeod-Johnson*, John* and Ella* MacMurray, Margaret*, Dorothy* and Daniel Morris, Charlotte Millar*, Winnie, Dorothy and Leonard* Mace, Isabella* and William* Morrice, Daisie Mackenzie, Margaret McDougall, Godfrey, Alec and Evie Miller.

N—Hilda Nicholls*, Edith Nash*, Maude and Amy Nottage, Emily Norris.

O—Maude and Eva Oakes*.

P—Laura Percy, Jessie, Willie*, Ada* and Eddie Palmer, Myrtle Perry*, Christine Pearson*, Gladys* and Isabel* Phipps, Olive Pine-Coffin, Lucy and Mabel Pelham-Burn, Geoffrey, Percy and Clarice Peach.

Q—F. Quance*.

R—Maggie Reid, May Rodgers*, Hope Robinson, Jessie and Alice Ricketts, Cecily*, Jessie* and Elmina* Roe, Hilda and Alice Reid, Olive Robinson*.

S—Mary de Spiganovics*, Lydia Shirley, Dollie Salt*, Arthur Shand*, Hugh* and Agnes* Shields, Flora Smith*, Rita Sidky, Stanley B.*, Rider* and Glanvill* Smith, Augustus, Raymond and William Simpkin, Kathleen Shepherd*, Stanley W. Smith*, Nannie Sturrock*, G.* and M. Spurgeon, Florence, Ellen, Effie* and John* Simpson, Eric Slater, Constance and Edgar Schaeffer, Flora Shadbolt, Rose Smith, Gladys*, Violet* and Evelyn* Shaw, Frankie Sellwood*.

T—Charlie and Flossie* Thomson, Evelyn Tracey, Reginald Thresh*, Willie Thomas*, Frank Thompson, Florence Tomlinson, Margaret Tweedy*.

U—Eva Usher.

W—Dorothy White, Mary Wilson, Violet* and Arthur Walker, Leonard Wall, Elsie*, Lilian and Gladys Willoughby, Ellen Williams, Charles and Kathleen Wingrave, Winnie Williams, Ronald Watson, Rachel* and Nellie* Wilson, William and Stewart Watson, Alexander and Ella Watt, Queenie, Kenrick and Ernest Wakeford, Pringle Wilson*, Helen Whitney*.

FOREIGN LIST.

No. 274—Amy Ramsay (Canada). **No. 275**—Geo[illegible]a Tollner, Mattie, Flo, Cuckoo and Minnie Lister (S. Africa). **No. 277**—Amy Ramsay, Frank* and Vera Sjöström, Eric, Rotha, Ivan and Lottie St. George (N. America). **No. 278**—Vera* and Frank* Sjöström (U.S.A.), Amy Ramsay, Dora Wallace* (Canada). **No. 280**—Phyllis Boyd (Malta), Nettie, Ina, Kate* and Will Thomson Bulgaria).

Personal.

Many thanks for flowers received during the week.

Mary Freeman.—I am glad to welcome you as a new "Searcher." May you find the study as interesting and useful as many others are doing.

L. B. (Villa Beau-Sejour, Nice).—You have sent your Searcher for the last two or three weeks without attaching your name.

Uncle Tom.

Children's Special Service Mission.

Mr. E. Arrowsmith, *Broughty Ferry*, to June 21; *Ballater*, June 23; *Braemar*, June 30; *Surbiton*, July 7. Mr. Hutchinson, *Pe shore*, to June 21; *Cranleigh*, June 22-23; *Southfleet*, June 29-30; *Kingston-on-Thames*, July 1; *Thornton Hill, near Croydon*, July 5; *Donhead, Salisbury*, July 7; Mr. R. T. Archibald, *Sheffield*, June 28; *Leeds*, June 29. Mr. E. T. M. Dennes, *Redhill*, June 21. Rev. A. G. Dodderidge, *Croydon*, June 22-24; *Hampstead*, June 26; *Tooting*, June 29-July 1. Mr. E. Clark, *with Caravan, Lavendon, Olney, Bucks.*, to June 20; *Bozeat, near Wellingborough, Northampton*, from June 21. Mr. L. H. Ingram, *with Caravan, Old Woking, Surrey*. Mr. David Clarke, *with Caravan, at Great Bardfield, Essex*. Messrs. T. Page and Wilson, *with Caravan, at Horley*. Mr. J. H. P. Cutting, *with Caravan, Marlesford, Suffolk*, June 23-26.

(*Children's Scripture Union Notice on page 28.*)

Christian Endeavour Topic.

SUNDAY, June 23.

HOW TEMPERANCE WOULD HELP TO TRANSFORM THE EARTH (Rev. xxi. 1-7).

A DISTINCTIVE feature in the vision of the new heaven and earth, which will one day take the place of the visible creation, is that there should be no more sea. The Hebrew race, unlike the English, was extremely timid of the sea. It was always the sign of rebellion and untamed power; its billows could not rest, they were ever casting up mire and dirt; it was the source of separation of families and nations, instead of being, as it is with us, the means of binding the earth together. Therefore, nothing seemed more desirable than that the sea should cease to exist. Whether we are to take this literally or not we cannot tell, until our eyes are opened to see what God has prepared. Probably, however, we must gather that whatever makes for rebellion, separation, and unrest, will be absent from that fair world for which we long and wait.

The Holy City comes down out of heaven from God. Like a star in the far distance it glides towards the waiting earth, but ah! how different from anything with which we have been accustomed. Its light is clear like crystal, undimmed by the smoke of huge chimneys or contagion of pestilence and plague. At the corners of its streets no public houses flaunt their sign, and curse its population: its quiet air is not made hideous by the screams of ill-treated women, or the cries of terrified children fleeing before some drink-maddened husband and father. No bacchanalian songs mingle with its pure and holy music. There are no armies of habitual drunkards, no graves of those cut down prematurely by intemperance and vice, no broken-hearted grief for those who were once manly and loving, but from whose heart that which was rarest and best has been destroyed. No cypresses line its streets, no funeral cortèges passes over its pavement, no sighs and tears are discernible amid its happy population; every eye flashes with joy, every face is wreathed in smiles, every form is beautiful to look upon, and the life of each is one long summer day of bliss.

In that glad day God will dwell with men, the light of his presence will make sun and moon needless, and as each tear-stained face, waking up from the sorrow of the world, presents itself to Him, with his own hand He will wipe away the tears.

One of the most majestic sentences in this book is that "Behold, I make all things new." He who said originally "I will create" says now "I will create afresh," and it may be that even now this work of creation is going forward. Underneath the hoarding and scaffolding the true building is rising; beneath the wounds and bruises new flesh is forming; in the thick layer of ice and snow the flowers of spring are beginning to rear themselves from their winter sleep.

We may be quite sure that God will never be thwarted by Satan; that however much has been done to upset the Divine intention, the Almighty will ultimately reverse the fall, and bring our world into the happy condition which He intended from the first, that it might be the home of holy and obedient spirits.

It is a fair vision, young brothers and sisters, which awaits us down the glade of time, and perhaps not very far away, but God asks us to co-operate with Him in bringing it about. We are, as the Apostle Peter tells us, to "hasten the coming of the day of God" (2 Pet. iii. 12, R.V. *marg*). We may do this by becoming new creatures in Jesus Christ, by daily praying "thy kingdom come," and partly also by putting out of our lives all fellowship with the drink traffic, which more than anything else is retarding the coming of the Divine Ideal. Even here on earth, and in our mortal life, we may do a great deal towards bringing about a better state of things. Though as yet the New Jerusalem has not come down we may do much to build one up, or at least to bring the cities and towns in which we live into closer conformity with the Divine Ideal. There is nothing so absolutely important for us as to get a glimpse of God's conception, and then to rest neither night nor day, and to count no sacrifice or hardship too great that we may do our share in securing it. Sign the pledge of total abstinence, that you may have no complicity with the work of the enemy and destroyer.

F. B. M.

C.E. NOTES.

It is wonderful to hear of the Convention of Chinese Endeavourers held at Yu-yiao. Twenty-one Societies were represented by nearly 200 delegates. In spite of chronic poverty and the widespread distress caused by recent disturbances and famine, 427 Endeavourers contributed over £22!

* * *

A somewhat novel but practical step has been taken by the Christian Endeavourers of the Livingstone Avenue Baptist Church, New Brunswick, N.J., in establishing a nursery in the Endeavour Room, where babies and infants will be cared for by ladies belonging to the church, while mothers attend the services.

* * *

There has been lately a wonderful example of Prison Endeavour in Nebraska. The State Penitentiary was recently destroyed by fire, and, as might be expected, the prison officials had a good deal of anxiety in connection with attempted escapes. Afterwards the warders testified that the eighty convicts, who had become members of the Christian Endeavour Society, were the bulwarks of the Penitentiary, and by their ready submission to discipline, quiet demeanour and prompt helpfulness, they prevented what might have been a serious outbreak.

* * *

The annual Japanese Convention has just been held at Tokyo. Out of seventy Societies known to exist within the Japanese Empire, forty were represented at the meetings by delegates, and ten others by letters and telegrams. Among the inspiring reports given was that of the Okayama Union. Twelve months it had only one Society with one member, a girl; now it has ten Societies, with a joint membership of 167 active and thirty-two associate members. The Society of one has now eleven active and fourteen associate members, with ten baptisms during the twelve months.

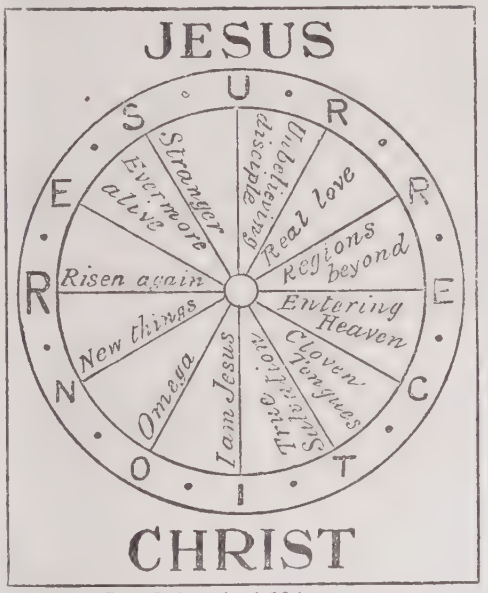
International S.S. Lesson.

June 30, 1901.

REVIEW.

GOLDEN TEXT.—"God hath both raised up the Lord, and will also raise up us by his own power" (1 Cor. vi. 14).

If we spell the word "Resurrection," we can take one letter for each lesson this quarter, and learn one thing about Jesus Christ for each letter (see Golden Text).



R (Luke xxiv. 1-12.)

Risen again.—The angel said, "He is not here. He is risen." Find all the witnesses to the Resurrection.

E (John xx. 11-18.)

Evermore alive.—Not risen for a few days, but for ever and for ever. Try to realize what "evermore," "eternity," from "everlasting to everlasting," mean.

S (Luke xxiv. 13-35.)

Stranger (see *v.* 18).—How often is Jesus treated as a stranger instead of as a loving friend. How do you treat Him?

U (John xx. 19-29.)

Unbelieving disciple.—Full of doubts, one of thousands to-day who will not believe in the true Son of God.

R (John xxi. 15-22.)

Real love.—Jesus asks us the same question as He did Peter, and his text for real love is that we do something for Him. "Feed My lambs."

R (Matt. xxviii. 16-20.)

Regions beyond.—Christ would have every creature of every nation know what we, in our Christian England, know about Him and his great salvation.

E (Luke xxiv. 44-53; Acts i. 1-11.)

Entering heaven.—The day came when Jesus had to leave his disciples, and return to his heavenly home, but He is coming again.

C (Acts ii. 1-11.)

Cloven tongues.—The promise of the Father; the Comforter; the gift of the Holy Ghost; look up other names for the Holy Spirit.

T (Heb. ix. 11-28.)

True salvation.—The little word "once" gives us the key to true salvation (see *vv.* 12, 26, 27, 28).

I (Acts xxii. 6-16.)

"*I am Jesus.*"—The same Jesus. Jesus guiding a wayward man and bringing the wanderer to know Himself.

O (Rev. i. 9-20.)

Omega and Alpha.—Two wonderful names of our Saviour. Carry them out in their meaning, showing how Christ is the beginning and ending of all our redemption.

N (Rev. xxi. 1-7.)

New things.—To enjoy these new things we must begin now to live the new life in the risen Saviour by having a new heart.

The Y.W.C.A.

MISS AGNES HILL'S RETURN.

UNDER the presidency of the Dowager Countess Erroll, a largely-attended meeting to welcome Miss Agnes Hill, travelling secretary for the World's Y.W.C.A. in India, and six other lady workers from India, was (through the kindness of Mr. and Mrs. E. M. Denny) held on Tuesday last at 11, Bryanston Square.

Lady Erroll expressed the debt of gratitude which was felt for the arduous labours undertaken, and the hope that a period of rest would give renewed strength for future service.

Mr. Crayden Edmunds, of the Bible Society in Calcutta, testified from personal experience of the value of the work done, and of the difficulties which had to be encountered, claiming sympathy and prayers for those engaged in it.

Miss Agnes Hill, in a most interesting address, described the work carried on by the sixteen helpers, which supplemented missionary effort, and provided opportunities of Christian service by English ladies. She pleaded earnestly for additional workers, and for association buildings in at least the great centres—Calcutta, Madras, Colombo, and Rangoon.

The Hon. Mrs. Waller gave a cordial invitation to join the "Union for Prayer and Help for India;" and the Bishop of Calcutta spoke in high terms of commendation and sympathy of the noble work of the Y.W.C.A. in India, and of the magnificent opportunity for Christian service there by English ladies, which can never be accomplished by men, emphasising the claims of the wives of the 73,000 soldiers, the numerical total of the British Army in India.

"ALL THE WORLD" JOTTINGS.

Adelaide, South Australia.—The Lady Colton Memorial Institute has now been opened. His Honour the Chief Justice, Sir Samuel Way, performed the ceremony, declaring the Institute open "To the glory of God, and to the honour of our worthy late President, for the benefit of the girls and women of Adelaide."

Cape Town.—The two new workers who were so sorely needed, have been found. One was already on the spot, and the other, Miss Welch, has started for Africa. We are glad to add that Miss Horswell has just been appointed Secretary at Durban. Thus this pressing need has been removed, and we may confidently expect great blessings to follow on the appointment of these two secretaries.

Kandy, Ceylon.—The membership of this branch now numbers eighty, many new members having lately been enrolled. This branch of the Y.W.C.A. needs a room of its own in which to hold meetings, so that its usefulness may be extended.

Japan stands to-day as the only nation of civilization in which there is no Association. Not because one would spread a name or an organization for its own sake, but because there is every reason to believe that the spirit of Christian helpfulness, the methods of plain practicality, and the four-fold features set forth in the object of the Constitution have been a strong factor in the development of Christian womanhood in other lands, its place in Japan is earnestly desired.

Vernham Dean Mission.—The first anniversary of the work, began at Vernham Dean a year ago in the Mission Hall erected by Mrs. Sydney Watson ("A Village Maiden's Career"), was held recently. Mrs. Watson gave an interesting report, every item of which was stamped "What hath God wrought." A number of remarkable conversions had taken place; more than a hundred total abstinence pledges had been taken, a Christian Endeavour Society of over sixty active members was flourishing, while the branch work at Buttermere was equally encouraging. A loyal tribute was paid to the Evangelization Society for the help given at times during the year. An ever-increasing field of work opens up before the leaders of this mission, and the prayers and sympathy of readers are asked for it.

Cambridge Notes.

[FROM OUR OWN CORRESPONDENT.]

ANOTHER Easter Term, and with it another academic year, has drawn to a close. Hundreds of men now leave the University and go into the world with all the extra responsibilities which are attached to a University career.

Amongst the University preachers this term the most distinguished were the Bishops of Ripon and London and the Dean of Canterbury. The Bishop of Ripon not only preached before the University, but also addressed a meeting of the Inter-Collegiate Christian Union in Holy Trinity Church, and on the next day gave a short address on Sermon Preparation in Ridley Hall. For this purpose Ridley Hall was thrown open to any members of the University who were looking forward to ordination. The large number that responded showed clearly that such lectures are appreciated, and we cannot help thinking it would be a step in the right direction were many more arranged in the future.

The Bishop of London, in his sermon before the University, pleaded for more men for Holy Orders, and in doing so he dealt with the difficulties which apparently face men in a most masterly way.

Dean Farrar, though lacking the fire he possessed when he was last here, yet spoke with great directness of aim from the text, "Be sure your sin will find you out." To hear these three preachers the University Church was crowded with undergrads in a way which is very seldom seen now.

Ridley Hall has had a prosperous term, and its members have done well in Bishops' examinations. Islington C. M. College, having had the Gospeller at the London Trinity Ordination for ten consecutive years, has had this year to give place to a member of Ridley Hall. Twenty-five men are expected to be in residence at Ridley this Long Vacation term.

Keswick Convention.

JULY 22 TO 27, 1901.

AS many missionaries to the heathen desire to attend the Keswick Convention this year, a special fund is being raised to assist them in their expenses.

Contributions towards this important object will be gratefully received and acknowledged by Albert A. Head ("Keswick Convention"), Corrie Lodge, Wimbledon, S.W. An early response to this appeal is requested, so as to give time for the needful arrangements.

Missionaries desiring assistance, will oblige by writing, *enclosing a stamped envelope with full address*, to Mrs. Albert A. Head ("Keswick Convention"), Corrie Lodge, Wimbledon, S.W. The fund raised is to aid *missionaries to the heathen* only. Others desiring to attend can write to Mr. John Postlethwaite, Eskin Place, Keswick, who will give information as to accommodation. Meals can be obtained at the refreshment rooms, at reasonable rates; but in neither case at the cost of the fund beforenamed. ROBERT WILSON.

Broughton Grange, Cockermouth.

The special train arrangements have now been completed, and the Preparatory Letter is ready. Mr. J. T. Budd will gladly forward a copy for threepence in stamps. His address is, Rockville, 23, Pembroke Crescent, Hove, Brighton.

The Monthly Tract Society.

THE annual meeting of the above Society (the conduct of which was recently handed over to the trustees of the Stirling Tract Enterprise) was held at Exeter Hall a few days ago.

Mr. John MacFarlane, secretary, explained that the object of the Society is to bring the subject of personal religion before the middle and upper classes by sending selected tracts to them through the post. During the past year thousands of copies of these publications have been posted to the graduates and under-graduates of Oxford and Cambridge Universities, to the boys of Eton, Harrow, and Winchester, to lawyers in Edinburgh, to sailors and soldiers, and, in fact, to people in all parts of the world. The grants of the Stirling Tract Enterprise last year ran up to a total of nearly 9,500,000 of copies. The receipts for the past year amounted to £674 15s. 10d., and the payments to £917 13s: 2d. Mr. FRANK A. BEVAN, speaking from the chair, advocated the claims of the Society, and said that the upper class of society, to a great extent, remain in ignorance of the simple truths of the Gospel to the very end of life. The Society is Scriptural in its methods and in its objects, and is, moreover, undenominational. Other speakers who expressed their warm approval of the work included Mr. J. H. Lydall and Alderman Spicer.

Welsh Notes.

THE Baptists of Denbighshire, Flintshire, and Merionethshire, with those of Liverpool and Manchester, held a conference on Wednesday, June 12, at Llangollen. Resolutions were passed having reference to the Education Bill, and the sale of drink to children.

Some months ago we chronicled in these columns some of the gifts of temperance houses made by Lady Reade to certain villages in Anglesey. Another well-known Welsh lady has now taken a somewhat similar step by purchasing a hotel at Caersus, and converting it into a temperance establishment.

The General Assembly of the Welsh Wesleyan Methodists was held last week at Llanidloes. At the first session the new president—Rev. Hugh Jones, Bangor—delivered his inaugural address, subject, "The Twentieth Century Church and the Scriptures." The statistics of the denomination showed a membership of 21,732. In the North Wales district there are 267 Sunday schools and 22,226 scholars; in the South Wales district, 105 schools, attended by 7,265 scholars. Towards the Million Guineas Scheme, North Wales had promised £15,079, and South Wales £5,758.

Scottish Notes.

AT the annual meeting last week of the Dundee Institution for the Education of the Deaf and Dumb, under the presidency of ex-Bailie Doig, it was stated that the number of children boarded and educated at present was seventeen, nine of whom were provided for out of the revenue of the Institution.

The fourth annual Conference of the Dumbartonshire district of the Young Men's Christian Association and Fellowship Unions was held on Saturday, 8th inst., at Roseneath. Mr. W. Stewart (Roseneath) was elected president, Mr. J. L. Laidlaw (Helensburgh) secretary, and Mr. J. MacBride (Clydebank) treasurer.

A series of open-air temperance meetings have been held in Dundee, conducted by Mr. John M'Donald (U.F. Church Temperance Society), supported by Mr. William Blackwood and Mr. John Craig. All the meetings were large, the people listening with deep interest, and at times manifesting much enthusiasm over the truths advanced and the plans of amelioration proposed. Literature was distributed, and a number of pledge cards issued.

A friend of Mr. Quarrier's work among orphans and consumptives has just handed him a sum of £3,000, to be used at his discretion. This will provide for the erection of new stables which are much required, with accommodation for sixteen horses. As the same friend is anxious to see something of a national character done on behalf of epileptics, and is prepared to give towards such an object, Mr. Quarrier is inviting an expression of opinion on the part of other friends on the subject.

Last week the annual open-air service in commemoration of the stand made by the Covenanters at Rullion Green, the scene of the Pentland rising, was held at Flotterstone Haugh, close to the battlefield. Despite threatening weather, over 1,000 people, hailing from all parts of the county of Mid-Lothian, were present. The service was conducted by Rev. Archibald Holmes, Paisley, Moderator of the Reformed Presbyterian Church, who preached from Heb. vii. 25—"He is able to save."

The Million Pledges Crusade.

WE understand that at an important meeting of the Council of the Free Churches Twentieth Century Temperance Crusade, held a few days ago, under the presidency of Rev. F. B. Meyer, it was resolved to divide England into districts, and to place each of these under the direction of an agent, who should travel throughout it, meeting the leading temperance workers in the large towns, and arranging for a systematic campaign in the fall of the year.

We also learn that energetic preparations are on foot for an autumn campaign in London. It is proposed to hold meetings in some fifty centres, mostly on Saturday evenings, with the view of gathering the principal workers for practical conference, that the simultaneous movement at the end of November may be thoroughly well carried out. Mr. Meyer intimated that he was prepared to place his Saturday evenings at the disposal of the organizers.

Literature for Colonial Homes.—Mr. D. H. Hunter, of Lovedale, South Africa, is desirous of placing Christian periodicals and tracts in the hands of the many white families who occupy lonely farms and rarely come within sound of the Gospel from one year's end to another. The gifts of friends in England in aid of this service will be heartily appreciated.

The Y.M.C.A.

THE annual meeting of the Hackney Association was held on June 13 at the headquarters in Mare Street, N.E. Mr. J. E. Vanner presided over a large audience. The report, read by the secretary, Mr. F. L. Porter, showed the work to be in a healthy condition. The agencies at work include weekly Bible classes, prayer meetings, a P.S.A. for men, and many other useful departments of religious and educational effort. During the evening addresses were given by Mr. William McCall (president of the Shoreditch Association), Rev. W. Haslam Jones, and by three of the missionary members now home on furlough, viz., Messrs. Isaac Mason (China), B. J. Lower (Congo), and A. N. Salmon (Niger). It was announced that the Archbishop of Canterbury would address the members in St. Michael's Church, London Fields, on Sunday afternoon, July 14.

The annual report of the Calcutta Association tells of good progress. The religious work, especially in the latter part of the year, has been encouraging, and while the numbers attending meetings and Bible classes have been few, the interest has been good. The valuable and well-chosen site, costing 70,000 Rs., is now entirely free from debt, and there is a substantial sum in the bank. In the college branch there has been no abatement in the attendances and the number of religious meetings and Bible classes, while the opportunities for personal dealing have been more than could be met. Many students and assistants in public offices take advantage of the daily non-Christian Bible classes. At the Bhowanipur branch two religious meetings have been held regularly throughout the year, one for Christian students and the other for non-Christian. The latter of these has averaged between thirty and forty attendants.

His Majesty the King despatched on the 13th inst., through Sir Dighton Probyn, a message of sympathy and encouragement to the Jubilee Convention of American Associations then in session at Boston, Mass. The German Emperor likewise sent hearty congratulations to the assembly, with the wish that the international brotherhood might further flourish and increase. He also expressed his satisfaction at seeing German Associations active in the same endeavour and partaking fraternally in the solemn gathering, and hoped that the American associations will also in future train for their great Fatherland citizens sound in body and soul and of earnest convictions, their lives standing on the only unmovable foundation—the name of Christ, a name which is above every name.

Coincident with the opening of the American Conference at Boston on June 11, the Noon Meeting at the Aldersgate Street Association, E.C., was addressed by Mr. E. D. Ingersoll, formerly a member of the American International Staff, but now resident in London. While thanking God for the wonderful progress that the American Associations have made during the fifty years of their existence, Mr. Ingersoll specially emphasized the fact that much of their effectiveness of the work has resulted from the outspoken criticism which, in its earlier days, it received from business men and others interested in young men. Mr. Ingersoll's own work has been connected with the railway department from almost the inception of that side of Association enterprise, and there is every reason for thankfulness for the work which has been accomplished, and for the appreciation in which the Associations are held to-day by railway men generally throughout the North American Continent.

Blackheath Conference.—The annual conference on the Lord's Second Coming was held at Alexandra Hall on Wednesday and Thursday last week, and was well attended. These meetings were held each day. On Wednesday Mr. W. H. Seagram presided, and during the morning session addresses were delivered by Dr. R. McKilliam on "The Hope of the Church," Rev. M. Bergmann on "The Hope of Israel," and by Mr. James Sprunt on "The Hope of Creation." In the afternoon a paper was read by Rev. T. Graham on "The Promise to the Overcomer in Philadelphia," after which time was given for questions and answers. The evening meeting was addressed by Rev. H. C. Sturdy, on "The Coronation of the King," and by Mr. Brunton, on "The Coming of the Lord in Contrast to the Day of the Lord." On Thursday morning and afternoon Lieut.-Colonel Roberts presided, and addresses were delivered by Mr. James Sprunt on "Expectancy, Activity, and Stability in View of the Lord's Coming;" by Rev. I. Levinson, on "Israel's Expectation;" Rev. S. Wilkinson, on "The Prophecy of Joel;" and by Rev. Fuller Gooch, on "The Bow in the Cloud." Mr. Edward Trotter presided over the last meeting, the addresses being delivered by Rev. F. L. Denman on "Signs among the Jews," and Rev. T. George on "The Coming of the Lord, as Taught in the Epistles to the Thessalonians."

Tent Work.

The London Tent Campaign.

DURING the past week Mr. George Clarke has been at the *Clapton* tent. At the first meeting the huge tent was crowded, and the missioner's earnest and thoughtful address was listened to with keen attention. There were many cases of decision. Mr. Cleeves Hooper writes:—"The meetings have been better attended, and of a deeply spiritual tone. Last Lord's Day evening, although the tent is seated for 2,000 persons,

ROOM COULD NOT BE FOUND

for all the people. The curtains of the tent had to be lifted so that those who were standing outside might hear."

From *Fulham*, a friend writes: "It is with great joy that we are able to report increasing blessing in connection with the tent mission. It has now been in progress for three weeks, and although at first we had some 'hard ploughing,' we are now seeing the outcome. During the past week Mr. Charles Inglis has delivered powerful addresses, and night by night souls have come out on the Lord's side. On Wednesday of last week twenty persons were dealt with in the inquiry room. The solos by Miss Inglis were greatly appreciated.

"On Sunday morning last we held our first 'meeting for men,' conducted by the Brothers Weaver, when some 250 men were present, and the power of God was felt. There were a number of seekers. In the evening the tent was so crowded that it became necessary to close the gates leading into the ground. At the close there were more surrenders to Christ. One remarkable case here is that of a local bill-poster, reputed one of the worst drunkards in the district. He had been to the morning meeting, and was greatly moved, promising to come again in the evening and bring his wife. We had the joy of seeing them come out and start in the right path together." The Weaver Brothers continue at Fulham until to-morrow (Friday) evening.

The meetings at *Stratford* have also been times of revival blessing. Describing last week's gatherings, Mr. G. E. Stallworthy writes: "We have had

A TIME OF POWER.

Many have professed to pass from death unto life. During the week backsliders, too, have been impressed, particularly on the evening when Mr. Bewley Weaver preached from the words Mark xvi. 7: 'And Peter.' On the Sunday evening people began to gather two hours before the time announced for commencing. A large number of anxious souls were dealt with." On Sunday morning last Mr. J. B. Wookey spoke to about 700 men in the morning. It was an impressive and helpful gathering.

The work at *Kilburn* has been greatly owned and blessed, night by night, the local secretary and other workers bravely seconding the efforts of the evangelists. During the past two weeks Messrs. J. Bennett Anderson and R. S. Bradbrook have been the means of much blessing to the Christians, as well as to the unsaved.

Miss Lottie Tubb, who has sung the Gospel impressively, also proved herself a sympathetic and efficient worker among the anxious, leading many into the inquiry room, and having the joy of pointing them to the Saviour. The last night of the evangelists' stay was a most blessed experience, many for whom prayer had long been made being brought to contrition.

One of the largest tents, seating 2,000 people, has been erected on *Woolwich Common*, in the centre of the great military depôt, surrounded by quite 10,000 troops, chiefly the Royal Artillery and Army Service Corps. A large number of Christians, from all the churches in the district, gathered on Saturday last to the opening service, which was to be devoted specially to prayer. The meeting was conducted by Mr. William Grove, and all present seemed to be full of hope and bright anticipation for the month's mission. On Sunday the services were very full of cheer and blessing. In the afternoon, notwithstanding a thunderstorm, a large number of Christians again assembled. Mr. Wookey gave a helpful address on the words "The love of Christ constraineth us." At night the people began to enter the tent at 7 p.m., though the meeting was announced for 8. The tent was full, and crowds were standing round. After Mr. Wookey's searching appeal from the words "Without hope," quite a number rose for prayer, and in the after-meeting between twenty and thirty men and women and several young people professed to accept Christ as their Saviour. Prayer is asked that the mission may be the means of reaching the thousands of young men in the garrison. Mr. Leonard Weaver and Mr. William Grove are continuing the work.

Tents are now erected in the following districts:—Fulham, Lillie Road; Kilburn, Willesden Lane; Clapton, Lower Clapton Road, close to the Congress Hall; Brixton, Canterbury Road; Woolwich, Woolwich Common.

The Evangelization Society.

Every week the Evangelization Society is becoming increasingly busy with its tent work. At the present time about forty-five tents in connection with this organization are in the field, of which seven are finding a sphere of usefulness in Scotland, four in the extreme North of England, ten in the Midland Counties (including Lancashire), eight in the West of England, four in the East, and eleven in London and the neighbourhood.

Although some of these tents are of large seating capacity, adapted to town populations, numbers of people cannot gain admittance to them on the Lord's Day, but stand in interested groups around, eagerly listening to the Word preached; whilst in many of the country villages it is a common thing to see a tent—holding between 200 and 300—crowded to its utmost capacity by those who have come from far and near

TO HEAR THE GOSPEL MESSAGE.

Not a week passes without testimony reaching the office of the Society of many being brought to a saving knowledge of the truth, and it is deeply interesting to hear of abiding fruit, the result of missions in previous years.

A correspondent, writing of a tent mission in one of the eastern counties, says:—

"The evangelist has had the joy of seeing the results of last year's work in this village. Specially has he been blessed to the young men, and it has done our hearts good to see them rally round their friend in the tent."

In some cases an annexe has been added to the tents, in which forty or fifty people can gather together for prayer, before or after the meeting, and these annexes have great value in affording an opportunity for the preacher to meet anxious inquirers. They also afford a little extra seating capacity, while the meeting is in progress.

A gentleman, who has arranged several missions, says:—"I have been much pleased with the evangelist. He has preached the Gospel so simply that a child could understand it. The blessing has been great, some twenty souls have professed conversion, and Christians have been greatly helped."

A clergyman writes:—"The evangelist's earnest and humble spirit, and his faithful and clear delivery of God's message touched many hearts, and we thank God for sending us the tent and preacher. May God bless your society more and more with such true-hearted servants of our blessed Master."

From the Midlands:—"The tent mission is surpassing all our expectations, and the Lord is blessing abundantly. Night by night men and women are being led to Christ, amongst them

SOME OF THE MOST DEGRADED,

and the change is apparent to all. Some of those who at first bitterly opposed have been won for Christ, and the evangelist's work is telling in the district. The present mission, spiritually, is the most fruitful I have ever known in connection with the tent. We give thanks to God."

Tent Work in America.

Large numbers of visitors are being attracted to the city of Buffalo by the Pan-American Exposition which is being held there. In view of the opportunities presented for evangelistic work, a number of Christian people have combined to erect and maintain a tent during the five coming months of the Exposition. The opening service took place on June 2, and was full of blessing. On the platform were Revs. Henry Ward, F. S. Fitch, F. L. Kahler, and the editor of the New York *Evangelist*. The tent is lighted by electricity, and is well and conveniently fitted for public comfort. That it is amply secured against dampness and all vicissitudes of the weather, the dry flooring after seven consecutive days of rain amply attested.

Mr. W. D. Dunn writes: "We are having splendid times in a tent at Dundee. There has been quickening among the Lord's people, and not a few of the unconverted are coming out for Christ. We go on for another fortnight, and shall be glad of the prayers of your readers."

At Woodford, Essex, Mr. Goudie has just closed a fruitful five weeks' mission, which was arranged by the Y.M.C.A. The meetings were largely attended, and many have passed from death unto life through the faithful preaching of the Gospel. The Bible readings were very much appreciated.

Aged Christian Blind.

THE twenty-first annual meeting of the Homes for Aged Christian Blind Men and Women, Crouch Hill, was regarded as a "Coming of age" gathering, and congratulations or thanks were offered to Mr. and Mrs. Henry Bright, on account of their services as honorary superintendents during the whole period. Some time ago it was decided that this occasion should be taken advantage of for raising an additional £1,000 for the sustentation fund, which would then amount to £3,000. Half the amount desired, or £500, has already been raised.

The report and the superintendent's statement showed that the general operations were going on satisfactorily. In 1880 a start was made by a small donation, and the taking in of one inmate, aged seventy-seven, who in her day had been a governess. Since then 292 had been received, of whom 100 had died. There are now 101 in the institution, while ninety-one have returned to their friends, or have been sent to various infirmaries on account of mental or malignant illness. Most of those who have been received have

OUTLIVED ALL THEIR RELATIVES.

During the year there have been eight deaths, their places being filled by others who have long been waiting for admission.

During the twenty-one years upwards of £50,000 has been received on account of the work, nearly a quarter of which has been expended in six freehold houses, one being a House of Rest at Southend. Christians belonging to various Evangelical denominations visit the blind people and read or sing to them. Sunday and week-night services are also conducted by ministers of various denominations, and these are a means of edification and of blessing. There are likewise educational classes which are attended by blind persons from neighbouring workhouses, &c. Others besides the Crouch Hill inmates are allowed to go to the House of Rest at Southend.

Vivisection.—We understand that on Hospital Sunday Rev. F. B. Meyer announced that the whole of the collections contributed by his congregation would be sent to institutions in which vivisection is not practised. At the great meeting of men in the afternoon the question of the disposal of their contributions was formally put; and it is noteworthy that the entire audience, with much enthusiasm, resolved that not one penny should be given to hospitals in which vivisection is practised.

The Late Mrs. Gerald R. Coultas.

As we briefly recorded in a recent issue, the death of this lady evangelist took place after a long and painful illness. For a number of years Mr. and Mrs. Coultas have laboured together with much self-denial and devotion in connection with the Gospel Tent Mission at Barry Dock, and it was owing to the strain of her numerous duties that the health of Mrs. Coultas gave way and led to the serious illness which terminated in her death. Soon after her conversion, at the age of ten, she manifested a deep concern for the spiritual welfare of her less fortunate sisters, and many who are now enjoying the blessings of Christian discipleship owe their awakening to the devotion and consistency of her life. The funeral was attended by a large number of sorrowing friends, and the loving esteem in which Mrs. Coultas was held also found expression at the impressive memorial services.

Livingstone Exhibition.

THE second Livingstone (or Travellers' Health) Exhibition, organized by Dr. C. F. Harford-Battersby, is being held at the Westminster Town Hall. It continues open until to-morrow (Friday). It is of a two-fold character. Upstairs is an accumulation of Livingstone relics, including a portion of the tree under which the famous traveller's heart was buried; his Bibles, journals, pistols, medals, and binoculars, and other interesting articles. In the main hall will be found a varied assortment of goods calculated to contribute towards the traveller's convenience and comfort, including beds, folding boats, filters, foods, tents, medicine chests, surgical dressings, and woollen clothing. The exhibition has been arranged in connection with the Travellers' Health Bureau, which is the department of Livingstone College dealing with general health questions, and it is hoped that it will be successful in stimulating an interest in the study of health questions among those who are concerned in life and health abroad.

Personalia.

A graceful compliment is being paid by the University of Glasgow to Miss AGNES WESTON, in the bestowal on her of the honorary degree of Doctor of Laws (LL.D.). "The sailors' friend" has well earned the gratitude and thanks of the British people, and the circle of friends who will be interested in this honour is very wide indeed.

Rev. DENNIS OSBORNE, of Poona, has had an interview with his Excellency Lord Northcote, Governor of Bombay, in the course of which his Excellency gratefully acknowledged the aid sent to starving natives by Christian people at home, and expressed his deep sympathy with Mr. Osborne's efforts to secure support for the thousands of famine orphans who are chargeable to various missionary societies and institutions.

The seventieth anniversary has just been celebrated of the birth of Pastor VON BODELSCHWINGH, widely known among Christian workers as the director of the "Bethel" Institution at Bielefeld, in Westphalia. The institution for epileptics alone has now 1,700, and the annual expenditure, received entirely from voluntary contributions, exceeds a million marks. The motto of all is, "The need is never greater than the Helper."

Rev. F. B. MEYER has accepted an invitation from the Conference of Syrian Christians to spend ten days in the Lebanon. It is expected that there will be a large gathering of Christian workers to meet him from all parts of Syria and Palestine. Mrs. Meyer will accompany him. It is unfortunate that the necessity of starting early will somewhat curtail Mr. Meyer's stay at the Convention at Keswick. Many will pray that great blessing may attend this undertaking by Mr. Meyer.

COMMUNICATIONS RECEIVED WITH THANKS.—A.F.W. H.A.B. N.S.T. G.S.M. J.W. W.C. C.F.E.D. H.M. S.D. Mrs. B. T.L.C. E.M. W.C. A.K. T.F. S.B. G.W. L.E.T. H.G. and S.—H.S.C. F.S. F.W.L. T.R.T. A.W.B. G.F. Mrs. H. J.M. J.B. C.C. B.C.P.W. W.C. J.W.G. C.J.S. E.A.T. T.E.H. J.E.M. C.K. E.E.T. P.S.B. A.F.L. M.C. W.L.T. G.O.M. J.S. E.J.M. W.O. W.B. G.F. G.H.A. M.S. J.S.C. J.M. A.T. W.D.G. A.H.C. G.R.C. J.L.N. B.M. A.A.H. J.W. T.H.A. J.J. W. W.F. W.B. P.E. P.S.G. F.L.B. M.S.R. S.B. W.C. A.R.C. A.E. J.B.B. G.M.K. H.J. W.J.I. J.K. F.L.H. A.W.V.H. G.H.P. J.H. T.W.W. T.O. F.I.B. R.W. J.G.B. S.A.F. J. McF. F.C. R.A. W.F. E.A.J. C.L.C. F.L. A.W. J.McC. M.A.L. S.T. Mrs. M. Baron F. J.F. M.H. T.C.U. C.J. F.C.S. J.E. W.P. G.C. A.S.M. D.J.T. N.J. W.J.T. J.A.G. A.M.M. M.H.A. J.B.H. A.C. J.P. J.G.B. E.J.B.

Evangelistic.

Mr. Sankey at Waterbury, Conn.

Mr. Ira D. Sankey's first visit to Waterbury will be long remembered by those who gathered in the Second Congregational Church, on June 6, to hear him sing, and speak of his labours as a co-worker of Mr. D. L. Moody. The *Waterbury Republican* says:—"Mr. Sankey is apparently as active as ever, and his voice certainly has lost none of its force. He sang three Gospel songs, two of them made famous by him, and gave his audience a description of his journeys in Egypt and the Holy Land." The large edifice was filled with an immense crowd of expectant people.

The Gospel in the Villages.

For some years past it has been my privilege to render service in the Gospel about this season in a village mission room at Bolney, Sussex. It has been a real joy to observe how the Lord has blessed and sustained the kind friend who many years ago had it laid upon his heart to lay out a fund reserved for a "rainy day" in the equipment of an "upper" room over his workshop, and here the Lord has given Mr. Haslett the joy of seeing many of his fellow-villagers come to the light, and yielding by lips and life a testimony to his name. The preachers and helpers are entirely honorary.

The room having become very crowded for some time past, Mr. Haslet was offered an iron room, with all the necessary fittings, holding about 200 adults, all in good condition, for £120, and which a few friends have enabled him to secure. This is now being erected, but fellowship would be welcomed towards the somewhat heavy items of removing and rebuilding. Mr. Arthur Dann, Manor House, Hurstpierpoint, Sussex, is acting as treasurer, and would gladly acknowledge any assistance sent him. The absence of Evangelical teaching in these Mid-Sussex villages constitutes a real claim upon all who love the Gospel. Prayer would be valued for this true servant of the Master, Mr. Haslett, whose whole-hearted service is entirely voluntary. W. C.

Large and interested congregations were assembled on Sunday last at the Mission Hall, Clarendon Villas, Hove. Mr. HENRY VARLEY was the preacher, and the crowded gatherings showed an interest in his unexpected but welcome visit. Quite a number of those present on the two occasions when after meetings were held confessed their reception of the Word of Life.

Protestant mission work has been carried on recently with good effect in the parish of Mitcheldean, by Mr. SAMUEL BRADFIELD, evangelist in charge of the Bishop Hooper Protestant van, who has had some fruitful meetings among the people. The services in the parish church are extremely "high," and Mr. Bradfield's addresses have done much good in their proclamation of Evangelical truth.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

MRS. BAEYERTZ.—July 7-22, Brynn, near Wigan.

MR. JOHN COATES and MR. GEORGE BENTLEY.—Till June 24, Mitcheldean, with large Gospel Tent.

MR. W. COLLARD.—July 7-22, Tent Mission, Long Ditton.

MR. GEO. CLARKE.—Lower Clapton, till June 23.

MR. W. D. DUNN.—Till June 28, Dundee; July 6-20, Larbert; July 28, Aberdeen.

MR. JOHN ELLIOTT.—June 30, Gospel Hall, Fore Street, St. Marychurch, Torquay.

MR. JAMES S. HARRISON.—During June, St. Giles' Christian Mission, Sundays only.

MR. JOHN HAWKINS.—Till July 1, Parkstone Quay Tent Mission.

REV. J. JAMESON.—Till June 24, Hawes, Wensleydale; 29-July 4, Harden, near Bingley.

MR. BOB JOHNSON.—June 23-30, Leeds.

MR. NEWTON JONES.—June 22-July 2, Haverhill District Mission.

MR. CHAS. INGLIS.—Till June 22, Kilburn Tent; 24-28, Brixton Tent.

MR. HERBERT LENG and City Policemen, Memorial Hall, London Street, Bethnal Green, June 23.

MR. JAMES SPRUNT.—During June, Kensal Rise Tabernacle.

MR. R. SPRAGG.—During June, Martock and surrounding villages, with tent.

GIPSY SMITH.—Aug. 31-Sept. 9, Truro.

MR. HENRY THORNE.—During June, Edinboro' Castle, Limehouse.

MR. HENRY VARLEY.—June 23, at 11 and 7, Clarendon Mission Hall, Hove.

MR. J. WEEDON.—Till end of August, Tent Missions, Evangelization Society.

APPLICANTS FOR TRACTS.—Mr. Arthur King, Brickhouse End, Berden, Essex; Mr. Walton Claydon, 39, Granham Road, Rotherhithe New Road, S.E.; Mr. E. E. Tressider, 116, Lansdowne Road, London Fields, N.E.; Mr. G. Jordan, 20, Kinmel Street, Birkenhead; Sergeant-Major Moss, Wesleyan Soldiers' Home, Grosvenor Road, Aldershot; Mr. S. A. Fox, 13, Cromwell Street, Nottingham; Mr. Albert E. Sewell, c/o Rev. J. L. Brooks, the Training College, Lingfield, Surrey; Mr. Albert Nott, 24, Goldsmith Street, Newton Street, High Holborn, W.C.; J. Riches, 7, Lambert Street, Southchurch Road, Southend.

Among the Churches.

The Wesleyan Local Preachers' Mutual Aid Association annual meetings have been held at Liverpool. Alderman T. Snape, J.P., was elected to the presidency.

Dr. Silas Mead, principal of Harley College, Bow, is about to return to Australia. He is to be succeeded by Rev. Forbes Jackson, M.A., of King's Road Baptist Church, Reading.

Over 97,000 guineas have been promised to the Twentieth Century Fund in connection with the Methodist Free Churches. Efforts are being made to raise another 3,000 guineas before the Conference assembles next month at Redruth.

The Wesleyan Chapel Committee has sanctioned the erection of thirty new places of worship in various parts of the country at an estimated expenditure of £72,500. Included with these is the Seamen's Home at Poplar, the outlay on which is £13,600.

The Bishop of Norwich, in his visitation charge, deplored the growing secularisation of the Sabbath. Amongst the affluent classes Sunday schools and Bible classes are being emptied, because hundreds of young people left the towns and villages on bicycles. He warned the clergy to point out the evils of this practice in sermons.

In connection with the Wesleyan Church at Deal, the need of a suitable room for the Sunday school, for week-evening services and other gatherings, for the Wesleyan Royal Marines, and for Christian work generally, has long been felt, and to meet this need Wesley Hall has been built on an excellent site adjoining the church, at a cost of £1,250.

Among the societies which benefit by the will of the late Mrs. Elizabeth Taylor, of Exeter, are the following:—Ashley Down Orphanages, £3,000; the C.M.S. the Bible Society, the Church Pastoral Aid Society, the London Jews' Society, each £2,000; the Blind Pension Society, the School for Indigent Blind, and the Devon and Exeter Hospital, each £1,000.

The annual conference of the Yorkshire Evangelical Union was held recently at York. Rev. W. Odom, vicar of Heeley, and president for the year, took the chair. Mr. Odom's opening address was a vindication of the principles, position, and work of Evangelical Churchmen. The Dean-designate of Peterborough, Mr. Eugene Stock, and others took part.

The Bishop of Peterborough held his primary visitation of the diocese at Peterborough Cathedral on June 12. In the course of his charge the Bishop said there is "too much tendency in the present day to cultivate muscular Christianity, to pay too much attention to football and cricket clubs, concerts, bazaars, and picnics, which are threatening to interfere with the sacred part of a clergyman's calling."

Canon Bardsley, vicar of Huddersfield—who for some time has been staying in Switzerland for the benefit of his health—has addressed to the members of his congregation a circular in which he announces his intention to resign the living. This decision he has made in persuance of his previously intimated resolve not to continue to hold the vicarage if he felt unequal to the duties after a lengthened period of rest.

Opening services in connection with the new Congregational church at Oakleigh Park, Middlesex, were held on June 11. Rev. Dr. Forsyth preached a spiritual discourse from the words, "What mean ye by these stones?" At a public meeting held in the evening, Mr. W. H. Brown, Chairman of the London Congregational Union, presided, being supported by Revs. W. Hardy Harwood, D. Burford Hooke, and others.

The Wesley Guild has gained 10,000 new members during the year, and 166 branch guilds have been started. There are now 85,000 members in Great Britain and 1,296 Guilds. These encouraging statistics were reported at a meeting of the Guild Central Council in London this week. Five years ago the work became an integral part of the constitution of Wesleyans.

The second portion of the Church House, Westminster—the new west block—is rapidly approaching completion, and it will be finished and ready for occupation at the end of next July. The principal room in this new block is the Hoare Memorial, which will be the permanent hall for the House of Laymen.

The Bishop of Liverpool was present recently at the laying of the foundation-stone of a new Mission Hall for the parish of St. Ambrose's, Everton, and in the course of a helpful address spoke of the value of mission buildings. If given his choice, he would sooner begin with a Mission Hall than with a church; and thought that with this Hall as a centre the Church workers of the parish will do three times as much good in the future as compared with the past.

General Booth addressed a large meeting at the Congress Hall, Lower Clapton, on Monday evening last, on "The Lesson of My Life, as illustrated by the Social and Spiritual Operations of the Salvation Army." Many interesting statistics and particulars of the Army's present position were given. The organization now has over 7,200 separate societies, with 14,000 officers and 40,000 lay officers; 609 social institutions, with 1,700 officers; a labour bureau, giving employment to 6,800 people; 109 rescue homes, 72 workshops and factories, and 13 farm colonies.

For over fifty years the Primitive Methodists of Hawkesbury Upton have maintained numerous evangelistic agencies in their small chapel, with many tokens of Divine favour. The Sunday School, Total Abstinence Society, and the Band of Hope are so flourishing that the work is seriously hampered by the inadequate accommodation. To meet the emergency it is proposed to renovate the chapel, and erect a building to serve the purpose of lecture hall and schoolroom. As the inhabitants are almost entirely agricultural labourers, the cost of the undertaking (£350) is felt to be beyond their power to raise without the aid of friends. The treasurer is Mr. Charles Coates, Hawkesbury Upton, Chippenham, Wiltshire.

Fallen Asleep.

Ashford Congregational Church has lost one of its oldest members by the death of Miss SLIMMAN, who was in Church membership for half a century, and since 1853 a Sunday' school worker.—Mr. RICHARD STONE, deacon of thirty years standing at Union Chapel, Islington.—The Methodist Free Church has just lost one of its oldest ministers by the death of Rev. AQUILA KEENE. More than sixty years have gone since he was set apart, in 1839, to circuit work in Worcester. Later on he laboured in some of the most important circuits in the North of England.—Rev. EDWARD T. HIGGENS, a missionary of the C.M.S in Ceylon. He had only been home a few months, failing health having compelled his retirement. He was held in great affection and veneration by the Tamil and Singhalese congregations, amongst whom he had laboured for many years, as well as by the English.—Councillor KEAY, of Middlesbrough, who took an important part in the establishment of Trinity Presbyterian Church, Middlesbrough.—Rev. JOHN ATKINSON, one of the senior ministers in the Congregational body. For some years Mr. Atkinson had resided with his son, Rev. J. W. Atkinson, and he took an active interest in the work of Latimer Chapel, in the Mile End Road. Among the charges held by Mr. Atkinson were those of Wardour Street Church, Soho; and Crown Street, Ipswich.—Rev. GRIFFITH JONES, who for twenty-one years was minister of the Laugharne Church, South Wales, and who for the last fourteen years held the pastorate of the Presbyterian Church, Walpu, N.Z., passed away April 30, in his sixty-ninth year.

The Christian.

☞ **To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.**

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

Home Training. As a timely contribution to the consideration of the apparent loss of parental control, we would call attention to the republication of the papers on Home Training recently contributed to our columns by Rev. E. Griffith Jones. The booklet—The Ostrich, The Hothouse, and The Nest (1d.; 6s. 3d. per 100; post free 6s. 10d. *Morgan and Scott*)—will be found of special value in emphasizing aspects of the subject liable to be overlooked. After pointing out methods which are no methods, but really amount to neglect, with certain common mistakes, the author strikes a note of hope and encouragement, showing to parents how they may effectually bring up their children in the nurture and admonition of the Lord.

"Give peace in our time, O Lord." Many, we are sure, will agree with us that the time has come for Christian people to meet in public for united prayer that the wasting war in South Africa may be brought to an end. No doubt much earnest prayer is ascending to God; but for such a great calamity as is now being mourned, there should be a coming together on some such scale as was the case when disaster was befalling our arms. Of course, merely political sentiment should find no place in the matter; all Christians, whatever their personal views, should unite in crying to God that He may be pleased to intervene, and cause both sides to find a way whereby may be terminated the suicidal conflict which is bringing so much misery upon ourselves and upon South Africa.

A National Sunday-School Mission. One of the most important movements ever undertaken by the Sunday-School Union is now in course of preparation. During the first three months of next year, it is proposed to hold a great National Mission for the young people of this country. It is expected that every Sunday-school in the land will take part in it. The grand object of the effort is, in the words of Mr. Carey Bonner—

> the bringing of the young to Christ, and we also hope that by its means, a great stimulus may be given to Sunday-school workers and teachers generally, by bringing them face to face with the supreme aim of Sunday-school work—winning young life for God.

It is evident that the recent revelation concerning the religious state of the young people who have passed through Sunday-schools is bearing good fruit. Through our failures God designs to draw us to Himself, and to make us ask ourselves, "Why could not we cast out" the demon? And it will be a grand thing if all teachers are led to examine both themselves and their methods, to see if there be any reason in them why Sunday-school work is not more effective. The coming effort will be, if possible, even more important than the Simultaneous Mission of this past winter; for it deals with life in its most hopeful stage. We commend the movement to the constant prayers of all our readers.

The Church's Week Night Programme. Our contemporary, *The Examiner*, is publishing a series of articles dealing with the vexed question of the Church's week night programme. The writers must be congratulated upon their brave and sane attempt to solve a difficult problem. We are glad that so uncompromising a note as the following is struck:—

> No spiritually-minded Church could ever attempt to win people to religion by means of entertainments, or cricket clubs, social evenings, or science lectures. It would be a fatal error to attempt to substitute the concert for the Cross. No good would come of compromising the message of the Gospel, to meet the desires of a pleasure-loving age. Such a policy would be to debase the coinage of the Kingdom of God.

Starting from this foundation, the plea is urgently set forth that the whole man should be cared for by the Church, and that young Christians should be so bound to the Church that they will not be tempted to seek their recreations in foreign places. In a word, what is needed is to Christianize the whole of life. The ideal set forth by these writers is very high, but if it could be carried out in practice it would do much to arrest the deplorable drift which is so saddening a feature of modern church life. To all that these special articles advocate we would add a crowning note, *i.e.*, that the ultimate work of a church is to produce missionaries of one kind or another, and any scheme for developing the complete life of young Christians is imperfect unless it has at the end of it this object.

Congregational Music. At the recent annual Nonconformist Choir Festival at the Crystal Palace, the adjudicators stated that the standard of musical rendering in our churches is steadily improving in quality. This is as it should be; but a note of warning should be sounded against the tendency on the part of choirs in some of our places of worship to develop a standard too high for the congregations to follow with any comfort. The habit in such churches is for the choir to usurp the place of the members of the congregation, who gradually tend to fall silent and listen when they ought to be joining in the worship. It should never be forgotten that choirs exist for the sake of the congregation, and not *vice versâ*. They are for the inspiration of the worshippers, whose praise should never be done by proxy. However good a high quality of choral music may be, it is a bad thing to cultivate a style that prevents the ordinary worshipper from taking part in the service of praise.

The Heresy or "Christian" Science. It is commonly supposed that the "Christian" Scientists content themselves with denying the reality of pain. But they do more than this. Their most serious offence against the faith whose name they stole in order to float their heresy into public favour, is to deny the reality of *sin*. The Divine sacrifice, which has brought home to such countless millions the sense of peace and reconciliation, is to them an illusion. The rapid extension of this deplorable "creed" in this country, since its importation from America, makes it needful that Christian people should know what it really means. Let us be sure of this—if "Christian" science prevails, the Christianity of Christ and his apostles has had its day—for the time. It is the most subtle attack on New Testament theology seen in this generation.

The "Dowie" Revelation. Some months ago we expressed our conviction as to the real nature of the Dowie movement. The latest event more than justifies what we then said. According to despatches received from America "Dr." Dowie has completed his evolution, and has now definitely announced himself as a re-incarnation of Elijah and John the Baptist. We can guess what the next thing will be. Similar pretensions have been made more than once in the world's history, and they have always followed a definite route. The Chicago correspondent of a London daily wires that Dr. Dowie now appears in public habited as a traditional angel—wings and all. It is all very grotesque and even blasphemous, and it is amazing that anyone can be prevailed upon to believe in it. We mention the matter here, because within the last fortnight we have heard of several earnest workers who have renounced everything to follow this *ignis fatuus*. The spirits are always to be tried—and the smallest amount of common sense is sufficient to try some of them!

Jewish Blindness. A very significant article upon our Lord from a Jewish point of view appears in the pages of a contemporary. It is notable for two things: first, an entire absence of the hostility and hatred which have so often characterized Jewish writings concerning our Saviour; and secondly, a note of surprising admiration for his person. Indeed, in parts it is almost a panegyric upon Him:—

> His name as helper of the poor, as sympathising friend of the fallen, as brother of every fellow sufferer, as lover of man and redeemer of woman, has become the inspiration, the symbol, and the watchword for the world's greatest achievements in the field of benevolence. The very sign of the cross has lent a new meaning, a holier pathos, to suffering, sickness, and sin, so as to offer new practical solutions for the great problems of evil, which fill the human heart with new joys of self-sacrificing love.

Yet, side by side with this tribute, we have remarks about "myths" and "contradictions." It is sadly curious to notice the way in which *the* great question is avoided. The work of Christ in the Church is thus accounted for:—

> The Christian Church, *with the larger means at her disposal*, (has) created these institutions of charity and redeeming love, that accomplished wondrous things.

The writer does not attempt to explain how it was that the Church, when it had *no* "larger means," accomplished what it did. Blindness is still over Israel, but some light has come to enable a Rabbi to speak of our Lord as this Rabbi does.

"Lord, who is my neighbour?" The proposal to select October 27 as a Sunday upon which preachers in the places of worship in London will draw the attention of their hearers to the circumstances and surroundings of the working-class population in the metropolis might, with advantage, be taken up in other large centres of life and labour. The pulpit should be potential in social as in spiritual life; and in lifting up his voice against the evils of overcrowding, of starvation wages, and of tempta-

tions to drink and vice, the preacher is preparing the way of the Lord. Unfortunately these things are not peculiar to London. In every large town they are rampant, and the duty of awakening and fostering a healthy public opinion in regard to them is a pressing and solemn one. Jesus said, indeed, "the poor ye have always with you," but He did not say the starving, and those whose surroundings of disease and vice and drink destroy the soul.

The Duty of Rest. In the hurry and rush of modern life it is doubly essential that there should be pauses and breaks in the strain of endeavour and toil; intervals for deep and still inhalations of the strength which cometh from above. In the fierce struggle for existence, the feverish competition of business, the physical needs of the body, as well as the spiritual needs of the soul, are apt to be overlooked. Men forget or ignore the fact that Christ Himself commanded his disciples to come out of the crowd, to leave the routine and excitement of the town life, and to "rest awhile" in the quiet "desert place." They were to have time to think. The thirsting soul was to be refreshed as well as the weary body, so Jesus went before them and led the way to the oasis. He said, not "Go ye," but "Come ye," and the labourers, heavy laden, went after Him, as the tired sheep follow the guiding shepherd, and they found the promised peace.

Criticism or Christ. Those who are tampering with the teachings of the leaders of the so-called "higher criticism," will do well to recognise that there is an inevitable position before them. To discredit the Bible is to discredit Christ, for Jesus himself constantly quoted the books of the Old Testament—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Samuel, the Books of the Kings, Chronicles, the Psalms, Proverbs, Isaiah, Jeremiah, Daniel, Hosea, Jonah, Malachi, and others, were all used by Him in his teachings. Luke tells us, too, that He interpreted to them *all* the Scriptures; and the manifestation of Moses and Elijah upon the Mount of Transfiguration added another testimony to the law and the prophets. To doubt the veracity of the inspired Word of God is, therefore, to doubt the veracity of Christ. There is no escape from that difficulty.

Meetings in Public-Houses. It is eminently satisfactory to find the Friendly Societies beginning to recognise the evils consequent upon their meetings being held in public-houses. Naturally the publican who provides rent-free rooms expects to receive an equivalent from the consumption of drink, and the results are obvious. The Foresters have already ordered that their Women's and Juvenile Branches shall not meet in any licensed premises, and, as it follows that the surroundings which are considered unhealthy for the women and young people must be deleterious to the men, it is to be hoped that the prohibition will soon be further extended. The publican's trade is too potent a factor in the death-rate, for the benevolent societies that give relief to the widow and the orphan to be even indirectly connected with it.

The Hauteur of High Anglicanism. The *hauteur* of the High Anglican could not be displayed in a more offensive manner than in the reprimand given last week in the *Church Times* to Dr. Wace for allowing a sermon to be delivered in his church, and a collection taken, for the "Protestant Reformation Society." Its reasons for so doing are, that some of the members of the Society are not members of the Church of England, that collections in aid of the same object are made in some dissenting chapels, and that the agent of the Society has actually lectured in a Baptist place of worship. This makes Nonconformity a great crime, and Protestantism only little less heinous. Romanism, on the other hand, is scarcely even a venial offence, and the fact that the above Society circulates a list of publications, such as "The Crisis in the Church," Mr. Walsh's "Secret History of the Oxford Movement," "The Romeward Movement in the Church of England," and "The Ritualists," makes it, according to the *Church Times*, a serious offence to uphold the Society. It adds that under no pretence of decency could Dr. Wace lend his church for such a purpose!

The Responsibilities of Wealth. There are cheering signs that, with the threatened concentration of the world's wealth in the hands of the few, a fresh sense of its opportunities and responsibilities seems to be spreading among our millionaires. We have just had a signal proof of the good use to which riches can be put, in Mr. Carnegie's gift of £2,000,000 to the Scotch Universities. Later still, Mr. Foster Higgins, another American millionare, has preached a suggestive theory of the true relations of employers and employed. This is not Socialism, which will destroy all inequalities in the possession of wealth, but a closer co-operation, and deeper sense of corporate unity between masters and employés. He writes:—

> My own personal plan would be to say to my workers, "I require your services for a fixed period of at least five years. If you leave me before the end of five years you will receive only your ordinary market wage, and are entitled to no more. If you remain, I will meet you at the end of five years and show you what the combined efforts of my capital and your labour have produced, and we will divide it fairly."

This would help at least to do away with the wide gap now existing between employers and employed, which is one of the most perilous aspects of modern industry.

A New Danger. There is an evil, which is a reasoned, deliberate thing, stalking in the press as the latest theory of the true relations between men and women. The great bugbear of those who teach it, is the marriage-bond. "Free love is now explicitly advocated by teachers who claim to be more Christian than the Church." As the public mind grows accustomed to being shocked, these teachers, cautious at first, put forward their propaganda with ever-increasing boldness. The latest movement is the formation of an organization at Cincinnati for carrying on the campaign against marriage in the Pan-American Exposition, and having sown the seed there to proceed throughout the great cities of the United States. Clearly it is an announcement of Satan's law in "Paradise Lost," "Evil, be thou my good!" History clearly proves that the New Testament law is, in the long run, the only one that exalts either nations or individuals. Civilization, uncontrolled by higher sanctions, and unguided by Christian ideals, is doomed in the end to perish. And though the new apostles of libertinism may claim that sin is followed by no punishment, it is no less clear that the man, and, still more, the woman, of impure life loses something more precious than life itself. All the first elements of character perish; the moral sense is coarsened, hardened, stultified; the spirit is enslaved under the tyranny of the flesh; and St. Paul's law of the higher nature is reversed.

Profanity and the Law. A curious incident at Sunderland illustrates the difficulty, and at the same time the importance, of safeguarding public morals by law. At a Local Government Board inquiry, the Rural Council applied for power to suppress bad language in the public streets. In the borough, foul language is a punishable offence, but in the rural district it is not; and according to the evidence of several police officers, it is the regular custom for people to start profane swearing and disgusting language directly they cross the boundaries. One officer stated that it was quite common for persons to cross over from the side of the street which is in the borough, to the other which is outside it, in order to give vent to foul language. Which shows that, while it is impossible to make men pure by Act of Parliament, it is at least possible, as it is certainly necessary, to make them desist from contaminating public morals by indulgence in a demoralizing vice.

The Future of China. Now that the Powers are actually evacuating China, the question of the future of that troubled country is an anxiety not only to the missionary but to all the world. It is impossible, now that the impact of Western civilization has actually come upon that slow-moving people the Chinese, for them to fall back contentedly into their old ways. The recent past cannot be expunged from the history of the country, nor the new forces ignored or crushed. Sun-Yet-Sen, the Chinese reformer, claims indeed that China is ripe for the very latest developments in social and political life; and he is returning from California to his native land with the intention of starting a revolution which will bring the present dynasty to an end, and initiate a Chinese Republic on the American model. However this may turn out, it is pretty clear that troublous times are ahead of China, and that the prayers of God's people should go up night and day for the conversion of the Chinese, so that with the poison of Western civilization they may also have its antidote.

"Society" Gambling. Mr. Clement Scott, in the *Free Lance*, draws a vivid picture of the extraordinary gambling vice which is eating into society like a virulent cancer. He declares that one particular gambling game is almost the sole justification for the existence of most of the "smart" women's clubs in London; while "a good two-thirds of the dinner parties and supper parties in certain sets are given that this game may be played afterwards, and the guests go home with their morning's milk." The writer goes on to make this surprising declaration concerning the game in question:—

> As it has taught many a woman the perilous delights of gambling, it has also shown many a woman the way to the pawnshop who never thought to see the inside of those doors. I could lay my hand at Church Parade, at Ranelagh, or Hurlingham, or the Opera, on a dozen women of unassailed rank and high title whose best jewels are reposing in the safe of some Jewish pawnbroker or moneylender. They have good paste substitutes, and few people are the wiser.

In the train of this comes unpaid tradesmen's bills, that is a wrong done to others; and physical, mental and moral wreckage, that is a wrong done to oneself and to God. No legislation can touch this sort of thing. It is a vice that can defy all laws. Only one thing can cleanse a society cursed in this way—Fire—the fire of grace or the fire of judgment.

The Resurrection.

By Dr. ROBERT ANDERSON, C.B.

IN the religion of Christendom the incarnation and death of Christ are everything. The Virgin's Child, the heaven-sent Teacher, and the Jesus of Calvary completely fill the spiritual vision of the faithful. But in the cluster of great truths which constitute the Divine revelation of Christianity, the Resurrection holds the central place. Apart from it the incarnation and the ministry would lose all their significance, the crucifixion would be but a martyrdom, and the cross a symbol of the victory of death over life. By the Resurrection it was that the Crucified One was "declared to be the Son of God with power," the great truth on which the Christian's faith is founded, and to which his hope is anchored.

That Christ died for our sins is the Gospel of the Christian religion regarded as a human cult. The Gospel of Christianity goes on to declare that "He rose again the third day according to the Scriptures" (1 Cor. xv. 4). And to show the immeasurable importance of the added words, the Holy Spirit testifies that if Christ be not raised our faith is vain, we are yet in our sins. If this were a mere human utterance it might well be deemed profane, as tending to make little of his death. But the teaching of Scripture is clear. He was "delivered for our offences, and *raised again for our justification*" (Rom. iv. 25). And this Gospel brings peace and joy to the sinner who believes—peace and joy as his portion here and now—"peace with God," and joy "in hope of the glory of God." In contrast with this, the gospel of the crucifix teaches its votaries to live in uncertainty, depending on the ministry of priests, and to die in fear of purgatorial flames. This is

WHAT ROMAN THEOLOGY HAS COME TO!

"The Christian religion" has yet another aspect. Alexandria was long the rival of Rome, and the Greek school of theology might have gained the ascendancy had not baptismally regenerated Pagan Emperors enforced the teaching of the West by penal laws.

But neither school had the truth of the New Creation. According to both the mission of Christ was intended to restore mankind—or, as Augustine taught, a small, favoured section of the race—to the position lost by Adam's sin. While the Cross was the characteristic truth of the Western Church, the Incarnation loomed great in the teaching of Alexandria. The faults of the rival systems were due, not to positive error, but to defective truth, and to failure to maintain the balance of truth as Scripture unfolds it. Alexandria was more Christian in spirit than Rome; and while "the historic Church" and "the gospel of the crucifix" are the baneful legacy of the West, from the East we have derived "the gospel of humanity," and "the fatherhood of God"! But in contrast with all this, Christianity not only reveals to us that heaven is open to the sinner in virtue of the death of Christ, but it also teaches us that that death is the Divine judgment upon Adam and his world. Bethlehem and Calvary are not, as some would tell us, a splendid testimony to human worth, but a transcendent manifestation of Divine love to a race hopelessly ruined, depraved, and lost. "The gospel of humanity," like "the gospel of the crucifix," is but a half truth; and half truths are sometimes as dangerous as error. "The Gospel of the Grace of God," which is the Gospel of the Resurrection, stands out in contrast with both.

"The fact of the resurrection and ascension of our Lord is an evidence of the completion and acceptance of his work, and as a pledge of the resurrection of his people, is mentioned in the Epistles alone more than fifty times." But even this will fail to produce an adequate appreciation of the place these doctrines hold in the teaching of the New Testament, if the typology of the Old is ignored. Every human religion, and the religion of Christendom is no exception to the rule, is designed to propitiate the Deity, or in some way to gain his favour. But Judaism—the only divine religion the world has ever known, for Christianity is not in that sense a "religion," but a revelation and a faith—was the divinely-ordered service of a redeemed and happy people rejoicing in the blessings of redemption. Human religion is always full of gloom, but the sacred year of the Jews was a calendar of feasts. The divine religion had, indeed, its day of expiation, in which the devout were enjoined to afflict their souls. But even that was made the basis of a festival in which all were bidden to "rejoice before the Lord."

But what has all this to do with the truth of the Resurrection? It is in language borrowed from these types that the doctrines of the New Testament are given us. Every Jewish festival was connected with the harvest. And

THE HARVEST TYPIFIED THE NEW CREATION,

of which the Resurrection is both the expression and the earnest. Just as the Feast of Tabernacles followed, and was based upon, the great national sin-offering, so was it also with the feast of Passover and the Paschal Supper—itself a memorial of the redemption in Egypt.

The sacred year began with Passover, which fell at the ripening of their earliest grain crop. The festival lasted for a week, and one of its special features was the offering of the firstfruits. A single sheaf of the ripened grain was to be cut and carried to the temple, and there to be waved before the Lord. It was the firstfruits of the harvest.* When all the grain harvest had been garnered, the feast of Pentecost was celebrated, and the Feast of Tabernacles was the great "harvest home," which crowned the year, when the trees of the field had yielded all the fruits which formed so large a portion of the national wealth.

To follow the line of typical teaching which runs throughout all this, would lead me far beyond the limits of space allotted to me. Here I can deal only with the sheaf of the firstfruits. Its acceptance by Jehovah was a pledge and proof, not only that redemption was accomplished, but that all the harvest was assured and divinely blest. And that sheaf represented Christ in resurrection as the Firstbegotten of the dead, the Head of the New Creation. For He must have pre-eminence in all things. "Christ the firstfruits; afterward they that are Christ's, at his coming"—this is the Divine order. Scripture clearly teaches that the words, "Thou art my Son, this day have I begotten Thee," refer, not to the nativity, but to the Resurrection. The empty tomb, and not the manger of Bethlehem, is the earthly symbol of the great birth upon which Christianity is founded. Were it not for Bethlehem there could be no Calvary; but, apart from the Resurrection, Calvary were but a stupendous disaster, of which the Cross would be for all time the emblem.

"If Christ be not raised," Scripture expressly declares, "your faith is vain, ye are yet in your sins." And in view of the fact of the Resurrection we boldly argue that our faith is not vain, we are *not* in our sins. To attain assurance of this, is the goal towards which the great majority of those who profess and call themselves Christians are struggling. Immunity from punishment, deliverance from the penalties of sin—in a word, not going to hell—is

THE POPULAR CONCEPTION OF SALVATION.

But the Christian has far higher thoughts of the work of Christ. Not even the doctrine of substitution will satisfy him, for this is but one aspect of the far greater truth. It is his joy to know that he is one with Him who died and rose again. And his acceptance is not in Adam restored in virtue of that death, but in Christ as Head of the New Creation. Old things are passed away; all things are become new. And, therefore, "if any man be in Christ he is a new creature."

And the wave-sheaf was but the firstfruits of the harvest. Our oneness with Him begins with his death, but it does not end with his resurrection. The believer shall be like Him who died and rose again. "We know that we shall be like Him, for we shall see Him as He is."

But here let us pause, lest the recoil from the gospel of the crucifix should throw us off the line of truth. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." But let us not forget,

THE RESURRECTION LIES BETWEEN THE TWO.

"Sudden death, sudden glory," is an epigram which represents a system of doctrine that is always popular. But is it Scriptural? The reserve which Holy Writ maintains respecting the intermediate state forbids all dogmatism on a subject so full of mystery. But our Lord's words to the dying thief seem to me clearly to warrant the belief that that mysterious sleep is consistent with conscious enjoyment of his presence. And if the inspired apostle did not cherish that belief, his language to the Corinthians and the Philippians seems scarcely intelligible. But further than this we may not go. When we speak of glory, or of the activities of service, before the day of full redemption—the day of the coming of the Lord—we allow our thoughts to be swayed by sentiment in a sphere where Scripture should control them absolutely.

The Christian can triumph over death. But it is a triumph of faith achieved in presence of stern facts to the reality of which both our reason and our senses bear signal testimony. In itself death is utterly horrible and hateful; and those who cannot see beyond it may well shrink back in terror, and seek to conceal its loathsomeness beneath bright trappings and wreaths of flowers. But the Christian, in the power of faith in his risen and glorified Lord, can dare to face the facts, and, with full realization of their repulsiveness and horror, calmly to utter the redemption challenge, "O Death, where is thy sting? O grave, where is thy victory?"

* The law enjoined that the first sheaf of the harvest should be cut and carried to the Temple "on the morrow after the Sabbath" in Passover week (see Lev. xxiii. 10, 11; and also Deut. xxi. 10, which proves that the day was intended to be a *working* day). But in Ezra's revival apparently the Jews, misreading the law, took "the Sabbath" to mean the feast-day. And thus it came about that on that Sabbath Day, during which the Lord was lying in the grave, they were celebrating a rite which typified his resurrection from the dead. The true day of the firstfruits was always the first day of the week, the day of the new creation. I have dealt with this in "The Buddha of Christendom" (p. 182), and more fully in "The Coming Prince" (ch. ix.). The matter has entirely escaped the notice of theologians.

Midnight Meeting Movement.—Sir George Williams gave his annual strawberry feast to the young women of the Strand and locality last Thursday night. The workers on the occasion represented nearly every evangelical denomination, and worked with a good will. Though the numbers present were smaller than in former years, every girl was sober, and listened with great attention to the earnest words addressed to them by Mr. Drysdale and Miss Tavender.

Y.M.C.A. Conference.

THE first British Conference of the Young Men's Christian Association in the New Century is taking place this week in Oxford, and the University City has given a most hearty reception to the young men, of all ages, who have gathered from all parts of the United Kingdom.

Oxford is fortunate in its Y.M.C.A. premises, a fine modern building, specially planned for Association work, and well equipped in every way, having been erected ten years ago, and the advantage of this step is evidenced by the existence of a vigorous Association, which is a decided power in the city.

This year, as last, the Conference proper was preceded by a gathering of honorary secretaries. At Newcastle, last June, this Conference was arranged as an experiment, and it more than fulfilled all the expectations of its promoters. This year the membership was in advance of last Conference, and the interest was well sustained throughout the proceedings.

The first session opened on Monday evening in the Y.M.C.A. Hall, a cordial greeting being given to the delegates by Mr. Councillor Salter, Mr. E. Beaumont, President of the Oxford Association, and Mr. Robinson Souttar. The subject of "Present-day Aspects of Y.M.C.A. Work," was introduced by Mr. E. W. Young, of East Grinstead. One point which was strongly emphasized was the increasing competition that Associations have to meet from similar organizations in connection with the Churches. In the discussion which followed, it was pointed out that the Y.M.C.A.'s chief sphere of operations should be among the vast numbers of young men altogether outside of Church life and influence.

Another point in Mr. Young's paper was that the membership rule should be relaxed. Almost every successive speaker deprecated this, and it was good to note that there was a strong determination to uphold the "converted membership" basis of the Association. Considerable discussion centred round the question of social and recreative agencies. Mr. Young's contention was that this aspect of the work must have more attention, and that an Association which runs only a Bible class and a prayer meeting is not worth maintaining. Those who shared this view were in a hopeless minority; and while the "fourfold" programme was endorsed as desirable and even obligatory wherever possible, it was felt that in small centres the Association would do well to concentrate all its energies on the spiritual work.

A pleasing incident of this first session was the hearty reception given to a Dutch delegate from an Association in London. The Conference resumed on Tuesday morning, and after devotional exercises Mr. R. Y. Howie spoke of "Essentials in Association Work." The title of our Society, he said, indicates four essentials: The work must be fresh and vigorous, remembering it is for the Young. It must be Manly, embracing all agencies that will stimulate a pure manhood. It must be social—the word Association implies companionship, and real brotherliness is a most important essential. Above all, the work must be Christian in its spirit, methods, aims—everything. A good discussion followed.

The Conference then considered "The Best Means of Securing an Active Membership." Mr. Beavan, of Abergavenny, opened the subject, and said there could be no active membership without an active executive. Therefore, be careful to get live men on the Committee; their influence would be felt throughout the Association. Mr. Arnold, of Norwich, created some amusement by suggesting that a small financial deficit would stimulate the activity of the members; but it was felt that the deficit had better not be too large. A great number of delegates contributed to the debate.

In the afternoon a series of practical topics were dealt with, including "Office Work of an Hon. Sec.," "Junior Sections," "Sunday Evening Social Hour," "Old Boys' Clubs," "Secretarial Correspondence," "Missionary Auxiliaries," &c. A meeting for the transaction of business brought a most successful Conference to a conclusion.

Later in the afternoon the delegates, with those who had arrived for the general Conference, attended a garden party given by Sir Wm. and Lady Markby in the grounds of Balliol College; and in the evening the official reception of the Conference by the Mayor of Oxford took place in the Town Hall.

All Hail the Power of Jesu's Name!

"King of kings, and Lord of lords."—Rev. xix. 16.

E. Perronet. (Diadem. C.M.) Arr. by T. G. Richards.
1. All hail the power of Je - su's name! Let an - gels pros-trate
fall, Let an - gels pros - trate fall; Bring forth the roy - al
And crown..... Him,
And crown Him, crown Him, crown Him, crown Him, and
di - a - dem And crown..... Him,
And crown Him, crown Him, crown Him, crown.....
crown Him, crown Him, crown Him,
crown Him Lord of all, crown Him,
crown Him, crown..... Him, And crown Him Lord of all.
..... Him, And crown Him Lord of all.

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This congregational setting of "All hail the power of Jesu's name," has for some time been very popular in the Principality. During Mr. Lane's recent mission at Mountain Ash, it was sung with thrilling effect.

The June issue of "All the World" contains a fully illustrated review of the work of the Salvation Army in other lands for 1900-1901. The principal article is by Commissioner Howard on "Our Work in India." The summary shows that forty-six countries and colonies are occupied, and that thirty-one languages are used at the services held.

Oxford Letter.

OXFORD'S summer term has ended, and already most of the men have gone down, except those who are still in the Schools. Most of the honours' lists have yet to come out, so that for a few weeks we shall have men coming and going. The Bishop of London was the preacher at the University Church on the last Sunday of term, and preached to a crowded congregation. His subject was "Faith in Christ." Dr. Winnington-Ingram urged that the great barrier to faith was the many interests that were in life, and often interests which, in themselves, are harmless, but which become counter-attractions unless carefully watched. He pleaded for the dedication of the young life to the service of God, and contended that every single day spent out of communion with the Lord Jesus Christ is creating a flaw in the character which may never be repaired.

Mansfield College held its annual meeting on Wednesday week, and the proceedings commenced with a devotional service in the Chapel, conducted by Rev. W. B. Selbie. Dr. A. Mackennal presided at the meeting afterwards, and Dr. Forsyth, of Cambridge, was present among others. Dr. Fairbairn pleaded that of all the interests in education none were more honourable than those connected with theological learning. He said that if ever there was a day when the churches need to be enlightened it is now. The principles of Christ should be applied both to society and the State, to personal and to national conduct.

Dr. Paget preached his farewell sermon as Dean of Christ Church on Sunday. Taking as his text Genesis xxviii. 16, 17, he dwelt on the sense of God's presence which is needed in loneliness, in weakness, and in the sense of uncertainty with regard to the future. Jacob was brought to recognise in his dream how close God was to him, and how much He cared for him. He found himself encompassed, watched, tended by the Almighty. The Bishop-elect developed this thought, and showed how it is brought home to men to-day—a call to work. The experience of life in its many forms will often wake men up to a sense that God is present, watching and working, while we know it not. The sermon was intensely spiritual throughout.

The Bishop of Calcutta spoke in Magdalen Hall on Sunday evening in aid of the Oxford and Cambridge Hostel at Allahabad. His speech was a powerful plea for the Gospel in India. He would not admit that the British Government in India had been an unqualified success. He thanked God for the law, order, and justice which had been ensured, but he contended that the educational system left no choice to the natives but Christianity or atheism. Secular as it was, it yet destroyed native beliefs, and with them often such morality as these beliefs inculcated. It was, therefore, a matter of urgent vital importance that the natives should be brought into the spirit and atmosphere of Christianity. It was in Christianity that the East and West, widely parted as they were, were most likely to find their meeting-ground.

Dartford Memorial Hall.—The eleventh anniversary of the opening of the Kent Martyrs Memorial Hall and Institute, Dartford, was held a few days ago. General Sir William Stirling presided, and, among others, was supported by Rev. J. B. Barraclough, who, in the course of his remarks, said their heartfelt thanks ought to go forth to God for the success which had attended the work carried on there. During the eleven years, no fewer than 1,224 young men had passed through the Young Men's Bible Class, and there were now as many as 235 connected with it. There are at present 250 scholars in the Sunday-school; there is also the Lads' Bible Class, Juveniles' Protestant Mission, as well as other agencies at work.

The Epistle of James.

By Rev. T. A. GURNEY, M.A., LL.B., Swanage.

VI.—The Law by which we are about to be judged (*i. 21-7*).

THE Shintoists of Japan have as the central object of their faith a metal mirror in the great Temple of their Sun-goddess, which they say was set apart by her with the words: "Look upon this mirror as my spirit; keep it in the same house and on the same floor with yourself, and worship it as if you were worshipping my actual presence." James holds up the mirror of the Word to our hearts, not for our worship indeed, but for our reverent and earnest regard as the utterance of the Spirit of God. From sinful indulgence and strifeful zeal he calls us, laying aside all filthiness and "ebullition of malice," to receive it as the "implanted Word," with meekness which yields to its might. The message of God is not something to talk about and fight about, but to embrace within and manifest in our actions. But how can we "receive" it, for it to become thus rooted in the heart?

I. There must be *earnest investigation*, for it is to result in a perpetual "becoming" (*v.* 22, *lit.*), not leaving us where we were before. It will, implanted, be a living principle, fructifying like seed in the soil. It will make your life a "poem" and yourself a poet (*poiētēs*), a "maker" of fact in the true sense, a "doer of work." Six times this word occurs in the New Testament; four of these are in this Epistle (i. 22, 23, 25; iv. 11). Abiding result, eternal fact, true character, construction on Divine lines, the making of man—these, not antiquarian research, historic information, or interesting biography, are its aims.

THE MERE IDLE HEARER

is like the attendant at a lecture who forgets to take notes (Mayor). Though he perceives his own self for a moment, he deceives his own self for a lifetime. He blinds his mind by sophistical false reasoning (Huther), that mere hearing is sufficient. The portrait of the "hearer of forgetfulness" is vividly drawn by James. It emphasizes the folly of a mere cursory glance, and the necessity for earnest investigation. "If any man be a hearer of the Word, and not a doer, he is like unto a man beholding the face of his nature in a mirror"—the metal mirror of the ancients, sometimes of silver, more frequently of copper or tin, giving an image partly "obscured" (1 Cor. xiii. 12).

HE COMMITS THREE TERRIBLE MISTAKES.

"He beheld himself for a moment." The tense is Aorist. The act was complete in itself and it did not last long. That glance gave him the diagnosis of his real condition. The mirror spoke unwelcome truth. And he turned hastily away. "O coward conscience, how dost thou afflict me!" Indifference, as with Agrippa, or fear, as with Felix, made him "draw back unto perdition." A second mistake follows: "He is gone away." The tense is now perfect. It defines present abiding condition resulting from action which is past. He not only goes away from the mirror, but he stays away. He steadily averts his gaze. He drowns the transitory impression. He will not even entertain the ideal to which he does not mean to rise. So a third result follows, "He straightway forgot" (Aorist), completely, finally, almost in a moment, though the mirror cried "Remember!" So character remained unreformed, Christ unrecognised, conscience inactive.

II. There must also be *reverent submission* to the Word, if it is to do us any good. "He that *looketh into* the perfect law, the law of liberty." The very word here translated "looketh" is the same as that used in John xx. 5, 11, of John, and, later, of Mary, stooping down and peering into the sepulchre where Jesus had lain. It recurs again with the same idea in 1 Peter i. 12, "which things the angels desire to stoop down and gaze into." It is, in contrast to the glance of the forgetful hearer, the glance of earnest inquiry, of reverent submission, of humble-minded faith. It demands effort. As a lecturer once said to his class of students at the beginning of each session, "Gentlemen, you must pay the price." You must sink your shaft if you would bring up God's ore. It calls for prostration of spirit. "Stooping down" means "bringing every thought into captivity to the obedience of Christ." "I will hear what the Lord will say concerning me." It is the glance which, in contrast to that of the preoccupied heart, transfixes the soul with

THE TRUE VISION OF ITSELF.

The verger of the beautiful church of St. Ouen, in Rouen, is wont, after showing you all the rest of the church in detail, to lead you, just as you are leaving, to an old font under the shadow of the great west doorway in an unconspicuous corner. Then, removing the canopy, he invites you to look down into the clear, still water. "You will see the whole church reflected there." The finest view in the old Normandy capital lies hidden in that font. The whole majestic church, in its rich decorative beauty, stands self-revealed. But you must stoop thus to see it. So with the written Word in its revelation of the Living and Eternal Word.

III. There must be *intense concentration*. Direction, intensity, purposiveness are implied in the Greek preposition (*eis*) which follows. It is just what we behold in John at the sepulchre. Each detail about the linen cloths was marked, and each detail marked was subservient to the discovery of the risen Lord, and the confirmation of faith in the glorious fact: "The Lord is risen indeed." (*Cf.* Acts xvii. 11, 12.)

IV. There must also be *believing continuance*, for the words are significantly added "and continueth therein." The Word is to be realized as "Law," as "the perfect law, the law of liberty." "I will remember thy precepts, for with them Thou hast quickened me."

ONLY TWO CLASSES ARE RECOGNISED.

The very *difference* in their contrast is itself full of meaning: "The hearer of forgetfulness," "the doer of work." (*Cf.* Matt. vii. 24-27.)

V. And there must be *intelligent comprehension* of its spirit and meaning (Micah vi. 8). "The doer of work" finds a second contrast. Now it is with the man "who thinks himself very religious," the "ritualist" as the word means, of that day. But noisy party spirit, externalism in religion, unhealthy introspective self-consciousness, are no marks, James reminds us, of the true student of the Word. Because it brings no true self-control or self-knowledge, such "religious observance is vain." The true ritualism (if we may claim the word as James does for a moment in a good sense) is the externalism of loving, humble service for others, the inwardness of a spiritual purity "unspotted by the world." "For," says Lactantius (Mayor), "the whole religion of Christians is to live without sin and without stain."

S.S.U. Excursion to Switzerland.—The Sunday School Union has issued its handbook to this year's Continental excursion, July 29—August 10. This year the party will have a twelve days' tour in Switzerland, visiting Lucerne, and proceeding over the magnificent Brunig Pass to Interlaken and Berne. Particulars may be had from the offices of the Sunday School Union, 56, Old Bailey, E.C.

The Lord's Return.

YEAR by year Christians of many shades of thought, but united in the belief and hope of the speedy return to earth of their ascended Lord, and the gathering together to Him of believers, assemble at the Clapham Conference Hall for a three-days' convention, for the quickening of faith and the deepening of their spiritual consciousness. Last week witnessed this annual event, and the gatherings were rich in Divine blessing and the constant manifestation of the Spirit's presence and power. The speakers of Tuesday morning were Revs. T. George and N. S. Taylor, whose addresses on

"THE ADVENT ITSELF"

and "The Signs of its Approach" were followed with earnest attention. "Christ dwelling in the heart by faith" was the subject of a telling discourse by Rev. J. J. Luce. In the evening the hall was well filled, and the gathering was manifestly a means of grace to many. Pastor W. Fuller Gooch spoke with much tenderness on "Christ's Tears over Jerusalem." Rev. N. S. Taylor followed with a thoughtful address on John the Baptist's exclamation, "Behold the Lamb of God!"

It was an equally impressive gathering with which the proceedings of Wednesday began. Rev. F. Paynter, who presided, gave a luminous and helpful exposition of 1 John ii. 28, urging the need for steadfast confidence in the fulfilment of the promises of God's Word relative to the second coming of Christ. Appropriate and encouraging words were spoken by Lieut.-Colonel F. Roberts, on the privilege of the Christian attaining to the image of Jesus Christ; and Rev. J. J. Luce offered some pregnant and impressive remarks on the question of the psalmist, "Who shall ascend into the hill of the Lord?" The need for purification of the heart was fervently enforced, and as the speaker pressed home the necessity for self-examination and heart searching, many were deeply moved, and rose to their feet, signifying their desire for complete abandonment to Christ.

In the afternoon Rev. F. Paynter again directed the proceedings, and briefly commented upon Isa. ii. 10. Rev. F. L. Denman dealt with the subject set down for consideration—

"THE DAY OF THE LORD."

In the course of a lucid address, he argued from Scripture that the words do not concern the children of God, but rather refer to that time which will commence when the Church of God is caught up to meet the Lord in the air. It is not a day of light, but darkness—a day of misery, gloom, and desolation. The day of the Lord differs from the day of Jesus Christ. It is the latter to which the Christian looks forward. Mr. Denman went on to make an affectionate appeal to his hearers not to be content with merely being ready for the returning Lord, but to seek with all earnestness to bring others into the kingdom of grace.

Lieut.-Col. Roberts was in the chair at the evening gathering, and touched upon the numerous signs indicating that the chronological prophecies concerning both Jew and Gentile are running out. Speaking on "The Calling of Israel," Rev. Marcus F. Bergmann, referred to the movement in all parts of the earth among Jews, and their anxiety to return to Jerusalem, while still an unbelieving race. The last address of the day was by Rev. E. Brewer, whose searching words will linger in the mind and cheer the heart of many a hearer. The burden of his message was "Be ye saved" (Isa. xlv. 22), and "Be ye holy" (1 Pet. i. 15). The first call is one to be addressed to men everywhere; and the second is an appeal to all who would overcome sin, and look away to Jesus for deliverance in order to attain to a life of practical holiness.

The meetings on Thursday were marked by the same spirit of waiting upon God. The Communion service in the afternoon was a memorable gathering, and was rendered more impressive by the address of Pastor Fuller Gooch, on "The Feast of Love, an earnest of the new wine in the Father's Kingdom."

Day by Day.

SUNDAY, June 30. Luke vii.

THE Gospels are leaves out of God's diary. The Son did nothing of Himself but what He saw the Father do, so that we may turn from the acts of our blessed Lord during his earthly life, and believe that they were made upon a divine pattern, which was being unfolded to his eye day by day. If that be so, what glimpses are given in this chapter into the demands which are perpetually pouring into the ear of God from all the world. Consider the volume of petition which is constantly being offered to the Almighty. Some of us have to deal with a large correspondence, and every morning the post pours on to our table letters from all the world, each with its separate request. But who can measure the infinite number of requests which are ever being strewn before the Eternal Throne! The master pleads for his servant; the widow for her child; the imprisoned herald of the Gospel sighs for freedom. Those who are diseased and plagued plead for themselves; children come with their childish petitions, and women laden with sin confess and seek forgiveness. What a world is ours, and what a volume of need calls for the Divine compassion!

In the Lord's miracles there was nothing set or artificial. He performed them with beautiful naturalness. His plan differed in each. It seemed as though He suited Himself with infinite tenderness to the special case presented to Him. There was no aiming at effect, no comparative effort; He seemed unconscious that He was doing anything marvellous, or even unusual; the words of power fell naturally from his lips, like leaves from the tree of life, carrying, as they fell, healing for the nations.

But everywhere faith was necessary, whether it were the centurion, or the woman that was a sinner; and in the case of the Baptist, the Lord was swift to suggest grounds for his faith, when it was wavering amid the stress of his heavy imprisonment.

MONDAY, July 1. Luke viii.

Hitherto our Lord had made Capernaum his centre; now He started on a circuit through the province of Galilee, going through its cities and villages in a systematic and almost leisurely way. His twelve disciples and many women accompanied Him, so that his progress must have been of more than ordinary importance. Presently He was back in Galilee again, and gathered his audience on the sea shore, whilst He sat in the pulpit boat.

In every crowd there are these four sorts of hearers, the hardened, like the trodden path; the impulsive, like the thin layer of earth upon the rock; those with the divided heart as when the thorns choked off the good seed; those who receive the word with joy and bring forth fruit with patience. How careful we should be to examine ourselves, to be quite sure that in neither of these respects we are missing the great blessing of salvation. It is good to ponder the eighteenth verse, especially coupling with it the assurance of the twenty-first, that those who pass from the hearing stage to the doing are welcomed into the inner circle of our Saviour's personal affection.

What a wonderful combination of miracles succeeds! Here is the demoniac, uncontrollable, raging, who at a word from Christ is transformed into a gentle, teachable man; here is the woman, who for twelve years had been suffering from ill-health, by a touch made perfectly whole; and here is the little daughter of the ruler of the synagogue, whose hand is taken by the Master as He bids her awake. Each represents a distinct type of character and need, and for each the appropriate word is spoken. Oh that each of us might go through the world in the footsteps of Christ, as far as possible seeking to meet the awful need which accosts us from young and old, from men and women, from rich and poor.

TUESDAY, July 2. Luke ix.

The Galilean ministry was drawing to a close, for the Light that had shone there was to move southward, "and set behind a cross and a grave." Before our Lord left those borders, however, He made one last effort for their salvation. Calling together the twelve, who had hitherto been apostles in name rather than in fact, He laid his plans before them. He divided the district into sections, and sent them out in pairs; and as their warrant, gave them no outward investiture, except the power to cast out demons. Nothing was to distract them from the great object of heralding the Kingdom of God.

From the fatigues of this mission, and the investigations of Herod, our Lord withdrew to a city on the N.E. shore of the Lake, where the much grass of a plain between city and shore accommodated the crowds that followed Him.

What a touching word is that in *v.* 11 (R.V.), "He welcomed them." Jesus, though penniless, became their host. Was not that a room in his Father's house? Can He not welcome and entertain thee and me? Are we not his apostles, into whose hands He will place the necessary supplies, for his guests?

Before He finally left Galilee for Jerusalem, the Master sought a brief, much-needed respite, and went northwards beyond the frontier. There He spent much time in prayer, and elicited from Peter that first Apostles' Creed. There He was encouraged by converse with Moses and Elijah; and above all, by his Father's voice. There, too, He girded Himself for the decease which he was to accomplish at Jerusalem. The closing paragraphs begin to trace the way of the cross—the way of shame and rejection, through which He was to obtain the power to shed the Fire of the Holy Spirit on the very villages that now rejected Him (Acts viii. 14, 15).

WEDNESDAY, July 3. Luke x.

The mission of the seventy looks like another and further appeal to the land He loved; and how triumphant their return! With faces flushed with pride, and hearts high with elation, the evangelists returned to Him with their reports. Even the demons were subject. The Master was not surprised. He had seen Satan fall as lightning from Heaven, as though the work done by these humble men had been the ounce-weight that had turned the scale against him. Is it not always so, that what we do on earth tells right through the universe of God?

Then, "in the same hour," it seemed as though the flood-gates of the Saviour's soul were burst open by his joy. He rejoiced that babe-like hearts could know the mind of God; that all things had been delivered to Him by the Father; and that He was permitted to reveal the Father to those who loved and obeyed Him. Oh that we may enter his joy and the blessedness of which He spake (*v.* 23).

The parable of the Good Samaritan evidently belongs to the Jerusalem ministry. It may have been suggested by the journey up from Jericho. Notice how the Master answered the inquiry, Who is my neighbour? He said in effect: "Anyone to whom you can render neighbourly help is your neighbour. Neighbourliness stands, not for what you may receive, but for what you can give; and it is often independent of formal religiousness. Those who are most prominent for this may be entirely destitute of that, whilst neighbourly love may be shown by those who are deemed aliens and outcasts by the religious world."

The Bethany idyll which follows, does so in natural order. By this time our Lord had reached the city, and Bethany was his home whilst there. Love must have its nest, and the special objects of its tender care. He who had welcomed the crowds, must Himself be welcomed.

THURSDAY, July 4. Luke xi.

Prayer with the Lord Jesus was habitual, the fragrant atmosphere in which He lived, moved, and had his being. It was a necessity of his life. As soon as the intrusive crowds withdrew, He would betake Himself to his favourite exercise. And it was the habitual prayerfulness of Jesus that made the Apostles long to be taught to pray. Surely example is the best method of teaching, and of preparing for the reception of our words. What an example is this of the power of unconscious influence. Jesus was in the act of prayer when He was anointed at his baptism; prayed, ere He called the Apostles; prayed, as He was transfigured; prayed in Gethsemane; prayed on the cross—and throughout his earthly life was constantly lifting up his eyes to heaven.

He teaches the importance of earnestness and importunity in prayer. Though the man in his picture was improvident in his household management, and untimely in waking his friend at midnight, he gained what he needed through his sheer audacity. But if a fallen man like ourselves will not upbraid, but supply by his thoughtfulness for his friend's lack of thought, how much more will our Heavenly Father supply our need, who are *his* poor friends, and who plead on behalf of *our* poor friends?

Then, again, the conflict with the Pharisees burst upon Him. They accused Him of collusion with Satan, asked of Him a sign, invited Him to dine that they might better accuse Him, and exposed themselves to the awful woes that dropped like burning coals from those pure and holy, but dispassionate lips.

FRIDAY, July 5. Luke xii.

The Father's care shines throughout this chapter; therefore fear not. He is in secret listening to every cry, detecting every unkind statement and tale, prepared to bring forth thy judgment as the light, and thy righteousness as the noon-day. Thou mayest be the odd sparrow, thrown into the bargain and not worth the care of the salesman, yet thou shalt not be forgotten by thy Father. And, whatever man may say or do concerning thee, thou shalt be confessed before the assembled angels as his own. Be not anxious as to framing thy defence, for the Spirit of God will give thee thy thoughts and words as they are required.

Notice the contrast between two kinds of men. The one is always caring for himself, pulling down his barns and building greater, the other casts all his anxiety from himself on to the Father. He is content to do what he may, as the providence of God indicates the path of daily duty; but he does not perform his labours for the remuneration they bring, but for the will of God, sure that all which is needed for soul and body will be provided by Him who gave him being. The Father knows all thy varied need; trust Him.

The Lord directs our hearts towards his coming, and bids us be ready, assuring us that there will be a sufficient reward for the service of every faithful disciple. Life has its awful sorrows—the baptism of pain, the division of the household, the opposition of the world—but it will have its compensations; wherefore be of good cheer.

SATURDAY, July 6. Luke xiii.

There are several great lessons to be learnt from this chapter. (1) Accidents are not punishments, and special suffering is not to be looked on or quoted as the sign of special sin. Instead of judging another, let each look at home.

(2) The Lord is ever looking for fruit. Year after year, with unwearied tenderness and eagerness, He turns aside the leaves, for the fruit that nestles beneath their protecting shadow.

(3) The Rest Day is not broken when good is being done to the bodies or souls of men. If the Pharisees would unbind an ox or ass, how much more should Jesus, the Lord of Life, unbind a woman from the thong of her disease!

(4) Do not despise small things, whether a germ of the leaven of evil, or a seed of the mustard plant of good. Let us beware of the tiny flakes of evil that float around us in the moral as in the physical realm.

(5) It is not enough to have the outward profession; we must have the inner heart of godliness, if we would pass muster at last.

(6) We are immortal till God sees that the work of our life is perfected.

(7) The heart of Jesus yearns to shelter men, as the wings of the mother bird to shelter her young. But, alas, that we possess and can exercise, the fatal power of refusal. F. B. M.

The Keswick Convention.

[FROM OUR OWN CORRESPONDENT.]

FOR several months past Keswick has been preparing for its great annual event. The question is often asked, Will the Convention ever move its quarters? This certainly does not seem in contemplation, for the trustees have this year purchased a second large tent, and secured a new site at the end of the Blencathra Street extension, which has recently been railed round. All the halls in the town have also been engaged, as in previous years. "Keswick" is known the wide world round; and her messages have spread their influence in all lands. To remove the centre and involve a change of name, to say nothing of the lovely locality, would in a great measure spoil its charm.

The visitors, who arrive in thousands, perhaps seldom think of all the preparations that are needed for their entertainment or accommodation. Keswick itself has nearly doubled its size; this has proved at the same time an advantage and a disadvantage to its inhabitants. Many who lived in its "slums" (and even beautiful Keswick had these, some of which were quite unfit for human habitation) have removed to the new houses, hoping to recoup for the extra rent during the Convention fortnight. But owing to this increase in lodgings, Keswick is never now full in the season, and many apartments remain empty which before were always occupied.

At least three months before Convention, applications begin to pour in. One lady comes every spring time and engages many large houses, which she fills with those to whom the meetings are the greatest boon. It is increasingly the custom for visitors to come in parties, taking a large house between them, and many of these houses are engaged from year to year, in addition to those which from time to time are occupied with ministers, missionaries, Y.M. and Y.W.C.A. parties, &c.

Mr. Postlethwaite's agent goes round to every house to ascertain the accommodation and prices. There is scarcely a cottage where a guest-chamber is not prepared. Then, as applications come in, they are fitted as far as possible to the places. Intending visitors do well to apply to the Convention officers, but they must be prepared to accept what can be got for them; they should state their requirements, and what they are prepared to pay. The grand names given to small residences are often very misleading. The average price is £1 for a room with one bed, 30s. for one room with two beds, £2 for a sitting-room, including attendance and cooking.

Those of us who have watched the Convention from the first can only praise God for its progress and results. We well remember going to the first meetings held in a small tent near the vicarage, and hearing Canon Battersby tell of all the good he had received through the Oxford Conference. For several years the chief thought was to get what was called "the blessing;" but as men and women became truly converted, and their eyes were opened to see the power which might be theirs for help in their daily life, they could not rest content in selfish joy and peace. Hence arose the missionary meetings. Beginning with spontaneous gifts for sending out missionaries from Keswick, the movement has grown, till representatives from all missionary societies come to plead for the countries in which they are interested.

Efforts on behalf of the townspeople followed. Evangelistic services in the Tent and Market Place have been promoted by a band of workers, to attend which the visitors urge those who are entertaining them. Finding that the many still remained unreached, for the last few years the workers have divided into little bands, and visited each yard in the town, holding open-air services on the Sunday morning. The names of any who appear to be impressed, or are anxious, are handed in to a lady-resident, and followed up afterwards. In connection with this many pleasing incidents have occurred. Eternity alone will reveal the many and lasting blessings which have thus had their rise in the Keswick Convention.

The King's Declaration.

DEAR SIR,—The proposal to substitute some other words for "idolatrous" and "superstitious," which, while equally effectual for expressing the Protestant faith of the King, should be less repugnant to sincere Romanists, has been magnified in your columns out of all recognition.

For example, in your last issue I find these words—"They cannot have dreamed that at the end of 200 years or so, nominal Protestants would be found practically saying that it matters little or nothing whether the Sovereign be a puppet of the Pope of Rome, or a liberty-loving ruler of a free people." What a grotesque exaggeration this is! If a captain of a ship propose to its owner that the anchor would be more useful if the flukes were less bent, would the owner be just to charge him with wanting to go to sea without an anchor? Surely in religious matters we should try to represent each other as fairly as men do in the things of this world.

To return, then, to the question. Earnest Roman Catholics deny that they are idolaters. Ought the King to respect their feelings?

Now, what is idolatry? Is it not a denial of the true God, and the worship of a false god, under the form of some material symbol?

Glance even cursorily over any description of the religions of India for an idea of idol-worship as it is known to-day. Monsters of cruelty, ferocity, reproductive passions, fecundity, and destruction, portrayed with hideous ingenuity, and calculated to terrify, corrupt, or revolt the worshipper, are to be found in every part of India. The worshippers are idolaters. That is the proper and only term that describes them. Your correspondents seem to count it strange that anyone should object to the King's applying the same word to his Roman Catholic Christian subjects, many of whom are godly, earnest, and devout persons, and lovers and imitators of Christ.

Then as to "superstition." As the former word is derived from heathenism, so this comes from the most contemptible forms of human credulity. The Romanist says it is used in the Oath for the purpose of insult and contumely. Ought the King to respect his feelings, while publicly protesting his own unalterable faith? "Certainly not," say your correspondents, with a single exception or two: "Romanism is heathenism and contemptible superstition, and let the King call a spade a spade!"

To my mind, that may be a very good answer for militant Protestantism, whose instinct is controversy, protest, and negation, but heralds of God's glad tidings of pardon and peace will, I trust, unite with me in approving such slight changes in the King's public Declaration of his unbelief in Romanism as may remove a just cause of offence. The iron fist is nothing weakened by wearing a glove of silk, and good manners are especially becoming in a king.

Need I add I am in full accord with all the writers in their dread of Rome's encroachments, and as to the stern necessity of *strengthening* the bulwarks against her?—Yours,

GEO. F. TRENCH.

It is with great regret that we find ourselves at variance on this subject with one whom we have so long and so highly esteemed as our present correspondent. We think it necessary, however, to point out that our remarks last week were not made with reference to Mr. Trench's letter, but to the general attitude of the Press and of the nominal Protestants of the country.

It is scarcely correct to say that we have "magnified out of all recognition" the proposal to modify the King's Declaration. When discussing the proposal, we did indeed say that our Protestant ancestors "cannot have dreamed that, at the end of 200 years or so, nominal Protestants would be found practically saying that it matters little or nothing," &c. That many nominal Protestants maintain such an attitude of utter indifference is unquestionable, and is cause of the most serious apprehension at the present time, on the part as such as share Mr. Trench's "dread of Rome's encroachments," and agree with him as to "the stern necessity of strengthening the bulwarks against her."

The object of the Declaration is to ascertain the King's relation to Romanism. Why should Romanists claim to decide in what terms the Protestant position of the Sovereign is to be expressed? Surely they might well renounce any such responsibility. The Declaration is more than the phrases which compose it; and it is the Declaration itself that gives offence. By and by, at his Coronation, the King will make oath that "to the utmost of his power" he will "maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law." Will there be another outcry then, on the pretext of "relieving" the conscience of the Sovereign, or "respecting the feelings" of Roman Catholics?

In maintaining the Protestant Reformed Religion the King will give assent to the following statements:—

The Romish doctrine concerning purgatory, pardons, worshipping and adoration, as well of images as of reliques, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God (*Art.* xxii.).

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord cannot be proved by Holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions (*Art.* xxviii.).

The sacrifices of masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits (*Art.* xxxi.).

The Bishop of Rome hath no jurisdiction in this realm of England (*Art.* xxxvii.).

That which is right in the Standards of the Church of England, cannot be wrong in the mouth of the King, who is its Supreme Governor. Respect for the feelings of subjects must not be advanced as a bar to the legitimate process of ascertaining the attitude of the King towards the Bishop of Rome. "Dread of Rome's encroachments, and the necessity of strengthening the bulwarks against her" should assuredly make us sober and vigilant at the present time. And, moreover, we must beware lest the appeal of Roman Catholic friends and neighbours be allowed to stand in the way of Christian fidelity. Why should a Romanist minority dictate in this matter? To listen to cries from such quarters were to cease Protestant witness as well as Evangelical zeal.

It is impossible to dissociate Romanism from idolatry and superstition to the extent which Mr. Trench seems disposed to do. For centuries past every generation has seen its exposure of the heathen elements which are embedded in the Papal system. Among recent works on the subject may be included "The Two Babylons," by Rev. Alex. Hislop. (5s. *Partridge*); and "The Church, the Churches, and the Mysteries," by G. H. Pember, M.A. (7s. 6d. *Hodder & Stoughton.*)

As to "militant Protestantism," it is not greatly in evidence. For years past there has been only too much reason to deplore the general supineness and inactivity of Protestants. So far as it is Evangelical, Protestantism by no means deserves to be confused with "controversy, protest, and negation." In the columns of THE CHRISTIAN "God's glad tidings of pardon and peace" always have first place. For ourselves, we have little fear of excessive zeal on the part of Protestants. Verily it is time for such to awake!

In conclusion, if we were sure that our legislators shared Mr. Trench's "dread of Rome's encroachments" and his sense of "the stern necessity of strengthening the bulwarks against her" we should not have much fear as to the proposed modification of the terms of the Declaration. As things are, we repeat our conviction that in this business nothing can be done to satisfy Rome, for it is not Rome's intention to rest content with mere modification. Long ago (December, 1873) the Jesuit organ, *Catholic Progress*, delivered a sound Papal sentiment on the question:—"It is a barbarous law which hinders our gracious Sovereign from embracing the faith of her glorious predecessors if she wished to do so. . . . A Catholic will make as good a Chancellor as a Protestant. So, whatever we have got, we do not rest quite satisfied." No; the power which bans and blights all nations over which it secures sway, aims at dominating English politics, and it will not "rest quite satisfied" until it governs the Throne. Which consummation may God forbid!

Twilights.

THE trees I climbed,
With boy's ambition vain,
To stand aloft, calling the hills my own,
Round Derry, Donegal, and old Tyrone;
Those trees are changed, some fallen, few remain.

The friends first loved,
With love full oft the best
And most enduring, e'en despite the sneers
Of cynic sages flattering riper years—
Old friends, where are you? Many are at rest.

Old homes, old loves, are changed,
Our hearts grow chill;
Life-ties are broken; friends are strange or dead;
'Tis time to leave our wrecks for land ahead;
And near us, through the mist, lies Eden still.

The sum of bliss is God,
And God means good.
Him may we meet in Christ. He can instil
His life that every pulse renewed shall thrill
To Him, as to the summer winds the wood.

Earth's sun is setting,
But the greater light
That rules eternal day is up. 'Tis late;
Time has been wasted, but God's grace is great—
Sufficient! I shall trust Him through the night.

Donegal. J. K

831

Primitives in Conference at Sheffield.

CONFERENCE Sunday was a crowded day. Beginning at 6.30 a.m. with Communion services in the principal chapels of the city, there were meetings of one kind or another till nine at night. All the Primitive Methodist pulpits of the Sheffield circuits were supplied by delegates, and the majority of the pulpits of the other Free Churches were filled also. The camp meeting in the afternoon, on the cricket ground, was an enormous gathering. Altogether, the Sabbath was a glorious day.

The Conference resumed its business proceedings on Monday morning, Rev. H. B. Kendall, B.A., presiding. The days which have passed since his election to the chair have brought abundant evidence of the popularity of his preferment. Mr. Kendall has been in the ministry of the Church for thirty-seven years, having entered the ranks before he was twenty years of age. All the circuits in which he travelled were in the North of England. There he laboured side by side with some of the greatest ministers Primitive Methodism has produced. In all these stations he is esteemed and beloved. While stationed in the city of Durham he won the B.A. degree. Illness compelled him to cease from the active work. For the next six years of his life he was the governor of East Keswick College, near Leeds. This is an undenominational institution intended to train men for the admittance examinations of other colleges. During the last nine years Mr. Kendall has been the editor of the Connexion's literature. His published volumes have had very good sales. His Hartley Lecture at this Conference has been issued by the Book-room authorities.

The three foreign missionaries (Revs. William Chapman, who has spent six years in Mashukulumbweland; G. E. Wiles, of the Fernandian Bottlenose Mission; and N. Boocock, of Archibongville) were welcomed home, and accorded a most attentive hearing when they responded to the votes of greeting.

The General Missionary Secretary (Rev. R. W. Burnett) had the pleasure of intimating that on June 24 the largest missionary party which Primitive Methodism has ever equipped will be leaving Aliwal North for the Zambesi Mission. The party is made up of Revs. E. W. Smith and T. J. Raybould and their wives, an artisan missionary (Mr. Walter Hogg), and two native ministers and their wives. The journey before them is 1,500 miles. When the great railway is finished, the missionaries will be able to get within 100 miles of their locations.

The General Missionary Committee has had so many additional obligations during recent years that it was obliged to inform the Conference that unless the income is considerably increased it will be impossible to keep the expenditure within the limits of the revenue. The delegates and the visitors in the galleries were earnestly asked to do their utmost in the stations to incite to greater missionary liberality. It is understood that the Missionary Committee is considering the practicability of sending agents to Cape Town, Johannesburg, Port Elizabeth, and Durban. They are also to see what can be done for the new regimental depôts contemplated in the army scheme of the Government.

In the evening a great public meeting was held in the Albert Hall. The building was packed from floor to ceiling. Mr. W. P. Hartley, J.P. (Aintree), was in the chair, and the vice-chairman was Alderman H. E. Judson, of Oldham. Stirring speeches were delivered by Revs. R. W. Keightley and Joseph Odell, and Mr. Joshua Moseley, of Birmingham.

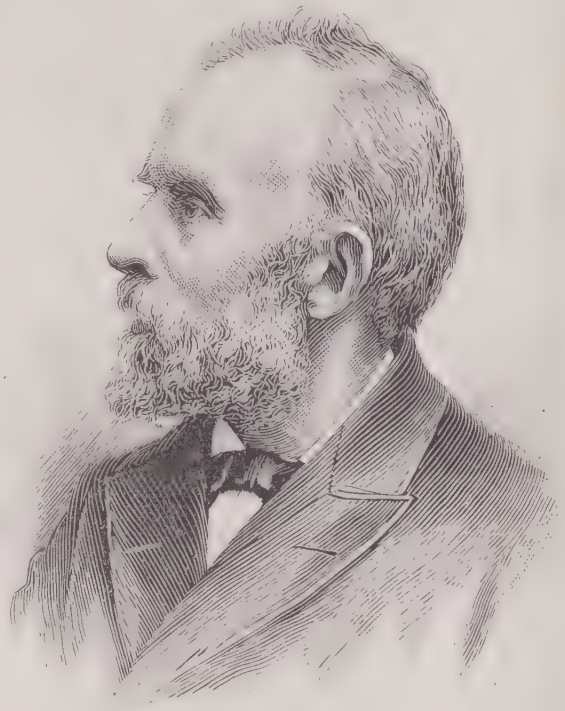
On Tuesday morning the report of the Church Extension Fund was presented by Rev. Thomas Mitchell; £7,000 have been contributed for the extension of the Connexion's work in the suburbs of large towns and watering-places. Mr. W. P. Hartley has given 25 per cent. on all subscriptions. So far, thirty-one extension projects have received the committee's approval and assistance.

Evidently the Aged Local Preachers' Fund is commending itself more and more to the Church. The income has increased from £737 to £890. The money in hand, however, is insufficient for all the claims.

Rev. George Parkin (Principal of the Manchester College) delivered an address to the memory of the ministers who had died during the year. In tender and chaste language he made mention of the characters and services of Revs. William Alderson, Reuben Barron, Matthew H. Barron, George Clark, Richard Clarke, William Dinnick, Frederick Harbourne, T. Hobson, David Kyles, James Macpherson, Alexander McKechnie, David S. Prosser, and Thomas H. Richards.

Presentations have been made to Rev. W. E. Crombie for his twelve years' devoted services to the Orphanage, to Dr. George Booth for editing the Sunday School Hymnal, and to Rev. Thomas Mitchell for the thoroughly efficient way in which he conducted the publishing house during his five years of office.

A business session was held in the evening,



REV. H. B. KENDALL.
From Photograph by Mr. J. H. Killick, 399, Holloway Road, N.

at which gratifying reports were presented of the Elmfield and Bourne Colleges and the Insurance Company. Rev. George Bennett had a report of increases to give in the Connexional Christian Endeavour work. There are now 1,429 societies, 37,033 active members, 32,914 of whom are members of the Church, and 11,161 associate members.

On Wednesday the departmental reports were presented. The Sunday-school schedules show 4,021 schools, 57,569 teachers, and 439,038 scholars. Rev. Robert Hind was able to announce that the Chapel Aid Association had increased its deposit account by £23,878, bringing the total to £260,325. This Association lends money to trustees at 3¾ per cent. Repayments during the year amounted to £27,490. In the home districts there have been seventy-one chapels built during the year, at a cost of £101,222 7s. 11d., towards which £61,392 0s. 9d. has been raised. There are now 4,304 chapels, which have cost £3,931,472. The debts amount to £1,020,210. In these there are 998,725 sittings, and 562,203 hearers.

A great Missionary Demonstration took place in the Conference Chapel at night. The chairman was the Treasurer of the African Fund (Mr. Thomas Lawrence, of Leicester), and the vice-chairman was Mr. John Coward, J.P. of Durham. The speakers were Revs. G. E. Wiles and N. Boocock—both missionaries on furlough—and Rev. John Smith, ex-missionary secretary.

On Thursday morning, educational affairs again occupied the attention of the Conference. It has long been known that many young Christians have found their association with Primitive Methodism a barrier to the teaching profession. The educational committee determined to find out how far that was the case. A series of questions were sent to all the societies. Replies have been received from 3,094 out of 4,816. In forty-five cases young people have been obliged to give up membership in Primitive Methodism either to become pupil-teachers, or to enter the training-colleges. A similar condition of things has been found in relation to the Wesleyan Methodists. Thirteen persons have been required to join the Wesleyan Methodist Church as a condition of admission to the Wesleyan Methodist Training Colleges.

A great many hours have been devoted to the stationing of preachers for next year. More men were wanted than both the college and Ministerial Candidates' Committees could supply. To fill the vacancies, with the utmost regret the Conference was compelled to bring men out of the College before their course there was completed. The greatest difficulty was experienced in fitting men to places and places to men.

The Conference has been characterised by perfect good feeling, and the arrangements made augur well for a prosperous year.

The Late Surgeon-General Dunbar.

THERE passed peacefully away on the 6th inst., at his residence in Clapham, Surgeon-General Dunbar. Like a shock of corn fully ripe, he was taken away in his eighty-sixth year, after a long, useful, and truly honourable life.

Born in Calcutta in 1815, educated in Scotland and Germany, he returned to India in 1837, having joined the Indian Medical Service. He rose gradually in his profession, till he was promoted to be Inspector-General of Hospitals in the Bengal Army. Having spent thirty-two years of his life in India, during which time there were many stirring scenes, the greatest being the Mutiny, he came home, retiring from the Service in 1868. While in the Service he was not only the medical man healing the body, but he was the sincere Christian, ever speaking and living for his Divine Lord and Master.

Dr. Dunbar, won by the Saviour's love in early life, was a man of high Christian character, of simple, devout faith, unobtrusive in his virtues and graces, a great lover of the truths of the Gospel, and most ardent for their faithful proclamation. He was generous almost to a fault in his support of all forms of religious work. Appeals came to him from many quarters, and he intelligently and conscientiously responded to them. His sympathies were not narrow, nor confined to any particular denomination, but were world-wide, ever flowing out to all true work wherever done.

He had a large heart of yearning pity and compassion for the heathen world, and prayerfully followed all missionary movements with the deepest possible interest. The Baptist Missionary Society, whose agents he had often met and honoured in India, and the China Inland Mission, had his special support.

He will be greatly missed among religious circles in Clapham, where he was much loved, and highly esteemed. His home for many years was the centre of Christian influence, and under his hospitable roof Societies of almost every name have presented their manifold claims. The tale of the poor and the needy ever touched the springs of his generous pity, and often did he make the widow's heart sing for joy. Having served his God and his country well, he has entered into his eternal rest. E. H.

Mildmay Conference.

OPENING MEETING.

AMONG the great Christian Conferences of the country that at Mildmay continues, in this its forty-fifth year, to hold a high place in the esteem of the people of God. This week a large company of old and new friends, gathered from many quarters to have a quiet time together, with hearts and minds set on the things belonging to the life which is hid with Christ in God. The general subject for the three-days' Conference was expressed as "Divine Beginnings for unending Human Need." On Sunday afternoon and evening special preparatory services were conducted by Rev. George Soltau, followed by a preliminary prayer meeting on Monday evening; and the motto for the week was graciously borne in on many hearts as the Lord granted liberty and utterance, with the assurance of a time of blessing fulfilled in rich measure in the days that followed: "Jesus Christ is the same yesterday, and to-day, yea, and for ever"—unto the ages (Heb. xiii. 8; R.V.).

GOD IN CREATION.

On Tuesday the early morning gathering for prayer was presided over by Mr. James E. Mathieson. The topic set down for the day was "God in Creation," and a deep sense of the Divine Majesty pervaded all the meetings, with the blessed thought that while "God is mighty," He "despiseth not any."

At eleven o'clock the chair was taken by Lord POLWARTH, and after a few moments of silent prayer, old memories came back as the familiar opening hymn was sung.

Holy, holy, holy! Lord God Almighty,
Early in the morning our song shall rise to Thee.

Rev. Dr. Barlow (Dean-elect of Peterborough) voiced the thanksgivings of the assembly for past realization of the presence and blessing of God, with deep yearnings on behalf of the world, the Church, and personal needs. Heb. i. was then read.

In his opening words the Chairman referred, in touching terms, to gaps in the ranks since last year, naming specially Rev. Charles Fox and Rev. G. H. C. Macgregor; and, addressing those who mourned for loved ones, reminded them that, while "we bow before the footstool, they surround the throne of God in the glory. We want to look from earth to heaven, from self to Christ. The great need of the present age is a fresh, deeper, mightier, and stronger sense of the truth of the risen Saviour. Our King never vacates the throne." Referring to the experience of the three disciples in the Mount, he pointed out that (1) they saw Jesus—God in Creation; (2) they heard a voice—God in Revelation; (3) they beheld the transfigured Lord—God in Manifestation.

REV. W. H. GRIFFITH THOMAS,

who followed, said the keynote of the Conference, as of the Bible itself, is found in the first four words of Scripture, "In the beginning God." Some years ago the speaker was shown the interior of a Lancashire cotton mill, which he found occupied chiefly by machinery in motion. Nowhere, however, was there any sign of motive power. At length the mill owner said, "Now I will show you the one who does all the work," and led Mr. Griffith Thomas to the engine-room, where, unseen but powerful, and absolutely necessary to the activity of the whole, was the man who governed the motive power. So, in viewing nature in any aspect, we naturally look for a First Cause of all things, and the Bible explanation is that that cause is God.

First, we have the *fact* of creation—"in the beginning." Instead of arguing for the existence of the Divine Creator, one would rather, looking round at the marvels, animate and inanimate, that surround us on every hand, call on any opponent of Biblical truth to give a satisfactory reason for their existence. However far back we may go in tracing the origin

REV. W. H. GRIFFITH THOMAS.

From Photograph by Mr. Sumner, 110, St. Aldates, Oxford.

of things, we have still to account for that origin. When brought into contact with the facts of life, agnosticism is either the resort of moral cowardice or the abode of helplessness. But we say, "In the beginning God." It is worthy of note, and can be clearly demonstrated, that none of the world's greatest leaders, whatever else they may have been, were atheists. Coming to the *method* of creation we have two theories—(*a*) direct creation; (*b*) evolution. To many non-Christian thinkers the word evolution appears to afford as much comfort as did the "blessed word Mesopotamia" to Dr. Chalmers' old lady hearer. But whether we accept the one theory or the other, the *fact* of creation remains, whatever method was followed.

REV. D. M. M'INTYRE.

From Photograph by Mr. Stuart, 120, Buchannan Street, Glasgow.

The *crown* of creation is man, with the marvellous attributes that characterize him. We think of his physical, his intellectual, and his moral nature, and say we are "fearfully and wonderfully made." As to his spiritual nature, it is restless until it rests in God. The essence of man's nature is his personal consciousness, his assertion of individuality; but we are not so vain as to suppose, on this account, that man himself is the highest of beings. No, rather the position pre-supposes a Divine personality, who breathed his spirit into man.

The *glory* of creation has in it the three elements—power, wisdom, and beauty. We observe the power that binds the universe together in harmony, the wisdom in many wonders of the realm of knowledge—in the instinct of animals, the force and subtlety of the atmosphere, or the faculties of the human eye. We see it for example in the insect called the stag-horned beetle, the male of which develops horns as long as its body, while the female has none. Yet, in grub form, the male digs a home in the ground twice as large as that which the female makes. And why? In order, clearly that there may be room for its beautiful horns to grow. Can the grub have reasoned out this necessity? No, the Creator implanted the wonderful instinct within it.

In conclusion, all things in creation are associated with the Lord Jesus Christ, from first to last (Heb. i. 2; Col. i. 16, &c.). We turn to Genesis, and it is "In the beginning God;" we turn to Matthew, and it is "Immanuel, God with us." Knowing this, we can hope and trust, and look forward to the better world, where we shall realize God first, God only, God over all, God all in all, God blessed for ever.

The second address was given by

REV. DAVID M. M'INTYRE (GLASGOW).

"We have heard," he said, "that God in creation is God in Christ. Now a belief in the being of God is not the mere formal thing we sometimes imagine it to be. It is a very real thing to have a true faith in the existence of God, and all our being rises up to meet it. You remember how the great lesson the New Testament draws from the holy life and walk with God of Enoch, is that 'He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.'

"It is a serious and solemn thing to believe in God, because it is the God who is the Father of Jesus Christ that our hearts must find. It is not difficult to prove the being of a great First Cause, of a most free, intelligent, all-wise, and almighty power; but we want One who is more than the author of mathematics. We need God in Jesus Christ. When Edison was asked, 'Do you men of science believe there is a God?' he replied, 'We know there is.'

"The God of Creation is the Triune God, for the Trinity work harmoniously, and are not divided. 'In the beginning God.' 'And God said.' 'In the beginning was the Word.' 'And the Spirit of God was moving upon the face of the waters.' We can understand something of the blessed Trinity from our own experience. Jesus has brought us home, and to-day we are in the Father's House, with the kiss of peace on our brow. We know that Christ lives in us, and we know that the Holy Spirit 'maketh intercession for us with groanings which cannot be uttered.'

"The early Christians used to say that they could have communion separately with the Father, the Son, and the Spirit; and, however

that may be, we know that when we shall see Him we shall know Him as we are known. Melancthon, when dying, said: 'Now I shall see the Trinity; I want nothing now but heaven.'

"The Creator is God in Christ; Father, Son, and Spirit worked together in the making of the world: but it is expressly said, 'All things were made through Him, and apart from Him was not anything made that was made.' The Lord Jesus Christ is God's image and ideal, the First Born of all creation, the solution of all earth's mysteries, the master-key that unlocks every enigma, the harmony that brings into its sweep all the discords of life: Him first, Him last, Him in the midst, Him without end.

"Philosophers have always found it difficult to name an adequate reason why God should have made the world. The redemption of this world explains all creation. This earth is the theatre of Christ's redeeming work. Jesus Christ risen again is God's adequate motive for creation. It was the Spirit of Christ which was moving over the face of the waters.

"When Jesus Christ rose from his passion, and went home to God, and took the seven-sealed book out of his Father's hand, He took the title-deeds of the universe, and said: 'All power is given unto Me in heaven and in earth.' When we pray, we do so 'for Jesus' sake,' because He has received the residue of the Spirit, and all the laws of nature find their harmony in the hand that was nailed to the Cross.

"God has been preparing the world for the revelation of Christ. I do not know what the method of creation was, I do not know that we shall ever understand it. We know that after all else, there was a hush upon nature, and man appeared, built up from the dust of the earth according to his human frame, made in the likeness of God in his mental and moral nature.

"John Howe has represented fallen man under the figure of a great temple, harmonious in structure, costly in adornment, but all moss-grown and ruined, and with a half-obliterated writing, 'Here God once dwelt.' Man was made to be the recipient of Christ. He who is seated upon the throne, to whom all judgment is consigned, is the Son of Man; but when we humble our hearts in penitence, and receive God's grace in truth, and are made new creatures, it is in Christ Jesus, for we are his workmanship, 'created unto good works.' 'I live, yet not I, but Christ.' Jesus Christ became the supreme point of the Apostle's personality. Yet he was not less himself. He only became himself when Christ became his life.

"The great glory of creation was the coming of a little Child, born into this wintry world, who won favour with God and man. He came to tell that God loved, and gave Himself, and would die for men. He offered Himself a Sacrifice for all. Then He went by the royal ascent higher and ever higher; and what changes took place in that glorified body of the crucified Christ we know not yet, but we shall know when we shall see Him as He is."

Helping our Soldiers.—Into the old county town of Brecon a stream of young fellows from the populous districts known as "the Hills" is constantly pouring. The attractions of a military life have a fascination for these adventurous youths that they cannot resist, and they enter the barracks at Brecon resolved "to follow the drum," with vague hopes that it will lead some day to a Victoria Cross and a substantial pension. In many cases these lads are followed by the prayers of parents living in a Christian home, and fathers and mothers have been glad to know that their boys have not left good influence altogether when they donned the red coat. At Brecon an excellent institution has been exerting its influence over these lads for some years, and the Soldiers' Home has been the scene of blessed decisions for the Master. In that harbour from temptation resolutions have been formed which changed the whole life; and long after, letters from India and Africa have told of the far-reaching power for good of the Soldiers' Home at Brecon. The ladies who conduct the Home visit in the town and among the women in the barracks. Funds are needed in aid of the Home, the hon. superintendent of which is Miss Wilkinson, The Watton, Brecon.

834

Believers' Conference at Devonshire House.

THE annual meetings for believers, held at Devonshire House, E.C., on Thursday and Friday last, were occasions of rich blessing to the many friends who assembled from far and near for prayer and fellowship with the Lord's servants in other lands.

Thursday afternoon was devoted to prayer, and in the evening labourers from the foreign field gave encouraging reports of the Lord's work, notably in India, China, and the Straits Settlements. On Friday morning a large assembly came together for prayer, and words of exhortation and instruction from a number of speakers. The first address in the afternoon was given by Mr. F. S. Arnot, who, in commenting on Acts xx. 19, brought out the lesson that true

POWER LIES IN HUMILITY,

and that the Christian worker who is to exercise a right influence must be characterized by lowliness in all circumstances of life.

A number of friends followed with tidings of work abroad. Mr. T. D. W. Muir, of Detroit, spoke with the weight of long experience concerning the United States and Canada. Only about twenty years since the gathering of isolated believers into assemblies may be said to have commenced. The work has been largely of an evangelistic character. The Orilia district of Canada has proved a particularly fruitful field, and in the country reaching south and west from Chicago there is a cheering outlook, while from Hamilton, Canada, and also from Detroit and other centres labourers in the Gospel have gone forth and reaped abundant spiritual harvests.

Dr. Norman Case, who is shortly to return to China, has had many interesting experiences in the Shan-Tung province of that country, where he commenced operations from Wei-hai-wei. Some of the natives were brought to a saving knowledge of the truth, and the towns and villages of the interior were influenced in turn. In visitation, and especially by meetings

IN THE PUBLIC MARKETS,

the workers delivered the Gospel message, and in spite of the materialism and spiritual indifference of the people good progress was made. A conference, arranged for three days, but extended to twelve as the result of a snow storm, was largely devoted to Bible study, and the result was a remarkable stimulus to spiritual life.

Work among Chinese settlers in Penang was described by Mr. D. W. Cooper. Romish priests have made great efforts to obtain adherents by letting plots of land at low rates on condition that the hirers attend mass. Among the men employed on the nutmeg and tapioca plantations, Mr. Cooper was able to visit and hold meetings, morning and night. After making money the Chinese usually return to their own land, and it is encouraging to find that some of them hold firmly to the faith.

Spain was represented by Mr. George Davis, who referred in cordial terms to the useful labours of other brethren, and, proceeding, spoke of a wonderful spirit of prayerfulness among the native converts. In the southern parts of the country, beyond the Sierra Morena, moral laxity is more or less general, but the converts have witnessed by consistent lives. There are large towns with populations of 40,000 and 50,000, however, in which there is no Christian testimony. No difficulty is experienced in obtaining halls or securing a hearing, but when the Gospel is accepted persecution invariably sets in, generally through the wives of employers of labour, who are under priestly influences.

The concluding address was given by Mr. Israel I. Aschkenasi, who gave a vivid description of work among the Jews in continental countries, particularly in the colony in Paris, and went on to speak of the operations at home, which are carried on from the centre in Commercial Street, E.

The evening gathering, which was still more largely attended, was addressed by Dr. Neatby, and other friends.

The Scattered People.

IT is a fact that cannot be denied, and should not be ignored, that there are thousands of Christian Israelites in this country living holy and consistent lives, who, but for the efforts of missions definitely to Jews, would be in spiritual darkness to this day. One of the most vigorous of the numerous agencies in the metropolis seeking to evangelize and gather the scattered race into the fold of Christ is the Hebrew Christian Testimony to Israel. At its annual meeting on Friday, a large number of friends assembled at the new Mission House to learn of the continued blessing which has rested upon the work, and to cheer and encourage those who are toiling in the heart of London Jewry. The results of the year's labour of Revs. David Baron, and C. A. Schönberger, and their devoted band of workers, are sufficient to call forth

PRAISE AND THANKSGIVING,

for the hand of God has been upon his servants, and those they have sought to honour Him.

Apart from those who have publicly confessed Christ, hundreds have heard the Gospel preached, and been brought under Christian influence. At four o'clock each day the reading-room is open, and in the autumn and winter months is usually full, sometimes crowded; in the spring and summer visitors are not so numerous. There are always two or more brethren present to answer questions and enter into conversation with those who desire, and many a son of Israel has had his prejudices against the name of Jesus removed, and his difficulties solved. Thousands of messages are posted to Jews, who would not be induced to enter a mission-hall. Much sympathy was expressed on Friday with Mr. Baron, who is somewhat indisposed, and it was not without great effort that he was able to take part in the meeting. Speaking from the chair, Mr. J. E. Mathieson pointed out that all the religions which have stood the test of time have come from the East, Christianity itself being the development and consummation of what was taught ages ago in Palestine. Both Jew and Gentile look forward with hope to the time when, through the spread of that religion, the whole world will be brought to accept the faith of Jesus Christ.

The financial statement, made by Mr. A. Boake, was of a satisfactory nature. To the building fund, £7,730 has been contributed. It is a notable fact, that never once in the course of erecting the mission house was a demand for payment made which the workers were unable to meet. In order to discharge current liabilities, £1,000 is required within the next month or two.

A deeply interesting address followed by Mr. Baron, who related his experiences during a recent

TOUR THROUGH EASTERN EUROPE.

To numerous towns and villages in Poland, Galicia, and Hungary, visits were paid, and the Gospel preached, particularly to Jews. Intense interest was aroused, and it was no unusual occurrence for the visitors to be engaged till nearly midnight dealing with anxious inquirers after the meetings. The long railway journeys were turned to good account, and conversations with Jewish passengers, in one case two Rabbis, were not without impressive results.

Helpful and inspiriting words were spoken by Rev. Robert Graves Walker; and Pastor Frank White conveyed the prayerful sympathy of the flock over which he has presided for more than a quarter of a century. He emphasized the need for Christians making effort to take the Gospel to the Jews. Rev. J. G. Train added thoughtful and earnest words, urging the importance of remembering that salvation is (1) of the Jews, (2) to the Jew, (3) and for the Jew.

Another meeting was held in the evening, when Rev. C. A. Schönberger and a number of helpers gave interesting particulars of the year's work at the Mission House to a sympathetic and numerous company of friends. Both gatherings were marked by a spirit of prayerful interest in the needs of Israel.

Missionaries in Conference.

WHAT is to be done with the thousands of orphan children left homeless and destitute by the famine, who are now at the various mission stations? is a problem which is exercising the minds of many anxious workers in India, as well as of those at home who are responsible for their support. In view of this situation, it was a happy idea of the Industrial Missions Aid Society to invite missionaries in London to a conference on Friday to consider the best means by which the difficulty can be solved. A goodly number of missionaries and friends responded to the invitation, and the experiences related and compared, with the suggestions received, will doubtless be found bearing fruit in many fields of activity. The chair was occupied by Sir C. R. Lighton, who compared the progress of the Society with the stages through which an insect passes before it reaches maturity. Having got beyond the chrysalis state it needed now only a little outward help in order that it may be able to accomplish the end for which it was inaugurated. The Society seeks to assist foreign missions all over the world by initiating industries side by side with missionary work and providing the necessary capital and

EFFICIENT BUSINESS MANAGEMENT.

In the course of a deeply interesting and exhaustive paper, Mr. H. W. Fry outlined the history, scope, and operations of the Society, defended its principles, and urged its claims. Besides establishing a carpet-factory at Ahmednagar (in which nearly 200 natives are employed), it has taken over industrial work, consisting of carpentry, &c., formerly carried on by the Church Missionary Society, at Nasik; capital has also been provided for assisting industrial work at Cawnpore, Aligarh, and Peru. Operations on a large scale are shortly to commence at Freretown, East Africa, in connection with Bishop Peel's work, and also in Peru. Passing on to speak of the result of the famine in India, Mr. Fry referred to the 25,000 orphans who have turned to the missionary as their only friend. In a few years these must go out into the world, and they must be trained to earn their own living, and work must be provided for them. The directors have resolved to open a central office in Bombay, to initiate new industrial enterprises, to commence household industries in the villages in India, to enable natives to carry on work in their own homes, to purchase and ship to England the produce of the missionary industries, to open in London a depôt where missionary products of every kind can be sold, and to take steps to extend industrial effort in all parts of the mission field. An effort is being made to raise £10,000 in order that the difficulty of providing for the famine orphans may be overcome and the objects of the Society accomplished.

In the course of the conversation which followed Mr. Fry's paper, many features of mission activity were represented, and much useful information was given by those who have been engaged in both the general and industrial service of the foreign field. Speaking from twenty years' experience in India, Rev. James Smith, of the American Marathi Mission, bore striking testimony to the need for training in manual labour those who have been

WON FOR CHRIST,

since their acceptance of the Christian faith results in their being deprived of the means of livelihood. People too readily affirm that the work of the missionary is only to preach the Gospel, but in addition to this it is necessary to adapt the means to the end, and he had resolved that no young man who came to his school should leave without having learnt a trade suitable to his gifts. He had found a greater growth in grace and a nobler manliness among the boys going out from the manual training than those from the literary side of the school. An employer of some of the boys in applying for more remarked, "They behave like gentlemen and work like coolies." The difficulty is to give employment, for all the avenues of labour which are open to a Brahmin or Mohammedan are closed to the young man who becomes a Christian. Looking forward, Mr. Smith spoke with hopefulness. He is satisfied that if industries can be organized on a larger scale the time is not far distant when he, with others, will be able to move to other spheres, leaving their stations in the hands of the native Christians.

Rev. A. R. Cávalier expressed his conviction that the means adopted by the Society would meet a pressing need in the mission field. It has been found possible to train natives to do work which will be appreciated in the country. A suggestion was made by Canon Ball that the Society should train and send out men capable of repairing the buildings at mission stations. In one distict, with forty churches and mission houses, and 100 schools, all repairs, except a little thatching, have to be done by non-Christians.

Some useful counsel was offered by Mr. G. W. Dods, a director of the London Missionary Society, as to the methods which should be employed. There is no reason why such undertakings should not succeed, and if a profit is made from the financial point of view, and men are fitted for a Christian career, the Society has done much towards solving the problem with which missionaries are confronted. From Sierra Leone, Mr. W. F. Lucia brought tidings of a remarkable work instituted by Bishop Ingham. The technical school was formerly for educational purposes; but the need arose for developments, and building and other trades were introduced, with the result that it is no unusual thing to have orders in hand amounting to £10,000 from the various missionary societies. Last year a profit of £350 was realized.

Others who took part in discussion included Mr. Ashton (Calcutta), Mr. Patrick (Peru), and Mr. J. G. Potter (Baptist Mission Society). A very helpful and instructive Conference closed with the unanimous adoption of a resolution recognising that the time is ripe for organized industrial effort in India on a large scale under expert direction, and heartily approving of the Society's proposals to supply this need. Friends desiring to communicate with the Secretary, Mr. W. H. J. Hatch, may address him at the office of the Society, 17, Paternoster Row, E.C.

Roman Catholic Blasphemy.

FRIENDS whose sympathies have been enlisted on behalf of Bishop Hartzell's work in Madeira will read with interest the following extract from a letter received from Mr. Smart. An account of the persecution of the two men referred to in the second paragraph was given in our issue of May 9.

"I had two good meetings again at Serra on Sunday. It was the day for the 'Holy Spirit' to go around the valley opposite our Mount Faith Mission. Several men in red cloaks, playing stringed instruments, came to the cottages with little red flags or sticks, and a saucer with the figure of a dove in it, and they collected money for the 'Holy Spirit.' Most of our people, having had their eyes thoroughly opened, were indignant and looked upon it as a great blasphemy. The Roman Catholics prepare for the reception of the men, sugar-cane brandy, sweets, and so forth. The money collected goes on Whit-Sunday partly to feed twelve poor people in a pavilion near the church, partly for the priest, and the balance is divided among the men who collect it. It is considered a great sin to reject the 'Holy Spirit,' and shut the door to it. The priest is going to send it to the four homes of our people who live in another valley, and says that if they refuse to entertain the 'Holy Spirit' he will use renewed efforts with their landlord to drive them off his land.

"The two men threatened before, and whose children you baptized, went to town and interviewed the count. He rejected their present of eggs and butter, and spoke roughly to them, but so far has not turned them out. They have gone through a terrible struggle, and have both been sick in bed, but are better, and came to our meetings yesterday."

Livingstone Exhibition.

THE Livingstone Exhibition held in January of last year was so well received by the missionary and other travelling public that Dr. Harford-Battersby—the able secretary and promoter—was led to arrange for another to be held last week. Again success has marked the effort. The Exhibition has grown out of the work of Livingstone College, which, as our readers are aware, has for eight years provided a course of instruction in the laws of health, and the simple treatment of disease for missionaries going abroad. During this period a considerable amount of practical information has been gained concerning the conditions of life most suitable for those who are called upon to travel or work in dangerous climates, and it appeared desirable that such knowledge should be made available for a much wider circle than those who can enter for the course.

The loan collection included many of the available relics connected with the missionary explorer, lent by the Royal Geographical Society, Mrs. Bruce, Mrs. Wilson, as well as other relatives and friends. Without going into details we may mention that our attention was attracted by a section of the tree under which the heart of Dr. Livingstone was buried, on the shores of Lake Bangweolo. The original carved inscription was still easily readable, despite the effects of several years' growth. The well-used Bible carried through all the journeys, portions of the last journal written after all plain paper and ink had failed, were there, with many another touching memorial.

More practical in their own way were the exhibits of tents, food, clothing, with medical, sanitary, heating, lighting, hygienic, and other special apparatus. All were adapted to the needs of travellers in tropical and arctic climates. Mr. Frank Wilson's lecture was not the only reminder of the different circumstances under which the new workers go forth from those who did the pioneering work.

Another great change of recent years found expression through Sir George Taubman-Goldie, who performed the opening ceremony. In his early African travels, he said, he had been greatly prejudiced against missionary effort, having paid too close attention to the shortcomings of a certain number of the missionaries. His experience had compelled him to change his opinion, and for twenty years his conviction had been deepening that, even from a purely secular standpoint, missionary effort had conferred, directly and indirectly, immense benefits on tropical Africa.

The programme included lectures by Dr. Harford-Battersby, Dr. F. W. Willway, Dr. Robert Howard, and Dr. L. W. Sambon; and the promoters were much gratified by the large numbers who attended of the very classes whom it was desired to reach.

The Suffering Poor.

WE have been making various internal changes in our Cottage Home at Chingford which will enable us, if funds are forthcoming, to receive an increased number of sick and convalescent poor. We are very anxious to make the Cottage serve to its utmost capacity its purposes of rest and healing to body and soul. Amongst many we hope to send down this summer are the following:—A widowed dressmaker in slow decline, but entirely dependent upon her own fitful earnings. A delicate, growing girl, and a delicate younger sister, two out of a family of fatherless children, and for whom a brave mother is doing her best in much weakness. A deserted wife in consumption, so weak as to constantly faint away, but still working at sweating rates "to keep the wolf from the door." An invalid widow, her deformed daughter, and a younger girl, also slightly deformed and delicate. The cases are merely representative of the majority of those we shall be able to help if our kind friends will again render assistance.

Annie F. Perram, Hon. Sec.,
Mission of Help to the Suffering Poor,
90, Darenth Road, Stamford Hill, N.

A Visit to Senghenydd.

In company with Mr. Wintle, the hon. superintendent of the Pontymoile Mission, we went to Senghenydd last week to visit some of the families who, in the recent terrible explosion, had been bereaved of their bread-winners.

The first widow we visited, a thin, pale-faced young woman, had lost, besides husband and father, four other relatives. When Mr. Wintle first visited her, she sat in her room, silent tears flowing down her cheeks. To a remark of sympathy, she said: "All have gone, all, but one is left." "Who is that?" asked her visitor, supposing she meant some relative. "Jesus," she replied, proving that she had the true Sympathizer with her.

Another, whom we visited, points to a photo above the mantelpiece: "This is my son, twenty-three years of age. Fine fellow he was. There was no better boy anywhere. It was—mother here, mother there, mother everywhere—always mother." And she bursts out into a passionate sobbing, in the anguish of a mother's heart almost forgetting the widow's grief; for husband and son had perished together. She is left with six children.

We peep into another house to shake hands with a poor bereaved one who, after the explosion, could not admit the possibility of her husband's death. He knew the mine too well; he must have found a hiding-place, and would come as soon as he could be released. In order to be ready for him she kept the kettle singing by the fire until they brought his body. Oh, the despair!

The only man saved alive has been in delirium ever since; but there is a hope of his recovery.

Mr. Wintle, who is acquainted with all the cases, tells us of a particularly pathetic one. The only child of her parents would cry piteously for her daddy to come home. But daddy, always so willing to listen to his precious little girl, won't come—no he won't. Yet she would continue to call out for him for hours, for days, until her fluttering little heart could stand the strain no longer, and as daddy would not come, she went to him.

A widow referred to in a previous number of The Christian, whose husband and son perished in the explosion, had for some time past been in delicate health, suffering from disease of the eyes. The agony of suspense while waiting for the bodies of her loved ones, was so great, that, when a fortnight after, her husband was carried past the house to the place of burial she was prematurely confined. She became totally blind, and the body of her son had not yet been recovered.

These cases convey some idea of the suffering and distress which have entered the homes of the eighty-three victims of this disastrous explosion. Any contributions in relief of the widows and orphans will be very gratefully received. W. M.

British and Foreign Bible Society.

At a meeting of the committee on June 17 the following resolution was passed, with reference to the circulation by the Society of the Revised Version of the English Bible:—"This committee thinks it desirable to issue the Revised Versions of 1881 and 1885, either by themselves or as alternative readings to the Authorized Version or in both forms, and suggests that steps should be taken to revise the laws of the Society to attain this object."

The first law of the Society as it stands at present is interpreted to restrict the circulation of English versions of the Bible to the "Authorized" version of 1611. In passing the above resolution it was clearly understood, to quote the words of a letter from the president of the Society, the Marquis of Northampton, read at the meeting of the committee, that "unless special application for the Revised Version be made" the Authorized Version will be supplied by the Society as heretofore.

Troops at Lydd.—Mr. F. E. Wootton, of the Soldiers' Home, Lydd, has received permission to visit the camp on Sunday afternoons, and hold services for the hundreds of soldiers stationed there. He would be glad to hear from any gentlemen who may be willing to spend the week-end at Lydd (at their own cost), and assist in this effort. Mr. Wootton's address is North View, Lydd, Kent.

Miss Macpherson's Work.

The seventy-seventh party of youthful emigrants from the Home of Industry (29, Bethnal Green Road), have safely crossed the Atlantic Ocean, and Miss Annie Macpherson invites friends to join in praise for much experience of the goodness of the Lord. When the cases were looked into, it was found that of this company eighteen were entirely orphans, eighteen more were motherless, while some were from families where the breadwinner was gone, and in other cases the love of drink had blunted every good feeling in the parents. To those who read between the lines, there is a pathetic touch in the report that, as the children were settled in their new homes, in no case were there visible signs of regret for the change.

The prayers of many are answered in the steady work of grace which is found to be going on among the young people who went out in former years. "Many and many a boy and girl, after conversion, writes at once to the friends at the Home, sure of sympathy." One girl, who went out in 1887, and who was led to the truth two years ago, writes, "I would like very much to be a missionary, but must be contented with the work our Saviour gives me to do."

A number of the beds in the training home are empty, while the Canadian friends have more applications than they can satisfy from good farmhouse homes. Well may Miss Macpherson ask why little ones should pine away in workhouses, or in other ways be deprived of loving care? For every £10 given, a child can be provided with outfit and maintenance during training, sent out to Canada, and supervised until grown up.

Blackdown Hills Mission.

Writing of the fruitful endeavours which have been made by the Blackdown Hills Mission, Mr. W. H. Brealey, the superintendent, says: "We are grateful to God that the meetings held in the various mission rooms, the day and Sunday schools, and the evening classes, have been earnestly sustained. The congregations in most of the mission stations are exceedingly good (some of the mission rooms being always well filled), and God has cheered the workers by saving souls, many of whom are entirely voluntary helpers, who give much of their time to the work, while some are dependent upon the Lord for their supplies. We are anxious to help the many sick and very needy ones in their distress, and for this we look to God. The believers on the hills are for the most part very poor, and hence it is impossible for the work to be self-supporting. Our two Gospel tents, which were so badly damaged by the gales last year, are still waiting to be repaired and set to use in the needy districts. We have received

URGENT INVITATIONS,

and evangelists are ready to undertake the work. Doors are wide open, but we cannot give the order for the repairs, which will cost over £20, until we have the means required.

"Mr. and Mrs. Showell, who have been residing on the Hills and labouring among the people more or less during the past ten years, have for some time felt scarcely equal to the work and strain involved—and, making it an earnest matter of prayer, have come to the conclusion that it is their Heavenly Father's will that they should leave. We are looking to the Lord to raise up some servant of his with private means, who would be willing to reside on the Hills and take an interest in the work. A most happy, blessed, and fruitful sphere of service would be open to such a one. One of the chief features of the Mission on the Blackdown Hills ever has been and still is, school work—day schools, evening classes, Sunday schools, and children's services. If our best workers come from the rural districts, can we afford to neglect these far-away villages? Ought we not in return to help the weary but earnest labourers in these remote parts?"

Scottish Notes.

A satisfactory amalgamation of village congregations is now taking place at Eaglesham, where complete harmony and unanimity seem to prevail. It is expected that the arrangement will be confirmed by the Presbytery and consummated at an early date.

The Dunfermline Public House Society has been refused the transference of a hotel licence for which it applied with the intention of working it on the Gothenburg system. A petition was, however, presented contending, among other points, that the so-called Gothenburg experiment is calculated to retard temperance reform and to make public-houses respectable, and thus increase the demoralization of the people; that its pretended advantages are only a delusion; and that its whole tendency is towards the degradation of the community. It is believed, however, that the magistrates would have come to a different decision had the Society acquired a public-house rather than a hotel, which it is contended is required in the town.

The half-yearly meetings of the Northern Association of Congregational Churches were held at New Deer, on Tuesday of last week, when an earnest discussion took place on the present position of Biblical criticism. Friendly references to the desirability of unity were made by representatives of the Established and Free Churches. One member, however, said he did not crave a corporate union. That he rather dreaded, as he believed it would not be conducive to very effective or aggressive Christian work. Another speaker said there was no doubt that differences in religious matters were abating, and he thought there were indications of larger unity of spirit, and perhaps of faith, in the future than there had been in the past. Even in their own Church they were adopting the Presbyterian Hymnal.

The opening service in the new missionary premises of the Deaf and Dumb of Dundee and District, Dudhope Park, was conducted last week by Rev. Dr. Colin Campbell. There was a large attendance of the afflicted people and their friends, the little chapel being quite filled. Rev. Charles Shaw, Rev. Walter Walsh, and Mr. Archibald Welsh, the missionary, were also on the platform. The sermon was on "I desire mercy and not sacrifice" (Matthew ix. 13). He had sought that day to put before them as a leading thought for their own lives the idea of mercy and compassion towards others, for that was the real foundation of human society. He had the greatest sympathy with their condition, a condition which he would not dwell upon, because he felt and knew it was only for a little while, and that one day the ears of the deaf would be unstopped and the lips of the dumb unsealed by the power, and to the glory, of God. He urged them to value highly the privileges that had been recently conferred upon them in meeting in that splendid place and in enjoying the services of their talented missionary, Mr. Welsh. The sermon, as well as the psalms and prayers, was interpreted by Mr. Welsh as the service proceeded.

At a meeting last week of the Scottish Threefold Option Alliance, the recently-appointed organizing secretary (Mr. W. B. Gardner) explained that the Temperance Reform Threefold Option (Scotland) Bill had not been reintroduced into Parliament during the present session. It was considered that it would be more helpful to the temperance cause to keep the Parliamentary field clear, in order to induce either a resolution to be submitted calling on the Government to initiate legislation following upon the Royal Commission's report, or a measure on the lines of the minority report or of other proposals of the Royal Commission to be laid upon the table of Parliament. Had such a bill been presented the executive were prepared to suspend their agitation for the special proposals of their own bill, and to lend their efforts to secure any legislation of a remedial nature bearing upon the licensing laws, assured that this would have had the effect of making the course clearer for a bill in the future embodying the principles of the Alliance. No bill on the lines anticipated had yet been presented to Parliament; and it was felt that the Alliance must now consider whether their own Bill, recast to a slight extent on the lines of the minority report, should not be introduced, in order that an agitation on more definite lines than could otherwise be attempted might be carried on; and that the principles to which Lord Peel and his coadjutors have secured so much attention might ere long issue in practical legislation.

Limehouse Christian Mission.—Owing to the hall in which the agencies of this Mission have been so successfully sustained for the past ten years being required for other purposes, the work has been transferred to Coverdale Chapel, Commercial Road. Among young and old, the efforts of the promoters are being continued with renewed vigour, and are attended by encouraging results. Mr. J. Blair, the secretary, may be addressed, 24, Salmon Lane, London, E.

From Barotsiland.

BY PASTOR F. COILLARD.

THE Lord has called us again to pass through the deep waters of affliction. After the death of Mdlle. Dupuy, the storm seemed over, and the young workers who had survived that first year in this terrible climate were all full of courage, and threw themselves heart and soul into the work. Everywhere we noticed hopeful signs—the schools were prosperous, and the meetings well attended; and we began to hope that, after having sown in tears so long, we were on the eve of reaping with joy.

Our Industrial School had made a good start; we counted upon it specially for bettering our dwelling-houses, and, in order to give that school all the impulsion we could, we had resolved to send its director, Mons. G. Mercier, home, for the double purpose of getting married, and of procuring machinery and the tools which were most urgently needed.

Our brother had to wait several weeks at the Victoria Falls, where Mons. and Madame Coüson are beginning a new station. When at last the long-expected transport waggons were announced, and he was preparing to cross the river, our friend was seized with a severe attack of hæmaturia, which in a few days carried him off. The Lord did not allow his servant to leave the country to which he had given himself, with all his talents, his manhood, and his life. There on the banks of the great river his grave is to be

ANOTHER SILENT WITNESS

of the love of God to these people.

We were stunned, and had not yet recovered from this sudden stroke when several members of the Mission were in turn brought to the brink of the grave either by paludean fever or hæmaturia. After struggling for a whole year, Mr. and Mrs. Mann were obliged to leave for England, and their work at Mabumbu, which was most encouraging, is left to the care of a Zambesian native teacher, and the superior primary school of Mrs. Mann we entrusted to my young and beloved colleague, Mons. Liénard—a work not exactly of his own choice, but he ungrudgingly threw all his energy into it. On his return to Sefula, he was apparently in good health and spirits. But from the pulpit he went straight to his bed, feeling chilly; he was seized with the dreaded hæmaturia, and the Thursday following breathed his last, and fell asleep in the Lord.

Suddenly called, I arrived in time to speak a few words to him. It was only then that he realized that his end was fast approaching. Hitherto, he had clung to life—"he had come here not to die, but to work;" but when he understood that his Lord had ordered differently, he received grace meekly and peacefully to submit. Thus suddenly closed just at its dawn a career full of promise. A true scholar, cultivated and well-informed, our brother was wonderfully gifted every way. He could put his hands to any manual labour with the same skill and cheerfulness as to his pen. He had grasped the native language which he spoke beautifully, and had got already a deep insight into the mind of our Zambesians. His indomitable energy made him take upon himself more than his share of the work, while his lovely character and the tenderness of his affection endeared him to those with whom he was in daily contact. We do not grudge the promotion of our young brother to higher service. But we, who are left with the burden, wear deep affliction, although we know that the Lord will care for his own work and yet glorify Himself. Do pray for us.

—Yours in the Lord's service,

Lealuyi, March 23, 1901. F. COILLARD.

Theodore L. Cuyler Church, Canton.—The members of Lafayette Avenue Presbyterian Church, Brooklyn, have been mainly instrumental in the erection of a church at Canton, China, which will seat nearly 1,000 persons, and it has most appropriately been named after Dr. Cuyler. The missionary in charge, Rev. A. A. Fulton, went out to the mission field from Dr. Cuyler's congregation.

Progress in Sumatra.

ON his late visit of inspection to the stations of the Rhenish Missionary Society, Rev. Dr. Schreiber penetrated Sumatra to the Toba country. Arrived at the Toba Lake, he found a teeming population. Here was the real seat of the old Batak heathenism, and from the outset this region has been the goal of the missionaries.

The history of the Mission may be told in a few words. In 1873 three of the brethren, after many adventures, succeeded in reaching the Toba Lake (sacred to the chief divinity of the Bataks); they were within an inch of being killed by the raging multitude, and were only saved by the intervention of a friendly chief.

In spite of the hostile attitude of the people, in spite of molestations, attempts at poisoning and incendiarism, the brethren held on, and were able, three years later, to establish their first station at Bahal Batu, on the extensive plain between Silindung and the lake. In 1881 a further step was taken in the formation of a settlement on the shores of the lake itself; but this advance met with more determined resistance, and three times the workers suffered from a hostile attack under the leadership of the chief priest, who saw himself threatened in his sway over the people. The missionaries, whose property was destroyed, and who barely escaped with their lives, owed their preservation partly to the presence, in the neighbourhood, of a Dutch garrison.

For a time the Governor decided, for the sake of peace and quietness, to confine the operations of the brethren within certain well-defined limits, where he felt himself able to protect them. In 1890 he withdrew his veto, and the brethren promptly availed themselves of the opportunity for re-occupying former ground, for which they had made every preparation. Four additional stations were immediately opened on the south-eastern shore of the lake. When Dr. Schreiber arrived at Toba in the middle of 1899, he found eleven stations on the lake, and two on the steppe. When

THE PROJECTED EXTENSIONS

are completed, there will be seventeen chief stations, each surrounded by its branches, the former to be in charge of missionaries, the latter to be occupied by native evangelists and teachers.

Within less than thirty years the Rhenish Society will have gathered in the Toba country ninety churches, with 12,000 members, and 4,000 candidates under instruction. These are served by eighteen brethren, two sisters, four native pastors, ninety teachers and evangelists, and about 350 elders. In addition, there are eighty-three schools, with 2,800 scholars.

While much has been done, more remains to be done. The whole Northern part of the Toba Island, as well as the Eastern and Northern shores of the Toba Lake, all thickly populated, are as yet unoccupied, and present an open door. The same magazine which gives these particulars (*Rheinische Missions Berichte* for May) contains an appeal for help, to meet a deficit of £7,300, with which the last report closes, and which represents legitimate inevitable developments in Sumatra, Nias, and among the Hereros, such as should rejoice the heart of every Christian. Within twelve years the number of the Society's missionaries has risen from seventy-eight to 147, and the number of their church members from 35,000 to 82,000. Since the greater blessing has been so abundantly vouchsafed of God, the lesser blessing of material support will assuredly not be withheld. B. HITJER.

Answers to Prayer.—Refering to a statement in PRAYER AND ITS ANSWER (*Partridge*) that Mr. George Müller, having prayed for over thirty-six years for the conversion of five persons, three of them had been converted, but two still remained unsaved in 1896—we are informed that the author has just received a letter, saying, "It seems that one of the two was converted a few months *before* Mr. Müller's death, but the other not till a week or two *after* that event." Here we have another signal instance of the supplication of a righteous man availing much in its working.

Echoes from The Paris Exhibition.

VISITORS to the Paris Exhibition must have been impressed by the numerous efforts which were made to preach the Gospel to the thousands who daily assembled, and the report of the work which was carried on at the Salle Evangélique will be read with interest by those who contributed towards its maintenance. From May 16 to November 12, meetings were held nightly in the Salle, and on Sunday afternoons the services were conducted by the Paris Y.M.C.A. The young men took up the work with great heartiness, dividing among themselves the various duties of inviting visitors to enter, showing them to their places, conducting the music and singing, and giving the addresses. At the evening gatherings the attendance often reached over 600. In many cases a deep impression was made, evidenced not only by the reverent attention given to the speakers, but by the grateful expressions to the ladies who assisted at the services.

The Salle was the centre of gratuitous distribution of portions of Scripture carried on in connection with the Exhibition. The British and Foreign Bible Society printed 400,000 Gospels bearing the imprint, "Souvenir de l'Exposition." The Scripture Gift Mission distributed 450,000 portions, including Gospels and Epistles, and the Geneva Evangelical Society 30,000 Gospels. It has been encouraging to the different workers to hear, since the Exhibition closed, of the Gospels and tracts received being carefully treasured, read and re-read in widely-separated parts of France.

The morning prayer meetings, held at the Salle, were found to be extremely helpful by the workers who gathered at the Throne of Grace, and were joined by visitors, before going forth to their numerous branches of Christian service. They fitly culminated in a series of undenominational meetings held during the last week of the Exhibition. The results of this great scattering of the Word must be far-reaching, and become a stimulus to Christian hearts who are praying for the return of the French nation, with all its precious gifts, to the faith of the martyred Huguenots. The deficit of nearly £200 that still remains against the work has been advanced by the M'All Mission, which, however, is in urgent need of additional support for the maintenance of its invaluable service, and can ill afford to bear a burden which it had already declined as being beyond its strength. Communications may be sent to Mr. J. G. Alexander, 8, Grove Hill, Tunbridge Wells.

Italian Evangelical Church.

THE report of the Italian Evangelical Church (formerly called Free Italian Church) for the years 1899-1900 exhibits a somewhat distressful condition of things. The work proceeds steadily, but the funds by no means support it. In fact, the Committee has been obliged to give official intimation to the directors of the elementary schools, also to all the teachers and others interested, that they may shortly be compelled to close the schools! This would, of course, mean irreparable damage to the mission work!

Rev. Cav. Fera, foreign secretary, writes: "The work is not ours but God's; He has confided this mission to our weak hands, to show forth his omnipotence and his glory, and for the welfare of Italy; to extend the kingdom of his Son, of our dear Saviour and Head, and for his own eternal glory. He will certainly deliver us; our faith is in Him alone. We think of our pastors, of evangelists, of all our school teachers and their numerous families, without bread, without resources . . . and our hearts are broken! Our prayers, our cries, and our tears go up to God, especially in this moment of great sorrow and humiliation for the good work and for ourselves."

This work is that with which the late Dr. J. R. MacDougall was so long and so honourably associated.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, London, E.C.*

I want to interest my elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.)*

Pen Pictures from Afar.

SOME TYPES OF CHINESE CONVERTS.

I RECENTLY had the pleasure of saying "God speed" to a beloved missionary returning to his work in China. Already he has done splendid service for Christ in that sadly disturbed country. By the time you read this he will be far on his journey. No fear, no thought of peril, can restrain him. "China for Christ" is his watchword.

I wish all the young readers of The Christian could have heard his "farewell" words. He really seemed to pity those who were being left behind, since they could not share in the joy of telling the Chinese of the love of God and the gift of his Son for the salvation of men.

One thing my friend told us about was the wonderful steadfastness of the native converts during the recent reign of terror. The faith of these Christians could not be shaken. They had gladly suffered the loss of all things in confessing Christ. When face to face with death numbers of them never dreamt of denying Him. I am not quite sure whether some Christians in England could have maintained such courage and consistency under similar circumstances.

My friend was also certain that in the end the terrible disturbances would mean the further extension of the Kingdom of Christ in China. One or two pen pictures of natives who were "not ashamed of the Gospel of Christ" will give you an idea of the kind of converts that are to be found in China:—

Hao Lao Hsiao is a convert of twenty-five years standing. No young follower of Christ, in the first flush of his devotion, could be more energetic in seeking souls. Meeting a person on the road, he will stop him with little ceremony and ask, "Have you heard the news?" The stranger, expecting tidings of a marriage or birth of a son, replies, "What news?" Lao Hsiao, with his forefinger raised (without which he can do nothing), seizes the opportunity, and is soon telling the Gospel message, painting graphically the glories of heaven for those who accept Christ as their crucified and risen Saviour, and comparing these with the hopeless beliefs of the heathen. "Now, you've heard the news—What's your decision?" Invariably the person tries to shuffle out, and remarks: "It's a very good doctrine." This is not enough for Hsiao, who continues: "You say it's good; in what way is it good? Why don't you accept it?"

Chang Ching Yu suffered from a troublesome disease requiring surgical treatment. He travelled 200 miles to Tientsin, but was told there was no hope of recovery. One day he heard a preacher speaking of Jesus of Nazareth *as the first medical missionary*. He listened, was impressed, and resolved: "I will pray to this great Healer who has cured so many hopeless cases." Meeting a Christian from a neighbouring village, they united in prayer, spreading their case like Hezekiah before the Lord. Mr. Chang determined, "If this great God, whom I have heard about, heals me, I will become his follower, and tell of Him wherever I go. My house, too, shall be used as a place of worship where others can hear of his love and power." He recovered, and kept his promise. His house became the first church in connection with the Chi Chou Mission.

Yang Ching Ngan was for many years a slave to opium smoking. His nephew, returning on one occasion from Wuchang, brought with him a copy of a tract, "Martin's Evidences of Christianity." Mr. Yang read it again and again, and at length gladdened the heart of the missionary by applying for baptism. He became the first convert to Christianity in the Liu Kang district of Central China. Of course, he gave up his opium smoking, and in a short time won over several of his friends who, following his example, became Christians in deed and in truth. When the little chapel was about to be built, he gave the land and promised a good sum of money in addition.

Who can for a moment doubt, when men like these abandon their heathenism, and cheerfully accept all the sacrifices which faith in Christ demands, that the whole work is of God? We have reason to thank God very earnestly for the steadfastness of Chinese Christians, and also to pray that in any hour of trial yet before them, their faith may not fail. J. W.

"The Christian" Bible Searcher.

22nd Quarterly Prize Competition.

April to June.

RULES.

☞ Will parents and teachers kindly see that each of the following rules is strictly observed, especially Nos. 5, 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right eight times out of eleven.

2. Competitors will be divided into Four Divisions:—
   I. Those under ten years of age.
   II. Those over ten and under thirteen.
   III. Those over thirteen and under fifteen.
   IV. Those between fifteen and eighteen.

3. Write *outside your envelope* in large letters the words "Prize Competition," and the Number of the Division to which you belong; and address it to "Uncle Tom," as usual.

4. At the *top of your paper* write very clearly your Division, your Full Name and Address, and Age last birthday.

5. The questions must be answered in the Right Order. The answers must be written on either Foolscap or Quarto size sheets, and on one side of the paper only. Number your Answers exactly to correspond with the questions.

6. Every paper must be signed by a parent or teacher to testify that Rule 7 has been observed.

7. No Concordance and no help allowed; only the use of a Reference Bible. ☞ Competitors must not help each other.

8. The *last* day for answers to reach the office is Wednesday July 10. The results will be announced on July 18.

9. Marks will be given for accuracy, neatness, writing, spelling, &c., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.

10. Chapter and Verse must be given wherever possible.

11. Those who cannot do all the questions set for their division must do as many as they can, and will receive marks accordingly. No papers can be re-examined. And *don't forget Rule 5!*

☞ Any seniors who are over Eighteen years of age may do the Competition, and have their names included in the lists, but will not be eligible for the prizes.

PRIZE COMPETITION.

Divisions I. and II.

[Division I. Do only Nos. 1, 2, 4, 7, 8, and *a-f* of No. 9.]

1. (*a*) Tell the story of Cain and Abel. (*b*) Why was Abel's sacrifice more acceptable to God than Cain's?

2. (*a*) Who "walked with God"? (*b*) How did God treat him differently to other men? (*c*) Why?

3. (*a*) Give (where you can) the ages at death of the persons mentioned in Hebrews xi. 1-22. (*b*) Say which of them lived before the Flood, and which after it.

4. (*a*) Describe the Flood. (*b*) Who lived through it? (*c*) What relations were they to each other?

5. (*a*) Describe briefly three of the principal events in *Abram's* life. (*b*) What name was afterwards given to him? (*c*) Why?

6. (*a*) Whom did Isaac marry? (*b*) How did he find his wife? (*c*) Who were his children?

7. Describe all the dreams with which Joseph had to do.

8. Give the names of Jacob's sons.

9. By whom, to whom, and why were the following spoken? (*a*) "They will save thee alive." (*b*) "Thou shalt go to thy fathers." (*c*) "He will be a wild man." (*d*) "I will fetch a morsel of bread." (*e*) "Up, get you out." (*f*) "What aileth thee?" (*g*) "Where is the lamb." (*h*) "We cannot speak unto thee bad or good." (*i*) "Bless me, even me also." (*j*) "I will not let thee go." (*k*) "Lay no hand upon him." (*l*) "I will nourish you."

Divisions III. and IV.

[Division III. omit Nos. 1 (*b*, *c*), 2, and 3.]

1. (*a*) Name the six principal offerings. (*b*) Of what might each be composed? (*c*) What was *forbidden*, and what was *compulsory* in all or any of them?

2. State *briefly* what provision was made for sin through ignorance on the part of (*a*) the priest? (*b*) the congregation? (*c*) a ruler? (*d*) an ordinary person?

3. Distinguish between the sin and trespass offerings, as regards their *purpose*.

4. What characteristic had the peace offering that is not found in the others?

5. (*a*) Who was the high priest? (*b*) What was his dress? (*c*) Who were Aaron's sons? (*d*) What was their dress?

6. (*a*) What special mark was put upon the high priest and his sons? (*b*) Where was it put?

7. (*a*) With whom was Moses angry? (*b*) Why?

8. (*a*) On what condition should the glory of the Lord appear? (*b*) What happened when it did?

9. Give lists of the animals that the people (*a*) might and (*b*) might not eat. (*c*) By what rule was the distinction made?

10. Give similar lists of birds and other living things.

(In Hebrews.)

11. In what respect was Christ like or unlike (*a*) Moses? (*b*) Aaron? (*c*) Melchisedec?

12. (*a*) What are we encouraged to do by the similarity between Christ and Aaron? (*b*) Why?

13. What differences are noted between (*a*) the first and second covenants? (*b*) The work of the high priest and that of Christ?

The following are eligible for the Competition this quarter:—

A—Ernest and Ralph Aldwinckle, Ethel Alford, Mabel Ashwell, Irene Ashdown, Douglas Anderson Berry.

B—Louise Betts, Leonard Browne, Beatrice Brouard, Gordon and May Bligh, Violette Birney, Herbert Braddon, Frances Burnett, Eunice Baber, James Barker, Ella Berryman, Emily Bridgewater, Ernestine Buhl, Lucienne Brabandes, Dorothy Berry, James Bryant, Mary and Susette Beck, Dorothy Brooks, Massey and Conyers Baker, Robert Bushby, Ada Bratt, Evelyn Butlin, Gordon Berry, Mabel, Evelyn, Ileane, and Hilda Barstow, Mabel Baker, Cyril Baddeley, Aline Bazett, Harold Berry, Marion Boyle, Helen Beck, Maud Bunn, Annie Blackie, Alison and Monica Bailey, Millicent Buckingham.

C—Hannah Chapman, Mabel Campe, Hilda Cook, Anna Chanyen, Sophie Cohen Lydia Cleary, Augusta Clark, Mabel and Ida Cole, Jessie and Maggie Carter, Gladys Clark, Mabel Candlin, John and David Colville, Alfred Cocking, Beryl and Gladys Calvert, George Cross, George Crawford, Duncan Campbell, George Cary, Kitty Cope, Ernest and Annie Cole, May Cullen, Hyde Campbell, Henry Colville, Ida Cullen, Josephine and Elma Cheal, Percy and Stanley Chappell, Ruth Collis, Dorothy Cooper.

D—Kittie and Violet Donaldson-Selby, Willie and Nellie Dowsett, Stanley Drew, Pelognia Daws, Harold Davis, Ralph and Dorothy Daintree, Hilda, Elizabeth and Constance Drayson, Marjory Dyke, May Darroll, Marie Denizot, Mai and Violet Davidson, Thomas Dunn, Ethel Dancy, Catherine, Emily, Grace and Willie Demster.

E—Olive and Leonard Ewin.

F—Percy Fitch, Eirene Fennell, Vincent, Mabel and Olive Fleet, Ethel Fowler, Hyacinth FitzSimons, Phyllis Fry, Louise Filhol, Jeanne Faucon, Laura Finch, Frances and Aileen Figgis, Arthur Foley, Gwendolen Fennell, Kitty Fausset, Harry Flashman.

G Cicely Gibson, Evelyn Gulston, Thomas Gilbert, G., C. and M. Graham-Brown, Margie Goudge, Stuart, Dorothy and Jack Gray, Grace Gulston, David Gardiner, Margaret Guillaume, Margaret Gorrie, Winifred Gardner, Grace Goldsmith, Dorothy and Gladys Gibson, Katie Green, George Goodall, Mary Glass, Elsie and Isabel Goudge.

H—Hilda Hooper, Annie Horstcraft, Dorothy Hunt, Mary and Elizabeth Hooper, Beatrice Hastings, Hetty Hill, Violet Holford, Florence, Francie, Julyan and Norman Hoyte, Ella Hake, Georgette Hoffmann, Willie Hooper, Henry, Edith and Winifred Harvey, May and Sandy Handasyde, Nellie Hatchett, Ruth Hunt, Sydney Handford, Elsie and Dorothy Hanson, Violet Hatch, Dorothy Havergal-Shaw, Ina Hemmell, Dorothy Heckford.

I—Daisy Iredell, Nellie Irving, Elsie Irvine, Amiand Isabel Inglis.

J—Betty Jacobs, Emily Jones, Hilda, Winifred and Louie Jeffery, Linda Jones, Alfred Johnson, David Jameson, Amelia Jacobson.

K—Annie Kingsford, M. Kinnaird, Maurice Kalinsky, Max and Eva Kalb, Hannah Knapp, Grace, Philippa and Dorothy Kerr, Lionel Kepple.

L—Georgina Lichtenstein, Sidney and Mary Law, Arthur Llewellyn, Gladys Lee, Beatrice Le Mesurier.

M—Alan Marshall, Fannie Messenger, Tom McGlone, Mabel Morris, Doris Martin, Mildred Morgan, Dorothy McMullin, Evie and Alec Miller, Grace, Arthur, Nellie and Lewis Morice, May Hills, Arthur McLeod Johnson, Daniel, Margaret and Dorothy Morris, Charlotte Millar, Margie Marston, Dora Muir, Daisie Mackenzie, Barbara Maconchy, John and Ella MacMurray, Dorothy, Winnie and Leonard Mace, Dorothy Morgan, Bella Morrice, Amy Munday, Jessie and Charles Morrison, Marjorie Martin, Harvey Moore, Godfrey Miller, Ella, Ivy and Margaret McFadzean, Aldie and Edith Margetts, William Morrice, Nora Marshall, Charles McMullin, Sidney, John, Winifred, Mollie and Geoffrey Martin.

N—Daisy Nicholas, Emily Norris, Hilda and Gerald Nicholls, Eleanor and Valerie Noel, Edith Nash, Amy and Maude Nottage, Blanche Norcock.

O—Olive Oxley, Maude and Eva Oakes.

P—Olive Pine Coffin, Dora Phillimore, William Porter, Christine Pearson, Myrtle Perry, Leonard and Walter Picknell, Kathleen Pincott, Ruth Pledger, Kathleen and Ethel Pasley, Gladys and Isabel Phipps, Lucy and Mabel Pelham-Burn, Cyrill Partridge, Clarice, Geoffrey and Percy Peach, Edith Palmer, Laura Percy, Mary Pearson, Jessie Palmer, Enid Pincott, Isabel Perks, Willie Palmer, Evelyn Primrose Pechey. **Q**—Frances Quance.

R—Marjorie Roberts, Cicely Roe, Hilda Reid, Maggie Russell, Alice and Jessie Ricketts, Kate Rosenbloom, Marion Richards, Alice Reid, Olive Robinson, Jessie and Elmina Roe, Ada Renals, Marion and Gussie Roach, Marjorie Rainey, Eva Rodgers, Aileen Roberts, May Rodgers.

S—Reginald Skinner, Agnes Shields, Grace Spurgeon, Whately Smith, Esther Simmons, Margery Smart, Frances Stileman, Amy Simmons, Kathleen Shepherd, Betty Stocks, Effie, Florence and Ellen Simpson, Stanley W. Smith, Violet and Evelyn Shaw, Hugh Shields, Dollie Salt, Flora Smith, M. Spurgeon, Poppie Stidolph, Constance Schaeffer, Lily and Ellen Scriven, Christine Soans, David and Stanley Soman, Edgar Schaeffer, Lydia Shirley, Glanvill Smith, Raymond, Augusta and William Simpkin, Mary Sowden.

T—Archibald Thorn, Evelyn Tracey, Dudley Toye, Florence Tomlinson, Theodora Thorn, Willie Thomas, Winifred Trotter, Bertha Tranter, Flossie and Charlie Thomson, Reginald Thresh, Margaret Tweedy.

U—Eva Usher.

W—Ellen Williams, Mansfield White, Dorothy Woodforde, Stephen Wilson, Mabel and Theo Wallis, Nora and Ellie Wyatt, Ronald Watson, Bertram Webb, Charles Wingrave, Dorothy White, Sarah and Annie Wood, Florence Wilde, Cecile and Phillis Wright, Fannie Wheeler, Agatha Ward, James, Rachel, Sarah and Georgina Wilson, Ernest, Kenrick and Queenie Wakeford, Edward and Edith Wheeler, Pringle Wilson, Leonard Wall, Louisa and Violet Walker, Bertie Wallis, Winnie Williams, Gertrude Williams, Sidney Wisdom, Wilfred and Sidney Watson, Nellie and Rachel Wilson, Ruth Warren, Kathleen Wingrave, Gladys, Lilian and Elsie Willoughby, Katie Welch, Mary Wilson, Helen Whitney.

ANSWER TO LAST SEARCHER (283).

1. They that turn many to righteousness. For ever and ever (Dan. xii. 3).

2. God said, Let there be light; and there was light; He saw the light that it was good; He divided the light from the darkness; He called the light Day, and the darkness Night (Gen. i. 3, 4, and 5).

3. The star, which appeared in the east, went before them. It brought them to where the young child, Jesus, lay (Matt. ii. 9).

4. Righteous (Psa. xcvii. 11).

5. (*a*) The Lord (Micah vii. 8). (*b*) Jesus Christ (Luke ii. 32). (*c*) Jesus Christ (John i. 9). (*d*) John the Baptist (John v. 35).

6. The path of the just is as the shining light, that shineth more and more unto the perfect day (Prov. iv. 18).

7. Everyone that doeth evil (John iii. 20).

8. To loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, to break every yoke, to deal thy bread to the hungry, to bring the afflicted to thy house, and to cover the naked (Isa. lviii. 6 and 7).

9. (*a*) "We beseech you, brethren, to know them which . . . are over you in the Lord . . . to esteem them very highly in love for their work's sake." (*b*) "In everything give thanks." (*c*) "Quench not the Spirit." (*d*) "Let us watch." (*e*) "See that none render evil for evil unto any man" (1 Thess. v. 6, 12, 13, 15, 18, and 19).

10. (*a*) If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin (1 John i. 6 and 7). (*b*) He that loveth his brother abideth in the light, and there is none occasion of stumbling in him (1 John ii. 9 and 10).

11. On the Lord (Psa. xviii. 28).

12. That men may see our good works and glorify our Father which is in heaven (Matt. v. 16).

13. The five foolish virgins took no oil in their lamps (Matt. xxv. 3).

14. The Lord God giveth light (Rev. xxii. 5).

15. The lamp of the wicked shall be put out (Prov. xiii. 9).

16. The entrance of thy words giveth light (Psa. cxix. 130).

No. 283—Correct answers (first list) received from:—

A—Ethel Alford*, Ernest and Ralph Aldwinckle, Miriam and Olive Allam, Douglas Anderson-Berry*, Irene Ashdown*.

B—Ethel, Alison and Monica* Bailey, E. Berryman, Hilda*, Evelyn*, Mabel* and Ileene* Barstow, Clarence Bass, Reginald Bristow, Gertrude Bush, Cyril Baddeley, May* and Gordon Bligh, Marion Boyle, Mabel Baker, Annie Blaikie, Dorothy Butcher, Millicent Buckingham, Ada Bratt*, Nellie Bayford*, Herbert Braddon*, Aline Bazett*, Emily Bridgewater, Dorothy Brooks*, James Bryant, Eunice Baker, Harold*, Dorothy* and Gordon* Berry.

C—Annie and Ernest* Cole, Kittie Cope*, Josephine and Gulielma* Cheal, Anna Chanyen, Sophie Cohen, George Cross, Mabel Campe, Willie and May* Cullen, Lydia Cleary, Gussie and Gladys Clark, Ruth Collis, Hilda Cook, Margaret Cooper, David*, John and Henry* Colville, M.* and Ida* Cole, Hannah Chapman, Mabel Candlin, D. Rosalind and Dorothy Clarke, Alfred Cocking, Dorothy Cooper.

D—Ethel Dancy*, May Darroll*, Ralph* and Dorothy* Daintree, Catherine, Emily, Willie and Grace Dempster, Mal Davidson, Pologna Daws, Nellie* and W. Dowsett, Stanley Drew, Violet and Kitty Donaldson-Selby.
F—Ethel Fowler, Harry Flashman, Mary Freeman, Mabel, Olive and Vincent Fleet, Mildred Fooks*, Hyacinth FitzSimons, Arthur Foley, Percy Fitch.
G—Isabel, Margaret and Elsie* Goudge, Dorothy Green, Mayflower Glover, May Gover, Dorothy,* Jack and Stuart Gray, Margare Guillaume, Katie Green, Cissy and Tom Garfit, Margaret Gorrie, Mary Glass, Thomas Gilbert,* Winifred Gardner, Gladys,* Cicely* and Dorothy Gibson.
H—Harry Hodgkinson, Elsie Hanson, Nellie Hatchett, Elizabeth, Hilda and Mary Hooper, Sydney Hanford,* Ella Hake*, Mary Hill, Ina Hemmel,* Ruth,* Dorothy and Ince Hunt, Willie Hooper, Hetty Hill, Beatrice Hastings, Annie Horstcraft, Dorothy and Kathleen Heckford, Dorothy Havergal-Shaw, Norman, Stanley, Florence,* Julyan and Francie* Hoyte, Theodora Hill.
I—Nellie Irving,* Edith Ibbott, Daisy Iredell.
J—Winifred*, Louie* and Hilda Jeffery, Amelia Jacobson, Betty Jacobs, Emily Jones*, David Jameson*, Alfred Johnson, Linda Jones*.
K—Annie Kingsford, Eva and Max Kalb, Lionel Kepple*, Lilian Kyme*.
L—A. Leigh*, Cecilia and Georgina Lichtenstein*, Sidney and Mary* Law, Gladys Lee, Mary Lynn.
M—Harvey Moore, Charlie and Dorothy McMullin, Ella* and John MacMurray, Nellie, Arthur, Lewis and Grace Morice, Amy Munday, Tom McGlone*, F. Messenger, Doris and Agnes Morgan, Winnie* and Doris Martin, May Mills, Nora and Alan Marshall, Mollie, Sidney, Winifred and Geoffrey Martin, Dorothy Morgan*, Mabel Morris*, Arthur MacLeod Johnson*.
N—Nellie Nicholas, Blanche Norcock, Hilda Nicholls, Maude and Amy Nottage, Emily Norris, Valerie and Eleanor Noel, Edith Nash*.
O—Olive Oxley.
P—Evelyn Primrose-Pechey*, Myrtle Perry*, Leslie and Cyril Partridge, Dora Phillimore*, Olive Pine-Coffin, Kathleen* and Ethel* Pasley, Leonard, Walter and Winnie Picknell, Geoffrey, Percy and Clarice Peach, Gladys* and Isabel* Phipps, Ruth Pledger*, Christine* and Mary* Pearson.
Q—Frances Quance*.
R—May and Eva Rodgers, Ada Renals, Maggie Russell, Winifred Runting, Marion Richards*, Gussie and Marion Roach, Alice and Jessie Ricketts, Kate Rosenbloom*, Alice Reid, Aileen and Marjorie Roberts.
S—Whately Smith, Lily and Ellen Scriven, Violet* and Evelyn* Shaw, Rebecca Stidolph, Dollie Salt*, Glanville Smith, Margery Smart*, Constance Sherbrooke, Marjorie Smith*, Betty Stocks*, France Stileman, Esther* and Amy Simmons, Stanley and David Soltau, Kathleen Shepherd, Christie Soans*, Mary Sowden, Flora Shadbolt, William, Augustus and Raymond Simpkin, G.* and M. Spurgeon.
T—Marion Tarry*, Dudley Toye*, Frank Tomkins, Doris and Madge Twite, Reginald Thresh*, Florence Tomlinson, Bertha Tranter, Vincent Taylor, Archibald and Theodora* Thorn, Margaret Tweedy.
W—Florence Wilde*, Evelyn Wilkinson*, Fanny Wheeler, Ronald Watson, Cecile and Phillis Wright, Gertrude Williams*, Mansfield White*, Ruth Warren*, Ellen Williams, Sarah and Annie Wood, Violet* and Louisa Walker, Bertram Webb, Dorothy Woodforde, Edward* and Edith Wheeler, Agatha Ward, Nellie Whitney, Winnie Williams, Ellie and Nora Wyatt, Wilfred and Sidney Watson, Theo and Mabel Wallis, B. Walls, Charles and Kathleen Wingrave, Allan Wallis.
Y—Maurice Young.

282—Correct answers (second list) received from:—

A—Gwendoline Ahier, Irene Ashdown and Margery Ashdown Mabel Ashwell*.
B—Eunice Baber, Maggie Batting*, Gordon Boxer, Massy and Conyers Baker, Clara Brown*, Annie Blaikie, Leonard Browne*, Nellie Bayford*, Evelyn and Marianne Butlin, Gladys Batting, Ella Berryman*, Ernestine Bühl*, Lucienne Brabandes, Frances Burnett*, William and Gordon Bryant, Beatrice Brouard, Louise Berthe, Maud Bunn, Dorothy* and Gordon* Berry, Dorothy Brooks*, Mabel Bartlett*, Louise Betts*.
C—Ethel Cumbers*, M. Candlin, Agnes Cook, John, David* and Henry* Colville, Ruth Collis, Alice Crang, Jessie*, Maggie* and Walter* Carter, George Crawford, Duncan* and Hyde* Campbell, Gladys and Beryl Calvert, Alfred Cocking, Dorothy Cooper, Hannah Chapman.
D—George, Elizabeth, Hilda and C. Drayson, Violet Davidson, Gladys and Harold Davis, Marie Denizot, Vera Dickinson, May Darroll*.
E—Olive Ewin.
F—Hyacinth FitzSimons, Eirene, May and Gwendolen Fennell, Ethel Fowler, Louise Filhol, Jeanne Faucon*, Phyllis Fry, Mabel and Eva Fletcher, Lewis, Agnes and Meg Fullarton, Laura Finch, F. and Aileen Figgis.
G—Hilda* and Ivy* Godfrey, George Goodall, Margaret Guillaume*, Grace and Evelyn Gulston, Aimée Guilbert, Margery, George and Colin Graham-Brown, Isabel, Elsie* and Margie* Goudge, Constance Gabbett*, Mary* and Daisy* Greenacre, Edith Grieve*, Stuart, Edith and Dorothy* Gray, Winnie and Dorothy* Grove.
H—Theodora Hill, Elsie Hanson, Willie Hooper, Harry Hodgkinson, A. and May* Handasyde, Elsie Hibbs, John C. Henderson, Julyan, Norman and Florence* Hoyte, Mary Haines, Georgette Hoffmann, Violet Holford, Winifred, Henry and Edith* Harvey, Elizabeth, Hilda and Mary Hooper, Francie Hoyte*, Ella Hake*, Violet Hatch*, Clarice Herivel.
I—Daisy Iredell, Ami* and Isabel* Inglis, Elsie Irvine.
J—Lizzie Johnstone*, Hilda* and Louie* Jeffery.
K—Margaret Kinnaird, Hannah Knapp, Philippa*, Dorothy* Cecilia, and Grace Kerr.
L—Arthur Llewellyn, Mary and Dorrie Lynn, Alice Lee*, A. Leigh*.
M—Isabella* and William Morrice, Alice* and Maisie* Mackenzie, John Macfarlane, Doris* and Winnie Martin, Daisie Mackenzie, Connie Murfin, Philip Martin, Arthur MacLeod-Johnson*, Dora Muir*, Harvey Moore, Charlotte Millar*, Barbara Maconchy, Daniel, Dorothy and Margaret* Morris, Margie Marston, Tom McGlone, Jessie, Alick and Charlie* Morrison, Margaret*, Ella and Joy* McFadzean, Evie Godfrey and Alec Miller, John* and Ella* MacMurray, Mildred Morgan*, Winnie, Leonard and Dorothy Mace.
N—Maude and Amy Nottage, Edith Nash*.
O—Maude and Eva Oakes.
P—Isabel Perks, Clarice, Geoffrey and Percy Peach, Lucy and Mabel Pelham-Burn, Olive Pine-Coffin, Isabel* and Gladys* Phipps, Ruth Pledger*, Laura Percy, Mary and Christine Pearson.
R—May and Eva Rodgers, Hope Robinson, Elmina*, Cecily* and Jessie* Roe, Olive Robinson*, Winnie Runting, Maggie Russell.
S—Stanley Smith, Lydia Shirley, Augustus, William and Raymond Simpkin, Germaine Schumann, Stanley W.* and Flora* Smith, Hugh* and Agnes* Shields, Kathleen Shepherd*, Ivy Sall, Poppie Stidolph, Evelyn*, Violet* and Gladys* Shaw, Effie, Ellen, and Florence Simpson, G.* and M. Spurgeon.
T—Willie Thomas*, Flossie and Charlie Thomson, Doris Twite, Evelyn Tracey, Florence Tomlinson, Reginald Thresh*, Margaret Tweedy, Winifred Trotter.
W—Zoe Wilkins, Dorothy White, Violet Walker, Sarah, Rachel Georgina and James Wilson, Winnie Williams, Katie Welch*, Mary Wilson, Bertie Walls, Edward* and Edith Wheeler, Ellie and Nora Wyatt, Stephen Wilson, Ernest, Kenrick and Queenie Wakeford, Stewart and William Watson, Pringle Wilson*, Dorothy Woodforde, Charles and Kathleen Wingrave, Ronald Watson, Ella and Alexander Watt.

FOREIGN LIST.

No. 276—Minnie Lister, Huldah Krige* (S. Africa). **No. 277**—Huldah Krige. **No. 278**—Roths, Lottie, Ivan and Eric St. George (Canada). **No. 279**—Dora Wallace*, Amy Ramsay (Canada). **No. 281**—Ina, Katie*, Will and Nettie Thomson (Bulgaria), Phyllis Boyd (Malta).

Personal.

Many thanks for flowers received.

GWENDOLINE AHIER.—I am glad to welcome you as a new "Searcher," and hope you will be as diligent as your friends.

AILEEN FIGGIS, MAYFLOWER GLOVER, DOROTHY DAINTREE.—As your birthdays are so near the time of the Competition, you may remain in the old division.

VERA DICKINSON.—Thank you for your letter. I am glad you are having such a grand time.

UNCLE TOM.

Christian Endeavour Topic.

SUNDAY, June 30.

"I WILL STRIVE TO DO WHATEVER HE WOULD LIKE TO HAVE ME DO" (Matt. xxviii. 18 to 20; John xv. 7 to 16).

IT is a wonderful thing to hear these words from the lips of our Lord, when we remember what the devil said to Him at the beginning of his ministry. "To Thee will I give all this authority, for it hath been delivered unto me" (Luke iv. 6). It is evident that a great transformation had been effected by the death and resurrection of our Lord, or He never could have said, "All authority hath been given unto Me." Evidently the sceptre had been wrested from the hand of the prince of this world. Our Lord is supreme in heaven; He is equally so on earth. He has authority over winds and waves; over the natural world with its laws and elements; over the minds and souls of men, over gold mines and harvest fields. There is no land which He does not own; no seas which He cannot rule; no tribes of men that have not been purchased by his precious blood. It would greatly facilitate our obedience to his command if we realized that the world is his, and that wherever we go throughout its vast extent we are within his territory.

Have you pondered, young friend, that distinct command, "Go ye and make disciples of all nations"? Have you done your best to obey? Or, supposing it is clear from the circumstances of your lot that you must stay quietly at home, are you doing your best to send out a substitute? If all those who stay at home would see to it that their place of service on the mission field was being filled, if not by themselves, then by another whom they were helping to maintain, or maintaining entirely, surely the great lack of a dying world would be met. Some of you must make haste to go out, and others of you must resolve that the first charge on your income must be a contribution towards the maintenance of your representative. Happy, indeed, will you be if the time should come when you can maintain one, two, or three representatives in different parts of the world.

You will notice the care with which Christ insists that those who were disciples should be taught to observe all his commands. He speaks not only as Prophet, as when He predicted the fall of Jerusalem, or as Priest, as when He poured out his life an atonement for sin, but as King, with a sort of peremptoriness in his tone. He had chosen these apostles that they might receive his commands, not for their own obedience alone, but that they might impress them upon others. Obedience is the law of spiritual growth and blessedness. In obedience the human mind is ever teaching the divine way of response. If not by the movement of our lips, yet by the swift obedience of our nature, we attest that the will of God is our supreme law. I shall never forget years ago, at a supreme crisis of my life, encountering a young man whose candles in an autumn morning were guttering low as I entered his room, and who in answer to my inquiry told me that he had been up since four o'clock, searching out all the commands of Christ he could discover, that he might be sure he was obeying them. Let us make up our minds, first, to observe whatsoever the Master has appointed, and second, to teach others to do the same; and, whenever the task seems too great for our strength, let us remember the precious promise that He is with us always, or, as the margin puts it, "all the days." Never a day can come with its demands, with its call for dutiful obedience, but He will be at hand to bear our burden, to help us by the right hand of his strength, to inspire us by the beam of his face.

But if we would do this, we must abide in Him, and allow his words, by meditation and prayer, to abide in us. Nothing is more absolutely important than the daily meditation on the words of Christ; it is as important as food is to the body, or as coal to the locomotive. It is by the indwelling of his words, through the Holy Spirit, that we may reckon on the indwelling of Christ. Then obedience ceases to be an effort, it is fruit. Pity the tree that it has to bear its autumn burden, and it laughs you to scorn. It cannot help it. The fruit is the expression of its exuberant life. It is equally impossible to avoid obedience when the heart is charged with the words and presence of Christ. Naturally and irresistibly the result accrues. So we succeed in prayer (xv. 7). We are known as his disciples (8). We abide in his love (9, 10). Our joy is full (11). We abound in love (12). We know our Lord's will (15). Our fruit abides (16).

Christian life after all comes to this, how much will you obey Christ? If you refuse you shut yourself out of his best. He can do nothing for you or with you. The hiatus cannot be filled that separates you from Him. But if you surrender yourself to obey, there is no limit to the usefulness or blessedness that must ensue (Gen. xviii. 18-19). F. B. M.

International S.S. Lesson.

July 7, 1901.

GOD THE CREATOR OF ALL THINGS (Gen. i., ii. 1-3).
GOLDEN TEXT—Gen. i. 1.

THIS week we begin a new series of lessons taken from the Old Testament Scriptures. The first five books of the Old Testament were called by the Jews, "The Law." Jesus spoke of them thus (Matt. v. 17); we call them the Pentateuch, which means "five-formed," and from the earliest times they have been named the Books of Moses (see Luke xxiv. 27).

GENESIS, the first book, means Origin or Beginning: it tells of the beginnings of things and peoples and nations. It divides into two parts: chapters i. to xi. is general, the remainder particular history. The details of chapters i. and ii. seem to have been presented to the mind of the writer in panoramic vision. In studying, remember that the dates and division into chapter and verse are not part of the original Bible, but have been added as helps, like the marginal references and notes.

GOD.

God existed always (Psa. xc. 2; Isa. xl. 25, 26). The Hebrew word for God, "Elohim," is plural; God, the Father, Son, and Holy Spirit are all revealed in this first chapter of the Bible (26; John i. 3-10; John viii. 12). This word "God" occurs in every verse but five in the chapter; trace through and note—*God* created, *God* moved, *God* said, *God* called, *God* saw, &c. We need higher conceptions of the eternal, self-existent God, so that we may "give to Him the glory due unto his Name."

CREATION (Heb. i. 2).

To *create* is to make things out of nothing; God alone can do this—He wills, and it is done. The account here given is simple and sublime, the most ignorant can understand, the most learned cannot refute. Nothing contradicts scientific discovery; it is written in accordance with human language and understanding. We do not need to know how long each day or period was; it makes no difference. As the vision of creation passed before the mind of the writer each creative act closed with a morning.

THE OPENING VERSE OF THE BIBLE.

Verse 1 is the introduction; ages before what follows, God had created the universe. Remember 2 Pet. iii. 8; Psa. xc. 4. Note the difference between man and all the other creations; made in the image of God (26, 27); the breath of life breathed into him by God (ii. 7); the only creature like God, or who can think about God. Man was made master of the earth and all it contains. References to the creation are found all through the Bible:—Neh. ix. 6; Job xxxiii. 4; Psa. viii.; Isa. xl. 28; John i. 1-3; Acts xvii. 24; Rev. iv. 11.

THE SABBATH.

This was God's day of rest. Not a Jewish institution, but "from the beginning." Our nature needs this rest. "Remember the Sabbath Day to keep it holy."

PRACTICAL POINTS.

The Omnipotence of God.
The Responsibility of man.
Am I like God?
Life without God is waste and void.
Analogies between this and the New Creation.
Chaos and darkness result from Sin.
Light enters by the Word of God (2 Cor. iv. 3, 4).
God's works are all good. What are ours?

Tent Work.

The London Campaign.

At *Upton Park* a promising opening has been effected in a needy district, and there is every indication of a good work being done. Messrs. J. Bennett Anderson and R. S. Bradbrook are in charge until Friday next. The gatherings on Sunday were most encouraging; an immense concourse of people assembled in the evening, and a number entered the inquiry-room. Mr. J. Kennaby, the local secretary, and his friends, have gathered an efficient choir from the various places of worship, and the singing is proving a great help to the meetings.

Those present at the closing of the *Stratford* tent will probably never forget the occasion. The tent was advertised to close on the Sunday, but the local committee decided to give a tea to the converts in the Conference Hall, Stratford, on the Monday night, to be followed by a meeting in the tent. About 1,200 to 1,500 people were present. Mr. Ransome Wallis, a member of the central council, addressed some helpful counsel to the converts. The meeting was then thrown open for testimonies, and for some twenty-five minutes old and young spoke of the blessing they had received in the mission. The local committee's report states that they have a record of 179 women and 67 men whose names have been taken as having

DECIDED FOR CHRIST,

all of whom had been visited. Very many more had passed through the inquiry rooms whose names and addresses had not been taken. An impressive feature of the meeting was when Mr. Leonard Weaver, at the close, asked all those who had accepted Christ in this year's or last year's mission to gather round the platform. Some hundreds of people responded. The meeting closed with the singing of "God be with you till we meet again."

Mr. Charles Inglis concluded a fruitful week at *Kilburn* on Friday last. The work was blessed to both saints and sinners. One young man, a backslider, who had just returned from South Africa, was led back to the Saviour. The ministers of the district have heartily co-operated in the work. On Saturday evening, June 22, the meeting was of a particularly interesting character. Revs. W. H. Stone (vicar of St. Mary's), Stuart Churchill (vicar of Holy Trinity), and S. P. Hodgson (Presbyterian), conducted the service. After Mr. Churchill had opened with prayer and read from the Bible, Mr. Hodgson spoke forcibly on three points: "*A* Saviour, *the* Saviour, and *my* Saviour." Mr. Stone followed with a powerful address on "The Cross and the Resurrection." The audience listened with deep interest. The speaker's story of his conversion, while studying at Cambridge, created a deep impression. Mr. Arthur Fry, in sending these particulars, adds: "We are now in the last week of the Kilburn Mission; the seed has been faithfully sown, with earnest prayer; God alone can give the increase. Pray for us."

At *Woolwich* during the past week the presence and power of the Lord was realized in all the meetings. Messrs. L. Weaver and William Grove have conducted the meetings. Good numbers have attended, the majority being men, including a number of

SOLDIERS FROM THE GARRISON.

Each night some have decided for Christ. On Thursday night there was a glorious meeting; some 300 or 400 Christians were on their knees praying for a revival. Messrs. J. B. Wookey and William Grove were announced to conduct the meetings during the present week.

Mr. H. M. Dobson sends an account of the operations at *Brixton*. Many striking cases of blessing have transpired during the past week. Messrs. Bennett Anderson and R. S. Bradbrook have given timely and helpful addresses. On Sunday week an immense audience assembled in the evening, and the solemn address of Mr. Bennett Anderson was graciously used in bringing conviction to many who afterwards entered the inquiry-room. On the following night some words to backsliders (of whom a number were present) proved effective, and at the close many rose for prayer, and were dealt with in the inquiry-room. On the Tuesday Dr. John Robertson gave a stirring address; the illustrations, drawn from the preacher's own personal experience, were felicitous and well calculated to drive home the weighty truths he uttered. There were again a good number of seekers. On June 14, Mr. Charles Cook was speaking. A man living near to the tent was drawn into the meeting by hearing Miss Angel sing "My Mother's Prayer," and was led to decision. He has since written saying that he has

"DONE WITH THE DRINK,"

and intends, by God's help, to live a better life.

Rev. W. Moxham, of Chatsworth Road Baptist Tabernacle, N.E., sends particulars of Mr. George Clarke's mission at the *Clapton* tent, which closed on Friday evening, June 21. During the mission the work of the Holy Spirit was very manifest. Many were convinced of sin, and in the majority of cases led into the light of the love of God. Many backsliders were restored, believers were reconsecrated, and beyond those who "subscribed with their hand unto the Lord," others were impressed and influenced, of whom "the day shall declare it." From the first Mr. Clarke gained wonderfully with his audience. The addresses were very forcible and clear; and following each other in order, were admirably adapted to make the way of salvation plain to all, and yet to compel the interested attention of the thoughtful and well informed. On the last Sunday evening crowds were unable to obtain admission, and the next evening (Monday) the tent was filled to the utmost, notwithstanding that an immense multitude had assembled at the Congress Hall close by to hear General Booth tell the story of his life. At the closing service on Friday the crowd who filled the tent remained to the close. Mr. Moxham concludes: "The mission has brought great blessing, and, as the writer—an old worker in Clapton—believes, Mr. Clarke's labours have wrought lasting good."

An interesting feature of the campaign is the formation of ladies' committees in each district for

THE VISITATION OF CONVERTS.

The duties of organization have been undertaken by a central committee, including Mrs. Algernon Wallis, Mrs. R. C. Morgan and others.

Tents are now erected in the following districts:—Kilburn, Willesden Lane; Brixton, Canterbury Road; Woolwich, Woolwich Common. At Shepherd's Bush (close to Shepherd's Bush Hotel) a tent is to be opened on Saturday next. Mr. Henry Varley will conduct the meeting, and he will likewise take the services on Sunday. The Campaign will be also opened on Saturday at Canning Town (in Forty Acre Lane, Barking Road).

Notices.

Applicants for Tracts.—Mr. Claude B. Dunn, The Elms, Kingswingford, near Dudley; Mr. James Pickard, 188, Globe Road, Mile End, E.; Miss A. Scantlebury, "Marlborough," Chesterfield Road, Newbury, Berks; Mr. Sam A. Fox, 13, Cromwell Street, Nottingham; Mr. Horace W. Phillips, 53, Tredegar Square, Bow, London, E.; Mrs. Nation, 251, Hornsey Road, London, N. (for young women); Mr. Charles Medlicott, 15, Spencer Road, Loraine Road, Holloway; Mr. Tebbits, Stoke Hammond, near Bletchley; Mr. C. Daniels, near Church, Loughton, near Bletchley, Bucks; Mr. S. Hodgson, 17, Hissail Street, Hanley, Staffs.; Mr. W. Grundy, 12, Brick Street, Broadbottom, near Manchester; Mr. T. Brooks, 71, Barrett's Grove, Stoke Newington, N.; Mr. F. Wright, 120, Cottenham Road, Holloway, N.; Nurse Walker, High Street, Orpington; Mr. J. Hayes, 98, Byron Street, Preston, Lancs.; Mr. S. B. Meadows, Thurning Rectory, E. Dereham, Norfolk.

Communications Received with Thanks.—Mrs. J. W.A.C. H.M. F.T.W. G.E.G. W.T.F. Mrs W. J.K. L.J. T.L.S. W.H.S. C.D. W.A.L. A.S. N.M.F. T.W. J.E.H. M.C. R.E. W.T. H.M. C.B.D. T.A. A.T. G.C.H. C.B.St.G. A.H. D.B.H. T.M.R. W.R.L. T.S.P. F.B.M. A.M. J.B. A.M. W.W. W.Y.F. Mrs. H. J.E.S. K.B. J.P. T. Mrs. F.A.W. E.B. R.D.S. J.T. D.T. S.S. G.E.M. F.L. M.R.J. J.W.C. W.F. B.H.A. E.H. W.D. G.E. O.T. J.J.T. O.W. J.A.V. S.A.F. J.W. C.B. H.A.P. C.M. E.J.B. F.M. J.C.M. L.E.S. J.B. G.F.T. B.G. J.P.D. J.D.P.D.L.H. J.S.C. L.V. T.M.W. V.A.S. J.G.B. A.R.C. T.C.U. H.B.W. H.T.N. H.E.N. F.W.H. E.H. E.P.F. A.V.S. A.R. F.W.B. W.P. J.D. E.M.R. D.B. O.L.H. J.C. W.H.N. E.G. S.B.M. A.C. C.W.

About Books.

Billy and Hans: A True History, by W. J. Stillman. (1s. net. *Geo. Bell & Sons.*) This is a re-issue of a popular story of squirrel life. It is a dainty little book, and illustrated.

Rev. J. F. B. Tinling has added to the "Sermon Seed" series a volume of **Sermons on Isaiah**: Sketches of 150 Sermons on Texts from Isaiah. (1s. 6d. *Hodder & Stoughton.*) Preachers will find the pages rich in suggestion.

Among recent collections of sacred songs, a high place must be given to **Twenty-Four New Hymns**, by Miss Ada Rose. "The Way of the Cross," to which we referred as sung at the China Inland Mission a fortnight ago, is in the collection. (1s. *Mrs. W. J. Gibbs, Bromley, Kent.*)

The Church Association has issued a valuable pamphlet, entitled **Roman Catholic Disabilities**, by Benjamin Whitehead, B.A., barrister-at-law. It gives a table showing the principal statutes relating to Roman Catholics, and indicating the extent to which they have been repealed. (Price 2d.)

We have received a second edition of **Cancer and Cancer Symptoms**: Chiefly Arborivital Treatment, with illustrative cases, by Robert T. Cooper, M.A., M.D. (2s. net. *C. Marten, 67, Wigmore Street, W.*) The author holds in a peculiar sense the curative action of plant remedies; hence the name by which he describes his treatment.

The second volume of the "Light and Leading" Library consists of **Forty-Seven Outline Sermonettes on Golden Texts** (1s. *Allenson*) gathered from the last volume of that monthly. The contents are varied, the names of eleven authors being given on the title page. Speakers to the young will find here in a compact form much that is suggestive and helpful.

The Society of Friends: Its Faith and Practice. By John S. Rowntree. This deeply interesting little book, informing as to facts, and unexceptionable as to tone and tendency, has speedily passed into a second edition. (Paper, 6d.; cloth, 1s. nett. *Headley Bros.*) There is a useful list of authorities; and in the form of appendices some specially attractive documents, with official queries and general advices, are given. In matter and manner alike, this is an excellent work, calculated to interest Christians of all denominations.

The first two volumes of Rev. J. Paterson Smyth's "Bible for the Young"—**Genesis** and **St. Matthew** (1s. each. *Sampson Low*), are illustrations of the author's plan to help teachers in presenting to children the certainties of revelation in such fashion that instead of having to win men back from unbelief in after years they may never be exposed to it. The system is based on the principle of drawing out all the knowledge the child already possesses before making that the basis for further instruction.

Quite a small literature of good books, expository and practical, have come from the pen of Pastor Frank Thomas, of Geneva. Among his recent publications we cordially commend **Vie en Christ**, a treatise in four chapters—à Lui, en Lui, pour Lui, comme Lui; and **La Croix de Christ**, ce qu'elle est, ce qu'elle donne, ce qu'elle demande. Both are chaste in language, and helpful in substance. Another gem is **Bonheur et Marriage**, a small book of great value on a subject of vast interest. (Cloth 1 fr. 50c. each. *J. H. Jeheber, 28, Rue du Marché, Geneva.*)

The Great Eastern Railway Company's new handbook, **Holidays in Eastern Counties**, edited by Percy Lindley, is a publication of exceptional interest. Prominence has been given, alike in the pictures and letterpress, to some of the less known districts of East Anglia. The illustrations have been made a special feature, and they include miniatures after Constable and highly-finished reproductions from pencil drawings and photographs. Within easy reach of the metropolis, East Anglia affords beauties that compare favourably with scenes for which many a Londoner takes long and tedious journeys. (1s. and 3s. 6d. *Office, 30, Fleet Street, E.C.*)

William Knibb: Missionary in Jamaica. A cheap edition of this interesting memoir, by Mrs. John James Smith, has been issued by the *Baptist Tract and Book Society, 16, Gray's Inn Road.* (1s. 6d.) Knibb was a noble soul, and his work lives to this day. These pages delineate his fidelity and boldness, and his sufferings for Christ's sake. Those to whom the cause of the blacks is a matter of prayerful concern, will find much that is instructive here. To missionaries the book will be specially stimulating, and all who study the great questions of slave emancipation and world-wide evangelization will find it a compendium of information, as well as a record of some of the many exciting occurrences in the first half of the nineteenth century.

SEA BREEZES
FOR THE
AILING POOR.

The sum of Ten Shillings provides a week at the Sea-side Homes at Lancing, Sussex, for an ailing mother and delicate infant; or two weeks for a child under 12 years.

Beside our own Mission poor, appeals are daily reaching us from City Missionaries and others.

Donations gratefully received by MRS. F. A. BEVAN 59, Princes Gate, S. Kensington, S.W., or by the Secretary, MR. WM. CHORLEY, 6, Clephane Road, Canonbury, N.
Articles and Contributions for Sale of Work should be addressed to the Matron, Women's Home, Lancing, Sussex

THE WOMEN'S PROTESTANT UNION
NEEDS
SPECIAL DONATIONS
To meet the heavy expenses of its VARIED WORK.

NEW MEMBERS will be cordially welcomed.
OVER 14,000 HAVE JOINED SINCE 1891.

The Union publishes two Penny Magazines Monthly.

Minimum Membership Subscription (including Magazine), 1s. 6d. per annum.
Send penny stamp for specimens of Magazines, Tracts or the King's Declaration, &c.

Contributions will be thankfully received by The Secretary, Women's Protestant Union, Exeter Hall, Strand, W.C., or may be sent to the Office of THE CHRISTIAN.

BAYSWATER FRENCH CHURCH FREEHOLD FUND.

£655 WANTED BEFORE JULY 25th, 1901,
to secure for all time this Protestant Evangelical Place of Worship for the French-speaking Foreign Population of the Metropolis, and to ensure the continuance of a work which has proved a blessing to very many in different lands.

Towards the needed sum, £378 have already been contributed. **A sum of £277 remains to be found, and must be found before July 25th.**

Christian Friends in Great Britain, do kindly help us.

Contributions will be thankfully received by Pasteur J. M. H. Du Pontet de La Harpe, Le Presbytére, 16, Kildare Gardens, Bayswater, W. Cheques made payable to Bayswater French Church Freehold Fund and crossed Barclay & Co., Ltd., bankers to the Church.

LONDON MISSIONARY SOCIETY
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Now in its second century of work. Distinguished for its Catholic basis, its famous Missionaries (Williams, Moffat, Livingstone, Morrison, Ellis, Gilmour, &c.) its Pioneering successes, its enterprising Native Agents, its self-supporting Churches, its Bible Translation Work, its Contributions to Christian Literature, its Preaching to the Masses, its Women's Work for Women, its Schools and Orphanages, its Training Institutions, its Medical Missionaries, its Hospitals and Dispensaries, and its Leper Asylums.

Funds greatly needed. Special contributions for support of "Own Missionaries," or for Native Helpers, gladly received.

Home Secretary: REV. ARTHUR N. JOHNSON M.A.

THE ORPHAN WORKING SCHOOL,
Haverstock Hill and Hornsey. Founded 1753.

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Maintains and Educates **500** Fatherless Children, varying in age from infancy to **14** years. An undenominational institution supported by voluntary contributions.

Help for the "Fatherless and the Widow in their affliction" is urgently needed. Contributions will be thankfully received by the Secretary, ALEXANDER GRANT.
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SURGICAL AID SOCIETY.

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This Society was established in 1862 to supply Trusses, Elastic Stockings, Artificial Limbs, &c., and every other description of mechanical support to the poor, without limit as to locality or disease.

WATER BEDS and INVALID CHAIRS and CARRIAGES are Lent to the Afflicted.

It provides against imposition by supplying the appliance on the certificate of a surgeon only. By special grant it ensures that every deserving applicant shall receive prompt assistance.

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St. Giles' Christian Mission
FOUNDED 1860.

This old-established Mission is constantly helping those who cannot help themselves.

FUNDS URGENTLY NEEDED
TO SEND THE
SICK POOR
(weakly Little Children and over-worked Adults)
TO THE
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HEBREWS VI. 19.

Trustees: Rev. H. E. FOX and GEORGE HANBURY, Esq.

To Shelter and give Spiritual Care to young women lately fallen into sin, whether or not about to become mothers, with special arrangements for such as are of gentle birth.

Anyone desiring admission for such cases to apply, *by letter only*, to the Secretary of the "Anchorage," 32, Charing Cross, London, S.W.

Contributions may be paid to the account of the "Anchorage" Mission, at BARCLAY and Co., LTD., 1, Pall Mall East; or may be sent to the SECRETARY of the "Anchorage," 32, Charing Cross, London, S.W.; or to the Office of THE CHRISTIAN, 12, Paternoster Buildings, E.C., or to the Trustees.

FRIENDLESS AND FALLEN.

Help is very much needed for the
FIVE HOMES and OPEN-ALL-NIGHT REFUGE,
and the reader is earnestly asked to assist us.

Our wants are numerous:—180 Inmates to Maintain and over 5,000 Meals to Provide every week.

The New Report will be sent post free to any address upon application

Contributions may be sent to Messrs. MORGAN AND SCOTT, or to WILLIAM J. TAYLOR, Secretary, 200, Euston Road, London, N.W.

THE LECTURE AGENCY, LTD., The Outer Temple, Strand, London, W.C., acts as Agent for all the Leading Lecturers and Entertainers of the day.

List will be sent post free on application to Secretaries of Literary Societies, Mechanics' Institutes, Lecture Committees, Schools, &c.

Large numbers of

Blind and Crippled Girls from the Slums

Who spend their young but burdensome lives amid most painful surroundings, are begging to be sent to our Holiday Home at

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What Sun-Burnt Faces, Strengthened Limbs, and Happy Hearts.

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Subscriptions may be forwarded to Treasurer,
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54, Lombard Street, E.C.;
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JOHN A. GROOM,
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TEN SHILLINGS ONLY will meet the entire expense of a
Blind or Crippled Child for a Fortnight.

THAMES CHURCH MISSION.

Funds are needed to carry on the work of the Society.

Just now we are urgently wanting £50 for Purchase of Bibles, to issue to Sailors who are too poor to buy them.

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THE CHILDREN'S HOME and ORPHANAGE.
Chief Offices—Bonner Road, London, N.E.

A SPECIAL APPEAL
IS MADE TO
Provide the Children with a Summer Holiday.

Boys to camp out at the sea-side.
This is specially important for Children living in the EAST END OF LONDON. Estimated cost £100.

Contributions will be gratefully received by the Principal, Rev. ARTHUR F. GREGORY, D.D., The Children's Home, Bonner Road, London, N.E.
Cheques and Postal Orders should be crossed "London City and Midland Bank."

BRIDGE OF HOPE.

NIGHT SHELTER. REFUGE.
8 CHILDREN'S COTTAGE HOMES
250 TO FEED AND CLOTHE DAILY.
HELP IS MUCH NEEDED NOW.

Between 400 to 500 pass through the Homes during the year, besides those assisted through the Night Shelter only.

The Annual Report, with Subscription List and Balance Sheet, will be gladly sent to any friends who may not have received it.

MARY H. STEER.

BRIDGE OF HOPE,
St. George's in the East, E.

Evangelistic.

The Racecourse Mission.

IF there is one place more than another where the "classes," in contradistinction to the "masses," are to be reached with the Word of Life, it is at Ascot race meeting. During the four days of last week the special staff of the Racecourse Mission devoted their energies to "Clubland" on the course, where, with prayer and care, they succeeded in getting some 200 copies of Gospels accepted.

Our tent was again placed at the disposal of the police, and some 300 of them gratefully accepted our invitation to rest and refreshment; nor was any opportunity lost when a word for the Master could be spoken. Our workers, numbering twenty, report much blessing in personal dealing, while distributing the Word of God, and in some instances tell of decisions for Christ. The meetings held on the course were with much power. We have had encouraging news of some who accepted God's free gift at Epsom, and who have since joined with the people of God.

O. L. Heatley.

Free Church Mission at Mountain Ash.

A Free Church Council has lately been formed at Mountain Ash. The inaugural meeting was held a few weeks ago, and was addressed by Rev. J. Stephens, representing the National Free Church Council. Following this, the local council arranged a united evangelistic mission, which commenced on June 8, and was conducted by Mr. W. R. Lane. The mission gathered strength and power night after night. Among other forcible addresses may be mentioned that on Purity, in which the missioner dealt helpfully with his important topic. The large congregation will long remember the solemnity of the occasion. Mr. Lane also gave his lantern lecture on "John Bunyan and the Pilgrim's Progress." It was illustrated by magnificent slides, and was listened to by a large and appreciative audience. On the concluding night of the mission, when fully 2,000 people were present, Mr. Lane told the story of his conversion. The address included a vivid description of barrack-life in the Coldstream Guards, and of the manner in which the speaker was brought to Christ. Mr. Lane's words were "as goads, and as nails well fastened." Truly the Lord was with his people, and was "as the dew to Israel." Hundreds have been blessed, the spiritual life of the churches greatly deepened, and the town has been awakened to its religious responsibilities. It has been decided to continue the services.

A Revival in Arizona.

A remarkable mission, lasting nearly three months has been held in Phœnix, Arizona, by Major Cole.' The *Arizona Republican* of June 4 says: "The evangelist came upon the joint invitation of the pastors and officers of six of the city churches. The visible results must be very gratifying to the Christian workers of the city. Those who have experienced a change of heart and life are numbered by the hundred. These have come from all walks and professions. Drunkards, gamblers, business men, saloon-keepers, Mexicans, Indians, libertines, cowboys, miners and farmers, with young people and children by the hundred, are among the number. Meetings with gratifying attendances and interest have been held in all the churches. For about a month, through the courtesy of the owner, Judge Wells, of Prescott, the regular evening services have been held at the old post-office building opposite the court-house. Among the converts the return of conscience-money has not been an isolated incident. Two of the saloons have been closed, and the contents of casks and bottles poured upon the ground. Separated families have been re-united. Useless hands have been made productive, and those who had been doing evil have been incited to do well. These are the results which one can see. But it is believed the invisible effects, which cannot be gauged or measured, will prove not less unimportant or lasting. The increased warmth of Christian fellowship, so important an element in the uplifting of the world, has been already noted. Never before has the respect for heart and life religion been in Phœnix so sincere and open. Never before among the people generally, has it seemed so real and important a thing to 'Get right with God.' Never before have the Gospel songs of the last two decades been in Phœnix so familiar and so popular, nor the influence of Providence upon secular affairs been so fully appreciated."

Open-Air Work in Glasgow.

While many deliberate and confer as to how to reach the masses, open-air workers are, in part, at least, helping to solve the problem. Fishers of men must go to where men are to be found, and the churchless crowds are ever near at hand in the public thoroughfares of great cities.

The workers at White Memorial United Free Church have just had a prolonged series of outdoor Gospel Temperance services, Rev. Jas. Paterson, minister of the church; Mr. Jas. Ramsay, U.F.C., evangelist, and others, spoke on the opening night, and other speakers sounded out the words of life on the following evenings. Large audiences were secured nightly, an adjournment being made after each service to the hall of the church. A number of pledges have been taken; better still, some have been led to the Saviour. One man on one of the nights, at the close of the open-air meeting, asked the missionary of the church to speak with him. He was taken into the vestry and privately dealt with. Afterwards, we had the privilege of a word with him. What a grip he gave as we shook hands! "I am trusting Christ to-night," he said, and as he uttered the words, every finger seemed to get a new lease of strength as he gripped our hand afresh. Another interesting case was that of a young man who was awakened on the opening night, and brought to Christ the following evening. One night the Salvation Army brass band belonging to the district rendered help, and this union of forces imparted quite an interest among those who stood around.

The noon-day services in St. George's Church, which were begun by Rev. John McNeill for the Exhibition visitors, have been abandoned in favour of nightly open-air meetings near the Exhibition grounds. Three nights a week the missioner preaches at the Hillhead entrance, on the north side, and on the remaining nights at the grand entrance at Kelvingrove, save on Sunday nights, when he speaks in St. Andrew's Hall, to which place he continues to draws immense audiences. One of his addresses on a recent Sunday night, on "The Rich Man and Lazarus," was a powerful one, and could not fail of good results. The open-air audiences were variously estimated at from 1,200 to 2,000. There is great reason for thankfulness, for it may be expected that of the many who hear the Gospel, some who have come simply to see the great show may see Jesus, and be made glad in his salvation. Mr. McNeill has the valued assistance nightly in song of a band of students from the Bible Training Institute.

Mr. J. J. Sims, from Canada, and a hearty band of helpers, are also conducting open-air services every night, and are distributing large quantities of Gospel literature. They have been cheered to learn that their labour is not in vain in the Lord. J. C.

On Thursday last about 200 theatrical women and girls accepted the invitation of Mr. William Forbes to spend the day at Kew Gardens. The guests went by steamer. After tea, sacred songs were sung and a brief service was held. As, on account of an afternoon performance, the young women engaged at one of the places of amusement could not go to Kew, a special tea meeting for them was held on Friday.

Mr. William Day has attended several race meetings during recent weeks, with his Gospel banner, in company with workers of the Open Air and the Racecourse Missions. At Ascot last week Mr. Day stood with the banner for two hours at a time in an advantageous position, while thousands of people passed by. In 1899 Mr. Day was ordered to take the banner down, but this year the police manifested a kindly spirit, and there was no molestation of any kind.

Personalia.

Dr. Barnardo's daughter, Gwendoline Maude Syrie, was on Tuesday last married to Mr. Henry S. Wellcome, at St. Mark's Church, Surbiton.

Rev. G. Campbell Morgan arrived at New York on the evening of June 19, after a rough passage which proved very trying to Mrs. Morgan and the children.

Miss Tucker, honorary secretary to the C.M.S. Missionaries' Book Fund, has removed from 74, Carlton Hill, Abbey Road, to 10, Lancaster Road, Westbourne Park, W.

Our readers will learn with regret that Mr. Samuel Smith, M.P., has been obliged by the state of his health to pair off for the remainder of the Parliamentary session; and it is desirable that friends should be considerate in the matter of correspondence.

Mr. Herbert R. Francis would be so glad if the friends who have spoken of arranging lectures on the Old Testament, specially the Tabernacle, will write to him as soon as possible, as the autumn work is being fixed. His new address is 2, Brunswick Square, Gloucester.

Friends will learn with regret that Mr. George Hatton (formerly superintendent of St. Giles' Christian Mission) has been suffering much of late. He may be addressed at 20, Guildford Road, Tunbridge Wells, where he and his sisters conduct a quiet resting place for Christians.

In view of the preparation of a life of the late Rev. Edward Bacheler Russell, we are requested to insert the following notice: "Mrs. E. B. Russell will be very grateful to friends possessing any of his letters, valuable correspondence, or dates of events, if they will kindly communicate with her at Ravenscroft, Hertford Heath, Herts."

The latest reports of the condition of Rev. G. J. Hill, secretary of the Seamen's Christian Friend Society, who has been dangerously ill, are somewhat reassuring, but the patient remains very weak. The Society has suffered in its finances from Mr. Hill's enforced absence, and the friends who are carrying on the work express the hope that increased support will be forthcoming.

Among the Churches.

The number of fully-accredited lay preachers in connection with the Wesleyan Methodist Church will be reported at the ensuing conference as 18,323, compared with 18,136 a year ago.

In the Presbyterian churches Rev. William Johnstone has been elected minister of Trinity Church, Leeds, and Rev. E. L. Roberts, pastor of the English and Welsh Churches, Chester.

Pownall Road Congregational Church, London Fields (Rev. Ernest Goode), has been re-opened after repairs and renovation, the whole amount needed—£193—having been previously raised.

In the Baptist churches Rev. Joseph Beaupre has become minister of the church at Wincanton; Rev. B. D. Harries of Leeswood Church, Mold; and Rev. E. T. Beckett of Arthur Street Church, King's Cross.

A meeting has been held in Bristol to arrange a memorial to the late Rev. Urijah R. Thomas. The Lord Mayor presided, and was supported by the leading men of the city. A representative committee was formed. At present the suggestion is that about £1,200 should be raised for placing a fountain on the top of Blackboy Hill.

In connection with the Twentieth Century Extension scheme, Bristol Wesleyan Methodists have resolved to embark upon a large scheme, viz., to establish a central mission on similar lines to those of the West London Wesleyan Mission. For the purpose the Colston Hall—capable of affording accommodation for nearly 5,000—will be secured on a lease, probably extending over fourteen years.

The men's service at St. James-the-Less, Bethnal Green, E., founded by Rev. J. E. Watts-Ditchfield, attracts large congregations. Although so near to Victoria, Park with all its attractions, the attendance, Sunday by Sunday, even in the summer months, is excellent. On a recent Sunday, when service was thrown open to both men and women, the church was crowded in every part, hassocks, chairs and forms being utilized in the aisles.

At the annual meeting of the Lancashire and Cheshire Baptist Association, Rev. John Thomas, of Liverpool, said there is a lacking in the number of young people attending the Sunday school. He remembered the time when grey-haired men were not ashamed to take their places in the class, but now even young people soon think themselves too big to attend. Mr. Thomas also deprecated the anxiety of young people to get away from home.

The two years' leave of absence granted to Mr. James Rutherford (secretary of the West Midland Free Church Federation, and of the Birmingham Free Church Council), in order to enable him to serve the Congregational Twentieth Century Fund as its organising secretary, expired on June 24, and as the work of that Fund will not be completed until the close of the year, Mr. Rutherford recently tendered his resignation of the former appointments, which has been accepted, Rev. C. A. Fellowes being appointed in his place.

The fourth Convention of Congregationalist country ministers at Lyndhurst Road Church, N.W., was held recently. Thirty ministers accepted the hospitality of Dr. Horton and the Lyndhurst Road congregation. In a brief address, Dr. Parker referred to the days when he was a country pastor: "I do not know that I was ever happier. A village minister or a country minister is not lower than a metropolitan one. Let us find our unity in roots, and not in leaves. God bless you; my love is with you in Christ Jesus."

In the list of representatives to the Methodist Œcumenical Conference, which is to be held in London, at Wesley's Chapel, in September, are 180 delegates from the Methodist Episcopal Church, of America, among them Bishops J. F. Hurst (Washington), J. H. Vincent (Zurich), D. A. Goodsell (Chattanooga), J. W. Hamilton (San Francisco), and J. C. Hartzell. Among the delegates to the conference will be a number of coloured bishops associated with the African Methodist Episcopal Church.

The annual sermon and conference of the Devon and Cornwall Clerical and Lay Association was held at Plymouth on June 12 and 13, Archdeacon Wilkinson presiding. At one of the sessions Rev. W. Bothamley, rector of St. Leonard's, Exeter, read a paper on "Conversion: the Key of the Position," showing the supreme importance of conversion as the groundwork of spiritual life. Another notable paper was that by Rev. A. E. Barnes-Lawrence on "Weak Points in our Harness," in which the speaker urged deeper theological study.

The Methodist New Connexion Conference has been held at Stanley. The new President is Rev. G. T. Candlin. At one of the sessions the chairman of the Stationing Committee appealed for more ministers. The Extension Fund report shows that towards the £10,000 contemplated, £4,690 has been promised. With regard to Missions, the chief official change is that after ten years' faithful work as Home secretary, Rev. James Ogden retires from that office, and Rev. George Packer takes the double office of Home and Foreign secretary, and is entirely set apart to this work.

In 1896 a small Baptist cause was started by Rev. W. Frith at Westcliff-on-Sea, Essex. Within a year, however, the founder died. After an interval Mr. Arthur C. Sidey was invited to take the pastorate, and, the work having gone forward in an encouraging manner, a new chapel has now been built, and this was opened on Monday last. In the afternoon Pastor A. G. Brown preached a stirring Gospel sermon to an assemblage much larger than the chapel would hold. In the evening a public meeting was held. Mr. R. C. Morgan presided, and local ministers delivered addresses of a high order, both Evangelical and Evangelistic.

The ninety-eighth anniversary of the Hackney Congregational College was celebrated on June 18. Professor Agar Beet took the chair at the evening meeting, when addresses were given by Principal Vaughan Pr[illegible], of New College, and Rev. Percy Martin. The year's accounts showing a considerable deficit, investments have been sold to the extent of £500, and the claims of this and the other colleges were earnestly pressed upon the Nonconformist churches. In future the students of New and Hackney Colleges are to be taught together in philosophy, Church history, Christian ethics, and Bible languages, and arrangements between the two principals are in progress for co-operation in theological teaching. The public reception of Dr. Forsyth, the new Principal, is to take place early in October.

Services have been held at Prewett Street Mission Hall, Cathay, Bristol, in connection with the recognition of the new pastor, Mr. A. C. Fletcher, who is taking sole charge in succession to Mr. Samuel Thomas and Rev. J. Pugh. Mr. Thomas gave an interesting description of the development of the work. It was originated in a humble room which soon proved too small, as did other places in which the mission found a temporary home. Subsequently a malthouse was secured and converted into the present building, which accommodates 600 people. Rev. D. J. Hiley referred to the time Mr. Thomas gave, for thirty years, in spite of his business, to mission work, and remarked that if more laymen gave time to such work, many problems of city life and village life would be solved. Principal Henderson also took part.

The Christian.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

The Triumph of Love. The six addresses of Paster O. Stockmayer during his recent visit to London are now published under the title of "Triumph of Forbearing Love." The subjects are :—

I. With our Brethren.
II. Christ in his Childhood.
III. Christ with his Mother.
IV. Christ with his Disciples—even Judas.
V. The Mind of Christ.
VI. The Ministry of the Spirit.

All are excellent; the last appeared in our issue of May 30. It has the importance of a manifesto, and is of deep interest, while the doctrine concerning the Holy Spirit is under such general consideration. (*6d. Morgan and Scott.*)

The Children's Festival. Our "Day in the Country" Fund is at present taxed to its utmost capacity to provide for the claims made upon it, and we hope friends will lose no time in remitting such gifts as they may be led to devote to this Christ-like work. The heat of summer is on us, and all who can afford to do so have their minds more or less occupied with holidays at the seaside or in the country. But if the need for change is felt in suburbs and opener localities, how much more in the narrow courts and alleys! The appeal for fresh air is "writ large" on the pale, wan faces of little ones all over the city, and in letter after letter it is expressed in words by those whose helping hand is limited for lack of means.

The Genteel Poor. Of the many classes of persons for whom charitable aid is sought, there is one class that is liable to be overlooked, viz., the genteel poor. There are many persons of gentle birth, who through one cause or another have become reduced in circumstances, and who are consequently unable to seek change of air or holiday. Their native modesty prevents them making any display of their impecuniosity, hence their needs are likely to be passed by without notice. To many such a holiday would be most grateful. We would like to commend this class of people to our readers. They will never be discovered by advertisement; it is only possible to reach them privately. We like the method of a certain well-known Christian man whose habit it is to invite as his guests, in the summer holiday, one or two people of the class we have mentioned. The advantage of this is, that friendship is more conspicuous than "charity"; the former can be accepted where the latter would be declined.

The Education Bill Dropped. In dropping the Education Bill, as he announced last week, Mr. Balfour promises to bring it up again in the autumn, and to give it a place of honour among the Bills of the next Session. By that time it will probably have lost the features which made it in its present form so objectionable—notably, the placing of Secondary Education in the hands of a committee appointed not by a central educational authority, but by the local authorities. This last feature will make education more than ever controversial, and mix it up inevitably with the "religious" question. Meanwhile, the country should awake to the fact that the ecclesiastical party is determined to make use of the occasion to capture the position in the interests of their cause.

The New Unitarianism. A writer in a contemporary, speaking in the name of the advanced guard of the Unitarian body, claims that a fresh departure in thought is taking place in that community, which tends to bring it more into line with other churches. It shows itself as a tendency to react against the "barren Theism of the last generation"; to part company with the theory which looks at Jesus as merely an ethical and spiritual teacher; and claims that it is as easy for man to come to God apart from Him as through Him; and to—

> lay new stress on the personality of Jesus, to see in Him once more the Chief Revelation of the Father, the Archtype of the Divinity of Man and of the Humanity of God, and to assert that there is not "a law of commandments contained in ordinances," but the Religion of the Incarnation. It is insisted that Christ is indeed a Mediator between God and man by showing the Father as no one else could do; that He is the Atonement, because He and the Father are one; that, in short, the personality of Christ is the Gospel.

At first blush, this manifesto looks as though Unitarianism has given up its case. The phraseology just quoted reads like an Evangelical confession of faith, and so far as the words go it would seem as though it were a recantation of the position taken up hitherto by those who have ever claimed that Jesus is a mere man, wonderfully pure and holy in life, but still a man, *and nothing more*. But if we read between the lines, we find that this is apparent, not real. The use of theological terms has been so loose and misleading of late that we must very carefully scrutinize what is being said, especially by those of "advanced" views, who have ever had a trick of capturing the speech of their opponents, and using it in a misleading way. The new Unitarianism, like the old, still dethrones the Son of God, empties the concept of Jesus of its Divinity, and leaves us still without the God-Man, who is the Object of Christian worship, the Eternal Son, the Redeemer of the world, who died for our sins and rose again for our justification. Two other reflections are suggested. Unitarianism in its present stage of evolution confesses to a felt want. It is dissatisfied with itself; feels that it has all along missed something vital, and desires to lay hold of a wider and deeper truth as regards the Saviour than it has yet mastered.

A Warning. Here, however, a warning is needed. It would be the shallowest optimism to expect that this "new departure" will result in a general return of Unitarianism into the Trinitarian fold. It will still be as necessary as ever, if not more so, to test and weigh the exact meaning of our terms in theology, and to insist that the writer and the reader, the preacher and his audience, should understand them in the same sense. If this is done with judicial care and honesty, it will be found that the new Unitarianism, like the old, empties the Gospel of its distinctive and historic contents, and that we must say of it, like Mary of old, "They have taken away my Lord, and I know not where they have laid Him."

Proof v. Speculation. Sir J. W. Dawson, in his "Story of the Earth and Man," advises his readers, whenever they encounter statements hostile to faith, quietly to ask, "*How much of this is bald, unproved assertion, and how much is demonstrated fact?*" It is a capital rule to work by. Too often the dictum of a learned professor is regarded as a proper counterbalance to Twenty Centuries of Christian Faith and Life. The extreme rationalistic interpretations of our Lord's life and person, when tested by this simple rule will be found to diminish to very insignificant proportions. At present, however, there is a disposition to accept any theory as of value, provided it is introduced by an author of big name. This wild criticism is bound in the nature of things to over-reach itself. Soon we shall have a sane reaction. Meanwhile, let no one be disturbed. Personal communion with the Saviour is proof against all assaults of hypercritical literary criticism.

"Protestant," plus—— Like every great word, the word "Protestant" is liable to abuse, and at present there is a little danger that it is being used unworthily by certain sections of the community. Atheists, Unitarians, Agnostics, and religious rationalists alike are making it their war cry, and emphasizing it for their own purposes. "Protestant" to them is merely the rejection of the dogmas of Rome, in which they would include all things supernatural. For us, however, it is well to say again and again, we are Protestants with a *plus*. We cannot join hands with all persons who offer a protest against superstitious dogmas and practices. Our work is positive, not negative; and we are not simply Protestants, but protestants because we are Evangelicals. Our Protestantism is the natural recoil of a vigorous and positive Evangelical Life. This position must be made very clear, for our Roman antagonists are in the habit of labelling all dissenters from their system as "Protestants," without distinguishing between Christians and unbelievers. Mere protest against error without a positive statement of truth is often nothing more than empty sound.

The Bishops and Ritualism. Nothing is more serious in the position of affairs in the Church of England just now than the indeterminate attitude taken up by the bishops towards the Romeward movement. Now and again we find them speaking out in words of soberness and wisdom; anon they seem to be playing into the hands of the extremists in spite of themselves. Is there something in the episcopal office which saps at the root of independence in judgment and act? The Bishop of Norwich, in his visitation address, expressed a deep anxiety in view of the conduct of the extreme Ritualists. In the same address he speaks approvingly of the desire to bring the Church of England more into line with the "rest of the Latin Church." This is sitting on the episcopal fence with a vengeance. At such halting utterances the extremists will smile. For is not their one aim and purpose to bring Anglicanism into line with Vaticanism in a

subtle form? While our bishops speak in this ambiguous way, it is no wonder that "discipline" in the Church of England flags.

Discipline in the Church. As an instance of the lack of discipline, we need not go further than Lord Halifax's address at the forty-second anniversary of the English Church Union. In this he spoke with almost open disregard of the decisions of the two archbishops, and of the authority of the right reverend fathers in God who legislate for the spiritual interests of the Church in the House of Lords. Who, he asked, at the present moment pays any attention to the decisions of the Judicial Council? The tone of this address is of a thinly-veiled exultation at the success of the Ritualists in defying the authority of the State in the Church. While clinging to the emoluments and patronage of the State, he and his party are quite determined to enjoy all the privileges which Free Churchmen claim for themselves—the liberty to manage their own affairs in matters spiritual. It seems like irony that the very principle of Free Churchism should thus be proclaimed by those who are bitterly opposed to it in its logical conclusions. The principle is good; the application made of it is as bad as it could well be.

"Here a Little—there a Little." It would appear that the Coronation ceremony, which has been postponed to next June, is to be made use of for the purpose of legalizing the use of incense in ordinary church services. That, according to the Archbishop's Lambeth decision, is not now legal; but since in that decision the Archbishop went so far as to say:—

> Even now the liturgical use of incense is not by law permanently excluded from the Church's ritual. . . . It would always be possible, if some great occasion made it suitable, for the Sovereign, with the advice of the Primate, to order a great ceremonial in which the use of incense should form a part.

The Bishop of Peterborough thinks that it would be possible, by enacting a precedent in this one instance, to take a step towards a general legalisation of this "symbolic and Scriptural act." The *Church Times*, commenting on this, pertinently asks, as regards the Reservation of the Sacrament, why, having gone so far as to hint that the Lambeth opinion on incense may be nullified by new directions, should he not see that the same thing might happen in regard to the other matter? By such insensible steps is the Church being gradually led Romewards!

France and Her Missionary Indemnity. The demand of the French Government for an indemnity which includes an item of three millions and three-quarters pounds sterling for "damage done to Christian Missions," this being inclusive of all claims made by Roman Catholic missionaries on behalf of native Christians, has naturally aroused a deep resentment in the Chinese. It was the action of these missionaries in misusing the political privileges secured to them by the French Government some years ago which partly led to the Boxer movement, and involved the inoffensive Protestant missionaries in one common flood of persecution and disaster with them. To demand this fanciful sum as compensation will not help the missionary cause in China. The only hope is that the Chinese may learn to distinguish between the Jesuits, who make use of every chance for grasping at civil and political privilege, and those true servants of the Cross who ask for nothing for themselves, but preach Christ out of a pure desire to benefit the Chinese and save them from their sins.

Reading and Culture. It is a remarkable fact which needs pondering that, with the spread of popular education, there has been a distinct lowering of public taste in reading. This is seen chiefly in the kind of fiction which is popular just now. Publishers say that coarse sensualism pays best in modern literature. Questions bordering on the indecent, especially if their real nature is concealed behind the embroideries of an ornate style, are the favourite subject-matter of the average novel reader. Closely allied with this is the appetite for novels full of fighting and slaughter, to read which must be altogether debasing, and to which grown-up readers are almost as addicted as the proverbial school-boy; all of which, coming after an era in literature presided over by Scott, Thackeray, Dickens, Kingsley, and Chas. Reade, suggests that education in itself is no guarantee of real culture, and that other things than the three R's are needed to make the human mind what it ought to be.

The "Pilgrim's Progress." We have been a little surprised to find, from the reports of one or two Children's Evangelists, that Bunyan's "Pilgrim's Progress" seems to be an unknown book to many young people. At a recent gathering of nearly a thousand young people, when the speaker asked all present who had read the "Pilgrim's Progress" to raise their hands, only four hands were held up, to the amazement of the speaker. Bunyan's "Pilgrim" is as much needed to-day as when the famous dreamer first wrote it, and its enticing form would certainly hold the attention of any child. There are few better ways of teaching young people the fundamentals of the Gospel than by the medium of this famous old book. Amidst the multitude of modern periodicals, the "Pilgrim's Progress" must not be allowed to lose its hold. Mr. Lane, the evangelist, always draws the largest audience of his missions upon the nights when he discourses upon the "Pilgrim's Progress."

Trial Sermons. The case of Mr. Campbell Morgan has led our Methodist brethren to some searchings of heart. For it will be remembered that he was rejected as a candidate for the Wesleyan ministry because of an adverse report upon his "trial sermon." The *Methodist Recorder* remarks that such cases as these demand that special attention should be given to the value of reports, and the ability and personality of the ministers who write them, as well as to the candidate and his sermons. A much larger question than this is, in our judgment, raised by our friend's career. Something more than a trial sermon is needed either for accepting or rejecting a man as a minister of Christ. Upon the strength of a brilliant sermon many a man has been introduced into a career for which he had no real vocation, while on the other hand many a church has lost a great man simply because absurd and inadequate tests were applied to him. Hard and fast rules frequently allow no freedom for the action of the Spirit of God. Order there must always be, but such order as may in its turn be set aside by Him who orders all things according to his will.

To the Discouraged. In the world of to-day, "unsuccessful" persons receive scant notice. Even in the Church it is often so. There has grown up a habit of measuring all Christian work by certain arithmetical standards, and judged by these work is a success or a failure. It is a very vicious mode, however, if it is to be always rigorously applied. Much work done for God is of such a nature that it necessarily evades mechanical tests. It is none the less acceptable to Him on this account. To any who know that they have received from Him the vocation for any service, and who yet are discouraged because in spite of every effort there is little visible fruit, we would recall the word of the Prophet in Isaiah xlix:—"I said, I have laboured in vain. I have spent my strength for nought and vanity; yet surely my judgment is with the Lord, and my recompense with my God" (R.V.) Here is the true elixir of life, which recovers a soul from exhaustion. If the work is done for God it cannot really fail—although it may fail to be recognised by men.

The Art of Happiness. Augustine, in the fifth century, declared that he had enumerated more than 180 different opinions of the philosophers as to what constituted happiness. It is likely that the number has been greatly augmented since the great theologian's time. And to-day those who preach happiness as the *summum bonum* of mankind differ most widely as to how it is to be obtained. The latest attempt, made by a popular novelist, while containing much that all must recognize to be of value, misses the main point as clearly as previous attempts have missed it. Certainly it would be a good thing, following the latest advice, if people ceased to pretend to be above their real station in life, and would apply themselves to honest work, to love, fidelity, affection, and patriotism. Easier said than done, however. But granted that all this were accomplished, would mankind be less in pursuit of an *ignis fatuus* than it is now? No! the philosophers, ancient and modern, have missed their way; that is why Schopenhauer, the pessimist, has such a cult in these days—for pessimism is the goal of disappointment. The great fault in all the advice that is so liberally (and conscientiously) given to us is *that the fact of sin*, source of all misery, is carefully suppressed. And men will never learn the art of true happiness until they fairly face sin before God—confess it to Him, and by his grace be saved from its guilt and power.

The Grace of Hospitality. It has been alleged several times lately in public gatherings, that the grace of hospitality is dying out in Christian circles. We do not wish to believe this, and we think that the statements made are a little extreme. In one of the counties where this statement was made, there is undoubtedly much less of hearty hospitality than formerly. But is it so everywhere? Whether there is less of it or not, it is an advantage to remind ourselves that hospitality is a grace binding upon Christian people. There are many references to it in the Epistles, and we have the very searching word of our Lord in Luke xiv. Christian hospitality cuts at the root of many weaknesses. It is an antidote to meanness, it emphasizes the idea of stewardship, it develops brotherly feeling, and it dilates the heart. It is pleasing to our Lord, hence it is enjoined upon us by every apostle. It would be an unspeakable boon to many a cold and convention-bound Church, if this grace of hospitality began to flourish amongst the members. Casual and superficial intercourse in public leaves the heart untouched—it is in private where the veils are removed, and the heart is free to speak its true language.

The King's Declaration.

WE continue to receive communications regarding the proposed alteration of the King's Declaration against Romanism. Our own correspondence has afforded proof of a very widespread interest in the subject, and there has been considerable earnestness in the expression of popular apprehension. Indeed, it has been reported on good authority that the number of postcards delivered to M.P.'s at the House of Commons, calling upon them not to allow any alteration to be made in the Declaration, has been "enormous." These are the postcards issued by the Church Association, of which the secretary states that he has sent out 100,000!

Among the Parliamentary papers issued on Saturday was the report of the Select Committee of the House of Lords appointed "to consider the Declaration required of the Sovereign, on his accession, by the Bill of Rights (1 Will. III. cap. 2, s. 1); and to report whether its language can be modified advantageously, without diminishing its efficacy as a security for the maintenance of the Protestant succession." The Committee held one sitting only, under the chairmanship of the Lord Chancellor, and their report thus runs:—

The Committee have met and considered the subject referred to them, and have passed the following resolution, viz.:—

That the Declaration required of the Sovereign on his accession by the Bill of Rights can be modified advantageously, and for the future should be as follows, viz.:—

"I, A.B., by the Grace of God, King (or Queen) of Great Britain and Ireland, Defender of the Faith, do solemnly and sincerely, in the presence of God, profess, testify, and declare that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever. And I do believe that the invocation or adoration of the Virgin Mary or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are contrary to the Protestant religion. And I do solemnly, in the presence of God, profess, testify, and declare that I do make this declaration and every part thereof unreservedly."

As compared with the time-honoured Declaration, the one now proposed is singularly bald and unimpressive. Here is the form of words which King Edward repeated, subscribing the oath on the same, in February last:—

I do solemnly and sincerely, in the presence of God, profess, testify, and declare that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration and every part thereof in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope or any other person or persons or power whatsoever shall dispense with or annul the same, or declare that it was null and void from the beginning.

It will be observed, in the new form, (1) the Sovereign is associated with the Christian religion before using words descriptive of his judgment in regard to Romanism. He is described as "Defender of the Faith." (2) No change is suggested as to the clause regarding Transubstantiation. (3) Of "the invocation or adoration of the Virgin Mary, or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome," it is proposed simply to say that they "are contrary to the Protestant Religion," rather than to speak of them as "superstitious and idolatrous." It is true that superstitious and idolatrous practices are "contrary to the Protestant Religion;" and we would that every minister of the Church of England acted upon the Declaration in that respect. But the statement is a mere truism, which any Roman Catholic might sign.

Then (4) there is a great reduction of the clause on the meaning which the Sovereign puts upon the Declaration. The words "I do solemnly, in the presence of God, profess, testify, and declare that I do make this declaration and every part thereof unreservedly," should satisfy the conscience of an honest man. At the same time, the old form was not too strong. The long sentence was historic. There was reason for all the apprehension of evasion, &c., and for every fear of Papal dispensation designed to make the Declaration "null and void."*

As a modification, much more as an improvement, of the original Declaration, the new statement is feeble in expression, and insufficient in result. The minds of men are influenced, not only by what is written, but by the form in which it is said, by the definiteness and vigour with which the facts are stated and the arguments expressed. In speech the effect produced depends on the accent of conviction, the tone, the enthusiasm, the action, of the speaker. In written documents the want of these must be supplied by clear and forcible statement. The accent of conviction thrills us in reading the original Declaration, but it is absent from that which it is proposed to substitute for it. The statement that the invocation of the Virgin, and the Sacrifice of the Mass are "contrary to the Protestant Religion" is as nothing in its effect upon the mind, compared with the assertion that these practices are "superstitious and idolatrous."

Our forefathers knew the character of Rome, which boasts that it is "Always the Same," and they took care sufficiently to guard against devices of which they had had only too bitter experience. The effect of substituting this feeble modification will be to impress the mind of every Sovereign who might make it, far less than the original; to have the same effect on the mind of the people generally; and it will be a withdrawal from the strong position transmitted to us by the mighty men of old, and will only encourage the Popish party to seek further and yet further encroachments on our freedom from Popish tyranny.

It remains to be seen whether the proposal of the Select Committee will be accepted by Parliament. The hour has come for Protestants to open their eyes; for as surely as the subject comes forward for debate, Rome will make herself heard for a still greater concession. As we pointed out last week, it is the avowed intention of Roman Catholics to agitate this question. Though a minority of the population, they are for securing their point by "continual coming." In view of the indifference of the irreligious masses, there is ground for fear that the mere suggestion of this shortened Declaration will lead, sooner or later, to sacrifices involving religious principle and civil liberty.

* See A Defence of the King's Protestant Declaration. By Walter Walsh. (1s. *Swan Sonnenschein.*)

Dr. Barnardo's Homes.

THE second annual statutory meeting of this institution since its incorporation, was held at Exeter Hall on Thursday last, under the presidency of Mr. Howard Williams, Chairman of the Council.

In proposing that the Report, together with statements of accounts be adopted, printed, and circulated, the Chairman called attention to the objection often raised that no accounts are published, and stated that on the contrary they have been issued annually for thirty-five years past. He also spoke of a recent visit to Canada, where he had met a large number of those who had been emigrated by the Homes, He had formed a very strong conviction of the value of this part of the work.

The existing Council was re-elected with five exceptions, and the following gentlemen were elected to fill the five vacancies:—Messrs. Robert Anderson, C.B., LL.D., A. W. Ballance, Albert Carless, M.B., W. Hind Smith, sen., and Theodore Howard.

Business Men in the Mission Field.

FOLLOWING up recent references in our columns to the influence of European travellers and those engaged in trade in heathen countries, we have pleasure in calling attention to the institution of a Business Men in the Mission Field Committee in connection with the Lay Workers' Union for London of the Church Missionary Society. (*C.M.S. House, Salisbury Square, E.C.*) The committee believes that there are many persons in this country desirous of serving the Lord in foreign lands who do not see their way to seek ordination, or whose offers of service as laymen have been declined by various societies. To such the question is put forward: Why should you not go forth as business men, and use the opportunities afforded you of influencing the heathen with whom you come into contact? The hope is entertained that the missionary staff may thus be practically doubled—without expense to the Society.

That there are serious difficulties in the way is frankly admitted, but it is pointed out (1) that while a commercial man could not give the same attention to the study of a language as a missionary finds requisite, he may speak in a language which all can understand—that of a consistent Christian life; (2) that the climate is rarely spoken of as a difficulty except when the carrying of the Gospel is concerned; (3) that strong stalwart Christians should not find it impossible to withstand abounding temptations, or the coercion of fellow-traders; and (4) that firm Christians should not be overcome by the deadening influence of heathenism.

Careful inquiries have elicited information showing that suitable openings are to be found in nearly every business, and missionaries in different parts of the world speak with enthusiasm of the prospect of what would be a real and valuable addition to their numbers. One missionary puts the pertinent question, "Mohammedan traders are efficient missionaries of Islam: why are not Christian traders missionaries of the true Gospel?"

Among the practical advice given by the committee, one item is that none under twenty-three years of age should go to tropical climates. "The indifferent, the mediocre, the unsuccessful at home, are not those who will be successful abroad. . . . If any wish to know how to prepare themselves for such a work, we would say: Get to know your business thoroughly, get a thorough knowledge of the Bible, get as much experience of Home Mission work as possible, and be prepared for any opening which may come in your way."

The Kingdom.

THE Kingdom of God in the human soul,
From the centre of life to its utmost pole,
Where sin was wont to be—
From its cruel chain and its deadly blight,
Into glorious liberty and light—
Is the Kingdom given thee.

To this end the Son of God was born,
And bore the curse and the death of scorn,
To be a King with right.
To heal our wounds with his own life-blood,
To grant us to look on the face of God,
By the Holy Spirit's light.

Of the Ransom, vast as the human Fall,
The tidings are ringing through nations all;
There's an echo on the strand,
The shouting of empires breaking free,
The prelude of coming jubilee—
The Kingdom of Heaven at hand.

Donegal. J. K.

Malaga.—An English lady, who has been helping Miss Browne, writes: "I am sorry to say my own happy visit to the beehive of mission work is coming to an end. The Lord is indeed blessing. Souls are entering the kingdom. Our hearts are full of praise. We have taken a house adjoining the Matamoras Hall, and have large schools, and a preacher whom we wish to engage permanently for the Hall. The high-class school for well-to-do Spaniards will keep many from the baneful influence of the Jesuits." £50 a year are needed to support the work.

The Epistle of James.

By Rev. T. A. GURNEY, M.A., LL.B., Swanage.

VII.—Obedience in the Light of the Coming.

(James ii. 1-13).

THE subject of the closing verses of the first chapter of the Epistle was the perfect law of liberty, and our attitude towards it. We were warned against a hearing which is merely a forgetting, and against a doing which is inactive in the true fruits of righteousness, though full of religious zeal. From the perfect law of liberty, we now pass to the perfect obedience to that law in detail which faith renders, and from this to the features of the perfect faith itself.

The perfect obedience which will alone be accepted at the Coming has certain features.

I. *It springs from faith in the glory of our Lord Jesus Christ* (ii. 1). "Hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons" (R.V.). The words express the relation of internal connection (Huther). "Have not your faith so that it is, as it were, enclosed in," narrowed down by, "respect of persons." The obedience here emphasized is not obedience *apart* from *faith*, but an obedience which is the *outcome* of *faith*.

Whatever interpretation we give to the words "of glory," the purport is practically the same. Whether we read "The Messiah of glory," or "Our Lord of glory, Jesus Christ," or, as above in the Revised Version, or "Our glorious Lord Jesus Christ," or (Mayor) "Our Lord Jesus Christ, the Glory," it is faith in the person of the Exalted One which is the basis of obedience. There is a striking petition in the Moravian Litany, "From the loss of our glory in Thee, preserve us, gracious Lord and God." Faith in the glorious Lord is at once the standard, the motive, the principle, the power underlying the obedience. It is not possible apart from Him; but if faith is emphasized, the law of God is exalted, too, as "perfect," as "royal," as "the law of liberty." "Not only colts," says Manton, quaintly, "but

HORSES ALREADY BROKEN NEED A BRIDLE."

II. A second feature in the perfect obedience is that *it seeks to fulfil the command to love our neighbours as ourselves* (2-9). In glaring contrast to the glorious Object of faith, stands this typical case of disloyalty to faith as a principle. The fault here denounced was a very common one among the Jews, as it is among ourselves; and, in spite of the many passages in the Old Testament condemning it, it had almost ceased to be regarded as a fault at all (Lev. xix. 15; Deut. i. 17, &c.). The very word for "respect of persons" implies in the Greek a bad sense. It is (Mayor) "to accept the outside surface for the inner reality, the mask for the person." The word is plural here as implying "the many individual and concrete instances in which the general fault manifested itself" (Huther).

We are in the synagogue, in which Jew and Christian Jew still worship side by side. The congregation has assembled. The entrance (Edersheim) is at the south end, and just in front is the Ark on a raised space, with, immediately before it, the seats of elders and great men facing northward across the colonnades, which form the body of the synagogue, to the women's gallery at the further end. Enter "the gold-ringed man" "in shining raiment," object of hypocritical admiration and obsequious attention. He is rich, he is feared. Will the deacon rise to the occasion? He does so, and puts the man at once into the raised seats of the privileged. "Sit thou here in a good place." Immediately afterwards comes the poor man in shabby, soiled garments. (The word used is the very word which describes the dress of Joshua, the High Priest, as he stood before the angel, Zech. iii. 3, 4.) He seeks unnoticed to find a seat. Seat! There is none for such a man. "*Stand* thou there," pointing probably across the synagogue to the space under the women's gallery. Or, "Sit thou here UNDER my footstool, on the stone floor."

Each step in a series of acts dishonouring to God and contradictory to faith is brought out clearly by James. "Ye have regard to him that weareth the fine clothing; you look on him (*epiblepein*) with the glance of studied admiration, the fawning gaze of a false appreciation." Your glance goes no deeper than the ring and the clothes. Moral worth, station in the sight of God, are unconsidered. Where is your faith then? "Are ye not divided in your own mind?" (R.V.) How often are we thus "divided" in these days when the pressure of the material and visible is upon us to a degree unknown ever before! How hard it is to judge by faith! Thus do we "fall into a contradiction with our faith," which is Huther's rendering of the question. We become "wrong-considering judges" (Mayor), and actually

REVERSE THE JUDGMENT OF GOD,

who chooses the poor to be "rich in faith and heirs of the kingdom which He promised."

Character, spiritual worth, not only in the special case before us, but in all life, become subordinate to, and overruled by, the superficial, the accidental, the trivial, the earthly. The Church of Christ to-day needs this warning as much as at any moment in her past history. It is the secret of her loss of power. When the Pope of his day was showing St. Francis of Assisi the artistic glories of the Vatican galleries, he said, smilingly, "You see the days are past when the Church had to say, 'Silver and gold have I none.'" "Yes," answered the apostle of poverty, "and the days are past, too, when she could say, 'In the Name of Jesus Christ of Nazareth, rise up and walk!'"

III. Another feature of the perfect obedience is that *it welcomes the will of God as the rule of liberty* (10-12). Springing from faith as its source, acting upon love as its principle, it embraces the whole revealed will of God as its sphere. It seeks to "fulfil" the royal law (ii. 8). The word is stronger than the word used below in verse 10. It is *telein* ("fulfil") here; there it is merely *tērein* ("keep"), where the obedience is merely partial, as shown by the actual breach. In the latter case there is an outward obedience which looks up to that law as the will of a Superior, with sanctions behind it, as a rule outside one's self which has been promulgated, and, therefore, must be obeyed. In the other case, it is a law to the heart itself, an inner principle, accepted as perfect, and embraced as the pathway to perfection, obeyed not merely in the letter but in the spirit also.

One might well picture those two mighty powers, Law and Liberty, as constituting the twin guardian angels of the soul of man under the Gospel dispensation. They stand to each other in the relationship of mother and daughter, dual mistresses of the same wide realm of world-order. Law! Before her strong sway civil discords cease. The high seas are swept of their pirate hordes. The ports of commerce stand wide open. The subject kingdoms blend in one harmonious industry of life. The old bitter feuds are buried. She stands above the nations with her drawn sword of peace to overwhelm the would-be peace-breaker. She holds the keys of exchange and commerce. Her arm grasps the mighty shield beneath which there is refuge even from the avenger of blood. She carries in her skirts the charters of national and personal freedom. Her offspring are well ordered commonwealths, kingdoms bathed in the sunshine of perpetual peace, communities strong in the power which comes from self-restraint. She proclaims in the spiritual, as in the natural and social sphere,

THE WILL OF THE ETERNAL

as supreme over heart and mind and will alike.

Liberty! Is there not a thrill comes over us at the very word?

> We must be free or die who speak the tongue
> That Shakespeare spake, the faith and morals hold
> Which Milton held.

Liberty! She was promised at Christ's coming (Luke iv. 18); she was bought for us at Calvary (Gal. v. 1; Colos. ii. 14-15); she was revealed to us at the opened sepulchre (Rom. vi. 22-23); she was brought to us at Pentecost (2 Cor. iii. 17; John viii. 36). And what have not men risked for this sacred gift of the Spirit Himself, for "where the Spirit of the Lord is, there is liberty"? She is "higher than the kings of the earth" in her uncrowned majesty. She lifts up her voice above the waterfloods of revolutions, and that voice is as the sound of many waters. Calm, erect, and strong, she stands mistress before the gates of the new, coming age. In her eyes are the tears of memory over a bitter and irretrievable past, while at her feet lie the bones of the martyrs, scattered before the pit, "like as when one breaketh and heweth wood upon the earth!" But upon her fair forehead, unruffled by lines of fear, the sunshine of peace rests like the Spirit of God brooding upon the face of the waters. There is in her frame not only the majesty of confidence and strength, but the motion and grace of life and youth. The pledges of the world's future lie hidden upon her heaving bosom (Rom. viii. 21, R.V.). The girdle of love is round about her delicate loins. Her right hand grasps the hand of a near, but unseen Friend.

These twain "full summed in all their powers" are ours, and ours only, to rule and constrain and keep us, as we yield to the "royal" and "perfect" yoke of "the Lord of Glory" and of Grace.

IV. Perfect obedience *is filled with the spirit of mercy in the thought of ever-nearing judgment* (12, 13). By what law do we expect to be judged? The law of justice? It is for ever done away in Christ. Yet we are "about to be judged," but "by the law of liberty." It will be mercy dealing with us on the ground of mercy received, and asking for its return. It would be an awful paradox to be judged by mercy, and condemned for not showing to others the mercy we ourselves received. Men can glare at a stern judge with an air of brazen defiance. But when it is Mercy sitting on the high bench, not in the sable and ermine of the justiciary but in her white, unsullied robe of purity, with soft, mild eyes of pity and meek and holy mien, Grace for the usher of her court and human Instincts for her jury, Love and Truth on either hand as sweet assessors, who would not quail then? "Judgment is without mercy to him that hath shewed no mercy; mercy glorieth against judgment" (13).

> Why all the souls of men were forfeit once,
> And He that might the vantage best have took
> Found out the remedy. . . . Oh, think on that,
> And Mercy then will breathe within your lips
> Like Man new made.

THE MILDMAY CONFERENCE.

JUNE 25—27.

AFTER the opening session, an account of which appeared in our last issue, the attendances were well maintained on the level of preceding years. From Tuesday till Thursday evening the general subject—"Divine Beginnings for Unending Human Need" was gradually developed under the successive daily topics—(1) God in Creation, (2) God in Revelation, (3) God in Manifestation. The three days constituted a season of waiting upon God, as the Spirit fulfilled his offices of teaching and bringing to remembrance the things of the Kingdom. That the hearing ear was graciously granted was manifest on faces all around; and the holding of the home and foreign missionary gatherings in the afternoons brought into their true relation the unfolding of the truth and the "works" which "are good and profitable unto men."

On Tuesday evening, after prayer led by Mr. C. Russell Hurditch, Lord Polwarth read 2 Cor. v. 17-19, and pointed out that, as the first four words of the Bible give the keynote of Creation, so we have that of Redemption in "all things are of God." Describing the beauties of an Alpine scene, he said there is something more glorious than the mountains, whiter than the snow, lit up with a greater glory, and that is a soul cleansed by the blood of Jesus. "Why did God create the world? Because it pleased Him. It was his delight. Why does He save the sinner? Because it is his delight so to do.

"If any man be in Christ, he is a new creation, receiving each moment of the life that flows from the great Vine-Stock, Christ Jesus. The branch that is in Him is nourished, is nurtured, is upheld, made fruitful all through with that wondrous secret life that flows from the living Christ into each Christian. In Christ there is no limit to what the grace of God can do and will do."

The Crown of God's Creation on Earth.

Rev. W. Y. FULLERTON.

Man was made in the image of God, and was to have dominion given to him. We can gather some idea of the dignity of his being by the extent of the preparations made for him. As to the reasons for his creation we do best not to conjecture, but rather to realize the importance of the fact, and the attributes of his being. Man is the direct outcome of a special creative act of God. Even those who accept the theory of evolution—and they will do well to remember the words of Drummond, that he regarded it as "far from proved, and merely a working hypothesis"—must still recognize that man is of Divine origin. We believe, however, that

GOD MADE MAN PERFECT,

not an embryo, but a fully-formed being. We are not called upon to accept as facts the long periods assigned by some scientists as the duration of man's existence upon the earth. The learned and devoted Sir William Dawson told us that he found no reason to suppose that the race has existed more than 7,000 years. In examining the skeletons of prehistoric men, we find that they were as fully developed, and their brains were as large, as the people of to-day.

God made man a reasoning being. The words "Let us make man" (Gen. i. 26) suggest a conference in the Godhead. We are here in the presence of a mystery, but it is one into which we may reverently enter. The bush burns, but we may humbly remove our shoes and approach it. Did the Father desire to create a new order of beings, the Son wish for them to share his blessing, and the Spirit, who had already brooded over chaos, gladly assent? And for what purpose did God make man? Man, subject to temptation, and who, should he fall, would drag down into ruin with him millions of beings as yet uncreated!

Thou wilt not leave him in the dust,
Thou madest man, he knows not why.
He thinks he was not born to die;
And Thou hast made him; Thou art just.

Was it in order to show to Satan that He could create other beings, capable of rendering Him loyal service, or that He yearned for creatures

ON WHOM HE MIGHT BESTOW BLESSINGS?

We have the answer to these questions in Rev. iv. 11—"Thou art worthy to receive glory and honour and power, for Thou hast created all things, and for thy pleasure they are and were created."

Again, man has an affinity with God. "Let us make man after our likeness." So, man arose in the image of God. As we are told in James iii. 9, "God is the Father," and men "are made after the similitude of God." Do we ask what is meant by the "image of God"? Surely it is the individuality, the personality. We may ponder on all that is formed by man's environment and his circumstances; yet shall we find that his chief characteristic is that he stands up in God's image. The beauty may be lost—and Rom. i. tells us that "God gave them over to a reprobate mind"; but the image is still there. The coin may lie in the dust, but the stamp is still upon it.

It will follow, then, that the spirit of man must seek unto its Giver. Man can never attain to the highest possibilities of his nature apart from God. In the words of Augustine, "Our hearts were made for Thee, and they can never rest till they rest in Thee."

Again, man became a living soul (Gen. ii. 7). He is a complex entity. When the serpent came with subtle temptation man lifted up his will against God, and he is fallen. Sin in man is not a remnant of the beast, but the consequence of rebellion. We trace the downward steps in Gen. iii. There ensued shame, fear, meanness, sorrow, toil, and then, exile. Sin became inherent in our nature. As the poet-philosopher of the last century wrote:—

I still, to suppose it true, for my part
See reasons and reasons; this, to begin:
'Tis the faith that launched point blank her dart
At the head of a lie, taught Original Sin,
The Corruption of Man's Heart.

We recall, in this connection, the story of Æsop, who, when asked "Why weeds grow without trouble, while herbs need so much care?" replied,

"THE EARTH IS MOTHER TO WEEDS,

and only mother-in-law to herbs." It is natural to man to bring forth sin.

It may be interesting to some to speculate what man might have been had he not fallen. Well, if we would form a true conception, may we not look, reverently, to the earthly life of our Lord as affording a picture of what man might have been? for Christ was human as well as divine. Moreover, there was a relation between Him and man from the beginning; "In Him was light, and the life was the light of men" (John i. 4), and "as in Adam all die, even so in Christ shall all be made alive." If we could find the Throne in the centre of the universe, we should find thereon—think of it—a *Man*. One day we shall be with Him, and at the end, as at the beginning, dominion shall be given to, and the crown shall rest upon—a Man.

The Blood-Bought Church.

Rev. D. J. STATHER HUNT.

When John Bunyan was once asked about heaven, and the glories of heaven, he answered: "If you want to know more about it you must live a godly life, and go and see for yourselves." If you want to know what is the measure of the glory of God's creation in his blood-bought Church, you must rest under the shadow of the blood, you must walk in the light and power of Christ, and then in God's time you shall know more even than God's Word tells us of what the glory of God's creation is—his blood-bought Church. In the Epistle to the Ephesians we find two great facts—(1) the depths of the sin of man, and (2) the riches of the grace of God.

I. *To whom is God's Grace shown?* The Epistle teaches us the depth to which man has fallen. Take a few verses. In chapter ii. verse 1, we find that man, who is the crown of

GOD'S EARTHLY CREATION,

is dead in trespasses and sins; and in verse 12, that he is an alien and a stranger from the covenants of promise, without hope and without God in the world. At iv. 18, we are told he is one who has his understanding darkened; and verse 19 goes on to say that he is past feeling, and has given himself over to lasciviousness, to work all uncleanness. Here you read something of the depth to which man has fallen. In the day when God created him he was perfect and fair. He entered the world, over which God had given him to be lord, without the consciousness of sin, without the experience of sorrow. It was his delight to bask in the sunshine of God's smile. He walked in the presence of God, holding communion with Him.

Then, if you turn a page of history, you see a marvellous change. From the important height of glory man has fallen to a low level, to a condition of being without God in the world. This is what the Bible teaches us, and our own experience says very much the same. It is very hard to convince individual men that they are apart from God, that they need regeneration, and that they must be made new creatures in Christ Jesus. Yet the language of man constantly accepts and realizes the facts. In our prayers we confess ourselves miserable sinners, though no man likes to be told about it. When we speak about the men who are lowest in the social scale, most degraded, bestial, we describe them as being most natural. We refer to the unclothed savage, the man farthest removed from humanity, as being in a state of nature. We use a similar phrase when we talk of humanizing men, and the very word tells us that

MAN NEEDS TO BE MADE MANLY.

We do not use such expressions about any animal that God has created. We do not speak of making horses equine, or of making dogs canine; but we talk about humanizing men. So we realize the depths to which man has fallen, and confess that he must be lifted up. We realize his loss.

But man cannot lift himself up. There is nothing apart from the grace of Christ that can make a man a new creature, that can lift him up from the depths into which he has sunk. Here the Gospel comes in. It tells us how Christ came to the stranger and the man far away from God, that He might bring them nigh by the precious blood; and shows us how, notwithstanding the depth to which man has fallen, the arm of God can reach down. The key of the Bible is man's redemption. That is the red word that runs through it. You may read the Bible in another light, and you will not find this; but as you read in the light of redeeming love many a dark and mysterious passage becomes light and clear.

Men ask why God took such a man as Jacob and held communion with him, but look at the story in the light of redemption, and you will see the wonderful work wrought in Jacob. It tells us then how God can come to such a man and transform him into a prince who has power with God, and who prevails.

This is the Gospel, the one means by which men are raised to the life of righteousness. Thank God for it.

WE WANT NO OTHER GOSPEL.

Christ is still the power and wisdom of God to all who believe. It is the simple preaching of Christ that we want more and more. If you want to have crowded congregations, or to get good collections for the work of the Lord, preach Christ. If you want to see souls born again, preach Christ.

Why did Christ thus come to redeem men? You will get the answer in Eph. ii. 4, 5. Because of his mercy. But oh what it cost God to create the crown of his creation! When

He made the world, He did it with a word; but when He did this it cost Him the death of Christ. We who know the power of Christ cannot help speaking about Him. Men want us to preach another Gospel. The man who has realized the life of Christ, who has known the depth from which Christ has brought him, wants no other Message, and to know no other power, than that which had changed him.

II. *The Grace brought to us to-day.* The purpose of the grace of God is to make us new creatures in Christ Jesus (2 Cor. v. 17), R.V., "a new creation." The word "new" is not used in the sense of time, but in the sense of quality, of person. He is

A NEW PERSON ALTOGETHER.

It is not a case of the Ethiopian with his blackness washed away, or of the leopard without his spots, not even of the man raised up to a life of resurrection. It is a new man, a new creation. If you know anything of the power of Christ you know what you are—a new creature—not only you, but everything around you. The world is new. There are beauties you never saw before. Above all the Word of God is new to you, every page shines with messages to your soul. It is rare to hear of a new creature in the world of natural history. Men are astonished to hear of one they did not know before; but what is that to the creation of a new creature in Christ Jesus. Three things come to us with this new creation:

(1) There is life, with Christ dwelling in us (Eph. iii. 17). Think that your life is hid with Christ in God; Christ is your life. This is the mystery which was hid for ages, but which has been revealed by the Holy Ghost to us—that Christ is to dwell in us, not only the source of life, but our life itself. In the New Testament there are

SEVEN FIGURES

of the oneness between Christ and his Church—(*a*) The Shepherd and the sheep; (*b*) the Vine and the branches; (*c*) the fellow-citizens; (*d*) the stones of the Temple; (*e*) the Head and the body; (*f*) the bride and the Bridegroom; and (*g*) "one Spirit" (1 Cor. v. 17). The last swallows up all the rest. You may separate shepherd and sheep or the vine and its branches, you may banish a citizen, you may cut a limb from the body; but you can never separate those who are joined to the Lord, and are one spirit.

And this I shall find, for such is his mind,
He'll not be in glory and leave me behind.

"To me to live is Christ," that is for Christ to live over again in me.

You think it very difficult to live the Christian life; but if Christ is dwelling in you it is not difficult for Him to be a Christian. It is not difficult for Him to live his own life out in you if you are surrendered to Him.

(2) It brings us to the likeness of Christ. "Be ye imitators of God" (Eph. v. 1). We cannot imitate Him, but we have his illimitable power to reproduce his life in us. What a different conception God has of man from what men have of themselves. That we should "be conformed to the image of his Son" (Rom. viii. 29), that we should live like Christ. "The new man, which is renewed in knowledge after the image of Him that created him" (Col. iii. 10); what an honour to be like Christ, and thank God we shall be one day!

When as a poor sinner you came to Christ, and were made by Him a new creation, the life of Christ was imparted to you.

AS THE OAK IS IN THE ACORN,

so the life of Christ is in you, and that life will grow and expand—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Is not this worth living for? If the angels could have hoped that they would be made like Christ, they would have been willing to take man's estate.

How are we to be made like Christ? As we were saved by looking to Him, so we shall live by looking to Him. You may depend upon it that there are so many living the Christian life on a low level, because they are looking at their own hearts instead of at Christ. Your life in Christ, and your love for Him, will be in proportion as you appreciate his life and his love for you. As his love fills your soul then your own love will flow out, for "we love Him because He first loved us."

(3) There is oneness with Him: "We are members of his body, of his flesh, and of his bones" (Eph. v. 30). If you will sit down and think it over it will fairly break your heart to think that you, a poor sinner, may be one with Christ, that you are part of his body, and that He cannot say to you—even though the poorest member of that body—

"I HAVE NO NEED OF THEE;"

for without any member a body is crippled. If you are cut off it is not only that you are helpless, but that Christ's body is maimed and crippled.

There is this also that we are one with each other. The name of Jesus binds all God's children together in indissoluble bonds. We may seem to be disunited, but we are all one in Christ Jesus. There may seem to be divisions, but the nearer we get to Christ the nearer we are to one another. As we grow up to Him in all things, and get ripe for Him, the divisions vanish, and there is the golden glory of the coming harvest.

III. *The Glory that shall be revealed.* What is the outcome of this purpose of Christ? The past of Christ's Church has been grand—washed in the precious blood, redeemed; and how grand is the present—an indwelling Christ within us, walking together with Him, holding communion with Himself! But the future is grander still, infinitely grand. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him, but God hath revealed them to us by his Spirit" (1 Cor. ii. 9, 10).

So what I cannot talk about, God's Spirit reveals to your hearts. We echo the words of Judas, not Iscariot, who asked, "Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?" I look abroad upon the Church, and I see a Mary Magdalene, Zaccheus the usurer, and Peter (who was to deny his Lord). How is it that Thou wilt

TAKE THESE POOR CREATURES,

and raise them up to the height of glory? It is the purpose of God in Christ Jesus. Nothing can stop it. He will carry out his purpose despite men and devils. There is no disarranging of God's plan. Evil may come in and seem to make good subservient; but what seemed to gain the victory for a time will itself be put beneath that wondrous foot, when He shall have all power, when He shall reign.

You will see this great purpose of God running through the Epistle to the Ephesians:—(i. 4) "chosen . . . before the foundation of the world;" (i. 5) "hath predestinated us unto the adoption of children." Have you thought that the power which God will manifest to you, and in you, is the same power which He wrought in Christ when He raised Him from the dead, or that God has an inheritance in you (i. 18-20)? We might have thought that we knew the unsearchable riches of Christ to-day, but there is more to be revealed; and I cannot help thinking that God might come to us and say: "I have many things to say, but ye cannot bear them now." In the ages to come these mysteries which we are not able to bear will be revealed (ii. 7). The angels who saw Him create the world might have thought they saw his wisdom; but there are depths yet to be manifested (iii. 9, 10). You are to be the bride of Christ (v. 25). Are you prepared for this?

ARE YOU ADORNED?

How wonderful that Christ is to be admired in all them that believe! Is He admired in you? We are called "unto his eternal glory by Christ Jesus" (1 Peter v. 10).

We long for that glory. The new creature is not at home in the old creation. It longs for the new. While it is at home as to the body, it is from home as to the Lord, and is longing for the time when it shall be at home with Him, when grief shall be swallowed up in radiant victory, and when God shall be able to say, "This is man in our own image, and after our likeness." When that day comes Christ shall reign. He shall be exalted. He to whom we say, "Thou art my King, O God," shall reign with purpose and power, with which He never yet has reigned in our hearts. Christ is marching on to victory. Nothing can stop his progress. You may help to advance it, but you cannot stop it.

Oh, the joy to see Thee reigning,
Thee, my own beloved Lord!
Every tongue thy name confessing,
Worship, honour, glory, blessing,
Brought to Thee with glad accord!
Thee, my Master and my Friend,
Vindicated and enthroned;
Unto earth's remotest end
Glorified, adored, and owned!

Wednesday Morning.

God in Revelation.

The opening hymn this morning was "O Lord, with one accord," and prayer was offered by Rev. Thos. Thwaites, Chaplain of the Lock Hospital. Among other pleas was an urgent one for revival of the work of God—that the pulpits may be occupied by men filled with the Holy Ghost, and that, with grace upon the hearers, great blessings may be showered upon the people throughout the land. The chairman, Lord Polwarth, read Luke xxiv. 25-46, and made helpful remarks upon the two narratives.

The tenderness of the Lord's rebuke of his sorrowing disciples was pointed out; as He walked with the other two, the Son of Man expounded to them from all the Scriptures the things concerning Himself. The Master did not despise two hearers; some of his most gracious and wonderful teachings were given in the first place to one soul. Hurrying to Jerusalem, the disciples hear the words "The Lord is risen indeed," and they are able to add their testimony as to the glorious fact. The Lord appeared in their midst, and said, "Peace be unto you," and, as John adds, "He breathed upon them, saying, Receive ye the Holy Ghost." Then comes the statement concerning Scripture that is common to both narratives: "These are the words which I spake unto you while I was yet with you, how that all things must needs be fulfilled which are written in the law of Moses and the Prophets and the Psalms concerning Me. Then opened He their understanding that they might understand the Scriptures." The Author of Scripture unfolds Scripture. No one could expound as He did. The risen Christ bears testimony to the written Word—the Word which in every age and always is showing its Divine origin and power in the conversion of souls.

The Bible and its Claim.

Rev. H. GRATTAN GUINNESS, D.D.

God, who at sundry times and in divers manners spake . . . by the prophets, hath in these last days spoken unto us by his Son. . . . Therefore we ought to give the more earnest heed to the things which we have heard . . . for if the word spoken by angels was stedfast . . . how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost? (Heb. i. 1, 2; ii. 1-4).

The subject before us is a very solemn one—great and glorious, having its mysteries also—God in Revelation. To begin with, What is Revelation? What is the clearest, simplest statement that we can form or fashion to express the thing itself? Revelation is unveiling, of course; that is the meaning of the word. Proceeding, we find that Divine Revelation, the Bible Revelation, is—*Light:* light from God, light of (or about) God, light concerning our relations with God. I do not know how to put the thing more simply.

Such light is needed. Revelation is required to illuminate or instruct us, to console and regenerate us. Nature cannot do these things; philosophy cannot. Nature makes known to us the existence of God, conscience reveals to us duty; but we need to know more—to know something about God's real character, and his relations with ourselves. Does God care for us? Does He love us? Is He undertaking our salvation? Sin, sorrow, death, are here—all around us.

WE MOVE AMID GRAVES—

life is a procession to the tomb. We want to know of the past—the whence of things; of the present, the actual nature of things

of the future, the whither of things. Where shall we get such light from? It has been said that philosophy places man on an eminence in the midst of things, and shows him "rivers flowing from unknown sources into unknown seas." It cannot tell us of the whence and whither of things. Conscience tells us that we have sinned, that we cannot get rid of sin. What about death and deliverance from it? What about the life beyond? On the verge of time we cry out, "Who shall deliver us?" No answer comes from nature. There is nothing but the silence of the stars above, and the silence of the tomb beneath. Between these we stand, and pass away like shadows into the unknown, unless there be a revelation, or a drawing back of the veil by God. In these circumstances we find ourselves, thank God, furnished with the Bible.

What shall we say of that Book? Like Jesus Christ,

IT CLAIMS TO BE FROM ABOVE;

it proclaims itself to be a revelation from God. Did you ever search the Bible through on that theme? I have at various times. The Bible testifies of itself—it tells us of its origin, how its contents were revealed in dreams, visions, voices, angel messengers, by inspirations, in many times (portions) and in various manners, during a long period of centuries. Some 1,700 years were occupied in the production of this volume; forty different authors wrote it in different languages, especially Hebrew and Greek, in different lands and different circumstances, composing sixty-six books, the whole forming one glorious sacred volume.

Examine the book, and note the origin and nature of the contents. You can mark the books of Moses by underlining the phrase, "And the Lord God said unto Moses;" and in the writings of the prophets you continually meet the familiar words, "Thus saith the Lord." In advanced years David wrote, "The Spirit of the Lord spake by me, and his words were on my tongue." Jesus Christ declared that his message was from the Father, and, unlike others He said, "Verily, verily, *I* say unto you." Of Paul and other Apostles, we read that their teaching was not of man, nor by man, but from the Lord Himself—their word was

BY DIVINE AUTHORITY.

And then the Book of the Revelation at the end of the Bible, what does it say? It opens—"The Revelation of Jesus Christ, which God gave unto Him, to show unto his servants things which must shortly come to pass; and He sent and signified it by his angel unto his servant John, who bare record of the word of God . . . John to the seven churches," &c. The mighty movement of a torrent is in the words as they represent Divine truth on its way to men—from God the Father to Jesus Christ, from Jesus Christ to the revealing angel, and to John, who bears record to the churches. And then the same blessed book bears the seal of the Lord, who says in the last chapter: "I Jesus, have sent mine angel," &c.—the only time in the Bible in which such a form appears, "I Jesus." Fitting close of the book, to which nothing can be added, from which nothing may be taken.

The Bible claims to be from above. Is the claim sustained? In Heb. ii. 4 we read, "God bearing witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost." As God bore witness to Christ when on earth, by miracles, so He has borne witness to Scripture by supernatural manifestations. The written Word, like Christ the Living Word, has been sealed by the miracle-working hand of God. External and internal evidences support the claim of the Bible. In the former department,

THE GRANDEST SUPPORT

is given by prophecy. From Genesis to Malachi, throughout the Old Testament, there are promises and anticipations regarding the Messiah—statements not only as to his coming, but whence He should spring, where He should be born, when He should appear, and what He should do and suffer. At the time predicted the Messiah appeared, also in the circumstances described by the prophets. He lived and taught and He died; and, as was also foretold, the temple of the Jews was destroyed, Jerusalem was trodden under foot, and the Kingdom of God spread throughout the world. Prophecy bears witness to Christ and also to the Bible which contains it.

In the department of internal evidence we meet with the action of conscience. It tells us of duty and need; and here I am much impressed by a saying of our Lord. He who said "My meat and drink is to do the will of Him that sent Me," said, "If any man will do (R.V., correct, *willeth to do*: is willing to do) his will, he shall know of the doctrine, whether it be of God" (John vii. 17). If we are willing to do, we shall know. According as we set ourselves to do what in our conscience we know to be right, we feel that the Book is true, and has the seal of God upon it.

The sun in the heavens is self-revealing; it shows itself to the earth upon which it shines. So God in Revelation is self-revealing; you look at Him, and find that He reveals everything. The first word of Revelation is God; and its last word is God—"that God may be all in all." I know no phrase reaching further into futurity than that—

"THAT GOD MAY BE ALL IN ALL."

Between those two limits is the Book of God, which speaks of God—creating and promising, ruling, judging, and commanding, foretelling and performing, God appearing in Jesus Christ for redemption, reconciling the world to Himself. There are three great revelations of God in his relations to us—God *for* us, God *with* us, God *in* us. These are three steps in the revelation of God. Jesus Christ especially revealed God to us as our Father in heaven; and John, who lay his head on the breast of Jesus, recorded the Lord's saying, "God is a Spirit," and added, "God is Light," and, last of all, "God is Love"—Love itself, eternally and essentially Love. Wherever God is, love is. As long as God has been, love has been; as long as God is on the throne, love is on the throne. Love is the fulfilling of the law, the essence of the Gospel.

The Bible is, above all, the revelation of God in Christ. The prophets spoke by the Spirit of Christ which was in them (1 Pet. i. 11). Jesus Christ came, and spoke in his own person, and when He ascended He sent forth his own Spirit to speak through his Apostles. Christ is the Revealer and the Subject of Revelation—God and Man united for ever, and the Reconciler of man to God; what shall we say of the Book which unveils these great truths? Words fail utterly to express the meaning of the message. And the Book unfolds the story of the work of God in a historic manner. It does not merely show God, and God in relation to ourselves, but the work of God, even the mighty redemption which is proceeding from age to age to a glorious consummation. The Bible is

THE HISTORY OF REDEMPTION.

Look at some of the salient characteristics and features of this book. The Bible is (1) *A Partial Revelation* of truth. Paul says, "We know in part, and prophesy in part." As we know but a fragment of nature, so of revelation we know but a section of the great orb of Truth. Wait, therefore, and do not judge the whole by the part. In that direction lies an answer to many objections and difficulties. The Bible is (2) *A Progressive Revelation.* In general literature, books have to be adapted to various ages; there are primers for children, more advanced books for youths, and others again for collegians and maturer students. Consider all kinds bound together in a single volume—the Bible is some such a book. It is a progressive Revelation, with portions for children, more of the race, and other portions for persons of maturer years. The New Testament is more advanced than the Old; such practices as polygamy and slavery, which were allowed in olden times, have been abolished. In regard to many such matters, Christ said: "Ye have heard how it was said by them of old time . . . *but I say unto you.*" He told his disciples that by and by they would be able to bear teaching which He hesitated at the time to present. He promised them the Spirit of Truth, who would lead them into further truth.

Remember the difference of the circumstances, and remember

THE LAW OF PROGRESS,

and you will be greatly helped in the study of God's Word.

A word, in conclusion, about the treatment of this sacred Book. Dwell in the light; for that light is the light of life. "This is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent." The Reformation has been called the Age of the Book. "There is but one Book," as Walter Scott said to Lockhart when dying; yet never was the Bible more attacked than now! But we must not be discouraged. The attacks lead to answers by means of which the Church is greatly enriched. We know that the attacks on the person of Christ were thus turned to account. In this age of criticism and increased knowledge, hold fast, intelligently, fearlessly, firmly, the Word of truth, and remember the needs of those around you, near at hand and far off—above all, the needs of the thousand millions plunged in the darkness of Mohammedanism and heathenism, who have not the Word of God. Hold forth the Word of life; be God's witnesses; be lights in the world to the glory of God.

Notes of other Addresses, and of the smaller meetings in connection with the Conference, will appear next week.

What She Went for: What She Got.

By WILLIAM LUFF.

She went for a pint of the liquid curse,
That fair small child of my simple verse:
Her mother sent her, and little thought
What more those pence for her daughter bought.

She got her beer; but she got beside
A thousand evils that eventide;
For she saw examples of sin and shame,
Results of the drink for which she came.

She heard the talk at that bar of death,
And breathed for a moment the tainted breath:
And the pure young mind got an unknown thought,
None knew the stain that she homeward brought.

She saw, she heard, and she tasted, too,
The foaming draught of that hellish brew:
And the first dire love for the drink that night
Was bought with the money by that fair mite.

Her mother took from the childish hand
The drink she fetched at her sad command;
But she could not take from those bright blue eyes
The scenes like clouds upon azure skies.

She took the change that the maiden brought;
But she could not take from her mind one thought,
Or word, or memory of that hour,
Where first she learned the infernal power.

Years passed away, and the fair young child
Was a drunken woman with passions wild;
Her mother was dying with broken heart,
That she in her drunkenness first had part.

For she saw too late that her pence had bought
A curse for her daughter she little thought;
But she might have thought, and she should have known
That the house of sin was the tempter's throne.

O mothers, fathers, and Christians, say,
Shall the children still in this Gospel day
Be offered thus to this Moloch grim?
Nay! cry through your armies, "Away with him!"

And if his worship must still go on,
Disgracing the world where the Christ was born,
Though the hosts of evil may rage and scoff,
Yet over the little ones cry, "Hands off!"

Working Girls' Holidays.—In connection with the Homes for Working Girls in London, the Holiday Fund enables every year a large number of young women to enjoy a period of rest and change, which would otherwise be an impossibility. The gratitude of those benefited is often expressed with a touch of pathos. One writes:—"I cannot express all I feel for your kindness, not only to me, but to the other girls, who, like myself, earn insufficient money to procure a holiday." Another says:—"This is my first year at business, and I could not have gone home without your assistance"; and a third acknowledges—"I had not seen any of our family for eight years." The founder and director of the Homes is Mr. John Shrimpton, 3, Victoria Street, Westminster, S.W.

Some German Conferences.

CHRISTIANS in Western Germany have experienced much refreshment at the Conferences which have of late been held at Cassel, Mülheim on the Ruhr, Siegen, and Neukirchen, near Moers. At Cassel, April 10-12, there were eight meetings, and the subject, "Christ in you" (Col. i. 27), was considered in its various aspects. The addresses were edifying in a high degree. Believers came together in large numbers in the capacious Vereinshaus, and the speakers, all of them well known among German Christians, included Pastor Stockmayer, Prediger Schrenk, and Inspector Th. Haarbeck, of Barmen.

The Conference at Mülheim (May 8-10) was held in the beautiful Tersteegen's Rest, a house built to commemorate the life and work of Gerhard Tersteegen in that town, in the earlier part of the eighteenth century. The speakers included General-Lieut. von Viebahn, Pastor Stockmayer, Pastor Paul, and Lieut.-Colonel von Knobelsdorf. The meetings were well attended, and the remembrance of them is full of fragrance.

On May 28-30 a very largely-attended series of meetings was held at Siegen on the Sieg. 1 Cor. i. 30 was considered: "But of Him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption." In its various parts the text was dealt with by Pastor Jacob Haarbeck, of Elberfeld; Pastor Damman; Pastor Krafft, of Barmen, and Prediger Koch, of Barmen. The addresses were eminently thoughtful, and much blessing attended them.

The latest Conference was held on June 10 and 11 at Neukirchen, near Moers. Neukirchen is a village of perhaps 2,000 inhabitants, but is, nevertheless, specially interesting as being the home of two important Christian institutions—the Erziehungsverein (or Education Union) and the Neukirchen Mission (to British East Africa and Java), with an orphan house. The annual meetings in connection with the latter were held on Sunday, June 9, and there was a goodly muster of friends. Two missionaries at present home on furlough, Brethren Kraft and Jüngst, delivered addresses regarding the work in British East Africa and Java respectively. On the Monday and Tuesday following, four meetings were held. Impressive addresses were delivered by Pastor Krafft, of Barmen, Pastor Keudel, of Vluyn, Prediger Bender, of Schalksmühle, and Inspector Stursberg, secretary of the Neukirchen Mission. Pastor Kraft spoke on the writing to the church at Ephesus (Rev. ii. 1-7), laying special stress on verse 4—"Nevertheless I have somewhat against thee, because thou hast left thy first love."

May the messages of God's servants at these very inspiring gatherings be made continually fruitful by the blessed Spirit, who brings to remembrance the things of Christ, and applies the Truth of God unto Salvation and Sanctification. D. G. T.

American Notes.

MRS. BALLINGTON BOOTH, the wife of the President of the Volunteers of America, has an excellent work going on in many of the largest prisons in the country. At Sing Sing Penitentiary, on the banks of the Hudson river, she has a Volunteers' Prisoners' League, about 600 strong. The man in charge of this local organisation, who was a "long-term" man, has just been pardoned by the Governor of the State, and intends to devote his life to the work of doing good to the prisoners of the country. The Volunteers are making steady progress in many directions.

Plainfield, New Jersey, is a handsome residential town an hour's railroad run from New York. A press despatch from there, dated Monday, said: "A crusade against the sale of liquor in the 'speakeasies,' with Chief of Police F. J. Kiely at its head, has been started here. The officers have been instructed to follow the methods of Mrs. Carrie Nation in every case discovered. The 'speakeasy' is ordinarily in some little shop, and is generally run by a woman. For the last year complaints have been coming in from the West End about a store of this description, but the police have not been able to find evidence to convict." Roger Martin.

Drink in South Africa.

A MOVEMENT was set on foot some weeks ago at Johannesburg to secure the establishment of the principle of Government control and sale of liquor in the Transvaal and Orange River Colonies. The High Commissioner has expressed his sympathy; and, though not feeling called on to take action in the matter, will interpose no obstacle. The Colonial Secretary has also been approached on the subject, and the promoters are understood to be zealously advocating the step in the Colonies concerned.

We have received a letter from Mr. Theophilus Lyndall Schreiner, who points out, among other objections to such a step, that the experience of the Government of Russia, after identifying itself with the retail liquor traffic, has not been such as to recommend the experiment elsewhere; that though under Crown Colony Government the scheme might not work so badly, its influence on general politics would be pernicious in the extreme when Representative Government is established; and that since the prohibitory liquor of the Orange Free State was successfully administered it deserves to be maintained, while it will not do to have one system there and a different one in the Transvaal.

In addition to the fact that the proposed change would lead to an identification of the Government with a trade which it ought to be curbing and restricting, the history of the opium traffic stands out before us as an instance of a trade with many of the same characteristics passing into Government hands. Long experience has shown there is grave danger connected with enabling even the body corporate to make profit out of the vices of the people.

Miss Anstey's Orphanage.

THE accompanying picture shows a section of the orphan group under the care of Miss Anstey (formerly of Kolar) in her orphanage at Bangalore, South India. This is not an institution for famine children,

but for destitute Eurasians, a very needy class. Over 120 children, boys and girls, are sheltered and trained in the orphanage.

At the present time the work is in sore need of help; in fact, if sympathy is not speedily forthcoming the orphanage must be disbanded, and the little ones be cast upon the world. Miss Anstey's labours in India during many years past should command the generous support of Christian people.

Italian Evangelical Church.—We understand that this Church, a notice of which appeared in our last issue, is at present being re-organized. Pending needful changes, the committee of the Evangelical Continental Society has this year felt compelled to withhold such assistance as for many years past it has been only too glad to render.

Summer at Northfield.

BEAUTIFUL Northfield, ordinarily so quiet, begins to take on an appearance of much activity as the time for the Conferences draws near. From the little Northfield station on the Central Vermont Railroad, sundry conveyances may now frequently be seen making their way along old Northfield Street, past colonial houses of Puritan-Indian days, to the modern summer houses, on the slopes of the green and wooded hills, and the various boarding-houses which are yearly opened to the throngs of Northfield's summer visitors. Everybody is looking forward to a "good time." Lord Kinnaird, Dr. A. T. Pierson, and others, are already on the ground; and much prayer is being offered for grace, wisdom, and edification.

The season fairly started yesterday with "Commencement Sunday," in connection with the Seminary exercises. These were observed in the village church. The building was filled mainly with young people. Some had driven in from long distances in "buggies"; some had come on cycles, which lay in a heap on the slope of the lawn in front of the church. It is of significance that the church itself is built upon a rock of historic association, thus linking it with the olden days of Puritan sufferings. "The Beldon Stone," by which name this rock is known, is a large natural rock cut by the rough inscription, "*Aaron Beldon was killed here*" (by Indians) "*July the 23rd, 1748.*"

The Baccalaureate Sermon (on the last Sunday of the term) was delivered by Rev. Dr. C. I. Scofield from Heb. viii. 5, "See, saith He, that thou make all things according to the pattern shown thee in the mount." It was a noble address. In some preliminary remarks the preacher drew attention to the fact that the object of the beloved founder of the schools was the formation in the scholars of an ideal Christian life, the educational training, in his mind, being secondary. The Doctor urged that after the pattern given to Moses (1) the Christian life should be made *beautiful*. Usefulness was generally placed first, but he would change the emphasis. The religion of the Puritan was good and noble, but it lacked beauty; it was like a rough old tower, strong but aggressive, enduring but unsympathetic. It lacked sweetness, smoothness, kindliness, charity, the full and rounded character of our Lord. (2) The real Christian life is a costly thing, just as the pattern was. (3) It should be, like the tabernacle, beautiful within, though outwardly plain. (4) The Tabernacle was not a great or imposing building; it was only 15 × 45 × 10ft. From this Dr. Scofield drew the lesson that our lives were generally very insignificant—just little tabernacles built on the sands of the desert, on the farm, in the field, or in the kitchen—but we could make them, after the pattern on the mount, very beautiful within, though outwardly plain and unattractive.

This will almost be enough for your Northfield Letter, but there is much more to write about, as will readily be seen from the able summary of Northfield events in The Christian of May 30. The Boys' "Camp," the Conferences, Mount Hermon Summer School, the Student Conference, the Young Women's Conference, the General Conference for Christian Workers, the beautiful hotel, the Special Bible Lectures, the Young People's Institute, the Musical Lectures, the Institute for Christian Doctrine, the Endowment Story, the plans for Rev. G. Campbell Morgan (now ploughing his way to us across the Atlantic), and for Rev. Samuel Chadwick, and others—why, it would almost fill a volume!

I hope to write again next week, for many thoughts and many eyes are turned with interest and affection to this Mecca of devout and earnest souls.

Northfield, June 18. Pilgrim.

Spanish Evangelization Society.—In reviewing the operations of this Society during the year the missionary superintendent, Rev. W. B. Douglas, writes: "As the country is not savage, nor, technically speaking, heathen, our work is like that of a home mission in the midst of a densely ignorant and deeply-prejudiced people." The agencies of the Society are now established at Cadiz, Seville, and Huelva, with numerous minor missions. Itinerant work is organized from these centres, and by this means the influence of the Society is expanding in many directions. Few who take a stand as Protestants fail to be thorough in their profession, but give themselves heartily to spreading the good news with great enthusiasm. A young pastor recently remarked that his flock of twenty-six communicants "make so much noise" that the townspeople reckon them to be about 300 instead of twenty-six. The hon. sec. of the Society is Mrs. F. M. Graham, 16, Mayfield Gardens, Edinburgh.

The Late Dr. and Mrs. Lovitt.

THE son of Mr. James L. Lovitt, of Camden Town, Dr. Arnold Edward Lovitt, early came under the instruction of a godly Sunday school teacher, by whom his thoughts were turned in the direction of systematic Christian work, while the definite desire to take part in foreign mission effort was kindled through a sermon by Dr. Horton, and stimulated by the strong missionary tone of the church at Hampstead. By Dr. Horton's advice he offered himself for preparation to the Missionary Training College at Harley House, Bow. He devoted himself to study and mission work in the East of London for some eighteen months, being in fellowship with the church in the Burdett Road, under the pastoral care of Rev. Archibald G. Brown. At the expiry of that time, on the suggestion of Dr. Harry Guinness, he entered upon the medical course at the London Hospital, still residing at Harley House, and continuing local mission work. He obtained the diploma of L.S.A. in 1895, and those of M.R.C.S. and L.R.C.P. Lond. in 1897. He was for a year Resident Medical Officer of the Mildmay Mission Hospital, Bethnal Green, and also worked with Dr. George Hillman in Castleford, Yorkshire, and with friends in Kent and Surrey.

The hope of Dr. Lovitt's family had always been that he would undertake work in China under the auspices of the London Missionary Society, and he was actually accepted by the directors; but when feeling himself ready and qualified for work, he was informed there would be no vacancy for a year. Disinclined to wait so long, he accepted, out of four offers for service, that of Mr. Pigott, of the Sheo-yang Mission.

Mrs. Lovitt was a daughter of Mr. Alexander Grant, a missionary at Singapore. She was received into church fellowship on December 25, 1881, when thirteen years old, and from that time evinced a desire to devote herself to the Lord in mission work. On the return of her parents to England in 1885, she went to school, and was there used of the Lord among her school-fellows. On leaving school she took up for some years work among the Jewish children in the East End of London. In the neighbourhood of Tottenham, where she resided, she threw her energies into the Sunday school, the Children's Mission, and visitation of the poor. In 1894 she entered the London Hospital for training as a nurse, in order to further fit herself for mission work abroad.

After their marriage in 1897, Dr. and Mrs. Lovitt sailed for China. From the time of their arrival at their destination—Tai-yuen-fu, in Shan-si province—Mrs. Lovitt was able to give much help to the Chinese women in medical work. In one of her last letters to her mother she spoke of their busy life, and said, "We shall need a long and early rest, as we are putting two days' work into one." Mrs. Lovitt's life throughout was one of self-sacrifice and whole-hearted devotion to her Lord, and her early influence will never be forgotten by her home circle.

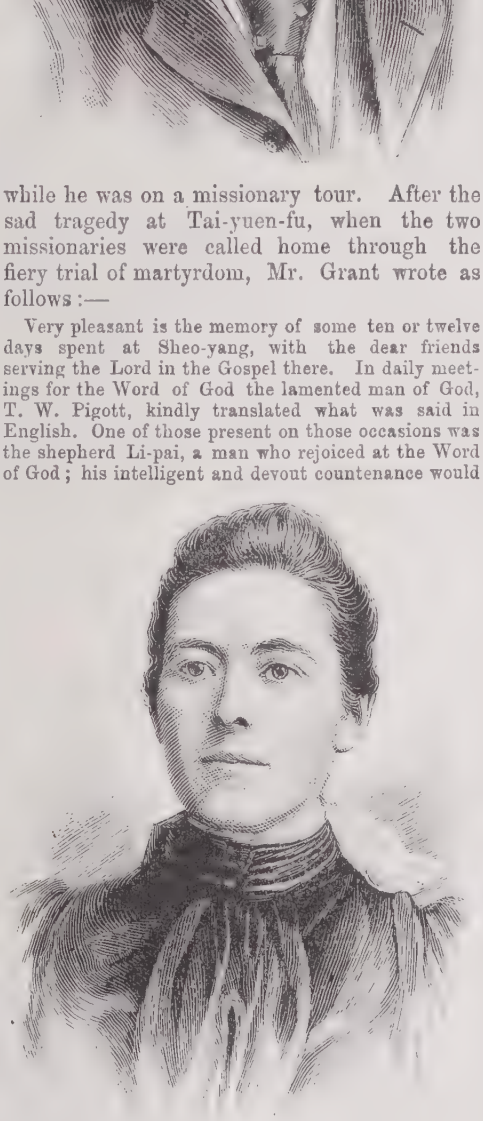
The attitude of the people and their rulers was perfectly friendly until the new governor, of known murderous tendency, was appointed. Even then the home letters show such perfect confidence in the love of the people for the mission-staff, and appreciation of medical aid, that it was hoped no danger would arise. But, alas, the fatal July 9 came, with its oft-told tales of treachery and martyrdom!

Of the nearly three years' life at Tai-yuen, it is almost enough to say that it was indescribably happy. Letters to his father and mother are full of bright description of daily duties, intense interest in surgical operations, opium and other cures, delight in the friendship of the staff as well as that of other missionaries, and the special joy attending the little English services on Sundays, when all the workers were brought into close touch with each other and their Lord.

One of the great domestic joys of the home circle was of a visit paid to them by Mr. Grant

while he was on a missionary tour. After the sad tragedy at Tai-yuen-fu, when the two missionaries were called home through the fiery trial of martyrdom, Mr. Grant wrote as follows:—

Very pleasant is the memory of some ten or twelve days spent at Sheo-yang, with the dear friends serving the Lord in the Gospel there. In daily meetings for the Word of God the lamented man of God, T. W. Pigott, kindly translated what was said in English. One of those present on those occasions was the shepherd Li-pai, a man who rejoiced at the Word of God; his intelligent and devout countenance would



not easily be forgotten by those who saw him. An ex-opium dealer, too, who had willingly suffered loss for the Gospel, and was becoming, if indeed he had not become, a valued worker and witness for Christ. Pastor Chü, with his cheery but earnest and weighty teaching, helped those who had believed through grace. Are there any of these and of the others now alive? Shall we ever know particulars on this side of that Day?

The brightest memory of Tai-yuen-fu was the occasion of the large gathering of foreign teachers and native believers there, from the different places round about where the Word of God had been the power of God to salvation, with those in the city itself. This was held at the beginning of the Chinese year (Feb. 8-12). Had the brethren who arranged it known what was going to befall they could not have chosen a more essential point for conference, meditation, and prayer than "the Word made flesh."

Of that crowd of persons, men and women, from far and near, delivered from the frivolities of the season, and gladly availing themselves of the opportunity to gather and compare notes, listen to addresses, and worship together, we cannot tell how many are now with Christ. Two of the Tai-yuen-fu workers, ladies, went to England in the following month, and the writer left in April; but all the rest, English, Scotch, American, old and young, have been cut off so far as appears. Two letters have been received, after the rumours of coming danger reached them, from one of those who left there. One mentioned the report of a design to exterminate foreigners, but added: "The angel of the Lord encampeth." The other repeated, "The angel of the Lord still encampeth."

Between the breaking into the hospital buildings on June 27, and the events of July 9, when the prisoners stood before the governor (as the Lord of heaven and earth once did), what exercises of soul they passed through as yet we know not; possibly shall not know. What cheer they were able to be of, who was able to encourage their hearts in God, how those ten days of tribulation were spent, we know not. This we know that they were sustained even in the hour of death. Mrs. Lovitt held the hand of her little boy to the last, and with her latest breath reminded her persecutors that they had only brought the Good News. We can only say, as one nearly related to one of the sufferers, a young mother, said in writing to a survivor: "Jehovah liveth" (Psa. xviii. 46). This is his glory; and ours, too. In the solitude of a past eternity, "I am;" amid the myriads of created dependents still the only "I am;" to all a future eternity "He who is" (Rev. i. 8). Here faith finds her firm foundations: "And blessed be my Rock" (Psa. xviii. 46). What less could hold the soul amid the waves and billows of life!

Letters to the Editor.

National Need for Prayer.

DEAR SIR,—Do not the present circumstances of our country and of the world call upon Christians, generally and individually, for much and very earnest *intercessory prayer* for the help and interposition of the Most High?

Firstly, there is the long continuance of the horrible war in South Africa with all the death and disease and suffering and bitterness involved.

Then there is the apparent paralysis of the Government and of Parliament in reference to many urgently needed social reforms, such as the improvement of the dwellings of the poor, the diminution of over-crowding, and the demands of further legislation to check drunkenness.

Thirdly, there is the too general popular indifference to the necessity for more earnest effort for such reforms, and also in regard to the observance of the Sabbath.

Fourthly, the immense development of prostitution and open as well as secret vice.

Fifthly, the enormous progress, throughout the country, of sacerdotalism, together with the weak and flagging condition of spiritual life in some churches, and in many directions.

Sixthly, the excessively popular indulgence in betting and gambling.

Seventhly, the indifference to, and neglect of (to an increasing extent), the religious education of the young, and also in regard to home devotion and individual Bible-reading and prayer.

Other discouraging, and indeed alarming, conditions of national life could be mentioned, but the above are sufficient to call for increased earnestness, and recourse to more persevering prayer.

Whilst we need not be pessimists, and whilst there are many bright and hopeful gleams in the moral and spiritual atmosphere of our land, yet there is also very much to awaken a deep concern and endeavour for both Divine and human operation to improve existing circumstances, and to bring about a fresh and reviving visitation of the Holy Spirit's graces and energies.—Respectfully yours, A Wayfarer.

Y.W.C.A.—The new Holiday Home and Institute at Liscard, Cheshire, recently opened, promises to become a centre of useful activity. The house is admirably adapted to the requirements of the work. It is capable of accommodating about twenty-four boarders, besides having most suitable rooms for Bible classes and educational purposes. It is situated within easy reach of Liverpool, and about a quarter of an hour's walk from the seashore. Information will be given by the Lady Superintendent, Withenfield House, Liscard, Cheshire.

Day by Day.

SUNDAY, July 7. Luke xiv.

WE have in this chapter a specimen of Christ's Table-Talk. What a stream of rich and wholesome conversation poured from his lips to those who were privileged to sit with Him at meat. Though He was sensible of being watched, and unfriendly eyes watching for some cause of accusation against Him, nothing seemed to staunch the overflowing fountains of his soul.

First, He healed the sufferer from dropsy; then accosted those who sought the best seats; next turned from the guests to the host; and finally, addressing Himself to the utterer of the pious exclamation concerning those who should eat bread in the Kingdom of God, He gave utterance to one of his noblest parables—and all was so natural, so appropriate, so calculated to touch the deepest chords in the hearts of his hearers, that it was impossible to take serious umbrage. Let us imitate our Master as a model of the way in which ordinary conversation may subserve the highest spiritual results.

Ere the chapter closes, we have an instance of the Lord's use of his winnowing fan. Amid the crowds He knew that there was so much chaff that He must needs set Himself to winnow it away, by suggesting that his disciples should count the cost. What a comfort it is to realize that our God also has counted the cost! When He began to save us, He knew exactly all the patience and wisdom, the grace and love, it would cost. But, notwithstanding all, He began, and what He began He will assuredly complete. Be of good cheer!

MONDAY, July 8. Luke xv.

The first parable is *pastoral*. What a picture! Leaving the ninety-and-nine in their mountain pasture, the shepherd also turns his thoughts from them and seeks the lost one. Calling it by name, he climbs the terraced hills until the very flints of the rock seem to partake in his interest. When the sheep is found, he does not chide it, being only too glad to bear it home, where weariness, fatigue, and anxiety are swallowed up in the new-found joy. The parable is but a veil of words, slightly concealing the features of the Good Shepherd Himself.

The second is from *domestic* life, from a woman's interests, for truth has both a masculine and feminine dress. It is thought by some that the ten drachmas were the ten coins worn as a frontlet by the women of the East, and invested with a kind of sanctity, because given by the bridegroom to the bride, at the time of marriage. That lost coin is like man in his natural state. He still bears the image and superscription of his Maker, but he has rolled into the dust of neglect. There he will lie until he is sought. But One who loves him has stooped low to seek and save.

The third parable is *human*. In the first, a lost sheep, a loss that might soon be replaced; in the second, a lost coin, the loss of which would make a serious, though not irreparable, flaw in the fair adornment; in the third, something far more valuable than either silver or sheep was at stake. The sheep wandered blindly, the silver piece had no choice, but the prodigal went off of his own self-will—each marks a further lapse of hopelessness. But what grief! what cost of suffering! what eager interest! what a welcome! what a blessed restoration! Have these parables been true of thee?

TUESDAY, July 9. Luke xvi.

The burden of this chapter is our relationship to money. There is, first, the picture of its true use. While on earth we may lay up "treasure in the heavens," make for ourselves "purses which wax not old," and secure a welcome into the eternal habitations. As the creditors of the rich man were glad enough to welcome the steward who had used his temporary power to do them a good turn, so those whom we have sought to aid by the administration of money will one day, supposing of course that they are the children of God, welcome us into one of the many mansions. Are you so living as to be securing a welcome there? Then the Lord gives three definitions of money. It is "a very little thing" (10). To be a millionaire is to be an infinitely smaller man than to be a good man. It is the unrighteous mammon (11). It is "another's" (12). Throughout his teaching our Lord constantly affirms our stewardship of these earthly possessions for God. Of every penny we shall have to give an account.

The lovers of money derided these words, but the Master showed the evils that congregated in their hearts. They justified themselves before men; and were peculiarly liable to the sins of the flesh. In the next parable He drew a succession of strange contrasts. The rich man dwells in a palatial residence, clothed in garments of Tyrian purple and Egyptian fine linen, faring on perpetual banquets—his whole thought centred on his lowest self. But in the other life he is plunged into the direst distress. Whilst the beggar, who had lain at his gate, and whose name, "God is my help," is an indication of his character, is blessed with the society of earth's noblest. We are forming character by our daily temper and actions towards God and man; character is forming destiny; and when destiny is once determined it is unalterable (Rev. xxii. 11).

WEDNESDAY, July 10. Luke xvii.

The world is full of hate and evil. We are perpetually putting stumbling-blocks in each other's way, and making life more difficult for our fellows. Let us take heed to ourselves and to them. Let us obey the law of perfect love and the consideration of others. Let us be always willing to forgive where there are signs of true repentance.

Do these precepts seem too high to be attained? If so, let it be remembered that He giveth more grace on the only condition, on our part, that we open our hearts to receive it. Faith is the power of God-receptiveness. As the tiny seed opens to receive the forces of nature, so faith opens to receive the mighty power and grace of God. Only we must see to it that our faith is coupled with humility, for when we have done our best in ploughing the soil, or in keeping sheep, we are unprofitable servants, having only done our duty. True faith will not only be receptive and humble; it will not only be thoughtful of men and full of ministry to Christ, but it will give glory to God (15).

Clearly enough our Lord foresaw the approaching dissolution of the Jewish state. There was no help for it. Suddenly and inevitably its doom must befal, as the deluge on the old world, or the overthrow of Sodom. The Roman eagles would gather round the devoted city, and only instant flight would avail. The early disciples were warned by these words, and escaped to Pella, before Titus struck the last blow. Since then other catastrophes have befallen, and, finally, the day of doom will break on our world—to all of which the Master's words have been and will be appropriate. We must hold lightly to the present, looking for and hastening unto our eternal home.

THURSDAY, July 11. Luke xviii.

There are three phases in our Lord's teaching about prayer—that of Matt. vi., this chapter, and the words of John xiv., xv. In the second, or intermediate phase, He exhorts to importunity and urgency. There is an aspect in prayer which we are in danger of overlooking, when the skies are blue and the sun of prosperity is shining—the need of holy "violence." This is taught us in the first parable of the chapter, by a striking contrast, which may be stated thus: If an unjust and abandoned judge grants a just petition at last, out of base and selfish motives, and to save himself from being worried, because it has been urged by a defenceless, helpless woman, for whom he cares nothing—how much more shall the just and merciful God hear the cry, and avenge the cause, of those whom He loves! Our heavenly Father does not need any worrying into mercy, but the blessing may not be ripe, or we ourselves not fully prepared to receive it.

But let it never be forgotten that those who would be justified, and stand accepted before God, must be prepared to be nothing in their own estimation. It is our part always to remember that we have no claim on God save through his mercy. For such there is propitiation, and acceptance (13, R.V. marg.).

The key to our Lord's conversation with the young ruler lies deep. He had asked what he should *do*, Jesus tells him what he must *be*. He must be so full of love to others as to be willing to sacrifice all for their sakes. It is through a perfected love that we perfectly live, but we must live before we love.

The chapter closes with an illustration of importunity in prayer (39). O soul, do not take a denial, if thy cause is a just one, but let every hindrance and delay only increase thy earnestness.

FRIDAY, July 12. Luke xix.

Under what different phases does our Lord's character appear in this chapter! He is represented under aspects that alternately charm and awe us. First, He is the welcomed and honoured Guest of the publican, who for years had been striving towards the light—it may be since the days of John the Baptist, when many of his class began to live a new life. To his house the Saviour goes in search of a lost sheep.

But, next, we see this same pitiful and gentle Master seated on the throne, and taking account of his servants, the unfaithful among whom account Him an austere man; whilst, to all of them, his judgment seat is a mirror at which they find themselves revealed.

To this succeeds a further revelation of his character, when, in humble triumph, He rides the lowly colt, amid the hosannas of his followers. His royalty is not that of the kings of the earth. It is based on character. It is ignored by the proud, but welcomed by the poor. It is fairest to those whose eyes are anointed to penetrate the veil, and discern the eternal realities.

But this is not all. We hear Him speaking as Prophet, and detect his tears as Patriot. His heart is full of woe for the city He loved, as He detects the gathering shadows of the night. Once more He enters the temple to cleanse it. Once more He sits there to teach. Once more the crowds gather, while his enemies plot against his life. In which of these phases of character does He come to thee?

SATURDAY, July 13. Luke xx.

This was almost the last day of our Lord's public ministry to Jerusalem, and it was a day of strife and conflict. The chief priests, elders, and scribes were intent on entrapping Him, but they were themselves entrapped and silenced, for they could not answer his questions. He held them up to the view of all men in the parable of the vineyard. He depicted their unutterable overthrow in his reference to the rejected corner stone, on which they would be broken, and to the stone cut out of the mountain, without hands, which would grind them to powder.

With what infinite wisdom He detected and exposed the sophistry of those who pretended that they were just men, and came to catch his words (20)! Our Master can search our hearts, and read their inner secrets; does He find us rendering to God the things which are his? We are coins, bearing the image and superscription of the Eternal; are we circulating for the increase of his wealth?

The Sadducees were also silenced. They stood for the broad school of thinking among the Jews, and denied the future life. Our Lord showed they could not do this, consistently with their faith in the Bible; and, from a most unexpected verse, proved that Abraham, Isaac, and Jacob were living, centuries after their death, since God described Himself as their God, and it was impossible to suppose that He could call Himself the God of those who had ceased to exist.

Finally, our Lord applied to Himself one of the greatest of the Messianic Psalms (cx.); and in the hearing of the people denounced Pharisees and scribes. Here is the wrath of the Lamb. To these He is the savour of life; to those of death. The same sun that softens wax hardens clay. F. B. M.

Y.M.C.A. Conference at Oxford.

[BY OUR SPECIAL COMMISSIONER.]

FOLLOWING the opening proceedings of the Conference of Young Men's Christian Associations at Oxford, reported in our last issue, the delegates assembled at 9.30 on Wednesday morning at a devotional meeting conducted by Rev. W. Bradfield, B.A., of Wesley Memorial Church, Oxford. His brief address, based on 2 Tim. ii. 4-6, may be summarised in three points of advice to Christians, (*a*) Don't get entangled; (*b*) Keep the rules; (*c*) Work hard.

The chair was then taken by Mr. Alderman Anderson, of Belfast, in the regretted absence of the president, Sir George Williams, through ill-health. The "Roll Call" was taken, and in addition to the four countries forming the United Kingdom there were present representatives from Australia, Canada, India, South Africa, and the Continent of Europe, with a coloured brother from West Africa. A letter of greeting from Sir George Williams was read to the conference, and it was unanimously resolved to send the following telegram in reply: "Delegates assembled at British Conference deeply regret your enforced absence. They send most affectionate greetings, and earnestly trust that by the Divine blessing you may speedily be restored to your usual health." A loyal and dutiful message was also forwarded to the King. These preliminaries over, we settled down to the consideration of

THE ACTIVE MEMBERSHIP.

The introductory paper was written by Mr. J. H. PUTTERILL, and read in his absence by Mr. Basil Hewer, one of his colleagues in the secretariat of the Central London Y.M.C.A.

The title of the paper was "The Relation of the Member to the Primary Work of the Y.M.C.A." Mr. Putterill dealt first with the field of operations. "It is estimated that there are in this country at least five millions of young men between the ages of fifteen and thirty. These form the constituency among which the Association has to work. What is the spiritual condition of these young men? Taking as a criterion the attendance at public worship, it is safe to say that not more than ten per cent. of the young men of the United Kingdom attend a place of worship, thus we are face to face with the fact that there are 4,500,000 of young men whose spiritual condition is such that they have so little interest in the Kingdom of God as never to be found worshipping in his house on the Lord's Day.

"How appalling is the fact that nine-tenths of the young men of this country, at that period of their lives when character is formed, and when they are most exposed to the temptations which work ruin in men's lives, should be without that knowledge which alone can insure for them victory over sin, the saving knowledge of the Lord Jesus Christ! The question then is, 'How can these young men best be reached with the Gospel message?' The Churches notwithstanding their manifold activities to-day, are

ONLY TOUCHING A SMALL PROPORTION

of the young men of our land, and to deal with the four-and-a-half millions outside of Church influence demands a special missionary organization. This is provided in the Young Men's Christian Association.

"But it is an important question for us to ask, 'Are our Associations to-day accomplishing all that can be expected of them?' We need to look to our machinery. The basis of our work is clear and distinct. 'The Y.M.C.A. seeks to unite those young men who, regarding the Lord Jesus Christ as their God and Saviour, according to the Scriptures, desire to be his disciples in their doctrine and in their lives, and to *associate their efforts* for the extension of his Kingdom among young men.' It is clear, therefore, that members should *unite* to do the missionary work of the Association. But do they? Unfortunately a great many of our members not only do nothing, but have no sense of responsibility concerning the matter.

"Many members join the Association only for the advantages they can secure, not for the good they can do, so that our membership roll, as at present constituted, does not represent the real working force of our Associations. What, then, is to be done?"

Mr. Putterill's paper contained five suggestions which may be briefly summarised thus:—(1) To give more prominence to the fact that the Association is a union of *workers*, and affords opportunities for those who desire to use their efforts on behalf of young men; (2) To restrict the *membership* (as distinct from associateship) to

THOSE WHO WILL WORK;

(3) To organise the work of the Association so that everyone may have a definite sphere of labour; (4) To meet frequently as workers to report progress, and plan further effort; (5) To trust the workers, even the young and comparatively inexperienced, seeing that in that way responsibility will be felt and efficiency attained.

A somewhat desultory discussion followed. Many of the speakers had failed to grasp the main point, which was, "Should the membership roll of a Y.M.C.A. be made up of all and sundry who were eligible because they were Christians, or should it represent the actual working force of the Association without any 'deadheads'?" Some Associations are already practically working on the lines suggested by Mr. Putterill, and only enrol as "active members" those who undertake to engage definitely in the work of winning young men for Christ. The question whether those who, being Christians, are not active workers should be called honorary members or associate members is one which must be settled by each individual Association. The main point is to get a reliable working membership which will be in fact, and not merely on paper.

A noonday service had been arranged at the University Church, with a sermon by the Dean of Norwich (Dr. LEFROY), in which he gave a masterly exposition of the two-fold statement of the Lord Jesus Christ, "I am the Light of the world," "Ye are the light of the world" (John viii. 12; Matt. v. 14). A collection was taken for the Oxford Y.M.C.A. Building Fund.

The delegates were entertained at luncheon by Mr. MARTIN J. SUTTON, after which a garden party at Headington Hill Hall, the seat of Mr. G. H. MORRELL, M.P., afforded a pleasant break in the round of meetings, though even here a meeting was held in

THE INTERESTS OF THE FOREIGN WORK

of the Y.M.C.A. Mr. SEAGRAM presided, and addresses were given by Mr. W. M. OATTS, who has just completed a world tour; Colonel CANDY, who gave some interesting information about Y.M.C.A. work in Poona; and Mr. R. D. PRINGLE, who spoke with special reference to Bombay (where he spent some years as secretary) and Burma.

The evening found the magnificent Town Hall crowded for the public meeting. The MARQUIS OF NORTHAMPTON presided, and urged that the Y.M.C.A. should run its social or recreational work side by side with its more definitely religious work, taking care that the former should never have predominance over the latter. Christian young men should feel their responsibility. There was a test which every member of a Y.M.C.A. should apply to himself—had he ever during his membership said one word or done one thing to help his fellow-member nearer their Lord and Master? To enter as a member was the first step, but the second one was much more important—the setting of an example, the having an influence on all whom he met in intercourse, and by his influence and example helping others to follow humbly the footsteps of the Lord Jesus Christ.

Mr. ROBINSON SOUTTAR,, a former President of the Oxford Y.M.C.A., spoke of the Conference as an opportunity for each delegate to get a spiritual uplifting, the influence of which he might transmit to his own Association on returning home.

The BISHOP OF LIVERPOOL, who, naturally, had a most hearty reception in Oxford, spoke of four great qualifications which went to make a missionary to young men. First and foremost there was the separate life, not separation from society but from sin, not separation from the world but from worldliness. Secondly, there was saintliness, which was not the doing of extraordinary things, but the doing of

ORDINARY THINGS EXTRAORDINARILY WELL.

The third great quality for a missionary to young men was simplicity; and fourthly, there was self-sacrifice. If a man possessed these four great characteristics there would be no limit to the peace, the fruitfulness, and the joy of his life. The musical part of the meeting was admirably rendered by the Free Church Choir Union, under the bâton of Mr. Alfred Wiblin.

Thursday morning's proceedings opened with a devotional service conducted by Hon. and Rev. W. TALBOT RICE. Two papers followed, one by Mr. JOHN SAMUEL, of Glasgow, on "How best to extend and develop the Social Work of the Associations," the other by Mr. COPEMAN, of Cork, on "Financial Problems, and How to Solve Them."

In the discussion on the first paper, the perennial controversy about "religious" and "secular" was very much in evidence, but there is, fortunately, among Y.M.C.A. workers a growing disposition to abandon the "separate compartment" theory of life, and to recognise that the whole man, body, mind, and soul must be consecrated *and used* for the service of God. Many instances of the advantage of social agencies were given. Professor GLADSTONE referred to a young man who joined the Association for the sake of the reading-room, and was led to attend the Bible class through which he was converted. A delegate from Walsall spoke of one of their former secretaries, now a missionary of the L.M.S. in New Guinea, who was brought into the Association by the attraction of a social evening. The moral of the whole discussion was, Neglect no means of attracting young men to the Association rooms, and let the Christian influence of the members be fully exerted on all who are thus brought into touch with them.

The delegates were entertained at luncheon on Thursday by members of the University, represented by Dr. JACKSON, Rector of Exeter College, who throughout the Conference showed much practical interest.

The afternoon was devoted to a visit to Blenheim Palace. The DUKE OF MARLBOROUGH met the delegates, and with great courtesy did the honours of his ancestral home. In the evening Mr. M. H. HODDER, of London, presided over a meeting in the Town Hall for devotional exercises and to receive reports of American and Colonial work. Mr. W. H. MILLS, secretary of the English National Council, who returned only the day previously from attending the Jubilee Convention of the American Y.M.C.A., spoke enthusiastically of the work as he and Mr. Putterill had seen it in the cities of Canada and the United States. Mr. and Mrs. OATTS, who also spoke, referred to their trip round the world, and to the opportunities they had had of seeing and helping Y.M.C.A. work.

Friday morning brought the closing function of the Conference, a farewell service in Mansfield College Chapel. A large proportion of the delegates were members of the Free Churches, and were accordingly much interested in this Free Church College, which, for beauty of position and architecture, compares favourably with its fellows of older foundation. Dr. FAIRBAIRN, the Principal, conducted a short devotional service, and then gave a most interesting historical *resumé* of Oxford as touching its collegiate life. He concluded with an appeal to the Association not to relax its efforts to reach and teach young men. He would rather be a teacher than a preacher, for the latter sometimes got no further than the ears of the people, but a teacher could more effectually reach the heart and influence the will.

Cruelty to Animals.—Mr. Sidney Trist (Editor *The Animal's Friend*, 32, Sackville Street, Piccadilly, W.) is willing to lecture—with or without lime-light views—to any organization connected with a place of worship, on scientific experiments on living animals, and other forms of cruelty to the lower creation. Mr. Thomas Clemo (same address) offers to each applicant a free copy of a booklet containing the opinions of the late Queen Victoria, Archdeacon Wilberforce, Dr. Talmage, and others, including eminent medical specialists, on the utility and the morality of the practice

867

Regions Beyond Missionary Union.

HARLEY HOUSE, Bow, was on Friday the rendezvous of a large number of Christian friends, gathered together with the twofold object of showing their continued interest in the institutes which form the centre of the Regions Beyond Missionary Union, and of hearing of the blessing which has attended the efforts of the agents in home and foreign fields. The afternoon meeting was held in Harley Street Chapel, and was presided over by Mr. T. A. Denny, who spoke of the numerous difficulties with which missionaries have to contend. Referring to the storm which has passed over China, he spoke of it as indicating God's anger with us as a nation. It is no secret that during the whole of her late Majesty's reign half a ton of opium had been sent into China every hour; and now the country is told that the Government are unable to make any effort to decrease the facilities for supplying this poison.

A *résumé* of the work of the year was read by Mr. E. A. Talbot. Its opening words were a pathetic allusion to ten missionaries formerly connected with the Institute, who in China had been slain for the Word of God and the testimony of his Son. A note of thanksgiving was raised for the partial recovery of Dr. Harry Guinness, in answer to a

REMARKABLE CONCERT OF PRAYER

from every part of the land. For practically the whole session the Institute has been deprived of its beloved acting director, and especially has he been missed in his eloquent advocacy of the missionary cause throughout the country. Thirteen new men were received for training at the colleges. At Harley College thirty-eight men have been in residence, six of whom have taken the Livingstone College course of instruction in the elements of medicine and surgery at the completion of their ordinary theological study. Ten students have been resident in Cliff College. The evangelistic work of the students in and around London has been carried on as usual, nearly 700 indoor addresses being given, and 177 in the open air. Over 1,000 visits have been made to homes of the poor, and 146 to the London Docks. A second contingent of workers has left for

THE NEW BEHAR MISSION

in North India, and the staff of the Congo Balolo Mission has also been strengthened. Three have left for Canada, and many others are shortly leaving for Newfoundland, Paraguay, Jamaica, &c. Of the deaconesses, three have left for India. A new station has been opened on the Upper Congo at Baringa, and the necessary school, chapel, and houses erected by the missionaries. The whole of the cost of the new steamer *Livingstone*, has been provided, but a sum of £3,000 is still necessary for her transport and reconstruction on the Upper Congo.

In the course of a brief address, Rev. Silas Mead spoke of the session just closed as one of the happiest and most successful in the history of Harley College. He had only one regret, the over-anxiety of the students to get through their course, which had resulted in prostration. Similar testimony to the thoroughness and devotion of the students at Cliff was borne by Rev. J. F. T. Hallowes. The men have been "law-bound, love-bound, work-bound, and above all, they have been Christ-bound."

Concerning the women's branch at Doric Lodge, Miss Duff had an interesting report to give. The labours of the deaconesses among the homes of the poor have been maintained with untiring devotion. Medical work, mothers' meetings, and night schools are among the numerous channels through which Christian

COMPASSION FOR THE MULTITUDE

is caused to flow. Bromley is also a training ground for lady missionaries, the district affording every opportunity for the development of their gifts, and the exercise of love and sympathy for those in need.

Pastor Hayes told of the progressive evangelistic work which is carried on week by week. The three mission halls, with their seating capacity of 1,300, are quite insufficient to accommodate the numbers desirous of worshipping at the services. At Berger Hall there is the second largest Sunday-school in East London. Nearly the whole of its seventy teachers have passed through the school. In this hall no fewer than thirty-seven meetings are held weekly.

Reviewing the operations of the R.B.M.U. at home and abroad, Dr. Grattan Guinness found many causes for gratitude to God. He announced that Dr. Harry had arrived in Tasmania, and expressed the hope that his visit to the colonies will result in awakening a deeper interest in the Union. Apart from the sixty missionaries who are being supported, Dr. Guinness referred to the extensive work of the 900 former students in all parts of the world, of whose labours encouraging reports are ever coming to hand. Rev. F. B. Meyer followed, and in a few words, said he assumed the responsibility of the office of Dr. Harry Guinness, in answer to a call from God. He trusted that by relieving him of his onerous duties, many years would be added to the life of their beloved director.

After tea, a meeting was held in the grounds of Harley House, under the presidency of Mr. R. C. Morgan, when addresses relating more particularly to effort abroad were given by Missionaries.

Foreigners in London.

THE thirty-ninth annual gathering of the friends and supporters of the Eglise Réformée Evangélique Française of Bayswater, and of the Mission to French-speaking Foreigners in London in connection with it, was held a few days ago in the grounds of Grove House, Regent's Park. The presence of upwards of 100 children of different nationalities from the French Schools near Fitzroy Square, who in turn sang hymns and lovely "rondes," added much to the interest of the meeting, and Rev. Herbert Marston addressed a few words in French to the young ones. The meeting was held in a tent, the chair being taken by Mr. T. Cheney Garfit.

Pasteur Du Pontet-de La Harpe, the founder of the Church and Mission, was unfortunately prevented from taking part in the proceedings, owing to a chill. In his absence the report was read by Mr. J. G. Ryffel, secretary, and comprised some encouraging information.

Authorization has been given by the Archbishop of Canterbury to the Bishop of London to allow Rev. J. J. Coxhead to invite Pasteur Du Pontet-de La Harpe, to preach in French in the parish church of St. John's, Fitzroy Square, for the benefit of the large cosmopolitan population of the district. In all the departments of the Mission the year has been one of healthy efficient activity, attended with gratifying results. The missionary spirit which distinguishes this congregation has derived a new impetus from the visit of Captain Bertrand, of Geneva, the originator of the Zambesi Society. Some 170 children of thirteen different nationalities have been educated in the schools, making a total of 1,245 since their opening; 329 foreign governesses have availed themselves of the advantages offered them by the Bienvenue Home; seventy have been helped to situations; 350 foreign servant girls have applied to the Société Protestante Française de Placement, which has provided 150 of them with situations. The young men of the Church have formed themselves into a regular association, with the object of mutual, social, moral, and spiritual improvement, and Gospel work.

The distribution of Bibles, New Testaments, and tracts has been carried on during the year through the instrumentality of twelve regular workers, with occasional friendly assistance. The total receipts from all sources amounted to £2,502 18s. 4½d., and the expenditure to £2,463 4s. 8d. Deeply interesting addresses on the importance of a work of this kind to promote the interests of the kingdom of God, and to bring about real and solid *entente cordiale* between nations, were delivered by the Chairman, Revs. J. J. Coxhead, C. H. Irwin, Herbert Marston, G. R. Thornton, Mr. J. H. Gladstone, and Pasteur Samuel Monnier. It is to be regretted that the Medical Mission should continue closed for lack of £250 a year.

Portsmouth and Gosport Seamen.

WE are thankful to announce that, after thorough renovation and refitting, the "Henry Cook" Institute and Boys' Home, in connection with the above Mission, was reopened on May 29.

The need for such a work is very great indeed, as may be seen by the hundreds of young men wandering aimlessly about the streets until entrapped by music-halls or public-houses. Our object is to win them for Christ. For this, the Institute is provided with reading-rooms, in which good literature is provided, also quiet games and writing materials, a bath-room and beds.

Sailors and fishermen much appreciate the Home. The nightly attendance in the reading-room is about forty, and some testify to the benefit they received here as lads.

If space permitted the nightly attendance of lads under sixteen would be quite 100.

The cost of renovation and refitting has been great, and it is hoped that friends knowing the value and need of the work will not withhold their practical sympathy and support, but endeavour to lessen the burden and responsibility resting on the superintendent. She is in great need of helpers who could give their time to the work and live at their own charges.

Information can be obtained from Mrs. H. Cook, Stoke Road, Gosport, Superintendent of Mission. Gifts of magazines, games, clothing, &c., are urgently needed.

T. M. Riley, Captain K.R.R.

New Barracks, Gosport.

"Welcome Mission," Portsmouth.

THE thirteenth anniversary of this Mission was held on Sunday and Monday, June 23 and 24. On Sunday Rev. A. D. Cope preached in the morning and evening, and in the afternoon Mr. W. A. Limbrick (Protestant Reformation Society) gave an address on "Reformation Saving Truths." On Monday evening Mr. Hogben presided, and gave an outline of the history of the work which, since its commencement, has had continuous evidence of the favour of God in the conversion of sinners and the sanctification of saints. This year 120 persons have professed saving faith in Christ, forty of whom are naval or military men. He gave illustrations of how sailors working upon the "one by one" method are on many of H.M. ships leading their comrades to Christ, and stated his deep conviction that if ever the men are to be won for Christ this line of effort must be generally followed. Last year 105,000 copies of Mr. Hogben's booklet, entitled "A Greeting and Warning," were circulated, principally at the South African ports among our soldiers.

Several illustrations of the value of this mission were given. In the beginning of the work a soldier a Roman Catholic was saved. The priests tried in many ways to get him back; sent his comrades to disturb the meetings, and ultimately cursed and excommunicated him; but, notwithstanding their curses, he continued a good soldier of Jesus Christ, and his widow, who was present at this meeting, brought a message from his death-bed in Ireland, "Tell Mr. Hogben that the Lord has kept me, and I am going to heaven." The various branches of the work are in a state of spiritual prosperity.

Mr. Hogben is asking for £4,000 to purchase the freehold of the premises, and to build a small home for Christian men, with class-rooms, &c., for Sunday-school work: £540 has been given, and Mr. G. H. Fison, one of the trustees, being much interested in this work, has made a further promise of £300. Mrs. Buller (London) gave an address on "The Christian's Resting Place;" Miss Inge told of her own work for shop assistants; Rev. A. D. Cope of the joy he had during the past nine years in seeing God's power manifested in the work. Rev. J. Kemp, Captain Key, R.N., and others followed with hearty expressions of gratitude to God for what He has done through this Mission. A report for the past year will be sent on application to Mr. Hogben.

How to Win Men.

SOME six years ago the Christian workers at Brimscombe were much distressed at the gradual disappearance of the young men of the village from the Sunday schools and ordinary religious services, notwithstanding the fact that places of worship were plentiful and evenly divided, and a variety of efforts were made to influence them for good.

In 1895 Mr. S. G. Weaver, eldest son of the late Mr. Richard Weaver, in conjunction with representatives of the various denominations, decided to start a Bible-class for men on neutral ground. A suitable room in a central place being available, a start was made with seventeen young men. A working committee was formed, weekly contributions received from each member to defray expenses, and to form a benevolent fund, out of which to vote temporary relief to members in case of need. From the first God's blessing attended the effort, and the class now numbers 100 members. Many have removed from the neighbourhood, others have been called to the higher service of heaven.

Every Sunday afternoon the Scriptures are read, and a sound pointed Gospel address delivered. The word spoken has proved to many the power of God unto salvation. Upwards of 600 good religious books have been distributed at the annual meetings. These must be beneficial in giving taste for sound reading, and in checking the flow of pernicious and trashy literature. The Christian mill owners, Messrs. Evans Brothers, take a deep interest in this and every other movement for the social and spiritual well-being of the people, and in the summer occasionally invite the class to their beautiful grounds.

On a recent Sunday afternoon the members of the class, with their wives, together with Mrs. E. E. Evans' Bible class for women (the latter is held in the teacher's kitchen) were invited to Inglewood, the picturesque residence and well-kept grounds of Mr. Edward E. Evans. Members of the class contributed solos and quartettes, and it was my privilege to give a Gospel address. T. M. Wintle.

Pontymoile.

National Blind Relief Society.

ACCORDING to the annual report of this Society the subscriptions and donations last year were £270 less than the previous twelve months. Christian friends of the needy blind will, it is hoped, seek to arouse the interest of the British public in a Society aiming to provide the afflicted with small pensions, which enable them to remain in their homes with some small modicum of comfort, and without the bitter consciousness of having to drag down their dearest and nearest by the inert weight of their own dark helplessness. Last year the lack of funds compelled the committee to abandon the tea parties it has annually given to the blind poor in London, and to which the unfortunate sufferers looked forward as their one great day of gladness. Next year the cheap coal with which its club has brought warmth into their homes will have to be retrenched, and the year following may have to be marked by some other suppression. If so, to use the words of Miss Rhoda Broughton, who is pleading the cause of the Society, "silence and extinction will have overtaken as compassionate and eminently useful an effort to force a little happiness to grow in souls where despair would seem the only possible product, as ever a good man's heart framed or his hand executed." The hon. secretary of the Society is Rev. J. Pullein-Thompson, The Vicarage, 27, Tite Street, Chelsea, S.W.

Boys Wishing to go to Sea.—So many of the boys have recently been sent into the Royal Navy and mercantile marine, that there are at present a number of vacancies on the *Arethusa* and *Chichester* training ships, for poor boys of good character who wish to go to sea. Mission workers, teachers, and others interested in such boys—between fourteen and sixteen years of age—are invited to communicate with Mr. H. Bristow Wallen, Secretary, 164, Shaftesbury Avenue, W.C.

Cheshunt College.

THE 133rd anniversary of the Countess of Huntingdon's College at Cheshunt was held on Thursday last. Everything contributed to the success of the occasion. The fineness of the weather enabled visitors to see this important College at its best.

In the morning Divine Service was held in the College chapel. The sermon was delivered by Rev. Alex. Connell, M.A., B.D., of Regent Square, who took for his text Num. xi. 29: "Would God that all the Lord's people were prophets." He dwelt on modern phases and methods of prophecy, and enlarged upon the results which would follow if the spirit of prophecy fell on the Christian community at large. Savonarola was sustained by his mighty genius in the pulpit; but the preacher of to-day would find his genius to be in his congregation if the spirit of prophecy were manifest in the pew.

At the luncheon served in the dining hall, Mr. J. Compton Rickett, M.P., presided. The presidential address, by Dr. Whitehouse, showed the breadth of the college curriculum, and the strenuous work which had been accomplished during the past session both by students and professors. The college is now affiliated as a Theological School of the new London University. Rev. R. Lovett, M.A., stated that the expenditure had been upwards of £3,000 for the session, towards which £2,758 had been contributed by various churches. Although a deficit seems to be a permanent spectre, nevertheless the past session had seen an increase in the number of contributing churches and new subscribers. An address was also given by Rev. J. Morgan Gibbon, who pleaded, not so much for academic distinction, as for power in the pulpit.

The afternoon gathering was held in the College chapel. Reports of the studies were presented, and prizes and certificates awarded. Rev. R. Wardlaw Thompson, Foreign Secretary of the London Missionary Society, addressed the students. Touching reference was made to the loss by death of three distinguished *alumni*, J. Owen Whitehouse, Urijah Thomas, and James Chalmers of New Guinea.

Personalia.

When Rev. Dr. Theodore L. Cuyler heard of the proposal to erect a memorial statue of him in Cuyler Park, Brooklyn, he wrote at once to the friends in charge of the movement, begging that it should go no further. While by no means indifferent to the proposed honour, he felt that he could not conscientiously consent to the outlay in such fashion of the large sum of money involved.

Friends attending the recent Mildmay Conference may have noticed, as they left the hall by the door of the Deaconess's House, that this year Colonel Sandwith did not occupy his usual place to receive their free will offerings, and to greet them with a smile. They will learn with much regret that his absence was occasioned by illness, and they will not fail to pray that a life so valuable may be yet further prolonged.

It was to the deep regret of a wide circle of friends that Captain J. Kearney White found it necessary to retire from the office of secretary to the Scripture Readers' Society for Ireland owing to advancing years. In him the Readers have had a kind and generous leader, whose brotherly sympathy and counsel ever cheered and encouraged the workers to greater zeal in promoting the interests of the Society and extending the Kingdom of Christ in the Sister Isle. Captain and Mrs. White a few days ago were presented by the Readers and friends with a hand some address and other tokens of the loving esteem in which they are held.

Mr. A. V. Liley, of the North Africa Mission, who has spent nearly seventeen years in North Africa has just returned to this country with over 100 beautifully-coloured lantern slides made from his own negatives. Some of these photographs could only have been obtained by a resident in the country, and one who had gained the confidence of the people. The slides illustrate an instructive and interesting lecture on Arab life, the Moslem religion, and missionary work in Tunisia. Mr. Liley would be glad if friends could kindly arrange meetings for the autumn at which he could give his lecture and tell of the spiritual needs of the people of North Africa. He is prepared to provide lantern, screen, light, and all necessary apparatus free of charge. The lecture will doubtless prove a stimulus to missionary work. Address, North Africa Mission, 31, Linton Road, Barking, London, E.

Obituary.

MR. W. WILBERFORCE BAYNES.

BY the death of Mr. William Wilberforce Baynes, J.P., D.L., which took place recently at Bromley, the Baptist denomination loses one of its most honoured members. Mr. Baynes was a son of the late Rev. Joseph Baynes, for fifty years Baptist minister at Wellington, Somerset, and brother of Mr. A. H. Baynes, the secretary of the Baptist Missionary Society. With that society Mr. Baynes had long been associated as a member of the committee, while for some years he acted as treasurer to the Baptist Union. He served also on the committees of the Religious Tract Society and of the British and Foreign Bible Society.

REV. JOSEPH COOK, LL.D., BOSTON.

The announcement of the decease of the well-known American divine, Dr. Joseph Cook, who passed away recently in New York in his sixty-third year, will recall to many the days when his "Boston Monday Lectures," in defence of Christian truth, and, as against the materialism of the Huxley School, attracted world-wide attention. The lectures were published, and had a great vogue. They possess, indeed, much more than a passing value. At a later period his mind became somewhat clouded, as the result of illness, and he withdrew for a time from public work. During the past few years Dr. Cook had again engaged in lecturing and literary work. He made many friends in this country during a lecturing tour upon which he engaged, with considerable success, in 1880.

BISHOP PARKER, NORTH INDIA.

After a lingering illness Rev. E. W. Parker, D.D., Bishop for Northern India of the Methodist Episcopal Church, passed away at Naini Tal on June 4. His death came with the shock of a personal loss to a great number of Christian workers of all denominations. Principal Scott, of Bareilly Theological Seminary, in a tribute to his friend and Conference colleague of forty years, says:—He was converted in 1853, and arrived in India as a missionary in 1859. His range of appointments was wide in Rohilkhund and Oudh. For many years he was Presiding Elder in both these Provinces. In May, 1900, he was chosen Missionary Bishop of Southern Asia. Far-seeing in plan, fertile in resource, a good legislator, and tireless in executive, he was a marvel to all who knew him. Many of the most fruitful enterprises in the North India Mission were initiated by him. He had a genius for calling out and training men for mission work, and this gift alone would have made his work in India great and imperishable

Notices.

Mrs. Mans, of Paris, Ontario, Canada, desires to thank Mrs. Tann for sending her The Christian. She has addressed a letter to Mrs. Tann, care of this office, which will be forwarded on receiving address.

Applicants for Tracts.—Mr. S. Hodgson, 17, Hissall Street, Hanley, Staffs.; Mr. Carl Henkes, 10, Doggett Road, Catford, S.E.; Mr. G. Murray, 14, Fairfield Road, Higham Hill, Walthamstow, E.; Mr. F. G. Sudborough, 3, Lamb Lane, Mare Street, Hackney, N.E.; Mr. S. A. Fox, evangelist, 13, Cromwell Street, Nottingham; Mr. J. F. Curling, 5, Church Street, Chester; Mr. Geo. Holmes, Misión Evangélica, Gibraltar.

Communications Received with Thanks.—W.A.L. A.J.S. F.S.J. S.T. J.J.K. W.L. J.L. A.H.W. Miss F. H.T.W. J.W. T.M.S. F.J.C. E.D.B. R.C. C.R.H. Baron P. J.B. E.S.B. G.S.G. P.A. B.F.A. R.McC. J.G. E.H. C.P. G.M. Mrs. B.R. A.B. S.B. W.D.D. J.C. M.M. F.B.M. G.H.G. S.E.B. J.K.W. F.W. R.J.K. B.H.K. C.C. F.B.M. T.G.W. A.W.B. A.T.W. McK. H.G. F.G.S. A.K. J.J. W.R.B. F.W. S.A.F. F.H.S. A.N. Miss L. G.H. J.N. J.F.T. M.P. D.J.E. H.L. W.W. R.S. J.A.C. D.H. T.C. G.S.J. J.S. J.D.C. E.P.F. F.C. J.H.T. W.E.W. G.W.L.B. E.H.W. J.W. M.L.J. M.E.H. C.B. L.B. Sir C.S.K. J.G. J.Y. W.A.L. C.P. F.A.F. W. R.F.E. W.F.

Bryn Celyn, Abbey Road, Llandudno.—This house was recently opened as a centre of Christian activity. The enterprise is another demonstration of the untiring devotion to the cause of the Gospel of the widow of Dean Goode, who has acquired and furnished this residence at her own cost. It is to be used for the purpose of holding meetings in connection with home and foreign missions, and an occasional holiday resting place for ladies and gentlemen engaged in Christian work, who will be able, at a small cost, to avail themselves of well-furnished apartments in a house delightfully situated.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.)*

Uncle Tom's Cots.

MY Dear Young Friends,—It is now a long time since I wrote you anything about the cots at the Ragged School Union Home at South-end-on-Sea, in which you have shown so much interest. I am glad to hear from the matron that many of you have called at the Home, and kindly inquired after little Hannah and Rosy. Some of you, not being able to call personally, have sent inquiries to Uncle Tom; but a good many of you will have come into relationship with Uncle Tom only during the last year or so, and perhaps you wonder what is meant when you see the reference to Uncle Tom's Cots in the "Young People's Page." So for the benefit of these I will give a brief explanation.

I called at the Home at Southend one day in the spring of 1899, and found among the many crippled children who were there a little girl, named Hannah, aged eight years, whose case was a very sad one. She had been, about fifteen months before, knocked down in the school playground, the blow resulting in hip disease. She was taken to the Royal Free Hospital and remained there a whole year; then she was discharged a helpless little cripple, with irons round her waist and down each leg—really encased in an iron frame.

The poor child was a terrible burden to her parents, who, though very respectable, were poor, and had to work hard for a living. A kind friend called on her mother one day, and proposed that Hannah should be sent to the Cripples' Home at Southend; and her mother was delighted with the proposal. A great number of crippled children who have visited the Home have derived so much benefit from the change that it was thought that little Hannah might also be greatly improved; while at home she could not possibly receive the attention and care so much needed. So arrangements were made, and Hannah was sent for a holiday; and it was then that I saw her.

It was thought that while a fortnight's stay would certainly strengthen her, yet it could hardly be expected that she could derive permanent benefit from so short a holiday. But, I asked, was it possible that a prolonged stay at the seaside would restore a crippled child? and I called upon Hannah's doctor and put this quest to him. His reply was to this effect: There are a great many little sufferers who visit the Home, with whom there is little or no possibility of recovery in their own homes, but who, through a prolonged stay at Southend, would doubtless be permanently restored. And in his opinion Hannah's was a case in point.

I made inquiries of the Ragged School Union, and ascertained that the cost of maintaining Hannah at the Home for twelve months would be about £15; and I asked the numerous nieces and nephews of Uncle Tom to defray this cost. Well, the result was that far more than this amount was received, and for a time two cots were maintained through your munificence—and Hannah has remained at the Home ever since!

Of course, we had all hoped that she would be able to walk ere this; but I am sorry to say that she is still in splints, and is wheeled about in a spinal carriage. She has grown considerably during the two and a half years she has spent at Southend; and, better still, she has learnt to love the Saviour, and is beloved by all who come into contact with her. She is a very patient child, although naturally she longs for the time when she will be able to run and skip with other girls of her own age; indeed, she sometimes dreams that she is able to walk again. I recently asked the doctor how she was getting on, and the following is his reply, which you will be glad to see:—

"I am pleased to say that our little patient, Hannah, at the Cripples' Home, continues to improve, and I am hopeful that another summer at Southend will prove so beneficial as to allow of her getting about without a spinal carriage."

I must thank you for the flowers and toys which you have sent from time to time; they have greatly cheered Hannah. She has been pleased to know that friends at a distance think of her, and it has delighted her to share her joys with other unfortunate little sufferers. I remember once when I called at the Home she was playing with two nice dolls which had been sent her; and such is the desire for sympathy in a case like hers, that she had actually bandaged them up, pretending that they were both cripples! I hope that the next time I write you I may be able to say that she is able to walk, even if it is with the aid of crutches.

I am very grateful to you for having so heartily responded to my appeal on her behalf, and I hope that you will not grow weary in well-doing, but that you will at any rate continue to maintain the cot over which is a board bearing the inscription—

UNCLE TOM'S COT

Little Rosy, who occupied the second cot for a time, I regret to say, is now in the hospital, but she is expected to return to the Home shortly, when I hope that she will be greatly benefited.

I ought to add that during the year about 3,000 halt and maimed, and sometimes blind, little sufferers are sent at least for a fortnight to the various Homes of the Ragged School Union; and in the Home at Southend from two dozen to three dozen crippled boys and girls may almost always be found. Any of you will be heartily welcomed whenever you may be able to call. Further particulars respecting this and any of the other numerous branches of the Ragged School Union may be obtained from Mr. John Kirk, Secretary, 32, John Street, Theobald's Road, London, W.C.

F. T. Watt.

"The Christian" Bible Searcher.

NEW QUARTER.—RULES.

Answers to the "Bible Searcher" are acknowledged in two lists:—

(1) Those received up to Monday morning, in the next Thursday's issue.

(2) Those received later, in the one following. Answers for the "second list" which reach the office after mid-day Wednesday are too late. Those from Scotland and Ireland only will be received till Thursday morning.

No Concordance may be used or help given with the answers, but the questions may be explained when necessary.

No papers can be re-examined.

It is necessary that letters should be *properly stamped*, and that names should be written *very distinctly*. A star (*) is given for neatness and extra care in answering the questions.

A Prize Competition is given the last week of March, June, September, and December. To be eligible, every child must have been correct nine times during the preceding twelve weeks.

Those whose 10th or 13th birthdays occur during the quarter may continue the weekly Searcher in the same division, but must enter for the Prize Competition for their actual age. There is no limit of age for weekly competitors; but no one above eighteen years of age can enter for the Quarterly Competition.

All communications must be addressed to "Uncle Tom," the Young People's Editor of "The Christian," 12, Paternoster Buildings, London, E.C.

THIS WEEK'S BIBLE SEARCHER (No. 285).

Bible Clock.

Make a circle to represent a clock; mark off the hours from one to twelve, and taking the word

STRENGTH

for one o'clock, find texts in which this word occurs, having two, three, four, to twelve words to represent the hours. Chapter and verse must be given. *Select from the Psalms only.*

[Children under *ten* do any 4; under *thirteen*, any 7; under *seventeen*, any 10.]

HONOURS LIST.

The following have been correct each time during the quarter.

B—Violette Birney, Frances Burnett, Ella Berryman, Lucienne Brabandès, Massy and Conyers Baker, Mabel, Evelyn, Ileene and Hilda Barstow.

C—Hannah Chapman, Lydia Cleary, Duncan and Hyde Campbell, Kitty Cope, Henry Colville.

D—Stanley Drew, Dorothy Daintree, May Darroll, Marie Denizot, Thomas Dunn, Ethel Dancy.

F—Percy Fitch, Vincent, Mabel and Olive Fleet.

G—Colin and Margery Graham-Brown, Dorothy Gray, Dorothy and Gladys Gibson, George Goodall.

H—Violet Holford, Henry Harvey, Sydney Hanford, Dorothy Huvergal-Shaw.

I—Daisy Iredell.

J—Hilda and Winifred Jeffery, David Jameson.

L—Mary Law, Gladys Lee.

M—Alan Marshall, Evie and Alec Miller, Dorothy Morris, Charlotte Millar, Margie Marston, Barbara Maconchy, John and Ella MacMurray, Dorothy and Winnie Mace, Godfrey Miller, Ella McFadzean.

N—Amy and Maude Nottage.

P—William Porter, Kathleen and Ethel Pasley, Gladys and Isabel Phipps.

R—Marion Richards, Alice Reid.

S—Margery Smart, Betty Stocks, Effie and Ellen Simpson, Stanley W. Smith, Evelyn Shaw, Flora Smith, Christine Soans.

T—Dudley Tove.

W—Stephen Wilson, Nora and Ellie Wyatt, Charles Wingrave, Fannie Wheeler, Edward and Edith Wheeler, Pringle Wilson, Nellie and Rachel Wilson, Kathleen Wingrave.

283—Correct answers (second list) received from:—

A—Margery Ashdown, Mabel Ashwell*.

B—Gordon Boxer, Violette Birney, Frances Burnett*, Marianne and Evelyn Butlin, Beatrice Brouard, James Barker, Maud Bunn, Louis Berthé, Louise Betts, Massy and Conyers Baker, Ernestine Buhl*, Lucienne Brabandès, Leonard Browne*.

C—George Cary, Ida Cullen*, Alice Crang, Stanley and Percy Chappell, Duncan* and Hyde* Campbell, Walter*, Jessie* and Maggie* Carter.

D—Allison Devonshire, Thomas Dunn*, Hilda, Elizabeth and C. Drayson, Harold and Gladys Davis, Vera Dickinson*, Marjory Dyke*, Marie Denizot.

E—Leonard and Olive Ewin.

F—Laura Finch, Gwendolen and Eirene Fennell, Phyllis Fry, Louise Filhol, Jeanne Faucon, Eva* and Mabel* Fletcher, Meg*, Agnes* and Lewis* Fullarton, Aileen and F. Figgis.

G—Henry Goulding, Daisy and Mary* Greenacre, Grace and Evelyn* Gulston, George Goodall, Ivy* and Hilda* Godfrey, Geo., Margery and Colin Graham-Brown, Dorothy* and Winnie Grove, David Gardiner, Aimée Guilbert, Constance Gabbett*, Edith Grieve*.

H—Violet Holford*, John C. and David Henderson, Edith, Winifred and Henry Harvey, Georgette Hoffman, Mary Haines.

I—Ami and Isabel* Inglis.

K—Margaret Kinnaird, Grace, Cecilia and Philippa* Kerr.

L—Arthur Llewellyn, Harry and Linda Lowe, G. Larwill.

M—Leonard, Dorothy and Winnie Mace, Daisie Mackenzie, Nellie and Bertie Mills, Margie Marston, Philip Martin, Charlie*, Jessie and Alex Morrison, Alice and Maisie* Mackenzie, Charlotte Millar*, Alec, Evie and Godfrey Miller, Barbara Maconchy, Irene Mabille*, Joy*, Ella and Margaret* McFadzean, Kathleen Morphey, John Macfarlane, Mildred Morgan*, Connie Murfin*, Dora Muir*, Daniel, Dorothy* and Margaret* Morris, Marjorie and John Martin.

O—Maude and Eva Oakes, Louisa O'Brien.

P—Laura Percy, Willie*, Ada, Eddie, Jessie and Connie Palmer, Enid and Kathleen Pincott, Mabel and Lucy Pelham-Burn, Isabel Perks, May Panes, William and Lizzie Porter.

R—Marjorie Rainey*, Gordon Remington, Maggie Reid, Elmina*, Cecily* and Jessie* Roe, Hope Robinson.

S—Eric Slater, Agnes* and Hugh Shields, Germaine Schumann, Edgar, Constance and H. Schaeffer, Frankie Sellwood*, Florence*, Effie* and Ellen Simpson, Stanley W. Smith, Lydia Shirley, Flora Smith*.

T—Willie Thomas*, Winifred Trotter, Frank Thompson, Carleton Tufnell, Evelyn Tracey*.

U—Eva Usher*.

W—Freda Watts*, Gladys*, Elsie* and Lilian* Willoughby, Stephen and Pringle* Wilson, William and Stewart Watson, Alexander and Ella Watt, Rachel* and Nellie* Wilson, Leonard Wall, Beatrice Weatherall*, Ernest, Queenie and Kenrick Wakeford, Mary, Rachel, James, Georgina and Sarah Wilson.

FOREIGN LIST.

Nos. 267, 268, 269, 270—William* and Abigail* Gray (New Zealand). **No. 276** Cuckoo* and Flo Lister, Mattie, Georgina Tollner* (S. Africa). **No. 277**—Georgina Tollner. **No. 279**—Vera* and Frank* Sjöström (U.S.A.), Lottie*, Eric*, Ivan* and Rotha* St. George (Canada). **No. 280**—Vera* and Frank* Sjöström, Dora Wallace*, Amy Ramsay* (Canada). **No. 282**—Ina, Nettie, Will and Nettie* Thomson (Bulgaria), Phyllis Boyd (Malta).

Personal.

I was much pleased to receive several kind remembrances of my birthday.

Many thanks for the beautiful flowers received last week.

Kathleen Morphey.—I am glad to welcome you as a new "Searcher," and trust you will enjoy the study.

G. Larwill.—Thank you for your little letter.

Uncle Tom.

Christian Endeavour Topic.

SUNDAY, July 7.

Religion and Patriotism (Rom. xiii. 1-7).

SOCIETY is a divine institution. It has been the dream of the social reformer that men should stand upon a dead level, each man as good as his neighbour, that there should be no recognition of grades of society, that in station, rank and privilege, each should be as the rest. To say this, is to ignore the Divine idea which underlies the whole structure of society, and determines the relation of man to man.

The Apostle declares that "the powers that be are ordained of God," that is, that it is the Divine will and intention that authority should be vested in representative men, and that in their judgments there should be an echo of the decisions of the Eternal.

It is quite true that there are corrupt and unjust judges, but that does not prejudice the Apostle's position, for the ideal judge is the representative amongst men of the Eternal Judge, and the throne of judgment mirrors the great white throne with its eternal decisions. In the year 58, when this Epistle was written, the chief ruler and judge was a dissolute young man, "intoxicated by the discovery that he might do almost entirely as he pleased with the lives around him." But even under these circumstances civil authority, with a Nero at its head, was still in principle and intention a Divine thing, and it was the Christian's duty to obey.

There are certain conditions, however, which we must observe. First, it must be clearly borne in mind that no judge whatever may interfere with matters of conscience, and that if any human authority whatsoever clashes with the authority of God, we have no alternative but to refuse obedience. The attitude of the Apostles before the Sanhedrim must express the attitude of every Christian under like circumstances: "we must obey God rather than man." The very religion which announces that "the powers which be are ordained of God" insists also that we must calmly resist whensoever the earthly judge contravenes the authority of the heavenly.

Secondly, if a king or other authority notoriously acts in violation of the highest interests of a nation, it is surely right for us as part of the nation, after due deliberation and thought, to remove such from his position and substitute another more closely conformed to the Divine ideal. There should be nothing rash or iconoclastic in such a movement, it should be deliberate, prayerful, and religious. As long as the power exists it is our duty to obey, but when it notoriously ceases to express the Divine ideal, the people for whom it was constituted have a perfect right to supersede it.

We should do all in our power to maintain the settled order of the society of which we are part. It is our duty to be prepared to serve any public office. In the cause of the right and true we should do our best to reinforce the officers of justice. We should not seek to avoid the call of the state for revenue. It is our duty to pay our taxes, and to make true and proper returns. Christians ought to be law-abiding and law-support-

ing. They should be to the rest of the citizens as mortar to bricks.

How important it is for public men to consider their duty to God; if they are ministers of God's service they should attend continually upon this very thing, using their high position as a sacred trust for the King of kings and Lord of lords. They should never forget that in the sight of the Lord all men have equal rights, the slave as much as his owner, the poor equally with the rich. "The ruler of men," says the psalmist, "must be just, ruling in the fear of God.

F. B. M.

International S.S. Lesson.

July 14, 1901.

Reading (Gen. iii. 1-15). Golden Text (Rom. v. 20.)

Introductory Connection.

AFTER the creation of Adam, God placed him in a lovely garden, and brought all the animals and birds, &c., to him that he might name them; but not one was a fit companion for the man. *Why?* So God then formed a woman to be his helper and friend. Picture the peace and joy of Eden, and God coming down to talk with and teach these two. In the Garden of Eden were two special trees—one called "*The Tree of Life*," the eating of which would give everlasting life (iii. 22), we read of this tree again in Rev. ii. 7; xxii. 2, 14; and the other "*The Tree of the Knowledge of Good and Evil*"—of which they were forbidden to eat to test their obedience. Only one thing they must not do! If we cannot do wrong, there is no merit in doing right.

The Serpent and the Devil (Job i. 6).

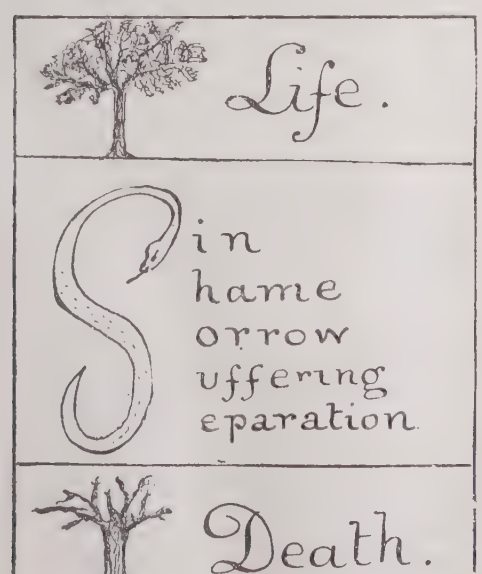
The serpent was a very imposing and beautiful animal. Satan gave it speech that could be understood by man. The devil is the great enemy who tries to mar and destroy all God's beautiful works. Perhaps he was one of those disobedient angels who had to be turned out of heaven (2 Pet. ii. 4; Jude 6). We read his character in John viii. 44; 2 Cor. xi. 3, 14; Rev. xii. 9; xx. 2. He determined to destroy God's wonderful image, "Man," and made use of the favourite and cleverest animal to accomplish this end. He is full of cunning and hatred, and is just the same now as he was then—a real, living being, our greatest foe (1 Pet. v. 9). But not omnipotent or omnipresent.

Temptation (James i. 13).

First the evil one insinuates a doubt in the mind of the woman, whom he finds *alone*. "Have you not made a mistake?" Misunderstood God's meaning? Then he contradicts God's words and speaks lightly of his commands. *Beware of listening to any talk like this.* Never parley with temptation: *flee from it at once* (James iv. 7; Matt. iv. 10; Rom. xvi. 20; Eph. iv. 27).

Sin (1 John iii. 4; James iv. 17).

Temptation is not sin; sin is to yield to what we know is wrong. (6) Mark the downward steps. The woman listened, doubted, misquoted God's words, looked, longed for, touched, tasted, gave to Adam.



Conscience and Excuses (Rom. ii. 1; v. 12).

There is surely something wrong when we are afraid of God. We can never hide from God (Prov. xv. 3), or clothe ourselves to cover our sin. God's question to each of us is, "*Where art thou?* What is our answer. There is a voice within which tells us we are wrong. Adam shows by his answer that he thought more of the consequences of sin than of the sin itself. We are often sorry that we have got into trouble, but not that we have grieved a loving God. Note how each casts the blame on another, and how God does not question the Devil. Every sinner is mean; true repentance acknowledges sin, and does not blame others (Luke xviii. 13).

Punishment (Ezek. xviii. 4).

First the poor animal is degraded as the agent in the sin. The whole world fell under God's curse (Rom. viii. 22); *what an awful thing is the curse of the glorious loving God!* The man has lost his likeness to God, pain and toil, weeds and work and weariness, and worst of all, banishment from Eden and from God. Sin always separates from God (Isa. lix. 2).

Promise (Rom. v. 15).

Serpents have ever since been looked upon with dislike, their poison is in the head, but that head is to be crushed. Satan is doomed (Rev. xx. 10). The Child of the woman was to be the Saviour from sin and destroy the works of the devil (1 John iii. 8). Through Christ we can regain our likeness to God (1 John iii. 2). Notice God's gentle way of dealing with sinners, and his love in giving a promise to cheer them.

Irish Notes.

MUCH regret is felt by a wide circle of friends at the death of Rev. Hugh Waddell, Presbyterian missionary, who has just passed away at Belfast. He was the son of an Irish Presbyterian minister, and went out as a missionary to China. Subsequently he laboured in Spain, and more recently went to Japan, where he spent nearly thirty years, and rendered excellent service to the cause of Christ in that land.

The treasurer of the Bible and Colportage Society of Ireland was able to make a satisfactory and encouraging statement at its annual meeting a few days ago. The number of families visited during the year was 24,489, and the total sales of Bibles, Testaments, portions, &c., 35,030. The agents have been well received, and evidence of Divine blessing upon their labours has not been lacking. After filling three vacancies caused by death, the committee found that it is possible to place two additional colporteurs in the field.

The opposition to Dr. Long on the part of the Roman Catholic priests and people in Limerick still continues, and a similar spirit is spreading to other parts of Ireland. For instance, last week at Camolin, near Enniscorthy, Co. Wexford, a couple of evangelists were erecting a wooden tent on a common, when a crowd of about three hundred assembled and smashed the tent, compelling the evangelists to fly for their lives and take shelter in the police barracks. It is worthy of note that the evangelists had not held a single service in the tent when it was thus demolished, and the mob could not, therefore, excuse themselves on the ground that some of the doctrines of their Church were being assailed. Evidently the attack was an organised one, for a leading Roman Catholic paper calls the incident "an insolent intrusion resented," and speaks of the evangelists as "itinerant Gospel howlers."

The Irish Methodist Conference, after being in session for eight days in the city of Cork, has come to a close. Rev. Dr. Allen, of Birmingham, presided, and the other English representatives present were Revs. Enoch Salt, Wm. Burgess, and Mr. S. Rathbone Edge. Ten young men who had successfully passed through their four years' probationary course were admitted to full connexion with the Conference, and were ordained to the work of the ministry. One minister resigned owing to a change in his doctrinal views, and four died during the year. An increase of nearly 200 was reported in the membership, and ten candidates for the ministry were accepted. Resolutions were passed against gambling, smoking, religious intolerance, and the setting up of a sectarian university in Ireland. A minister was set apart for the purpose of carrying on open-air work in the South and West of Ireland.

Children's Special Service Mission.

Mr. E. Arrowsmith, *Surbiton*, July 7; Mr. Hutchinson, *Thornton Hill, near Croydon*, July 5; *Donhead, Salisbury*, July 7; Mr. E. Clark, *with Caravan, Bozeat, near Wellingborough, Northampton.* Mr. L. H. Ingram, *with Caravan, Effingham Manor Farm, Leatherhead, Surrey.* Mr. David Clarke, *with Caravan, Little Saling, Braintree, Essex.* Mr. J. H. P. Cutting, *with Caravan, St. Glemham, Saxmundham, Suffolk*, to July 11. Mr. E. Phillips, *with caravan, Bacton, Suffolk.*

Seaside Services during July.—Mr. J. S. Tyler, *Herne Bay*, to July 12. Rev. A. G. Dodderidge, *Portrush.* Mr. J. Spiers, *Dunoon.* Mr. R. F. Drury, B.A., *Brodick, Isle of Arran.* Mr. H. D. Salmon, *Bundoran, Ireland.* Mr. R. T. Archibald, *Lamlash, Isle of Arran.* Rev. A. D. Cousins, *Brighton*, July 8-21.

Children's Scripture Union—Portions for week ending July 13.

Sun. July 7	*Acts*	xix. 13-27	Thurs. July 11	*Acts*	xx. 25-38
Mon. „ 8	„	xix. 28-41	Fri., „ 12	„	xxi. 1-14
Tues., „ 9	„	xx. 1-12	Sat., „ 13	„	xxi. 15-26
Wed., „ 10	„	xx. 13-24			

Welsh Notes.

THE latest statistics of the Welsh Baptist Association for the counties of Flint, Denbigh, Merioneth, together with the churches in Liverpool, Birkenhead, Manchester, and other English towns, show a membership of 8,000 in some 110 churches. Nearly 900 were admitted into membership during the past year.

Famous as Wales is for its great open-air preaching associations, it is surprising how little is done in the way of street-preaching, especially in towns and villages where the Welsh language predominates. There are indications, however, that this condition of things is being remedied. In Denbigh the Free Churches are carrying on a successful open-air campaign. In Bala also a series of open-air services has been conducted by the students of the Theological College and the ministers of the town.

The National Christian Endeavour Union of Wales held its second annual convention at Brigend on June 18, 19, 20. Rev. T. Richards, of Ebbw Vale, was elected president in the place of Rev. R. J. Rees, Cardiff. The report of the general secretary showed that there are in Wales to-day 278 young people's societies, fifty-seven junior societies, and three floating societies. The estimated membership of these societies was nearly 15,000, made up of 11,825 active members, 3,057 junior members, and over fifty floating members.

The tenth anniversary of the Welsh Forward Movement was celebrated on Monday, June 24, at Cardiff, by a conference of the evangelists and friends of the movement. A resolution was passed declaring that, in view of the fact that 800,000 persons habitually neglect the means of grace in Wales and Monmouthshire, the work of the Movement is only just begun. At the same Conference a resolution was passed favouring the adoption of the American "star" system in connection with the Sunday school work Rev. W. Ross delivered an address upon "Soul-Winning," and was also the principal speaker in the public meeting held in the evening.

Scottish Notes.

AT the annual meeting, held last week, of the Dundee and Lochee Mission to the Outdoor Blind, the chairman (Mr. Alexander Henderson) reported that this and similar missions in Scotland have under their care over 3,150 persons.

The committee appointed by the ministers of Dundee, in connection with the Combined Christian Movement, has agreed to recommend a general meeting of ministers to divide the city into six districts: work in these districts to be commenced in November, each district in turn to be visited by ministers and office-bearers, and thereafter services to be held in one or more churches within the area specified.

A committee of the Presbytery of Edinburgh is making inquiry into the help required for adequately carrying on mission work in the poorer parishes. The convener is of opinion that much good would be derived from the formation of a central association, the members of which would be willing to give addresses at evangelistic, social, and other gatherings in parishes requiring such help. Other speakers emphasised the the fact that the endowments were intended for the service of the poor, and that their interests are a first charge on the service of the Church.

At a meeting last week in Dundee, under the auspices of the United Free Church Welfare of Youth Scheme, Rev. John Martin congratulated the students on the fact that they had been so well advised as to become students of the Bible. At the present day they heard a great deal about the indifference of people to Divine things. He sometimes found in his visitation that the sermons of ministers did not interest their hearers as they used to do, and the fault did not lie with the ministers. When they used illustrations from God's Word many of their people did not understand what they were talking about, and because they had not a knowledge of the Bible they had not the interest in preaching that their fathers had.

The Greenock Total Abstinence Society caused a census to be made of the number of persons who entered certain public-houses during two hours on a recent pay Saturday night, and those who attended places of worship on a Sunday. The figures for the public-houses (numbering 143 bars) were:—Men, 12,986; women, 5,269; children, 2,533—total, 20,788. When the church census was taken the day was fine. the figures being those of the best-attended service. In the forty-five churches and other meetings there were present 4,660 men, 5,295 women, 2,195 children—a total of 12,870. In addition, 1,505 persons attended the meetings of the Working Boys' and Girls' Religious Society, making the grand total 14,375. The seating accommodation of the churches is 28,805. In one of the public-houses 480 persons, equal to four per minute, entered, while in another 383 entered, and of these 103 were child messengers.

Evangelistic.

Mr. Charles Cook's Work.

MANY friends of Mr. Charles Cook's work in Hyde Park gathered in Hyde Park Hall on Saturday last, when an address, on "The Filling of the Spirit," was given by Rev. Francis Paynter. Lady Hope and Mr. T. A. Denny also spoke. Hearty words of commendation were given by Mr. W. R. Lane, who said that the congregations attracted to the Hyde Park services are of the careless and unevangelized class, who will not attend a service in a place of worship or even in a tent.

On the Sunday afternoon, Mr. Cook, speaking of the previous Wednesday's meeting in the Park, read a request for praise from one of ten men who were awakened. A quotation read: "Being miserable on account of sin, I had made up my mind to end my life. The only thing that gave me courage was your exhortation to accept a living Saviour. I think, had you given me the opportunity, I should have surrendered in the Park before that vast audience; but He gave me grace to do so at the Hall. It did me good to see others embracing the same Lord."

Mr. Leonard Weaver and Mr. J. S. Harrison spoke warmly of this aggressive and fruitful work, which is as fresh and effective to-day as it was a quarter of a century ago. Mr. T. A. Denny bore witness to having known the work for many years. He rejoiced that Mr. Cook had stuck to his special post so long.

The evening meeting in the Park was started at six o'clock; Mr. Cook gave the address. An immense audience soon was gathered by the fine singing by the choir. The Hon. and Rev. E. J. Bligh, Mr. and Mrs. Lepper, of Belfast, and other friends were present, in addition to those mentioned above. Mr. Cook spoke from, "He shall be holden with the cords of his sin." At the conclusion of the meeting the people crowded into the after-meeting at Hyde Park Hall, where Lady Hope addressed the anxious. Some striking cases of conviction were seen, and a number of the penitent were led to confess Christ. An interesting letter was read from Mr. J. B. Wookey, in the course of which the writer said: "It is now nearly a quarter of a century ago since, in dark, dismal days, when I was living without God, and when it would never have entered into my mind to enter any place of worship, that I remember standing on the outskirts of the crowd listening to your workers. . . . The gracious invitation contained in the singing of the hymns never left me, and some time after, in God's goodness, I found peace in a humble mission hall. Only eternity will reveal all that your Hyde Park services have been the means of accomplishing."

The services, which were most impressive, marked the thirtieth year of Mr. Cook's labours in Hyde Park.

Rev. John McNeill at Glasgow Exhibition.

We stood on a recent evening at the Hillhead entrance of the West End Park, in the grounds of which the Exhibition buildings stand, and as the continuous stream of human life flowed in the park gate, and on towards the Exhibition north entrance, we saw one and another halt for a moment, and look over towards where Rev. John McNeill was standing, declaring the blessed news of free salvation. It seemed a haughty, supercilious, arrogant look that many gave, while others, though after halting momentarily they ambled on at an easy pace towards the big show, looked over in a respectful and obviously sympathetic way.

On the front steps of the Anderston United Free Church, in which worships the congregation to which the late Dr. Somerville used to minister, Mr. McNeill was holding forth on "the man with the withered hand." The church stands within fifteen yards or so of the railings that surround the park, and between the façade of the building and the park boundary is a private enclosure belonging to the church, in the shape of a grass plot with a low, iron balustrade next the roadway. In this most suitable place the service was being held. As the preacher delivered his message, a gentleman beside us sympathetically said: "He is getting serious attention," a fact that was evident to the most superficial observer. Appealing to his audience at one point as to their spiritual state, Mr. McNeill said: "You are either on the sand or on the rock; either on the broad road or the narrow way; either on the road to heaven or the road to hell; either in Christ or out of Christ." And again in dealing with the endeavours of men to put themselves right without Christ, he said: "It is not a little putty; not a little paint; not a little whitewash; not a little reformation. Ye must be born again." His address was one prolonged Gospel peal and appeal from beginning to end.

How many heard him in the course of the evening it would be difficult to say. He had probably a stationary congregation of some fifteen hundred people; but over and above, from the crowds that flocked past, some were constantly turning aside and stepping in through the gateway into the enclosure to listen for a few minutes before going further; and from the burning words spoken, and urgent appeals made, fruit must be gathered.

Standing outside the enclosure for part of the time, we heard one and another say in the course of the evening, "What is this?" The invariable answer was, "It's John McNeill," "Rev." or "Mr." we never heard used once. "Who is this?" said a young lady, just as the service was closing. She was arrayed in fine summer dress, with an abundance of ruffles. "Oh! it's John McNeill, he's been preaching," replied the young gentleman who was acting as her escort. "It's very brave," she said.

His month's mission has been brought to a close, with what results the Lord of the Harvest alone can say! J. C.

Mr. Bob Johnson has conducted a Gospel Temperance Mission at Exeter. Both at the outdoor and indoor meetings numerous audiences listened with interest and profit.

A mission in connection with the Mid-Rhondda Valley Free Church Council has been conducted by Mr. and Mrs. Gipsy Evens. Night after night the largest halls and chapels have been crowded, and hundreds have been turned away.

Rev. D. J. Mackay writes from Tiree: "We have had most encouraging meetings in Skye, Lewis, and Harris for several weeks. The Lord poured out his Spirit, and turned many from darkness to light. May his name be praised! We trust it is only the beginning of a great work all over our beloved Highlands and islands. We are holding special meetings here."

MR. BENNETT ANDERSON.
From photograph by Mr. Andrew W. Dron, Brondesbury.

Tent Work.

The London Tent Campaign.

Mr. J. Kennaby, the local secretary, sends an interesting account of the work carried on in the *Upton Park* tent during the past week by Messrs. Bennett Anderson and R. S. Bradbrook. The meetings have grown in interest and many have been brought into the kingdom. One interesting case was that of a lady who had attended the Kilburn Tent, night after night, for nearly two weeks. She travelled to Upton Park on the last night the evangelists were there, and after a struggle came into the light.

Mr. J. Bennett Anderson is one of the familiar figures in connection with the London Tent Campaign. Born in 1846, he was early engaged in active Christian work, and for some years before he was out of his "teens" was known in the districts round his home as a boy preacher, at which time, as in later days, he was privileged to see fruit borne by the seed of the Word. His first formal appointment was that of Scripture reader for a year at Great Horton for the Church of England Pastoral Aid Society, when he was appointed home missionary of the Church of St. John the Evangelist, Westminster, and laboured for four years under the direction of Archdeacon Jennings. Two years were spent as pastor at Queen Square Mission Church, followed by two more in Ireland as agent and lecturer of the Temperance Reformation Society.

After this period of varied experience, Mr. Anderson felt that his path of duty lay in the direction of devoting his life to evangelistic work. Six years were spent in Gospel service in Canada and the New England States of America, with headquarters at Toronto. Returning in October, 1880, he settled with his family in England. Within a month he was invited by the late Mr. John Houghton to preach and sing the Gospel at Old Byrom Hall, Liverpool, where he remained for ten years as evangelist and pastor, and saw large numbers of men and women brought to a saving knowledge of the truth.

Leaving this country in 1890, Mr. Anderson acted for five years as chaplain of the Mariners' Chapel, Sydney. A visit to New Zealand was followed by five months spent in South Africa, where many opportunities for the preaching of the Gospel presented themselves, at Cape Town, Kimberley, Durban, Ladysmith, Johannesburg, and other towns.

Following a few weeks in London in spring, 1896, nine months were spent preaching in the Y.M.C.A. Hall and churches of Belfast, followed by three months at the Edinburgh Castle in the East End of London. Missions in London and Cornwall filled up the time till June, 1899, when the way was opened up for a fourth visit to Canada, during which work was done over an area ranging from New Brunswick on the Atlantic seaboard to British Columbia in the far west. Five months of camp and mission services in California, allowed only time for a month in Newfoundland, before leaving to take part in the Simultaneous Mission, London.

This servant of God has seen the arm of the Lord made bare in many lands. His message is not a local one, but for the fallen children of men. How many have been brought to the truth through his instrumentality only the Great Day will declare.

On Saturday evening last Rev. Henderson Burnside, of St. Saviour's, Forest Gate, gave a sound evangelistic address to an attentive company in the Upton Park tent. Describing the services on Sunday last, which were taken by Mr. J. B. Wookey, an esteemed correspondent, writes:—"At night a vast assemblage gathered in spite of wind and rain, when Mr. Wookey preached a Gospel sermon from John vi. 37, illustrating his discourse with many pathetic incidents gathered during his long ministry amongst the fallen and the weak. How many jewels were gathered in for the Redeemer's crown during these remarkable services it is not for us to say, though we have every reason to believe that not a few turned their tear-dimmed eyes to the once crucified, but now risen Lord.

"In the morning, at 11, Mr. Wookey addressed a large meeting of men on 'Purity of Life.' This service was a most impressive one, and will long be remembered by those who were privileged to be present. In the afternoon the evangelist addressed a large gathering of Christians from the words, 'Submit yourselves unto God.'

At *Canning Town*, one of the most needy districts of the metropolis, where there is a vast working-class population, Messrs. Bennett Anderson and Bradbrook opened the work on Sunday. Owing to the partially-finished state of the tent the attendance was not so large as is usual at the generality of the tent meetings, but quite sufficient to indicate that there is a great work to be done.

The Lord's saving power has been manifested at the *Clapton* tent. Mr. Charles Inglis, following on Mr. Geo. Clarke's meetings, experienced a gracious season of refreshing. Night after night the people were impressed, so that the meetings were necessarily prolonged to a late hour in dealing with the anxious. The solos of Miss Inglis were blessed to many hearers. On Sunday last a prayer meeting, held at 7.30 a.m., was well attended. In the afternoon there was a glorious gathering, and the words of Dr. Grattan Guinness on "Reconciliation" were greatly blessed. The evening service, too, was an occasion notable for remarkable spiritual freedom. The great tent was crowded to the utmost, and the audience listened with eager attention, the majority remaining from 7.30 to 10 p.m. Mr. Leonard Weaver spoke on "The Unpardonable Sin," and numbers were deeply touched by the earnest and pathetic appeals. Backsliders were awakened to a sense of their awful position, and a large number of seekers were dealt with by the devoted band of workers who, at Clapton, as in other tents, labour so indefatigably.

Mr. Henry Varley has experienced revival times at *Shepherd's Bush*. Crowds attended on Saturday and Sunday last. The evangelist spoke with directness and power, and a deep spirit of solemnity was upon the people. There were many seekers, and a rich harvest of souls is anticipated.

Tidings of blessing come, also, from Kilburn. Mr. Leonard Weaver had an inspiring "men's meeting" on Sunday morning, and at subsequent gatherings Mr. William Grove and Mr. J. Gracie took part.

The secretary of the *Brixton* tent reports that, during the past week, the meetings which were conducted by the Weaver Brothers have been very good, and there were a number of interesting cases of decision. The workers have been cheered by answers to prayer. One man who was prayed for has signed the pledge, and the friends are looking for his conversion. In another instance a man stopped one of the evangelists in the street, and then and there yielded his heart to the Saviour. A young Roman Catholic, too, has sought the Lord, thus giving an answer to the prayers of his mother, who is also a converted Romanist.

Tents are now erected in the following districts:—Kilburn, Willesden Lane (closes Saturday); Brixton, Canterbury Road; Woolwich, Woolwich Common; Shepherd's Bush Green (close to Shepherd's Bush Hotel); Clapton, High Road, opposite Lynscott Road (closes Saturday); Canning Town, Forty Acre Lane, Barking Road; and at Upton Park. Tents will be opened on Saturday next at Notting Hill (close to St. Helen's Gardens); Walthamstow (Hoe Street).

Priestcraft, Superstition, & Idolatry

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About Books.

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THE **Two-Version Bible**, as issued by the Oxford University Press, has rapidly come into favour among Christian workers and others. Its special features made this a foregone conclusion. The familiar charm of the A.V., and the greater precision of the R.V.—both were wanted; and the question was how to secure both in a compact and handy volume. The Two-Version is just what its name implies, the Authorized and Revised Versions combined, and in a manner that is plainness itself. The A.V. forms the text, and the variations of the R.V. are given in the side margins, their place and character being indicated by signs that are simple, and the whole being set in type which it is a pleasure to read. A central column gives the usual reference material.

On all grounds it was certain that this book would be widely adopted, and this anticipation has been speedily realized. There are editions on ordinary paper as well as on the fine India paper of the Oxford Press. Everything that beautiful printing, strong sewing with silk, and thoroughly serviceable binding could do, helped to establish the Two-Version as a Christian worker's edition. The extent to which it has been adopted for presentation purposes is quite remarkable. Ministers and evangelists have been loud in their praise of the edition, and all that they have said in its favour has been fully deserved.

This being so, it is good news to report that Mr. Frowde is extending the usefulness of the book. Many workers are unable to feel "at home," except with Bibles furnished with a goodly margin. They must enjoy the pleasure of marking such passages as they intend to quote in their addresses; and they must avail themselves of the help afforded by notes of their own making around the printed page. Without long waiting a Two-Version Bible has been prepared, with margins suited to the purposes indicated. It is called the "Wide Margin Edition," and is printed on paper that will bear ink writing; there are also ruled sheets at both ends, for additional notes, memoranda, and indexes. The book is a treasure in every way, and will, we are sure, be in large demand. In the pulpit and the reading desk, it will be of great value. It has been produced in a variety of bindings and prices. (*H. Frowde*).

A TEACHER'S COMMENTARY.

THE **Teacher's Commentary of the New Testament** is an important undertaking, by Dr. F. N. Peloubet, long and widely known as the author of "Notes on the International Lessons." The first volume is before us—**Matthew**, a goodly book of over 400 pages. (5s. *Henry Frowde.*) As commentaries on the Gospels are numerous and good, it were needful that this should have features at once distinctive and valuable; and these it assuredly possesses. To quote the preface: "The aim is to present in the light of the latest and best scholarship, and of the best modern methods, the Life, the Character, the Teachings, and the Mission of Jesus the Christ, as witnessed and recorded by the Apostle Matthew, so clearly, so simply, so practically, so suggestively, that people of even ordinary intelligence and culture may possess the best there is on the subject in the most attractive and helpful form; and that teachers, leaders of prayer-meetings, pastors, heads of families, and Christian workers of all denominations may be aided in accomplishing their work." These purposes have been conscientiously pursued. The text of Scripture is the combined Authorized and Revised, and the references are the new ones lately prepared for the R.V.

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A new series of beautifully-designed **Scripture Text Puzzles**, for children in school and the home, are published by *Mr. George Stoneman.* (Eighteen assorted, 6d.)

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Our Gracious Queen Alexandra, by Rev. Canon Fleming, B.D (2s. 6d. *Religious Tract Society.*) A handsome little book, dedicated to Her Majesty. There is a beautiful photogravure portrait of the Queen, from a painting by Edward Hughes, and there are three illustrations of Sandringham. In every respect a choice and dainty publication.

In **Commissioner Dowdle, the Saved Railway Guard**, Commissioner Railton gives a biographical sketch of one of the early evangelists of the Salvation Army, whose labours contributed much to the upbuilding of the organization, and who, after a busy and useful life, passed away in July of last year. Mr. Railton writes with characteristic vigour and raciness. (6d. *Salvation Army Depôt, 100, Clerkenwell Road, E.C.*)

It is many years since Catherine Winkworth's **Lyra Germanica** was first issued. We welcome a new edition of the First Series, containing hymns for the Sundays and Chief Festivals of the Christian year. Among the writers represented here, special mention may be made of Luther, Gerhardt, Tersteegen, Schmolck, Rist, and Neumarck. The poem, "Eternity! Eternity!" by Wülffer, is one of the many gems of this little book. (2s. net. *Longmans.*)

On Human Nature as an Excuse for Sin: An Essay addressed to Christians. By Maurice C. Hime, LL.D., some time Head Master of Foyle College, Derry. (1s. *J. & A. Churchill.*) Who has not heard sin excused as "natural," and immorality palliated as "human"? Dr. Hime examines these demoralizing fallacies, showing man's relation to duty and conscience, and the bearing of morality upon social well-being and the law of God. The book is a serious attempt to discuss a subject of great practical importance, and it deserves many readers.

The Biblical Illustrator is now so well known as to require no description. As book after book of the Bible is brought under treatment in the series, it is sufficient to announce the fact. The latest issue is **Proverbs**, and the collection of sermonic material gathered in the pages (some 700 in number) is simply marvellous in bulk. Many have found this series of volumes of great service; and the latest addition to the number is as good as the best, and will be specially welcome, as the literature of its subject is somewhat limited. (7s. 6d. *Nisbet.*)

The fact that the author is not a missionary, but an employé of the Chinese Government, being one of the professors of the Imperial College, gives special interest and value to Mr. S. M. Russell's **The Story of the Siege in Peking.** (1s. 6d. *Stock.*) The narrative is mainly constructed from a diary, and gives a vivid picture of the life for two months of those whom their friends mourned as dead. A number of extracts from the *Peking Gazette* are translated, which are believed to give a fair impression of the attitude of the Chinese Government during the crisis.

Disappointed or dispirited Christian workers may well be advised to read **Working for God** (1s. *Nisbet*), which Rev. Andrew Murray has sent forth as a sequel to "Waiting on God." Its primary object is to emphasize the glory of such work, but it will also point out the causes of many failures. The summing up of each of the thirty-two chapters in a few terse sentences will cause more lasting impressions to be made. Many aspects of the truth are presented, and those who read in the spirit of the writer will find the book throbbing with spirituality, for the condition of success is shown to be that "God's work must be done in God's way, and in God's power."

Winsome Womanhood: Familiar Talks on Life and Conduct, by Margaret E. Sangster. (3s. 6d. nett. *Oliphant, Anderson, & Ferrier.*) Of this handsome volume, the author says in a "Foreword":—"This little book has been written for women, with a wish and hope that it may prove suggestive and helpful to the girl in her teens, who faces so many problems, and stands before an unknown future, to the older woman having the responsibilities of middle life, and to her whose outlook is toward the setting sun." The wish and hope are well grounded; this is a good book from a graceful pen. Explaining the choice of title, the author says: "It is my firm belief that we are strongest as we are gentlest, that the 'loving are the daring,' and that the ideal Christian woman should be especially serene, tender, and full of charm." These pages are practical and beautiful, and there are several "studies from life" artistically produced.

Mr. David Nutt is issuing a series of small books on "The Ancient East," setting forth in succinct form the point and drift of recent discoveries and investigations in Babylonia, Assyria, and Egyptian history and religion. They are translations, made by Miss J. Hutchison, of studies now appearing in Germany, from the pen of leading scholars and specialists. We welcome the first two of the series—**The Realms of the Egyptian Dead**, by A. Wiedemann, Ph.D., who summarizes with ability a vast amount of archæological research; and **The Tell el-Amarna Period**: the Relations of Egypt and Western Asia in the fifteenth century B.C., according to the Tell el-Amarna Tablets, by Carl Niebuhr. Each book is provided with a brief biographical appendix (1s. each.)

Many will learn with satisfaction that Mrs. Ashley Carus-Wilson's book—**Clews to Holy Writ**, has been issued in a popular edition. (2s. *Hodder & Stoughton.*) When the book first appeared, in 1892, in connection with the work of the author (then Miss Mary L. G. Petrie, B.A.) in the College by Post, we gave it a hearty commendation. The fact that it has completed a circulation of 17,000 affords proof that a real need has been met by the book, which is correctly described on the title-page as a Scheme for Studying the Whole Bible in its Historical Order during Three Years. It is a pleasure to learn that the volume is a text-book in many colleges and schools, and there is reason to believe that it has been instrumental of much good in stimulating individual Christians, and young people's societies and classes, to a systematic study of Holy Scripture. It is a book for students of all ages, and we trust it will be still more widely adopted.

The history of the Church of Christ has much to teach us. Every virtue, as well as every weakness, finds exemplification: and there is not a generation that has not its encouragement and its warning. Yet, how few read Church history! Perhaps some who cannot find time to peruse large volumes may be glad to know where the story may be "sampled" in a thoroughly interesting manner. We recommend such to procure **Pictures of Church History**, in Pen and Pencil, from the Close of the New Testament to the Death of Bede. By Charles Tylor and Gordon Hargrave. (3s. 6d. *Headley Bros.*) For many years Mr. Tylor has been before the Christian public as a writer on Church history and allied themes. He has given us books for students; now he gives us, for "the general reader," choice morsels of incident furnished by the lives of fathers and confessors in the early ages of the Church. The chapters are fifty-two in number, and there are half as many illustrations of a superior order.

Students working upon the Psalter will find much help in **The Psalms of David and the Higher Criticism**; or, Was David "The Sweet Singer of Israel?" By Rev. Alex. Wright, M.A. (5s. *Oliphant, Anderson, & Ferrier.*) In the preface, the author tells us that he had a two-fold object in publishing his book: (1) To vindicate for the Psalms an earlier place in the history of Israel than a certain school of modern criticism is disposed to allow; and (2) to point out that it is reasonable to suppose that David at least wrote certain of the Psalms to which his name as author is prefixed. These purposes involved much investigation, not only as regards the Psalms, but also regarding the views of scholars as to their composition and age; and with considerable success the author sets himself to ascertain as far as possible the background of historical circumstance of each composition. In a measure the work is expository. It is evidently the product of much reading and thought, and will repay careful study. Many a Psalm is a budget of problems—critical, historical, and exegetical—and along all these lines of inquiry the author renders welcome assistance.

In THEY LOVED NOT THEIR LIVES UNTO THE DEATH (1d. *Marshall Brothers*) readers will find a translation of the persecution and sufferings of the missionaries and native Christians connected with the Sheo Yang Mission, as told by Li-Pai, a shepherd.

A series of Protestant pictorial postcards has been issued by the *Church Association and National Protestant League* (14, Buckingham Street, Strand). There are twelve distinct designs, recalling great scenes in Church history, and the reformation of religion.

The last addition to the "Useful Arts and Handicrafts" series is GLASS DECORATION AND REPAIR, by Rev. F. C. Lambert, M.A. The issue on CYCLE REPAIR AND MAINTENANCE has reached its second edition. It is in every respect an admirable publication. (6d. net each. *Dawbarn & Ward.*)

The concluding address by the Moderator of the General Assembly of the Church of Scotland (Rev. Dr. Mitchell, South Leith), THE MINISTER IN THE MANSE, THE PULPIT, AND THE PARISH (6d. and 1d. *Blackwood*), gives to the reader the benefit of experience on many points during a ministry of forty-five years.

The present visit of the subject of the pamphlet to England, is the occasion of the appearance of MIRAGLIA: A MODERN SAVONAROLA, by S. M. Rebotier. (6d. *Marshall Bros.*), in which the steps are narrated which led up to his breach with Rome, and his enforced exile on account of a sentence of imprisonment.

In a timely booklet, worthy of a wide circulation, Rev. John Thomas (Dursley) advances and discusses the question, WILL GOD STOP PRAYER? (2d. *Of the Author*) by narrating a dream of a visit to a world where prayer had been discontinued. The closing call to seize the present opportunity is urgent and telling.

The Christian.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

The Two-Version Bible. It is a pleasure to report continued interest in our Two-Version Bible Scheme, under which readers who secure twelve new subscribers to The Christian are presented with a specially useful edition of the Holy Scriptures. In a number of cases Christian workers, at once concerned for the extended influence of The Christian and desirous of possessing a beautiful book, have set to work with very encouraging results. The issue of the Wide Margin Edition suggests an enlargement of the scheme. Whereas for twelve new subscribers a 20s. copy of the ordinary edition is given, for sixteen new subscribers a copy of the 27s. "Wide Margin" edition, printed on writing paper, an ideal "worker's" Bible, will be presented. For particulars we refer our readers to the advertisement on page 8.

The Religious Orders in France. The French legislation against "Associations" has provoked an indignant letter from the Pope. The ecclesiastical dignitary whom history sets forth as the embodiment of tyranny, boldly insinuates "persecution" on the part of the State. But to deliver the body politic from the blood-sucking institutions classed as religious orders and communities, is wise statecraft, not persecution. Appealing to the sentiment of devotees, the Pope exclaims, "He who touches priests and monks touches the apple of the Church's eye." That is, indeed, a Papal conception. "The faithful" may look after themselves; the Pope will look after the sacerdotal caste.

Monastic Horrors. The same day's paper gives details of inquiries regarding monastic cruelties at Paris and Nancy. The nuns of the Order of the Good Shepherd—a community who are said to include among their besetting sins, self-righteousness, hardness of heart, avarice, and untruthfulness—are shown to have used great brutality to young people who have trusted themselves to their care. Dirt, degradation, and wanton neglect, are among the less sensational features of the Sisters' management; and miserable girls are said to have longed for the deliverance of death, the spectre of which has haunted them in their lives of hard labour and bad living. In some cases bishops have denounced the crimes of the "Good Shepherd" nuns; one of them saying: "The congregation has grown wealthy upon the work of pupils it pretended to receive out of charity." In fact, the order is a slave-driving community, by which 47,000 slaves support 7,000 nuns. Every now and then one gets a glimpse of the conventual system, and the revelation is always un-Christian and cruel. France is awakening. What country should continue to sleep, and let Rome continue to traffic in the bodies and souls of young women? Should Great Britain? Yet the convents of our land have their doors even more firmly closed than is the case in some Roman Catholic lands!

A Spanish Nun's Cry. During the celebration of a novice taking the veil at Cargagente, in the Province of Valencia, Spain, a nun appeared suddenly in the choir of the church crying for help, and telling the audience that she had been taken in against her will, and was actually a victim of imprisonment in the convent itself. The *Journal de Genève* of June 25, which publishes this fact, is silent as to the issue of the incident. We may safely assert that nobody in a Roman Catholic congregation would dare to attempt to rescue the unfortunate woman.

The Child Messenger Bill. The following paragraph from the *Daily News* is very discouraging:—

> The Child Messenger Bill has practically been reduced to an utter farce by the proceedings in Grand Committee. The age has been reduced to fourteen, the word "knowingly" has been inserted as a condition of proceedings against any publican, and the Government are now trying practically to except off-licences and liquor contained in a corked bottle.

From this it would appear that the hopes of temperance reformers, as they have been set upon this measure, are likely for the present to remain unrealised. The subject is still one for continued prayer and earnest work.

The Drink Bill for 1900. It is quite startling to find Dr. Dawson Burns in a position to state, through the columns of *The Times*, that the Drink Bill for last year shows a decrease of £1,271,576, as compared with that of the previous year. The total, however, amounted to £160,891,718, or an average of £3 18s. 8d. for every man, woman, and child, in the United Kingdom, or nearly £20 per annum for each family. Dr. Dawson Burns shows that the sum thus expended upon drink is in excess of the rental of all the houses and farms, and that the collective contributions of all churches and to all charities only reach one-seventh of the amount. More striking still is it to find that the whole of the deaths from wounds and disease during the unhappy South African war are far exceeded each year by the number of deaths directly and indirectly due to drink. Yet a country which is unable to find money for the housing of the poor, for Indian famine relief, or for old age endowment, permits and nurses a trade which is sapping the life of the nation!

Women Drunkards. Testimonies are multiplying as to the increase of drunkenness among women. All classes, it is evident, are the prey of this terrible vice. The evangelists of the London City Mission, who live and labour amid the terrors of slumdom, declare that it is a familiar scene to see a drunken woman staggering through the streets "with a baby in her arms, and one or two little ones clinging to her skirts." The experiences of the large body of Christian workers, who are daily engaged in combating this and other evils, confirms this statement. Turning to the women of the upper and middle classes, a morning contemporary says, in general terms, that "they drink alcohol in a way that would have shocked their mothers fifty or even twenty or thirty years ago." In view of this condition of affairs, we look once more for some prospect of State action, but find a well-known judge, wise and weighty of reputation, observing to a grand jury that, in the matter of temperance reform, "it seems idle to hope for effective legislation." Let us continue instant in prayer that, in God's way, this fruitful source of iniquity may be removed from our midst.

A Great Opportunity. One of the great problems which will face the Government on the restoration of peace in South Africa, is the regulation of the liquor traffic. Under the Transvaal Government the state of things was deplorable. The licensed houses were from four to five times as numerous as the law prescribed (*i.e.*, one for every 400 or 500 adults); canteens were scattered broadcast amongst the mines and in the country districts, police control over them was of the most illusory description, and an illicit trade was carried on by powerful syndicates bent on illegally supplying Kaffirs with drink. The Free State was on the whole honourably free from these abuses. Now that both States are in a condition of suspended animation so far as regards constitutional government, there is an absolutely unique opportunity for the establishment of a thoroughly reformed system of administration. Rev. J. T. Darragh, rector of Johannesburg, discussing the situation in the *Contemporary*, implores the authorities not to let this opportunity slip.

State Control v. Private Ownership. Mr. Darragh's own solution of the problem would be for the Government to take over the traffic in stimulants, to regulate it, and to administer it in the interests of the community. This is the programme of the South African Alliance for the Reform of the Liquor Traffic, which includes teetotalers and non-teetotalers, prohibitionists and non-prohibitionists, among its members, all resolved to merge their individual differences in order to join their forces for the adequate treatment of this subject. Their great principles are these—the abolition of private profits, and the bringing of the trade under direct State control, with a view to safeguard the public from the many deplorable evils associated with private ownership in this particular business. The arguments for and against are summarized with commendable fairness and candour by the writer, and constitute a case for earnest and careful consideration of the question by all who will have a voice in the settlement of a vexed and imperative problem. The question arises, however, will Government seek to repress the liquor traffic, or will it cultivate the hurtful trade as a source of revenue? The way in which, during a long course of years, opium was forced upon the Chinese, in spite of every moral, Christian, and humane consideration, does not inspire the hope that wiser counsels would prevail in dealing with the drink in South Africa.

The Day of Rest. The report of the International Sunday Rest Congress, recently held in Paris, is significant of the great change that is coming over Continental opinion on this subject. France is on the way to the recovery of her

lost day of rest. Since the first Paris Congress, nine years ago, railway workers have had one Sunday a month off, before which they had worked seven days a week all the year round. Since 1889 eighty towns have closed their post offices at noon on Sundays, a benefit now extended to all France. The merchants are also finding out the value of a weekly rest day. M. Honoré, director of the huge company called "The Louvre," stated at the Congress that he had now for several years been able to give 3,000 employés a weekly holiday *without loss* to the company, the extra receipts on Saturdays and Mondays compensating for the loss of Sunday trade. These facts are as full of warning to us as a nation as they are of encouragement to those who are working so hard to promote a better condition of things among Continental nations.

Sunday v. Lord's Day. This recovery of the Day of Rest does not, of course, insure its rightful use from a religious point of view. It is possible to use a privilege of this kind in a way that would make it a far greater curse than if spent at the most grinding labour. The three ideals of the Day of Rest need to be borne in mind at the present time: The *Jewish*, which made the day a burden by hedging it in with all kinds of onerous and depressing restrictions; the *Pagan*, which turns it into a day of self-indulgent, or, at best, purely secular pleasure; the *Christian*, which uses the opportunity of detachment from work that the soul may be attended to as the child and heir of eternity. While the advocates of an international rest-day are almost all Christians in their motives, they work for it, first, as the inalienable right of every worker to a periodical rest; but this only as a step towards the recovery of the Sunday to its proper spiritual uses. The attainment of the first object should be made a stepping-stone to the latter.

Crying Peace when there is no Peace. It is pleasant to find Lord Halifax yearning for peace, and, in his capacity as President of the English Church Union, assuring his hearers that he and the members will do all in their power to put an end to the strife and division which for some years have been so prominent in the Establishment. Unfortunately, from other parts of the address, there does not appear to be much ground for hope that, in order to secure peace the Ritualist parties will be prepared to concede, but rather the contrary. Lord Halifax not only had commendations for the "extreme men," but also tributes for Rome, and a defence of the "daily Mass," and of "the adoration due to our Lord *in* the Holy Sacrament of the Altar." He also went on to pat the Pope on the back for having always kept before his people "parts of Catholic doctrine and faith" which "Anglican authorities" have allowed to fall into abeyance and neglect. As those portions include the Mass, Prayers for the Dead, Confession, and the Communion of Saints, it is difficult to see where peace is to come in, especially as Lord Halifax proclaims that all the "poor endeavours" of the Union have had the end in view of re-union with Rome. In view of the Articles and Homilies relating to the subjects mentioned, and the ordination vow to "banish and drive away all erroneous and strange doctrines contrary to God's Word," it is permitted to raise a moral question. Can ministers of the Church of England be members of the English Church Union and at the same time lay claim to truthfulness and common honesty?

A Romanist View of the Nonconformist Conscience. Is Mr. W. S. Lilly to be taken as a representative exponent of current Roman Catholic opinion? His books and magazine enjoy a reputation second to no others among his co-religionists. What then are we to think of the following estimate of Nonconformist ethics? In his newly-published "Renaissance Types" he says of Henry VIII. that "he can hardly be regarded as abnormally dissolute for a king. What distinguished him was his determination to conciliate . . . indulgence . . . with the sanctity of marriage, and his success in his self-deception . . . He is the supreme example of what I may perhaps call without offence—the phrase has become current coin—'the Nonconformist conscience.'" Surely the force of calumny and prejudice "could no further go!" And this from a quarter which is so sensitive of reputation that it raises agitation because the King, in the language of two centuries of the royal line and general Protestant opinion, declares certain Romish dogmas to be "superstitious and idolatrous!"

The Jesuits' Handbook. A writer in the *Humanitarian* has thrown a somewhat lurid light upon the secret practices of the Jesuit order by the publication of a concise summary of a large portion of the *Monita Secreta*, the volume of rules which, usually, is kept carefully in the hands of the Superiors, and is passed on to but few of the members, with instructions to deny its authenticity should the book fall into other hands. The revelation is a startling one, the directions as to interference in the family life being minute to a degree, and the instructions as to the unscrupulous acquisition of wealth by the order being plain and unmistakable. It certainly is difficult to see how the Jesuit body could possibly be presented in a worse light than that afforded by the extracts from their own secret rules; but Mr. Evelyn Lang has preferred to omit one section of the instructions altogether. Judging from some portions of the summary, it is easy to understand his reticence in this respect.

Niagara—and After? An agnostic, writing in *The Contemporary*, utters a Cassandra-wail over the dark prospects of the higher ethics under the universal sway of the creed to which he himself subscribes. His great anxiety is for the rising generation. The generation to which he himself belongs was brought up under the old ideals and beliefs, and he confesses, in effect, that the noble character of many agnostics is due *not* to their present loss of faith, but to the Christian training which preceded that loss. The children of agnostics, on the other hand, are brought up as such, except in the many cases where their parents illogically insist that they should be religiously educated—and this writer is full of the gravest apprehension lest, with the loss of Christian training, they may be found to have lost all the high ideals of life. Seldom, indeed, have we had so open a confession from an agnostic as to the disintegrating effect of that cold creed on character and life.

A New Argument for Christianity. This article suggests a fresh argument for Christianity—the moral effects of beliefs as evidential of their truth. Usually the *effects* of religious beliefs on those who hold them have been ruled out of court by unbelievers; they have insisted that doctrines should be judged on their abstract merits alone. This is to confound physical with spiritual facts. The former are purely objective, the latter are a part of the mind itself that holds them. In the religious realm, therefore, beliefs that are confessedly elevating, and tend to produce the "peaceable fruit of righteousness," are by that very result shown to lie in the direction of reality. The life is thus a test of the *truth*, as well as of the *reality*, of the faith. And it will ever be found that one of the most cogent proofs of the Evangelical Gospel is to be found in the results it brings forth in the realm of character. "By their fruits ye shall know them."

The "Future of War." M. Bloch, whose book on "The Future of War" stirred the Russian Emperor to the action which led to the Hague Conference, has been giving his views on the military lessons of the South African war, and has come to conclusions that ought to be disseminated as widely as possible. That conflict, so far from leading to the necessity of conscription in this country, has, he contends, shown the needlessness of standing armies The trained soldier has been shown to be no better than civilians, and in some respects not so good. The qualities which will prevail in war time are just those that are trained in business and in agriculture. If this distinguished thinker's words could be accepted and followed by all the rulers of Europe, what revolution it would initiate! The heavy burden of militarism would be lifted at a stroke.

Advance or Retreat? Mr. Frederick Greenwood writes in the current *Nineteenth Century* on the missionary question in China. The article contrasts favourably in spirit with that shown by some other journalists towards missionaries. It acknowledges that the chief source of the bitterness out of which the recent massacres arose was political rather than religious. At the same time Mr. Greenwood strongly urges the Societies not to attempt for the present to recover lost ground in the disaffected provinces. By so doing, he says, "a thousand murders may be prevented, a thousand crimes averted, brutalizing reprisals forestalled, and yet not a soul be lost to Christianity." The question now before the various Societies is one of the most anxious and perplexing; but we fail to see how the last result referred to by Mr. Greenwood can be coupled with the others. Historically it is unquestionable that never has Christianity thriven more signally than immediately after a great persecution, when the impressive lessons of the witness of the martyrs to their faith is deep and vivid on the minds of the community.

Only a 'Bus Man. It is stated in a contemporary that while the horses employed in the omnibus service get at least one day in seven of complete rest, the drivers and conductors work on an average eighty-four hours a week, or alternate days of fifteen and nine hours, for 6s. 6d. and 5s. per day respectively. Commenting upon this, the writer adds—

> We are all in favour of humane treatment of animals, and are very glad to think, at all events, that in London our horses are not overworked. But we are of opinion that humane treatment should also be meted out to human beings.

Possibly the question is considered one of dividends only, and it is probable that the humane treatment of the animals has no higher basis than that of economy, as it would not be found profitable to overwork them. What, however, have the Christian shareholders in the companies to say to it?

The Epistle of James.

By Rev. T. A. GURNEY, M.A., LL.B., Swanage.

VIII.—The Faith which brings final Justification (ii. 14-26).

THE possible connection of this passage with Paul's teaching about Justification has diverted attention from its real beauty and significance to side, controversial issues, and the controversial has thus triumphed over the spiritual. Yet the passage is clearly not in itself controversial, but in intimate and direct relationship with the whole teaching of the rest of the Epistle. Is it, indeed, controversial at all? It is possible to doubt it, and to see, in the special language of the writer upon Faith and Works, simply the strong insistence upon practical religion which marks all his words. "Thou that *sayest* . . . *dost* thou?"

James' standpoint as a teacher accounts for his special teaching regarding faith. He addresses a people already familiar with religious truth, luxuriating in well-known dogmas, conscious of their separation from the follies of mere idolatry, exceedingly "religious" after a sort. Is it not much our position at home to-day, in contrast with those the missionary has to deal with? Under such conditions the aspect of faith most necessary to emphasize would be as with ourselves, not faith in its first moment of conscious existence merely, but faith in its adult form, tested by years of ripening experience, active in well-proven result, perfected by works. The contrast with Paul is not, therefore, between faith and works as distinct from each other, for with James the perfection of faith is the climax up to which this passage leads. It is, rather, between two different aspects of faith, dependent on the special standpoint of each writer.

Show me, cries James, not mere religious profession, orthodox platitudes, strifeful dogmatism. Show me actual, tangible, spiritual result—fact in the spiritual sphere, character. Hearing, knowing, professing are worse than useless to avert the judgment fast approaching, unless these yield spiritual result. For the faith you will need now is a faith vindicated by its good fruits, capable of being tested by its last hour—

A FAITH WHICH SECURES ACQUITTAL

at the Grand Assize. It is the same throughout with our writer. The *final* goal is ever before him. Now it is the perfecting of patience, now the crown of life to the proven, now the fruit of righteousness quietly sown in peace; anon the patience of the husbandman for the latter rain; the "end of the Lord" for the faithful. Therefore it is the activity of true faith which is emphasized here.

I. *Active faith alone*, says James, *is real faith.* "What doth it profit . . . if a man *say* he hath faith and have not works? Can such a faith as that save him?" (ii. 14). *Saying* you have faith will not do for your fellow men; how much less will it do in the searching fires of God's coming judgment? Will mercy triumph over judgment in such a case as that? Outward profession of familiar truth is not faith. The empty reliance on "the Christ of glory," coupled with a life of selfish disregard of others, is not enough.

As usual, a vivid illustration clenches home the meaning. "If a brother or sister" (mark this emphasis of the human relationship) "be naked, and in lack of daily food, and one of you SAY unto them, 'Go in peace, be ye warmed and foddered' (R.V. filled), and yet ye give them not the things needful to the body, what doth it profit?"

Is the man who thus bows out his shivering "brother" (clad only with the cetoneth, or under-tunic), with such cold irony, a philanthropist? No one is deceived by such "charity." So no one is deceived by a faith of mere believing phrases which comes short of faithful action. It is striking that each illustration of a defective faith in this chapter (ii. 1, 2; 14, 15) is also an illustration of defective charity: so closely are faith and love interwoven (1 John iv. 20). Greatheart and Christian speak of Talkative in "Pilgrim's Progress" as a "confident fool," whose ways many follow, yet "he deceiveth his own soul." *Nominal Profession* is not Faith. Active faith alone is worthy of the name. To be "a hearer of forgetfulness" is to build upon sand. But

TO HEAR AND TO DO

(Matt. vii. 24) is to build upon the rock. Is our modern Christianity showing forth the *language* of faith or the *fruit* of faith? Is it riding abroad, like Arthur's knights, "redressing human wrong"? What about Armenia?

II. *Active faith alone has the power of self-manifestation.* Its very existence may otherwise be doubted. The imaginary objector confronts, as it were before James himself, the man who places his confidence in an inactive faith, and gives him the lie as to its very existence (18). The underlying thought still is, If this be so with man, how will it be possible to deceive God? He will discern living faith, and reward it by its results. "Lord, thy pound hath gained ten pounds." "Well done, good and faithful servant; enter thou into the joy of thy Lord." We read of a certain city in the Greek Peloponnesian War—Platæa—which was punished by the Spartans for its want of support, with the death of its leading citizens. The question asked of each, before he was led away to execution, was not "Have you fought against Sparta?" but "What have you done to help her?" From One who died to set us free, such a question will come with terrible force (Matt. xxv. 45). *Habitual Acquiescence* in a creed may have none of the features of true faith. There are "hereditary Christians" abroad, and there are multitudes of them at home. The "Orthodox Church" of the East has become a byword for spiritual lethargy. We do not need anything for our salvation but faith. But that faith must be a faith which rules mind and heart and conduct, a "faith," in Paul's language, "which worketh by love."

III. *For Inactive Faith may be shared even with the lost.* "Thou believest that God is One" (19, R.V.). Well spoken! But that this is not sufficient, is shown by the fact that you share such faith even with devils. The very "demons" believe, and "shudder" at the thought. "This verse" (Deut. vi. 4), says Mayor, "is the commencement of the Shema, that portion of the Law which was appointed to be read or recited both morning and evening by every Jew." "For him who reads the Shema with scrupulous precision," they said, "they cool Gehinnom." Mere knowledge of such a truth was supposed to carry with it salvation. On the contrary, says James, it may coexist with

THE TERRORS OF THE LOST.

Zealous Orthodoxy is no more faith than idle acquiescence. To cry, "The Temple of the Lord," yet walk after other gods and follow evil things, is to "trust in lying words that cannot profit" (Jer. vii. 8, 10). That terrible "shudder" of Hell is one of the most vivid "sound-pictures" of the Bible. There is no Agnosticism there. The overshadowing consciousness of the Eternal against whom they have sinned, is a horror which even Dante's realistic pictures of Hell cannot depict or exaggerate.

IV. *Active Faith alone is Justifying Faith.* James' indignation at the folly which can confound mere profession of a correct creed with real faith finds expression in a personal apostrophe, "Wilt thou know, O vain (lit. "empty") man, that faith apart from works is barren?" (20) This is the only place (Mayor) in the New Testament where *kenos*, "empty," is used for persons. It exactly describes a man who has nothing to show for his faith.

The great typical case of faith in their Scriptures is chosen by James to prove to his nation that an active faith alone brings justification. But what does James mean by justification? It is justification, not as the first entrance to a life of grace, but as the goal of long opportunity and privilege, winning final approval before the Judge. It is "the justification which places believers at the last judgment in the full enjoyment of salvation" (Huther), rather than "the justification which puts believers . . . into a gracious relation with God, as with St. Paul." "Was not Abraham," says the writer of the First Book of the Maccabees, "found faithful in temptation, and it was imputed unto him for righteousness?" "'Found faithful' there," says Manton, "is the equivalent of the 'was justified' here." And he adds, "Justification in Paul is the opposite to the condemnation of the sinner in general, and justification in James is the opposite to the condemnation of the hypocrite in particular." "In Paul's sense a sinner is absolved, in James' sense

A BELIEVER IS APPROVED."

In full accord with this is the fact that, though he uses the example of Abraham, he takes him at a crisis in his life "much lower down the stream" (Farrar).

For, while Paul points back to a very early scene in his life of faith, where faith was passive and receptive, accepting God's promise under the star-spangled Syrian sky, James selects almost the closing scene wherein faith was put to an agonizing test and came forth active and victorious. "From God" (Manton) "he then received a justification of his faith, though thirty years before he had received a justification of his person." The verdict was final; the man of faith was now installed as such in the sight of God (Gen. xxii. 10, 18). It is thus, as our fathers of the Reformation were fond of saying, "Faith alone which justifies, but not that faith which is alone." "Good works," said Luther, "make not the man, but the good man makes the works."

V. *Thus Active Faith alone can reach maturity of faith* (22-26). "By works was faith made perfect." It is, therefore, not the elimination of faith, but its perfection, which is the aim of James, as of Paul. The case of Rahab adds nothing to that of Abraham except by its strong contrasts. She, a heathen and a Gentile—might not she be dealt with on other grounds? She, too, was justified by works, that is, by an active faith, "in that she received the messengers and sent" (or, rather, thrust) "them forth another way."

Inactive faith is, indeed, without spiritual life. "As the body apart from the spirit is dead, even so faith apart from works is dead." If we read "without breath" for "spirit" we get a complete parallelism between the two parts of the sentence. Breathing is inseparable from life; it is the manifestation of life. Without it all functions of life cease. So are works to faith. Without them degeneration has set in. The verdict soon goes forth, "Thou hast a name that thou livest, and art dead."

The King's Declaration.

THE Select Committee on the King's Declaration against Transubstantiation presented its report last Monday in the House of Lords. It is evident that the present proposal, as published in our columns last week, will not be accepted without considerable alteration or addition. At the same time, it appears that Lord Halifax and others will oppose any continuance of a Declaration the very object of which is distasteful to Roman Catholics; but on the other hand, we believe there is a rising tide of public opinion which will not be satisfied without a form which contains an explicit statement of the Protestant position of the monarch, instead of taking that practically for granted.

WHAT IS IDOLATRY?

We have received many letters on the subject, quite a number of which discuss the question: "What is idolatry?" In this the writers see one of the most important points raised by the Declaration; and for the most part they agree that the definition, "a denial of the true God, and the worship of a false god under the form of some material symbol," is only partial, and therefore unsatisfactory.

Roman Catholics themselves admit that, if Transubstantiation be not a fact, they are guilty of idolatry in the celebration of the Mass; and it is just here that, as we have already pointed out, the proposed alteration will fail in its purpose. The excision of clauses which reflect on the motives and practices of holders of the faith may seem to be going half way to meet them, while really it is not doing so at all.

The importance of this charge of idolatry is very great, and only those who have given close attention to the subject know how justly it is made. Baron Porcelli, who has had long experience in India, points out that there is no such great gulf as is generally supposed between heathen worship there and that which is common in the Roman Catholic countries of Europe. He found, for example, a Hindu praying in front of a little oil lamp in the open air, without "symbol" or idol near, who declared that he believed in "the real presence of the spirit" of the god as indicated by the light. Mr. Maurice Gregory, who was present at the feast of the Goddess Durga at Lucknow, and a few weeks afterwards also at the procession of the Black Virgin in Italy, declares that with the exception of those occasioned by race and climate there was no essential difference—certainly none in spirit.

The great outstanding feature of the religion of Israel was the absolute prohibition of using in the worship of God any material symbol; yet the temptation was too great for them, and, as Sir Charles S. King, Bart., and others point out on at least two occasions, the setting up of the golden calf in the wilderness and the action of Jeroboam, the son of Nebat, their sin consisted in the adoration not of false gods, but of Jehovah, in this way. The most insidious and mischievous tendency of idolatry is when it has to reappear as a part of the true worship, and the iconoclast was not always the mere vandal that some would have us believe.

No one will contend that every heathen worshipper distinguishes between the light, or idol before him, and the real presence of the god believed to be represented thereby; but neither can it be admitted that a similar distinction is drawn by the multitude of Roman Catholic worshippers.

"Idolatrie is Greeke, and the English is image-service," wrote William Tyndale, in the sixteenth century. An argument then used was, "If a man have a matter with a great man, or a king, he must go first unto one of his mean servants, and then higher and higher till he come to the king;" but Tyndale adds, "This enticing argument is but a blind reason of man's wit. It is not like in the kingdom of the world, and in the kingdom of God and Christ." There was no idolatry in the truest sense in the England of that day, as there is among Roman Catholics to-day. If it be objected that image-worship is not even involved in the language of the Declaration, we reply (1) that the question really involved is idolatry; (2) that it is sometimes necessary to follow a matter to its logical conclusion in order to examine it thoroughly; and (3) the Roman Catholic idolatry finds its centre and mainspring in the adoration of the host.

CHURCH ASSOCIATION MANIFESTO.

The following letter has been issued by Captain Cobham, chairman of the Church Association:—

The Report of the Committee appointed by the House of Lords on the King's Declaration has been received by the country with amazement on all sides. Even *The Guardian*, as the organ of the High Church party, points out that:—

It is ludicrously inadequate and misleading. And surely what is wanted is a declaration, not that certain doctrines and practices are contrary to "the Protestant religion," but that they are rejected by the Sovereign;

and the *Church Times*, the leading organ of the Ritualists, admits that—

If the Committee of the House of Lords on the King's Declaration had deliberately aimed at producing an absolutely futile substitute for that formula, it could not have surpassed its present performance. To take the second clause first, it matters not whether there is such a thing as the Protestant religion, or whether, if there is, anyone can say what it is: but at any rate it is a self-evident propositiou that the Roman view of the Mass and the Invocation of Saints is "contrary to the Protestant religion." How the safety of the Realm as against a Papist Sovereign is to be secured by an affirmation which the Pope himself would sign with both hands we entirely fail to see. This clause, then, might profitably be rejected as absurd and useless.

Naturally the organs of Protestantism both within and without the Established Church speak even more decisively against this fatuous "amendment." The Lords of the Committee appear to have treated this grave question with almost cynical indifference, inasmuch as they expended only twenty minutes on the entire procedure. Are we to understand that this was in fulfilment of Lord Salisbury's remark in the House of Lords, on March 19, that—

When it comes to altering an enactment which has now lasted, as far as I know, without serious question, 200 years, and which was originally included in the Bill of Rights, it is a matter which cannot be done without very considerable thought.

It is deserving of marked notice that the important words of the instruction given to the Committee, viz., "without diminishing its efficacy as a security for the maintenance of the Protestant Succession" were left out from the Resclution as moved by the Lord Chancellor, who merely asked the Committee to report that the Declaration "can be modified advantageously"—which is, of course, quite true from the Roman Catholic point of view: the question of the "security for the Protestant Succession" being entirely passed over in silence, notwithstanding the language used by the Prime Minister, who said, February 22:

The words I should like to *add* are these: "And whether the language can be modified advantageously without diminishing its efficacy as a security for the maintenance of the Protestant Succession."

The apparent levity of this proceeding is accentuated by the fact that some 500 places (including the Colonies) have forwarded to the Government resolutions deprecating any alteration whatever in the Statutory Declaration. Yet the agitation is only now about to commence, and the whole country will be convulsed ere long by the struggle for the maintenance of the supremacy of Protestantism, which Lord Salisbury has rendered inevitable.

The efficacy of the present test is admitted by the Roman "Catholic Truth Society," of which Cardinal Vaughan is president, which says: "It must be admitted that the test was effective. No Catholic could speak the words and remain a Catholic, and *The Tablet*, March 30, admits—

A change by which this concrete disavowal would be omitted, would, as Lord Salisbury justly pointed out, have the significance of something more than a mere omission. *It would be to them* [the Protestants] *the hauling down of their flag on a fortress which has been their point of vantage.*

So long as the accredited theologians of the Church of Rome, under whose guidance the consciences of its adherents are "directed" in the conduct of ordinary life, continue to teach that Oaths and Declarations conflicting with the interests and dogmas of the "Catholic" Church are not binding in the sight of God, and may be dispensed with by the "Vicar of Christ," it is impossible to forego the definite repudiation of this immoral and dangerous doctrine by the Sovereign himself, whose personal belief it is desired to publicly ascertain.

Recent Conventions.

THE Eighth Annual Convention at Melksham was held on July 2, and in spite of heavy thunder-storms, the attendance exceeded that of any previous year. Three meetings were held, and helpful addresses were given by Revs. F. B. Meyer and J. B. Figgis.

The Convention at Rochester on July 3 and 4 will long be remembered for its deeply spiritual character. The meetings took place in the Old Corn Exchange (by kind permission of the Mayor). Special seasons for intercession were held each morning, and these were most helpful. A large audience gathered each afternoon, and the place was quite crowded both nights. Captain H. Baring presided at all the meetings, and the speakers were Revs. Evan H. Hopkins, W. H. Griffith Thomas, and John Brash. The secretary, Rev. G. Anderson Miller, writes: "Christians from all the places of worship rallied up well. So much has the Convention been blessed (and this is the first) that it is quite expected that it will be an annual institution."

The Seventh Annual Conference at Jordan's Meeting House, near Chalfont St. Giles, on Thursday, July 4. A large number of Christians, including many clergy and ministers of all the Evangelical Churches, came together in happy fellowship. Jordan's is year by year becoming quite a rendezvous on these occasions for the Lord's people for miles around. Both the morning and afternoon meetings were most helpful, the spiritual tone being very high, and the Lord's presence manifestly felt. The subject chosen for consideration was, "Christian Graces." At the morning gathering Mr. Colin Taylor, of Rickmansworth, presided, and, after silent prayer and the singing of a hymn, opened the Conference with a short address, bringing before the meeting, in a helpful manner, some of the graces of the Christian life. Rev. F. S. Webster gave a very helpful address upon Phil. i. 9-11. The speaker dwelt very forcibly on four graces mentioned in this passage, viz., love, knowledge, consistency, and practical righteousness. Pastor Frank H. White followed with an address upon Col. iii. 12-14. At the afternoon meeting (held in the open air, and presided over by Mr. J. E. Taylor, of Aylesbury), the Chairman emphasized the necessity of the new birth ere Christian graces could be manifested in the daily life. Mr. W. J. Doherty (China Inland Mission) gave an able address, pleading for more definite prayer on behalf of that troubled land, and appealing for more workers. The address appeared to move all hearts present, as the speaker told of God's goodness to him when his life had been in danger. Mr. Horsburgh, a returned missionary from China, briefly addressed the meeting, after which Mr. W. R. Lane closed with a practical talk upon Christian living.

Protestant Reformation Society.—The course of afternoon lectures on Protestant topics arranged by Mr. Walter Mayo in connection with the Hastings and St. Leonard's Auxiliary of the society concluded last week. Rev. E. E. Hill gave the closing lecture, "Romanism in the Nineteenth Century." Mr. W. A. Limbrick has commenced a series of midday lectures outside the gates of the Royal Small Arms Factory, Enfield Lock. The opening address was on the King's Accession Oath, "How the Declaration came about," and was warmly received by a large concourse of the employes at this Government workshop.

The Evangelistic Mission.—The summer appeal of the Evangelistic Mission (Mr. C. Russell Hurditch, 164, Alexandra Road, St. John's Wood, N.W.) is this year unusually pressing. It has unexpectedly been found necessary to close Wilton House of Rest for repairs, and requirements of other properties, which cannot be postponed, will cost £300. In the meantime the various branches of the work go steadily forward. The regular services are being maintained, special missions are being taken throughout the country. Some of the tents are already in use, and others are being prepared to go out shortly. It is a matter of deep satisfaction that so many of those who have received blessing in the past have gone forth to do valiant service for God at home and in foreign lands.

MILDMAY ADDRESSES.

Three Voices of God.

By Rev. THOMAS LANCASTER.

The Lord gave the word. . . . He doth send out his voice, and that a mighty voice (Psa. lxviii. 11, 33).

IT is most important for us, as Christians and Christian workers, to know, in the first place, what the word of God is, and in the second place, what the word of God means. Let us consider some of the ways in which God has spoken to man.

I. *The Voice at Sinai.* This shows us what sin is, and how loathsome it is to God. The subject is not a popular one to-day, but it needs to be brought forward, equally with the story of the love of God. Recall the mighty revival in the eighteenth century, and the practice of the preachers associated with Wesley and Whitefield. They told the people of the love of God, but they also unfolded the law of God in such a way that the consciences of sinners were touched to the quick. Preachers and teachers—all Christian workers—do well to carry this voice of God to the multitudes, that they may know something of their own sin and God's holiness. Let us speak of sin in its (*a*) *universal* character—Paul used "to stop every mouth"; in its (*b*) *attractive* character—Augustine said that his sins were so attractive to him that when he prayed for deliverance from them he wished God would not hear him; in its (*c*) *self-deceptive* quality—the sinner will not see his sin.

There are (*d*) *respectable sins*, of which religious people may be guilty—said a lady, when spoken to with plainness,

"YOU MISTAKE YOUR PARTY.

I have been brought up in a boarding-school, and am not one of the set you describe." Sin is (*e*) *aggressive*, (*f*) *progressive*, (*g*) *always detected*—"be sure your sin will find you out." It is (*h*) *devilish*, and (*i*) *profligate*; the other day a man convicted of an awful sin said to a religious adviser, "I think it is most creditable that I should be calculated to do such a thing." Sin is (*j*) *strong*, the mightiest power on earth, save the power of grace. There has always been a tendency among Christians to minimize sin, in fact, to excuse sin. The voice of Sinai, however, is intolerant of all evil; God in Revelation points out the sinfulness of sin, and tells us of the wondrous remedy He has provided. You remember there was the trespass offering as well as the sin offering. God is very particular about the conduct of his people, as well as intent upon dealing with the great disease of the world.

II. *The Voice of Calvary* is spoken of in Heb. xii. 22-24—"Ye are come . . . . to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." The voice from Sinai was one of fear; that from Calvary is one of love. We go on to read: "See that ye refuse not Him that speaketh." The "it" and the "Him" are identical. Unless Jesus is a sacrifice, He is not a Saviour; if Christ's death was not for our sins, then we have no Saviour. Christ was

GOD'S GREAT PROVISION

for man's great need; that is the voice of Calvary, and it should be sent forth from the pulpits of Bible classes everythere. The Gospel has lost its power if the blood is taken out of it; no other voice speaks if this is silent. Rowlands, of Wales, felt it when reading the Litany: "By thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial." The Holy Ghost came down upon the assembly, and a blessed revival began. That voice speaks to the weary and heavy laden; not theories of truth of which the world gets fuller year by year, but the voice of Calvary.

III. In the third place, *the Voice of Warning* (Isa. lxi. 1, 2). We speak of the holiness of God and the redeeming blood of Christ, and yet the people remain untouched. Maybe it is because we do not take up the third voice—the word of warning. Our fathers used to speak of declaring "the whole counsel of God"; are we getting away from that point? Our Lord when He began his ministry, quoted the words of the prophet, "The Spirit of the Lord God is upon Me; because He hath anointed Me to preach, . . . to proclaim the acceptable year of the Lord." And He went and did so. Towards the close of his ministry, coming to the city that had rejected Him, He spoke words of solemn warning. Have not we in many cases stopped short of truths that should be delivered? Look at the Apostle Paul; for years, night and day,

HE WARNED WITH TEARS

the people to whom he preached the Gospel (Acts xx. 31). Who ever warned men as did Jeremiah, for forty years? We find him crying out, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" If we would carry the voice of God in Revelation, we must also give the warning. If souls round about us do not heed the Gospel, we must tell them that God has something else in store.

The voice of Revelation is of three things: the Law, the Blood, Judgment. Whatever we take to the people, we must not leave these out. I will illustrate by something that happened in the North of England. A young preacher of the Gospel went forth in the power of the Holy Ghost. He had that about him which made his words bring many to Christ. A number of critics watched him, and some young ministers went to hear him preach. They reported on their visit to a venerable man of God:—"He was very common-place. All he said to the people was, 'Come, come, come.' He was perfectly simple; there was nothing of interest about his discourses. It was all 'Come'!" "Well," remarked the aged man, "and did the people come?" "Yes," was the reply. "That surprised us most of all, and numbers of them, too." "Go away, then, and learn to say 'Come' in the same manner!"

All Scripture Inspired.

Rev. E. W. MOORE.

"All Scripture is given by inspiration of God" (2 Tim. iii. 16).

The doctrine of the inspiration of God's Word is the battlefield of this generation. In the report of an address delivered by a certain teacher to teachers, he is represented as saying, "It must be our aim—carefully, of course, but gradually—to withdraw confidence from the Bible," meaning the Old Testament Scriptures, "and fix it upon the life of our Lord, as recorded in the four Gospels." Such words betray extraordinary ignorance concerning the unity and solidarity of Holy Writ. How shall we maintain any superstructure, when we seek to undermine its foundations?

Let us try first to understand the text, and then to say why we believe it. Well has it been said that we are as little equipped for defining inspiration as for explaining the Incarnation of our blessed Lord. In his sacred person and in this book

THE HUMAN AND THE DIVINE

are blended in a way that passes the full comprehension of man. So many misconceptions surround the subject of inspiration that it may be profitable for me to offer some negations.

All parts of Scripture are not of equal value. The hyssop that springs upon the wall is as much the work of God in creation as the cedar that strikes its roots into the sides of Lebanon; but the latter is far more valuable than the former. If I am asked which I prefer, the Book of Esther or the Gospel of John, I have no hesitation in choosing the Gospel; but that does not affect the inspiration of Esther. Both writings are equally inspired, though they may not be equally profitable.

Nor do we mean that all utterances recorded and all scenes described in Scripture are inspired. When the tempter said, "Thou shalt not surely die," he was not inspired to say it, though Moses was certainly inspired to record it. Pilate's declaration of innocence after washing his hands before the multitude is simply recorded, not confirmed, by Scripture.

It has been urged that the claim for plenary inspiration is unsound, because it would reduce Scripture to a monotonous literary plane, in which none of

THE DISTINGUISHING CHARACTERISTICS

of the writers would be observable. But we know that, in a way inexplicable to us, the Holy Ghost used the faculties and powers of the writers of the Bible so that we can at once distinguish between the lofty poetic strains of Isaiah and the plain prose of Jeremiah or Amos. We recognise the wonderful reasoning power and the marvellous psychological insight of Paul in his Epistle to the Romans, as compared with the plainer diction of Peter or James in giving the testimony God entrusted to them.

While inspiration is not merely mechanical, yet "holy men of God spake as they were moved by the Holy Ghost;" and this concerns their words as well as their thoughts. How can men think apart from words? And how shall thought be communicated except through words? There may be differences in the *mode* of inspiration, but, as its *result*, inspired writings are invested with divine authority. Dr. Bonar says that the production of an Act of Parliament involves many processes; but when the Royal assent has been obtained, that Act becomes the law of the land. In whatever way the Holy Ghost was pleased to superintend the work to which

HE MOVED THE WRITERS OF SCRIPTURE,

the result of their labours is stamped with his imprimatur, and that result comes to us as God's Word written.

We believe in inspiration because the Scriptures themselves affirm it, in many expressions such as these, "For ever, O Lord, thy word is settled in heaven;" "The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times." The authorship of Scripture is repeatedly assigned—not to the writers, but to the Holy Ghost. Among other passages where inspiration is distinctly claimed, take 2 Sam. xxiii. 2; Jer. i. 9; Acts xxviii. 25; 1 Thess. ii. 13; Heb. iii. 7 and ix. 8.

We believe in plenary inspiration because the condition of mankind requires it. Unless all Scripture is given by inspiration of God, we have no Bible at all. As an example of the sore straits and perplexities into which even experts are driven in the endeavour to construct a Bible for themselves, I recommend perusal of an article in the quarterly *Bibliotheca Sacra* for January, entitled, "Isaiah the myth, and Isaiah the Prophet." The opinions of six leading higher critics are there compared and contrasted; and, with scarcely an exception, no two of them agree. Into what hopeless confusion should we be plunged if we were left without an infallible Book to guide us through life's pilgrimage to the heavenly home where we would be!

Further, we believe that all Scripture is inspired, because the consciousness of the *seeking* soul responds to the written Word, although that response is not made by every man. The Bible is no ordinary volume; it is

A LIVING BOOK,

and an oracle. In the words of Luther, it has hands and feet. Nay, more, it has eyes like a a flame of fire; and it is a discerner of the thoughts and intents of the heart. The meaning of the Book is not given to every reader; it can shut itself against its enemies, while it reveals its secrets to them that tremble at God's Word. Come, see a Book that told me all things that ever I did. "What man knoweth the things of a man, save the spirit of man which is in him?" Who lays bare my sin and points me to the remedy? It is my Maker alone who thus penetrates the recesses of my being.

I heard a missionary describe the awful struggle of an educated Chinaman seeking freedom from the opium habit. The inspiration of the first chapter of Genesis is questioned; but it was through that chapter that the poor

devotee just referred to found deliverance. The late Dr. Dale told the story of a Japanese who was sadly perplexed by Confucian descriptions of heaven. A New Testament put into his hand was regarded merely as a literary marvel, until he read Paul's wonderful hymn of love in 1 Cor. xiii. and exclaimed, "This is what I seek; this is heaven!"

The all-important and crowning reason for this belief is that Christ has set

HIS OWN SEAL

upon Scripture. It was in resurrection life and power that He confirmed the Jewish canon, showing that "all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me." There is no trace of doubt or hesitation on his part as to the truth and unanimity of the Old Testament Scriptures. Our Lord has told us (Matt. v. 18) that it is easier for heaven and earth to pass than for a jot or tittle of the law to fail. When Christ speaks, the question of inspiration is settled.

It is asserted that our Lord merely adopted the customary speech of his day in ascribing the authorship of Psa. cx. to David, and in speaking of the Book of Jonah as an historical record. Can that be true of One who said to his opponents, "Before Abraham was, I am"? Apart from the mystery of the two natures in one person, the Holy Ghost rested upon the Man, Christ Jesus. It was

THROUGH THE SPIRIT

that He gave commandment to his chosen apostles, cast out devils, and in the crowning act of atonement offered Himself without spot to God. As the author of the Psalter and the Old Testament prophecies, the Spirit guided the utterances of Christ, as our Lord gave his authority to those scriptures. If we refuse to accept them, we question Christ's mission, and draw perilously near, however unconsciously, to sinning, not only against the Son of Man, but against the Holy Ghost.

Do we criticise the Scriptures of truth, or do we obey them? When the word of Christ dwells in us richly, not only are verses committed to memory, but the Eternal Word takes up his abode in our hearts. When He is the light of life, and the power of service, all doubts concerning this blessed Book are dissipated. "The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you."

Knowing God's Name.

REV. J. GREGORY MANTLE.

No subject is more fascinating than the gradual unfolding of the nature and character of God as seen in his names and titles. In reading the Old Testament we should remember that the names of God therein contained are not introduced merely for the sake of variety, but each one of them has a deep meaning, marking some partial revelation of the Divine nature, given as men were able to bear it.

Some of you may recall an incident in the life of one of our great water-colour painters. A critic asserted that the colours in a picture were exaggerated, and said, "I never saw such in nature." "Don't you wish you could?" was the reply, for the artist had eyes to see what was invisible to the fault-finder.

And it is only as we walk with God, allowing our knowledge to be translated into conduct, that the real meaning of God's names are revealed to us.

In Gen. xvii. we have, within the compass of the first three verses, as many different names of God. The word *LORD*, when printed in capitals, always stands for *Jehovah*. For the first time in the Bible there occurs here that delightful and inspiring name at

A CRISIS IN THE LIFE

of Abraham, "I am the Almighty God;" or, as in the margin, *El Shaddai*. "Abraham fell on his face; and God (Elohim) talked with him."

Taking the name *Elohim*, what is the significance of this revelation of the Divine character? It marks the covenant-keeping God; He who, by his Spirit, brooded over the earth, not forsaking it because it was without form and void, but uttering the repeated word of power which brings light, order, and fruitfulness, out of darkness, confusion, and barrenness, until He rests in the work of his hands, and pronounces it to be very good. In this connection you will recall the words of Jesus Christ, in his familiar parable, when He said: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" Is it any wonder that He who created man should watch and brood over us, by his Spirit, until He rejoices that the dead is alive and the lost is found? Though we falter and fail, He will never leave nor forsake us; for his name is Elohim.

The name *Jehovah* is the expression of God's being. Though He is love, yet He must be just and holy; for, evil is not being but its privation. Jehovah is the One who hates sin, but, in the death of the Cross, He made complete and eternal provision for deliverance from its power.

In order to understand the significance of

THE NAME EL SHADDAI,

we must rapidly pass over the history covered by Gen. xii.-xvii. God promised to Abraham a seed, a land and a blessing; and who shall estimate the influence of a life that is under the abiding blessing of God? For our encouragement, we may remember that it was by many a stumble and fall that Abraham reached pre-eminence in the life of faith. That faith was tried when a famine arose in the land, and Abraham paid a calamitous visit to Egypt, where he was humbled in the presence of a heathen king. Coming back into the clear atmosphere of the land which God had given him, the altar at Bethel is repaired, communion with God is restored, and Abraham maintains his true position in his dealings with Lot and with the King of Sodom. Then comes the promise that his seed shall be as the stars, and the belief which is accounted to him for righteousness.

But the promise tarries, and Sarah makes a suggestion for its hastening. Abraham listens to her counsel, walking before her rather than before his God; and the circumstances of the birth of Ishmael remind us that it is harder to wait for God than to trust in Him. Shortly before the death of

GEO. MULLER,

I was privileged to spend two hours with him in the unpretentious little study at Bristol, when he told me of waiting nearly fifty years for the conversion of some for whom he had prayed. Shortly after he was laid in his grave I heard that the prayer was answered. "They shall not be ashamed that wait for me," saith God.

Abraham was eighty-six years old when Hagar bare Ishmael. Then comes thirteen years of broken communion, with no trace of Divine revelation. During this time, Abraham and Sarah were doing what we have so often done, in carrying out our own will, thinking that God needs our help out of a difficulty, and resorting to some unworthy expedient to forward his purpose.

When Abraham was ninety and nine, Jehovah appeared, saying, "I am the Almighty God," or El Shaddai, a name suggestive of

INEXHAUSTIBLE SUPPLY.

The all-bountiful God would not have his servants attempt to accomplish, through the will and energy of the flesh, purposes which can only be fulfilled by his own almightiness. This name of God, as it appears in later Scriptures, is invariably associated with the thought of fruitfulness.

As the apostle Paul speaks of the works of the flesh, we are reminded of a manufactory; but the fruits of the Spirit point to a garden. It is only as we know the all-bountiful God of inexhaustible supply that we shall be fruitful in his service. "Walk before *me*," says God, not before any human being, "and be thou perfect. If thou wilt only wait my time I will multiply thee exceedingly." Abraham fell on his face, and God talked with him.

There is a remarkable change of tense in the words, "I *will* make my covenant between me and thee. . . . My covenant *is* with thee. . . . A father of many nations have I *made* thee"—future, present, and perfect. As Paul says, Abraham stood before Him who quickeneth the dead and calleth things which be not as if they were. Then comes the rite of circumcision, the judgment of the flesh.

In the time of testing Abraham yields

UNQUESTIONING OBEDIENCE

unto God, even to the offering of his own son Isaac, "accounting that God was able to raise him up even from the dead, from whence also he received him in a figure."

In order to fruitfulness in Christian life and service, we must know God as almighty and all-bountiful. Mr. Meyer tells how he long sought this blessing, but found only disappointment in attending the Keswick Convention and listening to the speakers. He stole up the mountain side, when all was still and the moon threw its silver light upon him. While he pleaded in prayer for a knowledge of the infinite wealth of grace that there is in God, a voice told him that as he had received pardon from the hands of the crucified Christ, so he must take his share of the anointing of the Holy Ghost from the hands of the living Christ. He was obedient; and all the world knows how wondrously that promise has been fulfilled to him, "He that believeth on me . . . out of his belly shall flow rivers of living water." If we would be channels for that life which is the only cure for death, we must know El Shaddai, the Almighty God.

Grace Hath Appeared to all Men.

REV. S. A. SELWYN, M.A.

In Titus ii. 11-14 we read, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

This is a difficult passage of Scripture for conscientious Unitarians and Socinians, especially those words in the R.V., "our great God and Saviour Jesus Christ." But what God hath joined together, let not man put asunder.

Grace is God's free favour. How can it appear? When your friend plays his violin, take a piece of paper sprinkled with sand, and connect it with one of the strings, and the sound waves will make themselves visible in the shapes that the sand assumes. Looking into the spiritual realm we have grace abounding in the Son of God. This is the grace that not only

TAKES FORM AND SHAPE,

but brings something. True it is that Christ says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest"; but none except those who are alive can come. We being born in trespasses and sins, God first comes to us that we may have life; and as we can only receive, we may thank Him that He gives.

On the other hand, when the grace of God brings deliverance, help, and blessing to the very door of his children's hearts, theirs is an awful responsibility if they put that grace away from them. Here and there before me may be one who has not accepted the Lord Jesus Christ as his or her Saviour; but doubtless most of those who hear me are the justified children of God. It is a very hardening process to be constantly drinking in only half the Gospel message, while we practically ignore the claims of Christ as to the life to be lived after we have received Him.

Salvation is a term of wide significance, meaning far more than the glorious doctrine of justification by faith, and implying deliverance from the power of sin. It was said of an old brother and sister who lived together that one could always tell when they were back from a certain convention, because they were extra quarrelsome. Well, there is something in it; but nerves are often overstrained by attendance at too many meetings, and then there is a

natural tendency to lose the temper. We make bad worse, however, by saying that we cannot help it. The Lord wants

TO DELIVER HIS PEOPLE

from angry tempers, as well as from all kinds of mere formalism, such as joining in beautiful prayers and hymns, without meaning the words that we sing, and sometimes provoking the wish that we would *live* our loud amen. Yielding to God, we shall live out his grace, and shall win other souls for Him.

Moreover, salvation touches our anxiety and care. Peter's Epistle does not tell us to cast *some* of our care upon the Lord. Anxieties come to us all, but we need not be weighed down by them. We know what to do with our sins; and it is made equally clear that we are to take our cares to the same Saviour. We are fond of preaching and teaching what a happy thing it is to be a Christian; but where there is a long and morose countenance, men will not believe that Christianity has done us much good. "Come on, Bill," says some hearer, "*he* doesn't look like it." That may be crude criticism; but, in any case, let us see that it is not true of us.

Does not the grace of God bring salvation from spiritual weakness? Will it not quicken the senses of our souls? There are

SHORT-SIGHTED CHRISTIANS,

who cannot see beyond the things that are near them; the millions of dying heathen are out of their view altogether. They will wait until London is converted, and then see about the needs of the world. But a touch of the Master's loving hand upon heart and eye will show that his sheep across the seas need saving.

Other Christians are long-sighted, and having uncomfortable homes, they long to be missionaries in China or elsewhere. *Perhaps*, if they attended to duties at home, and were able to live a godly life before the one angular person there, they might be accounted worthy, by the grace that would appear to them, of going abroad in the service of God. It is a whole life's work to receive all that God would give us.

We are not here this morning merely to listen and criticise; but we are in the presence of Him who looks into every heart, desiring to deliver us from sin's burden, as well as from its punishment. The Lord Jesus Christ took upon Him our nature that He might, as a Man perfect and spotless before God, die for man's sin. It may be that, to two or three here who have not yet accepted Him, He offers pardon for all the past. But there is never a congregation without some who have gone down again and again under a besetting sin, either secret or evident to all. They come to a Convention like this because it has been their custom to attend; and, while longing for deliverance, they are weary and despairing. Mothers, do not say to your child,

"I'LL NEVER LOVE YOU AGAIN,"

or the devil may take advantage of your words in years to come. A mother will love her wayward child as long as there is breath in her body. Poor backslider, however far along the pathway of sin and worldliness you have gone, God loves you with an everlasting love, and will give you no rest until you come right back to find in Him, not only renewed pardon and peace, but the power to live a new life.

This world is God's training school, wherein grace brings us three volumns to study. On the first is written: "Denying (or disowning) ungodliness and worldly lusts." Here is a self-denial worthy of the name, a fast which is to go on all the year round, Lent included. God's salvation includes such power of the Holy Ghost in heart and life, that we are dead indeed unto the sins that assail us. If we have never yet made a beginning, let us start upon the way of dying daily unto all that grieves the Lord, and may God keep us upon that path all our lives.

Another volume that grace puts into our hands is that of "Living," which has three special chapters: "Soberly," towards ourselves; "Righteously," towards our neighbours; and "Godly," towards our Maker. There is to be life-long restraint of self by the Holy Spirit, and this is beyond mere self-restraint. Self has strong bias in its own favour, and needs the absolutely wise and loving control of the pure and Holy One. Sometimes self takes a cruel and tyrannical turn; and men so loathe themselves that, without Divine restraint, they would be suicides. But the rule of the Spirit over every part of our being brings lasting joy and gladness into every heart.

Would to God that all professed Christians lived righteously, renouncing everything like sharp practice, wilful misunderstanding, and backbiting.

If we are to live godly lives, God must be first in heart, home, business, and recreation. Christ *hath* redeemed us, that He might make us fit for his own possession. Let us enter into the redemption that has been accomplished for us. It is the blessed Spirit of God that makes us zealous of good works; and when we are fully surrendered to Him, we shall prove that the grace of God hath appeared, bringing salvation.

Missions to the Jews.

OF the numerous meetings of the Tuesday afternoon, that arranged in the interests of the Mildmay Mission to the Jews was one of the most important. It was largely attended, and again demonstrated the fact that it is no longer difficult to arouse the interest of Gentile-Christians in the past history, present position, and prophetic future of Israel. The chair was taken by General Sir W. Stirling, who reverted to the topic of the morning, "God in Creation." With the truth that man was created in the image of God it is pleasing to connect the words, "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom He hath appointed heir of all things, by whom also He made the worlds." God chose his ancient people Israel in the most remarkable way, and words concerning them in Scripture should have a warm place in our hearts. Not only did the Lord choose these people, but he arranged for the land which they were to occupy, and we find Moses calling upon those who were listening to him to remember

THE DAYS OF OLD,

consider the years of many generations. This people, who were so especially elevated and chosen, and to whom God gave this land, when Christ came to earth, what choice did they make? "Not this man, but Barabbas." So they fulfilled the prophecy, "Lo, the people shall dwell alone, and not be reckoned among the nations."

Israel's claims upon Christians were also urged by Rev. F. L. Denman. He said that from Scripture we learn that there was a time when many Jews were saved and few Gentiles; but the order has been reversed, and now, comparatively speaking, there are many Gentiles and few Jews. The day will come when all Israel shall be saved, and, through the Jews, all Gentiles. There is a remnant according to the election of grace, and the fulness of Gentiles, to be gathered in. Then the Church of God is complete, and Christ fulfils his word: "After this I will return and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up." Mr. Denman pleaded for personal effort in reaching Jews, and cited several instances in which a word spoken in season had been used of God to the awakening and enlightening of

MISGUIDED ISRAELITES.

Rev. S. Wilkinson spoke of the duty and responsibility of giving the Gospel to the Jews in Russia. While the Church of Christ has been stirred in these days to take an interest in the gathering together of the scattered race, recognizing the order laid down "to the Jews first," it is a remarkable fact that Russia, their centre and headquarters as regards numbers and religion, is the most neglected country. In the Russian Empire there are five or six millions of Jews, whose conditions of life are very different from the atmosphere of kindness in which they live in our own country. There are very few Jews in London who at one time or another have not been approached on the matter of the salvation of their souls. But in Russia it is far different, where the Jew is at a great disadvantage and suffers physically and morally, and being handicapped by the oppressive laws which prevail, he too often becomes subtle in business and deceitful. But he also suffers spiritually, being isolated from all Christian influence, living quite separate from the rest of the community, having no dealing except so far as business is concerned with Christians. Having paid six visits to Russia, Mr. Wilkinson was able to plead the cause of its

HEBREW POPULATION,

and the need for a deeper interest being awakened in the hearts of Christians at home, in the work which is carried on by the Mildmay Mission to the Jews and similar agencies. No doubt the fact that so little has been done in Russia is owing to the difficulties which have to be encountered. Gospel work, as such, is forbidden. One door was opened, and has never been closed—the distribution of the Word of God. There is no restriction upon this branch of Christian service. The depôt of the Mildmay Mission in Warsaw is a small shop in which Jews are to be found all day long in conversation with the workers. Meetings are not allowed, but in this way the

GOSPEL IS DAILY PREACHED

in a room full of anxious inquirers and seekers after the truth. Many thousands of Testaments have been distributed, and the prospects of the Mission's efforts in Russia are full of promise.

In acknowledging the goodness of God in restoring him to health, Rev. J. Wilkinson also expressed his gratitude to the friends who had offered unceasing prayer for his recovery. In urging the claims of Israel, the speaker remarked that, while the Lord did not use the words, "to the Jew first," He commanded that repentance and remission of sins should be preached, beginning at Jerusalem, and then in Judea, and then Samaria, and the uttermost parts of the earth. Few dispute the right of the Jew to punishment for his sin, but many fail to recognize his right to the Gospel first. Let the Holy Spirit have his own way for doing his work, as well as the authority for marking down his own plan. The Jew will be a pioneer or an auxiliary in taking the Gospel to the uttermost parts of the earth. When we win over a Jew we have an agency which is both native and foreign at the same time, with a knowledge of men and customs the world over.

Before the meeting terminated, a number of children from the Mildmay Schools for Jewish boys and girls took their place in front of the audience, and recited Hebrews xii. with touching simplicity, afterwards singing with much tenderness, "Jesus knows thy sorrow." A prayer meeting for Israel followed under the presidency of Mr. James E. Mathieson.

The Late Mrs. Smyly.

A COMMITTEE has been nominated to receive subscriptions and formulate a scheme for appropriating sums contributed to a Memorial Fund to perpetuate the work inaugurated by the late Mrs. Smyly. Many will doubtless be glad of the opportunity of practically testifying their esteem and regard for one who has done so much to help the necessitous children of Ireland. The committee naturally believe that the seven homes and schools established so largely by her labours are themselves the best memorial to Mrs. Smyly, and it is proposed to devote the interest upon the "Mrs. Ellen Smyly Memorial Fund" for helping from time to time one of the Homes. Subscriptions may be placed to the credit of the fund at the Royal Bank of Ireland, Foster Place, Dublin.

Count Bobrinskoy.—The reference to Count Bobrinskoy in our issue of June 13 was based on inaccurate information. The Count of that name so widely known in Christian circles in this country died eight years ago.

The Church and the Outside Masses.*

By Rev. THOMAS KENNEDY, D.D.

THOSE outside of the churches are a vast multitude. Even although there were not in any of them direct antagonism to the Church, they are an influence which is against the Church. They are a danger to its vital godliness. Their influence is of the earth earthy, and it passes over the youth of our Church and of our country with blighting effect. The Church must consider them, even although it were only to resist the influence, and safeguard those entrusted to its care. To consider them is an obligation laid on us by Christ. We are under the responsibility of gaining them; we are charged with the duty; we are furnished with the means. They may be grouped into two classes—those who are directly accessible to the agencies and efforts of the Church on their behalf, and those who are not.

In the first of the classes may be placed persons who are by no means all on the same level. There are numbers of exemplary, industrious, intelligent artisans and workmen, who are living unblameably according to the ordinary moral standard (and in a Christian country the ordinary moral standard for those outside of the Church is higher than the ordinary moral standard in a country where the Gospel is not); but who concentrate their attention and energies wholly on the seen and temporal, and give no heed to the unseen and eternal. Now, whatever the proximate causes that may have led to a state of matters which we deplore, whatever blame may be laid on the Church, or on the community, or the laws of our country, for the existence and continuance of certain evil conditions of living, let it be remembered that

THE ROOT CAUSE IS SIN,

and the man himself has a moral responsibility before God.

Men are not mere helpless creatures of circumstance. They are accountable to the Judge of all. The fact that they are so lays a burden upon the Church to go to their rescue. The accountability to God gives the Church a ground to work on. It also warrants the hope of the Church that in attempting their rescue it will not labour in vain. It is, humanly speaking, a hard task, the hardest missionary task that has to be faced anywhere. Those who have known the Gospel and have forsaken it, and have seen the light and turned from it, or have gone down in spite of opportunity, are the most difficult to be aroused. There has not been lack of benevolent endeavour, where needed, in the Church's home mission work, but the spiritual is the most pressing need. Its claims are primary so far as the Church is concerned. Her duty is to evangelize. Whatever benevolent effort may accompany it, the evangelization should be so made as not to hinder the supreme duty of lifting up the fallen by leading them to Christ. By so lifting them up, a great step has been taken towards their temporal betterment.

What, now, of the other class of the churchless—namely, those who are not easily accessible, or not at all accessible, to the direct endeavours of the Church to appeal to them on behalf of Christ? There are many such, from the well-to-do and virtuous artisans and tradesmen up through the educated and higher classes of society. The Church, by its very existence and presence in the world, is a witness for Christ. It has to make itself an effective witness for Him by its own quickened life, its purity, its peace, its holiness, and its love. It has to make itself a religious influence in the land—an influence that can be felt. It has to prove the presence of Christ in the midst of it, and the consequent power of its members, to yield the fruits of righteousness, fruits the reality and preciousness of which cannot be questioned. It has to prove the Divine power operating through it to the rescuing of the guilty and sinful from their evil ways.

* Extracts from Moderator's closing address at the General Assembly of the United Free Church of Scotland.

A Call to Faithfulness.

By Rev. GEORGE GOODCHILD, Skegness.

"BE thou faithful unto death, and I will give thee the crown of life." Is not this emphatically the present-day message? Eyes all asparkle with spiritual light, and looking up to this fadeless and divinely bejewelled crown, and a steadfast daily adherence to divinely declared principle—is not *that* the one requirement of these shifting and vacillating times? At a public banquet, a "Rationalist" rose and said, "Who will dare now defend the antiquated and effete doctrines contained in the documents called the 'Scriptures'?" It was a godly merchant who "stood up for Jesus," and said, "I dare!" The conscience all aglow in the light of the Spirit, the eternal truths of God's Word clearly revealed by the same Spirit, and the life firmly established upon them by that Spirit; this spirit must be maintained, grown into, and tenaciously held against all that opposes the soul.

Oh, the soul-strength of it! At a seaside town in North Wales, a small boy with a strong stick was striking a great black rock. "What is it, my boy?" "I want to get this shell-fish off." Yes, there it was, the limpet clinging, adhering, so that it looked like part of the very rock, and neither boy nor man could part them asunder. By inborn and practised power of suction it draws into itself the very nature of the rock. When skies are bluest, sunshine most golden, and God's fair world most calm, if it does relax its hold it is only to adhere the stronger when winds howl, storms roar, and wild waves break over its tiny life. The life daringly faithful to the Lord's clear Word at all times is the life that declares—"Therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

"BE STRONG IN THE LORD"

is an exhortation that can only be translated into actual life as we heed the other one, "Be thou faithful."

And the real abiding peace of it! Gethsemane and Calvary are before Jesus. Influences subtle, great, bold, and daring, and set in motion by men and devils, had used up their energy in seeking to sway Him from the Divine purpose. But He adheres, and says, "*My peace* I give unto you." Scientists say that at the centre of a cyclone there is absolute stillness, while at its circumference are terrible and awful destruction and havoc. All round the life that is actually faithful may be terrible temptations, bitterest trials, darkest hours, and keenest sorrows; but in the heart "there is a river" of Divine peace, "the streams whereof shall make glad the city of God."

"But," exclaims some present-day believer, "oh, the kindness of it!" And that is the special part of your Lord's present-day bugle-call. "Faithful *unto death*." He has clearly put the possible result by the side of the exercise: "Faithfulness—possibly death." In the chapter (Rev. ii.) from whence this needful exhortation comes, one is mentioned as, "Antipas, my faithful martyr." "Antipas"—against all! Was that his proper name, or was it a typical one? In any case it shows the spirit in which faithfulness has sometimes to be exercised.

"Faithful among the faithless found." "I have trodden the winepress alone; and of the people there was none with Me." It is encouraging and inspiriting to be with the crowd; but if faithful we may oft-times have to journey alone along the narrow way that leads at length to "the great multitude whom no man can number." It is against one's naturally sensitive constitution to be labelled "narrow"; but in these days it is cheering to be so dubbed, for to the faithful heart it is the surest evidence of being *in* "the narrow way." In this enlightened age of modern inventions there are so many new agencies for removing, killing, or neutralizing pain, that we are getting to hate pain in every guise, even the pain attached to being faithful. In practical life the proverb is becoming effete:—

"No Cross; no Crown."

World-Wide Y.M.C.A. Work.

THE heat of the weather last Friday afternoon did not prevent a large and influential company from accepting the invitation of Sir George and Lady Williams to meet a number of colonial visitors, and specially to welcome Mr. and Mrs. William M. Oatts on their return from their round the world tour in the interests of Y.M.C.A. and Y.W.C.A. work throughout the British colonies and dependencies. Exeter Hall was the scene of an enthusiastic gathering, including many of the leaders in the Christian effort of the metropolis and other parts of the country. A high spiritual tone was given to the proceedings by the opening greeting of the chairman, as he counselled all to "be apt to teach, ready to say a word in season," and emphasized the presenting the Gospel in simple fashion as the true method of leading men into the truth.

The dominant note running through the utterances of the travellers was one of gratitude to God. "We have learned," said Mrs. Oatts, "many lessons during these months. God opens up the way step by step in every piece of work, however closed the path may seem, however encompassed with complications and difficulties. Sometimes we were in places where it seemed as though nothing could be done; workers had become discouraged, and so hopeless that they did not even want anything to be done; but because we put our trust in God we could go everywhere, and He never disappointed us." A pleasant picture was drawn of the mutual helpfulness of Y.M.C.A. and Y.W.C.A. work in various parts of the world. Speaking of India, Mrs. Oatts said there was

A PRACTICALLY UNLIMITED FIELD

for work among young women, untouched by any other society. No foreign language requires to be learned, no isolation has to be faced; the great need is for consecrated educated workers to go forth. Burmah, Australia, New Zealand, and Canada were briefly passed under review. The one common need was that of workers—ladies with hearts filled with the love of God, and with an earnest desire to serve Him in this field.

Mr. Oatts testified again to the keeping of God all through their journey of 46,000 miles, during which they had been enabled to keep every one of 896 engagements made. Over and over again in remote districts their hearts had been gladdened by meeting ministers and other zealous Christian workers who had received their first impressions and impetus in the home Y.M.C.A.'s. Several very deep impressions had been made on his mind by recent experiences. Prominent among these was the deep bond of love between the colonies and the mother country, as evidenced in connection with the death of Queen Victoria, and the sending of troops to South Africa. It was cause of true thankfulness to note the enthusiasm with which the names of Sir George Williams and other leaders in Christian effort were greeted wherever the deputies went.

Speaking of the men who are doing Y.M.C.A. work in the British dependencies, Mr. Oatts said he did not know a more devoted consecrated band. Then, when face to face with the problems of India, he found there was one man who could be trusted throughout that empire, and that man was the native Christian. In every university city which he visited in India he was invited by the authorities to address the students within their own hall; and at the close of one address sixty men asked him to pray for them.

The report of the delegates who attended the Y.M.C.A. Jubilee Convention at Montreal and Boston was given by Lord Kinnaird, with Messrs. Howard Williams, J. H. Putterill, and W. H. Mills. Remarkable testimony was borne to the recognition of the work by the business men and companies of America, and emphasis laid on the true spiritual aims which permeate the Associations of that continent.

Christian Ladies' Club.—The Alliance Club has been opened at 37, Clarges Street, Piccadilly, for the convenience of ladies engaged and interested in Christian work.

Rev. D. S. Margoliouth, M.A.,

FELLOW OF NEW COLLEGE, AND LAUDIAN PROFESSOR OF ARABIC IN THE UNIVERSITY OF OXFORD.

REV. PROFESSOR MARGOLIOUTH is the son of the late Ezekiel Margoliouth, a convert and lay missionary of the London Society for Promoting Christianity amongst the Jews. In a memoir of the father in the *Jewish Missionary Intelligence* for August, 1894, it is said: "Ezekiel Margoliouth will long be remembered with gratitude and honour. He was a distinguished co-worker with a number of well-known missionaries, who by their great learning produced almost a new literature in theology, and made a great impression on the Jewish nation. On his decease, a Jew said: 'If he had died a member of the Synagogue, there would have been a lamentation in the Jewish Community, for he was a great man in his generation.'" Born in Suwalki, a government town in Russian Poland, Mr. Margoliouth's father could trace twelve Rabbis among his ancestors, and the family made a mark in the Jewish history at the close of the eighteenth century.

We are not surprised to find that Professor Margoliouth inherits the rare scholarly gifts of his family. Educated at Winchester School, he obtained a scholarship at New College, Oxford, and his successes at the University are almost unprecedented. In view of the work he has taken up, we give the following record:—In 1878, he obtained both the classical Blue Ribbons—the Hertford and the Ireland Scholarships, and in the same year he was in the First Class in Classical Moderations. In 1879 he obtained the Gainsford Prize for Greek prose, and in the same year the Pusey and Ellerton Hebrew Scholarship. In 1880 he was in the First Class *in Literis Humanioribus*, and obtained the Houghton Syriac Prize. In 1881 he obtained the Boden Sanskrit Scholarship; in 1882 the Kennicott Hebrew Scholarship, and the Derby Scholarship; in 1887 the Senior Kennicott Hebrew Scholarship. In 1889 he was elected Laudian Professor of Arabic. Such a list of successes shows how well equipped Professor Margoliouth is for the work he has set himself to do.

Writing of his father in the *Jewish Intelligence*, mentioned above, he says:—

> My father believed as firmly as a man could in the Divine origin of the Bible. "That the Bible is a revelation from God there is not the smallest doubt," I well remember him saying when explaining to me some fresh light that had occurred to him on a difficult text. Owing to this belief, the study of the Bible was, ever since I can remember, his most constant employment. In the later years of his life he acquired many languages, chiefly in order to study the versions of the Bible in them. Arabic, for example, he first began to study at the age of seventy. The work which was given him to do was to his liking, nor did he relinquish it till his powers failed.

Such is the work to which the Professor has consecrated his own rare gifts, and it is safe to say that few, if any, in England to-day bring to the study of the sacred Scriptures such a wealth of linguistic learning. For this we cannot be too profoundly thankful. The task he has set himself is no mean one, and to many a devout student of Scripture it is of primal importance. That task is, as we may gather from his volume recently published, "Lines of Defence of the Biblical Revelation," a direct assault on the methods and results of the modern hostile criticism of the Old Testament. It is in this field that we must look for Professor Margoliouth's work to be done, and the prayers of all earnest students of the Word will follow him in his strenuous efforts.

The times call for such work as Professor Margoliouth has entered upon. The problem was stated with judgment in his speech at the Church Congress in 1899:—

> It is certain that circumstances wherein the need for religion makes itself felt occur in most men's lives. If, however, the need is to be supplied, the mode must be communicated by teaching; but if there be nothing to teach, the hope of supplying it must sooner or later be discarded.

He then declares that the methods adopted by the extreme critics must ultimately lead to the position assumed by Voltaire or M. Renan.

> Either we must face and adopt the most far-reaching results of Biblical criticism, or we must discover some good grounds for believing that the "devout experts," as they have been called, are most likely to be mistaken in their reasoning.

He maintains that the fundamental fallacy is the neglect of the unique element which gives Scripture its value. To apply the same methods of criticism to the Biblical writer as is applied to the European classics must lead, so the Professor thinks, to the above result. Yet this is done, he urges, in adjoining class-rooms, with the result that the sacred books, in the minds of many, are relegated to the same place as the classics.

From Photograph by Messrs. Fradelle & Young, 288, Regent Street, W.

Professor Margoliouth is nothing if not courageous. He has the courage of his convictions. He is very severe on those who bestow the title of "prophet" on the supposed unknown author of the Book of Daniel, whom they acknowledge to be a forger. He says: "Of the immorality of forgers in the secular class-room we entertain no doubt . . . but when we come to the lecture-room, in which Biblical criticism is taught, we find ourselves regarding forgery as a normal and even praiseworthy act!"

But he is no pessimist, and one rises from a perusal of his work feeling that the last word has not been said even on such a subject as the Unity of Isaiah. No one can read his wonderful paper on "Unity as against Plurality" without feeling devoutly grateful for his scholarship, which floods the sacred text with light, and for the skill with which he finds a joint in the armour of the enemy. He believes that it is the presence of an "incalculable factor" in the Bible that gives it its worth, and because of it we may look forward to a day when the alarming attempts of modern times to discount the traditional view of the Old Testament will be classed with those of Voltaire. He affirms that already grave mistakes have been made by the "experts," and on the principle of *falsus in uno, falsus in omnibus*, he holds that the outworks have already been taken, and so there is good hope that the citadel will in time be captured.

Professor Margoliouth was ordained by the late Bishop of Liverpool, Dr. Ryle, in 1899, and has been appointed by the present Bishop, Dr. Chavasse, one of his examining chaplains.

In addition to his lectures and other work, Mr. Margoliouth finds time occasionally to preach, and has taken a deep interest in missions, the great Mohammedan field, as might be expected, claiming his special and earnest attention.

The Secret of Prosperity.

IT is interesting at this time to inquire into the cause of the prosperity of the five "Reforming Kings" of Judah. As we do so, we cannot but see that the secret of their success was also the secret of the success of our late beloved Queen.

1. Asa.—In 2 Chron. xv. we read that "the Spirit of God came upon Azariah," and he met Asa and said: "The Lord is with you while ye be with Him; and if ye seek Him, He will be found of you; . . . but if ye forsake Him, He will forsake you." For the greater part of his reign he was prosperous, but at the close he "relied on the King of Syria and not on the Lord" (2 Chron. xvi. 7), and afterwards, in consequence, he had troubles. Thus the secret of his success was the having the Lord with Him.

2. Jehoshaphat.—In 2 Chron. xvii. we are told "The Lord was with Jehoshaphat" (3), and therefore the kingdom "was established in his hand" (5).

3. Joash.—In the early part of his reign he "did that which was right in the sight of the Lord." But later, he was led astray by the princes of Judah, and the "Spirit of God came upon Zechariah," and he said, "Because ye have forsaken the Lord, He hath also forsaken you" (2 Chron. xxiv. 20). After that Joash encountered troublous times. Here again, the secret of the King's prosperity was the having the Lord with him.

4. Hezekiah.—"The Lord was with him, and he prospered" (2 Kings xviii. 7).

5. Josiah.—"In the eighth year of his reign, while he was yet young, he began to seek after God" (2 Chron. xxxiv. 3); and the promise of Azariah to Asa was still good (as it is still good to-day), "if ye seek Him, He will be found of you."

Thus of the five the great secret of their success and prosperity may be said to be "The Lord was with them." And this is not only to be seen in the history of the Kingdom of Judah, it is also recorded, "The Lord was with Joseph, and he was a prosperous man" (Gen. xxxix. 2), and "The Lord was with Joshua, and his fame was noised throughout all the country" (Josh. vi. 27).

H. W. H.

Women's Holiday Fund.—At a drawing-room meeting in aid of the Women's Holiday Fund, held a few days ago at the residence of Lord Brassey, Rev. Falkner Bailey (chairman) said a large proportion of those helped came from the south of the river, where his work lay; and that the poor there have to pay as much as one-quarter of their income in rent, so that scarcely any margin is left for holidays. In helping the women the society really taught them to help themselves, this being shown by the fact of their own contributions towards the expense having doubled. Friends were invited by Hon. Maud Lawrence to help (1) by visiting the women who apply for help, generally in the poorer districts of London; (2) by finding houses in the country to which they can be sent; (3) by contributions. An address followed from Prebendary Webb-Peploe. The hon. secretary of the Fund is Miss G. E. Burt, 47, St. James's Square, Notting Hill, W.

Day by Day.

SUNDAY, July 14. Luke xxi.

LET us ponder the lessons with which this chapter is replete. In the first paragraph (1-4), we learn that the value of a gift is in proportion to the sacrifice it involves. The rich men gave of their superfluity, and did not feel it, the widow gave all she had, and felt it, as she had not another farthing for the next meal.

From the second (5-19), we learn the transience of the most stable monuments of earthly power and glory. The temple is described as having been longer and higher than York Cathedral, and standing on a solid mass of masonry almost equal in height to the tallest of our church spires; and its offerings (*i.e.*, consecrated things) were very valuable, as, for instance, Herod's golden vine, with bunches as tall as a man, yet it would all pass away amid great and awful troubles. Amid those terrible scenes the disciples of Jesus would be treated as enemies of the human race; yet no real harm could befall them.

In the third (20-28), we are taught that the present age is pre-eminently "the Times of the Gentiles." The Holy City is trodden down by the infidel Turk, and so long as it is so we know that the times of the Gentiles, as signified by Nebuchadnezzar's great image, are not fulfilled. At the close of the present age there will be vast revolutions, which shall indicate the break up of the one age and the introduction of another.

In the fourth (29-38), we are bidden to watch and pray, and notice that the cares of this life are mentioned equally with surfeiting and drunkenness as overwhelming drowsy souls. In this "Apocalypse of Jesus" we have marvellous words that are alike applicable to the fall of Jerusalem and his second advent: Prepare, my soul, to meet Him.

MONDAY, July 15. Luke xxii.

The world seemed in arms against the blessed Lord. *Satan* entered the heart of Judas, for it was *his* hour, and he gathered all his strength for one last prodigious effort to throw and baffle the Son of Man. *Judas*, one of the favoured Apostles, did not hesitate to open his heart to Satan, admitting him under the form of greed for money and diabolical hatred. *The Temple authorities* eagerly caught at their chance, and offered bribes of money.

In the meanwhile the Lord girded himself for the conflict by gathering his little circle of followers around Him, to the last meal of love. It is clear from this evangelist that our Lord partook of the Paschal Feast on the day when the whole nation was doing the same (7); but with what intensity of significance did those emblems speak to Him! "With desire I have desired. . . ." That lamb, those bitter herbs, the very form in which the lamb was skewered, the unleavened bread, were full of the most touching significance. He was about to fulfil them, and fulfilling, to make them no longer necessary. From the Passover Feast, He passed to institute the Lord's Supper.

It is probable that the dispute as to priority (24) took place, where Matthew puts it, on their entrance into the upper room (Matt. xx. 24-28). It could hardly have taken place after that tender scene described in John xiii. But probably that scene prepared the way for the testing, and sifting, and ultimately the fall, which left so deep a mark on Peter's life. How bitter it was that the dear Master received so little help from those on whom He had so absolutely expended Himself, and that an angel had to be sent to do what human words or hands might have done! (43, 44.)

TUESDAY, July 16. Luke xxiii.

The Jewish Sanhedrim, hastily summoned for the hour of dawn, having elicited from Jesus the profession of his Messiahship and Divine Nature, and having resolved on his death, as early as possible hailed Him before Pilate, the Roman Governor, who happened to be in Jerusalem, and whose warrant was necessary for the infliction of the death penalty. The High Priest accused Him of treason, but Pilate, after examination (John xviii. 33, &c.), not finding any fault worthy of death, and wishing to rid himself of the responsibility of deciding either way, sent Him to Herod. With what a sigh of relief he heard the voices of the retreating crowd. Ah, but it is not possible thus to rid ourselves of responsibility! Jesus had answered the Sanhedrim and Pilate, but was silent before Herod's shallow curiosity.

When the crowd returned to Pilate, he still hesitated to give a final and decisive verdict, but temporized still further, placing Barabbas in contrast with Jesus, in the hope that the people would relieve him of the responsibility of decision by choosing to release Jesus of Nazareth. But for the third time his remonstrances were overborne (*vv.* 4, 14, 22).

Of what contrasts that cross is the centre! Simon is laid hold of to carry the cross, and becomes a Christian (Mark xv. 21; Rom. xvi. 13). The women are reminded that the time of Jerusalem's autumn is nigh, when it will be as a sere and withered tree. The Crucified forgives his crucifiers, and his prayer was subsequently answered by the Day of Pentecost. The dying thieves part at that cross for ever. The priests in the temple are prepared to believe in Him by the rending veil. The centurion acknowledges his righteousness. The rich councillors who had withheld public confession now stand forth as his professed disciples. O cross of Christ, what a winnowing fan thou art!

WEDNESDAY, July 17. Luke xxiv.

None of the Gospels describe the Resurrection itself, but all give testimony to the fact that the grave was empty, and the body of the Lord gone. His friends had not taken it, for they would not have left behind the fine linen with which it was enswathed. His foes had not taken it, for they would have been only too glad to produce it afterwards. Thieves had not taken it, for they would not have dared to encounter the Roman sentinels. There is but one explanation—"Now is Christ risen from the dead, and become the firstfruits of them that slept."

Women were last at the cross, and first at the grave. To them also was entrusted the honour of bearing the first tidings to the world. Their message was received by the Apostles as the wild talk of delirium; but this was well, for evidently our Christian faith was not the result of a perverted fancy, but of the evidence of incontrovertible facts.

The journey to Emmaus is a Gospel idyll. There were three phases in it. First, Christ, neither recognized nor felt. Second, Christ felt, but his presence not recognized. Third, the veil withdrawn, and Christ both recognized and made known in all the fulness of his risen nature. It is thus that He still draws near to us when our hearts are overwhelmed with questionings, doubts, and fears.

The blessed fellowship of the forty days prepared the disciples for the years which were coming, when they should no longer behold Him, but would be conscious of his intimate nearness all the days, even to the end. Heaven is not far away. Probably it is all around us. There is but a veil between it and us. In the Ascension our Lord passed within the veil, but there is only a thin curtain between us and Him.

THURSDAY, July 18. John i.

The Prologue (1-13). The titles of our Lord are set forth in royal fashion. He is the Word or Wisdom of God, who existed from all eternity as God, possessed of the Divine nature and attributes. He was the Agent and Medium through which the Divine power was put forth in creation. He is the abiding Source and Centre of all animated existence. He is the Light of all moral and intelligent beings. His advent to our world was announced by the greatest prophet of the old dispensation; but the children of Abraham, his own kith and kin, refused Him, so that from the first his followers were drawn out from among men by a special elective affinity. Hast thou received Him? Then thou art certainly a son, an heir of God, a member of the inner circle of God's Home!

The Results of the Incarnation (14-18). Note that word *became*. Evidently He existed before He became, and evidently there was some genuine change of state other than a mere outward and temporary manifestation. He was full of grace, the love of God; full of truth, the truth of God; full of glory, the unique glory of the Only Begotten Son—there are many *sons*, but only one *Son*. The tabernacle of his humanity could hardly conceal his intrinsic nature, the indwelling Shekinah streamed forth, as at the Transfiguration.

Various Testimonies (19-51). The Baptist disclaimed the Messianic function, but announced Jesus as the Lamb and the Son of God. Andrew bore witness to Him as Messiah. Nathanael hailed Him as Son of God and King of Israel. The Lord described Himself as Son of Man—related to all mankind.

FRIDAY, July 19. John ii.

The keyword to this chapter is the word *signs*. *This beginning of signs* (1-11). "On the third day," *i.e.* reckoning from i. 43. The wine failed; the earthly and human is often allowed to fail, to make a platform for the manifestation of the Divine. All of us, like Mary, are impetuous, and endeavour to hurry the Divine movements; but God is ever deliberate, never before his time, never behind, but we must wait, and be prepared to do whatever He bids. If each water-pot contained more than twenty gallons, there must have been about 130 gallons in all. It may be, however, that only as the servants drew and bore to the table, the wondrous change was wrought. Our Lord did in a moment what God is always doing, transforming dews and raindrops into the ruddy juice of the grape. Here is a sign, indeed, of how the presence of Jesus, so far from dampening joy, increases it, and of how He can touch common or ordinary events and relationships into what is joyous and heavenly.

The demand for a sign (13-22). There were many evils congregated in the market established in the Temple courts. The animals were often sold at exorbitant prices—hence covetousness. The money changers made considerable profits in supplying Jewish coins for Roman and Greek money. Jesus drove them out before the majesty of his bearing. The Jews asked for some evidence that He was authorized to act thus, and He spake of the resurrection of his body. That is the final and all-sufficient evidence of his right to cleanse hearts, temples, worlds.

Many other signs (23-25 and iii. 2). What a question is suggested by 24. Can Jesus trust Himself to me!

SATURDAY, July 20. John iii.

The conversation with Nicodemus (1-21). Apparently Nicodemus had shrunk from identifying himself with John's baptism, and all it signified. He was one of the three richest men of Jerusalem, and our Lord addresses him as *the* teacher (10, R.V.). He was willing enough to talk with the Lord about systems of truth; but the Master knew that more, much more, was necessary—there must be a new birth. The Jews often used this phrase of Gentiles, and it greatly startled Nicodemus to learn that as great a change was needed by himself, as was required by Gentiles before they could enter Judaism. We must all pass through that change. For each of us there must be a birth out of the kingdom of nature into that of God's dear Son; and such a birth takes place when we believe in Him who was lifted up on the cross for our redemption, and is now lifted to the right hand of power.

That blessed *v.* 16 demands special notice. Luther called it a little Bible. What untold myriads have been led by it to faith and peace. The redemption of the world is traced to the love of God; it was effected through blood and death; it is applied through faith.

Our Lord's Judæan ministry (22-36). Every clause of these verses is fragrant with holy significance. The humility of the Baptist, who realizes that his popularity was given him from above, and who is willing to surrender it to the Divine Lord, taking his position as the Bridegroom's friend, is one of the most exquisite pictures in Scripture.

F. B. M.

South African Compounds Mission.

BEFORE the war began the South African Compounds Mission had twelve halls at distances of from four to six miles apart, along the whole length of the Reefs, and 200 converts who had been baptized from thirteen native tribes. Some who had gone back to their homes were working as evangelists among their own people in the Portuguese territory; and Mr. A. W. Baker, on one recent tour from Delagoa Bay to Inhambane, walked 300 miles, preaching the Gospel with the help of lantern pictures in villages and kraals. He draws a terribly dark picture of the treatment of the natives, and quotes a wish frequently expressed that Great Britain would take over the country.

In the midst of a seething mass of corruption and oppression some of the converts are holding up the torch of the Gospel. So deadly is the climate to the European missionary that there seems no prospect of the population being evangelized except by means of native workers, and a serious attempt is being made to organize an effort under these conditions. The work is established on faith lines, and during a recent visit to Australia Mr. Baker (who writes from 297, Burger Street, Maritzburg, Natal) received additional offers of service from several young Australians, some of whom are now in training at Angas College.

"During the war three of the workers have done excellent work among natives retained at the mines, and especially among the sick for whom nobody cared. In Natal we have four stations three of which were right in the theatre of war near Colenso. God has graciously protected our people and property, and since my return in March I have had the joy of baptizing eighty-two of these dear Zulu people. Our other workers and myself are awaiting our permits to return to our work in Johannesburg."

Soldiers in South Africa.

THE Camp Homes in the Orange River Colony and the Transvaal are still open, and are as much needed as ever. Those at the large railway stations seem to be indispensable, affording as they do shelter as well as refreshment. Hundreds of men who would have to sleep in the open air in the station-yard at Bloemfontein, or on the platform in the piercingly cold wind are comfortably sheltered in our large marquee.

At an important junction in the Transvaal we are now pitching a large marquee, as the cold is intense at night, the elevation above sea level being 6,200 feet. The men detained at the station have no cover, and our manager wrote that some of the poor fellows had emptied his large rubbish bin, and converted it into a shelter from the biting wind.

Here "free coffee," hot and sweetened, is provided at our refreshment hut for all troops passing through, a pint to each man. During the past twelve months they have consumed no less than two tons of dry coffee.

We have cheering news from all the Homes, of blessing on the spiritual work. Sometimes encouragement comes from an outside source. A chaplain met with a soldier who said he attended only one meeting at our Home at Kroonstad while waiting at the station, but there and then he found Christ. Another told a sergeant-major that he attended the Home at De Aar, and carried away with him the assurance of sins forgiven and peace with God; with a joy, he said, which through the fight and the fever never left him.

We are on the coast for our health. . On the way North, three weeks ago, we were overtaken by influenza in that Siberia of cold and desolation, the Orange River Colony.

Our thanks are more than due for the sympathy and gifts which have reached us through The Christian this year, and for which we are deeply grateful.

(Mrs.) M. S. Osborn Howe.

Care of J. Storr Lister, Esq., King William's Town, Cape Colony.

Lebanon Hospital for Insane.

THE condition of the mentally afflicted of Syria has evoked widespread sympathy, and the efforts which have been made for the relief of their sufferings are more than justified by the needs. In August of last year the Lebanon Hospital for the Insane was opened for the reception of patients. Up to March 31, 1901, fifty-four had been admitted; nine recovered, and returned to their homes; and four are reported to have been benefited by their stay in the Hospital. Considering the difficulties inseparable from the commencement of this work in Syria, so opposed to established customs and beliefs, it is gratifying to learn that the natural prejudice of the people has been so far overcome, and that so considerable a number have availed themselves of the new hospital in the first year of its active existence. The people of Syria are already receiving an object lesson in the

RATIONAL TREATMENT OF THE INSANE.

Under the barbarous methods hitherto in vogue very few, if any, could recover from mental affections. It was indeed scarcely believed that recovery was possible. Now at length, at the Asfuriyeh Hospital, a very different result is being witnessed. One patient, a young woman, was lately discharged, quite well. Her husband would not believe it when he got the news to come and fetch his wife. He did not know how to show his gratitude. "I am not rich," said he, "but I want to appoint a vineyard on my property with 100 vines, and all the fruit shall be given to Asfuriyeh."

Dr. Wolff, the medical superintendent, reports that everything has his entire approval. The buildings—one for males and one for females—are as perfect as possible. The increasing number of applicants shows that the benefits of the Hospital are becoming more and more appreciated, and not only the natives, but occasionally a British subject, comes for treatment, no distinction of nationality or creed being made. Copies of the illustrated annual report will be sent on application to the secretary, Mr. F. C. Brading, 35, Queen Victoria Street, E.C.

Persecution of Stundists.

FULLER particulars have reached us of the persecution of Stundists at Odessa, referred to in our columns a few weeks ago, in the form of a translation of the report which appeared in the daily newspaper, *Novosti*. The evidence brought out before the justice of the peace, in the 18th district court, showed that in April last eighteen persons, "calling themselves evangelists," had been holding religious meetings in accordance with the method of the teaching of the Stundists, in the house of one Ewtichy (Eutychus) Sabolotny, in the village of Romanowka. Twelve of the accused appeared in court, and being questioned, they averred that they did not belong to the sect of the Stundists. They were, they said, Christians, solemnly recognising the teaching of Christ the Saviour; and they steadfastly clung to the text of the New Testament.

The witnesses in the case—police and others—stated that when they entered the house of Sabolotny, the accused persons were on their knees; some were reading the New Testament, others the Psalms. At the command of the police the accused rose from their knees and discontinued their worship. The missionary of the bishopric of Cherson (Mr. Kalwin) was called in to give his opinion, as an expert, concerning the doctrine held by the accused. To the questions first put the accused declined to give categorical answers, simply maintaining that they fulfilled everything "as written in the New Testament Scriptures." Being pressed by the judge, however, they gave certain replies, from which it appeared that: (1) "Baptism was acknowledged by them as an act of union to God, but not as a forgiveness or remission of original inborn sin; (2) a separate priesthood was not recognised: (3) the rite of unction with holy oil was not acknowledged."

A request for permission to put questions to Mr. Kalwin was refused, but he gave it as his opinion that the accused were Stundists. They were then declared guilty, and fined twenty roubles each, the alternative being imprisonment for one month. They were poor, and consequently suffered imprisonment in the cause of Christ. It would appear, therefore, that Christians in Russia, who hold the Evangelical faith in its simplicity, have an urgent claim on the prayerful sympathy of believers in this country.

Notes from the Philippines.

SOME six months ago, on arriving in these Islands, I was much struck by the extraordinary spiritual seeking which marks these as being revival days in the Philippines. It is no unusual thing for us to hear words like these spoken to us by the natives: "O, if you could but go to the people who will not have either priests or friars in their towns. They conduct their own funerals, carrying the dead to the churches; they pray there, and then bury the bodies," &c. The most marked characteristic of the sowing here is that the little seed sown brings such a bountiful return. We who are giving the Gospel to the people here look upon the field more in the light of a harvest field than of a new field only open to the Gospel a few months.

Of the first Bible agents who came here, one died of poisoning, and his body lay unburied beyond the permitted time, being refused a resting-place; and his companion only escaped very narrowly the same fate. To-day some of those who heard the words these Protestant missionaries spoke are freely and openly proclaiming the Gospel.

Some years ago the English Consul was not allowed to hold a religious service in his own house. To-day the native Christians themselves hold them even in the open air. Seeing the Gospel can only reach these seeking souls to any wide extent through their own people, and through printed matter, some of the missionaries in Manilla are going through Bible instruction to the men who desire it. The coldest heart would sometimes be moved in these Bible classes as God's Word, spoken by the missionary, is listened to by earnest-faced men and women (the men as yet being in the majority). At the close of a class in which intelligent interest has been shown in every conceivable way, there is sometimes a chain of short, grateful prayers to God in the native language. These Bible students are so eager to be able to take the Gospel intelligently to their own people that, if they feel they have not quite mastered the subject dealt with, they ask to have it taken up again next time.

E. M. White.

Church Extension in Hungary.

THE publication of the memoir of Rev. William Wingate brings to remembrance again the early days of the Pesth Mission. Of the history one may well say, "Tell it to the generation following." Reference is made to the quickening of the Hungarian Reformed Church. Our Mission is in close touch with that Church still, and we are deeply interested in all that concerns its extension and prosperity. I desire now to help the brethren to build

"THE CHURCH ON THE HILL,"

to which I referred recently in the general assembly of the United Free Church of Scotland. The hill is the Schwabenberg, on the right bank of the Danube, in the immediate vicinity of Budapest, and indeed belonging to the territory of the city. The services were maintained regularly during the winter in one of the rooms of the city school-house, and at the Easter season above a hundred persons came forward to the table of the Lord. I am taking charge of the arrangements for the summer. A free site has been offered for church building, and it is estimated that £800 to £1,000 will suffice for the modest structure intended, especially if building material be brought up, as expected, free of expense for carriage. We have already obtained about £330, and would rejoice greatly to see the work completed speedily; trusting that the members of the Church, as they assemble in their own place of worship, may be themselves as "a city set on a hill" which "cannot be hid."

Andrew Moody, D.D.

Rudolf Quai 8, Budapest.

Dr. Barnardo's Homes.

TO be able to report substantial progress even in the matter of income for the year 1900—when philanthropic funds of all kinds were under the severest strain of the present generation—is one of the most satisfactory evidences of the hold which the inmates of Dr. Barnardo's Homes maintain on the sympathies of the Christian public. The Albert Hall was the scene last Saturday of the thirty-fifth annual meeting, and from the moment when the guard of honour for the guests was formed, the proceedings constituted a most interesting and varied exhibition of the many-sidedness of the work which is being carried on among the waifs not only of London but of the whole country.

After receiving a hearty greeting on taking the chair, the Duke of Argyll put into words the thoughts of many of his hearers as he congratulated them and the children on the fact that Dr. Barnardo was so far restored to health as to be able to be present, bringing up his army for their annual review. Speaking from his experiences of colonial affairs he showed a great interest in the emigration side of the work, expressing an earnest wish that he could share the prospects of the young men who were on the point of proceeding to Canada.

The annual report was presented by Rev. Canon Fleming, who announced with satisfaction that for yet another year the original principle of the institution had been maintained, and during the thirty-five years no really destitute boy or girl had been rejected. At the doors of the Homes

THERE IS NO BARRIER

arising from sex, creed, nationality, health, disease, misfortune, accident, or any other cause. No waiting is necessary, nor canvassing for votes, before admission.

The National Waifs' Association has at present under its care over 5,400 boys and girls, ranging in age from babies in arms to young people on the verge of adult age. During 1900 they dealt with no fewer than 13,393 children, a record total, of whom 2,879 were fresh admissions. 7,677 children were maintained Candidates were admitted from 126 districts in the London rrea, and from 282 places outside. The admissions represented forty-eight counties at home and eight places abroad, 436 being children under five years of age.

During the year, 931 young emigrants were placed out in Canada, 592 boys and 339 girls. Up to the end of 1900, 11,591 emigrants in all have been sent from the Homes to Canada and the Colonies, of whom over 98 per cent. have succeeded in the struggle for independence, the failures being under 2 per cent. At the close of the year 2,362 children were boarded out in cottage homes throughout rural districts. A home for the deaf and dumb has been opened. Since the Homes were established in 1866 they have rescued, trained, and placed out in life 42,750 boys and girls. On an average eight new candidates are admitted every 24 hours, or 60 every week. There are now ninety-five separate homes in connection with the institutions, and eleven mission branches.

The receipts by donations for the year amounted to £148,614 19s. 9d., being an increase for the year of £1,520 14s.

The Young Helpers' League includes 713 habitations and 467 lodges, containing 25,828 companions, all of whom had paid their subscriptions for the year. The total income of the League for the twelve months amounted to £12,709 16s. 10d., being an advance of £1,180 15s. 7d. over the preceding year.

Emphasis was laid on the fact that while the great aim of bringing every child to Christ is ever kept in view, no attempt at proselytism is made in any direction.

A pleasing feature of the whole display was

THE EVIDENT ENJOYMENT

of it by the children who took part. Everything was done in the most natural and happy fashion, without any appearance of strain or restraint.

The appearance of Lord Roberts was the cause of manifest satisfaction all round. and as he presented prizes to the young men and women who had a good record in keeping situations, his words of kindly encouragement were such as will be long remembered by, and have a good effect on, those who came into contact with him. The presence of Lady Roberts also added much to the attraction of the gathering, as she received the youthful purse-bearers with their gifts. It was felt to be a tribute of no ordinary kind to the value of the work that his lordship should withdraw himself for such a purpose from his official duties.

Among other speakers were the Bishop of Hereford, who earnestly called on the people of England to respond to the call for at least £150,000 a year to maintain this work; Rev. Hugh Price Hughes, who, while hopeful of the future of the British Empire, declared that if it is to continue we must have sober, industrious, and righteous men and women, such as Dr. Barnardo sends forth; the Bishop of Hull, who spoke with much feeling on the contrast between what might have been, and the spectacle before his hearers; and Bishop Hartzell (Africa) who, as an American citizen, congratulated England on such efforts as that just reported.

Children in Epping Forest.

THE Shaftesbury Retreat at Loughton, the station of the Fresh Air Fund of the Ragged School Union, was opened for the season on Monday last week, when a company of 600 children and a number of friends went down from London. Since last season an additional hall has been put up on the grounds, so that it will now be possible to accommodate at one time a day party of 1,000 children. Each hall on the estate is named after some prominent leader in the Ragged School movement.

Mr. John Kirk, the secretary, said that it was hoped that 25,000 children would visit that Retreat during the present season. The Fresh Air Fund extends its operations to provincial towns, however, so that a total of over 100,000 boys and girls will share its benefits before the end of the summer. This success is mainly due to the co-operation in collecting funds of Mr. C. Arthur Pearson. Reference was made to the objection of some persons to giving children a single day; but it was impossible to give all a fortnight at a holiday home, and while a fortnight was better than a single day, one day was better than nothing at all.

Mr. Kessell, who has had to do with the management of the fund, said that its prospects were better than they had been for some years past, the receipts to date being £850 in excess of last year. In visiting provincial towns with Mr. Kirk, he had been surprised to find how many persons had taken an interest in the movement. In all, during ten years, they had given a holiday to 800,000 children.

The Evangelical Alliance Quarterly for July contains much interesting and important matter. A sad account is given by the travelling agent of the Alliance in Russia of the continuance of cruel persecution. A letter from Portugal, from one who evidently is deeply versed in the internal affairs of that country, includes a translation of important documents relating to the power of the Jesuits and the attitude of the King with regard to them. Special prominence is given to the recent religious troubles in Ireland. (1d. *Morgan & Scott.*)

Drury Lane Working Girls' House.—This useful institution which has done so much for the elevation of working girls in the neighbourhood, has suffered somewhat in consequence of the removal of warehouses to enable the County Council to carry out their Holborn to Strand improvements. The number of boarders has fallen off considerably; but it is anticipated that when this region is rebuilt, trade and employment will return, and with it many of the same class of young women who have hitherto availed themselves of the advantages of the Home, Meanwhile the recreation and sewing clubs and Sunday afternoon classes are fully supported and enjoyed, and the Home is of inestimable value as an alternative to conditions dangerous in character. Communications may be addressed to the resident matron. Miss Cooke. 31. Stanhope Street, Drury Lane, W.C.

The Limerick Disturbances.

IN view of the recent occurrences in Limerick, arising out of the persecution of Dr. Long by Roman Catholics, incited by the priests, an indignation meeting was recently held in Dublin for the purpose of claiming for the Protestant minority the civil and religious liberty denied them by the Irish Administration. So eager were Protestants to enter their protest against the action of priests and magistrates that hundreds were unable to gain admission to the Round Room of the Rotunda, and an overflow meeting was held in the Pillar Room.

Sir Robt. W. Jackson was in the chair, and the Bishops of Derry, Down and Connor, and Tuam wrote regretting their inability to attend, and expressing their approval of the gathering. The chief interest of the meeting centred in the address of Dr. Long, who related a shocking story of tyranny and usurpation. Time after time the dispensary of the Irish Church Mission had been interrupted by demonstrations organized at the bidding of a priest, to protest against his practice, and one or two instances only are necessary to indicate the

EXTREME AND UNLAWFUL MEASURES

taken in the homes of the people. Rev. Dr. O'Riordan lost his temper with a poor woman, the wife of a respectable and hard-working labourer, when she told him that Dr. Long was attending her children who were ill. He struck her hard blows inside her own humble home with the thick end of his umbrella. Another family of Roman Catholics were turned out of their room by a priest who drew attention to them, saying they were not proper people to have in the house, and because Dr. Long had visited a sick child at the mother's request, they were forced to leave. On another occasion Father Tierney and another priest went to one of the speaker's patients, who was ill in bed with her baby four days old. The husband had not returned from work, and the children hid themselves when they saw the priests. Without invitation the visitors made their way to the room where the patient was lying, and immediately began to bully and threaten her for allowing Dr. Long to visit her. With regard to the mobs, the Royal Irish Constabulary had worked under difficult circumstances, and in reply to Dr. Long's question why they did not summon the offenders, had confessed that it was of no use, as it was

IMPOSSIBLE TO OBTAIN CONVICTION.

The speaker went on to refer to the disgraceful scenes which were witnessed when he appeared at the magistrates' court to prove his charge of assault against Father O'Leary. Since then he had been repeatedly mobbed. In his ministrations he had asked no one to come to him, and he never visited a patient without an invitation from him or his friends.

A resolution was carried condemning the conduct of Mr. Hickson, R.M., who while presiding at the Limerick Petty Sessions recommended the boycotting of Dr. Long in his profession, and the meeting pledged itself to uphold him in the medical work of the Irish Church Missions. Addresses of vigorous protest were made by Revs. J. C. Irwin, R. C. Hallowes, P. B. Johnson, G. Wade, and others.

At a meeting of the committee of the Irish Church Missions resolutions were adopted protesting against the decision of the magistrates, and the terms in which it was announced at the proceedings at Limerick Petty Sessions, in connection with the assaults upon Dr. Long, the Society's medical missionary. The committee consider that the renewed attacks on Dr. Long are the result of the unfortunate decision of the same bench in dismissing the charges brought against persons for riotous conduct.

Sailors' Welcome Home, Canning Town.—At the monthly rally of the Christian Life-Boat Crew at the "Welcome Home," on July 2, many interested friends were present, and the testimonies and addresses were much enjoyed. Miss Child gave as the text for the month: "Think on these things" (Phil. iv. 8).

Death of Canon Robinson.

THE Church of England loses an earnest evangelical clergyman by the death of Canon A. J. Robinson, rector of Birmingham, who passed away last Thursday. He was ordained by Archbishop Longley, and at the outset of his career was for five years curate of Maidstone. From 1872 to 1874 he was curate to the late Canon Hoare at Holy Trinity, Tunbridge Wells, and this period had a great influence upon his subsequent work. In 1874 Archbishop Tait gave him the vicarage of St. John's, Waterloo Road, and in 1880 he accepted from Bishop Jackson the rectory of Whitechapel, where he made his mark as a simple and earnest worker and teacher. In 1891 he became rector of Holy Trinity, Marylebone, in succession to Canon Cadman. The change from Lambeth and Whitechapel was great, but he still went on simple, whole-hearted lines. The church was restored within, and a pulpit was erected outside for open-air preaching, such as he had been used to in Whitechapel. Each member of the congregation was provided with a prayer-book and Bible, and the rector had a quiet but effective way of insisting that the audience should look out the passages of Holy Scripture to which he referred. In 1897 the trustees of the parish church of Birmingham, on the resignation of Canon Wilkinson, offered that important benefice, in the first instance, to Dr. Welldon, but it was finally accepted by Mr. Robinson, whom the Bishop made an honorary canon of Worcester in 1899. Canon Robinson was not robust in health, and he never spared himself. He will be specially missed by the younger clergy, to whom he was always a sympathetic friend.

Visiting the Blind Poor.

THE annual meeting of the Indigent Blind Visiting Society, held a few days ago, was a deeply interesting occasion. The state of affairs at the beginning of the reign of Queen Victoria was vividly recalled. "The lot of the blind was most pitiable. They were found hidden away in cellars and garrets, uncared for, unvisited, without occupation for either mind or body, and, in many cases, almost without food, clothes or bedding, in a state of dirt and degradation which was a reproach to a Christian country." But so well has the Society done its work that in 1901 over 800 persons are being systematically visited. Over 500 persons are attending the classes conducted by the helpers.

The Chairman (Mr. T. A. Denny) paid a high tribute to the manner in which Mrs. Armitage had continued to interest herself in the noble work done by her late husband for the blind. In an eloquent address, Canon Barker said the Society was doing a great work in visiting the blind and turning their minds in the direction of higher things. Rev. H. J. R. Marston followed with an address in which he brought out vividly the disadvantages under which the blind labour, at the same time bringing into view the marvellous things which had been accomplished for their benefit. Before the meeting closed, practical illustrations were given of the work of the Society.

Soldiers at Aldershot.—The honorary lady superintendent of Miss Daniell's Soldiers' Home, Aldershot (Miss Hanson) writes that although expenses have increased recently in many directions, every want has hitherto been supplied, and they "have lacked nothing." At the present time, however, new drainage works and extensive repairs have necessitated an additional expenditure of £400; and the workers feel sure that the need only requires to be made known to the Lord's people in order to be supplied The past year has been one of great encouragement. In the spring a member of the Imperial Yeomany was asked, after a meeting, concerning his hope in Christ. His answer was "Uncertain." That night he frankly and fully accepted Christ as all his salvation, and during the short time he remained showed every evidence of a new birth. "He sailed for South Africa, and within a very few weeks we saw his name in the list of deaths from enteric."

A Friend of Israel.

WE took up with peculiar interest **The Life and Work of the Rev. William Wingate,** Missionary to the Jews. (3s. 6d. *Alfred Holness*). It has been prepared by Rev. Gavin Carlyle, M.A., the biographer of Adolph Saphir, therefore by one well acquainted already with the story of Jewish missions. The subject of the volume combined signal modesty with true moral greatness; and though the pages present little more than a sketch of a beautiful life, they will be read with profound appreciation by such as knew the man and the great work in which he had a part.

William Wingate was the son of a Glasgow merchant, and born in 1808. As a young man he entered fully into what he regarded as "the innocent enjoyments of life"—he fenced, danced, rode, drove, &c. When the call of Christ reached his soul, he gave up everything which had hitherto occupied the place of pleasure. In the words of Mrs. Wingate:

> The scholarship which had gained honour and troops of friends was now devoted to the service of outcasts. The social charm which lasted to the end, worked its magic influence in the winning of souls; and the pure, true heart, ever the same, was the motive power of the missionary as of the man.

Associating himself with Christian people, he threw himself into active work in the Wynds, the very worst district of Glasgow, feeling free to visit in slums where policemen did not dare to walk alone. One day, when passing down St. Vincent Street, thinking of the various missions he assisted, it occurred to him that he did nothing for the Jews. This was the turning point in his career. Mr. Robert Wodrow, a leading member of the Church of Scotland Jewish Committee, a friend of his heart, encouraged him to give his life to mission work among the scattered nation; and with this in view business occupations were relinquished. Mr. Wingate was thirty-three years of age when he went to Berlin to acquire German and study Hebrew.

The second chapter tells the story of the Pesth Mission. Here we are on familiar ground; it is refreshing to read of the inquiry in which R. Murray McCheyne, Drs. Keith and Black, and Andrew A. Bonar took part, more than refreshing to recall the Divine guidance that directed the travellers to Pesth, and secured the influence and support of the good Archduchess Marie. There, in 1841, the Church of Scotland established its Mission to the Jews; and in 1843 the mission passed to the Free Church, and was placed under the care of Rev. Robert Smith and Mr. Wingate. During the previous two years Rev. Dr. Duncan had maintained remarkable intercourse, on the one hand with Jews, on the other with Roman Catholics, using the Hebrew and Latin languages to much purpose in the attendant discussions.

The work in 1843 began in a most hopeful manner. Fifty years later Dr. Smith wrote:—

> A communion season was held on the first of January, which happened on a Sabbath. We met in an upper room at night and in secret for fear of the Jews, and to escape the eye of an intolerant Government. From the moment that the service began, the place where we were assembled seemed to be filled with a mysterious presence. And, indeed, the risen Lord had entered by the closed doors, and appeared in the midst of his disciples as of old in Jerusalem. Deep silence fell on the little company as they realised his nearness, a silence broken only at intervals by the suppressed sob of some bursting heart. We remembered his words: "Again, a little while, and ye shall see Me," and "because I go to the Father." We felt that, in fulfilment of his promise, He had come among us, to dispense with his own hand the memorials of his dying love.

From early morning till late at night the one absorbing interest and labour was to guide, counsel, and instruct such as were inquiring as to the way of salvation. The best part of Saturday night was spent in prayer that God would bless the preaching of his Word on the Sabbath. The Jewish community, consisting at the time of about 14,000 souls, was deeply moved, and the influence spread into distant parts of the country. Here comes the story and conversion of the Saphir family. With the father were conjoined his constant companion, "his little Benjamin" (so well-known in after years as Dr. Adolph Saphir), his wife also, three daughters, and an elder son Philip, then a medical student, and afterwards founder of the Pesth Mission School. Well might Franz Delitzsch, long afterwards, in playful allusion to the name of the family, say that the foundation of the Pesth Mission was laid in *sapphires*.

Mr. Wingate was in the thick of this great movement; and had the joy of seeing Gospel ministers awakened to a new sense of duty in presence of the manifestations of the regenerating Spirit. Subsequent chapters describe the wider work of the Mission in Hungary, and the measures taken to train evangelists and colporteurs. It is a great pleasure to read the racy and terse notes on work included in the journal left by Mr. Wingate. We make a brief extract:

> *September 17, 1842.*—Rev. Mr. Schwartz and I appeared before the Stadt Hauptmann (Lord Mayor)—Mr. Schwartz accused of preaching for conversion of souls!!! I, examined as to my object in being here, felt in perfect peace. Nine Jews at once visited Mr. Schwartz—rich Jews afraid to call on him, because they had it reported to them that he would baptize them instantly.
>
> *Monday, May 15, 1843.*—Related by Adolph [Saphir]: Yesterday, calling on a young Jewess, he found her reading a book, called "The Secrets." He said, "I know a secret of more importance." She was anxious to hear what it was, when he opened up to her our ruined state, exposed to the wrath and curse of God, and showed her the only city of refuge, Christ Jesus the Lord. He then prayed with her and left her. She said: "We (neighbours) have remarked a great change of late in your family. You are all so happy *now*.' Adolph said: "It is because we are reconciled to God through the blood of his Son, and have the peace of God in our consciences."

The book goes on to tell of war and revolution, with the expulsion of the missionaries in 1852. The correspondence of Mr. Wingate is full of tender interest. Till he passed away in December, 1899, he sympathized with all efforts for the evangelization of Israel. The work at Buda-Pesth is continued under the direction of Dr. Andrew Moody.

There are several portraits and illustrations. The list of converts is deeply interesting, including the names of many men who have since earned world-wide reputation. There is also an outline history of the Hungarian Protestant Church.

Christian Union in South London.

ON Sunday last the usual summer demonstration of the South London Christian Union and London Free Church Councils was held on Peckham Rye. Most of the ministers, and nearly all the prominent workers in the various missions, took part in the proceedings, and it was felt to be a time of great rejoicing, and of true Christian unity and fellowship.

Quite early in the morning two or three hundred friends met for prayer in the open air. Everything tended to make this hour of waiting upon God a great blessing.

About two o'clock the friends gathered in Rye Lane, and walked in procession to "the Rye," several well-known clergymen being at the head of this goodly company of Christian men and women. A suitable platform had been prepared, and every facility given by the officials of the London County Council so as to secure the orderly conduct of the meeting. The sight of the vast congregation gathered around on the open sward was most impressive, and made one think of the days when Wesley, Whitefield, Spurgeon, and others addressed such multitudes.

Powerful and appropriate addresses were delivered by Revs. J. W. Ewing, Martyn Lobb, Morrison Cumming, Stephens, and Mr. Bewley Weaver. The thrilling, tearful, final Gospel appeal of this evangelist will not be easily forgotten by those who heard it. It was felt that God used it to touch the hearts of many.

Many of the most active Christian gentlemen in the neighbourhood were present, including Messrs. C. Goddard Clarke, J.P., H. Cook (Nunhead Christian Band), Kingsbury, Alfred Holness, Hardwick (the secretary of the Union), and others. Revs. J. H. Knight, Frank Smith, and other ministers also took part in the meeting.

It is the earnest desire of the workers in connection with the South London Christian Union that the same spirit of unity and brotherly fellowship in Gospel testimony might be manifested everywhere amongst ministers and other Christian workers.

The Late Dr. A. E. Lovitt.

DEAR SIR,—Allow me to add a little incident to the article you give this week concerning the late Dr. A. E. Lovitt.

Some few years since, on the evening of a first Sunday in the month, I was giving the right hand of fellowship to a number of fresh members at the East London Tabernacle.

Our church secretary remarked to me just before doing so: "When you give the right hand to that young London hospital student you will be giving the hand to Number 6,000." This was his number on the church roll, the numbers being carried on consecutively from the formation of the church.

When it came to his turn I happened to remark that this brother made the sixth thousand received into Church fellowship. Spontaneously the whole assembly, of about 2,000, rose and sang the doxology. The sight of that young medical student standing up and grasping my hand as the great gathering sang their note of praise comes vividly before me as I write. I have often thought of it since.

How little did any of us dream that he was to be the first martyr member of that church, and so shortly afterwards. The whole incident now seems to me to be prophetic. Without knowing it, we were praising God for the first member who would win the martyr crown.

That young medical student was dear Dr. Lovitt.—Yours faithfully, Archibald G. Brown.

Tredegar, West Norwood, S.E.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.*

Five B's.

LITTLE Christians are doing five things.

1. They are *Believing in Christ.*

For fifty years an old lady had suffered from blindness. She had never seen her children or her grandchildren during that time. She had lived in the dark. Gradually she became accustomed to her blindness, and for many years she had ceased even to wish her sight back. Then they told her of a clever surgeon, who thought he could cure her.

"I don't believe it," she said.

"Do try," begged all her relations.

She tremblingly consented. To-day, after fifty years of blindness, she is seeing the leaves, the meadows, the blue sky, but above all her dear ones.

The Lord Jesus Christ has provided a power which can open the eyes, cure the heart, strengthen the knees, unseal the lips, and open the hands, so that we may see Him, love Him, walk in his ways, tell his praises, and support his cause.

2. They are *Bearing the Cross of Jesus.*

In Holywell old church a bell is kept which had a strange use in the olden days. The church stood some distance from the town, so they sent a man through the streets, round about whose neck this bell was hung by a strap. At every step it sounded.

People laughed. Many pointed their fingers and jeered. Some even called names after the man. Nevertheless they came to church.

We must confess Jesus before men. Our words and deeds should be like beautiful music, and then others will want to love and serve Jesus Christ too. Many people are far away from Jesus. We, big bells and little bells, must sound his praises, and call them to Him.

Of course some will laugh at us, but ring on. You may even be called names, but ring on. Only be sure yours is a clear, true, cheerful note, and ring on, ring on, ring on.

3. They are *Building the Sign of Jesus.*

In his travels through the Sudan, Dr. Felkin had a slave-boy, named Suleiman Capsune, as his personal servant. Upon this boy's cheeks there were his tribal marks, so that everyone could see that he came from Dara-land.

The "name" of Christ "shall be in their foreheads" who enter heaven. Name means "character." They shall be like Christ. That must begin here and begin with the heart; it will then show in the face. You will soon show in your face the sign-mark of Jesus. Read, too, Deut. vi. 8. If your heart belongs to Jesus, you will obey his commandments, and that will be doing what this verse means.

A little deaf and dumb girl was brought into a home in South India. She was weak from famine and only lived a few months. In that time they taught her to express herself on her fingers, and better still, they taught her that "the blood of Jesus Christ cleanseth from all sin." When she was dying she signed to the nurse.

"What is it, dear?"

"'God is Love,'" telegraphed the little deaf and dumb girl.

Then she asked them to take away her red jacket and give her a white one.

"I shall have a white one up there," she said on her fingers.

The red robe of "Christ's righteousness" is bound round the child of God *now* as a Sign to heaven and hell that that "blood-bought" child is safe. The white robe will be worn in heaven as a Sign that the child of God is purified and made meet for heaven by the blood of the Lamb.

4. They are *Basking in the Smile of Jesus.*

When a sunny day comes your dog will go out and lie in the sunshine on the lawn, and the cat will come under the warm rays, and smooth her fur, and look perfectly happy. They know by instinct that a sun-bath means health, life, and beauty to them.

When you trust Jesus you begin to bask in the sunshine of his smile. That means life in your soul, health of body, mind, and soul, and beauty of heart and face.

Come into the sunshine. Do not stay in the cold. The warm rays of the Sun of Righteousness give a happiness that can be found nowhere else.

5. They are *Beginning Heaven with Jesus.*

We do not wait until we die for heaven. If you have given your heart to Jesus, heaven has commenced within you. There is much more happiness in store for you, but heaven has already begun in the little Christian's heart. Herbert Dudley Lampen.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 286).

Hidden Text.

Find and complete the following:—

1. Have peace one with another (Mark v.-x.).
2. Abide in Me and I in you (John xiii.-xvi.).
3. And not to leave the other undone (Matt. xx.-xxv.).
4. How long shall I be with you (Mark v.-x.).
5. I will pray the Father for you (John xii.-xvii.).
6. Receive one of such children in my name (Mark v.-x.).
7. In Me ye might have peace (John xii.-xvii.).
8. I and my Father are one (John v.-x.).
9. The water that I shall give him (John i.-v.).
10. Hearken unto Me every one of you (Mark v.-x.).
11. He that is least among you all (Luke v.-x.).
12. I know not what thou sayest (Matt. xxii.-xxvii.).
13. And as he was walking in the temple (Mark x.-xv.).
14. Ye shall see the Son of man ascend (John v.-x.).
15. The world may know that I love the Father (John x.-xv.).
16. The good Shepherd giveth his life (John v.-x.).
17. I will give for the life of the world (John v.-x.).
18. The Father is in Me and I in Him (John v.-x.).
19. Peter answereth and saith unto Him (Mark v.-x.).
20. I will go before you into Galilee (Matt. xxv.-xxx.).

From each of the above take one word to form the hidden text spoken by Jesus (John).

[Children under *ten* do any 5; under *thirteen*, any 10; under *seventeen*, any 15.]

A star * is given to those under fifteen who find the hidden text.

ANSWER TO LAST SEARCHER (285).

Bible Clock.

I. Strength (Psa. xxviii. 8).
II. With strength (Psa. xviii. 2).
III. Glory and strength (Psa. xxix. 1).
IV. Thou art my strength (Psa. xxxi. 4).
V. The Lord is my strength (Psa. xxviii. 7).
VI. Thou hast girded me with strength (Psa. xviii. 39).
VII. The King shall joy in thy strength (Psa. xxi. 1).
VIII. The Lord is the strength of my life (Psa. xxvii. 1).
IX. My God, my strength, in whom I will trust (Psa. xviii. 2).
X. O Lord, O my strength, haste Thee to help me (Psa. xxii. 19).
XI. The Lord will give strength . . . the Lord will bless his people (Psa. xxix. 11).
XII. Out of the mouth of babes and sucklings hast Thou ordained strength (Psa. viii. 2).

No. 285—Correct answers (first list) received from:—

A—John Allan, R. and Ernest Aldwinckle, Olive Andrews*.

B—Alison and Monica Bailey, Mary Bungey, Gwendoline and Barbara Bourne, Evelyn Barstow, Gordon and May Bligh, Marion Boyle, Queenie Boswell, Ada Bratt, Robert Bushby, Ella Berryman, Mabel Baker, Clarence Bass, Herbert Braddon*, Emily Bridgewater.

C—Hannah Chapman, Josephine and Elma* Cheal, Mabel Campe, Lydia Clearv, Kittie Cope*, Ida Cullen*, Ida and Mabel Cole, Elsie Collings, Ruth Collis, Emmie and Margaret Cecil.

D—Pologhia Daws, Ralph* and Dorothy* Daintree, Willie Dowsett, Stanley Drew*, Tom Dunn*.

E—Mabel and Hilda Edwards.

F—Winifred Fooks, Muriel Foster, Harry Flashman, Mary Freeman.

G—Constance Gabbett.

H—Hilda, Mary and Elizabeth Hooper, Violet Hatch, Dorothy Havergal-Shaw, Doris and Agnes Higham, Hetty Hill, Mabel, Doris, Kathleen and Harry Hodgkinson, Elsie* and Dorothy* Hanson, Ina Hemmel*, Beatrice Hastings, Annie Horstcraft, Kathleen and Dorothy Heckford, Dorothy, Ince and Ruth Hunt.

I—Elsie Irvine, Nellie Irving*.

J—Gertrude and Emily Jones.

K—Martha Kidman*, Gladys King.

L—Cecilia Lichtenstein*, May and Sidney Law, Constance Long, Beatrice Le Mesurier.

M—Lewis*, Arthur, Grace and Nellie Morice, Barbara Maconchy, Charlie and Dorothy McMullin, F. Messenger, Muriel, Sidney, Geoffrey and Winifred Martin, Harvey Moore, Tom McGlone*, Winnie and Doris* Martin, Edith Margetts, Amy Munday, Philip Martin.

N—Blanche Norcock, Gerald and Hilda Nicholls, Nellie and Lyddy Nicholas, Emily Norris, V. and Eleanor Noel, Edith Nash.

P—Kathleen Pasley*, Dora Phillimore, Evelyn Primrose-Pechey*, M. Pibel, Leslie Partridge, Leonard, Walter and Winnie Picknell, Lizzie Porter.

Q—F. Quance.

R—Alice and Hilda Reid, Aileen and Marjory Roberts, Amelia Rowden.

S—Cicely* and Constance Sherbrooke, Constance and Hilda Schaeffer, Betty Stocks*, Amy Simmons, Marjorie Sherbrooke, Frances Stileman, Whately Smith, Flora Shadbolt, Stanley and David Soltau, Horace Small.

T—Bertha Tranter, Frank Tomkins, Marion Tarry, Dudley Toye*.

W—Ellen Williams, Stephen Wilson, Ruth Warren, Fanny Wheeler, Florence Wilde, Annie and Sarah Wood, Freda Watts*, Agatha Ward, Greta Watson.

Y—G. Young.

FOREIGN LIST.

No. 265—Georgina Tollner (S. Africa). **No. 277**—Mattie (S. Africa). **No. 278**—Mattie*, Georgina Tollner*, Flo, Cuckoo and Minnie Lister, Nellie Mostert, Henry Luckhoff (S. Africa). **No. 280**—Rotha, Lottie, Ivan and Eric St. George (Canada). **No. 281**—Dora Wallace* (Canada). **No. 283**—Ina, Nettie, Katie* and Will Thomson (Bulgaria), Phyllis Boyd (Malta).

Personal.

Edward Newell, Olive Andrews, Gladys King, Martha Kidman.—I am glad to welcome you as "Searchers," and trust you will be as diligent as many of your "cousins."

T. Johnson.—Thank you for your note. I am glad you are beginning the Searcher again. I hope you will be successful in your examination.

Omitted from Honours List—Elsie Hanson, Leonard Browne.

Uncle Tom.

East London Tabernacle Orphans.

A GARDEN party was held in the grounds of Harley House, Bow, on Thursday last in aid of the East London Tabernacle Orphan Homes. The weather was all that could be desired, and a large company assembled, Pastor Archibald G. Brown presiding. A preliminary devotional service was followed by an interesting exhibition by boys from the Stockwell Orphanages, and a much-appreciated musical programme was provided. An evening meeting was held at 7 o'clock, when Pastor Archibald Brown again presided, and explained the inception of the work, and the joy it had afforded him for some seventeen years to provide for the temporal, and minister to the spiritual, needs of the children committed to his care. Though he had left the church and the neighbourhood, that interest was still maintained. He saw many present who were his spiritual children in Christ, and if, through the happy bond that linked them together, they had some affection for himself, he would ask no better proof of it than they could show by assisting the committee to provide for these little ones. Other addresses were given by Mr. R. C. Morgan, Mr. Henry Varley, Rev. E. H. Ellis (of North Adelaide), and Mr. George Nokes. If friends will help, the committee desire to increase the number of inmates. Communications may be addressed to Pastor Brown, at Idmiston Road, West Norwood.

Christian Students' Conference.

THE ninth annual conference of students is being arranged by the British College Christian Union, to be held at Matlock Bank, Derbyshire, July 23-August 1. Among the speakers and guests expected to be present are Rev. H. E. Fox (Church Missionary Society), Rev. H. E. Grey (principal of Wycliffe Hall, Oxford), Rev. R. Wardlaw Thompson (London Missionary Society), Rev. G. A. Johnston Ross (London), Rev. William Watson (Birkenhead), and Rev. J. Scott Lidgett (Bermondsey Settlement).

Among the subjects to be taken up are, "The Home Ministry in Relation to Missions"; "The Duty of the Ministry on Social Questions"; "The Watchword as a Spiritual Force"; "The Call to Foreign Service"; "Social Problems and How to Understand Them"; and "The Place of Christianity in Politics."

From the returns sent in it is believed that the Conference will be at least as largely attended as any of its predecessors. Theological students are expected in unusual numbers, and, as they will have the advantage of the presence of a number of leaders in college and missionary circles, advantage will be taken of the opportunity presented for special discussion of their relation to the movement. Several former secretaries of the movement are expected—including Messrs. Walter Millar, Crayden Edmunds, J. H. Oldham, and Dr. J. R. Williamson.

The first meeting each day will be of a devotional character, at the mid-day gathering matters affecting the control and management of Christian Unions will be discussed, and a series of valuable and instructive addresses will be given in the evenings.

"Cosy Corner," Hailsham.—This little resting place has been open five years, and many tired and weary ones, Christian workers, missionaries, nurses, &c., have found renewed health and strength after a stay there. The cottage is given rent free, with groceries, firing and light. It has been kept up by Miss Rose Benn and occasional kind helpers. As she is now *very seriously* ill, it would be a great cheer to her in her weakness if some kind friends were secured who would contribute towards the support of "Cosy Corner" (now engaged up to October).

Christian Endeavour Topic.

SUNDAY, July 14.

Individual Work for Christ (Acts viii. 26-40).

WHAT a contrast there was between the great revival scenes of Samaria, and that lonely and thinly-populated tract of country which lay between Jerusalem and Gaza, the southernmost city of Palestine. We must be equally ready to deal with individuals as with crowds. The one or two whom we can deal with in a quiet talk are quite as important in God's sight as the vast audiences that gather in a city congregation. These private talks often have greater results. It is impossible, for instance, to estimate the far-reaching results of this chamberlain's conversion. I have often found, also, that a private conversation will suggest the public address. The line of argument you pursue with one will be equally cogent when addressed to many.

The Angel of the Lord will still whisper his message into the obedient and attentive ear; and whatsoever He says, let us do. It was impressed, for instance, on the heart of a godly man, that he should deliver a Gospel appeal in a certain spot. It turned out to be in the heart of a dense and apparently unfrequented forest. There was not a soul within sight. But he acted on his deep conviction, stood up where four glades met, delivered his message as though a great congregation were present, and returned to his home. Only after years had elapsed did he learn that a troop of robbers was gathered within the sound of his voice waiting to waylay a party, and that the leader had been converted by the unexpected voice.

But in the case of this chamberlain, evidently a statesman of some repute from the distant island-city of Meröe, there had been a good deal of previous preparation. He had lost faith in idols, and become a humble worshipper of the one God. He was not ashamed to confess himself a proselyte of Judaism, and worship in the Temple; he was a diligent student of the Hebrew Scriptures, and beguiled the monotony of his return by reading them. The guidance of the Divine Spirit was evident in that, at this very moment, when the God-sent messenger was at hand, he had reached the fifty-third chapter of Isaiah, than which there could have been no better text for an evangelist to preach from. There is no chance in this world. Happy is the man who sees God's hand in the fall of a sparrow, in the selection of a chapter. If we were to live more absolutely on God's plan, we should be surprised at the many coincidences into which we should find ourselves fitted, as a key to the lock. How many inquirers are passing us every day in their chariots, waiting for some one to guide them, answer their questions, and bring them into the full light of the Gospel?

He preached unto him Jesus from that prophecy. The testimony to Jesus is the spirit of prophecy. From beginning to end Jesus is the theme of Scripture. I like the testimony of an old preacher, who said that as all roads lead to London, so there is a way from every text to the Lord Jesus. Evidently Philip told in detail the story of the Crucifixion, Resurrection, and the forty days, and had just reached the point where the Master gave his closing commission about baptism into the Name of the Triune God. At this moment the chariot came near a pool of water, and, with a sudden impulse, the eunuch proposed that he should be baptized. The test-question addressed to him by Philip is thought to be somewhat doubtful. Some early authorities omit it. But in any case it embodies the practice of the early Church. This was the usual formulary, which was addressed to primitive believers. And to be able to answer this one question, as the eunuch answered it, is a sufficient warrant for outward union with the people of God.

Philip was mysteriously caught away when this mission was fulfilled, and we find him next amid the scenes of family life. It is not good to lean on our teachers too much, else we shall be removed from them, or they from us. Sometimes a single word or touch is all the soul needs from man, afterwards God becomes Teacher. F. B. M.

C.E. NOTES.

From China comes the following statement, showing the heroic mettle of Chinese Endeavourers:—"During the troubles the little C.E. Society out in the county town of Sin-z met constantly, in spite of the officials' endeavours to shut them up."

* * *

The Christian Endeavour Society formed among the Boer prisoners on the island of St. Helena has just celebrated its first anniversary, at which some striking reports were given. Beginning in May of last year with nine members, it now includes nearly 600, and quite a large number of committees.

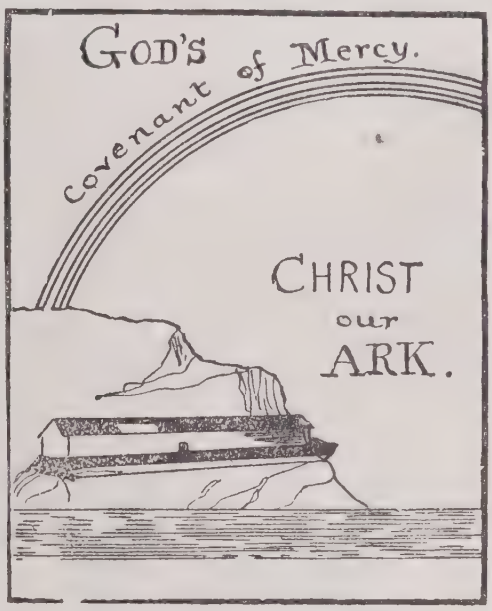
* * *

The members of the Emmanuel Church C.E. Society, Tunbridge Wells, invited fifty of London's poorest children to spend the day on their beautiful Common. Dinner was given to them on the Common, and tea in the Emmanuel Schoolroom. When leaving, each child was given a bag containing a meat pie, cake, &c., and a bunch of flowers.

International S.S. Lesson.

July 21, 1901.

Noah Saved in the Ark (Gen. viii. 1-22).
Golden Text—Gen. vi. 8



Connective Story.

BETWEEN our last lesson and this we have many years of Bible story. We have to remember that the Bible is not the history of the whole world, but only of those people who have to do with God's gradual revelation of his will. We have in Gen. iv. 1-15 the beginning of sacrifices which God must have taught Adam to offer; the beginning of death. Cain's descendants lived without God; the evil one was their master, and they were lawless and wicked (16-24). The children of Seth were called the "sons of God" (26); but in the course of time they made friends of the wicked people, and soon became bad themselves, until only one man was left who really loved God: and the sin was so dreadful that God could bear with it no longer (Job xxii. 15-17).

In those days people had very long lives. Adam lived till Methuselah was 243 years old, and Lamech (Noah's father) fifty-six. Methuselah lived until one year before the flood, so he could tell Noah what Adam had told him.

Noah.

The name means *rest* or *comfort*. He is described as "righteous," "perfect," because he walked with God (vi. 7-9). His daily life spoke of God, and he preached against the prevailing wickedness (2 Peter ii. 5). He exercised faith and obedience. Our Lord Jesus spoke of Noah (Matt. xxiv. 37-37; Luke xvii. 26, 27); he is also mentioned in Isa. liv. 9; Ezek. xiv. 14; Heb. xi. 7; 1 Peter iii. 20. Noah lived for 350 years after the flood.

The Flood.

An account of the depravity into which man had sunk (vi. 5). God destroyed the whole race with a flood of water, Noah and his family excepted. Every known country has traditions of this flood at the present day, some of them very like our Bible story. The deluge extended over the whole of the inhabited part of the earth. It prevailed 150 days; then it began to dry up and the ark rested on the top of the mountains of Ararat. Noah was in the ark a year and ten days. (Read the lesson chapter.) *This flood teaches us God's hatred of sin, and that sinners must be punished sooner or later* (Prov. xi. 21).

The Ark.

This was a large wooden building, erected in a boat, so that it would float. It was three storeys high, and made with rooms; the door was in the side, and a window along the top. It was made entirely according to God's direction. A "cubit" is the length from the elbow to the tip of the middle finger of a man. The ark was 547ft. long, 91ft. broad, 54ft. high. More than twice as long as our largest "man-of-war." (Compare it with some well-known building). It took more than 100 years to build, and all the while men took no heed but to scoff! It is a type of Christ, in many ways the divinely planned and only refuge.

Noah's Sacrifice (20).

First mention of an altar. The sacrifice of animals pointed to the need of a substitute to bear the punishment of sin—the innocent for the guilty. It meant, "If I sin, either I or someone else must bear the punishment, death." It showed Noah's faith and obedience and thankfulness, and God was pleased. *Thus only can God be pleased.*

God's Promise (22).

It has never failed, and never will. God *cannot* be untrue (Titus i. 2; Heb. vi. 18; 2 Cor. i. 20). A covenant is an agreement between two parties, with a sign to enforce its remembrance.

Practical Points.

What do *we* feel about sin?
Am *I* safe in the Ark, Christ Jesus?
How do *we* show our gratitude for God's goodness?

Scottish Notes.

A FRIEND of the Orphan Homes has arranged with Mr. Quarrier for the young people (1,300 in number) to visit the Glasgow Exhibition in daily parties of fifty, spread over five or six weeks.

One of our most interesting but most unostentatious foreign mission enterprises is the Lady Missionaries' Training Home, Burnbank Gardens, Glasgow, supported and directed by Miss Forrester-Paton, of Alloa, and superintended by Miss Ada Camp. On Wednesday evening, June 26, six of the students bade farewell to the scene of their three years' training in practical education—dispensing medicine, attending to the wants temporal and spiritual of the sick, slum district visiting, &c.

Referring to the planting of "Drumclog Memorial Church" in a rural area about twelve miles by twenty, where there has hitherto been no place of worship, a writer in *Life and Work* says the attendances have been extremely gratifying, and beyond the most sanguine expectations of the promoters. Attention is called to the need of more outlying churches in many country parishes where the long distances to be traversed often practically prevent the Sabbath from being at the same time a day of rest and one of public worship.

A report presented last week shows that the United Free Presbytery of Edinburgh has now under its supervision 168 Sunday schools and thirty children's churches, making nearly 200 institutions for the direct religious instruction of young people, in addition to guilds and societies which communicate religious instruction less directly. In these institutions there was a staff of 2,498 teachers, not including the unscheduled staff of monitors in children's churches; and the number of children last year was 36,192. These figures represented, the convener (Rev. G. M. Reith) said, an enormous amount of quiet, steady, unobtrusive work in laying a solid foundation for the religious life of the coming generation. It was agreed to take into consideration, at a special meeting to be held for the purpose, the whole question of the religious instruction of the young, with special reference to the decrease in attendance at Sabbath schools during recent years.

Children's Scripture Union—Portions for week ending July 20.

Sun. July 14	*Acts*	xxi. 27-40		Thurs. July 18	*Acts*	xxiii. 12-35	
Mon. „ 15	„	xxii. 1-16		Fri., „ 19	„	xxiv. 1-16	
Tues. „ 16	„	xxii. 17-30		Sat., „ 20	„	xxiv. 17-27	
Wed. „ 17	„	xxiii. 1-17					

Christian Cabmen's Association. — The North London branch of the Christian Cabmen's Association was reopened on Wednesday of last week under promising circumstances, Mr. Thomas Gent (who has laboured as missionary among the men for thirty years) presiding. One driver testified that although much remained to be done, a good work had been accomplished. He knew he was expressing the sentiments of his fellow-drivers when he thanked God and the London City Mission that for so very many years there had been men of God going in and out among them. They knew that God cared for cabmen, and that was a big thing to know; but that did not prevent a craving for a little bit of human love and interest; this their missionaries supplied. It was a real joy to the Christian men, as well as a real benefit to those "out of the way," to be running against a missionary every now and then. All Christian drivers, and perhaps a few who were far from being Christians, said, "God bless the missionaries, and the good people who are the means of sending them." Several other drivers took part in the meeting. Quite a number were enrolled as members of the branch and great hopes are entertained as to its prospective usefulness.

Evangelistic.

The Open-Air Mission.

A SERIES of meetings has been held at Newcastle-on-Tyne, during the past festival week on Tyneside, by the Open-Air Mission. A morning prayer-meeting in the Y.M.C.A. building was conducted by Mr. F. Cockrem. During the Temperance Festival on the Town Moor, and also at Gosforth Park race course, the evangelists conducted meetings, at which large crowds of people gathered. The Gospel message was received with attention by many, and some listeners subsequently asked for the prayers of God's people. The evening meetings, held in the Bigg Market, also attracted large assemblies. Mr. Barry Wake and other friends took part. On the Friday evening Mr. Gerald Coultas preached in the slums. The missioners were well supported by local friends. A large quantity of Gospel literature was distributed during the meetings.

Mrs. Baeyertz at Great Wakering.

The sixteen days' mission, conducted by Mrs. Baeyertz, the Jewish evangelist, in the Congregational Church, Great Wakering, Essex, has been a season of great blessing. Large congregations assembled every night of the mission, and on several occasions the church was packed. But, best of all, there were decisions for Christ at every service, for from the very commencement there was remarkable power attending the Word. More than a hundred persons passed through the inquiry room. Parents have rejoiced that their prayers have been answered in their sons and daughters being found among the seekers. Family altars have been reared, while members of the Bible class, and young people of our Sunday school, have been led to Christ. The afternoon Bible readings were largely attended, and were a source of much blessing to God's children. Mrs. Baeyertz, with fulness of truth and felicity of exposition, set forth the wealth of blessing that is the heritage of believers. Not a few were helped to enter the abundant life to their great blessedness and God's glory. A pleasing feature in these gatherings, both Bible readings and the Gospel meetings, was the forgetfulness of sectarian differences and the sweet fellowship of saints. "To God be the glory, great things He hath done."

William Robertson, Pastor.

At Henley, during the recent regatta, Mr. Wm. Day stood with his "Gospel banner" in a prominent position, and the texts upon it were read by many pleasure seekers. Mr. Day also distributed a large quantity of Gospel literature.

Mr. William Forbes, who has been preaching in Brighton, had a luncheon meeting on Monday last for young persons engaged at one of the local theatres. The evangelist has recently been able to assist in some cases of distress among theatrical women.

A mission was recently conducted in the Free Methodist Church, Seaham Harbour (Rev. H. Kellett) by Messrs. Birkett and Lewis, assisted by the mission band of the Sunderland Y.M.C.A. There were many cases of decision, and as a result the services were continued for a week longer than had been originally arranged.

During June Mr. Henry Thorne conducted services at the Edinburgh Castle, Limehouse, E. His visit has been much enjoyed by the people of God, and the Gospel message, by the power of the Holy Spirit, has been productive of fruit in the lives of several, inasmuch as they have been turned "from darkness to light."

Walter Notman, Superintendent.

The Leeds United Working Men's Gospel Temperance League has just concluded a helpful mission, conducted by Mr. Bob Johnson, the converted minstrel and banjoist. The meetings extended over two Lord's Days, and were held in front of the Town Hall and on the famous Woodhouse Moor, the popular gathering ground for great demonstrations. Thousands of people listened to the earnest words of the missioner, and many pledges were taken.

The Gospel Temperance campaign in South Wales' which is being carried on by Mr. Tennyson Smith under the auspices of the Free Churches, is proving very fruitful. At Maesteg and other places very many persons signed the pledge. Rev. L. Ton Evans, who has taken part in the mission, said at a recent meeting that the spiritual results of the campaign are highly encouraging, for numbers of those who signed the pledge were also led to the Saviour, and have become church members.

Mr. J. P. Huddleston, of the Devon Evangelistic Mission Van, has again undertaken a services of Gospel services in Devonshire villages. The Truth has been faithfully proclaimed, and Christian people have manifested much interest and taken earnest part in the work. Recently, Doccombe, Chagford, and Yeoford Junction have been visited, and it is hoped to conduct services at Morchard Bishop and Lapford. Mr. Huddleston's address is care of Mr. Dawe, 10-12, The Arcade, Okehampton.

Tent Work.

The London Tent Campaign.

The work in the tents is proceeding amid many signs of Divine blessing. The work at *Clapton* concluded with a praise meeting conducted by Mr. Leonard Weaver. Mr. A. E. Pett, describing it, writes that there were many thanksgivings for answered prayer, among them being one for a mother and father converted, another for a mother and all her children, and a third for a whole family brought to Christ. Five scholars in one class, too, had found the Lord, and numbers of the workers also offered praise for the joy of leading others to Jesus. "It was indeed a sight to be remembered to see a poor drunkard praying for power over his besetting sin, and a few yards away a fashionably-dressed Ritualist seeking the light. The Lord hath done great things for us, whereof we are glad."

The *Notting Hill* tent was opened last Lord's Day by Messrs. J. B. Anderson and R. S. Bradbrook. A large crowd assembled in the evening, and many decisions were recorded. The thorough organization of the work reflects great credit on the local committee.

Mr. Robert S. Bradbrook, who has taken a prominent part in the Campaign at several tents, was born in 1857. As a boy he was a regular attendant at the Sunday school, and a singer in the choir, at St. Bartholomew, Cambridge Heath. Always of an adventurous turn of mind, he secured a berth on a small coasting vessel sailing from London, thus beginning some six years' nautical experience. As a merchant sailor and in other capacities, he visited many parts of the world, and his voyagings supply a

MR. R. S. BRADBROOK.

From Photograph by Mr. Andrew W. Dron, Brondesbury.

wealth of incident for his lecture, entitled "My Perilous Adventures on Sea and Land."

Through the influence of the young lady who afterwards became his wife, he was persuaded to relinquish the sea for employment ashore, and having married, he was induced by his wife to attend the services of Trinity Chapel, Hackney, where, under the faithful ministry of Rev. John Vaughan, he sought and found the Saviour, in the early part of 1879. Shortly after this he became a Sunday-school teacher, and, growing in grace, he commenced singing and speaking in the open air, and visiting the sick in the infirmaries, where his gift of song brought comfort to sad hearts; he also conducted children's meetings, and became the secretary of a young men's Bible class.

Removing to the south of London he became attached to Clarendon Chapel, Camberwell, where he was quickly in harness, first as a teacher, then as secretary, and ultimately as superintendent of the school. Mr. Bradbrook devoted the whole of his spare time to the furtherance of God's work, conducting the Band of Hope and Christian Endeavour Society (which he formed), young people's meetings, and engaging in open-air preaching and singing.

In 1892 he removed to Penge, where he was led to join the Primitive Methodist Church (of which he is a member), where he soon became known as an acceptable preacher, Gospel singer, and lecturer. The teachers and officials requested his acceptance of the superintendency of the school. Finding there was no week night meeting, especially for young men and women, he also organized a C.E. Society, which prospered, and was the means of introducing the movement in several other churches. Mr. Bradbrook himself formed eight or nine societies in various parts of London. He has been vice-president of the South London C.E. Union, and a member of the Executive of the London Council.

Mr. Bradbrook now devotes all his time to evangelistic work, being engaged all last summer in the "London Tent Campaign." He was one of the missioners of the Free Church Simultaneous Mission, both for London and the provinces; and the services which he conducted at Sunningdale and at Slough were greatly owned of God. At Alfreton, also, his work was fruitful. Several striking cases of conversion were recorded, and the missioner's words on the curse of strong drink were the means of blessing, particularly to careless Christians. Mr. Bradbrook is again serving the "London Tent Campaign," labouring in conjunction with Mr. J. Bennett Anderson. In the work of organization Mr. Bradbrook has rendered valuable service as the representative of the Central Committee to the local workers.

Canning Town is perhaps the most difficult neighbourhood yet opened, but there seems to be every indication that the Spirit of God is working among the people. Last Lord's Day the tent was well filled in the evening with many of the people of the non-Church-going class. Messrs. Mayo and J. T. Vine, who were in charge, were much encouraged. Mr. Vine's word was with power, and quite a number were weeping like children, seeking the Lord. The scene at the close of the address was remarkable. The people knelt in the sawdust, seeking the blessing for which their hearts hungered. The evangelists are full of hope for the meetings this week.

The closing meetings at the *Brixton* tent were taken by Mr. Henry Varley. On Sunday night the place was crowded. Mr. Varley took as his texts Rom. vi. 1-12, 22, 23, and spoke with power on the nature of sin. At the close of the meeting, when the invitation was given for those who wished to accept Christ to stand, several did so. Quite a number were dealt with at the close of the meeting, some of the workers remaining in the tent till 11 o'clock. The mission in this district has been very fruitful.

Mr. Charles Inglis laboured last week at *Shepherd's Bush*. His addresses were listened to by large companies of people who assembled night after night. At each service some were led to seek Christ. The workers have been much encouraged by the many touching testimonies which have been given by friends who sought salvation at the Shepherd's Bush tent last year. Mr. F. A. George, the hon. local secretary, who supplies these particulars, adds that the sound character of the results referred to inspires hope for the present campaign.

Messrs. G. C. Tullar and I. H. Meredith, both of New York, have now commenced work at Shepherd's Bush. Mr. Tullar is known in New York as "The Sunshine Evangelist." His early life was one of hardship and privation; he spent some of his early years in the large cities, much of the time living among newsboys and bootblacks, having no benefits of education and religious training. He was converted at the age of nineteen, and entered at once upon religious work. Mr. Meredith was born in 1872, and was converted at the age of thirteen; he entered upon evangelistic work as a Gospel singer at the age of nineteen, and is also well known in America as a hymn writer. These two friends have been associated as mission workers for a number of years past in the United States.

At *Hoe Street, Walthamstow*, one of the large tents was opened on Saturday last. A gathering of Christians from most of the surrounding churches and mission halls assembled for prayer and conference. Messrs. Leonard Weaver and William Grove are in charge of the work this week. On Sunday there were large gatherings both afternoon and evening; the Word was with power and many rose desiring prayer. There is promise of a time of deep blessing in this district.

At the *Forest Gate and Upton Park* tent, on Tuesday of last week, quite a thousand people assembled, says Mr. J. Kennaby, in spite of the heavy rain. Mr. Henry Varley took the service, and at the close many seekers were counselled and prayed with. On Saturday last Rev. David Gardiner, from Ceylon, was in charge, and, after a heart-searching time, several surrended to Christ. On Sunday the Weaver Brothers had a glorious time. Mr. Bewley Weaver gave a searching address in the morning on Rom. xiii. 11, and in the afternoon his brother drew hopeful lessons from the life of Samson. The evening gathering was a solemn occasion. Mr. Frank Weaver sang with pathos, and his brother preached from Heb. xi. 3. Many were deeply touched, and a number of persons rose to confess Christ, while many interesting cases were dealt with in the inquiry room.

The outlook is particularly hopeful at *Islington*, where a large and influential committee has been formed, including representatives of many evangelical churches and missions. A tent 175 feet long, and seventy-five wide is to be erected, accommodating at least 3,000 people, and the mission is to commence on Saturday, August 3. For the following Monday (Bank Holiday), an all-day conference is being arranged. The tent is to be put up at the Priory, on the site where the great "Moody" Mission was held. Mr. Leonard Weaver is to conduct the meetings.

Tents are now erected in the following districts: Woolwich, Woolwich Common; Shepherd's Bush Green (close to Shepherd's Bush Hotel); Canning

(Continued on page 26.)

The Christian.

☞ **To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.**

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

The War in South Africa. There is a steadily-growing volume of prayer, with the war in South Africa as its burden. To God, "the Author of peace and lover of concord," we do well to cry, that peace and concord may be speedily given. During recent months many have learned for the first time the sorrows which enter the home in times of international strife. Politics take account of the causes, processes, and external results of war; love grieves over the wounded and the dead, is afflicted by the pain and privation endured on both sides of the conflict. Hence the urgency of prayer at the present time, when so many are in mourning. In many circles, Sunday next, July 21, will be specially observed as a day of supplication in this behalf. We hope that very many will unite in prayer, privately, socially, and publicly, for the earnestly-desired conclusion of the war, and for peace on a permanent basis—to the glory of God and the good of men.

Lazy Christians. Some friends are anxious that we should admonish the lazy Christians who abound in all churches. Sometimes an appeal is made at meetings asking any young men or women to rise to their feet as an expression of their readiness to go to the foreign field, if the way should be providentially opened. Immediately a good proportion of the youths and maidens rise; but if invited to undertake some much-needed work at home there is no affirmative response.

An Illustration. A young lady in New York declared her anxious desire to be sent as a missionary to China. Asked what she was doing among the Chinese in New York City, she replied that she did not want to evangelize the Chinese in her own city, but in China.

Unappropriated Blessings. A highly-valued friend of ours, herself an unappropriated blessing—*i.e.*, an unmarried lady—is moved to indignation and to tears by the unwise ways of others in the same position. Our friend has during many years appropriated blessings to herself as a much-appreciated nurse of the sick and suffering. Her most recent sphere has been among the wounded, British and Boers alike, from the battlefields of South Africa. How many capable Christian women there are, from thirty-five to fifty-five (some with sufficient means for independent support), who might appropriate to themselves a sphere of usefulness in which they would experience "the good we all may do while the days are going by!" Multitudes who are now as useless as barren fig-trees might reap a rich harvest of souls before they die, or are caught up to meet the Lord in the air, if they would at once "arise and go."

Work at Home. They need not all go abroad. It is well that they should first be proved and approved at home. There are thousands of boys and girls in our towns and cities drifting to ruin. The orphan homes, large and small, save a sample of them, enough to show what might be done, but the bulk become mere human wreckage, the guilt of which lies at our own doors.

The Foreign Harvest Field. A lady of over fifty years, an earnest Y.W.C.A. worker, being released from home ties by the death of relatives, has gone to India at her own charges, having a small income equal to her needs. She is enjoying a new and richly blessed experience in Zenana work, and among the orphans made by the latest famine. Her letters are full of joy. She has far more pleasure than those who make pleasure their first object. Who will go and do likewise? But let beginners begin at home, and gain experience for the work abroad.

Spiritualism. A large class of people in this country are evidently imposed upon by the pretensions of Spiritualists, whose latest method of propaganda is continually to occupy the columns of daily newspapers with correspondence upon the subject. In several widely-circulated papers a controversy is at present proceeding, and the sum total of the arguments employed by the Spiritualists is that in the "manifestations" given at séances and elsewhere we have convincing proof of another life, whilst in the revelations made through mediums we have authentic information concerning the character of that life. In view of all that has transpired during the last few years it is a little surprising that men are still willing to regard with favour these pretensions. The editor of one paper in whose columns a correspondence anent this subject is taking place, says somewhat pertinently and bluntly:—

> That the dead rap at tables, write on slates, throw flowers, bang tambourines, ring bells, and knock furniture over, seems to me a very low ideal of spirit life.

This is the view of a practical, worldly man, and it really raises the whole question. For what have these wonderful "manifestations" really accomplished? What absolute good have they done? What reliable information have they imparted?

The Most Serious Consideration. To the Christian, however, the subject assumes a much more serious aspect. For this modern sorcery is absolutely forbidden by Holy Scripture, and those who practise it, little as may be the result of their work, fall under the condemnation of God. Modern Spiritualism is a practical denial of the veracity of our Divine Lord, who declared that if the Word of God failed to convince men of the truth, apparitions of the departed would be useless in convincing them. When once men forsake the light of the Word of God they expose themselves to every kind of will-o'-the-wisp, whose guidance always ends in the bog of negation or despair. We may be certain that, in so severely reprehending attempts to penetrate the mystery of the other world, God has acted in our own highest interests by screening from us that which, if we knew it at present too well, might inflict the deepest injury upon us. When the people hunger for the true Word of God, they will speedily turn from the forbidden but enticing and poisonous food which Spiritualism offers.

Guarding the Deposit. In an able article in the current number of *The Expositor*, Rev. David Smith, M.A., furnishes a scholarly statement of the manner in which the divine word of Reconciliation, and the historic facts of the Gospels, were preserved, and handed on unaltered and unimpaired. The paper is, moreover, valuable, because it directs attention to the warning in 1 Tim. vi. 20, 21, possibly overlooked by some preachers of to-day. Timothy was not merely to "guard the Deposit," he was also to "turn away from the profane babblings and oppositions of the knowledge falsely named, which certain professing missed the mark as regards the Faith." The windy vanities of the shallow-minded, and the metaphysical disputations of the philosophical, alike were to be disregarded. As Mr. Smith points out, Paul did not essay the refutation of those wranglers, and indeed why should he have done, seeing they were so busy refuting one another? So Timothy was to stand aloof, and to "guard the Deposit."

One-Sidedness. The will of God for each of his children is a perfectly developed character. Beginning with the heart, which must be cleansed and regenerated, the Holy Spirit would penetrate each part of our complex being with his power and love, and complete in us a work worthy of Himself. St. Paul prayed that the Thessalonians might be preserved blameless in spirit, soul, and body, and the prayer comprises a positive as well as a negative work. Yet, it is unhappily true that many of us are spoiled by reason of one-sidedness. Power in one part of our nature, and weakness in another part, means that there abides in us a perpetual hindrance to freedom and full growth. Thus many Churches seem to think that the cultivation of gymnastics amongst the young men is sufficient reason for abandoning the prayer meetings; others, providing for the latter, forget that the body also is the Lord's, and needs its due amount of attention. The man and woman whose whole nature, all round, is fulfilling the functions assigned to it by God, must certainly accomplish more enduring good than those who are one-sided, however good that side may be.

The Force of Personality. Much in Christian work depends upon the character and personality of the worker. The sword may be of the finest temper and capable of great execution, but the force of its stroke depends upon the muscle of the arm that wields it, and the precision of the judgment which moves the arm. There can be no doubt of the fact that God does count the character of the worker as an important item in his service. It has pleased Him to save men through men, and the message of truth may be spoiled or rendered attractive according to the disposition of him who delivers it.

Tabulating Results. All who carefully read current religious literature must be impressed with the practice which has become so common of exactly tabulating the results of Christian work. Statistics are often of great value, inasmuch as they act upon dispirited souls like a healthy tonic. On the other hand, they may,

in certain cases, do more harm than good by emphasizing what is partial as if it were complete. We have every reason to be wary in tabulating the results of Christian work. A verbal profession of faith in Christ may not be followed by true discipleship. History is emphatic upon this point. We need only recall Simon Magus, Demas, Ananias, and Judas Iscariot. An esteemed Evangelist, whose renown is in all the Churches, was once asked how many persons had been converted during his mission. He made the grave reply, "So many inquirers have been dealt with, for which we thank God; but as to how many *converts* there have been, that is known alone to God, and He has not informed me of the number." We have always to remember that appearances are not always realities, and further, that some of the best work that is being done for God defies all computation.

The Two Classes of Criminals. Dr. Robert Anderson throws out a pregnant warning in the current *Nineteenth Century* against the tendency to treat all criminals alike, which is the bane of our English methods of justice. We do not, he says, "diagnose" cases of crime intelligently, but act like a quack doctor who has one remedy for all diseases. Dr. Anderson would draw a vital distinction between criminals who are "utterly weak" and those that are "utterly wicked," and isolate the former in "asylum prisons," where those who have given proof that they cannot be trusted with liberty are to be kept permanently, but not under the terribly severe conditions of penal servitude. As to the "utterly wicked" he would deal more stringently, shutting those up permanently who had proved themselves incorrigible, thus practically stamping out systematic and organized crime. Dr. Anderson's experience as a criminologist entitles his views to respectful consideration. They are, we understand, cordially shared by Justice Wills and other judges.

School Boards v. Crime. How far the absurd prejudice against the Welsh nation as lacking the quality of the highest honour is due to the old "nursery rhyme," "Taffy was a Welshman, Taffy was a thief," it would be difficult to say; but Justice Grantham at least rebutted the accusation with emphasis in charging a grand jury at the Montgomeryshire Assizes, pointing out that there is no county in England where there is so little crime as in the Principality, the immunity of Montgomeryshire from all kinds of illegal offences being "one of the most remarkable in history." We mention this by way of showing that the High Church contention, that "Hooliganism" is largely the result of "irreligious" School Board education, can scarcely hold water, in view of the fact that that system is almost universal in Wales, and that Nonconformity is largely responsible for the religious education of the Welsh people. Crimes of violence and dishonesty must come from other roots than these.

The Unowned Pauper. After a perusal of what has been designated the Greenwich Burial Scandal, there is indeed little, if any, room left for surprise that the poor should have an almost instinctive dislike of the workhouse. It is painful to find it admitted that the bodies of paupers had been almost indiscriminately huddled into coffins bearing the names of others. Much worse, however, is it to learn that from one workhouse last year twenty-six bodies had been "sent to the School of Anatomy." A statement, seemingly intended to be reassuring, was indeed added that only "unclaimed bodies" would be so disposed of in future, but the assurance is hardly of a kind to comfort those aged and friendless men and women who have been forced to seek the shelter of the workhouse. It goes without saying that even the pauper is entitled at least to Christian burial.

"The Unseen Universe." By the death of Prof. P. G. Tait, a noteworthy Christian scientist has passed away. In collaboration with Prof. Balfour Stewart, he wrote a celebrated book, called "The Unseen Universe," which showed how the facts of the physical universe require the hypothesis of a spiritual universe to balance them. This book, some twenty-five years ago, filled a large place in stemming the tide of materialism, which was then setting in strongly. Its unquestionable scientific accuracy, and its uncompromising religious tone, made a deep impression, and it has never been answered by the materialists, being still quoted as the highest authority on the subject with which it deals. There is, indeed, no scientific authority of any eminence who preaches materialism. That hard and barren cult "has had its day and ceased to be." Would that practical materialism had followed in the same way!

Rome and Carnal Weapons. It is indeed seldom that the advocates and apologists of Rome volunteer an admission that all is not well with them. A statement of the kind is made, however, in the recently-issued annual report of the Catholic Union. The compilers state that at the present time, in Great Britain, "Catholics are regarded with more disfavour than they have been for some time past." Two causes are put forward in explanation of this condition of things. One, the alleged influence upon the English mind of the anti-Catholic attitude of Continental journals "identified with the Catholic cause," and the other, "the violent invectives showered upon England by the Catholic prints in question." The Union wishes readers to discern that the animosity against England is political rather than theological; but this is what to a great extent Protestants have already done. It is a simple matter of history that Rome has ever been ready to exchange the argument for the sword and the martyr's fire. Our national records are full of pages narrating her attempts to enslave by means of statecraft and the secular arm. But even if this were not so, it is too early to forget the correspondence of the President of the Union, the Duke of Norfolk, with Cardinal Rampollo, as to the scurrilous attacks upon England in the Pope's subsidised journal, the *Osservatore Romano*, and his ineffectual personal protest at the Vatican. His Grace's prophecy was simply disregarded, it has now come to pass.

The Decay of French Catholicism. The Bishop of Annecy has decided to give up the annual procession of the Fête Dieu this year in consequence of the menacing opposition offered to it during the last few years. The significance of this course can be measured only by drawing a contrast. A generation ago the Fête Dieu was the great event of the year in every town and village. The army, civil authorities, heads of colleges and schools, representatives of trade and other societies, used to be conspicuous in its ranks; business and traffic were always stopped till the procession was over. The surrender of this procession marks an epoch in the steadily-waning power of the Papacy in France. Matters have recently been moving fast, and are clearly coming to a crisis. A nation cannot live without religion, and as the Pope's cause seems inevitably doomed, the need for more active propagandism on lines that are suited to the conditions of the case is urgent and imperative.

Another Cry from India. It is to be hoped that there will be a wide distribution in pamphlet form of the lecture recently delivered by Professor Romesh Dutt, one of the members of the "Indian Famine Union," to which Association reference was made in a recent issue. Unhappily there is much ignorance respecting the direct and indirect causes of the misery which from time to time culminate in one of the periodical famines which devastate India. Professor Dutt's facts and figures are well calculated to instruct the public mind. In showing unmistakably that some of the chief factors are economic, he adds to the gravity of the charges which have been made against the Administration. There can, unfortunately, be no extenuation of the dread fact that during the last half-century over 15,000,000 of our subjects in India have died of starvation and from diseases following in the wake of hunger. Christian philanthropy has not been behindhand in alleviating the sufferings; but it remains for the public to insist upon the adoption by the Government of wiser and more statesmanlike methods of dealing with a population burdened by a heavy land tax, and other oppressive imposts.

Religion and Amusement. Dr. Fairbairn, in addressing the delegates of the British Conference of the Y.M.C.A.'s of England and Ireland, made some wise remarks on the relation of religion to amusement. When he was a young minister, he pleaded earnestly that amusements should be made Christian. He was still of that opinion, but he was not sure that the modern tendency was not to make Christianity amusing. The attempt to substitute recreative amusement, or forms of play, for large and Christian questions in young men's organizations, can only result in finding the word "Ichabod" written over them. This is a hint that the leaders in such societies would do well to remember. It is growing increasingly unfashionable to have religious questions discussed, or even religious opinions uttered, in literary societies connected with the churches, while "recreative" evenings are all to the fore. This is not the way in which the sturdy manhood of the past was built up.

The Sanctified Half Hour. The halfpenny newspaper, with its condensed paragraphs of exciting, and, too often, unhealthy news, has much to answer for in developing that habit of desultory reading which has become a characteristic of our modern life. Many people now find in the daily journal their sole intellectual food. They never reach even the low level of those so-called books for leisure which, if not helpful, are not of a directly injurious tendency. Those helpful volumes which are for the sweet refreshment of mind and soul have become distasteful to them. The loss is great, for from such books we may turn calmed and strengthened after the worries and disappointments of the busy day. They are the literature of peace, and those who enter into their spirit are led further into the quiet resting-places of that divine volume which breathes to man the compassion and love of Him "who was slain, and hath redeemed us to God."

The Protestant Succession.

THERE are indications of a deep and widespread interest in the important question of the Protestant Succession. As we have already pointed out, the Protestant Succession is the fact which lies behind the Royal Declaration against Transubstantiation and other Romish dogmas. The Protestant Succession is provided for by statute. The Declaration is the means by which the Royal compliance and profession are ascertained and avowed before the world.

As sure, however, as the object of the Declaration is to secure the people against a Popish prince, so sure is it that the Romanist assault on the Declaration is no mere criticism of its terms, but a deliberate attack upon the instrument itself. From time to time the true aim of the agitators has been made clear; in the words of the Jesuit organ, *Catholic Progress*, written when our late noble Queen Victoria was in the midst of her reign (December, 1873): "It is a barbarous law which hinders our gracious Sovereign from embracing the faith of her glorious predecessors if she wished to do so. . . . A Catholic will make as good a Chancellor as a Protestant. So, whatever we have got, we do not rest quite satisfied." No; as we pointed out weeks ago, Rome has no intention to "rest satisfied." She seeks to govern the throne; and in view of the favour which she has secured in influential quarters, it is feared by some that God Himself must intervene, if Rome's designs are to be frustrated, and our liberties as a people are to be maintained.

AN ADDRESS TO THE KING.

The Church Association, in an address to the King, says:

Your faithful Protestant subjects warmly resent the offensive and disloyal criticisms which have been launched against this Declaration which your Majesty, in the fulfilment of your obligations as the Constitutional Monarch of a Protestant nation, felt called upon to make. They know that it is absolutely necessary for the Declaration to be as strongly worded as it is, in order to exclude any sincere Roman Catholic from ever consenting to adopt it. Mere vague general professions of protection or patronage of the Church would be quite inadequate for the purpose.

The Declaration was not in its origin, as some have represented, the offspring of violent Party strife. It was the deliberate outcome from "the long results of time," of the accumulated experience, acquired during the reigns of three successive Sovereigns, of the actual perils to the liberty of the subject, and to the Throne itself, which in fact had resulted whenever the Monarch was a concealed Romanist or had married a Roman Catholic. The great Civil War was but one of the results of the profound mutual distrust excited by persistent and concealed machinations of the agents of the court of Rome.

Our Sovereign's repudiation of distinctively Papal doctrines cannot be reasonably considered as in any way directed against the personal belief of anyone. We recognise to the full the right of our Roman Catholic fellow-subjects to the free exercise of their religion, but while respecting their liberties we also feel the necessity that the liberties of Protestants should still be safeguarded. Protestantism openly professes to give liberty to all, but the Canon Law, which is binding throughout the Church of Rome, is utterly incompatible with the principles of civil and religious freedom. Protestants look upon the Sovereign's Constitutional Declaration in Parliament as the greatest of the few remaining securities for their liberties, and any weakening of it would cause widespread alarm and apprehension among the vast majority of your Majesty's subjects.

THE "AMENDED" DECLARATION.

SIR,—The proposed changes in the Royal Declaration should be vigorously opposed, for the following reasons:—

1. The wording, as suggested, appears to *me* to be quite unworthy the high character of the promise that should be made by the Sovereign to guard the doctrine of Christ against the counterfeits of the same found in the Church of Rome.

2. If that Church feels herself aggrieved, much less insulted, by the words, "idolatries and superstitions," in regard to what she calls "the sacrifice of the Mass," she alone is to blame for the position. She created the situation by turning the memorial feast of Christ's dying love into an occasion for an assumption of priestly position and function which, if it were true, would mean that Christ's one and only sacrifice for sins has not been offered.

3. When I read the proposed change of words suggested by the committee, the thought instinctively rose to my mind, "Are there no wise men among you?" It would be unjust to say that such a production contains any deep conviction either of the sacredness of the truths involved, or the necessity for the throne guarding the same.

4. Who can fail to see from the lawless spirit of the recent address of Lord Halifax that he would go to any lengths in order to bring this country again under the power of Rome.

5. To me the most grievous part of the whole business is, that upon the platform of liberty, falsely so-called, our Free Church leaders, and indeed numbers of professing Christians, are playing into the hands of the most corrupt form of ecclesiasticism that the world has ever seen; the despotism of Rome never meant liberty, the history of the Latin nations of Europe being witness and proof ever since the Papacy arose.

No greater proof of the Divine judgment resting upon Britain could be than to see these favoured lands blighted and cursed with the idolatrous abominations which led the Holy Spirit to characterize the Church of Rome as "the mother of harlots." HENRY VARLEY.

A TIME FOR PRAYER.

SIR,—In the long process of Romanising our country through the Church of England, may we not see that the enemy has just been attacking the outworks; now, as if these were all driven in, the advance is made on the "Central *Citadel*" itself—the King's Declaration on oath. If that *falls*, all is over. Rome knows what a simply impregnable position we hold in the present Declaration, and wants something substituted for it, which, however good it might appear to be, will not stand the test which the present one has stood, and will stand.

May God open the eyes of the people to see the true and fearful character of Rome, and may there be no ultimate yielding to the enemy. It is a time to do as dear George Müller said on one occasion—"Pray, pray, pray." G.

Bournemouth.

SIR,—At this terrible crisis in our national history when we are being led by our rulers into the hands of our enemy, Rome, the implacable foe of truth and liberty, and when efforts made to arouse the people seem almost fruitless, is it not time for an earnest united cry to go up to God from all true believers who are awake to the danger threatening the country? It appears to me that we are in such a position as were the Israelites of old when those to whom they had shown special favour rewarded them by seeking to cast them out of their God-given possession (2 Chron. xx.). May we, realizing our own weakness as did they, humble ourselves, and may our prayers now be as real, definite, and effectual as were theirs, when, led by Jehoshaphat, they gathered together to seek the Lord and ask help of Him. "O, our God, wilt Thou not judge them, for we have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon Thee."

We have, indeed, many national sins to confess and mourn over—opium and the drink traffic, as well as this wilful relapse into the darkness of Popery, and our only hope is in God; but for the removal of these things He "would be inquired of."—Yours faithfully,

A PROTESTANT.

Protestant Press Agency.—From time to time attention has been called to the work of the Protestant Press Agency, which seeks to counteract the Ritualistic and Romish propaganda in the Press. The organization has the support of Revs. Dr. Horton, Hugh Price Hughes, J. Neill, the Baron A. Porcelli, &c. Copies of newspapers containing Ritualistic and Romish matter will be welcomed by the secretary, Mr. A. Lelièvre, 2, Buckland House, Offord Road, Barnsbury.

Time to Awake!

THERE is only too good reason to believe that the present position of Roman Catholicism in the country is not appreciated by British Protestants. The majority of our people seem willing, without inquiry, to go on in the belief that matters in this respect stand where they did a generation ago; and, at least, for the present, the Church of Rome is content that this sense of security should prevail. But within its own borders there is deep satisfaction, not only at the progress during recent decades in the matter of numbers, but even more over the change which has taken place in the attitude assumed towards it by all classes of the community. The following extracts are from a recent Roman Catholic work, by Mr. Percy Fitzgerald:—

POPULAR FAVOUR RECOGNISED.

Nothing is more extraordinary or more favourable than the position of the Catholic Church and its doctrine in England at this moment. It is received and cordially accepted. There is even an amount of favour extended towards it almost beyond what is shown to other sects. It seems to be thought an interesting, almost dramatic, institution. Its services are recognised as part of the regular official routine. It is a common thing enough to see Royal personages with their suites patiently sitting out long offices for the dead, or attending marriages at our great Catholic churches. Catholic processions pass through the more retired streets of London, where banners and crosses are carried, surplices and vestments are worn, vast crowds lining the pathways and looking on with interest and curiosity.

CATHEDRAL INFLUENCE.

A year or two ago we find Dr. Temple, the Archbishop, in his charge at Canterbury (October, 1898), speaking casually of "the Blessed Virgin." This coming from the head of the English Church, and from so practical and robust a character, seemed significant enough. The tardy reparation to Our Lady is most welcome, and will surely win her favour if not a blessing. Again, there was a time within living memory when the "Three Hours' Agony," as it was called, was thought among Catholics to be a somewhat exceptional devotion, and was confined to the Jesuit churches. But who could have dreamed of such a thing as that, in the year of grace 1899, it should have been performed at the three great cathedrals—at St. Paul's, at Westminster, and at Southwark!

"THE IMPORTANT CHURCHES WILL SOON FOLLOW."

One may indeed be grateful when one thinks how even such an imperfect manifestation *must* help to spread through the country, in a very solemn and serious way, a deeper sense and compassionate feeling for the Passion of our Saviour. Further, once the cathedrals have taken the lead all the important churches will not be slow to follow, and indeed are following rapidly. The curious thing is that there is no surprise or vituperation—the thing is accepted as of perfect propriety and as consistent with Protestantism. And yet the principle can hardly be construed in any way save as something altogether Catholic, and leavening all it touches with Catholicity.

THE OUTCOME OF TRACTARIANISM.

The Ritualist developments of these latter times would fill the older moderate Tractarians or "Puseyites" with wonder and perhaps consternation. . . . Wherever we turn our eyes we see souvenirs of the old faith; bishops in mitres and carrying croziers; candles, crosses, and altars in St. Paul's; a statue of the Blessed Virgin at the door of the Abbey; the sacrament carried in procession and "reserved," with "censer," copes and stoles and birettas.

With these utterances in view, is it not time that the nation were awaked out of sleep on a matter so materially affecting the well-being of the people, and the place of the Church of God?

The Epistle of James.

By Rev. T. A. GURNEY, M.A., LL.B., Swanage.

IX.—The Judgment of the Tongue, and the Reward of Heavenly Wisdom (iii. 1-18).

OUR faith must be an active faith if it is to win final approval. But that activity must express itself in deeds, not by a shallow aggressiveness against others' faults, but by showing in a good life our works in meekness of wisdom. Just as James had said before, "Become ye doers of the word (i. 22), and not hearers only," so here he would add, "and not teachers only," for such teaching implies "a heavier judgment." It is noteworthy that he includes himself in the warning ("we"). He felt the danger of the spirit of that age, which loved to talk instead of practising, to discuss the minutiæ of traditionalism instead of following humbly the revealed will of God, to quarrel under the name of religion, confounding quarrelling with religious zeal.

He lived, as we have seen, under the sense of an impending judgment soon to fall upon the nation as a whole. He saw the last climax of the age of the scribes. "That inestimably precious, unorganized institution—the Order, if it may be so termed, of the Jewish prophets," as John Stuart Mill once wrote, had been succeeded, from the days of Ezra onwards, by a new order of teachers increasing in power and influence till they overshadowed the prerogative of the High Priest and grasped the reins of the Sanhedrim itself. Literalism, in contrast to spirituality, held sway over the life of Israel. And this expressed itself in the religious and political factions, in the rivalries of self-constituted teachers, which were the growing and saddening features of those last days in which he lived. It grew to a climax when, with their dread foe Titus at the gate, the city within fought under its rival leaders, John of Gischala, Simon Bar-Giora, and Eleasar, till it had all the marks of a battlefield. At such times, it is rather in the repression than the expression of the tongue that true self-mastery lies. Therefore, he says, "Do not rush into the office of teacher, my brethren, knowing that we teachers shall receive a severer judgment. As to many things we all alike stumble. If any man stumbleth not in word, the same is a perfect man, able to bridle the whole body also." About the time when James wrote these words, fanatics had led forth multitudes into the wilderness, with the promise that there they would show them *semeia eleutherias*, 'the signs of liberty', or freedom from the Roman yoke. James says, "No, it is in obedience to the *nomos eleutherias* (ii. 12), the *law* of liberty, that true freedom consists."

The control of the tongue is given us here as the illustration of a perfect self-mastery. It is striking to mark how this thought lies in the forefront of the Epistle. No other epistle so vividly emphasizes throughout

THE USE AND ABUSE OF THE TONGUE.

Tradition seems to paint James as a man of few words, fonder of silence than of speech, and then speaking with authority (Acts xv. 19, "My sentence is"). "The just one," as his contemporaries called him, hated noisy hypocrisy. Notice how many times he alludes to the abuse of speech:—the blaming God for temptation (i. 13); the swift utterance of words which gender to wrath and condemn others hastily (i. 19); the profession of great religiousness and party zeal with a self-deceived heart (i. 26); the unctuous, insincere adulation of the rich, coupled with supercilious contempt of the poor (ii. 3); the philanthropy of mere phrases to starving brethren (ii. 16); the claim to a faith which cannot be proven by fruit (ii. 14); the shibboleth of an orthodox creed in which even demons share (ii. 19); the blessing of God as Father whilst you curse his children (iii. 9); the lying against the truth through bitter jealousy, with false boast the while of wisdom (iii. 14); the failure to turn speech into the heaven-borne current of prayer (iv. 2); the asking in vain with evil motive (iv. 3); the idle boast of to-morrow when (see R.V. iv. 14) "ye are a vapour," vanishing like morning mist; the glorying "in our self-confident speeches" (iv. 16); the murmuring one against another with the Judge standing at the very door (v. 9). But James dwells also upon speech sanctified:—asking in faith for wisdom, nothing doubting (i. 6); glorying in spiritual privilege amid earthly poverty (i. 9, 10); like Jesus in the Temple, "both hearing . . . and asking questions," in its desire to learn (i. 19); weighing words and actions alike in view of Mercy's Grand Assize (ii. 12); sowing peace in place of party strife, and reaping righteous reward (iii. 18); confessing contrition in "godly sorrow not to be repented of" (iv. 10); submissively committing

OUR FUTURE AND ITS CONCERNS

to God (iv. 15); shunning the hasty oath, but stirring up to *mutual* confession ("one to another," v. 16); supplicating help in sickness; praying for those afflicted (v. 13, 14), or singing psalms of praise; pleading for others with prayer, like that of Elias, "energized by the Spirit of God," or turning the wayward from sinful courses, and thus saving a soul from death (v. 19, 20).

The tongue is presented under three aspects here, which emphasize its power, its abuse, and its sanctification.

I. It is *A Microcosm of Man* (iii. 5). Very small (*mikros*), yet a world (*kosmos*, 6), in itself, a true index of the power or weakness behind it. "Speak that I may see thee," were the words Socrates uttered when he saw a boy with a beautiful countenance. Three illustrations clench this fact home. The bridle in the horses' mouths by which "we turn about their whole body." The "very small" paddle-rudders on the clumsy ships of the Mediterranean, whereby, in spite of rough winds, they are turned about "whither the impulse of the steersman willeth" (or, "the pressure of the steersman's hand on the tiller decides," Mayor). And the little fire kindling the great forest. "So the tongue also is a little member and boasteth great things" (5). Literally, the words read, "How small a fire kindles how large a forest."

II. *A Microcosm of Hell.* The words which follow are passionate in their intensity and vividness. They reflect the deep, inwrought conviction in the heart of "the just man," of the harm and ruin wrought among his fellows by

THE MISUSE OF THE GIFT OF GOD.

"What reward shall be given or done unto thee, thou false tongue?" (Psa. cxx. 3). He follows up the illustration already given:—

(*a*) *The tongue is a fire.* It not only gives *expression* but *intensity* to any passing passion, leaping like flame beyond all guidance and control. Our ideas are but in half consciousness till they find actual birth in speech. The lava within the volcano mouth has nought of the freedom for mischief wrought by the lava rolling down the mountain sides. So the tongue is like the locomotive gauge which reveals the strength of the pent-up forces within. In that very revelation there is danger both for self and others. "Xenophon would have all speeches written (Manton), to make men more serious." Those swift shafts of speech are like "sharp arrows of the mighty, like fire in juniper woods" (Stier, Psa. cxx. 3, 4). By fire from the altars of God alone can this microcosm of hell be cleansed. "Lo, this hath touched thy lips, and thine iniquity is taken away and thy sin purged" (Isa. vi. 7). The promise to Jeremiah is "I will make my words in thy mouth fire" (v. 14). The cloven "tongues like as of fire" light upon the "captains of the saintly band" (Acts ii. 3), and speech becomes the vehicle of the Eternal Spirit. "The answer of the tongue is from the Lord" still.

(*b*) *It represents the world of iniquity.* "The world of iniquity among our members is the tongue" (6), the microcosm of that evil world of prejudices, jealousies, hatreds, lusts, which is ever around us endangering the soul. "With lies it cutteth like a sharp razor." The "poison of asps" is in it. "Thou hast loved to speak all words that may do hurt, O thou false tongue." Just as all the beauties of that outer world are caught upon the retina of the eye and reflected, so with the tongue and our environment of passion and evil. That world is here viewed as "under the dominion of unrighteousness," "an opaque

LOOKING-GLASS FOR SELFISHNESS,

instead of a window for the view of God" (Mayor). How often the voice from that outer world constrains to sin. Now it urges Satan's questionings: "Yea, hath God said?"; now Delilah's seductions: "Tell me where thy great strength lieth"; now Jezebel's craft: "I will give thee the vineyard of Naboth the Jezreelite"; now the enemy's watchfulness: "Thou also wast with Jesus of Nazareth"; now man's betrayal of God: "We have no King but Cæsar."

(*c*) *It defileth the whole body* (6). The illustration is a strange one. The expression, "the wheel of nature," is not self-evident. It probably means "the whole round of our mortal life" (Mayor), perhaps with a combination in the picture of that life in its completeness, and in its constant change and flux. But Huther translates "the wheel of birth," "the wheel which is set in motion from our birth," a poetic description of life. The tongue is the burning axle which sets aflame this revolving wheel of human life and passion. That flame is kindled from a hidden source. "Set on fire of Hell" (*cf.* the threefold gradation which corresponds in 15).

(*d*) *It is restless and harmful.* It cannot be tamed. It is an unstable (same word i. 8) evil, "full of deadly poison." "Blessing and cursing are in the power of the tongue." The point in the sad contrast is that all this strife of words goes so often under the name of *religion*. A fountain discharging from the same source sweet and bitter, or a vine bringing forth figs, could not be more self-condradictory.

III. *A Microcosm of Heaven.* Turn to the happier side of the picture, the sanctification of the tongue (13-18). The tongue itself is no longer mentioned because it is no longer prominent. Works, not words, mark the wisdom which cometh from above. It teaches by practice. It bears witness by holy living. It is pure, and thus "sees God" (Matt. v. 8). It is "peaceable," as belongs to the children of God (Matt. v. 9). It is filled with sweet reasonableness, not pressing its rights (*epieikēs*) It is docile and tractable (*eupeithēs*) "not rendering railing for railing." It is full of the mercy which "blesseth him thatgi ves and him that takes." It is laden with fruits, not talk. "What shall Cordelia do? Love and be silent." It is "whole-hearted" (R.V.), and without hypocrisy. It reaps a sure harvest of righteousness sown in guileless peace.

THE MILDMAY CONFERENCE.

God Manifest in His People.

Rev. H. B. MACARTNEY.

As a workman lightens himself for his labour, I must put aside some of the things which I hold in my hand. Here is my "Birthday Book," with names on one side, and personal, family, and national memoranda on the other. Under to-day's date is the name of one who was my Sunday school teacher and became Chief Justice of Victoria. In Australia the children of the gentry go to Sunday school; and I wish it were so in England. The next name is that of a bright evangelist, and his reference, John xiv. 27, connects itself with my theme of Christian holiness. For years I thought that I must keep the peace of God, until I found, from Phil. iv. 7, that the peace of God was to keep me.

The second thing that I have in my hand is a faded photograph of Queen Victoria. Its defects remind me that we are poor reproductions of the Master. Still, preachers will find it more profitable to set forth the glories of Christ than to dwell upon human shortcomings. We cannot impart the power that makes men like Christ, but we can do our best to present Him who is altogether lovely. There is a third thing in my hand—

THE BOOK.

Alas! it is far less venerated than was the written Word in the days of our Lord; and, being little read, its truths are neither understood nor believed by the many. For want of a better word, let me say that God tried the "experiment" of revealing Himself to sinners by taking the form of a Man. After four thousand years of ever-deepening darkness Christ came to be "a Light to lighten the Gentiles, and the glory of his people Israel." When He left this world, was the darkness to gather again? Nay! God's "experiment" was repeated by the multiplication of Christ's image in his people; and the Holy Ghost in them took the place of an absent Lord. By some preachers much is made of the fact that we are, and must be, sinners; but I would rather dwell upon the fact that we are, and must be, saints. God's provision for his people's holiness is upon a scale generous, and sufficient, and worthy of Himself. The chain of sin exists, but its links are broken. "Ye shall know the truth, and the truth shall make you free."

For thirty years our Lord's life, in all its relations, was one of subjection; but from his baptism with the Holy Ghost He rose against

THE GOD OF THIS WORLD,

feeding the hungry, healing the sick, and casting out devils. Christ's great enemy could gain no advantage over Him; the Saviour beheld Satan as lightning fall from heaven. He who thus conquered will make us conquerors too, when we fully yield to the power of the Spirit.

Christians are to be conformed to the image of Christ; but in order to reach that eminence, the Church in England needs a new Reformation. As a colonist come to dwell among you, I am pained to see how family prayer is declining. There should be intercessors and spiritual watchmen upon earth, corresponding in their measure to our great Intercessor in glory. We make little progress in prayer until our wistful, yearning eyes actually meet his eyes. This is reality.

There seems also to be a need in this country for earlier rising to study the Scriptures. Thus we grow; and thus those who will not read the Bible may read the Master's living epistles as the men of his day could not but read Him. In order to be like our Lord we must see Him in the Word—that is the meeting place. An eminent Christian told me that the trysting place between his soul and God was found in the specific promise needed for the moment.

Speaking plainly on another point, I think the time has come when those who once wore the blue ribbon should put it on again. Were Britain's annual income to pass by in long procession, and the precious metal had power of speech

EVERY TENTH COIN

would have to say, "I am for strong drink"; but only one in a thousand, "I am for heralding the name of Jesus abroad"; and only one in twenty-five thousand, "I am for multiplying copies of God's Word." And, further, these few seeds of revelation are sown in vain unless bathed in our prayers and wet with our tears (Psa. cxxvi. 6).

What of Britain's enormous wealth? As the man who is accustomed to style and luxury enters some ill-furnished dwelling, he is repeatedly asked to pardon the poverty apparent in this and that. It should be the other way; many rich Christians might well apologize for the costly but useless adornments of their home or person. We have need to learn of Him who, "though He was rich, yet for our sakes He became poor." I know that there are lovely Christian characters to be found in great mansions; all I plead for is for the grace that holds lands, houses, and possessions at the disposal of God, while we submit all that concerns us to the authority of this blessed Book.

The Communion address was delivered by Rev. D. M. McIntyre, and was based on John xiii. 36, "Thou shalt follow Me afterwards." The speakers in the evening were Rev. John Wilkinson, who dealt with Israel's place in the purposes of God; and

REV. PREBENDARY WEBB-PEPLOE,

who was delighted to observe that the thesis of the Conference brings us face to face with the doctrine of the Trinity in Unity. The work of God the Father as Creator, of God the Spirit as Revealer, and of Christ as God manifest in the flesh, meets every human need in the material, rational, and spiritual spheres. God's word, in creation, is an absolute fiat; in revelation, it is an appeal to reason; and in manifestation, an appeal to love. The manifestation of God, in grace, brings us to the Person of Christ; in government or guidance, to the Person of the Holy Ghost; and, in glory, to essential Deity.

In the days of their innocence Adam and Eve, with the eye of their being (whether spiritual, mental, or bodily), looked upon, apprehended, and appreciated God in whose image man was made. Sin came into the world by the turn of man's eye from its true Centre to the tempter. Then the human eye could no longer apprehend God; and, from that time to Christ's birth, there was but incidental vision here and there, as God was pleased to manifest Himself in human form, as the Angel of the Covenant. But, as soon as there was appreciation of Deity, Godhead must withdraw; for sinful man could not bear the holy presence.

In the fulness of time, Christ appeared as God manifest in the flesh; not a passing visitation, but

AN ABIDING REALITY.

In Him we know and see that God and man may be united for ever, so as to have the same nature, home, life, and purposes. During Christ's absence, the Godhead, in its deep spiritual essence, is manifested in the Church, which is Christ's body, by the guidance and governance of the Holy Ghost.

We look for the time when the Godhead shall be manifested in glory. Christ shall be revealed from heaven, manifesting God in a spiritual body; and his saints, gathered unto Him, shall be changed into the same image. The one thing that seems to satisfy the spiritual instincts and desires of the redeemed man, is the prospect of laying his coming dominion in Christ at the feet of God, that He may be all and in all for evermore.

Under the Mulberry Tree.

Y.M.C.A. and Y.W.C.A.

A magnificent audience gathered to greet Mr. and Mrs. Oatts after their journey round the world. Mrs. Oatts laid particular stress on the wonderful openings in India among the English-speaking people. The missionaries had their hands full in caring for the spiritual wants of the native races; but there was a great need of lady workers who would take up and help in Y.W.C.A. work. In Australia and New Zealand the workers were earnest and enthusiastic; but they were all too few. Many who were working in the Mission fields bore witness to having been converted in the Y.W.C.A. Association. In a Mission school at Port Said a Syrian girl said, "I was converted and joined at Beyrout," and another said, "I was brought in in California." Wherever it was possible branches were started even as far away as Honolulu.

Mr. Oatts spoke of their having travelled 46,000 miles. He had not missed a single train or boat, nor had he disappointed one meeting, nor had he witnessed or suffered through any accident. Two months were spent in India, where there were 60,000,000 young men highly educated, but who were as easily slain by their besetting sins as men in Western lands.

There were 131 branches of the Y.M.C.A. in India. Speaking of the temptations of the English young men in Burmah, Mr. Oatts said: At home there are holy ties, the influence of others; but there the temptations are awful. An old Glasgow Y.M.C.A. man assured him that hardly one per cent. resisted the temptation to sin. How thankful should the mothers of such men be to know that there was an association there to seek to rescue young men. In Australia the great difficulty in their work was three-fold—from indifference, the desire to make money, and the love of pleasure.

No work seemed so striking a success as the Montreal Association. In Vancouver, Winnipeg, Toronto, leading men were found who had been blessed in Montreal.

Mrs. Cumming, of Hyderabad, pleaded for earnest, spirit-filled women to go out to India, and told how the heathen are stumbled by the lives of English people who are not converted, and emphasized the lack of Christian workers in the needy places where there were many English-speaking people.

Irish Church Missions.

A meeting was held of the Irish Church Missions, when Rev. Stanley J. Hersee spoke. "The condition of the South of Ireland," he said, "must be seen to be understood; a little paint on the outside of the windows may be put on, if it is a particular saint's day, but go inside, and you will find pigs and people, a cow and calves in an apartment with no window and no chimney, a fire burning, and the only opening a very low door, through which you must stoop to pass through. In the South the bondage of Rome is terrible; the priests make no effort to raise the people from their ignorance."

Mr. Hersee told of the work being done by the Misses Smyly, of Dublin, of the work in the fairs of Ireland, and of the sale of copies of the New Testament by the Society's agent, also of the persistent work of trained men in open-air preaching in the cities, despite opposition.

Dr. Barnardo's Homes.

The meeting in connection with the institutions under Dr. Barnardo's care was presided over by Prebendary Webb-Peploe, who spoke of the great growth of the work since its inception thirty-five years ago, the income for 1866 being £214 6s., whilst that of 1900 was £148,614. There are ninety-one different institutions in working order.

Special emphasis was laid on the fact, that whilst the work was largely philanthropic, yet the chief aim is to lead all who come under

the influence of the work to the living Saviour; and there was cause for praise that many who had suffered from the effects of moral, physical, and spiritual degradation had been brought out of such position, and savingly brought in to the Kingdom of God.

Miss Bessie Code, in a singularly able and interesting address, spoke of what she had seen of the work in Canada, where she had laboured for some twelve years. She told also of the Village Home at Ilford—of some children who seemed as happy as any of our children in the West End, but who had once known the cruelty of a brutal father, and of others, alas, who have suffered so from neglect in the past, that they had only been rescued to die amidst more comfortable surroundings. Smeared by the touch of vice, how many are there "orphans of the earthly love, and heavenly!"

Canon Girdlestone followed with an address in which he told of certain things the director of this work believed in: (I.) *Surroundings.* Heredity accounted for a good deal, but that we could not alter, but we can alter the surroundings, and it has been proved to be stronger than the former. (II.) *Industry.* All had to be busy; no room at Stepney for idle hands. If not working, learning. (III.) *The grace of forgetfulness.* Time is a wonderful healer, and little ones soon forgot the dark past as they lived in the bright present. Turn out the darkness by letting in the light. "Let the blessed sunshine in." Turn out the evil by letting in the "Grace of God"; empty by filling. These are the right means, and they are being used in this work. (IV.) *Conversion to Christ.*—This is seen not only in the Edinburgh Castle Mission Church, but in every home where the girls and boys are inmates. In many ways they seek the salvation of the souls of the children, and all know that rich rewards have followed the efforts of those who were thus blessedly occupied.

Young Abstainers' Union.

Mrs. Caine told of the beginning of this Union twenty-one years ago; now there are 118 branches. Speaking of the necessity of the Union, she remarked that she had never seen a woman drunk in the United States, and contrasted it with the sad condition of many in our own land, and called upon all to help to sustain this valuable work among the young.

Rev. W. R. Mowll, of Brixton, gave an earnest and enthusiastic address. "The wearing of the blue" was the exception now, but he found it most useful, not only helping him to speak on temperance, but also to bear witness for Christ.

Ladies have said, "It does not suit my complexion;" whilst a man of great ability in Cambridge chaffed him for wearing it. The person had a good deal of colour himself, especially on one part of his face. "I wonder you wear that bit of colour in your buttonhole," he said. Mr. Mowll replied: "I may as well wear it there as on my nose." A doctor had said to him: "Your principles are right; when I want to pull a man through quick I knock off his stimulants." "Why, then, don't you preach it?" "Why? I'd lose all my patients pretty quick."

In closing, Mr. Mowll told of a man who stopped him in the city and thanked him for saving him from a madhouse. He had been present in a London church, where the preacher declared that the Lord Jesus Christ could save, and would save, any man who was enslaved by the curse of strong drink. He had been warned by his doctor, but had never been able to conquer his sin, till, learning of Christ's willingness to save, he had trusted Him, and now had complete victory over his sin.

The Paris City Mission Meeting

was presided over by Mr. Seagram. Mr. W. J. Lockie told of its beginning in 1893, and ofits growth since, and Pastor Van der Beken gave encouraging report of the year's work. Some eighty-nine families had come right over from Roman Catholicism, and whole villages were inquiring after a purer religion. Great blessing had also been seen in the Sunday Schools.

The London City Mission Meeting

followed. Mr. Walter Prentice, who labours among the coalies, owes his education to Mildmay, as well as his salvation. He told how he had brought some tons of coal himself into the cellars of Mildmay. After entering on the work of a missionary, one proprietor ordered him off his premises, but, as Mr. Prentice said, "I've lived to see him alter his mind, for he now gives an annual subscription of £2 2s., and his firm gave us £10 10s. annually." Many instances of conversion were related. As evidence of the good work done by the missionary, 1,600 of the coalies subscribed and gave him a portable harmonium, which is known as the "Coalies' Baby."

Mr. S. Crozier followed. Labouring among the hundreds of men at the Beckton Gas Works, he told of the damage done by the "bookmakers," and as no one seemed able to stop these men from taking a large percentage of the labourers' earnings, he implored the authorities to make him manager for a week, or at least give him authority to act. This being agreed to, he had eight large boards painted—

"TRESPASSERS WILL BE PROSECUTED."

These he put up at different places on the works, and asked the sergeant of police to be within call about 10 a.m. the next morning. About that time a well-dressed man in light clothes was seen approaching some of the workmen. "What do you here?" asked the missionary.

"Who are you?" asked the bookie. "I'm the spiritual policeman, and the manager here. Can you read?" "Of course I can."

"Well, read that," pointing to a notice. "Sergeant, see this man off our premises, and if you see him here again, lock him up." They have not been troubled with the bookmakers since.

Having got rid of one evil, he next turned his attention to another. Every morning a man brought a cask of beer, and retailed it out to the men. The new manager (*pro tem.*) approached him: "Have you got a licence to sell that stuff?" "No, we don't want a licence to bring it here for the men's benefit." "Oh! is that so? Let's ask this gentleman: 'Revenue officer, this man has been selling beer without a licence; what's the right thing to do?'" Result: the man was locked up.

These city missionaries are specialists, and good work is being done by 460 such, of which these two are only samples. A wonderful case of conversion was related of a man who had been in prison twenty-seven times. The change was so real that the Inspector of Police was surprised at the man's consistency of life, and said to him: "How is it, Jem, we never see you at the police station now?" Jem replied with a fine vein of humour; "Oh, I've done with *bad company* now."

Meetings in the Tent.

Army Scripture Readers.

Lieut.-General the Hon. B. M. Ward presided over a meeting in connection with the Army Scripture Readers' Society, and recalled his experiences when he joined the Army fifty years ago. Then it was an exceptional thing to meet a Christian in the ranks. That day, happily, has passed, and no one can now think of the numbers of Christian officers and men without feeling how much there is which calls for thanksgiving to God. There has also been a vast improvement in the soldier's lot, and in the physical, moral, and spiritual conditions under which he lives. Some 200 officers and subordinates assemble every week for the purpose of laying the Society's work before God in prayer. Outside the barracks the ladies' efforts have borne abundant fruit, and the work of the Scripture Readers inside the barracks has been followed with equally encouraging Results. Unfortunately there are only sixty readers at present engaged, and, with the contemplated strengthening of the Army, it is desirable that their number should be largely increased.

A strong plea for sympathy for soldiers was made by Colonel Van Someren, who rejoiced that the nation, as well as Christian people in particular, are awakening to a sense of their true worth. The Army Scripture Readers' Society, he asserted, does nothing but spiritual work, making its basis the Word of God. During the last thirty years 1,000,000 British lads have passed through the ranks. We owe a great debt to the Army which cannot be repaid in a better way than in sending forth men to minister to the spiritual needs of our country's defenders. The Readers are old soldiers, who know the most effective means by which the recruits can be reached. Our soldiers are missionaries on the side of Christ or Satan.

Tidings of the ministrations of the Society's agents in South Africa were brought by Readers Wood and Ewing, who related their experiences, extending over eighteen months. Each bore warm testimony to the manliness and courage of the troops, and their willingness to listen to the Gospel, whether on deck of the transport vessel or on the veldt.

Christian Police Association.

Presiding at the meeting held in the tent on Wednesday afternoon, in the interests of the International Christian Police Association, Mr. F. A. Bevan spoke in appreciative terms of the efforts which are made both in the Metropolis and the Provinces to minister to the spiritual and temporal needs of our constabulary forces. Christian work, he considered, should be done in sections; policemen, soldiers, sailors, and railway men should be taken as such. God has wonderfuliy blessed the work among the police. The constable is subject to great temptations. His life is not an enviable one, and he is not allowed to do all he might in changing the condition of our streets.

An interesting *résumé* of the Association's history was given by Miss Gurney. In 1882 several policemen asked for a Bible class to be started for them. A number of classes were commenced simultaneously, and soon the need for the Association was seen. Its ministry is no longer confined to England, but unions of policemen are now to be found in America, Japan, Ceylon, and other countries, seeking to spread the Gospel among their comrades. An important feature of the work at home is the institute at Adelphi, London, which proves a boon to members of the force desiring rest and refreshment after their turns on duty. Young men coming up from the provinces to join the Metropolitan force have also found help at a time when nothing was needed more than a sympathetic hand. Passing on to speak of the children, Miss Gurney referred to the families of happy boys and girls at the two orphanages —Redhill and Southport. The policemen themselves contribute generously towards the support of the institutions, and their gifts are supplemented by the practical sympathy of friends.

A few words were added by Mr. Herbert Leng respecting the City Institute, off Leadenhall Street, which has become a centre of zealous and far-reaching activity. A number of testimonies followed from the members of the force, and inspectors, sergeants, and constables told with earnest simplicity, from the depths of their soul, of the saving and keeping power of Christ.

The Sick Poor of Central London.—A considerable increase was noted last year in the number of poor people who were aided through St. Luke's Gospel Medical Mission. The dispensary is held on the premises of Friends' Bunhill Mission. The pence charged for medicines to all persons who can afford it, and the shillings from distant patients, have again contributed a material proportion of the total expenses. The physician, Dr. Fox, writes in the annual report:—"Among the crowd who come for help to the dispensary, there are many to move our pity—many bread-winners, breaking or broken; many mothers with hungry children around them, and widows living lonesome lives. Many of our poor people rather conceal their need, ashamed that their destitution should be known. They cling to the little bit of washing or cleaning, or needlework, which brings in its few shillings weekly, and strive still to carry it on when really unfit to labour." The secretary, Miss G. Beck, 3, Glebe Place, Stoke Newington, N., will be glad to forward copies of the annual report of this Mission to friends desirous of furthering the efforts to relieve the anxiety and care of poor families in time of sickness.

Day by Day.

SUNDAY, July 21. John iv.

AT this well-head the weary children of men have met Christ in the successive centuries, and have gone away refreshed and strong. It was called "Jacob's Spring" (6-14). The word translated "well," in verses 11 and 12, rather signifies "pit." The rough masonry around the spring was probably as old as Jacob's time, and, as it lay on the direct road between Judæa and Galilee, it was much frequented. The Lord must needs go that way, because of the blessed work which had been prepared for Him by the Father.

The noon was perhaps chosen by this woman, rather than the morning or evening, because she did not care to meet the respectable women of her town, but it was an opportune occasion, which neither his weariness, nor the barrier between Jew and Gentile, nor the danger of misinterpretation, restrained the Master from using. What contrasts are here. He was weary, but He gave rest. He was thirsty, but He opened springs of living water in her soul. He was destitute of aught to draw with, but He fetched out of her heart her deepest secrets. He seemed but a weary traveller, but He was greater than Jacob. He looked a Jew, but He rose above all distinctions of nationality, and spoke to the universal heart.

During that wondrous conversation, the woman passed from aversion to curiosity, and thence to surprise, thence to desire, thence to respect, reverence, adoration, and thence to become a missionary to the whole cityful. She drank of the living water, became conscious of its uprising within her, and sought to originate similar thirst and similar supplies in others.

If we only knew the gift of God, which is offered to us in Christ—if we but knew Christ—we should not depend on the external, because we should discover the secret inner springs which He gives; we should learn to worship the Father; we should forget our water-pots in our desire to help others; we should tread between the sheaves of ripe corn; we should give Christ bread to eat which others knew not of.

MONDAY, July 22. John v.

This pool has been recently discovered. It is 155ft. long, and was surrounded with porches for the convenience of the sick. Bethesda meant House of Mercy; how striking a contrast to the saving grace of Christ. There but one at a time; here multitudes beyond count. There great difficulty in reaching the medicinal spring; here to look is to live, to desire is to receive. There the necessary assistance of a fellow-man; here the direct dealing of Christ with the soul. "Wouldest thou be made whole?" It is the initial question that Jesus puts to us all, awakening our faith and expectation; but we must be prepared to act on and use the power which Jesus offers.

Our Lord's subsequent interview with the healed man was very beautiful. He found time, as though his mind were running on his case, and He desired to put some finishing touch, to warn him against a recurrence of the sin that had brought so terrible a malady, and to reveal his own personality. The Lord never does his work by halves. He is always finding us, to carry it forward another stage.

When the Jews sought to blame the Lord for breach of the Sabbath laws, He said in effect, "You must carry your accusations back against my Father; He gave me the pattern on which I wrought; He energized in Me up to that point; it was at his direction that the deed was performed; I was only doing in the material world what I saw Him performing in the spiritual and unseen."

From this point our Lord began to reveal Himself as the cistern and emporium of Life, deposited by God within his wondrous nature for men. He can give life to souls and bodies, here and hereafter. He is the Judge of men, because with the omniscience of God He unites the sympathy and tenderness of man. The dignity of his person and mission is borne witness to by the Baptist, by his miracles, by Scripture, but more by his self-consciousness and his Resurrection. Standing in the court of human judgment, He calls witnesses; may He not be calling us? Let us tell the whole truth about Him, as we have proved it.

TUESDAY, July 23. John vi.

The miracles which John recorded were signs; each of them was a revelation of the inner glory of the Lord Jesus, and a specimen to the senses of the wonders which He was prepared to do in the spiritual realm. This story must be inserted in the synoptic Gospels at Matt. xiv. 13, Mark vi. 30, and Luke ix. 10. How constantly it has been repeated since. When we are confronted by the crowds, we are always tempted to calculate our pennyworths. Philip estimated that £7 worth of bread would not suffice. It is better far to put our meagre stores into the hands of the Master Himself. They are only barley loaves, coarse and common, and the fish are small, but in those hands, what may they not effect!

Men have accused our Lord of being a weak enthusiast playing on human feelings, but such sneers must be for ever silenced now we see the magnificent self-command with which Christ was able to temper the excitement and separate Himself from the crowds. He refused to take the kingdoms of this world from man, as He had previously refused to take them from the devil at first, and He set Himself to show that his Kingdom was not outward, but inward, and that the gift of food for the body was only a type of his far more important gift to the soul and spirit. Even the manna that lay on the desert sands was only a type of his mission to meet the hunger of the human spirit. Let us come to Him, and open our weary, yearning, famished natures. To come is to cease to hunger, to trust is to lose our thirst. Jesus suffices for Heaven. Shall He not for earth and for thee? Is not the ocean big enough for one herring and the sun for one humming bird? If you leave Him, to whom can you go?

WEDNESDAY, July 24. John vii.

Apparently our Lord did not go up to the Passover of vi. 4, but remained in Galilee for about six months, as recorded (Matt xv.-xviii). If He now went up for the Feast of Tabernacles, it was from no such motive of worldly policy as his brethren suggested, but because the Father's will indicated that his time had come. We need more of this refusal to act on the promptings of unspiritual advisers, however well meaning, and to wait till the hour and minute hand have reached the precise moment of our Father's appointment.

This discourse is one of the most remarkable and inspiring in the Gospel. The seventeenth verse tells us that obedience is the organ and law of all spiritual knowledge. The eighteenth reveals the true motive of all successful work. The thirty-seventh, *sq.*, tell us that the One Advocate must ascend before the Other can descend, and declare to us that we need not be pitchers only, like that dipped on the last day of the Feast, into the pool of Siloam, to be emptied within an hour on the marble floor of the Temple, but may resemble channel-beds, over which rivers, and again rivers, may flow to thirsty crowds. What precious words are here! Is it wonderful that the emissaries of the Sanhedrim, the private detectives, were amazed and over-powered? It is indeed true, no man ever spake like Him.

THURSDAY, July 25. John viii.

Some of the old manuscripts do not contain the wonderful scene described in the opening verses, probably from a fear lest it might seem to condone sin. Men have always tried to steady the ark of God. But no story has done more to make us loathe and detest such sins as this. The internal evidences are strong in favour of retaining it, since we cannot imagine it being invented. Who could have forged such a portrait of Jesus? There are three ways of treating sin—Moses' way, man's way, Christ's way. He stooped down, some have said, to conceal the burning shame that covered his face, and as He lifted Himself, and men saw it there, it wrought in them horror and self-revelation, and they went out. As for the woman, she could never forget that look of offended modesty, and she went to sin no more.

In the twelfth and following verses our Lord compares Himself to the illumination of the temple and city, which was given at night by the great golden candelabra that stood in the Court of the Women close to the Treasury (20). It was supposed to commemorate the pillar of fire that guided the Israelites in the desert, and was, therefore, specially appropriate to the Feast of Tabernacles.

Ponder these marvellous words. In his human life, our Lord so emptied Himself as to be absolutely dependent on his Father. Why should we not be as much so on Him? Let us abide in his Word, that we may be his true disciples, and free with his freedom. Let us always do the things that please God, that we may be ever blessedly conscious that we are not alone. Let us see to it that we have no glory, save that which cometh from God only.

FRIDAY, July 26. John ix.

It may be that this incident took place amid the shower of stones, described in the closing verse of the previous chapter. Personal danger was not sufficient to arrest that Divine love, which saw the clouds of approaching night gathering over its path. The way in which our Lord is the Light of the world (5) is set forth in this miracle. He enlightens the world by becoming the Light of individuals.

The method of cure was possibly intended to awaken the faith of the sufferer, and because the Lord desires to teach us, which is so obvious in his miracles and life, that He designs to use ordinary means, to go so far as they may. Of course, there is a vast realm which can only be filled by his creative might, but means have their place in the Divine economy.

The trials through which this man passed gave him an assured faith and a confessed position of discipleship. The hostility of the Pharisees, which was so contrary to common sense, so evidently prompted by jealousy and vindictiveness, forced the healed man to realise the contrasted purity, glory, and moral majesty of Jesus. His eyes were opened, not only to the world of nature, but to the unseen and eternal. They cast him out. "Casting in his teeth the life-long calamity from which he had suffered, as if it were a conclusive proof that God's curse had come on him for his sins, they expelled him." But Jesus found him, as a shepherd his lost sheep; led him into a yet higher faith, whilst his enemies were confirmed in their rejection. You cannot touch Christ without being made blinder or more seeing.

SATURDAY, July 27. John x.

O Shepherd of the flock, which Thou didst purchase with thine own most precious blood, in thy love and care I find my rest. Thou art my Shepherd, and I shall not want. I have heard many voices speaking, but I knew them not. It is for thy voice that I am listening; I shall recognise it when Thou speakest; and I will follow Thee whithersoever Thou goest. Thou wilt sometimes put me forth from the quiet enclosure of the fold, but even then Thou hast something better for me, up the steep mountain-track, to where the dew-besprinkled pastures await me. By Thee I would go into rest, and out to work, and in Thee I would taste the abundant life. O good and great Shepherd, Thou lovest me; this my soul knoweth right well, for Thou didst lay down thy life for me; and when Thou seest the wolf coming, Thou wilt stand between him and me with thy rod and thy staff.

Teach me to know Thee, even as Thou knowest the Father; and give me a yearning love for thy unfolded, unshepherded sheep. Help me to go after them, to find them, and bring them back. Make me ever obedient to do the Father's commandment, though it should involve laying down my life. How safe I am in thy keeping, first in thy hand, and then the Father's; it is impossible for me to perish. Whom have I in heaven but Thee? Thou shalt guide me by thy counsel, and afterward receive me to glory. F. B. M.

Coloured Girls in S. Africa.

WHEN commercial men are manifesting so much anxiety to return to Johannesburg and other parts of the Transvaal, it is satisfactory to find that Christian workers are also on the alert to take possession again of the fields from which they were driven by the war, and to accommodate themselves to the new conditions created by the events of the last two years.

Among other workers who are looking forward to a new period of service for the Master, is Miss Anna M. Coote. While resident for a period of several years at East London, she was asked to open a day school in connection with the work carried on among the natives in the district. The attendance grew till the roll included the names of sixty-four boys and girls; and at length a Sunday school was added, which soon became, for a number of the young people, the brightest spot on the location. Several helpers came forward, and much blessing was experienced. One Sabbath it was found that no fewer than eighteen of the boys and girls present had taken a definite stand as followers of the Lord Jesus Christ, and on the Monday another boy of twelve years told the teacher that he too wished to give himself to the Saviour who had died for him. The step was taken by these young people in a spirit at once intelligent and earnest; and they have realized much of the power and goodness of the Lord by being since kept true to Him and growing in grace.

Picnics in summer and Christmas-tree entertainments were never lost sight of as valuable opportunities for definite spiritual work. The scholars were trained to find their joy in the presence and service of God. At the end of one picnic, a girl of eleven was observed to be weeping bitterly. A young lady visitor, who had gone to help, on trying to console her, found that the cause of the girl's trouble was a deep sense of sin and of the need of a Saviour. After a conversation smiles took the place of tears, and the girl's face shone because the Sun of Righteousness had arisen in her heart.

The outbreak of the war brought many changes, which, however, in some cases led to the raising up of new friends. The teacher of the Bible class had married and left the district; but in the providence of God one of the European refugees—Mr. Angus Black, a member of the Presbyterian Church at Johannesburg—took charge of that department until he left to labour among the soldiers at the front. Then, after much definite waiting upon God for a successor, Mr. Herbert Luke, a member of the Baptist Church, stepped into the breach, and as native refugee children were coming into the location in increasing numbers, a special effort was organized in their behalf. Some of these had not been in touch with mission or other schools, and were very ignorant; but steps were at once taken to teach them to read.

A real love for the Word of God was instilled into all these young people, who belonged to a number of different native races. Many chapters were carefully committed to memory, and intelligent answers were readily forthcoming to questions on passages which they had studied. They were searchers after the truth for themselves; and the promise of God that his Word shall not return unto Him void was amply redeemed in their experience. Truly the entrance of his Word gave light in their experience.

Another useful work performed by Miss Coote at the East London Location was the finding of suitable situations for the girls. Ladies and housekeepers who knew the work in which Miss Coote was engaged applied to her for servants; and thus she was often able to make arrangements satisfactory alike for mistresses and maids.

As the result of experience gained, Miss Coote is now anxious to establish a training home in which native girls may be prepared for domestic service under Christian influences. A day school would be kept up, and would be the principal feeder of the training home when the children reach a suitable age. In this way they would be shielded from many of the pitfalls and snares of life until they arrive practically at womanhood.

In the past parents have often appealed to Miss Coote to take over the entire charge of children, and sometimes the circumstances were such as to make her very much wish to do so; but all such requests had to be declined for lack of suitable accommodation. The circumstances of the parents are commonly such as to oblige them to send their children while very young out to domestic service with any persons willing to take them. Untrained and untutored, they are exposed to all the temptations of life in a mixed community, and at the same time bereft of even such restraining influences as are afforded by a native family circle.

The field is open, and the supply of inmates for such a home ready to hand. If it can be founded without delay much of the work of the past which may otherwise be lost is still capable of conservation, and the good seed sown in youthful hearts may yet be brought to fruition. Too often these coloured girls have gone forth as sheep not having a shepherd; but Miss Coote believes that the hand of God is now pointing the way by which she will be able to help them on a stage further than has hitherto been possible.

MISS COOTE AND NATIVE GIRLS.

In a few cases the parents could pay a little towards the board and lodging of their daughters; but in the great majority of cases no such contribution could possibly be given, while in some the children are orphans, with no one to take an interest in their welfare at all. It is felt that a sum of £500 will be required in order to make a beginning with any prospect of success. Miss Coote may be communicated with, care of Miss Mason, Home of Rest, 10, Finchley Road, N.W.

Deacon Abraham's Orphanage.—Miss Barclay, writing from Urie House, Tranton Road, Bermondsey, says:—"One of Deacon Abraham's orphans has just come to England to learn shoe-making. Like all the young men from the Orphanage who have come to England, he bears the highest character, is industrious, independent, and eager for work. Those who have known Deacon Abraham's boys can testify that the work must be good which sends out such manly, well-trained youths, so different from many Orientals who seek our shores. The treasurer is Mr. W. Wainwright, Horeham Grange, Sussex."

On Salisbury Plain.

SINCE May 20 we have been on Salisbury Plain, our Soldiers' Home tents being pitched in the same spot as in previous years, by permission of the Secretary of State for War. Owing to the continuance of the South African war, the troops out here are not so numerous this year; but those who are here visit and value the Home. The batteries, as they arrive, are welcomed by our missionaries, who visit them in their huts, these having taken the places of the tents, and much good work is done by personal talks and individual dealing.

Our tent being quite close to the barracks or huts, the men gladly avail themselves of its privileges all day, as they have need and as they have opportunity. Every evening after duty they may be seen wending their way across, perhaps first to the refreshment tent, where they may obtain what they require at a very modest outlay; perhaps they want to read or to write a letter, meet a friend, or have a game.

The bright, happy singing in the Gospel tent adjoining attracts them, and they soon find themselves quite at home. Hymns are sung one after the other, the soldiers asking for their favourites; then a short message is given from God's Word, which we praise God He graciously and greatly blesses. Then often follows a word from a Christian soldier, who has an experience, not only of God's saving grace, but also of his keeping power—on duty, in barracks, hospital, on the march, in India, and very often in Africa; and as he tells of being protected through the many and various dangers with which this terrible campaign abounds, all hearts feel how intensely real it is, and many who are listening are set longing to know the same Saviour, Protector, and Guide for themselves.

Many precious souls have been led to Christ, and at the farewell meetings the night before the batteries leave, the testimonies of those saved during the fortnight's training have been most cheering. Many a mother's and father's heart must have been made glad through hearing that their prayers are answered, and that on this Salisbury Plain, or English veldt, the loving Shepherd has found his wandering sheep. L. Perks.

Bulford Camp, Winchester, July 8.

His Constraining Love.

2 Cor. v. 14.

'Tis the love of Christ constraining—
Love in dying, love in reigning—
O'er the winter of my soul
By his love He gained control:
To his heart must answer mine,
'Tis thy Love, O Christ, constraining;
"I have yielded unto Thine!"

'Tis the love of Christ constraining
O'er the proud soul's bitter training:
Day by day the weary crosses,
To the sad heart countless losses:
Yet my will must answer his,
"'Tis thy love, O Christ, constraining;
I have yielded even this!"

'Tis the love of Christ constraining,
Ever nobler conquests gaining;
Day by day with grace renewed,
With his panoply endued;
To his heart must answer mine,
'Tis thy love, O Christ, constraining,
"I have yielded unto Thine!"

'Tis the love of Christ constraining,
Entrance to my heart obtaining,
There He gives me perfect rest,
Dwelling as my Royal Guest;
And I answer at his call,
"'Tis thy love, O Christ, constraining:
I will yield Thee even all!" E. V. K.

"What do I Give, and Why?" is a very searching booklet from the pen of Rev. R. Middleton, of Norwich. It deals with Christian opportunity and duty, and is calculated to give helpful direction to obedient hearts. Canon Pelham writes a cordial preface. This is number 19 of the South Africa General Mission penny booklet series, and should have a large circulation. (6s. 6d. per 100, post free. *Arthur Mercer, 17, Homefield Road, Wimbledon, S.W.*

THE LATE

Rev. T. T. Waterman.

WE recently recorded the death of Rev. Thomas Theodore Waterman, after six months of great suffering, borne with Christian courage and resignation. A few more particulars of one who, during many years was an honoured servant of Christ, will, we are assured, be welcome to many.

Born at Bishop's Stortford in July, 1825, Mr. Waterman was the eldest son of a much-respected Bristol merchant, who during many years was senior deacon at Highbury Congregational Church, Bristol. He grew up in the knowledge and love of God, and in the simple faith of Christ. He made a public profession on April 1, 1841, and was therefore a church member for over sixty years. This date was noted year by year in his diaries as a day for renewed consecration.

From the first Mr. Waterman was an earnest worker in the Sunday School, Christian Improvement Society, and in other ways. At length he resolved upon the Christian ministry as a life vocation, and was one of the earliest students at New College, having been transferred to the new foundation from Highbury College, which he entered in 1849. He took his B.A. degree in First Class Honours at the University of London in 1852. He greatly regretted that illness prevented his taking an active part in the celebration of the New College Jubilee in November last, where he would have been welcomed as one of the oldest *alumni*.

In 1854 Mr. Waterman was appointed pastor of Week Street Congregational Church, Maidstone, where he had nine years of successful work, leaving in 1863 for Greenfield Congregational Church, Manningham, Bradford, Yorks, where he laboured until 1871. His was always a missionary church, and six young missionaries were sent out by him to work in the foreign field. On leaving Bradford he engaged in literary work until 1877, when he became secretary of the Christian Evidence Society in conjunction, first, with Rev. Peter Barker, of Bromley, and for the last twenty years with Rev. C. Lloyd Engström, of the Waldrons, Croydon.

In this department of ministry Mr. Waterman worked with untiring energy and devotion until prostrated by his last illness. His labour in this Society brought him in contact with every phase of English scepticism, which his wide reading, his deep religious conviction, and his uniformly courteous demeanour admirably fitted him for combating. He will be greatly missed by workers against infidelity in the byways and parks of London and the suburbs. He wrote several able pamphlets on different phases of the Christian faith and its evidences.

As a man, no less than a Christian, Mr. Waterman was held in high esteem. In the words of his friend, Rev. J. Brierley, B.A., at the funeral:—

I venture to say that it was not the logical principles that he brought forward, not the things that he had written and spoken, that were the best Christian evidence of our brother before his fellow men; but the best Christian evidence he brought before them was his own life, his own character, his own career; and as we look back upon those years, that long life, that beautifully completed whole, do we not realise that there was glorious Christian evidence—evidence of the beauty of a life that has lived by faith in the Son of God?

His colleague in the work of the Christian Evidence Society, Rev. C. Lloyd Engström, Rector of St. Mildred's, Bread Street, writes:—

A Nonconformist to the very roots of his being, he appreciated and loved the Church of England, and venerated her noblest sons. As to our Freethinking opponents, he had the kindliest feelings for many who fought against the truths which were dearer to him than life itself, for he was a man of the deepest and most unaffected piety. He entered into their difficulties, sympathized with their troubles, made excuses for their prejudices, and prayed for their conversion.

One of Mr. Waterman's most striking traits was his unfailing kindness and sympathy. All who knew him came to him in their difficulties and sorrows, and to all he gave of his best—none were sent empty away. His widow will long treasure letters from those who knew him thirty, forty, fifty years ago, telling of the good he had done to them in their early days, and showing how his example and advice and sympathy first led them to Christ. A well-known public man wrote: "Whatever I am, and whatever I have, I owe it all to Mr. Waterman. He changed all my life when I was a young man, and led me into the right way." Men who combine sweetness with light are wanted in the Christian ministry, whether they occupy a pulpit or wield a pen, whether they would warn the sinner, guide the perplexed, or comfort the saints of God.

Keswick Convention Notes.

[FROM OUR OWN CORRESPONDENT.]

PREPARATIONS are going on apace for our expected great gatherings. The two tents are in process of being fitted up; the new one is to be lighted by electricity. It is a disappointment in the town that the new water supply is not completed, but to supplement the tanks on Skiddaw a temporary pipe has been laid from the Mill-beck stream with the pipes already in use, and the water is said to be as pure as the other Skiddaw water.

REV. T. T. WATERMAN.

From Photograph by the London and Provincial Photo Co., West Croydon.

It is to be hoped that rain will come before Convention begins. Visitors always deplore a downpour in the middle of the meetings; but if they only knew they would be glad, as it is really the greatest boon, clearing out the over-laden drains, and generally cleansing the streets. The year when there was no rain during Convention week the town suffered afterward by the visitation of fever. There can be no missionary gatherings in the Vicarage grounds this year, for alas! the Vicarage is closed; the new vicar is not expected until September.

Every year brings its changes, and many loved voices will be missed this time. Some have been called by the Master to higher service, and we thank God for their former ministry. Rev. G. Campbell Morgan and Dr. Harry Guinness are in distant lands; Dr. Moule and Pastor Theodore Monod cannot come; and, saddest of all, the beloved President is in such a state of health that it is impossible for him to leave his home. But Prebendary Webb Peploe, Rev. F. B. Meyer, Dr. Elder Cumming, and all the other well-known speakers are expected, with additions to their number from those who hitherto have not been heard from the Keswick platform.

Keswick is already filling up fast; but the adjacent villages afford ample accommodation for all who wish to come. There are good and cheap apartments to be had at Cockermouth, which is only half an hour's ride from Keswick.

Prayer Union.

THE following letter has been addressed by Rev. William Crosbie, M.A., LL.B., of Nottingham, to a prominent Christian minister in America, who has originated, and is promoting, an interdenominational Prayer Union in that country. The headquarters of the Union are in California, and many are entering into the holy covenant, and signs of special blessing are already appearing:—

MY DEAR BROTHER,—Permit me to thank you very warmly for the copies of the organ of the Prayer Union which you so kindly send me month by month. The paper is to me an immense spiritual enjoyment. I read it in my holiest moments, and find it a real help to the highest life of the soul. It has a mission and a message; and God is using it, and will use it more and more, for the binding of his people together in covenants of special and definite prayer for the Holy Ghost. The existence of the paper—so high-toned and spiritual—is in itself a sign and prophecy of the near approach of revival times, of "seasons of refreshing from the presence of the Lord." God's gracious and extraordinary working has for its antecedent, invariably, a quickened, deepened, and widespread spirit of prayer, with humiliation, contrition, and confession of sin. And, there is, certainly, that prognostic, that condition-precedent, that beginning.

God has revealed to you, my brother, his purpose, and has called you into association with its fulfilment. May his hand be upon you continually and increasingly, holding, strengthening, guiding you, and furthering your great and divine enterprise!

As one who is connected with many prayer-unions in Great Britain, and who has had to do with the suggestion and origination of some of them, and who knows something, by experience, of the blessedness of fellowship in the catholic communion, of the joy and privilege of membership in the commonwealth of saints, I send, through you, my affectionate Christian greetings to the brethren in America who are joined together in similar concerts of prayer.

Though far apart, beloved brethren, separated by thousands of miles, I meet with you at the Throne of Grace constantly, at the appointed and specified times of prayer; every Saturday evening, and on the first and last days of every month, at other seasons also. And we belong to a great multitude, ever growing, who have resolved "to take no rest, and to give Him no rest until He establish and make Jerusalem a praise in the earth."

You and I, brethren, are never likely to look each other in the face, and to grasp hands, in this world; but, in the next, we shall. And what joy the prospect gives!

Oh, let us persevere in this great business of prayer! We are distinctly in the line of God's will, of his purpose, of his promises and prophecies; and He *will* hear and answer. Blessing will come, in due time, in his time, upon the churches of your country and ours; upon the churches of other lands also, and upon missions among the heathen. The Lord's arm will be made bare, and all the ends of the earth shall see the salvation of our God.—Ever affectionately yours in Him,

WILLIAM CROSBIE.

Ecclefechan, 237, Derby Road, Nottingham.

Sergeant Pullinger's Work Among Soldiers.—Under the direction of Sergeant George Pullinger the Guards' Mission continues to be a means through which numbers of the soldiers stationed in London are brought under the influence of the Gospel. Meetings have been regularly conducted, the guard-rooms have been visited and supplied with tracts. In the barrack rooms 2,782 men were personally interviewed during last year, and thousands of tracts, booklets, and Gospels were distributed. The strength of God's servant has not been spent for naught, but from time to time the word has been with convicting power. Sergeant Pullinger's address is 58, Hugh Street, Ebury Bridge, S.W.

Glasgow Bible Institute.

THE closing meeting of the tenth session of this Bible Training Institute for Scotland took place on Thursday evening, June 27. There was a very large attendance of friends interested in the progress of the work, and the proceedings were characterized by a gratifying spirit of enthusiasm. Lord Overtoun, who presided, was supported by the Lord Provost (Dr. Samuel Chisholm), Rev. John Smith, D.D., of Edinburgh, Mr. John Anderson (Superintendent of the Institute), Rev. John McNeill, and a number of city ministers and directors of the Glasgow United Evangelistic Association, of which organization the Institute is an important agency.

In his opening remarks, Lord Overtoun said he had been present in London the previous week at a great gathering of the secretaries and conveners of the foreign missionary societies of the various denominations. While the training of workers for the evangelization of the world was being discussed, he could not help thinking that the Bible Training Institute seemed the ideal means for securing this important end. Some thought that if a man was a Christian he was fit for anything. But no workman could do his work without training, and the Christian needed to be trained to wield the sword of the Spirit. This was the aim of the Institute, where a large number of students were instructed, not only in the Word of God, but in practical methods of Christian work. His lordship then submitted the following interesting particulars regarding the students who have passed through the Institute, and the

NATURE AND EXTENT OF THE WORK

up to the close of the session :—The total numbers enrolled since the commencement of the work in November, 1892, are: Resident students, 301; non-resident students, 166; evening class members, 2,453. Of the 301 resident students, 186 came from 26 different counties in Scotland; 77 from 25 English counties; 19 from various parts of Ireland; 3 from the British colonies; 2 from India; and 12 from various European countries. Their church connection was as follows: 82 Free Church, 53 Baptist, 35 United Presbyterian, 26 Church of Scotland, 23 Church of England, 18 Methodist, 12 Congregational, 10 Irish Presbyterian, 7 English Presbyterian, 4 Church of Ireland, 4 Church of Sweden, 3 Moravian, 4 Lutheran, 2 Colonial Presbyterian, and 20 from undenominational missions, Christian Brethren, &c. For the session 1900-1, 83 students were enrolled. During the session 10 left to enter on Christian work, 2 to enter college, and 3 returned to their former occupations, leaving 68 on the books at the end of the session, of whom 27 have completed their course and 41 return for further study. When the students who have now left reach their destinations, there will be over 110 representatives in different parts of the mission field. Groups of Bible Training Institute graduates are being formed in various countries, viz., 36 in China, 8 in India, 14 in Africa, 13 in Canada, 5 in Australasia, &c. Nearly 100 former students are now occupying important positions at home as evangelists and missionaries in connection with the various churches, and a number who have returned to business are doing good service in their respective congregations.

DURING THE PAST SESSION

the students have conducted 1,261 meetings, with an aggregate attendance of 134,559 persons, of whom 2,817 were personally dealt with. The aggregate for the ten sessions the Institute has been open, is 12,462 meetings, with an attendance of 1,345,208, and 26,435 persons dealt with. In addition to ordinary Gospel meetings and special missions, Bible classes have been regularly conducted at Barlinnie and Duke Street prisons, for which the thanks of H.M. Commissioners for Prisons has been received. Regular services have also been held at the Night Asylum, and regular visitation has been carried on at several of the police courts.

Rev. Dr. John Smith, of Edinburgh, in the course of a weighty address, referred to the marked success which had already attended the work of the Institute, and said he was convinced that it had before it a great future. At intervals in history there had been great tidal waves that had raised society to new levels. These movements had been all religious—the Apostolic Age, the Reformation, the Wesleyan Revival. They were preceded and accompanied by a marvellous freshening of interest in the Word of God, not merely as history, philosophy, or poetry, but as a testimony to God, the living God. In these days there were signs that

THE GREAT SPIRITUAL FORCES

of the Reformation and the Wesleyan Revival, which did so much for the national life, had spent themselves. Among the many ominous social features were the falling back to material ideals, contentment with the seen, desire for wealth and ease, the terrible paralysis of social aims by the huge moral evils of drink, gambling, and vice. The study of these and other signs of exhaustion led him to long for and to expect a new day of faith, and a new tidal wave of spiritual power that would freshen the life of the nation and make humanity fairer. This, he believed, would be preceded and followed by increased interest in the Word of God—an interest that could be quickened and maintained by an institution where men and women are trained to know this Book, and whence they go forth to teach and preach it, and to extend its influence in the world. In conclusion, Dr. Smith said he had the greatest faith in the Bible Training Institute, and rejoiced in its success.

Lord Provost Chisholm said his presence there was a proof that the civic authorities recognised the value of the work carried on by the Institute. He spoke of the influence it was exerting, not only on the students themselves, but on the city, and throughout the world. It was most important that men and women should be trained both in the knowledge and the application of the grand old Book, which was no chance product of the ages, but grew under the guidance of Him who meant it to be his own message. The Bible was an instrument for a distinct and definite purpose. It was a weapon of offence, and its best certificate was found in its intelligent use. Prove it, he said, by putting it to its right use. The transformations which it accomplished proved

MORE THAN VOLUMES OF EVIDENCES.

If the condition of things that confronted us in our great cities was to be set right, the Bible was the instrument to do it. The remedy, the new life, must come through it. He was grateful to God that such an institution as the Bible Training Institute was in their midst, and expressed the fervent hope that the work so well done would be carried on with increased fruitfulness.

After the presentation of diplomas, and parting words by out-going students, Rev. John McNeill referred to the valuable help he had received from the students in connection with his open-air services at the Exhibition; and went on to say that the experience of this Mission had convinced him of the vast importance of open-air work. He suggested that the presbyteries should take it up.

There is an increasing demand for the services of the Institute students. All who completed their term last session have already been offered engagements, and it has been impossible to supply several additional openings for which the services of students have been asked.

Mr. Henry Thorne's Mission.—The twelfth annual report of the evangelistic missions conducted by Mr. Henry Thorne is a record of fruitful and extensive labour. During the year with which the report deals, Mr. Thorne conducted Gospel missions in forty-eight towns and villages in England and Wales. Nearly 600 meetings were held, and thousands of men, women, and children heard from the lips of the evangelist the story of redeeming love. Few, if any, of the missions were without immediate results, and young and old have sought the kingdom together. The lucid Bible readings, and the unstrained appeals of this servant of God, have been used of the Spirit for the edification of saints and the winning of sinners into the service of Christ. Mr. Thorne's address is 31, Beverley Road, Anerley, London, S.E.

Chingford Cottage Homes.

MISS STEER'S Samaritan work among the fallen and suffering of East London has a necessary sequel in her Cottage Homes at Chingford, where thousands of unhappy children, rescued from the gravest moral peril, have been sheltered, and trained with Christian care and wisdom for useful positions in life.

The Homes comprise a long row of neat and comfortable dwellings at Higham Park, a pleasant suburb adjacent to Chingford, on the fringe of Epping Forest. Here the pale, haggard, preternaturally "knowing" look of the slum child gives place to a healthy,

BRIGHT, AND MODEST APPEARANCE,

that speaks volumes for the ability and devotion of the Home "mothers" and the teaching staff.

The anniversary festival at Chingford is always anticipated with interest by the friends and supporters of the institutions; and that held on Saturday last proved no exception to the delightful rule. The celebrations commenced with a series of musical drills in the playground, the children going through the exercises with military precision. Adjourning to the spacious wood and iron building which has lately been erected in the rear of the grounds, the large company of friends were further entertained with recitations and part songs; but, admirable as the musical programme was, the chief feature of the afternoon, so far as the spectators were concerned, was the beautiful spirit of homeliness and contentment. The care with which Scripture knowledge is inculcated was shown by the ease and correctness with which a number of passages, some of them of considerable length, were given from memory by several of the young people.

The next item of the afternoon was the distribution of prizes, and before proceeding to announce this, Mr. R. C. Morgan, who presided, took the opportunity of congratulating Miss Steer and her helpers on the evident prosperity which attended their efforts on behalf of the children. It is often a good thing to have a "hobby;" and to give one's life to

SUCCOUR THE NEEDY LITTLE ONES

of the slums is a glorious "hobby" indeed, and this might well be borne in mind by many ladies whose abilities run to waste because these powers are "unappropriated blessings." After all, the happy band of children who had sung and spoken so well were but a sample of the great bulk running wild in the streets. Mr. Morgan looked forward to the day when not only the sample, but the bulk, shall be gathered in, to be trained and educated under such helpful conditions as obtain under Miss Steer's direction at Chingford.

The prizes for Bible knowledge were next distributed by Rev. S. Cummins, who kindly undertakes the weekly instruction of a class for Scripture study, and those for needlework and improvement in scholarship by Mrs. R. C. Morgan, who also addressed some encouraging words to her young hearers.

Mr. E. C. Straker, who followed, explained that four of the cottages are the property of the Mission, and that it is proposed to purchase two others also. Miss Steer has the care, at Chingford, and in connection with the "Bridge of Hope" in East London, of over 250 children; and in view of these and other heavy responsibilities, Mr. Straker made an earnest appeal for the increased co-operation and support of Christian people. So ended an instructive gathering which had afforded many an object-lesson in the spiritual, moral, and physical education of rescued children.

Old Ford Mission.—The thirty-fifth annual report of this useful organization, the headquarters of which is at Farnan Hall, Tredegar Road, E., tells of a variety of religious and philanthropic operations carried on with good results. Preaching services, prayer meetings, and a late Gospel meeting on Lord's Days for the benefit of those who cannot leave early enough to attend services at the usual hour are regularly conducted. Benevolent work among the sick poor has also been undertaken, and a number of deserving cases have been permanently benefited.

Billingsgate Christian Mission

THE vicinity of Billingsgate Market is a district which has important claims upon the attention of Christian workers. During the greater part of the day it is thronged by fish or fruit porters, and the ever-changing crowd, so characteristic of Thames side, of expectant men on the lookout for occasional employment. There is, in addition, a resident population of poor people. In the centre of

THIS BUSY NEIGHBOURHOOD,

and immediately facing the great fish market, stand the lofty premises of the Billingsgate Christian Mission, an organization well known among all classes for the earnestness with which its workers proclaim the Gospel, and for the skilful treatment by the resident nurse of injuries received by the market porters in the pursuit of their arduous avocation.

The friends who gathered at the annual gathering in the large hall of the Mission on Thursday last found much encouragement in the story of progress that was unfolded. Mr. A. Walters, the secretary, showed that the work has been carried on with a studious avoidance of the sensational element, but with a determination to present the truths of the Gospel clearly and simply. The speaker refrained from adducing statistics, but it was evident from his brief review that a great amount of good work has been accomplished.

The promptitude with which relief is afforded to the injured was brought out by Dr. Stansfeld, who went on to speak in high terms of the ability with which wounds are dressed by Miss Warburton, who is ready at all hours to succour the injured. A sample case given was that of a man whose thumb was in a desperate condition, and it was feared amputation would be necessary. After a week's treatment it was thought possible to save it, and very soon the sufferer was back in the market, showing the healed thumb to all.

Some stirring words followed from Canon R. B. Girdlestone, who said that the Mission exists

TO BRING MEN TO CHRIST.

We need not go outside Billingsgate to find modern miracles—men who have been brought out of darkness into light. The speaker gave earnest and stimulating counsels to Christian workers, pleading with them to regard their powers and possessions as a sacred trust from God.

Among other speakers were Mr. J. H. Brunton, who gave a fervent address on the evangelistic side of the operations; Mr. Frank A. Bevan, who, speaking from the chair, referred to the cordiality manifested towards the Mission by both salesmen and porters; and Mr. W. H. Williamson (hon. treasurer), who showed that while a sum of £325 has been paid off the loan account, there still remains a debt of £2,300.

"Friendly Mission," Portsmouth.

AN earnest work has, for about ten years, been carried on by Mr. C. C. Comber and Mr. G. Rider (working men in H.M. dockyard gunwharf), assisted by a band of active workers, at the Friendly Mission, Old Portsmouth town. The Mission has hitherto been conducted in a hired room in East Street, which has been let over their heads. The erection of a Mission Hall and premises is now to be proceeded with, the total cost being estimated at about £400, of which £97 has been contributed. A site has been purchased. This old-fashioned, historical, and compact part of Portsmouth, has been much neglected with its rough, semi-nautical, and drinking population in its poorer streets. The mission includes in its operations the usual departments of religious work, and much good is done by visitation in the common lodging-houses which abound in the district. Gospel services are also held in many of these houses.

Several well-known gentlemen are familiar with the work and advocate its cause; among them being Rev. John Kemp (Victoria Road Baptist Church), Capt. B. H. Key (superintendent of Bethesda Town Mission), and Rev. H. Lindsay Young (vicar of St. John's, Portsea). The property is to be placed in the hands of responsible trustees. Mr. Comber's address is Fernlee, Campbell Road, Southsea.

Some Recent Conventions.

KINGSWOOD.

IN answer to many prayers, the blessing of God was manifest abundantly at the Convention at Kingswood, which lasted three days. Earnest and deeply practical were the addresses delivered, while the opportunities for mutual intercourse between speakers and hearers concerning spiritual difficulties were warmly appreciated. Those who attended the gatherings were drawn into closer fellowship with Christ, and returned to their varied spheres with a fuller consciousness of the possibilities of the Christian's life, through the power of the indwelling Spirit.

GLOUCESTER.

The five-days' Convention at Gloucester, held recently, proved a time of great spiritual refreshing to the hundreds who attended Raikes' Hall. Powerful addresses were given by Canon Head (Clifton), Dr. McKilliam, John Wilkinson, George Soltau, J. B. Figgis, and others. The meeting devoted to the claims of the foreign field will be memorable for the fervent appeal made for new workers by Dr. Hunter (India), and Mr. Spencer Walton. Several young men and women responded to the call for consecrated service abroad.

WANDSBEK.

The Lord blessed the Wandsbek Convention richly. From near and far, from Schleswig Holstein, Hanover, and also from Denmark, Christians gathered for fellowship and deepening of spiritual life. Many of our visitors arrived on Whit-Monday in order to take part in the Conference of the Christian Endeavourers. In the afternoon meeting, Pastor Körper considered the question "How can we become people filled with the Spirit?" The meetings reached their highest point in the consecration meeting conducted by Pastor Paul.

In the evening the Convention opened with a prayer meeting. The general subject, "The Way to Blessedness," was considered during Tuesday, Thursday, and Friday, by Rev. F. S. Webster (London), Pastors Körper, Frank, Dupree, Bähren, Blecker, Dolman, Count Bernstorff, and others. The Convention began each morning with a prayer meeting at 9.30. The motto given on the first day, "What is for all is also for thee," was a means of blessing to many of God's children.

On Wednesday morning Mr. Webster delivered an address on John i. 12, "Sonship is only for those who have accepted Christ." Pastor Körper spoke on 2 Cor. xiii. 5, "Examine yourselves whether ye be in the faith; whoever will enter on the way must be in union with Christ." Pastor Paul said the way to blessedness is the manifestation of Jesus. "Don't long, like the Israelites, after the fleshpots of Egypt. Don't be afraid of any son of Anak. How long will you go on talking about your difficulties?"

In the afternoon Mr. Webster spoke on Heb. xi. 16. Is God your God? Is God called your God? Have you won a new name for God? Count Bernstorff and Pastor Dolman spoke about guidance. The latter referred to some of the many promises on this subject, and gave three necessary conditions on our part. (1) St. Luke xi. 34: "A single eye;" (2) St. John v. 30: "I can of mine own self do nothing;" (3) Isa. l. 4: "An awakened ear."

One of the most helpful addresses was given on Thursday morning by Mr. Webster on Joshua vi. 2, "I have given into thy hand Jericho." Pastor Paul, taking up the same subject, referred to Rev. iii. 7, and said Jesus has the key of our Jericho. The general in Jericho said, "No one shall go out;" Jesus says, "No one shall shut." Pastor Körper added remarks about obeying the Word. What use is the Word if it be not enlightened by God's Spirit? In order to grow, a continued manifestation of Jesus is necessary.

The conference was followed by a week of Bible readings and mission services.

D. H. D.

MUSSOORIE.

The ninth Convention for the Deepening of the Spiritual Life has just been held in Mussoorie, North-West Provinces. Upon these lovely hill-tops, more than 6,000 feet above sea-level, many weary workers and others gather year by year for physical and spiritual refreshment; and this year, in a very special sense, all nature seemed in perfect harmony with the high object for which between 200 and 300 of God's people gathered at his feet, to wait upon Him for new life and power.

One sad side to the Convention was the absence of our dear friend and brother Dr. Condon, who was confined to a bed of sickness, but who, as the "beloved physician," was ever in our prayers. To many, the days of the Convention were days of heaven upon earth, days of real spiritual refreshment in the midst of this dry and thirsty land. Cut off, as so many Christians are, from home and friends, and that high level of spiritual life which we find in England and other Christian lands, it is all important that times such as these should be set apart.

The Convention took place on June 4 to 6, and was preceded by a week of prayer, when between fifty and sixty people gathered daily in the Y.M.C.A. hall to seek the Divine blessing on the meetings. The Convention meetings were held morning and evening in the Municipal Hall, and, as already intimated, they were well attended. The chair throughout was occupied by Rev. J. Lamb, of Calcutta. The speakers included Revs. Dr. Lucas, Lyon, Forrest, and Morrison, Mr. K. C. Bannerji, and Miss Hewlett, of Amritzar. The theme of all the addresses was the "Person and Work of the Holy Spirit."

A marked spirit of unity and love prevailed throughout the gatherings. With one accord God's people met to hear what He had to say. Two characteristics of the addresses were the exaltation of Jesus only as our wisdom, righteousness, sanctification, and redemption; and the very close adherence to the teaching of Holy Scripture on these great truths. Already testimony has been borne of blessing received, and we believe that great results will be seen in the lives of many more when they go to their distant homes and spheres of work in the plains below, led by God's good Spirit to make all things according to the pattern shown to them in the mount.

H. Bennett, C.M.S., Hon. Sec.

Redhill Police Orphanage.

GOOD progress is being made by Miss Gurney and her devoted band of workers, of the International Police Christian Association, with the new Orphanage at Redhill. At the annual meeting, held on the Orphanage premises on July 5, a large and enthusiastic audience listened with evident interest and satisfaction to the addresses in support of the work, which were delivered by the Marquis of Northampton, the Chief Constables of Surrey and Northampton, Mr. D. C. Apperly, and other friends, who recognised the need for the institution, and the skill and sympathy of the management.

On the same day the foundation stone of a new wing was laid by the Countess of Chichester. The additions will consist of a large dining hall for the whole of the children, with separate entrances for the boys and girls. There will also be a large room for the boys, while the upper floor will be devoted to large and airy dormitories for also boys, reached by a new staircase, and having bath rooms and lavatories provided.

The expense of maintaining, the institution, as well as of making the needed additions, is, of course, considerable, but the police in various parts of England are making strenuous efforts to meet it. At the same time, in the words of the Mayor of Reigate, "as the result of exposure to weather, or of ruffianly attack, the lives of many policemen are sacrificed, and it is for the public to remember the needs of the orphaned children of those who have fallen in the execution of public duty."

The Indian Famine.

OUR readers will be interested and encouraged to know that, through their timely help and the co-operation of some well-known firms, we have shipped to Bombay, per the s.s. *City of Perth* (freight free, by kindness of Messrs. George Smith and Sons, of Glasgow), a consignment of food and clothing for the benefit of the destitute who, as our pages have repeatedly shown, are still suffering from the

RAVAGES OF FAMINE.

The goods include: Sixty cases of Nestlé's Condensed Milk, and twenty-eight cases of the same firm's Milk Food, Messrs. Nestlé meeting one-half of the cost; seventy-five cases (each containing sixteen 1lb tins) of Midlothian Oat-Flour Food, from Messrs. A. and R. Scott, Limited, of Glasgow, the value of which is £41 5s., and for which Messrs. Scott are charging only £20; and 100 pieces of unbleached calico, representing a total of 12,500 yards. The consignments will be received in Bombay duty free, and forwarded to missionaries in the neediest districts. By arrangement with Lord Curzon they will be conveyed on the State Railway, carriage free.

Writing from Poona under date June 6, Rev. Dennis Osborne says: "I am intensely grateful for the evidence which The Christian affords of the quiet but steady continuance of interest in India on the part of the British public." Proceeding, Mr. Osborne adds that a number of missionary friends who are caring for the distressed make earnest appeals for help. For example, Rev. Dr. Felt, of Narsingpur, C.P., wrote: "I badly need money to enable me to get tools, &c., for the workshops in connection with the school. We took in a number of boys during the famine, and it is absolutely necessary that we should get more tools for them, as we are not able to do justice to them at present."

The Balaghat Mission to the Gonds at Baihir is practically cut off from the outside world during the rainy season when, writes Mr. John Lampard, "we have to lay in a stock of food for four months. Doing this has swallowed up our available resources, leaving us without sufficient to continue the building. We have just moved the children into their new Home, which seems to be most suitable in every respect. We are having evidences of God's blessing upon our efforts to train the children for Christ, and confidently expect a substantial advancement of his kingdom here in days to come, as the result of having taken these sorrow-stricken little ones under our care."

"With 500,000 persons on Government relief," writes Rev. Albert Norton, of the Christian Boys' Home, Dhond, Poona, "there is evidence of

MUCH SUFFERING STILL CONTINUING

in Bombay Presidency and some adjoining sections. Recently some food grains have gone up 20 per cent. in price in this section, probably owing to the uncertain feeling as to whether the commencing monsoon will be normal or defective. After the severe suffering of the past two famines, it needs no words to show that the condition of the poor cultivators and labourers who remain in the devastated provinces is very wretched."

Rev. James Smith, of the American Marathi Mission, who is at present in England, writes: "I have a list of 3,300 orphans cared for by the Mission. Among the first 208 names there are only five who are ten years and upwards. There are several under six months, while there are hundreds under five years.

"Now, it is manifest that these infants cannot earn their living, nor can they be taught an industry for years. Only thirty-four out of the 3,300 are assured of support. I expect to return to Ahmednagar from furlough in another month, but in the meantime shall be glad to assign individual orphans to anyone who feels that he or she owes a debt to these 'little ones.' £3 a year will cover all expenses. The Mission is well equipped with industrial and other schools, and the Industrial Missions Aid Society follow up the schools with their factories, and offer regular employment at good wages."

Priests of Rome Set Free.

(FROM A CORRESPONDENT.)

IT was three years ago in the catacombs of Rome! Our Trappist guide, in his brown habit, torch in hand, was leading us through the winding passages and into the gloomy chambers of the dead, which once resounded with the Christian's song of praise.

Permitted to break his vow of silence while showing visitors over the catacombs, his conversation revealed the darkness which reigned within, and his disbelief in the most sacred rites of his Church. My heart was lifted up in prayer for him. Would to God he had faith even like the flickering torch which he held!

And what of the rest of Rome's priests in like error and darkness? Again the oft-breathed desire went up that a refuge might be founded, in which such of them as are sincerely convinced of the truth might be received.

Little did I dream of the conflict which was going on in the soul of one of these very Trappist monks whom I passed by as I left the catacombs. For two full years he had been seeking after rest and freedom. But the conflict had to become hotter, and the anguish greater, until, in a marvellous manner, God revealed to him the only refuge for the soul—*Jesus Himself*—and opened for him a way of escape,

A few days ago I met him—a free man—the light of Heaven on his face, and the joy of Christ in his heart!

Praise God, my other prayer, too, was answered! A year later, in the city of Rome itself, by the providence of God and the gifts of Christian friends,

A HOME WAS OPENED

for priests seeking the light and liberty of the Gospel. During the past two years Rome's fetters have been here struck off one and another of her prisoners, and some have resolved to give up their lives to preaching the glad news of salvation by grace.

The work is a difficult one. These men have much to learn, and much to unlearn. Deceptive habits of thought, formed by early training and Romish casuistry, have to be shaken off. Above all, a thorough knowledge of the Word of God is required, and, by it, to get right views of sin, and also of salvation through our Lord Jesus Christ. Though at times there have been disappointments, on the whole the results have been satisfactory and encouraging.

Owing to the number of candidates for reception, and the necessity for developing the work, the Home was moved last March to larger and more airy quarters. At present there are not funds enough to meet the needs of the priests applying for admission, but "the Lord will provide." The Home is under the direction of a committee of pastors representing the various evangelical churches in Rome.

Further information can be given by the hon. sec. and treasurer for Italy, Rev. Dr. W. Burt, 38, Via Firenze, Rome; and by Miss Ward, hon. sec. and treasurer for England, Gottesruhe, Montalt Road, Woodford Green, Essex.

Seamen at Smyrna.

THE twenty-second annual report of the Smyrna Rest gives details of the agencies through which seamen visiting the port have been brought under Christian influence. Steamers coming to the port—English, German, Dutch, French, &c., have been visited regularly, and Gospel portions and other reading matter have been distributed to appreciative sailors of many nationalities. The Rest being in a conspicuous position, it is not only visible from the sea by all coming into port, but is a constant witness for Christ in the midst of the drinking and dancing saloons on the quay. Thousands pass in front of it every day, and can see the texts and mottoes with which it is decorated, while seamen and those on land find it a place of physical rest and spiritual blessing. Communications may be addressed to M. Constantine, Sailors' Rest, Smyrna.

Letters to the Editor.

The Genteel Poor.

DEAR SIR,—In your issue of the 4th inst. a feeling reference was made to the need and the difficulty of helping a class whom you term "the genteel poor," who from gentle birth and superior education suffer more keenly when, perhaps in advanced years and no longer able to earn, they are overtaken by poverty caused by the faults of others.

The United Kingdom Beneficent Association is exactly fitted to deal with such cases. With the tact and consideration so necessary, this Society supplies both to candidates during the inevitable waiting time, and also to annuitants who have already been granted the income of from £20 to £25 per annum, warm clothing, friendly sympathy to the lonely, comforts in sickness, and even a nurse when dying.

All this without distinction of creed to those who are found to be in real need of it. Is not this a Christ-like work which ought to be well supported? Through much of the work of the society being done by volunteers, its funds are administered with the utmost economy possible. The secretary is Mr. Ernest Squire, U.K.B.A. Offices, 7, Arundel Street, Strand.—Yours, dear sir,

One of the Non-District Secretaries.

The Word "Protestant."

SIR,—Referring to a recent paragraph on Protestantism, I should like to point out that if the real meaning of the word is remembered the error of holding Protestantism to be a *mere negation* would be avoided.

The derivation of the word from *pro*, "for," and *testis*, "a witness," shows the meaning of Protestant to be "a witness for." But for what? In our courts we require witnesses to swear, to speak the *truth*, the whole *truth*, and nothing but the *truth*, and one that does otherwise is not a true or real, but a false witness. Thus we are justified in adding to the meaning of the word Protestant "the truth," and the proper and true meaning of the word comes out as "a witness for the truth."

In John xviii. 37 we read, "Jesus answered, To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." There is no difference between "bearing witness unto the truth" and "witnessing for the truth," so every true Christian (follower of Christ) is a Protestant, every true Protestant is a Christian, and no one can be a true Christian without being a Protestant, which also involves obeying the last command our Lord uttered on earth (Acts i. 8).—Yours truly,

Geo. Rivington, Captain R.N.

Combe Down, near Bath, 1901.

Public-house Reform.

SIR,—I was pained to read your paragraph in approval of Lord Grey's ideas, which, to my mind, spell "Satan casting out Satan." His plan simply multiplies liquor shops, and failure will result in the futile attempt to get people to take temperance drink in lieu of alcoholic. Brewers will smile, knowing well that in due course these additional houses will fall into their hands. They also know that the miserable measure introduced by the Government won't hurt them. My experience of the past fifty years convinces me that no legislation apart from prohibition, by the nation as a whole, or by localities in particular, will in the least frighten the liquor party. They fight, of course, against everything which might affect their interests, however small, but the only thing they really dread is the Local Veto.

The temperance party, if only united in demanding this power, would succeed in getting it quite as easily, I think, as in obtaining any other measure. Bills dealing with side issues of the trade are always loaded with conditions, or exceptions, rendering them almost useless, whereas if publicans knew that the people around them possessed the power to stop their trade I imagine it would put them on their best behaviour in all parts of the kingdom, and immediately check a large amount of drinking. Hundreds of districts are ready to carry Local Veto.—Yours, &c.,

London. W. Peters.

Madrid.—Miss Ellen J. Leake, Calle Lagasca 97, Piso 30, Izqda., Madrid, continues her evangelistic and educational work with encouraging results. In a recent communication she writes: "A girl came to see me about two months ago in great trouble. She said she prayed much to the Virgin to send her relief. She was pointed to the only Mediator, and is very happy, and assured that God will, in his own time, set her quite free from all that oppresses her. A family also have given up praying to the Virgin and saints, and now only believe in one God, and are so pleased to receive the books I lend them. Others, too, are interested. I should be very glad if I could take a larger house for the meetings, and a school, as well as employ a teacher. There is much poverty here."

London Factory Girls.

WE have spent many days in the country with our factory girls, but anything like the enjoyment of Saturday week, alike for workers and girls, we have never experienced. The wonderment that such an entertainment could be given for "gals like we is" was most touching, and their appreciation and perfect enjoyment were delightful.

A friend, who has a beautiful place in the country, and esteems it a privilege to lend it to the Lord for his work, invited as many girls as we cared to bring, but only those who had attended the "Evening Home" regularly were allowed to go. Two van-loads of girls—in charge of our Deaconesses—left Lisson Grove shortly after nine o'clock, arriving at their destination about noon.

Shortly after arrival, ladies and girls sat down to a pic-nic dinner provided by us; and after a ramble in the woods they were invited to come to the front of the house, where everything was in readiness. As they looked at the tables—the snow white table-cloth, silver tea spoons, silver teapots and tea-urns, *thinly* cut meat sandwiches, *thin* bread and butter, rich cake, large dishes of strawberries and jugs of cream—they were simply overawed! "*We* ain't agoin' to sit down 'ere; this ain't for us, there must be some mistake." When told to take their places, they sat for a minute

GAZING IN WONDERMENT,

then said: "The gentleman couldn't never 'ave known it was gals like w'at we is, and servants to wait on *us!*"

After tea short addresses were given, the kind host speaking feelingly to the girls. Their behaviour all the time was remarkable—a gentleman present, who remembered them in old days, was struck with the change.

God has blessed the work among our factory girls. For some time they seemed so hardened, showing evident dislike of the Bible and of anything spiritual. Therefore some of our Deaconesses determined to meet for prayer (besides our regular Saturday evening prayer meeting) every morning between seven and eight o'clock, and it was not long before the answer was given. Before separating for a short Easter rest the girls were invited to tea, and instead of the usual amusements, which were actually down in the programme drawn up by the Deaconess-in-charge, they asked for hymns. The presence of God was so manifest that the lady superintendent of our Deaconess House (one deeply taught of God) felt constrained to give them a simple Gospel talk, after which the writer followed. The evening was turned into a real factory girls' inquiry meeting, and no games were thought of.

Although scattered in different parts, the Deaconess-in-charge asked that at a given hour on Easter Monday, each worker should unite with her in prayer for the factory girls. The answer was given; not long after the classes were resumed one girl after another decided for Christ, and we have now a band of

SEVEN CHRISTIAN FACTORY GIRLS.

These girls go to church on Sunday morning with the Deaconess-in-charge (to whom they are devotedly attached); two of them were Roman Catholics, and the others had never been within a church door. One girl used to wear a very bright red dress, but, after her conversion, she would not wear it again. Of her own accord she put it away, and bought a more suitable one for church. The change is very evident; she gave much trouble in the classes, using very bad language, and she was one of the roughest and wildest of the girls. "Such *were* some of you; but ye are washed."

We have had also a delightful work of grace in the Training Home, and a class especially for Christians is taken weekly by the lady superintendent of the Deaconess House. Funds are very urgently needed. The account of the work for this year is now published, and may be had of the secretary (6d., post free).

(Miss) MEREDITH BROWN,
Hon. Resident Superintendent.
Shaftesbury Institute, Lisson Grove, N.W.

Dr. Barnardo's Emigrants.

LOOKING a little greyer, perhaps, but still possessed with indomitable vigour, Dr. Barnardo was the recipient of many congratulations on his restoration to health, at the noon prayer meeting at Aldersgate Street Y.M.C.A. on Monday last.

The occasion was the farewell of another contingent of the many youthful emigrants who have been transferred, through the doctor's efforts, from the squalid and miserable surroundings of slum life at home to healthful conditions and careers bristling with opportunities for manly development in the great farming districts of the Canadian North-West.

As is usual on these occasions, some 200 of the boys occupied the front part of the hall. Their demeanour, and the apt and intelligent way in which they answered questions put to them by some of the speakers, spoke well for the skill of the Stepney Causeway management. Mr. HOWARD WILLIAMS, Chairman of the Council of the Homes presided. He was able to speak, as the outcome of recent personal inspection, of the valuable results accruing from the emigration of the lads. While in Canada, Mr. Williams conversed with people in all grades of society, who spoke of the young voyagers in terms of the highest respect. Mr. Williams reminded his hearers that, according to ungainsayable statistics, the number of failures amounts to less than two per cent. of the whole.

Dr. BARNARDO explained that the party about to sail includes 340 boys, and will swell the grand total of young fellows who have thus been enabled to start life under such encouraging conditions, to 12,400. The speaker illustrated the advances in usefulness and position made by some of his boys, by the case of Mr. E. J. Page, a member of the New Zealand Legislature. That gentleman has been acceptably prominent in the enthusiastic public welcome given to T.R.H. the Duke and Duchess of Cornwall and York by the Colony, and at a subsequent dinner, when he was the subject of the good wishes of his fellow-colonists, he told how, years ago, he was "sent out by Dr. Barnardo."

Mr. W. R. LANE followed with some stimulating counsel to the boys, founded on the words, "*My* Saviour." Of the latter word, Mr. Lane took the component letters, and described our Lord as Seeking, Almighty, Victorious, Interceding, Only, Universal, and Received or Rejected. The speaker concluded with a solemn invitation to his young hearers so to seek the Lord Jesus Christ early, that each might be able to call Him "*My* Saviour." After Mr. Lane's address the meeting ended with prayer, Mr. R. C. MORGAN commending the party, both in their journeyings, and in all the affairs of life, to the sheltering care of the Almighty.

South American Evangelical Mission.—Friends of the South American Evangelical Mission Union of British Prayer Circles will be interested to learn that the headquarters at Mount Pleasant, Liverpool, have been vacated for more extensive accommodation, which had become indispensable. The address of the new premises, which comprise a mission home and office, is 23, Overton Street, Edgehill, Liverpool.

Union Hall Mission, Kilburn.—The numerous evangelistic agencies which centre in the Union Hall Mission, West Kilburn, continue to be a means whereby many are brought under the influence of the Gospel. With untiring energy the workers have laboured in their various spheres, often being gladdened by tidings of conversions, and the increase of numbers of those attending the services, at both the Union Hall in Edgware Road and the Hope Hall, Kilburn Lane. The work among young people is also encouraging. Many have given evidence of a change of life, and are associating themselves with the Church. At Kenmont Hall and Shaftesbury Hall, belonging to the Mission, and which are worked by local Christians, vigorous efforts are being made to extend their useful activities in the service of the Gospel. Copies of the annual report will be gladly forwarded by the treasurer, Mr. Wm. Holmes, 156, Alexandra Road, St. John's Wood, N.W.

A New Sailors' Rest.

IN the year 1818 the British and Foreign Sailors' Society represented the first enterprise of its kind for promoting the Christian welfare of the seamen of all nations, and in 1856 the first Sailors' Institute was established in Shadwell. Through changes which have been brought about in the port of London, through small sailing vessels being superseded by large steamships, that house, the lease of which has nearly expired, is no longer in the district where seamen chiefly congregate. Accordingly, a freehold site at Limehouse, near the end of Burdett Road, was obtained some time ago, and on this a house is being erected at a cost of £12,000, while £12,000 in addition will be needed for the endowment. There are to be fifty beds for the use of sailors coming to London, and the house will also be the working headquarters of the Society. Mr. Passmore Edwards has contributed £8,050 towards the cost; while the Hon. J. H. Angas, President of the Society, has sent, from South Australia, £500 towards the endowment fund.

On Thursday last, the Duke of Fife laid the foundation-stone of the new buildings, and the Lord Mayor laid the memorial-stone; and the visit of these and other eminent personages to the far east of London occasioned considerable popular excitement and interest, large and orderly crowds being attracted. Mr. Thomas Mason presided, and said that sailors needed all that was done for them, and as regarded the duty of Christian people, there could be no question. From the statement made by Rev. E. W. Matthews, the secretary, it appeared that the Khedive of Egypt, the King of Italy, and the Queen of the Netherlands had contributed. Dr. Percival, Bishop of Hereford, who presented an address to the Duke of Fife, said £10,000 would still be needed. The Duke of Fife said that the place would justify its name, and would be a refuge from the perils of the shore. Dr. Mitchell, Moderator of the Church of Scotland, showed what great improvements had taken place, and presented an address to the Lord Mayor. The latter expressed his appreciation of the aims of so great and noble a Society, and expressed the confident hope that he should be able to enlist the aid of the Corporation of London. The Duke of Fife presented an address to Mr. Edwards, and Sir J. C. Dimsdale and Mr. Frank Bullen also spoke. Afterwards, Lady Dimsdale, Mrs. Morgan Richards, and the Council of the Ladies' Guild held a reception in Limehouse Town Hall for friends interested in the work.

Oxford Notes.

[FROM OUR OWN CORRESPONDENT.]

AN Electoral Council in connection with the National Protestant League has been formed in Oxford, and held its first meeting on Wednesday week. Mr. P. V. Sells, M.A., has been appointed chairman, and under his energetic leadership good work is expected from the Council.

The warm, bright summer evenings are being used by the churches for an aggressive work in the open air, and not without good results. More attention is being given to the singing, so important a factor in the open air work. The St. Aldate's Mission Band has been strengthened by a contingent of young men who are eager to help with their voices. On Sunday night they sang a quartet from "Songs and Solos," and one of them gave a short testimony. Rev. and Hon. Talbot Rice preached at the top of Castle Street, helped by his own workers from St. Peter-le-Bailey. "Please try and get my husband to think about his soul," was the request of a poor woman to the writer on Monday morning last, showing that the word by the wayside had gone home. She was one of the hearers the evening before.

At the Annual Children's Festival in connection with the Oxford branch of the C.E.T.S., held in the Sheldonian Theatre on Thursday, some strong words were spoken about the increase of cigarette smoking amongst boys. All temperance workers were urged to inveigh against it. Rev. E. T. Colson gave an address to the children, illustrating it by means of four dolls. The *wax* doll represented those who could not stand the fire, the *china* doll those who could not stand a fall, the *wooden* doll represented obstinacy, and the *india-rubber* doll those who are easily moved.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, London, E.C.*

**** I want to interest my* elder *"Young People" every week in what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find the S.S. Lesson Notes suggestive and helpful for Sunday talks with their young folk.* *See next page.*

Amero, the Famine Boy.

IN the land of the Rajputs, the warrior race of India, lived a little boy. He was a bright, happy, affectionate child by nature, and loved his father and mother, brothers and sisters, as other boys do. His father was a shepherd. And Amero, for that is his name, often watched his father's sheep, in the broad fields about them. To be sure, their home was but a thatched hut, with a floor and walls made of mud. Amero had never seen a school, neither had he ever heard of the true God. Just outside the door was the god of stone, which was the family shrine whither Amero's mother had led him, since a child, with their offerings of flowers and grain, teaching him to worship the cold, dumb image.

Amero's mother, though a heathen woman, loved her boy. Dark days of famine came to this home, as they did to all the homes of the land. The sheep died, and the grain of the past year was exhausted. The devoted father denied himself to feed his children. They sacrificed to the idol under the tree; still help came not.

THEY GATHERED ROOTS

and every possible eatable thing. Finally, one brother sickened and died, then another; an older sister, too faint to rise, slowly sank away. The father soon followed, his strong frame yielding to the power of hunger. These only were left; Amero, his mother, and one little sister.

One day a herald passed through the village telling the suffering ones that the king commanded a *bannia* (a grain merchant) in a certain centre to deal out to all the starving, parched peas and grain, but the news had come too late to many. Amero looked out of his wild hungry eyes upon his mother, who no longer could rise, but what could he do, and the sister too, so little and weak?

The mother said, "My son, you can still walk, leave us and go and get food, if not for us, that you may yourself eat and live."

He sadly bade them farewell, and started on that long search after food. He was joined by many another starving boy, and by men and women, desperate with the pangs of hunger. They wandered from place to place, eating the bark of trees, seeds of grass, and leaves, but growing weaker every day, until, dropping down by the roadside, he thought he must surely die, as many were doing all about him. In his despair he was

ROUSED BY A KIND VOICE,

which said, "Come with me, and a lady missionary will give you food. Come." Amero raised himself, and followed the kind woman. She brought him with others into a large compound, where soon there was dealt out to them small quantities of bread baked like cakes.

In a day or two the missionary lady appeared and said to Amero: "Do you not want to leave this sad country and go with these other boys to Calcutta, where some missionaries will give you a home, plenty of food and clothes, and send you to school?"

He thought of freedom from want and suffering, and then of the bare little hut, where lay his mother and little sister so far away, and he so weak. The lady continued: "If you remain here you will die. There is no water nor food, and no hope of rain for many a day. Come along." He consented, and left his country, but his heart was still with his suffering mother and sister, whom he was unable to help.

After three days of travel, he reached home. A refreshing bath revived him, and clean new clothes took the place of the filthy rags. He also heard of a God, a loving Father who cared for all; but who was angry with the wicked every day. His heart still ached as he sat and thought of the dear ones starving in the homeland. Soon he became strong and well, and very happy in his new home.

Five months later there came a new lot of starving children and women from his famine-stricken country. Amero walked from group to group asking them from what village had they come, longing for a word from his own home, when suddenly his eye fell upon a dirty bundle of rags in the midst of a group other women and children. There was a wild cry of joy as the little, weak creature from out the bundle stretched her puny arms toward him.

It was his sister, and soon they were locked in each other's arms, while tears of joy were streaming down their faces. Amero longed to know of his mother, yet feared the answer. Soon he ventured the question:

"Where is mother?"

"Mother died soon after you had gone," she said, "and I left her in the hut and came away with a band of other children trying to find you. I was taken with small-pox and lay very ill and weak, but someone carried me to a relief camp, and from there, as soon as strong enough, I went in search of you. But I got so tired and hungry, and as I came to the station hoping someone would give me food, I found a lady putting into a train a number of starving children, and promising them food and a nice home. I did not know where they were going, but I said to her, 'I am starving, take me too,' and just as the train was moving away she snatched me into the carriage. But how did you come here, brother?"

Amero was heard to say to the other boys that night after prayers, "I know this God we have heard about is the true God, for it was He who brought me here and spared my life and let me hear about Him, and then five months afterwards He brought my little sister to me. I intend to serve this God as long as I live." Amero a few weeks later asked to be baptized, saying he wished to be a Christian boy and live for God.

Pray for this boy and his sister, and the many boys and girls like them whom God has taken from heathenism and sent to us to train for Jesus and Heaven. (Rev.) D. H. Lee.

Bengali Mission, Calcutta.

"The Christian" Bible Searcher.

PRIZE LIST.

SPECIAL PRIZES.

Division I.—Edward Wheeler, Kittie Cope.
Division II.—Gladys Phipps, Duncan Campbell, Myrtle Perry, Pringle Wilson, Dudley Toye.
Division III.—Isabel Salt.
Division IV.—Violet Hatch, Nellie Dowsett.

FIRST PRIZES.

Division I.—Hyde Campbell, Henry Colville, Ada Renals, Dorothy Brooks, Willie Thomas, Gladys Davis, Ethel Fowler, Ella MacMurray.
Division II.—Douglas Anderson-Berry, Jessie Palmer, Dorothy Daintree, Alice Crang, Stanley Drew, Agnes Shields, Daisie Mackenzie, Dorothy Hanson, Ernest Cole, Isabel Goudge, Mansfield White, Dorothy Morgan, Leonard Ewin, Vincent Fleet, Cicely Gibson, Aileen Figgis, Agnes Fullarton, Glanvill Smith, Esther Simmons.
Division III.—Willie Palmer, Ida Cole, Herbert Braddon, Mabel Morris, Chrissie Simpson, Elma Cheal, Kathleen Pasley, Mary Law, Sidney Law, Mary Greenacre, Dora Phillimore.
Division IV.—Winifred Jeffery, Frances Burnett, Isabel Phipps, Arthur MacLeod-Johnson, Mabel Cole, Marion Richards, Ruth Pledger, Charlotte Millar, Tom McGlone, Ina Hemmell.

SECOND PRIZES.

Division I.—Sidney Martin, Willie Hooper, Beatrice Brouard, Eva Fletcher, Kathleen Wingrave, Leonard Wall, Geoffrey Martin, Dorothy Havergal-Shaw, Alice Reid, Alfred Cocking, Margaret Kinnaird.
Division II.—Rachel Wilson (Richmond), Charlie Morrison, John Colville, Edith Harvey, Louise Betts, Emily Dempster, Ella Hake, Edith Wheeler, John MacMurray, Evelyn Barstow, Reginald Thresh, Marjorie Roberts, Lydia Cleary, Marjorie Martin, Dorothy Cooper, Maurice Kalinsky, Anna Chanyen, Annie Blaikie, Kate Rosenbloom, Gladys Willoughby, Marjory Dyke, Mildred Morgan, Betty Jacobs, George Graham-Brown, Eva Usher, Dorothy Cullen, Eva Kalb, Colin Graham-Brown, Marjorie Rainey, Gladys Gibson, Harold Davis, Jessie Morrison, Ami Inglis, Henry Goulding, Winifred Harvey.
Division III.—Aline Bazett, Isabella Morrice, David Colville, Elsie Willoughby, Agatha Ward, Walter Picknell, Betty Stocks, Florence Tomlinson, Isabel Inglis, Grace Kerr, Christabel Kerr, David Jameson, Flora Smith, Alan Marshall, Theodora Hill, Theodora Thorn, Alexander Morrison.
Division IV.—Dorothy Kerr, Maude Nottage, Frances Hoyte, Louie Jeffery, Ethel Pasley, Evelyn Shaw, Lilian Willoughby, Frances Figgis, Elsie Goudge, Eva Oakes, Maude Oakes, Olive Robinson, Thomas Dunn, Conyers Baker, Josephine Cheal.

FIRST CERTIFICATES.

Division I.—Henry Harvey, Nora Wyatt, Harry Flashman, Margery Graham-Brown, Harvey Moore, Percy Peach, Geoffrey Peach, Georgina Lichtenstein, Stanley W. Smith, Amelia Jacobson, Eirene Fennell, Sophie Cohen, Dorothy Gray, Ellen Simpson, Annie Cole, Gladys Lee, Alfred Johnson, Queenie Wakeford.
Division II.—Catherine Dempster, Mollie Martin, Bertram Webb, Dorothy Gibson, Clarice Peach, Mabel Fleet, William Morrice, Mabel Pelham-Burn, Lucy Pelham-Burn, Katie Green, Frank Thompson, Joy McFadzean, Ellen Wyatt, May Darroll, Leonard Picknell, Nora Marshall, Mussy Baker, Hilda Drayson, Hilda Jeffery, Sydney Hanford, Jack Gray, Mary Sowden, Percy Fitch, Mary Pearson, Maggie Russell, Evie Miller, Georgette Hoffmann.
Division III.—James Barber, Amy Simmons, Olive Pine-Coffin, Gertrude Williams, Polognia Daws, Edith Margetts, Mabel Baker, Ruth Collis, Daisy Greenacre, Elizabeth Drayson, Margie Goudge, Mary Bech, Edith Grieve, Stanley Chappell, Fanny Messenger, James Bryant, James Wilson, Max Kalb, Beatrice Hastings, Grace Dempster, Margaret McFadzean, Maggie Reid.
Division IV.—Emily Bridgewater, Hugh Shields, Rachel M. Wilson, Mabel Ashwell, Frances Stileman, Meg Fullarton, Ralph Daintree, Amy Nottage, Frances Quance, Gladys Clark, Nellie Hatchett, Linda Jones, Hannah Chapman.

SECOND CERTIFICATES.

Division I.—Stephen Wilson, Daisy Nicholas, Hope Robinson, Cyril Baddeley, Dorothy Mace, Ella Berryman, Emily Norris, Whately Smith, Ella McFadzean, Winnie Mace, Aimée Guilbert, Margery Ashdown, Gwendolen Fennell.
Division II.—Charles Wingrave, Olive Fleet, Marie Denizot, Lucienne Brabandes, Elizabeth Hooper, Mary Hooper, Leonard Mace, Jeanne Faucon, Bertie Walls, Percy Chappell, Dorothy Heckford, Annie Horstcraft, Mabel Barstow, Olive Oxley, Archibald Thorn, Lily Scriven, Ellen Williams, Ellen Mills, Irene Ashdown, Charlie Thomson, Ruth Warren, Lydia Shirley, Eunice Baber, Kenrick Wakeford, Winifred Gardner, Dorothy Hunt, Winifred Trotter, Cecilia Kerr.
Division III.—Hilda Nicholls, Ernestine Bühl, Georgina Wilson, Mai Davidson, Violet Holford, Elsie Hanson, Ronald Watson, Aileen Roberts, Violet Walker, George Goodall, Louise Filhol, Grace Spurgeon, Phillis Wright.
Division IV.—Emily Jones, Ida Cullen, Aldyth Margetts, Alice Ricketts, Constance Drayson, George Crawford, George Cary, Dora Muir, Isabel Perks, Arthur Foley, Arthur Llewellyn, William Porter, Annie Kingsford, Augusta Clark, Mary Wilson.

HONOURABLE MENTION.

Division I.—Sarah Wilson, Gerald Nicholls, Ileene Barstow, Wilfred Watson.
Division II.—Muriel Spurgeon, Cyril Partridge, Raymond Simpkin, Margaret Tweedy, Kathleen Pincott, Nellie Wilson, Augustus Simpkin, Cecile Wright, Violet Birney, Evelyn and Grace Gulston, Margaret Gorrie.
Division III.—Stewart Watson, Florence Tomlinson, Jessie Ricketts, Ada Bratt, Ellen Scriven, Ernest Wakeford, Hilda Cook.
Division IV.—Lizzie Porter, Christine Pearson, Mary Glass, William Simpkin, Maud Bunn, Millicent Buckingham, Bertha Tranter.

THIS WEEK'S BIBLE SEARCHER (No. 287).

1. To what sin of forgetfulness did Pharaoh's butler confess? (Gen. xl.-xlii.)
2. (*a*) What did Moses tell the children of Israel they were to remember? (*b*) What would be the result of forgetting these thing? (Deut. vii.-ix.)
3. What did David exhort the people to remember? (1 Chron. xv.-xvii.)
4. Write out what David requested (*a*) that God should remember, (*b*) that He should not remember. (Psa. xxiv.-xxvi.)
5. Give the reason for God's compassion and forgiveness. (Psa. lxxviii.-lxxx.)
6. How long will God remember his covenant? (Psa. civ.-cvi.)
7. Who remembered the children of Israel in their low estate? (Psa. cxxxv.-cxxxvii.)
8. Why did the children of Israel weep when they remembered Zion? (Psa. cxxxvi.-cxxxviii.)
9. Whom are we told to remember while we are young? (Eccles. xi.-xiii.)
10. When shall the former heavens be forgotten? (Isa. lxiv.-lxvi.)
11. What did Habakkuk ask God to remember? (Habakkuk.)
12. What brought Christ's words to Peter's remembrance? (Matt. xxv.-xxvii.)
13. What was the rich man told to remember? (Luke xv.-xvii.)
14. What "word" did Christ ask his disciples to remember? (John xv.-xvii.)
15. What acts of remembrance did Christ ask of his followers? (Luke xxi.-xxiii.)

[Children under *ten* do any 3; under *thirteen*, any 7; under *seventeen*, any 11.]

ANSWER TO LAST SEARCHER (286).

Hidden Text.

1. Peace (Mark ix. 50).	11. you (Luke ix. 48).
2. I (John xv. 4).	12. not (Matt. xxvi. 70).
3. leave (Matt. xxiii. 23).	13. as (Mark xi. 27).
4. with (Mark ix. 19).	14. the (John vi. 62).
5. you (John xvi. 26).	15. world (John xiv. 31).
6. my (Mark ix. 37).	16. giveth (John x. 11).
7. peace (John xvi. 33).	17. give (John vi. 51).
8. I (John x. 30).	18. I (John x. 38).
9. give (John iv. 14).	19. unto (Mark viii. 29).
10. unto (vii. 14).	20. you (Matt. xxvi. 32).

Hidden Text:—Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you (John xiv. 27).

No. 286—Correct answers (first list) received from:—

A—Irene Ashdown*, John Allan, Olive Andrews*, Douglas Anderson-Berry*, Olive and Miriam Allam.

B—Alison and Monica Bailey, Robert Bushby, Mary Bungey*, Queenie Boswell*, James* and Gordon* Bryant, Ada Bratt*, Dorothy Brooks*, Emily Bridgewater*, Herbert Braddon*, Ronald and Ewen Bentley, Stanley Burgess*, Annie Blaikie*, Marion Boyle*, Clarence Bass, Reginald Bristow.

C—Gladys Clark*, Ethel Cumbers*, Ida* and Mabel Cole, Gussie Clark, Margaret Cooper, Kittie Cope*, Lydia Cleary*, Hannah Chapman*, Sophie Cohen, Anna Chanyen, Ida* and May* Cullen, George Cross, Ruth Collis, Mabel Campe*, Percy* and Stanley* Chappell, Elsie Collings*.

D—Tom Dunn*, W.* and Nellie* Dowsett, Violet and Kitty Donaldson-Selby, Cecil Dodd*, Dorothy* and Ralph* Daintree, Catherine*, Grace* and Emily* Dempster, Stanley Drew*, Polognia Daws*.

E—Mabel and Hilda Edwards.

F—Vincent*, Mabel* and Olive* Fleet, Muriel Foster*, Harry Flashman.

G—Thomas Gilbert*, Mary Grandjean, George Goodall*, Mayflower Glover, Dorothy*, Gladys and Cicely* Gibson, Dorothy, Jack, Stuart and Edith Gray, Winifred Gardiner.

H—Agnes and Doris Higham, Dorothy Havergal-Shaw, Annie Horstcraft, Beatrice Hastings*, Ella Hake*, Theodora Hill*, Dorothy and Kathleen Heckford, Dorothy*, Ince and Ruth* Hunt, Mabel, Kathleen and Harry Hodgkinson, Hilda, Elizabeth* and Mary Hooper, Hetty Hill*, Ina Hemmell*.

I—Elsie Irvine, Nellie Irving*.

J—Winifred*, Hilda* and Louie* Jeffery, Betty Jacobs, Emily Jones, Amelia Jacobson.

K—Max and Eva Kalb, Maurice Kalinsky, Gladys King*, Annie Kingsford*.

L—Georgina Lichtenstein, Constance Long, Beatrice Le Mesurier*, Gladys Lee, Alfred Leigh, Sidney* and May* Law, Cecilia Lichtenstein*, Evelyn Lamb.

M—Nellie, Arthur, Grace and Lewis* Morice, Mabel Morris*, Fanny Messenger*, Harvey Moore*, Dorothy Morgan, Sidney*, Geoffrey* and Winifred* Martin, Barbara Maconchy*, Philip Martin, Dorothy and Charlie McMullin, Amy Munday, Ivy and Winifred* Maunder, Edith Margetts*.

N—Edith Nash*, Hilda* and Gerald* Nicholls, Emily Norris*, Maude* and Amy* Nottage, Blanche* Norcock, Eleanor* and Valerie Noel.

O—Olive Oxley*.

P—Katie*, Walter*, Leonard* and Winnie Picknell, Cyril* and Leslie* Partridge, Dora Phillimore*, Dorothy Parker, Evelyn Primrose-Pechey*, Kathleen Pasley*.

Q—Frances Quance*.

R—Alice and Hilda Reid, Marion Richards*, Emily Rowdon, Marjorie and Aileen Roberts, Kate Rosenbloom, Ada Renals*.

S—Kathleen* and Douglas* Shepherd, Whately Smith, Betty Stocks*, Esther Simmons, Frances Stileman*, Stanley and David Soltau, Cicely* and Marjorie Sherbrooke, H., Constance and E. Schaeffer, Amy Simmons*.

T—Reginald Thresh, Marion Terry, Bertha Tranter, Frank Tomkins, Dudley Toye*, Archibald* and Theodora* Thorn, Lottie Taylor*, Winifred Trotter.

W—Mansfield White*, Greta Watson*, Agatha Ward*, Stephen Wilson, Myra Webb*, Evelyn Wilkinson, Ellen Williams, Frances Wood*, Fanny Wheeler*, Bertram Webb*, Phyllis and Cecile Wright, Gertrude Williams, Florence Wilde*, Annie* and Sarah* Wood.

Y—G. Young.

No. 285.—Correct answers (second list) received from:—

A—Irene Ashdown*, Mabel Ashwell, Miriam and Olive Allam Leonard Allen, Margery Ashdown.

B—Gordon and James Bryant, Mabel Barstow, Leonard Browne*, Marianne and Evelyn Butlin, Eva Browne, Susette and Helen Beck, Harold, Dorothy and Gordon Berry, Lucienne Brabandes, Ernestine Bühl, Frances Burnett*, Beatrice Brouard, Maud Bunn, S. and Gordon Boxer, Massy and Conyers Baker.

C—Ethel Cumbers*, Walter*, Maggie* and Jessie* Carter, Alfred Cocking, Alice Crang, Henry*, John* and David* Colville, Edith and Annie Collins, Mabel Cecil, Mary Cobb, Gladys Calvert, Dorothy Clarke.

D—Rhoda Dunlop, Violet and Kitty Donaldson-Selby, Nessie Dunn, Grace, Emily and Catherine Dempster, May Darroll*, Katie Dore, Cecil Dodd, Marie Denizot, Elizabeth, Hilda, Constance and George Drayson, Marjory Dyke, Allison Devonshire.

E—Leonard and Olive Ewin.

F—Frances and Aileen Figgis, Charles and Frank Freegard Olive, Vincent and Mabel Fleet, Laura Finch, Percy Fitch, Hyacinth Fitzsimons, Louise Filhol*, Jeanne Faucon, Arthur Foley, Gwendolen and Eirene Fennell.
G—Dorothy Grove*, Mary Greenacre, Margery, George and Colin Graham-Brown, George Goodall, Elsie Goudge*, Stuart and Edith Gray, Aimée Guilbert, Winifred Gardner, Eva Gurney.
H—Julyan, Norman and Florence Hoyte, Jack, Sydney and Dorothy Hodges, Sydney Hanford, Elise Hill*, Georgette Hoffmann, Gladys Head, James and John C. Henderson, May Hazledine, Violet Holford.
I—Daisy Iredell.
J—Robert and David* Jameson, Lizzie Johnstone, Hilda, Winifred* and Louie Jeffery.
K—Cecilia*, Grace* and Philippa* Kerr, Lilian Kyme.
L—Linda and Harry Lowe, Alice Lee, Mary Lynn.
M—Connie Murfin, John and Ella MacMurray, Charlotte Millar*, Isabella Morrice*, John Macfarlane, Geoffrey and Evie Miller, Alex., Jessie and Charlie* Morrison, Kathleen Morphey*, Margaret Macdonald, Elizabeth, Mary, Daniel and Dorothy Morris, Irene Mabille, Ella, Margaret and Joy McFadzean, Alice and Maisie Mackenzie, Margie Marston.
O—Louisa O'Brien.
P—Laura Percy, Isabel* and Gladys* Phipps, Mabel and Lucy Pelham-Burn, Enid and Kathleen Pincott, Olive Pine-Coffin.
R—Elmina*, Jessie and Cecily Roe, Laura Ridler, Maggie Reid, Marion Richards*, Olive Robinson*, Marjorie Rainey, Gordon Remington, G. Ravenhill.
S—Flora Smith, Raymond, Augustus and William Simpkins, Violet, Evelyn and Gladys Shaw, Stanley B. Smith, Kathleen and Douglas Shepherd, Ellen and Lily Scriven, Ellen, Florence and Effie Simpson, Stanley W. Smith, Frankie Sellwood, Germaine Schumann, Dollie Salt.
T—Flossie Thomson*, Madge and Doris Twite, Vincent Taylor, Reginald Thresh*, Willie Thomas, Theodora and Archibald Thorn, Lottie Taylor.
U—Eva Usher.
V—Ethel Vinnicombe.
W—Zoe Wilkins, Elsie, Lilian and Gladys Willoughby, Sidney Watson, Rachel Wilson, Frances Wood, Violet, Arthur and Louisa Walker, Georgina, Sarah, Rachel and James Wilson, Charles Wingrave, Leonard Wall, Edward* and Edith* Wheeler, Queenie and Kenrick Wakeford, Pringle Wilson*, Kathleen Wingrave, Gracie Winn*, Ronald Watson, Myra Webb.

FOREIGN LIST.

No. 279—Mattie*, Georgina Tollner* (Umhlali). **No. 281**—Lottie, Rotha, Ivan and Eric St. George (Canada). **No. 282**—Dora Wallace (Canada). **No. 285**—Daisy Pullen* (Italy).

Personal.

Many thanks for flowers received.

May Hazledine, Cecil Dodd, Dorothy, Sidney and Jack Hodges, Annie Alton, I am glad to welcome you as new "Searchers," and hope you will profit by the study.

Mansfield White, Dorothy Havergal Shaw. I thank you for your interesting letters.

Uncle Tom.

Christian Endeavour Topic.

SUNDAY, July 21.

A Strong Weak Man (Judges xvi. 20-30).

I AM not quite sure that Samson would have impressed us with the greatness of his size or the strength of his muscles. He may have been a Hercules or a Sandow in his outward appearance, but, had it been so, his life could hardly have been classed amid the worthies of the Old Testament as a life of faith, and it should be remembered that his name is specially mentioned amongst those "who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions" (Heb. xi. 32, 33). I think probably he was not specially remarkable in appearance, and that the work he did in this world was due to the marvellous force of his faith in the *God* of the covenant.

He was evidently of a very happy disposition, jovial, mirthful, merry, and merrymaking. He delighted in riddles, in playing upon words, in setting puzzles. He was so famous for this that at a time of great festivity his very enemies sent for their old blind opponent, that he might make sport for them. Easy-going, happy-making, pleasure-loving, the hero of the southern portions of Judah, the borderland between Palestine and Philistia, passed backwards and forwards between the two countries, having his huge jokes at the expense of Israel's foes, until that last sad day in which he was betrayed into their hand.

In his case, as in so many others, there was great laxity in his behaviour to women; and there is nothing more important in the training of character than that young men should respect maidens, with that chivalrous courtesy which the knights of old held to the ladies of their love, remembering that their mother was a girl once, and desirous that no girl should receive at their hands other treatment than that which they would have wished their mother to have received in her young life, from the hands of any. And on the other side, girls should be particularly careful of their behaviour towards young men. Let it be open and bright and natural, but let due care be always exercised, that there be nothing to draw any man on to undue familiarity. A woman must not seek, but be sought. She must not stoop to man's level, but must lift him to hers. She must not think that she will gain his respect if she uses his phrases, and stoops to imitate him in dress, speech, or behaviour. How many mighty men and noble women with great possibilities within them have been wrecked, and spoilt for the high purposes for which they were created, by yielding to the sins of passion, by obeying the promptings of appetite, by throwing the reins, as Samson did, upon the neck of desire. You must learn, young people, to have your loins girt.

It is not often that our lives are ruined by one mad isolated act. The tree crashes to the ground not in the single storm, but because its heart has been bored through by the perforation of the worm; and lives are wrecked because they have yielded to the insidious attacks of unwholesome thought and desire in secret. But remember there is nothing which you harbour in the heart that will not sooner or later express itself in your life. Samson had three distinct warnings before he told his secret to Delilah. Even then he did not realise that the Lord had left him. It is terrible when the locks of our strength are cut, terrible when the scissors pass over our head, but still worse when we are unconscious of our loss. "He wist not."

But even to the backslider in his prison cell there may come gleams of repentance and hope. Even there he may turn again to God, and the hair of his head will begin to grow again. Return, O backslider! Delilah has sorely maimed you, but God will yet restore you. The disciple who denies Christ with oaths and curses may even yet win three thousand souls by a single sermon.

The prayer of verse 28 is very touching, so eager and importunate, claiming to be remembered, asking for strength, daring to believe that God still cared and loved, and bold to claim his help; a prayer which was wonderfully answered! F. B. M.

C.E. NOTES.

The Tasmanian C.E. Union subscribed to present the Duke of Cornwall with a Bible.

* * *

Some remarkable meetings were held in connection with the twentieth annual Convention of Christian Endeavour Societies at Cincinnati. Many eminent clergymen and laymen took part. The general secretary, Mr. John Willis Baer, speaking of the growth of the movement, stated that the net increase in the number of new societies since the London Convention is nearly 2,000, with a total membership of almost 100,000 members. One of the most gratifying facts to report was the steady development in foreign and missionary lands. Dr. F. E. Clark was presented with a memorial recognising his services as leader of the movement.

International S.S. Lesson.

July 28, 1901.

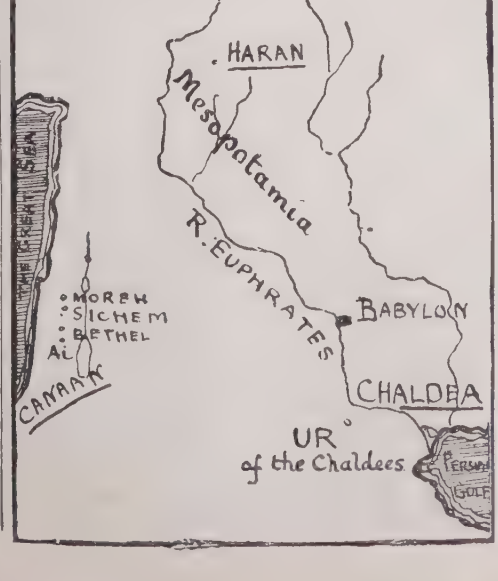
God Calls Abram (Gen. xii. 1-9).
Golden Text, Gen. xii. 2.

Introductory.

THE connective history between last lesson and this is similar to that between Adam and Noah—the gradual decline of the human race, and the predominance of evil. Noah lived to within a few years of Abram's birth; the descendants of two of his sons followed the evil; Shem's children kept up the knowledge of God in the world. But idolatry prevailed, with all its gross wickedness. God, faithful to his promise to Noah, does not again destroy the world, but meets the crisis by appointing one family as the medium of fulfilling his promise to Adam of redemption. Hence we get the call of Abraham, and the beginning of a series of Divine revelations, each clearer and more distinct as time went on, all pointing to and typifying Jesus Christ, the Saviour who was to come. (Read Acts vii. 2-8; Heb. ii. 8-11.)

Patriarchs.

This is a word applied to the heads of the generations from Adam to Moses. The fathers hand down the Covenant blessings to their children (Rom. v. 13, 14) in the chosen family. Abram means "exalted father." God's government from Adam to Moses is called the "Patriarchal dispensation."



Ur

was a large city before Abram's time; it was celebrated for a magnificent temple of the "moon-god." Three storeys of this temple still tower seventy feet above the plain; the ruins are half way between the Persian Gulf and Babylon, and six miles from the river Euphrates. Tablets lately unearthed bear various names we find in the Bible. The earliest inhabitants were the inventors of the cuneiform writing which unfolds to us the history of the past, and corroborates the Bible story. Ur was the capital of Accad, mentioned in Gen. x. 10.

Haran,

situated fifty miles north of the Euphrates, properly spelt "Charran," just below Mount Masius. The neighbourhood became famous in the Roman period as a battlefield. Abram had been told to go to Canaan, but he stopped short at Haran, and had to be told again. An obvious lesson to the Christian.

Shechem, Bethel, Ai.

Shechem, an ancient Hivite city in the valley between Ebal and Gerizim, now a ruined village. Bethel, a village further south, ten miles north of Jerusalem, standing on high ground, and amid barren rocks. (Recall many Bible incidents which occurred at these two places.) Ai, five miles south-east of Bethel. These places were most likely not built in the time of Abraham, who lived in tents.

Abram,

called the "Hebrew"; this means "the man who crossed over the river," or the "descendant of Heber." God asked him to give up three things, and promised him six blessings instead (1-3); compare Matt. xix. 29. The promise includes those made to Adam and to Noah. It was literally fulfilled in the glories of Israel, spiritually fulfilled in Abraham's spiritual children (Gal. ii. 16, 29). He is called the father of the faithful and the friend of God, and often mentioned both in Old and New Testament. All true believers are his children.

Abraham saw God in his glory, as a real existence; the result of his faith was obedience (James ii. 21-24). His faith was profound, for he never possessed any of the land. At each stopping-place he consecrated all to God, building an altar for sacrifice. *Separation* is the keynote of Abram's life, and should be of his children; separation to a life of faith, hope, holiness; separation from the world and sin (2 Cor. vi, 17, 18; Rom. iv. 20-25).

Children's Special Service Mission.

Mr. E. Clark, *with Caravan, Harrold, Beds.*; Mr. E. Phillips, *with Caravan, Dickleburgh, Scole, S.O., Norfolk*; Mr. David Clarke, *with Caravan, Good Easter, Chelmsford*; Mr. J. H. P. Cutting, *with Caravan, Saxmundham*; Messrs. Page and Wilson, *with Caravan, Chelwood Common, near Dane Hill, Uckfield.* During July.—Mr. J. S. Tyler, *Herne Bay*, to July 20. Rev. A. G. Dodderidge, *Portrush*, to July 31; Mr. J. Spiers, *Dunoon*, to July 28; Mr. R. F. Drury, *Brodick, Isle of Arran*, to July 29; Mr. H. D. Salmon, *Bundoran, Ireland*; Mr. R. T. Archibald, *Lamlash, Isle of Arran*, to July 31; Rev. A. D. Cousins, *Brighton*, to July 21. During August.—Mr. H. Hutchinson, *Bridlington*; Rev. A. Baker, *Boscombe*; Mr. J. Spiers, *Carnoustie*; Messrs. W. G. Hardie, B.A., and B. C. Pownall, *Colwyn Bay*; Rev. J. F. Sheldon, M.A., *Cromer*; Rev. W. J. H. Brealey, *Clevedon*; Mr. C. J. Clapperton, *Deal*; Rev. A. G. Dodderidge, *Eastbourne*; Mr. H. Hankinson, *Filey*; Mr. J. H. P. Cutting, *Felixstowe*; Dr. Barnes, M.A., *Folkestone*; Mr. W. R. Moore, B.A., *Ilfracombe*; Mr. E. Arrowsmith, *Llandudno*; Mr. J. S. Tyler, *Littlehampton*; Mr. G. R. Kirlew, *Lytham*; Mr. J. G. Green, *Langland Bay*; Edinburgh and Glasgow, Students, *Nairn*; Mr. H. D. Salmon, *Penmaenmawr*; Mr. H. Steward, *Port Erin, Isle of Man*; Mr. S. J. Hewlett and Mr. W. Stunt, *Paignton*; Mr. T. W. Rhodes, M.A., *Port St. Mary, Isle of Man*; Mr. C. W. Wootton, *Rhyl*; Mr. J. M. Wigner, and Mr. E. Langston, *Seaford*; Rev. S. M. Warner, *Scarborough*; Mr. J. E. Collier, *Saltburn*; Messrs. G. and M. Goodman, *Sheringham*; Mr. R. F. Drury, B.A., and Mr. R. T. Archibald, B.A., *St. Andrew's, N.B.*; Dr. T. Jays, and Mr. F. B. Wilkinson, *St. Leonard's*; Mr. C. J. Small, *Sutton-on-Sea*; Rev. F. C. Lees, *Sandown*; Rev. C. T. Aston, *Southsea*; Mr. E. Hughes, *Towyn*; Mr. E. T. M. Dennes, *Whitby*; Rev. O. Gosney, B.A., *Worthing*; Mr. H. M. Rooke, *Weston-super-Mare*; Mr. J. G. Doxford, *On the Tarn, Ilkley.*

Children's Scripture Union—Portions for week ending July 27.

Sun. July 21	*Acts*	xxv. 1-12	Thurs. July 25	*Acts*	xxvii. 1-17
Mon. „ 22	„	xxv. 13-27	Fri., „ 26	„	xxvii. 18-29
Tues. „ 23	„	xxvi. 1-18	Sat., „ 27	„	xxvii. 30-44
Wed. „ 24	„	xxvi. 19-32			

Palestine and Lebanon Nurses' Mission.

—This Mission at Baakleen is one of the branches of Mrs. Meredith's Institutions, and one which the Lord is blessing to souls among the Druses. The sick find help and succour in the Cottage Hospital, which is the only one for many miles around. An additional ward solely for men is much needed. The lady superintendent, Miss Kitching, and her helpers, find enough to do among the women and girls, and the native doctor, who is an earnest Christian, would be glad of help among the men. The work among the children is especially one of growth and interest. One of the children has made great progress in English, and has become a member of the Christian Endeavour Society. Communications may be addressed to the Hon. Secretary, Miss Lloyd, 143, Clapham Road, London, S.W.

Obituary.

MR. F. A. HOMER, J.P., SEDGLEY.

ON the 9th inst., Mr. Frederick Augustus Homer passed away somewhat suddenly with *angina pectoris* in the seventy-fourth year of his age. He was a well-known personage throughout a large district, where, for over forty years, he "joyfully served" his generation in varied forms of public work.

His was one of the first mission halls (if not the first) erected in this country, as a practical outcome of the great 1859 Revival, and here he laboured indefatigably for the cause of religion and temperance.

As an Evangelical Churchman he was staunch and uncompromising in his objection to Ritualism. As a county magistrate his far-reaching influence was wisely and justly used. The Local Board (and, later, the District Council) and the School Board found in him a valued helper, and recognised his work by appointing him to important offices therein.

His life, which might have been one of leisure, was filled with boundless and ceaseless activity for the spiritual and temporal good of his fellow men. Never weary in well-doing, he has entered into the reward of his labours.

MR. E. H. THOMPSON.

Much regret is felt by a wide circle of friends in the north of Ireland at the news that Mr. E. H. Thompson, one of the Egypt Mission Band, has just died at Cairo of typhoid fever. Deceased, who was the second son of the late Mr. E. H. Thompson, J.P., of Whitcabbey, Co. Antrim, was only twenty-seven years old, and with several other young men went to Egypt in 1898 for the purpose of carrying on mission work in that country. The band included Episcopalians, Presbyterians, Methodists, and Friends, and has been doing a good work in Egypt. Mr. Thompson was a member of the Society of Friends, and his death has made the first breach in the band. He was a very earnest missionary.

CAPTAIN H. J. R. LOWE.

The death of Captain Henry John Revell Lowe, who was killed in a carriage accident on July 10 at Barnard Castle, removes a devoted Christian worker. He had served through the Burmese war of 1852-53, and the Crimean war. On being invalided he threw himself with fervour into religious work, and was for thirty-five years superintendent of missionaries in the London City Mission. He was vice-president of the Missions to Seamen and of the Army Scripture Readers' Association, and was connected with the National Protestant Union, the Church Pastoral Aid Society, and other religious organisations. He took a deep interest in the church work of St. Matthew's, Bayswater, where he had a Bible class. Captain Lowe was also licensed as a lay preacher by the late Bishop of London. Among the London City missionaries he commanded deep respect.

A Female Orphan Home.—In connection with the Female Orphan Home at Hampton, Middlesex, founded in 1855 by Mr. Joseph Stevenson, a Children's Guild of Help has been formed. It is composed of boys and girls who desire, with the consent of their parents, to help in every possible way the orphans who have not the advantages which they themselves enjoy. One result of this juvenile society will be seen, it is hoped, in training young people to take part in practical charity. During last year the Committee spent a considerable sum of money in maintaining and renovating the fabric of the Home. The general work of the institution has progressed continuously, and simultaneously with the growth and development of all the girls. The weakly ones have been fostered and nourished; the robust have been taught and fed, guided and corrected, trained in habits of industry, and in the fear of God, and in the knowledge and testimony of Jesus Christ. There is room for many more children in the Home, and the secretary, Mr. J. D. Cooper, 79, Finsbury Pavement, E.C., will be pleased to give information to friends, with a view to the extension of the operations of the institution, and the supply of vacancies.

About Books.

AN ETYMOLOGICAL DICTIONARY.

STUDENTS will welcome a new edition, completely re-written and re-arranged, of the **Concise Etymological Dictionary of the English Language**, by Rev. Walter W. Skeat, Litt.D., LL.D., D.C.L., Ph.D., Elrington and Bosworth Professor of Anglo-Saxon in the University of Cambridge. (5s. 6d. *Henry Frowde.*) This is one of the many useful works of philology published by the Clarendon Press; and while it is a monument of erudition and industry on the part of its author, it is also a triumph of typographical execution and general arrangement on the part of the printer.

Since its first publication in 1882, the "Concise" has passed through several editions, each of which has embodied emendations more or less important. At length, owing to the great advance made in etymological studies, the time came to cease partial improvements, and to recast the entire work. Hence, in Professor Skeat's own words, this "is less a new edition than a new book." This statement is patent on the most cursory comparison with the early editions. Instead of continuing to group derivative words under primitive forms, the author has adopted the alphabetical order throughout, which renders the book much more easy of reference, therefore more generally useful.

This Dictionary fills a place of its own. The empiricism and guesswork which once entered so largely into the making of etymological compilations are conspicuously absent. The plan is scientific, and the working out is uniformly consistent. Here we have the historical evolution of forms and meanings; and, given a philological sense, the articles are both readable and instructive. While serving as an introduction to Professor Skeat's larger work, this volume is, in itself, a reliable and compendious handbook on a subject of much educational value and profound human interest.

Messrs. *Wells Gardner, Darton & Co.* have added to the Midget series a **Life of Edward VII.**, King of Great Britain and Ireland, and Emperor of India. Beautifully illustrated, and bound in vellum, it is uniform with the "Life of Victoria," which has gone through several editions. (1s.)

Miss Meinertzhagen's very useful pamphlet, **Homes and Hospitals, &c., for the Benefit of Gentlewomen**, has reached a sixth edition. The various lists have been corrected up to date. Practical philanthropists, doctors, and nurses will find this a handy compendium of information. (1s. *Miss Meinertzhagen, Great Glemham House, Saxmundham.*)

Little Folks is an old friend, deservedly held in high esteem by little folks. The **Midsummer Volume** has the usual attractions—pictures on nearly every page, together with six full-page coloured plates and numerous illustrations printed in colour. The letterpress contents are varied, and of an order that meets the juvenile mind. (Boards, 3s. 6d.; cloth, 5s. *Cassells.*)

The Lordship of Christ, and Other Sermons, by Rev. John H. Goodman (3s. 6d. *Horace Marshall & Son*), is an attractive volume. The exposition is free, and the application practical. Various fields of thought supply illustrative material, which is introduced in a manner that will help general readers, and prove of real service to preachers in search of lines of study and points of treatment.

Family Prayers. By George Clarke and B.K.D. It is not everyone who can profitably use books of this kind, but many heads of families find them of service. This volume is full of rich and inspiring thought, expressed in simple and devout language, the prayers being devoid of the high-sounding phraseology which often mars such "Helps to Worship." We may add, the book is suggestive rather than exhaustive. (2s. *Newnes, Limited.*)

A timely little volume is **The Apostasy**: or "Seducing Spirits and Teachings of Demons." By E. McHardie. (*Aberdeen: Lewis Smith and Son; London: Marshall Bros.*) The book is made up of six tracts, which trace the development of spiritualism, especially in England and America. The characteristics of the system are described, and its claims outlined. The unscriptural nature and evil results of an apostasy which is shocking in its tendencies, are faithfully delineated.

An important piece of expository work comes from the pen of Rev. Werner H. K. Soames—**Eating the Bread of Life**: A Study of John vi. 30 sq., and its Relation to the Lord's Supper. (2s. 6d. nett. *Elliot Stock.*) Scripture terms and ecclesiastical definitions are discussed with great care and thoroughness. We doubt if modern controversial literature includes a more comprehensive study in its department, or a more helpful opening up of the Word regarding truths associated with the sacrifice of Christ.

We welcome a second edition of **Playing at Botany**, by Phœbe Allen. The text has been revised and enlarged, and Dr. Henry Godfrey has contributed 150 useful illustrations. The object is to familiarize children with the elements of botany. The method is according to the juvenile conception of things; each flower tells its own story. The volume is at once instructive and entertaining, and is sure to prove popular among intelligent young folk. (3s. 6d. *Wells Gardner, Darton, & Co.*)

Chart of the Offerings: also Joseph, a Type of Christ. (1d. *Morgan & Scott.*) This is the explanatory title of a pamphlet, containing a very useful extract from Miss Ada R. Habershon's book "The Study of the Types." The pages present some of the most impressive facts of typology; and they furnish a powerful argument for the inspiration of the Old Testament and the divine unity of Holy Scripture. Teachers and lecturers on the subject should secure quantities of this publication for distribution at their meetings.

The second and third volumes of **The Century Bible**, edited by Professor W. F. Adeney, are worthy to succeed the first. They are—**St. Luke**, prepared by the general editor, and **St. John**, by Rev. J. A. McClymont, D.D. It will be remembered that this work gives both the A.V. and the R.V. The notes are brief and pointed. The preface of one volume and the introduction of another are marred by the misspelling of names that are more or less familiar in theological literature. This publication, although characterized by inequality, will assuredly be of value to students and careful Bible readers. (2s. each vol. *Edinburgh: T. C. & E. C. Jack.*)

"The Baptist Pulpit" grows apace. Vols. 16 and 17 lie before us—**Sermons Preached in the Villages**, by Rev. W. Carey Sage, M.A., B.D., who dedicates his book to the one hundred and more brethren who have been connected with his various local preachers' classes, and to "the brethren and sisters of the Bratton Baptist Church, scattered throughout our eight villages nestling under the edge of Salisbury Plain." The sermons are twelve in number, thoughtful and good. **The Renewal of Youth**, and other sermons, affords a sample of the pulpit work of Rev. James Owen, of Mount Pleasant Chapel, Swansea. The discourses are ten in number, substantial in teaching and eloquent in style. (2s. 6d. net each. *A. H. Stockwell.*)

Among helpful little books we extend a cordial welcome to new editions of three by Rev. Frederick Whitfield. While all have a message for the Christian, **What the Spirit Saith** (1s.) is likely to be of special value in dealing with those in perplexity about spiritual things. The great under-current of Scripture teaching is summed up in the fact that "Read the Bible as you will, every word spells Christ." A selection from former works, now out of print, is given in **From Cana to Bethany** (1s.). Six scenes in the life of the Lord are graphically depicted, with emphasis on the manner in which He sought to quicken and at the same time to meet the deepest need of the soul in every case. The object of **Shadows of the Great Sacrifice** (9d.) is to set forth some aspects of the Atonement as shadowed forth in the Old Testament. Attention is called to three figures, or types, in which the author believes such teaching is not generally perceived—namely, the Altar (Exodus xx. 24-26; xxiv. 1-12), the Bekah or Half-Shekel (Exodus xxx. 11-16; xxxviii. 25-28), and Drawing off the Shoe (Ruth iii. 12, 13; iv. 1-11). (*Thynne.*)

A deeply interesting little biography is **The Author of "The Peep of Day"**: Being the Life Story of Mrs. Mortimer. By her niece, Mrs. Meyer. (3s. 6d. *Religious Tract Society.*) Here we become acquainted with a singularly attractive personality, *née* Favell Lee Bevan, sister of Robert Cooper Lee Bevan. Her books for the young were characterized by a chaste simplicity, and were influential in a high degree in implanting good and holy thoughts in youthful minds. They have been translated into many languages, and their ministry will not soon be exhausted. Mrs. Meyer's pages embody the personal memoranda of the subject of the sketch, and these include several interesting letters from the pen of H. E. Manning, who at length became a Cardinal in the Church of Rome. Rev. F. B. Meyer writes a preface, in which he tersely says:—"The authoress had a genius for conveying the things of God to young and opening hearts, though in her case, as the pages of her biography prove, the genius consisted largely in her power of taking pains. It was through her conscientious earnestness in teaching the young children of the day and Sunday schools within her reach that she acquired the art of artlessness, the grace of unaffected simplicity." There is a beautiful photogravure portrait, and there are seven other highly-finished illustrations.

The latest issue of the very useful "Photo-miniature" series is TELEPHOTOGRAPHY. It describes a process of great practical importance, and is admirably illustrated (6d. *Dawbarn & Ward.*)

Mr. A. F. Woolley's chart, THE LIGHT OF THE WORLD, has been reproduced in lithography on a handy scale. It is published with a descriptive guide-book. (1. *Woolley, "Stone House," Whitstable, Kent.*)

Evangelistic.

Work Among "Theatricals."

THE life of a theatrical chorus-girl or dancer is, apart from the moral questions which have to be considered in viewing it, a career which affords, at any rate to very many in its humbler ranks, only a precarious existence at best. An engagement may last a few weeks and be followed by months of waiting. The work is itself monotonous and exhausting. Putting off the borrowed plumes of stage gorgeousness, the girl returns to her humble and oft-times solitary lodging, engrossed in the problem of making ends meet. The task of reaching such people with the Gospel is necessarily an arduous one, and Mr. William Forbes, who has devoted himself to it for so long, commands our respect and sympathy by the vigour with which he has pursued his mission.

Mr. Forbes is a native of Stirling. He came to London in 1861, and becoming spiritually impressed, about seven years later was converted, and at once commenced to take an active part in Christian work both in the metropolis and the provinces. Giving himself wholly to the work of an evangelist, in 1881 Mr. Forbes took a large stable and coach-house at Holloway, and commenced services therein. He

BUILT AN IRON CHAPEL

where the good work prospered, and was organized into a Gospel Mission. In Holloway Hall, in North London, and at many centres at home and in America, Mr. Forbes delivered his message with fruitful results. From the early days of the Blue Ribbon movement he had taken a firm stand for the principles of total abstinence, and consistently advocated them. For several years he conducted two daily prayer-meetings—one in the City and one in the West End.

In 1878 in the course of his labours Mr. Forbes' attention was directed to the spiritually neglected condition of the theatrical profession, and he proceeded to arrange meetings particularly for those employed during the pantomime season, and similar gatherings have been continued to the present time. Mr. Forbes' methods are many sided. He gathers the people to social meetings where, after tea, Gospel addresses are given, necessarily brief, as the hearers have to leave in good time in order to fulfil their engagements, but consistently wise and helpful. The evangelist derives encouragement from the fact that some of the women have abandoned the stage and become Christians. One who was a frequent attendant at some of the earlier meetings has been for some years preaching and singing the Gospel. Another case was that of a girl who went home and told her parents that she had found the Lord, and would go no more to the theatre. She was immediately turned out of doors, but work was found for her by Christian friends, and she remains a witness to the truth, preferring to gain a living as caretaker of some city offices to entering again the tinsel realm of the stage.

Mr. Forbes has also gained esteem and confidence of many by the timely help he has afforded them in times of peculiar distress. This ministry has not been confined to Great Britain. On one occasion a party of English girls had a trying experience in Paris. After rehearsing in a theatre for six weeks on half pay, the public performances commenced, but lasted only for a week, the theatre being suddenly closed, and the employés in question being stranded. Mr. Forbes, who was conducting meetings for the English theatrical girls in the city, was enabled to act as general helper and adviser, and in the end he succeeded in getting the entire party safely back to London.

Mr. Forbes has a somewhat heavy financial burden to bear, but he perseveres in his useful work, and is at present occupied with a series of gatherings in the interests of the young women employed at the large and fashionable theatres and other places of amusement of the West End of London. He will be pleased to welcome Christian people to any of these meetings. Application for tickets should be made to him at 71, Tollington Road, N.

Morecambe Bay.

Mr. Charles Cook at the beginning of the year conducted a united mission at Morecambe, which resulted in most of the churches receiving some thirty or forty into fellowship. He has, by request, just returned to preach in a number of the churches, strengthening the young converts, and preaching to the unsaved.

On the Sunday afternoons, immense audiences have gathered on the rocks by the sea, a large lorry serving as a platform. Mr. Cook chose for these seaside services apposite subjects, such as, "There go the ships!"

The lectures in the week evenings, "Men of Character," and "Epitaphs or Sermons in Stones," have been greatly appreciated, and largely attended.

Mr. Cook returns to Hyde Park for Sunday, July 21.

Tent Work.

"Half Way Through the Tent Season."

The Evangelization Society (21, Surrey Street, W.C.) can now report that their tents have accomplished about half their work for the present year. Over two thousand meetings have been taken by the evangelists since the missions began in May, and it may be of interest to our readers to know that these missions have extended from Ross-shire to Hampshire and from Cornwall to Norfolk. In many cases the tents have proved far too small for the crowds which have attended, especially on the Lord's Day. In *Wellingborough*, Northamptonshire, where a very good tent holding several hundreds was packed, the evangelist, Mr. Charles Noakes, was obliged to take the Corn Exchange for the Sunday evenings, and another evangelist was sent from London to help in the tent.

Similar testimony reaches from Mr. Shields' mission in *Great Harwood, Lancashire*, where a large schoolroom was requisitioned for the last Sunday's meeting, whilst in country districts in very many places two, three, and four hundred people have come together, many of them walking distances of five, six, or seven miles in order to be present. Surely these facts show the readiness with which a living Gospel is welcomed, and that where an evangelist is specially fitted by the Lord for the great and solemn work, he need have no fear of lacking

SATISFACTORY CONGREGATIONS.

From the neighbourhood of Liverpool we also have very cheering accounts from the new branch of the society there established. At *Seacombe* 1,000 people have attended Mr. Smart's meetings on Sunday evenings, whilst from *Ormskirk* and *Aintree*

MR. W. FORBES.

From Photograph by Parisian School of Photography, 131, Fleet St., E.C.

we have very encouraging reports of Mr. Trowell's work. The following letters of testimony will, perhaps, prove of more interest to our readers than any summary which could be given, however large and wide:—

Regarding Mr. Canning's mission of seven weeks in *Barrow-in-Furness*, a correspondent writes: "In presenting my statement of accounts, I would like to add a word of testimony to the work done here by Mr. Canning. For any trouble we have taken we have been repaid a hundredfold. It became apparent from the first that the mission would be a success; indeed, the first Sunday evening saw the tent full, and on the second Sunday many had to go away unable to find a seat, whilst others were standing. The week evening meetings were also well maintained throughout the mission. As to results, over ninety have told us that they have taken the decisive step; some, we believe, are very good as well as deeply interesting cases. The evangelist is the right man for work of this character. He has a very forcible way of presenting Gospel truth, with the result that the audience is sorry when the address is over. He does not give an 'entertaining' address, but brings *the truth* to bear on sin and its results, showing that there must be

'A JUDGMENT TO COME.'

He is specially useful in dealing with the church-going class of people, and pulls down every refuge in which they may have been hiding. Many have been brought to the Lord. Many individual letters have been received which space forbids our publishing.

From *Woodford* the Society has received the following:—"The mission of Mr. Goudie, just closed, will be long remembered. It has been the means of leading many to the Lord Jesus, and has been a blessing to some of the Lord's people who were apathetic and lukewarm. The Word has indeed been with power, and we have realized that what was done was not the work of man, but of the Holy Spirit, hence the quiet wondrous power of the meetings which, though free from excitement and external emotion, were none the less earnest, real and blessed. Many instances might be given of individuals who have made known to us the great and blessed work that has been done in heart and conscience. More than ever before we see that what is needed is not mere human eloquence or brilliant intellectual discourses, but the real, simple Gospel message preached in the power of the Holy Ghost. We have felt and seen the blessed reality of the apostle's words, 'Able to do exceeding abundantly above all that we ask or think.'"

London Tent Campaign.

The tent at *Tooting* was opened on Saturday by Messrs. R. S. Bradbrook and J. Gracie. They are looking forward to times of great blessing.

The *Brixton* campaign was closed on July 9 by a service conducted by Dr. John Robertson, of Glasgow, where many professed to find the Saviour. The month's mission was used of God to the blessing of many souls, and the local committee are anxious to follow up the work.

Mr. J. S. Harrison preached in the *Woolwich* tent on Sunday week, and Mr. C. Inglis has been continuing the meetings during the past week. The addresses were very searching in their character, and God's people were greatly cheered by the number of seekers dealt with during the after meetings. The Gospel solos, impressively given by Miss Inglis, were a blessing to many.

The tent at *Notting Hill* was opened on July 6 by Messrs. R. S. Bradbrook and J. Bennett Anderson. The Evangelists and local workers were encouraged by seeing some seekers pass into the inquiry room, and others confessing Christ among the congregation. The attendance on Sunday night was very good.

The Weaver Brothers commenced preaching and singing at *Walthamstow* tent on Sunday afternoon last, when they held a consecration meeting. At night a great crowd gathered, and the Word, both in song and speech, was in evident power. A ready response was given to Mr. Bewley Weaver's appeal for decision. Many rose to confess Christ, and when the inquiry room was opened, from

ALL OVER THE TENT

persons came for spiritual guidance. A remarkable feature was the large number of men who yielded. There was a quiet, inquiring spirit evident; although there were no signs of outward excitement, there were evidences of a deep convicting spirit.

Last week the Weaver Brothers were at *Forest Gate*. The meetings increased nightly in attendance and in spiritual power. On the Wednesday a young lady, who had found Christ at the Woolwich tent during the Weaver Brothers' meetings there, gave her testimony. It was most explicit. She said she had always been looking forward to going on the stage, but, she said, "This is the only 'stage' I shall ever stand on—to testify to Jesus." During the week many hearers sought the Lord. It was the most fruitful week since the opening of the Mission. Very good meetings were held last Lord's Day. Mr. J. S. Harrison spoke in the afternoon and evening, and seekers were dealt with in both inquiry rooms.

The second week of the month's campaign at *Canning Town* has concluded. The district is populated entirely by the working classes, chiefly dockers, gas-workers, and shipbuilders. The public-houses have very many devotees, while gambling and other forms of vice are greatly in evidence. As an instance of the condition of the neighbourhood, it is stated that in one of the leading thoroughfares, leading to the docks, there are no fewer than twenty-five public-houses. During the past week, Rev. John T. Vine has been preaching the Gospel to thousands of eager and attentive listeners, and large numbers each night have been seeking pardon for sin. On the occasion when Mrs. Gregory delivered an address to children, many of the elder ones came out as inquirers. Each evening Mr. Vine has delivered an impressive address, going straight to the hearts of his hearers. He is continuing at Canning Town for another week.

The Christian workers in connection with the tent at *Shepherd's Bush* have been encouraged and strengthened by what God has been doing in their midst during the past week, when Messrs. G. C. Tullar and I. H. Meredith, the American evangelists, held their first mission in London. On Lord's Day evening, July 7, the tent was crowded, and a large number stood around listening to the clear and plain proclamation of Gospel truth. Mr. Tullar spoke from the words, "In the ways of righteousness is life, and in the pathway thereof there is no death." The friends had been looking forward to a great ingathering of souls at this meeting, but the sinner seemed to be bound tightly to his sins, and only a few in that vast number appeared to yield to Christ. The workers were much encouraged, however, by a number testifying during the week that they had found Christ at the Sunday evening service. The congregations have been more than maintained, hundreds gathering night after night. On the Wednesday, one man stood up and said that he had been a most miserable backslider for many years, but on the Sunday evening he had returned to the fold. This case is typical of many of which news has been received. On Saturday evening an endeavour

was made by the energetic and loving band of workers to gather in the young men and women of the district, and a large number accepted the invitation, the congregation being equal to that on any evening during the week. The first half an hour was devoted to a bright song service, the large congregation joining most heartily in the singing. Mr. Tullar addressed the large and attentive company from the words "There is a way which seemeth right unto a man, but the end thereof are the ways of death." When the evangelists asked those who were seeking Christ to raise their hand, so that prayer might be made on their behalf, there were many responses, and a number rose and went into the inquiry room, where workers were busily engaged in pointing them to Christ. On Sunday,

REV. J. H. ELLIOTT, D.D.,

pastor of Dutch Reformed Church, New York City, commenced a week's mission. Long before the time for commencing in the evening the immense tent was crowded, and the first hour was spent in praise and prayer. As the service commenced large numbers still pressed into the tent. The majority were attendants at churches or chapels, while others seemed the most unlikely to be stirred. The powerful address was listened to with eager attention. Dr. Elliott put the way of salvation before his audience as earnestly as if it had been his only opportunity, and his message, based on John iii. 16, found its way into many hearts. Preacher and workers were encouraged, and gave thanks to God for the number who sought the Saviour.

Tents are now erected in the following districts: Tooting (Mitcham Road, near Broadway); Shepherd's Bush Green (close to Shepherd's Bush Hotel); Canning Town, Forty Acre Lane, Barking Road; Forest Gate and Upton Lane; Notting Hill (close to St. Helen's Gardens); Walthamstow (Hoe Street). Mr. GEORGE SOLTAU is conducting Bible studies this week in the Walthamstow tent, two minutes from Hoe Street Station, daily at 3 p.m.

Mr. Charrington's Work.

It is always difficult to sustain evangelistic work in halls during the very hot summer weather. The people will go into tents, but the difficulty in the congested state of this great metropolis is to secure sites whereon to erect them. For some seasons now Mr. Charrington has had a large tent erected in the main thoroughfare of the Mile End Road, which is sanctioned by the London County Council, and here services are held nightly from June to the end of September. Mr. E. P. TELFORD, who for over a quarter of a century has taken a month every year of special services, has just completed another very fruitful mission. While the week-night meetings in the tent were well attended, tho Sundays in the Great Hall were quite up to the average. Mr. Telford, from length of service, is very acceptable at the Great Assembly Hall. He is a most faithful exponent of the Truth, and both believers and the unsaved were recipients of blessing through the preaching of Jesus Christ and Him crucified. Mrs. Telford's sweet singing was missed during this visit, she having, for some time, been very unwell from over-strain of work. Mr. Telford left with the good wishes of all who love him for the Gospel's sake.

Mr. Collard at Thames Ditton.

Mr. W. COLLARD has concluded a mission at *Thames Ditton, Surrey*. The tent was well filled on Lord's day, July 8, and some who were impressed by the Gospel preaching were subsequently pointed to the Saviour. On the following evening some effort at opposition was made, about twenty rough men, the worse for drink, going from the public-houses to the tent. Mr. Collard spoke to them of his own experiences prior to conversion, and they bought copies of his "Life Story," and took them back to a public-house. On another evening about thirty of them attended, quite sober, and one of them, who was impressed, came back to the tent after leaving, and begged the evangelist to pray for him.

Evangelists' Engagements.

*** This column is intended for Missions of some days duration, not for engagements of a single day.

MRS. BAEYERTZ.—July 22, Brynn, near Wigan.
MR. BARTLEY ANGEL.—During July, Tent Mission, Guernsey.
MR. W. R. BRADLAUGH.—Aug. 4-18, Camberwell; 25, Winchester.
MR. WALTER BREALEY.—During July, Merrion Hall, Dublin.
Mr. J. BRUNTON, Jun.—July 21-August 2, Southsea.
MR. GEO. CLARKE.—Till July 23, Taunton.
MR. W. COLLARD.—Till July 22, Tent Mission, Long Ditton. —Mr. Collard is open to engagements after July 22. Address, 3, Trigon Mansions, Church Street, Clapham Road, S.W.
MR. W. D. DUNN.—From July 28 and during August, Aberdeen.
Mr. JOHN HAWKINS.—Till August 2, Doncaster.
MR. C. RUSSELL HURDITCH.—July 28, Winchester.
REV. J. JAMESON.—July 28, Penzance.
MR. F. SPENCER JOHNSON.—July 21, Sutton.
MR. NEWTON JONES.—July 20, 21, Finchingfield.
MR. W. R. LANE.—July 21, 28, Keswick.
MR. JOSIAH NIX.—July and August, Fraserburgh.
GIPSY SMITH.—Aug. 31-Sept. 9, Truro.
MR. RICHARD SPRAGG.—During July, Over Stowey, Bridgewater, with Gospel Tent.
MR. J. H. THOMPSON.—Till July 21, Prince's Street Mission Hall, Barry Dock.
MR. J. WEEDON.—Till end of August, Tent Missions, Evangelization Society

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

An anonymous contribution of £1,000 has been received at Messrs. Coutts' Bank for the credit of the Additional Curates' Society.

Visitors to Lynmouth and Lynton are enjoying this month the ministrations of Canon Atherton, of Exeter. His robust delivery (whether in prayer or sermon) stands in pleasant relief from the unnatural voice and manner of so many modern clerics, and his manly sensible sermons are warmly appreciated.

Bishop Perowne has decided to vacate the see of Worcester at Michaelmas, when he will remove from Hartlebury Castle to Henwick Grange, a place in the country, which he has arranged to rent. The see of Worcester is worth £5,000 a year, but the retiring Bishop will take a pension of over £1,600 a year for the remainder of his life. Bishop Perowne was promoted to Worcester in 1890 from the deanery of Peterborough.

Rev. S. A. Johnston has an admirable report to give of his first year's work as vicar of St. Andrew's, New Kent Road. The Sunday evening congregations continue to improve, but, with the poverty of the neighbourhood increasing, it is not surprising to learn that the Sunday morning congregations do not grow. Mr. Johnston established a Church Council, which has done much to help forward the whole work of the parish. The general organizations are in a healthy state, and the missionary contributions are considerable.

Rev. Herbert Knott, vicar of Totland Bay, Isle of Wight, writes to say that owing to the settlement of the two south transepts of the Parish Church, and the need of enlargement for the many summer visitors, they are advised by their architect that they had better pull down the transepts and build a side aisle. This means an expenditure of about £800, far more than they can hope to raise from the parishioners, though they are trying to do something towards it. Mr. Knott appeals for the prayerful interest of those wishing to see the work sustained on Evangelical lines.

An outdoor crusade against the drink is being waged at Sileby, near Leicester. Every night meetings are held at the church gates by the vicar, Rev. A. G. Townshend, who at last challenged the local brewer to meet him in the open air to discuss the question, "The drink; is it the friend or foe of the working classes?" The brewer did not appear; but the opposition grows more bitter every day. The vicar has been threatened that "it will be made so hot for him that he will be glad to leave the place." Despite the opposition, scores of pledges are being taken. Valuable help is being rendered by Mr. Ross, the Primitive Methodist minister, and Churchmen and Nonconformists are standing shoulder to shoulder.

Congregational.

Something like forty cases, many involving fresh aggressive work, came before the directors of the Colonial Missionary Society at their July meeting. It was resolved to take immediate steps to secure £1,000 income in addition to the sum raised last year. Among gifts received last week was the sum of £100 from the church at Edgbaston of which Rev. W. S. Houghton is minister.

The leave-taking services of Rev. Dr. Forsyth, at Emanuel Church, Cambridge, were attended by large congregations. Naturally there was a desire expressed on the part of many of Dr. Forsyth's church and congregation that there should be a presentation, but upon it coming to the knowledge of Dr. Forsyth he requested that it should not be, at the same time expressing his sense of their regard for him.

In the last of his lectures to artisans at Lyndhurst Road Church, Dr. Horton pointed out that with higher wages, greater comfort, and increased education, there has come a terrible increase in drinking, especially among women. We spend ten shillings a head more to-day on drink than in 1880; and the drink trade dominates the public life and the Parliament of the country to a disastrous extent. Then, the evil of gambling has grown enormously, even women and children being infected with it, while the old English observance of the Lord's Day is being given up by a large part of the nation; the pleasure-makers have got it for their own.

Calls (accepted).—Rev. J. T. Davies to Portland, Dorset; Mr. Bond Thomas, of New College, to Marlborough Church, London; Rev. David D. Joseph to Mill Street Church, Newport, Mon.; Rev. T. E. Evans to Casllwchwr, Glam.; Rev. Idwal Johnes to Knott Mill Hall, Manchester; Rev. F. J. Morrish to Charmouth; Rev. J. T. Cynon Davies to Malvern.

Baptist.

The second annual thankoffering of the church in Edith Road, Stratford New Town, realized £82. The work is making very encouraging progress, under the ministry of Rev. Hamilton Watts, B.A.

On Monday last, on his ninety-first birthday, Rev. John Spurgeon, father of Charles Haddon Spurgeon and Dr. J. A. Spurgeon, laid the foundation-stone of an extension of the South Norwood Church.

The mission started in January at Walton-on-Thames has been constituted into a church, with Rev. Francis W. Woods, of Leyton, as pastor. Services are being held in a room at No. 5, The Broadway, and are being well attended. Endeavours are being made to secure a site for a chapel.

Rev. E. B. and Mrs. Woods have been welcomed home, after their marriage, at Clarendon Hall Church, Leicester. During the pastor's absence a number of improvements have been made, including a new rostrum and some structural alterations, which add to the effectiveness of the building as a place of worship.

Pastor T. J. Hazzard has been succeeded at the Lighthouse Mission, Bow Common, by Pastor J. Menzies Love, late of Arthur Street Chapel, King's Cross. In the course of a farewell letter to friends and supporters, Mr. Hazzard writes: "Kindly accept the assurance of my heartfelt thanks for all your kind sympathy with me in a work which I trust may under God become a yet greater power for good in Bow Common."

About two years ago a cause was started in Addiscombe (near Croydon) by the present pastor (J. T. Cole) and his wife, and up to the present time they, with a few friends whom they gathered around them, have been working in a fast-growing neighbourhood of the working class. The room now occupied in Edward Road, Addiscombe, is far too small to accommodate those who attend the services and school. A plot of land has been secured in Morland Road, and plans have been accepted to erect an iron building seating 250 persons. The cost of land and building will be £1,000, and it is the earnest desire of the pastor and deacons that the church may be opened free of debt. Those who desire to assist may address Pastor Cole, 25, Stroud Road, Woodside, South Norwood.

Calls (accepted):—Rev. J. W. Rose to Park Church, Great Yarmouth; Rev. Evan Watkins to Soar Church, Henllys; Rev. William Morgan to Whitebrook and Llandogo, near Chepstow; Rev. J. R. Cooper to Castle Donington.

Methodist.

A mission hall and other buildings are to be built on the magnificent site of the old Eastbrook Chapel at Bradford, Yorks.

At the invitation of the Methodist churches of Australia, Rev. H. Price Hughes has promised to spend six months in an extended tour in the Australian colonies.

Rev. Mark Guy Pearse is giving up his regular ministry at St. James's Hall on Sunday mornings at the end of this month, but will still remain on the staff of the West London Mission.

The Manchester Primitive Methodist College has had to give up a larger number of students this year to meet the extraordinary demand for ministers in the Connexion, than in any previous year during its existence. Most of the students appointed to circuits will commence their ministry on or before July 21.

Primitive Methodists in East Hull have secured a site for a suite of buildings, including a church to seat 900, and schools for 1,000 scholars, with class-rooms and other accessories, at a total estimated cost of £12,000. Memorial-stones of the new schools have been laid, and £1,736 raised towards the estimated cost of £6,000.

A statement will be made at the opening of the pastoral session of the Wesleyan Conference by the missionary secretaries to the effect that immediately at the close of the present war Rev. Marshall Hartley will proceed on a prolonged official visit to South Africa with a view to the reorganization of the society's missions in the Transvaal, Swaziland, and Rhodesia. This will prevent his nomination this year as President of the Conference for 1902.

A promising feature of the Manchester Wesleyan Mission is the growing zeal and capacity of the members for Christian work. The voluntary workers now number over a thousand. Without these it would be impossible to carry on the Mission on so extensive a scale, but with such trained help it is possible to reach, not only the 14,000 that gather for the Sunday services, but great numbers during the week by various meetings in the open-air, lodging-houses, &c. The property of the Mission is now valued at £200,000. The total yearly cost of the work is about £10,000, of which the Mission itself raises £6,500.

Presbyterian.

Rev. Dr. Herridge, of Ottawa, is visiting this country, and will occupy the pulpit of Frognal Church on Sundays until July 28 inclusive.

The planting of a new cause at Keighley, Yorks, will be followed, it is hoped, by the founding of others in West Leeds and Huddersfield. According to Rev. J. J. Mackay, of Hull, at least twenty churches could be planted in Yorkshire if men and means were forthcoming.

Presbyterianism is making rapid strides at the east end of Newcastle. Following upon the successful church in Heaton Road, where Rev. Joseph Rorke is pastor, and the more recent church at Byker, which also has a numerous congregation, a mission church has been built in Welbeck Road, just within the city boundary. This new church was opened by Mrs. R. J. Gibson, and is an offshoot from Heaton Road.

Open-air meetings, held every Sunday evening after service outside Prospect Street Hall, are attracting large gatherings. A platform which holds a harmonium and player, as well as a speaker, is used. Large numbers of men who are non-church goers gather round, and from time to time some of them appear in church a Sunday or two afterwards, after listening in the open air.

The work of the Women's Settlement in East London is largely evangelistic. The aim is to begin at the heart of things and work outwards. Bible classes, mothers' meetings, short addresses on Sunday evenings at some of the "dosses" or lodging-houses in the district, are among the means employed. Once a week a mothers' meeting is held at Millwall. The mothers bring their babies, and one of the ladies in residence takes complete charge of those little people, so that their mothers may be left quite free to listen to the reading of Scripture and the short address.

Fallen Asleep.

Downs Baptist Church, Clapton, has suffered a great loss by the death, at the age of sixty-one, of Mr. JOSIAH BAINES, who conducted the large Bible class and acted as secretary of the Foreign Missionary Auxiliary.—Mr. WM. HOWLETT, superintendent of the Baptist Sunday school at Pentney, Norfolk.—Rev. R. W. GALLOP, who last year became rector of Charles Kingsley's parish of Eversley.—Aged seventy-two, WILLIAM LECKIE ROBINSON, one of the founders of the early morning schools at Cow Lane, Coventry.—Mrs. BURTON, wife of Rev. Dr. Henry Burton, of Blundellsands. Mrs. Burton, who was a daughter of the late Mark Guy Pearse, was born at Camborne, Corhwall, where she began her Christian service in a Sunday school.—At Belfast, Rev. JAMES EDWARDS, Methodist minister, aged sixty-five years.—At Skerries, co. Dublin, Mrs. WHITLEY, an earnest Sunday School teacher and Christian worker in the Methodist Church.—At Tunbridge Wells, aged eighty-one, Rev. JOHN OSWALD JACKSON, Congregationalist.

Notices.

APPLICANTS FOR TRACTS.—Mr. A. de Rose, 59, Jupps Road, Mile End, London, E.; Mr. T. B. Smith, 2, Manor Road, Brockley, S.E.; Mr. Andrew Arthur, care of Y.M.C.A., Aberdeen; Mr. J. Rennie, Colporteur, Hitchin, Herts.; Rev. A. Hay Owens, Cayman Brac, via Jamaica, West Indies; Rev. J. W. Atkinson, Claremont, Cawley Road, South Hackney, N.E.; Miss E. E Archer, Ivy Cottage, Cherry Street, Warwick; Mr. John Oliver, 17, Humber Street, Kirkdale, Liverpool; Miss Elkington, 47, St. John's Villas, Upper Holloway, London, N.; Private Leonard Hancock, 2917, D Company, Cameron Barracks, Inverness; Mr. G. Pargeter, 20, Garretts Street, Attelborough, Nuneaton; Miss A. Adams, 210, Glyn Road, Lower Clapton, N.E.

COMMUNICATIONS RECEIVED WITH THANKS.—W.C. K.H.P. A. de R. C.T.P. W.G.F. G.W. Miss LI. A.E.G. W.A.C. A.C.R. C.E.L. E.J.B. W.A.L. Canon D. C.M.W. W.M. A.M. W.R. W.B. A.A. J.G.G. J.McL. D.D.T. H.G. A.J.S. A.J. W.B. J.W. G.W. J.W. C.T. W.D.D. F.J.C. J.C. A.H.O. C.P.V. J.C.B. A.W.H. J.K. H.V. Miss S. M.McV. G.H.P. C.C. G. E.H.K. A.E.G. E.F. B.W. A.S.C. D.V. J.F.W. E.E.A. F.E.G. H.M. J.W. P.K.M. T.C.M. D.H. W.R. C.M.W. L.P. G.B. Miss C. F.L.P. J.W.B. E.V.K. G.R.W. F.L. N.H. L.S. F.C.P. G.P. S.L. A.A.H. W.J.W. D.V.O. E.H.T. A.L.F. J.W.W. F.W.G. F.M.C.W. A.G.T. W.H.G.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

Mr. Gurney's Articles. Many of our readers have expressed warm appreciation of the Studies in the Epistle of James, contributed to our columns during recent weeks by Rev. T. A. Gurney, of Swanage. Owing to excessive pressure on our space, arising from the Keswick and Student Conventions, we are compelled to suspend the series for a week or two. At an early date we hope to give some more papers from Mr. Gurney's pen.

Mildmay Conference, 1902. Owing to the ceremonies in connection with the coronation of King Edward VII., the Mildmay Conference will be held next year on May 27, 28, and 29, instead of the last week in June. Many friends will doubtless be glad to have this early intimation.

The Power of the Penny. It has been suggested that an effort should be made to collect a million shillings this year in the diocese of York for religious purposes. The Archdeacon, however, prefers the penny, and has asserted that it would be more to the advantage of the diocese in every way if each family of church-people within it would continuously contribute that coin weekly, as the "church pennies" would amount to £23,000 per annum. Many of our excellent religious and philanthropic societies might benefit largely if even such a limited self-denial became at all general; and yet how easily the trifling sacrifice might be made, if only the power of the penny in charitable work were recognised.

Preaching Without Words. We are apt to pray for the development of the spiritual life of our nation, and for the spreading of Christ's kingdom; and to forget, what the Bishop of London has recently urged, that we cannot have any part in the deepening of that spiritual life unless we ourselves are drawing day by day nearer to God. If we are doing that, and our hidden power is coming from the centre to the circumference, men and women who would turn away from the spoken word will even unconsciously be affected and influenced in the presence of the peace which should control the life of every one who has indeed been with Jesus. There should be restfulness and calm about us as near the still waters. That silence will often be more eloquent than words to those who are weary.

Welsh Baptists and the Free Church Federation. The Welsh Baptist Union has unanimously resolved to decline joining the Free Church Federation, "so long as the Central Council, as such, makes arrangements for united communion gatherings." The English Union has left this stage in the evolution of inter-denominational brotherhood behind it. The Lord's Table is naturally the place and occasion where the unity of the Federation expresses itself most thoroughly, and in the most spiritual mood. It is clear, however, that the Welsh Baptist Churches, so long as they decline to meet their Free Church brethren on terms of spiritual equality, are right in keeping aloof from this movement towards reunion. We trust, however, that ere long they will come to the adoption of Open Communion as their English brethren have done, and so be able to join in full fellowship with their fellow-Christians in other Churches.

The Terms of Communion. There is a growing conviction that to make Baptism a term of Communion is to go beyond Scripture, if not, indeed, to go contrary to its teaching. The time has come to distinguish between that which is essentially Christian and that which is merely denominational; and, assuredly, Communion is an ordinance that should combine rather than divide. As an act of personal testimony, Baptism may be a means of grace; as an ecclesiastical institution, it has all along been largely associated with error and mischief. It is eighty-five years since the celebrated Robert Hall wrote his treatise on "The Terms of Communion, with a Particular View to the Case of the Baptists and Pædobaptists." In our judgment, party convictions cannot be the conditions of salvation, and therefore they should not be made the terms of Communion. The Christian platform should bear the inscription, "All one in Christ Jesus."

Bringing up the Reserves. Most great reforms are preceded by a period of discontent, and we may therefore find ground for congratulation that we have reached the stage at which there is a growing dissatisfaction with the divisions which are so evidently weakening Christian effort in many of our smaller towns and villages. The desire for union is undoubtedly deepening, and a wish to strengthen the forces against evil. Frequently a great economy is nothing more or less than a stoppage of waste. If one place in which several bodies of Christians are each but weakly represented were to set the example of combining the scattered bands, others would follow. Let the motto be that of Milton:—"In essentials unity, in non-essentials liberty, in all things charity," and the basis the prayer of the Lord Jesus Himself—"that they may be one, even as we are One" (John xvii. 22).

Early Closing Commission. The report of the House of Lords Commission on the Early Closing movement in shops ought to remove once for all certain fallacies which have hitherto hindered reform. In the first place, the poorer classes who, according to Lord Salisbury, would find early closing a hardship, show that this would not be so, by the simple fact that all those co-operative stores which cater for the poor have already adopted early closing. Even such workers as waiters, cabmen, carmen, &c., have given strong evidence in favour of it. Further, small tradesmen have shown themselves even more anxious for early closing than their richer brethren (partly, no doubt, because the present system entails personal labour during long hours). Over 290 tradesmen's associations expressed themselves to the Commission as favouring the general provisions of the Early Closing Bill, while the presidents of the College of Physicians and of the College of Surgeons emphasised before the Committee the physical evils of long hours, especially in the case of women. In fine, all the stock arguments against the movement have been finally demolished. All that remains is to overcome the opposition of the leading members of the Government.

Our Child Toilers. Since the day when George Cruikshank graphically depicted the terrible condition of the children employed in the mines and factories, there has undoubtedly been much effective remedial legislation. Quite recently the limit of age of the little "half-timer" was raised from eleven to twelve years. Much, however, remains to be done, for England still compares very unfavourably with several Continental countries as regards the protection of children. It is not difficult to perceive why Germany and America are outstripping us, the limit of compulsory school attendance in those countries being in many cases sixteen or seventeen years. The moral atmosphere of the factory is often not a healthy one for children of twelve, and it is to be regretted, for the sake of their future manhood and womanhood, that they cannot be saved from it still longer.

The Sleeping Partner. Numbers of people who would be horrified to see their names over public-house doors have nevertheless accepted the dread responsibility which attaches to the evils flowing from the trade in drink. The shareholders' lists of the great brewing and distilling companies are crowded with the names of such—including even clergymen, ministers, and lay Christians, who appear to keep their eyes closed to their complicity in the publican's business. How great this responsibility it is difficult to estimate. A contemporary, in drawing attention to the growing development of the drink traffic, states that between the years 1896 and 1900, the company known as "Allsopps, Limited," increased its hold upon tied public-houses from the value of £270,000 to £3,500,000. The publicans and gin-shop keepers who, under this objectionable arrangement, hand out the drink to the debased and degraded beings at their bars, are simply acting as the agents of the brewery and distillery shareholder who finds it convenient to remain out of sight.

Drink in Germany. An article in the *Kreuz Zeitung* does away with the prevalent notion that drunkenness is a negligible quantity in Germany, as is sometimes asserted. It is often affirmed that the "lager" beer imbibed in such large quantities in that country is harmless in its effects. The writer of this article, which is aimed at advocating the disuse of intoxicants in army and navy, completely dispels this fallacy. In 120 German army prisons 46 per cent. of all the murderers committed their crime while under the influence of drink, while 63 per cent. cases of manslaughter, 74 per cent. of serious assault, and 77 per cent. of criminal immorality come under the same head. In the navy, of 1,671 cases

of punishable offences during the last six years, three-fourths of the serious cases are due to drunkenness. There is no land or people where intoxicants are freely used, where sin, crime, suffering, and death are not traceable to them.

Youth and Alcoholism. Our neighbours across the Channel have had the felicity of being early in the field in the serious work of training youths of both sexes in the science of eating and drinking. It was only in November last that the Minister of Education issued his famous letter imposing upon masters and mistresses in the schools the work of teaching children the real value or otherwise of popular drinks. This letter has now been followed by a most instructive little volume for use in schools, in which all the commonly-consumed drinks are analysed, and their unfitness as foods demonstrated. The charm of the volume is its directness and simplicity, the profoundest science being so popularized as to become a positive recreation to young people. This is just what we need in England. Even earnest appeals to young people to avoid drink are not nearly so impressive as scientific demonstrations. If to these we add the moral and religious duty, the argument for all young people becomes perfect. It is to this work of *prevention* that all serious workers feel they must chiefly address themselves. It is much easier to guard a healthy appetite from becoming depraved than it is to cure a depraved one.

Death of Mrs. Kruger. In the annals of the South African war there will be recorded no more pathetic and touching incident than the death of Mrs. Kruger during the prolonged absence of her husband. The event cannot fail to awaken in every humane heart deep feelings of pity and regret. In her earlier days she fulfilled the humble duties of the household with such zeal and fidelity that when raised to a higher position she found it difficult to abandon her former habits. Her devotion to her husband, and to the cause which he espoused, was not exceeded by those of wider knowledge or of noble birth. The sad feelings of this aged, lonely woman, forsaken during the last twelve months of her life, left to the consideration of "the foe," with the hope deferred, that her husband would return—a hope never realized—can better be imagined than described. Those who were in Pretoria say that her labours on behalf of the needy women and children of the fighting burghers were endless. According to her lights she was a brave and noble woman, and had she moved in a less circumscribed sphere might have won a place among the world's great ones.

The Cost of Armed Peace. It would appear that what has been termed "the reckless pursuit of imperial aggrandisement," is likely to put it out of our power for many years to come to carry out those pressing reforms at home which are so necessary to the well-being of the people and the true prosperity of the nation. Sir Robert Giffen, one of the ablest of living economists, has asserted that "we must keep in South Africa a permanent garrison of 50,000, that an additional 15,000 are necessary in Egypt, that our peace establishment must not be less than 360,000 men, with a total armed force of 780,000." The army estimates will, therefore reach about £40,000,000 annually, and those for the navy an equal or a larger amount. If this is to be the expenditure in times of peace, where is the money to come from for the war against poverty and sorrow, for the old age pensions, the better housing of the poor, the redemption of the slum child, and the pauper orphan?

The Native Races Question. We have often called attention to the grave importance of the "native population question" in South Africa, which looms up behind that of the war. It is growing clear that the moral sentiment of this country on the question is very different from that of South Africans generally. A reviewer of Mr. E. T. Cook's able book on "The Rights and Wrongs of the Transvaal War" in the *Athenæum* puts the whole case into the following sentence:—

> The fact is, that there is one subject upon which almost all whites in South Africa agree, and that is, the treatment of the natives; and the one point on which the Boers are popular with the majority of British South Africans is that they *are said to understand how to treat the natives better than the Mother Country does.*

When we realize that the Boer method has always been to treat the native races like slaves under the arbitrary power of their master, it is clear that a very grave outlook is before us. This country has not made the vast sacrifices entailed by this war to perpetuate a more or less recognised system of slavery in South Africa.

The "Actors' Church Union." Efforts have been made for many years to reach the *employés* in our theatres religiously, and some good has been done. Whatever may be our opinion of the dramatic art, the salvation of actors is an end worthy of all endeavour. The latest organization to this end is a movement among actors themselves, which has met for its first annual gathering at the house of the Bishop of Rochester. Its companion society, "The Actors' Church Alliance" in America, has done something in bringing ministers of all denominations into touch with the "profession," and in other ways. But the church, not the stage, must be the predominating influence if any good is to be accomplished. This is where, hitherto, such "unions" have failed. One of the great spiritual hindrances of theatrical life is Sunday travelling, which is compulsory at present on all provincial travelling companies. This difficulty is just such a one as can only be successfully attacked from within, and if the sufferers can combine to change this tyrannous and demoralizing custom, the "Actors' Church Union" will have done an important work.

Suicide and the Stage. What may be termed "tragedies of disappointment" are common, unhappily, to all walks of life, since no profession or position affords immunity from failure, particularly in these days of eager and strenuous competition. At the same time it may reasonably be held that the fantasy and unreality of a stage life tends peculiarly to foster a condition of unhealthy excitement, the outcome of which is mental strain and nervous misery—"when the heart is sick, and all the wheels of Being slow." It does not appear that the two young actresses who recently destroyed themselves, under such pathetic circumstances, were in financial need, while it is quite clear that their moral character was spotless, but the exactions of an unnatural life afford but an ill preparation for days of disenchantment. "We thought we were better out of it, as we had so many disappointments." Commenting upon the tragic event, the *Daily Telegraph* says:—

> Each of these young women had made a fair and square attempt to earn a living by hard work. Their good name and fame were beyond reproach, and their bold spirit of independence tided them over many a difficulty. It is infinitely pathetic to think that their hard struggle is typical of that endured by many other honest women in the desire to obtain occupation on the boards of a theatre, and it casts a pathetic light upon the overcrowded condition of the ranks of those who seek for fame before the footlights.

What an illustration this affords of the reiterated claim that the theatrical profession is an important factor in our social morality! There are well-known men and women occupying high positions on the stage to-day whose lives are discreditable to themselves and to the public which patronizes them, while "honest" women are pushed out into poverty. Such melancholy incidents should supply food for solemn reflection to those who follow the profession of stage player, especially to any who yearn for the consolations of "that secret place, where tumult enters not."

A Daily Peril. In a striking paper in a leading monthly review, Mr. Weiss does very good service in calling attention to the need of strict care on the part of parents and others in regard to the reading of young people. Only too much of the current periodical literature of the day is permeated with a spirit of intense worldliness, and a negation of religion, while the shelves of the circulating libraries are crowded with works of fiction as unhealthy as they are silly. In many cases, too, the worst examples of the impure productions of the French press are to be found there, and, as they are handed out indiscriminately, it behoves parents to see that in giving to the members of their families the assumed advantage of "the run of a library," they have not put within their reach sources which may stain the young imagination and poison the life.

Labour and Result. It is a great misfortune for any servant of God to labour on year after year without seeing definite results of his ministry. If we are truly workers together with God we have a right to expect blessing as the result of our labour; such blessing as shall abundantly demonstrate to men that we are undoubtedly the servants of the Most High. A man whose ministry produces no definite result in the sanctification of the lives committed to his charge has good reason to ask himself whether he is really in his right place. Let every earnest worker seek to be continually filled with the Holy Spirit, and continually led of the same Spirit; then, whatever is done must succeed, *according to the Divine estimate of success*, whether it be with or without demonstration to our eyes.

A Remedy for Insomnia. Many recipes of a more or less complicated and impossible kind have been given with a view of inducing sleep among those who are liable to *insomnia*. Most of them fail to recognise the root of the trouble, which is the tendency of the mind to brood over the irritations and annoyances of the day, which tend to grow into gigantic proportions when reviewed in the loneliness and darkness of the night. This being so, is it not clear that the true remedy, in many case, is to form the religious habit of resolutely "counting one's blessings" in going to sleep? A good man recently advised another to try the effect of quietly repeating, when he feared a bad night, the first few verses of Psalm ciii. over and over again, or that golden utterance of Isaiah, "Thou wilt keep him in perfect peace whose mind is stayed upon Thee, because he trusteth in Thee." The effect was immediate. Here is a suggestion that is worthy of the devout attention of many an over-strained and anxious believer.

"Boldness to Enter."

By Rev. JAMES MURSELL, Clapton.

HAVE you got this? You reply, It all depends upon the place to be entered. I enter my own home boldly enough; loved faces smile from the window as I open the gate and mount the steps; I have boldness to enter the familiar door of my home. But "boldness to enter *the holy place*"—have you got that?

From the far-off past a voice rings out, "Who shall ascend into the mount of the Lord, and who shall stand in his holy hill?" Another voice replies, "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." I find no encouragement in that answer. If this is the only man who may have boldness to enter the holy place, I must stay outside in the cold with my fears and my sins. I only know One who answers to that description. He may knock boldly at the beautiful gate of the holy place, and when the watchman looks over the wall he breaks into a cry, "Lift up your heads, ye gates, and be ye lifted up, ye everlasting doors." The King's Son, who is Himself a King, may well have boldness to enter the holy place. It is his home; but I am a sinner full of guilt and fears. All I can say is, "Depart from from me, for I am a sinful man, O Lord!" All I can do is to beat upon my breast and cry, "God be merciful to me, a sinner."

But it is to those who feel how sinful they are, and who yet cannot keep away from the door of God, the writer of the Epistle to the Hebrews, by the inspiration of the Holy Spirit, speaks of "boldness to enter the holy place."

What is the secret of this blessed fearlessness? It is, to begin with, having your heart sprinkled from an evil conscience. The word "conscience" is a great word with the writer of this Epistle to the Hebrews, which is not to be wondered at, since he deals largely with the great subject of the soul's approach to God; and the instant we draw near to God, or think of doing so, conscience comes into action. Now the first action of an awakened conscience is to make a man aware of his sin. It speaks to us of that which separates the soul from God. Many a man is afraid of coming to God at all, not to speak of coming boldly, because

HIS CONSCIENCE TROUBLES HIM.

It reminds him, alas, of what God and he alone know; it brings up before his inner eye the secret sin of which everyone else is ignorant, but which God has set in the light of his countenance. Hence he has no confidence before Him; he feels no right of access to the holy place. But God has gloriously met such need, "for if the blood of bulls and of goats sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purify your conscience to serve the living God?"

Here, then, the most fearful and most conscience-stricken sinner may take courage. Conscience may be cleansed; the bitter sense of sin may be transformed into the glad assurance of pardon and acceptance before God. Acknowledge with true heart the failure of your best, as well as the scandal of your worst; then pray that in his mercy God will sprinkle your evil conscience with the blood that speaketh better things than that of Abel, and it will be according to your faith.

But this is only half the secret of this glad courage. The other half is found in the sprinkled blood of Christ. The conscience of the man who knocks at the door of God's holy place must be sprinkled with the blood of the Saviour, whose pierced hand opens wide the door and draws him in. The sublime phrase, "the blood of Jesus," is too profound, too lofty, too divine for anything but reverent use; yet no other phrase of equal length tells us so much, both of the bigness of God's heart and of the blackness of man's sin as this—"The blood of Jesus Christ, God's Son." That phrase tells us of a sacrifice for sin made once and for all, and of a love for the sinner which is the same yesterday, and to-day, and for ever. Dying love and deathless love are both made ours upon the cross of Christ.

The blood of sprinkling gives us boldness to enter the holy place because it meets us with the assurance that Christ has made a sacrifice for sin which covers ours, so that they are brought no more against us. Hebrews ix. and x.,

REV. JAMES MURSELL.
From Photograph by Messrs. Russell & Sons, 18, High Street, Windsor.

are crowded with contrasts between the old dispensation, with its temporary sacrifices, and the new, in which the Son of God made atonement for the sins of the whole world. Here are a few:—"The same sacrifices which they offer year by year;" "The offering of the body of Jesus Christ once for all." Again, "Every high priest standeth day by day ministering and offering oftentimes the same sacrifice;" "By one offering He hath perfected for ever them that are being sanctified." Again, "In these sacrifices there is a remembrance made of sins year after year;" "Their sins and their iniquities will I remember no more." Now, what do these things mean? They mean that the sacrifice of Christ completed for ever and for all the work by which the most sinful of men

MAY BE JUST WITH GOD.

The righteousness of God is satisfied by the willing offering of his Son upon the cross. That is the eternal and the universal significance of the death of Christ. Its personal significance for us is that, though we may remember our sins with bitter shame, God, for Christ's sake, has utterly forgotten them. Surely, then, we may do the same, or remember them only as sins forgiven. The blood of Christ reminds us that the Son of God has freely suffered for our sins, and borne our guilt and penalty; so that we have boldness to enter into the holy place, gladly and gratefully conscious that, in forgiving us our sins, He has forgotten them for ever.

Then, too, the blood of Jesus shed upon the cross for sinful men reveals the heart of God. Do you want to know what is the feeling in the heart of God towards you? Have you ever wondered what God feels as He watches your life from day to day? At the cross we see not only the offering made for sin, but the love which God feels for the sinner. That is how He loves us, and loves us not at our best but at our worst. Like the Psalmist, we may feel ourselves brutes before Him, and not men, yet in high Heaven the Holy God has in his heart for us a love as mighty and as sacrificial as the cross displays. Surely we may have boldness to enter the holy place of a God who loves us with such everlasting love. Surely to know this should

TAKE AWAY THE SHRINKING

from our hearts as we draw near to Him. Through Christ we come not to a God whom we must persuade with tears and arguments, but to a God whose grief is that we will not come to Him that we may have life, and whose loving face, when we draw near, lights up with welcome and with joy.

So the sprinkled blood of God's dear Son, falling upon the guilty conscience, cleanses it from its pollution and takes its fears away. We are meant to be glad as children, not timid as beaten slaves, in the presence of God. The man who sees and feels the holiness of God so as also to feel and see the vileness of his sin; who sees, too, the sacrifice of Christ for him and the great love that blazes at its heart, will be bold—yet not over-bold—as he enters with thanksgiving the courts from which he shrank with fear before. His, the boldness of the man who sits down in the secret place of the Most High, and finds in sitting there life's highest good and fullest bliss. His, the blessed assurance of one who has found cleansing from a polluted conscience and confidence from a condemning heart in the shadow of the cross. His,

THE LIVING PEACE OF FAITH,

that has given its fears to the stormy winds at the voice of Him who says to troubled consciences, as He did to raging waves, "Peace, be still."

The Gospel which invites us to such boldness is the truth of God. Too many of us stop with the truth about ourselves, and never venture as far as the truth as found in Jesus. We cry, "Iniquities prevail against me," and suppose, as has been beautifully said, that there is a full stop there; there is only a comma; the words go on—"but as for my transgressions Thou shalt purge them away." Do not stop at the "me," get on to the "Thou." Do not stay with yourself; hasten to God. Do not gaze at your iniquities; turn to the mercy that purges them away. If I linger over myself and my sins and my falls, I am afraid, I sink in deep waters; but when I turn to God and fall on his kind arms and his forgiving love, then I grow bold. His gentleness makes me great. The Blood of Jesus Christ his Son cleanses me from all sin. I have boldness to enter the holy place by a new and living way which He has consecrated.

Other Lands.

A Missionary Re-Union.

A WEEK of deeply spiritual refreshing was experienced by the missionaries and friends who attended the eighteenth annual meetings of the International Missionary Union at Clifton Springs, New York. While most of our membership is drawn from the various missionary societies of the United States and Canada, we were happy in having with us representatives from Germany, Scotland, and England. Among the latter were Dr. and Mrs. J. Howard Taylor, who added much to the interest of our meeting.

Certain features have become a permanent part of our annual meeting, and draw large crowds from outside the membership. These are—the Recognition Meeting, held the first evening (Wednesday), when missionaries, grouped on the platform according to their countries, introduce themselves to the congregation; the Women's Meeting of Friday afternoon, when we get a panoramic view of woman's work, in five or ten minute speeches from women of all boards and all fields; the Children's Meeting of Saturday afternoon, when the best seats are reserved for children. On the platform are curios from mission lands; there is singing in various languages, and addresses to the children. This is followed by the President's reception, giving an hour of social intercourse—on the lawn if the weather is fine, otherwise in the gymnasium. On Saturday evening is the composite stereopticon lecture, when three or four or more

MISSIONARIES EXPLAIN THE PICTURES

which illustrate their work. There is the Sabbath morning sermon and the Sabbath afternoon meeting, where the Student Volunteer Movement, the Y.M.C.A., the Y.W.C.A., and other organizations of young people are heard from. On Tuesday afternoon there is the home session, when practical methods of awakening interest in the home churches are discussed.

To many people the most interesting of all sessions is the farewell to outgoing missionaries on the last evening of the week. This year there were fifty-nine on the platform, who expect to return to their work before another meeting. These in turn each spoke a few words, or one missionary spoke for a little group of his fellows, and then all were commended to God in prayer. The farewell address to the outgoing missionaries has often been given by their beloved friend, Dr. Henry Foster, the founder of the Sanitarium, by whose hospitality the International Missionary Union found a permanent home in Clifton Springs. We miss his genial welcome, and the wonderful combination of commonsense and spirituality which was one of his charms, for last winter God took him to a higher service. As one who knew him well said of him: "He always walked with God, and one morning he walked away with Him."

There are always meetings where people can hear those fresh from the field give the latest news from almost every part of China, India, Africa, Japan, Roman Catholic countries, the islands of the sea, and other remote portions of the earth. The veterans are here, too, to tell us of the early struggles in the beginnings of work. One of our officers, whose strong personality is greatly missed, has gone home this year, with his mind still vigorous at the age of ninety—Dr. Cyrus Hamlin, the founder of Robert College in Constantinople.

In addition to the popular meetings, the morning hour, from nine to ten, is given to prayer, and is to the missionaries the most precious hour of each day. "*My* Gospel"—the personal element in our religion—was

A FRUITFUL THEME.

Many testified to certain Scripture passages which in great emergencies had come to them to comfort, to cheer, to instruct, or to reprove, and had ever after been a part of "My Gospel."

Particularly striking was the testimony of missionaries from China as to the power of the Word of God during the terrible scenes through which they had passed, and the comfort it gave to the martyrs.

One of the pleasant features of the I.M.U. is its informal character. It has been called a "missionaries' club," and the free interchange of thought on mission problems, with the broad view one gets of other denominations than his own, is most helpful and suggestive. An interesting discussion was held on "The Strategic Points of Missions." Dr. Whiting, of Peking, also emphasized the idea that the strategic point is one of time rather than of place, and that the point of time in each land is *now*.

We had with us from China those who had been in the siege of Peking, or had marvellously escaped from the interior of China; some who had fled across the desert of Gobi 1,200 miles to Siberia; and others whose dearest ones had suffered martyrdom. All alike testified to the wonderful grace of God in these trials which enabled them to rejoice in the midst of every experience. All look forward alike with confident hope to the evangelization of China. God's providences in missions was the thought most prominent throughout the week, not from China's missionaries only, but from every other field.

Mrs. Wm. H. Belden.

The Indian Famine.

THE outlook in India is becoming particularly grave with regard to Gujarat. Lord Curzon, in a recent official telegram said: "Monsoon is irregular and weak. Rainfalls much below average everywhere, except West Coast Districts and in part of Deccan, Burma, and Eastern Bengal, but it is sufficient for sowings generally, except in case of Punjab and part Gujarat. Crops are withering in parts of Central Provinces and Bombay, and heavy rain is urgently needed for rice crops. Gujarat, in parts, has received very little rain, and the usual sowings are greatly retarded.

Rev. Dennis Osborne, writing from Poona on June 26, points out that "the number of persons on Government relief is rapidly going up. The official reports told of an increase, in but a few days, of nearly 10,000 persons. The rains, which began promisingly in certain parts (though by no means generally), have become uncertain, and in some places have stopped. I am in receipt of urgent applications for help. For example, Rev. W. Kiefel, Gossners Mission, Govindpur, Chota Nagpur, writes:—'The distress has three centres, with three groups of villages. In one of these groups it is specially bad, and only on account of my relief work acute famine has not broken out. Up to this (June 7) I had money for relief works up to 800 persons, whom I have employed, but my funds are exhausted. Can I

SEND PEOPLE AWAY TO STARVATION?'"

Mrs. H. Tytler writes from Simla:—"Many thanks for the help sent for 'Our Saviour's Orphan Home.' I have fourteen of the children with me here, and they are getting on extremely well, I am thankful to say, especially the girls." Mrs. Tytler hopes that ladies at home will come forward to help in the work of educating and training the famine orphans.

The problem of providing for famine orphans continues to demand much attention from the missionaries who have them in charge. Rev. G. W. Park, of Nadiad, writes concerning the large orphanage and industrial school in that town:—

"We had to exercise the greatest care in feeding the children. They came to us in baskets, too weak to walk, and anything like enough food to satisfy their hunger was as fatal as a dose of poison. Literal 'bags of bones' were brought to us, boys of ten years of age whose waist could be spanned by my hands. I want to thank the London Christian and the other kind friends in England and America for their gifts of food, such as milk and biscuits. Without this, many now happy, strong boys and girls would have died. Getting the children was easy. What to do with them after they were obtained was a very much more difficult matter. While the majority of the people in this part of India are agriculturists, yet they live in great part a hand-to-mouth existence, and this, coupled with the fact that land here is worth some £50 per acre, made it out of the question to put our boys on the land. To give them simply an education meant that they, when grown up, would be loafers. To put them in shops to learn a trade as we could do at home was impossible, for the reason that, with the exception of the big cities, India has few shops. The only thing to be done was for the Mission to start shops of its own in which the boys could be taught. Suitable buildings have been erected, and tools purchased. In two or three months I hope to have wood-working, tin-smithing, blacksmithing, and one or two other trades in full swing. The boys are eager to learn. Many come from castes heretofore hardly touched by Christianity."

Dire scarcity has for some time prevailed in the Sylhet district. "A Brahmo," writing to the *Bombay Guardian*, says:—

"People are selling everything they have for a nominal price. I exhort the workers of Christ to advance to the scene of misery and do what they can to save their poor brethren. . . . I can testify that Christian missionaries are the greatest benefactors of the miserably clad, ill-fed, so-called lower-caste people. I have no objection to their proselytizing. All other religions have failed to save the lower strata of the Hindu society from social thraldom, and personally I look to Christian faith as the panacea which alone can work miracles among these down-trodden people, long accustomed to look upon their present condition as the dispensation of God."

Sunday Reform in France.

THE printed report of the ninth International Sunday Rest Congress, held in Paris last October, having just been issued, attention may be drawn to some of the reforms which have taken place in France itself. Formerly all subordinate railway servants worked seven days in the week, Sundays and week days alike. Since the first Paris Congress they have been permitted one rest day per month, or twelve in the year, an earnest, let us hope, of more to follow. Prior to 1889 all the French post offices were open all day on Sunday throughout the whole year. After the Congress of that year, leave having been granted for half a day's rest to such post offices as could secure the permission of their respective Municipal Councils, eighty towns closed their post offices on Sundays from noon. Little by little the movement gained impetus, till the Congress of 1900 was officially informed that 454 post offices remained shut on Sunday afternoons. Last November the Post Office authorities at Paris honoured themselves by ordering every post office in the French Republic to close at noon on Sunday. When the question of Sunday trading came up for discussion at the Congress, M. Honoré, director of the large warehouses at the Louvre, announced that for some years he had been able to liberate from Sunday work about 3,000 of his employés without any detriment to the business, the extra receipts on Saturdays and Mondays compensating for the loss of the Sunday trade.

It is not a little remarkable that while our neighbours across the sea are seeing the wisdom of securing, wherever they can, their Sunday rest, so many foolish Englishmen should be willing to sacrifice it. It is also to be noted, that when in 1889 the French authorities were asked to permit in the Exhibition buildings the holding of a Congress for promoting "*Sunday* rest," the Government refused to allow it unless the official title should be altered to "*weekly* rest." Haunted by the dread nightmare of clericalism, they feared the word Sunday. But in 1900, persuaded of the beneficence of the promoters, they authorized the use of the official title, "Congrès du Repos du *Dimanche*," and none other.

James Fox Wilson, Secretary, Shareholders Union for the Defence of the Sabbath.
7, King's Road, St. Leonards.

Open-Air Work in Belgium.

"WILL you come and help us at our open-air meeting?" said M. le Pasteur Yung.* "My assistant, M. Fritz, will be there, and I expect a good attendance." I at once said, "Willingly"; but as we were making our way to the place I was wondering if Charleroi would resemble many a hard day at Galway, Sligo, Cork, or Athlone. On rounding the corner, however, we came upon a fine congregation of people waiting for us, and we had a delightful time! I never thought to witness such a scene in Roman Catholic Belgium! How the crowd did listen! I could have spoken for hours, and felt I could gladly spend years among such lovable people.

Equally interesting was the service in the church on Sunday morning. I counted about 100 men and 150 women. This was a fair proportion of the 1,000 Protestants who live in the town and district, when, after deducting the aged, the sick, and infants, it is borne in mind that business goes on upon the Lord's Day as on week-days, and that, therefore, young people cannot attend religious meetings. This is one of the many difficulties in Belgium. Business hours in shops are, with exceptions, from 7 a.m. to 9 and 10 p.m. One young girl in a fishing-tackle shop at Liège told me her hours were from 5 a.m. to midnight, Sundays included. She got no salary.

The same day I had a children's service in the church. The boys were nearly as numerous as the girls. Nothing could be better than the attention and intelligence of all the children, and their hearty singing was most enjoyable.

On leaving the church, I was in time to help Commissioner Booth-Clibborn in his recent spiritual campaign at Charleroi and the neighbourhood. Assisted by an efficient corps of Belgian S.A. soldiers, we had about ten street meetings, and five or six indoor services in the two days. The Holy Spirit of God assuredly breathed upon the preaching. All the meetings were good, and men and women professed conversion. But the street gatherings attracted me most; the magnitude of the crowds, the

EAGERNESS OF THE PEOPLE TO HEAR,

their politeness, the complete absence of hostility, and the admirable preaching—all filled my heart with praise and singing. Part of the time our pulpit was the wagonette of a former Roman Catholic, who is now a bold street preacher. The conversion of this gentleman and his entire family and household through the Salvation Army four years ago is a very interesting story.

Two similarly happy days were next spent among the coal miners and factory workers of Quarignon and Croix, and I then hastened back to Charleroi to hear Pasteur Frank Thomas, of Geneva, disputing with the Socialists, the Materialists, the Romanists, and the Anarchists. It was splendid. He preached the Gospel boldly and lovingly, and I felt that God has in him a mighty champion for the truth. He is a warm friend of the Eglise Missionnaire Belge.

Space forbids a description of the appalling moral condition of Charleroi; but one fact is an index to that condition. It is stated that there is a public-house to every fifteen inhabitants.

GEORGE WILLIAMS.

Bessbrook, Ireland.

Tunis.—To reach with the Gospel all classes and races living in Tunis, a band of missionaries have, in late years, tried, amongst other means, a Bible depôt. In this are displayed copies of God's Word, in all the languages of the passers-by; and in constant attendance within is a young convert from Judaism, who is willing and able not merely to enter into conversation with all who go to the depôt, but also to explain both the Old and New Testament. The various missionaries attend the depôt by turns as often as their time allows, and it is found that they thus get a point of contact with many individual souls who could not otherwise be reached. Particulars of this effort will be gladly supplied by Mr. E. H. Glenny, honorary secretary of the North Africa Mission, Linton Road, Barking, London, or by Miss Grissell, The Bible Depôt, Tunis, North Africa.

* Of the Eglise Missionnaire Belge.

The Volunteers of America.

THE work of the "Volunteers of America," which was commenced in 1896 by Mr. and Mrs. Ballington Booth, quickly gained the confidence and esteem of Christian people. The outcome has been seen in a rapid advance in many departments of religious and philanthropic service, in various cities of the States.

Mr. Ballington Booth has issued a "Review of the work" of the past five years. From the particulars which he gives we find that the Volunteers have nearly one hundred "posts," or evangelistic centres, which raised for their own support during the past year over £16,000, and recorded an aggregate attendance of considerably

OVER A MILLION PERSONS.

Some useful branches of social work have likewise been started. In the homes for destitute men, many helpless creatures—those who usually sleep in doorways or grope into any corner where the police are not likely to find them—are sheltered, while the hotels for working men are frequented by a poor but respectable class who do not wish to mingle with the degraded, and who can afford to pay a small sum for a night's lodging. Rooms are also let by the week to deserving men, and in restaurants on the buildings cheap meals are provided at a nominal cost.

In the "Home of Mercy" branch, young women in distress are warmly welcomed, and everything possible is done to help them towards a better life. A large number have been placed in suitable situations.

The tenement work among the deserving poor is the latest development, and the need for it was realized during the distribution of

FOOD IN THE SLUMS

at Christmas time. "Bishop Potter's disclosures of the awful vice existing in New York city do not begin to compare with the fearful conditions of want and destitution which have been unearthed in the great cities."

Mrs. Ballington Booth's labours are devoted more particularly to the Prison League. She reports that branches are now formed in thirteen State prisons, with a membership of 7,500 prisoners. A correspondence for the moral elevation and benefit of their families is carried on with some 19,000 men. There are two large Homes known as Hope Halls, in which 90 discharged prisoners are accommodated. Thus far, 70 per cent. of these have given satisfaction in the places of occupation and trust to which they have been sent. At the Chicago Hall there is always an average of 40 "paroled" prisoners—men who before the expiration of their terms have been given by the prison authorities into the charge of the Volunteers. Another useful department is found in the Home for poor children. It is a consistent aim in all the varied operations to subordinate everything to definitely spiritual aims.

As to the financial position, the sum borrowed to meet the initial expenses has been repaid. The Volunteer workers prove valuable allies to the churches at large, and the voluminous testimony of ministers pronounces the Volunteer constitution "a wise, safe, and strong document."

Polish Protestants.—A few friends in this country are interesting themselves in a small community of Polish Protestants scattered over Eastern Austria, Silesia, and Moravia. They number about 3,000 souls, who belong almost exclusively to the labouring classes. Scattered over an area of about twenty square miles, they are almost lost among the 150,000 Roman Catholics inhabiting the same area. Those who know anything about the power of Rome in a country like Austria will appreciate the difficult position of our brethren, the Polish Protestants; and heroic examples are quoted to show the self-sacrifice and devotion of the struggle by which alone a separate existence is maintained. A special effort is at present being made to provide a church to supplement the present altogether inadequate accommodation these people possess for meeting together; and Rev. J. Barraclough (St. Thomas', Lambeth, S.E.), who has investigated the case, is acting as treasurer.

Zenana Bible and Medical Mission.

THE present year is the Jubilee of the Zenana Bible and Medical Mission, and it is the desire of the committee that it should be a time of rejoicing for what the Society has been permitted by God to accomplish, and a time from which shall date a new start in the work for which it exists.

In a circular letter just issued, signed by the president, the Countess Roberts, the following statement appears:—

"Fifty years ago there were no Zenanas open to Englishwomen. To-day the missionaries of this Society alone visit 3,754 Zenanas, and teach the women who spend their lives in them of the Saviour who died to free them from a bondage even worse than that of Hindu custom. Fifty years ago there was practically no education for the girls of India. To-day this Society supports sixty-seven schools for girls, and has three institutions in which native Christian women are trained to be teachers. Fifty years ago there was no intelligent medical assistance possible to the Indian woman. To-day this Society maintains three hospitals and several dispensaries, in which about 24,000 patients receive medical aid and Gospel teaching, the dispensary visits averaging upwards of 60,000 annually. Fifty years ago a woman teaching among the villages was unknown. To-day this Society sends missionaries and native Bible-women who strive to teach the women in about 1,000 villages.

"May we not rejoice that God has permitted us already to make such progress? This year is also to be

THE STARTING-POINT OF FRESH EFFORT.

For this purpose it is desired to raise a Jubilee fund of £20,000, needed:—1. To pay off a deficit due to the famine, the plague, and the rise in the value of the rupee. 2. To increase the staff of Bible-women, who read and explain the Scriptures in the villages. 3. To erect a new hospital. 4. To establish new dispensaries. Special donations from those to whom God has given the means will be most thankfully welcomed, and some have already been received or promised in sums ranging from £1 to £250. But the majority of the supporters are already doing so much, that for this special effort the Society depends largely on small sums. The committee therefore appeal for 250,000 shillings. To raise this large number they earnestly ask their friends to assist by collecting as well as giving.

"The present time is most opportune for the extension of the work in India. The people have been solemnized by the recurrence of famine and plague, and have seen how vain has been their hope of deliverance by false gods. Our missionaries are heartily welcomed as a rule. India being under British sway, ladies may live and work there happily and in safety. During the last twelve years our work has been more than doubled, and the medical missions have increased tenfold. Yet the openings are so numerous that our present staff is altogether inadequate, and twice the number of missionaries could be usefully employed at once."

Attractive cards and boxes have been prepared, and will be supplied on application to the secretaries at the office, 2, Adelphi Terrace, Strand, London, W.C.

State Protected Cruelty.—The return required annually by Parliament under the provisions of the Vivisection Act has once more been furnished. It goes without saying that its array of figures demonstrates again the unpleasant fact that there is a development in the direction of actual torture. The vivisectors are rapidly discontinuing the use of anæsthetics in their operations. Last year there were no fewer than 8,594 cases in which wretched animals, in the full possession of their faculties, were experimented upon, and only 1,885 in which anæsthetics were employed. Many of the animals, too, were permitted to linger in agony for days after the operations, or, as the report delicately puts it, "until the main result of the experiment had been attained." It appears, too, that the practice of vivisection is now becoming the rule rather than the exception in our English medical schools.

Day by Day.

SUNDAY, July 28. John xi.

IT was becoming that space and leisure should be given to this description of our Lord's greatest miracle, in which transcendent demonstration was given to the fact that the Light was also the Life of men. But perhaps the nurture of Martha's faith is at least as interesting a recital as the story of the call of Lazarus from his death-sleep.

It was our Lord's almost invariable practice to associate Himself with the faith of some human soul before He wrought his great marvels. In most cases this faith was present in the heart of the subject of the miracle, but in others He sought it in father or friend. Here He developed it in the heart of Martha. Outside the village, He gave her a promise on which her faith might feed, "Thy brother shall rise again." He met the invariable practice of unbelief to defer to some distant future, or to the remote past, the manifestations of Divine power, by reminding her that, as He stood before her, He *was* the Resurrection and the Life, and eliciting from her the confession that He was most certainly the Son of God, the expected Messiah. And finally at the grave He remonstrated with her for opposing the rolling away of the stone, and reminded her of what He had said, that if she would believe, she should see the glory of God. Surely her glance of answering faith assured Him that she could trust Him for this also, and the all-powerful word was instantly spoken. We are reminded of those wonderful words of the Apostle, 1 John v. 14-16.

The effect of this miracle was profound and far-reaching. The waves of this mighty moving of the Angel of Life in the pools of death were felt not only in the lowly home of Bethany, but amid the councils of the high priest; and Caiaphas, in memorable words, which have been fulfilled in a sense he little dreamt, was found among the prophets.

MONDAY, July 29. John xii.

In this chapter we are accosted by strange contrasts. Here, for instance, in the first paragraph, is the ardent love of Mary, who could not forget that she owed her brother to the interposition of her dearest friend; and against it stands Judas, dark, malignant, vindictive, meditating the deed of unqualified treachery.

In the next is the enthusiastic loyalty of the Galileans, and the common people, escorting the Saviour, in lowly triumph, into the city of his fathers; while, on the other hand, the Pharisees scowl, and meditate vengeance, not only against Jesus, but against Lazarus also.

Once more, the Evangelist records the eager desire of the Greeks who, weary of their own religion, seek to see Jesus, as though art, and poetry, and architecture, and learning, can never satisfy the cravings of the soul for God—but they are met by a startling unveiling of the cost of pain and death, with which the Master would have to finish and crown his work.

We may gravely question whether we can call ourselves disciples so long as we have not followed the Lord along this track of rejection, suffering, and death. The true cross must be found in every life—that we are dying, either to the favour and admiration of man, or to the incitements and allurements of the flesh. In a measure, each of us must fall into the ground to die, if we would have the deepest fellowship with our Lord, and if we would no longer abide alone, but bear much fruit.

This chapter closes another division of this book. And again we have the clear issues stated—faith or rejection, loyalty or refusal to have this Man to reign (Cf. vi., 71).

TUESDAY, July 30. John xiii.

What an exordium is presented in these opening verses to what may be called the chapter of the Laver, and to the remainder of this book, which is surely the Holy of Holies of the Bible. Ah, marvellous verses (1-3), which show that the hour and minute hand at last stood together on the figure of Time's dial, that had been fixed before the worlds were made; which characterize the love of Christ to his own as being not to the end of his life merely, but to the utmost limits of love itself; which reveal the depths of our Lord's consciousness, and show that He was aware of his Divine nature, his almighty authority and power, and his heavenly destiny. As we read them we expect some development of Deity, some manifestation of Divine power which should appear worthy of such an introduction; but how startling to be told that He arose from supper and laid aside his garments and began to wash the disciples' feet!

This washing is significant of that daily, hourly cleansing which we need, whose feet are condemned to tread the dusty highways of the world. But is it not also significant of that humility, that tenderness for each other, that Divine way of dealing with sin, which should ever characterize the disciples of such a Saviour?

The Lord washed the feet of Judas, and then made one last effort to divert him from his purpose. The gift of the sop was the consummate proof of friendship, but it was unavailing. Judas turned from the helpful, healing, tender love of the Master, and withdrew thus from the one means of salvation into the darkness of his own miserable soul.

It was a relief when he was gone, and the Lord could freely speak of his approaching glory, and of love, expatiating on the shining table lands, but not as yet revealing even to Peter the dark ravine which separated Him from them, and the shadows of which He was already entering.

WEDNESDAY, July 31. John xiv.

What the "Song of the Cows" is to Swiss soldiers on foreign service, awakening insatiable longings for home, and sacred with a hundred memories, this chapter is to all holy souls. The Father's House, where a prepared mansion awaits each of us, so perfectly adapted to the peculiarities of our temperament; the convoy thither in the bosom of Jesus; the way which is also the Lord Himself; the revelation of the Father in his human life; the assurances of answered prayer; the promise of that other Comforter, who is never to leave us until we are safe at home—these are words that make our eyes fill with tears, and our spirits yearn for our eternal home.

Here, for the first time, our Lord uses the phrase, "In that day" (20), which we are destined to hear again from his lips (xvi. 23, 26), and which signifies the Age of Pentecost. Here, also, He announces that the only gauge of Love is obedience. Ponder that well, ye who *talk* so much of what you are prepared to give Him, but who refuse to obey his literal and absolute commands. Here, moreover, we learn that He is desirous, through the Holy Spirit, to tenant and indwell each believer's heart. Here we have that benediction of peace, which is his last and best bequest. Let us ask Him still to talk with us; and, above all, to communicate the secret of his unfaltering loyalty to the Father. "Arise, let us go hence." He is always leading us into new departments and avenues of service, teaching, and experience.

THURSDAY, August 1. John xv.

The Parable of the Vine. The vine is not able to do its work in the world without its branches; they stretch far from the root, to bear its strength and sweetness to those who stand outside the wall (Gen. xlix. 22). We need the Lord Jesus, but He needs us, else He cannot bless men as He would. What a sublime thought is here, that Jesus needs something which I can yield Him. The vine and its branches make one plant, so Jesus and his Church are one. The vine is a lowly plant; it trails along the ground, or if it be lifted on the trellis-work, its meek and suppliant boughs are nailed, whither the husbandman may choose—not altogether at his whim, but that they may get the requisite amount of sun and air. The vine suffers more than any other tree. In the spring it is deeply gashed by the pruning-knife. In the autumn its boughs are ruthlessly plundered, and who cares for the leaves or long boughs so long as the grape-bunches are secured? Lastly, through the winter it lies neglected and lonely, until it again begins its gracious ministry to man.

The reiterated message of this chapter is that we who are in Jesus as to our acceptance with God, must abide in Him as the blessed secret of our service to God and man. We cannot be severed from Christ, our covenant Head, when once we are truly united to Him for salvation; but we may cease to abide in Him for the supply of grace and power in ministry. Abide in Him for the power to bring forth "fruit," "more fruit," "much fruit"; for the power to pray; for the joy of Christian living; for power to bear witness to the world.

FRIDAY, August 2. John xvi.

We gain by our losses. For the loss of the outward presence of our dear Lord we are abundantly repaid by the perpetual spiritual presence of the Holy Spirit, who is as really in the body of the Church, during the present age, as the Lord was present in his human body during his sojourn in this world.

(1) The chief sin of the present age is its rejection of Christ. It is not the sin question only, but the Son question. For the rejection of Jesus men are condemned. (2) The assertions of Jesus as to Himself are vindicated, and his righteousness declared. His divine mission was proved by his Resurrection and Ascension, and these again have been attested by the Advent of the Holy Spirit. (3) At the cross was the hour of Satan's judgment. There he was condemned and cast out. His power is broken, though still he does his utmost to annoy and intimidate the followers of Jesus.

This chapter condemns those who fix their exclusive attention on the Holy Spirit. He comes to reveal the Lord, to glorify Him, to take of his, and unfold it to us; and in knowing Him, we come to know God. The Spirit reveals the Lord, the Lord reveals the Father, and perhaps in the highest state the Father reveals Himself (25, 27).

God still speaks to us in proverbs. We could not understand or receive the perfect discovery of Himself. These are but parts of his ways. But in a little while, when the entire mystery of his will has been fulfilled, He will speak to us plainly: we shall see face to face. In the meanwhile, amid the mysteries of life and death, in Jesus let us seek peace (33).

SATURDAY, August 3. John xvii.

In Christ's own oratory we hear Him pray. But how admirable, how wonderful! Nothing for Himself; all his requests are for those He loves. And there is a tone of expectant faith in this marvellous prayer of assured trust, as though He knew that He was asking what was in his Father's heart and thought. It is marvellous to hear the Master speaking as though He had already passed through death, and were pleading before the throne, "Father, I will."

There are four thoughts in this prayer, which are woven together like the four strands in a rope. *First*, the thought of the Father's *gifts*. How constantly the Lord refers to those whom God had given, to the gift of eternal life, to the eternal life which is the divine gift, and to the glory which was already bestowed. *Second*, He speaks of *glory*. He knows what glory is. He is the King of glory. Glory is the manifestation of the hidden, inner secret of God; and the Lord had glorified the Father by revealing Him in every word and act. *Third*, He dwells upon that word, *keep*, until we feel sure that we can never perish, who are kept by such divine safeguarding. And *Fourth*, there is the *oneness* into which He desires to bring us all—a oneness, not of creed, of externals, of formality, but of life, like that which unites the Holy Trinity in the bonds of a mystic and blessed unity. In every age the Church has been as diverse as possible in her outward organization, but there has always been the unity of the one Body, the one Flock, the one Temple. We cannot make that unity, but we must endeavour to keep it, always remembering it, especially when dealing with our fellow-believers.

F. B. M.

Friendless and Fallen.

THE value of preventive work among young women who have drifted into positions fraught with moral danger is happily receiving increased recognition. It is obviously one of the most desirable of aims to turn the steps of wanderers into right paths, ere they have fallen into any of the traps and snares set by wicked and designing traffickers in human flesh.

In this department of Christian service the admirable institution near King's Cross and St. Pancras railway termini, the "Open-All-Night Refuge," has long been most useful in

AFFORDING IMMEDIATE SUCCOUR

to destitute young women found homeless upon the streets at night. Many are the tragic and painful histories that have been told to the matron by those who have been rescued, and many an anxious mother's heart has been made glad by receiving from this haven of hope the cheering news of a daughter's rescue.

The Refuge is, however, only one item in the organization of Samaritan institutions in connection with the London Female Preventive and Reformatory Work which has its headquarters at 200, Euston Road, N.W., and is popularly known under the compressed title of "Friendless and Fallen."

This useful mission, then, accepts any girl in distressful circumstances. It does more. It gives her, if she so desires, a thorough training for domestic service, or for other means of earning a livelihood suitable to her physical strength and abilities. In the Jubilee Home, which is devoted to this purpose, fifty respectable and friendless girls are helped and educated. The testimonies which have been received from employers of girls who have been passed on to situations are highly satisfactory. For the betrayed and outcast, there are three homes in the suburbs, in addition to a central

RECEIVING AND TRAINING INSTITUTION.

Penitent women are daily welcomed. This sad and difficult branch has likewise proved very fruitful, a fact which Mr. W. J. Taylor, who has long supervised the Mission's operations, ascribes largely to the thoroughness of the Christian teaching which is given both by the permanent staff and by lady helpers. The work is necessarily an expensive one, although, through the industry of the inmates, a considerable amount is raised towards their support; and it is to be hoped that the committee will receive encouragement in the efforts they are making to clear a heavy debt which at present hampers their efforts.

Deptford Medical Mission.

NEARLY a thousand persons have been benefited by the convalescent home opened at Bexhill-on-Sea in August, 1896, in connection with the Deptford Medical Mission, the average stay being about fifteen days. At present the ten beds are occupied, and several are waiting their turn for admission. Many most touching letters have been received from former inmates; but a yet more eloquent testimony lies in the sight of men and women as they go and as they return. To realize what the brief rest means to some it is necessary to come into contact with their life, with its unceasing toil for daily bread, and in many cases with much shadow and little sunshine. Not only is bodily strength renewed at the Home, but many leave cheered and helped in the way heavenward.

A few weeks ago a returned patient, who once had more than enough of this world's goods, but who is now lonely, weak, deaf, and often not far from starvation, wrote saying, "Please join with me in thanksgiving to God for the great benefit I have received."

At the present moment the funds in hand are only sufficient to meet current expenses for a few days. If these poor and often sadly depressed ones could be seen, no words of pleading would be needed. Information regarding the work may be had from Mrs. Pring, at the Mission, 188, High Street, Deptford, S.E.

Theatrical Mission and Home.

FROM a statement prefixed to the twenty-fifth annual report of this Mission, it appears that "Macready House," formerly used as a home for theatrical employés, and as the offices of the Mission, has been sold, and the work transferred to other premises, at 92, Charlotte Street, Fitzroy Square, W. By this sale the trustees have been enabled to discharge all their indebtedness, including a mortgage of £4,000, and to have a balance in hand, a condition of affairs which has been unknown by the Society for many years past.

The new premises are large, commodious, and well built, are conveniently situated, and it is hoped that

AN ENLARGED AND USEFUL SPHERE

of effort in the future will amply justify the action recently taken. The Home, when ready for occupation, will accommodate sixty instead of, as hitherto, thirty-two young women. Owing to a chronic state of poverty in past years it has been impossible to keep the furniture in repair, to say nothing of replenishing the store. There is now needed, therefore, fresh and additional supplies of furniture, beds, bedding, &c. Some structural alterations and additions are also required to adapt the premises more completely to the work to be carried on in them. Rooms for the matron, with baths and lavatory conveniences were necessary, and by order of the authorities new drainage had to be constructed.

The initial cost is estimated at £750, and the committee are most anxious, in the continuance of their work under more favourable conditions than have obtained heretofore, to *keep free from debt*. While the Home will shortly be in actual occupation, it has been deemed wiser to defer the public opening until after the holiday season, and Wednesday, October 23, has been fixed for the ceremony. Mr. J. Compton Rickett, M.P., has consented to preside over the meeting at four p.m., and he will be supported by Archdeacon Sinclair, Mr. R. C. Morgan, and others.

Those who are desirous of influencing for good the

THOUSANDS OF YOUNG GIRLS

in the theatrical profession (many of whom lack the comfort and kindly care of home life and are exposed to peculiar temptations) will find through this Mission an opportunity of helping to bring the truths of the Gospel of Christ to the hearts of hundreds who might not otherwise come under gracious influences. Though only sixty will be in the Home at a time, yet about 2,000 young girls and women are more or less in touch with the Society's agencies.

Country Towns Mission.

THE sixty-fourth annual report deals largely with the village work of the Society, and states that letters are continually received, testifying to the lack of faithful teaching which exists. About one-half of the fifty missionaries in connection with the Society are labouring in groups of villages; while those who are stationed in towns visit in nearly every instance the villages in their vicinity. Reference is made to *temporary* work carried on in districts where there is exceptional spiritual need. The main purpose of these temporary efforts is not to hold meetings, but to carry out the peculiar work of the Society, viz., thorough visitation of all the homes in a district.

Up to the present time, the missionaries who have been sent to this occasional work are those appointed to labour permanently in other districts, in connection with the Society, and who have been transferred temporarily. The Committee feel how advantageous it would be to have two or three additional missionaries set apart for this temporary visitation. By thus extending the sphere of operations, the Society would be further helping to meet the need which unhappily abounds. A copy of the report will gladly be sent on application to the Secretory, Mr. G. H. Mawer, 18, New Bridge Street, E.C.

The Holiday Season.

CITY WORKWOMEN.

SITTING by the sea, or listening to the lark, or gathering wild flowers, how delightful this is in the hot summer weather! Will those who are thus blessed think of the Woodford Home for City Young Women, of which Miss Reynolds writes: "Our wish is that the 'Home' should be a happy resting place for some women and girls (who number many thousands) who work in the City. Since the opening of the 'Home' about 5,000 have stayed in it, for longer or shorter periods."

Those who are able pay 8s. per week; but many have to be taken freely. In a letter, Miss Reynolds says, "May God put it into people's hearts to assist, for there are many who must go without a holiday unless help comes, though I am thankful that we just keep along, always out of debt."

Those friends interested in the work who are unable to give money can help very much in gifts of cast-off clothing, household linen, curtains, carpet, food, or books for the library.

Address, Miss Mary Reynolds, Invercloy, Woodford Wells, Essex.

WILLIAM LUFF.

EAST LONDON CHILDREN.

SIR,—Most of your readers will have the joy of a pleasant holiday this summer time. Will they think of our boys and girls here in East London, the majority of whom will get no change of air unless it is specially provided? Whilst we had our beautiful estate at Milton-next-Gravesend, our whole community used to go down there, and camp out for a fortnight in the summer. But we have no room for such a happy feast of tabernacles at Farnborough, where the Milton boys now are.

I should like to send all our boys to a seaside camp if we could afford it. Our schoolmasters and other officers are very willing to spend a portion of their holidays in this fashion, and the boon to our London children would be very great. As to the girls, I want to arrange for them to go in smaller parties under the care of Sisters, and to get a week or ten days by the sea. We have a great many pale-faced delicate girls and boys, who ought to have such a change. They have no parents with whom they can go on country excursions, and many never had a real holiday of this kind. They are the children of the Church. We feed them, clothe, teach, nurse them; shall we also give them a holiday?

Contributions, marked "Summer Holiday Fund," will be enthusiastically welcomed by the children, and gratefully by—Yours faithfully,

ARTHUR E. GREGORY.

The Children's Home, Bonner Road, London, N.E.

WEST LONDON POOR.

Sir,—July is here, the London season is over, and the thoughts of happy Londoners are being turned to Swiss mountains, Scotch moors, and cool sea breezes. May I appeal to your readers once more on behalf of those who will have no holiday unless help is given to them? There are toiling tailoresses and sempstresses, weary men and women, pale, sickly children in the frightfully overcrowded back streets and alleys of West London, who will stifle in their small, close single rooms all through July and August unless we can assist them to a blessed fortnight of fresh air, rest and happiness.

I have no space to speak of the mental and moral, as well as physical, good done by these country holidays. One most respectable hard-working woman I know intimately had never slept out of London for twenty years until helped by our Holiday Fund. Another toiling mother had not had a day's holiday for seven years, and there are hundreds of others in equal need. We know these cases personally, and have special facilities for dealing with them if the necessary funds are sent.—I am, &c.,

KATHERINE PRICE HUGHES.

8, Taviton Street, Gordon Square, W.C.

Oral Instruction of Deaf and Dumb.—The annual meeting of the Association for the Oral Instruction of the Deaf and Dumb, held at 11, Fitzroy Square, London, W., a few days ago, was largely attended. The advantages of a purely oral system were commended by the Chairman (Rev. C. H. Parez) and others. The children are taught to speak, to converse with their fellows. The Association supplies the London and other School Boards with teachers. Ten ladies are receiving training as teachers. During the afternoon a number of prizes were distributed to the girls and boys.

THE KESWICK CONVENTION.

JULY 22 TO 27.

(FROM OUR OWN COMMISSIONERS.)

ONCE more the time for this holy convocation has come round, and the calm, retiring spot amid the mountains of Cumberland is the meeting-place of a multitude of Evangelical Christians. Keswick is, of course, full of visitors, and while a few of those who throng its streets are holiday-makers, the overwhelming majority have heard the Master's call, "Come ye apart," and are seeking in this lovely vale the rich and abiding blessing which God alone is able to bestow.

For the next few days, preachers of nearly every denomination, teachers of varied orders, and missionaries from almost every clime, will mingle in praise and supplication—"all one in Christ Jesus." The ordinary motives and concerns of life are left on one side, and one and all seek to come nearer to the source of repose and blessing.

Many things tend to drive God out of the lives of his people, and the purpose of the Keswick gatherings is to promote what may be called

AN ABIDING REALIZATION OF GOD.

The fulfilment of this means more than words can describe; but as surely as it is fulfilled there comes a rest of soul unknown before, with deep and lasting comfort from the truth that Christ is able not only to save his people to the uttermost, but to keep them always and unto the end, giving them peace, power, and victory in life and service. "According to your faith it shall be done."

Members of every Evangelical section of the Church of Christ during these days stand together as the practical exemplification of that unity for which our Lord Himself so earnestly prayed, and longs that the members of his church on earth should manifest before the world. The Convention strikes

MORE THAN ONE NOTE

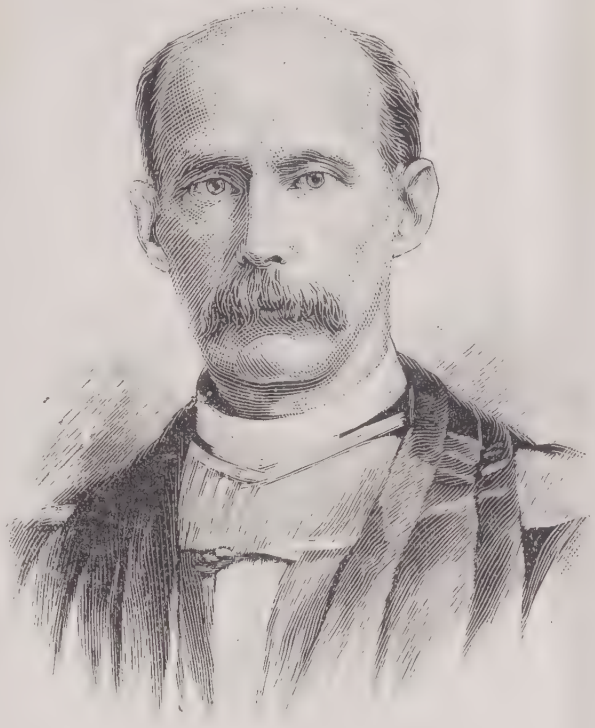
in the soul of the Christian visitor. First of all, it calls to *Prayer*. Before all and after everything, as well as in the midst of the entire proceedings, there are prayer meetings—gatherings of few and many, all of one mind in seeking the blessing of God upon everything that is said and done in connection with the Convention. That which should be general and universal in the Church of Christ—a spirit of prayer and supplication—is assuredly distinctive of Keswick Convention, which stands for prayer. Agreeably to spiritual experience, praise is combined with prayer—praise not only for blessings received, but likewise "for all the grace we have not tasted yet."

The second note of Keswick is *Instruction*. Perhaps some would put this first; if it comes second, it is because it is the outcome of prayerful communion with God. These two are joined together in experience, and to divide them may be convenient, but nevertheless it is difficult. The teaching of Keswick is essentially for Christian people, designed to remind them of God's blessed provision for life and godliness, for health of soul and power in service. In days when there are many temptations, whereby Christians become absorbed in material things, and Christian workers have their

VISION OF THE MASTER

much obscured, it is well that there are invitations to "come apart and rest awhile"—occasions whereon we can rest in the love of Him who is the expression of God's love, and "consider Him" who is above all worthy of contemplation and sacred reverence. At Keswick the Word of God is expounded to practical purpose. We apply ourselves to the Scriptures, that we may with godly fear apply the Scriptures to ourselves.

The third note of the message of Keswick is *Work*. It is to this that prayer and instruction tend. Very often also work is the starting point for an interest in the prayer and instruction of the Convention. How frequently does the Christian worker realize the need of new life in prayer, and greater power in preaching, through coming to an end of himself! Then he turns aside to a convention, and experiences refreshment, and the renewal of his strength. From his own ignorance he advances to knowledge of the deep things of God; from his own weakness he passes to the strength which is from heaven. Hence, the promotion of prayer and the organizing of instruction lead to renewed effort for Christ. Gathered around the Lord in a spirit of submission we hear his Word, and willingly go our several ways to serve and obey Him, with greater acceptance, and "with signs following."



THE BISHOP OF MOMBASA (RIGHT REV. DR. PEEL.)

From a Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

The *personnel* of the platform is exceptional this year. Among new faces is that of Rev. Jas. Mursell, whose portrait appears on page 11. Great regret is felt at the enforced absence of the esteemed chairman,

MR. ROBERT WILSON.

For some time past, as readers of THE CHRISTIAN are aware, Mr. Wilson has been in a very weak condition of health, and to the great regret of his friends has been obliged some time ago to give up all hope of attending the Convention, and occupying the onerous position of chairman. The demands upon the chair are numerous, specially including tactful action and self-restraint. These parts so conspicuous in Mr. Robert Wilson, are showing themselves in good measure in the conduct of Mr. A. A. Head, who is presiding over the meetings in the Old Tent. Another well-tried occupant of the chair is General Hatt-Noble, who is this year taking charge of the meetings in the New Tent in Skiddaw Street. Almost all the brethren whose names have become associated with Keswick during recent years will be heard on this occasion. We doubt not that these, and other instructed, experienced students of the ways of God with man, will bring forth much treasure, new as well as old, from the inexhaustible treasury of the Word. And it is certain that, even without the intervention of the human voice, God will Himself speak to waiting souls in accents of love and power.

MEETING OF MISSIONARIES.

Many of the Convention leaders being in Keswick at the close of last week, preliminary prayer-meetings were held on Friday and Saturday evenings, and an assembly of peculiar interest took place on Saturday afternoon. Mrs. Dyce Alexander and Mrs. Albert A. Head had invited all the missionaries present at Keswick to afternoon tea, and a subsequent meeting in the tent in Skiddaw Street. For an hour there was a delightful opportunity for conversation with old friends, and for the recognition of fellow-workers from all parts of the world. Then followed the reunion in the tent, at which Mr. Head presided, and which was opened with prayer by the Bishop of Mombasa.

Mr. HEAD greeted the assembled missionaries in the name of the ladies who had called them together. He said "It seems easy to speed missionaries to the foreign field, but we do not always bear you in remembrance and pray for you as we ought. When we look into your faces our hearts are stirred with missionary enthusiasm, remembering many of you before you went, and having read of you and prayed for you. You have often longed to be here. Not that there is any charm in the word *Keswick*, but God meets you here that you may go forth recuperated to bear the Gospel message. We are here to greet you, and that you may greet one another. We want all strangeness and stiffness to be done away with. We want you to know one another, so that when you meet you may feel that you all belong to one family and are met for one common purpose. Barriers are broken down as we gather for social prayer in the presence of our blessed Lord and Master." Mr. Head then

ASKED THE MISSIONARIES TO RISE

in successive groups, according to the countries which they represented. A good many were from Africa, a larger number from China, not quite so many from India; then one or two from North America, a few each from South America and Australasia, and two from Europe. Of course these did not express the proportion of missionaries in each country or quarter of the globe, but only those present from each on this occasion.

Mr. Head then invited all to join in a hymn (see p. 18), written by Miss B. Porter, the music by Mr. H. Green. (The words and music are copyright, and may be obtained from Mr. Arthur Mercer, Sec. S.A.G.M., 17, Homefield Road, Wimbledon, S.W. The price is 4d. per dozen, 1s. 3d. per 100, post free.)

Miss PORTER then rose and said:—It is such a joy to see so many whom I have never seen before. We have prayed for you in all the places which have been enumerated. I want to pass on to you an old translation of a verse familiar to us all:—

Unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever.

The old translation is, "His Kingdom

SHALL HAVE NO FRONTIER."

It came to my heart as a message from God. As though He said to me, "There is no frontier to my kingdom, to my home, to my power, to your service for me, to your prayer for largest blessing, to your sacrifice for me." God will lead us forth where there is no frontier. The

Christ at God's right hand says, "My kingdom shall have no frontier. Are you sinking under discouragement? There is no frontier to your hope, as there was none to my sacrifice and its results, when I opened the Kingdom of Heaven to all believers."

May the eternal Spirit lead us ever deeper and deeper into communion with God and with his Christ at the right hand of power.

After Miss Porter's concise and telling address, spoken with remarkable clearness and emphasis, Rev. CHARLES INWOOD spoke from Psa. l. 5: "Gather my saints together unto me; those that made a covenant with me by sacrifice." This is not at all an unsuitable word for to-day. We are amongst his sanctified and separated ones, through the blood shed on Calvary for sinners. We have entered into covenant with God. But there is a secondary sense in which these words are true of you as of few others. You have entered into

A SPECIAL COVENANT WITH GOD.

You are separated by the living sacrifice of yourselves to his service.

I see before me many whom I have met in Europe, Asia, Africa, and America. It would scarcely be possible to overstate the possibilities of this hour, the whole world may be influenced thereby. In Dublin Telegraph Office, at two minutes before ten each morning, every operator must stop from work, and place his hand upon his instrument; and at ten o'clock the time is received from Greenwich, and instantaneously flashed to every telegraph office throughout Ireland. If you get, by the operation of the Holy Spirit, a fresh adjustment here, you may be the means of conveying it to Spirit-taught Christians throughout the world.

This is a very sacred opportunity, created by God for you. Not one of you has *drifted* here. You are here as an expression of Divine love and care. "Oh how great is his goodness laid up for them that fear Him!" God has been shaping and guiding your way, and He has brought you to this opportunity to-day. His table is

WELL LADEN WITH GOOD THINGS.

This is a rare opportunity for spiritual blessing. The quiet of Keswick has something to do with it. There is a concentration of prayer and faith all over the world of saints who cannot come, and also of those who are here. There is no magical impulse, but there are certain divine conditions which can scarcely be existent on the same degree anywhere else.

I know from recent experience how keenly you realize your need—need of personal invigoration, re-creation. It is a melancholy fact that some who go out full of enthusiasm lose their first love. Some have come home with a strained and almost surrendered Christian creed; faith in God gives way. One has confessed to returning to lay again, in this land, the foundations of his faith, which had begun to fail.

The foundations can only be laid in the Word of God, and the atoning work of the Lord Jesus Christ. May one come back like that? Oh, if one such needs this re-creation, I do believe that God is so tender to honest doubt that He will appear to such a one, and dissipate all his difficulties.

There are some whose hearts are weary through the hardness of the work: the Master calls you apart to rest awhile. Some spirits are sad because of the awful events since we met here one short year ago. Some of the sweetest saints have gone through the bloody gate of martyrdom. We rejoice in the testimony of these our beloved brothers and sisters. No testimony during the past century has been of greater value and influence to the Kingdom of God.

The needs born of your furlough, the loss of friends, conditions of health, the crossing of plans, and other circumstances, cause need of rest and refreshment. You feel in your hearts a deepening need and a possibility of a great Pentecostal uplift, a keener vision, a higher spiritual ideal. Things that have satisfied you will never satisfy again. The uplift of ideal and motive will and must lead along Pentecostal lines. There is no new Gospel—a new Gospel is a wrong Gospel. What is wanted is a new realization of the old Gospel in your own souls.

From the first, abandon yourselves to God's teaching. Whether health return or not, live to the glory of God alone. I do pray, my dearly beloved brothers and sisters, that God may give you a measure of spiritual blessing above all that you ask or think.

PRELIMINARY GATHERING.

The meeting on Saturday evening in the tent in Eskin Street was largely attended. The proceedings opened with a season of quiet waiting upon God, after which all joined heartily in the hymn, "We praise thee, O God, for the Son of thy love." Many a soul must have gone out in warm desire with the words:—

Revive us again, fill each heart with thy love,
May each soul be rekindled with fire from above;
Revive us again, raise the dead from the tomb,
May they now come to Jesus while yet there is room!

The company were led in prayer by Rev. J. J. LUCE, who recalled in tender terms the chastenings of the year. Some have been called away from earth, others are laid aside from service. These thoughts passed through the minds of the great company present. Having prayed for blessing upon new comers and others, Mr. Luce

REV. EVAN H. HOPKINS.

From Photograph by Mr. G. P. Abrahams, Keswick.

invoked the grace and power of God upon all who should speak from the Convention platform.

After the familiar hymn, "Oh for a thousand tongues to sing," Mr. HEAD, the chairman, read Eph. iii. 14-21. Proceeding to speak words of welcome to the large company before him, he distinguished them according as they had been present in other years or were new comers, also according as they were missionaries from abroad or others who desired to consider the great subject of sanctification by faith. The absence of Mr. Robert Wilson was the subject of kindly allusion. Prayer was asked in his behalf; also for the widows of the late vicar of St. John's, Keswick, and Rev. C. A. Fox. For the King and Queen we should also pray.

Referring to the turn of events in South Africa, Mr. Head mentioned the war as another subject of earnest petition that God may speed a peace that shall be abiding, "and shall unite the two nations together in an indissoluble union." The massacres in China, with their martyrdom and bereavement, were also mentioned; may God comfort those who have given up of their best for Him, and may new workers be forthcoming, so that the Gospel may spread as never before in the land where so much has of late been done to impede its course! In conclusion, Mr. Head appealed for special definiteness in prayer; and his own petition was that the spirit of waiting upon God in prayer might characterize the Convention as never before. The meeting was then led in prayer by

THE BISHOP OF MOMBASA.

He began with personal needs, making a special point of heart cleansing in order to acceptable worship: "We acknowledge our continual failings; we humble ourselves because our faith is so small; but is not this Thy great opportunity? We have gathered from many homes; and we are all here together; and surely Thou readest our hearts that we are of one mind before Thee, that we may be cleansed from self, that we may have our eyes enlightened, that we may see in our hearts and lives that which has to be put away. Our heavenly Father, we ask Thee that Christ may dwell in our hearts, consciously to us, that He may not be vague, and a power that we do not understand, but that He may be to us what He really is—a living, loving Person, who delivers us and sanctifies us, who enables us by the Holy Ghost."

Rev. J. GREGORY MANTLE followed. He particularly asked that the sorrows of the war might be blessed to some who had hitherto been indifferent to eternal things; also that the judgment of the sword might pass away from us as a nation; and that compassion might be shown for the bereaved on both sides of the conflict. The meeting was much touched by the breadth of the petition presented; and the impression was conveyed that there are many and large things concerning which God would be inquired of at this time. The hymn which followed was "Search me, O God, my actions try." The address was by

REV. CHARLES INWOOD,

who based his remarks on Psa. lxii. 6, "My soul, wait thou only upon God." The primary and all-inclusive condition of spiritual blessing is to keep the eye fastened wholly upon God. It is possible to miss blessing by talking too much of Keswick and the Keswick blessing; the magical and superstitious are closely associated. Satan diverts the mind from God to Keswick, from the Master to the servant, from Divine truth to individual experience. We must be on our guard against this, and turn our eyes wholly and only upon God. If we "wait only upon God," we shall realize a reverent spirit, devout, teachable, and humble, with a heart-hunger for the best God can give us.

Proceeding, Mr. Inwood warned the audience of the evil of making sanctification a subject of discussion, a matter of pronunciation, a theological shibboleth. The question of personal holiness is not a mere question of view; but the attitude of the will of people to the holy God—our surrender to God, and God's mastery and use of us, with the communion which these bring. To seek holiness is to seek God, and to come face to face with God is to fulfil the prime condition of sanctification. There are difficulties, intellectual, ecclesiastical, theological, and moral, which will rise like mountains in some lives, and although teachers may be unable to render much help, God will be at hand. "The mountains flow down at his presence." The purpose of God is great and full for every soul.

Grace there is my every debt to pay,
Blood to wash my every sin away,
Power to keep me spotless day by day—
In Christ, for me.

The meeting closed with prayer led by Rev. F. S. Webster. As the company dispersed it was felt that God had sent a word which supplied a timely keynote for the twenty-seventh Convention at Keswick, the first of the new century.

SUNDAY MEETINGS.

There were special preachers in the various places of worship on Sunday. At St. John's there was a very full congregation. Prayers were read by Rev. R. C. Forrest, curate; the lessons by Rev. John Brash, Wesleyan minister; and Dr. C. F. Harford-Battersby, Director of Livingstone College. The preacher was

REV. EVAN H. HOPKINS,

who, after alluding to the recent death of the vicar, took for his text 1 Thess. v. 24, "Faithful is He that calleth you, who also will do it," and delivered a very timely discourse. He

looked forward to great things by the power of God at this first Convention of the new century. Some visitors at the Convention have well-defined needs; others are conscious of aspirations which they can hardly express: the text encourages a restful conviction that God knows the need, and is able and willing to supply it "according to his riches in glory by Christ Jesus."

Notice *the ground on which we may rest*: "Faithful is He." Faith needs a foundation on which to repose. Trusting is stepping out upon something, believing it to be trustworthy. There are many things in which we are asked to put our confidence which are not worthy of our trust, because the foundation is not safe. It matters not how true or how real the act of trusting may be, permanent stability is impossible if the foundation is insecure. The lighthouse which Smeaton built upon Eddystone rocks was marvellously constructed, but after a while it was discovered that the rock at the foundation had a small fault, which by the action of the sea was in course of years enlarged so as to become a large cavern. The foundation was pronounced unsafe and the lighthouse insecure in consequence. So the noble building was taken down and removed to the land, where it was put up again as a curiosity. The mistake was not in the building, but in the foundation. So our act of trusting may be everything that is desired, and yet the ground of our faith may be untrustworthy. The Apostle Paul gives us a foundation upon which we may build with full confidence. It is the faithfulness of God—"Faithful is He."

The statement implies a promise—something which God undertakes to accomplish. The promise is found wrapt up in the Apostolic prayer immediately preceding: "And the very God of peace sanctify you wholly, &c." But in the text it is not the promise that is conspicuously before us, but

THE PROMISER.

The value of every promise depends upon the promiser. The Apostle might have said "Precious is the promise"; but he preferred to say "Faithful is the Promiser." So we rise from the promise to the Promiser; we can rise no higher. "Who is the Promiser? "The very God of peace," the God who has revealed Himself to you as the God of your salvation, Having given us his Son, will He not with Him also freely give us all things? Here, then, is a foundation upon which to rest our utmost confidence. It is not our fidelity or earnestness; it is God's faithfulness. Our faith is not increased by looking into our hearts, or by being occupied with our own acts of trust; but rather by being occupied with God and resting upon his trustworthiness.

In the next place, notice *the privilege to which God calls us.* Those to whom the Apostle wrote had been called from darkness to light, from death to life. God calls those who are already called; He calls to a closer walk with Him. Do you not need it? Who of us will say that he does not need to be brought into a condition of closer fellowship with the Lord Jesus Christ? Surely this is the prayer of every heart-Christian. You remember the command to Abram—"Walk thou before Me." He had been called before that; two definite revelations had been made to him previously. First, God revealed Himself as the God of promise, with the command "Get thee out of thy country." The second revelation was, "Fear not, I am thy Shield and thy exceeding great Reward"; thus God appeared as the God of salvation. Abram needed another revelation, and God appeared to him as the Almighty, the all-sufficient God, *El Shaddai*, and this time the command was "Walk before Me, and be thou perfect." We are not to walk before men, before the Church, before the Christian world, but before

THE OMNIPOTENT GOD;

and we are to be perfect. It is a call to fuller life. We are not merely to live, but to live fully. A scene in the Gospel story describes the porches of the pool of Bethesda as filled with impotent folk, it was a hospital—no one could do a day's work. There was no health, no power; and the same may be said of many Christians. There is life, but on a low level. One man in the multitude, who represented the whole, received a call from the Lord to quit his feeble physical condition for a fuller life. Such a call comes to us to-day. If we reply, and allow the Lord to deal with us, we shall receive power for future service, and be able to say, "I can do all things through Christ, who strengtheneth me."

It is a *call to brighter experience.* When we contemplate the promises of Scripture, we say, "How wonderful!" Why have they no place in our personal experience? God is calling us that we may not only know the promises as being in the Bible, but likewise as manifest in our lives, revealed in our experience.

The last point is: *God Himself undertakes to accomplish the promises to us.* "Who also will do it." The promise belongs to God; the fulfilment is his also. And "He will do it!" He will sanctify us wholly; that is, consecrate us fully. "Sanctify" does not mean "cleanse"; it implies that cleansing has taken place already. Then comes consecration. Here we have the

DIVINE SIDE OF CONSECRATION

—what God does; He will sanctify us wholly, spirit and soul and body. Mark the order—not body first, but spirit. Human religions begin with the circumference in the hope of affecting the centre. God's religion begins with the centre, and works to the circumference. First the spirit, then the soul, and then the body! Hence the Apostle says: "I beseech you that ye present your bodies a living sacrifice." With some Christians that seems the last thing thought of as a sacrifice to God.

How does God consecrate? It is by taking possession. In this way He makes things holy. Look at the bush at Horeb, and the Tabernacle in the wilderness. God's presence makes the ground holy; his appropriation made the bush holy. When He takes possession of a man, with his marvellous capacities of spirit and soul, He achieves still more wonderful results than in the case of an inanimate object. If God is faithful and pledged to perform his promised work, we must submit ourselves to Him, and see that we do not stand in the way of God's power. Let self retreat. Let God make us vessels "meet for the Master's use."

PROFESSOR MACKINTOSH.

The morning service at the Congregational Chapel was well attended, and was as simple as it was inspiring. The pastor, Rev. Herd Taylor, directed the opening devotions. Very near were one and all drawn to the Throne of Grace, as earnest and heartfelt petitions, mingled with thanksgiving and praise, and God was besought to pour out his gifts upon his people waiting before Him at Keswick.

Professor MACKINTOSH, of Dublin, was the preacher, and his discourse was based on the words, "Unto Him that loveth us, and loosed us from our sins by his blood; and He made us to be a kingdom, to be priests unto his God and Father; to Him be the glory and the dominion for ever and ever" (Rev. i. 5, 6, R.V.) The Christian life was set forth as being a co-operation between God and ourselves. In order that any co-operation shall accomplish its purpose, those co-operating must understand each other's minds, and know what each has to do. One great source of failure has been that man has not understood which part of the work is his. He has too often expected God to do what God intended *he* should do, or has attempted to do himself what God intended to do for him.

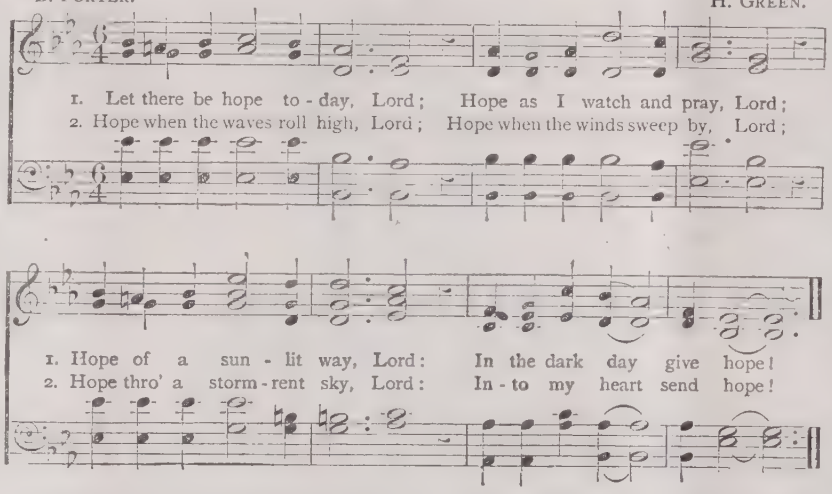
In the words of the text, we find a position, process, and purpose. Man's *position* is, loved of God. The seven churches to which John wrote represented almost every position of the Christian life. For some he had words of commendation, for others words of condemnation. As God looks down upon the Church on earth to-day He sees a great deal to condemn, little to approve. With urgency the speaker pleaded with his hearers not to look out on the Church as a whole, but into each individual heart. How many of the motives that influence us in our daily life have their source in God's good pleasure? Yet, in spite of all, God's love has been bestowed—"Yea, I have loved thee with an everlasting love." Long before we thought of this love, it was shining upon us.

After man's position comes the *process*—the washing away of sin by Christ in his own blood. Nothing less than his atoning work could bridge the gap which sin had caused between God and man. Many are waiting to feel free from sin before believing in the sacrifice of the Saviour. It is not by trying to feel free that we realize our freedom, but by believing that He makes us free.

Lastly comes the *purpose.* He made us to be a kingdom, priests unto his God and Father. Let us not disappoint our King. He comes to claim us and all we have—our service, time, intellects, for his own use. Has God had his rights?

Hope.

B. PORTER. H. GREEN.


1. Let there be hope to-day, Lord; Hope as I watch and pray, Lord;
2. Hope when the waves roll high, Lord; Hope when the winds sweep by, Lord;
1. Hope of a sun-lit way, Lord: In the dark day give hope!
2. Hope thro' a storm-rent sky, Lord: In-to my heart send hope!

3 Hope that the clouds may clear, Lord,
Hope that dispels each fear, Lord,
Hope because Thou art near, Lord,
So let me wait in hope!

4 "In hope against hope," I wait, Lord,
As I stand at some fast-barred gate, Lord,
Hope never says "Too late," Lord,
Therefore in Thee I hope!

5 Hope though the night be long, Lord,
Hope of a glowing dawn, Lord,
Morning *must* break in song, Lord,
For hearts that are "saved by hope."

Rom. iv. 18, 21; viii. 24, 25.

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AT THE WESLEYAN CHAPEL.

The services at the Wesleyan Chapel on Sunday were conducted by Revs. J. GREGORY MANTLE and JOHN BRASH. In the evening the text was God's promise to Moses, "My presence shall go with thee, and I will give thee rest" (Ex. xxxiii. 14). Very earnestly did the speaker plead with Christians to enter into the consciousness of the fulfilment of the promise, by surrendering themselves wholly to God, seeking and accepting his will in all things. God still holds to the promise, and grants his guiding, sustaining and protecting presence. "And I will give thee rest." This promise may be fulfilled in every life—a heart rest, which is the result of the consciousness that we are stronger than our enemies. The closing words of the speaker were directed to any heart that had not allowed the Saviour to enter. With loving earnestness

the way of salvation was set forth, and many must have felt as they listened to the pleadings of the preacher that they were not far from the Kingdom.

OVERFLOW MEETINGS.

Overflow meetings in the Eskin Street tent were held on Sunday morning and evening. The speaker on the former occasion was Rev. Charles Inwood. In a future issue, we hope to give some notes of his address. In the evening the speaker was Mr. W. R. Lane, who based a very searching address upon Herod and his sin, with its sequel in the beheading of John the Baptist. At the outset he dwelt upon the importance of Scriptural views regarding sin and sinfulness. To be tempted is not to sin; a man may come out of temptation marred or made, wrecked or ennobled. There is no escaping temptation, though God will provide for us an escape from the guilt of yielding to it.

In how many cases does some Herodias come between a man and God—something in private or social life, something in business about which God has a controversy. In prayer we may profess a vague interest in everything—Jews, Gentiles, and the Church of God—but we

KEEP SILENCE REGARDING HERODIAS.

God would rebuke us in such circumstances, if only we would hear his voice; He would say, "Stop your perambulations of religious routine, and talk to Me like a man about your sin." It is not all at once that men become hardened sinners. Though born in sin, we are not born hardened sinners. It is by disregarding the monitions of conscience that we become such; and at length conscience ceases to reprove in such a case. No man can play fast and loose with conscience without suffering moral disintegration and ruin; and by-and-by the time comes when, with weakened conscience, a man does without compunction things against which his whole soul would previously have revolted.

Herod heard John, feared him, and did other things; but he would not repent of his sin, he would not undo the wrong of Herodias. While he maintained that wickedness, he

RESISTED THE VOICE OF CONSCIENCE,

and at length silenced it. So in all evil doing, and with regard to everything that stands between the soul and God. Some sins hurt the physical man, some the mental, but all hurt the moral man; and when conscience ceases to speak, there has been moral suicide.

At a later period of his career Herod questioned Christ, and it is recorded: "He answered him nothing." There comes a time when a man can receive no message from God. He will not confess his sin or put it away; and while it is cherished, God can say nothing to him. In conclusion, on the subject of sin, Mr. Lane said that there were no more hopeless specimens of humanity than the Gospel-hardened sinners that are found in houses of prayer. He prayed God to send an earthquake into the congregations, to lead such sinners to repentance.

At the close of the meeting (as at the beginning), there was a season of prayer. Opportunity was afforded for those who had been touched by the message to indicate their desire for the prayers of God's people. A large number, including many young men and women, made their wishes known, and it is firmly believed that work was done for eternity at the meeting.

PRAYER FOR IRELAND.

In accordance with established custom the early morning prayer meeting on Monday was devoted specially to the interests of Ireland. Mr. A. A. Head was in the chair, and several brethren besought God that He would visit the Sister Island and people with fresh grace and power, and that there might be a wider proclamation of the Gospel of Christ.

The address was given by Rev. Charles Inwood, and was a moving and timely utterance. The significance of Gospel work in Ireland was emphasized by two facts: (1) The relation of the work of God there to the great missionary forces in all parts of the world; (2) The coming struggle of the near future in this land will be a conflict between a sacerdotal and a spiritual conception of Christianity. It had been a joy to him while visiting in the mission field to find how many of the workers were Irish. He had no idea that the handful of corn in Ireland was yielding so great a harvest in the mission field. The second fact invests work in Ireland with great significance. The conflict that is being fought there will in time overtake Gospel effort in England.

Referring to the sad scenes witnessed in Limerick, as a result of Roman Catholic opposition to Protestant medical missions, the speaker averred that in his judgment what has taken place has been the foulest outrage on civil and religious liberty ever experienced in Ireland. The educational question can hardly be understood by English people; but in disputing the

ENCROACHMENT OF ROME IN IRELAND

in this matter it is felt that it is not merely the interests of a church or a sect, but the cause of the Kingdom of Christ, which is closely touched by that struggle. Pray that, in the day of struggle and testing, the faith and loyalty of God's people will not waver. One aspect of the position causes much grief—the growing apart of Protestants, and the inclination to stand as sects rather than one united body in defence of their faith before the world.

Mr. Inwood compared Ireland's condition to that of an invalid of whom he recently heard. She lay dying in an Irish convent—sick, with eyes closed, running her fingers down the rosary, and saying in anguish—"Oh that I knew the right way!" Ireland is sick and sad, and she needs to "know the right way." This he commended as a fitting subject for prayer.

OPENING OF THE CONVENTION.

Punctually at the appointed time the Convention proceedings opened on Monday evening. In the course of the day there had been a large accession of visitors to the town, and the stormy weather of Sunday evening gave place to a fine and genial atmosphere. Mr. Albert Head presided in the Eskin Street tent, which was filled with a large audience.

The opening hymn was "All hail the power of Jesus' name," and after prayer, led by Dr. Elder Cumming, the Scriptures were read, the passage being 1 John iv. 10-21. In the course of some preliminary remarks, Mr. Head said that during the afternoon he had an interview with the beloved chairman, Mr. Robert Wilson, whose message to the Convention was, "Give my dear love to all the friends gathered at Keswick. I should much have liked to be with them, but I cannot; I desire upon each the richest blessing which our heavenly Father can bestow." Mr. Head intimated that he would in the name of the meeting send Christian love to Mr. Wilson, and at the same time express a desire that, in his enforced absence, he would enjoy the heavenly blessings which would have accrued to him if present at the Convention.

After prayer by Rev. Evan H. Hopkins, the address was delivered by Rev. F. B. Meyer, founded on 1 Sam. iii., which was a timely utterance. Having described the important place occupied by Samuel in the history of Israel—he may be called the second founder of the Hebrew Commonwealth—he spoke of the development of his noble and saintly character, showing what he owed to his devoted mother, and what came of his being able by the power of God to rise above the traditional piety of his time. Except for that great change in Samuel's religious life, nothing would probably have been heard of him. In like manner, in order to effective Christian service, we must exchange merely nominal discipleship for the open confession of God: such a confession as comes from a face to face revelation of God's will and power. When God first came near his soul the boy Samuel at once turned to Eli, his friend and adviser; similarly, when God speaks to us, we speed to someone with a request that he interpret the vision. We think this is the way of blessing, but, in fact, it is one of the saddest perils of Convention experience, a peril whereby souls are drawn into perturbation, and repeat, more or less, the vain experiences of Samuel when he went once and again to Eli, saying, "Thou didst call me." Weak as he was, Eli was prudent in dealing with the young man. He showed no priestly spirit, but directed the lad to God Himself, saying, "If he call again thou shalt say, Speak, Lord, for thy servant heareth." So on that Keswick platform no priestly prerogatives are recognised. We would direct souls to God alone. In some further remarks, Mr. Meyer discouraged criticism and social chit-chat, and counselled attendants to secure solitude, and wait for the voice of God. It is through his Word that God speaks to the soul, if only the soul is willing to hear what God the Lord will speak.

In the spacious new tent in Skiddaw Street there was also a large congregation. Gen. Hatt Noble presided over the gathering, which was felt to be one of deep solemnity and heart-searching in preparation for continuous waiting upon God during the coming days. After the opening hymn, "Oh for a heart to praise my God," Professor Macintosh presented many petitions and offered much thanksgiving in prayer. A petition in song followed, and Revs. H. B. Macartney and Dr. John Smith again led to the throne of grace.

The address of the evening was given by Rev. E. W. Moore, based upon Joshua's admonition to the children of Israel—"Sanctify yourselves, for to-morrow the Lord will do wonders among you." The deliverance of the children of Israel by the crossing of the Jordan was typical of the deliverance of the Christian from the power of Satan and the world. Canaan is typical of the home of the soul; it does not mean heaven to them, but heavenly places. First, it means possession after promise. Canaan had been promised to Abram hundreds of years before, but he had not been allowed to enter it. Now the time has come for his descendants to go forward and take possession. In order that we may go up and take possession of the promised land, we must realize the fulfilment of the assurance, "I will sprinkle clean water upon you." Canaan is also rest after wandering; "we who have believed do enter into rest," and rest enters into our hearts. Christ is our Shiloh. Canaan, too, is plenty after want. It does not appear that the children of Israel were allowed to want while in the wilderness, but there is a distinction plainly drawn between the barrenness of the wilderness and the plenty of the promised land. So in Jesus Christ there is a plenteousness that puts to shame the paucity of our lives. What hindered the children of Israel from taking possession of the promised land? Jordan rolled between them and Canaan. How can we cross the Jordan which rolls between our souls and God? Only by following the path in which Christ Himself led, the path of sacrifice and death. There are endless new beginnings in Christ. This path is a new way already made by Him.

The prayer meeting on Tuesday morning was also largely attended. The address was delivered by Rev. W. H. Griffith Thomas, who brought under notice the imperative mood of the Gospel as set forth in the "musts" of Christ in the Gospel according to St. John.

Rev. Charles Inwood has left on a journey, and Rev. F. B. Meyer departs to-day for meetings in Syria.

Northfield Conference.—In extending an invitation to the Christian public to attend the nineteenth General Conference for Christian workers to be held in Northfield this season, August 1 to 18, Mr. W. R. Moody writes: "Our earnest desire is that the gathering may be to all a preparation for effective work for Christ." In addition to the usual lectures on the Word of God, institutes on methods of work, and consecutive courses of Bible study, there will also be opportunities for the consideration of plans for evangelistic work at home and abroad during the coming year. Prominent and experienced pastors, evangelists, and missionaries will be present to assist with their counsel and inspiration, including, among others—Rev. G. Campbell Morgan, Rev. Samuel Chadwick, of Leeds; Dr. and Mrs. J. Howard Taylor, China Inland Mission; Rev. R. A. Torrey, Rev. H. C. Mabie, D.D., Commander Booth-Tucker, Rev. A. C. Dixon, D.D., Rev. A. T. Pierson, D.D., and Rev. John Balcom Shaw, D.D.

The Scriptures for Ireland.

A PERUSAL of the annual report of the Scripture Readers' Society for Ireland will awaken in many hearts a sense of deep gratitude to God for the blessing which has followed the circulation of the Scriptures in the Sister Isle. Among all classes and denominations, in thickly-populated centres, as well as isolated villages, the agents have laboured with faithfulness and patience in their unpretentious and often difficult task. Many persons who dare not receive regular visitations from the agents of their church are most thankful for the opportunity of receiving a copy of the Scriptures or some other book dealing with the Gospel of Jesus Christ; and often the missionaries reach a class which the clergy are often unable to touch.

The work of the Society is mainly among Protestants, but Roman Catholics are becoming more friendly disposed to the Readers, and are assuming a different attitude towards the priests. Unhappily the Society has had to curtail its sphere of operations through lack of means. The need for reinforcement increases, and if the number of Readers were doubled that need would not be met. One parish where two agents are employed to assist the two parochial clergy, has a population of 40,000; another parish having nineteen Sunday schools, with three parochial clergy, has three Readers. The Committee have recently received applications from five large, needy parishes, but unless funds are immediately forthcoming these additional Readers cannot be employed. The agents are acknowledged by the clergy, in whose parishes they labour, to be most useful adjuncts. They teach in the Sunday schools, take Bible classes among the young people, become leaders of cottage meetings, conduct evangelistic services in schoolhouses and mission halls, as well as carry on their itinerary work.

Captain Kearney White continues to act as *honorary* secretary, the clerical secretary being Rev. J. O. G. Dougherty. The office is at 27, Lower Pembroke Street, Dublin.

Welsh Baptist Union.

THE annual meetings of the Welsh Baptist Union were held at Porth, Glamorganshire, on July 15-18. There was a large attendance of ministers and laymen from all parts of the Principality, as well as representatives from the Welsh churches of the denomination in England. The President was Rev. Dr. T. A. Morris, Aberystwith. The President-elect is Rev. Dr. W. P. Williams, Landore.

The first meeting was for children on the Monday afternoon. An interesting feature of this meeting was a model Sunday-school lesson given by Mr. T. Brown, M.A., Cardiff. In the evening a public meeting was held, when addresses were delivered on "Competing with the Public House," and "The Reforms needed in the Sunday School to meet the demands of the New Century."

On Wednesday morning the delegates were addressed by Rev. J. H. Shakespeare, M.A., on behalf of the Twentieth Century Fund. In the course of his address the speaker said that it was proposed to raise £50,000 in Wales, although so far only £12,895 of that sum had been promised.

The same morning, and following almost immediately after Mr. Shakespeare's address, came a sermon from Dr. Maclaren. Taking as his text Paul's words to the Colossians, "Saints and faithful brethren in Christ," he preached a sermon full of Evangelical truth and fervour.

The President's address in the afternoon dealt with "The Thought of the Nineteenth Century in its Relation to Evangelical Theology." In the evening a largely-attended public meeting was held, part of which was devoted to the discussion of foreign mission work. Thursday was given to the preaching of the Gospel. Some of the most eminent ministers of the denomination preached to thousands of attentive hearers.

Chili.—Rev. C. Jenkins, Casella 246, Valparaiso, Chili, writes: "At Vina, a suburb of Valparaiso, we have neither church nor schools for the hundreds of people who live there. We are hoping to have an iron building for these purposes, to be called a 'Queen Victoria Memorial.' The district is a needy one."

American Notes.

THE twentieth International Convention of Christian Endeavourers opened on Saturday last at Cincinnati, some 10,000 delegates being present. President Francis E. Clark and Secretary J. Willis Baer were re-elected for one year. His report showed that in 1891 there were 16,274 societies, with an aggregate membership of 1,000,000 persons. In 1901 there are 61,427 societies, with a membership of 4,000,000; 16,000 junior societies, with 483,000 members; and 1,285 intermediate societies, with 38,500 members.

On Sunday night at one of the meetings of the Convention, General O. O. Howard ("The Christian Soldier"), said: "Since the incoming of what is called 'higher criticism,' it has become the fashion to lay stress upon the earthly life, the naturalistic life of men, women, and children here and now. Even in our best sermons we miss the Old Testament Scriptures. Illustrations abound which show more reading of other books, and less study of the Bible. I object to the unhappy spirit which undertakes to wrench from us that which we have loved and trusted and believed in and worked with, from our spiritual childhood to our spiritual manhood. Truth we want. Truth we welcome. So let us have the whole truth, and send forth men and women into the field as missionaries and Endeavourers to exalt the Saviour, and who are able to teach simple truths which men and women need, and proclaim good tidings of great joy continually and without reservation."

Elaborate preparations are being made for the Epworth League Convention, to be held at San Francisco from the 18th to the 22nd of this month. The sum of 30,000dols. has been raised in the city for the entertainment of the Convention, and the Californians mean to give the visitors good cause to remember their hospitality. At the afternoon session on the first day the Governor of the State and the mayor of the city will, in their official capacities, welcome the delegates. Roger Martin.

New York, July 8.

Irish Notes.

[from our own correspondent.]

AN interesting meeting was recently held in Dublin, in connection with the Central Association of the Presbyterian Church, Mr. John Mooney, J.P., presiding. Many suggestions of a practical nature were thrown out by the speakers, and the proceedings were of a most hopeful and stimulating character. Mr. Haise has had five years' experience in work of this kind in England, and his speech made a most favourable impression. He claimed that in all Christian work amongst young men first things should be first, and he hoped to keep the Bible-class and the prayer-meeting at the front of the institution, and place all other things in subordination to them. But he hoped he would be able with the help of workers to develop work of a moral and intellectual kind which would make the place attractive to young men, and help them to feel that it was a real home for them at the heart of the city.

A great sensation has been caused in Irish educational circles by the sudden and unexpected resignation on the part of Dr. Walsh, Roman Catholic Archbishop of Dublin, of his position as a Commissioner of National Education. In order to understand the matter it is necessary to remember that the national system of education, which has been about sixty years in existence, has for its principle the idea of united secular and separate religious instruction. However, since the days of Cardinal Cullen the Roman Catholics have never looked favourably upon it, and have been doing their best to subvert it, and bring in a denominational system in its place. The system is managed by a board of twenty commissioners, ten of whom are Roman Catholics, and ten Protestants, and of late many changes have been introduced, nearly all of which favoured sectarianism.

These changes did not pass without opposition on the part of a section of the Commissioners, and now Dr. Walsh has suddenly sprung his resignation upon the public. He states his reasons for doing this were irregularities in the office and in the book store, and statements made outside by Rev. Dr. Evans, the Methodist Commissioner, and Sir Malcolm Inglis, one of the Presbyterian Commissioners. It is believed, however, that his real reason for taking that course is that he wants to break up the National Board as an undenominational system, and wants to force the hands of the Government to grant a separate educational system for Roman Catholics.

The Reformed Presbyterian Synod has just held its annual meeting. An interesting piece of old worldism was introduced into the proceedings by the reading of the "Solemn League and Covenant," and by the swearing of the "Oath of Renovation," and of the "Engagement to Specific Duties," the Covenanters standing with hands lifted up to God. Professor Dicks, D.D., who preached on the occasion, said that by renewing the Covenants those present engaged and promised anew, in the name of the Lord, to walk in all his commandments and ordinances blamelessly. By such a walk they glorified their Father who was in heaven. The Covenants were still binding on them, and on the nation by which they were sworn, because they were Scriptural, and because the evils against which they were directed still existed, and because new forms of evil had arisen. The last time, in seems, on which the renovation of Covenants took place in this country was in 1853. There was a large attendance, and the ceremony was solemn and impressive.

Some months ago two or three members of the Antrim Road Baptist Church, Belfast, began services in the Hall, 10, Clifton Park Avenue, which have resulted in the formation of a new Baptist Church. Pastor Thos. M'Dowell, of the Irish Baptist College, takes the oversight.

The Y.M.C.A.

THE Taunton Association has acquired additional premises in which to carry on the work of its junior section. It is hoped to raise much of the cost by shilling contributions; and the president, Mr. J. E. W. Wakefield, has headed the list with a donation of 2,000 shillings.

The Colombo Association has won a fine testimonial to its work in the transfer to it by the Municipal Council, as a free gift, of the old Town Hall site on which to build.

The forward movement in Lancashire has resulted in a present total of forty-two branches, as compared with sixteen three years since, while the present membership for the county is 9,043, representing an increase of 2,045.

The work of the Grays Association has been productive of much good both to the members and to the district. The Bible class, the P.S.A., and the Sunday morning breakfast meetings have been means of blessing, and among evangelistic efforts put forth are services in the open air and in a lodging-house for men.

The annual Conference of general secretaries has been held at Shaftesbury House, Margate, the seaside home of the Central Association. There was a large attendance of secretaries, and the proceedings were interesting and useful. A feature of the Conference was a series of lectures by Rev. John Smith, D.D., of Edinburgh.

The Cape Town Association has resolved on the appointment of an outdoor officer, whose duty it shall be constantly to visit the vessels in the docks, the various warehouses, &c., in the interests of the large numbers of young men who are either temporarily or permanently in the city. Mr. H. A. Harris, late of the Redruth Association, has been selected for the position.

In connection with the Birmingham Association's building scheme the committee require about £50,000, the greater part of this sum being needed for building and the rest as an endowment. About £16,000 is up to the present assured. In the new building it is proposed to provide temporary boarding accommodation for the convenience of new comers to the city while in search of permanent lodgings, a want which has been very greatly felt.

The Cupar Association recently celebrated its jubilee. A warm tribute was paid by Mr. W. D. Patrick (honorary president, and a former acting president) to the memory of the founder, Mr. Charles Geddes, and of his successor, Mr. David Stenhouse, as well as to the work of Mr. James Henderson, Mr. Andrew Smith (now of Dundee), and Mr. Alexander Ramsay, who is now president of the Association. Several former members were present, and many other friends took part in the proceedings—recalling memories of the Association, in some extending over a period of forty years.

The half-yearly meetings of the National Council, which took place recently at Exeter Hall were of exceptional interest. In the morning, after a meeting of the Executive under the presidency of Sir George Williams, the Council's foreign work was under special consideration, Strong testimony was borne to the value of the work of Mr. Oliver H. McCowen, in Rangoon, and to the need for its development. A report was given of fruitful service rendered amongst the students in Bombay by Mr. Frank Anderson; and appeals were considered for workers for Singapore and Poona. An account from Mr. J. J. Virgo, the travelling secretary recently appointed by the Australasian Council, of his first three months' work in this capacity, gave promise of great developments of the work throughout Australia and New Zealand.

The Rector of Pakefield.

AT the age of eighty-two years, thirty of which have been spent as rector of Pakefield, near Lowestoft, Rev. Lewis Price, has resigned his living, to the deep regret of his parishioners, and his brother clergy in the district. In view of his departure steps were taken by a committee, with Mr. T. Sergeant as chairman, to give expression to the wide esteem in which Mr. Price is held.

Accordingly a meeting was held in Pakefield Cunningham School, when Mr. Price was the recipient of numerous handsome gifts. Rev. E. B. Browne, who for seven years has been curate at Pakefield, is also resigning, and he, with Mrs. Browne, received a number of presents, and the hearty wishes of many friends for their future usefulness in the parish of Grey Friars, Reading, to which they are removing.

Among those who bore testimony to the faithful labour and untiring zeal of the ministry of the rector were—Mr. T. F. Davies, Revs. W. P. Phillips and D. Dickson, Mr. W. P. Cooper, Mr. J. Crowe, and Mr. J. Munnings. Always a thoroughly Evangelical preacher of the Gospel, Mr. Price has become well known as a sturdy defender of the Protestant faith. He is regarded by his brother clergy as a true friend, to whom they have gone for fatherly counsel with the utmost confidence. Apart from his religious duties, he has manifested the deepest possible interest in any movement affecting the welfare of his parishioners. The day schools have received his liberal support, in more ways than are generally known; while the Pakefield lifeboat was revived as a result of his energies.

Kentish Hop-Pickers.

AMONG the helpful evangelistic organizations carried on during the hopping season in the interests of the poor people who labour at the bins, the Hop-Pickers' Mission for the Weald of Kent has long occupied a position of esteem.

Workers from all sections of the Christian Church are welcomed to co-operate in the delightful toil of going from garden to garden, or camp to camp, preaching the Gospel.

In past years the missionaries have met with much encouragement in many centres. In addition to speaking to the people personally, meetings are held in the open air and in rooms and halls, while large quantities of helpful literature are distributed. The mornings are largely devoted to the bins, and the evenings to the camp. The gardens are pictures of beauty and fruitfulness, while the hoppers, engaged in not unpleasant labour, are free at the same time to listen to the words of eternal life.

One particularly interesting part of the work is the medical department in connection with the hop-pickers' Shelter at Goudhurst. This branch is of recent growth, but is already well in hand, and is proving a boon to the sick and suffering. Many among them are learning the meaning of the words, "I was sick and ye visited Me, I was a stranger and ye took Me in."

The free tea is also a notable attraction. To quote the annual report of the evangelists, there is no need for effort to gather the people, for they are already gathered, affording a splendid opportunity for proclaiming the Gospel to those who seldom, if ever, hear it elsewhere. Sixty thousand persons, it is computed, out of the darkest slums of our great cities are thus ready to have Christ preached to them.

"Great preparations are made by the hoppers for this tea. They wash and brush up for the occasion, and come in their very best behaviour. It is really very creditable to them to see how clean and tidy the mothers and children present themselves. An open-air service is held for an hour first, and the waiters take round bags of bread and butter with cake, while others follow with tea. Kind words are spoken to each one personally, while tracts, little books, portions of Scripture, &c., are given to them. Many helpers and home-dwellers mingle among them, showing much sympathy and interest in the work." Besides this large gathering, there are other smaller gatherings for tea on different farms in the district. The influence for good in these gatherings is very evident.

Rev. J. J. Kendon, treasurer of the Mission, Goudhurst, Kent, will, on application being made, be pleased to forward copies of the annual report.

Obituary.

PASTOR A. M. A. GRAHAM, GLASGOW.

AT Pollokshields, Glasgow, on Friday, July 12, after several months' illness, Pastor A. M. A. Graham passed from this life at the age of fifty-two. For a number of years he acted as pastor in an independent mission to seamen on the south side of the Clyde, but in his earlier years, as an evangelist, he travelled widely. Mr. Graham was much blessed as a winner of souls. He was an exceptionally able preacher, and many profited by his ministry. Rev. D. M. Cameron, brother-in-law of the departed worker, and Mr. Clyde, of the Mizpah Band, took part in the service at the grave-side.

MRS. HENRY CASE, COTHAM, BRISTOL.

The sudden removal of this beloved sister in Christ, at the age of fifty years, is not only an immense loss to her bereaved family, but to the church at Bethesda (with which she had been connected all her life), and to a large circle of friends. While filling her place in the home, and affording her husband no small assistance in his extensive business, she was also "ready to every good work." To very many servants of Christ in this and other countries, the ever ready hospitality made the home at Cotham a true place of rest, and to these the tidings will come as a deep sorrow. Many a good cause has received encouragement by the kindly advocacy it has found at meetings held in the house of our dear departed friend, and the last service of her life was performed in a function of this kind, when she welcomed to a garden meeting the local friends of the W.T.A.U. on Friday, July 12. The same evening alarming symptoms manifested themselves, and, in spite of care and skill, she fell asleep on Sunday evening, July 14. A large number of sorrowing friends attended the funeral service at Bethesda Chapel on Wednesday, 17th inst., and the interment took place in the Churchyard of Westbury-on-Trym.

J. L. S.

THE LATE REV. ANDREW JUKES.

THE death is announced of Rev. Andrew Jukes, in the eighty-sixth year of his age. A correspondent of *The Guardian*, in an interesting memoir, says:—Andrew Jukes, a name venerable and dear to many spiritual sons and daughters in the faith of Christ, was educated at Harrow, and on leaving the school obtained a commission in the East India Company's army. After seeing a good deal of active service at Hyderabad and in other parts of India, he was invalided home, and, desiring to take Holy Orders, went up to Cambridge, where he entered at Trinity College. There he won the Hulsean Prize with an essay on the "Principles of Prophetic Interpretation," and having in due course taken his degree, he was ordained to the curacy of St. John's, Hull. In the first year of his curacy he preached a sermon on the subject of "Unity and Uniformity," which drew down upon him the censure of the Archdeacon of the East Riding, Dr. Robert Wilberforce, and the result of the controversy which followed was that Mr. Jukes, finding that he had difficulties about the doctrine of Baptismal Regeneration, and about making the required subscription, felt himself unable to seek priest's Orders, and the Archbishop of York, Dr. Vernon Harcourt, withdrew his licence.

Being now without a special cure, he entered upon an exhaustive study of the Fathers, whom he read as few men have read them, being specially attracted by them to the mystical interpretation of Holy Scripture, and drew about him a little company of disciples to whom he delivered expository lectures on practically every book of the Bible. He carried on this work for many years, one issue of it being his publication of "The Mystery of the Kingdom," and other books. At the same time he was diligently visiting the poorest of the poor in the slums of Hull, and conducting, with the help of his wife, a very successful home for the rescue of fallen women. These manifold labours at length broke down his health, and under medical advice he made a journey to the East, travelling for many months through Egypt and Palestine. On his return he spent a quiet year at Bridlington, and then, having declined the offer of a benefice made him by Archbishop Thomson, moved—his health being fully restored—to Highgate, to take up again his literary work.

By this time he had reconsidered and modified his earlier opinions, and having obtained the licence of the Bishop of London (Dr. Jackson), and afterwards of the Bishop of Rochester (Dr. Thorold), he preached frequently in many London churches. In 1879, he moved from Highgate to Woolwich, and there, though his work was hindered for a time by the sorrow of a great loss—the death of the devoted wife to whose sympathy and help he owed so much—he went on writing, and published in succession, "The New Man and the Eternal Life," and other works. He was, too, a familiar and honoured presence at the annual conferences held at Broadlands, and at the meetings of "The Clerical Friends in Council."

During all these years he was receiving from all quarters of the world letters and visitors asking his advice and direction in spiritual matters. He was pre-eminently a seer, but he was also a very sagacious teacher and a very practical counsellor. And his sympathy knew no limits.

Towards the close of his life, his health gradually failed, and he eventually gave up his home at Woolwich to spend his last days with his eldest son at West Hackney Rectory. He died during a visit to one of his daughters at Southampton, and was buried at Hull on July 9, by the side of his wife, many of his old friends following him to the grave.

City Mission Outing.

LEAVING London's roar and its summer sultriness, the missionaries of the London City Mission journeyed to Easneye, near Ware, on the 10th inst., and were entertained for the day by Mr. and Mrs. T. Fowell Buxton.

Accepting the genial invitation of their host so to do, the missionaries made the place their own for the day, and revelled in its many charms. A large party of friends and supporters arrived in the afternoon in time to witness the ambulance display. Twenty missionaries took part, evidencing complete ability to use the means of physical aid. The missionary moves about just where such knowledge may at any moment be put to the test. Is it not obvious that, grateful for bodily benefits, the patient will have a receptive mind for the missionaries' message concerning a greater gift that also is conferred "without money and without price"? St. John Ambulance Association's certificates for nursing were distributed to twenty-three missionaries.

Another pleasant feature of the outing was the hearty and enthusiastic meeting under the trees. Rev. Alexander Connell, M.A., of Regent Square Presbyterian Church, gave a practical and powerful address. He applauded with all his heart the consistency of evangelical principle and method of Gospel presentation which had characterized the society from its foundation. Canon Pelly, of West Ham, followed with an interesting and profitable study of the traits of John the Baptist. Mr. F. A. Bevan also spoke, and Mr. W. B. Murray, one of the missionaries, handed Mr. Buxton an illuminated address as a memento and appreciation of the day's hospitality, and in grateful acknowledgment of his earnest devotion to the Mission for half a century.

Soldiers' Home, Gosport.—Since 1888 a much-needed work has been carried on at Gosport by the Misses Redout. Their Soldiers' Home has been during this period twice enlarged, and is conveniently situated for the barracks, forts, musketry camp at Browndown, and the harbour. It consists of coffee-room, temperance refreshment bar, comfortable rooms for reading, writing, and games, a large room for Bible classes and Gospel services, and a smaller one for prayer meetings, as well as the usual apartments. The Misses Redout will be glad to communicate with friends interested in her work among soldier

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, E.C.*

*** *I recommend my* Elder *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

The Best Friend to Have.

DEAR Boys and Girls,—Last year we were with all our dear children enjoying the seaside services at Colwyn Bay, and I think you will like to hear how a sweet echo of those services reached a far-off mission-house in India, and comforted one of God's servants who had lately left her own dear ones in England.

At the services at Colwyn Bay, the sweet chorus, "The best Friend to have is Jesus," was sung again and again, day after day, till we were all quite familiar with it. Our baby boy of three used to be with his nurse, who liked to sit within hearing, and he picked up and loved to join in the little chorus in his baby way, and did not quickly forget it.

That autumn we sailed for India, saying goodbye to his brothers and sisters, and taking him only with us. He was a very happy little soul on deck, and often would sing his little song in baby language at the top of his voice without a thought of the varied listeners! One could not stop him, but only trust it might be a message to some heart needing the True Friend.

Best Friend to have is Jesus,
He will keep 'oo 'est 'oo fall;
He will hear 'oo when 'oo call,
Oh! Best Friend to have is Jesus.

But now comes the real story. Soon after we reached Calcutta, I took him to spend a Sunday at a mission-house about seven miles away. There he sang his little song, which reminded me of our happy days at Colwyn Bay; but I did not know then that he was a little messenger of comfort from the dear Master to one of his home-sick children. Months afterwards this missionary said to me, "I thought you must have told him to sing it because you knew I was sad, and it comforted me so."

So, dear children, sing your sweet songs for Jesus; and ask that He will make them messages of love to weary hearts, and so shall you, too, be little ministers unto Him.—Your affectionate friend, C. P.

Only a Word.

THAT may be; but what is a word? When I speak, what am I doing? A wave passes through my body, touches my lungs, comes through my throat, strikes the palate, forms on my tongue and lips into a word, which, when I utter it, conveys my thought. A word, then, is mind expressing itself in the form of speech.

Did you ever consider the *power* of words? There was a man called Peter the Hermit. He used to wander about all over the country, repeating one word with such eloquence that even learned men gathered around him, and pressed forward eagerly to follow him. "The tomb of the Lord is in the hands of the infidel; go and recover it," he cried. And a great crusade followed. The Turks once said, "If you will but say 'Mahomet is the prophet,' you will find every comfort and a home in our country." Some who did not quite understand the difference one word would make, said it; but others replied, "No, no! our prophet is Jesus, and not Mahomet," and they were persecuted. One word made all the difference. Many have lived for a word; others have been stretched on a rack, and died for a word.

Then there are *precious* words. Some years ago in a school in one of our large cities there was a boy over whom the master had no control. He told a minister this, and one day the good man went to see the boy. "Well, my lad, how long have you been at school?" The boy answered "one" or "two" years as the case might be. "Well, what is your father?" The boy looked confused, and told him his father was dead. "It is a great loss to lose a father. But what about your mother?" "She has been out to the East Indies," he replied, "but she is coming home in a month." "And do you not wish to make her heart glad when she returns?" "Yes," and his eyes sparkled at the sound of "mother." "And do you think that the way you have been behaving at school will please her?" The boy burst into tears. The stony heart was touched by the precious word "mother."

There are *kindly* words. How much do they cost? Not so much as the alabaster box of ointment. "Kind words can never die." They check us when we are tempted to do wrong, and they encourage us when we do right.

Think of Elizabeth Fry visiting prisons and speaking kindly words to the prisoners, many of whom were very debased and sinful. Think of George Müller gathering around him those children in Bristol and speaking kindly words to them, all of whom were without fathers and mothers—orphans. Think of Agnes Weston, the sailors' friend, speaking kindly words to our sailor boys, many of whom in far-off places of the earth cherish and revere the name of their "mother," as they love to call her.

Again, there are *Christ's* words. These we should learn and love. Said one, "Speak but the word only." Only! Ah, his word is so tender, loving, and forgiving, that we all must hear it. The mother of Jesus, at the feast in Cana of Galilee, said to the servants, "Whatsoever He saith unto you, do it." So, boys and girls, I say to you all—"Do It."

R. H.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 288).

1. For what are we to "be ready always to give answer"? (1 Peter ii.-iv.)
2. For what are we to "hope to the end"? (1 Peter i.-iii.)
3. What "endureth for ever"? (1 Peter i.-iii.)
4. Is it possible to *know* that we have eternal life? (1 John iv.-end.)
5. If you were asked the way to heaven, how would you answer in four words spoken by Christ?
6. Find a promise of acceptance for those coming to Christ. (John v.-x.)
7. What did Christ say was necessary for salvation? (John i.-v.)
8. Find the Good Shepherd's promise for the safety of his sheep. (John.)
9. Does the natural heart love God? (Rom. viii.)
10. Of what was Paul quite confident? (Rom. viii.)

[Children under *ten* do any 3; under *thirteen*, any 6; under *seventeen*, any 9.]

ANSWER TO LAST SEARCHER (287).

1. Gen. xl. 23.	8. Psa. cxxxvii.
2. *a* and *b*, Deut. viii.	9. Eccles. xii. 1.
3. 1 Chron. xvi. 12.	10. Isa. lxv. 17.
4. *a* and *b*, Psa. xxv. 6 and 7.	11. Hab. iii. 2.
5. Psa. lxxviii. 39.	12. Matt. xxvi. 75.
6. Psa. cv. 8.	13. Luke xvi. 25.
7. Psa. cxxxvi. 23.	14. John xv. 20.
	15. Luke xxii. 19.

No. 287—Correct answers (first list) received from:—

A—Leonard Allen*, John Allan, Olive and Miriam Allam, Olive Andrews*, Douglas Anderson-Berry*, Ralph and Ernest Aldwinckle, Irene Ashdown.

B Reginald Bristow, Gordon* and May* Bligh, Helen*, Susette* and Mary* Beck, Stanley Burgess, Ada Bratt, Ronald and Ewen Bentley, Millicent Buckingham, Dorothy Brooks, Robert Bushby, Herbert Braddon*, Violette Birney, Ella Berryman, Mabel Baker, Queenie Boswell*, Allison and Monica Bailey, Barbara and Gwendoline Bourne, Marion Boyle, Mabel* and Evelyn* Barstow, Emily Bridgewater*, Annie Blaikie*, Eunice Baber, M. Bartlett*.

C—Elsie Collings, Lydia Cleary, Hilda Cook*, Gussie Clark, Kittie Cope*, M.* and Ida* Cole, Ida* and May* Cullen, Emmie*, Mabel* and Margaret* Cecil, Gladys and Beryl Calvert, Daisy R. Clarke, Agnes Cook.

D—Cecil Dodd*, Grace, Catherine and Emily Dempster, Dorothy* and Ralph Daintree, Violet and Mai Davidson, Katherine and Violet Donaldson-Selby, Nellie* and W. Dowsett, Pelognia Daws, Stanley Drew.

E—Ernest Edmonds, Mabel* and Hilda* Edwards.

F—Harry Flashman, Muriel Foster, Olive and Mabel Fleet, Kitty Fausset, Mary Freeman*, Percy Fitch, Hyacinthe FitzSimons.

G—Winifred Gardner, Cicely*, Gladys* and Dorothy Gibson, Constance Gabbett*, Katie Green, Mayflower Glover, Thomas Gilbert*, Marie Grandjean, Grace and Evelyn* Gulston.

H—Beatrice Hastings, Annie Horstcraft, Dorothy Havergal-Shaw, Ella Hake, Ruth, Dorothy and Ince Hunt, Hilda and Elizabeth Hooper, Ina Hemmell*, Hetty Hill, Kathleen, Doris, Mabel and Harry Hodgkinson.

I—Nellie Irving*.

J—Emily and Linda* Jones, Winifred*, Hilda and Louie Jeffery, Gertrude Jones.

K Martha Kidman*, Gladys King*, Annie Kingsford.

L—Sidney Law*, Constance Long, Gladys Lee, Cecilia Lichtenstein*, Beatrice Le Mesurier.

M—Ivy and Winnie* Maunder, Amy Munday, Fanny Messenger, Harvey Moore, Edith Margetts, Winnie and Doris Martin, Nellie, Grace, Arthur* and Lewis* Morice, Winifred, Sidney, Mollie and Geoffrey Martin, Mabel Morris*, Charlie and Dorothy McMullin, Alan and Nora Marshall, Tom McGlone*.

N -Emily Norris, Gerald and Hilda* Nicholls, Blanche Norcock*, Edith Nash*.

O—Olive Oxley*.

P—Margery, M. and Gordon Pibel, Evelyn Primrose-Pechey, Dorothy Parker, Kathleen and Enid Pincott, Dora Phillimore*, Kathleen Pasley*, Kate, Leonard and Walter Pickneli.

R—Ada Renals, G. Ravenhill, Maggie Russell, Emily Rowdon, Aileen Roberts*, Marion Richards*.

S—Douglas and Kathleen* Shepherd, Flora Shadbolt, Marjorie Sherbrooke*, Mary Sowden, Dollie Salt*, Cicely Sherbrooke*, Stanley and David Soltau, Whately Smith, Betty Stocks*, Frances Stileman, Constance and Edgar Schaeffer, Gordon Short, Amy Simmons.

T—Dudley Toye*, Reginald Thresh*, Archibald and Theodora* Thorn, Margaret Tweedy.

W—Gracie Winn*, Frances Wood*, Florence Wilde, Annie and Sarah Wood, Dorothy Wallace, Greta Watson, Gertrude Williams*, Cecile and Phillis Wright, Freda Watts*, Sydney Wisdom, Evelyn Wilkinson*, Bertram Webb, Mansfield White*, Fannie Wheeler*, Myra Webb, Nellie* and Rachel* Wilson, Ellen Williams, Dorothy White*, Winifred and Beatrice Weatherall, Agatha Ward, Charles and Kathleen Wingrave.

Y—Gladys Young.

286—Correct answers (second list) received from—

A—Leonard Allen*, Mabel Ashwell*.

B—Millicent Buckingham*, Frances Burnett*, Gwendoline* and Barbara* Bourne, Mabel Bartlett, Leonard Browne*, Beatrice Broward, Evelyn* and Mabel* Barstow, Gordon Boxer, Lucienne Brabandès, Ernestine Buhl*, May and Gordon* Bligh, Violet Braun*, Leah Blumenthal*, Edith Bank*, Dorothy and Harold Berry, Marianne and Evelyn Butlin, Helen*, Susette* and Mary* Beck, Massy* and Conyers* Baker, Phyllis Boyd, Mabel Baker, Louise Betts, Ella Berryman, Maud Bunn.

C—Margaret* and Emmie* Cecil, Maggie*, Jessie and Walter* Carter, Henry*, John* and David* Colville, Alice Cady*, Mary Cobb*, Alice Crang*, George Cary*, Hilda Cook*, William Cooper*, Alfred Cocking*, Josephine* and Elma Cheal, Edith and Annie Collins George Crawford*, Dorothy Clarke*, Hyde* and Duncan* Campbell Agnes Cooper*.

D—Violet Davidson*, Marjory Dyke*, Katie Dore*, May Darroll*, Ion and Nessie Dunn, Marie Denizot, James* and John* Davidson, Constance*, G.* and Hilda* Drayson.

E—Leonard and Olive Ewin.

F—Hyacinth Fitz-Simons*, Jeanne Faucon, Louise Filhol, Sarah Finkelstein*, Eva* and Mabel* Fletcher, Agnes*, Meg* and Lewis Fullarton, Phyllis Fry, Percy Fitch, Ethel Fowler, Elrene, May and Gwendolen Fennell, F. and A. Figgis.

G—David Gardiner, Katie Green*, Aimée Guilbert, Isabel*, Elsie* and Margie* Goudge, Hilda* and Ivy Godfrey, Margery* and Colin* Graham-Brown, Edith and James Grieve, Dorothy* and Winnie* Grove, George Graham-Brown*, Mary Greenacre*, Grace* and Evelyn* Gulston.

H—Dorothy* and Elsie* Hanson, Sydney Hanford*, Henry, Winifred and Edith Harvey, Nellie Hatchett*, Gladys Head*, Florence* and Norman Hoyte, James and John Henderson, May Hazledine, Georgette Hoffmann, May Hollis, Violet Holford, Violet Hatch, Jack* and Dorothy* Hodges.

I—Daisy Iredell*, Ami* and Isabel* Inglis.

J—Lizzie Johnstone*, Robert and David* Jameson, Alfred Johnson.

K—Esther* and Rose* Killowich, Gertrude Krambach, Lilian Kyme*.

L—Mary Lynn*, Alice Lee, Mary Levine*, Millie Laidlaw, Linda*, Edith*, Norah* and Harry Lowe, G. Larwill, Arthur Lewellyn*.

M—Margaret, Ella and Joy McFadzean, Winnie, Dorothy and Leonard* Mace, Alice and Maisie Mackenzie, Godfrey Miller, Irène Mabille, Alan* and Nora Marshall, Marjorie Martin, Alex and Evie* Miller, Margaret Macdonald, Dora Muir, Mary, Margaret* and Dorothy* Morris, A., Charlie and Jessie Morrison, John Macfarlane*, Charlotte Millar*, John* and Ella* MacMurray, Margie Marston, Winnie and Doris Martin, Mildred Morgan, Leonard Medcalf, Connie Murfin, Isabella Morrice*, Maude McIlroy*, Kathleen Morphey.

N—E. Newell, Dora and Leah* Niels.

O—Maude Oakes*.

P—Daisy Pullen*, William* and Lizzie* Porter, Myrtle Perry*, Margery Pibel, Percy, Geoffrey and Clarice Peach, Ruth Pledger*, Isabel Perks, Eddie and Jessie Palmer, Margherita Perlmann*, Golde Portnow, Mabel* and Lucy* Pelham-Burn, Olive Pine-Coffin*, Kathleen* and Enid Pincott, Isabel* and Gladys* Phipps, Christine Pearson.

R—Maggie Reed*, Maggie Russell, Elmina*, Jessie* and Cecily* Roe, Hope Robinson*, Laura Ridler, Annie Roberton, Rosie Rosenthal, O. Robinson*, Gordon Remington*.

S—Dollie Salt*, Effie*, Florence and Ellen* Simpson, Poppie Stidolph, Rider and Glanvill Smith, Flora Smith*, Ellen* and Lily* Scriven, Horace Small*, Lizzie and Dora Simons, Gladys, Violet and Evelyn Shaw, Germaine Schumann, Frankie Sellwood*, Stanley W. Smith, Hugh and Agnes Shields, Augustus*, Raymond* and William Simpkin.

T—Flossie Thomson*, Carleton Tufnell, Vincent Taylor, Florence Tomlinson*, Naomi Torff*, Rachel* and Rebecca* Tushinsky, Willie Thomas*, Frank Thompson, Olive Tritton*.

U—Eva Usher*.

W—Gracie Winn*, Freda Watts, Queenie, Kenrick and Ernest Wakeford, Dorothy Wallace, Pringle Wilson*, Rachel*, Sarah*, Georgina* and James Wilson, Kathleen* and Charles* Wingrave, Edith* and Edward* Wheeler, Lilian* and Elsie* Willoughby, Violet*, Arthur and Louisa Walker, Mary Wilson*, Gladys Willoughby*, Nellie* and Rachel* Wilson.

FOREIGN LIST.

Prize Competition.—Div. IV., First Cert., William Thomson. Second Prize, Nettie Thomson. Div. III., First Prize, Katie Thomson. Div. II., Hon. Men., Ina Thomson (Bulgaria).

No. 271—William* and Abigail* Gray (New Zealand). **No. 273**—Georgina Tollner* (S. Africa). **No. 280**—Mattie, Minnie, Flo and Cuckoo Lister (S. Africa). **No. 281**—Vera* and Frank* Sjöström (U.S.A.). **No. 282**—Ivan, Eric, Rotha, and Lottie St. George (Canada), Vera* and Frank* Sjöström. **No. 283**—Dora Wallace* (Canada), Vera* and Frank* Sjöström. **No. 285**—Kate, Ina, William and Nettie Thomson (Bulgaria).

Personal.

James and John Davidson, E. Newell, Gordon Short. I am glad to welcome you as new "Searchers," and trust you will enjoy the study.

Violet Davidson.—Thank you for your letter; I had missed your answers, and am sorry to hear you have been ill. I hope you will soon be quite better.

Uncle Tom.

Children's Special Service Mission.

Mr. E. Clark, *with Caravan, Harrold, Beds.*; Mr. E. Phillips, *with Caravan, Dickleburgh, Scole, S.O., Norfolk*, to July 27; *Tivetshall, Norwich*, from July 28; Mr. David Clarke, *with Caravan, Good Easter, Chelmsford*, to July 27; *High Roding, Dunmow, Essex*, from July 28; Mr. J. H. P. Cutting, *with Caravan, Saxmundham*; Messrs. Page and Wilson, *with Caravan, Bunted*; Mr. L. Ingram, *with Caravan, Dorking*. Seaside Services during July.—Rev. A. G. Dodderidge, *Portrush*, to July 31; Mr. J. Spiers, *Duncon*, to July 28; Mr. R. F. Drury, *Brodick, Isle of Arran*, to July 29; Mr. H. D. Salmon, *Bundoran, Ireland*; Mr. R. T. Archibald, *Lamlash, Isle of Arran*, to July 31. During August.—Mr. H. Hutchinson, *Bridlington*; Rev. A. Baker, *Boscombe*; Mr. J. Spiers, *Carnoustie*; Messrs. W. G. Hardie, B.A., and B. C. Pownall, *Colwyn Bay*; Rev. J. F. Sheldon, M.A., *Cromer*; Rev. W. J. H. Brealey, *Clevedon*; Mr. C. I. Clapperton, *Deal*; Rev. A. G. Dodderidge, *Eastbourne*; Mr. H. Hankinson, *Filey*; Mr. J. H. P. Cutting, *Felixstowe*; Dr. Barnes, M.A., *Folkestone*; Mr. W. R. Moore, B.A., *Ilfracombe*; Mr. E. Arrowsmith, *Llandudno*; Mr. J. S. Tyler, *Littlehampton*; Mr. G. R. Kirlew, *Lytham*; Mr. J. G. Green, *Langland Bay*; Edinburgh and Glasgow, Students, *Nairn*; Mr. H. D. Salmon, *Penmaenmawr*; Mr. H. Steward, *Port Erin, Isle of Man*; Mr. S. J. Hewlett and Mr. W. Stunt, *Paignton*; Mr. T. W. Rhodes, M.A., *Port St. Mary, Isle of Man*; Mr. C. W. Wootton, *Rhyl*; Mr. J. M. Wigner, and Mr. E. Langston, *Seaford*; Rev. S. M. Warner, *Scarborough*; Mr. J. E. Collier, *Saltburn*; Messrs. G. and M. Goodman, *Sheringham*; Mr. R. F. Drury, B.A., and Mr. R. T. Archibald, B.A., *St. Andrew's, N.B.*; Dr. T. Jays, and Mr. F. B. Wilkinson, *St. Leonard's*; Mr. C. J. Small, *Sutton-on-Sea*; Rev. F. C. Lees, *Sandown*; Rev. C. T. Aston, *Southsea*; Mr. E. Hughes, *Towyn*; Mr. E. T. M. Dennes, *Whitby*; Rev. O. Gosney, B.A., *Worthing*; Mr. F. C. Ranger and Mr. H. M. Rooke, *Weston-super-Mare*; Mr. J. G. Doxford, *On the Tarn, Ilkley*.

Children's Scripture Union—Portions for week ending August 3.

Sun. July 28	*Acts*	xxviii. 1-16	Thurs. Aug. 1	*Mark*	i. 1-13
Mon. „ 29	„	xxviii. 17-31	Fri. „ 2	„	i. 14-28
Tues. „ 30	*Hab.*	i. 1-14	Sat. „ 3	„	i. 29-45
Wed. „ 31	„	ii. 1-14			

Lambeth Ragged School.—The L. & S. W. R. have recently been empowered to acquire the ground on which the school is built. In view of this it is hoped that the friends of the Society will make it possible for this healthy and vigorous work to be transplanted, in order that none of the numerous agencies which have been built up during the last fifty-five years shall be allowed to suffer. The average number of children attending the schools every Sunday is 929.

Christian Endeavour Topic.

SUNDAY, July 28.

True Philanthropy (Gal. vi. 1-10).

WE all have a mission in the world, though we may never be called to cross the sea, or visit distant lands. Christ's command to his servants is, begin with the person next to you. Do not wait to be neighboured, but neighbour somebody. The best way to make the world Christian is to bring the person whom you can most easily influence to the Saviour. All God's great works in the world have commenced, not in committees, but in the consecration and devotion of single persons.

The Apostle indicates three methods of helping people.

1. *The Restoration of the Fallen.* There are some who go deliberately and intentionally into sin—it is not of these that the Apostle is speaking here, but of those who are overtaken by a sudden gust of temptation, like a ship on an inland lake, down the ravines of which the storm-blast rushes. How often that is the case. How often, as a Christian is pursuing the even tenor of daily life, he is suddenly overtaken by some temptation, and does an act or says a word which leaves a deep and sad mark on his history. David was overtaken by a fault, and so was Peter.

What an agony of remorse ensues! The sinful soul has to bear a heavy burden indeed, with tears and sighs; and too often his fellow-Christians pass him by with averted faces and frowns. No one visits him; no one cares to be seen in his company; no one tries to help him to regain his happier past.

This is not "Christ's law," which we are called to fulfil, but to seek out the erring one, to go after that which is lost, to restore the wanderer, to help him carry his heavy burden. The most spiritual people in the Church must be set to do this work, they alone have the delicacy, the purity, the humility; but even they should consider that they may be tempted, and lapse into the same sin. There are more burdens which must be carried by each of us alone, such as our responsibility to God, our eternal destiny, our personal mission to the world, and the way we perform it. But there are many burdens else, which others can help us bear.

2. *The Care of Pastors and Ministers.* This is specially a work for young men and women who may constitute themselves into bands of pastors' helps. If all who are being taught in church and Sunday school would only set themselves to communicate with those that teach them, how many a weary soul would pluck up new courage and hope. Communicate money, sympathy, prayer, the grip of the hand, the expression of thankfulness for blessing received.

3. *The Ministry of all Men.* As we have, therefore, opportunity. These opportunities of doing good are always recurring. At every turn there are those who need a helping hand. "The poor," said our Lord, "ye have always with you." Some child needs to be taken across the crowded thoroughfare, some tired girl needs our seat in the tram, some poor neighbour requires to be looked to, once or twice in a day, till son or daughter return from work, some friend needs a sympathizing ear into which to pour a long story of anxiety and trouble. "Let us do good to all," says the Apostle, "this is the law of Christ. Bear a little of the burden of each, and specially do it for those who belong to the household of God."

This way of life is compared to the sowing of seed by the hand of the husbandman. In fact, every one is engaged in sowing, either wheat or tares, either to the Spirit (*i.e.*, according to his prompting), or to the flesh (*i.e.*, at the prompting of our own natural impulse). For each set of seeds there will be a harvest, either of eternal life or of corruption. Oh that at last we may reap crops of love, and gratitude, and the well-done of Christ. Work with that in view, and be not weary in well-doing! Sow everywhere!

F. B. M.

C.E. NOTES.

A society at Erzerum, Turkey, gives up one meeting every month, and divides into groups, each of which holds a meeting in some poor home.

* * *

Six months ago a Society was started in a little place called Wittedrift, South Africa, there being no church, only a Dutch school. The society now numbers twenty-three active and nineteen Associate members.

* * *

A Dutch Christian Endeavour Society in Cradock, Cape Colony, has divided the town into districts, and puts each of them under the charge of a member, who regularly visits each home with a view to discovering need and supplying help.

* * *

A house on Barry Island has been rented by the members of the Barry C.E. Congregational Society for the purpose of giving a fortnight's holiday to some twenty-four little cripples collected from Cardiff, the Rhondda Valley, Newport, and Bristol.

* * *

The Sunshine Committee of the St. Thomas' Church of England C.E. Society, Kennington, have given a tea to the cripples of the parish, at which about thirty were present. Addresses were given by the president and vicar, Rev. J. B. Barraclough, M.A., and several other friends.

* * *

About twenty Endeavourers meet every Monday in the school parlour at Tripoli, Syria. The meetings are conducted in the tongue of the Koran, but in the spirit of Paul. Every Saturday, with brooms and dustpans, they shine up the chapel for Sunday, and put the caretaker's fee into their missionary treasury, for which they raised £5 last year.

* * *

There are four native Christian Endeavour Societies in Egypt—one for young men in Alexandria, one in the young men's college in Assiout, one in the girls' boarding school, and one in the girls' day school in Cairo, each with over fifty members. In addition to these there is a Society for English-speaking people in Cairo, and at the present time a drawing-room is filled every Sabbath with young men and women. Italians, Syrians, Armenians, Copts, Hindus, Germans, English, Americans, unite in the one family, and have blessed times of fellowship.

International S.S. Lesson.

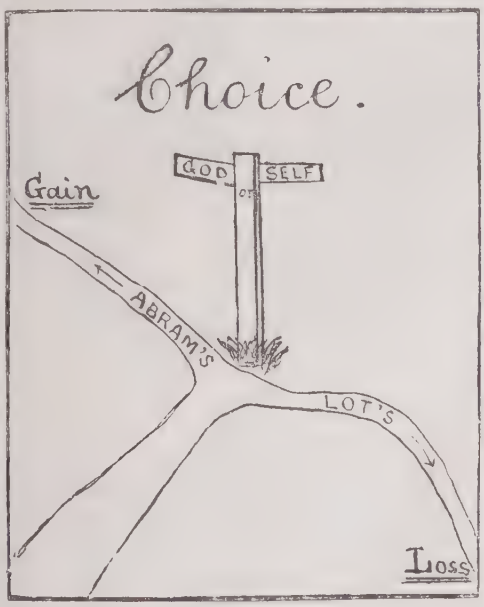
Aug. 4, 1901.

Abram and Lot (Gen. xiii. 1-18).

Golden Text: Matt vii. 12.

Introductory.

IT is a very good thing for us that the ancient books were not written on paper, like ours, but on clay and stone; so that now we can examine the "*Oldest Book*" and the oldest stone records together, and find they agree. From a tomb in Egypt we get a most interesting picture of a Semitic family coming into Egypt with presents to the king, just as Abram came, and the date is about the same time as Abram's journey, as recorded in the verses following our last lesson (xii. 10-20).



Egypt.

Situated at the north-east corner of Africa, a low lying country, scarcely above sea level, hence it is always going *down* into Egypt, *up* to Palestine, which is mountainous (1). It was quite an old country in Abram's time, advanced in learning, commerce, civilization. It was then under the rule of the shepherd kings who had conquered it. It was, and still is, a great corn country, and produces quantities of flax and cotton. The periodical overflowing of its one great river, the Nile, saves it from famines (Gen. xlii. 1), and its "fine linen" was famous (1 Kings x. 28).

Lot.

Abram's nephew—his father Haran having died in Ur—travelled with his uncle. He was evidently a good man, desirous of obeying God (2 Pet. ii. 7 and 8), but selfish and worldly minded. When we remember how *very little* these early patriarchs knew about God; contrasted with our knowledge, we can see some reason for their mistakes and failings. Lot's great mistake was choosing his home among the wicked and worldly, because of temporal advantages. First he *looked*, then pitched his tent *towards* Sodom, afterwards *dwelt* in the wicked city. A warning especially for the young in choosing their future career and home (1 Tim. vi. 9, 10).

Canaanite and Perizzite.

The origin of the Canaanites is found in Gen. x. 15-20. Canaan means "the low land." The Canaanites inhabited the sea-coast of Palestine and the valley of the Jordan (Num. xiii. 29). They were famous as merchants, seamen, and for artistic skill; worshipped the "Sun-god," addressed as "Baal." The Perizzites were the "villagers," or "agricultural population."

Abram was "Very Rich."

Riches are a great blessing and a great power; but bring peril, temptations, cares, responsibilities. God has a great mission for rich men *now* as then. Note the contrast between the two rich men in our lesson. To Abram riches brought separation from the world; prayerful trust in God. He visited each place where he had erected an altar (3). Regarding money, see James v. 1-6; Luke xii. 21; and 1 Tim. vi. 17.

Strife or Peace.

"The Lord's servant must *not* strive" (2 Tim. ii. 24). The peace maker is called the "Child of God" (Matt. v. 9). Refer to Rom. xii. 10; Phil. ii. 4; Matt. vi. 33. "If it be possible, as much as lieth in you," &c. (Rom. xii. 18). But peace must not be maintained by the sacrifice of truth and right. There is such a thing as false peace (Jer. vi. 14). Abram must set a good example to the heathen around.

Jehovah's Approval.

Abram was no loser by his unselfish generosity (Mark x. 29). This promise has been abundantly fulfilled; and the inheritance doubtless extends to future glory. Moreover, Abram's spiritual children are a multitude innumerable (Gal. iii. 29).

Hebron.

About twenty miles south of Jerusalem. "Mamre" was an Amorite, and friendly to Abram (Gen. xiv. 13). Here Abram built his third altar, and made his abode.

Personal Points.

1. Can *I* be known as Abram's child by likeness to him? 2. Why do *I* need an altar as Abram did? (Heb. xiii. 10-12).

Country Holidays: A Warning.

SIR,—In *The Times* and *The Standard* issues of the 9th inst., an appeal was published asking for contributions towards the "Factory Girls' Country Holiday Fund." The appeal was dated from St. Peter's Rectory, Saffron Hill, and Rev. E. Canney is the chairman of the executive committee. I have for years supported this Fund, and was only last week preparing to send a girl away by its organization as in former years.

In view of this, I invited the girl to spend a day at my house, and inquired how she spent her holiday last summer. She informed me she had been sent by the secretary of the Fund to a Roman Catholic institution at St. Albans, and that on the first Sunday after her arrival she had been taken to the Roman Catholic church. In case she might have confused a church of High Anglican ritual with one of the Roman Catholic faith, I wrote to the secretary asking for an explanation. The reply was that the St. Albans Home (Claremont House) was "managed by Catholic Sisters," and that the secretary was sending several of their own girls (I presume belonging to Saffron Hill parish) there this present week.

Considering that six Bishops of the Church of England are patrons of this Society, and that a rector of the Church of England is its chairman, is it too credulous of me to have taken it for granted that my protégée would have been sent to Church of England people? I write this in the hope that persons who desire, like myself, to subscribe to holiday homes, may first take the precaution of asking if there are not sufficient institutions of our National Church without resorting to those of the Roman Catholic faith.—I enclose my card, and remain, yours faithfully,

Hampstead. F. C. P.

Village Children.—This year there are six large Gospel tents, and six caravans at work in connection with the Caravan Mission to Village Children. Not only are the children reached, but their parents also, as each night the young people's service is followed by a meeting for adults. Some 1,500 young converts are written to each month. Scripture Union branches are commenced in the villages whenever possible. In order to extend the operations, it is hoped that a van and tent will in time be found in each county, with a council of Christian friends responsible for the maintenance of the work. Copies of the annual report, giving interesting particulars of the travels and experiences of the missioners in winning the young of our villages and hamlets to the Saviour, will be sent to friends by the organizing secretary, Mr. S. J. Hewlett, Ewhurst, Redhill, Surrey.

Evangelistic.

In Yorkshire Villages.

In connection with Prospect Street Presbyterian Church, Hull, a band of workers have arranged to hold evangelistic meetings in villages near Hull on Saturday evenings during the summer. Most of the workers cycle out. On a recent Saturday twenty were at Keyingham, about eleven miles from Hull. With the help of a portable musical instrument, hearty singing of hymns, solos, &c., they soon gathered the people to hear. The pastor and several others gave brief and telling addresses, which were listened to very attentively. So interested were the people that the meeting was prolonged considerably, and at the close several villagers thanked the friends for coming to tell out the glad tidings in that way. Tracts are distributed, and thus in various ways the good seed is scattered.

Glasgow Exhibition.

Open-air services have been held nightly at various points since the beginning of May, and on Sundays in the Queen's Rooms, which faces the grounds, afternoon and evening services are held. This large public hall has been secured until the end of September for this work. A wide distribution of Gospels and Gospel books has been carried on, and already nearly 400,000 have been circulated. We are indebted to Mr. Walters, of the Scripture Gift Mission, for large supplies of illustrated Gospels, which are greatly valued. Besides this Messrs. Wright and Bergin, of Bristol, have gifted a large supply of tracts; also the Religious Tract Society. In addition to this at great expense we have prepared special Gospel booklets, tastefully got up as souvenirs, which are gratefully received by the visitors leaving the Exhibition. Inside there are upwards of 7,000 assistants, most of them young, and strangers to the city. These are being kindly visited with a view to their help. The vast number of people visiting the Exhibition is very impressive; special trains bring visitors from London, Liverpool, York, Manchester, Sheffield, Bradford, Leeds, Bristol, Newcastle and other English cities as well as many Scotch towns. We name this in order to call out prayer for this deeply-important work, feeling how dependent we are upon the blessing of God, and that this service may be made a deep and lasting blessing to all parts of the land. We have only yet touched the fringe of the great work, but are hopeful that it may be extended and patiently persevered in. T. McL.

Rev. E. P. Hammond writes that during the past few months he has been busily engaged in various parts of the States, and the fruit of his labours has been specially gratifying.

Mr. Samson Conley is desirous of obtaining the loan of a tent (to hold about 300 persons) for evangelistic work in the villages. His address is 10, Finchley Road, St. John's Wood, N.W.

Mr. Henry Thorne has been busily engaged during the past month in conducting Bible readings, and preaching the Gospel at watering places in Essex, Suffolk, and Kent, and during the past week at Richmond, Staines, Windsor, and Henley-on-Thames.

Rev. John Mitchell (author of "Silver Tongues," "How to Gain the Eye," &c.), is open to conduct special services and missions, free of charge, where his services may be desired. Engagements should be booked early for the coming season. Address Sherwood, Sutton, Surrey.

Writing from Brisbane, Rev. J. Lyall tells of a general mission recently held in that city, under the auspices of the Queensland Presbyterian Assembly. The first week was one of much blessing. There were seekers after Christ, and quickening came to the Lord's people. The daily prayer meeting at 11 a.m. was attended by the workers immediately engaged, and also by many other ministers and friends. Subsequently the movement widened into a simultaneous one of all the evangelical churches of the city.

An earnest band of workers from the local Free Churches, under the direction of Rev. Jesse Mayo, and representatives of the Hampstead Free Church Council, are engaged in a most hopeful effort to preach the Gospel to the throngs of people who frequent the summit of Hampstead Heath on Sunday mornings. The services commence at 11.45. Further particulars concerning this effort would be forwarded to those who desire to help in this much-needed work by the Secretary, Mr. R. E. Welsh, "Felday," Platt's Lane, Hampstead, N.

Mr. Bob Johnson has conducted a three-days mission at the Bell Green Baptist Mission Hall, Lower Sydenham. On Saturday evening last he addressed some hundreds of the workers of the Crystal Palace Gas Works in the open air, and was listened to with respect and attention by many who knew him in his unconverted days in the locality as a "minstrel." On Sunday afternoon Mr. Johnson addressed the men's meeting, and at night gave a stirring address to a crowded audience. At the close some came out on the Lord's side. A number of local friends took part in the mission. F. T. R.

Tent Work.

The Gospel Tent, Oswestry.

Messrs. J. Bollard and W. Pinches are having much blessing in the Gospel tent at Oswestry. The congregations are increasing, and the power of the Spirit is manifested in the preaching and testimony. Several have expressed a desire to learn the way of salvation. On Friday week a party of twenty friends came over from Wrexham to assist in the mission. They accompanied the evangelists round the town, making several stands to speak for Christ, and invite the people to the tent. Subsequently a large gathering assembled in the tent, and a blessed testimony meeting was held. Some of the experiences given by converted drunkards and gamblers, &c., were remarkable, and we magnified the grace of God for such conversions. Large open-air meetings are held in the centre of the town, and it is very encouraging to see the attentive manner in which the people listen to the Word of Life. T. R. C.

London Tent Campaign.

There was a magnificent gathering in the *Notting Hill* tent last Lord's Day, when Mr. J. S. Harrison spoke powerfully to a large company. Some decided, and there are many others who evidence anxiety of soul. Much interest was created when Mr. Mayo in his address spoke of first religious impressions created by looking from the balcony of Trinity Presbyterian Church at the Communion Service conducted by Dr. Saphir twenty-five years ago. A real work of grace seems in progress in this place.

REV. DR. ELLIOTT.

At *Tooting*, on Sunday, Mr. Charles Cook spoke on the "Forgiveness of sins," and at the close a very large number expressed anxiety, came forward and gave in their names as desirous of finding Christ. Mr. Cook has written personally to some of those who professed conversion, and numerous workers dealt with the anxious. The local friends are expecting revival times. There are evidences of a very great work having begun in this tent.

At *Canning Town*, Revs. John T. Vine and J. Bennett Anderson have just concluded a very fruitful week's services. Many souls have been awakened and believers aroused to a state of earnest activity. A number of temperance pledges have been taken, and many inquirers have sought the Lord Jesus Christ as their Saviour. Mrs. and Miss Gregory laboured helpfully among the young people. Mr. Bennett Anderson gave an impressive address on Saturday evening on intemperance, gambling, and impurity. He also addressed a men's meeting on Sunday morning. Open-air gatherings have been held every evening during the Mission. The committee have decided to continue the work for another fortnight.

The Divine blessing continues to attend the work carried on at *Shepherd's Bush*, much to the encouragement of those who are undertaking the labour of organization. Many precious souls have been won for the Master. During the past week Rev. Dr. Elliott's earnest and faithful preaching has been greatly blessed, particularly to young men.

Some particulars of Dr. Elliott's career will be read with interest by many friends. Rev. J. H. Elliott, D.D., pastor of the Thirty-fourth Street Dutch Reformed Church, New York City, has come to England in order to take part in the Tent Campaign. Born in 1853, and educated at Ontario, Canada, he was called to the secretaryship of the Y.M.C.A. in one of the cities of the State of Georgia, U.S. In his early labours he met with remarkable encouragement, and soon became well known as a Bible teacher and evangelist. He was joint author of "Notes for Bible Readings" (*Morgan & Scott*. 2s. 6d., 3s. 6d.), a book which has had an extensive circulation on both sides of the Atlantic. After fifteen years' work in the Y.M.C.A., Mr. Elliott entered the ministry as assistant pastor of the Central Presbyterian Church of Rochester, N.Y. This church had over 2,000 members, and more than 1,900 Sunday school scholars. From a fruitful career in Rochester, N.Y., Dr. Elliott was called to his present charge in New York City. He speedily drew in the young people of the neighbourhood, a good spiritual work is in progress, the prayer meetings being a particularly attractive feature.

Dr. Elliott was for two years president of New York State Christian Endeavour Union, and is in frequent request as a speaker at C.E. Conventions and other religious gatherings. One of his chief characteristics is his vigorous evangelical preaching. The evangelistic methods adopted in his church work have produced remarkable results in conversions and accessions to the church. At a recent Communion thirty-six were received, and of this number all but six were admitted on confession of faith.

Dr. Elliott's wide experience as a Christian worker especially fits him for the service which he is rendering in London in connection with the Tent Campaign. He has a winning personality, has a thorough knowledge of the Bible, and has a burning desire to win souls for the Master.

Mr. Leonard Weaver preached at Shepherd's Bush on Sunday last to full congregations, many people standing outside the tent The subject of the address was "Eternity," and the meeting did not close without many souls deciding to spend it at the right hand of God. One little incident was the means of great encouragement. A man rose and said that he had been praying for his boy for years, and he added, "He has just now surrendered himself to God."

A new convert whose changed life has wrought a marvellous alteration in his home, recently came up to Mr. Weaver at the Shepherd's Bush tent, and, expressing himself in terms that were colloquial and unorthodox, but which conveyed intensity of conviction and feeling, said, "You see these clothes? I might call them 'salvation' clothes. You see these boots? They are 'salvation' boots. You see my wife? I call her a 'salvation' wife. You see my daughter? She is a 'salvation' daughter. I mean by that that I entered the tent here, a year ago, in rags, as a poor drunkard; I accepted the Lord Jesus Christ as my personal Saviour, and He has clothed me, and I am now in my right mind. My daughter and wife are properly fed and clothed, and it is all the result of the glorious Gospel. Ah, it is a grand thing to be a Christian!"

The Mission at *Woolwich* was closed with a praise meeting on the evening of Tuesday, July 16, led by Messrs. Leonard Weaver and William Grove. A large number attended this meeting, mostly those who had been saved during the mission, or had otherwise received definite spiritual blessing. The testimony meeting was a most refreshing, soul-stirring season. In several instance whole families had been brought to the Lord, in many cases husband and wife; and quite a number of young men—six or seven from one place of business. The testimonies were most definite and clear, and the hearts of the workers were full of thankfulness at being privileged to take part in so glorious a work for the Master. On Woolwich Common the unanimous voice of the people present was, "Come back," "Bring the tent back soon." It is hoped shortly to erect a tent at the Charlton end of Woolwich, right in the midst of a densely-populated district.

The great tent at *Greenwich* tram terminus was opened on Saturday last. Previous to the meeting in the tent, the Deptford brass band, that rendered such efficient help at Mr. William Grove's inspiring mission in Deptford last year, came to give the work in the Greenwich tent "a good send off." "For about an hour previous to the service," writes a correspondent, "we paraded the lowest streets in the district. We must have reached, with song, music, and words, many thousands of men and women, who literally lined the streets, and stood at their doors and windows. There was a good muster in the tent, the ministers of the local churches and most of the leading Christians of the district being present to welcome the evangelist. Mr. Grove spoke on "Peter and John." The Word was with power, and the people are full of expectation that Greenwich will be moved as it has never been before. Notwithstanding the sultry weather, and that the tent is within a few minutes' walk of Greenwich Park, a large crowd gathered. Messrs. Grove and J. T. Vine conducted the meeting. Mr. Vine's address was in the power of the Spirit, and many of the congregation were affected to tears. Several men came right from their seats to the platform and knelt and sought Christ as their Saviour. Quite a number ere the meeting closed professed to have found the Lord. Mr. Vine is at Greenwich every night during the present week.

A reunion in connection with the *Brixton* Campaign was held at Gresham Chapel (kindly lent) on Tuesday, July 16, when a great number of friends attended at a short notice. There were testimonies from several who had found Christ, and numbers

bore testimony to the deepening of their spiritual life. The secretary, on visiting another tent, was delighted to find, singing in the choir, one of the most "troublesome" cases at Brixton, who had eventually found the Saviour. Instances such as this have gladdened the hearts of the workers.

On Sunday, July 14, the second week of the mission at *Notting Hill* commenced, Messrs. TULLAR and MEREDITH being the evangelists. They were greeted by an audience which filled the tent to overflowing. Night by night the interest deepened, and though there were not so many outward evidences of results, in the way of public acceptances of salvation, yet a solid work has been in progress, and there are many cases of decision. A children's meeting was held each evening last week, excepting Saturday and Sunday, with most encouraging results. A meeting for women only has also been held on Wednesdays, at 3 p.m., this has likewise been attended with much blessing.

At *Forest Gate* the visit of Mr. CHARLES INGLIS has been the means of much spiritual blessing. On Saturday last the friends invited a number of cripple and poor children to tea, a hearty response was given to the call for assistance, and the gathering presented a sight at once pretty and sad. The meeting was certainly owned and blessed of God. In the evening Rev. ALFRED TILDSLEY, of Poplar and Bromley Tabernacle, spoke, and the meeting was one of a most searching spiritual character, a very large number rising for blessing. On Sunday, Rev. Dr. ELLIOTT commenced a week which promises to be one of great blessing.

The following letter, sent to one of the evangelists, is characteristic of the spirit of simplicity and wholeheartedness which is typical of the converts as a whole:—"It may be a joy to you to know that the writer is one who under your faithful preaching found the Loving Friend, who is at all times and in all places very near. I am pleased to say that I am still trusting in Jesus, and, God willing, am going in for the ministry. I was converted in the tent at Plumstead Marshes on September 2 last year. I pray that God will bless all the efforts put forth for winning souls for the Kingdom. The same Jesus I found I can well recommend to all, who, I know, loves all. The text on my conversion night was 'Grieve ye not the Holy Spirit.' Praying that God's blessing may be showered upon you is the prayer of one of Christ's humble children and your sincere friend."

The earnest prayer and personal assistance of the Lord's people are asked for the mission arranged for August 3-31 at *Islington*. A large tent, capable of seating from 3,000 to 4,000 persons, is to be erected in the spacious grounds of the Church Missionary Society, in Upper Street, Islington (entrance through the Y.M.C.A., 198, Upper Street, N.), and much blessing is expected from this definite effort to reach the masses of unconverted in North London. Mr. Leonard Weaver and other well-known evangelists are expected to take part.

Tent Work in and around Glasgow.

A remarkable tent mission, carried on under the auspices of the Jamestown Branch of the Railway Mission in the Vale of Leven, was brought to a close on Sunday evening, July 7. This is the district in which Mr. Archibald Orr Ewing, now of the China Inland Mission, used to take the lead in evangelistic work, the lead being now taken by Mr. George Prentice, who was for some years in China. The mission in the tent was opened with a conference, when Rev. JOHN MCNEILL gave a striking and characteristic address. Mr. ROBERT LOGAN, superintendent of the Tent Hall, Glasgow; Mr. HUGH PATON, the evangelist of the mission, and others, also spoke.

At the opening service on the following (Sunday) night the tent, capable of seating 300, was crowded to the door, but it was of no use for the three Sundays that followed, neither it nor the public hall proving adequate to hold the numbers who flocked to hear the Word. In the circumstances the use of the Drill Hall, a large and commodious building, having been kindly granted, the Sunday evening services were, after the first Sunday, held in it. On week nights, after the first week, the tent was filled to the door with eager and attentive audiences, and from the very beginning there were cheering results.

In Govanhill, a rising suburb in the south of the city, Mr. J. W. MOODIE, of the Evangelization Society, has been at work since the second week in June in one of the Society's large tents. During the course of the mission many souls have been individually dealt with, and of those spoken to some have made hopeful profession of faith in Christ. The meetings continue till about the end of this month.

An interesting tent mission is also in progress in Thornliebank, a village lying a mile or so beyond the outskirts of the city. The preacher is Mr. JOHN FERGUSON, and his tent, named "The Pioneer Tent," is intended for village work specially. Results of a saving kind are manifesting themselves in connection with the preaching.

The Evangelization Society.

Mr. ALEXANDER CLARK commenced his tent work this year at Stoughton, Guildford, by holding a twenty-one days' mission, being his second visit. It was under some discouragements that his earnest work was carried on, but it would have been difficult to preach the Gospel of Christ more faithfully. Many of God's people were strengthened and stimulated onward by the loving ministry they were privileged to enjoy. Others were led to accept Christ as their Saviour. Another three weeks' mission was afterwards held in the parish of St, Nicholas, Guildford. These services were well attended, especially on Sundays, when many had to stand outside. Representatives of almost every denomination in the town were present, and the congregation listened with close attention. There was abundant evidence that Mr. Clark's earnest message was greatly blessed. H. M.

Mr. SIDNEY VIVIAN has concluded a very helpful tent mission at Bromley, near Dudley, Staffs. For ten successive summers Mr. Vivian has visited the district for this purpose, and none of the missions has been more blessed than that held during the present season. During the erection and opening of the tent much opposition was shown. On the other hand, however, hundreds of interested listeners crowded the tent, and before the first week was over inquirers were dealt with. The evangelist's addresses were admirably clear and simple and full of Gospel truth. We have reason to believe many have been converted to God, among whom are some who were bitter opponents. There is scarcely an evangelical church for miles around but has on its roll of membership the name or names of persons who first saw the light in God's light through Mr. Vivian's missions. The evangelist is now at Nechells, Birmingham. A. J. B.

By arrangement of Rev. HENRY WYATT with the Evangelization Society, a tent mission has been held at Blisworth, extending over eighteen days. The tent (a large one) was crowded on the last two Sundays, and although the men were busy in the hayfields, large congregations have gathered on week nights. The clear and forcible addresses of Mr. CHARLES NOAKES were used by the Holy Spirit in leading believers into fuller blessing, and sinners into the liberty of the Gospel. On the last evening of the mission, Rev. Henry Wyatt presided, and bore testimony to the good work which, under God, had been accomplished. The evangelist then gave an address to the converts, and so concluded a mission which has been a boon to the neighbourhood.

G. H. W.

Evangelists' Engagements.

*** This column is intended for Missions of some days duration, not for engagements of a single day.

MR. BARTLEY ANGEL.—During July, Tent Mission, Guernsey.
MR. W. R. BRADLAUGH.—Aug. 4-18, Camberwell; 25, Winchester.
MR. WALTER BREALEY.—During July, Merrion Hall, Dublin.
MR. J. BRUNTON, Jun.—Till Aug. 2, Southsea.
MR. JOHN COATES, with Ross Bible Carriage, The Sands, Weston-super-Mare, Aug. 3-28.
MR. W. D. DUNN.—From July 28 and during August, Aberdeen.
MR. JOHN HAWKINS.—Till August 2, Doncaster.
MR. C. RUSSELL HURDITCH.—July 28, Winchester.
REV. J. JAMESON.—July 28, Penzance; August 1-21, North Cornwall Mission.
MR. NEWTON JONES.—July 27, 28. Bridgewell; 29, Steeple Bumpstead; 30, Great Samford; 31, Haverill.
MR. W. R. LANE.—Till July 28, Keswick.
MR. JOSIAH NIX.—July and August, Fraserburgh.
GIPSY SMITH.—Aug. 31-Sept. 9, Truro.
MR. RICHARD SPRAGG.—During July, Over Stowey, Bridgewater, with Gospel Tent.
MR. J. WEEDON.—Till end of August, Tent Missions, Evangelization Society.

Requests for Prayer.

For blessing on tent services at Hayling, conducted by Mr. Alexander Clarke, of the Evangelization Society.

That spiritual blessing may accompany a short mission on a hospital boat, and among the fishermen on the North Sea.

On behalf of Gospel meetings in the village of Whitletts, Ayrshire, in the month of August, under the auspices of the Ayrshire Christian Union.

Personalia.

Mr. COLIN YOUNG, of the Wild Olive Graft Mission to the Jews, after much suffering, has had his left eye removed. His address is Friends' Farm, Great Wakering, Essex.

Rev. JAMES A. O'CONNOR, director of "Christ's Mission," New York City, and editor of *The Converted Catholic*, is, after a residence in America of about thirty years, revisiting Europe in quest of rest and change. He has many invitations, however, to England, Ireland, France, and Holland, and he wishes to get in touch with the German and Austrian movement "Away from Rome."

A New Pledge.—Those interested in a temperance pledge relating to grocers' licences, may obtain a sample from Mr. E. H. Reeman, 31, Upton Lane, Forest Gate, E.

To Drapers' Assistants.—If you are an earnest Christian, a good business man, and have any desire to serve God in a heathen land, you are invited to apply by letter to the Foreign and Colonial Department of the Y.M.C.A., Exeter Hall, London, W.C., whence information would be sent you of twelve business appointments in India, open to suitable assistants in the drapery trade, who are between the ages of twenty-one and twenty-five, and are unmarried. It would be wise to send particulars of your business training.

The Need of the Age.

A VERY helpful study of the office and work of the Holy Spirit has been issued in pamphlet form by Rev. David Mullan, of Dublin—**The Need of the Age**: Ecclesiastical and Otherwise. (3d. *Morgan & Scott.*) His special theme is the Pentecostal Baptism, and he shows in instructive detail what this meant in the Apostolic Church: how the Spirit came and what He accomplished. We reproduce the substance of an appendix showing the distinction between the work of the Spirit in regeneration, and the gifts and blessings associated with his indwelling:

THE PENTECOSTAL BAPTISM.

"As I began to speak, the Holy Ghost fell on them, as on us at the beginning."—Acts xi. 15.

I.—How He fell on them at the Beginning.

1. AS BELIEVERS—John xiv. 15-17; Acts i. 2-5; ii. 32-47; v. 31, 32; viii. 12, 15, 16; ix. 17; x. 36, 37, 44; xv. 7-9; xix. 1-4; Eph. i. 13.
2. AS A SEPARATE AND DISTINCT BLESSING (*see above*).
3. AS HE HAD PREVIOUSLY DESCENDED ON CHRIST—Matt. iii. 15-17; Luke iii. 21, 22; Is. lxi.
4. AS HE HAD DESCENDED INTO THE TABERNACLE AND THE TEMPLE—Symbol of the Blessing bestowed even then upon true Believers—Lev. ix. 23, 24; 1 Kings viii. 10, 11; 2 Chron. v. 11-14; vii. 1-3; Num. xi. 29; xxvii. 18; Ps. li. 10-13; Isa. lxi.; Ezek. xxxvi. 27; xxxvii. 9-14.
5. PERSONALLY—John xiv. 16, 17; Acts ii. 4; viii. 29-39; xiii 1-4.
6. SUDDENLY—Malachi iii. 1; Acts ii. 2; ix. 17, 18; x. 44.
7. CONSPICUOUSLY—John xiv. 20; Acts xi. 15; Rom. viii. 15, 16; 2 Cor. i. 21, 22.
8. MANIFESTLY—Acts ii. 1-13, 33; iv. 13-31; x. 44, 45; Eph. i. 13; 1 Thess. i.
9. OVERMASTERINGLY—John vii. 37-39; Acts ii. 2-4; iv. 31-35; Rom. xi. 33; Eph. ii. 5-7; iii. 14-21; 1 Tim. i. 14; 1 Pet. i. 8.
10. ABIDINGLY—John xiv. 16; 1 John ii. 27.

II.—What He accomplished for them.

1. For their Minds—Illumination, Conviction, and Certainty—John xvi. 13; Acts iv. 20; 1 Cor. i. 4, 5; 2 Pet. i. 3; 1 John ii. 20-27.
2. For their Hearts—Sanctification, Assurance, and Rest—Mal. iii. 2-4; Matt. iii. 11-17; John xvii. 17-20; Acts xv. 8, 9; John xiv. 27; Acts ii. 46, 47; Rom. viii. 1-4; xv. 13-16.
3. For their Lives—Enduement with Power—Acts i. 4-8; iv. 33; xiv. 1-3; 2 Cor. ii. 14; Phil. iv. 13.
4. For their Bodies—The Indwelling of the Holy Godhead—John xiv. 17; Acts ii. 4; 1 Cor. vi. 19, 20; 2 Cor. vi. 16; Eph. iii. 16-21.

III.—In their various relations.

1. To God—Oneness—John xiv. 20; xvii. 20-26; 1 Cor. xii. 12, 13; 2 Cor. iii. 16-18; Eph. v. 23-32; 2 Peter i. 4; 1 John v. 20.
2. To One Another—Brotherhood—Acts iv. 32; 1 Cor. xii. Eph. iv. 1-16; v. 27.
3. To the World—Power for its Evangelization—Luke x. 19; Acts i. 8; ii. 41; xiv. 1-3; Rom. xv. 13-23.
4. To Creation—Harmony—Gen. i. 2, 31; Isa. li. 16; lx.; lxv. 17; Eph. i. 7-10; Col. i. 16-20; Rev. iv., v.

In the course of his paper Mr. Mullan seems to teach repeated outpourings of the Holy Spirit. Surely the Spirit has not ceased, and cannot cease to be, outpoured unless Jesus can cease to be glorified. The Spirit is the river of living water which flows from the throne of God and of the Lamb, of which we are to drink that we may be filled with the Spirit. These considerations apart, however, the pamphlet is an earnest plea for personal consecration and submission to the will of God.

Books for the Blind.

IN connection with the National Lending Library for the Blind, 114, Belsize Road, N.W., much good work is done by Christian friends who undertake to write books in Braille. These books have proved a great blessing to individuals as well as to schools, colleges, and other institutions for the blind all over the Kingdom. Carriage is paid on the hampers to those blind people who cannot afford more than the library subscription, and blind writers are also employed in making copies of volumes already produced in Braille by the voluntary helpers. Books in Braille are bulky enough to make carriage a serious item. Friends who desire to co-operate in the work may communicate with Miss Mary Griffiths, The Briars, Sandown, I.W.

London Medical Mission. — Among the numerous agencies in the Metropolis seeking to aid the poor in their suffering the London Medical Mission carries on a useful and extensive work in a district noted for its extreme poverty. The year 1900 was one of trial for the Council, owing to the diversion of public charity into unusual channels, and the clothing-room had a longer period of empty shelves than on any former occasion. The turning of the century found the supplies again coming in better, and clothing more abundant. Gifts are needed still, in order that the balance may be transferred to the right side. It is gratifying to read in the annual report (copies of which may be had from Mr. C. Oakey, 33 and 34, Short's Gardens, Endell Street, St. Giles'):—"Through it all we were receiving greater spiritual gifts. We have seen more conversions than for some time past."

About Books.

DR. JOHN KENNEDY.

SOME months ago we outlined the deeply interesting career of the late Dr. John Kennedy, for many years minister of the historic Stepney Meeting House. We now welcome the story of his useful life—**Old Highland Days**: The Reminiscences of Dr. John Kennedy; with a Sketch of his Later Life, by his Son, Howard Angus Kennedy. (6s. *Religious Tract Society.*) Born in the village of Aberfeldy in 1813, John Kennedy enjoyed a Godly upbringing. His father, James Kennedy, was a preacher of the Gospel, a dissenter in a village where dissent was discountenanced. Though forbidden to build a church, James was not to be "silenced;" so in the corner of the village square he put up a modest dwelling, the lower storey of which he devoted to the uses of a place of worship. Thus the manse in which the son, John, was born, was a church as well. From this interesting beginning a charming story is developed. The "Old Highland Days" cover the opening experiences of the young man, and then student life at Aberdeen and Edinburgh. The story is continued in admirable taste by Dr. Kennedy's accomplished son; and the chapters on the Old Stepney Meeting and the work of its devoted pastor are interesting reading. The practical philanthropy and literary performances of Dr. Kennedy, extending over many years, are described, and a glimpse is afforded of an old age that admirably realized John Bunyan's description of the Beulah peace and quiet. In February, 1900, the weary form entered upon such sleep as God gives to his beloved ones. The story of such a man's career cannot but be contemplated with profit; and the pages which Mr. Howard Kennedy modestly styles "pictures of the man and his surroundings," are graceful in style as well as instructive in substance. There are highly finished portraits and other illustrations.

An interesting and unique publication is **The World's Cathedrals**, reproduced to scale, and printed on fine card in the form of bird's-eye views. (6d. *T. Thatcher, 44, College Green, Bristol*).

The Way of the Cross, by J. Gregory Mantle, has reached its third edition. It is given forth as a contribution to the doctrine of Christian sanctity, and it is a singularly helpful little book. (1s. nett. *Marshall Bros.*)

Through the Kentish Hoplands is a manual of the "Field Path Rambles" series by Walker Miles. It is a capital little guide book, comprehensive and explicit, and admirably illustrated. (1s. *Taylor & Son, 51, Old Street, E.C.*)

A recent publication in the Alliance Colportage Library is **Transformed**: or the Life of Jerry McAuley, by Abbie C. Morrow—a deeply interesting record of the career of a remarkable man. (Fifteen cents. *Christian Alliance Publishing Co., Nyack, New York.*)

Among recent publications of *Mr. H. E. Marsom, Exeter*, the **Earnest Words** series of eight-page Gospel booklets will be found useful for distribution at open-air meetings and visitation work (6d. per packet of 24). Another series, **Earnest Appeals**, contains solemn messages to the unsaved (6d. packet of 12; 3s. 6d. per 100).

Brigadier Mildred Duff has written, primarily for the young people of the Salvation Army, **Catherine Booth, a Sketch.** This acceptable little volume clearly sets forth the salient features of the life of its distinguished subject. Mr. Bramwell Booth, under whose direction the book was prepared, contributes an introduction. (6d. and 8d. *100, Clerkenwell Road.*)

Bible Readings on the Inner Life. By Mrs. Penn-Lewis. (2s. 6d. *Marshall Bros.*) This is a work of special attractions. Every "reading" is the product of much study. Some of them are so long that they may be divided up for several "readings" by workers willing to follow their suggestion. Illustrative Scriptures and brief notes are introduced, and always in a happy and instructive way. Those who want "scaffolding" for addresses, will find much help in this volume.

For the "New Century Leaders" series of biographies Rev. J. Gregory Mantle has written **Rev. Hugh Price Hughes, M.A.** It was hardly to be expected, perhaps, that the life of one who has responded to the claims of literature, journalism, politics, social and ecclesiastical reform, the preaching of the Gospel, and the directing of a great organization could be justly dealt with in the space at the command of the author. Mr. Mantle has attempted the task, and while the result is little more than a sketch, it is an interesting reflection of the many-sided and busy life of a forcible and successful leader of men. (1s. 6d. *Partridge.*)

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Dr. Straton, the Bishop of Sodor and Man, preached on Sunday morning at an open-air service in Braddan old churchyard to a congregation of about 10,000 holiday-makers from all parts of the kingdom. He made an appeal on behalf of the Manx Church Sustentation Fund, and the response was close upon £60.

It is with deep regret that we learn that Eaton Chapel, for so many years the scene of the faithful labours of the late Rev. Charles Fox, is to be permanently closed. Rev. Canon Fleming has declined to allow it to be continued as a place of worship under the Church of England in his parish. It is impossible to estimate the blessings which have gone forth from this place. The congregation met for their final reunion at Upper Walsingham on Monday last, when they were addressed by Rev. Dr. Morris from Isa. lx. 18, 19. This was the last gathering of the flock prior to their dispersion. The scene was most touching, and deeply impressive.

Canon Wescoe is leaving St. Thomas', Blackburn, after a fruitful ministry extending over forty years. A brass tablet is to be placed in the chancel of St. Thomas' Church bearing the following inscription: "This tablet was erected in thankful commemoration of the faithful services rendered to his parish by Rev. Canon Wescoe, its first Vicar. For forty years Divine faith blessed him and spared him to be a blessing to those committed to his charge. When age and infirmity compelled him to resign he did so with the mutual regret and respect of pastor and parishioners, yet still united to each other and to the Lord in bonds of everlasting love." Canon Wescoe began his work in the sheds of some cottages, but he quickly erected a church, and in time provided the parish with a noble group of parochial buildings second to none in the town.

The report issued by Rev. Henry Lewis, of Bermondsey, supplies yet another proof that Evangelical churchmen are maintaining a brave warfare against social and moral evils in the larger parishes of London and elsewhere. The difficulties with which Mr. Lewis has to contend may be illustrated by the following passage:—"We have some miles of sordid streets with small houses, each containing the population of a mansion in better-class districts. Cases of nine souls in a room ten feet square; a bed slept in by five persons; a family sleeping in a one-room home with the corpse of an infant in it; fifteen families evicted and their goods thrown out into the open court, where they remained day and night for several days before they could creep into some other overcrowded place; courts with a ground area less than that of many a suburban tennis court, and yet housing at night time from 75 to 150 souls—these are the things which come before us."

Congregational.

The directors of the L.M.S. were greatly cheered at their last meeting by a letter received from a lady who has long been a generous friend of the society, offering to support for five years an additional medical missionary at Neyoor (Travancore).

Writing in the Lyndhurst Road Church Magazine Dr. Horton, referring to his twenty-one years at Hampstead, says:—"This majority of the Church fills me with deep and unutterable emotion. I can feel nothing but unspeakable gratitude to God. Once I should have chosen and desired popularity, a crowded church, rapid and numerous accessions, and all that stir and excitement which come from what the world counts success. Now I should prefer what God has given us."

A "quiet day" was held recently at Withington Church, Manchester, to which the ministers of the city and district were invited. Rev. T. Hooper, Ashton-under-Lyne, presided. At the morning meeting, Rev. J. Kirk Maconachie (Rusholme) read a paper on "The Minister's Problem." The paper was a bright and, at the same time, a searching utterance on the work of preaching. At the afternoon meeting, Rev. W. Hewgill read a paper on "Our Life and Work in the Light of Experience." The gathering, which was of a most helpful character, promises to be an annual institution. About sixty ministers were present.

Baptist.

The church at Lorddon Road, Lowestoft, has unanimously decided to adopt the use of the individual cups for celebration of the Lord's Supper. Glass cups specially constructed for the purpose are being obtained from America at no great expense.

Rev. Leonard Tucker has resigned his professorship at Calabar College, Jamaica, owing to the ill-health of Mrs. Tucker, and has returned to England with the view of undertaking the charge of a Baptist church. On similar grounds Rev. John Muirhead has resigned the secretaryship of the Baptist Union of New Zealand.

The first anniversay services have been held at Lewisham Road Baptist Chapel in connection with the settlement of Rev. E. D. de Rusett. At the communion service, which was an exceptionally large gathering, a number of friends were received into fellowship. Collections were taken towards the erection of a larger mission hall.

Methodist.

Rev. W. Mincher's eighth anniversary at the Camden Town Primitive Methodist Church has been celebrated. Since his appointment the debt on the property has been reduced by £2,000, and the church has greatly prospered.

The handbook and guide to the Wesleyan Conference at Newcastle-on-Tyne has been prepared by Rev. A. L. Fillingham. It is an admirable compendium of useful information, and contains a map of the city, printed in colours.

The Wesleyan General Chapel Committee has sanctioned the erection of new chapels in the following circuits: Walsall, Lincoln (Wesley), Ferndale, Grimsby (George Street), Tooting, Leicester, Sleaford, and Burton-on-Trent. The sitting accommodation of these and several others will be for 6,000 persons.

The official list about to be published would appear to show that the disposition to extend ministerial appointments for a longer term than three years is growing among the Primitive Methodists. The list indicates that 165 special appointments for a prolonged stay have been made. These include eighty-five for a fourth year, thirty-eight for a fifth, eighteen for a sixth, eight for a seventh, seven for an eighth, and several for even longer periods. Rev. T. Jackson is entering upon his eighteenth year at Clapton.

Rev. Hugh Price Hughes has had a slight recurrence of the attack which befel him at the beginning of the year. This has probably been brought about by the fact that he recently had nine back teeth removed during one week. Although that operation was conducted painlessly, there must inevitably have been a shock to the nervous system. His medical men think that it will be safest and best for him to take six months' holiday. In the meantime, Rev. J. Gregory Mantle, will take the Sunday evening as well as the Sunday morning service at St. James' Hall, and the Sunday afternoon Conference will not be resumed.

Presbyterian.

Under the will of the late Mr. George Sturge, the Foreign Missions Committee have just received a further cheque for £20,000, making in all £42,000. At a meeting of the committee, it was agreed to invest the money for the time being, and to refer to the executive the question of the best way of using it.

The aggregate meetings of the Synodical Committees have been held at Regent Square Church. There have been several matters of general interest brought before the committees, and a large amount of routine work has been got through. Since the March meetings there have been several changes in the convenorships. Mr. Robert Wales has succeeded Mr. R. T. Turnbull as convener of the Committee on the Aged and Infirm Ministers' Fund; Dr. Moinet has succeeded Dr. Watson in the College Committee; Rev. Thomas Currie is now joint convener of the Jewish Mission Committee with Rev. Robert Taylor; and Mr. Henry Robson has been appointed to act with Sir George Bruce as joint convener of the Home Mission. The Jewish Mission Committee heard some interesting reports regarding the Whitechapel Mission. Mr. Mackintosh stated that there are fresh faces in the reading-room every night. Twenty-two Jews have recently applied for personal instruction.

Society of Friends.

John Ashworth has returned from his second visit to the Dukhobors in Manitoba. Within two years a large number of these persons have practically become self-supporting on their own land. The communal spirit is strong among them. In two cases it was found that they had constructed bridges without Government aid, and in another case a ferry was established, and in operation free of charge.

J. J. and S. H. Armistead are now at Rorvik, on one of the Vigten Islands. Writing previously from Stjordalen, S. H. Armistead says: "Friends have been very kind to us, sending us tracts, &c. We give them to workmen getting their dinner, people travelling on those *very* slow trains, and to boatmen, &c. They are always gladly taken, though with rather a doubtful look, till they see they are in Norsk; then their faces light up with pleasure, and they hold out their hands for a hearty shake, saying, "Täk."

At the London and Middlesex quarterly meeting the report of a committee respecting possible use of the Devonshire House premises on first-day evenings was considered. As an experiment a series of meetings is to be arranged for the late autumn or early winter, at which addresses on religious subjects by well-qualified Friends will be given. Devonshire House Monthly Meeting is asked to make such arrangements with respect to the small meeting for worship usually held at half-past six, as will allow of the new experiment being thoroughly tried.

The annual meeting of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers has been held at the Sunday School Union House, Old Bailey, E.C. The report shows that during the year £837 were distributed among seventy aged and infirm ministers, a decrease of twelve grants as compared with the number reported for the previous year, this being due chiefly to an exceptionally large number of deaths among beneficiares. Numerous applications are, however, already coming in, and the claims on the Society for the ensuing year promise to be large. The secretary is Rev. P. G. Scorey, Gibbons House, Billingshurst, Sussex.

Fallen Asleep.

Aged seventy-nine, **Mr. T. T. Ball, of Chesterton.** Mr. Ball rendered whole-hearted service to Baptist causes, and took an active interest in the erection and maintenance of village churches in the district.—Mr. JOHN EVANS, M.A. He was a leading deacon in the Calvinistic Methodist Church, Criccieth.—The Presbyterian congregation at Grimsby has suffered a severe loss in the death of Mr. JOHN FISHER, chief constable of the borough. He had wrought many much-needed reforms during his short tenure of office.

Notices.

APPLICANTS FOR TRACTS.—Mr. Charles Watts, 38, Great Eastern Street, Cambridge; Mr. A. E. Green, 11, Wear Bay Road, Folkestone; Rev. J. W. Atkinson, Claremont, Cawley Road, South Hackney, N.E.; Miss Ada Galley, 42, North Street, King's Cross, London; Mr. W. Head, Cave Valley P.O., Jamaica, West Indies; Mr. C. J. Price, Missionary, Heaton, Mersey; Mr. E. E. Gawthorn, 39, Belton Road, Forest Gate, Essex; Mr. G. Fanchiotti, 1, Jasmine Grove, Anerley, S.E. (New Testaments and tracts printed in Italian, French, and German): Frank Gosden, 15, King Edward Street, Westminster Bridge Road, S.E.; Edith Cullen, 54, Bateman Street, Cambridge.

COMMUNICATIONS RECEIVED WITH THANKS.—M.G. L.I. S.M. E.A.P. J.A.D. J.H.C. A.G. M.E.G. H.T.W. J.L.P. M.T.G.W. F.E.C. M.T. B.J. A.C.D. W.S. G.B. F.L. W.R.C. G.E.G. G.J.E. M.B. R.M. F.H.C. A.W. C.R.H. F.D.H. J.N. and C. J.C. J.W. R.B. E.E.G. J.D. C.J.P. J.B. W.K. G.H.W. A.L. J.R.W. A.M.B. G.F. J.J. W.T.D. G.F. F.D. H.N. H.T. J.T.I. G.R.O. G G.J. A.G.G. C.W. W.B.M. L.G. G.H.P. E.H.K. R.H. A.M. G.D.W. B.M.W. J.H.R. C.R. A.E.S. A.N. J.T.E. F.L. O.L.L. J.B. J.T.R. C.C.C. B.T. T.M.

Lavender Bag Mission. — Miss E. Alice Puckle, The Hollands, Langton, Tunbridge Wells, writes: "Will friends kindly help us again this year with lavender? We sent hundreds of little bags away last year, each one with a text card attached, to the sick people in hospitals at home and abroad. These little gifts are much appreciated. We have had numerous letters from South Africa, India, Gibraltar, &c., telling us how eagerly the bags are received. The sick and wounded soldiers in South Africa have been so thankful to get these bags. The scent of lavender reminds them of home, and the texts give many opportunities for the Army Scripture Readers and others to speak a word in season to sin-sick souls. From all sides we get requests, 'Do send us more lavender-bags.'"

The Christian.

☞ **To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.**

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

Keswick Convention. We give this week an extended report of the Keswick Convention. Other particulars are retained for next week; also further notes of some of the very helpful addresses that were delivered. The meetings for mission testimonies, and in support of foreign missions, special and general, were among the most remarkable of the entire week. Nothing is more hopeful, or possesses stronger evidence that God is near to bless his whole Church, than the increasing interest in the great mission fields of the wide world. By some, grave fears have been entertained that recent events in China and South Africa would set back and hinder the cause of missions. The enthusiastic but quiet interest of a very practical character displayed at Keswick, was most reassuring.

The Royal Declaration. The great Protestant Demonstration, held on Tuesday evening in St. James' Hall, represented a mighty volume of public opinion opposed to any such tampering with the Bill of Rights as Romanist agitators have of late been demanding. We are glad to believe that the correspondence in our columns during recent weeks has done much to make the issue clear; and in view of the strong expression of opinion from all quarters, it is hoped that the Government will take a wise course in the matter of the Royal Declaration, and "let well alone." The Church Association, by which the great meeting was organized, has done nobly in the education of public sentiment, and the impressive list of supporters of its position (which is also ours), of standing by the formula which has served so well for two centuries and more, should exercise influence in high quarters as well as among the common people.

Semper Eadem. Mr. Richard Bagot, himself an influential Romanist, gives a reminder in one of the leading monthlies to those who forget that the Vatican is the head, and not the tail, of the Roman Catholic body. He points out that while Rome is crying for toleration in this kingdom, she remains ever and invariably intolerant. His illustrations are as forcible as they are striking, for Mr. Bagot is an able and skilful controversialist, but the wonder remains that, as the arguments are all against Rome, Mr. Bagot still remains in that fold. After a reference to the Vatican intimation, after the death of Queen Victoria, that it is a mortal sin for a Romanist to enter any but a Roman Catholic place of worship, and to the cry for an amendment of the King's Declaration, he gives a passage from the *Civilta Cattolica*, an inspired organ of the Vatican:—

> Knowing and holding firmly as an article of our holy faith that the Apostolic Roman Church is the only way of salvation, into which everyone who does not enter shall perish in the deluge, we cannot abstain from condemning the theories of toleration. . . . For these reasons, therefore, . . . the Protestant king or queen who has lived or died separated from the Catholic Church may not participate in sacred things in common with faithful Catholics. He may not be acknowledged by the Catholic Church after death, *nor repose in holy ground*.

It is scarcely surprising that after the true mediæval ring of this passage, Mr. Bagot should see in the King's Declaration "a very necessary pledge on the part of the Sovereign of this country to protect his kingdom from a repetition of past abuses of a religious body, claiming at the same time to be a foreign Power;" and that he should consider its existence "due to the political abuses of that Church which has never ceased to strive for political supremacy while nominally fighting for the cause of its faith."

A Generous Offer. In view of the increasing custom on the part of ministers to give short sermonettes to the young people of their congregations on Sundays, and also the spread of meetings for children and young people, Rev. John Mitchell, author of Silver Tongues (2s. 6d. *Morgan & Scott*), is devoting a limited number of copies to the following purposes: (1) Two hundred clergymen or ministers may each obtain a copy, *free*, on application to the publishers (if sent by post, 3d. extra must be enclosed with application). (2) One hundred and fifty Sunday-school teachers, class leaders, or evangelists, may each have a copy for 1s. (postage 3d. extra). We can commend the book as a very helpful and suggestive volume of short talks with young people upon every-day subjects and objects, from which speakers will derive material for many occasions.

The Children's Bill—Dropped! The friends of reform, and all who love little children, will find it hard to forgive the Government for including in the list of "dropped Bills" that for regulating the sale of intoxicants to children under sixteen years of age. The Bill was one so entirely in line with the true interests of humanity, that no one who was not foolishly prejudiced, or connected in some way with the sale of alcoholic drinks, could have found fault with its provisions. The extraordinary failure of every attempt to reform the drink traffic under this and the last Governments is one to be deeply deplored. This could not have happened if the country at large had been in earnest. The words of Matt. xviii. 6, 7, need careful pondering by the whole nation in view of the facts brought to light in connection with this Bill.

The Temperance Crusade. The Twentieth Century Temperance Crusade is quietly but surely gaining a hold among the Churches and the people. While organizing methods are duly recognised, a special stress is laid upon the spiritual necessities of the work. In connection with this Rev J. Landel Jones writes:—

> Let the spiritually-disposed members of the Churches and Temperance Societies group themselves in threes and fours to meet once a week for half an hour and pray for one specific object, viz., the overthrow of the Drink Traffic, and the conversion of those directly connected with the trade. These groups may further resolve themselves into a prayer union, and fix a certain time every day, when special intercession be made on the same lines.

Rev. F. B. Meyer, in earnestly commending Mr. Jones' suggestion, says:—

> It is impossible to exaggerate the importance of concentrated united prayer. If those who can do little else could only wait on God continually, and if weekly prayer circles could be formed in private homes to plead with God on behalf of the victims of the drink crave, who could estimate the result?

Substitutes for the Public-House. There is no doubt that one of the elements of attractiveness in public-houses is the social atmosphere provided to any chance stranger who may drop in. How to provide this in another way is a problem that is exercising the minds of American temperance reformers, and is the subject of a volume on "Substitutes for the Saloon," by Mr. Raymond Calkins. This writer contends that nothing effective can be done to counteract the public-house unless this side of it is provided in some other way. The public halls that are being erected in the great cities of America, and especially in the vicinity of slums, constitute a great step in advance. They are meant to be centres of social life in the neighbourhood; and contain common drawing-rooms, &c., into which any one may freely enter. A practical study of this subject from the British standpoint would be of great service at the present crisis in the temperance movement.

Behind the Shutters. The compilers of the Report of the Lords' Select Committee on Early Closing have failed to distinguish between two essentially different things, viz., early closing, as distinct from the hours of labour in shops. Without legislative protection of the male and female assistants in shops after closing time, there may be protracted hours of work with closed shutters, as is only too often the case at present.

The Promise of Evil. The great question of the housing of the poor is apparently being permitted to drop out of view, yet the tenement house is day by day becoming more and more potent for harm in the direction of vice and crime. The young criminal of our police courts is almost invariably the ordinary product of these hotbeds. It has been said that the slum tenement dweller lives a life "as logical as it is miserable." We may cry down heredity and environment, but amid such awful surroundings of filth and darkness, and poverty and rags, little is possible to the unhappy creatures but vice and crime. One cannot contemplate the awful child-life in these crowded tenements without seeing in it the most startling menace to our civilization of both moral and physical contagion. Yet we are allowing them to drift into the darkness of the night because there are some problems of political economy in the way.

A Free Church Manifesto. We have received a manifesto which all Free Church ministers in London and throughout the country, who can agree to its proposals, are asked to sign. The Manifesto expresses the earnest desire for peace which is felt by all, and says:—

> We hail with great satisfaction the following resolution, agreed to without dissentient, at a meeting of Free Church ministers held in the Memorial Hall, London, on Friday, July 12, at which all shades of opinion were represented:—"This meeting is of opinion that the time has come when the strength of the Christian Church should be directed towards a constructive policy of peace."

No attempt is made in the document to discuss the merits of the conflict. But to lay down prin-

ciples on which a settlement is to be effected, without defining the cause of the trouble, must be ineffective. From the tone of the manifesto it might be concluded that each party was equally right or equally wrong. But that is not the judgment of the large majority in Great Britain and her colonies, whose growing opinion points clearly to a result which is not contemplated in this manifesto. Indeed, the parties to it were not sufficiently agreed among themselves to make their utterance other than colourless, and therefore powerless. The British people everywhere are nearly unanimous in their perception that there is only one way of avoiding a peace which is no peace, and of securing a settlement which will be right, and therefore best, for British, and Dutch, and Native, and which, by the good hand of God upon us, will be permanent.

The Demoralization of War. One of the strongest reasons, though an indirect one, for bringing the war to a righteous conclusion, is the demoralizing effect it has on the *morale* of the two nations. The "canons" of war are strict enough within their limits; but they are ruinous to the moral instincts of the combatants. For war means the justification of all kinds of deceptions; false sallies, misleading despatches, diplomatic evasions, —these are but the fringe of the multifold moral subterfuges that come in the wake of war. It is also ruinous to the sympathetic nature, as may be seen in the violent contrast between the thrill of horror with which news of the first losses on both sides were received, and the stolid feeling with which the teeming casualty lists are now read every morning at the breakfast-table. The brutalities of "mafficking" were almost more tolerable than this mood of indifference to human life which long familiarity with the losses of war tends to breed in the minds of even sympathetic people.

Congregational and Baptist Reunion. There is an interesting exchange of opinions going on among the leaders of the Baptist and Congregational Churches as to the possibility of so "compromising" on the dividing question of the "objects and mode of Baptism" as to make real corporate union possible. On such a vital subject the great point is to realize clearly the issues at stake. Any "compromise" which would involve tampering with the real convictions of either side, any promotion of union for the sake of union which would endanger the absolute authority of the will of Christ, so far as it can be ascertained or inferred from Scripture, would only leave a legacy of weakened faith and uncertain doctrine behind it in the "United" Church. Union is a good thing, but not at the price of principle. There is already enough union to ensure brotherliness of feeling on both sides.

Protestant Revival in Austria. Taken in conjunction with the reaction in France, where the Reformed faith has been adopted by 100 Romish priests, the fact that in the past six months no fewer than 6,148 conversions from Romanism are reported as taking place in Austria, of whom 2,538 are Bohemians, is of the highest significance. The dissent which led up to the Reformation of the sixteenth century, was born and cradled in Bohemia. There, opposition was manifested long before Northern Europe roused itself in protest; but, by the rise in Jesuitism and by internal reforms, the Church of Rome managed to retain its hold upon the central belt of Europe, including France and Austria. Now, across this great tract of country, simultaneous signs are appearing which give indication of a fresh, forthcoming struggle for freedom from the tyranny of the Papacy. What far-reaching issues may not these events betoken! What may not the twentieth century have in store for downtrodden and restless humanity, if but enlightened Christians avail themselves of their golden opportunities, and discharge with fidelity and courage their imperative duties!

"Christian Science" Absurdities. The *North American Review* has a scathing exposure of the views of Mrs. Eddy, who denies the most elementary facts of physiology in her anxiety to prove the independence of mind over matter, and puts a premium on parental carelessness in the upbringing of children. She goes so far as to account for the wounding of 124 and the death of twenty-six persons in a railway accident on the ground of terror!

The fear of dissevered bodily members, or a belief in such a possibility, is reflected on the body in the shape of headache, fractured bones, dislocated joints, and so on, as directly as shame is seen in the blush rising to the cheek. This human error about physical wounds and colics is part and parcel of the illusion that matter can feel and see, having sensation and substance.

Logic and physical decency respectively are outraged by such remarks as these:—

Because the muscles of the blacksmith's] arm are strongly developed it does not follow that exercise did it, or that an arm less used must be more fragile. The condition of the stomach, bowels, food, and clothing is of no serious moment to your child. Your views regarding them will produce the only result they can have on the health of your child. The daily ablution of an infant is not more natural or necessary than to take a fresh fish out of water and cover it with dirt once a day that it may thrive better in its natural element.

Creed and Greatness. A French professor, writing on the genesis of great men, comes to some startling conclusions as to the comparative effect of Roman Catholicism and Protestantism in stimulating the forces that go to make greatness, or at least, to help great men to realize themselves. Comparing Switzerland and the French-speaking Catholic Cantons with those that are Protestant, he finds that the three reformed Cantons have produced 147 men of letters, of whom thirty-five were of conspicuous talent, while the Catholic districts have only produced eight. Taking the whole French-speaking populations of the world, it appears that 10 per cent. of the Frenchmen of letters have been Protestants, a fact whose significance can be rightly gauged only when we remember that Protestants have never been more than 2 or 3 per cent. of the population. Another interesting and significant fact is that nearly one-third of the Protestant men of letters have been the sons of pastors. All this throws a flood of light on the effect of Romanism in repressing and stultifying the natural powers of the mind.

The Secret of Endurance. Visitors to Paris will have noticed in front of the Eglise de L'Oratoire a marble group representing the Huguenot persecution, together with a Bible opened at the eleventh chapter of the Epistle to the Hebrews, from which these words are extracted:—"*He endured as seeing Him who is invisible.*" It is a fine sermon in marble upon the secret of fidelity and endurance, and we need it preached to us to-day, when the conditions of life make it increasingly hard to endure in the good course. Christian men and women who are really seeking to do God's will, meet with many rebuffs both from their professed friends and their avowed foes. It is disheartening to encounter so much indifference towards great social and human questions on the part of people from whom we have a right to expect every assistance, and it is discouraging to find members of the Government seeking for every obstacle to put in the way of reform which is imperatively needed. We need to *endure*, and the open secret of endurance is to have the inner vision of God before our souls. That will prevent us from fainting, or recover us from fainting if we have fallen. The eyes that see only the shifting kaleidoscope of refractory human life will soon ache and close; but the eyes that see God over all will look to the end when God shall be all in all.

"The Best Policy." There is a fashion in proverbs as in everything else, and the old adage that "Honesty is the best policy" has for some reason fallen upon evil times. It is not now fashionable, as it was a generation ago, to quote it often and with thankfulness, and impress it upon young people beginning life as an axiom of social ethics. Perhaps after Mr. H. G. Chapman's recent prose-poem on the "Progress of Honesty" in the *World's Work* there will be a renewal of interest and faith in it. The writer shows how invaluable a commercial asset a high reputation for honourable dealing is to any man in the modern business world, and how the principles of fair play are really winning their way to supremacy in spite of the ever-increasing complexity of our social system. He concludes with the following summary of the situation:—

How can we avoid the conclusion that the business community is something better than a pack of wolves preying on their fellow men and on each other by deceit and hard-heartedness and all manner of evil? The man who says that he cannot succeed in business because he is too honest is a whiner and a coward, and dares not face his own real faults. Business, to-day, is honesty.

On The Delectable Mountains.

We walk at large, released and free,
From Doubting Castle's dreary cell,
No captives of the night are we;
The day hath dawned, the shadows flee,
And all within us wakes to tell,
"He doeth all things well."

Our Leader's strong and tender hand
Sustains us in the upward road;
We journey through Immanuel's land;
We climb the hills whose slopes command
Fair glimpses of the blest abode
Where we shall rest with God.

The shepherds and their flocks are here,
In peaceful tent and quiet fold;
Sweet fellowship and holy cheer
Fill all the fragrant atmosphere,
And lo! our gladdened eyes behold
The very gates of gold.

The distant crests are bathed in light,
Far downward lie the misty vales;
Of storm and strife no sound or sight
Disturbs this ever tranquil height;
Here unbelief in vain assails,
And comfort never fails.

No passing dream, 'tis substance all,
This earnest of the bliss to come—
This taste of love's high festival
Sent from the King's own banquet-hall,
Where, under heaven's resounding dome,
The pilgrims gather home.

Then what if ere our journeys cease
Dark clouds and conflicts intervene?
Such antepast of perfect peace,
Assures us Christ's transfigured face
Shall in yon holy mount be seen,
With ne'er a shade between.

W. Maxwell.

THE KESWICK CONVENTION.

JULY 22 TO 27.

(FROM OUR OWN REPRESENTATIVES.)

KESWICK Convention has come; we were going to add "and gone," but that would be a thoughtless statement. The meetings of the Convention have been held, but the spirit of the gatherings remains—memories of happy fellowship, recollections of the instruction unfolded, and spiritual joys and experiences originating in the course of days of blessing in Lakeland during last week. The influences of the Convention remain; and the Divine Spirit, who brings to remembrance the things of Christ, will during coming days and in many lands, recall the counsels and appeals that were delivered from many lips, in the course of the Convention, making them increasingly fruitful to the glory of God.

The attendance at the Convention was very large. Some say the visitors were more numerous than ever; the more cautious say they were as many as ever. Thousands of people arrived by rail, and stayed in the little Cumberland town; many others found lodgings in the neighbourhood, and walked in day by day. There were some hundreds of missionaries present, representing various fields in all the continents; other Gospel ministers were present in large numbers. Among the many who attended for the first time were a goodly group of Christians representing Continental Churches, and the English-speaking communities of the New World.

It was a pleasure to meet many old friends; here and there was to be found one who had attended every Convention from the first, held twenty-seven years ago; there were more who could say that they had been present twenty, fifteen, or ten times. The occasion was one of blessed fellowship; the rich and the poor met together, the strong and the weak, those having ecclesiastical importance and those having none. Nothing was said of Church or Dissent; distinctions and differences were as much as possible out of sight and out of mind.

"ALL ONE IN CHRIST JESUS."

As usual, the meetings are very numerous—fourteen daily, all told. This number includes Prayer Meetings and Bible Readings, gatherings of ministers and young men, ladies and girls. While the strength of the Convention may lie with the large meetings, to many, no doubt, the smaller meetings have a peculiar attraction. There were several new speakers, and the accessions brought breadth to the platform—not breadth of doctrine, but of practical outlook. Without exception, the new teachers were received with sympathy, and generally they made a very favourable impression.

The Morning Prayer Meetings, beginning at seven o'clock, were seasons of refreshment to many. To those who know the earnest devotion of many who attend the Convention, it will occasion no astonishment to learn that the body of the large tent was generally well filled. The morning watch is part of the life of large numbers of Christians even in these modern days of strenuous endeavour and multiplicity of engagements and concerns; and in holiday conditions, surrounded by like-minded friends, it was comparatively easy to be among those who thus sought the Lord, as it were at break of day. Mr. Head presided over these gatherings, and the addresses were delivered by Revs. W. H. Griffith Thomas, W. Darlow Sarjeant, J. Gregory Mantle, and the Bishop of Mombasa (Right Rev. Dr. Peel).

The General Meetings in the Eskin Street tent, morning and evening, were attended by large congregations. In this tent afternoon gatherings were held, three days to hear mission addresses, and once to consider the general subject of the Convention. The speakers in this tent, with their subjects of address, are:—

Rev. F. B. Meyer: How to Hear God's Voice (1 Sam. iii.); The Conviction of Undoneness (Isa. vi.). Dr. Elder Cumming: The Broken Spirit (Psa. li. 17); "The Lord Keep Thee" (Num. vi. 24). Preb. H. W. Webb-Peploe: The Consolations of God (Job xv. 11); Loyalty to Christ (2 Sam. xv. 19-21; Matt. xxvi. 36-56); The Call of Love (Sol. Song iv. 8). Rev. Evan H. Hopkins: Heart Searching (Psa. cxxxix. 23, 24). Rev. J. Gregory Mantle: Communion with God (Hos. ii. 21, 22). Rev. E. W. Moore: "Make Jesus King!" (Matt. vi. 10). Dr. John Smith: The Prophet's Purpose and the Seraphs' Song (Isa. v. and vi.). Rev. James Mursell: The Consecrated Life (Rom. xii. 1). Rev. W. H. Griffith Thomas: "Here am I" (Isa. lviii. 9 and other scriptures). Rev. W. Darlow Sarjeant: Constraint and Surrender (Matt. xiv. 22-33). Rev. John Brash: Honour and Responsibility (Matt. v. 14). Rev. George Wilson: Obedience to the Heavenly Vision (Acts xxvi. 19). Rev. S. A. Selwyn: The Life of Victory (Isa. lxi. 3).

In the Skiddaw Street tent there was a General Meeting every evening. The speakers and their subjects were:—

Rev. E. W. Moore: Joshua's Call to Israel to Sanctify Themselves (Josh. iii. 5). What is Sanctification? (1 Thess. v. 23). Rev. A. E. Barnes-Lawrence: Advancement in the Christian Life (Eph. iv. 14). Prebendary Webb-Peploe: The Blessing of Faith

REV. J. ELDER CUMMING, D.D.

From Photograph by Mr. G. P. Abraham, Keswick.

(Luke i. 45). Rev. H. B. Macartney: The Source of Blessing (John vii. 37, 38). Dr. Elder Cumming: The Grace of Forgiveness (Luke xvii. 3). Dr. John Smith: The Mystery of God (1 Cor. ii. 1, 2, R.V.). Rev. Evan Hopkins: The Secret of Conscious Experience (1 John ii. 20). Rev. F. S. Webster: The Rising and Healing Power of the Sun of Righteousness (Mal. iv. 2, R.V.).

The last of the General Meetings, on Friday evening, were remarkable gatherings. The tents, of course, were thronged, and the proceedings throughout were of a solemn character. With the consciousness that another Convention, with all its privileges and opportunities, was about to close, all hearts were stilled, and subdued minds and yearning souls waited before God for Him to make known his will and purpose. At Eskin Street, Prebendary Webb-Peploe was the speaker, while at Skiddaw Street the addresses were given by Revs. F. S. Webster and E. W. Moore. In each tent the power of the Spirit's presence was manifest, and many will look back with hallowed memory to the gatherings as seasons of refreshing. Others will date their conversion to the meetings, for many rose to acknowledge that they had entered into the joy of Christian discipleship.

The General Meetings were presided over by Mr. A. A. Head and General Hatt-Noble. At other gatherings the chair was occupied by Messrs. W. B. Sloan and Eugene Stock, Dr. Wm. Ferguson, Revs. S. A. Selwyn, J. H. Battersby, J. J. Luce, F. Paynter, E. H. Hopkins, E. W. Moore, E. L. Hamilton, and Prebendary Webb-Peploe.

The Bible Readings held each morning covered a wide field of practical teaching, although they were in few hands. In the Eskin Street tent Rev. Hubert Brooke delivered four addresses, based on 1 Peter ii. 10:—(1) A Chosen Generation, (2) A Royal Priesthood, (3) A Holy Nation, (4) A Peculiar People—"that ye should show forth the praises," &c. These were forcible and timely utterances, and we hope in future issues to give notes of them.

The Skiddaw Street tent Bible Readings were by—Mr. Meyer, who dealt with the Need of Spiritual Discernment (Heb. iv. 12); Dr. Cumming, whose subject was the Mind of the Spirit (Rom. viii. 26, 27). Prebendary Webb-Peploe gave two Bible Readings:—The Science of Salvation (Rom. vi. 12, 16, 19), and Christ our Life and Law (Rom. vii. 22-25).

The attendance of young people was very large. There were (as already intimated) special meetings for young men and girls, and the interest in them was very marked. Keswick presents many sights during Convention week, but none more worthy of remark than the presence of young people. The movement from meeting to meeting affords abundant proof of earnest desire, while the serious bearing, combined with restrained pleasure, of the company, is evidence that, in spite of more general observations, God has a seed to serve Him among the young life of to-day. It must have filled many hearts with joy to see the young men and women, not only sitting under instruction designed to prove a blessing to them, but at the various after-meetings in large numbers standing up in token of their desire that God should possess their hearts and rule their lives.

THE KESWICK MISSION.

The annual meeting of the Keswick Mission was held on Wednesday afternoon in the Eskin Street tent. There was a goodly attendance, and contribution envelopes were given to friends as they entered the tent. After a song of praise, Mr. Eugene Stock led in prayer. General HATT-NOBLE presided, and in a few words commended the work to the prayerful sympathy of Christian people.

The accounts were presented by Mr. HEAD, treasurer. It appeared that during the year £1,464 2s. 8d. was received, of which £210 0s. 9d. was, at the request of donors, passed on to other missions.

THE FIFTH ANNUAL REPORT

was read by Rev. J. Harford-Battersby, Secretary. It appeared that during the year the Council had steadily sought to enter every open door which the Lord set before it. The main items were ranged under two heads:—

I. The missionaries supported by the Fund have been faithfully at work in India, China, South Africa, and Egypt. The Council has much pleasure in announcing that Rev. T. and Mrs. Walker, of Tinnevelly, have been added to the list of foreign missionaries supported by the Mission Fund. Mr. Walker is well known in India as a promoter of conventions at the hill stations where Europeans congregate in hot weather, and Mrs. Walker is a true helpmeet in this as in all else. By God's mercy Dr. Whitfield Guinness and Mrs. Forde were preserved from massacre during the recent troubles in China, and safely reached the coast. Miss Amy Wilson-Carmichael and Miss Eva Carmichael, Miss Luce (hon.), and Dr. A. C. Hall, have been preserved in health and able to do good work. Miss Fugill has returned with much joy to her work in Japan. Miss Barry has completed another year of service among the Roman Catholics in Dublin. Mr. and Mrs. Cyril Green have returned home on furlough for much needed rest and change. The Council is glad to welcome them to Keswick this year. Miss Townsend has not yet been able to return to the mission field.

II. Special missioners have this year visited China and the Continent. Rev. Barclay F. Buxton, our honorary missioner in Japan, visited Shanghai towards the end of last year, and took part in a remarkable series of meetings, on which God's blessing conspicuously rested. No sooner had he left, than Mr. Walter Sloan, the secretary of the China Inland Mission, and a member of our Council, arrived. The Council, before he left England, made a grant to defray his expenses in connection with any conventions which he might be able to hold, and it is good to know that "the Lord worked with him and his fellow-workers, and confirmed the word with signs following." How blessed a privilege that Keswick has thus been able, through these two brethren and through friends on the spot, to minister comfort and encouragement to our sorely tried brethren and sisters in China! Revs. F. B. Meyer and C. G. Moore spoke at the Blankenburg Convention in August, 1900, and Rev. F. S. Webster took part in the North German Convention, which this year was held at Wandsbek, in June. Another member of our Council, Rev. F. B. Meyer, at the invitation of Mr. W. R. Moody, visited the United States in March and April of this year, and found God's people everywhere with prepared hearts, ready to receive the Word. With regard to the future, the Council, in response to very warm and urgent invitations from Canada, has arranged that Revs. F. S. Webster, John Brash, and W. Moffat should hold a series of conventions in Montreal, Toronto, Ottawa, and other Canadian towns in September and October next. The Council asks the earnest and persevering prayers of God's people for an abundant blessing upon this deputation. The Council is also anxious to meet the wishes of friends in Jamaica by sending a speaker to take part in the convention now held annually at Mandeville, in that island. Speakers will, it is hoped, be able as before to attend such conventions on the Continent as have been mentioned above.

The report also stated that the Council had this year doubled its grant to the fund for assisting missionaries to the heathen to attend the Convention. Mr. Head followed with some account of the new tent in Skiddaw Street. The tent itself, with poles, &c., was presented by one lady. There have been many additional charges, in the purchase of fittings, putting in electric light, &c., and it is hoped to provide a building in which to store it, also to make needful alterations in the land. About £600 is required to cover the estimated cost.

REV. F. S. WEBSTER

was the first missioner speaker. Four years ago he, with others, visited Canada, and rejoiced in the fruits of missions then held. He is looking forward with much interest to his approaching visit in company with Revs. J. Brash and W. Moffat. Speaking of his recent visit to Hamburg, he described remarkable Christian Endeavour meetings. The Wandsbek Convention was a very blessed time. The subject was, "From Egypt to Canaan," and great cordiality characterized the proceedings. The flow of free prayer was very striking, females as well as males taking part. He had returned impressed with the obligation of Great Britain in regard to Gospel teaching. Everywhere people regard Britain as the land of the Bible, and from all quarters—in the Old World and the New—they are looking to England for instruction in the spiritual life. On the Continent there are Sunday customs that sadly interfere with the maintenance of a high standard; and the prevalent Romanism vitiates the moral atmosphere. In the New World there is large opportunity, and we are expected to enter the door. To be well equipped and ready, we must, in the spirit of the old Puritans, maintain our hold of God's Word, and our regard for his holy day.

MR. CYRIL GREEN,

from Pondoland, South Africa, made a brief statement: Eleven years ago, here at Keswick, I received my call for the foreign field, and my wife received hers at much the same time. Now we thank God for the way He has led us, and for his faithfulness to us while in Pondoland. We work in connection with the South Africa General Mission. We had to begin at the beginning; we found the Pondos low, degraded, selfish, devilish people, not hungering for the Word of God. Witchcraft is one of Satan's strongholds among them. The only desire of the people seems to be to eat and sleep, and please their senses. To go in our own strength was out of the question; we could only go while resting on the power of God. Before we went to Pondoland, we never knew the power of the devil as we have there seen it; and we never knew the power of God as we have learned it there. I gathered the children for the Sunday school; and we went after the people—sometimes it meant a long ride or walk to find one or two. When Christ enters any heart there is change; but when a Pondo woman is converted—becoming clothed and in her right mind—there is a marvellous alteration; and one sees a radiance of face and joy of heart that contrasts wonderfully with the past and its abominations. In spite of great difficulties, souls are being set free from Satan, and they are in turn testifying to the power of God in heathen surroundings.

MR. WALTER SLOAN

described his journey to China. Details of pleasant intercourse during the voyage out introduced a story full of interest. Arrived in Shanghai, Mr. Sloan found a large body of missionaries; and it was his privilege to address a meeting originally called to consider missionary methods. Left free as to topic, he dealt with Heb. xii. 1, 2, with special reference to the tragic events that had been transpiring in the northern provinces. He was afterwards asked to address a series of meetings; and God's Spirit worked in many hearts. With two Bible readings every morning, and meetings at night, he had a heavy time as to work, but by the goodness of God he was relieved from any sense of strain. At various places further inland, smaller gatherings were held. It was his pleasure to see Elder Chü from Shan-si, a man of deep spiritual experience. A recent letter contains the information, received from him, that the new governor of the province is doing his utmost to protect Church members. Another extract from correspondence told of churches established in the faith, neither members nor catechumens showing any signs of going back. In fact, in some parts the churches make collections for the help of the poor and starving in other districts. As to the missionaries, they are not discouraged. They have given themselves to the work; and they are prepared to give their lives also. Mr. Sloan remarked that for some years to come there is likely to be difficulty in China. A lady worker told him that she had never been in fear in China until recent troublous times; but from what she had now seen of a Chinese riot she felt quite unable to look a Chinaman in the face. Yet she said nothing to suggest that she did not intend to continue her work. In conclusion, Mr. Sloan told of an anxious moment on voyage, when it appeared probable that the ship would founder. It was observed, however, that the second-class passengers, a number of them missionaries and missionaries' wives, were singularly calm. There was no sign of excitement. Personally he was greatly sustained by the Lord's Word: "If a man keep my saying, he shall never see death."

Rev. Dr. Broughton, Atlanta, was profoundly thankful at having been present at the meeting. The Keswick Mission showed the practical side of the Convention, and he would go back to America with a report that would raise the estimation of Keswick in the United States. He gloried in the grace of God by which great things are done by weak agents, and told a story which is outlined on our Young People's Page—"God Uses the weak."

GENERAL MISSIONARY MEETING.

Scarcely any indication of the exodus of visitors which had taken place the previous day could be observed at the Missionary Meeting on Saturday morning. The tent was filled to overflowing, and many were content to stand during the three hours which the meeting lasted, in order to share in the last gathering.

General Hatt-Noble occupied the chair, and prayer was offered by Dr. McMurtrie, convener of the Foreign Missions Committee of the Church of Scotland. At the request of the Chairman, Mr. Eugene Stock then assumed the direction of the proceedings, and expressed regret that a large number of requests from missionaries for an opportunity to present the needs of their respective spheres had been refused, owing to the fact that it was impossible to hold more than one meeting.

In accordance with the usual custom, the first place was given to the interests of the Jews. Rev. Samuel Wilkinson spoke of the efforts which are being made in almost every land to bring to a saving knowledge of Jesus Christ, the members of

THE DISPERSED NATION.

With regard to Russia, where nearly half the Jewish population of the world is to be found, the preaching of the Gospel to them is forbidden, but a door has been opened by God for the distribution of his Word, and at the Bible depôts which have been established the Scriptures are daily unfolded.

Rev. W. Dalgetty (Church of Scotland Mission, Punjaub) made an earnest appeal on behalf of the hundreds of Sikhs who are crying with loud voices for someone to reveal to them the things of the Eternal. Hindus, Brahmins, and the inmates of the zenanas, are groping for light amid the darkness of heathendom. Another worker from India was Rev. Wm. Bonnar (United Free Church of Scotland). Coming from

THE SCENE OF A PROTRACTED FAMINE,

the speaker urged the claims of the orphans who are left destitute as a result of that direful visitation. In the Mission orphanage at Kotah, a large number of these are being succoured, and the prayers of God's people were solicited that these orphans might be trained as servants of Christ, and in due time go forth and witness for Him.

From Peru, Mr. T. Jarrett brought tidings of the successful labour of the three missionaries who, in the face of persecution, were enabled to stand fast and establish a work in Cuzco, which gives promise of wide development and increasing usefulness. Mr. Arthur V. Liley described the efforts which are being made at Tunis to evangelize the Moslems. The greatest opponent to Christianity, he declared, is Islam, denying the fatherhood of God, the sonship of Christ, and the atoning death of the Saviour. By means of a Bible depôt, the Gospel is faithfully preached, particularly to the 800 students who are in the city. Mr. Liley's final request was, prayer that God would constrain some sisters to avail themselves of the opportunity which now presents itself for service as medical missionaries.

Dr. Walter Miller (Hausaland) related his experiences in

THE HEART OF THE SOUDAN.

Mission work there, although for some time greatly hindered, is now flourishing, and the only need is men to carry on and extend the operations.

A stirring account of the progress made in Central Africa was given by

BISHOP TUCKER,

who has laboured for so many years in Uganda. He drew attention to the one feature of the mission, wherein lies the secret of the wondrous blessing God has bestowed—the work has always been grounded in faith. When the call came to go out, there were those who said it was too much a venture of faith; but the pioneers, Mackay Wilson, and others, went forth to claim that land for Christ, and God gave them spiritual children. The Bishop recalled the last occasion on which he attended Keswick, ten years ago, to speak of the great hope with which he regarded his work. At that time the number of those who had been baptized was not more than 300. Since then God had given an increase of a thousandfold, and when he left a few days ago the number had reached 30,000. Out of the 10,000 who constitute

THE CHURCH IN UGANDA,

no fewer than 2,000 are workers, entirely maintained by the native church. Here, again, the increase has been a hundredfold; where there were twenty workers ten years ago, there are now 2,000. These men go forth to distant parts of their own country, and to "the regions beyond." Missionaries are being sent in all directions, and God is supplying the means for their support. Men in all stations of life are

giving themselves to the work; the heir to the throne of Toro has himself gone forth as a missionary. The king also has not only released personal servants, who have been called to enter the field, but has followed them to their spheres of labour with letters of kindly interest and encouragement.

Of the three lady missionaries who spoke, Dr. Mary Dods (Church of Scotland Mission), who has been labouring at Poona, urged the claims of the sufferers through famine in India, and pleaded for increased prayerful interest in the

INDIAN NATIVE CONVERTS.

The father of a little girl who had accepted Christ besought his child not to "go into the Jesus religion." With simplicity, yet firmness, the girl replied, "I love my father, but I love my Saviour more."

Mrs. Armstrong, of the American Baptist Mission, gave many encouraging particulars of the spread of the Gospel in Burmah. The result of the evangelization of the Karens is that many are going forth to Siam, Assam, and other countries, preaching in several languages. A singularly interesting branch of missionary effort was represented by Miss Florence Young, who, with others, is seeking to influence for Christ the hundreds of young men who are brought from the New Hebrides and the Solomon Islands to work in Queensland. Since 1886 no fewer than 1,427 have been baptized. Twelve missionaries are now labouring among the "boys," and the average attendance per week at the Bible classes is now over 5,400. An encouraging feature of the work is the missionary enthusiasm which has been aroused among these Kanakas. A number have banded together and are subscribing £50 a year for the support of a missionary in China.

The last three of the missionary addresses were given by workers from China. Rev. Joseph Adams, an American missionary from Central China, said that if asked what was the

ATTITUDE OF CHRISTIANS IN CHINA

to-day, he could reply that they were as willing as ever to lay down their lives for Christ's sake. He pleaded that none should harden their hearts towards the Chinese. True, they had been barbarous, but only because they needed the Gospel of Christ. Not only are the Chinese Christians ready to die for their Master, but they are willing and anxious to live for Him. Dr. P. Smith (London Missionary Society) voiced the gratitude of many a worker when he acknowledged how much was due to the prayers of Christians on behalf of those who had been called to suffer for the Gospel's sake.

Mr. E. J. Cooper (China Inland Mission), pathetically describing himself as one of the small remnant that escaped from the province of Shan-si, recounted, with deep emotion, the terrible trials through which his party and he had been called to pass. Being compelled to abandon the mission house, the journey of 700 miles to Hankow was commenced on foot. The painful experiences of the party, during the five months of wanderings which followed before the city was reached, were related by Mr. Cooper in tones of anguish and yet of triumph. Wife, child, and loved fellow workers one by one fell at his side, and were called from the tribulation of earth to the rest beyond. Withal he does not look toward China to-day with despair, but is prepared to "arise and build." The voices of native Christians in that empire are calling to the churches in Britain to go and gather in the harvest.

After a few words from Pastor D. J. Findlay, of Glasgow, the closing appeal was made by the Bishop of Mombasa. He asked any to rise, who, in the fulness and joy of Jesus Christ, were willing to go at the Master's call to labour in the mission field, and a large number responded. To these, words of counsel and encouragement were offered by the Bishop, and a solemn and memorable gathering terminated with the singing of the words:—

Oh, the joy of full surrender,
Keeping from Thee nought,
As I yield my heart is finding
Peace long sought.

Conviction of Sin.

Rev. CHARLES INWOOD.

And when He is come, He will reprove the world of sin, and of righteousness, and of judgment (John xvi. 8).

The Holy Spirit is the executive of the Godhead, carrying out the purpose of the Father as revealed in the incarnation of the Son. His primary work in the souls of men is the conviction of sin. An Oriental monarch is said to have kept his face veiled, and the people were told that it was on account of the sacredness and beauty of his countenance; but one day the veil was torn, showing a face ugly beyond conception, and disfigured by a hideous scar. The devil deals with the sinner after this fashion. His great effort seems to be to cast a veil over sin, to conceal its deformity.

The present conception of sin is utterly misleading, seeing that every apology is being made for it. Whether by proclaiming man a simple machine in the hand of the Creator, or by making him the victim or result of environment, special circumstances, or heredity, in each case much of modern fiction does away with man's accountability. As there is no moral responsibility, sin in the eyes of the world loses its ghastly aspect, and becomes a matter of course.

Let us turn to the Bible. Here we are taught on three cardinal points. 1. That sin is so bad that it brought upon the sinner the death penalty, because God is a God of Justice no less than of love. 2. That sin is so bad that no penalty short of the death of the Son of God could atone for and cleanse from it. 3. Sin is so bad that none less than the Holy Ghost can break its power. How many people speak with scorn nowadays about the atonement and other blessed truths; and why? Because of

A DEFECTIVE CONCEPTION OF SIN.

It is taught and believed that there is no hell. No shuddering now, but toleration of sin. If there are low views of sin in the Church, there will necessarily be a low conception of sin outside the Church. There is an ever-lowering standard. In a high-class periodical, a writer on public morality said: "A public man must not be judged by his private morals." Another brilliant writer dared to say that our notions of dress and undress must not be allowed to restrict theatrical representation. The standard of morality is visibly deteriorating, so that sins which were not permitted in society twenty years ago are now committed without reprehension. The prospects of our age and country are sad indeed if these conceptions of sin are to spread. We are living on the ethical capital of the eighteenth century revival, under Whitefield and Wesley. God help Great Britain if she goes on spending her capital of religious conviction until she has nothing left, and becomes morally and religiously bankrupt. Dr. Dale said truly that an ethical revival is the great need in the centres of education and culture to-day.

A still more serious consideration is the question, "Who is to blame?" Science tells us that the fires of the sun are declining, so that parts of the world once verdant and beautiful are now cold and barren under ice and snow. The name of Greenland bears witness to the contrast between its past and present state. But do you think

THE FIRES OF HOLINESS

are burning low in God? Are the Divine attributes cooling in the twentieth century? Never did the fire of holiness and of hatred of sin burn more intensely in the heart of God—the Father, Son, and Spirit—than they do to-day. There is is only one answer to the question, "Who is to blame?" We, God's professedly saved people, are to blame. We are not of the world. We are to hold forth the word of life; for we are the light of the world, the salt of the earth.

Canon Bernard has truly and wisely said that the Holy Spirit has no mission to the world but through believers in the Son of God. What an awful responsibility does that lay upon us! We are living in the dispensation of the Spirit. We are partners with Him in his work of grace, as man could not be until the Daysman had raised human nature to sit upon the throne of Deity. But so many Christians are practically living in the old dispensation, and are not ready to enter into the gracious ways and places of God. Only on the high plane of Pentecost can God co-operate with us or we with God.

You must have a certain conformation of the glass, that it may concentrate the rays of the sun into a burning focus. A certain elevation is necessary for the heliograph that we may utilize the sun to carry our messages. A certain condition of soul and spirit is essential for the Church to convince the world of sin—it is absolutely necessary to be constantly filled with the indwelling Holy Spirit.

Not by educating or cultivating those who are dead in sin can God's work be done. When the Spirit dwells in us in fulness, everything is changed. He shows

THE CHARACTER OF SIN,

He produces a personal sensitiveness which shrinks from the touch or the approach of sin. Indwelt by God the Spirit, the believer becomes to the world an incarnate spiritual conscience. The measure of the indwelling Spirit is the measure of our influence in and to the world. God has placed you in the home, the university, the house of business, that He may there carry out his gracious will through you. God wants a base of operation, and you cannot become so until you are filled with the Holy Ghost. There never was a time when it was more needed to show in practice the difference between right and wrong—to be saintly in business and in all the affairs of daily life.

God is waiting; are you ready to let the Spirit enter into your spirit? Are you willing? Here and now you may have your Pentecost; and if you go home filled with the Spirit, God will use you wondrously in convincing the world of sin, and in bringing sinners to the Cross of Jesus.

Brokenness of Spirit.

Rev. Dr. ELDER CUMMING.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise (Psa. li. 17).

THERE are two things here, and they are not the same; there is a broken spirit, and there is a broken heart. The heart is the seat of the affections, good or bad; the spirit is that part of our being which has to do with God. So that spirit is a much larger word than heart; it means much more. If you go back to the tenth verse of the psalm, you see the same contrast, and may observe the different ways in which God deals with both: "Create in me a clean heart, O God"; that is how God deals with the heart—the heart that is broken, sinful, and helpless. God does not mend it; He takes it away, and creates another; He takes away the stony heart, and gives us a heart of flesh. When God deals with the spirit, it is otherwise: "A right spirit will I put within you." He does not create a new spirit; He puts his own Spirit within us—the blessed Holy Spirit comes down into our spirit, and so fills it that it is sometimes barely possible to distinguish within ourselves which is the old spirit, our spirit, and which is the new, that is God's. In that case

GOD'S SPIRIT TAKES COMMAND,

and teaches us to do the things that are according to his will.

It is of the broken spirit that I would especially speak just now. There is a distinction between broken and contrite; contrite means more than broken—crushed to powder, as a sandy rock by the seashore is gradually washed down by the waves of the sea, until the whole is dissolved into minute grains of sand—which the wind blows away. "A broken heart," as it were crushed to powder, "God will not despise."

The Psalmist says: God desires "not sacrifice—else would I give it: Thou delightest not in burnt offering." Of course this does not mean that God had abolished the rites of sacrifice, or that He did not ask for the five great offerings laid down in Leviticus; but that the only way the offerings could be made acceptable to Him was when they came from a broken spirit and a contrite heart. I want you to dwell for a moment on the thought of a

broken spirit which God does not despise. Where shall we find rest from

THE POWER OF SELF,

the care of self, the bitterness of self? It is found in the broken spirit, in the broken and the contrite heart. In order to give you that rest, God has to break your spirit. What does this broken spirit mean? First of all (1) *a deep sense of sin*—a deep sense of the awfulness of sin, and of our personal sin. When a soul first comes to Christ, it has to settle the question whether it shall take God's view of sin, or man's view. Man's view is that everyone is a sinner, that it cannot be helped, and that nothing else can be expected: that we cannot be so bad if we do what everybody else is doing. God's view of sin is that sin is death, spiritual death, open rebellion and enmity against God. There can be no reconciliation between sin and God; the battle must go on until God be master, and his authority unchallenged. Not only in the moment of conversion, but ever and anon,

THE CHRISTIAN IS MEETING THAT QUESTION

in his daily life. "Is my sin against God of such great consequence?"—the sins of temper, impatience, envy, jealousy, of care and distrust, of restless pining after some good that never has been yours, and you think never can be yours: all these are typical sins of Christians, going on as it were beneath the surface. How many have come to consider them as little, not needing to be dealt with, or taken away! Christian people are content to continue in this state, taking man's view of sin, and forgetting the awfulness of every sin against God. In a sense, all sins by Christians are sins of presumption. They come of presuming on the love of God, and our position as children of God, and that the pardon of our sins is assured in the blood of Jesus Christ. What an awful thing for a Christian to reckon on these things, and to say in effect, "It does not matter so much that I am not all I might be." A broken spirit deals very differently with

SIN IN THE SIGHT OF GOD:

it hardly raises its face out of the dust when it thinks of the heinousness of sin against God, of the ingratitude, the danger, and curse that are in sin itself. For in the very heart of sin there is a curse that cannot be taken out of it; to be against God in thought is a curse in the sight of God, and in the sight of every sensitive soul. The broken spirit is under a deep sense of sin.

Then (2) a broken spirit *realizes its own weakness before God*, and mourns over it. There is a wonderful sweetness in being weak. Have you discovered it? Man's strength brings no gracious blessing in it, simply as strength. Man's weakness, if laid at the feet of God, has a wonderful sweetness in it that but few men can know; and that sense of weakness ought not to pass away when the soul is under the power of God. Many Christians make the mistake of thinking themselves safe because they have been so long in the habit of praying and hating sin. I fear that to the very end we shall find it

VERY EASY TO FALL;

the Christian of fifty years' experience ought to have very little more confidence in his own strength, and in safety arising from the habits of life, than a Christian of last week. A broken spirit will be more and more overwhelmed with its own weakness in the sight of God—weakness for any trial and for any temptation.

Further (3), the broken spirit before God is in this position—that it *accepts what God says about deliverance*. Now, there is a truth about deliverance and the way of deliverance—both from God. The truth about deliverance is that Christians need not live in sin, in conscious sin, in habitual sin. You ask how we know. God commands us—God lays his command upon the soul against sin. Pause and think of one command, "Be ye holy." God says that, and then He adds, partly as a reason why you should be holy, and partly to provide an example for your following, "for I am holy." Take in the import of the truth that God commands you, "Be ye holy." Are you to answer God: "That is impossible"? Are you to answer: "It is impossible; why should I seek to obey an impossible command?" I quote another command found in the beginning of one of the earliest of St. Paul's Epistles—1 Cor. ii. Writing to the whole church at Corinth—a church of as imperfect Christians as ever was—"Ye are (he says)

CALLED TO BE SAINTS."

I want you singly and separately to take in the thought, "I am called to be a saint." I frankly and candidly ask you whether you do not feel a little shocked at the thought. If anybody else, any Christian brother or sister, called you a saint to your face, would you answer: "Ah; he knows me very little to call me that!" God says, however, ye are "called to be saints."

God's view about deliverance is that it is possible for us to be delivered from the habits of confirmed, and continued, and shameful sin. I am not touching the question of sinlessness. You may have no fear of that; no one on this platform teaches that. In what way is this wonderful thing to be?

GOD HIMSELF UNDERTAKES TO DO IT.

The only condition is that you put yourself into his hand for the purpose. He says: "I am the Lord that do sanctify"; and I fall back upon the words found in Ezekiel, "I will sprinkle clean water upon you, and ye shall be clean." No doubt the promise, at first, was given to Israel; but the spiritual promise is for the people of God, even for us. "From all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Not with our assistance is this done. What follows? "I will cause you to walk in my statutes, and ye shall keep my judgments and do them. . . . I will also save you from all your uncleannesses in the day that I shall have cleansed you from all your iniquities." In a word, God undertakes to do the work of sanctification for the Christian that presents himself, and puts himself into God's hands that he may be cleansed.

The next point is—What is the attitude of the broken spirit (4) towards *this work of sanctification*? Such a spirit does not interfere with God's work; it can make up

NO DEFICIENCY ON GOD'S PART,

but rather it submits and trusts God to work. Day by day it sees God's cleansing, welcomes it, trusts for it, giving glory to God.

Are you conscious of broken purposes and hopes that have been sorely disappointed—conscious that, before God, and yourself, and your neighbours, and your friends, you are far behind and greatly lacking? If you ask God to deal with you, He will; it is the uppermost desire of his heart. He will single you out from the crowd. Are you willing that He should take you in hand? Will you welcome whatever He does for you? The broken spirit is to God a pleasing sacrifice, because it magnifies the cross of Christ and glorifies his name, and prepares for Him a people whom He may love, and that will return his love. God is thirsting for your love, for the return of the love He spends on you. It is only a broken spirit that will so accept of God's dealing as will enable one to rejoice the heart of God and to return his infinite love.

THE MINISTERS' MEETINGS.

(FROM A CORRESPONDENT.)

It was a joy to many to look back for more than a quarter of a century, when fresh springs of divine life breaking forth in Brighton, Oxford, and London told of times of refreshing coming from the presence of the Lord; joy and gladness in the Lord became strength, and the presence of hundreds of young men yielded confidence to many of the fathers in Israel.

None of the series of meetings were more important than that held daily from noon till one o'clock for ministers. Many of the younger men were doubtless startled as some of the utterances disclosed the deep need which exists for fleeing from youthful lusts, worldly pleasures, and constant surrender of the citadel (the human will) to Christ. The warnings, the danger lest the high places in the inner being should fail of being overcome and cast down; the absolute necessity for the permeation of the being by energy of the risen Christ was pressed home upon conscience and mind; that by no natural gift or ability can the man of God be furnishsd in any adequate sense to all good works. God's man must be educated, trained, and furnished by the Holy Spirit.

There must have been much casting down of imaginings and reasonings that are ever ready to hold their own against the knowledge of God. Distressed countenances were there, the storm of conflict, the vision of ministerial defect and human unfitness for divine service. Blessed were the appeals for adjustment unto cleansing from all filthiness of the flesh and spirit. Hallowed were the strong words which told of confidence in the Word of God; that nothing can make up for the constant and fresh furnishing which comes of the word of Christ dwelling in the ministers of Christ.

In the midst of those noonday meetings, surely the Lord appeared again and again, and it seemed that the beloved John's words were re-echoed by the great Captain of the hosts: "I speak unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." We have deep conviction that a real accession of spiritual power came to many hundreds who were present at these remarkable meetings.

THE PRAISE MEETING.

A volume of praise and thanksgiving went up from the early morning meeting on Saturday, for the joy and profit which had been realized during the week. Mr. A. A. Head presided, and Dr. Elder Cumming was the first to offer prayer. This was followed by the hearty singing of "We praise Thee, O God, for the Son of thy love."

Prebendary Webb-Peploe, with much tenderness, then commended to God many whose names are familiar at Keswick, but whose voices have not this year been heard in the meetings. Among others mentioned were: the beloved president (Mr. Robert Wilson), Dr. Handley Moule, and Dr. Harry Guinness. The notes of praise sent in exceeded 200, and these were grouped and read by Mr. Richardson. Young and old were one in acknowledging the revelation which God had been pleased to unfold concerning their need and Divine fulness, their poverty and God's wealth. Possibly no two notes were precisely alike in terms, but all combined to form an overwhelming testimony that the crowds who assembled a week ago in Keswick expectant and hungry were not being sent empty away. As usual, a parting message from Scripture was given by each one on the platform, and before separating the congregation joined in a hymn of dedication of spirit, soul, and body to the service of the Lord.

CHRISTIAN ENDEAVOUR RALLY.

The usual Christian Endeavour Rally, in connection with the Convention, was held in the Congregational Church, Lake Road, on Thursday evening. Rev. Jas. Mursell, of London, presided, and after praise and "chain prayer," each Society responded in alphabetical order. Fifty-three branches rose in turn, beginning with Almora, North India. The short messages were most instructive and interesting.

Three members of the National Council gave brief addresses, each stating the particular good which he had derived from attending the Keswick Convention—Revs. F. J. Horsefield (Bristol), Rhys Davis (Wales), Henry Montgomery (Belfast).

The Chairman asked all in the meeting who had derived definite blessing from this Convention to rise, and many all over the church responded; then all who had received good from former Conventions responded; and, finally, all who desired from this time to consecrate themselves to a life "out and out" for Christ. By this time nearly all were standing, and thus they were commended to the Lord in prayer.

The meeting was closed by Rev. F. J. Horsefield pronouncing the Benediction, and all felt it had been good to be there.

E. J. Banks, Secretary.

Wesleyans in Conference.

THE NEW PRESIDENT.

THE new President of the Wesleyan Conference, Rev. W. Theophilus Davison, M.A., D.D., is a distinguished theologian, a devout scholar, an able preacher, and a writer of wide repute. He is known and honoured not only among the churches at home, but his writings and his services during two visits to the United States have gained him the high appreciation of his brother Methodists in the great republic. For twenty years he has been engaged in the important work of training young men for the work of the Methodist ministry, and there are many men now labouring in the circuits of the Connexion who look upon this genial scholar as their "guide, philosopher, and friend."

Dr. Davison has received, at a comparatively early age, the highest honour his brethren have it in their power to bestow. He was born at Bath on October 5, 1846, so that in his fifty-fifth year he comes to the Presidential Chair. He is a "son of the manse." His father, William Davison, was a native of Newcastle, the city in which the son is presiding over the Conference, and for more than fifty years he loyally served God and the Church, travelling in some of the most important circuits of Methodism. His mother was a member of the Shum family of Bath, a family renowned equally for attachment to Methodism, and hereditary association with the Established Church.

The influences that surrounded the childhood of the newly-made President were thus eminently qualified to result in an early decision for Christ. To his father, Dr. Davison confesses that he owes much of spiritual impetus, and in his Fernley Lecture on "The Christian Conscience," he pays a beautiful tribute to his father in the dedication of his book to his first teacher, and his life-long counsellor and friend. As a boy, he was educated at Kingswood School, the institution founded by Wesley himself for the sons of his preachers. In the early days the *régime* of Kingswood was one of Spartan sternness and severity, but many are the men eminent in various walks of life who are old boys of Kingswood, and among Dr. Davison's schoolfellows was Mr. R. W. Perks, M.P., the son of a former President of a Newcastle Conference. In his school days, Dr. Davison gave promise, by his diligence and success, of his future attainments. The scholar was soon called to teach, and in 1864 he became one of the masters at the Woodhouse Grove School, near Leeds, which then held a similar position in the north to that of Kingswood in the south. While at Woodhouse Grove, the young master was brought into happy association with the young minister of the circuit in which the Grove was situated. But little did either of them dream in those days that they should become colleagues as tutors of theology in a Wesleyan College, still less, perhaps, that when one of them should retire from the chair of the Conference he would be succeeded by the other. Yet so it was to be, for on Tuesday, July 23, Dr. Thos. Allen, who in 1864 was the young minister at Woodhouse Grove, handed over the insignia of his high office as President, to Dr. W. T. Davison, his friend, the young master of early days.

In 1868, Dr. Davison entered the ranks of the ministry, and without intermediate training in any theological institution, he was sent into active circuit work. After two years as a supply, he made his mark in the following circuits, specially as a preacher who was able to solve the intellectual difficulties of young men: Castle Donington, Wandsworth, Nottingham (Halifax Place), Bradford (Manningham), and Birmingham (Islington). In 1871, he had taken the M.A. degree in the London University with high honours, and in 1881 he was called from Birmingham to fill the chair of Biblical Exegesis and Classics in the Richmond College, then the college in which the Methodist candidates were trained for the mission field. Ten years later, on the transference of Rev. F. W. Macdonald from Handsworth to the secretaryship of the Foreign Missionary Society, Dr. Davison was appointed his successor as theological tutor in the Birmingham Institution, a position which he still holds.

Dr. Davison has received many evidences of the confidence of his brethren in the ministry. In 1889 he was elected to the Legal Hundred, the central body in which, since Wesley's days, has been vested the authority of the Conference.

In 1891 he was one of the English representatives to the Methodist Ecumenical Conference in America; and in 1898 he proceeded once more to the States as the fraternal representative of the English Wesleyan Conference to the Methodist Episcopal Church, South. Illness prevented the complete fulfilment of his programme of public services, but his scholarly and eloquent utterances before the Conference in Baltimore and elsewhere made a deep impression on our American friends. Some years before, Dr. Davison had a serious illness, and soon after his return from America it became clear that without surgical aid he was not likely to be free from painful and prostrating attacks of a similar kind. It is stated that it was an American doctor who recommended the English visitor to consult a certain distinguished specialist at home, with the result that in the winter of 1898 Dr. Davison underwent a serious but successful operation. By God's blessing the life of his servant has been prolonged, and his health restored to more than the ordinary vigour of previous years; so that the Methodist Church may well be grateful to God that its President has been able to undertake the heavy burdens of his high office.

In Conference Dr. Davison has not been a frequent speaker, but his clear voice and incisive manner always gained him a ready hearing; and on several occasions his wise counsel has enabled him to mediate in matters of ecclesiastical statesmanship. Though he has never been the superintendent of a circuit, nor the chairman of a district, nevertheless the scholar and student has already proved in the chair of the Conference that he is no cloistered recluse, but a "master of assemblies."

As a preacher, Dr. Davison is expository in style, powerful in application, and intensely loyal to Evangelical truth. He wastes no words, is innocent of mere rhetorical devices, and seeks to bring his hearers into understanding of, and sympathy with, the Word of God. As an author he is widely known. His writings, which show a combination of qualities not often found, may be divided into three classes. First, devotional books, such as a delightful monograph on "The Word in the Heart," and a volume of "Aids to the Devout and Intelligent Observance of the Lord's Supper." Second, books for Bible students, such as "The Praises of Israel," and "The Wisdom Literature of the Old Testament," volumes that have won the high praise of authorities like Bishop Perowne and Dr. Marcus Dods. And, third, critical and philosophical essays, many of which have appeared in the *London Quarterly Review* and *Expository Times*, and some of which have been published in volume form under the title of "The Christian Interpretation of Life." When it is added that Dr. Davison's Fernley Lecture on "The Christian Conscience," was a contribution to Christian ethics, that he is on the staff of writers for Dr. Hastings' great Bible Dictionary, and that for some years he was the editor of the *Methodist Recorder*, it will be seen that the new President's literary labours have been considerable, and his gifts many-sided. One of the latest literary services he has rendered to the Church has been an able article on "Christ and Modern Criticism," in the *London Quarterly Review*, in which he stoutly withstands the attempts of the writers in the second volume of the *Encyclopædia Biblica*, "to strip Christianity of its supernatural elements and credentials."

A loyal Methodist, Dr. Davison is, none the less, a man of truly Catholic spirit. It was his privilege to take part in the first gathering of Anglicans and Nonconformists held in connection with a Church Congress at Bradford. He then read a valuable paper on "Devotional Literature and Hymnody: A Path to Christian Unity." "Among all who are truly Christian, unity exists whether they acknowledge it or not," so said the President of the Wesleyan Conference. May that unity receive a wider acknowledgment in the coming year.

REPORT OF THE CONFERENCE.

The sessions of the 158th Conference of the people called Methodists opened at Newcastle-upon-Tyne on Tuesday, July 23. For the first time the Representative Session, in which ministers and laymen in equal numbers sit, preceded the Pastoral Session. This peaceful resolution has been happily consummated after discussions during many years. Rev. W. T. Davison, M.A., D.D., who was nominated a year ago by the Pastoral Session of the Conference, was formally elected by the Legal Hundred as President in succession to Dr. Thomas Allen, and Rev. Marshall Hartley again occupied the position of Secretary.

Dr. Davison's address on his induction to the office of President was a timely and an impressive deliverance on

"THE CHURCH AND THE WORLD."

It will merit careful reading, and we can but indicate some of its salient points. His hearers were reminded of the history of religious movements, which began merely in struggle and persecution, passed through a period of prosperity, followed by deterioration and decay. They were told it would be the same in regard to the Wesleyan and Evangelical revival. The President proceeded to indicate how Methodists might retain the grand ideas of their fathers, and yet meet the changing conditions of the times. Danger from worldliness is not to be met by the multiplication of special services—though the President, in passing, paid a tribute to the recent Simultaneous Mission — but by the deepening and broadening of their spiritual life. Worldliness is not confined to card-playing, dancing, or theatre-going; it may be found in the business, in the house, and even in the minister's study. Amusements are multiplying on every hand. The increase of worldliness and the horror of dulness is one of the characteristics of the age. Wordsworth had said, "The world is too much with us," and we feel how true the words are to-day. The Church, however, does not exist to add to the commandments, nor to invent new sins — not to denounce the life that now is, but to win and consecrate it for the glory of God, and for the age in which we live. The scientific materialism of Professor Tyndall has had its day, but material modes of thinking are gaining unconsciously in domestic life, in education, in art, and in worship. We shall be saved not by resolutions, nor by forms, but by an abounding spiritual vitality. The President closed by referring to the decay of family religion, and the doctrine of observance

of public worship. Family religion needs cultivation. The Church will never be in a healthy condition so long as religion is only associated with the chapel and Sunday school; and the Sunday school cannot take the place of family religion.

The present position and prospects of

THE TWENTIETH CENTURY FUND

were dealt with on Wednesday morning. Mr. R. W. Perks, M.P., to whose suggestion the initiation of this great financial and spiritual movement was due, reported that a sum of £657,000 is actually in hand, and that the total promises amounted to £928,000. This did not look like failure. That the balance required to complete the million may be easily raised, Mr. Perks showed, by declaring to a somewhat incredulous Conference, that the savings of the Methodists during the last four years had amounted to forty millions sterling. Many of the brethren present seemed to be ignorant of their true riches. Whether Mr. Perks is right in his figures or not, speaker after speaker followed, urging that the Church is well able to lay nothing short of a million guineas at the feet of Christ for the extension of his work.

The venerable ex-Presidents, Dr. Rigg and Dr. Jenkins, spoke of the splendid self-sacrifice of the poorer members of the Church, while Judge Waddy, K.C., the son of a former President, earnestly pleaded that they should settle the question there and then, and he set an example of promising an additional 25 per cent. of his former gift. Many of the members of the Conference followed the example, so that before the session closed several thousand guineas were promised, and a collection throughout the circuits on the last Sunday in the year was decided upon in order to complete the Fund. Doubtless the top-stone will be brought in with rejoicing before the year closes.

Many departments of Church work have been reviewed during the week. Urgency was granted on Thursday morning to discussion on a resolution on the Education Bill. The Conference is anxious that no facilities for education should be withdrawn from the children of the artizans of England.

Foreign Missions presented many points of interest. Rev. Marshall Hartley had the joy of reporting a growing income, and extending work. He said that the action of the Committee in approaching Lord Milner has been much misrepresented. Methodism has great interests in the Transvaal and Orange River Colonies, and the Committee would have been recreant had it not approached the High Commissioner on the question of forced labour, the supply of drink to natives, and other matters embodied in the memorial, which had no reference to political matters.

Rev. W. H. Findlay, M.A., gave an interesting account of the progress of mission churches in the West African field, which he had recently visited as one of the secretaries of the Society; and Rev. F. W. Macdonald gave cheering evidences of success in Italy. They were receiving in increasing numbers promising native candidates for the ministry.

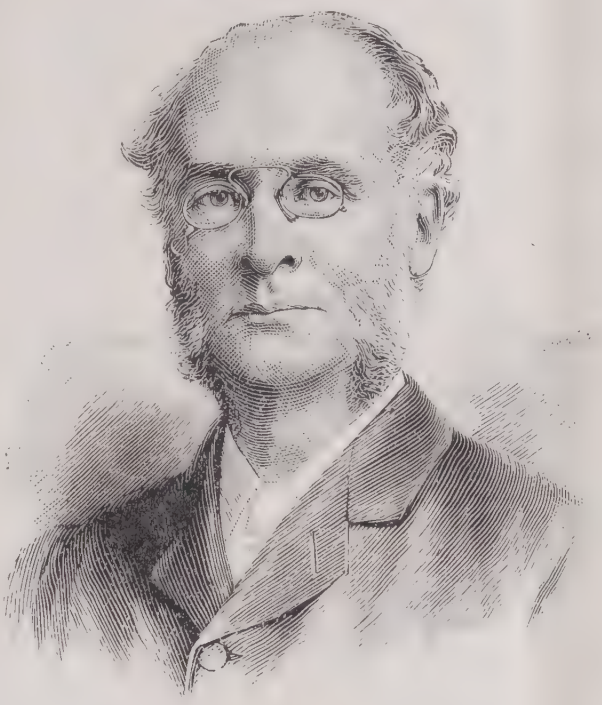
Amongst other public questions, the Conference spoke with no uncertain sound on

THE KING'S DECLARATION.

The most strenuous opposition of the Conference is offered to any change therein which would weaken the guarantees of the Protestant Succession. Rev. Dr. Rigg strongly emphasised the importance of the question. It is particularly important, he pointed out, at a time when many in the Church of England admit the Pope's Primacy. Where the doctrine of Transubstantiation is admitted, the priest will rule, and freedom disappear. The matters repudiated in the King's Declaration have been found by our ancestors to be incompatible with the elementary principles of liberty and religious equality. Dr. Rigg would as soon see agnosticism as Roman Catholicism established in this country, because the results in the long run are the same, the one produces and superinduces the other. The opposition of the Conference was also re-affirmed to the establishment and endowment out of public funds of a denominational University in Ireland.

In the Conversation on the Work of God, several laymen from different parts of the land told of fruitfulness in many undertakings. Mr. W. J. Davey spoke of progress among Surrey villages, and General Campbell told the story of the conversion of a Roman Catholic brother. Mr. Barr, of Birmingham, warned his brethren against the dangers of worldliness. Rev. James Hope Moulton told the story of prosperous work led by Professor Rendel Harris among the villages of Cambridgeshire during the Simultaneous Mission. Dr. Stephenson gave an example of how lapsed members might be recovered, and Rev. Joseph Posnett pleaded earnestly that they should "preach the old doctrines with the old power." Sir George Smith closed the conversation with solemn prayer that God would equip his servants for the work of the future.

The Conference heard with satisfaction a



REV. PROF. W. T. DAVISON, D.D.,
PRESIDENT, WESLEYAN CONFERENCE.
From Photograph by Messrs. T. Bennett & Sons, Worcester.

letter from Rev. Hugh Price Hughes, in which he assured them that there would be no risk in the Conference presuming that he would be able to discharge his duties in London. He would carry out the instructions of the Conference conveyed to him in a letter of sympathy, and would take whatever rest his medical advisers might suggest. Mr. Price Hughes' absence from Conference has been a keen disappointment to his brethren as well as to himself.

Rev. Thos. Champness again asked Conference to declare that it was undesirable for persons directly engaged in

THE DRINK TRAFFIC

to be nominated as officers in the Church. After some discussion, on the motion of Dr. Thos. Allen, the ex-President, the resolutions of 1899 were reaffirmed, declaring that the Conference deplored the manifold evils of the drink traffic, rejoiced in the progress of Temperance in the Wesleyan Methodist Church, but felt that to interfere with the constitutional method of appointing Church officers was undesirable. At the same time, the Conference exhorted the Methodist people to keep themselves free from complicity with the traffic, and to give their active support to all well-considered efforts on behalf of temperance reform.

The late Bishop Westcott.

THE death of the Bishop of Durham removes a distinguished prelate from the Church of England, and a highly-esteemed scholar from the Christian world. The end came peacefully on Saturday night at the Castle, Bishop Auckland, in the presence of members of his family. During his closing hours, Dr. Westcott remained quite conscious and cheerful, and requested the singing of hymns and the reading of Psalms.

Brooke Foss Westcott was born in Birmingham in 1825, and was educated at King Edward's School, under the celebrated Dr. J. Prince Lee. It is a most rare occurrence for any foundation to count amongst its former students three prelates of the eminence of those who stand in this relation to King Edward's School, viz., Dr. Benson, the late Archbishop of Canterbury, Dr. Lightfoot, the late Bishop of Durham; and Dr. Westcott—a trio, it is said that, as boys, Prince Lee "loved more than any others else in the world, and whom he took every human interest in pushing forward."

From Birmingham Dr. Westcott passed to Trinity College, Cambridge. His university career was brilliant; honours and prizes attended his entire academical course, and graduation in Arts was followed by Divinity studies, the degree of D.D. being taken in 1870. Dr. Westcott also received from Oxford University the honorary degree of D.C.L. in 1881. During later years distinctions were showered upon him from many quarters. He held an assistant-mastership in Harrow School from 1852 to 1869, and in 1870 he was elected Regius Professor of Divinity at Cambridge. Not until twenty years after his ordination in the ministry did he hold any parochial appointment; for twelve years, 1870 to 1882, he was incumbent of Somersham with Pidley and Colne, three united parishes in Huntingdonshire. He was canon of Peterborough from 1869 to 1883, when he was appointed canon of Westminster. He was a member of the company for the revision of the Authorised Version of the New Testament. On the death of Bishop Lightfoot, he accepted the bishopric of Durham, in 1890.

During his earlier manhood Dr. Westcott had made substantial contributions to literature; and when on the Episcopal Bench he did not altogether lay aside his pen. In conjunction with Rev. Dr. Hort he gave the world a valuable edition of the Greek text of the New Testament. The work of twenty-eight years' joint labour, it is as highly esteemed to-day as it was when first published twenty years ago. He was a contributor to the "Speaker's Commentary" and Smith's "Dictionary of the Bible," and among his other works have been: "The Elements of Gospel Harmony," "An Introduction to the Study of the Gospels," "A History of the English Bible," "The Social Aspects of Christianity," "The Epistles of St. John, with Notes and Essays," "Commentary on the Epistle to the Hebrews," "The Revelation of the Risen Lord," "The Revelation of the Father," "The Gospel of the Resurrection," "The History of the Canon of the New Testament," "Christian Aspects of Life." Many of these have run into several editions. In ecclesiastical matters the Bishop was liberally disposed, putting Christ first, and reckoning himself among the servants of mankind "for Christ's sake."

The Bishop's interest in social questions was deep and practical; and his labours on behalf of the toilers of the North, especially during times of industrial conflict, have reared for him a monument in thousands of grateful hearts.

Wilton House of Rest, for ministers and other Christian workers, 1 and 2, Grosvenor Gardens, St. Leonards, which has been closed for some weeks for sanitary and other improvements, is again re-opened. Applications for particulars (enclosing stamped envelope) should be made to the Lady Superintendent, or to Mr. C. Russell Hurditch, 164, Alexandra Road, N.W.

Students at Matlock.

THE B.C.C.U. ANNUAL CONFERENCE.

A CHARACTERISTIC feature of the Conferences arranged by the British College Christian Union and the Student Volunteer Missionary Union is the rapidity with which the *personnel* changes. At this year's meetings, which opened at Matlock Bank on Tuesday of last week, this was specially noticeable. It is gratifying to note, however, that as men go out to various fields of labour their places are more than supplied by others, the delegates being in larger numbers than on any previous occasion.

The majority of the members arrived in time for the welcome service, at which a high keynote for the entire proceedings was struck in a forcible address by Mr. H. W. Oldham. In simple fashion the eyes of all were pointed to the Lord and Master in whose name they met—"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31). It was pointed out (1) that this probably rough and hardened jailor was pointed at once to the Lord Jesus Christ as a Person, the Apostle thus laying bare the very heart of the Gospel; and (2) that the words were the outcome of personal experience, speaker and hearer proving alike that salvation is not to be attained by any self-effort, but by allowing a Saviour to take us. A further step in the same direction is taken when we learn that in like manner holiness is only possible as a result of consecration. The bearing of all this on Christian work was carefully shown. "Do not resolve to do your best, and trust to Christ to help. There is a better way. Venture forth, leaning upon a personal Christ."

The first address on Wednesday was given by Rev. H. E. Fox (Church Missionary Society), subject,

"COMMUNION WITH CHRIST."

At the outset the fact was emphasized that the phrase implies mutual participation and reciprocity between Christ and ourselves, a giving and taking on both sides, appropriation by us being only part of the truth. Even to the Laodicean Church, gorged and blighted with its imaginary wealth, were spoken the wonderful words, "I will sup with him and he with me." Communion may produce common feelings, but must have its origin in common facts.

I. *The facts of Redemption.*—In the parable of the lost sheep nothing is said of the feelings of the sheep, but much of the joy of the Seeker who found it; and in Isaiah liii., when we read of peace won by his chastisement, and healing by his stripes, our satisfaction is assumed, while his is definitely stated. In Hebrews we are told that He endured the cross and despised the shame, for the joy set before Him; and that joy is the joy which He communicates to his people, in which we have communion with Him.

II. *The facts of Life.*—The exercise of the power put forth in the resurrection of Christ is manifested in us (Eph. i. 19). This is more than a parallelism, it is a community. Dwelling in love, we dwell in God.

III. *The facts of Suffering.*—This is one of the tokens of the true humanity of Christ (Heb. ii. 10). The large place taken by this truth in the Pauline Epistles was pointed out, with the injunction of Peter to rejoice in the fact that we are partakers of the sufferings of Christ. We like

COMMUNITY IN PLEASANT THINGS,

but are we willing to give Christ all He asks?

IV. *The facts of Service.*—In his great resurrection charge, Christ said to his Church, "As my Father hath sent Me, even so send I you"; this is a community of the Church with Christ, in the mission on which it is sent forth.

In his closing words Mr. Fox drew earnest attention to Christ's satisfaction in us. Do we think of God as trusting us? There is before us, if we will, a life well-pleasing to God, in which the Father and the Lord Jesus Christ will find satisfaction. What satisfaction this ought to give us! This fellowship with Christ should be evident wherever we go, so that those with whom we come into contact may be led to covet the same gift.

A special feature of the Conference was a series of meetings with the delegates from theological colleges, the theological committee being impressed with the desirability of bringing the inspiration of the movement to bear on their fellow-students. At the first of these gatherings, Mr. E. V. Page (Richmond College) spoke on "The Value of the Watchword—the Evangelization of the World in this Generation—to Theological Students." He suggested its value (1) because presenting at once the great foreign missionary enterprise; (2) as a personal motto, which it cannot be without earnest wrestling and real struggle, and will therefore be fraught with much blessing; (3) as leading to continual exercise of faith; (4) as purifying character; (5) as enabling us to see visions, which we must do if we are to work thoroughly and truly (that we are able to see them will be one of the proofs that the Spirit of God has fallen upon us, while they will make us to be men with a Message); (6) making our Message comprehensive, with an

URGENCY OF TONE AND IMPORTUNITY;

(7) making for union (*a*) between Christian students, (*b*) between those of different names

REV. H. C. DUNCAN.
From Photograph by Mr. W. Crooke, Edinburgh.

and schools of thought, (*c*) between home and foreign workers; and (8) as an antidote for (*a*) disappointment and dulness, (*b*) professionalism, and (*c*) indolence.

Rev. R. Wardlaw Thompson (London Missionary Society) followed with an address on "The Home Ministry in Relation to Missions." Every year, he said, is increasing the opportunity and responsibility not only in the opening up of the world, but in the accessibility of the people, as well as in the ways in which they are being prepared for the message.

As ministers, his hearers and those whom they represented would be recognised as leaders in the Christian thought and life of the church, expected to guide their people on all great moral and spiritual questions; and the missionary enterprise—without limiting the phrase to foreign missions—is the greatest responsibility Christian people have. They are servants of God, and have a personal responsibility for making their neighbours know that Jesus Christ came into the world to save sinners. One of the most serious tasks of a minister's life is to bring his people to a recognition of their duty to seek for souls. He urged the responsibility of Christians who remain at home to act themselves, and to educate others as champions for those who go abroad; and gave several instances from his own experience of the unfairness and unreasonableness of much current criticism of missionaries and their work, against which it is of great importance that they should be defended.

At the evening meeting a cordial reception was given to Dr. E. Maynard Pain (Sydney), as the representative of the Australasian Students' Christian Union, who in turn presented a hearty greeting from the southern hemisphere. A high tribute was borne to the good work which has resulted in the Colonies from the impetus given during Mr. J. R. Mott's visit of organization. The secular constitution of the universities presented difficulties pronounced at first to be insuperable; and even when leave was given to hold a meeting in Sydney, it was only on condition that no prayers should be offered, no hymns sung, and no religious dogmas taught. The fellowship of the world-wide Union had, however, been

A GREAT SOURCE OF STRENGTH,

and in Otago University one-third of the students are members of the Union. Dr. Pain placed the utmost importance on the making of efforts to win the students for Christ at the beginning of their career, testifying from experience that they are then much more willing to face the question: "What think ye of Christ?" than at a later period.

Laying hold of references previously made to the spread of imperialism, Rev. R. Wardlaw Thompson showed the bearing of the present state of public opinion on foreign missionary work. Referring to his experience in different countries, he insisted on the danger of any attempt to reproduce in other lands any particular home organization. "We are Christian Imperialists," he said, "because we do not carry British ideas of church life, or British readings of Christian documents, but to make Jesus King." He found in such an organization as the World's Christian Students' Federation a type of a Christian imperialism that is full of promise.

The heavy rain which had prevailed on Wednesday afternoon and evening continued on Thursday, and Victoria Hall was used for the general gatherings. At the morning devotional service, Rev. William Watson (Birkenhead) gave a helpful and suggestive address on "The Consciousness of Sin." Striking at the outset deep into his subject, he pointed out two dangers lying before all who are concerned with a personal consciousness of sin—(1) Vagueness of feeling, and (2) making comparison with others whom we know, or of whom we have read. He then passed on to give hints for personal guidance. (1) Get behind your motives and intentions always. (2) Practice detachment of yourselves from others. (3) Cultivate honesty and sincerity of view. (4) Guard against being artificial or fictitious in confession. (5) Guard against insensitiveness to personal sin. The greatest difficulty the Gospel of Jesus Christ has to meet to-day is the apathy, indifference, and insensitiveness of Christian hearts to sin. (6) Make specific prayer about your sins. We multiply our engagements and curtail our prayers, flattering ourselves that all work is prayer; but it is easier to work than to pray, and if we are going to make

WORK A SUBSTITUTE FOR PRAYER,

we shall lose much, and our work will suffer.

The remainder of the morning session was occupied by a "question-and-answer" meeting, organized by the Student Volunteer Missionary Union, under the presidency of Rev. H. C. Duncan (who hopes in the autumn to proceed to Darjeeling as a missionary, in connection with the Church of Scotland). Interesting and valuable discussions arose on several points closely affecting the fundamental basis of the Union, including individual freedom as to auspices under which members may go out to the mission field; the advisability of those joining who have no immediate prospect of being able to leave home; and the desirability of the signature of the declaration in any case.

In the evening the storm had increased to such an extent that heavy thunder and torrents of rain falling on the tent almost drowned the voices of the speakers. While the women students were gathered in the Victoria Hall Mr. Frank Lenwood (Mansfield College) gave

to the men an address full of brotherly counsel and wisdom on "How to meet impurity." His hearers appreciated the tactful and truly spiritual manner in which the difficult subject was treated. One of the most serious features of modern life was pointed out in the unfailing way in which every new invention is at once made to minister to the lower passions of men. Earnest sympathy was pleaded for in every case in which there is evidence of a struggle going on, with sternness towards those who wilfully pursue a wrong course. Mr. H. G. Hodgkin (London) followed, his subject being, "Consecration." It was felt that heart was speaking to heart, as the principle was laid down that the true test of the value of the Conference would be not the height of spirituality reached at the meetings, but the lowest point attained at any time in after-life.

That one of the great forces at work lay in the addresses of students themselves, was again evident on Friday morning, when Mr. T. Jays (London) dealt with prayer in a heart-searching fashion. After pointing out such requisites to prevailing prayer as (1) the assurance that God is and hears; (2) the necessity for strenuous effort: and (3) the great importance of intercessory prayer—he touched a widely-felt difficulty by

DEALING WITH MIND-WANDERING.

This he believed might be met by (1) at once returning to the starting-point through a strong effort of the will; (2) the giving of plenty of time for prayer; and (3) writing down the main points or petitions of our prayers, like other habits, that of prayer would grow.

Among Friday's arrivals at the camp was Rev. G. A. Johnstone Ross (Westbourne Park, London), who remained till Tuesday, placing his time at the disposal of the executive. His first address, on "Doubt met by the Person of Christ," was a masterly statement of the main facts of the case, couched in simple and popular language, and appealed to his hearers all the more because of the element of autobiographical colour introduced. He urged the formation of a working theology, having for its centre the true majesty of the Lord Jesus Christ, which is not a new, but a time-honoured method and instrument in the maintenance and recovery of religious faith. The importance was shown of being quite clear as to what doubt means, being, as it is, the antithesis not of knowledge, but of faith. "Religion is not intended as a substitute for the discipline of education, and doubt is really the distress of an unanchored heart. Only a Person personally known can solve religious doubts. When you are seeking the satisfaction of these, and pressing for reality, though you may not know it, it is a Person whom you seek."

The importance of this was deduced from the number of people who hang round churches, professing no religious faith, and yet persisting in listening to those whose intellectual equipment is much more slender than their own. The vision of the uniqueness of Jesus which had come within the speaker's own experience was skilfully depicted, joined to a warning that a moral admiration of Him, with an apotheosis following, instead of being sufficient, may constitute a real danger, inasmuch as it

FALLS SHORT OF A PERSONAL KNOWLEDGE

of Him. "If we will not look the Lord Jesus Christ in the face, it is because we are afraid of the stern moral demand that lies behind."

On Saturday Mr. Johnstone Ross gave a less formal talk to the theological students on "The Burden of the Ministry." This was purposely made of a preliminary or introductory nature, his wish being to come into personal contact with the men, and to discuss with them individually their aims and difficulties. The executive of the theological department determined not to appoint a travelling secretary for the coming year, an appeal is made to students of such colleges to affiliate themselves with the Student Missionary Campaign. This is an organized effort to infuse the churches with the spirit of the Student Volunteer Movement, and it is hoped to accomplish the end by carrying to them the ideal of the watchword, at the same time pressing the duty of keeping themselves informed on missionary matters.

One of the notable addresses of these opening days was by Miss Fleming Stevenson on "Daily Communion with God," when in the tenderest manner this privilege was pressed home, and the question asked, "Are we willing to pay all that communion with God may cost?" Hearers were asked to consider whether reluctance or shrinking from this daily communion may not arise from dread of light, of strenuous effort, or of the humbling experience of repeated failure.

Welsh Notes.

THE Welsh Congregational Union held its annual meetings at Maesteg, Glamorganshire, on July 22-25, under the presidency of Rev. L. Probert, D.D., of Bangor. There were over 500 delegates present.

The statistics of the denomination as submitted by the secretary were as follows:—Churches connected with the Union, 1,063; membership, 147,658; attendants at Sunday school, 149,933. The amount collected for church purposes amounted to £153,715; the contributions towards foreign missions reached the sum of £7,516 18s.; the increase in membership amounted to 1,806.

On Tuesday an important meeting was held in connection with the special fund which is being raised for denominational purposes. In a paper read by Rev. T. Thomas, Coedporth, a suggestion was made that one or two home missionaries should be appointed to labour in the Principality. The startling statement was made that ten ministers in the counties of Denbigh and Flint were in receipt of less than £1 a week salary.

Irish Notes.

IT is satisfactory to learn that while the population of Ireland as a whole is decreasing relatively, Protestantism is increasing. For instance, in 1861 the Protestants were only 22·31 per cent. of the population, but according to the late census they are now 25·70 per cent, or between a third and a fourth of the population.

The state of matters in the West of Ireland has been vividly described by the Bishop of Tuam, who, in addressing a few days ago the Synod of Achonry and Killala, said that Protestants wanted to be allowed to do their peaceable work in peace. They asked no favour or concession from anyone, although they would suppose that in the nature of things a Christian Government would support a body of people whose business in the world was to advance morality and religion. Three or four members of the Synod, among many others, were subject to cruel treatment. Except one goes with the mob, life in that part of Ireland at present is practically unbearable.

At Belfast Assizes last week Arthur Trew, Richard Braithwaite, and Robert Calvert, members of the Belfast Protestant Association, were convicted of conspiracy to excite people to riot on the occasion of a recent Roman Catholic procession through the city. The case excited great public attention. The three prisoners were found guilty, and Trew was sentenced to twelve months' imprisonment, and each of the others to six months. It is hoped the decision will have a good effect in the South and West, where a system of terrorism and coercion prevails to an alarming extent. If mob law must be suppressed in Belfast, and it certainly should, it cannot be allowed to reign in Limerick and Cork.

The Irish meeting at Keswick was very lively and successful. Mr. George Williams presided. He pointed to Romanism and alcoholism as the two greatest enemies of the Kingdom of God in Ireland. Miss Carnegie spoke of work among Jews in Dublin, Belfast and Cork, and Rev. T. B. Robertson, of the Open-Air Mission (which now touches fifty-two towns in the island), regretted the hostility of the English government to the movement, and the efforts of the Cabinet to govern Ireland through the priests. He gave details of the conversion of Roman Catholics through individual sympathy. Mrs. George Williams deplored the apathy of the Christian public in face of the growing evils of intemperance. She was followed by Rev. J. R. Toff, and Mr. W. T. Lindsay, of the Irish Church Missions. The latter delighted the meeting with a most racy narrative of Gospel preaching in the fairs, and of visiting from house to house. Rev. J. O. Gage Dogherty, of the Scripture Readers' Society, closed with an animated picture of colportage work. He compared the colporteurs to the infantry, and the street-preachers to the artillery. Both would secure the victory.

Employment of Epileptics.

IT is computed that there are 40,000 epileptics in the United Kingdom. The object of the National Society for Employment of Epileptics is to give these afflicted ones opportunities to forget their infirmities, and to fulfil their functions as men and women, religiously, morally, and socially. The experiment of forming a colony at Chalfont has proved a successful undertaking. When fully developed, the colony will be an industrial village, whose inhabitants, though unhappily afflicted, will be usefully and healthfully occupied. In the farm, garden, and workshop, every member of the community has opportunity for the exercise of useful industry. Those who by their generosity have enabled the committee to enlarge the colony have the satisfaction of knowing that, while they have made it possible for more colonists to be received, they have diminished the relative cost of maintenance.

The experience of the Chalfont colony proves that the younger the colonist the greater the chance of cure. The age of admission for young people has been lowered, and there is now a considerable number of young boys and girls, between the ages of fourteen and sixteen. Classes are held for such, but the conditions of the Act of 1899 preclude the Board of Education from giving the Society any monetary assistance.

The colony has now accommodation for 136. Among recent applications for admission several have been from soldiers, who, though previously sound and healthy, have become afflicted with epilepsy owing to wounds received during the South African campaign. Copies of the annual report, which comprises many interesting details of the Homes, and work of the colony, may be obtained from the hon. secretary, Mr. G. Penn Gaskell, 12, Buckingham Street, Strand, W.C.

The Y.M.C.A.

THE Y.M.C.A. buildings at Brussels are situate in the heart of the city, at 10-12, Rue des Finances, and comprise a hall, seating 300 people, a restaurant, and other rooms. The membership includes young men of various nationalities, and a good work is maintained. Mr. G. Brugmann, who purchased and adapted the building, has just died before carrying out his expressed intention of bequeathing the building to the Association. This unexpected demise has given a blow to the work, and jeopardized its future. It is hoped, however, that the sympathy of Christian friends will be evinced in the matter.

The South-Western District Committee has established a large marquee for the Volunteers of the Western Brigade at Aldershot for the time they are in camp. Facilities are afforded for letter-writing and recreation. A great variety of wholesome reading matter is supplied, and evangelistic meetings are held each evening.

The report of the American Executive at the recent Jubilee Convention at Boston, of the work in the United States and Canada, was most encouraging. The 1,476 Associations reported a membership of 268,477. The 391 buildings are valued at £4,289,083. The Associations employ 1,522 secretaries, and expended last year upon international, state, and local work, £646,985.

At the last monthly meeting of the "Missionary Parliament" of the Manchester Association, an interesting address was given by Mr. Robert Stark, from Peru. The various members report from time to time on missionary work in the different parts of the world they represent. A reception of members was held recently to welcome Rev. Dr. Blanchard, from the Denver, Colorado, Association, and Mr. Saarinen, from the Finland Association, both now on a visit to this country for the first time.

The Foreign Missionary Committee of the Scottish National Council of Y.M.C.A's. is anxious to send a secretary to Lahore, India, to work among the students and young men of that city, as Mr. J. H. Oldham's recent serious illness, to the regret of the National Council, renders his return to India inadvisable. Mr. Oldham laboured with marked success, and has been enabled to place the work on a satisfactory basis. The committee's preference lies towards their representative being a Scotsman and graduate of one of the British Universities. Information regarding the position may be obtained from Mr. E. J. Hill, Bank of Scotland, Ardrossan, convener of the committee.

Other Lands.

Mr. Moody's Northfield Schools.

TWENTY years have passed since, in faith, and with no little courage, Mr. Moody inaugurated at Mount Hermon, the school for young boys, a work which, in two decades, has passed almost beyond comprehension. The attendance the first year was thirty; that for the twentieth year has been 711. Its roll contains the names of 3,284 students.

It began for little boys; it has come to be a school for young men, whose average age equals that of college students. It began in obscurity; it has come to be one of the recognised great schools of America. It is not a local school, but receives students from every continent. On the twentieth anniversary trustees, teachers, and former and present students came together, when a report of the past year's work was presented, and the occasion was one of blessing and inspiration to all.

During all the twenty years the school has been doing increasingly good work, ever developing greater needs, and coping with increasing demands. "If," as the report states, "we can do more good, and to a larger number, it must be our earnest effort to accomplish this under the guidance of our God, who has bountifully blessed us hitherto." May the work so well begun by Mr. Moody be carried on without a break.

The young ladies' seminary has also a good account to give of its work during the bygone twelve months. The number of students enrolled for the year—429—is the largest number ever registered in the history of the undertaking. Students represent not only the United States, but also Canada, Germany, Turkey, India, Mexico, Sandwich Islands, and Jamaica.

For the coming year the outlook is bright, the number of applications being larger than ever before. A high tone is maintained, and opportunities taken of influencing the lives of the students, and to this end the day of prayer proved especially helpful, many expressing their desire and decision that Christ should have entire possession of their hearts. 286 are church members, and 204 members of the Y.W.C.A., while 1,000dols. have during the year been voluntarily contributed for Christian and philanthropic purposes. The only limit to the extent of the work seems to be the limit of the accommodation in class rooms and dormitories. Mr. W. R. Moody, in forwarding the reports of the schools, remarks that the year's growth has been a source of deep gratitude to all connected with them.

Qua Iboe Mission.

THERE has recently passed away—the victim of an epidemic of smallpox which has been raging in Qua Iboe—a remarkable man, the leader in all good works, and a Church member of great influence. Ego-Ego was a man of fifty-five years of age, and when Messrs. Bill and Baillie landed in Qua Iboe some thirteen years ago, he occupied a powerful position as chief among the Ibuno tribe. After the arrival of the missionaries he became an attentive hearer of the Gospel, but for a considerable time he remained in a state of indecision, as his social position and business prospects delayed for a time his coming right out on the side of God. The triumph of God's grace was truly remarkable, and to the consistent life of this converted chief is largely due the fact that there is now a church membership of between 600 and 700 people at the Ibuno station of the Qua Iboe Mission on the West Coast of Africa.

A booklet giving fuller information regarding this remarkable convert can be obtained from the Organizing Secretary of the Mission, Mr. Fred. W. Gracey, Room 7, Y.M.C.A., Belfast.

The Indian Famine.

THE condition of parts of India continues to afford ground for grave concern. Rev. Dennis Osborne, writing from Poona, under date July 5, says: "Rain has fallen only on the coast thus far; only one shower in Gujarat, while the Central and North-West Provinces are practically rainless. Prices have already risen greatly."

Rev. P. B. Keskar, of Sholapur, writing with regard to the continued distress in the district, and of his responsibility for the maintenance of sufferers from last year's famine, informs us that he has now 332 persons in charge, of whom fifty-two are adults, and 280 children.

Rev. J. H. McNeill, of Dohad, Panch Mahals, who labours among the Bhils, writes:—"Government is doing all it can to help its own tenants with bullocks, &c., but there is a large class of sub-tenants and poor villagers for whom nothing is done, except what the missionaries can do. The day before your letter came I had fifteen persons from a village seeking help. I shall now be able to give them seed grain, and bullocks as far as the money will go. I cannot tell you how glad I am to enable the most needy ones to keep their homes together. I know many have

ONLY ONE MEAL A DAY,

and even that a very scanty one. Many who heard the Gospel preached during the famine, and afterwards returned to their villages, continue to cease work on the Sabbath, and come to the services."

From the Mission House, Jhalod, Panch Mahals, Mr. G. W. Blair, after referring to the loss, through famine and disease, of 18,000 people out of a population of 50,000, tells of signs of a spiritual awakening among the Bhils. A number have been enrolled as inquirers, and sixty orphans are being trained, some of whom, it is hoped, will become evangelists to their own people.

Proposed Nile Printing Press.

HOW best to bring the knowledge of the Gospel to the largest number of people in Egypt in a way which will not arouse their anger and resistance, is the problem engaging the attention of Christian workers. The Government schools are teaching the children to read in their own tongue, Arabic, and now it is proposed to establish a Free Mission Press for the whole Nile country, and to print and circulate tracts, pamphlets, booklets, wall texts, hymns, &c., in the Arabic, Greek, Italian, and English languages.

The Beyrout Printing Press is the source from which the missionaries now chiefly obtain books in Arabic, and it is felt that if a similar press were established in or near Cairo, it would prove a stimulus to mission work in Egypt, and would also lead to the discovery and development of much native talent among Egyptian Christians. By means of children's magazines the Gospel would reach the rising generation in their own language.

It is an exceptional opportunity of spreading the Kingdom of Christ in Egypt which now presents itself. The proposal is to put the Mission Press in the hands of trustees, to appoint a suitable man in charge of it, and to ask missionaries of each Society to form a Publication Committee. Full particulars may be obtained from Miss Annie Van Sommer, Cuffnells, Wimbledon.

The Chantilly Racing Stables' Institute.—Over 1,500 English people are living in Chantilly, and of this number are nearly 500 lads employed in the racing stables. Sickness and accidents constantly occur, and the need of an earnest Christian nurse (either with means to support herself, or with a friend who can supply the money) is ever asserting itself. The secretary, Mr. H. Eliot Walton, is also seeking the services of a married man to act as caretaker. Particulars will be given by Mr. Walton, who may be addressed at the Racing Stables' Institute, Rue Gouvieux, Chantilly, Oise, France; or, during August, Libertswold, Copers Cope Road, Beckenham, Kent.

A Remarkable Discovery.

TO a recent issue of *The Gospel in Mexico*, Mr. W. H. Stanger writes as follows:—"When Pizarro conquered Peru some 400 years ago, a few of the Incas managed to escape massacre or slavery, and escaped into the untrodden wilds of the interior. For some time afterwards vague rumours were heard concerning the existence of these people, but at last they were unheard of and forgotten. Mr. G. W. Ray believes he has discovered their descendants.

"It was after a journey of 1,700 miles up the Rio Plata, and some seven weeks in the saddle, that Mr. Ray came across a people differing entirely from all other Indians of the country, calling themselves by the name of the Cangwas. While there are several tribes of them, it is of the 'royal' one that the most interesting tale is told. These people seem to number about 300 families, the population being kept small by the destruction of all infants after the first two have been born.

"While other Indians of the interior seem to have lost all idea of God and of a future existence, the Cangwas recognise both. They are sun-worshippers, as were the Incas of Peru. A high priest leads their praise with incense offered upon an altar, and he possessed an image which was said to have been brought from heaven itself by the Creator. I write *possessed* for, though this was the tribal god and the welfare of the people depended upon it, the covetous old man could not resist the offer of a blanket, and sold the image to our brother! Mr. Ray also purchased for a box of matches something that he was assured was the only and original devil!

"Mr. Ray slept in the 'king's palace,' the royal family and himself sharing the only room of that primitive Windsor Castle. The bare earth was their feather bed, and their wearing apparel the only cover. Every article owned by these people is common property, so that there is no temptation to steal. They are very covetous, nevertheless, and no visitor would be welcome without a good pack of the articles that they most prize. Still, when the King receives a knife, looking-glass, string of beads, or any other valuable, it is no more his than another's. This simplicity is novel and refreshing."

Copies of *The Gospel in Mexico*, and information concerning the missions which it represents, may be obtained free from Mr. John Mercer, Harburg, Fallowfield, Manchester.

The North Africa Mission.

FROM Miss K. Smith, who has been labouring at Djemaa Sahridj, an interesting communication has been received in which she describes her work as follows:

"We have done more evangelizing this spring and summer than ever, in the same space of time, before. From Fort National we commenced visiting the surrounding villages on foot. The people seemed utterly neglected. They wondered to see us. 'What have you come for?' they asked us. 'To tell you that God loves you and wants to save you.'

"Then looking at us earnestly, 'You are good; you will surely go to heaven; go where you like and do what you like in our village.'

"The women and girls seem to be drawn to us at once, often clinging affectionately to us and praying us not to go away. And *this on the first visit!* Is it that God is preparing hearts to receive Jesus? The mistress of the hotel came twice to us by her own accord for Bible reading and prayer. The judge asked to be supplied with a Bible. Oh, how poor Africa wants Jesus!"

Prophetic Conference at Boston.—It has been decided to hold a prophetic conference in the city of Boston, U.S.A., during the last week in October, commencing on the 22nd. The best-known students and scholars of the United States and Canada and some of the leaders in the religious life of Great Britain have been invited to participate in what promises to be the most commanding and influential Conference upon prophetic themes ever held in America.

Home Missions.

Within Barrack Gates.

PASTOR W. E. WELLS has been quietly working, with God's evident blessing, in the important task of winning our soldiers for Christ where they are and as they are; and he has not toiled in vain. In the old Tower of London, in the well-known barracks in the West, and at the Guards' Depôt, where in the Anglican vestry as many as forty-two young soldiers have assembled, our lads have been met, and the name of Jesus has proved mighty to save.

Little groups have gathered on barrack stairs also, between spells of duty. In hospital and even in cells, "in season and out of season," God's Word has been spoken and blessed. The officers have ever been most sympathetic and kind. The work has thus always happily proceeded, and the general (Sir Henry Trotter) recently wrote a kind letter thanking the pastor for his "devoted service to the troops" under his charge.

A young fellow writes from Gibraltar: "I was talking to one of my comrades yesterday. He said, 'The Sky-Pilot Wells has done something for you; he has learnt you some high notions.' I said, 'Yes, thank God he has; he has helped to pilot me to the feet of Jesus." When a man decides for Christ, or is willing to meet with Christian comrades, a small pocket Bible is given; over forty of these have been so presented. Some of these Bibles have passed through truly

WONDERFUL EXPERIENCES IN S. AFRICA.

A soldier in the Scots Guards was set upon by a body of Boers and stripped of all he possessed, which included a ring, and £5 in gold, which he carried in his pocket for want of a better place. He was murderously handled, and like a "certain man" of old, left half dead; but he writes: "I am glad I have not lost the Bible you gave me." Another sends a message to say that he has passed through most of the campaigns in which the Guards were engaged, and, though losing much, has still preserved the pocket Bible. His head has been covered in the day of battle, and he returns home expressing his determination to be more than ever Christ's true disciple.

The meetings are bright, free from formalism, and God's Spirit is evidently present to guide and lead to Jesus. The favourite hymn is 210 ("It is well with my soul"—*Sacred Songs and Solos*)—and the parting watch-word, 494 ("God be with you till we meet again"). The leaders are hoping to have an iron room of their own soon on the camping ground, where they will be able to meet those whom they first saw as recruits.

Mr. Wells may be addressed: 9, Brooksville Avenue, West Kilburn, W.

A Sheffield Mission.

THE Rescue and Evangelization Mission, Sheffield, continues its earnest and well-organized efforts for the enlightenment of spiritual darkness and the relief of the distressed. Open-air meetings are conducted with good results. Among other efforts in this department of work are the services conducted by the young women of the Bible class in the yards and narrow streets near the Thomas Street Hall. The indoor evangelistic services are largely attended, and of a fruitful character.

An important undertaking is "The Haven," a home for women and girls, in which are received those without parents or friends, some who have proved unmanageable in their own homes, and others who have in one way or another lost their good character. Respectable servants out of situation and having no proper home, and others are assisted. For example, a young woman whose husband is in the infirmary recently sought help. She could obtain work, it appeared, at a laundry, provided she could obtain a tidy dress. This was given to her, and she went to the employment, most grateful for the timely aid. This useful mission is still superintended by Mrs. E. Corbridge, 97, Gell Street, Sheffield,

London Central Mission.

WESLEYANS in Central London are in no sense slackening their efforts to meet, with Christian sympathy, the needs of the poor in Clerkenwell and other districts. A perusal of the annual report, entitled, "As the Days are Going by," will serve to convince friends of the effectiveness and strength with which the numerous agencies are maintained. The superintendent (Rev. John E. Wakerley), in his summary, says: "In the Mission there are now three chapels and one mission hall, with accommodation for more than 3,000 hearers; five Sunday-schools, with 1,937 scholars and 179 teachers; Bands of Hope with 787 members, and temperance societies with 505 members, while more than 2,500 men and women are in the thrift societies and clubs, and 1,582 are regularly meeting in class."

At St. John's Square and Liverpool Road the work has made steady progress. Camden Street branch is the centre of a many-sided and successful effort; while Windsor Hall is the home of a people who, if they could at once be transferred to a building to seat 1,500, would prove their zeal in a larger measure than is at present possible. Mr. Wakerley adds: "The need for the London Central Mission is as great as ever.

SPIRITUAL DESTITUTION AND NEGLECT

prevail to an alarming extent. Poverty appeals for help with clamant voice. Drunkenness and immorality are open sores; child-life is blighted by overcrowding and vice. The exodus to the suburbs removes many of those who should, in the ordinary condition of things, become stalwart workers."

A new departure in Clerkenwell is the holding of a mid-day service on Wednesdays, and the following from a factory girl is a type of the testimony received regarding the effort:—

I want to tell you that your dinner and evening services have been a great comfort to me at my work. I should like them more often. I have done my best to get the girls at my workshop to come. Thirteen of them came, and three men. I think it did them good. I could hear nothing all the afternoon but about the address.

The efforts of the Sisters embody a wide ministry of love, and their diaries have revealed the manifold sufferings which they have been enabled to alleviate. Tender sympathy and spiritual consolation have been carried into many homes, and have been all the more welcome because of the temporal ministry that has either preceded or accompanied it. People untouched by the ordinary ministries of the Church are influenced towards a better life by the persistent following up on the part of a Sister. The well-conducted

OPEN-AIR PROPAGANDA

is an important part of the enterprise. Seven regular open-air meetings per week in connection with the Central Chapel have been the means of reaching great numbers of people and sowing the seed of eternal life in their hearts. The work has been carried on with an earnest willingness to use the fine opportunity of the London streets to the advantage of the extension of the Kingdom of Christ. Lodging-house services have been held in four centres through the winter months.

One of the most pathetic and moving sights has been the Sunday afternoon tea for the destitute. About 150 men, gathered from the homeless in the streets of London, have had at least one meal on the Lord's Day, and here the lowest have been reached. No social enterprise has been allowed to interfere with the directly spiritual organizations of the Mission, as is evidenced by the constant conversions, and the passion of the members at each centre for the salvation of souls.

Rev. J. E. Wakerley may be addressed at 19, Lloyd Square, Clerkenwell, E.C.

Canal Boat People.—Brentford makes an admirable centre for a mission to canal boat people, and for some years evangelistic operations have been carried on there, in connection with the London City Mission, in a day school and meeting-room with useful results. Further provision is being made for a meeting-room,

The Bible-Class Federation.

IN 1885 three Bible-classes in Islington were grouped together for mutual intercourse, and four years later a Conference resulted in the formation of a second group at Holloway, consisting of four classes. In 1896 the seven classes combined, under the title of "The Young Men's Evangelical Bible-Class Federation."

The movement has spread steadily, and, though at first intended especially for young men, it soon became necessary to include all Men's Bible-Classes, shortening the title to "The Bible-Class Federation." Quite recently a separate section was created for women's classes. District federations have been formed, or are being formed, at Bristol, Derby, Nottingham, Huddersfield, Sheffield, and Hornsey. Local groups of classes are also spreading throughout London and the provinces.

The great aim of the Federation is to foster the devout and systematic study of Scripture. A membership card is in preparation, giving a systematic course of daily Bible study (with which will be associated a Prayer Union), specially adapted to members of Bible classes. This will commence with 1902. To further the object, local group conferences are held upon Biblical subjects, and these have proved a means of drawing forth the best efforts of members, of fostering brotherly unity between members of various sections of Christ's Church, and of enabling members to gain an all-round view of the same truth.

The second aim in view is the preparation of young men for practical Christian work by means of training centres, and it is proposed to inaugurate the first of these centres in October next at Union Chapel, Islington. Meetings will be on Tuesday evenings at 7.30, to be conducted by Mr. T. Fenwick Greves, executive president. The course will last for six months, and will include four series of subjects:—(1) Scripture history and doctrine; (2) Evidences of Christianity; (3) Religious history; (4) Training for work. A special effort is made to prevent "leakages." By means of a register of Bible-Classes, and through correspondents, young men are introduced, on their removal, from one locality to another, to convenient Bible-Classes; or, if going abroad, are supplied with letters of introduction which secure for them friendly personal interest and sound practical advice.

By means of a Bible-Class magazine it is hoped to focus Bible Class work for the benefit of all workers, and a series of articles is in preparation which it is intended to issue in a permanent form as a "Bible-Class Handbook."

Federations and groups find themselves able to undertake work which would be difficult or impossible for an individual class, such as Gospel services, open-air and indoor missions, mass meetings, systematic house-to-house visitation over a given area, mutual improvement and recreative societies, and educational classes.

Rev. F. B. Meyer has consented to act as honorary president for 1901-2. The general secretary (Mr. R. M. Waterhouse, Maud Villa, Maybank Road, South Woodford, Essex) will be happy to furnish any further particulars, or to arrange for a personal deputation, if requested.

Kennington Cross Mission.—In the densely populated south-east district of the metropolis there are, happily, those who assiduously and zealously hold up the lamp of truth. Among others, this Mission has, through its varied agencies, Sunday-school, Gospel and open-air meetings, Band of Hope, Steadfast Band, &c., been labouring throughout another year to proclaim alike to old and young the message of salvation, and to extend the kingdom of the Lord Jesus. For the expansion of the work, to include Mothers' meetings and a Young Christians' Band, Kennington Hall, hitherto occupied on Sundays and two week evenings only, is in future to be occupied throughout the whole week. Those who bear the responsibility of the enterprise trust for continued and enlarged support from God's people interested in the endeavour to bring the Gospel to the masses

Day by Day.

SUNDAY, August 4. John xviii.

THE Lord went forth out of the city, and across the brook Kedron, to Gethsemane, but not for the purpose of concealment, as the second verse clearly proves. How characteristic it was that He should meet the band, and ask that He should be taken, while his disciples should be permitted to escape. Was not this what He was ever doing? Was He not always meeting peril, temptation, death, that the great company whom He was bringing to glory might be saved? What *meeknsss* and what *majesty* are here! Meekness that He should subject Himself to the binding thong; majesty that He should be able to use the unspeakable name of God, I AM (notice that *He* is not in the Greek). Well might the crowd be over-awed. Withal what humility, that He should take the cup, as from the hands of the Father, though presented by the hand of a Judas! Let us ever take the cups of life's pain and sorrow from the hand of God, not seeing Judas, but the Father.

The examination before Annas was preliminary to the regular trial before the Sanhedrim, and was intended to make up a case against Jesus, which might afterwards be laid before his judges. While the Master was before one bar, Peter stood at another; but how egregiously he failed! His fall was due to his self-confidence and lack of prayer. Those who are weak should beware of exposing themselves in places and company where they are liable to fall. Do not warm yourself at the world's fires.

There was something in Pilate which elicited the profound interest of the Saviour, as though He would start questions within the breast of his judge which could have but one solution. Here was the collision between two kingdoms—that of Rome and of Heaven; the one of iron, the other of light; this seeming strong, but destined to pass away as the chaff of the threshing floor; that seeming weak, but destined to exist for ever; Rome's emanating from this world, Christ's not arising from the world, but coming down from God, and appealing to the children of truth.

MONDAY, August 5. John xix.

Thou wert scourged, O Son of God, because Thou, too, wert to learn obedience by the things that Thou didst suffer, and it is written that every son whom God receives must be scourged; but Thou hadst done nothing amiss, yet Thou didst never seem more royal than when clothed in a film of blood. Pilate bare witness to thy innocence and goodness. His efforts to save Thee, signs as they were of his weakness, were tributes to the impression which Thou hadst made on his rugged heart. But thy course was predestined—determined upon before the world began to be. Thine own rejected Thee, kingly though Thou wert; but stay our lips from ever repeating their refusal. Be it ours to cry, in life and death, "We have no King but Jesus."

Thou wast crucified, not only that Thou shouldst put away sin, but that I might be crucified with Thee, and that thy cross with outstretched arms should stand between me and the fascinations of the world, the temptations of the devil. Oh! let me, like Pilate, write an indelible legend, which shall never be altered—"This is the King of my heart."

I stand beside thy cross, and worship in adoring love, as I behold thy love to thy mother, and thy devotion to the rule of Holy Scripture, and the majesty of thy last cry of victory. "It is finished," My Saviour—thy work of redemption and the ground of my salvation. What is there for me but to hide in the cleft of thy side, and to seek cleansing, not only from the water, but from the blood?

TUESDAY, August 6. John xx.

In considering this evangelist's account of the resurrection, we should remember that it is largely supplementary to the other narratives. This Gospel having been written long after those were in circulation, the selection of incidents which are recorded is made for spiritual purposes, with the object of showing how faith in the risen Christ grew in different cases, each case being typical, and having its own lessons to teach.

Let us remember the threefold salutation of peace. *First, the peace of evening* (20). When we come weary from the day's life, our garments stained, and our feet soiled, we need to meet the risen Saviour, and to hear his benediction, and to see the grounds on which we may rest assured of the forgiveness of sins, as they are disclosed in the wounds. O sinful child, let those wounds speak not only to God for thee, but to thine own heart for God, and assure thee of forgiveness. *Second, the peace of morning* (21). When we start upon the path of daily duty, or go forth on errands of mercy, it is well to hear again the words of the Blessed Master, "Peace be unto you," and to bend low before Him, as He breathes on us the Holy Spirit. Take a deep breath, dear heart, of that celestial breathing. It is the breath of eternity and of life. *Third, there is peace for the honest doubter*, who longs more than words can tell to know and realize that Jesus is really risen from the dead. You may long waver between doubt and hope, but if you are true to yourself, and follow on, though in the dark, to know the Lord, He will break upon you with morning light, and his first salutation will be Peace.

WEDNESDAY, August 7. John xxi.

This miracle remarkably answers to that in Luke v., but there is a great difference. That was to teach the Apostles to fish when the presence of Jesus was sensible and manifest to them. This teaches us all to fish in fellowship with the *unseen* Master. In the first He was with them in the boat; in the second He stands upon the shore, as if to teach us that, though He now sits upon the throne of God, He is as careful about his children, as to whether they have had their necessary meal, and whether they have sped well in their fishing, as ever He was during the days of his flesh. Still, if you listen, you may hear his tender voice across the intervening water, which every day grows less in its expansion. He will give you directions as to where to let down your net; He will hear your sorrowful confession of failure; He will enter into the hardships and toil of life; and as one by one we plunge into the cold wave, we shall find Him waiting to welcome us, as we emerge on the shore of heaven. We shall find that He has been providing for us, with his own hand making ready our welcome, and we shall break our fast with Him, finding some of our happiness in the blessedness of the souls that we have won for Him. We shall hear Him say to us: "Bring of the fish that you have caught," and in the converse which will ensue upon the margin where time and eternity meet, we shall begin that which will lead to the converse of eternal ages.

We are too anxious to know another's lot. So often we say to Jesus: "What shall this man do?" Let us remember that his will determines each life (*if I will*), that He has a separate plan for each us, and that whether by life or by death, we have to glorify God. First, with infinite love He restores the wandering soul, testing its devotion before re-appointing it to ministry, and bestowing benediction.

THURSDAY, August 8. Acts i.

The Gospel according to Luke tells us what Jesus began both to do and to teach. This book tells us what He continued to do and teach in his Church by the Holy Spirit, after He had been received up. But notice that even when He mingled with them in the risen glory of his resurrection, it was still through the Holy Spirit that He gave commandment unto the Apostles whom He had chosen. Note also that the Holy Spirit is always the promise of the Father. He is the plenteous gift of the heart of God, the stream of living water, pure as crystal, which makes glad the city of God, as it issues from the Eternal Throne.

It is not necessary now to wait for the coming of the Spirit; He came on the memorable day which still casts its light upon our world. His advent was as divine an event as the advent of the Saviour. He is as present in the world as Jesus was during the days of his flesh. It is not, therefore, our duty to wait for Him in the sense the Apostles did, but to open our hearts to receive Him, who is already in his Church.

The ascension of our Lord is the crowning episode of his marvellous life. We cannot follow Him with mortal sight. We love One whom we have not seen; nevertheless, He is with us all the days to the end of the world, bestowing upon us priceless gifts, and guiding his Church amid all her perils and difficulties.

It would seem as if the early Church made a great mistake in electing Matthias, and that Paul was God's designated successor to Judas. We are reluctant to criticize those who had the opportunity of immediate converse with Christ, but it is surely a wiser method to let God solely fill the vacant places in his Church in his own time and way, than to restrict his choice between two, or to use the lot, which has passed out of date for those of us who trust in the guidance of the Living Spirit.

FRIDAY, August 9. Acts ii.

On this day began a new era. The Holy Spirit had been in the world from the first as the Agent of creation, as the informing Breath of the Almighty, as the Spirit of inspiration to whom we owe the oracles of truth, and as the Equipper of the olden saints for huge enterprises; but his work upon the sons of men had been transitory and intermittent. He came upon Gideon and Elijah and Isaiah for his specific purpose, and when it was served it seemed as if the glow of his indwelling slightly dimmed. But from the day of Pentecost He became a resident in the world through the Church, his one object being to abide with us, to fill us with perennial fulness, to empower us with unfailing and unceasing might for service to God and man.

The symbols of the Spirit were a sound that filled the house, the fire that spoke of purity and fervour, and the rush of the mighty wind. Each of these sacred emblems is applicable to-day. But, above all, notice the characteristic work of the Holy Spirit's presence amongst men—that He filled the heart. Do we know what it is to be filled? Have we not been too content with the drop or two in the bucket, when we might have been channels through which the torrent of Holy Ghost influence might have constantly passed? Let everyone ponder the precious promise of verse 39, and claim his share in the Pentecostal gift; and if you receive it, remember *v.* 40, and continue stedfastly in everything which will help you to abide in the full flow of the spiritual power.

SATURDAY, August 10. Acts iii.

How many of God's children lie at the Beautiful Gate of the temple of perfect life. It was forbidden of old time that any should pass the upper portal of the Temple so long as there was any defect or blemish in their body. No doubt this was the reason why this poor cripple was kept outside. He was a Jew. There was no doubt of his inclusion in the Hebrew nation. He may have been an ardent lover of the solemn splendour of the Jewish ritual, as the notes floated down to him through the beautiful gate; but he was forbidden to enter into the court with the Hebrew men because of his defect. Perhaps you have been outside God's best from the earliest; compelled to hear the music of perfect harmony and happiness, but unable to share it. From this moment learn from this chapter how by fellowship with Jesus Christ you may receive direct from Him, through faith, a perfect soundness (16) which shall permeate your entire nature, driving before it the sin which has held you so long, and enabling you to enter the temple of life, walking, and leaping, and praising God.

And for those of us who do know the Saviour let us look to Him as the Prince (or Author) of Life (*v.* 15). Let us place our feet in the footprints left by Him, and let us eagerly look forward to the time when the heavens which now hold Him will restore Him to us to bring about those times of restoration which God has promised. Oh, that we may be used by Him in the restoration of the blessedness of the first creation.

F. B. M.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian. *12, Paternoster Buildings, E.C.*

*** *I recommend my* Elder *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk. See next page.*

God Uses the Weak.

DR. BROUGHTON, the pastor of a flourishing church at Atlanta, Georgia, who is on a visit to Europe, was called upon to speak at the close of the Convention meeting on Wednesday last week. For half an hour he kept the audience under the spell of his sanctified American humour, so fresh to many English ears.

After expressing his gratification in having his wish of many years to visit Keswick at last fulfilled, he related some interesting incidents in his pastoral life, saying, in conclusion, that what was needed in the Church of God was not so much brain-power and intellect, as simple child-like trust. He had been converted to this view during the first mission, held in a little town of the Southern States, and the following was his experience:—

It was at the close of the first Gospel address. The congregation had been listening with apparent coldness, and nobody at first responded to the appeal to express by rising their desire to be prayed for, until a little boy got up and stood upon his seat.

The preacher nodded to him, and continued: "If there are any here, bowed down under a burden, who would like to get rid of it, will they stand up?" The only burdened one, rising to his feet, and on his seat, was the same little boy.

"Now," said Dr. Broughton, "If there are any parents here who desire me to pray for their children or relations, will they let me know it by rising?" Up jumped the little boy again!

Night after night the same proceedings continued, with a varied formula of questions and appeals, and always with the same result. None but the boy responded. His perseverance became the talk of the town, and people thronged in to the meetings for the sake of seeing the fun.

A scandalized deacon came to the preacher, and kindly intimated that the boy, being half an idiot, should be prevented from turning the meetings into ridicule. The preacher refused to adopt such a measure. "He is the only manifestation of life in the congregation. I am not going to stop him. If you choose to blow out the little candle light and leave the place in perfect darkness, you are at liberty to do so!" Others came with similar intimations, meeting with the same stern refusal on the part of Dr. Broughton.

Sunday came, when, according to the American expression, "the doors of the church were to be opened for the reception of members." In the absence of the pastor, this duty fell to the share of the missioner. The church was packed that day as never before, Church members being admitted on their own profession of faith. Everybody wondered how the only candidate would be dealt with. Sure enough, there he was, making his way through the crowd to where the minister stood. He answered the question pertaining to his faith, with mutual intelligence. The proposal for his admission was put before the Church, and unanimously carried through. The "weak" little boy had been taken into the fold.

The minister began to deliver his sermon, when a man came into the aisle and said, pointing to an old man, "We have a most respectable citizen with us to-day, one who has done much for our town, whom we all love, but who is an agnostic. For twenty-five years he has not put a foot inside a church; here he is. Let us pray for him." All knelt down and pleaded with God for his soul.

As they rose from their knees, another voice, the voice of a child, was heard in the silence: "Please, let us pray for grandpa." It was the same old man for whom prayer had just been offered, and his intercessor was the newest member of the church.

Prayer continued with increasing fervency until at the close of the meeting the object of these intercessions asked permission to give his testimony. It was to please his little grandson, who was his favourite because of his affliction, that he yielded to his entreaties and came to the place of worship. Now he felt that God wished him to be a new man, and he was decided to serve Him from henceforth.

The next man to yield to the loving persuasiveness of the new soul-winner was the boy's own father—a saloon keeper. He came to the meetings, was converted under the power of the Gospel, went home and knocked the heads out of all the barrels in his saloon, and emptied the contents into the street. He gave up his business, and became of his own accord, from the very day of his conversion, a missionary to the saloon-keepers of the town. The consequence of this bold stand was that in a few weeks all the public-house keepers, with the exception of one (who, however, took the pledge), were brought to God. For two years the town was entirely a prohibition town.

The little boy in the school of God became a young man of average intelligence, and is, we are told, now studying for the ministry.

This is a forceful illustration of how God can use the weakest vessel, if we are willing to yield ourselves to Him. "When I am weak, then am I strong."

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 289).

1. For how long could Solomon be sure of God's presence and help (1 Chron. xxvii.-xxix.)?
2. What effect did the finishing of the wall have on Nehemiah's enemies, and why (Neh. v.-vii.)?
3. What builder will be mocked (Luke xiii.-xv.)?
4. What did Christ's food consist of (John iii.-v.)?
5. By whom and on what occasion were the following words spoken: (*a*) "I have finished the work" (John xvi.-xvii.)? (*b*) "It is finished" (John xviii.-xx.)? (*c*) "I have finished my course" (2 Tim. iii.-end.)?
6. How did St. Paul desire to finish his course (Acts xix.-xxi.)?
7. Who is the finisher of our faith? (Heb. xi.-xiii.).
8. What is the end of sin? (James).
9. In whom are we complete? (Col. i.-iii.).
10. What "completeness" was desired for the Colossians, and by whom? (Col.).
11. Whose end shall be peace? (Psa. xxxvi.-xxxviii.).

[Children under *ten* do any 3; under *thirteen*, any 6; under *seventeen*, any 9.]

ANSWER TO LAST SEARCHER (288).

1. To give a reason of the hope that is in us with meekness and reverence (1 Pet. iii. 15).
2. The grace that is to be brought unto us at the revelation of Jesus Christ (1 Pet. i. 13).
3. The Word of the Lord (1 Pet. i. 25).
4. "That ye may know that ye have eternal life" (1 John v. 13).
5. I AM THE WAY. Jesus Christ (John xiv. 6).
6. "Him that cometh to me I will in nowise cast out" (John vi. 37).
7. "Ye must be born again" (John iii. 3, 5, 7, &c.).
8. "Neither shall any man pluck them out of my hand" (John x. 28-29).
9. "The carnal mind is enmity against God" (Rom. viii. 7).
10. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. vii. 38-39).

No. 288—Correct answers (first list) received from:—

A—Douglas Anderson, Leonard Allen*.
B—Monica* and Alison Bailey, Violet Birney*, Gordon Bligh, Ella Berryman, Ronald and Ewen Bentley, Annie Blaikie*, Mabel Baker, Gertrude Bush, Queenie Boswell*, Clarence Bass, Reginald Bristow, Marion Boyle, Mabel* and Evelyn* Barstow, Rachel Blumenthal*.
C—D. Rosalind Clarke, Josephine* and Elma* Cheal, Lydia Cleary*, Ruth Collis, Ida* and Mabel Cole, Emmie*, Mabel and Margaret Cecil, George Cary, Ida, May and Willie Cullen, George Cross, Kitty Cope*, Gussie Clark, Elsie Collings*.
D—Polognia Daws, Grace*, Emily* and Catherine Dempster, Violet Davidson, Violet and Kitty Donaldson-Selby, W. B. and Nellie* Dowsett, Dorothy* and Ralph Daintree, Stanley Drew.
E—Hilda and Mabel* Edwards.
F—Percy Fitch, Harry Flashman*, Mabel and Olive Fleet Bernard Foster, Arthur Foley*.
G—Margie*, Elsie* and Isabel Goudge, Cicely, Gladys and Dorothy* Gibson, M. Gover, Mayflower Glover, George Goodall.
H—Annie Horstcraft, Nellie Hatchett, Hetty Hill, Ella Hake, Dorothy Havergal-Shaw, Ina Hemmel*, Harry*, Mabel, Doris* and Kathleen Hodgkinson, Sydney Hanford, Ruth, Ince, Dorothy and Dorothea Hunt*.
J—David* and Robert Jameson, E. Louie*, A. Hilda* and P. Winifred Jeffery*, Alfred Johnson*.
K—Gladys King, Esther* and Rose* Killowich.
L—Cecilia Lichtenstein*, Gladys Lee, Mary Lynn*, Sidney* and Mary* Law, Constance Long, Mary and Annie* Levine.
M—Beatrice le Mesurier*, Mildred Morgan*, Mollie Martin, Kathleen Morphey*, Irene Mabille, Tom McGlone, Charlie and Dorothy McMullin, Grace*, Nellie* and Arthur* Morice, May Mills, Winifred* and Ivy* Maunder, Amy Munday, Doris, Sidney, Geoffrey and Winifred* Martin, Harvey Moore.
N—Emily Norris*, Blanche Norrock*, Valerie and Eleanor Noel, Daisy and Nellie Nicholas, Dora Niels*.
O—Olive Oxley*.
P—Dora Phillimore*, Lizzie and William* Parker, Winnie, Katie* Walter and Leonard Picknell, Ruth Pledger*, Ethel* and Kathleen Pasley, Gordon* and Margery Pibel, Kathleen and Enid Pincott, Evelyn Primrose-Pochey, Margherita Perlmann*.
Q—F. M. Quance.
R—Alice Ricketts*, Emily Rowdon, Maggie Russell, Aileen Roberts*, Winnie Runting, Marion Richards, Gussie and Marian Rouch*.
S—Marjorie* and Cicely* Sherbrooke, Whately Smith*, Margery Smart, Gordon Short*, Amy Simmons*, David and Stanley Soltau, Lizzie Simons*, Dollie Salt*, Betty Stocks*.
T—Rebecca Tushinsky, Naomi Torf, Dudley Toy*, Florence Tomlinson, Frank Thompson, Rachel Tushinsky.
W—Greta*, Wilfred and Ronald Watson, Frances Wood*, Dorothy White*, Ellen Williams, Gracie Winn*, Myra Webb, Sarah and Annie Wood, Florence Wilde, Dorothy Wallace, Gertrude Williams, Fanny Wheeler*, Cecile and Phillis Wright, Stephen Wilson, Agatha Ward.
Y—Gladys Young.

No. 287.—Correct answers (second list) received from:—

A—Mabel Ashwell*.
B—Edith Bank, Violet Brann, Marianne and Evelyn Butlin, Leonard Browne, Stanley and Gordon Boxer, Lucienne Brabandes, Ernestine Buhl, Phyllis Boyd, Louise Berthé, Frances Burnett*, Beatrice Brouard, Eva Browne*, Louise Betts*, Aleen Byres-Leake, Massy and Conyers Baker, Dorothy Berry*, James and Gordon Bryant, Maud Bunn, Albert Brown.
C—Dorothy Clarke, George Crawford, George Cary, Ethel Cumbers, Alfred Cocking, Annie and Edith Collins, Percy and Stanley Chappell, Hannah Chapman, John, David* and Henry Colville, Walter, Maggie* and Jessie* Carter, Alice Crang*, Mary Cobb*, Alice Cady, William* and Agnes Cooper, Josephine* and Elma* Cheal, Grace Charik, Duncan* and Hyde* Campbell.
D—May Darroll, John and James* Davidson, Marjory Dyke*, G., Hilda, Constance, and Elizabeth Drayson, Katie Dore, Marie Denizot, T. Dunn*.
E—Ruby Ellis*.
F—Sarah Finkelstein, Jeanne Faucon, Ethel Fowler, Phyllis Fry, Laura Finch, Eirene, Gwendolen and Mary Fennell, Vincent Fleet, F. and A. Figgis.
G—George Goodall, Eva Gurney, Ivy and Hilda Godfrey, Aimée Guilbert, James and Edith Grieve, Margaret Goirie, Margaret* Isabel and Elsie* Goudge, Dorothy, Edith, Stuart and Jack Gray David Gardiner, Daisy and Mary* Greenacre, Colin, George and Margery Graham-Brown.
H—John C. and James Henderson, May Hazeldine, D. and Kathleen Heckford, Winifred, Edith* and Henry Harvey, Violet Holford*, Georgette Hoffmann, May Handasyde, Dorothy*, Sydney and Jack Hodges, Violet Hatch*, Sydney Hanford*, Julyan, Norman, Francis* and Florence Hoyte.
I—Ann* and Isabel* Inglis, Daisy Iredell.
J—Lizzie Johnstone*, Robert and David* Jameson.
K—Rose and Esther* Killowich, Gertrude Krambach, Agnes Kay*, Cecilia, Philippa*, Grace* and Dorothy* Kerr, Lilian Kyme*.
L—Mary Levine, Arthur Llewellyn, Harry, Linda, Norah* and Edith* Lowe, Elise and Alice Lee, Mary Lynn, G. Larwill, A. Leigh.
M—Isabella Morrice*, Margaret, Joy and Ella McFadzean, Margaret Macdonald, Irene Mabille, Alex., Charlie and Jessie Morrison, Charlotte Millar*, Arthur MacLeod-Johnson*, Margie Marston, Alice and Maisie* Mackenzie, Dora Muir*, Marjorie Martin, Barbara Maconchy, Mary*, Dorothy*, Daniel and Margaret* Morris, Kathleen Morphey, John Macfarlane, Evie, Alec and Godfrey Miller, John and Ella MacMurray, Leonard, Dorothy and Winnie Mace, Mildred Morgan*, Connie Murfin.
N—Amy and Maude Nottage, Leah Niels*.
O—Maude and Eva Oakes.
P—May Panes, Laura Percy, Isabel Perks, Cyril and Leslie Partridge, Christine and Mary Pearson, Myrtle Perry*, Jessie, Willie and Eddie Palmer, Ruth Pledger*, Lucy and Mabel Pelham-Burn, Percy and Geoffrey Peach, Isabel* and Gladys* Phipps.
Q—F. Quance*.
R—Alice Ricketts, Cicily*, Jessie and Elmina* Roe, Laura Ridler, Olive Robinson*, Marion and Gussy Roach, Maggie, Alice, and Hilda Reid, Winnie Runting.
S—Ellen and Lily Scriven, Flora Smith, Augustus, Raymond and William Simpkin, Poppie Stidolph, Germaine Schumann, Frankie Sellwood, Hilda Staite, Ellen, Andrew, Florence and Effie* Simpson, Evelyn*, Violet and Gladys* Shaw, Stanley W. Smith, Horace Small.
T—Flossie and Charlie Thomson, Willie Thomas*, Florence Tomlinson, Winifred Trotter, Frank Thompson, Vincent Taylor.
U—Eva Ushor.
W—Stephen Wilson, Violet and Louisa Walker, Ronald Watson, Lilian*, Gladys and Elsie* Willoughby, Mary and Pringle* Wilson, Edward* and Edith Wheeler, Ernest, Queenie and Kenrick Wakeford, Sarah, James, Rachel and Georgina Wilson, Jessie Wyllie, Leonard Wall, Nora and Ellie Wyatt.

FOREIGN LIST.

No. 281—Cuckoo*, Flo, Mattie and Minnie Lister (Africa). **No. 283**—Eric and Lottie St. George (Canada). **No. 285**—Marjorie Kierman (Switzerland). **No. 286**—Ina, Willie and Katie* Thomson (Bulgaria). **No. 287**—Daisy Pullen (Italy).

Personal.

Will all new "Searchers" please note that it is not sufficient to give references only. The texts must be *written out* as well.

A new member asks the prayers of his fellow "Searchers," that he may be guided aright in the choice of a mission field, if, as he hopes, he is able to take up foreign missionary work.

I am sure all my little "Searchers" will be grieved to hear of the death of Bella Mack, and will join with me in sympathy for her sorrowing mother and brother and sisters. She died after many weeks of pain and weariness, borne, her mother says, without a murmur, and in the confident assurance that Jesus would come and take her home. "And," her mother adds, "though we mourn her early removal, we have the glad hope that it is only 'until He come.'" To add to the mother's sorrow, Bella's father died only a month before.

These are days of enterprize even amongst young people, and I am interested to insert the following from two of my nieces:—"We went away for our summer holidays last week to Blackpool, and built sand castles in aid of your cots like we did last year. The result is that we collected £1 5s. 6d. for the cots, which is 6s. 6d. more than we did last year." I am sure you will all agree with me that our young helpers deserve our thanks, and still more those of the little cripples who will benefit by their kind and thoughtful action.

Mabel Morris.—Many thanks for flowers.

Ronald and Ewen Bentley, Jessie Wylie, Albert Brown, Edward Neatley, William Cooper, Hilda Staite, Ruby Ellis, Marjorie Kierman, Marie Grandjean.—I am very glad to welcome you as new "Searchers," and trust you will enjoy answering the questions.

Mary Hooper and Dorothy Wallace.—I am sorry your eyes are bad, and hope they will soon get stronger.

Aline Bazett.—I regret you cannot continue this quarter, but shall be glad to welcome you back as a "Searcher" when you get time.

Douglas Berry.—Thank you for the pretty text. It is very nicely done.

Willie Thomas, Phyllis Shaw, Elsie and Dorothy Hanson.—Your kind gifts will be acknowledged in the Donation List this week.

Myrtle Perry.—I was much pleased with your letter, and hope you will like your new school, and be able to continue with the "Searcher."

Uncle Tom.

North Eastern Hospital for Children.—

The medical and surgical report of this hospital indicates the scope and utility of its operations, as well as the growing need for the beneficent service it renders to the suffering poor. During 1900 a greater number of patients (778) were admitted into the wards of the hospital, a larger number of children treated in the out-patient department, and more operations were performed than in any previous year. The system of inquiry into the circumstances of out-patients, with a view to preventing abuse of the charity has continued to work satisfactorily. Extended inquiries were made in 107 cases, and of those fifty-four were found to be suitable for hospital treatment. The ladies' committee have made strenuous efforts to meet the heavy demands made upon the resources of the Samaritan Fund. Copies of the annual report of the hospital (which is dependent on voluntary support to the extent of about £5,000 a year) will be sent, on application to the secretary, Mr. T. Glenton-Kerr, City Office, 27, Clements Lane, Lombard Street, E.C.

Christian Endeavour Topic.

SUNDAY, August 4.

Gaining by Losing (Mark x. 28-30).

THE principles of the world, and of our Lord, are widely different. The world is set on grasping all it can — Accumulation, self-aggrandisement, the piling up of a fortune, the gradual or speedy climb up the ladder of fame, the gathering of troops of friends. Looking after No. 1 is the readiest way of expressing this principle of life. But it is very unhappy, very disappointing. The soul which is the centre of its own circumference, and refuses to be part of the circumference to some other centre, is doomed to realize that there are more forfeits than prizes, more bitternesses than successes, more dark hours than bright ones.

On the other hand, Christ's principle is to give, to trust, to bless. His measure must always be pressed down and running over. The cloak must follow the coat. The second mile must be gladly thrown in with the first. To be willing to surrender all for the sake of others is the ordinary claim of the King on those who own Him as their Suzerain. And in every age there have been thousands who have gladly accepted this as their rule of life. Peter and his brethren were the leaders of a host which no man can number, who have left all to follow Jesus.

He had nowhere to lay his head, and they have been houseless and homeless, wandering in the mountains, with no settled abiding-place. He was poor, and they have gone amongst their fellows, crying, "Silver and gold have we none." He was an alien from his own brethren and sisters, and they have torn themselves from the tenderest and most captivating associations of human love that they might serve Him among the brethren and through the world.

But how great has been their reward. They may not have had houses of their own, but they have been welcomed to the beautiful and wealthy homes of the rich, for the sake of the work they are doing, and the testimony they bear. They may have been called to renounce their relatives, whom they had loved from their childhood, but they become introduced to the members of Christ's body, who become woven to them by closer ties, than even the same cradle could weave. They may not have this world's money, but all their needs are supplied. Oh, it is even good, like Paul, to need all things, since by faith we come to possess all. Read the wonderful series of paradoxes to which he gives utterance in 2 Cor. iv.

Before we can understand what Christ is willing to do for us, there must be not only a taking-hold, but a letting-go. We must step out from the boat and withdraw our hand from it. We must be done with reliance on the arm of flesh that we may see what God the Lord can do.

The Lord promises eternal life as the crown of all, and surely we do not need to wait for heaven before we know what that means; for, directly we are cradled at the Cross, and see Jesus as our Saviour, we *have* eternal life. But we cannot realise all it implies until this mortality is swallowed up of life. Do not count your losses, but your gains. Be sure that you lose nothing for Christ's sake, for which He will not abundantly compensate you—not in this world's coins, but in the coinage of eternity. F. B. M.

C.E. NOTES.

A "Holiday Rally" is to be organized at Windermere for the August Bank Holiday. The speakers will be Miss M. Jennie Street, Mr. W. H. Hope, and Rev. John Brash.

* * *

Mr. J. Willis Baer has just presented the annual report of the World's C.E. Societies. It shows that in 1891, the close of the first decade of Christian Endeavour, there were 16,274 societies. In this year 1901, as the close of the second decade, the 16,274 societies have become 61,427. There are nearly four million members. The net increase of *new* societies since the World's Convention in London, in July last, is nearly 2,000, with a total membership of almost 100,000 members. Denominationally, the Congregationalists lead in Great Britain; the Presbyterians in the United States; the Methodists in Canada; in Australia the Wesleyan Methodists. There are National C.E. Unions in the United States, Canada, England, Scotland, Ireland, Wales, Australia, France, Spain, Germany, South Africa, India, China, Mexico, and Japan. There are now 16,000 Junior Societies, and 1,285 Intermediate Societies. During the last twelve months 160,000 young people have joined the churches from the ranks of our societies.

Children's Scripture Union—Portions for week ending August 10.

Sun. Aug.	4	*Mark*	ii. 1-12	Thurs. Aug.	8	*Mark*	iv. 1-12
Mon. „	5	„	ii. 13-28	Fri. „	9	„	iv. 13-29
Tues. „	6	„	iii. 1-19	Sat. „	10	„	iv. 30-41
Wed. „	7	„	iii. 20-35				

International S.S. Lesson.

August 11, 1901.

God's Promise to Abram (Gen. xv. 1-18).
Golden Text—Gen. xv. 1.
Intermediate Story.

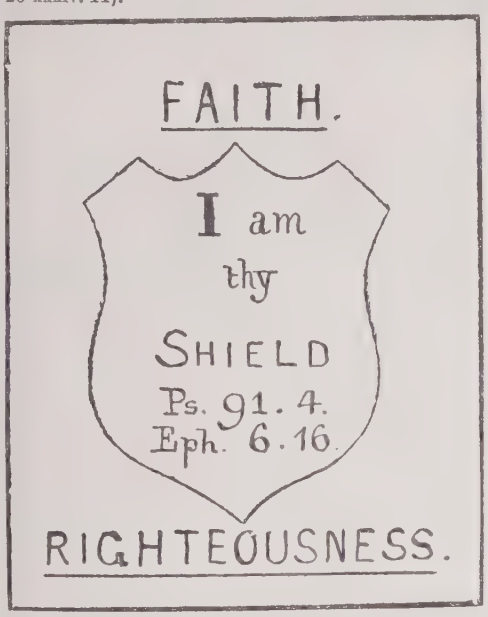
IN the plains of Jordan were five small cities, each ruled by its own "Sheikh," or king (xiv. 1). Of these Sodom was the chief; they were tributory to Chedorlaomer, King of Elam. In the thirteenth year of their subjection they revolted, and being re-conquered (xiv. 1-5), the principal people, including Lot, were carried away captive. Abram hearing of this, followed the victors and rescued his nephew (xiv. 13-16). But after this, Lot went back to live in Sodom! Two other incidents are, Abram's interview with Melchizedek, and his refusal to take any presents from the King of Sodom. We learn much of the noble and generous and God-fearing character of Abram.

Divine Encouragement (*v.* 1).

Victory often brings fear. Abram was despondent, so God said, "Fear not," and gave him the reason. This is the first time we read "fear not," in the Bible, but how often God said it to his children (Refer Ex. xiv, 13; Josh. viii. 1; Isa. xli. 10; Dan. x. 12; Luke xii. 32; Rev. i. 17).

God's First Promise.

Abram had made enemies of a powerful nation, but Jehovah said, "I am thy Shield." He had declined reward from the King of Sodom. Jehovah said, "I AM, thy *exceeding great* reward" Jehovah was his Shield, that he might *trust* in Him, his reward that he might *wait* for Him (Deut. xxviii. 29; Psa. xxxiii. 20-xxxiv. 11).



Jehovah's Second Promise (*v.* 5).

Abram asked in childlike confidence how these things could be. Then came the renewal of the promise given (Chron. xii. 1, and xiii. 16). The stars in the Syrian sky appear much brighter than in ours. *What token did God give to Noah?* Now, every time Abram saw the stars he would remember God's promise. This has been literally fulfilled (Chron. xxvii. 23).

Justification by Faith (*v.* 6).

Righteousness is the state of being right with God. A sinner can never get this by any good deed of his own; it must be the gift of grace, and is promised to those who take God at his word. Mark the word *in* the Lord. Personal trust and reliance in a personal God. A real, unquestioning believer is a rarity. Abram believed in spite of all adverse appearances; he went out of himself, relied simply upon God, and secured the only righteousness possible for a guilty soul (Rom. iv. 4-8; xviii. 25). Faith justifies, because it receives and accepts God's grace on God's conditions; this is taken as obedience to God's law. This is how we can be saved by faith in Christ Jesus. Christ's perfect righteousness was the ground of Abram's justification, though he knew so little about it (Rom. iii. 21-26; John iii. 16.)

Communing With God (*v.* 7-9, 13-16).

God ever reveals new truths to those who believe in Him. "I AM Jehovah;" God's name (Ex. vi. 3). "God Almighty." Compare Ex. xx. 2. God talked with Abram as his friend (James ii. 23). What did Jesus say about us being his friends? (John xv. 14.) Abram's question was not one of doubt, but earnest inquiry. God told him all.

Sign and Seal of the Covenant (*v.* 9-13, 17, 18.)

Note God's tender sympathy with man's weakness; He condescends to use man's customs. The ceremony here described was that usual between two contracting parties. Abram patiently watched and waited all day (Habakkuk ii. 3; Lam. iii. 26). When night came, God ratified the covenant, passing through the sacrificed animals like a fire. Fire was generally the symbol of God's presence. *Give examples.*

Lessons.

1. The promises to Abram and his descendants were mostly temporal; but to his spiritual children, true Christians, they are types of the spiritual, and will be fulfilled to those who have faith in Jesus Christ (2 Cor. i. 20; Mark ix. 23; Gal. iii. 16, 17, 22).

2. Our Lord has given us a sign and seal of his covenant. The Lord's supper and the Holy Spirit (Luke xxii. 19, 20; Eph. i. 14).

3. The need of true faith, perfect trust in our God, and his way of salvation.

The Canary Islands.

AN account by Mrs. Macknight of a second year of missionary effort in the Canary Islands, tells of advance in several departments of work. Mrs. Macknight says: The Gospel is preached and free schools are planted in neglected parts.

As the words of Jesus are read or spoken the power of them is felt, and the people say: "This is the truth." A short prayer is generally taught to those who have never prayed before to God, but only to images. If it were not for the priests, who hinder at every step, and interfere in family life, the Gospel would spread rapidly. In nearly every village entered the priest will soon come hurrying along, following and watching every step, and saying to those who are listening to us and looking at the books, "Children, don't buy. The books are bad. Children, don't buy." But we go. Nearly everyone who receives the Gospel does so secretly and not before others.

A branch of the work is for Kindness to Animals, in which cause leaflets have been written and published. They have been a valuable help to the Gospel work, and have been the means of opening many hearts and homes.

We have an interesting little school in the Dragonal, a village of cave people, of boys taught by our evangelist. The walls are bright with pictures, and many working men come to hear the evangelist teach the Gospel. A school for fishermen's children was carried on during the fishing season at Telde, with the result that a good number learned to read and say Scripture verses.

Every week the people of the caves of Atalaya are visited. Here we find the direct poverty, as well as superstition. In this remarkable population we have had our school of girls, and have also taken special interest in the two local schools. We have seen our chief opposer become an earnest reader and teacher of the Bible. Ten towns and villages have been constantly visited. These have been the scenes of blessing and opposition, joy and sorrow, reception of the Gospel and open resistance. There has been a considerable sale of Bibles, Testaments, and Gospels, The making of fishing-nets and knitted shawls has been taught.

Services have been held every Sabbath. While many people read the Testament, only a few give any clear evidence of conversion. Many feel and admit that the Bible is the Word of God, but go no further, as they are still bound down by Catholicism and its errors. Our efforts would be furthered by a magic lantern and a camera if any friend would kindly think of us.

Children's Special Service Mission.

Mr. E. Clark, *with Caravan, Stevington, near Bedford*; Mr. E. Phillips, *with Caravan, Tivetshall, Norwich*; Mr. David Clarke, *with Caravan, High Roding, Dunmow, Essex*; Mr. J. H. P. Cutting, *with Caravan, Saxmundham*; Messrs. Page and Wilson, *with Caravan, Buxted, Uckfield, Sussex*; Mr. L. Ingram, *with Caravan, Outwood Common, Surrey*.
Seaside Services during August.—Mr. H. Hutchinson, *Bridlington Quay*, to Aug. 29; Rev. A. Baker, *Boscombe*; Mr. J. Spiers, *Carnoustie*; Messrs. W. G. Hardie, B.A., and B. C. Pownall, *Colwyn Bay*; Rev. J. F. Sheldon, M.A., *Cromer*; Rev. W. J. H. Brealey, *Clevedon*, from Aug. 5; Mr. C. I. Clapperton, *Deal*; Rev. A. G. Dodderidge, *Eastbourne*, Aug. 11-Sept. 11; Mr. H. Hankinson, *Filey*, Aug. 3-30; Mr. J. H. P. Cutting, *Felixstowe*; Dr. Barnes, M.A., *Folkestone*; Mr. E. J. Groves, *Gorleston*, from Aug. 6; Mr. W. R. Moore, B.A., *Ilfracombe*, from Aug. 6; Rev. H. C. W. Byrde, *Kemp Town*; Mr. E. Arrowsmith, *Llandudno*; Mr. J. S. Tyler, *Littlehampton*, Aug. 4-30; Mr. G. R. Kirlew, *Lytham*; Mr. J. G. Green, *Langland Bay*; Edinburgh and Glasgow, Students, *Nairn*, Aug. 5-24; Rev. L. C. Carr, *Overstrand*; Mr. H. D. Salmon, *Penmaenmawr*, from Aug. 3; Mr. H. Steward, *Port Erin, Isle of Man*; Mr. S. J. Hewlett and Mr. W. Stunt, *Paignton*, Aug. 1-31; Mr. T. W. Rhodes, M.A., *Port St. Mary, Isle of Man*; Mr. C. W. Wootton and Mr. W. B. Wakefield, *Rhyl*, Aug. 1-26; Mr. J. M. Wigner and Mr. E. Langston, *Seaford*, from Aug. 1; Rev. S. M. Warner, *Scarborough*, from Aug. 2; Mr. J. E. Collier, *Saltburn*; Messrs. G. and M. Goodman, *Sheringham*; Mr. R. F. Drury, B.A., and Mr. R. T. Archibald, B.A., *St. Andrews, N.B.*; Dr. T. Jays, and Mr. F. B. Wilkinson, *St. Leonards*, Aug. 11-Sept. 9; Mr. C. J. Small, *Sutton-on-Sea*; Rev. F. C. Lees, *Sandown*; Rev. C. T. Aston, *Southsea*; Mr. Philip Ashton, *Southwold*; Mr. E. Hughes, *Towyn*; Mr. E. T. M. Dennes, *Whitby*; Rev. O. Gosney, B.A., *Worthing*, Aug. 1-29; Mr. F. C. Ranger and Mr. H. M. Rooke, *Weston-super-Mare*, from Aug. 1; Mr. J. G. Doxford, *On the Tarn, Ilkley*, from Aug. 6; Mr. George Bennett, *Whitley Bay*, until Aug. 14; then *Portobello, near Edinburgh.*

Discharged Prisoners.

EVEN among hardened lawbreakers—men and women "well known to the police," whose deeds and characteristics are duly chronicled at Scotland Yard, instances of genuine repentance are not infrequently found by Christian workers, who are privileged to interview the prisoners.

It would appear that the more enlightened views which now prevail among those in authority as to their responsibility for the reclamation, as well as the punishment, of the lawbreaker, and the encouragement which they afford to spiritual efforts within the prisons, are having a good effect. "Brethren in adversity,

TURN YOUR HEARTS TO GOD;"

so ran an inscription recently scratched upon a dinner-plate by a convict, and undoubtedly the thoughts of seeking pardon for sin, and of walking in the paths of righteousness, to which imprisonment may well give rise, are by no means uncommon. A number of helpful organizations undertake the important work of affording encouragement and practical help to those who desire to do better, and among these societies the Church Army occupies a prominent place. Its evangelists have conducted a number of mission services during the past few years in prison chapels, following up the preaching by individual dealing, particularly with those hearers who have been impressed.

Moreover, being certified by the Home Secretary as a Discharged Prisoners' Aid Society, its representatives are allowed to interview the men at other suitable times, especially with a view to making suitable prospective arrangements for those whose terms are about to expire. The great convict establishments of Parkhurst, Borstal, Dartmoor, and Portland are each visited, once in every six weeks by Mr. Colin F. Campbell, the hon. social secretary, for this express purpose. The effect is seen in many remarkable cases, a sample of which may be quoted from the Army's record:—

Q.R., boatman. Released after serving three years' penal servitude for warehouse breaking, on ticket-of-leave. In prison on and off for fourteen years, fifteen previous convictions for housebreaking and stealing. Was met at prison doors by our officer and passed into one of our Labour Homes. Conduct in Home was very good. He worked well and left for a situation, where he is at the present time.

An important development of the work is that timely attention is paid to the needs of the

WIVES AND FAMILIES OF PRISONERS

who, during the period of separation incurred by their sinning husband and father, have in many instances to suffer keen privation. The kindness thus shown has its effect upon the prisoner. In one such case the wife of a Church Army officer traced the wife of a soldier who was serving a term for desertion. The unhappy woman was found in a weak and destitute condition with a baby only two weeks old, and another child of twelve months. The husband was in a state of mental distress regarding them, and on hearing that they had been temporarily provided for, evinced deep gratitude. On his discharge he rejoined his regiment, and his wife was assisted to accompany him.

The following touching illustration, quoted from the records, affords another illustration of the useful labours in co-operation of the lady visitor and the prison evangelist:—

T.U.—In this case the prison chaplain asked the Church Army to inquire into the circumstances of the wife, as the husband was serving a term in the prison. Matron of Labour Home called upon the woman, found her very respectable; she had one child three years old, and baby three weeks old. The woman herself had been very ill, as well as the baby. Gave her a little temporary assistance; shortly afterwards baby died; C.A. helped to pay cost of funeral, and matron also obtained a grant from Insurance Company. Assisted her with clothing and to get work when strong enough to do it. Received letter from husband saying that when released he meant to stick to work to show how grateful he was for help given to wife during his absence. Matron still keeps in touch with the woman, and C.A. officer will endeavour to find work for husband on his discharge.

Large numbers of men who have been helped to commence life afresh are now doing well in situations, proving themselves worthy of the trouble expended upon them, and demonstrating their gratitude. The letter which follows is typical of many which are received at the Church Army headquarters. It was written by a man who, although but forty years of age,

HAD SPENT TWENTY-FOUR YEARS IN PRISON.

With this letter was enclosed the third instalment in repayment of a small loan which had been advanced to him that he might get a little home together prior to his marriage:—

I am fully sensible of the generous act you have done, and the manner in which you have done it. Sir, I have had so little kindness shown to me in the course of my life that I began to doubt whether there was anyone who cared for the welfare of another. I know different now, for I will say that I have been treated very kindly by you.' I am aware that you have a trying duty to perform; that you will have many tares amongst the wheat which you are trying to sift; but, believe me, Sir, you will find men worth helping, even in the criminal ranks. You remarked in your letter that I had a desire to repay you the loan you advanced me for stock. I should have tried to pay you if it had been much more. I wish all men, like myself, coming from penal servitude, would join your Society. You can make what use you like of this letter, if it will be the means of inducing other unfortunate men to place themselves under your care, for you have acted gentlemanly and Christian-like to me.—Yours humbly, ——

Crime must be punished, but, the punishment ended, it is a public duty to help the ex-criminal to do better, and this important work is maintained with an encouraging measure of fruitfulness by the Church Army.

Among the Hoppers.

IN WORCESTERSHIRE.

DESCRIBING the operations of the Worcestershire Hop pickers' Mission, Rev. John Burnham writes:—

"Day by day we visit the 'hop-yards' with religious literature, and seek opportunity of personal chat with the pickers. Evening after evening finds us at one or other of the 'camps,' with a portable organ, magic-lantern, Scripture pictures and hymns, for an *al fresco* service. The interest that gathers about these meetings, and the eagerness with which we are welcomed, are delightful and encouraging. At these services many of the villagers come trooping in, and thus we are able often to reach with a direct homely word those who seldom cross the threshold of the sanctuary. Our Sabbaths are specially full of interest. We visit the camps, and commence service soon after ten o'clock, after which we have scarcely a free hour (save during meals) until ten o'clock at night. All our missionaries are cyclists, and we occupy five centres, from each of which we visit all the camps within six or eight miles.

"The results of our work are not wanting in proof that God is with us. Last year our missionaries were privileged to see many cases of blessing, some of them among the roughest and most unlikely of the hoppers; in other instances the missionaries' visits were blessed to the farmer and his family.

"The whole tone of the 'camps' and 'yards' that come within the area of the mission's operations, is perceptibly improving each year." The missionaries will commence work with the opening of September.

HAMPSHIRE PROSPECTS.

The season will be a very early one in Hampshire. The picking will probably commence on August 20. There is every prospect of a large crop, and large numbers of gipsies, tramps, and outcasts will be in our midst. At the opening of the season last year we were discussing the desirability of moving our tent to a more populous centre, when the speech of a passing gipsy, "You have been here so many years, don't ye go far away from us, or what shall we do?" at once decided us to keep the tent in the same place. That gipsy said at the close of the season that he had never enjoyed the tent services so much before; both he and his son signed the pledge, and thanked us again and again for all the benefit the work had been to him. This rejoiced our hearts, and made us more and more willing to do all we can for these so far sunk in darkness. At the same tent a young man, most respectably dressed, walked several miles to see the tent, and to tell the missionary that three years ago he was there as a picker, and the words he heard had been the means of a change of life, and that now he did not need to go hop-picking. These are indeed encouragements by the way. We are putting a tent in a new district, and need sympathy and help in our undertakings.

Lenten House, Alton. AURELIA CHINN.

"One by One."

WRITING in the July issue of ONE-BY-ONE, Rev. Robert Middleton, vicar of St. Michael's, Norwich, gives the following encouraging testimony:—"We have lately been taking up the work in connection with the 'One-by-One' Band, of which we have a branch. Our membership has steadily increased, and we have found that the methods of seeking out souls to pray for, as advocated in this Band, has been a very keen stimulus to prayer among our people. In our testimony meetings we have been gladdened and encouraged time after time to hear of souls won for Christ by means of the "Throne of Grace" book, which contains the names of those who are prayed for daily. Personally I do not think any agency is simpler, more Scriptural, or more calculated to be used of God in bringing about conversions than this."

AFTER FIFTEEN YEARS OF PRAYER.

One of many wonderful answers to prayer is related by one of the members of the Band, who writes:—"Few have proved the Lord's faithfulness more than myself in answering prayer about all sorts of things, from the least to the greatest. But through long days of constant work, with a very weak body, I have often been blank. The Lord knows I have my list of souls, which I bring daily. My brother, for whom I prayed fifteen years, not knowing where he was, wrote to me last November twelve months, telling me his burden of sin was so great he felt he should lose his reason. The agony lasted seven months, and one night, while pleading Psalm 25 on his knees, peace came, and it has been flowing in like a river for eighteen months. He says he felt the power of my prayers all through his wanderings. He was willing, at all costs, to make full confession to any he had wronged."

Particulars of the "One-by-One" Working Band, which embraces Christians of all denominations, will be gladly given by Mr. Thos. Hogben, Welcome Mission, Portsmouth, on receipt of two penny stamps.

King's Cross Mission.

FOR years past the King's Cross Mission of the Free Methodist body has maintained excellent evangelistic and philanthropic work in a very needy district of the metropolis. Under the superintendence of Rev. G. H. Turner, steady progress has been made, and large numbers of the poor gathered to hear the Gospel preached. Prior to the establishment of the Mission the building was very sparsely attended, but now it has large congregations, and is the centre of far-reaching opererations for the spiritual and social betterment of the people. Open-air work is carried on with remarkable vigour, and the cheap food store and institute have served to bring many "outsiders" into contact with religious influences. "The kitchen," says the annual report, "serves an additional Samaritan purpose; in it are prepared 'special' dishes for the benefit of the sick and dying in the crowded tenements of this densely-populated district." The past year has been one of much blessing. "Not only have we been privileged to minister to the temporal needs of great numbers of the very poor, but we have had the joy of seeing some decide for Christ, either in response to appeals from the pulpit, or as the result of house-to-house visitation, or that personal dealing by devoted workers which is of untold value in an aggressive mission among the masses."

Reaching the Villagers.—A correspondent, in describing a method which she has found beneficial to herself and to others, suggests that persons of means and leisure, who feel diffident or unsuited to direct personal dealing, or evangelistic work, should post Christian literature, tracts, &c., to residents in outlying districts (or indeed in the cities), who are outside the reach of the usual Gospel agencies. Names and addresses are obtainable from local directories.

The Elise Home of Rest, Thicket Road, Sutton, Surrey.—Since the re-opening of this Home in June, 1900, 108 visitors have been received, twenty-five of whom were given a free holiday, and the majority of the remaining number have paid 5s. per week. The Home, which is unsectarian, meets in a small way a great need, that of helping the class of genteel poor whose wants are only known to a few, and those who carry on the work seek such to benefit by it. Further particulars may be obtained from the lady superintendent.

Evangelistic.

The Open-Air Mission.

In the district of Cadnam, Hants, Messrs. Tweedie, Haswell, Fifield, and Neil have just concluded a fruitful mission. From the outset it was evident that the meetings awakened wide-spread and lively interest. Even the stormy weather did not damp the enthusiasm, though on one or two nights it lessened the size of the audiences. The clear and pointed statements of Gospel truth, the exposure of the guilt and danger of sin, and the urgent and persuasive appeals will not soon be forgotten by those who heard them. Every day there has been the house-to-house visitation, and the centres of stagnation and demoralization in the district have heard of the Redeemer's love. The mission has been a source of great blessing to the churches, and has carried gladness into many village homes. On this score few have greater cause for gratitude than the writer of these lines.

Harry Rose, Congregational Minister.

Meetings were held at Carlisle in connection with the Open-Air Mission during the recent race meeting. The campaign commenced with a prayer meeting at the Y.M.C.A. We had glorious open-air meetings both on the racecourse and in the evenings at the Market Cross. Many professed faith in Christ. One young Roman Catholic, who had come to spend two days at the races, was converted while listening to our brethren. He asked for spiritual advice, and afterwards sought the Lord.

Jas. Welsh, Hon. Sec.
Carlisle Open-Air and Slum Mission.

Among Convicts at Portland.

Among the concessions for the comfort and more humane treatment of prisoners which have been lately introduced by the Home Office authorities, there is perhaps none which has had a greater effect upon the moral and spiritual well-being of the prisoners than the special ten-days' missions which have been held, both in local and convict prisons.

Under the auspices of the Church Parochial Mission Society, such a mission has been concluded at Portland Prison, where, at the invitation of the chaplain, Rev. H. Halford-Adcock, and with the co-operation of the governor, Colonel Partridge, Rev. W. Bryan-Brown has been acting as the mission preacher. Besides the two regular Sunday services in the prison chapel, a short service with an address was held each morning before the work of the day begun, and the attention manifested by the large proportion of those present was very marked. Besides this, general ministration addresses were given daily in the infirmary.

Mrs. Baeyertz in Lancashire.

Mrs. Baeyertz conducted a sixteen days' mission (July 7 to 22) at the Baptist Church, Brynn, near Wigan. Many sinners, both old and young, professed conversion, believers being strengthened in the faith and the churches stirred up to greater activity. The afternoon Bible readings were much blessed, and believers have had new and deep truths opened up to them day by day. Mrs. Baeyertz's addresses on the Old Testament subjects are specially good, and no unbiased person could hear her unfold God's plan of salvation from the "Passover" and "Atonement" and yet doubt that one Omniscient Mind dictated the whole book. We believe that lasting good will result from this mission, as in these days of unsound doctrine a preacher who will fearlessly raise a voice against spiritual wickedness on high plans is sure to be owned of God, whose Word shall not return unto Him void. The power of the Holy Spirit has been present at every meeting, and the inquiry-room has been full night after night of persons seeking after more light and the salvation of their souls. Mrs. Baeyertz leaves Brynn with the good wishes and blessing of hundreds who have greatly benefited by her ministrations and the prayers of the people for her future success and prosperity.

Sam Woods.

The silent presentation of the Word of God will often strike deeper than the preaching of man. Evidences of this were manifest at Sandown Park Races, when Mr. William Day stood with his Gospel banner for some hours, among a vast throng.

Mr. J. R. D. McAusland has concluded a fortnight's work in Golspie, Sutherlandshire. A fine new hall has been opened there in connection with the Y.M.C.A., and meetings were held nightly, in which various local speakers took part. Deep interest was aroused, large audiences being attracted by the sweet songs of redeeming love.

Rev. W. and Mrs. Bradbury have been encouraged by seeing blessing on their recent work at Kingsford Mission Hall, N.W. They also conduct evangelistic meetings on Parliament Hill, N.W., on Sundays at 3.30 and 7. At another helpful service conducted by Mr. Bradbury in a neighbouring parish church the congregation were much impressed by the address on "The Two 'Afters' of the Saved and the Unsaved."

Tent Work.

London Tent Campaign.

Tooting tent was well attended during the five days of Rev. J. Bennett Anderson's visit. Addresses have also been given by Mr. Charles Cook, Mr. J. S. Harrison, and other workers. Mr. Anderson also addressed large meetings of children, and had the joy of seeing many young people seeking Christ.

Rev. John Vine has had a cheering week in the *Greenwich* tent. On Sunday evening the Weaver Brothers commenced a mission. Although there had been a flood of water in the tent through the heavy fall of rain in the afternoon, the local friends cleared the place in time for the night meeting. A great crowd gathered, and anxious souls sought for guidance in the inquiry-room. There are evidences of a fruitful work in this district. The Weaver Brothers continue at this tent until August 9.

At *Upton Park* the universal testimony seems to be that the last week of the mission was by far the most fruitful. It was encouraging to trace how, week by week, the interest deepened, the work of God taking hold and producing deep conviction among the unsaved, and increased earnestness and zeal on the part of the workers. Dr. Elliott's ministry of the Word was most acceptable. On Saturday rain deluged the ground completely, but so desirous were the workers to have a good finish on the Sunday that they worked for several hours pumping and ladling out the water, and were ready for a prayer meeting at 7 a.m. on Sunday. At 11 a.m. a men's meeting was conducted by Mr. Leonard Weaver and Mr. Meredith (the latter singing the Gospel). The service took the form of questions on important subjects relative to Christian life and work. The questions came from the audience, and were answered by Mr. Weaver, and at the close many expressed themselves as greatly helped. The closing services, afternoon and evening, were seasons of blessing and power. Mr. Weaver in the evening preached to a crowded congregation on the words "Without Excuse," and at the close of the appeal many were dealt with, and their names and addresses taken, so that they may be visited and followed up after the tent is removed, as is the custom in all the districts.

At *Shepherd's Bush* tent, Mr. Leonard Weaver preached during the first three days of last week, and his earnest, faithful appeals to the undecided found a response in not a few hearts. On the Monday and Tuesday evenings the friends sang outside in the street, and many were thus attracted and their attention aroused. When the workers returned to the tent many outsiders followed them, so that large congregations gathered to hear the Word of Life. The following night's meeting was a solemn occasion. Mr. Weaver spoke from the words, "I have set before you life and death." At the close of a heart-searching address, a large number responded to the appeal for immediate decision for Christ. On Thursday, Mr. Charles Cook commenced the series of closing services. Notwithstanding the storm, a very large congregation gathered, to the encouragement of preacher and workers. Mr. Cook clearly set forth the bondage of the sinner, and the power of Christ to save. At the close several notified their intention of leaving Satan's bondage, and stepping by faith into the liberty of Jesus Christ. On Sunday evening last, the tent was crowded with an attentive audience, who listened to an awakening address by Mr. Cook on "The Foolish Virgins." At the close of the meeting many seekers asked for prayer. Men were weeping, and mothers bringing their children to be spoken to by the workers. Many backsliders were restored, while believers expressed their thanks for blessing received. Mr. Cook has written to many who confessed their need of a Saviour.

The Weaver Brothers have had a fruitful week at *Canning Town*. At the first service on the Sunday evening many of the anxious entered the inquiry-room, and all through the week numbers of interesting cases were dealt with. A father was rejoicing over answered prayer, in the salvation of his son, after waiting upon God for twenty years. On Saturday last Mr. William Grove commenced a mission here, and notwithstanding the drenching rain a large number were present. Mr. Grove addressed the Christians present on "Aggressive Work for Christ," seeking to stir the hearts of all present to seek to win souls. On Sunday morning a brass band conducted by Mr. Payne (the Y.M.C.A. secretary) and a number of his faithful workers paraded some of the densely-populated back streets. The friends were much encouraged, while their hearts were saddened by the sights witnessed. Hundreds of unwashed men and women crowded to their doors and windows, listening attentively to the hymns, the playing of the band, and the Gospel testimonies that were given. Mr. Grove suggested that the afternoon should be spent in the same way, missioning the streets in another part of the district. A large number of Christians, with the band, spent two and a half hours in this delightful service for the Master. An esteemed correspondent writes: "We could but think of the Scripture, 'When He saw the multitude He was moved with compassion,' and pray that the Lord's people might be baptized with the spirit of pity and compassion for these hundreds of thousands of lost men and women who never go anywhere to hear the Word. We visited at least forty streets, which at a very low estimate each contained 500 or 600 inhabitants. By far the larger part came to their doors or looked out from the upstairs windows. In many instances from nine to a dozen people were counted looking out from one house. The Gospel was rung out in song and word, and we must have had the privilege of singing and preaching the Gospel to thousands of people during the morning and afternoon. At night, notwithstanding the unfavourable condition of the tent through the storm, it was full. A large number of working men were present; many rose for prayer, and our hearts are full of praise for the result of this glorious day's work for the Lord." Mr. Grove continues this week at Canning Town.

Dr. Elliott will open the tent at *Lavender Hill* (close to Clapham Junction) on Sunday, August 4. There will be a men's meeting at 11 o'clock, and gatherings open to all at 3 and 7.30 p.m.

In connection with the work at the *Islington* tent a Conference of Christian workers will be held on Bank Holiday at 11, 3.30, and 6.30. The entrance is at the Y.M.C.A., Upper Street, Islington. Many well-known evangelists are to take part. Friends who are able to sing in the choir at the Islington tent are asked to send their names to Mr. H. Beaton, 54, Leigh Road, Highbury, N.

Tent Mission at Thornbury, Glos.

It is now a month since I pitched my tent in this town. Having requested prayer by the readers of The Christian, I would now ask thanksgiving for gracious answers to the same. We found it a valley of dry bones indeed, but, praise the Lord, there has been a shaking amongst them, and, better still, the breath of the Holy Spirit has entered and brought life to many dead souls. To his Name alone be the glory. We are closing our mission here on Bank Holiday with a gathering for the converts and friends. We are expecting the good wine to be kept till last.

Jas. A. Vicary.

Mr. H. Stafford Smith, of the Evangelization Society, has just closed a tent mission at Motcombe, Dorset. The meetings were arranged for three weeks, but, so great was the blessings attending the earnest and faithful preaching of the Gospel, that the mission was continued for eleven weeks, and the meetings were crowded up to the last. We leave the tabulating of the blessed results to Him who alone knows them, and we shall ever praise Him for the blessings.

L. H.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mr. W. R. Bradlaugh.—Aug. 4-18, Camberwell; 25, Winchester.

Mr. J. Brunton, Jun.—Till Aug. 2, Southsea.

Mr. John Coates, with Ross Bible Carriage, The Sands, Weston-super-Mare, Aug. 3-28.

Mr. George Bentley and Mr. William Bilton.—Southam, Warwickshire, with Ross Gospel Tent, until August 11.

Mr. W. Collard is open to engagements after July 22. Address, 3, Trigon Mansions, Church Street, Clapham Road, S.W.

Mr. W. D. Dunn.—During August, Aberdeen.

Mr. John Hawkins.—Till August 2, Doncaster.

Rev. J. Jameson.—August 1-21, North Cornwall Mission.

Mr. Newton Jones.—Aug. 6-27, Margate Sand Services.

Mr. Arthur Klein, B.A.—During August, Merrion Hall, Dublin.

Mr. Josiah Nix.—August, Fraserburgh.

Gipsy Smith.—Till Sept. 9, Truro; 14-23, W. Norwood.

Mr. J. Weedon.—Till end of August, Tent Missions, Evangelization Society.

Mr. James Sprunt.—During August, Malden Hall, Kentish Town, each Sunday and Thursday.

Mr. Henry Thorne.—August 11, Talbot Tabernacle, Notting Hill; 31-Sept. 9, Cambridge.

Mr. W. Harry Dawe, with Devon Evangelistic Mission Van.—Till August 7, Ashreigney, North Devon.

Requests for Prayer.

For blessing on mission services in a tent at Standon, Herts, Aug. 4-11, conducted by J. W. and Mrs. Harvey.

For blessing on services at Hazelbury Plucknett, Aug. 4-18, by Mr. J. H. Roberts, in an Evangelization Society's tent.

Notices.

J. J. D. (Highgate).—We have not heard for a long time.

The Secretary of the Mission to Seamen acknowledges very gratefully a parcel of books and papers from "L. E. S." for distribution to sailors.

Will Mrs. E. S. Doncaster, of Highgate, kindly send her address to Mr. S. Cross, Hill View, Alexander Terrace, Stanley Park, Wallington?

Communications Received with Thanks.—M.H. F.A.B. W.F.H. A.H.F. R.P.C.F. J.W.C. H. H.S. W.D. J.L. F.M.C.W. A.P.T. T.A. A.P.T. B.M.W. E.R. F.L.G. E.R.B. R.M. G.H.P. E.C. W.F. A.M.S. S.R. E.S. S.E.S. E.E. J.B. F.B.M. R.J.T. C.R.H. J.F.T. S.C.E. B.J. H.G. and S. F.H.W. A.H.C. R.R. J.M. L.H. L.B. J.B.M. W.A.T. J.R.H. E.P. W.J.L. N.B. E.M.H. J.H.C. T.C.M. A.M.F. E.J.B. D.H. W.F. R.C.M. H.E.S. W.J.J. A.K. A.C. H.K. A.P. J.T.G. G.B. J.C. A.J.M. C.P.R. E.B. C.C. H.S. J.H. J.O.G.D. H.M. J.W.W. W.E.R. M.A.B. M.C. J.T. W.T.F. G.W. O.T.P. T.C.U. J.H.G. E.J.B. F.E.W.P. E.J.B.

Applicants For Tracts.—Mr. J. Hackett, 17, Freer Street, Attleborough, Nuneaton; Mr. J. W. Harvey, Mundenbury, Great Munden, near Ware, Herts.; Mr. W. E. Richens, 23, Fawcett Road, Rotherhithe, S.E.; Mr. E. Maw, 20, Hope Street, Cambridge; Miss E. Cullen, 54, Bateman Street, Cambridge; Miss N. Bilton, Market Square, Winslow, Bucks.; Mr. Robert Ramsay, Gutcher, North Yell, Shetland Isles; Maude Hall, 291, Holloway Road, London, N.; Mrs. Oakley, Milton Keynes, Newport Pagnell; Mr. A. M. Scantlebury, 8, Llanover Street, Cadoxton, near Barry, South Wales: Miss Brooks, 38, Middleton Road, Dalston, N.E.; Mr. John Coates, Bible Carriage, Chittapetta, Severn Road, Weston-super-Mare.

About Books.

THE JEWISH PROBLEM.

AMONG introductions to the study of prophecy, we would assign a prime place to Rev. David Baron's book — **The Jewish Problem: Its Solution**; or Israel's Present and Future (leatherette, 1s.; cloth, 1s. 6d. *Morgan & Scott*). Since it was first issued, several years ago, this work has been translated into several other European languages, including Danish, Dutch, French, Norwegian, and Swedish. In England and America it has exercised a very important ministry. A fourth edition, carefully revised, has just appeared; and in view of the continued, and perhaps intensified, interest in the Hebrew race, we gladly call attention to it. In the words of Dr. A. T. Pierson, who supplies a brief introduction, to understand these pages and grasp the great expository argument they contain, "is to get the key of all Scriptures pertaining to the past, present, and future of God's ancient people."

Mr. Thomas Law has issued an attractive pamphlet, **England's Farewell to Rev. G. Campbell Morgan**, being reports of addresses delivered at farewell meetings in June last. Several portraits are given. (6d. nett.)

The latest of Pansy's stories—**Pauline** (2s. 6d. *C. H. Kelly*) gives a deeply interesting picture of the vicissitudes of life. The interest is well sustained throughout, and the whole tone of the book is healthy and invigorating.

More Mistakes We Make, compiled by C. E. Clark (1s. 6d. net. *Horace Marshall & Son*) deals with common errors—of words, traditions, and quotations, not to say many matters less easy to classify, but none the less interesting in themselves and entertaining in corrective treatment.

The Book of Comfort presents promises, assurances, and other precious things of Holy Scripture. The excerpts are grouped so to invite reading during the consecutive weeks of the year—two full pages for each week. The compilation is true to its title as a "Book of Comfort." (1s. nett. *Passmore & Alabaster.*)

The plain dress of **Twelve Lessons by Six Members of Adult Schools** (1s. and 1s. 6d. *Headley Bros.*) covers much that is calculated to be suggestive, and therefore useful in the best sense to busy men and women teaching senior and adult classes. The lessons are not given as models, but as specimens, expressed as nearly as possible in the words the teachers intended to use when in the presence of their pupils.

Studies in Christian Character, Work, and Experience. By Rev. W. L. Watkinson. (Two series; 2s. 6d. each. *C. H. Kelly.*) Two volumes of homilies and short papers which it would be difficult to match in modern literature. There is wisdom and beauty in the pages, which are rich in illustrative points, drawn from science and art, history and experience. These volumes are equal to the author's best work of the past, and that is saying a good deal.

The People's Order of Divine Service, compiled by T. Bowman Stephenson, B.A., D.D., founder and honorary principal of the Children's Home. (1s. 6d. *Horace Marshall & Son.*) A model compilation in its own line. It gives the people much to do. Except the anthem, the hymns, and the lessons from Holy Scripture, every portion of the service is contained in this book, with the music of all that is to be sung. Except brief optional prayers for special occasions, the prayers are "extempore."

The new issue of the Great Eastern Railway Company's **Tourist Guide to the Continent**, by Percy Lindley, exhibits several new features, including particulars of additional tours in the Tyrol, express services to Norway, Denmark and Sweden, viâ the Royal Mail, Harwich-Hook of Holland Route; also of tours in the Luther country, and Thuringian and Hartz Mountains. There is a series of Continental maps, and a chapter on the cost of Continental travel. (6d. *Office: 30, Fleet Street, E.C.*)

Family Prayer for Four Weeks. By O. H. C. (2s. 6d. *Nisbet.* A volume that will help many. There are prayers for morning and evening, and in the simplest language. "Some Rules of Life," given by Bishop Gray, of Cape Town, is a welcome appendix. A larger and more complete book is **Prayers for the Christian Home**, published by authority of the Publications Committee of the United Free Church of Scotland. (2s. 6d. *Oliphant, Anderson, and Ferrier*). After a series of prayers for eight weeks, morning and evening, there are suggestive compositions for special occasions.

The Memoir of Mrs. J. B. Griffiths, of Mazeras (U.M.F.C.), is a tenderly written record of untiring devotion to the missionary cause in East Africa. Early in childhood she began to cherish secret hopes of becoming a missionary, and the story of her consecrated life of Christian service will long be cherished. (1d. *Crombie, Salisbury Square, E.C.*)

The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Dr. Randall, Dean of Chichester, confirms the report that he intends shortly to resign his appointment on the ground of advanced age.

At a public meeting held last week at Barry, the Bishop of Llandaff presiding, it was decided to raise £17,000 for the work of church extension in that district. The Bishop, in replying to a vote of thanks, which was moved by a Nonconformist, acknowledged that his Nonconformist brethren had made great efforts to provide for the spiritual needs of the district. He said that in days gone by the Church was not so active as now, and he really did not know how things would have gone 150 years ago but for the earnest labours of Nonconformists.

The Bishop of Worcester has dedicated the new Church of St. Agatha, Sparkbrook. The *Birmingham Post* points out that the building, which has been erected by the Birmingham Churches' Fund, is in fulfilment of a scheme having for its prime object the removal of church accommodation from the centre of the city, where it seems no longer required, into those outlying districts to which of late years people have flocked in ever-increasing numbers. St. Agatha's has cost £15,000, and this amount will be paid out of the proceeds of the sale of Christ Church, which was for so many years a well-known landmark in the centre of the city. There was a very large attendance of parishioners at the dedicatory service.

Rev. F. J. Gibbings, who was appointed to succeed a decided High Churchman at Christ Church, Penge, has issued his first annual report, and the facts he is able to present are full of encouragement and hope for the future. "There are some," he writes, "who can gladly bear witness that through the ministry of the Word of God they have been brought out of darkness into light. There are others who have been led to take a more decided stand for Christ, and to testify more boldly to the truth as it is in Jesus, and many have become more regular at the Lord's Table." Mr. Gibbings is proposing to build a parish hall. The Sunday school has grown by leaps and bounds, and other parochial agencies show healthy signs of activity.

Congregational.

The memorial stone of a new church in Woodhouse Lane, Leeds, was laid by Mr. J. Compton Rickett, M.P., on Saturday week. Trinity Church will take the place of the old East Parade sanctuary, which, owing to the migration of the population from the centre of the city to the suburbs, had to be sold. Mr. Compton Rickett said he was glad to think that in Yorkshire Congregationalism possesses its old independency; whatever co-operative movement there may be for Congregationalism in the future, it will be the natural attraction of Independent Churches, working from within, towards each other.

Calls (accepted).—Rev. Alex. Forbes to St. Columb, Cornwall; Rev. J. Shuker to Edgeworth, Lancs.; Rev. W. Glasnant Jones to Shiloh Church, Maesteg; Rev. D. E. Walters to Salem Church, Llandovery; and Rev. M. Devine to Pembroke Church, Clifton, Bristol.

Baptist.

During the month of August, Rev. Emory W. Hunt will preach at Abbey Road Chapel, St. John's Wood, N.W., in the morning at 11 o'clock, and in the evening at 7.

It has been decided to thoroughly repair and renovate Highgate Road Chapel, N. (Rev. James Stephens, M.A., pastor), at the cost of over £1,500. At a recent day for special thankofferings £950 was subscribed.

On Sunday, July 21, Rev. Wm. C. Minifie, of Bradford, preached in Her Majesty's Opera House, Blackpool, to large gatherings, and on the following Monday evening delivered an impressive lecture on the "The wit and wisdom of C. H. Spurgeon." The schoolroom was filled to its utmost capacity with an appreciative audience.

Recognition services in connection with the settlement of Rev. T. R. Hurditch as pastor of East Street Chapel, St. Neots, were held on July 16. A sermon was preached in the afternoon by Rev. H. Thomas, Bedford. A public meeting followed in the evening, presided over by Rev. G. H. Jones, of Sandy, when a number of local ministers and friends took part. Among other speakers was Mr. C. Russell Hurditch, who gave a stirring address.

In the great disaster which has befallen the town of Rushden, Northants, by the extensive fire which occurred there, the Baptists will be severe sufferers. Their new church is to be opened in September, and not a few of the thousand workpeople thrown out of employment, as well as some of the principals of the firm whose factory is burnt, are connected with the congregation. Contributions to the building fund are stopped, therefore, when most needed.

The church in George Lane, South Woodford, has placed itself in the hands of the London Baptist Association, and a committee has been appointed from the council to take the oversight of the church. The committee has met the church, and is making arrangements for the supply of the pulpit and the conduct of the work generally. Rev. John Bradford, who is the convener of the committee, has been appointed minister-in-charge, and all communications should be addressed to him at Ivybank, Leytonstone, N.E. The chapel and school buildings offer ample facilities for aggressive work.

Gratifying progress has been made in regard to the Forward Movement in central Brighton. Twelve months ago Rev. J. Felmingham entered upon the pastorate of the Baptist Church in Queen Square, and during the year fifty (mostly young young people) have been added to its membership. Rev. R. J. Campbell, of Union Congregational Church, Brighton, having made an offer of £4,000 for the chapel premises, this was accepted by the church. Subsequently a proposal for amalgamation was unanimously carried by the churches in Queen Square and Sussex Street. The Sussex Street Chapel having been sold for £1,500, the Brighton friends have thus a nucleus of £5,500 towards their effort to provide a worthy home for the Denomination in the centre of the town.

Calls (accepted).—Rev. H. P. E. Ferguson to Northgate Church, Louth; Rev. F. W. Gusterton to Bromley Common, Kent; Rev. Wm. Fotheringham to Dunrossness, Shetland; and Rev. C. D. Jeffs to Bethel Church, St. Albans; Rev. Richard Richard, of Cotham Grove Church, Bristol, to Woodberry Down, London, N. (taking up his work on Nov. 1.)

Methodist.

The Mayor of Salisbury (Mr. H. G. Gregory) has presented the trustees of the Methodist Free Church with a freehold residence for their present and future ministers in that city.

During the past twelve years Rev. Thomas Waugh has from time to time conducted services at Witney, and his labours have been greatly blessed. He revisited the town recently, and the church was again much helped by his efforts.

A new Wesleyan Mission Chapel is being erected at Well Lane, Lincoln. For nearly twenty years an earnest and enthusiastic band of workers has conducted the mission in a small room, which was previously a workshop. In summer the air has been stifling and unhealthy, ventilation being conspicuous by its absence. The number of members grew, and it became imperative that the cramped accommodation should be increased, and that there should be a chapel which, if still small, should be worthy of the name. The total cost is estimated at about £650.

Presbyterian.

Lord Strathcona has sent a donation of £2,000 towards the Twentieth Century Thanksgiving Fund which is being raised in connection with the Presbyterian Church of Canada.

The foundation-stone of the new church about to be erected at Shaw's Corner, Redhill, was laid recently in the presence of a large company by the Moderator, Rev. James Christie, who spoke of the church as a vigorous child, and said that so far as he could learn from the indications that had come to him from different directions, it is likely in a short time to become a strong and well-doing man. It was the first among their churches to offer to send two lady members into the slums of London, a fortnight at a time, in order that they might carry sweetness and light and culture and holiness into a benighted and neglected district.

Society of Friends.

At the Canterbury and Folkestone monthly meeting, held at Folkestone on July 17, arrangements were made for the effective distribution of the "Plea for a Peaceable Spirit," and it was mentioned that in one or two instances individual Friends have procured copies of the same in "poster" form, and posted them in their own immediate neighbourhood.

At a special meeting of the Friends' Foreign Mission Board in London, on the 19th inst., John Edward Wilson presiding, Dr. William Wilson was appointed secretary of the Friends' Foreign Missionary Association, in succession to the late Watson Grace. Dr. Wilson's wide experience of missionary effort in Madagascar, where he has been working since 1877, and the intimate knowledge he has recently acquired of the Syria Mission will be of great service to the Association.

Bristol and Somerset quarterly meeting was held on July 16. The meeting on ministry and oversight, held the previous afternoon, was chiefly occupied in considering the duty of propagating the Gospel. Many thoughts on the subject were expressed—the responsibility of the meeting towards those engaged in the ministry outside the meetings for worship; the need of going to those who will not come to the meetings; the importance of the quiet meetings being held in greater depth and power; the value of addresses for religious instruction on first-day evenings; and the power of the simple preaching of the Gospel, were some of the points dwelt on.

The question of "Friends' attitude during vocal prayer" is being discussed in *The Friend*. One writer recalls William Penn's testimony with regard to George Fox: "Above all, he excelled in prayer. The inwardness and weight of his spirit, the reverence and solemnity of his address and behaviour, and the fewness and fulness of his words, have often struck even strangers with admiration, as they used to reach others with consolation. The most awful, living, reverent frame I ever felt or beheld, I must say, was his in prayer." The writer adds, "One could wish that this spirit were more prevalent in the present day, but in saying this I am far from desiring to check brief utterances in prayer or exhortation. Rather I would that we had more of the outflung heart of youth thrown into our midst, and such is quite consistent with a reverent and devotional spirit."

Fallen Asleep.

Mrs. Hill, daughter of the late Sir Wilfred Lawson, and sister of the present baronet, has passed away at Edinburgh. She was associated with the Evangelical Union body, which she liberally helped. She was largely responsible for the erection of Fountainbridge Church, and for a great many years maintained a home for girls, called Flowerfield Convalescent Home. Till recently she kept another Home on similar lines for girls out of situation. She also built a mission hall, where for the past quarter of a century she conducted mission operations, and employed an evangelist and Bible woman.—At Hyderabad, Sindh, on July 22, Edith, wife of Rev. R. Sinker, jun., M.A., C.M.S. missionary at Hyderabad, aged twenty-nine.—Rachel Grellet, daughter of Stephen Grellet, died in Medford, New Jersey, on July 4, at a very advanced age.—Mr. W. H. F. Johnson, M.A., for many years a deacon of St. Andrew's Street Baptist Chapel, Cambridge.—Mr. George Sully Stowe. His chief services were rendered in connection with the Baptist Denomination, and the establishment of Bethel Chapel, Bute Docks, Hope Chapel, Canton, and Stanwell Road Chapel, Penarth, were largely due to his influence. Mr. Stowe's death will be a great loss to many religious and charitable institutions.—Rev. Angus Galbraith, Congregationalist, aged seventy-four. He retired from the ministry in November last year after thirty-eight years' service, of which twenty-five had been spent at Brighouse, Yorks.—Rev. J. Hale Stephens, of Chepstow, Mon., aged fifty-six. Mr. Stephens entered the Congregational ministry in 1878, and held his first pastorate at Plymouth.—At Clones, Mr. Joseph Carson, J.P., brother of Rev. James Carson, Methodist minister, Belfast, and an earnest and devoted class leader and local preacher.

Bolivia.—Mr. James Clifford, writing from Cordoba, Argentina, says:—"The gentleman referred to in your issue of March 21, as a colporteur suffering persecution in Sucre, Bolivia, is Mr. Will Payne, of Dublin. Mr. Payne has done a good deal of pioneer work in South America. The question disputed at present is the right to preach the Gospel publicly, and not the right to scatter the Word. That Mr. Payne fought and won six years ago, and since then he, other workers, and myself, have taken many cases of Bibles and portions through the Customs and sold them in the cities of La Paz, Oruro, Colquechaco, and Sucre, as well as in very many smaller places. The latest news is that Mr. Payne has to discuss the subject before the judges."

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

Empress Frederick. Many hearts have been touched with sadness this week at the announcement of the death of the Empress Frederick. In the case of no member of Queen Victoria's family was the motto *Noblesse oblige* more fully exemplified. Called at an early age to spend her life in a foreign land, she must have felt in no ordinary degree the loneliness of high station. Her married life was one of the happiest description; and her influence was second only to that of her illustrious mother in raising the tone of court life in Europe. Her beloved husband was mourned for as few German monarchs have been; and to-day two great nations are joined in a common sorrow. That a crown may weigh heavily on the head is obvious to every thoughtful person, and the world is the poorer through the loss of one who ever placed duty before privilege.

The Late Bishop Westcott. All parties in the Church of England, and every denomination outside it, join in mourning the death of the revered Bishop of Durham. No theologian of his time exercised so widespread and beneficial influence as Dr. Westcott. His ripe scholarship, his profoundly reverent spirit, his broad social sympathies, his simple and unaffected piety, formed a rare combination of qualities. The books he wrote in defence and exposition of the New Testament canon, together with those of Dr. Lightfoot, had more to do with the stemming of the tide of rationalistic criticism in this country than has been realized by most students of Scripture. His commentaries on St. John's Gospel and Epistles touch the high-water mark of expository literature. Seldom, if ever, has such scholarship been joined with a mind so profoundly evangelical in tone. It is a comfort to know that if he has gone his works remain. It will be well, too, that the closing words of his last pulpit utterance, spoken a few days before his death to a large congregation of miners in Durham Cathedral, should be remembered as the clear testimony of an aged man, who was familiar with many sides of life, and conversant with all its sorrows and struggles. Dr. Westcott, after saying that the miners and their leaders were walking upon "the true paths of progress," added:

> While, however, he looked back with thankfulness, and forward with confident hope, he could not but desire most keenly that their moral and spiritual progress should move with no less rapidity and certainty. As it was not likely that he would ever speak to them there again, he would tell them what in a long and laborious life he had found the most prevailing power to sustain right endeavour—the love of Christ; and he would tell them what he knew to be the secret of a noble life—obedience to Christ. As a watchword, fitted to be the inspiration, the test, and the support of an untiring service to God and man, he would leave them these words: "The love of Christ constraineth us."

A Generous Offer. In view of the increasing custom on the part of ministers to give short sermonettes to the young people of their congregations on Sundays, and also the spread of meetings for children and young people, Rev. John Mitchell, author of Silver Tongues (2s. 6d. *Morgan & Scott*), is devoting a limited number of copies to the following purposes: (1) Two hundred clergymen or ministers may each obtain a copy, *free*, on application to the publishers (if sent by post, 3d. must be enclosed with application). (2) One hundred and fifty Sunday-school teachers, class leaders, or evangelists, may each have a copy for 1s. (postage 3d. extra). We can commend the book as a very helpful and suggestive volume of short talks with young people upon every-day subjects and objects, from which speakers will derive material for many occasions.

Holiday Sundays. During this holiday season a word of exhortation may not be superfluous to those away from home, on the question of Lord's Day observance. Many people who are thoroughly faithful in their attendance at public worship at home, neglect it almost systematically during their annual holiday, and encourage their young people to do the same. Others who do not care to neglect the habit themselves, excuse their children from doing so, and let them run free on the sands or in the woods during the hours of service. There is as much physical and spiritual need of a day of rest from pleasure as there is from work; and good habits remitted at holiday time are always a blow to one's self-respect afterwards. Besides, the religious contemplation of Nature is a secret gate to true apprehension and appreciation of her beauties. Only the devout can learn the deeper message of breaking waves and lovely landscapes. The Gate Beautiful was at the entrance to the Temple itself.

The P.S.A. and the Sunday-School. The effect which Pleasant Sunday Afternoon Societies have had on the attendance at senior Sunday school classes, and on the supply of teachers, is the subject of an interesting correspondence in the *Sunday School Chronicle*. There is no reason why any rivalry should arise between these two excellent institutions. The testimony of the majority of those appealed to, however, tends to show that while in some cases the members of the P.S.A.'s come from the classes and ages who have ceased to attend the Sunday-school, many senior scholars are to be found who have forsaken the school for the society. Hardly any teachers, on the other hand, appear to come from the societies into the schools. This state of things, where it exists, is not to be encouraged. The P.S.A.'s do an immense amount of good when their basis is soundly Evangelical, and truly Gospel addresses are delivered; but the teaching given in them cannot, of course, be compared with the careful systematic Bible instruction which lies at the basis of the Sunday-school system. Young men should be encouraged, so far as possible, to study the Word rather than listen to addresses.

The Jesuits in France. According to *The Figaro* the Jesuits have decided not to have themselves registered under the provisions of the new French law. They will not allow themselves to be accepted as an "authorized" congregation. If the news given by *The Figaro*, which is evidently "inspired," is to be trusted, then by October 1 all the Jesuit congregations of France will be dissolved, the older members remaining in the neighbourhood of their convents, but as private individuals, and the younger ones being sent to foreign countries, of which our own is to be one. Of course nobody is surprised at this step, for Jesuits would not be Jesuits if they welcomed the light of day. Submission to the Government is the last thing they would desire, since against it they have continually plotted. The dissolution of their Order will probably not carry with it a discontinuance of Jesuit interference in the affairs of France, but it certainly reveals to all the world the real character of their propaganda, which is political, mischievous, and anti-Christian.

The Religion of "La Croix." That meddlesome journal, *La Croix*, which has so industriously stirred up strife in France, is very naturally furious at the passing of the Congregations Bill. In the number of August 1, there are several attacks upon members of the Government, and the new Bill is described as an attempt to destroy the foundations of Christianity. What *kind* of Christianity they mean may be gathered from an announcement in another part of the same journal, which runs as follows:—

> *La Croix* fulfils its duty in recalling to its pious readers the practice of Communion upon the nine first Fridays, *to which our Lord Himself* has deigned to attach a promise of the most precious blessings, and particularly that of eternal salvation.
>
> *Promise.* "I promise thee, in the excess of the mercy of my heart, that my all-powerful love will grant to all those who make their Communion upon the first Fridays, nine times in succession, the grace of final penitence; that they shall never die in any disgrace, nor without receiving the Sacraments, and that their safety shall be assured in their last hour.

When, therefore, we read of the attack upon "religion," we know the kind of thing that is intended. But it is a shocking thing that such revolting blasphemy has ever been invented, and that such dreadful words have been put into our Lord's mouth.

Cathedral Curiosities. Steps are being taken to furnish the new Roman Catholic Cathedral at Westminster with a due supply of relics, doubtless to be utilized as the object of pilgrimages, and of Papal dispensations to those who visit the shrines. Already the alleged remains of two saints have been secured, the first said to be the bones of Edmund, King of East Anglia, which have been removed from France, and temporarily deposited at the Duke of Norfolk's castle with elaborate religious ceremonies. The second, the hand of St. James, stated to have been brought to England from Germany in 1133. There is, of course, grave doubt as to the genuiness of these articles; but the matter is not of vital moment to anybody. They will, doubtless, do very well for the absurd use to which they are to be put.

The Wave of Superstition. In the olden time the Prophet Isaiah chided the superficial religious people around him for multiplying meaningless devotions whilst their heart remained wrong. And it is a remarkable thing that men who miss the centre of things either tilt to the extreme of indifference or to the extreme of superstition. In France these two extremes

are acutely marked at the present hour. The priests, face to face with a threatened deprivation of their power, are multiplying "devotions"—which, alas! is only a synonym for superstitions. The Eglise du Sacré Cœur in Paris is now the rendezvous for superstitious assemblies drawn from all France. Here the literal human heart of our Saviour is adored. Pilgrimages of the "Sacred Heart" are multiplying everywhere, as if that one material organ of the Lord's body could be detached from all else and worshipped and invoked. Lourdes is again in evidence, and thousands are flocking there. It is all sad enough, but there is an element of hope in it; for superstition is a faculty *deprayed*; whilst devotion is that same faculty made healthy and fixed upon its true object. And once the power of priestcraft is broken, we may reasonably hope to see a genuine revival among an interesting people.

The Past and Future of Dissent. In a valuable paper in the *Nineteenth Century*, dealing with the subject of Nonconformity in the Victorian Era, Rev. Dr. Guinness Rogers sketches the history of a very important factor in the social life of Britain during the reign of the great and good Queen. Seeing signs of union between those who have wasted time, money, and strength in "the service of narrow sectarianism," hindering Christian work, Dr. Rogers is hopeful in regard to the century now in progress. He has, however, a word of warning to those who seek "expansion" at the cost of principle:—

But if the substitute be a languid indifference to important questions even of principle, which is christened Charity or Liberalism, but which really is an unbelief that must be fatal to all spiritual power, the last state will be worse than the first. . . . A deeper spirituality is the great need of all churches. Men are troubling themselves too much about the machinery. What is necessary is a stronger dynamic. Give us that and we shall have that brotherliness in which, and not in any mere organization, will be the power of the Twentieth Century Church.

Danger of Professionalism. The danger of a spirit of professionalism in Christian work was pointedly touched upon in an address to the students assembled at Matlock (see p. 14). The speaker urged that there may lie a subtle temptation to become so much absorbed in routine as to leave no time for coming to know men and women in such an intimate way as to be able to lead them to Christ; and he counselled those who found themselves coming to this position to give up their connection with this or any other organization rather than allow personal effort to be crowded out of their lives. He said:—

We must remember that no committee work will take the place of this. We are first of all Christian men and women, and only secondly Christian Union members; and when we lose touch with individuals, committee work is absolutely useless.

There is not a minister or evangelist, probably, who has not at times been conscious of this. It is a snare of the devil, which needs daily grace and watchfulness to avoid.

A Judge on Betting. The Government, unwilling and unable to deal with pressing and vital social questions affecting the well-being of the people, has shelved the gambling problem by taking the usual course of appointing a Select Committee to obtain evidence, to be added to the overwhelming testimony already in the hands of the public. It is not probable, however, that the judges, who are so painfully familiar with the evil and widespread results of gambling, will be called upon to attend. One of them, Mr. Justice Wills, the other day, in sentencing some prisoners at the Central Criminal Court, said, and the words might well be added to the Committee's report:—

Judges have before them perpetual object-lessons of how this canker of gambling is eating into the social life, and is demoralizing the poor and needy as well as the rich, and is bringing countless persons within the grasp of the criminal law who are tempted by the facilities which they think are given to them to make themselves rich by other means than honest industry.

A "Defence" of Gambling. "A Sporting Layman" accepts the challenge thrown out by some correspondents in the *Church Times*, and boldly rebuts the charge that "gambling is necessarily a sin," except in excess, and under circumstances of perilous temptation to the individual. He classes the act under three heads: (1) Betting on one's superiority in judgment or action; (2) betting on a chance; and (3) betting in order to make money. He justifies the first two methods, under certain restrictions, on the ground that there is no distinction in kind between them and many commercial habits, and on the ground of certain incidental benefits; and he is, therefore, logically compelled to pass the third. In answer, it is only necessary to point out that "two blacks cannot make a white;" and that beneficial results (?) cannot justify an action wrong in itself. The difficulty of putting one's finger on the precise element of immorality in particular cases of gambling vanishes, in view of the vast network of evil which is always and everywhere interwoven inextricably with the custom. The wrong in the fruit proves that in the root.

The Australian Commonwealth—its Future. The Royal visit to Australia is at an end, and the Duke of York has delivered a message of thanks to the new Commonwealth, characterized by much wisdom and good-will. The young Commonwealth has made an auspicious start. High ideals have been held before it, and a career of great prosperity been foretold for it. The future depends on the way in which the vast traditions of race are followed and developed under new conditions. No young country has ever begun its corporate life under more promising auspices. Leaders and people should now lay it well to heart that outward success is of little account, except as the expression of that righteousness that exalteth a nation.

Distress in Jerusalem. At no time is Jerusalem over-supplied with water, because of its entire dependence upon the rains and the inadequacy of the means of storage. At the present time, however, there is real distress in the city owing to the scantiness of the water, and a water famine is probable. The dryness of the late season accounts for this. Water is brought from Jaffa, and, of course, costs a great deal. All this might have been avoided if the authorities at Constantinople had done their most ordinary duty. Long ago they were entreated to attend to the matter, but, with usual Turkish perversity, nothing was done. Now that the question has become most acute, the Sultan has ordered some steps to be taken to convey water by means of aqueducts; but it is a question whether the scheme has not been undertaken too late. In any case, there will be much more distress, especially amongst the poor, for it will be some time before the rains come. Many of our readers love Jerusalem and the work there being undertaken by various Christian workers. It will cheer these latter to feel that they are being specially remembered by English brethren at this time.

The Porte and Palestine. Only persons who have an intimate acquaintance with the conditions of life in Palestine can realize the extraordinary difficulties which beset every enterprise to lift up the people—whether socially or religiously. Officialism is a positive incubus—it oppresses earnest endeavour in every possible way. The most petty and unreasonable obstructions are deliberately cast in the path of missionaries, honest explorers, and others. The railway from Haifa to Damascus, part of which was opened in 1893, is lying idle and unfinished, because the permission given for its construction has been withdrawn. The Sultan has just shown his hand in this matter by offering to buy this line (at a ruinous price to its constructors, of course), and use it as part of his projected railway from Damascus to Mecca. Anything that fosters fanaticism, disease, and disorder, is furthered; anything that is for the good of the people is hindered. And so the people of the country are oppressed, and left in the darkest ignorance. It is time that Europe forbade this "sick man" to misgovern and obstruct under the very eyes of great Christian Powers.

Drifting; Whither? The development of what is termed "individualism," as distinguished from that regard for the happiness and welfare of the great family of God which is the foundation of all noble national life, is already producing startling results. Recent legislation in France, based upon disregard of the "family idea," has provided gratuitous divorce for the working classes, and in one recent sitting, of a few hours only, the Paris Court granted no fewer than 294 divorces. In America, too, Miss Margaret Deland has stated, in one year the divorces, obtained easily, amounted to 23,472, a number largely in excess of those for all Europe, Canada, and Australia. The result of this condition of things is disastrous, not only to the unhappy children of such dissolved unions, but to the State itself, while the effect upon public morals is simply appalling. In this matter, as in many others, legislators fail to recognise that individual rights are social wrongs, and that individual licence may be secured at the cost of national righteousness.

Sick, and In Prison. While the ratio of insanity in each 10,000 of the outside general population over fifteen years of age is only twelve, the ratio in the same number of the prison population is about 400. Seeing that this proportion has increased from 113 during the last quarter of a century, it would appear that there is something gravely amiss in the administration of the gaols, and that the serious condemnation administered in the report of the Prisons' Committee of 1895 has been without effect in bringing about a reform. It was then pointed out that the general prison system was open to the reproach that it not only failed to reform offenders, but in the case of the less hardened criminal it produced a deteriorating effect.

The hardened criminal bears the discipline without trouble. Others are brutalized by it. Others suffer acutely, and perhaps are permanently weakened by it in mind or body.

Surely it is a public scandal that our prisons should contaminate rather than cure. The period of imprisonment should be remedial, and the punishment should end with the last day of the incarceration, while the good effect should continue.

The Royal Declaration.

GREAT PUBLIC DEMONSTRATION.

WE are glad to be in a position to give further particulars of the Protestant Demonstration, held in St. James' Hall on Tuesday evening of last week, to which we referred in our last issue. The great assemblage was most influential, as well as widely representative in character; while the proceedings were characterized by a deep earnestness of tone, joined to a stern determination of purpose.

It was manifest from the outset that the Chairman (Lord KINNAIRD) was giving expression to the Protestant sentiment of the nation as he pronounced the opinion that no crisis in our lifetime had equalled that with which we are now confronted. The question which the nation was asked to consider, was whether it would yield up one of the great safeguards against having a Roman Catholic King on the Throne of Great Britain. There was no doubt about it that the present Declaration is an adequate barrier. It is admitted to be such by Roman Catholics themselves. His lordship quoted an extract from *The Tablet*, showing that the Evangelical section of the Church of England had a very great interest in demanding the retention of the present Accession Oath, especially in its denial of Transubstantiation, since the very life-breath of Protestantism is the right of private judgment. "The Oath was devised, not against persons, but against principles. We believe in the right of private judgment; we believe in thinking for ourselves; and we don't intend that any Government, whether it belongs to one party or another, or any ecclesiastical hierarchy, whether it emanates from Canterbury, or from Rome, or New York, shall do our thinking for us. We want to know from the majority of our fellow countrymen—a Protestant majority—whether it is desirable that a fundamental principle of the Constitution, which our forefathers created and upheld, shall be abrogated? One of the grounds of objection is that we hurt the feelings of some of those who are our fellow countrymen. But

IF WE HURT THEIR FEELINGS

on certain political matters, surely," he protested, "we cannot help that. We cannot be over-delicate in these matters. The truth requires sometimes to be told very plainly, and it probably does hurt. But, all the same, it is our duty to tell it, to maintain it, and to abide by it to the utmost consequences. Some of us who in the past have taken sides in politics, have sometimes to leave trusted leaders and join others, because we think the former are leading us astray—in the present case towards Rome and towards danger. Nor are we afraid of being accused of traitorous desertion when we follow what we believe to be God's leading and God's guidance in the path of duty, simply because our leaders may not go with us. And I venture to prophesy that if the followers will only take the initiative, and of themselves give a strong and a united lead, they will soon have the leaders following them. Protestants are accused of disturbing the quiet of the Government and country, which had important work in hand; but we may answer that we warned the Government that if they tampered with the Bill of Rights, they would bring on their own heads a serious agitation, which we believed they would be sorry for. Now we hope to convince them that the majority of our countrymen are determined that the Oath shall remain as it is without change. At present the words which it is proposed to put into the King's mouth do not satisfy anyone. They do not satisfy Roman Catholics, they do not satisfy Lord Halifax and his friends, and they do not satisfy others on the Liberal side who think we ought to get rid of strong words, or who want to tone down the Declaration a bit to bring it up to twentieth century ideas. Then the Bill does not satisfy Scotland, or Ireland, or Wales. In fact, I do not know, outside of a very small circle, whom the Bill does satisfy."

An important point was raised by Colonel SAUNDERSON, M.P., who insisted that the Declaration was not placed in the Bill of Rights with any theological object. "I don't believe the framers of this Declaration ever imagined it would have the effect of converting the Roman Catholics. But they had this idea in their heads—that if the Declaration was once made the law of the land, it would be an impossibility for any Roman Catholic to sit on the Throne of Great Britain. We must remember that our contention with the Church of Rome is not only theological, but political as well. Our forefathers found this out. In their opinion the power of Rome was a political power in the State, and directly opposed to all freedom, to all liberty, and all progress. Our forefathers had the merit of knowing their own minds and they were not afraid to call a spade a spade. So they decided on framing a Declaration which no Roman Catholic with any religion could possibly take. It was done with that avowed object, and for 200 years, at any rate, it has been perfectly satisfactory. And there is something more. In those times it was simply Roman Catholics on one side and Protestants on the other. But now

ROMAN CATHOLICISM HAS MADE GREAT STRIDES.

It has succeeded in alienating and perverting from the Protestant faith men who take the Protestant pay in the Church. Had it not been for the great growth of Ritualistic and Popish doctrines in our midst, we should never have had this proposal to alter the Declaration."

Among the speakers who followed were Colonel T. Myles Sandys, M.P., Mr. William Johnston, M.P., Mr. T. L. Corbett, M.P., Sir T. Fowell Buxton, and Mr. Benjamin Nicholson. The responsiveness and enthusiasm of the audience at every point in the proceedings proved how deeply the minds of Protestants have been stirred by recent events. A resolution was passed deprecating the re-opening of "grave questions which lie at the very foundation of the British Constitution, by which the civil and religious liberties of this Protestant nation have been rendered secure since the expulsion of the last Roman Catholic monarch, James II." A petition to the House of Commons was then drawn up, showing "that the attempt now being made to tamper with the Statutory Declaration required by the Bill of Rights and the Act of Settlement to be made by the Sovereign of this realm, is dangerous to the Protestant succession and the stability of the Throne;" and praying the House "to oppose any alteration as being mischievous and unconstitutional, and fraught with great danger to the civil, political, and religious liberties of the people."

THE BILL IN PARLIAMENT.

The Royal Declaration Bill reached the committee stage in the House of Lords last Thursday, and on Monday, although there was strong opposition, it passed the third reading. Yet, in the meantime, we understand that this will be the end of it.

The Prime Minister, in his last speech on the subject, frankly confessed that since introducing the Bill the Government had learnt that the Roman Catholics "would rather perpetuate the offensive words, unless the Government would consent to grant them something else, of which they had never indicated the slightest intention." This, he said truly, had been the real cause of the unnecessary bitterness which has crept into the discussion. Quoting a report of Lord Llandaff's speech on Friday, in which that peer "preferred the retention of the language of the Bill of Rights in its naked offensiveness to putting into the Sovereign's mouth in this twentieth century a controversial statement directed against a religion which could now be exercised without the slightest blame or reproach," Lord Salisbury said he felt the prospects of the Bill becoming law had received "a slight, at all events, not a favourable modification;" and when he read the utterances of Lord Llandaff's "co-religionists in the other House, he confessed he thought the prospects were less hopeful still." It is most gratifying to find Earl Spencer echoing the sentiments of the Prime Minister by declaring his conviction that "the feeling of the country was so strong on the Protestant succession, and there were such views held as to what the Declaration meant, that it would be perfectly futile even for the present Government, with all strength, to propose a material alteration in the Declaration."

It becomes more and more evident that, as we have pointed out, the substitution of the proposed form of Declaration would be tampering with the Bill of Rights and the Act of Settlement, without satisfying any of the parties concerned. The Roman Catholic peers were not satisfied, nor were Lord Halifax and his friends. To attempt to do so would indeed be a hopeless task, so long as the Declaration continues to serve the single purpose for which it was instituted, by continuing to be a disavowal of Transubstantiation on the part of the Sovereign, and hence a securing of the Throne against occupation by a Roman Catholic.

The Story of a Tract.

AT a fishing town where I recently went to preach, I received the following letter from the Mayor:—"Through poverty I had to commence life's struggle for existence very early, and without education, as a fishing lad, in 1851. About two years later, I was brought under the good influence of a pious shipmate, who gave me the little book, 'Come to Jesus.' He encouraged and helped me to read it. I read it again and again. It was the first book I ever read through, and its influence upon my early life was great and good. How much I owe to it for the prosperity and joy of my life I cannot tell. I must now ask you kindly to accept the warmest thanks that words by this feeble method can convey, and believe me sincerely and gratefully.—H.M."

I called to see the writer, who was confined to his bed by an accident. He added an interesting fact. He had laboured vainly to learn to read by puzzling over several other books, when the giver of the tract said, "This one is so simple that a child can make it out." "So," added my informant, "I first read the booklet as a reading exercise. But by thus learning my letters, I was led to learn the Gospel." This is a striking instance of how a person in the humbler walks of life may, by lending a little book, help a poor lad to Christ, and be the means of raising him to a position in which, by his social influence, personal exertions, and generous gifts, he has become one of Christ's "fishers of men." N. H.

The Believer's Fourfold Position.

Lines composed on Friar's Crag, in remembrance of the four Bible readings given by Rev. Hubert Brooke in the tent at Keswick, July, 1901.

A generation chosen by the will of God,
Redeemed from bondage by the precious blood;
Made to partake in Christ of life divine,
By grace bestowed with heavenly light to shine.

To live for Him throughout life's little day,
To let Him guide us on the unknown way;
To bear his name in this dark world of sin,
And sound his praise amid its busy din.

A royal priesthood, called by sovereign grace
To stand before Him, and behold his face,
Then from his presence to go forth to serve,
With spirit, soul, and body, mind and nerve.

A priesthood that belongs to all his own,
To offer praises due to Him alone;
His messengers to be, his truth to bear,
His faithful word to keep, his cross to share.

A nation holy—set apart by blood
From everything that savours not of God,
To have no concord with an evil world,
And never have our witness-banner furled.

As saints of God to walk with Him e'en now,
And owning all of grace, to humbly bow
At his dear feet, to listen to his word,
In all to show that He is sovereign Lord.

A people for possession through his blood,
To yield ourselves up wholly to our God:
To reckon we are his, yea, his alone,
So shall he claim us jewels for his crown.

Sealed by the Holy Ghost his power to feel,
Ready for service or in prayer to kneel,
To work or wait, as to Him seemeth best,
Committing all to Him, shall all be blest.

So let us his almighty love show forth,
Proclaim his peerless Name throughout the earth;
His love in Christ, his boundless saving grace;
These be our joys until we see his face.

Keswick. H. E. J.
1019

Day by Day.

SUNDAY, August 11. Acts iv.

WHAT a remarkable change had come over Peter and the rest. Formerly they had been as timid as the wild things of the forest; now their boldness astonished the officials before whom they were charged. Formerly they had failed to understand the references of their own Scriptures to the Lord's death and resurrection; now they are able to quote them with unerring precision and to use them in debate. Formerly salvation had been an unfamiliar and strange phrase, which had no special meaning for them, and certainly they would have hesitated to attribute saving power, as vested alone in Jesus; now, however, they count Him as Master and Saviour, in a unique and unapproachable sense. The advent of the Holy Spirit had not only made them strong, but had cast a new light on the Scripture and their Master. Let us seek a similar enduement. We need it sorely, as we are also unversed in the wisdom and ways of the world. Above all, let us desire to have such a glow on our faces, such a tone in our voices, that men shall be compelled to take knowledge of us that we have been with Jesus.

What exaltation, what triumph, what believing confidence in God ring out in the sublime prayer, in which these threatened men and women joined! They realized that they were under the special panoply of God, who had made the world, had spoken by the prophets, and was the Father of Jesus; and they felt that nothing would better succour their cause than miracles of healing mercy in the name of the risen Lord. Perhaps it was so, but probably their unity, their willingness to share their possessions, and their intrepid bearing, were the most convincing arguments. In this chapter, Peter was filled suddenly by the Spirit for service in an emergency, and all were filled again, as at Pentecost, showing that we may claim ever fresh infillings of the Holy One.

MONDAY, August 12. Acts v.

The closing verses of the previous chapter surely belong to this, and the story of Ananias is a foil to set forth the beautiful act of the good Barnabas. Clearly the Holy Spirit was regarded as the vicegerent of Christ in the Church. This sin was committed against Him, and by Him avenged. He is the custodian of the honour of the Master, and the purity of the Church. Notice how into God's new Eden the tempter comes again. His is the evil suggestion, but it is conceived in the soul of the sinner, and becomes his own.

Whilst the Spirit of God acts within the Church, He adds to it by adding men and women to the Lord. They who are added to the Lord as the Head must be joined to each other in Him; and through his body the risen Lord works such miracles as are here recorded, filling the hearts of the humble with love and joy, but exciting the most inveterate hatred of his foes.

The Angel of God still comes to open prison doors. Are you in sore trouble, from which there is no apparent deliverance? Are you imprisoned in the dungeon of doubt or black despair? Are you passing through persecution at the hand of your foes? You may expect that the doors will open as by unseen hands. Nothing can stay the purpose of the living God. Only use your God-given liberty to go and teach the people.

The answer of Peter proves that the Lord's promise was being fulfilled. The Holy Spirit was bearing witness with them to the risen Lord (John xv. 26). Notice the double name, Prince and Saviour, his dual gift, Repentance and Forgiveness, and the twofold witness of the Church and Spirit (30-32).

TUESDAY, August 13. Acts vi.

It should be borne in mind that the Grecians of A.V. are Greek-speaking Jews; so far there were no Gentiles in the Church. It was a kind of annexe to Judaism, and everyone had to become or be a Jew before he could be a Christian. Christianity was a sect of Judaism.

What glimpses this chapter affords into the manners of the Primitive Church. The daily ministration of relief from the Church treasury of relief to the poor; the choice of godly men, full of the Holy Spirit and wisdom, to attend to secular details; the purpose of the Apostles to focus their best energy on the ministry of the Word—and prayer; the appeal of the Apostles to the people, and their response in setting certain men before them, and the ratification of their choice. All is so spiritual and so worthy of the age of the Spirit. Alas, that so fair a dawn was so speedily overcast!

The laying on of hands reminds us of the old custom of the wave-offering, when the sacrifice was waved before God for his acceptance; so these seven men were, so to speak, waved before God, and given Him for his service. Stephen was full of the Holy Spirit and wisdom, full of grace and power; well-taught in Scripture, and energized with God-given boldness. Such was the youthful apologist of the Church, and opposed to him were Saul of Tarsus, and others; but the synagogue of Cilicia is specially referred to. They captured the Savonarola of his time, but God gave the sign of the angel-face. We have also seen that glow on the faces of God's beloved.

WEDNESDAY, August 14. Acts vii.

There are several touches in this eloquent apology which demand our notice. "The God of glory." That God appeared to Abraham in Mesopotamia before he dwelt in Haran. That Moses was mighty in words, *i.e.*, in eloquence, and in deeds, by which reference is made to a fact that Josephus notices, that Moses led an expedition against the Ethiopians, in which he was very successful. That the angel who appeared to Moses in the bush was the Angel of Exodus. These are some of the interesting points of this narrative.

But the most important point of the whole speech is to show that again and again the chosen people had rejected their God-sent prophets, and taken their own evil course. The rejection of the Lord Jesus was only in parallel with the rejection of Joseph by his brethren, and of Moses by his nation. Israel had always been stiff-necked and froward, and might not history warn them against taking a similar course towards Jesus of Nazareth? Might they not be mistaken? Might not Jesus be as great a blessing as Moses or Joseph?

Words like these could not be forgiven. They are particular not to violate the sanctity of the Temple by slaying their victim there, but they do not scruple to murder him, apparently on the charge of blasphemy. The dying martyr imitates his Master in prayer for his murderers. To welcome him, the Son of Man arises from his throne and stands to receive him. Amid the murderous flight of jagged stones, he sleeps as a tired child on its mother's breast. And from that hour his patience, sweetness, strength, are pricks in the heart of Saul.

THURSDAY, August 15. Acts viii.

It would seem that Stephen was beloved outside the precincts of the Church, for the devout men, who lamented his early death, were probably godly Jews, and not necessarily Christians. In the furious persecution which ensued, and which was directed by Saul of Tarsus, neither sex nor age was spared. Dragged before the magistrates, thrust into prison, exposed to cruel torture, the disciples of Jesus were in some cases compelled to blaspheme his holy Name. Scenes were witnessed during these terrible days which were destined to fill the heart of the future apostle with the most poignant sorrow.

This persecution was used to disperse the Church, which had grown too prosperous and easy, and needed to be reminded of the Lord's injunction to go into all the world and preach the Gospel to every creature. It was clearly not right, not according to the mind of Christ, that the light should shine only in Jerusalem, and, the salt remain in its original receptacle. How often God has to drive us by trouble to do what we ought to have done gladly and spontaneously!

The evangelization of Samaria through Philip followed, and John was sent to bring the fire of the Holy Spirit to the very spots where once he had invoked the fire of destruction. May we not learn from this mission that some are specially qualified to lead others into a full enjoyment of Pentecostal blessing? From the great city revival Philip is led to the desert to minister to one seeking soul. Be at God's disposal, that He may use thee for the many or the few.

FRIDAY, August 16. Acts ix.

When God wants captains for his army, He not unseldom takes them from the forces of the enemy. The arch-persecutor becomes the leader of the Apostles. It would seem that the most vehement opponents of Christ are the most likely to become the most ardent followers. Think, for instance, of Bunyan, of Newton, of Colonel Gardiner, of Brownlow North.

The conversion of Paul is an instance of the personal interposition of the living Christ. It was the pierced hand that apprehended the persecutor. Ever after, the Apostle insisted that he had seen the risen Saviour, and heard the word of his mouth. But even thus, human instrumentality was graciously made use of. On the one hand, the words and behaviour of the martyrs had prepared the way to Saul's heart; and, on the other hand, Ananias is needed to put the finishing touch. See to it that you are of such a temper, that Jesus may send for you to heal the souls that He wounds.

Then a period of rest fell to the lot of the Church, which walked in the fear of the Lord, and in the daily power of the Spirit; and as his presence was less needed to direct affairs from the metropolis, Peter was set free for an itinerancy which was marvellously owned of God, and had great results. Apostles should not be above ministering at the bedsides of the saints, or visiting somewhat obscure towns.

SATURDAY, August 17. Acts x.

This is one of the greatest chapters in this book. Peter is permitted to unlock the door of faith to Gentiles, as on the day of Pentecost to Jews. He was clearly guided. Not only did the vision of the sheet (emblem of the redeemed world) impress him, but it was corroborated by the knock or call of the men whom Cornelius had sent, and who at the same moment stood before the gate. Be sure not to act on visions alone, unless they are in harmony with the Scriptures, and are corroborated by the circumstances of Divine providence.

How humble Peter was. There was nothing of the priest about him. He shrank from accepting the prostration of the good centurion, who, as a scion of one of the noblest Roman families, paid the fisherman-apostle unprecedented honour. "Stand up, for I myself also am a man." Our power is, after all, in our sincerity and simplicity. The best of men is but a man at the best.

"While he was yet speaking" the Holy Spirit fell on his audience. Would that we were so full of the Spirit that He could complete our sermons, and use even a few sentences for the salvation of our congregations! F. B. M.

Scars of Victory.

Like some scarred warrior, who from distant lands,
In peace returned, first to the well-known place
Expectant hastens, where in fond embrace
He clasps his own, and each loved visage scans;
So Christ amidst his own disciples stands
That Easter morn, and whispers words of grace;
And, to allay their doubtings, bids them trace
The scars of suffering in his feet and hands.

The wounds are healed; why should the scars remain?
Could He who vanquished death not all efface,
And every sign remove of grief and pain?
Those scars now speak before the Father's face:
Christ ever lives there, as the Lamb once slain,
To heal heart-wounds and all sin's scars erase.

Brighton. W. H.

Conference of Evangelists.—The annual conference of evangelists at the Y.M.C.A., 186, Aldersgate Street, E.C., has been arranged for Wednesday, September 25. Two sessions will be held, at 11 a.m. and 3 p.m. The conveners of the conference are Messrs. M. H. Hodder and R. C. Morgan.

Students at Matlock.

FURTHER REPORTS.

[BY OUR SPECIAL COMMISSIONER.]

BETWEEN the meetings of the first week of the Christian Students' Conference at Matlock Bank—as reported in our last issue—and those which followed, a gathering of special interest took place on the Saturday evening. Many preconceived ideas received a rude shock as Mr. M. L. Rallia Ram (of the Punjaub University) named a few of the "Difficulties which Foreign Missionaries have to Face." First among these in the way of the English missionary he placed the fact of belonging to the ruling race, believing that beneficent as British rule has been, the Gospel would have been more readily accepted had it come through another channel. Thereafter he pleaded that those who now go should do so with an entirely open mind, and cast themselves right down among the masses of the people with the Gospel message, in spite of any other advice that may be given them.

The same thought was turned in the direction of home work by Rev. J. Scott Lidgett (Bermondsey Settlement), whose topic was "The Way to Understand Social Problems." He pleaded for the widest possible view of Christian work, the great concern of the Church being to secure the establishment of "a commonwealth in which there shall be no conditions thwarting any individual in living out a life which is a translation into being of the mind of Jesus Christ." Addressing his hearers as a company of middle-class men and women, the speaker declared that before the masses of the people can be won, all such class distinctions must be entirely lost sight of, and the servants of Christ be content to bury themselves in their work.

Text-books for the continuance of the regular courses of

MISSIONARY AND BIBLE STUDY

had been prepared by Mr. Tissington Tatlow and Mr. H. W. Oldham respectively; and these gentlemen took advantage of opportunities to explain more fully the lines along which members might proceed in the consideration of "India," and the Book of Acts. On Sunday evening Mr. Oldham further amplified this in an address on the Holy Spirit.

The question of the establishment of a personal basis of membership had been before the Christian Unions in the various colleges, and evidently the delegates gathered with their minds very much concentrated on the subject. Three sessions of the Conference were occupied with the discussion of it in its different bearings; and the tone which characterized these proceedings, was the cause of profound thankfulness to all concerned. The advancement of Christ's kingdom among students, and by means of them throughout the world, were the ruling principles in all minds. After much prayer and careful comparison of ideas, it was almost unanimously agreed (1) that in the interests of the work it was desirable to establish such a personal basis of membership; and (2) the necessary clause in the constitution should read as follows:—"I desire, in joining the Union, to declare my faith in Jesus Christ as my Saviour, my Lord, and my God. Any student, in becoming a voting member of an affiliated Union, or in signing the declaration of the Student Volunteer Missionary Union, shall be understood thereby to express his acceptance of the above." The harmonious arrival of the Conference at this finding was a cause of deep satisfaction.

The proceedings opened on Monday of last week with an inspiring address by Rev. H. C. Duncan (president of the Student Volunteer Missionary Union), on

"THE WATCHWORD—

'The Evangelization of the World in the Present Generation'—as a Spiritual Force." It was pointed out to begin with (1) that "the watchword calls us to nothing more than we are called to by the claims of Jesus Christ upon our lives, and by his commands given to his Church, though it may bring before us in a more pointed and definite way what we learn in the Word of God."

Next was placed (2) the necessity of making sure that we never put the watchword, or anything else, in the place of the Word of God; though "as we continue in prayer before God He will make the watchword a great reality in our lives from day to day."

The speaker then proceeded to (3) emphasize the watchword as "a great challenge to us to do the will of God, a call to obey more fully the commands of Jesus Christ; and it is only as we are in the paths of obedience to the will of God that we can have power for service. (4) It is a tremendous call to surrender and to consecration. It may mean the surrender of worldly ambitions. It may mean being buried in the midst of your work, in the heart of China, or in the slums of London. It may mean giving far more time to prayer. It may mean that you shall know as you have never done, what self-sacrifice means. But surely we shall not fail to yield ourselves wholly to Jesus Christ; for as we think of the world's need, and of the opportunity which this one short life of ours affords for serving our fellow-men and our God, we may, by the holding back of ourselves, fail to learn the place in this world where we can serve Him best. He has a plan for each of our lives; shall we not trust Him to make clear where He would have us go? (5) The watchword is an inspiration to intense earnestness and enthusiasm. We hear enthusiasts condemned: but has it not been those men who were consumed by a great burning desire to do the will of God who had led

THE GREAT MOVEMENTS OF THE WORLD?

If we are to do this we must have (1) a heart at leisure from itself, (2) a life of daily communion in which there is no controversy between the soul and God."

On Monday evening Rev. H. E. Grey (principal of Wycliffe Hall, Oxford) spoke on "Work in India," giving, in the course of his address, some interesting side-lights on problems presented to him during his experience of over twelve years in India, on the staff of the Church Missionary Society. Dealing (1) with opportunities, he expressed the conviction that instead of the opportunities for missionary work throughout the world being overstated in such books as that of Mr. J. R. Mott, the opposite is the case.

In India openings for the Gospel present themselves among all classes—Hindus, Mohammedans, and outcasts—that apparently all that is required is for people to go in and occupy the land. Government education has broken down prejudice on every hand, but great patience must be exercised, for the Christian point of view is a strange one to the people. Especially he pleaded on behalf of the large numbers of young men whose education has unsettled all their old beliefs, who do not now know what to believe, and who need a guiding hand. Mr. Grey referred in the most enthusiastic terms to the results attained by means of educational mission work, quoting instances of missionaries who, after long experience in the country, found this their most fruitful means of reaching hearts and consciences.

Turning (2) to the qualifications necessary for service in India, Mr. Grey said he had come to the conclusion that these might be all summed up in the one word "sympathy." We need to sympathize with the Christians, who must not be expected to be perfect all at once, any more than those at home. Sometimes the mistake is made of taking all converts who show ability, and at once making preachers of them, whereas none should be put forward in Christian work till they have been proved. On the other hand, there have actually been cases in which converts have been appointed as preachers because they could not get on at any trade.

Mr. Grey was particularly clear on the subject of the relation between native and European workers, warning his hearers carefully against ever taking the lead without some reason for it other than that of race. "Go," he said, "on the idea that Indians and Europeans are absolutely on the same level. There has been too much division between them in the past, and the best man should always get the best place." In order to secure this allocation of positions, all workers should meet on equal terms in one body, and the decisions there come to should be loyally accepted and followed.

Among other important points raised in Mr. Grey's address were the need (1) for great care in the avoidance of prejudice against native customs, and (2) for sympathy with native modes of thought. The latter point had, he believed, been treated far too lightly, and Europeans need to learn that they must get

NOT ONLY DOWN BUT UP

to the position occupied by native thought.

The day closed with a very solemn and searching address from Rev. J. Sinclair Stevenson (Punjaub), who spoke concerning "The Call to Foreign Service"—under a deep sense of the responsibility of his position. In opening, he called attention to the different, yet powerful, ways in which God had been speaking to Christian people in recent months through the course of events in India and China. Yet these dealings have failed to move the Christian Church at home as one might have expected them to do, and he asked his hearers whether they themselves had been really moved by them.

Striking right into the heart of the problem, Mr. Stevenson asked, "What is the cause of our failure to answer to this call?" (1) He thought one cause was a lack of imagination. Christian people have failed somehow to understand (*a*) even the extent of the work—statistics and diagrams very quickly pall on us and fail to have the desired effect. (*b*) Nor is the nature of the need of the heathen apprehended. After living in a slum settlement for two years, he found that the social problem is present among the heathen to a far more terrible extent than even under the worst circumstances at home. We fail also (*c*) in a realization of the urgency of the need. It seems as if God had by the present famine opened the door for every kind of men and women who are willing to find work in India.

(2) Mr. Stevenson then referred to the lack of consecration among members of our churches, which accounts for a great many of the excuses men give for not going to the foreign field. People who profess that "they are not good enough," should be shown that they are not willing to be made good enough. There is a more or less unconscious keeping of self in the foreground of our ideas and plans. Men do not say frankly even to themselves that they prefer their own advancement; but when they take advantage of opportunities for making money or using intellectual gifts for the Lord's cause, they forget that these same powers and gifts could be used abroad as well as at home.

(3) Turning to the lack of a true sense of proportion, the speaker declared that even a common-sense way of looking at things would send a great many people out among the heathen. "Heathen souls are no more precious than those at home, but they are as precious, and they are not being sought for in the same way."

After an address from Miss Saunders (Bombay) on "The Expression of Love in Life," a practical turn was given to Tuesday morning's session. On behalf of the Union, Mr. H. W. Oldham and Mr. C. W. G. Taylor (Edinburgh) told the story of the efforts which had been made to bring the hearts and minds of members to bear on the need for

A WIDESPREAD SPIRITUAL AWAKENING

among the students in British colleges. Much consideration and prayer have been devoted to the subject, but the awakening has not come. Many suggestions were offered for affording facilities for the deepening of the spiritual life of members themselves, as well as for bringing the Gospel to bear on the general body of students. Mr. T. Tatlow added much to the value of the discussion by recounting the results of inquiries made during a recent visit to America. He confessed to a feeling of shame as he realized how far short the Unions of this country fall of the aggressive work carried on in American colleges. He pressed on every individual the call to take up this burden themselves, and then to enlist others in the same service, closing with the testimony that he himself had never experienced a repulse in his efforts on behalf of individuals.

Delegates were received at the Conference from similar Christian movements among students in Scandinavia, France, and Switzerland; and each of them brought cheering assurances of progress in the work of seeking to bring their fellow-students to the Saviour, and in smaller degree in the enlisting of individuals to give service in the wider mission field.

Following up much that had been previously said on the subject of prayer, Mr. Stephen Band (Westminster College, Cambridge) spoke on Tuesday evening on "The Ministry of Intercession" (Ezek. xxxvi. 37), with special reference to the need which had been previously expressed for a wide-spread spiritual awakening in the colleges. Referring (1) to the value of intercession, he showed that the common question—"Why is it necessary that prayer should precede the forth-putting of the Divine power?"—need not necessarily be answered, since we must exercise many of our greatest natural and spiritual privileges without knowing much about them. But, after all, the explanation is simply that there is only one source of spiritual power in this world, that that source is God, and that there is no other way of obtaining that power for ourselves and others save by prayer. "We shrink from the labour of intercession, for, while that forms the most fruitful department of Christian service, it is also the most difficult and most exacting." The speaker proposed for consideration the question—"Are we convinced in our hearts that

INTERCESSION IS INDEED A MINISTRY?"

Asking (2) "Why is it that our intercession has been so poor and so ineffective?" Mr. Band said he believed it would be generally admitted that intercession was the least interesting part of prayer; but those who do not find the topics of the prayer cycle interesting may generally be able to trace the cause to ignorance. Then we lack heartiness in our prayers for people to be brought to Christ, because every time we do so we are self-convicted of not doing more to bring them. "We forget that God means us to answer many of our own prayers. There is a Divine law of progression in spiritual attainment. (1) We see things as they are. (2) We see them as they may be. (3) We see them as they can be. Then (4) there grows up the feeling that these things *must* be. After that we (5) come to the step when we say these things *shall* be. Last of all (6) we go forward with the faith that these things *will* be."

A SUBTLE DANGER.

An address by Mr. Taylor on "Personal Work" formed a fitting sequel to his previous statement of the need of spiritual awakening. Reviewing his year of experience as a travelling secretary among the colleges, he expressed the conviction that this is the kind of effort being least put forth, and yet most greatly needed. Organization is being gradually brought to perfection, but he feared that even in that fact there may lie a subtle temptation to become so much absorbed in routine as to leave no time for coming to know men and women in such an intimate way as to be able to lead them to Christ; and he counselled those who found themselves coming to this position to give up their connection with this or any other organization rather than allow personal effort to be crowded out of their lives. "We must remember," he said, "that no committee work will take the place of this. We are first of all Christian men and women, and only secondly Christian Union members; and when we lose touch with individuals, committee work is absolutely useless."

Turning to the dangers of the situation, Mr. Taylor said some failed to see the need for this effort, because they did not take time to think of it; and he touched a tender point in many a conscience as he spoke frankly about the way in which Christians mix freely with friends and acquaintances without ever thinking of or praying for them in relation to Jesus Christ.

Another point which made a deep impression was a reference to men and women who left college ten years ago, without being brought into touch with Christ, and who are to-day using all their powers and influence in antagonism to Him. The students of to-day are being influenced by these enemies, and it is for Christian friends to counteract this. "If we do not, none else will. It is ours, too, to win the men and the women who will be the leaders of thought ten or twenty years hence. Dealing with the objection that the years of college life should be those of preparation and not of actual work, Mr. Taylor said it must also be remembered that to some the opportunity presented in college of working for Jesus Christ may be the only one that will ever come, while it will certainly be to some their grandest and best, and in any case such efforts may constitute the very best preparation that can be made for the future."

The devotional meeting on Wednesday morning opened with the farewell words of five student volunteers—Miss Cable (China Inland Mission), Miss Hindley (China—London Missionary Society), Miss Sampson (China—Church Missionary Society), Rev. Garden Blaikie (China—English Presbyterian Church), and Rev. H. C. Duncan (India—Church of Scotland)—who hope

TO SAIL FOR THE MISSION FIELD

before the next Conference. Thereafter Mr. H. T. Hodgkin gave a suggestive and inspiring address on "Reaching Forth unto the Things that are Before," in which he pointed out the need of every individual for a clear vision of the future given to us by God Himself, a vision in detail, because if we only have a general vision the outlines will fade and blur, and the vision itself will lose its force.

When the thanksgiving service came on Wednesday evening, it was an impressive time. Mr. Crayden Edmunds (British and Foreign Bible Society), first general secretary of the British College Christian Union, recalled the story of early days, and congratulated the members on the progress made in different directions. The closing word by Mr. Frank Lenwood (chairman) was on "The Living, Indwelling Christ" (John xiv. 23; Rev. iii. 20); and the Conference concluded with a series of short thanksgivings, in which many members gave expression to their sense of blessing and help received.

Special efforts were made by the visitors to follow up their more formal addresses by less conventional gatherings in the various tents, as well as by

PERSONAL CONTACT WITH THE STUDENTS;

and in this way much was done to confirm and deepen the impressions made. "I cannot put into words," said one man to the writer, "all that the College Union has done for me in the way of making definite and real the facts of the Christian life." Day after day, these young people attended the meetings and sought opportunities for quiet meditation and serious converse, while spread around were the hills and dales of Derbyshire in all their beauty.

The camp life circled round "the practice of the presence of God," and everything was made subservient to the cultivation of the spiritual being. It is interesting to note that the same camp attendants follow the Conference year after year; and, in the course of their devoted and highly appreciated service in temporal things, show their appreciation of the privilege of this going apart for a season with a company of God's people. The stormy weather of the opening days gave place to brilliant sunshine, and the closing gatherings were held under the most favourable natural auspices.

Y.W.C.A.—With a view to encourage Y.W.C.A. workers in Middlesex, and to call attention to the need of new work in several parts of the county, a united gathering of Middlesex secretaries and members has just been held at Woodlawn, Hanworth, Middlesex, by kind permission of Mr. G. F. Pollock. About 150 representatives of six branches attended. The following secretaries were present; Mrs. Mallinson, Feltham; Miss S. Pollock, Hanworth; Miss Creed, Twickenham; Miss L. Hayes, Hampton Hill; Miss C. Elliott, Hounslow; Mrs. Jones, Harmondsworth. Mr. Sayer gave an evangelistic address, illustrated with large diagrams, and Mr. Broomhall, of the C.I.M., told of the martyred missionaries. Miss Morley, Miss Pollock, Miss Ardill, and Mr. H. Kidner, took part in the proceedings.

"All are Thy Servants."

THE sixty-second report of the Orphan Homes on Ashley Down, Bristol, has just been issued, and, as usual, is full of testimony to the faithfulness of God. Commenting upon one donation of £50 received from Australia, Mr. Wright observes: "As such illustrations of our heavenly Father's power over all hearts come before us, we can only bow reverently before Him and say, 'All are thy servants.'" The record contained in the report is a striking exemplification of the truth of these words, and recalls the language of a familiar hymn:

> Say not my soul, from whence
> Can God relieve thy care?
> Remember that omnipotence
> Has servants everywhere.

The Institution has now entered upon the fourth year of its continuance since the venerable founder "fell on sleep," and still the work goes on sustained by the same gracious God through faith and prayer. In common with other charitable institutions, this one has felt the effect of the heavy claims made by war, famine, and fire in other lands; but, to quote the language of the report, "the diminution of income has not occasioned us the least financial strain or anxiety." In the providence of God, a large legacy (to which reference was made in the report of last year) has made up for the deficiency, and accordingly not only have all needs been met, but the year closed with a good balance in hand.

A special feature of interest in this report is the announcement made of

AN IMPORTANT CHANGE

in the conditions under which orphans can be received. Hitherto, for more than sixty-four years, only children bereaved of both parents by death have been eligible for admission; now, destitute children, born in wedlock, will be eligible for admission if bereaved of *one* parent."

For several years there have been increasing vacancies in the houses, it therefore became a serious consideration whether, for economy's sake, one of the houses should be closed and the staff reduced, or some such change as above be made.

The increase in the number of vacancies is thus accounted for:—"Orphanages have multiplied. . . . The relatives and friends of orphans have now a choice of localities, and naturally prefer sending them to the *nearest* institution, as affording them more frequent opportunities of seeing the children, and at less expense. Again, the increased openings for remunerative female labour incline many to undervalue domestic service; and, consequently, to view with disfavour institutions whose object is to train girls for that most useful, and, if rightly viewed, honourable occupation. Further, there can be no doubt that religious bias, and a strong prejudice in favour of certain ecclesiastical forms, disincline many to send children to an institution where the Holy Scriptures are the sole basis and text-book of the spiritual instruction imparted."

Simultaneously with the increase in the number of vacancies, constant applications have been received for the admission of children who have lost only one parent. In reference to this, Mr. Wright says:—"Now, as long as the rule rigidly prohibiting the admission of such children remains in force, we are prevented from helping such exceedingly needy ones, whereas the relaxing of the rule would enable us to bring joy into these sorrows, and go far to fill up the vacancies which occasion us so much concern." After much consideration and consultation, the trustees resolved that, "in order to utilize thoroughly the existing accommodation, destitute children bereft of one parent may be received as the directors shall see fit, provided always that destitute children bereft of both parents shall have the prior claim."

Like all its predecessors, this report abounds with interesting incidents, showing in what a variety of ways channels of supply are opened up, and thus furnishing a testimony as eminently fitted to encourage the faith of the Lord's people, as during the God-honoured life of George Müller.

Other Lands.

The Opening of Hunan.

By Rev. GRIFFITH JOHN, D.D.

We give the following extracts from a long communication just received from Rev. Dr. Griffith John. The evidence of the settling down of China will be welcomed by our readers, as well as the sidelights thrown on the real attitude of the people to the recent outbreaks.

I HAVE just paid another visit to Hunan, accompanied by my colleague, Mr. Sparham, being our first visit since the troubles of last year. We left Hankow on 25th April, and returned on 12th May. At Yochou we were joined by Mr. Greig, the senior representative of the London Missionary Society at that city. We called at Changsha, Siangtan, and Hêngshan on the way. The round trip is about 920 English miles, and we did it in less than eighteen days. At Changsha, the Hunan Governor, Yu Lien-san, was kind enough to lend us his steam launch, the *Siang-Fan*, which took us up to Hêngchou and back again all the way to Hankow. The Governor would not have done this a year ago. The fact of his doing it now shows what a tremendous change has come over the official mind in these parts since the recent troubles. The kindness of the Governor on this occasion enabled us to accomplish in a little over two weeks what might otherwise have taken us six or seven weeks. At every place we were received most cordially by all the officials, both higher and lower. Taotai Tsai, the official in charge of Foreign Affairs in Hunan, treated us with marked friendship.

We called at the house bought by us two years ago, but actually handed over only two or three months since, and found that a part of it had been turned into a chapel, and that

PUBLIC PREACHING WAS CARRIED ON

in it for hours every day. The two native brethren in charge are good and earnest men, and have the respect of both the officials and people. They are working hard, and have already gathered a small congregation of believers around them. We would have preached at the chapel; but the congregation was too large for the building, so we moved on, and came to an empty space in front of the principal temple in that part of the city. Here we stood on benches provided for us by some of the neighbours, and preached to a large congregation. The people listened well, and behaved themselves admirably, and we came to the conclusion that the people of Changsha are as ripe for the Gospel as the people of Hankow, or of any other city in Hupeh. There is no difficulty now in purchasing property for missionary purposes in the city. The Roman Catholics have just bought a large piece of land outside the city, on which they intend to build without delay. I have always maintained that our difficulties in Hunan sprang from official opposition, and that what kept us out of Changsha was an official sentiment. The facts that I have just given show conclusively that such has been the case. Our difficulties have never been with the people, but with the governing classes.

We spent a night at Siangtan, and found everything perfectly quiet there. We saw many of the converts, and were delighted to find them so happy and bright. Several candidates for church membership came before us, but we deemed it advisable to put their baptism off to our next visit.

At Hêngchou there was a wonderful display of pomp and ceremony on our arrival and departure. It was not much to our taste, neither had we anything to do with the getting of it up. It was, I suppose, the official way of showing their respect to us, and of impressing the imagination of the people. All expressed their deep regret for the riots of last year, and their indebtedness for the kindness we had shown in the settlement of our difficulties. In asking only Tls. 16,000 indemnity, we have, they said, shown ourselves to be true friends to the officials and people. We moved freely among the people, and were received with every mark of respect. There was not an angry look to be seen anywhere, nor an angry word to be heard.

It was sadly interesting to visit the spot on which our chapel stood before its demolition in July last. There we found the bare ground and nothing else. There was not a brick to be seen; the whole building had been completely destroyed, and everything in the shape of materials had been carted away. The London Missionary Society had in the prefecture between twenty and thirty places of worship. All, without a single exception, were utterly destroyed last year. Orders, however, have been given to start

THE WORK OF REBUILDING,

and we are hoping to see all our buildings up again before the close of next year. Our chapel and dwelling-houses at Hêngchou will, I trust, be up before the close of this year.

The Sunday we spent at Hêngchou can never be forgotten. A goodly number of Christians residing in the surrounding country had heard of our arrival, and came in to see us. Others came as candidates for baptism. We had two services, at both of which Mr. Sparham, Mr. Greig, and myself preached. At the close of the morning service twenty-eight persons were baptized, and at the close of the afternoon service nine more were added to their number. Some years ago one of these men, Mr. Peng, was passing through a market town about fifteen miles from Hêngchou. There he made the acquaintance of a well-to-do family. Mr. Peng preached the Gospel to them, and gave them some books; both husband and wife seemed much interested in what they heard, especially the wife. The husband became a believer, but, being an opium smoker, has not taken an active part in propagating the truth. The wife, however, became at once an earnest propagandist. Having mastered to some extent the contents of the books, she turned a part of her house into

A MEETING-PLACE FOR BELIEVERS,

and invited them to join her in Christian worship. About a hundred people have been influenced by her example and teachings, of whom nine or ten were baptized on this occasion. When asked to whom they were indebted for their knowledge of the truth, the answer invariably was: "To Mrs. Wu." Last year this little band of converts suffered dire persecution, especially Mrs. Wu; her house was demolished, her business ruined, and her property stolen. Mr. Peng estimates her loss in property at about 4,000 dols.; her life was sought by the enemy, and for four months she wandered about from place to place in a state of great destitution. Nevertheless, her heart is full of gratitude, and her faith in God as strong as ever.

The one fact that stands out prominently in this narrative is this: Hunan is open. I have longed for many years to be able to pen that short sentence of three words. I can say so now, and my heart is full of joy as I do say it. I do not mean to say that we shall have no further trials, and that the missionary after this will find Hunan a bed of roses. Difficulties and trials are awaiting him there as in every other province. What I mean to say is that the old wall of partition which excluded him from Hunan is thrown down, and that it will be his own fault if he does not enter in and take possession.

And to what is the opening of this hitherto anti-foreign, anti-Christian province to be ascribed? It is to be ascribed to a combination of causes. The persistent attacks of the missionaries on Hunan for the last twenty or thirty years have had a great deal to do with the bringing around of the present state of things. Though not allowed to live in Hunan, their visits to the province as preachers and colporteurs have been numerous during these decades. The noble work of the native colporteurs in Hunan, carried on for many years with hardly a break, has had much to do with it. The degradation of Chou Han and the suppression of the Hunan anti-foreign literature must be regarded as most important factors; and the China and Japan war must be taken into account in any attempt to explain the new order of things.

Open-Air Work in Belgium.—II.

ON entering the large church of the Eglise Missionnaire at Liège, I was surprised at the size and composition of the congregation, delighted with the splendid singing, in which all joined heartily and skilfully, and greatly refreshed by the clear Gospel preaching of the pastor, Monsieur Brochet. He and his wife are delightful people, and wholehearted missionaries. The evening congregation, to which I preached, again surprised me by its magnitude, and by the reverence and devotion of the worshippers, both young and old.

But perhaps the excellent Sunday-school and the very numerous week-night cottage and open-air meetings strike a visitor more than the stated Sunday services. Night after night I found these meetings packed with earnest audiences, and didn't they sing! I felt I could spend my life in such glorious work. Most of these people were or had been Roman Catholics, and they seemed to have a real hunger for the Bread of God. No matter how long the preaching,

THEY NEVER SEEMER TO TIRE!

Five or six street meetings had been arranged by Pasteur Huis, of Chénée, a suburb of Liège, for the Sunday afternoon, but heavy rain made it impossible to hold them. I was much disappointed, for his workers told me the street services were always most successful. This beloved man of God interested me greatly. He is a Belgian, and by birth a Roman Catholic. His conversion, through private study of the New Testament, was remarkable, and he is to-day one of the ablest men in the ministry of the Eglise Missionnaire. He has gathered round him a noble band of workers, and God is richly blessing his solid Scriptural preaching to the winning of Romanists to Jesus the Lord. His church is too small for the congregation, and this hinders his work. In summer people frequently faint during the services owing to the heat and crush, and doubtless many fear to attend who otherwise would come. He is trying to raise £1,000 to improve the building, and I will gladly receive and forward to him donations for that purpose.

On my way home from Liège I spent two great days with Commissioner Booth-Clibborn at Amsterdam and Rotterdam. Never shall I forget those two days. The S.A. is doing much for eternity in Holland. The Commissioner has got the ear of the people; they evidently like him. He speaks Dutch as well as French and German, and in spite of the Boer war and the consequent hostility to England, we had packed audiences, and sinners coming to Jesus.

George Williams.

Bessbrook, Ireland.

The Gospel in Argentina.

WRITING from Las Flores, Pastor George Graham, who has been a missionary in the Argentine Republic for over thirteen years, says: "We urgently need a building, both as a school and for meetings. I do not know what to do for room. All through the summer we have had some of the classes out in the corridor, but now the winter is coming on, we shall soon be unable to do this. At present we have over sixty in the day school, and close on eighty in the Sunday school—more than ever before."

Las Flores has a population of about 5,000. Here in his own home Mr. Graham has done a splendid work, amidst much Romish opposition, not only in preaching the Gospel and school-work, but in circulating the Scriptures and Gospel literature, including his own translations of Spurgeon's sermons. One who has lately visited Las Flores says, "Mr. Graham's work bears the stamp of thoroughness upon it." His ministry was never more hopeful than it is at present, and it is hoped that it will be no longer hindered for want of a suitable building in which to meet. Such a building, it is estimated, would cost from £600 to £700. Friends who would like to have fellowship in helping may communicate with Dr. H. Grattan Guinness, Harley House, Bow, E.

THE KESWICK CONVENTION.

JULY 22 TO 27.

(BY OUR OWN REPRESENTATIVES.)

MISSION TESTIMONIES.

On the Tuesday afternoon there was a meeting for missionary testimony. The attendance showed keen interest. After prayer by Rev. E. L. Hamilton, Mr. Walter B. Sloan, who presided, read 2 Cor. iv. 1-6.

The first speaker was Rev. F. B. Meyer, who told of the work that God has done through his ministry of Holiness teaching. From last year's Convention he went to Northfield, Mass., where he took part in a series of deeply interesting meetings. He had the pleasure of giving addresses to housefuls of ministers gathered from all parts of the United States. Hurrying back to Europe, he attended the Blankenburg Conference, the meetings of which are very influentially attended. The Christians of Germany have leapt to the advancement of the truth regarding sanctification, and are in no need of help or direction on the subject, or in promoting the movement in the Fatherland. Subsequently he went to Sweden, being entertained by the Prince and Princess Bernadotte; and later on visited Berlin, where he witnessed glorious work among young men, Count Bernstorff interpreting for him. After giving what help he could in organising the Simultaneous Mission in London, he again visited America, at once undertaking work in the Southern States. Working up to Chicago, he testified for Christ to ministers of the Gospel. On all hands he had to explain what Keswick stands for, and of the work of God in connection with the Convention. Latterly the work at Harley House has been placed in his care; and although his anxieties have been great, the consolations of God have abounded to him.

THE BISHOP OF MOMBASA

followed with testimony on the life of faith in separation unto God by the Holy Spirit. The first idea of holiness is separation unto God, in which state the quality of holiness is formed in us. Speaking as one from the foreign field, he said, "Does the blessing of holiness last?" Yes, it does. In the hours of missionary life, when all circumstances are against you, there is quiet confidence gained by the knowledge of the Lord Jesus as sanctification. Here is the secret of success in Central Africa, while a man relying upon learning or even the prayers of others will inevitably fail. Missionary testimony is that unless Christ be all in all, our mission effort is a muddle, and we cannot reckon upon the work being effective among the people. The worker does not get the power of God through some great act of consecration—not as a missionary; he got it as a believer, one who obeys God from first to last. "Ten years of my missionary life were passed before I learned to work for God in this blessed separation." He desired to do good work for God, but he had not entered into the condition of sanctification. "I will be separated unto God"—that is an act of faith, and a covenant with God, when made on the knees with the heart. "Heavenly Father, I will be separated unto Thee"—that is a complete act, and God's arm is round you for life and service. You feel in yourself no better than before; you feel your deficiency; but you henceforth see the Lord Jesus Christ for sanctification. Your deficiency and impurity, your ill-temper and irritability, may be rectified by turning to the Lord Jesus for strength and holiness, peace and calmness. Every time you work for God there will be enduement of power; your words will be weak, but if you work along the lines of God's will your words will tell, because the Lord will speak through you.

The Bishop told a remarkable story illustrative of the advancement of the Gospel on simple lines in Central Africa:—"On September 24 last year I was to set sail from Africa. Some time before, a missionary had asked me to accompany him to some mountains about twenty miles from his mission-station, in order to see if some new station could be formed at the foot of the mountains. One thing and another had stood in the way, and it seemed as if I should never go as desired.

GOD OPENED THE WAY.

God knew that we wanted to carry out his purpose, but the way did not seem clear. Towards the end of August I wrote an everyday kind of letter, saying, 'If you can meet me on such and such a day at such a place, do.' That was written within three weeks of my going home. Had the missionary written 'No,' that would have been an end of it. He wrote 'Yes,' and on the day appointed met me at a station on the Uganda Railway. We went at once and saw chief after chief, asking them if they would like to have the Gospel. The district was given over to wild heathenism; there had never been a resident missionary there. The people knew nothing of Christ. The chiefs received us well, showed great earnestness in building prayer houses, and within three weeks of that time a third missionary went and pitched his tent in that mountain district, taking possession in Christ's name. On the first Sunday of his stay some 400 people came from the villages round about; and as the Sundays passed the numbers grew rapidly, and at last, without any effort, he had a congregation of as many as 2,000 people sitting patiently at his feet learning of Christ. As they attended, the people passed on what little they learned, and this brought others round the missionary. At length, with the curious stage past, the work remains, and at the end of eight months the secretary of the mission wrote that there were over 1,000 people on an average listening to the message of the Gospel, and joining in the formal services. He added that when, at the end of prayer, the company said words meaning, 'For Jesus' sake, Amen,' the noise of the little river hard by was drowned with the volume of voices."

In conclusion, the Bishop asked Christians to step into separation to God, and to take Christ as their sanctification.

On Friday, the Eskin Street Tent was again crowded. Mr. Eugene Stock was in the chair. The first speaker was Mr. Spencer Walton, of the South Africa General Mission, and his testimony was listened to with earnest attention. He had been struck on his return home with the ignorance of people in England concerning the real state of affairs at the Cape, particularly as a mission field. He drew a vivid contrast between the past and the present. Through the great parish Dr. Andrew Murray had made his life work, he had travelled, had looked upon a scene of industry, quiet homesteads, and flourishing churches; but now many a Boer who knew and worshipped his God lies beneath the sod, homesteads are burned, women and children are crowded in laager, places of worship are empty, and in one church every elder but one met his death in battle. Taking in these two scenes, we may form an idea of

THE BLACKNESS OF WAR.

All the prospects which were once so cheering are blighted, doors are closed, and village work almost ended.

Where there was once no hatred, there is now the greatest bitterness. On revisiting a town in which many had been brought to Christ through a previous mission, his own spiritual children closed their doors to him because he was a Britisher. The sore in South Africa is a running sore, and it will not be healed by legislation, emigration, or even moderation; only by the sending forth of men and women who shall take the balm of God.

Passing on to speak of the work among the troops, Mr. Walton related the experience of two years' ministering to the needs of the sick, wounded, and dying. Visiting field hospitals had afforded many opportunities for Christian service both in providing temporal comforts and unfolding to yearning hearts the one source of healing for the soul. Many a soldier's dying hour had been brightened by the ministry of the Word and Christian consolation. What had been accomplished through the Marked Testaments none could tell. In Natal alone 8,000 had been distributed—nearly 500 to officers, and many had been accepted by Roman Catholics.

The next speaker was Mr. Conway, of the China Inland Mission, who narrated the vicissitudes through which he, with others, had been called to pass

DURING THE BOXER RISING.

The scene of his labour and trial was at Honan, in connection with the work of Dr. Whitfield Guinness. After being deprived of almost every belonging, Mr. Conway and his small party were befriended by a neighbour who allowed them to remain in a loft until their whereabouts was revealed to the marauding soldiers. Shelter was then found in a haunted room until that, too, had to be abandoned. In the providence of God the streets were flooded with rain to a depth of over four feet, and an escape was effected. Hankow was only reached, however, after perilous journeyings and distressing experiences.

Another missionary from China was Mr. C. H. S. Green, whose story of anguish, suffering, and bereavement (given in a recent issue of The Christian) deeply impressed his hearers. As the speaker described his wanderings, and the remarkable manner in which the way was opened up by God, many were moved to tears, and the solemn hush which fell upon the gathering was broken only by sighs and expressions of thankfulness to the great Deliverer.

MEETINGS FOR YOUNG MEN.

There were meetings for young men in the Skiddaw Street Tent each morning. The gatherings were large, and many men of riper years were present. On Tuesday addresses were delivered by Mr. W. B. Sloan and Rev. E. H. Hamilton. The former commented in a practical and earnest way upon the words of St. Paul, "Such were some of you, but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus" (1 Cor. vi. 11, R.V.). We too often are in danger of lessening the distinction between holiness and sin, and of thinking too lightly of

THE TREMENDOUS DISTINCTION

between those who serve God and those who serve sin. We have in these words, three statements with regard to the application of God's salvation to our own personal life and history, two statements with reference to what that salvation is in itself. "Ye were washed." Here is regeneration, that cleansing of the heart which takes place when we are created as new creatures. The sins of the past are put from us when our hearts are re-created. "Ye were sanctified." The word "sanctified" has a much more limited meaning than we generally give to it. Sanctification is a being set apart for God's use. When we have been washed from everything that hindered God using us, we are set free, and He looks upon us as belonging to Himself, and we must regard the presence of evil as being an intrusion. "Ye were justified." We are brought into this blessed relationship, we know that the light of God's favour is lifted upon us, to be henceforth the horizon of our spiritual life.

Mr. Hamilton's remarks were helpful and inspiring. They had reference to the

VARIOUS HINDRANCES TO FAITH

and their bearing upon the life of the Christian. Real faith is heart-grasp of the truth. There must be resting upon the Word of God as well as an intellectual assent to the truth. One cause of much unbelief is our receiving honour one of another—seeking the approval of our fellow-men instead of seeking that honour which cometh from God alone. Another hindrance to faith is an evil conscience. Many have made shipwreck of faith through not having a good conscience. Conscience means knowing oneself. The Apostle Paul, in saying that he knew nothing against himself, meant that he had a conscience void of offence toward God and man, and this was the reason why he had such strong faith in God and in his promises.

On Wednesday a suggestive address was given by the Bishop of Mombasa on the words, "The Spirit of the Lord came upon Gideon" (Judges vi. 34). Some lessons from the experience of Gideon were set forth, and the speaker's appeal to young men, to abandon everything to the following of Christ, found an echo in many a heart. Rev. W. H. Griffith Thomas followed with wise and timely counsel. Directing attention to the admonition of St. Paul to the Ephesians, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil," he dwelt upon

THREE CONDITIONS OF SUCCESSFUL CHRISTIAN LIVING.

(1) A knowledge of the foes we have to fight; (2) a knowledge of our resources; and (3) a knowledge of how to use those resources. Some of us too often make the mistake of underrating our foes. This is not only dangerous, but disastrous. Others overrate their enemies. The foes of a Christian are mighty, but not almighty; wise, but not all-wise; present, but not omnipresent. We have not to overrate our foes, but to understand them. They are threefold, the world, the flesh, and the devil. The greatest temptations of Satan have always been directed to Christians. We have need to know our resources. The world comes to us with temptation to despair. To meet and overcome this, we must be clothed with righteousness. The flesh also assails us with its deceitfulness, delights, and defilements. This enemy must be met by light. In the Word of God light is associated with sincerity, and the deceitfulness of the flesh can only be met by sincerity. When a man is willing to allow every part of his inner life to be open to the scrutiny of God, so that its every desire, move, and purpose is

SEARCHED IN THE LIGHT OF GOD,

then he will be kept free from the *deceitfulness* of the flesh. Light is also associated with purity, and with this armour the *defilements* of the flesh have to be met. The pure Spirit of God, when allowed to enter into the heart of a man, will keep him from the defilements of the flesh. Light again is associated with joy, and with this the *delights* of the flesh must be met. Men invariably sin because of the delight which they imagine it affords. Victory over the delights of the flesh can only be won by what Dr. Chalmers termed "the expulsive power of a new affection." The man who delights himself in the Lord will have victory over the delights of the flesh.

On Thursday, Rev. E. W. Moore offered some thoughtful counsel concerning the training for the race of which St. Paul wrote. To win the race a young man must (1) run light; (2) rest while he runs; (3) run to win. All sins are weights, but all weights are not sins; resting and fighting are perfectly compatible; resting and racing are the complement of each other.

A powerful address was given by Prebendary Webb-Peploe. Directing attention to the words, "The servant of the Lord" (2 Tim. ii. 24) he dwelt upon the excuses which men formulate in defence of inconsistency—"I am an ordinary man," "I am as good as others."

GOD WANTS THE ORDINARY MAN.

Timothy was one of the most ordinary men, but God used him. It is not sufficient to sing, "Oh to be nothing, nothing." We are nothing already; and must be willing to take the place of nothing if God is to make use of us in his service. Passing on to refer to the claims upon Christian ministers, the speaker urged the need for getting rid of anything (even although it may not be wrong in itself) that is likely to prove a hindrance to holy living, or to repel others from seeking aid in the time of perplexity of soul. The need for humble-mindedness was pressed home in burning words, and the Prebendary pleaded with his hearers to be willing to take the lowest place—even that of a slave—that they might become sons of glory.

On Friday Rev. F. S. Webster based an impressive address on Joel ii. 28, "Your young men shall see visions." Every young man needs a vision of God. It will not make him visionary or sentimental, full of poetry, and unpractical. A vision of God brings into the life the strength, patience, persistency, and

DR. JOHN SMITH.

From a Photograph by Mr. G. P. Abraham, Keswick.

purity of the Lord Himself. Through the window of our morning Scripture portion we can see God, and the man who has seen God is not easily perturbed, even though an army encamp around the city, but is kept in perfect peace. Fervently the speaker pleaded that care should be taken to preserve a close walk with God; for those alone who walk with Him are the windows of heaven opened and a vision of God revealed. Throughout the week the meetings were marked with an intense longing, on the part of hundreds of young men, for a deeper knowledge of the things of God.

Prophet's Mission and Seraphs' Song.

DR. JOHN SMITH.

DID you ever notice the wonderful connection between the fifth and sixth chapters of Isaiah? In the former we have Isaiah, as a preacher of righteousness, diagnosing the moral and religious situation in Judah. I do not wish to launch an exaggeration, because I believe that God is not served by the exaggerations of men; but I am filled with awe at the marvellous searchlight thrown upon individual and national life in that chapter. We have there the six signs of national decadence that were manifested in that time in the history of Judah, and have been manifested wherever a nation or a people has been untrue to its calling and has fallen away under the blighting power of evil.

OF THESE SIX WOES,

the first is—*an inordinate love of wealth:* "Woe unto them that join house to house and lay field to field" (8). Forgetting that it is God that giveth power to get wealth, men throw the reins on the neck of their passions and let them drive; so you have the second woe—*the inordinate love of pleasure*: "Woe unto them that rise up early in the morning, that they may follow strong drink," &c. (11).

Those who have lost all idea of the higher meaning of life proceed to *mock at God, and duty, and conscience*; they say, "When will God manifest Himself?" They abandon themselves to light and trivial, unworthy and worldly occupations, "drawing iniquity with cords of vanity, and sin as it were with a cart-rope." Hence the third woe (18, 19).

In the fourth woe we see the light of God upon the nation that is falling away from Him. There arise men of strong intellects and vivid imaginations, who must form a theory of the universe for themselves, and work out their own views of existence; but they are so committed to the love of pleasure that they "call sweet bitter and bitter sweet" (20). They *put erroneous meanings on the problem of life*, and write out their pessimisms in the face of God.

The fifth woe indicates a more terrible manifestation of the evil working in individuals and nations: "Woe unto them that are wise in their own eyes and prudent in their own sight" (21). When men have become so much their own masters that they want no theory of the universe, but make pleasure their god, their own desires become an all-sufficient end. Such seem *to live as if they had no consciousness of God or sense of obligation to Him.*

The sixth woe is—*corruption in the seat of government*—men giving justice for a bribe: "Woe unto them which justify the wicked for reward and take away the righteousness of the righteous from him (22-25).

There is the vision that God gave Isaiah of the country in which he lived, and the people among whom he dwelt.

WHAT AWFUL DECLENSION—

and they were the chosen people! God had lifted them above all other nations, fenced them round, and planted them as a vineyard that they might bring forth fruit to Him, and be a spring of moral witness to the whole world in that early day (1-5). And not only had they failed to realize that ideal, but they had gone down into the deeps of moral degeneracy.

What preparation does God give Isaiah that he may be a prophet to his generation, that he may speak the word of God to that great nation, and bring down the light and fire of God to a degenerate people? It has been said that people coming to Keswick are unworldly, not facing the burning questions of the day—that they come into the wilderness to nurse a mystic meditation that is as unreal as it is futile. "To the law and to the testimony": we will listen to God, and not to man. Where did God bring this burdened man, this kingly soul, bearing the burden of his nation's destiny, and surrendered already to the service of his people? We come to the sixth chapter. He brought him under the shadow of God—under the shadow of the Eternal. "In the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple" (vi. 1). The glory of God in his overflowing majesty broke upon the prophet's vision.

The most hopeless feature of the present day is that we are so full of ourselves; even the best men, reformers burning with zeal for the people, are full of themselves. Everything is looked at from an earthly standpoint, and there is no vision of God. Let us get under the shadow of God. Nothing fills my soul with such

grievous concern as the denudation of a sense of God. It seems as though the very soil of religious reverence were being washed from the minds of men. Their horizons are the horizons of time, bounded by the present. There is no overshadowing and overwhelming vision of God; and if we are going to face the social problem and bring the people to Christ, we must get under the shadow of God, and feel the glory and the majesty of the Most High, "before whom the nations are as a drop in the bucket; He taketh up the isles as a very little thing."

Isaiah is permitted to see the world in which God lives. We are all so much taken up with our own world that we do not think there is any other. The great centre of the universe is the throne of God; and round Him are the angels and archangels—thrones and dominions, principalities and powers. God is in the midst; and the inhabitants of that world have a light of their own, a vision of their own, a conception of their own. The prophet lets us see a glimpse of the glory, and he lets us hear what the holy beings are thinking about us in this world of men.

This brings us to one of the most striking contrasts in the pages of revelation. In chap. v. we learn that the prophet "looked for judgment, but behold oppression; for righteousness, and behold a cry." In chapter vi. we find him turned aside from his own judgment, as he hears the seraphim sing: "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." Here is

THE MARVEL OF THE MYSTERY

into which I want to get: "The whole earth is full of his glory!" Isaiah had said he "looked for judgment, but behold oppression." He saw corruption—corruption everywhere. But when he entered the abode of the true, into the presence of the Eternal, the seraphim, spirits of vision seeing the issues of things, judging the present by the future, are saying in the face of heaven, "The whole earth is full of his glory!" Do you not think that up there in heaven they saw the sinfulness of sin, even as Isaiah did the enormity of Judah's disobedience, the vileness of the backsliding and wandering away? That surely broke upon their vision as it had not broken upon the vision of the great prophet; and yet while they saw sin in its virulence and the vileness of transgression — how it marred the purpose of God, and wrought wreck and ruin in the land —they had a view beyond that.

Sin is a terrible fact in the history of the world of men, with its tempting, polluting, crushing power; but it is not the supreme fact, it is a disease introduced by self-will, and the purpose of God is not to be defeated by the sin of men. One great method of God in dealing with men is this—He overthrows evil by permitting the self-manifestation of evil. He allows sin, in its injustice, wrong, and worthlessness,

TO BLAZE INTO MANIFESTATION

before the eyes of men, that its nothingness may be seen, and that, at length, it may be swept from his presence for ever. His sword strikes once, and strikes no more!

Of the temporal and eternal consequences of sin we would speak with awful dread, but amid all this the purpose of God is being carried out. God is bringing forth into fuller glory his essential love and holiness, and shining in his being before the sons of men. That is the marvel that found expression in the song of the seraphim—"The whole earth is full of his glory." It is a glorious thing to be a prophet. With what stupendous power did they flash light upon present-day evil. Isaiah occupied a commanding position; but now he has come under the shadow of God, and begun to see sin as from the Throne. He sees the exceeding sinfulness of sin, and how God is overruling sin by his great purposes of love. Formerly he said, "Woe be to him that addeth house to house, &c." Now he says, "Woe is *me!*" (vi. 5). There was a time when he felt he could be a prophet; he thought it was his work to go and discover the evil of his age. Now that he has seen God and the sinfulness of sin, in the light of God; now that he has seen God in his infinite patience working out his purpose of love, despite the contumely and transgression of men; now that he hears the seraphs, looking forward to the future and rejoicing in the triumph of mercy—he feels that

HE HAS NO MESSAGE;

he cannot report what he has seen. He says in effect, "Woe is me; I am a man of my own time. The very evils that I saw in my nation are also in myself. I belong to a people of unclean lips. I spoke of the love of pleasure; I have something of the kind in my own heart; the corruptions of my age are my own. I am a man of unclean lips."

I wonder if any of us have been having any of that feeling. We have been talking of consecration and full surrender and submission to Christ; but do you not think, with the great work before us, what a shallow thing it has been with us? I have been told that 350 missionaries, and I know not how many ministers of the Gospel and Christian workers, have come to Keswick. Let me ask you—Are you making known the sinfulness of sin as in God's sight to the men among whom you move and labour? Are your congregations being bowed down under a terrible unveiling of transgression? Are you appealing to men to recognize the nothingness of evil, and making them see that in the universe of God it must dash itself against the bosses of Jehovah's buckler? Are you leading them to see the glory of God from the face of Jesus Christ, so that it is coming as a fresh message from the throne? What is our surrender worth if we cannot carry the testimony of God to men, unveiling sin, and telling of his love?

All that Isaiah could do was to confess his failure—"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

God did not say to him, "O Isaiah, you are taking an exaggerated view." I know that a good many put off the appeals of Christian teachers by saying, "This is not the truth." God did not say that to Isaiah. The prophet's confession of utter undoneness was received, and out from the Throne there came

A SERAPH WITH A LIVE COAL.

By the power of God the sacrifice of Christ was applied to the soul. Oh that we could get down to the depths of utter nothingness; and, recognizing that the Kingdom of God is shrinking, and the kingdom of the world is increasing, we could say: "Woe is me, I am undone—it is all my shame! I have been looking at things from the standpoint of clever, intellectual men, and toning down my preaching. And here I am, a maimed, incapable witness to the great world which lieth in the wicked one!"

You remember how it was when God met us first in our utter helplessness, and brought us into the Kingdom. So He will meet us now, in the very depth of self-abasement, and He will touch our lips with the salvation of Jesus Christ. This we will take home to our hearts as an all-sufficient portion, and with the salvation of Christ there will come into our consecrated souls the fire of the Holy Ghost in power. It does not matter how weak a man may be, if the Holy Ghost is in a man who has been emptied for his indwelling in fulness, that man can shake a nation. It is not a thing to be spoken, but a thing to be done.

We have heard the seraphs' cry, and now we rise higher to the seraphs' God. What does He say when He has

A MAN IN THE DUST,

a man consciously nothing, and filled with the Holy Ghost? He says: "Whom shall I send, and who will go for us?" He says: "Who will stand forth in this modern day, my confessed and attested messenger, to make real to men the things that are so unreal to the carnal mind?" There are moments when the clouds part, and we seem to have a glimpse of New Testament scenes in Old Testament story. So it is here. Not only did Isaiah see God, but he saw the Servant of God, of whom it was predicted that He should not fail nor be discouraged till He should set judgment in the earth. If you and I are yielded up to God, He will, in like manner, appear to us, and give us the very testimony we need for our day, so that men shall see God; and not only that, but the grace of God and the Spirit of God, and the old realities that dominated the life of this nation in past days will dominate it again. God will do it through

CONSECRATED MEN AND WOMEN,

and that to the glory of his everlasting name.

What indication had the prophet that this fulness of blessing was coming to him? He had a work to do that I pray we may not have. Yet, having gone so far in unbelief, we may have to go further. "Now," said God, "you are going to a people who, hearing will not hear, nor will understand with their heart, and return, and be healed." In fact, the people would be taken away into captivity, and not until a remnant should return, would the light begin to break! What a sad prospect! But this man was abased before God, and so he was enabled to endure the dark outlook, carrying, meantime, to the hearts and consciences of men, those things of which his prophecies have become the message to all the centuries since.

No one can tell what God is going to do. Issues are in the hand of God. But I long and pray that there may come a mighty revival, partly in consequence of this Convention. Whatever the issues, you and I, emptied of self and yielded up to God, will stand among men, whether they hear or whether they forbear, with the light and fire of God, which they cannot gainsay nor resist.

"Make Jesus King."

REV. E. W. MOORE.

Thy kingdom come (Matt. vi. 10).

This is a prayer so short that a child can offer it, so profound that angelic intelligences cannot fully fathom it. It looks back on the past and reminds us that the kingdom has been given and is not yet fully come; it looks forward to the future, and tells us of dominion when there shall be one Lord and his Name one. Moreover, it embraces the present, for it asks a question in every heart—Is Christ truly King? There is a parallel between the establishment of Christ's Kingdom on earth and its establishment in the individual soul. "Thy kingdom come." Where, Lord? In China, in Africa, and in the islands of the sea? Where, Lord? Neither here nor there, for "the kingdom of God is within you!"

Let us inquire (1) *Whence does that Kingdom come?* "I am from above; ye are from beneath," said the King. "Ye are of this world; I am not of this world." Christ's Kingdom descends; all true government does—it is a reflection of the Divine. A touching story is told of the good Frederick William of Prussia years ago. He went one day into a national school, and, being fond of children, he began asking questions. He said to a little maiden, holding up some object, "What kingdom does this belong to?" "The vegetable kingdom, your Majesty." "What kingdom does this belong to?" "The mineral kingdom, your Majesty." Then, pointing to himself, he asked, "And what kingdom do I belong to?" The maiden paused a minute, and then, instead of giving the answer that was expected, said: "The Kingdom of God, your Majesty." The King was so touched that he put his hands on the child's head, and said: "May it prove to be so indeed!"

IF THE KINGDOM IS TO COME TO US,

it must come down. Education, culture, civilization, and the advance of science, can do much, but none of them, nor all of them, can bring the Kingdom of God, or regenerate a soul. The Kingdom of God is not of this world; we are reborn into it—born from above.

Again (2) *What are the characteristics of the Kingdom?* What are the features that distinguish the Kingdom of God? How can we describe them in few words? It is (*a*) Spiritual, not formal. Outward ordinances are germane to it, but not essential. "The Kingdom of God is not meat or drink"; and you

may find it in the stately cathedral and in the Keswick tent, in the great assembly and where two or three are gathered together in Christ's name. It is (*b*) Universal, not partial. There was some time ago a scheme broached which I felt was a grievous discredit to Christendom; it was called a Parliament of Religions, a great convocation in which, side by side with some representatives of Christ's Kingdom, were found representatives of Buddha, Confucius, and other heathen teachers. It was an old Roman proposition that the gods of the territory annexed should have a niche in the Pantheon; and in due course it was mooted to provide a niche for Christ. But when it was found that Christ must be all or nothing, then the cry rose,

"THE CHRISTIANS TO THE LIONS."

Christ will not share his kingdom with any rival. When Darius, the rival of Alexander the Great, proposed that they should share the world between them, the answer of Alexander was that there was only room for one sun in the heavens. That was a boast in the mouth of Alexander, but it is the lawful claim of Jesus Christ.

Have you recognised Christ's claim to be universal Lord, or have you somewhere a little enclosure for yourself, or has Satan got it? I remember hearing a long time ago of a proposal made in connection with the letting of a big hall for religious meetings. It was that a certain corner should be reserved for the use of the former owners or occupiers, and that there, at specified times, they might carry on their traffic in strong drink. It was said that if such a condition was allowed, the terms of hire would be "very advantageous." "No," said the Christian men concerned in the negotiations; "that would give you a right of way through our place. If you have that corner, we cannot keep you out of the hall. No; our company must have all." Are we going to let the devil have right of way in our lives? Give him but a corner, and it will not be long before he has the run of the whole.

Christ's Kingdom is not only spiritual and universal, but it is (*c*) Transforming, and not tyrannical. It used to be said of the Roman armies in the olden days—they made a silence, and called it peace. It is just so in the Church of Rome to-day. Such a condition is not peace; it is death. The idea residing in that word "rule" is not so much to govern and control, as to make right and straight; and covenant implies not so much coercion as assimilation. The true idea of government is to harmonize the mind and will of the subject with the mind and will of the ruler. Why was our late beloved Queen's throne so secure? Not because of the strength of her army and navy, but because the ruler was enshrined in the hearts of her people.

HOW DOES CHRIST PROPOSE TO RULE?

By making us love what He commands, and choose what He permits; by writing his law in our hearts, and bringing our will into complete harmony with his—thus making us do what we like. When Christ's Kingdom is fully come, we shall do what we like because we shall do what He likes. "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Then, Christ's Kingdom is (*d*) Peaceful, not perturbed. There is a link, not only between Christ's work and peace, but also between his covenant and peace. We are taught that "of the increase of his government and peace there shall be no end." Unless at peace, you are not completely under his control. You think that to yield completely to Christ would be to part with all that makes life desirable. But that is the way into peace, the way to ensure perfect peace. Take his yoke upon you, and find rest to your souls.

John Tauler, of Strasburg, in the fourteenth century, a preacher of eminence, felt the need of further teaching in the ways of God, and after two years of prayer he was directed to a certain church porch where he would find someone who would instruct him. The churches were great places of meeting in those days, so going, Tauler looked for his instructor. He found no one but a poor beggar!

Concluding that there was some mistake, he thought, "That man can have nothing to say to me;" but recollecting that God sometimes sends messages in very strange ways, he was not prepared to lose a message because he did not like the channel by which it was conveyed. So, in the words of a common salutation, he said to him, "God give you a good day, my friend!" The beggar looked up and said: "I thank God I never have a bad day." Tauler thought he must have misunderstood the poor man, and continued: "God give you a happy life, my friend!" "I thank God," said the beggar, "I am never unhappy." "Never unhappy! what do you mean?" "Why, when it is fine I thank God, and when it rains I thank God; when I have plenty I thank God, and when I am hungry I thank God. And since whatsoever pleases God pleases me, why should I be unhappy?"

Pausing a minute, Tauler looked hard at the poor man, and said: "Supposing it were God's good will and pleasure to cast you hence into hell—how then?" The beggar replied—"If He were to do so, I should have two arms to embrace Him with; the arm of my faith, wherewith I lean on his holy humanity, and the arm of my love, wherewith I am united to his ineffable Deity. Thus, being one with Him, He would descend thither with me; and there would I infinitely rather be with Him than anywhere else without Him." Ah, the sublimity of the reply! The theologian stood amazed, and said to the beggar, "Who are you?"

"I AM A KING,"

replied the man. "A king," said Tauler, "where is your kingdom?" "In my own heart," said the beggar. Said Tauler, "How did you arrive at this state of mind?" The beggar answered, "By prayer and humility, and the union that I have with God." "But where did you find God, in the sense in which you have described Him?" "Where I left all the creatures," was the reply. What a picture of the Kingdom of God!

How is the Kingdom to come? What are the conditions of its advent? The first is revelation of the King. Christ may be born a King in you, and yet not be fully revealed. Joash was several years old before he was brought out to the people of Israel; and when Christ was born in Bethlehem all Jerusalem was troubled. Years ago, at one of our testimony meetings, a man got up and said he had received great blessing here. Asked what he could say about his experience, he replied: "I was a Christian before I came to Keswick. Christ was my King, but I am afraid He was a Constitutional Sovereign, and I was prime minister. Now He is Absolute Monarch, and that has made a difference in my life, and brought blessing." The kingdom had come in the revelation of the King, and the surrender of all his foes.

We are here to "make Jesus King." These words are the motto of the Student Volunteer Movement, and should be the motto of every Christian. Let us say, "Lift up your heads, O ye gates, and be ye lift up, ye doors of the earthly tabernacle of my being, and the King of Glory shall come in."

Thoughts and Intents.

REV. F. B. MEYER.

For the Word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart (Heb. iv. 12).

The word "discern" here means criticise. In our own case I do not suppose that we need to be condemned as to our outward life, but to be searched as to our thoughts and intentions. From time immemorial God has had trouble with the heart. Gen. vi. 5 contains God's judgment on the heart of man in its natural state. "The Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." In the Book of Proverbs the wise man says, "Keep thy heart with all diligence, for out of it are the issues of life." Bunyan makes Ignorance say, "I am as good as anybody else; as to my thoughts, I take no notice of them." People who take no notice of their thoughts are ignorant of the true scheme of Christian living. "As a man thinketh in his heart, so is he," because the thoughts lay down the line, and, just as the train follows the rails, so the life follows in the direction of the thoughts.

How many there are who are careful as to the tenour of their outward life, and yet are careless of their thoughts, and at night time put off from the shore in light boats, and allow their thoughts to embark upon enchanting but forbidden islands. We are sometimes inclined to ask why a notable professor of religion should be condemned to the loss of all things through one act of sin, but the Church of Christ and society have a right to judge a man by one act, because that act is the outcome of long and

CONTINUOUS UNHOLY THINKING.

What you think, you will become; you will most certainly do the thing your mind thinks, though to-day you cry with Hazael, "Is thy servant a dog that he should do this thing?" The fruit always rots at its core, and through to the rind. Every great moralist has laid stress on that. Butler, the great theologian, said there were three phases of the moral life—Thought, Act, and Habit. Thackeray thus amplified it: "You sow a thought and you reap an act; you sow an act and you reap a habit; you sow a habit and you reap a character; you sow a character and you reap a destiny." The words in Genesis and Proverbs were confirmed by our Lord—"Out of the heart proceedeth evil thoughts, &c."

Further, Paul is great in dealing with the thoughts. In Eph. ii. 3, he deals with a trinity of evils—the world, the flesh, and the devil. One trinity in unity. In verse 3 the Apostle says: "We also all once lived in the lusts of our flesh, doing the *desires* of the flesh and of the mind, and were by nature children of wrath." It is necessary to discriminate. In themselves desires cannot be wrong. They are the team which draw the chariot of life. If it were not for the desire for food, sleep, love, the existence of our race would soon cease. Desire itself cannot be wrong, for it existed in Adam in innocence, and in our Saviour.

WHAT IS WRONG WITH DESIRE

is (1) when it is excessive in a right direction, and (2) when it is in a wrong direction. It is as much a sin to have an excessive desire towards a right object, as to have a desire towards a wrong object. Paul deals with the subject when writing to the Corinthians: "That no advantage may be gained over us by Satan, for we are not ignorant of his devices." Satan is ever throwing thoughts of the flesh into our minds. We must always draw the distinction here between thoughts that are temptations, and thoughts that we harbour. We cannot help the birds flying over our heads, but we can prevent them building their nests in our hair. We cannot hinder the boy who runs down the street and calls through the keyhole of our door a bad word, but we can prevent that word entering into our hearts and bringing forth sin. Thoughts come to us from sources innumerable, as the microbes with which the air is filled.

In Jas. i. 14, 15, we have one of the most interesting records of

THE GENESIS OF SIN

that it is possible to find in the pages of Scripture. How can we secure purity of heart? We need (1) quick discernment, and (2) the spirit of judgment which shall turn the battle at the gate (Isa. xxviii.). This is the double need of the soul—discernment and strength. In 2 Cor. iv. 4, we read: "The god of this world hath blinded the minds of the unbelieving, that the light of the Gospel of the glory of Christ, who is the image of God, should not dawn upon them." Again, in Ephes. iv. 18, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." The man of this world does not discern evil thoughts when they come, but the spiritual man judgeth all things as they come (1 Cor. ii. 15). We are made in duplicate. The spirit has the same senses as the soul; the soul, the same as the body. The

more spiritual we are, the more our spiritual senses become exercised. We need strength to

TURN THE BATTLE AT THE GATE,

"Forasmuch as Christ suffered in the flesh, arm ye yourselves also with the same thought" (1 Peter iv. 1). In the nineteenth verse of the same chapter we read, "Let them that suffer commit their souls in well-doing." Not only commit your body that it may be kept from evil, but also your souls, that they may be kept from evil thoughts. The same word "commit" was used by Christ on the cross. Why did the Apostle say "to a faithful Creator"? Why not to a faithful Redeemer or Saviour? Because He who made you put nothing into you He could not control. He is able to keep that which He has made. In Col. iii. 15, the Apostle says, "Let the peace of Christ rule (or, rather, arbitrate) in your hearts." When there is any doubt in your heart as to what should be done, let the peace of God settle it. "The peace of God, which passeth all understanding, keep (act as sentinel in) your hearts and minds" (Phil. iv. 7). God's peace walks to and fro with white wings and a sword of flame. Lastly, "The blood of Jesus Christ cleanseth from all sin." As long as we live we shall need the blood of Jesus to cleanse us from conscious and unconscious evil thoughts.

A Life Lived in the Will of God.

REV. DR. BROUGHTON, OF ATLANTA.

Rev. Dr. Broughton, of Atlanta, preached a powerful sermon in the Eskin Street Tent on Sunday morning, July 28. He is a young man of thirty-five, though he looks older; an educated and cultured Southerner, a born orator, who can play on his congregation as Mendelssohn on the organ in the illustration given below.

He took for his text, "That ye may stand perfect and complete in all the will of God" (Col. iv. 12). He spoke in substance thus:—This prayer first gripped my heart and brought blessing in the early days of my ministry. I was listening to a very ordinary preacher on a mighty subject. He said, "God has a place in every human life." I leaned my head on the back of the seat before me, and was carried away in thought to the place of my birth, saying, "O God, is it true that you stood by that young life, asking that you might be its Guide from first to last?" I heard God answer, "Yes; it's true that on the 5th of December, 1866, in the backwoods of Carolina, I stood by that young life, holding chart and compass in my hand, desirous of being its Guide even unto death."

"O God," I said, "I have never been gripped by that thought until now." But in this tent to-day I witness that God has, from that day, been more to me than ever before.

The Apostle was in prison concluding his letter to Colosse, and conveying the salutation of Epaphras, who always laboured in prayer, that they might stand perfect and complete in all the will of God. Let us briefly study these two words. "Perfect" here is not the perfection of maturity, but of state. An unripe apple is a perfect apple, but it is not perfected. Paul speaks of himself as perfect (Phil. iii. 15), but not as perfected (12). There is no time on earth when the soul of man has reached maturity. "Complete" is in the R.V. "fully assured." It is our privilege to know that we stand perfect in the will of God.

(1) We may know that we are in the will of God if we have accepted his salvation. It is easy to imagine that God wills the salvation of ourselves, our children, our Sunday school class, &c.; but we find by searching the Scriptures that He wills the salvation of the whole world. Let us saturate our preaching with the Gospel of salvation to all, even the vilest.

(2) We have seen that it is his will that all should be saved. It is the will of God that all the saved should be sanctified. What is it to be sanctified? I have known a preacher scare half his congregation with a sermon labelled "sanctification." I have been myself in that group, because I was not instructed in the Scriptures. The word has two meanings—to cleanse and to separate. It is the will of God that we should be clean, and that we should be separate from other gods. If it would be monstrous to think that a virgin bride should prefer to live with an unclean man, or with some other than her husband, how much more horrible to think that God would live in an unclean temple, or have fellowship with iniquity. It is the will of God that we should be wholly separate from uncleanness and from idols.

(3) It is the will of God that the cleansed and separated soul should be filled with the spirit of power. If a father gives his child the food he asks, how much more will your heavenly Father give the Holy Spirit to them that ask Him!

Jesus bade his disciples tarry in Jerusalem, until endued with power from on high (Luke xxiv. 49). To be endued is more than an endowment. It is to be enveloped in the Spirit, possessed by the Spirit (see Acts i. 8). If I know anything of

THE NEED OF THE CHURCH,

it is, first to be emptied, and then to be filled.

The Church of Jesus Christ is endeavouring to equip itself for the exigencies and conflicts of the present time. One of its chief foes, under the guise of a seeming friend, is rationalism—reasoning. If anything is to be done for the glory of God, the question obtrudes itself, Whence is the money to come from? When the multitude was to be fed, Jesus commanded to make the people sit down. Suppose Philip had said, "You show us where the food is coming from, and we'll make them sit down." We are trying to manage the Church of God in the energy of the flesh, and we are getting as much as the flesh will permit.

Faith undertakes for God a thing it can't see the end of. Faith is Peter seeing Jesus on the water, and getting over the gunwale of the boat and walking to Him. Reason is Peter looking on the waves and sinking beneath them. Faith is wrought by the Holy Ghost; it does not come by reasoning. I had a right hard struggle in coming to these conceptions.

I had gone to preach the Commencement Sermon at a college in Kentucky, near the great caves, and the professor took me to see the principal one. Each of us was given a candle, and we descended. The guide showed me a stalactite, and pointed out its beauty; then a stalagmite, and I said, "Yes, it is charming." But I wasn't charmed, and I said to my friend, "I've got to preach to-night. It's dark and cold. Let us get out of this." "No, sir," said the guide, "I can't go back. We must go through the whole." Presently we found ourselves in the great hall, and the guide pointed out a piano, of which stalactites and stalagmites were the keys, and asked me if it was not splendid. But in the dim candle-light, and shivering with cold, I was sadly disappointed. But

THE GUIDE HAD A MAGNESIUM RIBBON,

which he lighted, and there is no light like that. I dropped my candle, for the magnesium light flashed out and filled every nook of the cave. Here I saw an angel's face, there a patriarch's, then a bouquet of flowers, all wrought by the wondrous art of nature. While I was standing gazing in astonishment, I heard the Professor playing upon the stone piano, "Home, Sweet Home." I could have stayed all night, enraptured by the scene. When we got back I could not fix my mind on my text; and after trying, and finding it impossible, I gave it up.

Then God said, "Let me have your candle. You have been trying to see beauty and glory in my Word with the dim candle-light of your own reason. I have the magnesium flash-light of the Holy Ghost." I had got my candle lighted in the university, but I threw up the candle of my intellect, and down came the search-light of the Holy Ghost; I preached under its shining, and the students were edified. The Church needs nothing so much as an equipment of the Holy Ghost. So long as men can explain us we have no more power than other people; but when we are a constant walking interrogation point, asking questions in men's hearts and consciences, they inquire, "Oh, whence comes his power?" and God makes Himself heard and felt and known.

(4). It is the will of God to deliver his Church from the dominion and power of sin. "There hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation make also the way to escape that ye may be able to bear it."

We have protection in Jesus, as well as deliverance. Here is a man in prison. The gaoler says, "Be still, I have provided a way to escape." And when all is quiet, and night has fallen, he shows him a door, and out he goes. Again and again he is taken, but each time some way of escape is shown him, now an open window, then a tunnel made under the city—and he is free. When the devil comes, rest your case with Jesus Christ. He has made a way of escape from all temptation;

HIS FINGER POINTS THE WAY OUT.

I knew a drunkard who was redeemed all over, and became a witness of Christ, and a winner of souls. One night he met an old companion who invited him for a walk, and in a dark street produced a flask and asked him to drink—it was Kentucky rye, seven years old—and he put it to his nose, with the stopper out. The Christian man was just turning it up to drink, when his heart whispered to him, "O Jesus," and in a moment he dropped the flask, which was smashed on the stones. "I didn't go to smash it," said he, "but Jesus did it."

(5) It is the will of God to guide us always and in everything; "In all thy ways acknowledge Him, and He will direct thy paths" (Prov. iii. 6). On the Continent I looked upon a picture which seemed almost inspired. There was a wheel, within which a man stood in deep perplexity. Thousands of small lines crossed each other in an interminable maze. As I kept looking, I saw the picture changing. An angel looked over the rim of the wheel, having in his hand a light; the lines had all converged into one straight and narrow path; and the perplexity had passed from the face of the man in the wheel. We get up in the morning not knowing how to go, and as we wait,

GOD LETS HIS LIGHT SHINE

upon us, for He says to us: "I will make your path plain while you walk in my ways."

When I was at Bonn, I looked upon the monument of Mendelssohn. When he was young, and before he had made his reputation, he entered a church, and was struck by its beautiful organ. The instrumentalist came in, and took his seat and began to play. After a while, Mendelssohn went up and asked if he would allow him to play a little. The organist, whose performance was that of a novice, replied, "No hand but mine can touch this organ." He played one of Mendelssohn's own pieces, and again the musician asked to be allowed to play a little, but met the same refusal. He walked round the church again, with increasing nervousness and anxiety, and once more asked permission to play just a little. Impatiently, the young organist said, "Yes, as you won't let me alone, you may." He walked away, and Mendelssohn touched a chord, and then played one of his own compositions, until the young performer, entranced with the exquisite harmonies, rushed up and looked into his face, saying, "Will you tell me, sir, who you are?" "I am Mendelssohn." "And I forbade you to sit and play!" said the confused and humbled man.

Oh! think of life, its boundless possibilities and endless resources, while we make our discords and waste our privileged opportunities, and Jesus Christ stands right by our side, saying, "Let Me play on the keyboard of your life; let Me sit on the stool of your daily work; let Me play in heavenly melody the music of your soul; let Me play one continual harmony of joyful obedience." Shall we say, "No; I must play on this instrument myself. No hand but mine must touch the keys of this organ"?

Oh, brothers and sisters, hear the words of a stranger who is yet one with you in Christ; let none leave this tent until you say, "Yes, Lord, I resign all into thy hands; I will yield myself to thy good pleasure, that I may stand perfect and complete in all the will of God."

THE LADIES' MEETINGS.

The ladies' meetings were again held in the Pavilion, and the numbers who came showed the need of the move from the smaller hall, in which Mrs. Harford Battersby had begun them.

They shared with the other meetings in having absences of valued friends. Mrs. Bannister was not able to come, and Mrs. Hatt Noble could not come after the first two days, on account of illness. Mrs. Penn-Lewis and Miss Nugent had, therefore, the greater responsibility. Miss Bessie Porter and Mrs. Constantine spoke on two days. Many requests were handed in and presented daily. There were many present whom it would have been a joy to hear, but the drawback of a meeting in so large a place is that prayer cannot be general.

The note struck by Rev. C. Inwood on his opening addresses in the tent (Sunday and Monday only) was that of a searching reminder of what sin is in God's sight. This line found an echo also in the ladies' meetings. It seemed specially given to Mrs. Penn-Lewis to speak of making sure of the foundations, and to warn against the false cry of "Peace, when there is no peace," and of the wall built with untempered mortar. She spoke on the house founded on a rock, and the one built on the sand which could stand no storm, and earnestly urged every hearer to see that the foundations were dug deep. The next day she carried on the same thought as regards those among whom we worked, asking, Were the foundations being laid deep in others, so that no storm should shatter them? This was felt to be a very solemn message, and all bowed in earnest seeking before God for the power not only to lay the one foundation of the atoning work of Jesus, but so to build thereon in others, that they might stand in days of tempest.

Mrs. Penn-Lewis also spoke urgently on the possible storms which may be near, testing us all here as the Christians in China had been tested, and closed by pressing on us the one Power which could uphold, as shown in the three pledges of indwelling of Father, Son, and Spirit, pledged by the Lord Jesus Christ in John xiv. 16, 21, and 23.

Mrs. Hatt Noble spoke the first day from 1 Peter ii. 9, the very verse which Rev. Hubert Brooke had chosen as the basis of his stirring Bible readings, dwelling chiefly on the last portion, "Called out of darkness into his marvellous light." Miss Bessie Porter urged the righteousness of life, which should follow the righteousness that covers us before God; and Mrs. Constantine spoke on the blessing God always gives in breaking, and how the broken and contrite spirit lies at the foundation of the deepest and most abiding blessing.

Miss Nugent began with Jeremiah xxxi. 12, showing that the goodness of the Lord was *the* goal to which we all "flowed together," and that whatever we met would be his goodness, whether it were convicting goodness or enriching goodness. Another day she spoke on Luke xiii. 10-18, and how the earth-bent woman needed the voice and the touch of Jesus to loose her and cause her to walk upright, just as much as the leper needed his voice and touch for cleansing; but that the healing now was as sure, and the eye of Jesus sought out now, as on that day in the synagogue, the one who needed Him most. Who would this day respond to his call, whatever it cost, as she came forward that day in the synagogue!

The closing was the three-fold call of, "Come unto Me," "Come with Me," "Come after Me." Whether for salvation, for companionship, for service and sacrifice, the invitation is "Come!" The blessed Lord wants to have us by Him; *He* is not content with any distance between his redeemed child and Himself. Are we going to be?

And when the record of this year's Convention is known fully it will, we think, be surely found that many gave up the last bit of distance, and left all to follow Him closely, not only abandoning outward sin, but all hindering things of conformity to the world—doubtful books, friendships which make friendship with Him impossible. All such things left that we might be wholly at his disposal.

Obituary.

REV. DR. GRITTON.

We regret to announce that Rev. Dr. Gritton passed away to his eternal rest on Thursday last, at his residence, 131, Richmond Road, Hackney, after a painful ilness, borne with true Christian fortitude, in the seventy-second year of his age. Although the disease from which Dr. Gritton suffered had been in existence for two years, and he at times, in consequence, suffered great pain, it was only within a month of his death that he was laid aside from that active work for the Master which was such a strong characteristic of his life. Dr. Gritton was held in great esteem for his high standard of duty and conduct, and for his integrity and kindly disposition, and he was much beloved by those with whom he was brought into contact. We hope in an early issue to give a sketch of Dr. Gritton's career, with portrait.

MRS. ATHRO A. KNIGHT.

There passed away on July 23, Mrs. Athro A. Knight, foundress and principal of the well-known educational establishment, Knightsville College, Brockley, and Herne Bay, and a devoted Christian lady, who will be deeply missed in many branches of religious work. Her influence over the many scholars who came under her direction was always exercised in the building up of Christian character, and they still regarded her in the after years of life as a true personal friend and adviser. Apart from the duties of her position, Mrs. Knight found also many opportunities for furthering philanthropic causes, and she founded a "Doing-good fund" amongst the pupils, which, in addition to minor charities, supports a cot in the All Saints' Convalescent Home for Children, and has for years done good work for the poor people of Deptford.

MAJOR-GENERAL HAIG.

Long associated with many branches of religious and philanthropic work in connection with the Church of England, Major-General Haig, who passed away on July 27, was a man of broad sympathies and a fervent evangelistic spirit. In some interesting particulars of his long and useful career, a correspondent of *The Record* says:—

"As a young Engineer officer, in India, Felix Haig was closely associated with the late Sir Arthur Cotton in the great works of irrigation on the Godavery. The spiritual misery of the people afflicted him no less than their temporal necessities, and when, in 1860, Sir Arthur Cotton sent home an appeal for missionaries to the Koi Hill tribes Captain Haig gathered some godly colleagues together in the district and prayed that God would open up the way.

"The almost immediate result was the conversion of a Hindu, Vencalarama Razu, to whom Haig had given a Bible, and who afterwards sacrificed his Government employment and became a C.M.S. catechist, and subsequently an ordained missionary. For some years a member of the committee of the Church Missionary Society, General Haig was intensely interested in the Indian work, and in possible extensions to the Mohammedan regions of Arabia and the Soudan. In 1881 he volunteered to take temporary charge of the Godavery Mission, which he had been instrumental in founding, and he remained there a year and a half. In 1885 the C.M.S. adopted his plans for the commencement of work at Aden—plans which attracted Ion Keith Falconer to go forth as a pioneer missionary to Arabia.

"In 1886 also he formulated the scheme for employment of associated evangelists for village itineration in India which has since been worked out with so much blessing, and in the winter of that year it was at his suggestion that missioners were sent to visit the native Christians of India, and do amongst them the work attempted by parochial missions at home. But perhaps the most important suggestion which he made while on the C.M.S. Committee was that the London friends of the Society should meet together for united prayer on Thursday afternoons. The suggestion was first adopted on March 12, 1885, and ever since the Thursday Prayer Meeting has been held, with untold blessing to the Society and its work.

"The latter years of General Haig's life were, however, almost exclusively given to the cause of evangelization in Ireland—the land of his birth. Joining the Committee of the Society for Irish Church Missions in 1879, he became its chairman in 1892. In 1893 he drew up the scheme for extension, along the lines of which the Missions work has since proceeded. His aim was to reach every part of the Roman Catholic population of Ireland, and he was strongly impressed with the fact that the disposition of the Irish population is, like that of India, rural, and that rural itineration must be increasingly adopted. It was a matter for the greatest regret to his colleagues when, in the spring of last year, General Haig was compelled by ill-health to give up his active participation in the work of the I.C.M. His prayerful interest in it continued through the subsequent months of great bodily weakness, and his death will be deeply mourned by all the Society's workers."

REV. ANGUS GALBRAITH.

In Rev. Angus Galbraith, late of Brighouse, Yorkshire, there passed away, on July 19, at the age of seventy-four, a minister of a type and class always too rare in the Church. Mr. Galbraith's home was in Argyllshire. He attended the Church of Scotland in boyhood, and became a teacher in a school connected with the State Church. At the Disruption he joined the Free Church, and so lost his post as teacher. He obtained another in connection with the new religious body, but lost it also, as he saw fit to join himself to the Haldaneites, as the early Congregationalists were then called. He afterwards entered Glasgow Theological Academy, and studied under Dr. Wardlaw. His first charge was at Stuartfield, in Aberdeenshire, where he laboured for ten years, when he removed to Whitehaven, in which town twelve years was spent. His last pastorate, of twenty-five years, was spent in Brighouse, Yorks. After a ministry of forty-eight years, he retired from official work only last November. Mr. Galbraith will be remembered as a truly evangelical thinker and preacher, singularly sound and clear in his teaching, and forcible and fervent and winning in his appeals from the pulpit. He was for many years a governor of Yorkshire College, Bradford, where he was a welcome visitor. Last year he was Chairman of the Congregational Union of Yorkshire. Mr. Galbraith's presence and influence will be much missed by many who have derived pleasure and blessing from contact with him either as pastor, or minister, or friend.

A. W. S.

Temperance Endowment.

Headed by the Hon. Mrs. Arthur Bertrand Russell, a movement is on foot to raise funds for the endowment of a Chair of Temperance in the University of London, as an offset against the Brewing Professorship in the University of Birmingham. Funds are already being raised, and the Women's Christian Temperance Union of America has been asked to agitate for the endowment of a similar professorship at Yale or Harvard.

The Hon. Mrs. Russell, who is the sister-in-law of Earl Russell, is an American herself, and is taking up the matter energetically. A prominent temperance advocate declared recently that temperance should be taught as a scientific proposition. "Moral suasion is of little avail," she said. Temperance must be taught as a part of hygiene. If brewing is to be taught, temperance must be also."

London City Mission.—With reference to the report of the London City Mission meeting at Mildmay Conference, which appeared in our issue of July 18, Mr. J. Crozier wishes to make it clear that he has neither acted as manager of the Beckton Gas Works, nor expressed any desire to fill that position. In his address, Mr. Crozier pointed out that gambling had been effectually dealt with at the works, and went on to refer to the stoppage of the sale of beer. Mr. Crozier adds, "No works could be better managed for the moral well-being of the men."

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, E.C.*

*** *I recommend my* Elder "*Young People*" *to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk. See next page.*

The Apple-Graft: A Flower Fable.

A BRANCH had been grafted upon the little crab-apple tree, and it flourished finely. In due course it broke into blossom, but then it grew mightily proud of itself, and stretched towards the path that it might catch the eyes of those who came to walk in the garden.

"Take care," warned the apple tree, who had lived long, and seen much. "Take care; the east wind often comes round about this time, and many a branch does it tear off and cast aside."

"Ho! Do you think the gardener would have put me here if he couldn't keep the place safe for me just when I am at my loveliest?" questioned the graft, scornfully.

"He never meant you to stretch yourself out that way as if you didn't draw life from me," retorted the apple-tree, sharply, for really this insolence, along with the strain upon it, would have tried a sweeter thing than a crab-apple tree. "You are straining all my roots. I *know* you'll get broken off if you don't take care."

"I hope I shall get broken off," retorted the graft, "I am perfectly sick of you. I am sure as soon as the gardener notices my lovely blossoms he will take me off again, and make me a beautiful tree all by myself;" and with this the graft stretched itself yet more haughtily away from the trunk.

"Oh, be careful," pleaded the tree. "I know you are no use without my roots. That is why the gardener put you here."

The graft suspected truth in this, but it only grew angry at being told a truth which it hated, and so it stretched itself yet the more obstinately.

Then came the east wind. Snap! And the beautiful blossoms were lying in the dust. The children carried off the branch for a plaything, and as it was dying in their hands, the foolish graft heard them say to each other, "Isn't it such a pity that it broke off? If it had lived until the autumn there would have been dozens of apples on it from all this blossom."

Jessie Annie Anderson.

Gentle Courtesy.

"A FEW months ago," says one who witnessed the incident, "I was passing through a pretty, shady street, where some boys were playing at ball. Among their number was a little fellow, seemingly about twelve years old—a pale, sickly-looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance.

"The lame boy wished to join the game, for he did not seem to see how much his infirmity would be in his way, nor how much it would hinder the progress of such an active sport.

"'Why, Jimmy,' said one, 'you cannot run, you know.'

"'Oh, hush!' said another, the tallest in the party, 'Never mind, I will run for him;' and he took his place by Jimmy's side, preparing to act. 'If you were lame like him,' he said to the other boys, 'you would not want to be told of it all the time.'

"As I passed on, I thought to myself: 'There is a true gentleman.'"

"Better Take a Sheep Too."

A FARMER, about the time that temperance reform was beginning to exert a healthful influence, said to a man whom he had just taken into employment:

"Jonathan, I did not think to mention to you when I hired you that I shall try to have my work done this year without rum. How much must I give you to do without?"

"Oh," said Jonathan, "I don't care much about it; you may give me what you please."

"Well," said the farmer, "I will give you a sheep if you do without rum."

"Agreed."

"Father, will you give me a sheep too if I do without rum?" then asked the elder son.

"Yes, you shall have a sheep if you do without."

The younger son then said "Father, will you give me a sheep if I will do without?"

"Yes, my boy, you shall have a sheep also.

Presently the younger son speaks again: "Father, hadn't *you* better take a sheep too?"

The farmer shook his head; he hardly thought that he could give up the stimulant, but the appeal came from a source not easily to be disregarded; and the result was rum was thenceforth banished from the premises, to the great joy and ultimate happiness of all concerned.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 290).

Word Pictures.

1. Two men are approaching a city gate towards evening. As they enter they are greeted by one of the inhabitants, and induced to go into his house. An angry crowd gathers round the door. A night of anxiety follows; but early in the morning three women and one man are seen hurrying from the city. Ere long one of the women has disappeared, and only three fleeting figures can be seen. (*a*) Name the two men and their host. (*b*) Why did the crowd gather, and what took place during the night? (*c*) Who were the three women, and what happened to one of them?

2. Coming down a mountain side may be seen a man bearing two tablets of stone. As he nears the foot he hears sounds of revelry and shouting. A short time after the tablets of stone lie shattered in pieces on the ground, and the sounds of mirth have ceased. (*a*) Who was the man? (*b*) What were the tablets? (*c*) How came they to be broken?

3. Three women are talking and weeping together. The eldest of the three begs that the two younger ones shall go their way, and leave her to face the future alone. One consents, but the other, with passionate entreaty, refuses to part from her, and together they continue their journey. (*a*) Who were the women, and why were they weeping? (*b*) Give the words of entreaty used by the woman who remained.

4. Two altars stand ready for sacrifice, and a great company is gathered together to watch the proceedings. Round about one altar men shout and gesticulate throughout the day. The evening draws on, and from the second altar is heard the voice of prayer. It ceases; the multitude waits with breathless awe, for on the answer to that prayer a great decision hangs. Suddenly the altar is ablaze with light, and the onlookers fall on their knees and worship. (*a*) By whom were the altars erected? (*b*) Who prayed in the evening, and for what? (*c*) What decision hung on the answer to that prayer?

5. A fire is burning in a hall, and several men are gathered round it. At the other end of the hall a trial is proceeding. Three times one of the men near the fire is accosted by a passer-by, and each time he answers more angrily. The crowing of a cock is heard. The prisoner turns and his glance falls on the little group. A few minutes later a man is seen outside the hall weeping bitterly. (*a*) Whose trial was proceeding? (*b*) What did each passer-by say, and what answer did he receive? (*c*) Who was the man who wept, and why did he do so?

[Children under *ten*, do any 1; under *thirteen*, any 3; under *seventeen*, any 4.]

ANSWER TO LAST SEARCHER (289).

1. Until he had finished all the work for the service of the house of the Lord (1 Chron. xxviii. 20).
2. They were much cast down in their own eyes; for they perceived that this work was wrought of God (Neh. vi. 16).
3. The man who cannot finish his building because of his want of forethought (Luke xiv. 28-30).
4. To do the will of God and finish his work (John iv. 34).
5. (*a*) John xvii. 4, By Christ in prayer; (*b*) John xix. 30, By Jesus on the cross; (*c*) 2 Tim. iv. 7, By St. Paul in a letter.
6. With joy (Acts xx. 24).
7. Jesus (Heb. xii. 2).
8. Death (James i. 15).
9. Christ (Col. ii. 10).
10. In the will of God (Col. iv. 12), by Epaphras.
11. The perfect and upright man (Psa. xxxvii. 37).

Bank Holiday intervening, no *first* list will be given this week, but *complete* list will appear next week.

No. 288.—Correct answers (second list) received from:—

A—Mabel Ashwell*, Olive Andrews*.

B—Stanley Boxer, Mary*, Helen* and Susette* Beck, Barbara* and Gwendoline* Bourne, Conyers* and Massy* Baker, Mabel Bartlett*, Leonard Browne* Beatrice Brouard, Eva Browne*, Phyllis Boyd, Lucienne Brabandes*, Frances Burnett*, Louise Betts, James Bryant, Louie Berthé, Hilda and Dorothy Berry.

C—Gladys Clark*, Edith and Annie Collins, George Crawford, Agnes* and William* Cooper, Maggie*, Jessie* and Walter Carter, John*, Henri* and David* Colville, Duncan* and E. Hyde* Campbell, Gladys* and Beryl Calvert, Alice Cady, Mary Cobb*, Alfred Cocking, Alice Crang*, Hannah Chapman*, H. Cook.

D—Vera Dickinson*, Marjory Dyke*, Hilda, Constance, G.* and Elizabeth Drayson, Marie Denizot, James and John Davidson, Tom Dunn, Elmira*, Jessie and Cecily* Deane-Roe, Katie Dore*, May Darroll*.

E—Ruby Ellis*.

F—Kitty Fausset*, Hyacinth Fitzsimons*, Ethel Fowler*, Jeanne Faucon*, Aileen* and F. A. Figgis*, Gwendoline Fennell, Mabel and Eva Fletcher, Marian*, J. J., Charles and Frank Freegard, Phyllis Fry*, Mary Freeman*.

G—Constance Gabbett*, F. Grieve*, Ivy* and Hilda Godfrey, David Gardiner*, Margaret Gorrie, Edith*, Margaret*, Stuart and Dorothy* Gray, Margery, Colin and George* Graham-Brown, Winnie and Dorothy Grove, Katie Green.

H—James and John Henderson, Florence*, Norman* and Julyan* Hoyte, Henry and Winifred* Harvey, Gladys Head*, Georgette Hoffmann*, May Handasyde*, Jack, Dorothy* and Sydney* Hodges.

I—Nelly Irving*, Isabel* and Ami* Inglis, Daisy Iredell*.

J—Lizzie Johnstone*

K—Martha Kidman, Annie Kingsford*, Lilian Kyme*.

L—Ethel and G. J. Larwill, Harry, Edith* and Linda Lowe, A. Leigh, Alice Lee*, Arthur*, Irene*, and Edward Llewellyn.

M—Maude McIlroy, Margie Marston, Leonard Medcalf, Charlotte Millar*, Marjorie Martin*, Margaret*, Mary, Dorothy* and Daniel Morris, Joy, Ella and Margaret McFadzean, A. T., Jessie and Charlie* Morrison, Isabel Morrice*, Maisie* and Alice Mackenzie, Margaret MacDonald, John Macfarlane, Gordon Mackeith, Leonard*, Winnie and Dorothy Mace, John* and Ella MacMurray.

N—Edith Nash, Amy and Maude Nottage, Gerald and Hilda* Nicholls.

O—Maude and Eva Oakes.

P—Daisy Pullen*, Leslie* and Cyril* Partridge, Laura Percy*, Lucy* and Mabel* Pelham-Burn, Louie, M. and Ray Penny, Christine* and Mary* Pearson, Gladys* and Isabel* Phipps, May Paynes, Jessie, Eddie, Connie and Willie Palmer, Geoffrey* and Percy* Peach.

R—Alice*, Margie and Hilda Reid, Gordon Remington, Sydney Robertson*, Laura Ridler.

S—Frances Stileman*, Evelyn*, Violet* and Gladys* Shaw, Douglas* and Kathleen* Shepherd, Frankie Sellwood, Mary Sowden*, Poppie Stidolph, Andrew*, Effie, Florence* and Ellen* Simpson, Germaine Schumann, Hilda Staite*, Ellen and Lily Scriven, Flora* and Stanley* Smith*, Dollie Salt*.

T—Willie Thomas*, Reginald Thresh*, Winifred Trotter*, Flossie and Charlie Thomson*, Margaret Tweedy.

W—Louisa and Violet Walker, Charles and Kathleen Wingrave, Rachel*, Sarah*, Nellie, Mary and Pringle* Wilson, Mabel Wallis*, Ethel Weller, Bertram Webb, Quscnie and Ernest Wakeford, Edward* and Edith* Wheeler, Sydney Wisdom, Mansfield White*, Lila* and Nora* Wyatt, Gladys*, Elsie* and Lilian Willoughby, B. Walls, Leonard Wall.

FOREIGN LIST.

No. 282—Minnie*, Cuckoo* and Flo. Lister (S. Africa), Ina, Nettie* and Katie* Thomson. **No. 285**—Dora Wallace* (Ontario).

Personal.

Grace and Muriel Spurgeon and Willie Hooper.—I regret you have to discontinue the "Searcher" this quarter, but shall be pleased to welcome you back again when you have time to do it.

Annie Cole.—I am sorry your eyes are bad, but hope they will soon get stronger.

Uncle Tom.

Children's Special Service Mission.

Mr. E. Clark, *with Caravan, Stevington, near Bedford*; Mr. E. Phillips, *with Caravan, Tivetshall, Norwich*; Mr. David Clarke, *with Caravan, High Roding, Dunmow, Essex*; Mr. J. H. P. Cutting, *with Caravan, Saxmundham*; Messrs. Page and Wilson, *with Caravan, Laughton, Sussex*, till Aug. 17; Mr. L. Ingram, *with Caravan, Outwood Common, Surrey*. Seaside Services during August.—Mr. H. Hutchinson, *Bridlington Quay*, to Aug. 29; Rev. A. Baker, *Boscombe;* Mr. J. Spiers, *Carnoustie*, to Sept. 1; Messrs. W. G. Hardie, B.A., and B. C. Pownall, *Colwyn Bay;* Rev. J. F. Sheldon, M.A., *Cromer;* Rev. W. J. H. Brealey, *Clevedon*; Mr. C. I. Clapperton, *Deal;* Rev. A. G. Dodderidge, *Eastbourne*, Aug. 11-Sept. 11; Mr. H. Hankinson, *Filey*, to Aug. 30; Mr. J. H. P. Cutting, *Felixstowe;* Dr. Barnes, M.A., *Folkestone;* Mr. E. J. Groves, *Gorleston*; Mr. W. R. Moore, B.A., *Ilfracombe*; Rev. H. C. W. Byrde, *Kemp Town*; Mr. E. Arrowsmith, *Llandudno;* Mr. J. S. Tyler, *Littlehampton*, to Aug. 30; Mr. G. R. Kirlew, *Lytham;* Mr. J. G. Green, *Langland Bay*; Rev. Sydenham Dixon, *Lowestoft*; Edinburgh and Glasgow, Students, *Nairn*, to Aug. 24; Rev. L. C. Carr, *Overstrand;* Mr. H. D. Salmon, *Penmaenmawr*; Mr. H. Steward, *Port Erin, Isle of Man;* Mr. S. J. Hewlett and Mr. W. Stunt, *Paignton*, to Aug. 31; Mr. T. W. Rhodes, M.A., *Port St. Mary, Isle of Man;* Mr. C. W. Wootton and Mr. W. B. Wakefield, *Rhyl*, to Aug. 26; Mr. J. M. Wigner and Mr. E. Langston, *Seaford;* Rev. S. M. Warner, *Scarborough;* Mr. J. E. Collier, *Saltburn*, to Aug. 30; Messrs. G. and M. Goodman, *Sheringham;* Mr. R. F. Drury, B.A., and Mr. R. T. Archibald, B.A., *St. Andrews, N.B.;* Dr. T. Jays, and Mr. F. B. Wilkinson, *St. Leonards*, Aug. 11-Sept. 9; Mr. C. J. Small, *Sutton-on-Sea;* Rev. F. C. Lees, *Sandown*, to Sept. 1; Rev. C. T. Aston, *Southsea;* Mr. Philip Ashton, *Southwold;* Mr. E. Hughes, *Towyn;* Mr. E. T. M. Dennes, *Whitby;* Rev. O. Goaney, B.A., *Worthing*, to Aug. 29; Mr. F. C. Ranger and Mr. H. M. Rooke, *Weston-super-Mare;* Mr. J. G. Doxford, *On the Tarn, Ilkley.*

Children's Scripture Union—Portions for week ending August 17.

Sun. Aug. 11	*Mark*	v. 1-20	Thurs. Aug. 15	*Mark*	vi. 14-29
Mon. „ 12	„	v. 21-34	Fri., „ 16	„	vi. 30-44
Tues. „ 13	„	v. 35-43	Sat., „ 17	„	vi. 45-56
Wed. „ 14	„	vi. 1-13			

"Emmanuel, God with us."

Jesus, thy presence in our midst we own,
Rejoiced to know we do not walk alone;
Thy Spirit in our hearts the livelong day,
Can never fail—our comfort and our stay.

Thy voice we hear in tender tones of love,
It cheers us onward to our Home above,
It bids us on thy gentle bosom rest,
And claim Thee as an ever welcome guest.

Thy smile we see as in thy face we look,
Our Shepherd Thou, to guard with staff and crook:
The lambs Thou dost from threatening dangers keep,
And by still waters dost Thou lead thy sheep.

'Tis sweet, indeed, by faith to walk with Thee,
And daily in thy truth fresh treasures see;
True liberty of soul is only ours,
When following Thee with consecrated powers.

Thy life Thou gav'st our sinful souls to save,
Thine arm supports us on life's storm-tossed wave,
With Thee we find a fellowship divine,
And all our earthly aims for Thee resign.

Dear Lord, accept our song of living praise,
As still thy light is guiding all our ways;
We praise Thee that thy mercies never cease,
Rejoicing ever in thy love and peace.

Clevedon, Somerset. W. Kitchlng.

Christian Endeavour Topic.

SUNDAY, August 11.

Enemies and Arms (Eph. vi. 10-18).

WE have often tried to be strong in our own resolutions, and have failed miserably. Let us learn how to be strong in the Lord Jesus, who, as Man, proved Himself superior to all the power of Satan. On the Mountain of Temptation, repeatedly throughout his mortal life, and notably in the hour of the power of darkness, Satan measured himself against the second Man, but could find no response in that glorious Christ-nature; and remember that herein we have not example only, but power, because that very nature, which is Jesus Christ Himself, is given to each of us. When, therefore, Satan tempts, meet him, not with your own resolutions, but with the indwelling Jesus; let Jesus do it all; leave Him as your great heart-champion to subdue Satan under your feet; meet Satan in the power of the risen Saviour.

In the first stages of Christian life it is all we can do to stand; but as our experience of our Lord's resources grows, it may be possible to make attacks on the devil's kingdom. The wrestling here has to do, not so much with our private conflicts, but with the aggressiveness of Christian work, when we go up against some souls' traffic, city or country, in which Satan has specially entrenched Himself. In missions, crusades against impurity and drink, in the opening of a campaign against all such iniquities as the opium traffic, slavery, the sale of drink to native races, we are attacking strongholds of evil, which resist us to the uttermost. It may be taken for granted that behind every public-house, every haunt of crime and evil, every strongly-entrenched idolatry, each of those horrible heathen temples, there is some wicked spirit which holds it against the Gospel.

It is for this reason that the apostle says our wrestling is not against flesh and blood, but against principalities and powers; against wicked spirits, who are the rulers of the darkness of this world (see R.V.). And this is the reason, also, why prayer is so absolutely important, because it brings good spiritual forces to meet spiritual wickedness. In prayer we put ourselves in the scale against evil; nay, we, so to speak, bring Christ into the field, and enlist his living might—thus, as a godly soul pleads in some hidden closet, had we eyes to see, we should behold Satan fall as lightning from heaven.

But those who enter on this campaign must be specially careful as to their own spiritual quality and temper. Our own characters must be beyond reproach. There are certain characteristics which must be manifested in us, and the apostle, to make his meaning more graphic and impressive, compares these to pieces of armour. We must be thoroughly *saved* not only from the penalty, but from the power of sin—the helmet of salvation. We must be absolutely *right* with God and man—the breastplate of righteousness. We must be sincere and *truthful*—the girdle of truth. We must be filled with the knowledge of God's Word—our sword. We must be peaceful and peace-loving—our shoes.

If we are to be soldiers in Christ's army, we must have unimpeachable characters. As Paul said, we must exercise ourselves to have a conscience void of offence towards God and man, for when our heart is pure and our life is clean God can work with us and through us to the undoing of the foe. Above all, we must pray and trust—this is the shield of faith. Come into the armoury of the House Beautiful, and get equipped before entering the conflict with Apollyon. F. B. M.

International S.S. Lesson.

August 18, 1901.

Abraham's Intercession (Gen. xviii. 16-33).

Golden Text—James v. 16.

Introductory.

BETWEEN our last lesson and this, several thrilling incidents have occurred in Abram's life, which must be pictured and explained. 1st. The great mistake made about Hagar following the customs of the country, and not waiting for God's own time; how the evil was overruled and used by God (Gal. iv. 22-26). 2nd. The change in the names. *Abram*, meaning "exalted father" to *Abraham*, "father of a multitude." *Sarai*, "contentious" to *Sarah*, "princess." 3rd. Renewal of the covenant (chap. xvii.) with the sign of circumcision, a ceremony signifying separation and purity; but ending as all the types did when Christ came. (See 1 Cor. vii. 18, 19; Phil. iii. 3.) 4th. The visit of the three angels. As Abraham accompanies them on their way he becomes conscious that one is "The Angel of the Covenant," Jesus Christ Himself (Mal. iii. 1).

The Cities of the Plain (*v.* 16)

Five small cities, situated, most likely, at the south end of the Dead Sea. Similar names exist in that part, also a great salt mountain, and many lime pits. The Dead Sea is supposed to have overflowed their site (Gen. xiv. 3), the south end being only thirteen feet deep, while the northern part is 1,300 feet. The Arabs still call it "The Sea of Lot." Nothing can live in its waters.

Abraham, God's Friend (*v.* 16-19).

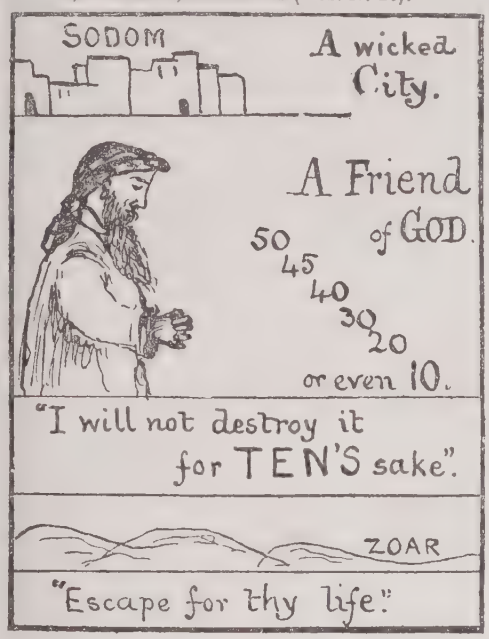
Therefore, God confides in him, tells him his secret purposes. Refer to John xv. 14, 15. *Who are Christ's friends?* "I know Him." God knows us; can He praise us as He did Abraham?

God's Wisdom and Love in Judgment (xix. 29).

The devil was trying to get full possession of God's world, and had succeeded in making these people most awfully wicked. It was an unmixed blessing to the world, the only way to preserve the human race, that these sinners should be wiped out. A necessary act of judgment which saved much future suffering and dishonour to God. A surgeon has to use the knife, just to save *one* life, and we do not call him cruel. These Sodomites are held up as a warning. Read Eze. xviii. 23, 24; Jude 7. See what Jesus said about it (Matt. xi. 23, 24). And He will say the same to us if we do not value our privileges. Let us learn to hate sin and flee from it.

Abraham's Prayer (*v.* 23-33).

The first recorded prayer in the Bible. Requisites for successful prayer are—faith, nearness to God, humility, whole-heartedness (James v. 16), reverence for God, confidence, or boldness (Heb. iv. 16).



Intercession.

Abraham persistently pleaded for others, for the wicked (Luke xviii. 1). Six times the prayer was renewed, and each petition was granted, and more given than was asked, for Lot was saved, and his wicked daughters too! We have a great Intercessor, Jesus Christ (1 John ii. 1), who can "save *to the uttermost*," *each one* (Heb. vii. 25). Abraham's intercession was limited; he stopped at "*five*." We, too, must pray for others (1 Thess. v. 25; 1 Tim. ii. 1).

(The story may be continued to the doom of the cities, and the salvation of Lot.)

Seven Practical Lessons.

1. God's wrath against sin.
2. His wondrous patience with the sinner.
3. The punishment of all sin.
4. The value of truly righteous men.
5. The need of an intercessor.
6. The efficacy of prayer.
7. Encouragement to persevere in our petitions.

Paris City Mission.—The twenty-first annual report of the Paris City Mission is an interesting resumé of the history and work of this useful society. A paragraph from a typical report by one of the missioners reads:—"Every month brings us some new recruits. Seven years ago, when I commenced this work, I knew no one in the locality; now I have 300 families residing in seven different parishes who are our faithful adherents; nearly all were originally so-called freethinkers or Roman Catholics. To God be all the glory!" Mr. W. J. Lockie, 21, Ballater Road, Brixton, S.W., the general secretary, reminds us that the work began of course not in 1893, as by error we recently stated, but in 1833, when it was initiated by Mr. David Nasmyth.

Welsh Notes.

SPEAKING at a meeting in Barry in favour of Church extension, the Bishop of Llandaff paid a high tribute to the work done by Nonconformists in Wales. His lordship also declared that the zeal shown by Nonconformists had stimulated Churchmen to greater activity.

The quarterly meetings of the South Wales and Monmouthshire Calvinistic Methodist Association were held last week at Carmarthen. Rev. W. James, Aberdare, filled the office of moderator. The moderator-elect is Rev. J. E. Davies, M.A., of Jewen Chapel, London. The report on the state of Calvinistic Methodism in Carmarthenshire, given by Rev. T. Thomas, D.D., of Llandovery, was a satisfactory one.

The chief feature of the Association was the ordination of thirteen candidates to the work of the ministry. The charge was delivered by Rev. W. J. Williams, Herwaun, and the address on "Church Polity," by Rev. J. Evans, Abercarne. Two other important meetings were those set apart for the discussion of temperance and missionary work. At the former meeting a resolution was passed deploring the absence of temperance reform from the programme of the Government during the past session. On Thursday there were several preaching services throughout the day.

One of the best known of Welsh Congregational ministers, Rev. J. B. Jones, of Brecon, has just retired from the pastorate of Plough Church in that town. Mr. Jones is an ex-president of the Welsh Congregational Union. The pastorate of Plough Church is one of the most important in South Wales, by reason of the fact that it is frequented by the students of the Brecon Theological College. It should be also added that Mr. Jones celebrates this year his ministerial jubilee.

A Church of England Convent.

SIR,—I feel I must ask you if you can kindly make room for the following item of news:—"On July 17 the Colney Park Convent was opened by the Bishop of St. Albans." This institution was built at a cost of £40,000, is situated about three miles from St. Albans, and is in the hands of some West End Sisterhood, who insist upon "strict secrecy as to the objects of the undertaking." They are careful though to inform the public that "a person who once decides to enter upon the obscurity of convent life can never go forth from it." These are truly perilous times when a Bishop of the Church of England can unblushingly lay the foundation-stone and open a convent which, although Church of England in name, is precisely the same as a Roman Catholic convent. I regret that the Evangelical clergy are doing so little to stem the tide of Ritualism.

—Yours faithfully, J. H. Kelleway.

Fairleigh, St. Albans, Herts, July 31, 1901.

Among the Hoppers.

FOR the nineteenth time, Mr. John Jones, of Shepherd's Bush, and myself, are preparing to visit the hop-yards of Hereford and Worcester. The reports promise good crops on the 11,000 acres under cultivation in the two counties, and this will mean large numbers of pickers. The work was commenced by the late Mr. T. S. Heley, who met all the expenses; with the help of friends, we are now carrying on this branch of his work. Last year we were able to visit 127 different hop-yards, distributing good Gospel reading, and singing, and preaching the Word. As the yards are far apart, this involved walking 300 miles; but the blessing of God was ample reward for the hot toil. Tracts, &c., may be addressed, care of Mrs. Clissett, Stanley Hill, Ledbury, Herefordshire. William Luff.

Home of Hope, Gloucester.—Under one cover the reports for the twenty-seventh and twenty-eighth years' work for the Destitute, Friendless, and Fallen are presented. The explanation of this is that the Home suffered a severe loss by the death of the head matron, while other difficulties ensued which disorganized, for the time being, the regular working of the household. In course of time, however, the normal state of things was resumed, and with a staff of earnest Christian workers fruit is seen in a true work of grace in the hearts of many of the inmates. Sixteen girls were admitted in the period under review, fourteen sent into situations, of whom twelve are doing well. Seventeen are now under the care of the Home. The regular income falls short of the amount needed to defray expenses, and the practical sympathy of those interested in such young girls is invited by the hon. superintendent.

The Wesleyan Conference.

THE Pastoral Session of the Wesleyan Conference opened in the Brunswick Chapel, Newcastle-on-Tyne, on Tuesday morning, July 30. Rev. Dr. Davison again presided. The lay representatives had disappeared, and their places were taken by some three hundred ministers, who now joined their brethren who had been members of the Representative Session. The solemn strains of the old hymn "And are we yet alive, and see each other's face," reminded the ministers present of the vacant places in their ranks. The fathers must have thought of the great leaders like William Arthur, whose "Tongue of Fire" still speaks, Benjamin Gregory, whose prolific pen has at last been laid aside, and Charles Garrett, whose mighty influence on behalf of temperance and social reform has not been spent, though his voice is now silent. Rev. H. Price Hughes and Rev. W. L. Watkinson were absent through illness. Dr. Davison chose as the subject of his opening address,

THE TEACHING OFFICE OF THE CHURCH.

With words of wisdom, the President urged upon his brethren the importance of looking to their sources of knowledge. He reminded them of the changes in thought that had taken place within their own lifetime. He declared that criticism had not impaired the substantial position of the Bible amongst them. It was as sacred as ever; but the appeal to it could not be made precisely in the same fashion as before. He did not think this was an age of denial, or of infidelity, but it was distinctly an age of inquiry. One of the most successful missioners during the Simultaneous Mission had said that he discovered a growing restlessness of faith among women. This was a most serious symptom, for it touched the very fountain-head of the life of the nation. He was no advocate of mere culture, or of pedantry, but he pleaded for hard thinking, careful study, and a thorough knowledge of the Bible. In these days they needed a higher training for their ministers. They could only hold their own by advancing. "I do not believe," said Dr. Davison, "that any man can teach who is not always learning." They needed

NO NEW GOSPEL.

Some called for the re-construction of theology. But they did not ask for it. Re-construction meant pulling down and building up again. What they wanted was the re-pointing of the old bricks and stones with new mortar. They needed the re-statement of the old truths. The old truth must be passed through the living organism of man's mind. They must, so to speak, not only have the pure gold, but they must make it current coin. The multitude did not want a theology made easy. They heard a good deal about the simplification of theology, but he would emphasize the thought of vitalization. When an organism was alive, every part was in its right place. As a Church, they had been kept so near to orthodoxy because they had been so earnestly engaged in Christian work; and if they were still to prove their orthodoxy it would be done by digging more deeply in the heart of Evangelical truth, getting more of it into themselves, and then vitalizing the truth they preached by making it more kindly, more human, and more practical. Dr. Davison pleaded for the union of devotion with learning. They had laid emphasis as a Church on religious experience, and they needed

A MORE THOUGHTFUL EXPERIENCE.

It was theirs, as ministers, to lead and guide others; and they might well ask, "Who was sufficient for these things?" With all reverence he said, God was sufficient. Paul said, "Sufficient as ministers of the new Covenant, not of the letter, but of the spirit." Everything they wanted was wrapped up there—sufficiency of insight, of spiritual aptitude, of practical and powerful utterance—the power to convince the conscience, to direct the mind, to sway the will, to draw and save souls—it was all there, and it was promised. "Faithful is He who calleth you, who also will do it." With such glowing words did the President incite his brethren to loftiest ideals of Christian teaching and service.

According to an arrangement incident upon the change in the order of the sessions of Conference, the President and Secretary for the Conference of 1902 were nominated on Tuesday. The choice fell upon

PROFESSOR J. SHAW BANKS,

of Headingley College, Chairman of the Leeds district, who is known widely as a theological writer, and combines with scholarly attainments deep sympathy with evangelistic and social enterprise. Rev. Samuel Chadwick has had no more ready helper in his mission work at Leeds than Professor Banks. Rev. Marshall Hartley was again nominated as Secretary, an office he will doubtless hold until, as a recognition of his enthusiastic devotion to the foreign missionary cause, he is called to the Presidency of the Conference.

Several instances of the growth of fraternal feeling and a deepening sense of

THE UNITY OF THE SPIRIT

have occurred during the Conference. When the news became known of the serious illness of the Bishop of Durham a letter of sympathy was at once sent by the Conference. Rev. Dinsdale T. Young spoke of the venerable prelate as the Bishop of all the Christian Churches, and the President spoke especially of the value of Bishop Westcott's last book. On the day the Bishop died a most kindly letter from his son was read to the Conference. The Bishop had been able to receive the message, and said, "They are kind, they are always very kind." Mr. Westcott said his father ever had a warm heart for Nonconformists, and amongst his closest friends had been Dr. Dale, of Birmingham, and Dr. Moulton, of Cambridge. When the tidings of the death of the saintly scholar reached the Conference, it was decided to send representatives to the funeral at Auckland Castle. Dr. Thos. Allen, the ex-President; Dr. T. B. Stephenson, and Rev. James Hope Moulton, the son of the late Bishop's old friend and fellow-reviser, were the brethren deputed to perform this sorrowful duty.

On Wednesday morning an unusual scene was witnessed. Rev. Dr. Brook, the President of the Assembly of the United Methodist Free Churches, paid a visit to the Conference. Standing by the side of Dr. Davison, he addressed the brethren in the kindliest words of greeting. He thought it a happy omen at the beginning of the new century that, for the first time, a President of his Church stood on that platform. He remarked that if in the years to come

THE UNION OF THE METHODIST CHURCHES

should be accomplished, one of the dearest hopes of his life would be realised. Those who remember the bitter controversies of the Reform agitation of half-a-century ago are in some degree able to estimate the remarkable growth of fraternal feeling in recent years.

Rev. Frank Ballard, M.A., B.Sc., recently the pastor of the Wycliffe Congregational Church, Hull, was heartily welcomed back into the brotherhood of Methodist preachers. When he left Methodism, he felt strongly the inconvenience of the itinerancy, but evidently he has yearned again for the fellowship and warmth of the Church of his early years. Three other ministers from other Churches were also received. Some forty brethren, who had rendered long and devoted service, this year found it necessary, owing to growing feebleness or temporary breakdown of health, to retire from the active work of the ministry. Amongst them are Revs. J. Cornelius Wright, who has travelled forty-one years; George S. Weston, who has travelled forty years; Richard Jenkin, chairman of the Exeter district, who has loyally served Christ and the Church for forty-three years; and Henry J. Pigott, B.A., after a missionary career of nearly half a century, the last twenty-eight years being spent under the shadow of the Vatican in Rome.

There was a large number of young men who offered for the work of the ministry, and 100 were accepted by the Conference as candidates. A most interesting conversation on the work of God took place on Thursday morning. Rev. Jas. Ellis told of successful personal work among working people, and said that he found that people would listen for the hour together to the Word of God, intelligently and earnestly expounded in the open-air. Rev. H. Arnaud Scott told a touching story of how that morning a working man, in great trouble, had sought his help in the railway carriage. Together they knelt and prayed as the train rushed on to the Conference city, and the troubled soul had professed decision for Christ. The working classes were not hostile to religion, Mr Scott urged, but they did not sympathise with all their arrangements and methods in public worship. Rev. W. H. Findlay, the new missionary secretary, deeply moved the Conference, as he told of the response of seven young ministers, university graduates, who had volunteered for a difficult and perilous post in West Africa, in response to the appeal of the Missionary Committee. Whatever education might do for their young ministers, it had not robbed them, at any rate, of the spirit of consecration. Rev. W. D. Walters, secretary of the London Mission, declared that the spirit of infidelity was practically dead among the masses of the people; but he deplored the neglect of family religion. Rev. Thomas Champness, in his inimitable way, told the story of a young open-air preacher who had been put into prison because he had violated some restrictive bye-law. The Conference heard with delight that Mr. Champness had gone to the village and vindicated the right to preach in the open air. During the Simultaneous Mission, that young man who had suffered thus for Christ, conducted special services in the Methodist Chapel, and many were won for Christ. That young man also had been received as a candidate for the ministry.

Considerable discussion has taken place as to the need for raising the standard of intellectual and educational fitness for the ministry. But there is no danger that the supreme qualification of spiritual life and power will be overlooked.

The Children's Hymn-Writer, Albert Midlane.

SOME weeks ago, in unison with the editor of the *Christian Commonwealth* and other friends, our readers contributed towards a gift for Mr. and Mrs. Albert Midlane, on the occasion of their golden wedding. The amount realized was about £50. We are pained to learn, however, that there was a need much greater than we supposed. Mr. Midlane is an ironmonger and has kept the same shop for fifty-three years. Increasing age, competition, and his having become security for a friend have resulted in his being compelled to compromise with his creditors, the liabilities being £500.

The *Sunday School Chronicle* awarded Mr. Midlane some months ago its gold medal for distinguished service to the Sunday school. We have not space to record the reasons for this recognition of valuable service to the cause of Christ, beyond the fact that his hymns, which are purely evangelical, are sung by all Protestant denominations. "There's a Friend for Little Children," "Upward, Homeward, Heavenward," "Hark, the Voice of Jesus Calling," are familiar hymns, but not all who sing them are aware that they were composed by Albert Midlane.

The *Daily Express* has warmly espoused Mr. Midlane's cause in successive articles, and has opened a fund to which its readers are contributing. Many Sunday schools are making collections, and a slight effort over a wide area will remove this sorrow, and gladden the declining days of this faithful, useful, aged brother.

Many of his verses have appeared from time to time in these columns, and if each of our readers will kindly send us something, we shall, in conjunction with others, be able to free our dear friend and brother from his burden—and something more. 2 Cor. vii. and viii. were written concerning the privilege and duty of ministering to the saints.

Dublin Medical Mission.

ON Dispensary Day at ten o'clock the door is opened. Some of the patients are already waiting. As they enter they receive a numbered ticket, a prescription paper, and have their names entered by the porter.

Having seen the doctor, they hand in their prescriptions and bottles to the dispensary. Meanwhile other helpers have come in, and it is prayer-meeting time (10.45). The workers gather in an upper room, where a short time is spent in waiting upon God.

At eleven o'clock from fifty to seventy patients are gathered for the short service, after which they proceed at once to the consulting-rooms, where the doctors can follow up what has been said at the service. They may ask a worker to speak to a patient. One such instance comes before us now; he is a man who has run through about £8 in a few days, drinking. He was most attentive at the meeting. At once he begins to talk freely to the worker, and says, "The man (one of the doctors) who spoke this morning, was just talking to me; it made me feel so queer. It's quite true what he said; I know I will be

LOST IF I DIE LIKE THIS."

He is shown how he can be saved, and told how he can have peace with God, and he exclaims, "That's what you all have here; the man that spoke to me had it in his face; that's what it is, I couldn't understand it." And so this poor man gives himself up to the Lord, that he too may have this peace. In the meantime the surgery is a busy place; you find the matron washing and dressing some loathsome sore; in the back surgery there is another lady worker similarly engaged, and you praise God that the power of the love of Christ can move refined and cultured ladies to soothe and sympathize with the outcast and the drunkard. Here they can point the hopeless to the One who "will in no wise cast out," and many in that place have learned for the first time that "God is Love."

A recent case was a militiaman, who was a heavy drinker. While his arm was being dressed he was told of the Saviour's love for him, and was deeply impressed; he took a Testament, and a few days later he said (speaking of justification by faith): "I do understand it all now quite well." His simple, childlike faith was very refreshing.

But we must leave the surgery. In the dispensary we find three or more qualified lady dispensers at work, making up and handing out bottles of medicine, ointments, plasters, linseed meal, and many other things. These ladies are all voluntary workers, as are *most* of the other workers.

By two o'clock the dispensary work is usually finished, and after lunch the doctors and nurses start on their rounds of visiting amongst the dirty and low tenement houses which abound in the city. In this way the remainder of the day is spent, and also the non-dispensary days.

Thus, during each week, about 400 patients are seen by doctors and nurses.

But while day by day this work is being carried on, and the Lord continues to bless, we regret to say his stewards are ofttimes forgetful of the great need of money in such work. At present we are absolutely without funds for salaries or daily expenses, besides having unpaid accounts in hand.

May I, therefore, commend this work to those who love the poor for Christ's sake.

E. Edith Figgis, Hon. Sec.

Hawthorn, Sidney Parade, Dublin.

Claremont Mission, Cricklewood, provides religious opportunities for railway employés and their families in the "colony" located on the borders of Cricklewood and West Hendon. Beginning with open-air meetings, the need of a mission hall for winter was felt, and this was obtained at a cost of £100; but it is proving to be too small, and a sum of £50 is required for enlargement of the hall, additional furniture, &c. The attendances reach from 150 to 200 persons, who, it is believed, did not attend any place of worship. The result of the work in the hall, in open-air, in cottages, in Sunday-school, has been very encouraging up to the present.

Mill Girls of Glasgow.

"DO you have many visitors during Glasgow Fair?" I asked a fisherman at Tarbert. "Indeed we do, miss. Just you wait till Friday, that's the most interesting day, for Mr. Buchanan and about 200 mill girls come down that day." "But where do they all stay?" "Why, in the schools to be sure. They make up beds and are themselves quite at home there for a week."

Nine o'clock on Friday night found Mr. Buchanan and his large family of white-faced girls gathered for prayers on the quay. As they sang their hearty songs, and listened to earnest words from the workers, many a visitor and many a resident joined the crowd and listened also.

Each day the workers had planned some delightful excursion, and the fishermen were determined to have their share of the entertaining, so they tidied up their boats and took huge cargoes of lassies for a sail.

Supper on Thursday evening was a lively time. The girls were full of fun, and in the wildest spirits, but at a signal from "the captain" there was silence, when he told them how glad the workers would be to have spiritual talks with any who wished. All joined in singing, "Let us with a gladsome mind, praise the Lord for He is kind," and then separated for their various dormitories, the workers waiting behind in the dining-room. By and by the girls began to return one at a time.

It was an intensely interesting sight, this very real after-meeting at the end of such a charming week's holiday. In the quiet of the country many a wild, rough, careless lassie had time to think of spiritual things, and the faithful words on the quay sank into prepared hearts. God's Spirit was, indeed, at work. That night about thirty decided for Christ, and the next day ten more followed.

"Ah," said a tired worker, "it's worth all the toil of these days to have so glorious a result."

The Scriptures for the Blind.

THE fifty-third annual report of Moon's Society for Embossing and Circulating the Holy Scriptures, and other useful books, indicates the extensive benefits which have accrued from the adoption of this system. It would indeed be difficult to estimate how many thousands of the blind have been cheered and comforted by the reading of the Scriptures for themselves. In the record of last year we read: "It has been found difficult to raise sufficient funds to continue this work in all its branches, yet God's hand has been signally felt during the trying time." Dr. Moon's type has been adapted to over 400 languages and dialects, and is now used by rich and poor in all parts of the world afflicted with loss of sight. More than half the readers are over fifty years of age; many are eighty, and some are over ninety years.

The publications now comprise, in addition to the entire Bible and a large number of single chapters and Psalms, 505 volumes of various kinds in English, and 266 in foreign languages. Including the books sent out during 1900, the total number of volumes issued by the Society from the commencement of the work is 230,667; and over 60,000 stereotyped plates have been prepared. No pecuniary benefit is, of course, derived from the sale of the books, as they are sold under cost of production.

Encouraging reports continue to be received not only from the eighty Home Teaching Societies formed throughout Great Britain, but also from those of Australia, New Zealand, and America. Further information will be gladly given by Miss Moon, Hon. Treasurer and Secretary, 104, Queen's Road, Brighton, Sussex.

A Converted Priest.—Among the recent converts of Christ's Mission in New York directed by Rev. James O'Connor (editor of the *Converted Catholic*), is a young priest, Father Teodosio Zotti. He has entered Mr. Moody's Theological School at Northfield, where practical testimony is borne both to his own diligence and the excellence of the instruction he is receiving.

About Books.

DELIVERANCES IN ASHANTI.

FEW chapters in foreign mission history are more exciting in their details than those which unfold the story of the evangelization of the Gold Coast of West Africa. We welcome a lively statement of the facts in **Dark and Stormy Days at Kumassi, 1900**; or Missionary Experience in Ashanti, according to the Diary of Rev. Fritz Ramseyer. (2s. 6d. *Partridge.*) In a recent issue we gave some account of Mr. Ramseyer's bold testimony, in which he has again and again been delivered from death by the manifest intervention of God. He belongs to the Basel Mission, and, in a preface to his book (which is translated by Miss Meyer from Rev. Paul Steiner's compilation), Professor Thomas Nicol, D.D., of Aberdeen, thus summarizes the facts:—

"Mr. and Mrs. Ramseyer have a record of endurance and labour for the Gospel to which even missionary annals have few parallels. In 1874 they were delivered from Kumassi by Sir Garnet Wolseley, now Viscount Wolseley, after four and a half years' captivity as the prisoners of King Kofi Karikari. Since then they have done valuable service to the cause of Christ in Abétifi, where they have established a prosperous mission. Four years ago, after the campaign of 1896, in which Prince Henry of Battenberg was taken ill and died, the way seemed clear to resume work at Kumassi, and the prospects of the Gospel were most encouraging. The missionaries were rapidly gaining the confidence of the Ashanti people when the revolt of the chiefs took place, and Kumassi was invested by the numerous hosts of the Ashanti tribes. How the missionaries took refuge in the fort, how they bravely sustained the perils and privations of the siege, and how, when face to face with absolute starvation, the Governor, Sir Frederick Hodgson, and Lady Hodgson, with part of the beleaguered force, broke through and made for the coast, accompanied on that perilous journey by the missionaries, is told in these stirring pages."

We trust the book will have many readers, and that the missionaries will enjoy the Divine favour and blessing in their continued devotion to the cause of evangelization in Ashanti.

Our Bible Students' Palestine Party is a travel diary by Miss F. J. Dolby. The illustrations are numerous and good. (2s. 6d. *Marshall Bros.*)

The Romance of Old London (1s. *Dicks*) is an interesting compilation by Edwin Oliver, admirably illustrated by W. Amor Fenn and Harry Evans.

Mr. E. Kaufmann, 5 and 6, Paternoster Row, has issued an attractive card of **Rules for Family Peace.** It should be hung up in homes where there is apprehension of dispeace. (2d.)

A Treasury of Consolation; Poems selected by Albert Broadbent. (3d. *Thomas Burleigh.*) A choice booklet—one of a series, select in contents, and attractive in exterior.

Prisoners of Hope, by Samuel Wilkinson, is a collection of descriptive sketches of Jewish Russia, with a statement of its religious needs and claims. (2d. *Mildmay Mission to the Jews.*)

The Tongue of the Trees, by Rev. Henry J. Swallow (1s. *Elliot Stock*), is a series of illustrated papers on trees and tree lore. Scriptural allusions and applications receive special attention. The pages are readable and instructive.

The August issue of **The Gospel Magazine** gives a portrait and sketch of the celebrated Rev. William Romaine, rector of St. Ann's, Blackfriars, 130 years ago, and author of "The Life, Walk, and Triumph of Faith." (6d. *Collingridge.*)

The Bible Marker: A Course in Bible Marking, covering, in a simple and comprehensive system, the most important Bible topics, and comprising work for one year. By A. R. W. (1s. *Marshall Bros.*) A very useful little work; many will find it of real service.

The Rock of Ages: Being Twenty-four Sermons delivered at the Kensington Chapel, during 1900-1901, with Twenty-two Addresses to Children. By C. Silvester Horne, M.A. (2s. 6d. nett. *Passmore & Alabaster.*) These discourses have many attractions; they are instructive in substance and chaste in style. The pages know nothing of long measure; the talks to the children are hardly more than outlines. But if there is brevity there is intensity; and many a paragraph of this book has as much in it as an entire sermon of the "expanded" type.

Advice to Twentieth Century Juniors (4d. *Horace Marshall & Son*) has quickly reached a third edition. It supplies a series of counsels—commercial, physiological, social, ethical—which make it eminently suitable for distribution among young people of both sexes. The emphasis seems to be in the right place, with God and righteousness in the forefront

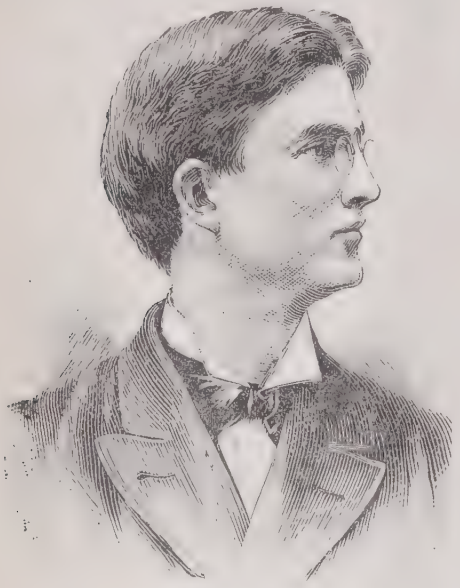
Evangelistic.

Glasgow Exhibition Services.

THE large attendances and good results attending Rev. John McNeill's open-air meetings, held near one of the principal entrances to the Glasgow Exhibition, have encouraged the United Evangelistic Association of the city to arrange for a further campaign. Advantage has been taken of the return of Mr. William M. Oatts from his tour round the world in the interests of Christian work among young men, to enlist his services. St. Andrew's Hall has been engaged for Sabbaths August 18 and 25, and open-air gatherings will be held each evening in front of Finnieston United Free Church, beginning on Monday, August 19. Prayer is asked for much blessing on these efforts.

Seaside Services.

I have had the privilege of spending a few days with Mr. Josiah Spiers at the close of his Children's Mission on the beach at Dunoon. It is just thirty-three years ago this month that our friend held the first of these seaside children's services on the sands at Llandudno, and it is pleasing to find that he is as effective as ever in attracting and interesting the young people. The great feature about the meetings held by Mr. Spiers is that even in the giving out of a hymn the children are sure to get the Gospel message clearly put before them, and the grown-up people crowd round delighted to hear the vivid preaching, and the pointed application of each story that is told.



MR. G. C. TULLAR, LONDON TENT CAMPAIGN.
From Photograph by Mr. H. Flett, 119, Cheapside, E.C.

There were two splendid meetings on the afternoon and evening of Sunday week, and nearly 500 at each of them, hardly a person leaving before the close. Mr. Spiers has now gone on to Carnoustie, where he labours during August.

Dr. Hewett, of the China Inland Mission, who was in the trouble in Shan-si last year, and was for more than four months in peril of his life, is gathering the children on the shore three mornings in the week and on Sunday afternoons at Port Bannatyne, close to Rothesay, and about 150 come to each meeting. There were nearly as many at Brodick, in the Isle of Arran, when I paid a visit to Mr. R. F. Drury, of Wycliffe Hall, Oxford, who has been spending July there. At small places like these a children's service, if rightly timed (Mr. Drury's meetings were held at noon, after the bathing was over), attracts nearly all the people, young and old, who are to be seen on the beach, and it is possible in a few weeks' stay to know every child personally. Messrs. R. F. Drury and R. T. Archibald are to be during this month at St. Andrews.

I should like to be allowed to remind your readers what numberless opportunities exist during this month of August, and great part of September, for such work as this all round our coast, and at every inland resort. There is also much to be done by the distribution of Gospel literature, and the Committee of the Children's Special Service Mission will be only too glad to make grants of their Children's Picture Leaflets to any friends who are able to distribute them wisely at the seaside, at places where there are no services. Application should be sent to the secretary of the Children's Special Service Mission, 13a, Warwick Lane, London, E.C. It should be clearly stated *how many* leaflets are desired, and *where* it is proposed to use them. T. B. Bishop.

1034

Mr. William Day has attended East Moulsey regatta, distributing Gospel literature. Large numbers of people courteously received the books offered to them. On Lord's Days, Mr. Day now visits Kew, whither thousands of people are conveyed by the new electric trams, and distributes Scripture portions.

Mr. W. Collard has visited Margate, conducting services on the sands. Securing the co-operation of the children, Scripture texts were outlined in the sand, and filled in with seaweed and stones. At the point where the meetings were held (nearly opposite the clock tower), the tide drives the people back towards the promenade, and the beach is therefore crowded.

Tent Work.

London Tent Campaign.

The London Tent Campaign continues to make good progress; from many quarters comes news of soul-winning, and of young converts, full of enthusiasm, setting vigorously to work to impress the masses outside the pale of church influences.

The chief feature of the past week's operations was the opening of the great tent at Islington, in the grounds of the Church Missionary Society's College. The site is an admirable one, admission being obtained from that very busy thoroughfare, Upper Street, Islington; and the local committee has made every effort to make the gatherings widely known. A large painted announcement, stretching across the street, attracts the attention of passers by, and the entrance through the Y.M.C.A. gateway, being arched with gas piping, from which flame some scores of jets, constitutes in itself an excellent advertisement of the campaign.

The tent presents an impressive appearance, seating as it does some three to four thousand persons. Every arrangement has evidently been made with the utmost care; a large staff of stewards, including many well-known local Christian workers, attend to the comfort of the audience, and devote particular care to anxious souls. A corner of the tent has been partitioned from the rest by canvas hangings, in order to serve as an inquiry room.

At the initial gathering on Saturday last, Mr. Leonard Weaver, who is the missioner for the Islington campaign, addressed a goodly company, consisting chiefly of friends and sympathizers, and encouraged them to look to God for great things as the outcome of the meetings.

On Lord's Day a prayer meeting at seven a.m. was a good commencement to a day of remarkable blessing. Large congregations came together at each service, and at night there must have been over two thousand people present.

A Gospel song service from 7.30 to 8 p.m. commenced the proceedings, and both at this and at the evangelistic meeting which followed a gracious spiritual influence was manifest. In the early part of the meeting Mr. I. H. Meredith, of New York, who has proved himself a thoroughly efficient soloist, sang "Oh, the clanging bells of time" very impressively, and Mr. Weaver appropriately followed with a powerful address on "Eternity." Dwelling with emphasis on the fleeting character of the things of time, the evangelist, with many happy touches and well-chosen illustrations, led his hearers on to consider the great question, "Eternity: where will you spend it?" The speaker's concluding words were of solemn invitation to the unsaved at once to seek the Saviour; and many responded.

CONFERENCE ON SOUL-WINNING.

A large number of tent-workers and converts met on Monday, at 11, 3, and 7. At the evening meeting it was calculated that from 2,000 to 3,000 were present. The proceedings throughout were conducted by Mr. Leonard Weaver, but the direction and power of the Spirit were evident throughout.

Our American brethren were well in evidence. Mr. Meredith presided at the Bilhorn portable organ, and Drs. Broughton, of Atlanta; J. H. Elliott, of New York; and Morgan, of Boston, Mass.; as well as Dr. John Robertson, of Glasgow, were prominent among the speakers. The others were Miss Ward, Chinese missionary; Messrs. Sprunt, Charles Cook and Bewley Weaver.

The subject for the day was "Soul-Winning," and very many counsels of a most useful kind—suggested, illustrated, and enforced from rich, personal experience through years of fruitful labours in the Gospel—were poured forth for the instruction and edification of Christian workers.

Dr. Broughton began by declaring soul-winning to be the work of the Church, and when it ceased to accomplish this, it was time to disband. Equipment is necessary: (1) the soul-winning spirit; the spirit of revelation and of wisdom, which largely consists of common-sense. Soul-winning needs the best brains a man has got, and in this connection some curious illustrations were given of "how not to do it." (2) Sin must be swept out of our own heart, if we are to win other souls from sin. (3) We must realize that the sinner's doom is to endless woe. (4) We must seek from God a true sense of the value of an immortal soul.

Miss Ward emphasized the need of experienced service at home, preparatory to work abroad, and gave wise counsel from her own home and foreign life.

Mr. Sprunt enumerated, as the essentials to fitness as a soul-winner, consecration, separation, determination, expectation, realization.

Dr. Elliott's address in the use of the Word in evangelization was also most valuable. One of his points was illustrated by a story of a half-witted boy, who found and brought home a horse that had been hopelessly lost. Asked how he found him, he said that he sat down on a log to consider. He thought, if I was a horse, what would I do, and where would I go? He determined this, and went and found the horse there. This explained the term "horse sense" previously used by Dr. Broughton. You must put yourself in the place of the person whom you desire to win, and sympathy will guide you how to deal with him.

Dr. John Robertson had come 450 miles to be present at that meeting. His text-word was "Certainty." Be certain there is a field ordained by God for every worker. Paul could not go to Bithynia; that was Peter's field. A door certain will swing open there. There is a certain message for each. Augustine's was "Faith"; Luther's was "Justification." Certain; there is a certain qualification, a definite reception of the Spirit for service, and a certain and sure reward—the Lord's "Well done."

The evening meeting was addressed by Mr. Charles Cook, Mr. Bewley Weaver, and Dr. Morgan, and the great congregation separated after a most edifying day, full of promise for the remaining months of this year's Tent Campaign.

Messrs. Edwards and Levermore.

Mr. Samuel Levermore forwards some particulars of the Tent Mission in the United States undertaken by Mr. Rowland Edwards and himself:—"We have a tent seating 1,000 persons, and laboured in New Jersey for several weeks. The heat wave greatly interfered at first, but we are now (July 22) in the

MR. I. H. MEREDITH, LONDON TENT CAMPAIGN.
From Photograph by Mr. H. Flett, 119, Cheapside, E.C.

full swing of work in Coatesville, and there are already signs of deep and widespread blessing. The churches are really united, and the pastors help on the platform, and in the meeting for the anxious, at nearly every service. Our method is to definitely close the first service, and then begin another at which only the anxious and workers are expected to remain. Then, while the choir renders suitable hymns, the pastors and workers mingle with the people, and personal dealing becomes a general thing.

"At the large M.E. Church, under Dr. Wheeler, one Sunday morning, a large number of people came forward and knelt at the altar rails signifying their desire for the Spirit-filled life. Mr. Edwards preaches with power. We have a Gospel meeting in the huge steel works with 1,000 men at noon, a Bible talk at 4 p.m., and then the evening meeting in the tent. The ministers call the preaching 'A Revival of Puritan Theology.'"

At a tent mission now being held at Great Easton, Uppingham; there have been many seekers, and continued prayer is asked on behalf of the work.

Mr. and Mrs. J. W. Harvey have conducted a tent mission at Collier's End, Herts. Meetings were held both for adults and children, and blessing was given as the Gospel story was told forth.

A tent mission in connection with the Long Ditton Mission has been conducted by Mr. W. Collard, sailor evangelist. From the opening services, July 7, to the praise meeting, July 22, the interest was sustained throughout. Souls have been brought to the Lord, and blessing has come to the Christians. To God be the glory. T. and S. Cooke-Collis.

At Olney, Bucks, a large Marquee is being erected, in connection with the Evangelistic Mission, in Mr. Lord's meadow, for Gospel services, which will be conducted by Mr. George Andrews, of Willesden Hall, assisted by local ministers, who have expressed hearty co-operation, and a choir from the Congregational and Baptist Churches. This is the first time tent services have been held in the town, and prayer is asked that this mission may result in the salvation of souls.

A tent has been pitched in the Anniesland district, at the extreme west of Glasgow. Mr. Malcolm Ferguson, who is in charge, and who is receiving the help of different preachers, was for many years an evangelist in connection with the Lanarkshire Christian Union. He now occupies the pastorate in the district, so long occupied by Mr. W. D. Dunn. The mission, which has just begun, is likely to be continued for a number of weeks. Prayer for blessing on the work will be valued. Mr. J. W. Moodie, who was for six weeks with his tent in the south of the city, has gone to Dennistoun, at the extreme east. Several churches are co-operating in the movement.

Requests for Prayer.

For blessing on services at Hazelbury Plucknett, conducted by Mr. J. H. Roberts, in an Evangelization Society's tent.

That the Bayswater Convention, October 28-November 2, may be the occasion of much blessing to the metropolis.

Personalia.

Rev. F. B. Meyer has accepted the presidency of the Sunday School Union for 1902 in succession to Mr. George Cadbury.

Rev. Principal Forsyth, D.D., has gone to Switzerland for a holiday, prior to commencing his new duties at Hackney College.

Mr. John Hawkins, of Lansdowne Mission Station, Ntondweni, St. Lucia Lake, Zululand, on returning to his scene of labour after a year's furlough, engaged in a week's evangelistic tour in the chief Somkele's district by the Umfolozi River, and had large audiences and attentive listeners. Mr. Hawkins says: "The great need is for helpers; our hands are already more than full."

Mr. H. M. Barnett, who is known to many of our North London readers, was last week charged before a police magistrate with "Wilfully obstructing the free passage of the footway and carriage-way." The trouble arose through a Roman Catholic ex.-M.P., who lives close by, complaining that Mr. Barnett was denouncing his religion. The appeal was dismissed, but with instructions that the meetings at that place must cease.

We regret to hear that Rev. J. H. Shakespeare, Secretary of the Baptist Union, is seriously ill. The strain of the last few months, particularly in connection with the Century Fund, has proved too much for his strength, and since his return from the meetings of the Welsh Baptist Union he has completely broken down. He was to have gone to Newquay last week for his holiday, but he is quite confined to his room, and he has been compelled to cancel all his engagements.

Dr. Barnardo recommends H. S., in whom he is interested, and whom he sincerely believes to be desirous of becoming an evangelist, and of devoting himself to Christ's service. In order to do this the young man is hoping to be admitted to Mr. Moody's Mount Hermon School, Northfield, Mass., but he needs means for his support while there, and to pay the fees. Dr. Barnardo is glad to help H. S. himself, and heartily commends him to those Christian people who sympathize with such an object. The treasurer is Mr. James B. Wookey, 40, Powerscroft Road, Upper Clapton, N.E.

Miss Catherine E. Radcliffe writes:—"As I am leaving Liverpool on the *Parisian* on August 29 to go out to Toronto in accordance with Mr. Harry Frost's invitation (director of the China Inland Mission there) for a short time, may I venture to say how grateful I should be for the prayers of your readers that God's blessing may come down upon us in this new sphere of labour. The world-wide Evangelization Prayer Union keeps growing, its members are scattered over the world, and it is a great privilege to be linked together in prayer. The ladies' committee of the Liverpool Strangers' Rest ask for prayer and support, though now working along with the Seamen's Friend Society in the Gordon Smith Institute."

Rev. Dr. Barnes, of Emmanuel Church, Folkestone (Countess of Huntingdon's Connexion), has been ordered by his medical adviser to take one year's complete rest. During the last six years Dr. Barnes has been enabled to build up a strong church, supporting its own missionary in the foreign field, and subscribing one-fourth of its entire income to home and foreign mission work. The church is a centre of active, aggressive Protestant and Evangelistic effort. Dr. Barnes' voice will for the next year be missed also from many of the Conventions for the deepening of spiritual life, at which, during the last two or three years, he had begun to be a frequent speaker. The work will be efficiently carried on by the assistant minister, and with occasional help from friends who have generously offered to supply the pulpit from time to time.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The new Church of St. James', Leicester, has been consecrated by the Bishop of Peterborough. The building, which will take the place of an iron church formerly existing on the London Road in connection with St. Peter's parish, has cost about £9,000, and will accommodate about 700 worshippers. It is situate in a rapidly growing part of the borough, and the plans will allow of future extension.

Rev. G. F. C. de Carteret, vicar of St. Paul's, Southwark, has accepted the living of Christ Church, East Greenwich, vacant by the death of Rev. G. Sale Reaney. Mr. de Carteret has done excellent work in some of the worst slums in South London, and his energy and ability well fit him for the care of a large parish like that of Christ Church, Greenwich. Mr. de Carteret's sympathies are entirely with the C.P.A.S., whose Ladies' Training Home is situated within the parish of Christ Church.

Sunday, July 28, was a sorrowful day for the attached band of worshippers at Eaton Episcopal Chapel, gathered together by the deeply appreciated ministry of the late Rev. C. A. Fox, through his incumbency of twenty-six years. Rev. F. S. Meares, who has been assistant minister for some years, and who has held on in spite of failing eyesight, gave the closing messages in the evident power of the Holy Ghost, and in spite of sorrow, the calm and peace of the presence of the Lord were much felt. The morning text was Matt. xi. 28-30, and the evening one was Phil. iv. 7. The offertory was to be shared with the Church Missionary Society. Disbanding breaks up much good work, a Sunday school of 180 children, &c. The prayer of readers is asked that they may become a blessing in whatever church they are led to join.

Congregational.

Two friends of the London Missionary Society have undertaken, as their contribution to the Chalmers Memorial Fund, the entire support of a new missionary to Western New Guinea.

Rev. Samuel Patton, who for the last fourteen years has been minister of Titchfield Church, Fareham, has accepted the Wardenship of the Moorhill House of Rest for Ministers, which is to be opened this month in the New Forest. The house is the gift of Mr. Anstie.

Calls (accepted).—Rev. D. S. Dakin to Deal; Rev. S. A. Gray to Regent Street Church, Barnsley; Rev. Cuthbert M'Evoy to Great George Street Church, Liverpool; and Rev. W. F. Durant to Portishead.

Baptist.

Rev. Thomas Spurgeon, who was recently laid aside for some days by the excessive heat, re-occupied his pulpit on Sunday week, preaching special sermons on entering upon his eighth year of the pastorate of the Tabernacle.

The directors of the Baptist Missionary Society have appointed Mr. W. R. Kirby, of Edinburgh University, to succeed the late Rev. J. L. Rodger on the Congo, and accepted an offer of the service from Mr. Arthur Mayo, of the Pastors' College.

Rev. Ralph Holme has resigned the pastorate of the Walsworth Road Church, Hitchin, in order to take charge of the Bloemfontein Church, South Africa. It is hoped that from Bloemfontein as the centre, the European and missionary work in the Orange River Colony may be developed.

Methodist.

During the recent storms the lightning greatly damaged the roof of Springbourne Wesleyan Chapel, Bournemouth, so that the rain poured into the building. The whole of the south side of the new chapel which is being built at Totnes also collapsed, as the result of the action of the storms upon the foundation.

Mr. Price Hughes' medical adviser has decided that there is no adequate ground why Mr. Hughes should decline to remain chairman of the Second London District, if it is understood that during the coming Methodist year his activities should be limited to the September and May Synods, and to correspondence through the post.

The eighty-third annual Conference commenced its sittings at Greenbank Chapel, Plymouth, on July 31. The public services were commenced by a Sunday school and Christian Endeavour gathering. Rev. R. Pyke, president of the Plymouth Christian Endeavour Union, presided, and addresses were given by Rev. W. J. Mitchell on "How to Increase the Effectiveness of Sunday Schools," Rev. W. H. May on "The attractiveness of the Sunday School," Rev. G. Corin on "Live Endeavour," and Rev. R. E. Craddock on "The Necessity for Consecration."

Presbyterian.

There are many encouraging signs in connection with Presbyterianism in county Durham. The mission at Willington is being ably maintained by Mr. Jobson. St. John's, Hartlepool, and St. George's, Stockton, have been set on their feet by the untiring efforts of their ministers, and the congregation at Darlington was never in a more thriving condition.

The members of St. George's, Croydon, recently assembled in the Church Hall to take formal leave of their late pastor, Rev. A. N. Mackray, M.A., and to express in a material form their sense of gratitude for his fifteen years of faithful service in their midst. It will be remembered that Mr. Mackray was recently translated to South Croydon, where a new sphere of usefulness awaited him in connection with the first pastorate of St. Paul's, Croham Road.

Society of Friends.

A very interesting series of meetings has been held in a tent erected on the grounds of the new Friends' meeting house, No. 1, Avenue Road, Acton. William Noble was the chief speaker, with meetings for Bible study during the daytime, and special meetings for children on Friday and Saturday afternoons, as well as the adult school meetings for men on Sunday mornings, and for women on Sunday afternoons.

An old burial ground on Wrose Hill, Yorks, is the property of Rawdon Preparative Meeting, though the present generation of Rawdon Friends have only recently become aware of the fact. Having become aware of it, however, the Preparative Meeting proceeded to make use of the property in an interesting way, and arranged an open-air public meeting to be held on the spot. This took place on First-day afternoon, July 21. A large company that gathered there were Friends and adult scholars in large numbers from Greengates—the nearest Adult School—and Rawdon, and in smaller numbers from Shipley, Bradford, and even far-distant Yeadon.

Fallen Asleep.

Dr. Lazarus, of Benares, whose great kindness to the poor was proverbial, while he was deeply interested in the circulation of Christian literature. By conviction he was identified with the Baptists, but the missionary cause everywhere found in him a hearty sympathiser.—The death of George Swan, recently working at Hoshangabad, will be another serious loss to the Friends' Foreign Mission service. He died suddenly from sunstroke at Seoni Malwa on July 15. His work in Central India was much valued, his knowledge of Hindi being very good, and his service as teacher and preacher effective and winning.—Mr. Alexander McCrindle, at one time a prominent worker at the Doddridge Congregational Chapel, Northampton. He held the office of deacon of the church for many years.—Rev. Joseph Hirst, the *doyen* of the Wesleyan ministry. Mr. Hirst died at Douglas, Isle of Man, on Monday morning, from failure of the heart's action. He was admitted to the ministry at the London Conference in 1846.—Rev. Andrew Lang, M.A., of Holm, Orkney, from a paralytic shock. He was forty-one years of age, and had been in Holm six years.—Aged sixty-seven, Rev. F. H. Robarts, since 1883 pastor of Hillhead Baptist Church, Glasgow.—Rev. J. Hale Stephens, pastor of Beulah Congregational Church, Chepstow. Two years ago Mr. Stephens was president of the Monmouthshire Congregational Union.—Holme Lane Congregational Church, Bradford, has lost a valued worker by the death, at the age of eighty-two, of Mr. Abraham Elsworth, who was for over sixty years a member of the Church, and for many years deacon and treasurer.—Aged eighty, Rev. John Coker, rector of Tingewick, near Buckingham. He had held the living forty-six years.—At Durban, Rev. C. K. Cox, who had gone to Australia in the hope of benefiting his health, but became worse, and was on the voyage home.—Rev. J. Till, for the past forty-six years vicar of Gnosal, Staffs.—On Sat., July 27, aged seventy-nine, Mr. Charles Forder, of Soho Bazaar, a succourer of many.

Mr. Arthur Lewty, Chigwell Row, Essex, sends particulars of "an effort to secure regular Gospel services at Bourne Bridge, Essex, a hamlet, which forms part of a scattered parish, where the only places of worship are High Church." Gospel services recently held in the open air, and conducted by an evangelist of the Country Towns Mission, have received hearty encouragement. A friend has generously offered a plot of ground whereon to build a permanent structure, and it is hoped to erect a wooden building, but the friends find themselves unable to undertake this without outside help. Mr. Lewty will be glad to supply further information.

Notices.

Applicants for Tracts.—Miss Brooks, 38, Middleton Road, Dalston, N.E.; Mr. John Coates, Bible carriage, Chiltapetta, Severn Road, Weston-super-Mare; Mr. Edmonds, Sunday school superintendent, Winsley, near Bradford-on-Avon; Mr. Herbert Scarr, 74, Northgate Street, Colchester (for soldiers); Mr. W. Burgess, 33, Hawley Square, Margate; Maude Hall, 291, Holloway Road, N.; J. H. Hayward, 22, Wellington Street, Gloucester; George Murray, 14, Fairfield Road, Higham Hill, Walthamstow, Essex; I. E. Bing, 25, Frederick Road, New Brompton, Kent; Mr. William Luff, care of Mr. P. Clissett, Stanley Hill, Ledbury; Mr. Joseph Harmer, Hillside, Bracknell, Berks; Mr. Wm. Bilton, Gospel Tent, Southam, near Rugby; Mr. Athro A. Knight, hon. secretary International Scripture Advertising and Free Distribution Society, Bryn Towey, Brockley, S.E.

Communications Received with Thanks.—C.I. W.N. J.E.T. J.H.S. A.V.S. J.H.K. W.M.R. A.J.M. A.J.C. J.F.B.T. E.E. T.L.C. W.D. H.S.T. W.O.B. E.E. W.D. R.H.B. S.E.C.C. J.C.W. W.H.M.H. G.S.A. D. and C. H.S. J.W. C.H.B. A.N. Dr. O. H.L.H. J.B. W.H. J.C. J.H. C.R.H. J.C. R.R. F.H.S. A.C. Mrs. B. J.H.G. P.E.M. J.H. E.E.T. R.M.M. T.W. E.L. J.M. D.S. T.S.H. L.T.H. B.P. G.S.J. W.H. A.W.S. H.F. E.F. jun. T.C.U. R.H. E.W.M. P.B.K. H.M.R. R.C. R.J.T. J.E.B. J.C. M.A.J. W.C.F. R.A.F. S.G. H.L.H. R.T.S. A.P. A.K. Miss N. H.G.

The Y.M.C.A. — The Italian Associations are to hold a congress in Milan, September 9-12. An interesting feature will be an exhibition of Y.M.C.A. publications in all languages—magazines, reports, rules, syllabi, photographs of persons and places, &c. Suitable contributions for the exhibition should be sent at an early date, addressed—Al Signor Segretario, della Associazione Cristiano della Gioventù, 10, Via San Vincenzino, Milano (Milan, Italy).

Friendly Mission, Portsmouth. — The institute of the Friendly Mission at Portsmouth has been the means of accomplishing much good work among the poor lads and girls of the district. Mr. B. Tilley writes from Fernlee, Campbell Road, Southsea:—"Our work among the very poor has been to assist such to rise above that level, and many have become bright and useful men because they were encouraged to start on the right road, and helped with a friendly hand. All the work is honorary. Efforts are being made to secure new and much-needed premises for the mission."

Sailors' Rest, Antwerp.—From the fourth annual report it is evident that this Rest continues to do excellent work amongst seamen who visit the port. The record speaks of 5,902 visits paid, and of 1,493 ships visited. Gospels and leaflets are distributed, Gospel meetings regularly held, a reading-room open daily, and various efforts made to win men to Christ. One, who had been brought up strictly in the Romish faith, was given a copy of the Scriptures, and came in many times to have passages explained, saying that he had never felt satisfied, and was surprised to read the many precious promises. After leaving for sea, he wrote from the nearest port. "When alone I often think of the good things you have told me, which are now working in my soul. Your time has not been lost, there has been progress, and if it is little it may, I hope, grow, and I become as you would like to see me. Include my name sometimes in your prayers.

DONATIONS

Received by Messrs. Morgan and Scott, to Tuesday, August 6, 1901.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."** This will effectually prevent loss.

R.B.—Please say whose Mission to Jews.

	£	s.	d.
Famine in India—M.G.G., £1; S.R., 2s. 6d.; K.T., £1 10s.; N.B., £5; Tithing, 5s.; Duo, 2s.; E.H., 5s.; Sympathizer, 10s.; Alpha, 5s.; A.T., 2s.; L.N.F., 1s.; M.T.M., 4s.; N., 7s. 6d.; P., £5; O.F., £1; Thankoffering from F.W.M., 5s.; S.R., 2s.; (*Orphans*)—A.V.J., £1	17	1	0
Pandita Ramabai's Work—M.G.G., 10s.; (*Famine*)—M.L.McC., £1...	1	10	0
Indian Famine (*Rev. D. Osborne*)—C.W.	10	0	0
Mission to Lepers of India—Thankoffering from F.W.M., 5s.; (*Miss Reed's Work*)—J.J.G., 5s. ...	0	10	0
China Inland Mission—M.G.G., £1; W.M., 2s. 6d.; Dorothy, 5s.; W.M., 1s.	1	8	6
Baptist Missionary Society—M.G.G., £1; (*Indian Famine*)—O.M.B., 10s....	1	10	0
Persecuted Stundists—M.G.G., 10s.; M.E.B., £1...	1	10	0
Moravian Missions—J.E.B., £10; Gal. vi. 10, £1; (*Labrador*)—Friends, £1 0s. 1d.; P., £5	17	0	1
Home for Ex-Priests, Rome—Tithing	0	5	0
North Africa Mission—P.	5	0	0
Regions Beyond Missionary Union—P.	5	0	0
Zenana Bible and Medical Mission—P.	5	0	0
African Institute, Colwyn Bay—J.J.G.	0	10	0
London Missionary Society—M.E.B....	3	0	0
Soldiers, South Africa (*Mrs. Osborn Howe*)—G.E.L., £5; M.S., £3 3s.; (*Homes*)—M.E.B., £1	9	3	0
Yiddish Bibles (*Mr. Bergmann*)—J.J.G.	0	5	0
Keswick Convention—Readers, £5; (*Keswick Mission*)—Readers, £5	10	0	0
Mildmay Mission to Jews—Dorothy	0	5	0
Society Relief Persecuted Jews—O.F....	0	10	0
London Tent Campaign—A.K....	3	0	0
West London Mission (*Holiday Fund*)—P.	1	0	0
Soldiers' Institute, Portsmouth—P.	1	0	0
Miss Weston's Work, R.N.—P....	1	0	0
Miss Macpherson's Home of Industry—H.R.... ...	0	5	0
Flower Girls' Christian Mission (*Holiday Fund*)—H.G.R.	0	10	6
Salvation Army (*Prison Gate Fund*)—B.T.L. ...	0	5	0
Gratuitous Circulation of The Christian—M.T.M.	0	1	0
Bridge of Hope (*Miss Steer*)—S.K.	0	10	0
Tower Hamlets Mission—M.G.G., £1; O.O.O., £2...	3	0	0
George Yard Mission—M.G.G....	1	0	0
Dr. Barnardo's Homes—M.G.G., 10s.; L.B., 10s.; W.A., 5s.; H.B., £6; Dorothy, 10s.; O.O.O., £3; Sap, £5; A.B.W., 10s.; (*Emigration*) — W., Bedford, £1	17	5	0
Mr. Fegan's Homes—M.G.G., 10s.; W.A., 5s. ...	0	15	0
Holiday Fund for Poor Children—M.G.G., 10s.; C.E.N., £1; A Constant Reader, 2s.; A.S., 10s.; A.K.M., 10s.; Helped, 2s.; S.R., 2s.	2	16	0
Dock Labourers' Mission (*Children's Day in Country*)—S.S.	0	5	0
Aged Pilgrims' Friend Society—M.G.G.	0	10	0
Friendless and Fallen—M.G.G., 5s.; B.O.W., 10s.	0	15	0
R.N. Mission Deep Sea Fishermen—M.G.G., 5s.; E.M.L., 10s.	0	15	0
Mildmay Institutions—M.G.G....	0	10	0
Mrs. Meredith's Institutions (*Homes*)—M.G.G. ...	0	5	0
Bristol Orphan Houses—M.G.G., 10s.; C.L.M.T., £1	1	10	0
St. Giles' Christian Mission—J.H.S., 2s.; E.M.L., 10s.; H.R., 5s.; A.K., £2; (*Holiday Fund*)—Tithing, 10s.	3	7	0
Day in Country Fund—W.A., 5s.; A Friend, 1s.; M.S., 5s.; J.H.L., 2s. 6d.; A.C.B., 5s.; T.E.D., 2s. 6d.; A.K.M., 10s.	1	11	0
Scripture Readers' Society for Ireland—M.E.B. ...	1	0	0
The Haven for Homeless Little Ones—M.S., £1 1s.; P.W.M., £1 1s.	2	2	0
N. Society Employment of Epileptics—O.O.O. ...	5	0	0
Colliers' Rents Mission—E.M.L.	0	10	0
Victoria Docks Mission—E.M.L.	0	10	0
Homes Aged Blind, Crouch Hill—E.M.L., 10s.; M.G.G., 5s.	0	15	0
Thames Church Mission—E.M.L.	0	10	0
British Home for Incurables, Streatham—E.M.L.	0	10	0
Miss Perram's Suffering Poor—Drusilla	0	5	0
Christian Union against Opium Traffic—I.C., 10s.; D.S., 12s.; W.J.W., 3s. 6d.; C.I., 3s. 6d.; H.G.D.W., 5s.; N.B., £1; A.M., 4s.; Miss P., 3s. 6d.; J.S.W., 10s.; E.A.S., 3s.; Col. T., 10s.; Per Mrs. G., £1 17s.; M.E. and K.L.G., 5s.; D.E.H., 10s.; Mrs. P., 10s.; L.T., 5s.; J.F.T., 11s.; J.R.H., £4; J.W.F., 3s.; Miss C., 5s.; H.T., £5; O., £10; G.A., 5s.; E.J., £1; Q., £1; 5 at 2s. 6d., 12s. 6d.; 14 at 2s., £1 8s.; 114 at 1s., £5 14s.; K.G.K., 2s. 4d.; Mrs. M., 6s.; Other sums, various, 3s. 9d.... ...	38	2	1
Children's Country Holiday Fund—Anon	0	10	0
Deptford Medical Mission—B.Q.C.	1	0	0
Kensit Crusade—Miss W.	3	0	0
Rev. J. Burnham's Work—Miss W.	1	0	0
Scripture Gift Mission—Miss W.	1	0	0
Christian Community (*Holiday Fund*)—I.R. ...	0	3	0
Million New Pledges Temperance Crusade—Friend, 476, £100; Friend, 94,499, £100	200	0	0
Liberator Sufferers' Relief—G.H.	0	10	0
Rev. J. W. Atkinson's Day in the Country Fund—H.	0	2	6
Lighthouse Mission, Bow Common—Alpha	0	2	6
Union Hall Mission—Alpha	0	2	6
Rescue Society—Alpha	0	2	6
Billingsgate Christian Mission—Alpha	0	2	6
Poor Children's Society, Boro' (Cripples' Fund, Southend)—Dorcas, ...	0	10	0
Total	£388	12	8

ADVERTISEMENTS.

Dr. Barnardo's Homes—M.L., £5.

Mission of Help to the Suffering Poor—T.L., 10s.

Strangers' Friend Society—Y.O.H., a parcel of clothing.

West London Mission (*Country Holiday Fund*)—M.M. (Ludlow), £1; E.L.S. and M.S.S., 10s.

Flower Girls' Christian Mission (*Cripples' Holiday Fund*)—T.L., 10s.; A Widow, "In His Name," 10s.

Convalescent Home for City Workwomen (*Miss Mary Reynolds*)—Tewkesbury, £1; Shoeburyness, 5s.

The late Mr. Lev's Postal Mission to the Jews—Miss G., 2s. 6d.; F.M.I., 5s.; C.S., 5s.; A. Friend, 5s.; For Jesus' Sake, 2s.; M.W., 10s.; Miss Petch, 2s.

Kensit Crusade and Wickliffe Preachers for Opposing Priestcraft—The secretary acknowledges with thanks:—Mrs. Seaward, 10s.; Miss Coldwell, 8s.; Ponders End, £1; In the King's service—a thankoffering, £10; M.C., 10s.; Dr. Renton, £1; Mr. Clayton, £1; Anon, 2s. 6d.; Mrs. Julian, 10s; R. Clotworth, 10s.; F. Bliss, 10s.; B., £5; Mrs. Ward, 5s.: No Priest, but Jesus, £5; General Roberts, £1 1s.; F. M. Williams, £10. Further contributions gladly received by John Kensit, *18, Paternoster Row.*

Northfield Young Women's Conference

THE Northfield Young Women's Conference closed on Sunday, July 21, with addresses from several speakers, the parting words being delivered by Mr. Robert E. Speer, of New York City. All spoke of the great hope and inspiration that the Conference had created, and of its undoubted value. The general attendance has been greater than before. Over forty officers attended from American associations, and five from those in Canada; while large representations came from many states—New York, New Jersey, Pennsylvania, Massachusetts, Connecticut, &c.; some from far-away Nebraska, and even Honolulu. There were represented many institutions of learning in Maryland, Nebraska, Maine, Rhode Island, Ohio, Vermont, New York, New Hampshire, Connecticut, Minnesota, Iowa, North Carolina, Florida, and Massachusetts, and in Canada; and there is evidence of so much strength in the meetings that they seem destined to grow in both force and volume.

The nineteenth General Conference for Christian Workers opened on Thursday, August 1. It will continue till August 18. It is the concluding conference of the season; in some respects the most important, and promising this year to be better attended than any previous gathering. It will be addressed by some well-known speakers from at home and abroad: Revs. G. Campbell Morgan, Samuel Chadwick (Leeds), H. G. Weston, D.D. (Chester, Pa.), T. S. Hamlin, D.D. (Washington, D.C.), C. I. Schofield, D.D. (Northfield), H. W. Pope (New Haven, Ct.), R. A. Torrey (Chicago), H. C. Mabie, D.D., and A. C. Dixon, D.D. (Boston), A. T. Pierson, D.D. (Brooklyn), John Balcom Shaw, D.D., Chas. E. Jefferson, D.D., and Wilton Merle Smith, D.D. (New York City), George C. Needham (Narberth, Pa.), and Dr. and Mrs. Howard Taylor, of the China Inland Mission.

Several new features will be introduced this year into the Conference which will extend its scope and usefulness.

East London Nursing Society.—The thirty-third annual report of this Society shows that a wide and beneficent ministry is sustained in the East of London. Its object, which is to provide nurses for the sick poor in their homes, is carried out in full accord with medical and parochial authorities and medical men, from whom much assistance has been received. In the course of the year 5,028 cases were dealt with, necessitating repeated assiduous visits. The Society's operations are spread over three divisions, comprising thirty-four parishes. The gratitude of patients is often touching to witness. One nurse brought her box with fifty-four bright pennies, saved weekly by an old chronic rheumatic woman; and another tells how men and boys working in the docks come to her to have slight wounds dressed and afterwards bring pennies for her box. One man ran after her with quite a handful of coppers. Another said, "Now, where's your box, Nurse? I know you have one, for you nursed my mother, and she used to put something into it." Copies of the annual report will be forwarded to friends by the secretary, Mr. A. W. Lacey, 43, Rutland Street, New Road, Commercial Road, E.

The National Blind Relief Society.

A Heartrending Case.

A Blind Lady and her Husband, and their two daughters, who are Governesses.

Mrs. C. writes: "The mother of my late Governess, aged 68 (and husband, aged 78), entirely dependent on their two daughters, who are governesses. There is no hope of Mrs. ——— recovering her sight, and she suffers great pain. The daughters are unable to earn sufficient to support themselves and parents. The mother used to earn a little by needlework before she went blind. It is very hard on them all, as they have seen better days. Excellent references from doctor and clergy."

The Rev. J. Pullein Thompson, Hon. Sec., the Vicarage, 27, Tite Street, Chelsea, S.W., will gladly acknowledge donations, or may be sent to the Office of The Christian.

THE STOCKWELL ORPHANAGE,

CLAPHAM ROAD, LONDON, S.W.

Sea-side Home Branch: Cliftonville, Margate.

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Vice-President - - - CHARLES SPURGEON.
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A HOME AND SCHOOL FOR 500 FATHERLESS CHILDREN,

And a Memorial of the Beloved Founder, C. H. SPURGEON

No votes required. The most needy and deserving cases are selected by the Committee of Management.

THE MANAGERS REQUIRE

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IN VOLUNTARY CONTRIBUTIONS

Contributions should be sent to the Secretary, F. G. Ladds, Stockwell Orphanage, Clapham Road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. Our last Annual Report, containing a Legal form of Bequest, will be gladly sent on application to the Secretary.

THE WOMEN'S PROTESTANT UNION

NEEDS YOUR PRAYERS,
YOUR CO-OPERATION AS A MEMBER,
YOUR PRACTICAL SUPPORT.

FUNDS URGENTLY NEEDED.

Full particulars, membership, application forms, &c., may be obtained from the Secretary,

20, EXETER HALL, STRAND, W.C.

CONTRIBUTIONS may be sent to the same address, or to the Office of The Christian.

BRIDGE OF HOPE.

NIGHT SHELTER. REFUGE.
8 CHILDREN'S COTTAGE HOMES
250 TO FEED AND CLOTHE DAILY.
HELP IS MUCH NEEDED NOW.

Between 400 to 500 pass through the Homes during the year, besides those assisted through the Night Shelter only.

The Annual Report, with Subscription List and Balance Sheet, will be gladly sent to any friends who may not have received it.

MARY H. STEER.

Bridge of Hope,
St. George's in the East, E.

ROYAL NATIONAL

MISSION TO DEEP SEA FISHERMEN

Late Patron:
Her Majesty Queen Victoria.

The Council
VERY EARNESTLY APPEAL FOR CONTRIBUTIONS
to enable them to maintain the important work being carried on amongst the hardy "Toilers of the Deep."

FRANCIS H. WOOD,
Secretary.
181, Queen Victoria Street, E.C.

The Christian.

☞ **To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.**

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

FOR the convenience of their correspondents and customers, Messrs. Morgan and Scott have opened additional premises at 30, Paternoster Row. This will enable Christian workers visiting the metropolis to inspect their numerous publications, which include Biblical, Protestant, missionary and temperance literature, as well as a large assortment of tracts and booklets for evangelistic and general use. Communications by post should, however, continue to be addressed to 12, Paternoster Buildings.

Silver Tongues. We are gratified to learn from our publishers that Rev. John Mitchell's offer of Silver Tongues (2s. 6d. *Morgan & Scott.*) to ministers and others, on special terms, has been largely taken advantage of; and would point out that immediate application should now be made by any who wish to take advantage of the present opportunity. For the benefit of those who are in the habit of giving brief addresses to the children of their congregations, copies were offered to (1) 200 ministers, *free*, on application to our publishers (if sent by post, 3d. must be enclosed with application); and (2) to 150 Sunday school teachers, class leaders, or evangelists, at 1s. per copy (postage 3d. extra). These numbers are now nearly exhausted.

"A God of Deliverances." An important literature has already gathered round the sufferings of missionaries during the recent crisis in China. A real contribution has been made to the subject in A God of Deliverances (1s. nett. *Morgan & Scott*), in which Mr. Alexander R. Saunders tells "the story of the marvellous deliverances, through the sovereign power of God, of a party of missionaries when compelled, by the Boxer rising, to flee from Shan-si, North China." The eleven illustrations, and a clear route map, add much to the interest of the book, and enable the graphic writing to be clearly understood by the reader.

Prayer for Peace. More than once we have voiced the conviction of many of our readers that Christians should "with one accord" place the issue of the South African war before the God of Peace in earnest prayer. Both in public and private this subject has for months past been the burden of unwearied petition with many. An esteemed correspondent writes:—

> It is generally admitted that diplomacy has failed up to the present, and that the war also has failed to bring about peace. What about prayer? Would it be considered madness if one ventured to suggest prayer—"prevailing prayer?" I should like to propose that Christian men and women, the wide world over, unite definitely and systematically to pray for peace. Let us set aside a period—say three times daily, morning, noon, and night—to wait before God in private prayer. Quite apart from political opinions and views, let us make this the one subject of petition—that God will "give peace in our time!"

In other words, instead of criticising and discussing, instead of rebuke and controversy, let those who are the Lord's remembrancers arise and plead the cause of peace. To open public buildings for concerted prayer would be better than to crowd platforms with partisans, political or religious. It is not so much popular education on the question that is needed as a disposition to inquire of the Lord, and to seek his intervention and deliverance.

Rome and Sabbath Observance. Those of our readers who know how the Lord's Day is desecrated in Roman Catholic countries will scarcely need to be reminded of the way in which the Church of Rome makes the fourth commandment of none effect. Ireland affords only too abundant illustration of the sad effect on national life, in this respect, arising from the unscriptural teaching of the Church of Rome. In that distressful country, Sunday political meetings and demonstrations are an integral part of the national life. Priests are foremost in organizing and taking part in them, and the peacefulness of the Lord's Day is replaced by scenes of excitement, unrest, and drunkenness. Sunday, too, is the great day in Ireland for sports and excursions under the auspices of the Church. A typical outing is thus described in the Dublin *Irish Catholic* of the 10th inst.:—

> On Sunday last the Kilkenny branch of the Gaelic League held a grand Seilg to the historic monastery of Melleray, and the opportunity was largely availed of by the citizens in general, who look with extreme favour on the efforts of the League to stimulate a healthy national spirit, and to provide amusement and recreation of a sound Irish character. A special train left the city at about 8.30 a.m. with about 300 passengers, and a merry time was spent till the train steamed into Cappoquin, where cars of various kinds were requisitioned to convey the party to the monastery, which was reached at about 12 o'clock. Refreshments were here kindly provided by the hospitable monks, and the remainder of the day was occupied in all forms of amusements, including athletic sports, aeridheachta, and merrymaking of all descriptions.

The "conversion of England" is one of the dearest objects of Roman aspirations. But an England converted to the adoption of a Romish Sunday, with the sanction of religion thrown over Sunday excursions and jollifications, is a prospect which no true lover of his country can contemplate with satisfaction.

With Heart and Voice. Owing to the noble example set by the Queen in refraining from adopting the fashion of wearing the feathers of birds slain only for the sake of their plumage, it would appear that there has been a falling-off in the demand, and its consequent slaughter. A recent writer, however, states he heard a number of ladies, "with hats stuffed with beautiful feathers," joining in a place of worship in the singing of the old hymn,

> "Happy birds that sing and fly
> Round thine altars, Lord, most High."

And the story may well illustrate the thoughtlessness with which many people join in the vocal praise of God, and in the hymns of penitence and of dedication, without any thought of the solemn import of the words or the act.

Criminals and Sunday-Schools. The chaplain of Glasgow Prison asserts that a very large proportion of the prisoners have been Sunday-school scholars.

> "Some," he says, "have been at ministers' Bible classes; others will volunteer the statement that they have been at the Foundry Boys' meeting; and one day I met a member of the Boys' Brigade. I have only to listen to my congregation on a Sunday at public worship, singing such a children's hymn as 'O come, let us sing to the God of salvation,' or other hymns set to the tunes which are most familiar to children, to find these sung with a 'go' in them, constraining me to say, 'Here are these singing their hymns learned in the Sunday school.'"

It would be very unfair to deduce from this that the Sunday-school is a failure. The condition of things is a vivid proof of the way in which the highest influences may surround a young life, and yet be outside it, so long as the heart is untouched. Instruction of even the best type should be made more subservient to the effort to win the heart for Christ, which is the right and proper end of all Christian service. It is a call to teachers to be very definite in their teaching; and to ministers to assume more responsibility as to the spiritual fitness of the teachers.

The Weak Link. The *Church Times*, in dealing with the fact that the *Year Book* of the Establishment shows that the Sunday School attendance gradually decreases despite the growth of the population, endeavours to trace the causes in the incompetence of the superintendents and the teachers, and the lack of satisfactory supervision on the part of the priest. The writer designates the Sunday School as "the weakest feature of the modern parochial system," and adds: "We need only study the use made of their Sunday schools by the Dissenters to see how great may be their influence when managed with skill and energy." He suggests various remedies for the unsatisfactory condition of things, the chief one being that the Catechism should be the base of all teaching, "whether or no the St. Sulpice method be employed," as "mere talks on morals could be supplied just as well in the Dissenting chapel." It may safely be said, however, that the Sunday School can be successful only so far as the Word of God is made the basis of the education, and so far as the the teachers are influenced by a desire to win souls. The "skill and energy" to which our contemporary refers are the outcome of that desire, and that being the object in view, God has blessed the means.

Family Prayer. In view of the revived interest which is being taken in the children of our Sunday schools, and particularly in view of the forthcoming great effort to win them for Christ, it would surely be an excellent thing, as it is undoubtedly a necessary one, if some simultaneous attempt were made to reach the parents to the need of family prayer. Children are so susceptible, that any good influence wrought upon them in the coming meetings must be sustained and developed in time, or there is the sad chance that it will diminish in force or disappear. Could the Children's Mission be made the occasion to point out to parents, in plain language, the terrible responsibility which rests upon them in becoming guardians of youth? Thousands of people send their children to Sunday-school who themselves rarely attend a place of worship; just there is a ground of appeal to them, and a link in their children. We know well that what we propose is delicate work, but it could be wisely done by means of a circular generally addressed to all. At least, we could ask, in the interests of the children, for daily Bible

reading. It is indescribably sad to reflect that so many families are one before society, before life, before adversity, whilst before God they are divided—the children frequently aspiring towards God, and the parents, by word or deed, doing their best to stifle their aspirations.

The Decay of Modern Socialism. One of the oldest living apostles of Socialism, which a generation or so ago threatened to become a formidable force in our social politics, Mr. H. M. Hyndman, has withdrawn from the executive of the Social-Democratic Federation for a curious reason. He is disappointed with the waning of "that class consciousness and class antagonism, without which no good whatever could be done." The unsympathetic attitude of Socialists towards Christianity used to be a puzzle to many people. The reason is now clear. Christianity is founded on universal love—the negation of all class antagonisms. Modern Socialism, on the other hand, on the confession of one of its most distinguished leaders, is founded on class hatred, and cannot thrive unless that impelling force is strong at its heart. There can be no fellowship between God and Belial. There is, however, a higher Socialism based on a true reading of the law of love, which has never yet had full play even among the followers of the Prince of Love.

Known by their Fruits. In Bishop Westcott's last volume, which appeared almost on the day of his own death, a striking passage occurs, in which he pays a hearty tribute to the work done in India by non-Anglican missionary societies.

> In India, to take one example only, the non-episcopal bodies, as far as a conclusion can be drawn from the latest statistics to which I am able to refer, do apparently twice as much for missions as is done by our own Church and the Churches in communion with it. . . . We cannot refuse to recognise the presence of Christ among those who show the good fruits and love by which we are to know his disciples.

This test is Scriptural, adequate, and unanswerable. Those who can and do bring souls to a saving knowledge of the truth in Jesus are in the true apostolic succession of missionary enterprise. To have "souls for his hire" is the noblest guerdon of the man who would carry on the work of bringing the world to Christ.

The Bishop of Ripon on Preaching. Anything that Dr. Boyd Carpenter has to say upon the subject of preaching will always be heard with interest and profound respect. In his address to his clergy the other day he spoke about the preacher's attitude towards the modern questions which agitate people's minds, and counselled a *via media* between discussing these subjects and ignoring them in the presence of congregations. The Bishop concluded by exhorting his brethren to preach Christ. The whole subject is very perplexing. The preacher has to remember that the very Word which he expounds on the Sunday is challenged and denied in journals and in daily *causerie*. The people have the subjects of criticism and doubt thrust upon them day by day. How shall the preacher act on the Sunday in view of this situation? Shall he turn the pulpit into a platform of Christian evidence or what? In answer to such questions we must remember the examples of the Apostles. They distinguished between their congregations. To Jewish critics they *proved* their doctrine, "mightily convincing them." To others they proclaimed the same Christ, but after another manner. Thus St. Paul dealt with the Athenians and the Antiochians in two different ways, but his aim was one—to bring them both to Christ. And with modern congregations it must be the same. The worldling does not care about the Bible—criticized or not; he has no "difficulties" keeping him from God. He needs to be convicted of sin, of righteousness, and of judgment, and the preacher must bear this ever in mind. But with others it is necessary to go slowly, Bible in hand, and fairly to face the questions which perplex. And, in our judgment, this can only be done effectively by making one service on the Sunday the occasion for thorough Bible exposition, as distinguished from ordinary preaching.

Sin and Evolution. We are glad to find Dr. Horton taking strong ground on the subject of "Sin and Evolution," and stripping one of the stupid fallacies of our time of its poor logic and worse doctrine. Since the theory of Evolution has become in some measure popularized, we have heard on every hand brave and learned talk about "sin" being merely an incident in human progress—a mere relic of the animal which we have not yet outgrown, &c. This baseless theorizing has spread from the savants to the people, until, as most Christian workers sadly know, it is far from rare to hear men support themselves upon the theory of Evolution as an excuse for their passions. To such Dr. Horton says, with firmness:—

> Sin is not worn out by evolution, and the race does not slough off sin as it emerges. The ape and the tiger in men die, but sin is not therefore gone. So far from sin being eliminated by evolution, the sense of sin becomes profounder and more radical as the spiritual development proceeds. In man, as he gets further from the beasts, sin intensifies—its burden increases, the cry for deliverance becomes more urgent.

It is the absolute *fact* of the sense of sin becoming more intense as men become more spiritual that destroys the airy *theory* of evolutionists concerning sin. When a man consents to lay aside the opinions of his fellows, and the flattery of his own heart, and to get alone with his conscience and his God, he must cry out, "God, be merciful to me a sinner."

Alcoholism in France. It is not so long since France was held up to us as almost an example in sobriety and self-control in the use of alcoholic stimulants. Some facts published in the *Figaro*, however, show that a sinister change has been passing over the habits of the people. The "growers" now number two-and-a-half millions, the retailers in cafés and drink-shops over half a million, and the off-licences have reached the appalling figure of 300,000. Since 1830 the consumption of alcoholic drinks has increased from ten to nearly fifty million gallons, the increase in population being only a fraction of this total. M. Jauvrais says in comment: "One might say of the twentieth century that it is truly 'the age of alcohol,' for never have we seen its consumption make such progress." A great temperance campaign is clearly as much needed in France as in this country.

Britain and Russia. A reassuring fact was brought out by the recent debate in the House of Lords—that the relations between this country and Russia are improving, and that the age-long rivalry which has been so disturbing a factor in international politics is gradually giving way to a better understanding. If these two great countries could agree on a common and beneficent policy, the peace of the world would be materially assisted. There are many internal disaffections and disabilities from which Russia suffers, and especially in the direction of religious toleration she is far behind other European countries; but progress in these matters would be helped, and not hindered, by friendship with Britain. We, too, should do well to put aside the ready suspicion which we have been too ready to show at every effort at expansion made by Russia.

The Settlement of Crete. It is good news, indeed, that real progress is being made in the government and social condition of that much-troubled island, Crete, under Prince George of Greece. The disarmament of the population has been continued, courts of law have been established, *gendarmerie* have been formed, and the whole machinery of local administration initiated. Crimes and turbulence have diminished, and the relations between Christians and Mussulmans show improvement. This island has been from time immemorial a seething cauldron of revolution and conflict. The "Concert of Europe" has done little good in other directions; if it succeeds in bringing about a state of stable civilization and progress in Crete, at least one good result will have flowed from its mutual jealousies and divided counsels.

Human Merchandise. The meeting at the House of Commons of the representatives of East End and other constituencies affected by the immigration of pauper aliens points to possible legislation on the subject, as it was decided to press the Government to move in the matter. It is probable, therefore, that Lord Salisbury's Bill of 1894 will be re-introduced. The question has been obscured by a mist of sentiment, possibly because most of the immigrants are Jews. Behind that cloud there are startling facts. Unhappily the Lords' Committee on sweating intentionally omitted the evidence telling against the influx of aliens, but it requires no testimony to show how the lot of English workers is embittered by the keen competition of the pauper foreigners hired by sweaters "for their tea and bread and butter, and one shilling per week." Owing to that influx the evils of overcrowding and the impoverishment of the poor are intensified. In the countries from which these foreigners come, their emigration is treated simply as an economic question, though for political reasons it may be made to appear a racial one. Legislation must come sooner or later, and whenever it is taken up care will be taken, we do not doubt, that in reducing the suffering at home it is not unduly increased abroad.

A Pleasing Blue Book. The criminal statistics, just published, for the year 1899 are less startling than, unfortunately, such figures generally are. The preceding year was a very bad one as regards crime, and it is, therefore, satisfactory to find in the twelve months in question the number of recorded cases of crime, 76,025, was lower than in any year since 1867. The compilers of the returns state that there was a general falling off in crime, a marked decrease in serious cases, but a growth in minor offences. It is difficult to understand this, as it is also stated in the report that drinking, gambling, and suicide are developing day by day. The part played by these potent factors in the production of crime is a simple axiom in social science, and we all know that where they flourish there must, of necessity be a plentiful harvest of crime.

KESWICK ADDRESSES.

THE SUN OF RIGHTEOUSNESS.

Rev. F. S. WEBSTER, M.A.

But unto you that fear my Name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and gambol as calves of the stall (Mal. iv. 2, R.V.)

THIS is a wonderful verse. It begins with fear, and ends with Christians so full of joy that they skip and gambol as calves of the stall. What is it that changes fear into ecstasy of joy? It is God's salvation, manifest as the rising of the sun with its beams of light—a salvation which results in perfect healing for the soul. Unless there is fear there will not be the healing. For those who have no fear, Christ has no healing. Do you fear God's name? My unconverted friend, you have got to face death and judgment. Men say: "We are wearied with so much talk of judgment." They argue, and think they are so much wiser than the Bible. "We ought," they say, "to do right because it is right. Ideal holiness is not the result of fear." It seems to me, the only holiness possible is that which is rooted and grounded in GOD.

NEED OF A DEEPER FEAR.

Many Christians we meet need a deeper fear. Do you Christians remember that the day cometh of the Lord's return? What is the day of the Lord's return to you? It ought to deepen in you a godly fear. Paul was always referring to "that day." That was the great harvest time, when he would begin to enter upon the reaping of all that he had sown on earth. How full his epistles are of allusions to "the day of the Lord." It shed a holy awe over his life.

Paul contemplates the possibility of mixed feelings among Christians on the day of the Lord's return. The question of heaven or hell is settled at the cross for the believer, and not at that day. There is no fear of hell for the believer. Yet the day of Christ's return will be a day of scrutiny and reward, and Paul speaks of some who will be ashamed at the Lord's coming. John says: "Abide in Him, that we may not be ashamed before Him at his coming." I cannot explain how there can be fear. Forgiveness will be real, and inexpressibly sweet when we realise how much there was to be forgiven.

"ASHAMED" AT THE LORD'S COMING.

There may be shame when that day bursts upon us, and the Lord comes. When the blessed dead are called back from heaven to assume their risen bodies, and stand before the Lord in company with transformed figures caught away from the business or street, how will it be with us? In that light of God, where the tricks of self-deception so easy on earth are impossible—when you realize the glory to which God has been calling you, and you are so ashamed that you held to the standards of earth instead of accepting the standards of eternity; when the mists of earth have passed away, and you see things as they are, in the body which was the sphere of your probation—how will you feel then, when you meet the Saviour, and, looking back, you realize the bearing upon the future of the past—misspent or well-spent—which lies behind? Some Christians will be ashamed in that day.

CONFIDENCE BEFORE THE LORD.

It is God's wish that none should be ashamed, but that there should be perfect confidence. We are to be found of Him in peace, without spot or blemish. That day should be the crowning day of joyous anticipation. Will it be so for us? Not unless we are living and walking in the fear of God. It is God's will that every Christian should meet the Lord with joy, and look with gladness to his coming. You cannot look forward with gladness unless you can meet Him with confidence, and you cannot meet Him with confidence unless your heart is established in holiness. You will be ashamed before Him if you are passing your time here, not in diligence, but idleness, not in separation from the world, but in conformity to the world, not "pressing towards the mark," but slipping back into ungodliness.

You ask, Can I meet the Lord with confidence? "Unto you that fear my Name." Jesus wants you to enjoy from this hour perfect soundness of spiritual health. You say, Is that really possible?

THE SECRET OF SPIRITUAL HEALTH.

Look at what John wrote in his third Epistle, to his friend Gaius:—"I wish above all things that thou mayest prosper, and be in health even as thy soul prospereth." Gaius enjoyed such spiritual health that John could desire nothing better than that he should be as successful in business as he was in winning divine favour, and with the smile of heaven his measure would be full. I fear many would shudder if I were to offer this prayer on their behalf, if I were to pray: "Lord, let that man's business ebb and flow as does his love to thee." You would not like your outward affairs, or temporal prosperity, to ebb and flow according to the tide of your spiritual life. Here was this ordinary man Gaius, his spiritual health so sound that John could make it the standard of good wishes on his behalf! God wants you to be a spiritually whole Christian. How? "Unto you that fear my Name shall the Sun of Righteousness arise with healing in his wings: and ye shall go forth and gambol as calves of the stall."

REV. F. S. WEBSTER.

From a Photograph by Mr. G. P. Abraham, Keswick.

THE BLESSING OF GOD'S SMILE.

Turn to Psa. lxxx., and you find three times over the prayer—"Cause thy face to shine, and we shall be saved." Salvation means, as you know, spiritual health. We shall get saving health when God's face shines upon us, and the light of heaven drives away the mists of earth. A Jewish proverb says: "When the sun rises sickness decreases." More deaths occur just before the sun dawn than any other part of the day. There are peculiar powers of physical healing in sunshine, and when the Sun of Righteousness shines into the human heart it brings spiritual health. It is an immediate and sudden blessing.

It is true that the sunrise is most sudden, and yet most gradual. You know how gradually the morning dawns, chasing away the darkness of night, awakening the birds with their songs and carols to welcome the king of day. Some souls do not seem to get beyond the dawn. They see something of the way of peace, and how far it exercises restraint from the vilest forms of sin. The dawn is chilly, but when the sun rises, sudden and immediate, we feel the warmth and healing which come on the wings of light, as they spread over the earth, carrying warmth, brightness, and healing.

SUNRISE IN THE SOUL.

Has there been a sunrise upon your soul? "Unto you that fear my Name shall the Sun of Righteousness arise with healing in his wings." What does healing mean? It means that you can now have definite contact with the Lord Jesus Christ. He wants to enter your heart, just as the sunbeams come into your bedroom in the early morning. When He comes, He comes to heal. It is the fruit of his Passion. "By his stripes we are healed." It is the Holy Spirit entering the chamber of your heart, and preparing for the bridegroom. There is all the difference between a life lived in the cold light of truth and a life lived in the warmth of the Holy Ghost. Will you not say now, "Lord, I want to enjoy the spiritual health I ought to enjoy?" Otherwise, there is a perpetual disease in your soul. The peace of God does not keep your heart and mind.

The healthy man has a good appetite. You have lost your appetite and relish for the things of God. You do not enjoy the happiness of Jesus as you ought to enjoy it.

HEALTH AND WORK.

The healthy man can work hard, is full of vigour and activity. You have lost your love for souls. At one time you were all life to win others—you laboured and travailed in birth for souls, and you were proof against that flippancy and shallowness that is abroad to-day. The healthy man enjoys good spirits. The joy of the Lord at one time filled your heart. Has it passed away? If so, you are not spiritually whole. Jesus says: "Wilt thou be made whole? I did not die for you to live a strengthless, joyless life, groping your way as if there were no heaven above; I died that you might live and walk before Me with such perfect love that in the day of judgment you should have perfect boldness." It is his work to heal as it was his work to pardon Acknowledge your inability, confess his power; say with the Psalmist, "Heal me, O Lord, and I shall be healed."

OUR FOURFOLD CALLING.*

By Rev. HUBERT BROOKE, M.A.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light" (1 Pet. ii. 9).

WHILE studying the prophet Malachi lately, I was very much struck with the exceeding contrast between the callings of God's people and their conduct, between the privileged position into which they were put and the poor performance they made of it in their lives. When you see a thing like that in the Bible, you can look out and see it also in God's people always. The one corresponds to the other, as face answers to face in the still water. How well you know how perfectly familiar it is to us to be disturbed and distressed by the evident contrast between the calling which we know is ours as Christians, and the conduct which follows our calling. We have known for the most part the wonderful calling in Christ, and the glorious blessings in Christ, but what about the wonderful life that is to be lived in Christ? Do you not feel for yourselves how often it is true that the

* Notes of Bible Readings. The addresses on "A Holy Nation" and "A Peculiar People" will be summarized next week.

calling does not correspond to the conduct of the Christian?

Every one of you who is a Christian in a real sense is partaker of a fourfold calling. You are a chosen generation, you are a royal priesthood, you are a holy nation, you are a peculiar people. But now mark this: "Ye are"—and then there is a gap. We are the first thing, and sometimes we do not become the second; whereas God's purpose is: Ye *are* in order that ye *should be*. He means these two to be connected. He connects them, and therefore they are possibilities, and not beyond our reach.

Look at these four things, and you will see that they represent four different aspects of the Christian. "A chosen generation": that tells you about a new birth. "A royal priesthood": that tells you about a new service. "A holy nation": that tells you about a new relationship to the world. "A peculiar people": that tells you about a new relationship to God.

A CHOSEN GENERATION.

First of all, then, Christians are a chosen generation. It is a matter of birth, and so we find ourselves starting with the old familiar Gospel texts: "Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." There is no round-about way, or side path, or second door; there is only one, and that is the way of *birth*. Here, at the outset, is the title which is put over all God's people, without exception: "Ye are a generation"—souls that have been born again in Christ Jesus.

I was sitting at a luncheon-table next an elderly lady, who said she was much interested in the subject of Keswick. As I also was interested in the subject, we began to talk about it. She said there were some difficulties about Keswick that she did not understand. I then remarked: "Let us begin at the beginning. First of all, do you know that your sins are forgiven?" "Oh, I wish I did!" she replied. I said: "If you have not begun, you cannot go on: that is quite clear." There was a very old friend of mine sitting at the same table, dear to many of you here, and who used to preside here sometimes—old Mr. Bowker—and he said—this is a good many years ago—"That lady wants to learn lessons of holiness, and has not yet found forgiveness of sins." And he added, "There are many like her." It is no use people wanting to enter God's service who do not know his salvation. He does not want people to go out as witnesses if they do not *know*. In a law-court, men are told to stand down unless they say, "I know."

A FAMILY SECRET.

Look at the second point in our subject. We are told, "Ye are a chosen generation"; not only a generation, but a *chosen* generation. Of course, that is the same word as *elect*; and election is a trouble to many people. Dear Theodore Monod once said, "Election is a family secret, which all inside the family know about, and those outside cannot understand." Is it not beautiful that it should be a family secret? And here it is attached to the family name—*Chosen Generation*. You were born into the family, and when you are there you find you were chosen to be born into the family. It is what God was always saying of his people. You see the thought in Deut. iv. 37: "Because He loved thy fathers, therefore He chose their seed after them." Again, Deut. vii. 7, 8: "The Lord did not choose you because ye were more in number than any people, but because the Lord loved you." Also, Deut. x. 15: "Only the Lord had a delight in thy fathers to love them, and He chose their seed after them, even you above all people, as it is this day."

You must be elected to something, if you are elected. An election implies at once a purpose for the election. God never meant us to sit down and say, "I am elected," and then that was to be, so to speak, a full stop. And yet that is what people have done. There is no sense in that. How it ought to stir our hearts to say, "Am I a member of his generation? Then I am elected." What to? It is not a thing to trouble people outside. You have not got to label your churches outside that only the elect may come in, but when they are in the living Church you should let them know that they are in because God has elected them. Certain people make election a ground or reason for stopping outside, and they say, "I do not know I am elected." You had better tell them what a sharp American wit once said, "I never heard of anyone being elected who was not a candidate first." If people say they are not elected, tell them to be candidates, and to put their names down for election. God never puts election as a barrier to shut you out; it is always a blessing to shut you in.

GOD'S PURPOSE FOR HIS PEOPLE.

Now, then, a chosen generation. What to? Just look at it in a series of passages. Shall we begin with Rom. viii. 29: "Whom He did foreknow, He also did predestinate"—that seems to come to the same thing—"to be conformed to the image of his Son." That is the first thing. 1 Cor. i. 27-29: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." That is the second thing. Eph. i. 4: "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." 2 Thess. ii. 13: "We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth." Look again at our Epistle, 1 Pet. i. 2: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." These are God's purposes for you—elected to be conformed to the image of Christ; elected, and yet in yourself so weak and helpless, and foolish, that no flesh in you or in anyone else could glory except in God; elected, that you should be holy and blameless; elected, that you should serve God in obedience and sanctity.

You cannot come into the Father's family without at once coming into the Father's purpose. He has something for every child in his household to do; every several member of his mystical body, every several son and servant of his household, has something to do, is elected to this wonderful purpose of serving and glorifying God. It is a thing to be known. Then remember, it is a thing to be shown. Look at Col. iii. 12: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, &c." *Put on.* This is to be shown. There is the uniform. If you put it on to-day, every one of you, every article of it, do you not think that when you go back to your homes people would see a difference in you at least?

A NEGRO LAD'S TESTIMONY.

A striking testimony was given by a little negro servant in that faithful missionary Moffat's life. There was a little negro lad brought to know the Lord. One day he came to Moffat in great distress because the watch-dog had eaten some leaves of his Testament, and he was weeping over it. Moffat told him it was not so serious a matter as he thought; he could get the lad another Testament. "Oh, it is not that, massa; there is more!" "What is it?" "Well, before I knew anything about that Book, when I hated someone I wanted to kill him; but when I got that Book into my heart, and when a person did me wrong, I loved him and prayed for him. I am afraid that now the dog has eaten some of that Book he will love his enemies and let the flock be eaten up!"

It was wonderfully simple. He did not quite discern the difference between the physical eating and the spiritual, but what a testimony he gave to the real results of finding God's Word more than his necessary food! What a witness that was that he was one of the elect of God, that He had caused him to put on such bowels of mercies, that when men hated and wronged him he could only love and pray for them, and he seemed to think that it needed no effort to do it!

A ROYAL PRIESTHOOD.

If there were no service to be rendered, there would be no need for priests. It was not until the tabernacle was set up that the priesthood was instituted. The service had to be defined and described in God's own words, and the priests had to be pointed out by God's own call. "No one took this honour unto himself, but he that is called of God." The position was not of man's earning or deserving, but of God's grace. We read: "Ye are . . . a royal priesthood"; we have not to wait for it; we *are* a Royal Priesthood, as well as a Chosen Generation. It belongs to the whole Church of God. There is not a single word in the New Testament to limit the designation to a certain portion of the living Church of Christ.

TRACE THE TERMS.

See where the phrase first comes from: Ex. xix. 5, 6, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then . . . ye shall be a kingdom of priests and an holy nation." These words were spoken to Israel in the wilderness of Sinai. When this and other titles were given to the people they had all been under the blood, had come out of Egypt, and had crossed the Red Sea and been brought near to God. It was when these things had happened, and Israel knew that they had happened, that the Lord said, "If ye obey my voice ye shall be unto me a kingdom of priests." St. Peter in the New Testament seems to have taken for granted that the Christians would obey God's voice and keep his covenant, for he says, "Ye are a royal priesthood." It is impossible for a soul really to enter into this service of royal priesthood unless it has, in the spiritual meaning of things, been under the blood, and come out of Egypt, passed through the Red Sea, and been brought near to God.

In Exodus the term is "kingdom of priests"; in Peter "royal priesthood"; in Rev. i. 6 you find in the A.V. "kings and priests"; and in Rev. xx. 4-6 "They lived and reigned with Christ a thousand years. . . They shall be priests of God and of Christ, and shall reign with Him a thousand years." Here we have two things side by side—priesthood and kingship, kings and priests, or Royal Priesthood.

NOBLESSE OBLIGE!

If we really believe that we are going to reign with Christ, and that the title of royalty is given to us—then *Noblesse oblige*! Many a thing we ought not to do just because we are kings. Mrs. Amanda Smith, the coloured Christian from America, said twenty years ago, "I am a daughter of the King of kings," and her life was, I think, full of the marks of royalty. Let us notice some aspects of this priesthood, from Deut. x. 8: "At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto Him, and to bless in his name, unto this day."

Here is a fourfold description of the priesthood; and first of all comes *bearing the ark*, which was part of the priestly service of the sons of Aaron. Now remember that when Saul of Tarsus was converted, Ananias was sent to tell him of forgiveness of sins, and the message of the Lord to his servant was that Saul was "a chosen vessel unto Me, to bear my Name before the Gentiles, and kings, and the children of Israel" (Acts ix. 15). Recall also 1 Cor. vi. 19, "Know ye not that your body is the temple of the Holy Ghost which is in you." It is a wonderful calling, full of glory to the willing and obedient servant, and full of terrible awe for the unwilling and disobedient.

BEARING THE ARK OF GOD.

If an ambassador does disgraceful things, the name and honour of his King are affected; and so when one who is known as a Christian, called to bear about the Name of God, his body being the temple of the Holy Ghost, does mean or "shady" things, what is come to the priesthood of God, how is their holy crown cast off from their forehead, and the name of their Master dragged through the dust?

Between whiles, perhaps, the priests of old may not have been very careful; but when

they had to bear the ark they would take great care to be properly garbed and cleansed. If we are true Christians, God's name is put upon us, and his Spirit is within us. Our duty, once and for all, is to arise and do the will of God, and not to see how close we can live to sin and its ways.

Christians assuredly need not go searching among the rubbish and filth of all the teachings and ways of this world. We must in every way avoid them. God's Spirit within us will enlighten us as to what we must leave off, and what we must leave behind. Many a soul has got into the mire by analysing the mire. We should keep above the mire. Day by day questions of conscience are arising; if we would bring them to the tombstone of the word, "Your body is the temple of the Holy Ghost," many of them would be solved in a moment.

"Let the peace of God be umpire in your hearts" (Col. iii. 15). Multitudes of things ought not to be named among us; and we are safer to let the Spirit keep us in his own holiness, going where He leads, and witnessing for Him where He puts us.

STANDING BEFORE THE LORD.

Secondly, the priests had "*to stand before the Lord.*" When the Queen of Sheba visited Solomon, she said: "Happy are these thy servants which stand continually before thee." There is no place of happiness like standing continually before the Lord. What power it brings with it! Elijah, when thinking that he was the only man in Israel true to God, had to stand before Ahab and his wicked queen and false prophets. What gave him boldness to declare the judgments of God? "As the Lord of Hosts liveth, before whom I stand." He knew that God was before him, and between him and his enemies. I thank God the message came to me early in my life of service—"Remember, God is among your hearers." Other hearers are of little account. If we realise that we are standing before the Lord, we shall shake ourselves loose from many fears, and be saved from many perplexities.

Another step—"*To minister unto Him,*" in the priests' office, of course. That is a wonderful calling! That which the ministering priests of old times had in type must be ours in antitype. They were water-washed and blood-sprinkled, clothed with the new garments of purity, girdled with the girdle of service, and adorned with the bonnet (or mitre) of intercession.

THE MINISTRY OF BLESSING.

The last step is "*to bless in his Name.*" Perhaps this is the most blessed service of all. When Abraham was told "I will bless thee," he was told the smaller; and when "I will make thee a blessing," that was the larger. There are many Christians who are perfectly content with being blessed, and do not care much about being made a blessing. The soul bearing the ark of the Lord is expected to go out and bless in his Name continually—not merely in hours of active service, but in the silence of home life, and at times of recreation. I know one soul who said he was drawn to the Lord because he could be a Christian and be merry. It should be part of the work of blessing in his Name to lead other souls to Him.

It is told of Dr. Chalmers, the Scotch divine, that he always prayed for one of his people who was going wrong, and at whom he never could get by personal contact. At length, the man went to him, and said he was converted. "But I never spoke to you," said Dr. Chalmers. "No, but you looked at me, and with such pity in your eyes," rejoined the man.

"THIS HONOUR HAVE ALL THE SAINTS."

Remember that these things are not for a priestly caste—not only for those called to the ministry, but for every single member of the royal priesthood of God. I heard of a woman who was in great trouble, because bound as she felt by a certain sin. She was a Roman Catholic, and the priest chose to say he would not forgive her. She went away in bitter grief, and, like a lost child crying in the dark, called upon God that He would forgive her. The peace of God's forgiveness came into her heart, and she rose up rejoicing. She refused to go to the confessional, and after some weeks the priest looked her up, and she said: "Oh, sir, the sin you would not forgive, God has forgiven." The woman's neighbours saw the change in her life, and they said: "She has been a good woman since she left that church." Because she found the Lord, that woman became somehow a messenger of the Lord of Hosts, and her neighbours sought the word of truth at her lips; and she became a messenger because she had found her way into the Lord's Priesthood.

In 1 Peter ii. 5, we find another aspect of the priesthood: "To offer up spiritual sacrifices acceptable to God by Jesus Christ." While there are beautiful and glorious things in the service of the priesthood, yet the first thing is to offer up spiritual sacrifices. Note Rom. xii. 1: "Present your bodies a living sacrifice."

NOT DISOBEDIENT.

Rev. GEORGE WILSON.

"I was not disobedient unto the heavenly vision" (Acts xxvi. 19).

ONE is burdened for you and for one's-self in view of the possibilities of a very great risk in this Convention week. It is to many a blessed time, with its holy fellowship, with its teaching and pleading of the Spirit, with its openings into the presence of our loving Father, and with all the possibilities of the future. And yet it is possible that many in this vast audience shall go through the Convention week, and never get a true Spirit-quickened vision of the Lord Jesus Christ; and if that is so, you had ten thousand times better never have come to Keswick at all. But one is burdened with a sadder thing than even this—the possibility that where the soul-searching, and the heart-correcting, and the life-enriching vision has been granted, we go away disobedient to the heavenly vision. If that is so, then the guilt and the disaster is greater than if there had been no vision granted at all. And let us remember that the visions that St. Paul saw, he saw in the open; they are seen by you and me wholly and only in the Word.

AWAKENING AND CONVICTION.

Let me turn to two or three of those wonderful visions to which the Apostle was obedient, because I think that a glance at them may help us individually. First, St. Paul was obedient to the heavenly vision that arrested him, that convicted him, that changed the whole current of his being, and adjusted his whole life toward God. In Acts ix. 3-5 and xxvi. 19 we have an account of the vision which led to St. Paul's entrance into the kingdom of God. But I desire for myself to see that what I have to do when entering into what is called the fulness of the blessing of the Gospel of Christ, is exactly similar to what I had to do when I entered into the kingdom of God through the strait gate of conversion. The Christian who comes here begins by asking God to arrest him—not to arouse him; that is a very different thing. Many people are aroused and not arrested, but the soul is brought before God to that position where it says, "I cannot go on till God deals with me, and He must deal with me now."

I say, the soul needs to be convicted, and I believe that many are confounding things that differ when they confound the awakened soul with the convicted soul. The awakened soul is really an enlightened soul, but the convicted soul is a soul that comes into acquiescence with God concerning its state in his sight, and we enter into blessing by that, and then we are dealing with God, and dealing with Him so that He will change the whole current of our being. I regret when people speak of a second cenversion, but I am not surprised at it. The change is so remarkable that sometimes enlightened souls cannot get any phrase to express the fulness of the change, but a similar phrase to what they used when they were brought to the Lord at first. There is no such thing, I need not say, as a second conversion. That here and now I must, like St. Paul, have a thorough-going adjustment with my God in relation to what He has to give to me, and to what He requires of me—that, I believe, is obedience to the heavenly vision.

ENLIGHTENED, EQUIPPED, EMPOWERED.

But, secondly, Paul was obedient to the heavenly vision that enlightened him, that equipped him, that empowered him for holiness, witness, and all aspects of service. "Behold, he prayeth" (Acts ix. 12), "and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." Then verse 17: "And Ananias went his way, and entered into the house; and, putting his hands upon him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way that thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost." Enlightened, equipped, empowered for witness and for all service. Brethren, we have come here for that, and if we miss that we miss everything. Keswick is but a week which we might call—"Rest and be thankful." But the journey is ahead of us, the battle is ahead of us, the world is outside of us, and our share in the evangelization of the world is yet to be done largely, and for that we need enlightenment, and equipment, and empowering.

THE ENTHRONEMENT OF CHRIST.

I should like to speak briefly of a third vision. St. Paul was obedient to the heavenly vision in which he saw his self-life crucified and slain, and his heart cleansed for the enthronement and reign of Christ. See in 2 Cor. xii. 1-10, a vision with a wonderful combination of realities in it; paradise, the third heaven, balanced by the thorn in the flesh, a vision closing with a sufficiency of grace, wholly grace, only grace, self and the self-life renounced and crucified, that the power of Christ alone might rest and work through his redeemed servant. I fought this truth till I was driven from my trenches with a crushed and broken heart. I stood up for the defence of the self-life in the name of a half-blind philosophy, and it was only when I saw that a Christian conqueror is a conquered man that I came to see that the place of the self-life was the place of the denied and the place of the Crucified.

THE BURDEN OF SOULS.

But St. Paul had another vision. He was obedient to the heavenly vision in which he saw the appalling condition of a lost world. He took up and carried to the last the burden, not of theological problems, but the burden of perishing souls. Herein lies one of the great differences between us and our fathers. We are burdened with problems; they were burdened with souls. And the dearth of conversions in the Christian Church and the slow progress of believers in the spiritual life, are, I believe, owing to this as much as to anything; we servants of God in the ministry are crushed with problems, and not burdened with souls. Oh, let us get this vision of Christ to-night. I love the truth, and want to know it; I want my creed, O God, to be like cut crystals, that I can stand by even to the last, and if need be, die by. But life is more than thought, and character and conduct bigger than creed. I want to take up, as St. Paul took up through this vision at Macedonia, the burden of a perishing world, and I never want to lay that burden down till my little work in life is over.

THE PRIZE OF THE HIGH CALLING.

The last word I have to say is: St. Paul was obedient to that heavenly vision in which he saw the finished course securing the Master's approval, in which he saw the mark for the prize of the high calling in his own perfect conformity and likeness to his Master, and in which he saw the prize itself in the gift of the crown by his Master.

Look Christ in the face, and say: "Master, what is my work for Thee? That I want to do, and that I want to finish, and Thou knowest so well the end of my life and the work that I have to do, that I believe with my whole soul that there is time for me to finish it, but not a moment to be lost, not a word to be wasted, not a single faculty to be misspent." The prize itself will be the crown of righteousness, which the Lord shall give to me, to you, and to all who "love his appearing."

Other Lands.

Reclaiming Japanese Convicts

By Mr. TANEAKI HARA.

The following narrative reaches us from the pen of the "John Howard of Japan," a sketch of whose career we published (with portrait), June 16, 1898:—

WHEN I was labouring in a branch prison in the province of Kushiro, Hokkaido, the twenty-third year of Meiji, robbers and felons to the number of about 200 were brought there from Tokyo. I was much surprised to find one among them who had a New Testament. I wanted to know how he came by it, and called on him at once. He was tall and his face depraved, and I could easily see that he was a wicked and cruel man. I asked him first the cause of his having the Bible, but he made no reply. I learned that he was ignorant, and knew not even a letter. When I asked him again, he replied, "This book is my valued possession." The manner of his speaking made me more earnest to know what it meant. He said, "I am a great law-breaker, but heaven has not forsaken me, and delivers me from sin. I had been robbing and stealing much, but one day there was nothing to get, so I broke into a girls' school in Yokohama with my companion. There was a great cry that robbers had broken in. We went into one of the rooms, and there found a little girl sitting in her bed engaged in earnest prayer. We took many of her things, but she quietly raised her head and watched what we were doing; and when we took one of her dresses, she said, 'Grant me the privilege of keeping it myself, and you may take all the rest of my things. My mother gave this dress to me. It was woven by her own hands. There is nothing to me more precious than this.' It was not a valuable dress, so we put it on the end of a drawn sword and threw it at her. When we were going away, someone came after us, calling with a girl's gentle voice. We stopped and heard her say, 'Please take this book and read it.' It was only a book, and thinking it was no good to me, I threw it back at the little girl."

THE HARD HEART BROKEN.

When relating this to us his face became flushed, and he seemed very much ashamed; but he continued, saying, "I lay concealed next day in a secluded place; but the day after went to visit my accomplice. He had already been arrested, and a detective was then waiting in the house. When I called at the door a little old man came out and inquired my name. He told me to go with him to the police station, as he had something to ask me. I remember well the events of that day. I was exceedingly ignorant, but knew enough to understand that I was going to be arrested, and that there was no escape. I was taller than he, and had strength sufficient to enable me to escape easily; but I felt that he had some power which I could not resist. After a little while I found myself in a prison. It seemed as if I had just wakened from sleep. I was carried before the police officials the next day. The injured one, that little girl, was there, and after the cross-examination was over the superintendent of police showed me a book, and asked me if I had seen it before. He said, 'This is a religious book which was given to you by this little girl to make you repent of your deed, and to lead you in the right way. As soon as she heard you were arrested she came here to give you this book. There is no other wicked person so favoured as you are in the gift of this girl. Remember, therefore, the precepts of Christianity and repent of your sins.' I was then quite broken in my heart, but I did not know what Christianity was. However, I believed it was a religion of righteousness. That weak little girl's fearlessness and filial love pierced my heart very deeply. Therefore I have repented, and in order to reward her love I carefully keep this Bible which she gave me."

When he had finished his story, I returned thanks to God that his power, the guidance of the Holy Spirit, and the salvation of Christ, extend even to such a sinner, and then I persuaded him to read the Bible constantly. Also, I taught him the Japanese characters. Unfortunately the time came that I could not live near him longer, but I instructed him constantly by letter. I was much pleased to find by his letters that he did not forget to read his Bible. The letters were written better each time, and showed general improvement of mind.

There have been 365 men—all robbers and thieves—whom I have helped during the two years past. The number now in my home is sixty-two. Twenty-one others have made homes, and already have families. Some of these are in Tokyo, while others have gone into the interior. Among the 365 there are twenty-three who have committed offences a second time, and twenty whose whereabouts are now unknown to me. During this time eleven have run away from me. But eight-tenths of the whole number have regular and lawful occupations. This charity work is based upon the words of Peter, "Silver and gold have I none . . . In the name of Jesus Christ of Nazareth rise up and walk." It is not by the power of money that I do this work, but I let them follow their own occupations. Though I have been helping such a large number I have not given them any money, but have allowed them to have only things which they earned themselves. Some are blind, deaf, and crippled, but all support themselves by their own labour.

I desire that those who read this will help my work by contributing to its support. I have charge of the superintendence of this work, and there is a committee of nine counsellors.

"Go-ahead Japanese Students."

THE work of the late Rev. John B. Brandram (C.M.S.) at Kumomoto, Japan, in the spiritual interests of the great numbers of young men students found at that educational centre, has borne good fruit. Among other undertakings, a house and land was secured as a permanent home for the Y.M.C.A. which had been formed, and it was with reference to this effort that Mr. Brandram wrote in the course of a letter which appeared in our issue of May 16: "So strongly did one friend interested in the work feel the need for action, that he advanced a little over £400, trusting that this money lent for Christ's sake will be subscribed by friends." Mr. Brandram passed away at the close of last year, just before starting home for England for a well-earned furlough.

Rev. Sheldon Painter, writing from Kumomoto, under date July 2, says:—"The work among students here goes on under God's grace as when Mr. Brandram was with us, and the Y.M.C.A. members are as much in earnest. We are expecting a return visit from Mr. Mott in October (D.V.), and he will be pleased to see the result of his advice *re* the formation of the home for students here. I do not think I shall be betraying any secrets when I say that the friend who advanced the purchase-money was Mr. Brandram himself, and his family cannot afford to give this sum of £300, which it was his intention to collect during his furlough this year.

"The matter is being taken up here by the Central Committee of the Students' Y.M.C.A., who propose to aim at raising £100, and to call the hostel by Mr. Brandram's name as a memorial to his devotion and work here. If the students succeed in raising this amount it will leave £200 to be raised, and towards this I have received one gift of £25. Subscriptions will be gladly received by my mother, Mrs. Painter, Milverton, Malvern; or they may be sent to the Brandram Y.M.C.A. Fund at the Church Missionary Society, Salisbury Square, London, E.C. We trust that friends will enable us to secure this hostel, and at the same time repay one who can no longer ask for himself."

The Indian Famine.

THE condition of affairs in certain districts of India constitutes an urgent call for our prayers and sympathy. As time passes, the situation necessarily becomes increasingly grave, and we regret to observe that the communications which we are receiving from missionaries in the parts affected are of a character calculated to arouse the saddest apprehensions.

ORPHANS AND WIDOWS.

Rev. H. Fairbank, of the American Marathi Mission, writes from Ahmednagar under date July 18:—"We hope and pray that there may not be the same failure of September rains this year. But even if these do not fail, there will be no abatement of the distress until the harvest comes. Every day the terrible condition of thousands is growing still more terrible. Relief camps are provided liberally by Government, and the numbers at these camps increase daily. But all the distress cannot be relieved in this way. Numbers, too, come to us for medicine, and we must give it to them. Another need that came out of the famine, but will not cease therewith, is that of providing for the hundreds of destitute children who came to us, and who are in our care to train up to Christian ideals, and for Christian service. We have 1,500 children on our hands in the Ahmednagar district alone."

Miss Fulcher, of the Zenana Bible and Medical Mission, at Manmad, wrote on July 10: "We have had famine here again this year, and still have about 100 outside people being helped, beside all our own widows and orphans. There has been very little help received this year, England's thoughts are elsewhere, apparently; so now we are obliged to turn away in large numbers people who think us very cruel. 'How,' say they, 'are we to live until the grain is grown?' A question which is indeed hard to answer."

Mrs. E. H. Lawson, M.E. Mission, Aligarh, writes, in the course of an interesting letter, under date July 19: "Only this last week has the rain begun in these parts, and it is very slight. Famine has never ceased in some parts, and in the north of our own district acute distress prevails. We have over 900 orphan boys and girls and widows. The industrial work is growing; our boys are beginning to turn out good shoes. There will be no difficulty in getting orders for hundreds of pairs. We have one loom at work, and have ordered three others. This is the women's work, which is now on a firm industrial basis. We wish business men would become interested in our industrial scheme. If we can set it going, in five years we could support every worker here, and all the orphans."

A SERIOUS PROSPECT.

Dr. W. J. Wanless, American Presbyterian Mission, Miraj, writing on July 3, said:—"I regret to report that the outlook is much more serious than it was this time two years ago. Good rains have fallen in many parts of the Deccan, but in the native States of Miraj, Sangli, Jamkhandi, Jath, and Mudhol, the rains since June 1 have amounted to only a few inches. Very few of the farmers round here have ventured to sow, fearing the loss of the seed grain which they may need for food later. People are clamouring for work at less than half the usual rates. Coolies are glad to accept work at one anna (*i.e.*, one penny) per day."

Mr. J. H. McNeill, Jungle Tribes Mission at Dohad, wrote on July 5: "The present condition of our people is anything but cheering; there is not much sign of the monsoon yet; a few local showers caused some of the more venturesome to sow, but the sun is withering up what has appeared above ground. Whenever the monsoon breaks properly, if it does so at all, we hope to proceed much on the same lines as last year, *i.e.*, giving seed grain and the loan of bullocks to plough. In some villages rain has fallen plentifully, but in others not a drop. The clouds bank up in the morning, and scatter during the day, without any rain falling."

A Church in Tribulation.

Since the compulsory retirement of the missionaries from a great part of inland China, a deep and prayerful interest has been awakened in the suffering native church; and we give the following extract from a report of the Methodist New Connexion Mission at Tien-tsin, which is representative of the state of affairs among many other communities.

WHAT THE MEMBERS SUFFERED.

WHAT of our members all this time? It is impossible to give details of what they passed through. The very least they suffered, with but few exceptions, was banishment from their homes—destitute of food and money, loss of all their earthly possessions—including in many cases their autumn harvest, and the burning and destruction of their little homesteads—which even yet are not rebuilt. What is predicated of the faithful saints in Hebrews xi. was true of them: "Cruel mockings and scourgings, yea, moreover, of bonds and imprisonments; they were stoned, sawn asunder (one of our poor women had her hands and feet severed from her body before she died). They were tempted (the choice was given to recant or die!), they were slain with the sword, they wandered in deserts and in caves . . . of whom the world was not worthy."

DEATH OR RECANTATION.

In Kai-ping circuit alone forty-five people connected with our mission were murdered, twenty-three of them in one little village named Ho-chwang, two in Hi-ping-fu, one at Chang-kih-chuang, one at Pao-kwan-ying, six at Pai-kia-tien-tsi. In Pai-kwan-tun we had eight martyrs, in Ku-yeh two, and in Lu-tai two, and in almost all of these opportunity was given to recant. To the honour of the Church in China and the praise of Almighty God, they "counted not their lives dear unto them," for they endured as seeing Him who is invisible. From the old man of seventy-four years of age to the little fellow at Pai-kia-tien-tsi, ten years of age, these people, when confronted with life or death, chose death with Jesus rather than life without Him! No, they chose what men call death! They have now the perfect life. Of those who remain many interesting facts could be told, but time and space forbid. Let it be enough to know that they had death staring them in the face, but would not deny their Master. By God's mercy in some remarkable way they were spared. One of our Jung-ping-fu elders, named Wang-pao, had seen his son of seventeen years beaten to death, but would not himself recant. Beaten and bruised, he was appealed to three times, "Will you recant now?" "No! No! not if you kill me," was his reply. Then, as an obdurate, obstinate fellow he was thrown into prison, and remained there about three months. Later, the Russian troops, led by a Roman Catholic priest, took possession of the city!

SOME WHO WENT BACK.

There were, however, some cases of apostacy, but, in comparison with those who remained faithful, a very insignificant number. Six or seven at Jung-ping-fu were induced to deny their Lord, and so escaped any suffering, but here is the strange thing about it—they have mostly returned to the chapels now, and evidently regard themselves as Christians still. From Ying-ho-Chang a company of members alarmed at the appearance of things, voluntarily went in a body to Lan-chou Yamen, and there handed in a declaration of having forsaken Christianity, returning to their homes to burn incense in the temples. These same people had previously asked the preacher to strike their names off the church register, but he refused to do so, placing the roll of membership before them and handing them pen and ink, telling them to erase each his name for himself. The *reductio ad absurdum* of this case now appears in the ringleader of this company charging the ringleader with neglect of duty, because, forsooth, he will not take any steps to secure for them repayment of the money they spent in journeying to Lan-chou to renounce their faith.

At Pai-kuan-tun four of our members recanted, and have not been near the church since. Two others, one of whom was formerly employed as a colporteur, after escaping the Boxer rising, have now embarked on a course of wickedness, and, in company with several Roman Catholics, are engaged in visiting from place to place, and by means of threats extorting money from Boxer families. At Tang-shan I am glad to report not a single case of apostacy occurred. The members have, since September, been regularly meeting for worship in the ordinary way, and on my last visit there, two weeks ago, there were fully seventy persons present at the ordinary Sunday service. At Chia-chi the preacher I sent found thirteen members regularly meeting for prayer. In every part of the circuit, except Pei-tang, the work has already been resumed for some time past. The scattered remnants have been gathered together, and as far as opportunity serves, the preachers are cheerfully engaged in "building up the waste places, and restoring paths to dwell in." M.

The Subjects of the Incas.

WHEN we say that there are 3,000,000 of aborigines in South America waiting for the first ray of Gospel light, the thought will strike most people that these comprehend all the uncivilized tribes of Brazil, the Chaco of Argentina, Patagonia, and Tierra del Fuego, wandering savages speaking scores of different languages. Such, however, is not the case.

We refer to the descendants of that once famous race, the subjects of the Incas, who, prior to the Spanish Conquest, were much farther advanced in civilization than they are to-day.

Speaking of the treatment that they received at the hands of the Spaniards, whom they welcomed with their characteristic hospitality, the historian, Las Casas, says: "The ills that were suffered by the Indians were so many and so great that it is impossible to conceive of them. They killed them, robbed them, and enslaved them, without necessity and without motive. For forty years they treated innocent creatures with the cruelty of hungry wolves, tigers, and lions, oppressed and destroyed them by all the means they could invent. . . . The inhuman policy of the conquerors has caused to die twelve millions of Indians. The greed of gold has been the cause of this horrid butchery. The conquerors have not known any other god, and, to fill themselves with riches, they have treated as vile refuse the people who received them as the messengers of heaven."

Since the conquest the progress of the Indian has been in the line of deterioration and moral degradation. Nor could it be otherwise. They are downtrodden by the landowners, who hold them as serfs; they are wronged by corrupt authorities, who always find in the right the man who has money; and they are oppressed by the clergy, who cannot drain contributions enough out of them, making them pay tithes long since abolished, and requiring of the children unpaid service on account of masses for their parents and relations long deceased.

The Gospel is the one and only lever that can lift them out of their misery, and that it can do so there is no question. What the Gospel has done for others, it can do for them. The only question is, Who will take it to them? Languages known to be dying out, and from the first spoken by smaller numbers of people, have been taken up. Will no missionary society give some attention to the three millions of Quechua Indians who speak one language, and one that can never die? A. M. Milne.

Home for Miners, British Columbia.—Away in the Far West the need is felt of a rest and refuge to which miners may resort after the toils of the day, free from the temptations and dissipation of the saloon, which, unfortunately, attracts and makes shipwreck of so many of this class. Christian workers have already attempted to reach these, opening their own homes to welcome such as would accept the invitation, with the result that a few have been rescued. By establishing a Home with a room for reading and writing, it is hoped to bring many more under good influences, and within sound of the Gospel or the power of sacred song. Those who desire to participate in this effort to bring back wanderers and prodigals, may communicate with Mrs. A. M. Fraser, 166, Donald Street, Winnipeg, Manitoba.

The McAll Mission.

IN May, 1893, the late Dr. McAll was called home after a very brief illness, dying at Auteuil, Paris, where he had resided for many years. It was arranged that the burial should take place in the cemetery at Passy, near by, and in the same grave in which were the remains of his late helper, Rev. G. Theophilus Dodds. It was afterwards felt to be a mistake thus to have arranged the interment, as, though the matter was settled with the full consent of Mrs. McAll and Mrs. Dodds, further examination proved that it was not possible to erect a suitable memorial to Dr. McAll over that grave, the existing memorial to Mr. Dodds, which was subscribed for by the people of the Paris halls, occupying all the space of the tomb.

It is now proposed to erect a suitable memorial elsewhere. Mrs. McAll purchased a plot of land in the Cemetery of Père la Chaise, close to the spot where the work was originally commenced. It is now greatly to be desired that the remains of Dr. McAll should be removed there, and a memorial stone erected, which may record his name and his ardent longing to win France for Christ. Under these circumstances, it has been thought by some of Mrs. McAll's friends that by bringing the matter under the notice of those who were personally acquainted with her husband a sufficient sum may be raised to cover the expenses of re-interment, and of the stone, for which it is estimated that about £160 will be required. The treasurer of the undertaking is Mr. W. M. Kirkus, Garsdale, Lodge Lane, Princes Park, Liverpool. Should more than is required be received, the balance will be given to the funds of the McAll Mission, in France.

Madrid Orphan Schools.

SINCE my dear husband was taken home our eldest son has been called to carry on the work which he began. He had been working with him for the last four years, so that all goes on as formerly, when the pastor had to leave us on his many and arduous journeys in order to gather the money for his varied works of love.

A few days ago the widow of a teacher from the country who had heard of what my husband had done for a poor lad who came to us many years ago, and is now Director of the Provincial Institute of Caceres, came to ask if we could receive her boy of fourteen. She is unable to do anything at present for his maintenance, but hopes that when she gets the small pension to which she is entitled she will be able to pay the half of the £12 a year which his maintenance will cost us.

Another application reached us on Saturday from a poor Protestant family in the south, to receive their son free of charge and to educate him for the work of the Lord.

A little motherless girl was brought to us a few weeks ago, and thus far her father, though full of the best intentions, has done nothing towards her support.

During the last two months we have received four lads in the Orphanage, whose mothers pay the small board required. We expect at least three new boarders for the secondary school in the beginning of September.

In the other branches of the work we can also see encouraging signs of progress. Our Spanish fellow-labourers have shown us much sympathy and affection in the sad days through which we are passing. J. E. Fliedner.

Madrid, Bravo Murillo, 61.

Women's Total Abstinence Union.—A meeting was held on the day of the Crystal Palace fête, in the Skating Rink, at which the Hon. Mrs. Eliot Yorke presided, and spoke of the encouragement given to temperance workers by the widespread interest manifested in the Children's Bill. Miss Large, of Raratonga, who had spent nine years in the South Sea Islands, described her temperance work among the British sailors entering the ports. Miss Wright, of Mansfield, took for her topic the newly-formed Teachers' League, which is now being worked by the W.T.A.U. on the lines so successfully followed on behalf of nurses and deaconesses.

To My Larger Congregation.

By Rev. F. B. MEYER.

I HAVE written to the readers of The Christian from many parts of the world, but never from the midst of scenes quite so fascinating as these. On this exquisite afternoon we are steaming along the coast of Asia Minor towards Smyrna: above us glorious sunshine, around us the blue Ægean, as blue as fancy could paint it, and as smooth as a sea of glass. On our left the coast along which St. Paul walked till he was taken up at Assos, and on our right Mytilene (Acts xx. 14, 15). One would hardly be surprised to see come on board this vessel a little group of Hebrews, the central figure of which would be the great Apostle, with Aquila and Priscilla, Timothy and Luke, in loving attendance.

It certainly has been a most interesting trip, not only because of the extreme beauty of the Mediterranean, but because of the association of nearly every point with classic or Scriptural incident. The Bay of Naples was full of memory of the Apostle's journey to Rome. Capri was the palace-home of the Emperor Tiberius; Stromboli was as active in those days as it was when we passed it in the evening twilight, and every five minutes there was an irruption of lava; the Euroclydon burst on us without warning, as we were coasting along the southern promontories of Greece, though without deflecting us from our course, as it did the Alexandrian corn-ship.

I shall never forget the view of Athens in the sunset; one could almost discern Mars Hill from the deck of the steamer; there, at least, were the noble outlines of the Propylæa, and the Piraeus, between them Hymethus, and yonder the Bay of Salarius, where the Greeks defeated Xerxes (supposed by some to be the Ahasuerus of the Book of Esther). The moonbeams shone gloriously on the waters, which were once bathed with the life-blood of the slaves who were driven into battle by the whip, and of the heroic Greeks fighting in full view of home. Thence we sailed for

CONSTANTINOPLE,

through the Dardanelles and the Sea of Marmora. Yonder was Troas, where Paul dreamed of another invasion of Europe, and there the point where Xerxes built his bridge of boats, and there the scene of Leander's swim to visit Hero; finally, Constantinople—the fairest scene in the world! Oh, that first view! As we slowly sailed in sight of the city, the day was dying in perfect splendour. Scutari and the buildings where Miss Nightingale nursed our soldiers on the right; and on the left, the city with its three quarters. Stamboul on the one side of the Golden Horn, and Galata and Pera (the European quarter) on the other. Those on deck pointed out to us the buildings of the old Seraglio, the Mosque of San Sophia, the Palace where the Sultan's brother is kept in close confinement, the Palace of the present Sultan; but what pen can describe those crowded mosques, minarets, palaces, public buildings, gardens and parks; the shipping in the Golden Horn, and nearer, the variety of costume, of Turk, Greek, Jew, European, Sister of Mercy, Greek priest, closely-veiled women, and workmen of various trades. We spent seven hours in visiting the various sights, but over them all the shadow of Islam, the espionage, the fear. We were followed by a Turkish soldier, until the harmlessness of our intentions became apparent; and as we made the round of San Sophia, with the eyes of 200 students upon us, and closely watched, we could not but commit ourselves to God, that by no mistake we might arouse the fanatical hatred with which the Mohammedan regards the Christian.

It is most interesting to remark the strenuous endeavours which have been made to obliterate the Christian emblems from the walls of San Sophia. Under the Moslem symbols are the clear outlines of the Cross. Yonder is the Madonna, and there a Greek text. In spite of all that has been done, the great building is still more Christian than Moslem, and looks, not towards Mecca, but towards the East. But in all the world there cannot be anything more magnificent than the porphyry columns from Baalbec, and the green marble columns from Ephesus. The walls are covered by tesselated work of the richest description, and the whole building is waiting for restoration. On one of the columns is the mark of the hand of the conquering sultan, who, 400 years ago, directed that 12,000 Christians should be massacred within these walls. He dipped his hand in the martyr blood, and left the impression on the stone, and surely that blood has never ceased to cry to God.

I cannot speak too highly of the kindness shown to us at the Home of Rest in Smyrna, founded by Mrs. Constantine. May God reward his servants for their refreshing welcome!

August 2, 1901.

The late Bishop Hellmuth.

A LIFE of no ordinary interest was brought to a close on May 28 last through the death of Dr. Isaac Hellmuth, formerly Bishop of Huron. Born at Warsaw, Poland, over eighty years ago, and of Jewish parentage, he was trained along the most approved Hebrew lines. The best schools and teachers were sought out, in order that his secular and religious education might be as thorough as possible; and the proficiency which he early acquired in Biblical and Talmudic, as

THE LATE BISHOP HELLMUTH.
From Photograph by Messrs. Edy Bros., 214, Dundas St., London, Ont.

well as other branches of learning, fully repaid and reflected credit on the pains bestowed on his upbringing. Sent in 1837 to the University of Breslau, he added much to his attainments, especially in the departments of classical and Oriental scholarship.

Among the professors at Breslau at that time was Dr. S. Neumann, a Hebrew Christian, who exercised great influence among students of his own race attending the university. In the case of Mr. Hellmuth, this contact led to a careful study of the New Testament, to an examination of Christian teaching, and ultimately to his full and humble acceptance of Jesus Christ as Lord and Saviour. This step naturally changed the whole trend of his career, and after his baptism at Liverpool in 1841, by Rev. H. S. Joseph, he spent three years in a close and earnest study of Christian theology. Proceeding then to Canada, Mr. Hellmuth carried with him many letters of commendation, including one from Dr. Sumner, afterwards Archbishop of Canterbury, and was ordained in 1846 by Dr. Mountain, Bishop of Quebec.

Eight years were spent in educational work as rector of Sherbrooke, and at Bishop's College, Lennoxville, as professor of Hebrew and Rabbinical Literature, and later as principal. Circumstances having called for the establishment of Huron College at London (Canada), Bishop Cronyn placed it under the presidency of Dr. Hellmuth, who was also made Archdeacon of Huron. His energy and wide outlook led him to open the Hellmuth College for boys, which so conspicuously met a want in the community that it was followed in 1869 by a similar institution for young ladies.

In 1867 Dr. Hellmuth was appointed rector of St. Paul's Cathedral, and at the same time to the deanery of Huron. An important recognition of the esteem in which he was held was his election in 1871, by a large majority in the diocesan synod, to the position of Coadjutor to the Bishop of Huron, with the title of Bishop of Norfolk, and with the right of succession. The death of Dr. Cronyn in the following year placed him in sole charge of the diocese.

Dr. Hellmuth's enthusiam in the cause of education led him, in 1877, to bring forward a scheme for the establishment of a Western University in connection with Huron College. He paid more than one visit to England for the purpose of enlisting support on behalf of this institution, but before he left Canada, in 1883, he had the satisfaction of knowing that the diocese could rely on its own resources in the matter. His own private means were used unsparingly for the furtherance of higher education, as well as on behalf of other good causes.

There was widespread regret throughout the diocese of Huron when Dr. Hellmuth resigned his position, and announced his intention of returning to England. For about a year he assisted Dr. Bickersteth in the duties of the diocese of Ripon, was rector and rural dean of Bridlington from 1885 to 1891, combined with the perpetual curacy of Bessingby from 1888. Appointed by the Colonial and Continental Church Society to the chaplaincy of Holy Trinity, Pau, he remained there for a few months, afterwards accepting the rectory of Compton Pauncefote, Somerset. In 1899 he was, however, obliged by failing heath to retire from active duty.

Bishop Hellmuth received the degree of D.D. from Lambeth and Lennoxville, and that of D.C.L. from Trinity College, Toronto. He was the author of "The Genuineness and Authenticity of the Pentateuch," "The Biblical Thesaurus," and "The Divine Dispensation," works for the writing of which his early training in Hebraistic and Jewish literature qualified him in a special manner.

He was a staunch Protestant, and a warm supporter of the Evangelical section of the Church of England, while at the same time living in true brotherhood with those from whose opinions he differed. His well-stored mind and sound judgment led many to seek the benefit of his wise counsel. He married, first, Catharine, daughter of the late General Thomas Evans, C.B., who died in 1884; and, secondly, in 1886, Mary Louisa, second daughter of Admiral the Hon. Arthur Duncombe, and widow of the Hon. Ashley Carr-Glyn, who survives him.

The Bishop leaves, by his first marriage, a son and a daughter.

An Important Movement.

THE Hebrew Christians of all denominations in London have taken the important step of forming a Hebrew Christian Alliance, with which the old Hebrew Christian Prayer Union has been incorporated. A large general council and two working committees have been established, and a larger consulting council is being formed in the provinces and abroad. Rev. Maxwell M. Ben-Oliel has been unanimously elected President, Revs. Dr. Rosedale, LL.D., and Isaac Levinson (Secretary of the British Society), together with Mr. Marcus Bergmann (Translator of the Bible into Yiddish), Vice-Presidents; Rev. Aaron Bernstein, B.D., Treasurer; and Rev. S. J. Deutschberger, B.A., and Mr. Henry Barnett, Hon. Secretaries.

Combined and energetic action is to be taken to bring the Gospel to bear upon the Jews and Jewish movements, especially upon Zionism. Meetings and services are to be held in the various mission halls and churches in the East End, and addresses and lectures given by Hebrew Christians in connection with the great festivals and fasts of Judaism. An address is to be presented to Dr. Herzl and other leaders of the Zionists, expressing sympathy and goodwill.

Rev. Len. G. Broughton, D.D.,

OF ATLANTA, GEORGIA, U.S.A.

DURING a visit of a few weeks to this country, which is now coming to a close, not a few of our readers have enjoyed the pleasure of becoming personally acquainted with Rev. Dr. Len. G. Broughton, of Atlanta, Georgia. In the course of his brief career of eight years in the ministry, he has won for himself a high place among aggressive evangelistic workers in America, and his name has become known also in this country as that of one whose methods are conspicuous for originality and crowned with the true success which marks the man "sent from God." When it was the writer's privilege a few days ago to meet Dr. Broughton, he found himself in the presence of a man not anxious to speak of what he had done, but with a testimony to give of the goodness of the Lord and of what He had wrought through the instrumentality of his servant.

Dr. Broughton was not educated for the ministry from the outset. His first intention was to be a physician, and he holds the degree of M.D. from the University of Kentucky. Ten years ago, however, he was laid hold of by the love of Christ so completely that from that time forth all else had to take an entirely secondary place in his life. He became a preacher in season and out of season; and though his message was a simple one, it was in the power of the Holy Ghost. Step by step the path of duty and privilege was opened up, until it was felt by himself and others that he had indeed found his proper sphere when he was invited in 1893 to undertake the pastorate of Calvary Baptist Church, Roanoke, Virginia. Four years of steady, faithful work followed, during which there was built up one of the largest evangelical congregations in the state, the members received into church fellowship for the first time, on profession of their personal faith in the Lord Jesus Christ, numbering no fewer than four hundred.

A wider field was opening up before the young preacher when the invitation reached him which led to his transference to his present charge in Atlanta, Georgia. The circumstances of the new congregation were not altogether promising. Although surrounded by the residential portion of the city, the building was small and unsuitable. In six months it was found inadequate for the accommodation of the people who came; and, after serious deliberation, the somewhat unusual step was decided on of dividing the congregation. Led by the pastor, a colony of about 250 of the younger members left the parent congregation, and migrated to the centre of the city. They were not people of wealth, but they had a deep sense of being in the line of obedience to the will of God, with a determination of purpose fitted to carry them over many difficulties. Before even a building fund had been opened, they made themselves responsible for the purchase of a large and valuable piece of land, and for the erection of what is now the Baptist Tabernacle, with seating capacity for 3,700 persons.

The foundations of the work were laid in much prayer and waiting upon God, and He has honoured the faith and consecration of his servants. Now the actual membership is about 1,000, and including the outside missions the children under instruction in the Sunday schools number 2,000. During this period of a little over three years about 500 persons have been baptized; and the congregation is now regarded as the largest in the southern and middle sections of the United States, as well as one of the strongest in the whole country. Besides an assistant in the pastorate, a lady missionary, who gives her whole time to the work, is specially charged with the care of the young people, and one of the most satisfactory features of the whole organization lies in the way in which the hearts of the children are really laid hold of for God, and the boys and girls, with comparatively few exceptions, accounted for in the adult congregation.

Asked about his experience of the sense of parental responsibility, an unusually grave look came over Dr. Broughton's face as he confessed frankly that this was one of the most serious questions he and other ministers had to face. The rate at which life is lived in America prevents parents from even knowing their own boys and girls as they ought to do; and among Christian people the state of matters in this respect is still far from satisfactory. In the Tabernacle, however, a special effort is made in the Sunday schools to make up for this lack as far as that can be done by outsiders; and the pastor testifies with gratitude to the very early age at which a real and intelligent interest is manifested in spiritual things.

REV. DR. BROUGHTON.

Closely bound up with this question of the care of the young is that of the observance of the Lord's Day, which is more and more being recognised in America as being of vital importance. Corporations and other public bodies readily grant leave for the holding of entertainments and other means of disturbing the rest and quiet of the day; but in very many cases the Churches are able to exercise a powerful restraining influence, and to prevent people from putting into force even powers where perfectly legal. With gratitude Dr. Broughton testifies, that while there still remains much to be desired, in Atlanta they have "nothing like the London Sunday" for distractions and business.

The problem of the crowds of careless young people frequenting street corners and other public places, is a serious one in Atlanta as it is elsewhere; and special efforts are made so to adapt the evening services so as to attract these as much as possible. Subjects are announced in which they are known or likely to be interested. Public questions are freely discussed, and Dr. Broughton intends to begin in September a series of addresses dealing with the experiences and impressions of his present tour through Europe. At these evening services the audiences average 3,500. The music is made as attractive as possible, the well-trained choir of about a hundred voices being supported by an orchestra of fourteen instruments. Hymn-sheets are printed for every service. The address is informing on the subject announced, while at the same time it is gathered round a "red hot" preservation of the Gospel. An after-meeting quickly follows, to which about a thousand people usually remain, and a fifteen minutes talk is given on personal salvation. The seed is the Word of God, and the seal of the Spirit is set on the effort in souls brought into light and liberty of the truth as it is in Jesus.

The work is deep. More conversions have taken place among grown men than among any other class. At the open-air services former gamblers and drunkards are always ready to tell of the wonderful way in which the grace of God has been manifested towards them. In addition to all that is going on at the centre—and there is something in progress every day and every evening—four outstations are maintained, and converts find full scope for their efforts. The Sunday morning services are specially devoted to the instruction and upbuilding of the flock of God; and in addition there is a weekly training class for Christian workers, in which the Bible is systematically studied, and help given in the conduct of Christian work generally. It is hoped that this may grow into a regular training school with a trained faculty. The Tabernacle stands for more than a mere denominational creed. No point is found to have so much power in the securing of righteous life and conduct as the preaching of the coming of the Lord.

A special season of refreshing is the annual Tabernacle Bible Conference and School of Methods which meets in March. In addition to the congregation itself, large crowds of Christian workers gather in from the surrounding country. Along with noted leaders belonging to the States, Rev. F. B. Meyer took a prominent part in the proceedings this year, and Rev. G. Campbell Morgan's engagement to be present, if the Lord will, on the coming occasion is hailed with deep satisfaction. While conversions are expected and granted at all times, an extra time of ingathering has each year been seen in the autumn, when a special mission is held, and the help of outside evangelists enlisted.

Dr. Broughton is enthusiastic in specific temperance work, holding that the Bible touches a man's politics just as much as his prayers. The Methodist, Baptist, and Presbyterian denominations in Georgia have a joint committee, whose aim is to secure the election to the legislature only of such men as are pledged to vote for prohibition. Already 121 out of 132 counties in the state enjoy prohibition, and it is hoped that a general measure may be secured in the near future.

The affairs of the Tabernacle are arranged on a thoroughly business-like footing. Financial matters are under the care of the

twenty-six deacons, and last year the contributions for all purposes amounted to 12,000dols. While the work has been mainly carried on among the masses of the people, the Lord has in connection with it graciously touched the hearts of several of the leading men in the city, and they have been very liberal in its maintenance. There is a well-arranged business room, with a regular short-hand-writer and typist, who is available for the preparation of reports, as well as for the conducting of correspondence and other clerical work. In addition to a missionary and station in China, a home is maintained for helpless and infirm women and children, and plans are complete for the opening in autumn of a Christian Nurses' Training Institute for home and foreign missionaries. An important item in the week's business is the publication every Tuesday of Dr. Broughton's sermon on the previous Sunday morning.

Dr. Broughton impresses all who meet him as a man of striking personality. To use his own words, he will allow neither man nor church to build a wall of conservatism round him. He has been a keen observer during his visit to this country; and while not putting his own views forward too readily, has given utterance to several shrewd criticisms of British methods and ideas. Of the vigour and freedom with which open-air work is carried on here, he speaks in the very highest terms; but he cannot understand why the same liberty should not be carried into the regular indoor services in larger degree.

"His."

By A. S. BOOTH-CLIBBORN, Amsterdam.

"Thou shalt call his name Jesus: for He shall save his people from their sins" (Matt. i. 21).

THE SECRET OF PURITY, PEACE, AND POWER.

IN this mighty promise-command which came straight from heaven through an angelic messenger every word counts. We cannot afford to lose one. Nor can we afford, if any one word has a natural priority, to overlook that fact. And yet it is to be feared that this is habitually done nowadays, and with sad consequences to Christianity.

In the wielding of this all-important passage the strongest emphasis is generally laid upon the word *save*, whereas it ought to be laid upon the word *his*, as a little reflection will render evident. "He shall save *his* people."

This might seem to be a small matter, and yet it may be sufficient to account in large measure for the powerlessness and the non-apostolic character of much of the Christianity of the present day, and to give the answer to many of those individual questionings and complaints which we hear: "Why am I so weak? Why do I know so little of the fearlessness and the fire of early Christianity? Why am I not saved 'from' sin? Why am I not regularly under the Pentecostal power and enduement?"

The custom has too much prevailed of putting the question of one's own or others' salvation before that of absolute loyalty to Christ. The glory of God is greater than the salvation of souls, just as the whole is greater than the part. The question of being Christ's, of being "His" in the full sense of the term, is of infinitely more importance than the question of what we or others shall obtain thereby. "Hallowed be thy name" must come before every "forgive us." "Thy kingdom come" must precede every "give us." "Thy will be done" must take precedence of every "deliver us." "The kingdom" must come even before "the power and the glory." "In the beginning, *God*"

MUST BE THE FIRST PRINCIPLE

in all our religious life as well as the first line in our Bible. "Seek ye first the kingdom of God and the righteousness thereof, and all these things shall be added unto you."

The Divine order has, therefore, placed the ownership before the salvation. When the King has his own, then the salvation is inevitable, and the "all things" are assured. When Christ is the Alpha he is also the Omega. There is no more to be added. He is all.

Salvation is by faith. And full surrender and entire obedience are but forms of faith. And when we, with calm sober resolution, accept that God *is what He is*, and treat Him as we cannot but treat Him when we know Him, then doubt vanishes as a thing of the night. When we have sought Him in his Word with all our hearts, in order to know Him as He is, there is, so to speak, a backbone of faith in us which all the forces of earth and all the powers of hell cannot bend, much less destroy.

The weak-kneed, feeble, doubting condition of which so many complain may be traced to want of right teaching and right practice in this respect. There is something radically wrong when Christianity

IS NOT TRUE TO ITS TYPE.

People trouble far too much about their own souls and their own lives. Certainly the apostles did not. They had "laid aside" that weight as well as every other. They looked death in the face daily with calmness. They sang in the stocks. They counted not their lives or anything else dear unto them. They did not keep themselves; they were "kept by the power of God."

The true Christian is saved from selfish fears and selfish sorrow and selfish suffering. The only thing he would fear would be to deny his Master in any form, or to put the word or will of man above that of his Lord. His passion is the glory of God, and this necessarily leads him to win souls.

The more of Christ we have the more cross we have. Spirit-taught souls learn this early. They reckon with this fact all along. They do not expect to have the smile of God, and that of the world or worldly-minded Christians, at the same time.

What boundless joy comes often in moments when the cross is the most painful—and what a feeling of perfect security in the midst of danger. How real then does Psalm xlvi. become, with its triumphant "therefore will we not fear."

Two kinds of awakenings are reserved for the two classes of Christians. Both are sad. But the sadness in the one case is pure. It is not for self, it is for the precious cause of Christ which is dearer than life. It is that of the Christian who at conversion took for granted that an absolute religion was the only real kind, and that there could never for a moment be a question of refusing God anything, and who resolutely set forth to act out the "HIS" to the uttermost, literally laying down friends, home, money, life—all, and never allowing entrance to one doubt about one word of God, or about the absolute rights of Christ, the Saviour King, or admitting any disloyal anxious care about material things.

Then the awakening! To realize that compromises with worldly wisdom or popular tides of prejudice or passion may be admitted, that "allowances must be made," that "we must not be too extreme," that "people cannot live at that level"—and to find such disloyal, God-dishonouring ideas received as current coin. Then perhaps the hour of agonizing perplexity quickly followed by the triumph and the perennial joy. "They loved not their lives unto the death; wherefore, rejoice ye heavens."

But the other awakening—how sad!—that of the Christian who, having perhaps been converted on an inferior level, or, who having begun well,

AFTERWARDS ADMITTED COMPROMISE

with the principle of true faith and uttermost faithfulness to God, has at last to awake to find that such coin cannot pass in currency either on earth or in heaven.

How much better to begin by being *his*, his alone and for ever. Those who did so can testify that it has blessedly simplified matters. It is true they have had to learn further on in their soul's career that it is always (as in the case of their Lord) their acts of greatest loyalty to God, or truest devotion to man, which have brought upon them the greatest suffering—all unmerited—and that this will always be so. They have thus had the honour of drinking the cup of which He drank, and have found that it renewed their strength as giants. The Comforter having shown them that it was indeed *his* cup, they took it up with gladness and faith.

Be *his*, and all doubts will vanish. It is solemn indeed, but it is blessed. It is absolute, it admits of no alloy; no plausible pleas of "interests of State," or of Church, can ever affect their loyalty to Christ. It is the secret of Pentecost. The 120 saw clearly in that upper room that they had either to be *his* or to be heathen. There was no choice. The light was too great. And to return to a dead Judaism meant spiritual death.

And there is no such thing as sanctification and fire baptism without being his, his only, to be, to do, and to suffer all the will of God. But thenceforth

NO THOUGHTS OF SELF-PRESERVATION

can be allowed for a moment to render imperfect the soul; sacrifice becomes a privilege, and religion a pleasure. Christianity is never true till this is so.

They had up to that hour lived for their salvation, and the result was failure. But now they lived for Him, and were certain of success, knowing that He lived evermore for them. In his blessed example, in his life, death and resurrection, they had seen what it had meant to be God's, and now they decided to be *his* even as He was the Father's. It had been his last prayer before Gethsemane. Their failure—who had lived for what they could obtain; his success—who had lived for what He could win for his Father; his triumph, even in and over the cross of shame and the grave of exile—showed them what a God Jehovah indeed was, the utter absurdity of all doubt, and the utter criminality of all reserves.

Oh, the blessedness of being *his*! This is the secret of that strength of character, that power for suffering, that unflinching loyalty to truth, that soundness of mind and view, that holy equilibrium, that absolutely unconquerable *something* which God gives to those who have settled once and for ever, the question as to whether they could live at all without Him, or be ever satisfied without being his, HIS, HIS, as Lord over all, blessed for evermore.

Sacrifice—a Privilege.

No mortal tongue can e'er describe
The freedom of the soul,
When passed beyond all earthly bribe
To God's complete control.
All things are his, yes, life and death,
Things present or to come;
In Christ he draws in peace each breath,
In Christ arrives at home.

Baptized with fire for holy war,
To nothing can he hold,
For Christ alone to shine afar
Through Christ in danger bold.
The power of God his life receives
To bring on earth his heaven;
To him who Jesu's Word believes,
Jesus Himself is given.

When such a King our souls doth choose,
And offers us his throne,
Surpassing strange that we refuse
To be our Lord's alone.
Oh, never speak of sacrifice,
Where all is privilege!
How strange that "dross" should e'er entice
To such a sacrilege.

Arise, the holy bargain strike,
The part give for the Whole;
Oh, reason not with one dislike,
But trust Him with your soul.
All things are yours when you are his,
And He and you are one;
A boundless life in Him there is,
Whence doubt and fear are gone.

Arthur S. Booth-Clibborn.

Mr. Albert Midlane.—We are happy to understand that a widespread interest has been aroused on behalf of the fund for the benefit of Mr. Albert Midlane, and that the end in view is likely to be realized.

"Prayed In."

By Mrs. HARVEY-JELLIE.

EVA LORNE entered the drawing-room on the New Year's evening to meet the guests, who, according to custom, had been invited to her home. Stephen Lorne was a solicitor of good repute, and his house was a rendezvous for all society lovers. His wife was a centre of the fashionable circle, and a charm to all. Wealth and enjoyment seemed to be the god they worshipped, and appearance and general deportment became the subjects of supreme interest.

But for the past two months a new influence had come about the proud mistress of Wellesley Hall. Across her way had chanced to pass one who was an ardent worker in the Sunday-school, in whose company she spent several hours.

"You would indeed make such a good teacher, with your winsome manner, if only ——" said Eileen Elder.

"Only what?" quickly said Eva. "Speak frankly, I love candour."

"If only your soul were filled with God's Spirit," answered Eileen, "and for that I have been praying ever since I first met you." With a smile of almost contempt, Eva dismissed a subject "so absurd," as she called it.

Scarcely a week later, an old friend of her father met her, and after a conversation he ventured to remark:

"I have a great wish about you, Mrs. Lorne. Your father was a godly man; he craved for you the best things. I wish to see you using all your talents and graces for Christ, and for this I pray most earnestly, and shall continue to pray until——"

Here Eva interrupted. "Oh, dear, what? Really, Mr. Crawford, you trouble me."

"*Until* you are prayed into the kingdom and service of my Lord and Master," he added, as though not heeding her remark. From the day of meeting this Sunday-school superintendent, a great power swayed her being. She could never tell *how*, any more than the flowers can tell how the sun calls them into beauty and fragrance. The things that had charmed her began to lose their fascination, and a desire for the real and true pleasures grew stronger and deeper; until she, the worldly woman, turned to the Bible for counsel and light. And it was not long before her soul awakened into a new life, in which Christ was Lord and King. Her husband was amazed, but seeing her joy and intense earnestness, he

WOULD NOT CHECK OR THWART HER.

With all the eager desire for her guests to understand her new-found blessing, she received them that evening. The brightest of all present, she soon found it impossible to keep silence without being false to herself and Christ. The early part of the evening passed with music and singing; then suggestions for cards, and talks about theatres became the order, till Eva Lorne could no longer maintain silence.

Gracefully stepping across the room, she attracted the gaze of admiring friends; then gently spoke in the hearing of all:—

"Perhaps you will pity me, yet I must tell you the truth. I cannot go to the theatre again: card-playing and balls I now resign. Do not start in blank amaze, I am only parting with these things to take larger gifts of real and lasting enjoyment. I could not explain what has happened; but all is changed, and my life henceforth belongs to Christ."

"What next!" gasped one dazzling woman in the room.

"Dear, dear!" sighed another. The chatter was resumed, and music followed, but no one proposed either dance or cards. Eva was brighter than any, and all declared afterwards that, whatever it might be, she evidently had the best of it, and none could be vexed with her.

. . . . .

Six months later a young woman, lay dying; now and again she listened, and then put her tired head back on her pillow.

"Mother, I know she will come; I feel her prayers are helping me. It is well she was prayed into the Sunday school."

"What do you mean, Nellie?"

"She told us, mother, it was the superintendent and a teacher who knew her, who by prayer drew her in, and the love of Christ constrained her. She always seems to bring a message from heaven." At that moment Eva Lorne, the subject of their talk, appeared. A richer glow than ever shone on her face.

"Nellie, the class sent loving words of cheer to you. We surround you with prayer. Shall I read you our afternoon lesson?" Eagerly the girl drank in each word, and followed the soul-lifting prayer. "Teacher, I see the difference now. When I was in that other class, the teacher said she came because she had been asked. Sometimes she was late, and often quiet and dull, but you seem all on fire with love to us and to Jesus. I think the prayed-in teachers are the best, don't you?"

"I do, Nellie dear; it is such difficult and responsible work, it should be entered by prayer and consecration." Turning and taking the sorrowful mother's hand, Eva comforted her, and talked of the re-unions of heaven.

. . . . .

The wintry sunshine gleamed out over the grave, as they laid the gentle scholar to rest, a few weeks later. The class of eighteen girls stood near with the teacher; and when the last act of love was performed, they accompanied her to Wellesley Hall, for Nellie had left a parting message. Assembled within the spacious room, Mrs. Lorne took out her class-book.

"I SHALL PUT A STAR BY NELLIE'S NAME,"

she said, "for she will ever shine among us, as a bright example, and we cannot cross her off. Now I have her own message to read." With eyes constantly dim from tears, she read the note written two days before the beloved girl died.

"Dear Fellow Scholars,—When you receive this note I shall have passed away from you all, away from time into eternity. I thank God for a teacher so full of love to Jesus that it overflowed to us, and led me to receive his salvation. It is all joy and glory with me, and I want you to know it too. Some of you do begin to feel your need of Jesus; will you tell Him so, and then tell teacher, and make her glad? I am very weak; rejoice for me when I go home to Heaven, and make sure you all come to me there.—Your loving friend, Nellie."

For a little while no one could speak. Eva laid the note down, and knelt for prayer, saying as she did so—

"Will those who yield themselves to Christ fully now, say so?" Quietly and earnestly each one said "I do," and a prayer of devotion took them all to the Saviour. The teacher's heart throbbed with thankfulness, and it was a hallowed hour they spent together.

The consequence was soon seen, for each one became a missionary to find another, and the superintendent received the large class into the new room appointed for Eva Lorne. "Ah, my friend," he said to her after school, "my wishes and prayers have been answered, and now your husband is coming to help with our young men."

"I know, and I am truly thankful; there is no difficulty that prayer cannot remove, for Jesus said, 'If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it *shall* be done unto you.'"

. . . . .

Wellesley Hall was lighted with new cheer and joy as another New Year's Day came round. There were some present who were there on that day when Eva startled them by her frank confession, for they had felt the power of her Christian life. The old friend and superintendent and Eileen Elder, with other workers, spent a long-to-be-remembered evening, and that night the master of the house gave himself unreservedly to the service of the Lord.

Welcome Home, Canning Town.—"Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto Him" (2 Cor. v. 9, R.V.), was the text for the month given out Tuesday, July 6, by Miss Child at her Welcome Home for Sailors, Canning Town, to be remembered by them in the various ports to which they are bound. Mr. W. Luff commented acceptably on the text, after which a Christian soldier, a Russian sailor, and others gave interesting testimonies.

Not Afraid of Evil Tidings.

By LAURA S. SOOLE.

Authoress of "Disappointment—His Appointment," "Meant unto Good," "Acquiescence," &c.

"He shall not be afraid of evil tidings: his heart is fixed trusting in the Lord" (Psa. cxii. 7).

"Whose hearkeneth unto me shall dwell safely and shall be quiet from fear of evil" (Prov. i. 33).

"Not afraid of evil tidings"—Help us, Lord, in peace to rest,
Fixed on thine unfailing promise, though suspense our faith may test;
Shrinking not from any lesson Thou in tender love may'st teach,
For Thou knowest how to answer prayer for those beyond our reach.
(Matt. xv. 26-28.) (Luke vii. 7-10.)

"Not afraid"—because Thou lovest all our dear ones more than we,
And "the end from the beginning," in their life-plan Thou can'st see.
Troubles which *we* would have spared them may be blessings in disguise,
Working out a glorious future, though now hidden from our eyes.
(John xiii. 7.) (1 Cor. iv. 17.)

"Not afraid"—though war or tempest, pestilence or fever's breath,
Threaten those united to us with a love as strong as death:
"Covered in the day of battle"—shielded from all evil things,
Are the souls whom Thou dost shelter, 'neath the shadow of Thy wings.
(Psa. xci. 5-7.) (Psa. cxl. 7)

"Not afraid." Yet Lord Thou knowest love *is* strong and faith is weak,
And our hearts too often tremble with a dread, we dare not speak;
Only to Thyself we breathe it, knowing Thou dost comprehend
All the fears and sad forebodings that with faith and hope contend.
(Psa. lvi. 3.) (Lam. iii. 56-58.)

Then in hearkening to Thine answer—words of comfort, peace, and rest
Fill our hearts with sweet assurance—"God is Love"—his will is best;
Should the heaviest tidings reach us, can they really "evil" be
If our loved ones are safe anchored, tossed no more on life's rough sea?
(1 John iv. 16.) (1 Thess. iv. 13.)

Shall we doubt that Thou hast given Life beyond the life we craved—
That our prayers are fully answered—Thou eternally hast saved?
Help us trust, then, O our Father, whatsoever tidings come,
That reunion will be granted, here, or in our Heavenly Home!
(Psa. xxi. 4.) (John vi. 39.)

The above poem is copyright. May be had (6½d. per dozen, post free) of the author — Greyfriars' Vicarage, Reading. Profits for a parochial fund.

Protestant Press Agency.

DEAR SIR,—It cannot be too generally known that there is in existence a subtle and deep-laid scheme to muzzle the Press in the interests of Popery. The English Church Union has a "Press Committee," charged with the duty of writing to the Press in defence of Ritualism and bastard Popery. The Papists have a "Catholic Truth Society," and "Apostolate of the Press," for the object of tripping up unskilful Protestants, of controverting statements, and of making Popery look attractive and innocent. Then there are various organs, some of which deal in scurrilous abuse and misrepresentation, and so deceive the public, and prejudice them against Protestants, but all working towards the same end, viz., the obscuration of the Gospel of Christ. And over and above these, there are Papists on the staff of nominally Protestant papers.

Under these circumstances it behoves all lovers of the liberty of the Press to rally round the Protestant Press Agency, of which I am temporarily the president. If some of your readers will help us by donations and subscriptions we will be glad. If others will send us newspapers containing matter requiring answers that will help the cause. If others will help us by writing themselves to country papers that will be a good thing.—Yours, &c.,

Ellington, Ramsgate. Alfred Porcelli.

The Wesleyan Conference.

[BY OUR OWN CORRESPONDENT.]

THE Wesleyan Conference closed its sessions in Newcastle-on-Tyne on Wednesday, the 7th inst. During the last days, considerable attention was given to the appointments of ministers in the circuits for another year. Between 700 and 800 ministers, by reason of the triennial system of itinerancy, change circuits each year, and it will be easily seen that the claims of the circuits on the one hand are not satisfied, and the special fitness of the ministers on the other, fully considered, without great patience and skill. This year further difficulty also arose because of the readjustments that were made necessary by the appointment of several circuit ministers to departmental office. Rev. John S. Simon, the chairman of the Bristol District, was taken from circuit work to fill the vacancy in the governorship of Didsbury College, caused by the lamented and early death of Rev. James Crabtree. The important appointment of the superintendency of Wesley's Chapel, City Road, was left vacant by the transfer of Rev T. Ferrier Hulme, M.A., to Kingswood School, as successor in the Governorship to Rev. Wesley Brunyate, who also died during the year. These and other cases caused considerable difficulty in the stationing of ministers. Eventually Rev. Dr. Wenyan, the famous Chinese missionary, was appointed to Wesley's Chapel, and Rev. Thomas Rippon became Mr. Simon's successor in Bristol.

ORDINATION SERVICE.

Thirty young brethren, who had already served a probation of four years in circuit work, in addition to their term of training in one or other of the colleges of the Connexion, were solemnly set apart for the work of the ministry in an Ordination Service, conducted by the President of the Conference in the High West Street Chapel, Gateshead. Dr. Thos. Allen, the ex-President, delivered an eminently powerful and practical charge to the newly-ordained ministers. He took as his text Col. iv. 17: "And say to Archippus, Take heed to the ministry, which thou hast received in the Lord, that thou fulfil it." He urged upon the young men before him that they should have a definite and lofty conception of their holy calling. The ministry was a Divine institution, and the true pastor received his call directly from Christ.

Dr. Allen guarded his hearers against any sacerdotal theory of the Christian ministry. Their theory of the ministry excluded the doctrine of apostolical succession. Such a doctrine, as held by High Churchmen, was external and mechanical. But they believed that those men who had been chosen by Christ, qualified by the Holy Spirit, and solemnly set apart by their brethren for ministerial service, were in the true and spiritual succession. Dr. Allen proceeded to give practical advice in regard to self-discipline, mental culture, and the development of the spiritual faculties. He urged the faithful and systematic study of the Bible.

After dwelling upon some of the human conditions of a successful ministry, Dr. Allen solemnly warned his young brethren that self-deception was much easier than they often imagined. While pursuing their professional routine they might decline in grace, until they were left with their gifts and habits, and with little else. Possibly that was the reason why so many ministers lacked the power to convert men. The Spirit of the Lord had left them, and they knew it not. "Brethren," said the ex-President, "let us judge ourselves as we pass on through life, so that we may not be condemned with the world at last!" An impressive charge was closed by a quotation from Dr. Dale, showing that generous impulses, exhausting labours, natural powers, and learning would achieve nothing without the gift of the Holy Ghost.

LABOURERS WHOSE TASK IS O'ER.

The obituary service in memory of ministers who have died during the year was marked by much solemnity and deep feeling. The list of the honoured dead was a long one, and contained the names of some of the most distinguished ministers of modern Methodism. In all, thirty-six ministers had died during the year in Great Britain, five in Ireland, and six in the foreign mission field. The touchingly appropriate hymn was sung, "Come, let us join our friends above," and the names of those who had crossed the flood were slowly read by the secretary of the Conference.

The President said death had been busy in their ranks. He had taken the ripe shock of corn in his season, and the early-ripened and maturing grain. An unusually large number of names had been removed by death from the Legal Conference—including the first name and the last, William Arthur and James Crabtree, the oldest and youngest members of the legal hundred. Then one after another of the members of the Conference rose and bore testimony to the services and qualities of those of the departed ones whom they had personally known. Many pathetic references were made. The three names around which many loving tributes gathered were those of the ex-Presidents, "highly honoured and warmly beloved"—William Arthur, Benjamin Gregory, and Charles Garrett. Rev. J. T. Slugg spoke of Dr. Gregory's rich intellect, in which logic, poetry, and philosophy, were all suffused with a holy passion. William Arthur's great gifts, and splendid service to Christian missions, and to Protestant and Evangelical truth, were fully recognized. Many were the testimonies borne to the unique influence of William Arthur's "Tongue of Fire." Rev. Thomas Champness recalled with what eagerness he read it in his old missionary days in West Africa. Dr. Watkin, the Australian representative, said that they would find it in the libraries of local preachers and ministers all over the great continent from which he came. Dr. Allen spoke of a conversation he had many years ago with a leading Congregational minister, who told him that on the Sunday after first reading the "Tongue of Fire," and when preaching under its influence, twenty members of his congregation were led to join the Church.

Dr. Stephenson rejoiced that he had been permitted to be associated with Charles Garrett in temperance work. His tender heart made him passionately indignant against the woes and sorrows wrought by the liquor traffic, yet his advocacy of the temperance movement was with a sanity, reason, and candour that was an admirable example to all who felt strongly on the question. Rev. Thomas Champness said that Charles Garrett belonged to his calendar of saints, and quoted the touching saying of a working-woman in Lancashire: "We will have to go and hear him; nobody dries our tears like Charles." A wonderful blessing came to the poor, the distressed, and the sorrowful when Charles Garrett climbed the pulpit stairs.

Many testimonies were borne to the fine qualities of James Crabtree, Wesley Brunyate, and John R. Hargreaves. Old missionary labourers like John Malvern, who preached the Gospel in Fiji in the old cannibal days, and Charles Roberts, who did a great work among the Zulus, were not forgotten. Time failed for the tributes which many brethren would have gladly paid to others of the departed, fellow-labourers whose names are written in the Book of Life.

Chelsea Preventive and Rescue Homes. —Year in and year out for fifteen years past have these Homes been caring for young girls, the subject of misfortune or moral peril. The experience gained by the committee emphasizes the importance of the section of the work represented by the word *Preventive.* More "preventions" simply means fewer "rescues," and it is an incalculable benefit to society as well as to the individuals concerned that the fifteenth annual report can record thirty-six preventive cases dealt with. Where it is too late to achieve this, then the rescue of a young life is attempted, and the report tabulates under this category no fewer than 138 young persons assisted. Some of the instances given are as pathetic as they are saddening, while on the other hand much encouragement and stimulus to faith are to be derived from the results of former years' work. The report, a copy of which will be sent on application, invites kindly sympathy and compassion with poor girls who go astray, and prayers for blessing upon the efforts put forth to protect and to save them.

Discharged Prisoners—First Offenders

THE forty-first annual report of the St. Giles' Christian Mission is entitled, "Living Witnesses," the witnesses in question being magistrates, judges, and others who hold office in the service of the State. As regards what is being done to enable discharged prisoners to regain an honest footing in the world, and also to remove boys—who appear in court as first offenders—from criminal surroundings, Mr. William Wheatley is fortunate in having influential friends to testify to the genuineness and magnitude of the work he has in hand. In a recent number of the *Law Magazine*, Colonel Sir C. E. Howard Vincent, M.P., tells of something which took place at Scotland Yard—the headquarters of the police force—some years ago, when he was himself Assistant Commissioner:—"Room upon room of unclaimed prisoners' property—or rather property found on prisoners and not claimed upon discharge, as likely to lead to awkward inquiries—remained stocked year after year. The Home Secretary at length approved of its being sold; it realized a considerable sum; and this formed the nucleus of a fund for the assistance of discharged prisoners." This was very carefully managed, and one of those who chiefly assisted in the distribution was Mr. William Wheatley. Speaking of the more general work of the latter, Colonel Sir Howard Vincent adds: "His success has been extraordinary, not only in obtaining employment for hundreds, not only in redeeming hundreds from a life of crime, but also in winning the approval and cordial co-operation of every criminal judge and magistrate in the metropolis."

SAVED FROM PRISON TAINT.

This branch of the St. Giles' Mission is more widely known than that which has to do with ordinary service among the poor of West London; and it is this branch in which Sir Howard Vincent is chiefly interested. It was, no doubt, this which suggested the Probation of First Offenders Act, which the Colonel succeeded in placing upon the Statute Book fourteen years ago. It is remarked that the passing of this measure "greatly increased Mr. Wheatley's work." A far larger number of young First Offenders had to be taken from the courts, and five homes have to be maintained for their training. According to Colonel Sir Howard Vincent's own reckoning, the Act has, in the course of twelve years, conferred benefit on 100,000 persons in England and Wales alone; they have been "saved from the taint of prison, and the State from the expense and trouble of maintaining them." While tens of thousands of pounds are saved, close on ninety per cent. of the cases are found to do well, the subjects being young persons who in former days would soon have reappeared in the courts.

EMPTYING THE GAOLS.

There is no method so effective for the prevention or the lessening of crime as that of turning offenders into honest citizens. The Report before us shows that all the old methods, which have ensured success in the past, have been continued. In the prison itself, at the prison gates, in the breakfast-room on the morning of discharge, in the boys' homes, those who are carrying on this work earnestly believe that nothing short of an acceptance of the Gospel can really bring about the transformation that is desired. During the year 1900, a total of 6,161 discharged prisoners were assisted in various ways to make a new start, and thus regain an honest footing in the world. By preventing the reconviction of such, the cost of maintaining the prisons is lessened, and what is shown under this head in the annual Reports of the Commissioners of Prisons is as striking as it is satisfactory.

Recently more earnest efforts have been made to get into touch with and win the sympathies of probable employers of men who have fallen after being educated to serve in responsible positions, the general result being more encouraging than might have been expected, situations being found for a considerable number.

Day by Day.

SUNDAY, August 18. Acts xi.

PETER was carefully questioned about his entrance into a Gentile house, and his partaking of food there, so strict were the lines of Jewish caste. He sheltered himself under the evident Divine sanction, first of his vision, and secondly of the baptism of the Holy Spirit, which had so evidently sealed his words. Let us be daring for God, and be brave enough to follow the cloud when it leads the onward path, though it should make us singular and lonely.

While this remarkable step was being taken in Cæsarea, a not less remarkable movement had been inaugurated in Antioch, the gay, beautiful, and Paris-like city in the north. This was due, not to an apostle, or deacon, but to a few anonymous disciples. On reaching Antioch they preached the Gospel to the Greeks (R.V.); the hand of the Lord was with them in evident blessing, and large numbers were converted. Their theme was the Lord Jesus, their power was the Holy Spirit, the result was in great numbers of conversions.

The choice of Barnabas by the mother-church was eminently wise. Note what he was, what he saw, what he said, and how he felt, and what followed. Well is it for the Church that has men so sincere, so simple, so ingenuous; these are the men to send out on commissions of inquiry and report. In earlier days he had known Saul intimately, who was now quietly, in his home at Tarsus, waiting for further direction, which came through the lips of Barnabas; and so was formed a tie that was to have far-reaching results. Barnabas did a greater deed than he realized, when he introduced Saul to wider service.

MONDAY, August 19. Acts xii.

This chapter is a monograph on the power of prayer. *It was the only thing that was left* for the Church to do. They could exert no direct influence on the tyrant Herod, whose action was generally approved by the Jewish people. There was no resource but to pray. *It was unceasing prayer* (5), which continued far on into the night before the day of execution. *It was importunate prayer. Yet it was not altogether believing prayer,* for when they saw him they were astonished. And herein we may receive great encouragement, for sometimes we are not able to pray the prayer of faith, which believes that it receives. Sometimes we can only lie down in our helplessness and intense desire before our God. We ask again and again, without ceasing, but we cannot be sure of a favourable reply. When that is the case, we may still trust that an answer is on the way, coming down the street, and about to knock at our door. "If we believe not, He remaineth faithful; He cannot deny Himself."

God's answers are never too soon, but never too late. He tests our faith as He keeps us waiting, but his angels arrive in time. Oh for such perfect peace as Peter had, who on the eve of death was sleeping peacefully between his keepers, and thought that he was dreaming, as the doors opened before him. That iron gate has troubled a good many of us before we came to it, but when we reach it, it also opens. Go forward, Christian soul; nothing shall stay thy course, when God bids thee go free. Angels help us whilst we are dazed; but when our own judgment is clear enough to guide us, they leave us to consider matters for ourselves. It is good when servant girls love prayer-meetings, and detect the voices of God's servants, but they should not leave them standing too long on the door-step.

TUESDAY, August 20. Acts xiii.

This also is one of the greatest chapters of this book. It seems as though the Holy Spirit had left the mother-church to some extent because she had centred herself again in Jerusalem, and seemed careless of her great commission to the Gentiles. Here, on the other hand, the Church at Antioch was set on knowing God's will about the vast heathen lands; it had even set apart days of prayer to ascertain the Lord's will; and therefore the Holy Spirit was able to communicate the next step in the great work of world evangelization. Henceforth the Church at Jerusalem recedes more and more into the background, whilst the Church at Antioch is the focus of the light that began to stream over the world.

"Separate me." What a word is here! The Spirit of God speaks as the Supreme Ruler of the Church. Missionaries are set apart by their fellow-believers; but they are called, and sent forth, by the Divine Spirit, who also accompanies them, guides them in perplexity, empowers them in moments of crisis (8), and bears witness to their words (xiv. 3 and Heb. ii. 1-4.)

The first sermon preached in this tour is full of interest. It was addressed to the men of Israel, and those who were proselytes from heathenism; showed that the work of Jesus was in a direct line of succession with all the foregoing history and religious records of the chosen people; and proclaimed forgiveness and salvation through the risen Lord. The results were prodigious—of indignation and rejection by the Jews, of eager acceptance by the Gentile proselytes, of the definite decision on the part of the Apostles to turn to the Gentiles, and of the rapid spread of the Gospel through the entire district. If the disciples were filled with the Holy Spirit so shortly after their conversion, what should not be our experience? (52.)

WEDNESDAY, August 21. Acts xiv.

May not missionaries, and indeed all Christian workers, take encouragement from this chapter? All the persecutions and struggles through which the Apostles and their disciples were condemned to pass, only turned out for the greater furtherance of the Gospel. Then, again, they stayed in each place as long as there was audience granted, though they were quite prepared to move when the door was closed against them. And, better than all, there was a definite and remarkable testimony given by God to the Word of his grace.

It is supposed that the trance of which the Apostle Paul speaks in 2 Cor. xii., when he was caught up into the third heaven, may have taken place while he lay there stoned—truly it would be like our Father to give, as the anodyne for such treatment as he was enduring, visions of which the glow should linger for fourteen years after. The guerdon of that awful scene outside Lystra was the winning of Timothy, who was an eye witness (2 Tim. iii. 10, 11).

The closing verses of the chapter (26, &c.) tell of *fulfilled* work. It is good when we are able to fill the chalice of opportunity up to the full, with earnest service. But notice how much stress they laid on the Divine co-operation. God had worked *with* them, and it was by his hand that the door of faith had been opened.

THURSDAY, August 22. Acts xv.

The object of this strong Judaistic clique was to keep the Christian Church as a branch and annexe of Judaism. They had no objection to men believing in Christ, so long as they passed through the ordinance of circumcision and obeyed the Mosaic law. We know just what Paul said to these proposals. The Epistle to the Galatians must have been recited in argument, over and over again, many years before it was actually penned. We can hear him saying, "Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing" (Gal. v. 2, 3, &c.).

The solemn meetings held to welcome the two missionaries, showed how much importance was attached to their work; and the subsequent meeting called to consider the question which had brought them to Jerusalem was in the highest degree momentous on the after-history of the Church.

There are one or two points alone that can be noticed here. First, they rehearsed what God had done *with* them (4); then they rehearsed what God had done *by* them (12). Also, special stress is laid on the Lord's work in and with his servants (17). We are also taught that the present age is an eclectic one, and that the history of the development of the Church proceeds on a preconceived plan (14-18). The leaders of the Church did not hesitate to declare their love for the beloved Barnabas and Saul, although by nature they must have inclined to the more conservative view (25). Notice, also, that the Holy Spirit is expressly mentioned as one with the Church in the decision arrived at (28). How good it is when the decision of a church only expresses the deep counsels of the Spirit! Probably we know this only when we wait before Him in silent prayer. His voice is never heard in divided counsels.

FRIDAY, August 23. Acts xvi.

It is interesting to see how the Apostle received the heavenly guidance. In the sixth verse he felt prohibited from going to the left into the western province of Asia Minor. In the seventh verse he felt equally prohibited from going to the right into the northern province of Bithynia. There was no alternative, therefore, but to go straight forward to the sea coast. Try the doors down the long corridor; if they are shut, go on, and dare to believe that one will at last open, though it be across the sea to an unknown continent. Paul was so devoted to God's work that it haunted his dreams.

Dr. Andrew Bonar used to say quaintly that the man of Macedonia turned out to be a woman. Truly the beginning of the Gospel in Europe was a day of small things—a meeting of a few women by the river side, under the shadow of the trees, but God's greatest trees spring from very tiny seeds. Here, again, the Lord did the opening of the heart. What a contrast between the demon-possessed girl and Lydia, the matron, who had come across from Asia to sell her wares! What a contrast between her conversion, like the opening of a flower to the sun, and the conversion of the gaoler amid the terror of the earthquake! What a contrast between the singing of the Psalms of David in the cells by the two prisoners, whose backs were still smarting from the scourge, and the oaths with which the walls generally resounded. Art thou in the stocks to-day, pray and sing praises, God will be thy very present help. Thou shalt win thy gaoler, and set up a memorial testimony for thy God.

SATURDAY, August 24. Acts xvii.

Slowly Paul made his way among the great cities of Greece. He was sowing seeds, of which others were to reap the harvest. His one theme was the risen Lord, whether amid the less or the more cultivated (3, 31). When in India I was struck with the testimony I had to the wisdom of making this the main topic of evangelization, not to discuss the Deity, the Incarnation, or the Atonement of our Lord, but to announce his resurrection, to which the whole Church gives witness.

In each of these earlier experiences there was a tiny nucleus, who had been prepared by the Spirit of God, and who became the centre of the Church life of after days. Is not this still the secret of the successful missionary? The Gospel should be so proclaimed that it should act as a magnet does, attracting the steel filings—here a Cornelius, there a Lydia, a Dionysius, or a Damaris. What a beautiful tribute is paid in passing to the Bereans! It is not to be wondered at that many of them believed.

The sermon on Areopagus has often been quoted as an example of the wisdom of words, which are of none effect, and it is certain that no church was formed in Athens, as in other cities. But after all, there is a judicious adaptation of your address to your audience, which cannot be wrong, if only your motive is pure, and your intellect is subordinated to the use of the Spirit of God. It was eminently wise to take a text from a wayside inscription—an example which we do well to copy.

F. B. M.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian. *12, Paternoster Buildings, E.C.*

*** *I recommend my* elder *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

"Pussy" or "Pusette."

THESE are the dear, pet names that were given to the Princess Royal of England when she was quite a little girl. As she grew up, her royal parents, Prince Albert and Queen Victoria, would call her Vicky. It was by this name that her brothers and sisters spoke of her mostly up to the time of her marriage.

I like pet names very much, and I think young people are glad to feel that they have a special name that has folded in it a good deal of love and kindness.

Of course you have all heard that in the evening of August 5 God took England's Princess Royal to Himself. She had married a German Prince, Frederick William of Prussia, who afterwards became the German Emperor, and was known as Frederick the Noble.

For some years before our princess died, she was always spoken of as the Empress Frederick. This was after her husband's death. Latterly she had suffered from a very terrible and painful disease. But she was so patient and brave through it all that everybody who knew her loved her, and tried to soothe her pain and to help her to bear her suffering.

We in England mourn for her with a real sorrow. Our King Edward, too, her brother, is very much grieved, for he loved his sister most sincerely. She was Queen Victoria's eldest child, and although after her marriage she visited England only occasionally, she would never forget Windsor or Osborne, where so many happy days were spent as a child.

Many stories are told of her childhood, and you would like to hear some of them, I am quite sure.

She was a great favourite with her father, Prince Albert. He spent a hour or more with her every evening, in order to see what progress she was making with her lessons, and whenever it was possible the Queen would hear her offer her evening prayers. Don't you think that is very beautiful? Her mother was so anxious that "Vicky" should love God and delight in reading her Bible.

But, however amiable and beautiful princes and princesses may be, they have wilful ways like other children. They are even known to take real pleasure in doing things that are forbidden. It was sometimes the case with Princess Pusette.

She was very fond of calling the doctor who attended Her Majesty by his surname, dropping his title. Meeting the physician she would say, "Good morning, L——," or "How do you do, L——?" When she did this in the Queen's presence, her mother rebuked her, and then positively forbade her doing it again, adding, "If you do so in my hearing, you will be sent to bed at once, no matter what the hour may be."

A few days later, Her Majesty was in the nursery when the doctor was announced. Pusette ran to meet him saying, "Good morning, L——!" and then noticing a stern expression on her mother's face, she added, "and good night, L——, I'm going to bed, now!" The doctor pleaded for her to be excused, but the Queen herself saw that the punishment was carried out.

One day when the Queen and her children were present at a review, the Princess dropped her handkerchief from the carriage. The gentlemen-in-waiting made a rush to restore it.

"Why were you so careless?" asked her Majesty. "I did it on purpose," was the reply. "I wished to see those gentlemen running after it." That was quite enough. "Vicky" was lifted to the ground and made to pick up the handkerchief herself.

Her childish self-importance was seen in her dislike to her mother calling her "Missy." She would even remind the Queen that she was "the Princess Royal of England!"

But her many excellent qualities were still more apparent. Of all his children the Prince Consort had the deepest affection for his first-born. He once wrote to a friend, "Vicky has the brain of a man with the heart of a child." Indeed, she impressed all who knew her in her young days as being a gifted child.

When she was in her fifteenth year she met with an alarming accident. She was sealing a letter at the table, and was all at once in flames. One lady attendant was, happily, seated at the table; another was in the room giving Princess Alice a music lesson. They sprang at once to her help, and put out the flames with the hearthrug. But her right arm was severely burnt from below the elbow to the shoulder.

Alluding to this in a letter, her father said: "The poor child showed very great self-possession and presence of mind at the time, and great courage under the pain."

You must not think from some of these stories that the Princess was of an overbearing or mischievous disposition. Far from it. She was at all times loving and gentle, as those who were most with her were wont to testify. And it is very evident that she did know and try to serve Jesus as a child. It was this that made her strong and brave, patient and amiable, when trouble and pain and death came to her home.

Now she is in the presence of her Lord in the Father's house, through the merits of Jesus Christ, and with many loved ones gone home before her.

Joseph Woodhouse.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 291).

Sin and Forgiveness.

1. What did the Psalmist desire should have "no dominion over" him? (Psa. xviii.-xx.).

2. What is the condition of the man whose "transgression is forgiven"? (Psa. xxxi.-xxxiii.).

3. Give a verse which shows the foolishness of thinking we can hide our sins from God (Psa. lxxxix.-xci.)

4. Who mock at sin? (Prov. xiii.-xv.).

5. What is a reproach, and what an exaltation, to a nation? (Prov. xiii.-xv.).

6. Quote a verse which shows God's readiness to blot out our sins (Isa. xlii.-xliv.)

7. Who takes away the sin of the world? (John).

8. What is more abundant than sin and with what result? (Rom. iv.-vi.).

9. How has God paid the wages of sin for us? (Rom. v.-vii.).

10. Who bore our sins, and why? (1 Peter i.-iii.).

11. How can we make it possible for God to forgive our sins? (1 John).

12. On what conditions did God, in answer to Solomon's prayer, promise forgiveness to the people? (2 Chron.)

13. Shall we be forgiven if we do not forgive? (Mark x.-xii.)

[Children under *ten* do any 4; under *thirteen* any 7; under *seventeen* any 11.]

ANSWER TO LAST SEARCHER (290).

Word Pictures.

1. (*a*) Two angels and Lot, Gen. xxx. 1; (*b*) xix. 4-14; (*c*) xix. 15, 26.

2. (*a*) Moses, Ex. xxxii. 15; (*b*) xxxii. 16; (*c*) xxxii. 17-20.

3. (*a*) Naomi, Ruth, and Orpah, Ruth i. 3, 4, 9; (*b*) i. 16, 17.

4. (*a*) The prophets of Baal and Elijah, 1 Kings xviii. 23, 32; (*b*) Elijah xviii. 36, 37; (*c*) xviii. 24.

5. (*a*) Christ, Luke xxii. 54; (*b*) xxii. 56-60; (*c*) Peter xxii. 61.

No. 290.—Correct answers (first list) received from:—

A—Leonard Allen*, Douglas Anderson-Berry*, John Allan.
B—Dorothy Brooks*, Mabel Baker, Gordon Bligh*, Marion Boyle*, Queenie Boswell*, Mary Bungey*, Evelyn* and Mabel* Barstow, Donald and Ewen Bentley, Robert Bushby, Herbert Braddon*.
C—Kittee Cope*, Lois Craven*, Oscar and George Cross, Josephine* and Gulielma* Cheal, Lydia Cleary, May* and Willie* Cullen, Elsie Collings, Gladys Clark*.
D—Stanley Drew*, Kitty and Violet Donaldson-Selby, Dorothy* and Ralph* Daintree, Catherine, Grace* and Emily* Dempster.
E—Hilda and Mabel Edwards.
F—Mabel, Vincent and Olive Fleet, Kitty Fausset*, Mary Freeman*.
G—Katie Green, Constance Gabbett, Thomas Gilbert, Margaret Gorrie, Marie Grandjean*, Christopher George, Mayflower Glover.
H—Elsie Hanson*, Sydney Handford*, Dorothy Havergal-Shaw*, Cyril Hertslet, Annie Horstcraft, Dorothy and Kathleen* Heckford, Mabel, Harry, Kathleen and Doris Hodgkinson.
I—Nelly Irving*.
J—Emily Jones, David* and Robert Jameson, Winifred*, Hilda* and Louie* Jeffery. **K**—Gladys King, Martha Kidman*.
L—Alfred Leigh*, Mary* and Sidney Law, Cecilia Lichtenstein*.
M—Harvey Moore*, Geoffrey, Sidney, Mollie and Winnie* Martin, Fanny Messenger, Dorothy* and Charlie* McMullin, Alan and Nora Marshall, Amy Munday*, Ivy Maunder, Edith Margetts*, Tom McGlone, Ella and Joy McFadzean.
N—Daisy and Lydia Nicholas, Edward Neatby, Blanche Norcock, Hilda and Gerald Nicholls,
O—Olive Oxley*.
P—Katie* and Walter Picknell, Margery and Gordon* Pibel, Ethel* and Kathleen* Pasley, Louie and A. R. Penny, Leslie Partridge*, Ruth Pledger, Evelyn Primrose-Pechey*.
R—Alice Reid*, George Rose*, Aileen Roberts*, Emily Rowden, Marion Richards*, Margaret and Maggie G.* Russell, Olive Robinson*, Alice and Jessie Ricketts, George Rose*.
S—H. J. Small, Dolly Salt*, Amy Simmons*, Whately Smith*, Mary Sowden*, Cicely* and Marjorie Sherbrooke, Margery Smart*, Frances Stileman*, H. and Constance* Schaeffer, Betty Stocks*.
T—Theodora* and Archibald Thorn, Dudley Toye*, Olive Tritton*. **V**—Ethel Vinnicombe.
W—Frances Wood*, Dorothy Wallace*, Dorothy White*, Nora*, Mildred* and Ellie* Wyatt, Freda Watts*, Mura Webb, Fanny Wheeler*, Cecile* and Phillis* Wright, Stephen Wilson, Sydney Wisdom, Mabel Wallis.

No. 289.—Correct answers (complete list) received from:—

A—Douglas Anderson-Berry*, Leonard Allen*, Olive Andrews*.
B—Beatrice Brouard, Ernestine Buhl*, Lucienne Brabandes*, E. M. Buckingham, Alison* and Monica* Bailey, Leonard Browne*, Aileen Byers-Leake*, E. Berryman, Gordon* and James* Bryant, Annie Blatkie*, Violet Birney*, Ronald and Ewen Bentley, Clarence Bass, Reginald Bristow*, Mabel Baker, Queenie Boswell*, Mabel* and Evelyn* Barstow, Emily Bridgwater, Gertrude Bush, Robert Bushby, Marion Boyle*, Edith Bank*, Violet Braun*, Rachel Blumenthal*, Frances Burnett*, Massy* and Conyers* Baker, Maud Bunn, Mary*, Helen* and Susette* Beck, Louise Betts, Dorothy Berry*, Evelyn Butlin*, Hilda Berry*.
C—Lydia Cleary, David*, John* and Henry* Colville, William* and Agnes* Cooper, Alice Crane*, Elsie Collings*, Gladys Clark*, Ida* and May* Cullen, Hilda* and Agnes Cock, Kittie Cope*, Elma* and Josephine* Cheal, Oscar* and George* Cross, Stanley Chappell*, W. Cocking, George Crawford, Mary Cobb, Alice Cady, Edith and Annie Collins, Maggie*, Jessie* and Walter Carter, George Cary, Dorothy Clarke*, Duncan* and E. Hyde* Campbell.
D—Marjory Dyke*, Marie Denizot*, May Darroll*, Mai Davidson*, Stanley Drew*, W. B.* and Nellie* Dowsett, Dorothy* and Ralph Daintree, Kitty and Violet Donaldson-Selby, James* and John* Davidson, Vera Dickinson*, G. Drayson, Jessie*, Elmina* and Cecily Deane-Roe, Tom*, Nessie* and Ion Dunn, Grace*, Emily* and Catherine Dempster.
E—Ruby Ellis*, Mabel* and Hilda* Edwards.
F—Louise Filhol*, Laura Finch, Hyacinth FitzSimons*, Harry Flashman*, Ethel Fowler*, Kitty Fausset*, Arthur Foley*, Bernard Foster, Percy Fitch, Sarah Finkelstein*, Mary Freeman*, F. A. and Aileen Figgis, Lizzie Forrester, Charlie, Marian*, Frank and James* Freeguard, Vincent and Olive Fleet, Meg Fullarton*.
G—Aimée Guillert, Dorothy and Winnie Grove, Grace* and Evelyn* Guiston, Winifred Gardner, Gladys* and Cicely* Gibson, Margaret Gorrie, Thomas Gilbert*, Mary Gover, Constance Gabbett*, Dorothy*, Jack* and Edith* Gray, Christopher George, George, Margery and Colin Graham-Brown, Mary Greenacre*, Mayflower Glover, Elsie* and Isabel* Goudge.
H—Walter Holness, May Handasyde*, Violet Holford*, Violet Hatch*, Kathleen Hickford*, Dorothy Havergal-Shaw*, Winifred*, Henry* and Edith* Harvey, May Hazledine, Elsa Herschel, Hetty Hill*, Francie* and Florence* Hoyte, Elizabeth and Hilda Hooper, James* and John Henderson, Ina Hemmell*, Nellie Hatchett, Elsie Hanson*, Dorothy Harris*, Ella Hake, Sydney Hanford*, Ince, Ruth and Dorothy* Hunt, Violet* and Gladys* Head, Sydney, Jack* and Dorothy* Hodges.
I—Isabel* and Ami* Inglis, Nellie Irving*, Daisy Iredell*.
J—Emily, Linda* and Harley Jones, Hilda*, Louie* and Winifred* Joffery, James Johnson*, David* and Robert Jameson.
K—Martha Kidman, Gladys King, Rose* and Esther* Killowich, Cecilia* and Dorothy* Kerr, Annie Kingsford*, Lilian Kyme*.
L—A. Leigh, Elise Lee*, Edith*, Linda and Harry Lowe, G. J. and Ethel* Larwill, Mary Lynn, Cecilia Lichtenstein*, May* and Sidney* Law, Annie Levine*, Arthur, Irene and Edward* Llewellyn.
M—Daniel*, Mabel*, Dorothy, Margaret* and Mary Morris, Ella, Joy* and Margaret MacFadzean, Alec and Godfrey Miller, Mollie McArthur, Marjorie Martin, John* and Ella MacMurray, Maisie* and Alice Mackenzie, Charlotte Millar*, Dora Muir*, Margaret McArthur*, Charlie*, Alexander*, and Jessie* Morrison, Amy Munday, Ivy* and Winifred* Maunder, Edith Margetts*, Mildred Morgan*, Barbara Maconchy*, Harvey Moore*, Nellie*, Arthur*, Grace* and Lewis Morice, Alan Marshall, Charlie McMullin*, Margaret Macdonald, Irene Mabille, Philip*, Winifred*, Sidney, Geoffrey, Doris* and Winnie* Martin, Margie Marston, Leonard Medcalf, John Macfarlane, Maude McIlroy*, Tom McGlone, Connie Murfin*, Isabella Morrice, May Mills.
N—Maude and Amy Nottage, Daisy Nicholas, Blanche Norcock, Gerald Nicholls. **O**—Olive Oxley*, Maude and Eva Oakes.
P—Leonard, Walter, Katie* and Winnie* Picknell, William Porter*, Ruth Pledger*, Percy, Clarice, Geoffrey, A.R., Louie* and Mary Penny, Ethel* and Kathleen* Pasley, Gladys* and Isabel* Phipps, Margery, M. and Gordon* Pibel, Leslie* and Cyril* Partridge, Evelyn Primrose-Pechey*, Dora Phillimore*, Willie*, Eddie, Jessie* and Connie Palmer, Mary Nerita Perlmann*, Lucy and Mabel Pelham-Burn, Mary Pearson, Isabel Perks. **Q**—F. M. Quance*.
R—Maggie. Alice and Hilda Reid, Aileen Roberts*. Marion Richards*, Alice and Jessie* Ricketts, Gussie* and Marion* Roach, Laura Ridler, Maggie Russell*, Sydney Robertson.
S—Cicely Sherbrooke*, Evelyn*, Gladys* and Violet* Shaw, Frankie Sellwood*, Alma Smith*, Gordon Short, Amy Simmons, H. Schaeffer, Betty Stocks*, Dollie Salt*, Marjorie Sherbrooke*, Frances Stileman* Hilda Staite*, Stanley* and David* Soltau, Stanley Smith*, Mary Sowden, Ellen and Lily Scriven, Flora Smith*, Douglas* and Kathleen* Shepherd, Glanville*, Stanley* and Rider* Smith, Effie*, Andrew*, Florence* and Ellen* Simpson, Margery Smart*.
T—Reginald Thresh*, Willie Thomas*, Vincent Taylor*, Dudley Toye*, Frank Thompson, C. M. B. Tritton*, Winifred Trotter*, Florence Tomlinson, Charlie Thomson.
W—Mabel Wallis, Bertram Webb*, Ethel Weller*, Dorothy and Mansfield* White, Queenie and Ernest Wakeford, Frances*, Sarah and Annie* Wood, Florence Wilde*, Cecile* and Phyllis Wright, Gertrude Williams*, Mabel*, Edith* and Edward* Wheeler, Sydney Wisdom, Gracie Winn*, Dorothy Wallace*, Rachel*, Nellie*, Georgina, Sara*, Pringle, Rachel Margaret* and Jas. Wilson, Elsie*, Lilian* and Gladys* Willoughby, Evelyn Wilkinson*, Freda Watts*, Leonard Wall, B. Walls*, Nora* and Ellie* Wyatt, Violet*, Arthur and Louise Walker.

FOREIGN LIST.

No 283—Minnie, Cuckoo and Flo Lister, Georgina Tollner, Mattie (S. Africa). **No. 285**—Eric, Ivan, Rotha and Lottie St. George (Canada). **No. 286**—Dora Wallace*. **No. 288**—Will, Ina, Katie* and Nettie* Thomson (Bulgaria). **No. 289**—Daisy Pullen (Italy).

Personal.

Several of my young friends are anxious to help Mr. Albert Midlane, the author of the hymn, "There's a Friend for little children, above the bright blue sky." Perhaps some of you know he has had business troubles, which leave him at an advanced age without means. The Editor of The Christian has already expressed his readiness to receive gifts, and if any of you would like to help, I will forward what you send.

Many thanks for lavender bags, and also for heather.

Maggie Reid, John MacMurray.—Thank you for your interesting letters.

Violet Hatch.—I wish you every success in your examination.

When your birthday comes during the quarter, you may continue in the same division until the next quarter.

Uncle Tom.

Children's Special Service Mission.

Mr. E. Clark, *with Caravan, Stevington, near Bedford*; Mr. E. Phillips, *with Caravan, Tivetshall, Norwich*; Mr. David Clarke, *with Caravan, White Roding, near Dunmow, Essex*; Messrs. Page and Wilson, *with Caravan, Laughton, Sussex*; Mr. L. Ingram, *with Caravan, Copthorne, Surrey.*

Seaside Services during August.—Mr. H. Hutchinson, *Bridlington Quay*, to Aug. 29; Rev. A. Baker, *Boscombe*; Mr. J. Spiers, *Carnoustie*, to Sept. 1; Messrs. W. G. Hardie, B.A., and B. C. Pownall, *Colwyn Bay*; Rev. J. F. Sheldon, M.A., *Cromer*; Rev. W. J. H. Bramley, *Clevedon*; Mr. C. I. Clapperton, *Deal*; Rev. A. G. Dodderidge, *Eastbourne*, to Sept. 11; Mr. H. Hankinson, *Filey*; Mr. J. H. P. Cutting, *Felixstowe*; Dr. Barnes, *Folkestone*; Mr. A. Beresford Pite and Rev. T. H. Cook, *Frinton*; Mr. E. J. Groves, *Gorleston*, to Aug. 31; Mr. W. C. Proctor, *Hoylake and West Kirby*; Mr. W. R. Moore, B.A., *Ilfracombe*; Rev. H. C. W. Byrde, *Kemp Town*; Mr. E. Arrowsmith, *Llandudno*, to Sept. 8; Mr. J. S. Tyler, *Littlehampton*; Mr. G. R. Kirlew, *Lytham*; Mr. J. G. Green, *Langland Bay*; Rev. Sydenham Dixon, *Lowestoft*; Edinburgh and Glasgow Students, *Nairn*, to Aug. 24; Rev. L. C. Carr, *Overstrand*; Mr. H. D. Salmon and workers, *Penmaenmawr* and *Llanfairfechan*; Mr. H. Steward, *Port Erin, Isle of Man*; Mr. S. J. Hewlett and Mr. W. Stunt, *Paignton*; Mr. T. W. Rhodes, M.A., *Port St. Mary, Isle of Man*; Mr. C. W. Wootton and Mr. W. B. Wakefield, *Rhyl*, to Aug. 26; Mr. J. M. Wigner and Mr. E. Langston, *Seaford*; Rev. S. M. Warner, *Scarborough*; Messrs. J. E. and C. H. Collier, *Saltburn*; Messrs. G. and M. Goodman, *Sheringham*; Mr. R. F. Drury, B.A., and Mr. R. T. Archibald, B.A., *St. Andrews, N.B.*; Dr. T. Jays and Mr. F. B. Wilkinson, *St. Leonards*, to Sept. 9; Mr. C. J. Small, *Sutton-on-Sea*; Rev. F. C. Lees, *Sandown*; Rev. C. T. Aston, *Southsea*; Mr. Philip Ashton, *Southwold*; Rev. E. D. Lampen, *Selsey, Chichester*, to August 25; Mr. E. Hughes, *Towyn*; Rev. G. P. Bassett Kerry, *Ventnor*; Mr. E. T. M. Dennes, *Whitby*; Rev. O. Gosney, B.A., *Worthing*, Mr. F. C. Ranger and Mr. H. M. Rooke, *Weston-super-Mare*; Mr. J. G. Doxford, *On the Tarn, Ilkley*.

Christian Endeavour Topic.

SUNDAY, August 18.

God's Requirements (Deut. x. 12-14).

TO *fear the Lord thy God.* Love casteth out fear that has torment—the fear of the slave, of the disobedient child, of the foe. He that continues to fear has not been made perfect in love. But love produces fear. Those who love one another with a deep and passionate affection cannot, dare not, hurt one another's feelings, or inflict needless pain. There is a sensitiveness for the feelings of the heart that is next your own that is an absolute safeguard against the unkind act or word. And when we have come near to Jesus, near enough to see his face, we find it impossible to cause Him needless pain, such as will bring a shadow like that which Peter's denial caused. And if we do fall, our sorrow is caused not by our dread of the consequences, so far as we are concerned, but as they affect Him. "He that sinneth hath not seen, neither known Him."

To walk in all his ways. It is good to know that his footsteps are a way to walk in (Psa. lxxxv. 13, R.V.). He hath left us an example; that we should follow his steps (1 Pet. ii. 21). We are created unto good works, which God hath before ordained, that we should walk in them (Eph. ii. 10). What a comfort it is that we have not to cut and hew our pathway through the tangled brake, that our Forerunner has preceded us, that the Breaker has gone up before us. When He putteth forth his own sheep, *He* goeth before them, and the sheep follow, because they know his voice. Let us not turn to the right or left after our own crooked and evil ways, as suggested by our own minds, but be faithful to the barriers which shut in the narrow path.

To love Him. This is not natural to the human heart. Our dispositions are selfish, self-centred. Love centres them in God, so that He becomes the Author and the Beginning of everything. Probably most of us make the mistake of supposing that love is altogether a matter of the emotions—something which we feel intensely, as St. Bernard in his well-known hymns. But love does not begin so, but by making God's will, God's pleasure, God's glory, our aim and purpose, after years (or less) have been spent in directing the aspirations and aims of the soul towards God, the feelings may catch fire. It is blessed when they do; in the meanwhile, let it not be forgotten that we can love God with the mind.

To serve the Lord thy God. For our example in this, let us turn to the life of our Lord, who was pre-eminently the servant of Jehovah. "Behold my Servant, whom I have chosen; mine Elect, in whom my soul is well pleased." His first recorded words were, "I must be about my Father's business." Amongst his last, "I have finished the work which Thou gavest Me to do."

To keep the commandments and statutes of the Lord. I am not sure that we have learned the lesson of obedience, not only in things which we can understand and see the reason for, but in all. That a certain thing is forbidden is not always a sufficient reason for refusing to entertain it against the solicitation of desire. But notice that clause, "For thy good." There is nothing arbitrary in the Divine prohibitions and injunctions. God ever seeks our good in all his statutes.

Let us ask the Holy Spirit to create in us a heart which shall fulfil these blessed precepts, not because it must, but for love's dear sake. "Write all these, thy laws, in our hearts, we beseech Thee."

F. B. M.

International S.S. Lesson.

August 25, 1901.

Abraham and Isaac (Gen. xxii. 1-14).

Golden Text—Heb. xi. 17.

Introductory.

ABOUT twenty-five years have passed since the destruction of the "cities of the plain." Soon after that event Abraham moved southward from Mamre and lived in Gerar, the country south of Gaza. There Isaac, the long-promised son, was born, when Abraham was 100 years old. "Isaac" means laughter (xxi. 6). Then Ishmael and Hagar had to be sent away to a new home, which grieved Abraham, but God said it was right. Abimelech, king of Gerar, came to visit Abraham, who told him how his servants had taken possession of the wells which Abraham's men had dug. Abimelech knew nothing about it, and was sorry. Thereupon a covenant of friendship was made between them. The name of the place was called Beer-sheba "the well of the oath." Abraham planted a "tamarisk" tree there, a hardy evergreen, to commemorate the event, and lived there a long time, learning to know God as "the everlasting God." There are still three wells near the ruins of Beer-sheba: one is dry, but the largest is now 40ft deep.

The Trial (1).

The word "tempt" means prove or test. God tests people to make them better; He never tempts (James i. 12, 13). The devil tempts (Matt. iv. 3). Everything is tested before being used, *e.g.*, ships, cannons, bridges, ropes, &c. God knew all about Abraham, but He wanted to strengthen him, and set him as an example to all in the future (Heb. xii. 11). Also it might have been to teach him about the great sacrifice of God's only Son, by which alone the world could be saved, and make him understand how it was that through him "all the families of the earth should be blessed" (Gen. xii. 3). Some are tested by troubles, others by riches, or temptations, or selfishness, &c., but all God's children have to be tried.

Moriah (2).

See Deut. xvi. 2, 5, 7. This hill was about forty-five miles from Beer-sheba; the temple was afterwards on this mountain, which is north-east of Zion, overlooking the valley of Kedron. It is now covered by a Turkish mosque.

The Sacrifice (2, 13).

All the nations round about where Abraham lived were accustomed to offer human sacrifices, so the idea of it would not be strange to him. There is scarcely a race on earth who have not tried to appease the anger of their gods by such offerings; so impressed on every conscience is the thought that sin can only be atoned for by death. God's way of testing Abraham's faith was not shocking to the general religious ideas of the times. The sacrifice required was that of Abraham's *will*; that being yielded in trustful obedience, God taught him the truth of the substitution, and that God did not require human sacrifices. The whole incident prefigured Christ's offering on the Cross, his sacrifice in the place of sinners (Heb. x. 10). There is a double type, the Father not withholding his only Son (John iii. 16); and the substitution of the ram, Isaac then typifying humanity.

Abraham's Obedience (3).

He was *certain* that even if he killed Isaac, God would raise him to life again because of his promise (Heb. xi. 17-19).

Mark the promptness, no hesitation; his persistence, for three days they walked on; the surrender of his dearest object. Note Abraham's words: (5) "We will go and worship, and *come again* to you"; (8) "God will provide a lamb"; the name given to the place, Jehovah-jireh, a fresh revelation of God's character and the renewal of the promise in fuller terms (15-18).

Lessons.

God always provides at the right moment.
Trust Him fully, in spite of appearances.
Obey Him implicitly.
Sacrifice our faulty wills to his perfect will.
Consecrate to Him our dearest and best.

Children's Scripture Union—Portions for week ending August 24.

Sun. Aug. 18	*Mark*	vii. 1-13		Thurs. Aug. 22	*Mark*	viii. 14-26	
Mon. „ 19	„	vii. 14-23		Fri., „ 23	„	viii. 27-38	
Tues. „ 20	„	vii. 24-37		Sat., „ 24	„	ix. 1-13	
Wed. „ 21	„	viii. 1-13					

Open Door in Egypt.

THE people of Egypt are in a state of transition, as it were, passing out of the seventh century into the twentieth century at a bound. All that is modern, or included in the magical word "civilization," is eagerly sought after by them. Religious liberty has been granted to them. Fierce fanaticism and bigotry are dying down. European infidelity is capturing the hearts and minds of many of the younger men.

The need for a widespread distribution of the Scriptures, and a full preaching of the Gospel was never so great as it is to-day, and the opportunities for reaching the nine millions of Egyptian Moslems are innumerable. The missionary has free access to all parts of the land, and is accorded a hearing by all classes of the people.

The missionaries of the North Africa Mission in Egypt have specially sought to carry on itinerant work so far as workers and funds have permitted. The Council is now desirous of developing this itinerant work, and have requested Mr. Walter T. Fairman, who has already been labouring in Egypt for four years, and who is now home on furlough, to return to Egypt in October, leaving his wife and two children in England, in order to do this. Seven or eight months will be spent in itineration, and it is hoped that Mr. Fairman will be able to reach all parts of the Delta.

It is calculated that £160 will be needed to meet the expenses likely to be incurred by Mr. Fairman and a helper in this work. The magic lantern possesses great attraction for the fellaheen, and the gift of one, fitted for the acetylene light, would be most welcome. Any of the Lord's people who desire to help in this work by their gifts can forward the same to Mr. Fairman, care of N. A. M., 21, Linton Road, Barking, Essex; or to the office of The Christian.

A Song of Praise.

O Lord! around thy glorious throne
We bow the knee,
To sing thy saving power alone,
And worship Thee!

We praise Thee for thy pardoning love,
The grace divine,
That did our grievous bonds remove,
And made us thine!

We praise Thee for the bliss supreme
Thy people share;
The sunshine gladdening with its beam
Thy House of Prayer.

We praise Thee for the hope divine,
The assurance blest,
That cheers us, e'en tho' foes combine
To mar our rest.

We praise Thee for the joys unseen
We yet shall know,
When clouds no more shall intervene,
Or storm-winds blow.

Accept our worship, gracious Lord,
Thy grace outpour
On hearts that wait with one accord,
And Thee adore.

Our spirits wilt Thou richly bless,
Who life hast given;
Our only source of righteousness,
Our hope of heaven.

Clevedon, Somerset. Wm. Kitching.

Seamen's Rest, Port Said.—After twelve years' constant labour at Port Said, Mr. and Mrs. Locke have come to England for rest and change. Mr. Locke writes from 3, Hermitage Villas, Child's Hill, N.W.:—"A few days after our arrival in England Mrs. Locke and our little boy, Reginald, were sent to a smallpox hospital, where they have been for over six weeks, during which time myself and baby Walter have been closely quarantined with our relatives. These circumstances have hindered us from getting out the usual report and statement of accounts; but as the value of the work is well known to so many of our friends who have personally had fellowship with us at Port Said I may briefly state that we are desiring to pay off £130 arrears of rent and £72 balance of account on the steam launch, due in October. We will be pleased to have opportunity of seeing friends, and interesting any in this part of the harvest field. We left Port Said in the midst of a revival amongst the men of H.M.S. *Rupert*, which has resulted in about thirty confessing Christ, and through the testimony of these several of our merchant sailors have also decided. Mr. Gilder, with the cheerful help of the young converts, is faithfully holding the fort."

Notes from New Zealand.

In a recent letter from Dunedin Rev. George Wainwright (formerly of Bournemouth) says:—"I came here at the beginning of May to fulfil a three months' engagement at the Hanover Street Baptist Church, over which Rev. A. North (now of Calcutta) was pastor for about eighteen years. The strong, earnest, aggressive missionary church he has left behind him is a splendid monument to his faithful work. Mission causes have been started in all the districts around Dunedin, some of which are now separate churches, and doing good work. The Baptist Missionary Society of New Zealand has now *six* workers in Eastern Bengal, four of whom have gone from the Hanover Street Church, one of them being Dr. North, the son of the former pastor. These facts will show that zeal for foreign missions does not cripple a Church for mission work at home.

"There is in the city a Missionary Training Home for lady candidates for missionary work. This was started two years ago by Mrs. Driver, and has now six candidates in training. The Home is interdenominational in character, and candidates are welcomed from any evangelical church. Mrs. Driver is ably assisted in the work by her husband (trained for the ministry in Mr. Spurgeon's college) and by several ministers and leading Christians in the town. The annual meeting of the Home was held on June 10, and was of a hearty and enthusiastic character. A farewell meeting to one of the candidates was held last week in the Baptist Schoolroom. The meeting was large and enthusiastic, and Miss Inglesby's parting message was simple and clear and tender and strong. She goes for further training in hospital work in Sydney, then to Eastern Bengal.

"A very interesting meeting was held the other week to bid farewell to Mr. James Todd, who goes at the invitation of Mr. Torrey, to undertake work in the Bible Institute, Chicago. All denominations were represented. Mr. Todd described himself as belonging to the Inclusive Brethren. Certainly all the churches seem to have included him, for he had won the confidence and love of all. As a Bible teacher he excels, and has left his influence upon every Christian organization in the town."

Welsh Notes.

During the past two months the Cardiff and District Temperance and Band of Hope Union have held a series of open-air meetings in various parts of Cardiff. These meetings have been attended by some 10,000 people, and hundreds of pledges taken. It is hoped to commence a series of lantern meetings in the open air.

It is announced that the Nonconformist ministers of Denbigh and Flint intend holding a summer school of theology. Judging by past experience, these gatherings are not likely to become very popular in the Principality. At any rate, one or two experiments of the kind, made only a few years ago, have not been repeated.

At the recent diocesan conference of Bangor the Bishop made a pronouncement on the temperance question which will hardly commend itself to temperance workers. One of the Bishop's suggestions was that drink sellers should be consulted as to the best methods to adopt in the way of temperance reform. At the same conference Canon Trevor, of Machynlleth, declared himself in favour of prohibiting the sale of drink for certain periods to habitual drunkards.

The annual conference of the English Calvinistic Methodist Churches of Wales is to be held this year at Merthyr. This conference differs from the general assembly of Calvinistic Methodists in that it has no legislative powers. The Conference sermons are to be preached by Rev. P. T. Forsyth, M.A., D.D., Principal of Hackney Congregational College, and Rev. P. Prys, D.D., Principal of Trefecca Theological College.

One of the most interesting events in the religious life of the Principality was the re-opening of Llanddowror Church, Carmarthenshire, a few weeks ago. The church is historic as being the scene of the labours of one of the most distinguished clergymen the Welsh Church has ever produced. The name of "Griffith Jones, of Llanddowror," is a familiar one in Wales. At the re-opening services Dean Howell spoke of this distinguished clergyman as the forerunner of the great revival which took place in Wales during the eighteenth century.

Irish Notes.

The annual convention for the deepening of the spiritual life has been held in the Methodist Church, Bangor, co. Down, and has been well attended.

United open-air meetings are being held each Sunday evening at Whitehead, a watering-place on the co. Antrim coast. The services are unsectarian, and are conducted by Episcopalian, Presbyterian, and Methodist ministers. The attendance is usually very large, and the attention of the audiences all to be desired. The effort is attracting widespread interest, and cannot fail to do good.

The Belfast Central Mission continues to do an excellent work. According to its eleventh annual report just issued it carries on Sunday schools, Bible classes, open-air work all the year round in half-a-dozen centres, arab work, rescue work, mothers' meetings, tent services, and midnight meetings for drunkards. It has 480 in church membership, and an average attendance on Sunday afternoons of 1,500, and on Sunday evenings of 2,200. Moreover, during the year a balance of £2,000 due on the site of the Hall was paid off, and altogether the Mission is prospering under its superintendent, Rev. R. C. Johnson, D.D., and his assistants.

In many places in the south and west the Roman Catholic priests are assuming a dictatorial attitude they never thought of formerly. This is especially the case in Limerick, where a "Father" Tierney, who some time ago incited the mob to assault Dr. Long, has protested against a local regatta because it was to be held on the evenings on which some Roman Catholic services were arranged for. His words were: "I protest against Monday and Tuesday evenings' proceedings, and to make my protest practical I intend to have the city bands out on Monday and Tuesday evenings to parade the streets of the city, and then to march up to the church; and I call upon the members of the Confraternity to support me in this protest, and come to their meetings in their thousands, to come to listen to their own bands playing, not "God Save the King," but "God Bless our Pope, the Great, the Good," to leave the boat-racing on Monday and Tuesday evenings to the sour faces, and their 'shoveen' Catholic friends, the friends also of Tommy Atkins and his band." This protest had its effect. The committee of the regatta apologized, and promised not to offend again, and Father Tierney graciously withdrew his censure! The name "sour faces" by which Protestants here are designated is worthy of note, and is symptomatic of the intolerant spirit with which Protestants have to contend at present in various parts of Ireland.

Oxford Letter.

Oxford Schools are now over, and the Modern History and Greats Lists are out. Many eager eyes have scanned them during the last few days, and while some will be disappointed at the results obtained, many a hard worker will have reaped the fruit of his toil. When we remember that a good position in the list means, in most cases, a position of influence, we are struck with the far-reaching effects of the schools. Surely it would be well for our Universities to be remembered in every prayer-meeting throughout the country.

The Bishop of Ripon was the preacher at the morning service at the church of St. Mary-the-Virgin last Sunday. The sermon was especially for the extension students. The Bishop took as his text, "Gather up the fragments that remain, that nothing be lost." Speaking of thrift and prudence, he said that unless there was a spiritual corrective they would end in a corresponding vice. Prudence would develop into niggardliness, and thrift in miserliness. Character alone could save a virtue from becoming a vice, a spirit which was alive to the true significance of life and its responsibilities. The test of character lay in the use made of fragments of time, and yet even here the use was but a means to an end, and that end to give to life its true significance.

Oxford is rapidly becoming the home of conferences on social, economic, and philanthropic questions. Some of them may perhaps be "lost causes," but all have some purpose to serve. Already this year we have had the British Conference of the Y.M.C.A. and that of the Photographers of the United Kingdom. The other day delegates from the poor law guardians of the city and county met here to consider the better treatment and accommodation for pauper imbeciles and epileptics. And this week, in addition to the University Extension Students, we have the Annual Conference of the National Association of Teachers of the Deaf. The great advantages of teaching these to converse by means of lip-reading, instead of by the fingers, was forcibly shown by the President in his address, and the hope was expressed both by him and by Sir William Markby that they might live to see them carrying off the honours of the university.

American Notes.

Last week Mrs. Carrie Nation was fined 100dols., and sentenced to thirty days' imprisonment, in the District Court at Topeka, for "disturbing the peace and dignity" of that city during one of her Sunday raids last Spring. Although appeals were made to the County Commissioners and to the Governor for remission of costs and a pardon, both were refused. Whether this form of revenge on the part of the liquor men will aid their cause, remains to be seen.

There is a church in Columbus, the capital of the State of Ohio, whose pastor, Dr. Widger, feels sure he has solved the problem of maintaining successful services through the summer by means of a roof garden on the top of his church. Dr. Widger's church has been open a year. He is a contractor's son who studied architecture before he entered the ministry, and he designed the church building himself. The roof garden takes the place of a second storey to the church, and is reached by stairs in the two towers at the sides of the church entrance, and has the same seating capacity, 2,000, as the church auditorium.

The religious Marmion of the hour in New York just now is Rev. Joseph Jones, temporarily in charge of the Cremorne Jerry McAuley Mission (in the absence of Mr. and Mrs. Ballou), on Thirty-third Street. This Mission is in the heart of what is known as the "Tenderloin" district, which enjoys the reputation of being one of the most dissipated sections of the town. Three blocks from the Cremorne Mission is one of the most notorious dance halls in that notorious quarter, called the Haymarket, closed during the day, but where dancing (and drinking) takes place all night. Mr. Jones commenced operation by enlisting the sympathy of the Chief of Police. At the first meeting, the hall was packed to the doors. The addresses were given by Mr. Charles L. Smith, the secretary of the Naval Branch of the Y.M.C.A. in Brooklyn, and Major Hilton, in charge of Dr. Parkhurst's Mission House on the East Side. The only sentiment that drew any applause from the congregation was spoken by the latter, who said, "Some of you may ask why we come here instead of going to a church. One reason is that many of them are shut. Perhaps, however, this may be the beginning of a movement in which the theatres may open their doors for the Gospel on Sundays; then, perhaps the churches will begin to take their vacations when the devil takes his." The addresses were listened to with close attention to the end, and six persons held up their hands for prayers at the close.

New York, July 30. Roger Martin.

The Y.M.C.A.

The Aberdeen Y.M.C.A. is at present responsible for three open-air evangelistic meetings weekly. One is held on Saturday evening, and the other two, in different parts of the city, on Sunday evening. This is in addition to the usual indoor meeting on the Sabbath, which is carried on all the year round.

The current issue of the *Young Men's Journal*, the organ of the Cape Town Association, contains the following interesting note:—"Some of the younger men amongst the Boer prisoners of war at present on the Island of St. Helena have felt the need of a Y.M.C.A., and forty of them have united together and established a branch."

The Scottish Holiday Camp at Scalpsie Bay, Island of Bute, organised by the Glasgow Y.M.C.A., has proved a complete success in every sense. The numbers booked have been quite up to anticipations, and during the Glasgow Fair week many had to be refused for lack of accommodation. The number resident in the camp during that week was between ninety and 100. Family worship has been conducted daily morning and evening, while recently the large marquee was filled with an audience of over 100 for a Gospel service. Similar camps have been arranged by other associations in various parts of the country. The Y.M.C.A. Seaside Homes are also again proving of great benefit to young men during the present holiday season.

Postal Employes in South America.—"El Correo Evangelico," the little four-paged Gospel paper in Spanish for postal employés, circulating most months in various parts of "the neglected continent," has been widely used in the dissemination of the Gospel message. A letter from Buenos Ayres, after mentioning that owing to the inadequate support from home, the July issue had to fail, tells that in some of the fever-stricken places of North Argentina, where most people have never heard the Gospel, and where it is so difficult for colporteur or missionary to penetrate, "El Correo" carries through the post the glad tidings. Mr. C. L. Smith, 35, Eltham Road, Lee, S.E., will be glad to supply particulars.

Obituary.

CANON BRENAN.

THE sudden death of Rev. Canon James Eustace Brenan has been announced from Ulwick, Norway. Canon Brenan was an Irishman, and a graduate of Trinity College, Dublin. In 1869 he came to England to become secretary of the London Jews' Society, in which in after years he continued to take a warm interest. In 1873 the trustees appointed him to the vicarage of Christ Church, Ramsgate, where his bright services and capable preaching attracted a considerable congregation. After an incumbency of nineteen years he accepted from the Simeon's Trustees in 1892 the vicarage of Emmanuel Church, Clifton, a well-known Evangelical stronghold. Canon Brenan worked cordially with the Bishop of Bristol in the Church extension scheme.

MR. GEORGE T. EDWARDS.

The death, at an advanced age, of Mr. George T. Edwards, removes an earnest Christian, who was well known to many as an active district secretary of the Bible Society. Mr. Edwards joined the Society's staff in 1850, and superintended the Northern district for thirty-five years, during which period he was also engaged on many tasks of interest. In 1867 he took charge of the work of Scripture distribution at the Paris exhibition. By permission of the Emperor of the French, and the Commissioners, he was able to have a depôt erected, from which nearly 200,000 copies of the Scripture were distributed. An an outcome of an interview with the Emperor Alexander II., greater facilities were given for the circulation of the Bible throughout the Russian Empire. Not the least interesting of his experiences was to address the first meeting ever held on the Society's behalf in Rome, in 1869, the last year of the temporal power of the Popes, and he would sometimes gleefully relate that the collection consisted of Papal coins. Mr. Edwards, who settled at Redhill in 1885, retired from active service in 1895.

MR. CHARLES FORDER.

We regret to announce the death of Mr. Charles Forder, late of Soho Bazaar, who departed this life on July 27, aged seventy-nine, and was interred in Rotherfield Churchyard. His later years were spent in Mayfield and Crowboro', Surrey, where he endeared himself to many by his sympathy and helpfulness. His Christian pilgrimage of more than half a century is ended. God's Word was a lamp to his feet, and a light to his path—his meditation by night and by day; he esteemed it more than his necessary food. He fed upon it, he appropriated it, he was guided by it, he preached it, he lived it. The Word of Christ dwelt in him richly; he heeded the Master's voice, and followed Him.

As a fruit-bearing branch, Mr. Forder bowed to the pruning, and glorified God in his adversities. He assuaged his own sorrows by relieving those of others; his left hand knew not what his right hand did. I have been privileged with his friendship and affection, and by his prayers for forty years, and know something of his beneficent life, and think it not unlikely that hundreds whose burdens he has borne, and whose pathway he has brightened, have now welcomed him into everlasting habitations. I recall his words of many years ago, when enjoying a holiday together. "Oh to live to make men feel the power of this Book"; and again, "I cannot visit where I may not take my Lord!" and how appropriately, courteously, and winsomely he presented the Gospel of Christ; how incessant were his little acts of kindness; how completely he obliterated himself in the service of his Lord.

He was much loved by rich and poor, and many a prosperous man to-day obtained his start through his assistance. When reverses came, it made no change in his inward serenity—"A mind at leisure from himself to sooth and sympathise." His last days were full of agonizing pain. CHARLES SNELL.

Mayfield, Sussex.

About Books.

EVANGELICAL DOCTRINE—BIBLE TRUTH.

FROM time to time vigorous attempts have been made, as it were to "capture" Bible truth and allocate it to systems and theories that are largely extra-Biblical in character and content. Quite recently Anglo-Catholicism, under the very respectable designation "Church Doctrine," made such an endeavour. The object was propagandist—to bring Bible-loving people into association with ideas and parties that cannot easily be reconciled with Scripture truth.

This is made clear and ably exposed in a volume now before us, **Evangelical Doctrine—Bible Truth**, by Rev. C. Anderson Scott, M.A., of Kensington Presbyterian Church. (6s. *Hodder & Stoughton*). In a series of chapters, well informed and well written, the author places in its proper light the type of religion that refuses to be known as Protestant, while it deals very largely in the dogmas and practices of Rome. He discusses Baptism and the Lord's Supper, also the Church and its Ministry, at once developing the teachings of Scripture and refuting the errors of Baptismal Regeneration, Eucharistic Sacrifice, and Apostolical Succession.

The chapters are in the form of letters addressed to an Anglo-Catholic; in that way the book came into being. The writings of "Catholic" authorities are made the basis of discussion; and a sincere purpose runs through the book, which, as the preface states, has been written "in the earnest desire to guard and fortify those who are in danger of being led into serious error."

AN EVENTFUL LIFE.

FOR a number of years past, Rev. A. J. Harrison, M.A., B.D., has enjoyed a reputation all his own as an evidential writer and lecturer. His experiences have been peculiar, and to hear or read of them could not but be diverting and instructive. From his book, **An Eventful Life**: Adventures, Incidents, Inferences, it would appear that from his youth up he has been a remarkable character, as well as the subject of peculiar experiences. In the words of the preface, this is "the story of a fighter, optimist, sceptic, preacher, priest, and missioner, and a record of lessons learned under these varied aspects."

From the ever-in-mischief days of youth to the quite recent years of a singularly eventful life, we find in this autobiography much that engages sympathy as well as much that qualifies endorsement. Passing from the sublime to the ridiculous, the author occasionally exhibits a flippant tone. He says kind things of the Methodists (of the New Connexion), among whom he once laboured; though they will hardly accept his description of Methodist motives, work, and organization. He is the candid critic of the Church of England, of which he is now a "priest."

"After thirty years of glad hard work," he is at present "rather lonely." He says: "Recent developments in connection with the English Church Union have 'scared' me away from the High Church party; the publication of the *Encyclopædia Biblica* leaves it uncertain whether the Broad Church has any distinctively Christian creed at all; and the Evangelicals, as a whole, have hardly as yet sufficiently freed themselves from anti-Catholic prejudices." Here and there we have noted statements and sentiments with which Evangelical Christians can have no sort of agreement. (6s. *Cassell & Co.*)

The new volume of "The Century Bible" is **Romans**, edited with introduction and notes by Alfred E. Garvie, M.A., B.D. (2s. *T. C. & E. C. Jack.*) Students will find this a very useful work.

Immortality is a sacred song, by Mr. Leonard Weaver, with pianoforte accompaniment by Mr. G. H. Sharpe, Mus.Bac. There is a harmonized arrangement by Mr. G. Day Winter. The song is intended for use at funeral and memorial services. (1s. net. *From the Composer, 25, Park Avenue, Willesden Green, N.W.*)

Many will read with interest a pamphlet entitled **Brief Sketch of the Life and Labours of John Nelson Darby**, compiled from Reliable Sources by W. G. Turner. (4d. *T. Weston, 53, Paternoster Row.*) The pages contain many allusions to prominent teachers and workers during a considerable portion of the nineteenth century.

As a companion volume to "Jesus is God," Rev. F. C. Spurr has written **Jesus Christ To-Day** (2s. *Stockwell*). In the course of seven chapters he surveys the redemptive work of Christ, and the action of the Saviour upon the life and thought of our time. The motive of the pages has been to glorify God, and they will assuredly prove helpful to many.

A number of short stories contributed in former years to the *British Workman* by Miss Ellen Thorneycroft Fowler have been gathered together under the title of the first, **The Angel and the Demon** (1s. 6d. *Partridge*). They do not run in any conventional groove, but wholesome lessons are driven home in a direct, incisive way. The volume will fill a useful place among young people of more thoughtful type.

Studies in Leviticus. By Rev. Hubert Brooke M.A. (2s. 6d. *Marshall Bros.*) A valuable work, succinct in exposition, and practical in application. Those who have heard the author's Bible Readings on Leviticus, will know the great worth of these studies; and by making them widely known they will be assisting the cause of sound doctrine, which is very helpfully presented in these pages.

Harry White: Missionary to the Congo, is a deeply interesting memoir by Rev. J. E. Roberts, M.A., B.D., of Union Chapel, Manchester. (1s. 6d. net. *Alexander & Shepheard*). The man and his work alike demanded some such record as this; and the biographer had thrown much sympathy into the story of his friend's career. The missions of Central Africa have engaged the devotion of some of the best of men; and among these Harry White deserves to be remembered. The pages afford a good idea of the man and the missionary, and we trust they have many readers.

Thoughts in Past Years. By Edward Henry Bickersteth, D.D., late Bishop of Exeter. (3s. 6d. *Sampson Low & Co.*) Here are eighteen sermons from among the many preached by Bishop Bickersteth during a ministry of fifty-two years. Accompanying the discourses are some of the many choice hymns and poems which have from time to time come from the same spiritual pen. One of the sermons is a study of Milton's "Paradise Lost"; another describes the faithful ambassador of Christ in terms suggested by Bunyan's famous delineation in the Interpreter's House scene of the "Pilgrim's Progress." From first to last this is a beautiful book, everywhere bearing traces of the grace and charm of its distinguished author.

Mr. C. J. Thynne has done well to issue a popular edition of a book which was welcomed with much satisfaction on its first appearance thirty-five years ago: **The Religion of Redemption**; or the Doctrine of Man's Ruin and Christ's Salvation: A Contribution to the Preliminaries of Christian Apology. By R. W. Monsell, B.A., late pastor of the Congregational Church of Neufchatel. (2s. 6d. nett.) There are few works available to-day that cover so large a ground in such a suggestive manner. Scripture is opened up with care, and ancient and modern theologians are quoted in great profusion. The main headings indicate the scope of the work: Human Guilt and Misery, Redemption, Appropriation of Redemption, Individual Christian Life, Collective Christian Life and History. Students will find much that is helpful in this substantial volume.

SHOULD I GO TO THE THEATRE? A question of vital importance. A timely pamphlet by Arthur H. Stockwell. (1d. *Stockwell, 2, Amen Corner.*)

A SHORT LIFE OF ANNE ASKEW, by Mary E. T. Stirling. (2d. *Church Association.*) A well-compiled story. We trust it will have many readers.

MEANINGS AND METHODS OF THE SPIRITUAL LIFE is the title of a new volume of sermons to be published this autumn by *Allenson*. The author is Rev. Harry W. Clark, of Woking.

JESUS CHRIST, THE TRUE GOD, is a good booklet on a grand theme. It should be circulated among those who doubt the Foundation Truths of the Gospel. Every page is complete, so that the booklet may be cut up into tracts. (6d. per doz. *Partridge & Co.*)

Raphael Tuck and Co. have added several new series to their picture postcards. The publications this month are ROYAL RESIDENCES, FISHER LIFE, SEASIDE STUDIES, ENGLISH LAKES, an additional set of ROUGH SEAS, and a further instalment of the popular COUNTY series.

IN THE CIGARETTE PERIL OF YOUTH (1d. *Sunday School Union*) are gathered together the papers contributed to the *Sunday School Chronicle* by Mr. Arthur Mee, as the result of a special investigation of the subject. The mental, moral, and medical aspects of the evil are presented so clearly as to make the booklet suitable for wide-spread distribution.

Among the Hoppers.

MARDEN SHELTER, KENT.

THE forthcoming hopping season will be the seventh of the hop-pickers' shelter at Marden, Kent, where tea, coffee, and food are provided at nominal prices, for some thousands of hoppers. Among other efforts put forth, the sick are cared for, and lost children befriended. The shelter is a useful counter-attraction to the public-houses, Miss Julia Smart, hon. sec., Howland Road, Marden, Kent, will be pleased to forward last year's balance-sheet, and particulars of the work.

LONDON CITY MISSION.

A number of London City missionaries are taking part in the Gospel effort among hop-pickers in response to appeals for workers which have been received from local friends. As many of the missionaries are qualified for rendering first aid to the wounded, their presence in the hop-gardens, where accidents are plentiful, is doubly welcome.

Evangelistic.

Mr. Charrington's Work.

DURING the month of July the services in the Great Assembly Hall, Mile End Road, were taken by Mr. Arthur Klein, B.A. This was Mr. Klein's first visit. God blessed his efforts, and he has promised to return early next year for another mission. The Sunday gatherings in the Great Hall were well sustained, and the week-night audiences in the large tent were above the average; on some nights there was only standing room. Mr. Klein is a ready speaker, and full of earnestness. At the after-meetings many were dealt with who desired to give themselves wholly to Christ. Mrs. Klein sang very sweetly at some of the meetings, and helped her husband considerably with those made anxious by the preaching of the Gospel. The believers have much cause for rejoicing at the visit, as his discourses to Christians were a great help.

Mr. Chas. Cook's Work.

On August 7 Dr. Broughton and Dr. Cressy, of the United States, were present at Mr. Chas. Cook's service in Hyde Park, and were delighted to witness so large a gathering, and such earnest attention as was accorded to Mr. Cook's address. Dr. Broughton said: "I have heard of these meetings as long as I can remember, and made up my mind to see them as soon as I landed in this country." On Friday evening last, a special meeting was arranged, when Rev. Dr. John Robertson, of Glasgow, was the first speaker. Looking upon the large congregation, he said that he felt this was one of the most important pulpits he had ever occupied. Rev. Dr. Morgan, of Boston, U.S.A., followed, and told of the conversion of a lady who was brought to the Lord at these meetings, and whose son is witnessing for Christ in America. Dr. Morgan gave an impressive talk, and spoke of the pleasure it afforded him to take part in these well-known services. Rev. Dr. Cressy also spoke, and this memorable service was closed by Mr. Cook with a brief address on Decision. A number of seekers came forward, and Mr. Cook handed to each a copy of "Precious Truths."

Mr. Richard Spragg in Somerset.

In the course of an interesting letter on his recent itinerations among villages in Somersetshire, Mr. R. Spragg says:—"I have concluded eleven weeks' missioning in Somersetshire, and give thanks to God for the way in which He has been pleased to make his power manifest in the salvation of souls. We had some remarkable cases. One old man who was formerly most harsh even to his friends is now a joy to the home. He is often saying, with tears of joy, 'Bless the Lord.' Another friend, although he had been long connected with a place of worship, was crying on his deathbed, 'I have trifled with salvation; I have never accepted Jesus, and I shall be lost.' I was admitted by his beloved wife, a Christian, to speak to him, and on the fifth time I saw him he rejoiced, for the first time, in the Lord. He went on rejoicing till two o'clock in the morning, when he passed away, singing, 'Safe in the arms of Jesus.' A relative of the friend referred to was spoken to, and she, also, was led to accept Christ. Another striking case was that of a young lady who was so distressed that she was unable to eat or drink. When driving with this lady and another, I pulled up at the road-side, saying, 'We can go no further, Miss, until we have a Gospel meeting.' I first sang a hymn, and then spoke to her of the love of God. She sprang up and said, 'This is what I wanted.' I have had the privilege of baptizing her and nine others at Martock. There were cases of blessing, too, at Over Stoney, a place for which I would humbly ask prayer."

Mr. William Forbes, who has been preaching at Ramsgate and Margate, held a tea meeting for theatrical women at the latter place on Friday last.

Mr. Josiah Spiers, of the Children's Special Service Mission, experienced a season of blessing at Dunoon during July, especially during the latter part of the month, after recovery from loss of voice. The evangelist is now at Carnoustie, where, as at Dunoon, many gather to hear the Gospel.

The Gospel singer, Mr. J. R. D. McAusland, has just completed a mission in Tain in connection with the United Free Church. It was remarkable to see the place filled night after night, especially during the fine weather, with so many outdoor attractions. Mr. McAusland's visit has given a stimulus to Christian work.

Messrs. Pullinger and Gray, of the Open Air Mission, have visited Martock (Somerset) and neighbouring villages. Gospel services were held daily, and permission was given for midday services to be held in the stone work sheds at Hamdon Hill, where good meetings were held with the workmen. The Gospel message was delivered in word and song, and the efforts put forth were much appreciated.

Tent Work.

London Tent Campaign.

The work at *Greenwich* continues with unabated interest, and many of the unsaved have been led to Christ. On Lord's Day last Mr. William Grove commenced a week's mission, which closes the campaign in the district. The meetings were full of interest and blessing, and all the workers are looking with expectation for a reaping time during the final gatherings. The Weaver Brothers had a glorious time in this tent during the previous fortnight; large numbers attended the meetings, and many have come to decision.

At *Canning Town*, during last week, the meetings were very encouraging. Notwithstanding that it was Bank Holiday week large numbers attended each night, a good proportion being working men, and at every service the hearts of the workers were cheered by men and women accepting Christ as their Saviour. The work seems to be deepening, and there is a great desire among all the workers that it should continue for at least another month. A correspondent writes: "On Thursday evening we had a most interesting Children's Service, reminding one of some of the gatherings at the 'Edinburgh Castle,' when Dr. Barnardo invites the street children to their annual feast. Hundreds of poor children came together, unwashed, and many of them very badly clothed, scores with bare feet. It was with some difficulty that quiet was obtained, but Mr. A. Garstin, who conducted the service, secured marked attention right through his address. He most simply and touchingly appealed to the hearts of the children. We noticed many of the rough boys and girls weeping, and at the close of his address it was a delightful sight to see some forty or fifty of the older boys and girls clustering round him, some of them saying, 'May I come to Jesus?' We are full of hope for the future meetings. The brass band of the Y.M.C.A., under the leadership of Mr. F. Payne, is rendering invaluable service, both inside and in the open air."

The closing services at *Walthamstow* were conducted by Mr. R. S. Bradbrook on Sunday, August 4. The subject of the afternoon meeting was "Prayer," and in the course of a heart-searching address the speaker urged upon his hearers the importance of this sacred duty and privilege. In the evening the tent was well filled with an expectant crowd, and the solemn address of Mr. Bradbrook on the words, "And the books were opened," was graciously used by God. Many came boldly out to the front and confessed Christ. Both meetings were full of power and blessing.

With commendable spirit and enterprise the excellent local committee at *Lavender Hill* made every preparation for the opening of the tent by Rev. Dr. Elliott, of New York, and Mr. R. S. Bradbrook. The gatherings have from the first been of a most encouraging character. There were seekers at every meeting. Dr. Elliott's quiet, earnest addresses, together with his congenial and happy disposition, have proved a great attraction. A long list of services has been arranged for this tent, including women's meetings, men's meetings, children's services, Bible readings, and lectures. On Saturday last Mr. Bradbrook conducted a children's service, the subject being, "Sea Signals, and what We may Learn from Them." At the close of the address quite a large number of children intelligently decided to trust Christ. The meetings for adults on Sunday last were marked by spiritual power. At the afternoon gathering Dr. Elliott spoke on "The Christian Attitude Toward Amusements." The meeting at night was one to be remembered, scores of people standing round outside the tent, and many in the aisles, during the whole of the service. The powerful address of Dr. Elliott was listened to with the closest attention. During the after meeting quite a large number were seeking the Lord. Miss E. Angel is the soloist, and her singing of the Gospel was with power. This is the last week of Dr. Elliott's stay, as he returns almost at once to New York. The prayers of many friends will follow him and his wife to their home and work across the Atlantic.

Mr. Charles Cook and Mr. Frank Weaver were the missioners at the opening of *Leyton* tent. A goodly company assembled on Sunday afternoon last, and in the evening the tent was full. A remarkable scene was evidenced at the close of the address on "The Foolish Virgins." Over thirty persons came forward and gave in their names as being anxious to accept Christ. These were all dealt with, and were also written to early on Monday morning by Mr. Cook, books and leaflets suitable to each case being despatched. Dr. John Robertson takes the services this week.

Islington tent continues to be the scene of a remarkable revival of interest in evangelistic work. On Saturday afternoon, a band of workers got together, and headed by a brass band and banner, with two rows of silk-hatted gentlemen in front, marched through the district, inviting everybody to the limelight lecture in the evening. The result was that an audience of over 2,000 people listened to Mr. Leonard Weaver's interesting talk. Pressing home the evil effects of the liquor traffic, he called on all present to give up the drink, and a show of hands resulted in 100 people promising to be done with strong drink. On Sunday morning at seven over 100 attended the prayer meeting. At eleven o'clock Mr. Weaver addressed a congregation of men, numbering 1,500, Mr. J. H. Meredith sang effectively, "My Mother's Prayer," and at the close fifty decided to serve Christ. The afternoon brought another great crowd to the tent, over 2,000 being present. A powerful address ended with good spiritual results. The evening service was one long to be remembered. The tent was crowded out. Mr. Weaver was helped by some friends from across the Atlantic, Mr. Anderson, who works in connection with Mr. Wannamaker at Philadelphia, and Rev. S. G. Neil, of the railroad Gospel car, taking part. The service was well described by the last-mentioned evangelist as "a royal time." Certainly it was most impressive, and many were glad to accept the invitation to seek salvation. Very many names of inquirers have been taken, and there is every prospect of continued blessing. The choir renders valuable help, and Mr. J. H. Meredith sings the Gospel, while many Christian workers in North London, to whom the tent has already become a rallying place, support the evangelists with earnest prayers. To all appearance the mission might well be continued for months.

Mr. Wooldridge has pitched his Gospel tent in the centre of a crowded population in Bow Common Lane, E. Our friend has both tact and power to arrest the attention of the people; his earnest addresses, together with his singing, are arousing much attention. H. Bridger.

Mr. Hugh Morris, the Lanarkshire Christian Union evangelist, began a tent mission at Bellshill, N.B., on Sabbath, July 28, when a large concourse of people gathered under the canvas. The word was with power. The mission still continues, and the word is clearly preached to increasing audiences. Those who love the Gospel have had cause to rejoice in the fact that it is still "the power of God unto salvation."

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mr. W. R. Bradlaugh.—Till Aug. 18, Camberwell; 25, Winchester.
Mrs. Baeyertz.—Paisley, Sept. 8.
Mr. John Coates, with Ross Bible Carriage, The Sands, Weston-super-Mare, till Aug. 28.
Mr. W. Harry Dawe, with Devon Evangelistic Mission Van, till August 21, Beaford, North Devon.
Mr. W. D. Dunn.—During August, Aberdeen.
Rev. J. Jameson.—Till August 21, North Cornwall, 25, Oxford Place, Leeds.
Mr. Newton Jones.—Till Aug. 27, Margate Sand Services.
Mr. Arthur Klein, B.A.—During August, Merrion Hall, Dublin.
Mr. Josiah Nix.—August, Fraserburgh.
Gipsy Smith.—Till Sept. 9, Truro; 14-23, W. Norwood.
Rev. J. Tolefree Parr.—Sept. 1-9, Mexboro'.
Mr. James Sprunt.—During August, Malden Hall, Kentish Town, Sundays and Thursdays.
Rev. F. C. Spurr.—Sept. 1-3, Castle Donington.
Mr. Henry Thorne.—Talbot Tabernacle, Notting Hill, August 18; Cambridge, 31-Sept. 9.
Mr. J. Weedon.—Till end of August, Tent Missions, Evangelization Society.

Personalia.

Mr. Hermann G. Harris (of Alexandria) wishes it to be known that he has severed his connection with Dr. Dowie and the Zion Church.

Rev. S. G. Neil, chapel car missionary from the United States, is in England on a brief stay. He is at present addressing meetings in connection with the London Tent Campaign. He tells a marvellous story of the Gospel work carried on on the American railroads.

Rev. Dr. Pentecost has been invited to visit Manila for the purpose of organizing the religious work among the large English and American population there. It is probable, in any case, that Dr. Pentecost will retire from the regular pastorate with a view to undertaking evangelistic work.

"Witnesses Unto Me."

(Acts i. 8.)

Sent from above, Himself our life and glory,
Here as his witnesses, our path his cross;
Light be our tread, and pilgrim-told our story,
How for Him now we count all else but loss.

Filled with the brightness of Himself in heaven,
Strangers on earth, and portionless below,
Cheer'd by his love—not orphans or forsaken;
Borne in his heart, the road we onward go.

Friends of the Christ, our earnest expectation,
Here to hold fast and magnify his Name,
In this poor scene of woe and degradation
Rising superior to our former shame.

Little in strength and weak our best endeavour,
E'er to maintain his Word and Name and Cross;
This be our joy, 'mid sorrow, trial, pressure,
Waiting in patience for his well-known voice.

W. T. Turpin, M.A.

Immanuel Church, Eastbourne.

Work Among Lepers.

ALTHOUGH the interest in such work is always pathetic and sad, it is satisfactory to note that the Leper Home, conducted at Jerusalem by the Moravian Brethren, is growing in usefulness. Last year closed with fifty inmates (fifteen Christians, thirty-four Moslems, one Jew), being seven more than the previous year. The arrival of one patient is thus described in a letter from Mr. La Trobe:—

Over the hillside comes a man with a sack on his shoulders, and enters the courtyard of the Home. Without a word he shakes out the contents of the sack on the ground, and then runs away as hard as his legs will carry him. He has no mind to bear that burden back again, and this is the only place where such an object can be deposited. What is it?

There lies a woman groaning, in the last stages of dirt and disease—a leper! She is at once undressed and shorn—the clothes and hair must be instantly burned—washed, put to bed, and lovingly tended, till death comes to end her sufferings, in her case happily soon. Whether her dulled senses could take in the words of life, I cannot tell, but surely such ministry as could be rendered, and was gladly rendered, conveyed to her heart some message from Him, for love of whom our Home, "Jesus Help," is kept open and effective.

Building operations and the excavation of a water cistern have led to an expenditure of £500. The address of the treasurer (Mr. H. O. Essex) will, after August 31, be 32, Fetter Lane, London, E.C., instead of The Square, Fairfield, near Manchester.

The Mission to Lepers in India and the East reports the opening of six new centres, making sixty-two in all. The number of asylums is now twenty-seven, three having been recently added. There are a number of aided institutions, and the work is now being carried on in co-operation with twenty-one churches and societies. In the midst of disappointments there has yet been cause for deep gratitude in the spiritual blessing vouchsafed. There was an exceptional increase in expenditure, bringing it up to £13,507 3s. 3d., but the income was large enough to meet it and leave a balance of £471 7s. 1d.

Aiyansh Settlement.

THE work of Rev. J. B. McCullagh, of the C.M.S. Mission at Aiyansh, British Columbia, among the Indians, continues to make good progress. In a recent letter, Mr. McCullagh writes:—"With regard to our Aiyansh Settlement Scheme, I find many of our young men making strenuous efforts to procure cattle and agricultural implements this year. It would please me immensely to be able to help each one who thus starts to help himself, as I was enabled to do in two cases last year. We ought to have our ten-acre allotments laid off this year.

"Another industry I would like to foster is that of brick-making. Nothing would conduce more to the health and comfort of our Indians than the substitution of open fire-places for stoves. Box stoves in close rooms under Indian mismanagement are a source of continual ill-health.

"Next, I would mention the boys I have in training. They are pretty well instructed now in the art of printing, &c., and some are getting strong enough to tackle heavier work. I would very much like to perfect their instruction now in carpentery, joinery, and cabinet-making, so that by-and-by they may be able to furnish their own and others' homes with civilized conveniences. I want a thoroughly well-equipped workshop for this purpose, where the manufacture of doors, windows, and various articles of household furniture can be taught, also a little tinsmith and blacksmith work. All this I can impart to the boys myself without the aid of a trades instructor. I estimate that £300 or £350 would suffice to erect the building and equip it."

The Nepal Frontier.—Messrs. Paynter and Grundy, of the Indian Christian Realm Mission, accompanied by a party of workers, have recently taken two interesting tours, one to the Nepal border, and the other to Gungolihath. In their Nepal trip they were turned back at the frontier by the Nepalese soldiers. During a protracted tour in Nepal itself of two workers, one a Nepalese convert, the other a Kumaoni, opposition was met with. A building has been secured at Berenag, viâ Almora, N. India, which makes a suitable headquarters for the Mission.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

By the will of Rev. J. B. Anderson, late rector of Larling, near Thetford, the sum of £3,000 is bequeathed to the British and Foreign Bible Society.

In consequence of the death of the Bishop of Durham, the meeting of the Diocesan Conference, which it was intended to hold at Sunderland in October, has been indefinitely postponed.

At St. Augustine's, Highbury, where Rev. Robert Catterall is vicar, collections amounting to £1,810 were received on Sunday, July 28, towards the renovation of the church. A sum of £1,000 only was asked for by the vicar.

Rev. Chancellor J. Allan Smith has accepted the living of Hay, Breconshire, about to be vacated by Archdeacon Bevan. During his seventeen years' residence in Swansea he has done much to provide for the spiritual needs of the town, and the crown of his work was the rebuilding of the parish church. He will be greatly missed at Swansea.

Rev. Percy Baker has received a cordial welcome from the parishioners of Ellacombe on entering upon his duties as vicar. Mr. Baker said they had a right to expect him to prize above everything the word Evangelical in the sense that it means a man with a message for the good of the souls of his fellows. He asked for their prayers, assistance, and support in winning souls for the Master.

The Bishop of Hereford, addressing the boys of the Leeds Grammar School recently, on the occasion of the prize distribution, warned them against much of the literature which now floods the bookstalls. Young people nowadays, he said, waste a good deal of their faculties, and to some extent deprave their taste, by reading worthless trash; and he asked them to live their leisure moments in the company of great books and great lives.

Rev. G. C. Williamson has issued an encouraging report of the work at Holy Trinity, Bordesley, during the past year. The services have been well attended, and there is no diminution recorded in the number of communicants. All the parochial organizations have maintained a high level, and are in an efficient state. "It is alone owing to the cheerful whole-heartedness of the people," says Mr. Williamson, "that the work, imperfect as it is, still, by the blessing of God, preserves its pleasing character."

Congregational.

Rev. John Eames has been elected pastor of the church at Lewisham in succession to Rev. J. Morlais Jones, ex-chairman of the Congregational Union.

Rev. C. H. Hickling, who has announced his intention of relinquishing the pastorate of Withington Church at the end of September, is not retiring from pastoral work, but has promised to superintend the directly Christian work at the Polytechnic, Regent Street, W., during the coming winter.

The directors of the London Missionary Society have resolved that their memorial to Revs. James Chalmers and Oliver F. Tomkins, who were murdered at New Guinea, shall take the form of a special fund of £2,500, to provide for five years a missionary to labour among the cannibal tribes who committed the massacre. If more money be raised, the additional amount will be used to provide a steam launch for use in the western section of the New Guinea Mission.

Baptist.

The chapel at Keppel Street, Bloomsbury, W.C., a landmark of Nonconformity through the last century, is shortly to be demolished in connection with local improvements. The end of the present year will therefore see the congregation gathered elsewhere.

Revs. Dr. Lorimer, J. Bradford (of Leytonstone) and W. J. Avery, are among the speakers and lecturers this week at the British Chautauqua summer gathering at Aberystwith. Mr. Percy Webb is acting, as usual, as hon. director. There are good numbers present.

Vernon Chapel, King's Cross (Rev. D. H. Moore), is to be closed for three Sundays for renovation, heating and ventilation improvements, and the installation of electric light, at a total cost of about £500, of which sum £230 has been raised up to the present by the congregation, which is now entirely a working-class one. The congregation is uniting with that of Arthur Street Chapel during the alterations.

At Halesowen, Rev. George Dunnett has been conducting open-air services with limelight views, selecting those streets or yards through which no wheel traffic passes. A sheet is suspended across the street, and by the use of the oxy-hydrogen light the hymns and Scripture scenes are thrown on the sheet. The services commence each night about nine o'clock, and continue for an hour. The people bring their own seats. The services are to be continued during August.

Rev. Dr. McLaren has issued an urgent appeal to the churches for the completion, before the close of the tenure of his office, of the Twentieth Century Fund, which, he says, "lies very near my heart." He points out that out of the £250,000 which it was proposed to raise, £180,000 has been promised, and £109,000 actually paid. In order to raise the balance of £70,000, he urges that a vigorous canvass of every person in the Baptist churches and congregations should be made, and especially of those who can only afford to give small sums. Individual appeals will, he thinks, "do more than the most eloquent platform speeches."

A resident at Watersfield, near Pullborough, Sussex, Mr. S. Edwards, seeing the very small provision made for the spiritual welfare of the people, after consultation with friends resident in the village, determined to build a suitable chapel for worship, so that those in sympathy with Baptist principles might come together in church fellowship. This movement was started only a few months ago, and, with the help of friends, has been brought to completion. The building, suitable in every way for the purpose, will seat about 200 people, and the total cost has been only £250. On August 5 it was opened for worship, Dr. Usher (Tunbridge Wells) preaching from Gal. vi. 10.

Calls (accepted).—Rev. A. Johnson to Studley, and Rev. J. Wolfenden to Glossop Road Church, Sheffield.

Methodist.

The new President of the Bible Christian Conference, Rev. John Luke, is a native of Penzance, where he was born in 1849. He entered the ministry in 1871, his first pastorate being at Chatham. He soon became known as one of the most powerful preachers in the denomination, his services being much sought after. Mr. Luke fills the position of President for the second time.

Rev. W. H. Heap, after six years' work in connection with the Wesleyan Central Mission, Manchester, is leaving to undertake circuit work. "For a time," he writes, "I seek the quieter sphere of circuit life. The Manchester Mission is too large a work—its activities are too varied, and its responsibilities too onerous—to carry a passenger. The failure of one man's health means the possible breakdown of others, by reason of burdens added to the toil of those who are already working at full pressure."

A notable event in connection with the meeting of the Wesleyan Conference in Newcastle was the stone-laying ceremony at the Westgate Hill new Mission Hall. The new hall will be the largest Wesleyan building erected in Newcastle since the building of Brunswick, the new Conference church. The main hall will have seating accommodation for 1,000 people. Below it will be a smaller hall, which will seat exactly half that number. There will also be a number of class rooms. Sir Wm. H. Stephenson laid the first stone, and in doing so regretted the absence of Mr. Bainbridge, the father of the scheme, through illness.

Society of Friends.

At the meeting for suffering, recently held, on the nomination of the Peace Committee, a large number of Friends were appointed as delegates to the International Peace Congress at Glasgow in Ninth-month.

At the Leinster Quarterly Meeting, lately held at Enniscorthy, a solemn and prayerful spirit prevailed. In considering the state of the Society in Leinster province, a free and kindly interchange of opinion took place, not only as to the cause of the slight diminution in the number of Friends, but also as to how best to win souls for Christ. In the concluding meeting for worship, several practical addresses were given, and the large company separated under an increased feeling of responsibility and desire to promote the glory of God in their different localities.

Fallen Asleep.

Rev. DAVID THOMAS, M.A., of Howgate Church, Penicuik, died very suddenly in his study on August 2. He was born in Ayrshire in 1840, and was ordained in Penicuik in 1867.—Aged seventy-seven, Dr. LITTLEJOHN, Bishop of Long Island, one of the leaders of the Episcopal Church in America.—Aged seventy-nine, Rev. ROBERT HAKE, late Vicar of Aylsham, Norfolk, and Canon and Precentor of Canterbury Cathedral.—Aged seventy-one, Dr. J. C. WATTS, an ex-President of the Methodist New Connexion, who, during the forty years of his ministry in this country, was held in high esteem by his Church, and was successively entrusted with the offices of classical tutor at Ranmoor College, and editor of the Connexional periodicals. His power as a preacher was exceptional, and his name will long be held in affectionate memory in the Potteries, where he laboured for many years.—Rev. SAMUEL ELDRIDGE, pastor of Throop and Moordown Congregational Church, in the Western Division of Hampshire, aged fifty-eight. Mr. Eldridge was ordained to the Congregational ministry in 1869, and spent his whole ministerial life as the pastor of the quiet country villages in which his church was situate.—At Ballyhobridge, Clones, Rev. ROBT. KENNEDY, Presbyterian minister.—Mr. GILBERT M. MCCAULEY, a prominent worker in American Y.M.C.A. work. He was for thirty years an active member and director of the Harrisburg Association, and was also most active in his church, an elder, Sunday-school officer, and teacher.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—E.C.U. S.B. F.C.P. C.K. F.H.S. F.E.H. W.R.N. F.A.McN. M.M.B.O. E.H.K. J.E.F J.S. E.H.E. Miss C. J.W. M.C. R.R. F.B.M. E.E.R. D.R. L.S.E.T. K.H. S.P. D.H.D.W. F.A.F.G. H.M.B. J.H. E.S. F.P. J.T.P. C.R.M. E.P.C. J.B. F.L. M.W. W.F. G.F.G. G.B.H. C.C.T. A.M.M. C.C. C.W.B. W.F. C.N.P. F.H.N. M.A.S. A.T.V. A.W.S. W.H.K. S.J.A. J.S. R.S. A.T.V. J.H.B. H.L.T. M.D. W.H.J. T.R.H. R.B. J.H.B. C.E.G. G.H. W.F. C.B. A.B.

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The Romanization of Ireland.—Professor Mahaffy, of Trinity College, Dublin, writing in one of the monthly reviews, takes a gloomy view of the future, under what he designates as "the Romanization of Ireland." His testimony is based largely upon the results which have promptly followed the application of Mr. Balfour's Local Government Act, results which were anticipated by most of those who are familiar with the subtle methods of Rome in the Sister Island. Mr. Mahaffy states definitely that as the councils consist almost entirely of Roman Catholics, all appointments in their gift are, "with the rarest exceptions," given to Romanists, and that no young doctor seeking office has the slightest chance, whatever his testimonials and acquirements may be, unless he has been trained in the Medical School approved by the priests. Even when the Crown strives to hold a just balance, the Professor says there will be a gradual pressure brought to bear against Protestant promotions. Mr. Mahaffy insists that as a result of the development of this system, "in the course of the next fifty years the whole country will be under Romanist influence." Such a result can only be brought about by those who mistake the interests of Rome for the interests of Ireland. Yet how widely separate the two are!

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"Regions Beyond" Missionary Union—The time is short	1	10	0
Zenana Bible and Medical Mission—The time is short	2	0	0
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Dr. J. G. Paton's Mission, New Hebrides—E.E. ...	1	0	0
Mr. Hermann Harris' Work—A Friend	5	0	0
Queensland Kanaka Mission (Mr. Young)—Matt. vi. 3...	1	0	0
Mrs. Wilkes' Work—Readers	5	0	0
Christian Community (Holiday Fund)—Miss J. ...	1	4	0
Friendless and Fallen—Marina, £5; P.P., £1 10s.; K.C., £1	7	10	0
West London Mission (Poor)—A.E., Clifton... ...	0	4	0
Mildmay Mission to Jews—M.J.T., £1; D.E.O'C., 5s.; E.E., £1; A Thankful One, £1	3	5	0
Jewish Work of London City Mission (Fresh Air Fund)—A Tenth...	0	5	0
Christian Evidence Society—The time is short ...	1	0	0
Keswick Convention (Free visit for Missionaries next year)—W.M.	1	0	0
Mr. Charles Cook's Work—A Reader, £10; M.S., £15...	25	0	0
Liberator Sufferers' Relief—J.E.W.	2	0	0
National Society Prevention Cruelty to Children—J.E.W.	1	0	0
R.N. Mission Deep Sea Fishermen—J.E.W.... ...	1	0	0
Ragged School Union (Cripples' Holiday)—Jubilee, 5s.; D.E.O'C., 10s.	0	15	0
Miss Perram's Suffering Poor—Home	0	5	0
Mr. Fegan's Homes (Mothers' Holiday)—Home, 5s.; *(Bibles)*—A Widow's Mite, 5s.	0	10	0
Gratuitous Circulation of The Christian—R.H.N.	5	0	0
Children's Country Holiday Fund—Mrs. E.E.S. ...	0	10	0
Mrs. Meredith's Institutions (Christmas Letter Mission)—D.E.O'C....	0	10	0
Open-Air Mission (Racecourse)—D.E.O'C.	0	10	0
Day-in-Country Fund—R.G., 2s. 6d.; J.G., 2s. 6d.; E.P.G., £1 5s.; Mrs. C., £3 3s.; C.F.R., 5s.; Mrs. C., 5s.	5	3	0
Dr. Barnardo's Homes—E.E., £1; P.P., £1; *(Emigration)*—Mrs. E.K.N.M.B., £2 2s....	4	2	0
London City Mission—E.F., £1; P.P., £2	3	0	0
Albert Midlane Fund—C.A.B., 1s. 6d.; M.S., £5; N.G., 5s.; Rho., 10s.; Hove, 5s.; W.G.D., 10s. 6d.; Y.R., £1: E.P.P., 5s.	7	17	0
Distribution of Protestant Pamphlet (Mr. Collett)—Mrs. C.	0	5	0
George Yard Mission (Children's Day in Country)—H.P. of E.E.	0	10	0
Kensit Crusade—P.P.	2	0	0
Church Association—P.P.	3	0	0
Bird's Nest Mission, Dublin—P.P.	1	0	0
St. Giles' Christian Mission—W.M.	0	10	0
Holiday Fund for Poor Children—K.C.	1	0	0
Total	£117	5	0

ADVERTISEMENT.

Kensit Crusade for Holding Protestant Gospel Services in Priest-ridden Parishes—The secretary acknowledges—H. Warren, £1 1s.; Anon, £5; M H. Hewart, £1; Miss Harding, 7s. 6d.; A.H. Paxman, £2; C. Morphew, 5s.; the Misses Hewlett, 10s.; Friendly Worker, £1; Mrs. Hayward, £5; Mrs. Jackson, 10s.; No Confessional, £1 1s. Further help gladly acknowledged by John Kensit, 18, Paternoster Row.

Miss Gladstone in Southwark.—In the course of next month Miss Helen Gladstone, daughter of the great Premier, intends to take up residence in the University Settlement at Nelson Square, Southwark. She has given up her high educational work at Cambridge in order to prosecute a practical social effort among the industrious poor of Blackfriars Road and Borough. As warden she will be the head of a band consisting of sixteen members and students, all of whom are earnest workers in the cause of social reform. Women and children are their chief concern, spending their time in visiting, nursing the sick, teaching cripples, providing country holidays, and generally striving to make the lives of the people happier and brighter. Miss Sewell, who now retires on account of ill-health, has been warden for many years.

Sailors at Zanzibar.

IT is now more than ten years since the Strangers' Rest was started at Zanzibar, and by each mail tidings of blessing reach us. But this week it has been unusually interesting and encouraging. Mr. Knapman writes and tells of a man-o'-war there in the harbour, with 270 hands on board, and out of that large number of Englishman there was only *one* who professed to be a follower of Jesus; he had been converted by the consistent living of a shipmate, and now it is his one great desire to be used of God on this large ship in the same way. Mr. and Mrs. Knapman were very busy among these men, visiting them on board, and holding services for them at the Rest when the men were allowed on shore. For such a work as this an unlimited supply of good illustrated literature is needed.

The missionaries also tell us of the happy service amongst the Arabs and Swahili, for whom so little Gospel work is done. The native population much appreciate the open-air meetings, after which there are always inquirers.

The missionaries ask for the prayers of God's people, that his Holy Spirit may be given for each department of the work. Many of the Europeans have been suffering from black water and other fevers, but Mr. and Mrs. Knapman are in fairly good health, which is a cause for much thankfulness. At the present time there seems to be a great need for aggressive and systematic work among the native population, and, to undertake this successfully, additional helpers and increased funds are necessary; a most interesting and important sphere of labour awaits those who are free to serve the Lord on that distant island. Mr. Theodore Isaac is the hon. sec. of this mission, and will be glad to send further details, or the annual report; his address is, 163, St. George's Street, London, E.

Chinese in Borneo.

IN the island of Borneo, a new colony of Chinese Christians was recently visited by Bishop Warne, of the American Methodist Episcopal Church, who relates the following striking incident. After preaching (through an interpreter) on Sunday morning, the Dyak people crowding around almost nude and with their long hair falling loosely over their backs, the Bishop asked that any non-Christians who had accompanied Christians from China, and who desired to become Christians also, would stand. Eleven men responded, whereupon the Bishop remarked to the Christians, "You know these people, I do not; you will live with them, and I will not. I must, therefore, throw the responsibility upon you. Will you see that these are trained up as Christians?" The entire community showed their willingness so to do by raising their hands.

During the day the candidates were questioned by several Chinese local preachers to whom the duty was assigned, and the nature of the obligations they were entering into was explained. In the evening the eleven men, together with one woman and two children, were baptized into the Christian faith. The Communion was administered, and the new members left in the care of a supernumerary member of the Foochow Conference who had come over with some of the Chinese. Thus the Gospel works both in China and in the very heart of the great island of Borneo, where was established an organized Christian community in association with the Malaysia Mission Conference.

A New Lancashire Bishopric.—Canon A. T. Parker has announced his resignation of the rectory of Burnley, which he has held for nearly fifty years. Canon Parker was patron as well as incumbent, and under the provisions of the Burnley Rectory Act of 1889 the next rector will be also suffragan bishop. The income of the living is nearly £5,000 a year; the Act provides that £2,000 a year shall be paid to the new bishop, and the remainder appropriated to the endowment of six new churches in Burnley, three of which have been already built.

BLINDNESS AND DEFORMITY.

The Rev. T. C. writes:—

During all the long period of my experience of forty years as parochial clergyman, I do not think that I have ever met with a sadder case than that of L. B. It is not only that she is totally blind, but painfully deformed. She has an abscess on the brain which affects the intellect. Life must indeed be bereft, in her case, of almost every pleasure and alleviation. It is a pitiful sight to witness such utter helplessness, and then feel how powerless one is to mitigate any of the many sad features of the case. The mother is a struggling widow, and her youngest child is consumptive.

Rev. J. Pullein-Thompson, Hon. Sec. The National Blind Relief Society, The Vicarage, 27, Tite Street, Chelsea, S.W., will thankfully receive subscriptions, or may be sent to the Office of The Christian.

THE CHILDREN'S HOME, ORPHANAGE, AND REFUGE.

Chief Offices:—Bonner Road, London, N.E.
Branches:—London; Edgworth, Lancs.; Farnborough, Hants; Birmingham; Ramsey, I. of M.; Chadlington; Alverstoke, Hants.; Canada.

Nearly 1,200 Children in Residence.
More than 5,000 Received.
£60 per Day needed for their Support.

Many are Crippled, Infirm, and otherwise Disadvantaged.

An EARNEST APPEAL is made for Annual Subscriptions, however small, as well as for Special Donations.

CONTRIBUTIONS should be sent to the Principal. Cheques and Postal Orders crossed "London City and Midland Bank," and made payable to the Rev. ARTHUR E. GREGORY, D.D., The Children's Home, Bonner Road, London, N.E.

BRIDGE OF HOPE.

NIGHT SHELTER. REFUGE.
8 CHILDREN'S COTTAGE HOMES
250 TO FEED AND CLOTHE DAILY.
HELP IS MUCH NEEDED NOW.

Between 400 to 500 pass through the Homes during the year, besides those assisted through the Night Shelter only.

The Annual Report, with Subscription List and Balance Sheet, will be gladly sent to any friends who may not have received it.

MARY H. STEER.

Bridge of Hope,
St. George's in the East, E.

THE
MISSIONS TO SEAMEN.

Patron—HIS MAJESTY THE KING.
Vice-Patrons—
Rear-Admiral H.R.H. The DUKE OF CORNWALL AND YORK, K.G., and the FOUR ARCHBISHOPS, &c.

Increased FUNDS are urgently NEEDED to meet the expenditure involved by the recent extensions of the operations of The Missions to Seamen to several ports abroad, where formerly the crews of British ships were destitute of religious ministrations.

In consequence of these valuable extensions in ports abroad it has become unhappily necessary to reduce the staff working afloat in home ports. Further funds are required to fill up the vacancies thus caused.

The Society maintains 185 Chaplains, Readers, Boatmen, &c., working amongst the shipping and fishing vessels in 70 seaports in every part of the world.

Seventy-one Mission Steamers, Sailing Vessels, and Boats, and 96 Seamen's Churches and Institutes, are in daily use, winter and summer.

Expenditure in 1900—£49,166.

Annual Subscriptions, Donations, Offertories, Drawing-Room Meeting Collections, &c., should be sent to Commander W. Dawson, R.N.

The Missions to Seamen, 11, Buckingham Street, Strand, London, W.C.

ROYAL NATIONAL
MISSION TO DEEP SEA FISHERMEN

Late Patron:
Her Majesty Queen Victoria.

The Council
VERY EARNESTLY APPEAL FOR CONTRIBUTIONS
to enable them to maintain the important work being carried on amongst the hardy "Toilers of the Deep."

FRANCIS H. WOOD,
Secretary.
181, Queen Victoria Street, E.C.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

A Lesson in Tactics. In *The Times* report of the Naval Manœuvres there occurs a sentence which is capable of a wider application than that originally destined for it. Speaking of certain weaknesses which he had observed in the disposing of certain ships, the correspondent with the "B" fleet says:

A method which works in clear weather will not work in a fog, nor will any method work in the abstract without due regard, in the concrete, to the resources and observed methods of the enemy.

With the relation of this to naval warfare, we, of course, have nothing to do here; but the principle enunciated is one which all who war "the good warfare" need continually to take to heart. Evil is protean in its various forms of manifestation, and the weapons which may slay one of its forms are often powerless in touching another of them. Yet some good people, never having learned this before, think to rout the enemy—so changed in method—with the weapons of an older day. *One* weapon remains ever the same, *i.e.*, the Word of God; but apart from this we mean those weapons which, under the direction of the Spirit of God, are allowed to be of our own forging. One of the marks of David's warriors was that they "had understanding of the times." The servants of Jesus Christ today also need that characteristic. We need to know "the resources and observed methods of the enemy," and, guided by God, to act accordingly.

How to Approach the Bible. Principal Forsyth contributes to last week's *British Weekly* a valuable discussion of the question, "Ought we to treat the Bible like any Other Book?" He meets the question with a direct negative. He starts with the striking remark, "Every book belonging to the literature of *power* as distinct from that of *science* must be approached with the appropriate sympathy." The special attitude we should take to the Bible is the mood of *faith*, "as personal surrender."

It was faith on the part of its writers that produced it. It was faith on the part of the Church that selected and preserved it. It is faith that is its native air, in which it expands, reveals, and bestows its true soul.

The idea that we should approach the Bible with an "unprejudiced" mind is as impossible as it is absurd. We cannot properly approach the idea of justice with impartiality. We *ought* to be prejudiced in its favour. And in approaching the Book of Books it is our duty to have that open, receptive, appropriating feeling which is the soul of faith. Only so can its message be understood and its secret mastered.

The Unification of Life. Thousands of lives are spoiled for want of a unifying principle into which all our scattered forces can be gathered, and from which they may all radiate again. The Apostle tells us that the man of double mind is unstable in all his ways. This double-minded man, in the estimation of St. James, is not a hypocrite, but simply a man who lacks a unifying principle in his nature. The contrary of this is the man of whom the Psalmist speaks—"his heart is fixed, trusting in the Lord." There are many Christian people who draw sharp and well-defined lines in their lives, dividing brusquely between sacred and secular, pleasant and sour: living, as it has been described, "in watertight compartments," each of which is separate from its neighbours. Such persons are never really free in the sense of Christian liberty. What is wanted is a central principle of action to which all things in life shall be vitally attached, and among whose diverse movements there shall ever be the most perfect harmony. Then, there will never really be the sense of incongruity, even though certain things at the first view are not related to each other. This central principle is given by St. Paul—"Whether, therefore, ye eat or drink, or *whatsoever ye do*, do all to the glory of God." Actions moved by that principle can never be discordant. The unifying of life in this way simplifies everything, and floods the soul with continual peace.

Juvenile Smoking. An important step has been taken by the executive of the Scottish Anti-Tobacco Society, of which Captain J. E. Christie, retired governor of Edinburgh Prison, is president. A memorial has been signed by no less than 206 members of the medical profession in Edinburgh, headed by Professor A. R. Simpson, M.D., urging that the use of tobacco by children of tender years is dangerous, and that means should be adopted to check a vice which is extending amongst both sexes of the youth of the country. The list embraces four professors, many lecturers, examiners, and specialists in lunacy and other branches of the medical profession. The memorial runs as follows:—

We, the undersigned, members of the medical profession and others interested in social questions, have no hesitation in expressing our belief that the practice of smoking among young boys and others of tender age is detrimental to the constitution by producing indigestion, and by interfering with the growth and development of the frame.

Further, we dread that the practice of cigarette smoking, occasioning as it does an urgent thirst, leads to the frequenting of ice-cream shops, and other objectionable places where alcoholic liquors may be had. Under the circumstances, we think it highly advisable that the Legislature should adopt means to regulate the sale of tobacco, in any form, to lads under sixteen years of age.

This is one of many pressing questions affecting the future manhood and womanhood of our land, and loudly calls for Parliamentary attention. Meantime, Christian workers should take every opportunity, by kind rebuke, to teach the young the peril of indulging in the practice.

The Grocer Publican. After a prolonged discussion upon a proposal to petition Parliament for power to bring the grocers' licences under police supervision, the Flintshire Police Committee finally decided a few days ago to ask for the entire suppression of such licences. The chairman not only attributed to the facilities afforded by the grocery establishments the serious increase of drinking among women, but also asserted that in the North Wales district those licences were productive of even more harm to the community than the public-houses. This view was supported by the other magistrates. In many parts of the country similar opinions have been expressed by the local authorities, but, unfortunately, it seems impossible to influence the Government to look at any question affecting revenue, except from the lowest point of view.

Brewery Profits. It is instructive to hear or read the impressions of visitors to this country on our social affairs, even if it be at the same time humbling to learn of the astonishment with which others realize the gigantic proportions of the drink traffic. On Sunday evening, when preaching in North London, Dr. Cadman, of New York, spoke out frankly, as others have done, and gave utterance to a solemn warning on this subject. The temperance sentiment is making progress in the community, but we may easily regard this with too great complacency, and thereby be tempted to relax our efforts. The announcement that one brewing company (Guinness's, of Dublin) has, during its past financial year, paid £120,000 more in duty than during the previous twelve months, is one to be seriously pondered.

Drink and Lunacy. The report of the Commissioners in Lunacy for the year 1900 has just been published, and the figures show that the number of lunatics in 1900 of which the Commissioners had notice was 107,944, an increase of 1,333 for the year, as against an increase of 1,525 for 1899, and 3,114 for 1898. As the average annual increase for the past five years has been 2,300, that of last year must be considered small, but the Commissioners have warned the local authorities to look far ahead and provide ample accommodation, "as experience shows that it would be imprudent to reckon on the maintenance of the low rate." This is a gloomy prospect, but the increase in lunacy runs on parallel lines with the development of the drink traffic, with its attendant crime and poverty, and is proportionate with the amount of the National Drink Bill. There has, fortunately, been a slight falling-off in the latter, hence the decrease in the former. As a grant of 4s. per week is made from the National Exchequer to the local authorities towards the support of each pauper lunatic, and the State bears the cost of the criminal lunatic, it is easy to see how the fluctuations in the number of patients affects the taxpayer and the ratepayer.

Infant Mortality. The remarkably plain speech of Dr. Reid at the recent meetings of the British Medical Association ought to bear some practical fruit. He charged the high rate of infant mortality largely to the account of mothers who "are ignorant of the very essentials of infants' diet;" and particularly to those who, either of necessity or from choice, leave their children in the hands of professional food-suppliers, while they themselves work all day in factories. It is a sorry reflection that, despite our systems of education, thousands of girls undertake the terrible responsibilities of marriage without possessing any knowledge (and often heart) which will enable them to guard the proper development of the children that may be born to them. There is nothing more solemn than the responsibility attached to maternity, and there are few things more lightly embraced—especially

among the lower classes. And yet the issue of maternity is the base upon which both State and Church rest. Need we wonder at wildness in the State, and such slow growth in the numbers of additions to the Church, when the foundation of all is so persistently threatened?

Educate the Girls. Dr. Reid thinks that it is hopeless to educate the present generation of mothers, and that our chance is in teaching the principles of health in elementary schools. For our part, we believe that a radical alteration is necessary in the whole system of youthful education. True education cannot be confined to the mental faculties; it must embrace the entire life, and in particular it should take special note of the sphere into which the pupil is likely to enter. To us it seems a crime to send boys and girls out into the world, taught in everything except the sacred functions which the Creator has destined for their bodies. Youths and maidens are thrown out into life to discover for themselves, often shamefully, what ought to be taught them by competent teachers. One of the most necessary things in English life to-day is the wise, modest, and *godly* training of girls in all that pertains to their life, actual and prospective. If this were done, we should soon behold a change in the practical conceptions of motherhood and its consequences. "The hand that rocks the cradle rules the world"; but many hands need to be seriously taught the art of truly rocking the cradle.

The Growth of Gambling. Eleven years ago a Committee of the Northern House of Convocation issued a lengthy report on the growing prevalence of gambling in this country. The report concluded in this hopeful strain:—

> It is not unreasonable to hope that a frank recognition of an evil which has increased alarmingly during the last decade, and strenuous efforts to cope with it, on the part of Christian people, may, during the next decade, do much to mitigate its virulence. The dawn of the twentieth century may then witness adequate laws against betting and gambling, generally approved and universally enforced, and honest trade and wholesome recreation freed from the feverish excitement and baneful practices which are now too frequently associated with them.

The dawn of the twentieth century has come and gone, and the evil has become doubly intrenched in the habits of the people. All attempts at repressive legislation have been defeated during this decade with humiliating results, and many are growing very doubtful whether much good can be done that way. The true remedy seems to lie, as it has been well put, not so much in lessening the number of gamblers, as in increasing the number of Christians. The spirit of gambling is the incarnation of selfishness, and the only real antidote to it is to bring home to the heart of man the claims of the Gospel of Love.

Indecent Publications. In connection with a case at Lambeth Police Court last week, the Public Prosecutor made an earnest appeal to newspaper proprietors to assist the authorities in their efforts to put down the traffic in indecent photographs and literature, which, he said, could not be carried on were it not for the advertisements. He held in his hand a number of advertisements, some of which had appeared in journals of the highest respectability, though they spoke for themselves, and could bear but one interpretation. This is a request which we endorse most heartily. We know from experience that the task involved is no light one; and that in order to defeat the wiles of the enemy a continuous and rigid scrutiny of advertisements must be exercised. But the saving of the growing generation from this blighting influence is of the utmost importance; and if by means of it they can be preserved from any taint of evil, no proposal can be classed as unreasonable on account of difficulty. Indeed, we know that the matter only requires to be mentioned in many quarters to receive the most loyal support.

Illustrated Papers. Coincident with this we have received from a correspondent an appeal to respectable newsagents to discountenance the sale of the numerous illustrated papers which pander to prurient and impure appetites. This also means the surrender of remunerative business; but there are many dealers all over the country who already decline to handle the unclean thing, and we feel sure that as the facts become more widely known their number will grow. It certainly lies in the power of newspaper proprietors and sellers to do much to advance the movement against uncleanness.

White Slavery. An agitation is at present going on in South Lincolnshire which deserves the closest attention on the part of all interested in the true wellbeing of children. In different parts of the country it is the practice of school boards, in arranging holidays, to do so at times when the children find employment in the lighter parts of harvesting work. Mr. M. R. Thorold, who has been for twenty-one years chairman of the Long Sutton School Board, declares, however, that in that district the system has been reduced to a species of white slavery, and quoted at a meeting an instance of a girl of nine who, before holidays began, was sent out to pick peas at four o'clock, and had to go from the field to school without food, except the early breakfast before commencing work. Other members confirm the statements, and quote similar cases. The charge is made that a number of boards arrange the holidays during harvest, not because of the poverty of the people, but in order to cheapen labour for the farmers, some of whom compel parents to send the boys and girls into the fields. Every attempt to revive the old oppression of children must be strenuously resisted, and it is well that as much light as possible should be let in on practices such as those referred to.

The Labourer and the Land. As a contribution to the study of the causes which have helped to depopulate the villages, and of the necessary remedial measures, Earl Nelson has published a statement of the satisfactory results which have followed his small allotments scheme, as carried out upon a portion of his estates. He states that he never enclosed any commons, and that before Mr. Jesse Collings propounded his famous "Three Acres and a Cow" theories, he had put those principles into practice upon a large scale, by leasing small allotments of three acres at rents of 50s., he himself providing fences and cowsheds. The gratifying results have been simple and evident, and "for twenty years," says the Earl, "I have had the rents regularly paid." Naturally he regards the small holdings system as "a direct means of keeping the labourer on the land and making him more independent." At the same time, he is of opinion that nothing will really stop the exodus to the towns but the provision of good cottages in good repair, a good wage for a good day's work, and some fixity of tenure.

An ex-Priest's Indictment. Perhaps no more forcible attack upon the methods of Rome in these islands has been made of late years than Mr. McCabe's "A Century of Proselytism," which appears in the current number of a leading monthly review. The writer was formerly a priest, and also spent ten years in a monastery, and, therefore, writes from behind the scenes. Dealing with the modern developments, he disputes the accuracy of the figures of the *Catholic Directory* as to the growth of Romanism, and disposes of the misleading statements as to the hierarchy, "that can find its way into St. James'," the number of priests and chapels, &c., making it clear that there is much wilful exaggeration. Naturally he places the Irish dispersal and the Tractarian movement in the front of the factors in the admitted increase, built up largely by the "plotting in the confessional," and the activity of Catholic women. After so much boasting on the part of the Romanist authorities, it is somewhat startling to read of the numbers of chapels built on borrowed money, now hopelessly in debt, and the swarms of priests not working in parishes, but cooped in seminaries and monasteries. Mr. McCabe asserts that the growth is vastly exaggerated, just as the leakage is underrated, and he charges the bishops and priests with wilful neglect of the poor, "rotting in the slums," while they are looking out for rich perverts.

The Worship of Saints. A fresh step in the Romeward movement in the Anglican Church has been registered. The *Church Times* has openly advocated the "worship of saints" under certain conditions and limitations. The argument that the practice grew up in the early Church, and among some of the holiest members of it, and that God would not have suffered the practice to gain such ground if it were futile and vain, is one of the most extraordinary ever invented. If it were true, it would equally apply to every abuse that has made the Roman Church a byword, and would justify every ecclesiastical iniquity ever perpetrated. The cause that can stoop to such pleas must be a poor one indeed. It is no use to buttress up this particular Romish practice by this or any argument. It has been discredited hopelessly; the attempt to revive it in a "purified" form would only end in the old idolatrous evils being revived.

The Best of Books. Publishers complain that of late years there has been a great falling-off in the demand for books of a religious tendency. It would appear, however, that as regards the Bible there is a growing development of interest not only on the part of the so-called ordinary reader, but also on that of the scholarly student and the artistic collector. At the present time three publishers are engaged in producing special issues of the Word of God, each appealing to a distinct class of purchasers. The first is of a costly kind, illustrated by great living artists, and, by reason of its price, within the reach of comparatively few; the second is an "Art Bible," published at a cheaper rate; and the third, announced within recent weeks, is to be in many volumes, edited by the most capable commentators. These are simply business speculations, quite outside the region covered by the great Bible Societies. Despite the fact that it is attacked on every side, and decried and discredited in many quarters, the Bible still remains the most popular book in our language.

Romanist Political Influence.

In connection with the new Factory Bill, a fresh illustration has been afforded of the serious extent to which Roman Catholic influence is brought to bear on Parliamentary legislation. The Bill as originally drafted was practically unopposed, and has been fairly described as "a sensible, practical, and beneficial measure." The invention and adaptation of special machinery have led, with other causes, to the growth and development of steam laundries, until it is felt that their regulation is not sufficiently provided for by the existing Factory Acts. In clause 103 of the Bill such restrictions were laid down as seemed desirable, and various changes introduced in Committee were generally accepted as improvements. A difficulty emerged, however, when the proposals were examined in the light of their probable effect on the laundries connected with

RELIGIOUS AND CHARITABLE INSTITUTIONS.

In order that those in charge of benevolent institutions might have their arrangements hampered as little as possible, a sub-section was introduced, making special provision with regard to inspection. Opposition to this sub-section was soon found, however, to be very strong. That the regulations would have restricted the freedom of managers was apparent from the outset, but abundant evidence showed that where the institutions are under Protestant control, these would have been cheerfully submitted to, and general inspection hailed as a real boon. But this would have meant the regular visits of Government inspectors to convent laundries; and, after unavailing attempts to meet the wishes of the Roman Catholic members, it became clear that the principle of inspection itself was the cause of the objections taken, and nothing short of the exclusion of such laundries from the operation of the Act would meet the demands made.

From its very nature the Roman Catholic Church is an instance of *imperium in imperio* in every country in which it does not hold absolute sway. Its prelates and priests are ever on the alert, keeping a jealous watch over public movements which can in any way be taken advantage of for the furtherance of the interests of the Church, or which may threaten the security of its position. In this way they afford a striking contrast to the members and leaders of our Protestant Churches, whose attitude in the matter of Roman Catholic aggression is far too commonly one of tolerant indifference, arising from culpable ignorance of the actual facts.

THE EXCUSES PUT FORTH.

It is surely time that our people should be expected to take at their true value such arguments as that "the nuns considered themselves responsible to Christ alone for the souls committed to them"; and, indeed, it is little short of a barefaced attempt to obscure the real issue, when such a statement is made in connection with regulations which only sought to deal with hours of labour, and conditions of work during these hours. Another indication of the spirit of this opposition may be found in the statement of Mr. Dillon, that a lady connected with a convent had recently said to him, "For God's sake, save us from inspection if you can; it will increase our difficulties; but if we are to be inspected, let us have male Government inspectors." The whole trend of modern legislation has been in the direction of allowing the work of women to be inspected by members of their own sex; and it seems fair to question whether a proposal that women workers in laundries should be inspected by men rather than women, is not made because it is likely to be less efficient, or because men are likely to shrink from prosecuting inquiries which a woman could do without scruple.

AN IRRELEVANT PLEA.

It was altogether out of place for Romanist members to ask the House not to weaken the hands of those who were rescuing fallen women; but such talk was freely indulged in, and undoubtedly had its effect in producing "the great surrender" which the Government has made. The Roman Catholic Church does not scruple to sanction the use of means which are more than questionable if its aims can be advanced thereby. Into this discussion matter altogether irrelevant has been introduced; and while we do not think any member of the Ministry was deceived, the fact remains that a Government, as strong as that now in power, is confessedly allowing the perpetuation of certain evils rather than press a question involving Roman Catholic interests and exciting Irish prejudices.

Fierce descriptions of recent exposures regarding the treatment of workers in French convents as "lying charges," can only carry weight with those ignorant that the facts in question were made public as the result of such inspection as it was proposed to establish in this country. Much of the talk indulged in during the discussion of the Royal Declaration simply took for granted a total lack of acquaintance with the facts of English history. In the case of the Factory Bill a victory has been won by the Church in the time of reaction following on that which the Protestants gained over the Declaration. In all three cases, as in all controversy with Romanists, the real danger lies in ignorance of facts and of history. The battle is not over, and it is of the utmost importance that every new generation of our people should be educated on the subject.

A Summer-Day Meditation.

By Rev. THEODORE L. CUYLER, D.D.

THE land of the Bible is a constant confirmation of the language of the Bible. For example, those of us who have crossed the valley of the Jordan, or have climbed from that valley up to Jerusalem on a hot day, have found the journey a very weary one. There is no shelter from trees; from the bare earth or stones the rays of the sun flash with intolerable brightness, and pierce our eyes like bayonets.

But on the torrid road we come upon a company of travellers reclining on the shady side of a huge overhanging rock. At once we recall that passage in Isaiah where the ancient prophet describes our Lord as "the shadow of a great rock in a weary land." This is a fruitful text for a summer-day meditation.

"BLESSED BE OUR ROCK!"

Jesus Christ is a shelter for all his redeemed ones from the devouring heat of the divine displeasure against sin. That holy hatred of sin would be a "consuming fire." Thanks and praises be evermore for Christ's atoning sacrifice for our guilt, so that God may be just, and yet the Justifier of every one who accepts and trusts that atoning Saviour. There is no condemnation to them who are in Christ Jesus. "Blessed be our Rock!" A part of every true Christian's religion is walking; another part is working; another part is watching; and sometimes it is weeping. In the midst of such experiences, our souls find a sweet repose in Jesus.

After the hot walk of a week with its toils and its temptations, we reach the blessed Sabbath, and then we sit down awhile among the green pastures and beside the still waters. That is our feeding time; and if we lose that we have no strength for either hard work or sharp fighting. That is our resting time.

The Christian who allows himself to venture into the week without his Bible-food, and some quiet communion with his Master on the Sabbath, as surely robs himself as the toiler who goes to his day's work without a wink of sleep, or the soldier who goes into battle without eating his rations. In these times of heated over-driving and money-seeking, one of the greatest dangers to Christians is that they fail to make the very most of an indispensable Sabbath. No wonder they give out when they neglect the "shadow of the great Rock" in this wearing, wearying world.

HEAVENLY REFRESHMENT.

A third thought suggested by this delightful passage is that the shadow of Jesus brings great coolness to our feverish spirits. Our tempers often get ruffled. Some provocation has set us on fire; we need cooling down, and a look at that patient, forgiving Saviour who when He was reviled reviled not again, may shame us out of wicked irritation.

It was a wonderful comfort to me when, after a toilsome clamber from Jericho under a broiling sun, my guide and myself found shelter under a great wayside rock. The change was so delightful; the protection was so complete; for we had been in absolute danger of sunstroke. Similar to this is the experience of the soul that finds shelter under the infinite love of a pardoning and protecting and purifying Jesus. Oh, the breadth and the depth and the height of the love of Christ that passeth knowledge! The broken law of God shot its condemning fires upon our heads; now we are delivered from the curse of these violations. Every step in sin brought the sting of conscience; here we are at peace with ourselves and at peace with God. There was no joy in travelling over the hard, flinty path of disobedience, but

> I came to Jesus as I was,
> Weary and worn and sad,
> I found in Him a resting-place,
> And He has made me glad.

"How do you manage to live here?" inquired a minister of an old poverty-stricken pilgrim, as he sat in his forlorn and leaking cottage, that was not much better than a hut. The aged man had his Bible on his knee, and replied: "Sir, I am sitting under the shadow of Jesus with great delight, and his fruit is sweet to my taste." This would have been a weary land to him; the journey was hard to a footsore pilgrim; but he could find repose under the cool shadow of the Rock, and wait until his name was called to go up to his heavenly home.

THE ROCK OF AGES.

Divine mercy provided this shelter for us. Man builds his showy mansions—often but a vestibule to the grave. Fashion rears its noisy house of mirth. But he who built snow-crowned Hermon, and placed the great cool overhanging rock on the hot highway from Jericho, has provided the soul's sweet, safe resting-place in Jesus. As man cannot make, so man cannot move this Rock of Ages. Caravans of pilgrims have halted beside it, and found shelter from the torrid heats. The Psalmist, when he had fled from his foes, found refuge there, and sang, "The Lord liveth!" "Blessed be my Rock!" Devout Hannah in her prayer exclaims, "Neither is there any rock like our God!" John the beloved—happy in his Patmos exile—is overheard talking to himself, and we listen to his cheery words: "Now, little children, abide in Him; he that keepeth his commandments dwelleth in Him and He in us. Hereby we know that He abideth in us by the Spirit which He hath given us."

A soldier cannot be always on the march; he must renew his strength in rest. Life would wear us out if we did not sometimes find that our "strength is to sit still." Some of you are tired out, and want to bathe your aching heads in the cool stillness beneath the everlasting Rock. Some of you are footsore, and need a bit of rest. Many of you with weary limbs and weeping eyes have struggled up a hard and flinty pathway, and are ready to cry out, "O blessed, loving Master, just let me come in under the Rock!"

KESWICK ADDRESSES.

THE BLESSING OF FAITH.

By Preb. H. W. WEBB-PEPLOE, M.A.

Blessed is she that believed; for there shall be a performance of those things which were told her from the Lord (Luke i. 45).

THIS is chronologically the first of those remarkable beatitudes which are frequently placed before us as betokening the blissful existence of those whom God has "much graced;" and those that are much graced are described as "blessed." The original word used to be, in classical language, confined especially to the gods of the heathen; and it is really only transferred to man when we come to receive the teaching of the Holy Ghost, and when that Spirit brings before us the marvellous joy, the wonderful bliss, and unspeakable privileges and powers of those whom God has favoured.

This beatitude is first conferred upon the Virgin Mary, of whom Elizabeth speaks as "the mother of my Lord;" but it is not confined to her. It has been passed from her to all who, like her, believe and receive what God would bestow; and the question that is before us, as we gather in these assemblies, is whether we, too, may take this wonderful beatitude, this word "blessed," to ourselves in all its fulness. It means "blissful," "joyful." Sometimes we should say "happy," but that word is not a felicitous word as applied to New Testament teaching, because it really imports that which haps or happens. The consequence is that we find "happy" but rarely used in the New Testament.

THE BLESSED OF THE LORD.

We are to be something deeper than happy if we are to be the blessed of the Lord in every sense of the word. It was given to her who believed to see a performance of the things which were told her from the Lord. It was unspeakably blessed for her that she should bring forth into the world that wondrous Child; but Elizabeth does not say, "Thou art blessed, because of the Child that shall be born of thee," but "because thou hast believed."

This gives us an opportunity for considering the real blessedness of the Virgin. It brings before us a field for self-examination, by which every-one of us can say whether we can take our place among the blessed. So many come to Keswick and say they are waiting for "the blessing"; so many dwell upon hopes and prospects, saying, "I have missed the blessing," or "I have received the blessing," or "I am earnestly waiting for the blessing." Ah, friend, you had far better take the Blesser, for when you get *Him* you will get the blessing.

Some ask, "What do you make of verses 28 and 42 in the same chapter? Surely we have there the salutation given to the Virgin twice repeated, 'Blessed art thou among women.'" There the original word (*eulogêmenê*) is totally different from the *makaria* ("blessed") of our text; and in that distinction the chief force of this utterance lies. The Greek word in verses 28 and 42 means "blessed" as from the side of the Donor—God Himself. The man that is blessed in that sense is one richly endowed by God; whereas when we turn to the other Greek word, and still translate it by our English word "blessed," less felicitously represented by the term "happy," we find ourselves face to face with the experimental. Here it is blessed from the side of human enjoyment. The one thing is God's donation, the other is man's acceptance and realization. In the one case, it is God as the Giver, who takes us into his treasury, and bestows upon us what He is pleased to grant as God; in the other, we are speaking of personal experience and enjoyment. Then may we be described as "blissful," when we have accepted, as the Virgin did, what God is pleased to say, and when, if the time has not yet come, we expect the performance of whatsoever has been said to us from the Lord.

You will observe that on the Virgin's part there was a direct acceptance of the revelation made to her—she took what God bestowed, and the reason why so many of us who claim to know something of the unsearchable riches of Christ are not blissful, as the Virgin was, is because our part has not been performed. The moment the angel told her that she was to be the mother of God's own Son, she bowed her head and said, "Be it unto me according to thy word," and from that moment there was acquiescence in the word of God, acceptance of the provision of God. There was joy and rest of soul in the fact that God had dealt with her, and she now had received of God what He was pleased to bestow. The whole mischief of our lives to-day is that we have not given, in the way the Virgin did, our adhesion to God's provision, and accepted what He has been pleased to reveal to us. Surely if the Virgin could be blessed in those dim days of difficulty and doubt, you and I ought to be far more blessed than she when we remember our position according to Eph. i. 3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Here the Divine provision is set forth. We *are* blessed—we are not waiting to be blessed—with all spiritual blessings in the heavenlies in Christ.

GOD'S PROVISION—FAITH'S ACCEPTANCE.

There can be no further provision upon God's part; but there must be acceptance on our part, and the instant acceptance of the provision of God brings with it the assurance of being "blessed," or blissful, restful, joyful, thankful, calm, assured, and ever resting in what the Lord hath said. We sang just now—

There is peace in believing whatever betides—
Is it for me? Is it for me?

Is it not idle folly for a Christian to use such words as these? We Christians get into the habit of singing hymns without recognizing what is involved in the words. People flatter themselves that they have done their duty before God, when they leave the tent and say, with regard to the question of that hymn, "I fear not." How shall we answer to God for that? "Whosoever will, let him take," and "he that believeth hath," and "he that believeth not hath made God a liar." I think we do not deal with ourselves as reasonable men and women, upon these solemn occasions, when we spend much money and much labour, and give up our time to come to these Conventions that we may be dealt with by God the Holy Ghost Himself; and then mock our own souls, and really insult our God (if I may speak to you without giving offence individually) when we sing such words as these, and flatter ourselves that our part of the thing is done by going forth to say, "Is it for me?" For whom is it, if it is *not* for thee? God never singled out one man for blessing above his compeers and fellows. God's revelation is universal—"God so loved the world," and "Go ye into all the world, and preach the Gospel to every creature."

The Gospel does not mean the mere pardon of sin, and the hope of entering heaven when you die, by an archangel carrying you safely to God's throne. The Gospel means salvation; good tidings mean deliverance from sin, and life everlasting—the life of God lived in his creature. It is for this that we are made: to ask God what He really has said; and the moment we hear what God the Lord hath spoken, we should be *blessed because we believe*, for there shall be—or, as the margin has it, "that there shall be"—a performance of those things which were told you and me from the Lord.

THE PATTERN OF SIMPLE FAITH.

Let us now look for a moment at the way in which a man blessed by God in provision may become blessed in realization. The whole thing is wrapped up in the case of the Virgin; and I think we cannot do better than look at her, remembering how entirely false is the position accorded to her by those who do not understand the Gospel of grace, and the true privileges of faith. They who look upon the Virgin Mary as being their one intermediary and intercessor with God, will find, I fear, in a multitude of cases, that, instead of the blessing which they might look for through her as the great pattern of simple faith, they will have her rise up against them in judgment one day, not to bless them, but to condemn them; because, when she is offered, as she is in Scripture, as a pattern of simple, childlike believing, they try to turn her into a god instead of a sister.

What does she say to us? She is presented before us as simply blessed, because she believed what the Lord sent to her as a message. Could anything be more marvellous than that she, of the lowest position, was to be the means of bearing One who should be called the Son of the Highest, who was to inherit the throne of David, and become King of the whole world? Mary's mind would go back to Isa. ix. 6, 7, and she would lean upon the sure word of prophecy. If Mary could rest upon the word of prophecy, what shall be said of ourselves? We have the actual facts, and a knowledge of the ever-present indwelling Spirit of God. We marvel that the Virgin was allowed to see the travail of birth, but "Unto us a Child is born, unto us a Son is given." If Mary may bear the Child physically into this world, you and I may have Him spiritually always. "Those things" include "the glory which Thou gavest Me;" yet we find Christians relegating the thought of glory to the far beyond. The glory we have now, but its greater development and perfection will be hereafter.

THE TWO RACES OF THE EARTH.

As we look back upon the history of the earth, we find two races. One woman commenced the human race. Eve disbelieved God's word, and she became the mother of all who died in sin. Another woman believed the things which were told her from God, and in a mysterious sense she became the fountain head of another race—the race that lives for evermore. The one woman brings into the world a whole race of them that perish by sin; the other woman becomes by God's grace to us the fountain head, as it were, of a race that never perishes, of a race that knows nothing of death, of a race that lives by the resurrection life of Christ and by the indwelling of the Holy Ghost, to the glory of God the Father for every moment of eternity. One honoured God by fulness of faith, yet was only a feeble sinner; the other dishonoured God by doubting his word when she was living the life of perfect innocence in Eden.

THE FULNESS OF BLESSING.

Shall we not take to ourselves the fulness of blessing that can come by simply believing what the Virgin believed? Elizabeth says to Mary, "Blessed art thou," and immediately she breaks forth into song, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of his handmaiden, for behold from henceforth all generations shall call me blessed." The Child was not born, but she doubted not.

The word "performance" in the text is very beautiful; it is complete, entire carrying out unto the end, with no failure. You say: "My Lord, I am waiting for thy blessing, and wanting it; but I am so weak." That is exactly the one whom the Lord would choose. The lowly village maiden is singled out by God for his precious and marvellous purpose. He will take you and me, if we only give ourselves to Him. Into the human He passes the Divine, that the Divine may come forth, before all the world, as the power of God unto blessed salvation.

THE GIVER AND RECEIVER.

I close with this thought, trusting my words will not be misunderstood. There is a limitation even to the Divine and Omnipotent One, when He is pleased to impose it upon Himself by certain facts or considerations. If God chooses to say (and we can see the reasonableness of it) that in order to certain issues there must be the combination of two, then the Divine

omnipotent as He is, has limited Himself, and He cannot perform or bring about the issue alone. That is to say, if there must be a Giver and a receiver, the Giver, though He be omnipotent, cannot bring about by Himself the issue which depends upon reception by another from Him.

Now, what is God going to see to-night in this assembly? A man is saying: "I cannot resist my passions. I am born with appetites, and must indulge them." A woman is saying: "I am placed in difficulties; I have needs and trials; and it is so, with regard to my circumstances, that they make it practically impossible for me to live this life of perpetual communion with and enjoyment of God." Then God is false, and we had better tell Him so, for the Lord God Almighty is saying to everyone of us that Christ Jesus came into the world to be a Saviour, and to save to the uttermost. I know only two occasions mentioned in the New Testament where that striking expression occurs—God can save to the uttermost. One is in Heb. vii. 25, and the other in connection with the poor woman who was bowed down by her infirmity. She was right down in utter helplessness; God was above, all-helpful. Which will you take? God is able in any case that you can bring to Him. You have to choose the one position or the other; you and I have to answer to God for this solemn opportunity for spiritual decision. Blessed is the soul that believeth now, for—let us thank God!—there shall be a performance of those things which have been told from the Lord.

OUR FOURFOLD CALLING.*

By Rev. HUBERT BROOKE, M.A.

Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light (1 Pet. ii. 9).

OUR Gracious Sovereign, King Edward VII., has many titles. He is King of Great Britain and Ireland, Emperor of India, &c., and they are now endeavouring to frame a title that will imply his headship over our loyal brothers in the various colonies of the Empire. So, title after title belongs to the same man, and every one of them brings something fresh of dignity, and honour, and responsibility, and advantage, and so forth. No title is without its meaning. We have found that God puts upon his royal children, the princes and princesses of the household of the King of kings, various titles; and these we ought not to be content to consider, as it were, in the lump, but one by one, in order to ascertain what they mean. We began our Bible Readings with "A Chosen Generation," the heavenly birth into this glorious family of God. Then we introduced "A Royal Priesthood," showing the call to the service of God. Now we pass to the third title:—

A HOLY NATION.

Note that these titles explain a work proceeding from within outward, and that is always the way with God. The world thinks that spiritual fruit is gained the other way—as if by tying apples to the branches of a tree. God teaches us that fruit must grow from inside, or it is not really fruit at all. First of all, as a *sine quâ non*, we must be "born again," and then, when we are born again, we must enter upon personal service in the Royal Priesthood. What follows? As we are truly his, we have a different relationship to all the rest of the people of the world. We have been separated from them, and God calls us a Holy Nation. The title belongs to everyone who has come to Jesus Christ—"to whom coming, as unto a living stone . . . ye also, as lively stones, are built up a spiritual house" (4, 5).

NOT "THE" BLESSING, BUT MANY.

We are "blessed with all spiritual blessings in Christ Jesus." Some people are seeking for *the* blessing; but I am satisfied that there are as many blessings as there are people hearing me. The prayer of the Apostle is "that we may apprehend that for which we have been apprehended of Christ Jesus." We have been apprehended to be a chosen generation, a royal priesthood, a holy nation, a peculiar people. Let us ask God to make real to us the titles put upon his people.

Look first of all at the *Nation*. We call a set of people a nation when they are united by certain bonds and severed from those who have not those bonds. We call ourselves British, and the moment we say that, we imply that we do not belong to any other nation. When a person is naturalized in a country, he loses his rights in the nation to which he formerly belonged; there is union and severance. It is the same in Divine things, and Scripture tells us what the uniting bonds and the severances are.

BONDS AND SEVERANCES.

Look at Lev. xx. 24-26; "I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it . . . I am the Lord your God, which have separated you from other people. . . . And ye shall be holy unto Me: for I the Lord am holy, and have severed you from other people, that ye should be mine." Again, note Acts xv. 14: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." This statement was made by James to the Council of Jerusalem, to explain how it was that the old Jewish limitations were broken down, because a new state of affairs had come. There is a severance distinct from that which made Israel separate from the nations; God took from the Gentiles a people for his name. These may be of any nationality, and represent many races, but every one of them, having come to Jesus, belongs, apart from other relationships, to God Himself, who has called them to be a holy nation.

THE POINTS OF UNION.

Look at the points of union. 1 Chron. xvi. 20-22 says: "They went from nation to nation, and from one kingdom to another people. He suffered no man to do them wrong . . . saying, Touch not mine anointed," &c. Every nation has its own separate locality; Israel went from Egypt, from the nation of the Amalekites, from Edom and Moab and Ammon—from nation to nation, these being united as sets of people by the possession of common localities.

In Deut. xxxii. 8 we find nations united in another way—by the possession of a common inheritance. "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." The people not only lived in common localities, but they possessed common inheritances.

In 1 Sam. viii. 5 we read that Israel went to Samuel, and said, "Make us a king to judge us like all the nations." There was a common government; each member of any one nation was under one and the same government. In Acts xxii. 25 you will find the Apostle Paul, when being taken for scourging, inquired: "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" Thereupon the centurion told the chief captain: "Take heed what thou doest; for this man is a Roman." Paul insisted on his rights of citizenship as a Roman, and by those rights his nation was distinguished.

Once more, nations have common interests. We talk of the commonwealth or commonweal, because all united in a nation have common interests. The old Greeks, in times of conflict, said that if any man remained neutral he was not worthy to be a citizen at all, and they turned him out.

"WHICH THINGS ARE AN ALLEGORY."

See how these different points of union are true for us as members of a holy nation—the Church of Christ.

First, there is a common abode; we are all "in Christ." There is a common locality and home, where God's holy nation can always be found.

In the second place, it is in Christ that they have their common inheritance. To the Colossians the Apostle speaks of "the inheritance of the saints in light"—a common dwelling-place, mansions, or abiding places "in Christ Jesus." The inheritance of the saints is the joint possession of all members of the holy nation.

Look closer, and, in the third place, you see that they are under one government: "one Lord, one faith, one baptism, one God and Father of all." This not only connects all the members, but it distinguishes them from all other people. The great distinction is that they call Jesus Lord.

Fourthly, they have common rights of citizenship; their citizenship is in heaven. They have common interests, and so closely are they united that if one suffers all suffer, if one is honoured all rejoice.

The whole nation is a family, also a body. We prefer that our own nation should have the best of things; still more that our family should be blessed; and most of all do we wish that our own body and soul should be in health.

UNREALIZED POSSESSIONS.

Many of these blessings may be ours, and remain unused. They are the right of Christians, and yet Christians do not take the trouble to find them out—do not explore their inheritance. They go about like a man with an inheritance which is barren and unproductive, while if he took the trouble to search, he would find below the surface iron, and coal, and silver of great value. The world mostly sees the barren surface, and says Christianity is a poor kind of life—giving up the joys and taking on the miseries of life. But if we began to tap this wonderful inheritance of ours, what glorious treasures should we enjoy!

We need to put this to the test—that we are brethren and sisters, of one common family, under one Father, having one Lord, possessing a common inheritance, having the same rights of citizenship, also the same future home in the glory. It is better to be on friendly terms now than to begin when we get up there!

"BE YE HOLY."

Now as to the character of the nation—*Holy*. In God's Word we find nations distinguished by various epithets—foolish, hypocritical, sinful, strong, cruel, and so forth. Out of all nations God has chosen a people whom He calls a Holy Nation. He takes the members of that nation one by one, and having lifted them from the mire of sin, unites them to one another; and he calls that nation "holy."

Every Christian is called to be a saint. Things that are holy are separated unto a special use, and separated from all other uses. There is a severance from, and a severance to. What other nation can say, "O Lord our God, other lords beside Thee have had dominion over us: but by Thee only will we make mention of thy Name" (Isai. xxvi. 13)? We need not serve other masters any more; and if we take up the position God will make it true in us. If we are Christ's, we are holy, and have not got to make ourselves holy.

Holiness has been explained as contact with God: "Whatsoever toucheth the altar shall be holy." We may be unfaithful, but God is not. That which has been given to Him, He keeps. No one shall pluck us out of our Father's hand. What a wonderful blessing—indwelt by the Spirit, upheld by the Son, and enclosed in the Father's hand. That is holiness.

Years ago a man, who was being examined for the post of Scripture Reader, was asked: What is holiness? He replied, "I suppose a holy man is a God-possessed man." That was a good answer. Brought into contact with God, the consecrated man belongs to Him. That does not mean a super-eminent condition of piety. In the New Testament, nine times out of ten, holiness is used irrespective of spiritual attainment, and the babe in Christ is called a saint, equally with those who are full of faults.

HOW SHALL WE BE HOLY?

In 1 Peter i. 15 you read, "Be ye holy in all manner of conversation"—or manner of life. If you have been a gutter child, and translated into the King's palace, you must live as a King's child; you must leave the ways of gutter children, and no longer make mud-pies. You will be surprised how soon you will find no pleasure in such deeds!

How shall we live a holy life? In 2 Cor. vi.

* Notes of Bible Readings. The first two of the series were reported in our issue of August 15.

14-16 the Apostle asks a series of questions. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?"

Examine the questions: What common possession is there between righteousness and unrighteousness? None; they can never overlap. How many Christians seem to think that they can—that things can be right because they are not quite wrong, and not wrong because they are partially right. Where the one thing begins, the other ends. There is a perpetual test for us.

Again, what common interest is there between light and darkness? And remember this is personal, for "ye are light in the Lord." There is no common interest; the moment the one comes, the other goes. Further, what common language is there, what symphony or agreement of sound, between Christ and Belial? Or what common lot between the believer and the unbeliever? The one has an inheritance above, the other, at his best, has one upon the earth. Lastly, what common consent is there between the temple of God and the idol? "Ye are the temple of the living God."

THEORY AND PRACTICE.

Having right theories, we want right practice. Some are like people having a magnificent telescope, by the help of which they want to see the distant worlds. Instead, however, of looking *through* the telescope, they spend their time looking *at* it. The precious truths of God's Word are things to be looked through—things to be put into practice. "Having therefore these promises (as a lever that can lift us), let us cleanse ourselves from all defilements of the flesh and spirit, perfecting holiness in the fear of God."

A PECULIAR PEOPLE.

Coming to the designation, A Peculiar People, we are in presence of the real purpose, according to Scripture, for which God redeemed us. If you ask a number of Christians why they have been saved, you will get many different answers; and frequently you would find persons unable to give any answer at all, but that they have been saved—apparently to sit down saved for the rest of their lives! In some cases, you might think they were saved that no one might know of it! Of course, men and women are saved in order that others may be saved too. Therein we find the one purpose of God's saving grace. Christ gave Himself, not only that He might "redeem us from all iniquity," but also to "purify unto Himself a peculiar people, zealous of good works" (Titus ii. 14). And we have our fourfold calling, "that we should shew forth the praises of Him who hath called us out of darkness into his marvellous light" (1 Peter ii. 9).

PECULIAR—NOT "ODD."

Look first of all at the phrase, "a peculiar people." Needless to say, peculiar does not mean "odd" here. In some ways it is quite right for a Christian to be odd—not, however, to make himself odd in order to be thought so. It is quite right to be like one who was described as "most peculiar," on the ground that he had never been heard to say an unkind word about anyone else! Peculiar is here to be taken in its own sense, as derived from *peculium*, a man's private property or possession, as distinguished from all else.

When telling his people that he had laid up enormous quantities of treasure for the building of God's house, David says (1 Chron. xxix. 3): "Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house," and so forth. The same word underlies the expressions, "proper good" and "peculiar" and "peculiar treasure," as found in the Old Testament (Ex. xix. 5, Deut. xiv. 2, &c.)

GOD'S PRIVATE PROPERTY.

God's people are to be a people for his own private possession, in the sense in which no one else can interfere. We have many possessions in common with others, in some cases with thousands of others, as of streets and public places. In our homes we have joint possession with the rest of our family; and none of these things are exactly ours alone. You can, however, speak of some things as your very own, and say that no one else has any share or right in them at all. Is it not wonderfully heart-touching that God should say that about his people? All the world is his, and He owns all that is therein; but, while others may share his dominion over the world, He is not content that any should do so as regards his peculiar people? They are intended to be absolutely his, and his altogether and alone.

Over and above the fact that God made us all, and that we are his creation, we are his by purchase. He has redeemed us to Himself (Acts xx. 28; Eph. i. 14). After making us, He took the trouble to redeem us, in order that we should be his—altogether his. In Isa. xliii. 20, 21, we read: "I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for Myself; they shall shew forth my praise."

THE RIGHTS OF POSSESSION.

When God takes us, and says: "This is my proper good," that means at once severance from other people's possessions. To be for the Lord's use alone, we must be severed from the use of others. Observe the words to Israel in Deut. vii. 2-6: "When the Lord thy God shall deliver them (the seven nations) before thee . . . thou shalt make no covenant with them, . . . neither shalt thou make marriage with them; . . . ye shall destroy their altars, and break down their images, and cut down their groves," &c. It was a drastic severance, and the explanation is given: "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself"—a people of his own possession—"above all people that are upon the face of the earth." We are to be his in an exclusive sense—really his, and for nobody else at all.

Because they were a holy people, chosen to be a peculiar people unto the Lord, Israel was commanded not to conform to the nations, not only in their marriages and fellowships, but also in their mourning. God claimed the right to control these matters, and He claims the right still—to have a voice in our marriages, and in our mournings: and in neither are we to be subject to the world's laws, but to the laws of God alone.

MAN'S PROFESSION AND GOD'S COVENANT.

In Deut. xxvi, 17, 18, we read, "Thou hast avouched the Lord this day to be thy God, and to walk in his ways; . . . and the Lord hath avouched thee this day to be his peculiar people, as He hath promised thee." That is very remarkable and encouraging. The Lord says to the people to whom He offered the title of "peculiar" forty years before—"The Lord hath avouched thee this day to be his peculiar people." They were so all along, but it was never manifested; they had not accepted the offer; they did not profess themselves to be God's peculiar people.

"Hold fast the profession of your faith without wavering," has its counterpart in God's covenant whereby his laws are put in our hearts and written in our minds. If we would be blessed by his covenant, we must profess it to be ours. How do we profess that? Of course, with our lips. From time to time Israel had to say, "I profess this day that Thou art the Lord my God;" and to make it practical they brought tithes in their hands; in the face of the world, they paid rent for the possession they enjoyed.

If tenants under earthly landlords do not pay, they are turned out. One wonders why God does not turn out those who withhold his due. When we hear that missionary societies have only just enough to pay their way, and sometimes are in arrears; and when we look at home works and see the lack of needful support, we cannot but deplore the extent to which God's people neglect to lay aside the rent of their possessions, due in acknowledgment of Him who is Lord of all. Only by a jealous regard for God's right shall we roll away the reproach that is on the Church to-day—that every good work is behindhand in the matter of support.

THE LORD'S PORTION.

God asks for a demonstrated profession; and if people say they are the Lord's, and that all their money is his, let them show it by marking off the first share as devoted to the work of God. Once a nation did that, and if you work it out, you will find that the honest Israelite gave to God practically one-fifth of his income. I do not see why we should not deal with the Lord in a business-like manner; it may be a tenth, or it may be nine-tenths, but we should aim at a definite amount.

Turn to Mal. iii., and note in verse 14 the condition of affairs under which the prophet lived. If in times like that, when men call the service of God a vain thing, we speak often one to another, the Lord will hearken. What followed? "A book of remembrance was written before Him for them that feared the Lord, and that thought upon his Name. And they shall be mine, saith the Lord, in that day when I make up my jewels," or peculiar treasure, my private possessions. Can there be any more blessed prospect than to live a life under a consciousness that God delights in us, that we are the joy of his heart—that He is keeping us now, and will by and by wear us as his jewels?

Railroad Evangelism.

AGAIN and again the fact has been demonstrated that the world's spiritual education and development are not to be accomplished by any one particular process, and it is a distinctive principle among Evangelical Churches that they encourage variety of method in effecting world-wide evangelisation. Never perhaps was variety of means and method more clearly acknowledged than at the present moment, and while missionary steamers plough the rivers of Africa, chapel cars speed across the prairies and over the mountains of Western North America, carrying the Gospel of Jesus Christ, and bearing the precious seed of the Kingdom. The value of this new method of reaching frontier destitution cannot be over-estimated. Settlers who make their homes in a new country have their farms, roads, and schools to build. The church house too often comes last, and the delay in providing places of worship means the decline of religious zeal.

Only those who are familiar with the conditions of life out in the West can realize the need for

CHAPEL CAR WORK.

In a book entitled "Twenty-five Thousand Miles of Chapel Car Service" Rev. S. G. Neil relates his deeply-interesting experiences. In company with his devoted wife, Mr. Neil has consecrated his energies to a difficult form of labour, and no costly church house bears a more telling witness to the necessity and efficacy of the blood of Christ than this car, which graces a switch in the midst of shanties and huts. The chapel car work is under the auspices of the American Baptist Publication Society, and its marvellous efficiency is conclusively shown by the fact that as a result of its missionary enterprise during the past nine years eighty churches have been organized, sixty-nine meeting houses secured (of the value of 85,000dols.), sixty-seven pastors have been settled, 168 Bible schools organized; and no fewer than 1,750 souls have professed conversion in the meetings held in the chapel cars. The remarkable developments of the work commend it as a form of missionary effort which might be adopted by societies in other lands, seeking to respond to the great commission—"Go ye into all the world, and preach the Gospel to every creature."

Rev. S. G. Neil's address is 316, North Eighth Street, St. Louis, Mo. He is at present in England, assisting in the London Tent Campaign.

Day by Day.

SUNDAY, August 25. Acts xviii.

THROUGH what changes the life of Paul pursued its way! Here, for instance, we have the prolonged ministry at Corinth, with its friendships and its strong animosities, with the rejection of Jew, and the enthusiastic loyalty of Gentile, with its popular tumult and its inward resolutions and vows—Corinth, Ephesus, Antioch—traversing the blue Ægean, fulfilling his vow, as any other true Israelite in the Temple, itinerating over the old ground, strengthening the disciples. All so human, yet so divine; so ordinary, looked at from one standpoint; so transcendent, because infilled by such a noble Divine Spirit, from another. The life of the Apostle has always been to me, not only as a flying buttress to the temple of our faith, but an inspiration. Why should we not all live so as to strengthen all the disciples? (23.)

Ah, but we must ourselves be strong. Strong, not because of the traditions of our ancestors, not because of a mere educational impulse, but because we have seen Christ for ourselves, and because we daily renew our contact with God in Him. Do you sometimes have your hours of dark questioning? Be strong, pure, sweet, good; the vision of Jesus will become clearer to you. In the act of helping others, you will feel the rock stronger beneath your own feet.

God has many messengers. Apollos is quite different from Paul. Do not set one against the other, but learn something from each. Let not your love for the teacher who of all others has been helpful to you, deprive you of the help that others may bring.

MONDAY, August 26. Acts xix.

The first question that the apostle would address to any company of believers to-day, would probably be the same as he put to the twelve disciples at Ephesus. He knew that twelve men baptized with the Holy Spirit would be more than a match for the whole power of devilry and sin, for which Ephesus was notorious. Paganini once broke all the strings of his violin, save one, in the presence of a great and expectant audience, and said, "One string and Paganini." With how much greater reason, may we not say, one man, or twelve men, and the Holy Spirit?

You may be a good Christian, and have received the Holy Spirit as the power of inward regeneration and illumination, but He is capable also of energizing your nature, so as to make you the medium of mighty spiritual forces. Oh, yield to Him! John's baptism is negative; you need the positive. It is good to be freed from the power of sin, but covet earnestly that divine infilling, that enthusiasm of love, that power with God and man, which made Pentecost the beginning of a new era.

Three signs of revival were granted at Ephesus. (1) Special miracles wrought through the hands of Paul, because in that age of the world men were more affected by what they saw in the physical, than in the moral or spiritual sphere. (2) The hatred of evil men, who were afraid of losing their influence, as in the case of the sons of Sceva, or their wealth, as in the case of Demetrius. (3) The destruction of idolatrous and obscene objects and books, by those who had come under the power of the truth. Oh, that such signs were more prevalent to-day!

TUESDAY, August 27. Acts xx.

The Second Epistle to the Corinthians should be read with the introductory verses of this chapter, as it reveals the apostle's inward mind at this juncture. He seems to have been less impressed with the imminent peril from which he had been rescued, and more solicitous as to the condition of the Church at Corinth, to which he had already addressed his first epistle in the earlier days of his Ephesian ministry.

Into how small a compass the evangelist crowds the three months' ministry in Greece (3), where he visited again the scenes of his memorable first journey. In a few lines only he enumerates the companions of his return journey, and before we are well aware we are back again in Troas, and hurrying towards Jerusalem (16). That lonely walk of the apostle's across country whilst the vessel was rounding the headland (13) has always a fascination, as being probably the last long walk he was to have for four or five years. How often he would recall it in the after days of his confinement! But even then the shadow of coming disaster lay dark on his soul (23).

Of the thoughts that filled his soul at this time we have some record in his address to the Ephesian elders—the recognition that there was an appointed course for him, and the resolve to fill its opportunities to the brim; the consciousness that he had received his ministry directly from the Lord Jesus; the satisfaction of being clear of men's blood; the thankfulness that he had not laboured for the fleece, but for the flock; the anticipation of dark and perilous times; the measuring of life by loss, by giving, rather than by gain—all these thoughts were his companions.

WEDNESDAY, August 28. Acts xxi.

Weaker souls dread peril, and seek to dissuade the heroic servant of Christ from his purpose. But God leads him on, he hardly knows wherefore or whither. If self-preservation were the supreme law of our life, of course we should refrain. But we are called to bear witness for the word of the living God, not only in Jerusalem, but in Rome; not only before the Sanhedrim, but before Agrippa and Festus; before Nero and his court "that all the Gentiles may hear." We have no right to cast our lives away, but there are times when the interests of God's truth, of the Gospel, and of human need are so imperious and commanding, that we must make it our prime aim to serve them. Then a deeper current holds our keel, and impels us forward, than is realized by those who look only on the superficial and outward. We are impelled by a divine impulse. We are the instruments of a supreme purpose.

Lover and friend may advise, persuade, and threaten the certain results of persistence; but there is a point beyond which they may not go. The spirit has received its marching orders from above, and it may not be rebellious, or turn away back. Then the only comment that can be made is, "The Lord's will be done."

We cannot but think that the advice given the apostle by James and others was far from being wise or strong. It seemed at variance with what the apostle had so clearly stated in his Epistle to the Galatians. The course they pressed on him savoured somewhat of temporizing and expediency. But God overruled it for the achievement of his eternal purpose. How often He overrules our honest mistakes!

THURSDAY, August 29. Acts xxii.

What a sermon! His pulpit, the steps that led from the Temple level to the castle of Antonia. His audience, the frenzied crowds that filled the Temple area, but were calmed to attentive audience as they heard the venerable Hebrew speech. His text, the personal and real interposition of the living Christ, to arrest and convert him. Here was a fact, which to the apostle was the greatest of all facts, that he had seen Jesus Christ, and been transformed by what He saw and heard.

To the story as we have studied it in the ninth chapter, the apostle adds a more detailed account of that memorable interview in the Temple when he had questioned the advisability of the Lord's command that he should leave Jerusalem, and had received his final and irrevocable commission to go to the Gentiles. It is marvellous to be permitted to overhear that dialogue! How close and intimate are the disciple's relationship with his Lord! God allowed Abraham, and Moses, and Jeremiah, to reason with Him. He does not crush down our intelligence. It is his own word, "Come, let us reason together." But there is a point beyond which we may not go, but must accept without question the instructions of our Captain. "*Ours not to make reply.*"

A free-born Roman was Paul. More than once he stood upon his rights, and they helped him, as at Philippi. There are advantages in our membership in family, municipal, and national life, of which we need not hesitate to avail ourselves—but they cannot carry us very far. Ultimately we are compelled to step out in faith on the unwonted water, because the Master says, Come.

FRIDAY, August 30. Acts xxiii.

Are you in peril, torn as Paul was between conflicting parties—the Sanhedrim, the Zealots, and false friends? Be of good cheer; others have gone this way before. Only do not trust to your own understanding, nor suppose that for your ingenuity or tact you can navigate your tiny boat in such seas. Hand over the management of all your matters to God; He will give you favour with a Claudius Lysias, and find you an escort of soldiers if needs be. The very air is full of unseen helpers. No weapon that is formed against you shall prosper, and every tongue that shall rise in judgment shall be condemned.

What consolation came to this troubled man in the night-watches, when the Lord Himself stood by him, and gave him the unmistakable promise, that as he had borne witness on those Temple-steps to all his people, he should have an equal opportunity of bearing witness in Rome (11). This was exactly what he had desired years before, when writing to the Church at Rome (Rom. i. 1-16). But he had never realized that he was to have a free passage at Cæsar's expense, and the most public opportunity possible of delivering his message. To think of it, that a poor, persecuted Jew should be able to preach the Gospel to the Emperor of the world!

And, often afterwards, when it seemed as though his life must be forfeited, either by the violence of man or the perils of the ocean, he must have stayed himself on these words: "Thou must bear witness in Rome." What a life-buoy such a promise is, amid surging waves!

SATURDAY, August 31. Acts xxiv.

Paul always sought for the one ray of light in murky skies. He saw how he might count himself happy in the darkest hour of his life (10).

He was manly and strong—there was no trace of pusillanimity, no attempt to carry favour by soft words (13, 14). He unveiled the honest secret of his soul's inner life, and told how a man might carry a clear and unblemished conscience (16).

He appealed to commonsense and righteousness, as between man and man (19, 20). But when Felix came, who had made a study of "the Way"—the term by which the early Church was generally recognised—he changed his strain. Here was one who knew of Christianity from an intellectual standpoint, who had studied it as a system, who had no doubt discussed it as unworthy of practical consideration, because he was open to receive bribes in the administration of his high office—on him, therefore, the apostle opened the full batteries of personal remonstrance and appeal. He forgot himself, forgot that his life might be dependent on the verdict of Felix, forgot that he might use the opportunity to plead for himself, and concentrated all his heed and care on the salvation of this one weak and craven soul. It was his one chance of reasoning with him of righteousness, self-control, and coming judgment. Oh, for more of this self-forgetfulness, this oblivion of personal interest, if only we may arrest the deterioration of another. It was abortive. Felix trembled and procrastinated, but at least Paul's hands were clear of his blood. Let us thus faithfully deal with our fellows.

F. B. M.

North London Convention.—This annual assembly is arranged for September 23-27 inclusive. The gatherings will be held in St. Peter's Church, Devonshire Street, Islington, and the speakers include Revs. F. W. Ainley, J. A. Bevan, C. Musgrave Brown, G. C. Grubb, E. W. Moore, and others. Further particulars will be supplied, and accommodation provided, on application (with stamped envelope) to Miss Copeland, St. Peter's Vicarage, Duncan Terrace, Islington, N.

A Fruitful Life.

THE LATE MISS ELISABETH HOOPER.

ON Sunday, June 9, at Auckland (N.Z.), there passed away to her heavenly rest, a servant of the Lord who was never well-known in England, but abroad, and specially in New Zealand, was greatly beloved by a large circle of Christians, and even by many of those who might hardly lay claim to that title in its full sense.

Miss Elisabeth Hooper was the eldest child of a retired naval officer who settled in a Somersetshire village, and, while he was a centre of blessing to the whole neighbourhood, devoted his main energies to the rearing of his children in the fear of God and the love of Christ. The influence which he thus wielded over them was one which endured throughout the nearly sixty-nine years of which the life of the subject of this notice consisted, and was mighty through God in producing the remarkably Christ-like character and work for which she was distinguished and loved.

After her father's death in 1861, Miss Hooper began a life devoted to Christian education, for which she had been quietly preparing herself in the village which was her home. After a short interval she opened a school for English girls in the Parc de Neuilly, a suburb of Paris. To this step she was moved by hearing that there was no high-class school for English girls in Paris except the convents, where, of course, their Protestant convictions would not long remain untampered with. And the step was made possible, or at least easy, by her fluency in the French language, which was only one of the many acquisitions which she owed under God to her father. The school rapidly reached the classes for which it was designed; and for some years it laid the foundations, deep and strong, in the minds and hearts of many, of Christian life and activity in many lands. It has been a great joy to the writer of this notice, who is Miss Hooper's brother, in the course of a long missionary service in India, to meet with many, themselves missionaries or holding other positions in that land, who have not only remembered Miss Hooper's teaching with the deepest affection, but have exhibited its lasting effects in their own lives and influence for the Master on their neighbours.

In 1869-71 two things occurred which largely affected the rest of Miss Hooper's life and work. In 1869 she, failing to find the Christian fellowship for which she longed in the Church of England in which she had been brought up, sought and found it in that section of "the Brethren" who regarded Darby as their leader in spiritual things. She held with them until a few years ago, when she transferred herself to that division of the "Brethren" which is commonly distinguished by the name of "Open." Yet, in the best sense of the word, she was always "open." She was never "exclusive" to any whom she was quite sure from God's Word that *He* did not exclude; and she always loved, and as far as possible worked and worshipped with, "all who love our Lord Jesus Christ in sincerity."

In 1870 occurred the Franco-German war. She left Paris before the siege began, and when it was relieved she returned to find her school buildings untouched. She was planning to re-open the school, when the Communistic rebellion broke out, and by only two hours she escaped the fate of being involved in its horrors. When it was subdued, she returned to find her school-house a ruin—hardly more than the foundations left. Feeling that it would be a long time ere English parents would send their daughters to Paris again, and being now quite as familiar with French as with English, she resolved to seek a sphere in some other French-speaking land, and fixed on Vevey, in Canton Vaud, Switzerland, as the future scene of her labours. There she continued till 1885 to work on the same lines as she had done at Paris, and to exercise an ever-increasing influence not only over her pupils, but also over her neighbours in that beautiful region on the shore of the Lake of Geneva; but with this advantage, that the population was Protestant, and there was not that crass ignorance of God's Word which had so appalled her in Paris.

Meanwhile she had taken charge of the writer's seven children; and in 1885 she formed the plan, for their benefit, of emigrating to New Zealand. She fixed on Cambridge, a healthy township about 100 miles south of Auckland, as her place of residence.

MISS ELISABETH HOOPER.

Here she rented a farm, and afterwards bought one. While her main object was to start her nephews in life, she could not possibly confine the light, which burnt brightly within her, to the limits of her own farm. And so, as they, one after another, left her motherly care and went out into the world, she found more and more time to work for her Master among her neighbours. True, a constitution, never strong, had been greatly weakened, first by twenty-five years of incessant teaching, and then by physical labours which she had not expected, but which colonial life necessitates.

But all her powers of body and mind had long been laid at the feet of her divine Lord; and so, as years went on, and she became freer from mundane cares, her life seemed to shine more and more with the light of Christ, and more and more she became a centre of attraction to souls, or rather a channel to lead them to Him. Belonging, as she did, to one of the smallest branches of Christ's Church, she never had the opportunity of addressing crowds; but private houses, and even denominational buildings were gladly opened for her expositions and applications of the Scriptures, which were unusually full of power and of grace.

But perhaps it was with children that she excelled most; and for this service the schoolrooms of even the most conservative churches were thrown open to her. Here she used to hold the little ones, as it were, spellbound, by her loving yet powerful manner of teaching them. That there was something in her very countenance, expressive as that was of a heart full of the love of Christ, in which children (and many adults, too), "saw as it had been the face of an angel," seemed proved by an incident which took place last year at Cambridge. A little one had for the first time attended her children's class in one place, and afterwards the little girl asked another lady, whom she knew better, "Was that Queen Victoria?"

But apart from teaching, Miss Hooper's constantly going in and out among her neighbours, often in great physical weakness and suffering, helping them, encouraging them, advising them, and praying with them, endeared her ever more to them, so that when she died, even though the funeral synchronized with the visit of the Duke and Duchess to Auckland, a great number gathered round her grave. It should also be mentioned that foreign missions lay very near her heart, and she was always inculcating on others the duty of supporting these. In August of last year she privately mooted among her friends the idea of a public sale for the support and Christian up-bringing of some of the children left orphans by the Indian famine; and such was the respect in which she was held throughout the whole country side, that the idea was widely taken up, support came in from all quarters and from miles away; and by "the good hand of her God" upon it, a day of unclouded sunshine (October 17) in Cambridge, amid torrents of rain all round, enabled her to realize over £70, by that one sale, for the Indian orphans.

Miss Hooper was continuing her "work of faith and labour of love" unremittingly, and with apparently more than usual brightness and power, when suddenly, on the morning of June 5, she had an apoplectic seizure, and in four days was at rest with Him whom she had served so long and so faithfully.

Troubled Hearts.

"He is faithful that promised" (Heb. x. 23).

To-morrow may bring sorrow, disappointment hard to bear,
A throng of fretting troubles, and a load of anxious care;
But the Lord who loveth sparrows will love to hear my prayer—
"Faithful is He that promised."

His hand will hold to-morrow, though I know not what it brings,
Upon the stayless rushing of its swift, impetuous wings;
I know not, I am trusting, and my spirit gladly sings,
"Faithful is He that promised."

O Jesus, only Saviour, what sweet love there is in Thee,
No ocean is so wondrous as thy love's deep, unshored sea;
It bears me onward, homeward, and my restful song shall be,
"Faithful is He that promised."

S. T. Francis.

[From "Whence, Whither, and Other Poems." New edition, 2s. 6d. *Morgan & Scott.*]

Thirty Years' Open-Air Work.

MR. CHAS. COOK IN HYDE PARK.

IT is now thirty years since a popular movement opened the way for public speaking in Hyde Park. Immediately the beautiful stretch of green sward in the vicinity of the Marble Arch became the general resort of oratorical champions of many secular causes.

The opportunity for presenting the Gospel to the pleasure-seekers in the Park was deeply impressed upon the mind of a young man actively engaged at this time in commercial pursuits, who had been brought to the Lord a few years previously at a prayer-meeting in that notable centre of Christian activity, Stafford Rooms, W. If political and social questions could attract public attention, surely the glorious truths of the Gospel would rivet the interest of the crowds who spent their leisure evenings, and particularly their Sundays, amid the picturesque surroundings of this fashionable park. So reasoned Mr. Chas. Cook, the young man in question, and accordingly with characteristic energy he devoted himself to the Gospel cause. The first Lord's Day on which the Park was opened to speakers, Mr. Cook was there, almost alone, declaring the unsearchable riches of Christ. With crisp, clear-cut sentences, and a happy turn of epigrammatic expression, and, above all, an intense earnestness in which the messenger was lost sight of in the message, Mr. Cook at once secured a respectful hearing.

Week by week the audiences increased, for the crowds found, albeit to their evident surprise, that the truths of the Gospel were of absorbing interest. Gradually this *al fresco* religious gathering became well known, and the mass of attentive hearers around Mr. Cook's little stand far transcended the motley groups who congregated round infidel lecturers, and contenders for various political shibboleths.

Best of all, however, the fervent words spoken in the power of God wrought conviction in the hearts of many. "Where the Spirit of the Lord is, there is liberty," and during this first summer's preaching there were no fewer than 200 converts. Steadily the work went forward, and in order to keep the converts together and maintain evangelistic operations in the district, the Marylebone Music Hall, a building seating 1,000 people, was taken. Here, too, a large congregation of non-church-goers came together, and the soul-winning work made good progress.

HYDE PARK HALL OPENED.

The following year saw another important development. Mr. Cook and his friends had been earnestly praying for a hall near Hyde Park, into which inquirers might be gathered, and where Bible teaching and spiritual counsel could be given to the converts, who were developing into a zealous and compact force of mission workers. A Church of England clergyman had fitted up some premises as a hall, where he intended to commence an evangelistic campaign. Local difficulties arose; the Bishop's veto stopped the arrangement, and the hall, ready for occupation, was therefore tenantless. Providentially it was offered to Mr. Cook, who immediately secured it, and named it "Hyde Park Hall." Enlarged three years afterwards, it has been in use ever since, and has witnessed many remarkable scenes as the headquarters of the work. Another interesting feature was the hiring of a "dancing academy," where meetings were held throughout the year, part of the premises being also used, on week days, as a temperance restaurant.

An important advance was made when the Metropolitan Music Hall, a huge and popular place of amusement, seating 2,000 persons, was rented for Sunday evenings in the winter. Only three years since, the Hall was rebuilt in modern style, and enlarged to accommodate half as many people again, but in spite of an increased rental Mr. Cook maintained his position, so that, during the winter months, large congregations of "outsiders" have heard the Gospel.

A REMARKABLE GATHERING.

The open-air service in Hyde Park remains, however, the chief feature of Mr. Cook's many-sided operations. It is usually considered the largest regular gathering of the kind in the world. On Lord's Day evenings the meeting is held in the centre of the Park. It draws a congregation computed at over 3,000 people, the majority of whom remain during the greater part of the service. The central position renders the meeting a convenient rallying place for the most fashionable, as well as some of the most degraded, districts of the Metropolis. Belgravia, Mayfair, and Kensington, are all close at hand, with Oxford Street, that "strong-hearted stepmother" to many homeless, erring ones, and the terrible Piccadilly, where vice flaunts unabashed almost from midday to midnight. The audience is drawn from many sections of the community: men of influence and artisans, society ladies and shop girls, professional men and out-o'-works, mingle in the concourse. There is abundant testimony to the spiritual character of the assembly. Pastor Frank H. White, who has laboured for so many years in the vicinity of the Park, quotes the words of a leading minister: "That meeting reaches more of the outside masses in one Sunday than I do in twelve months." Mr. W. R. Lane's view is that, "No evangelistic service reaches so many unconcerned, unsaved people as this." Mr. Cook long enjoyed the cordial support of the late Rev. C. H. Spurgeon, who on several occasions welcomed the evangelist to the Metropolitan Tabernacle, and also preached for him. Dr. Talmage specially asked to occupy Mr. Cook's platform in the Park, and in 1892 had a record audience.

MR. CHARLES COOK.

From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

CONVERTS FROM MANY LANDS.

The fruits of these thirty years' services are not to be expressed in statistics; but some idea of their character and extent may be gathered from a few simple but eloquent facts. Seekers representing upwards of twenty nationalities have been brought to Christ at one time or other; the regular ministry, home and foreign missions, the London City Mission, the Colportage Association, and other bodies have received men converted here, whilst acceptable evangelists are in many lands who were awakened in these meetings.

Mr. Cook has met with converts in many parts of the world. During a tour through the United States and Canada there was but one place out of all the cities, towns, and villages visited in which the evangelist did not meet with some who had found Christ in the Hyde Park or the theatre services. A striking feature is the care which is taken to follow up the impressions made in the meetings. Mr. Cook has written letters of spiritual advice to no fewer than 15,000 anxious souls.

SOME STRIKING TESTIMONIES.

The following letter, written by a lady to Mr. Cook, is doubtless characteristic of many cases:—"Twenty-five years ago my father, a French gentleman and a confirmed sceptic, was crossing Hyde Park, and stayed to listen to the Gospel. Smiling at the simplicity of the message, he passed on, but again was seen at the meeting ridiculing the preacher. Living in Bayswater, he had occasion to cross the Park almost nightly, and when next he passed near the meeting he was struck by an illustration of the preacher that, as Ulysses was known by the bending of his bow, which he alone could accomplish, so Christ is known by his works. The truth of the deity of our Lord was then set forth, and the infidel went home to think. When next he appeared, it was as an earnest inquirer. My father lived for many years after, and died a triumphant death, sounding the praises of the Saviour whom he had accepted at the Hyde Park meeting."

Another letter reads: "During the special six weeks' consecutive meetings held in Hyde Park, my husband and myself, my sister and her husband, and fourteen other relations and friends were all brought to Christ; and since then at the theatre services and at Hyde Park Hall, several of our children have also been converted."

In seeking to benefit others, Mr. Cook has likewise had rich cause for rejoicing in his own home, for his four eldest children take active part in the work, his son-in-law and other relatives are numbered among the converts.

While bearing the burden of these important undertakings, Mr. Cook has occasionally found time for a brief holiday, but these have usually been spent in visiting the prisons of Europe, America, and of North Africa, delivering the Gospel message to many dark souls, and distributing New Testaments

It is satisfactory to find, after so long a continuance, that the Park services are as fresh and bright as ever. The admirable singing of the choir remains one of the chief features, while the preaching of the story of Redeeming Love is received, as heretofore, with earnest attention. In spite of so many years' work, Mr. Cook's health permits him to labour energetically, but it seems desirable that he should now engage more frequently, as opportunity may offer, in indoor preaching or evangelistic missions. The question of engaging the Metropolitan Theatre for another winter's services is also one which presses heavily upon our friend. It would be cruel to deprive the congregation of the gatherings; moreover, if Mr. Cook does not secure the building at once, it will be taken by a secular body. The financial burden, however, is no light one, and calls for the sympathy and fellowship of those who desire the maintenance of a fruitful work, and to recognise in a practical way the long and faithful toilings of a devoted evangelist. Mr. Cook's address is 6, Frithville Gardens, London, W.

Pauperism in England and Wales.—The return of paupers for the last half year shows that the number of persons in receipt of union relief on January 1 last amounted to 801,460, or one in every forty of the entire population. The proportion in London was, however, still larger, one in thirty-seven. Although there is a small falling-off in the vast army of paupers, the figures are painful, taken in connection with the periodical outbursts over the development of the national revenue, and also in connection with the swelling figures of the nation's Drink Bill.

"At the Eleventh Hour."

A TRUE INCIDENT.

By LUCY A. BENNETT.

OF the many strong and sound reasons for seeking salvation "while it is called to-day" (Heb. iii. 13) there is none, perhaps, stronger or more solemn than this, that the heart grows harder and the conscience less impressible as the years pass by.

The cases of conversion at extreme old age, or even in middle life, are, we fear, rare, as compared with the number of instances in which young life is won for Christ.

And yet, it is blessed to know that our God is almighty, and that there is no case too hard for Him; a fact which is always true, and may always be relied upon; and which is strikingly illustrated by the following true incident:—

A Christian friend was asked by another worker to accompany him to the house of a very aged person, who appeared to be totally destitute of interest in Christ. Together the two messengers of the Gospel went to the one-roomed cottage in which the poor creature dwelt—a room which never was too clean—and found the object of their visit lying upon a bed on the floor, in one corner, from which she could see window, door, and all that was in the room. This was quite necessary, for she was deaf, as well as exceedingly old—rather over a hundred, it was said, at the time of my friend's first visit.

A DISCOURAGING RECEPTION.

Very wisely and very simply did the visitors seek to set forth the Gospel in such a way as to win this poor dark soul to the Saviour, afterwards engaging in prayer on her behalf; but the spirit in which the message was received may be judged from the fact that, when going out of the door, they had the pain of hearing the coin which one of them had left in her hand thrown angrily across the room.

No notice of this was, however, taken by the visitors, and from time to time my friend subsequently went alone to see her, always setting before her the way of salvation, and praying with her and for her. She got better in health, I suppose, for she was able now to sit up, but she showed her reluctance to hear the truth by adopting the practice of smoking a pipe during these calls; and after a little longer she would lie down and smoke when my friend went in. Moreover, she insisted that she was "so very deaf," that it was quite useless to talk to her.

Many would undoubtedly have been discouraged, but it was laid upon the heart of this good man to continue in earnest prayer and patient effort on behalf of this very aged person; and, he says, "My heart was set upon making her hear the good news of salvation through the atoning merits of the Lord Jesus, in the hope that she would be enabled to believe and be saved."

Suppressing, therefore, all sense of personal discomfort, the visitor used, after that, to kneel down beside the prostrate form of the aged smoker, and putting his mouth near to her ear, he loudly proclaimed his simple message; always using the very simplest and most direct language at his command, and always closing with prayer, which was offered in the same manner and in the same position.

LABOUR NOT IN VAIN.

Months passed away before any perceptible change came about; but after a while the poor woman omitted the use of the pipe, and began to sit up during the visitor's calls. Next, she admitted that she could hear without the voice being raised as much; and soon it became evident that she was really interested in those truths—so great and precious—which had previously been distasteful to her. Great hope was now entertained on her behalf; but illness set in, and, at her advanced age, it was necessary to remove her to a distant place; consequently my friend saw her no more.

Time passed on, and one day he received the news of her death; but had the satisfaction of learning that she had been visited in the new neighbourhood by another Christian, who had reason to believe that she died trusting in the Lord Jesus. On being asked if she knew Mr. E——, she seemed pleased, and stated that it was through his visits that Christ had been made known to her.

This simple incident should surely be an encouragement to all who are labouring for Christ under untoward circumstances, showing as it does, the wonderful, soul-renewing vitality of the "incorruptible seed" which God gives to his faithful sowers, and from how unlikely a soil the glad harvest may be gathered.

May the brief recital be used also by the Divine Spirit to lead some poor aged one, who hitherto has rejected God's message, to seek the same mercy, and to trust the same redeeming and forgiving love, which is, indeed, *love to the uttermost.*

To My Larger Congregation.

By Rev. F. B. MEYER, B.A.

The Ægean Sea.

LAST night, returning from Constantinople, we stayed at Smyrna. As we steamed up the noble piece of water, at the head of which the city stands, my attention was called to one lonely cypress, standing on the slope of the mountain, just above the clustered houses, which rise tier on tier from the water's edge. "That," said my friend, "is the spot where, after the ordeal of the wild beasts, Polycarp's body was burnt, and afterwards his ashes buried. His tomb is there." What a sight that burning must have been! It must have illuminated every point in this vast natural amphitheatre; yes, and beyond, for all the centuries have been ruddy with that glow—Polycarp, the friend, in early life, of the Apostle John, having as a young man sat at his feet, and heard him speak of Jesus; who gave such exact explanations to Irenæus of there being four Gospels, and detailed the reasons which led St. John to write the fourth; who told the Roman Prefect that he had served the Master for eighty-six years, having experienced nothing but kindness at his hands, and refused to deny Him.

We held a meeting at the Sailors' Rest. There ought to be such a blessed resting-place in every port on the Mediterranean, and throughout the world. What a haven of rest! how good for sailors, strangers, and travellers like ourselves! One missionary lady told me that it was impossible to say what Mr. Gabriel is to all the Christians and English-speaking people of the city. He was kindness itself to us. Rev. R. P. Ashe, one of the English clergymen, formerly of Uganda, came to greet us; and we had a happy little gathering in the "Corner Room," which was crowded by Christian Greeks, for whom the devoted Greek pastor, Rev. Dr. Moschou, interpreted. The Turkish Missions Aid Society is doing well to enable him to hold his own; and the B. & F. Bible Society may be congratulated on having such a depôt, and such a capable representative, whom I also visited while at Smyrna.

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When I am enjoying lovely scenes, I cannot help catching up my blotting-pad, paper, and pen, which are always at my hand, and describing them for others. This is, I suppose, the same kind of faculty as sketching, but I lack that faculty.

At this moment our keel is laying back, as a ploughshare might, furrows, right and left, of perfectly still blue water. It seems as though a solid soil of blue were being cleft. Such blue as this Ægean yields is beyond description. I know now why Homer, whose home was here, so often refers to the purple sea. As our course is due south, on our left is the near coastline of Asia Minor, lofty hills (perhaps I might call them mountains) rising sheer from the water's edge; and on our right is Samos, terraced with vineyards, and with deeply indented shores. The sun is in afternoon glory. A white sail or two gleam brilliantly in the sunlight. The narrow straits between continent and island seem somewhat extended, for my heart is feverish—when we turn this promontory, and can look westwards over the wide stretch of ocean, we shall see Patmos. This is almost the climax of my pleasure. The perfect climax would be to spend a week there. Just to think of making a party one summer to read the Apocalypse on the Isle of Patmos; but I should have to exclude everyone who had written a book, or invented a system, of interpretation—and then who would be left to accompany me! O thou Apostle of Love, we understand thy longing for the meetings of the Church at Ephesus, the great city, whose site lies away behind us on the receding coast, which the veils of an exquisitely light vapour now conceal.

A VIEW OF PATMOS.

Yes, there it is. I ask one of the officers, to make sure; he does not know: what is Patmos to him? I ask the captain, who courteously invites me into his room, and shows it me on his map. Yes, that is Patmos. It lies too far away on the horizon to allow us to form an idea of its contents; but probably it is but sparsely inhabited by a few families of Greek peasants, who till the soil, and tend their vineyards, but on whose eyes never breaks the light of that face, which is as the sun when it shineth in its strength. These were the scenes on which the seer of Patmos often gazed, thinking much of the Seven Churches which had been his charge, as they lay there, behind those noble coastlines.

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At Troas Mr. G. C. White, of the American Missionary Board, met us. He, too, is going to the Conference at Beyrout. The scene of his labours is Anatolia College, Marsovan, near the southern shores of the Black Sea. This institution is fifteen years old. Some 250 students are constantly receiving a first-class education there, and going forth as pastors, evangelists, teachers, and business men. In many cases members of the latter class have become earnest preachers of Christ, opening their houses to Gospel services and founding little churches.

My friend is a highly-educated man, an enthusiast in his work, and full of interesting information about the archæology and ethnology of these Eastern lands. We had a pleasant study together of Gen. x., and a talk about the vast remains of the metropolis of the ancient Hittite empire, two days' journey from his home.

Miss Dodd, of the American College, Constantinople, one of twenty-eight teachers, is also of our party, and my two friends are kindling in my heart some of their own deep love for the Turkish people, presenting their character under quite new and unexpected lights. Now for Beyrout!

August 3, 1901.

Strangers' Rest, Ratcliff Highway.—On Bank Holiday, Dr. A. M. Neatby presided over a gathering of sailors of different nationalities, at which a time of real blessing was experienced. On the following Thursday a young man testified in public that at that meeting he had given his heart to the Lord. Another said on Friday that it had been his first visit, but the Rest would henceforth be home to him when in London. A sailor, converted at the Rest a few weeks ago, remarked before going to his ship, "I have indeed received a new life. This is the first time for years I have come on board sober." One with whom the Spirit of God had been long striving, tried and again to lead a better life, and failed. Conversion was a new story to him, but he laid hold on eternal life with the grip of a sinking man, and wrote afterwards to say that that day would ever be a red-letter one in his experience. A new sitting-room, recently furnished, is being greatly appreciated by the sailors. Miss Cleaver (resident deaconess) would be grateful for gifts of books, games, &c., to make the room attractive.

Other Lands.

The Opening of Ecuador.

From an interesting account which has reached us of the opening of Ecuador to the Gospel, we give the following extracts:—

BEFORE the memorable year 1895, Ecuador was perhaps the most conservative and priest-dominated country in South America. It fully earned the name given by one of its own benefactors, Luciano Coral—of "a vast convent, within whose walls are heard nothing but the ringing of bells, and in which no smoke rises but that of incense." Rome was paramount. It had for a time effectually shut the door of liberty of worship, of conscience, of speech, and of the press. It refused admission to the Bible, and busied itself in burning any copies found in the land. Coral writes: "The ancient Concordate made Ecuador a slave of the Vatican, impeded progress, was the cause of the greater part of the misfortunes of the republic, rendered futile the laws made to restrict the corruption and scandals of the bishops and clergy—having deprived the civil courts of the right to judge them."

EXCLUSION OF THE BIBLE.

In 1838, the then agent of the American Bible Society (Mr. Isaac Wheelwright) was prohibited from circulating the Scriptures. Year by year the power of the Church seemed to increase rather than diminish. In 1888 Rev. A. M. Milne (the present agent) wrote to the Bible Society: "This portion of our field we have not thus far been able to bring under cultivation;" and quoted from the President's Message to Congress a description of the country as "a state wholly and alone devoted to the service of the holy Church." One of the customs' laws forbade the importation of books and periodicals unless sanctioned by the Jesuits. Yet, in the face of all this, Mr. Milne added, "We feel sure that the time is coming when, by Divine power, the door will burst open."

Seven years longer the workers had to wait; but, although clerical councils and governments could prevent men from preaching, they could not stop prayer. The eyes of the more thoughtful Ecuadorians were gradually opened to the illogical position of Rome, and to the oppression, injustice, and corruption of the system. Men began to realize how far Ecuador was lagging behind the other nations of the world. Almost the entire immigration consisted of "padres" and "hermanas de caridad" (sisters of mercy). One speaker gave the names of thirty-four orders, and said he would not give the others for fear of tiring his hearers.

LIBERTY OF CONSCIENCE.

Their desert of conservatism was compared with the gardens of liberty in other lands. Extreme measures were adopted to suppress inquiry and the free expression of opinion; but the movement spread until there was a complete state of revolution, and when General Alfaro took the reins of government, the door was open. A counter agitation on the part of the priests failed.

By the new law the Romish Church continues to be the religion of the State, and the priests have perfect liberty so long as they do not interfere in the affairs of the State. The Government secured freedom to all, and now that the door was opened it had to be entered. Colporteurs were sent, and the priests were up in arms; but, notwithstanding many clerical prohibitions, good sales of the Scriptures have been made.

In an interview with the President, Dr. Wood (American Methodist Episcopal Mission) and Mr. Milne met with much sympathy. Now the normal schools at Quito, the capital, are under the control of four Methodist missionaries (supported by the Government), who are free to preach the Gospel on Sundays, and missionaries are settled at Cuenca and in other parts of the country.

ROBERT F. ELDER.

Among Burmese Lepers.

THE occasion was the opening of a new ward in the Home for Lepers at Mandalay. Though the beds were not ready, it was found necessary to use the new ward as soon as the building was complete, as the others had been overcrowded for some time, the inmates rolling themselves up in rugs and sleeping on mats on the floor. The new ward looks very attractive, with its white plastered walls, and cut-stone floor. There is no lack of ventilation, for, besides the numerous windows, there are three large doors, all opening to the outside. It is a very neat building, over fifty feet in length; broad and lofty in proportion, with brick walls and a shingle roof.

On a table at the far end is a white cloth with a Bible lying upon it. The great gong, which has been used to summon the lepers, ceases, and the superintendent enters the room. Asked what hymn they would like to sing as the first in the new ward, there is a pathetic significance in the selection, "No. 41"—"The Great Physician now is near." Alas! never on earth will they know the healing power of the physician; the utmost that can be done is to alleviate their pain. The men are on one side, women and children on the other, all squatting in true Burmese fashion. The women come from their own ward, natives of India from theirs, and one Madrasee woman from a little hut in which she lives alone. The Chinamen, too, live together in a similar hut. One of them who has recently come into the Home, and can use his hands, has been plying his former trade as a carpenter, and has been entrusted with the making of the cots for the new ward! Among the women you may notice one who has flowers in her hair, and has adorned herself with all that a Burman considers necessary for the beautifying of the body. Poor thing! What a mockery it seems; and yet it is a very real pleasure to her in her otherwise prosaic life.

HELP FROM NEIGHBOURS.

The lepers have their pets in the Home, as the dogs and sparrows which are to be found in more than one ward testify, while the pictures on the walls, gifts of food, fruit, &c., at various seasons, and presents of clothing from time to time show that the appeals for help on their behalf have been heard and responded to by many friends. The people of Mandalay and the district have strengthened and encouraged those engaged in this work, and by their regular contributions of money, and presence at some of the "special occasions," have betokened their sympathy with the work done in their midst; indeed, it is through the generosity of a late resident of Mandalay that this new ward has been built. Help reaches us from many quarters; England and India assist us liberally, and to Scotland we owe a debt which cannot be easily discharged, for it was owing to a visit paid to this city by Mr. Wellesley C. Bailey, of Edinburgh, that the Home was affiliated, some ten years ago, to the Mission to Lepers in India and the East, which has from that time materially assisted the Home by support for lepers, and sympathy and help in many ways.

LOVE OF TOYS.

The Burman lepers are like children in their love of toys, especially dolls, and no one having once seen their pleasure at Christmas, when dolls, whistles, trumpets, &c., were distributed, can forget the scene. On one occasion some of the men begged earnestly for dolls, and one woman who received a little mirror pleaded that it might be exchanged for a doll, while a box of bricks was regarded as such a treasure that it was put under the care of the head-man of the ward, to be carefully kept by him and produced at stated times for the delectation of all.

Further information may be obtained from Mr. Wellesley C. Bailey, of Edinburgh.

A. T. V.

Liquor Traffic in South Africa.—A branch of the South African Alliance has been formed at Pretoria for the purpose of promoting State control of the liquor traffic. It is stated that Mr. Chamberlain and Lord Milner are giving the matter their sympathetic attention.

Free Libraries in Burmah.

FOR half a century past the spread of the Gospel in Burmah has been the aim and the inspiration of Mrs. Ingalls, of the American Baptist Mission, whose devoted personal labours, during that long period in the district of Thongze, about 100 miles north of Rangoon, Lower Burmah, have been fruitful of blessed results. Free libraries have been, through her instrumentality, established for the employés of the Burmese State Railways.

It is an interesting story that she writes. It began by the loan of *one* book, "Brighter than the Day," which, with the Bible, was the only book she had after her house had been burned down. When, in the course of her missionary activities, she was distributing tracts, the driver of a train appealed for English reading, and this one book was loaned time after time to drivers, firemen, guards, and others. Then came permission to allow books to be received and exchanged by the keepers of the refreshment rooms. An empty brandy box did duty for a while, but was soon replaced by the gift of a large bookcase, which became the home of the lending library. Afterwards, a separate building was erected, and a librarian appointed.

Other centres have subsequently been established, and, with grants of books and gifts of periodicals from friends in the United Kingdom, a wide circle of readers of good literature has been formed. To such contributors Mrs. Ingalls expresses her gratitude for past co-operation and sympathy; and this with a lively sense of favours yet to come! The need is for periodicals, Christmas cards, calendars, illustrated journals, and newly-published books of high tone and character. Mrs. Ingalls adds that she has had the joy of seeing, as some of the results of her labours, an improved condition of living, a reformation of the men whom she has sought to influence, as well as in some cases undoubted conversion to God.

Through seasons of discouragement and success, through cloud and sunshine, she has been sustained in her efforts during forty-five years of widowhood, and has had evidence that the sowing of the good seed of the Gospel has not been in vain. Converts have been won from Buddhism, and priests have humbled themselves before the crucified Redeemer, and become witnesses for the truth. During the year two new chapels have been erected and some new schools. The churches not only support their own pastors, but also send contributions to other lands—China, Africa, and Japan—the hearts of Christian disciples being moved by the Holy Spirit to send out the light to others still in the darkness of heathendom.

The C.M.S. Village, Clarkabad.

STEADY progress in many departments of work is maintained at Clarkabad, the C.M.S. village near Lahore, which, it will be remembered, was established as a place of refuge for converts from heathendom, where they could be safe from the persecution of relatives, and earn their living by farming, or at the other industries which are maintained.

As the village began to develop, it was thought best to establish in its midst orphanages and schools for boys and girls, and there are now two flourishing schools. In connection with the boys' school and industrial work, it is aimed to provide a good Christian education in the vernacular, and a thorough knowledge of some industrial trade, whereby each lad will be able to earn his own living in the near future, and so, in no sense, become a burden to the Christian Church, as so many have in the past. At the present time carpentering, metal work, tailoring, shoe-making, and gardening, are being taught, and it is hoped to start weaving and carpet-making.

Mr. HERBERT B. CLAXTON, the superintendent, is now in England, seeking to raise £1,000 in order to provide necessary tools and fittings for the new workshops, and also to erect new buildings, which are urgently required.

Porta Pia Revisited.

By Rev. ALEXANDER ROBERTSON, D.D., Venice.

PORTA PIA is one of the most famous gateways in the world. As is well known, old Rome was surrounded by strong high walls, parts of which are still standing, and Porta Pia is one of the entrances on its northern side. But when we call it a gateway, we must not think of any modern construction to park or palace that goes by that name. Porta Pia is an enormous structure of stone and brick. It is a fortification in the wall. There were military and customs offices, guard-rooms, and accommodation for many soldiers, besides storage for arms and ammunition inside its buildings. It is called Porta Pia because it was begun in 1564, when Pio IV. was Pope, and finished during the pontificate of his successor, Pio V. The designer of the gateway was Michael Angelo.

Porta Pia owes its fame to the fact that it was by a breach made in the walls of Rome, a few hundred feet to the west of it, that the Italian soldiers entered the Eternal City on September 20, 1870. The beneficent results that flowed from this event to Italy, and to the world, it is impossible to estimate. The Pope's temporal power was destroyed—we believe, for ever. The worst Government that the world had ever seen, and which had made Italy "a garden of Eden, without the tree of knowledge and without the tree of life," was for ever ended. The Pope's infallibility just bestowed upon him, was discredited, for he said that St. Peter would drive back the Italian soldiers. He used to lament, too, that he had *only* Providence on his side; to which Lord Clarendon replied, "Providence has worked miracles during the last ten years, but they have all been in favour of Italy." The entrance of the Italian troops put an end to the reign of ignorance, cruelty, despotism, anarchy, immorality, and irreligion; and inaugurated the reign of knowledge, constitutional liberty, order, law, morality, religion. The first to enter Rome after the victorious Italian soldiers, was a colporteur with a waggon full of Bibles.

When I was in Rome last Easter, I went on pilgrimage to Porta Pia on the morning of Sunday, March 31. I thought it a far more worthy object of pilgrimage than the Holy Door, or the Vatican, or even the Pope himself; and was delighted to see again the old monuments erected to commemorate the 20th September, and some new ones that had been added when, in 1895, its twenty-fifth anniversary was celebrated by Rome and the Italian nation.

The street that leads out of the city to Porta Pia—one of the finest in Rome—is called Viâ XX. Settembre. Thus the day and month are kept before the minds of the people. On passing through the gateway the first thing one sees is a pedestal of granite, surmounted by a gilded figure. It is a monument to Victory, erected in 1895, on the twenty-fifth anniversary of the breach in the wall of Rome, and it bears on one side the words, "*Roma Redenta*" (Rome Redeemed), and on the other these words, "When to the universality of right twice Romanlike asserted, fate added the public opinion of humanity, by this breach, Italy re-entered Rome." This pedestal is opposite where the breach in the wall was made. The broken-down thick wall has been replaced by a thin one, built somewhat back so as to leave a recess in front. This is railed off, and planted with flowers and shrubs. The wall itself, to which are attached three separate monuments, serves as a background. The centre one contains a list of the forty-eight Italian soldiers who fell fighting the Papal mercenaries. The fate of Rome was sealed once the French bayonets were withdrawn. The Pope knew it, and the Italian Government besought him not to resist, as it would simply cause needless shedding of blood. But as Pio Nono was desirous to kill some Italians, he gave orders to his mercenaries to resist until a breach was made, and their own lives in danger, when they were to give up. Thus "the butcher of Italy," as he is called, added to his crimes.

Venice, July 19, 1901.

1092

Italian Evangelical Church.

THE season of trial through which the Italian Evangelical Church is passing is proving to be the most severe which it has ever experienced. "On the other hand," writes Rev. Cav. S. Fera, "it is also true that abundant encouragement and consolation have come to us from the Lord."

In order to inform friends in this country of the present state of affairs, a declaration has been drawn up and signed by twenty-seven pastors and evangelists, in which they solemnly declare:—

(1) That no re-organization or change has been made or proposed in the Italian Evangelical Church. The Church is to-day, as it has been for more than thirty years, founded on Jesus Christ as its only Head and Lord, and with the Holy Scriptures as the only rule of faith and morals, living by faith, and working through faith in God and in his providence for the evangelization of Italy.

(2) That the administration of the Church is constituted on the principles adopted in 1870, that is (*a*) the General Assembly is the supreme authority or high court of the Church; (*b*) in the time intervening between one Assembly and another, the Evangelization Committee (elected by the Assembly) is the representative and administrative authority (Article 105 of the General Rules), and exercises executive and administrative power according to the "Fundamental Statute," to the "General Rules," to the decisions of the Assemblies, and to the precedents of the Church, being responsible only to the General Assembly; (*c*) and while each congregation is established on a basis of independence, as indicated by Article, 5 the workers of the Church, according to Article 60, are dependent on the Evangelization Committee.

(3) That the present Evangelization Committee was regularly elected by the General Assembly held in 1900, and, therefore, we trust it fully, while it remains responsible for all its acts only to the next General Assembly.

(4) That—and for this we take a solemn engagement—by one accord and in peace as one body, we intend to stand firm and adhere to the Italian Evangelical Church—the Church of our hearts—which is the ideal of the martyrs of the faith and of Alessandro Gavazzi, to the attainment of which Rev. Dr. John R. McDougall has co-operated with us, and the grand motto of which is, "Italy for Christ."

Statistics published in July show that the Church consists of thirty-five congregations, with five others in process of formation. The communicants number 1,815 and the catechumens 502, with twenty pastors, ten evangelists, one Bible-woman, three workers on trial, thirty-five elders, seventy-five deacons, and twenty-five teachers. In the twenty-four Sunday schools, 1,302 boys and girls are under the instruction of sixty-three teachers. A special effort is made to secure the placing of the Scriptures in the hands of the people, and in twelve months 868 Bibles and 2,588 New Testaments were sold or given away.

One cause of the serious financial difficulties has been the steady decrease in contributions from America. The treasurer of the Church is S. V. Cecchi, Esq. (Messrs Haskard and Co., Limited), 18, Via Pietrapiana, Florence.

***Y.M.C.A.* Work in India.**—Writing from Bombay in March, Mr. Oliver McCowen, Y.M.C.A. Organising Secretary in Burmah, reported the establishment of a Young Men's Boarding House, in which British and Eurasians live together on the happiest terms and under Christian influences, and told of blessed work among young men in the public hospital. A still wider field for work exists among the native young men—the Hindoos, Buddhists, Mohammedans, and Parsees—of whom 3,000,000 are familiar with the English tongue. There are far more students in India than in Great Britain and Ireland. Of these intellectual men, the late Sir Charles Aitchison said, "We are rapidly raising up in India a class of young men as highly educated and cultured as the generality of the young men who leave the schools and colleges of England . . . men of the press and of the pen . . . with whom rests the control of the destinies of India. Their influence, whether for good or bad, is very great, and must be increasingly felt." Among such men the Y.M.C.A. missionary secretaries are at work. To the native Christian young men of India the Y.M.C.A. has also a distinct and definite mission. To India's own sons must we look for India's evangelization. Urgent appeals have recently reached us from Poona and Singapore, in both of which cities special funds are being raised for the maintenance of local workers.

Notes from Northfield.

East Northfield, Mass., August 6.

THE General Conference for Christian Workers, planned to be held here August 1-18, opened last Thursday evening. There was a large attendance, increasing in numbers daily. The registers at the hotel and school buildings indicate arrivals, not only from New England but from New York, New Jersey, Pennsylvania, Maryland, Kentucky, Ohio, Indiana, Nebraska, and Texas.

At the opening, Mr. Moody announced, as the pivotal thought for the Conference, the words from 2 Cor. ix. 8: "God is able to make all grace abound toward you; that ye, having all sufficiency in all things, may abound to every good work."

Rev. G. Campbell Morgan followed with a powerful address based on Matt. xiii. 51, 52, in the course of which he said, "I believe we are just on the borderland of one of the most marvellous spiritual movements the world has ever seen."

On Friday evening, Rev. Dr. A. T. Pierson spoke from Heb. i. 2. His opening words gave the keynote to the whole address: "There is no indwelling of the Holy Spirit without the indwelling of the Word of God, in connection with spiritual faithfulness in all life's duties."

The following morning the speaker was Rev. Samuel Chadwick, from Leeds, who is the latest accession to the ranks of Northfield speakers. The address was from Mark x. 27, "With men it is impossible, but not with God: for with God all things are possible." The burden of the message was to show the tremendous power of man when linked, as he may be by faith, with the omnipotence, the eternal strength of Almighty God. The address was with power—true, hopeful, and uplifting, one that created a desire to hear the speaker again.

The series of addresses in the auditorium has been continued by Dr. Pierson, Rev. G. C. Morgan, Rev. Samuel Chadwick, and Dr. H. G. Weston, whilst Round Top services, children's meetings, &c., have filled up the day.

A Musical Institute is now being held under the direction of Prof. D. B. Towner, of Chicago, its object being to deal with the subject of music in its relation to Christian work.

An Institute for Christian Doctrines is also held, a series of addresses on the fundamental doctrines of the Christian faith being delivered by Rev. Dr. R. A. Torrey of Chicago.

A Young People's Institute, lasting from August 13 to August 18, will be held, as for several years past, under the direction of Mr. John Willis Baer, a "side line" which is always a source of much attraction at Northfield.

Monday, August 12, is a day to which many Christian workers are looking forward as one of the best kind of pleasure and profit. It is the day fixed at Northfield for Missionary Day, and will be devoted to the consideration of Missions in the broadest sense of that word.

A Post-Conference course has been arranged under the direction of Rev. G. C. Morgan and Rev. Samuel Chadwick, by whom lectures will be delivered daily. This will continue from August 19 to 26.

Soldiers' Home, Secunderabad. — Describing the work of the Wesleyan Soldiers' Home at Secunderabad, the annual report says: "When the men come in scorched with the blazing sun, and fagged out with long marches and bivouacs in the open, they troop to the Home for the chief comfort their lives hold, and turn to the meetings in the little church, as to water from the well at Bethlehem. There is a vast amount of informal and spontaneous religious effort in every regiment, which, as a rule, centres itself in the regimental prayer room, and the very inertia and temptations of a standing camp drive together bands of Christian men who, when in cantonments, seek, at the churches which help them most, the fellowship and enheartenment they need. Night after night at sundown Anglicans, Presbyterians, Baptists, and Wesleyans meet on the outskirts of the camp, and with 'Moody and Sankey' to lead their praise, tell out the glorious Gospel to their comrades. Rarely do the men come back to barracks from such an outing without bringing news of some from whom Satan's shackles have dropped off, and who have entered into the liberty of Christ." Rev. Benjamin Pratt is now chaplain in charge.

French in Soho.

ANYONE familiar with the sad lives of the over fifteen thousand French inhabiting Soho, knows how great is the need there for the Gospel. The writer, recalling his own work amongst the poor in Paris, has no hesitation in saying that the needs of Soho are proportionally as great. The fact that these people are in the midst of our Gospel-lit London is of but little use to them, for so few have any knowledge of English.

The "Mission Française," formed a year or so ago, is situated in the heart of this needy district. Its devoted founder and director, Fernand Bignoneau, first laboured amongst his compatriots in Soho by preaching the Gospel in the open-air, and at the "Maison des Etrangers." But the seal of the Holy Spirit on these efforts soon made it evident that a permanent work should be established. A suitable place was found, where the discarded ball-room of one of the old Elizabethan houses in this quarter serves as a hall, and two smaller rooms for the missionary's own accommodation. In this hall, in addition to the gatherings for Christians, and the weekly prayer-meetings, the Gospel is faithfully proclaimed every Sunday evening. Young converts and the sick are visited in their own "homes," and every morning at ten M. Bignoneau deals with inquirers and all desiring instruction in God's Word.

Quite a little band of Christians has now sprung up, whose zeal and love cheers one's heart. Some of these have been called upon to suffer persecution for the name of Christ. Very brief notes of a few of them will serve to illustrate this :—

(1) A member of a band of anarchists and thieves, over whose life of crime in the city of his adoption we are obliged to draw a veil. Now a convert of some months' standing, who has recently led a brother anarchist to the feet of Christ.

(2) A spiritualist medium. Now a missionary in the North of France, suffering great persecution for the name of his Master.

(3) An officer of the Belgian army refused to attend a meeting, but accepted an invitation to tea. Was earnestly dealt with, and definitely accepted the truth. Has since led two Belgian friends to "like precious faith."

(4) A valet, imprisoned for an attempt to rob his master. Converted in prison, through the reading of a New Testament given him some time previously by M. Bignoneau. Has been used of God to lead another valet to the Saviour.

(5) A French lady. The interest of this case lies in the fact that the testimony of this convert has been blessed to four members of her family.

Though for the most part exceedingly poor, if not in debt, it is gladdening to notice with what self-denial the young Christians give in support of the work. An annual rental of £52, with gas bill, and sundry other expenses, call for much faith and prayer. Through the help of one dear servant of the Lord, the work has continued thus far, but the Lord has seen fit to withdraw this helper, and the faith of his "little flock" is tried to the utmost.

Communications should be addressed to M. Fernand Bignoneau, Mission Française, 10, Carlisle Street, Soho Square, London.

J. S. C.

Aylesbury and Bucks Evangelistic Village Mission.—During the past year the work of this Mission has gone on and prospered, and the Lord has been pleased to own the preaching both of the regular workers and of visitors, and all alike have had the joy of seeing souls brought into the light. Colportage and mission work has been done in nearly a hundred villages and hamlets. An additional worker (Mr. Fisher) has been added, and prayer is asked on behalf of himself and his wife. There is a debt of £100 on the premises at Aston Clinton, which it is most desirable should be cleared off. Some of the mission stations meet all their own expenses, but at others the people are poor and cannot do this, though they do their best. Many of the helpers are themselves converts of the Mission, who at much personal sacrifice travel long distances in all weathers. The honorary manager is Mr. J. E. Taylor, Bible Depôt, Aylesbury.

A Right Step.

PERHAPS if all medical officers of health were as bold and fearless as Dr. Hope, of Liverpool, who has ceaselessly drawn attention to the terrible slums in that city, the solution of the question of the housing of the poor would be within a more reasonable distance. Owing to his labours, and the efforts of a few other energetic and sympathetic men, a scheme is now being prepared by the Corporation of that city to sweep away the 6,400 houses unfit for habitation, in which, however, a population of about 60,000 persons finds insanitary and unhealthy refuge. The cost will be over a million, but, as has been urged, the value of the improvements is not bounded by any nameable sum of money. As a set-off against the outlay there will be the improved health, and the purer morals of a large section of the inhabitants, to whom a clean and religious life will be made more possible. The example is one which might with advantage be followed by the authorities of most of our large manufacturing towns.

Saving the Children.

THE recently published report of the National Society for the Prevention of Cruelty to Children, states that the Crown has no fewer than 16,000,000 of youthful subjects. Myriads of these are in happy homes, where childhood is what it ought to be, but, unhappily,

some of them are wards in the High Courts. Some are in its prisons. Others are in reformatories and industrial schools. Others are under baby-farm inspectors. Many, happily, are in homes of charity. Still more are in workhouses and infirmaries of their unions. Yet still more are in what is worse for them—homes that have gone to the dogs, which are nurseries of ill-natured, ill-nurtured humanity.

This "human capital," as it is termed in the report, represents a very large proportion of our future adult population, and its proper education and training is, therefore, of vital moment to the well-being of the nation. It is startling to find that during the twelve years of the Society's existence there have been 23,150 prosecutions of cruel parents, and that the punishment inflicted upon them amounted to 4,000 years of imprisonment. Yet this is only one side of the excellent alleviative work on behalf of the little ones done by this much-needed Society.

Work among Hop Pickers.

DEAR SIR,—During September tens of thousands of the veriest home-heathen in our land will be gathered in Kent for hop-picking. The change of life from stuffy rooms to huts and tents, the eating of unripe fruit, and the drinking of impure water, the casualties incidental to strange work and surroundings (sprains, cuts, burns, &c., &c.), necessarily cause a good deal of physical suffering.

For the third year we are arranging our Medical Mission work amongst these poor despised folks, who seem so helpless amongst strangers, away from the hospitals, dispensaries, &c., to which they are accustomed to turn in time of sickness.

I appeal for the services, during September, of two Christians doctors with a love for souls, and of at least six Christian ladies who have had some training in nursing, or dispensing at hospitals, medical missions, &c.

The work is a real home-missionary one, and Christian eyes can only look on these lost multitudes through pitying tears. Who will say, "Here I am. Send me"?—Yours faithfully, J. W. C. Fegan.

The Boys' Home, 95, Southwark Street, S.E.

Miss Rose May Moore, who has for eleven years laboured quietly but effectively in the Herefordshire hop-gardens, aided financially by local friends, finds herself obliged, for the first time, to ask for wider support. She has been assisted by the sons of Preb. Webb-Peploe (to whom she is well-known) and other clergy, and having given largely of her own means, and death having removed some of her erstwhile supporters, she hopes that other friends will come forward to support her in an arduous and difficult but encouraging and important work. Miss Moore's address is King's Pyon, Weobley, Herefordshire.

Open-Air Preaching in Ireland.

THE following details of the work now going on in connection with the Open-Air Mission in Ireland will interest the readers of The Christian, many of whom have often aided in this effort to reach our countrymen. An earnest and active member of the mission writes on July 29 :—

"We have had several remarkable meetings lately, and every prospect of still better times. On Sunday at ——, a large provincial town in the centre of Ireland, a large crowd gathered and listened reverently to the story of the Saviour's love! What wonders seven years have wrought! Then tumult and violence on every appearance of street preachers; now, a man under the influence of drink attempts to interrupt us, but is taken away by two men in the crowd, and even a few children making a noise are ordered away. At the close of such a service this month, a clergyman standing by me said: 'I cannot understand how clergymen can be content to preach within doors when such congregations as I see around await them in the market places of country towns. After living and preaching thus for some years here, I meet only with kindness and good wishes from people of every class and creed.'"

A worker writes from another town: —"Accompanied by a local clergyman, we took our stand in the market place. The people soon formed a compact ring—in some places five deep. At one time a man crossed the ring, and with great vehemence ordered the people to leave us; but this, our only interruption, served to draw them more to us. Having preached and sung until we had no more strength, we reluctantly came away." And another :

"Among those attracted by our singing to-day was a young man with whom we had a long conversation after a previous meeting. He remained throughout, and listened with the most intense interest. A striking feature of this meeting was the large number of young people, all apparently eager to grasp our message."

The above may be taken as samples of meetings we have held during past months in a very large number of towns, including Maryborough, Mountmellick, Naas, Monasteraden, Clones, Tullamore, Ballybay, Monaghan, Newbridge, Kildare, Athlone, Portarlington, &c. We believe that the preaching of the Gospel thus has brought light and comfort to some hearts that were weary with sin.

Those who wish to aid the work may write to Mr. George Williams, Hon. Secretary, 13, D'Olier Street, Dublin; or to Captain R. Wade Thompson, J.P., Hon. Treasurer, Clonskeagh Castle, Dublin.

The Y.M.C.A.

A NEW Association has been formed at Dalton-in-Furness.

The Taunton Y.M.C.A. has agreed upon an extension scheme. The committee has acquired the premises known as 46, St. James' Street, which adjoin St. James' House, the present home of the Association, and decided to adapt the same for the use of the youths' department. Various structural alterations are also to be carried out in the present premises in order to provide a new social hall, reading and recreation rooms, &c. Both buildings will be fitted with electric light throughout.

During the past ten years more than 5,000 students have passed through the educational classes of the Liverpool Central Y.M.C.A. The total number of entries last season was 669. Under the Union of Institutes Examination 137 candidates were presented who worked 167 papers, 131 of which were satisfactory to the examiners, whilst seventy passed First or Second Class, and one came out seventh in Distinction in the entire Union of over 200 Institutes. Under the London Society of Arts Examination for the past year, the students gained 84 per cent. of passes in all subjects, as against 75 per cent. gained by thirty-four of the largest institutions in the country, each presenting fifty or more candidates. The Association presented fifty-five candidates who worked fifty-seven papers, with forty-nine of which the examiners were satisfied

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, E.C.*

*** *I recommend my* Elder *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk. See next page.*

What Flowers to be Like.

By Rev. John Mitchell, Author of "Silver Tongues."

BE like the *sunflower*, which always turns its face to the sun. No attraction that may come along will tempt it to look round. If we, who are Christians, were as persistent in fixing the eye of faith upon the Sun of Righteousness, how much brighter and happier we should be! and more people would be attracted to Christ. Alas! how ready we often are to look away at other objects which allure us, and thereby lose the reflection of his image. Then it is as if a light of the world had gone out and left men in darkness.

Do *not* be like a *hyacinth*, which is hastened into flower for one short season, and never blooms again. Before making a Christian profession be sure that you have really given your heart to Christ, and that you are trusting Him. Many people are religious who have never given their hearts to Christ. They have not received the Holy Spirit, and hence all their profession is in vain. They may, for a while, be like real Christians, but the flower of their profession will wither and die. Those who are young Christians have much to learn of Christ and his Word. They cannot learn everything at once. There must be growth in grace, and in the knowledge of Christ. To stand fast in the hour of temptation they must be rooted and grounded in the faith. Although conversion takes place in a moment, and we are made Christians, that is only the starting point, that we may reach the goal.

Be like the *pure white lily*. God wants to save us from sin that we may be pure and Christ-like while we live. Do not think, as many do, that He only wants to save us that we may not perish, but go to Heaven when we die. What would the world be if it were not for the pure hearts and lives in it? If all were taken to Heaven when converted, there would be no preachers, and no places where the Gospel could be heard. We are saved to be preachers. But that does not mean that we must all stand in a pulpit or on a platform and give addresses. It means that there are many ways of preaching the Gospel, and each one has his gift from God. All are not gifted alike. We should not have houses to live in if all workmen had the same work. There must be architects, builders, bricklayers, carpenters, and others all doing their part to make houses for us. While we may only hear the names of the architect and the builder, the other men are quite as useful and necessary. So in the great spiritual house, or temple, God is building of living souls. There must be public preachers, teachers, visitors, tract distributors, and many others, each doing his part, whether his name is spoken of or not. God notices and keeps a record of all workers; and often He most honours those who are least known. Let each one do the part for which he is fitted, and to God be the glory!

"If you cannot be the watchman,
Standing high on Zion's wall,
Pointing out the path to heaven,
Off'ring life and peace to all;
With your prayers and with your bounties
You can do what heaven demands;
You can be like faithful Aaron,
Holding up the prophet's hands."

Do *not* be like the *rose camelian lily*, which, although white to look upon, the inside is "full of unsightly cells and tissue." Now I do not say that is any fault in the lily, for the cells are very wonderful things, but I am not giving lessons in botany, I am taking illustrations to make Gospel truth clear. God does not look on the outward appearance to see what we are, He looks in the heart and seeks purity there. If the heart is right the life will be right. "Blessed are the pure in heart, for they shall see God." May we all have—

"A heart in every thought renewed,
And filled with love divine;
Perfect and right, and pure and good;
A copy, Lord, of thine."

Be like the *ivy*, ever climbing upwards. We are told, as Christians, to set our affections on things above. "Things above" are certain and can never disappoint us. Many people set their affections on things below which cannot satisfy them. Then, unexpectedly, some calamity comes and all is lost! They are plunged into deepest grief. Heavenly things are in the keeping of Christ and can never be lost. The more we set our affections on Christ and think upon heavenly things, the happier and holier we shall be. Two little boys were at play. A lady spoke to them, and when looking at their toys said, "These are your treasures, I suppose!" "No, ma'am," replied one of the boys, "these are our playthings, our treasures are in heaven." Can you, my reader, say that your treasures are in heaven?

Do not be like the *sensitive* plant which closes up at the slightest touch, unless it be at the slightest touch of sin. What a great deal of sorrow is caused by people who are always ready to think they are slighted and take offence. Often nothing of the kind is intended, and sometimes what is said or done is meant for their good. And if it should be a real slight, be brave and let it pass. Do not make yourself and others miserable over it. Those who are very ready to take offence are known and disliked. Those who are meek and forgiving are general favourites. "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

"Twelve Years."

At "twelve years" old the Saviour stood
Within the temple fair,
Amongst the learned of Israel's land,
Assembled there.

At "twelve years" old the daughter dear
Of Jairus passed away,
And at the Saviour's word was raised
To greet the day.

"Twelve years" the suffering woman spent,
Her life all ebbing fast;
She touched the Saviour's garment's hem,
Her suffering passed.

"Twelve years." How many children dear
Ere then the Lord have known,
And some in peace and holy joy,
To Him have gone.

And many a child around us still
At "twelve years" old is found
Rejoicing, though so young, to know
The Gospel's sound.

True wisdom's ways are better far
Than gems and glittering gold;
But, oh! how sad to be unsaved
At "twelve years" old!

Albert Midlane.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 292).

1. Say in which verses the *questions* given below occur.

2. From the other chapters given, select a verse to form an *answer* to each of the several questions, and write it out.

(*A*) "Who shall deliver us?" (1 Sam. iv. *Answer*, 2 Kings xviii).

(*B*) "If a man sin against the Lord, who shall intreat for him?" (1 Sam. ii. *Answer*, 1 Tim. ii.)

(*C*) "How wilt thou do in the swelling of Jordan?" (Jer. xii. *Answer*, Isa. xliii.)

(*D*) "Where is thy God?" (Psa. xlii. *Answer*, 1 John iv.)

(*E*) "Who will lead me?" (Psa. lx. *Answer*, Isa. xxx.)

(*F*) "Wilt thou be made whole?" (John v. *Answer*, Psa. xli.)

(*G*) "Is my hand shortened at all, that it cannot redeem?" (Isa. l. *Answer*, Isa. lix.)

(*H*) "Your fathers, where are they?" (Zech. i. *Answer*, Rev. xiv.)

[Children under *ten*, do any 2; under *thirteen*, any 4; under *seventeen*, any 6.]

ANSWER TO LAST SEARCHER (291).

Sin and Forgiveness.

1. Presumptuous sins (Psa. xix. 13).

2. "Blessed is he whose trangression is forgiven" (Psa. xxxii. 1).

3. "Thou hast set our iniquities before Thee, our secret sins in the light of thy countenance" (Psa. xc. 8).

4. Fools (Prov. xiv. 9).

5. "Righteousness exalteth a nation; but sin is a reproach to any people" (Prov. xiv. 34).

6. "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. xliii. 25).

7. John, seeing Jesus coming, saith, Behold the Lamb of God, which taketh away the sin of the world (John i. 29).

8. "Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord" (Rom. v. 20, 21).

9. Rom. vi. 23.

10. Christ "his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness" (1 Pet. ii. 24).

11. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9).

12. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. vii. 14).

13. "If ye do not forgive, neither will your Father which is in heaven forgive your trespasses" (Mark xi. 25, 26).

No. 291.—Correct answers (first list) received from:—

A—G. Ahier, Leonard Allen*, Agnes Allan, Douglas Anderson Berry*.

B—Ronald and Ewen Bentley, Gordon Bligh*, Gordon and Stanley Boxer, Mabel Baker*, Robert Bushby, Ella Berryman, M. Bartlett*, Rachel Blumenthal, Edith Bank*, Violet Braun, Dorothy Brooks, Millicent Buckingham, Emily Bridgewater*, Marion Boyle, Susette*, Helen and Mary* Beck.

C—Katie*, George and Oscar Cross, Gladys Clark*, Elsie Collings*, Mabel Campe, Lydia Cleary, Willie*, Ida* and May* Cullen, Stanley and Percy Chappell, Lois Craven*, Josephine and Gulielima Cheal, Margaret*, Emmie* and Mabel* Cecil.

D—George, Hilda, C. and Elizabeth Drayson, Stanley Drew, Violet and Kitty Donaldson-Selby, Polognia Daws*, Willie and Nellie* Dowsett, Ralph* and Dorothy* Daintree.

E—Ruby Ellis*, Hilda* and Mabel* Edwards.

F—Nora Flixon, Percy Fitch, Harry Flashman, Mary Freeman*, Sarah Finkelstein*, Arthur Foley, Kitty Fausset*, Olive, Vincent and Mabel Fleet.

G—Mayflower Glover, Margaret Gorrie, Constance Gabbett*, Thomas Gilbert*, Marie Grandjean.

H—Nellie Hatchett, Elsa Herschell, Doris, Harry, Mabel and Kathleen Hodgkinson, Sydney Hanford*, Hetty Hill*, Walter Holmes, Beatrice Hastings, Annie Horstcraft, Hilda, Elizabeth and Mary Hooper, Dorothy Havergal-Shaw.

I—Nellie Irving*.

J—Walter Jeal, Winifred Jeffery*, David* and Robert Jameson, Emily Jones*.

K—Gladys King, Esther and Rose* Killowich, Gertrude Krambach, Martha Kidman*.

L—F., Ethel* and G. J.* Larwill, Cecilia Lichtenstein*, Mary and Annie* Levine, Mary and Sidney Law*, Alfred Leigh.

M—Mildred Morgan*, Tom McGlone*, Dorothy and Charlie McMullin, Charlotte Millar*, Amy Munday, Winifred* and Ivy Maunder, Doris* and Winnie Martin, Alan and Nora Marshall, Fanny Messenger, Harvey Moore, May Mills*.

N—E. Newell, Edward Neatby, Emily Norris*, Dora Niels*, Nellie and Daisy Nicholas, Gerald and Hilda Nicholls.

O—Olive Oxley*.

P—Winnie, Walter, Katie and Leonard Picknell, Leslie and Cyril Partridge, Margherita Perlmann*, M., Gordon* and Margery Pibel, Ethel* and Kathleen* Pasley, Louie* and Ray Penny, Christine Pearson*.

Q—Frances Quance*.

R—Gordon Remington*, Esther Rosenthal, Emily Rowdon, Winnie Runting, Aileen Roberts, Marion Richards*, Hilda and Alice Reid.

S—Dollie Salt*, Margery Smart*, Lizzie* and Dora* Simons, Kathleen* and Douglas Shepherd, Frances Stileman, Horace Small, Amy Simmons, Whately Smith, Marjorie and Cicely* Sherbrooke, David and Stanley Soltau, Betty Stocks*, Augustus, Raymond and William Simpkin.

T—Rebecca Tushinsky, Edward Tupholme, Dudley Toye*.

V—Ethel Vinnicombe.

W—Edward* and Edith Wheeler, Stephen Wilson*, Gertrude Williams*, Dorothy White, Ellen Williams, Frances Wood*, Mabel and Fanny Wheeler, Sarah and Annie Wood, Florence Wilde, Cecile and Phillis Wright, Myra Webb*, Agatha Ward, Dorothy Wallace, Ellie* and Nora* Wyatt, Bertie Walls.

No. 290.—Correct answers (second list) received from:—

A—Olive Andrews*, Margery and Irene* Ashdown, Mabel Ashwell*.

B—Phyllis Boyd*, Marianne and Evelyn Butlin, Helen, Susette* and Mary* Beck, Ernestine Buhl*, Lucienne Brabandès, Massy and Conyers Baker, Monica* and Alison* Bailey, Violet Braun, Edith Bank, Eva Browne*, S. and Gordon Boxer, Gordon Berry*, Louise Betts*, Millicent Buckingham, Annie Blaikie*, Beatrice Brouard, Aileen Byres-Leake, Frances Burnett*, Violette Birney, A. Brown, Dorothy* and Harold* Berry, Gordon and James* Bryant, Emily Bridgewater.

C—Stanley and Percy Chappell, Alice Crang, John*, Henry* and David* Colville, Hilda Cook, Agnes* and William* Cooper, Alice Cady, Dorothy Clarke, Alfred Cocking, George Crawford, Annie Collins*, George Cary*, Gussie Clark, Jessie* and Maggie* Carter, Duncan* and Hyde* Campbell.

D—Violet and Mai Davidson, Thomas Dunn*, John* and James* Davidson, Ion and Nessie* Dunn, Marjory Dyke*, Cecil Dodd*, May Darroll*, Constance*, Hilda, George and Elizabeth* Drayson.

E—Ruby Ellis*.

F—Phyllis Fry, Louise Filhol, Jeanne Faucon, Agnes and Lewis Fullarton, Hyacinth FitzSimons, Aileen and Frances Figgis, Charles Freegard, Ethel Fowler*, Percy Fitch, May, Gwendolen and Eirene Fennell, Mabel and Eva* Fletcher, Marian*, James and Frank Freegard.

G E. Grieve*, George Goodall, Dorothy, Cicely* and Gladys* Gibson, Elsie* and Isabel* Goudge, Eva Gurney, Mary Greenacre*, Winnie and Dorothy* Grove, Grace and Evelyn Gulston, Colin, Margery and George Graham-Brown.

H—Violet Holford*, Ruth* and Dorothy Hunt, Georgette Hoffmann*, Elise Hill*, Ella Hake*, Florence* and Francie* Hoyte, May Hazledine, Violet* and Gladys* Hend, Winifred and Edith* Harvey, John and James Henderson, Ina Hemmell*, Sydney, Dorothy and Jack Hodges.

I—Daisy Iredell, Ami* and Isabel* Inglis.

J—Alfred Johnson*, Lizzie Johnstone*, Violet* and Ruth Jones*.

K—Gertrude Krambach, Rose* and Esther* Killowich, Grace*, Cecilia and Dorothy* Kerr.

L—Linda, Edith*, Norah* and Harry Lowe, Alice* and Elise Lee, G. J. and Ethel* Larwill, Annie* and Mary* Levine, Constance Locke*, Arthur*, Irene* and Edward Llewellyn.

M—Barbara Maconchy*, Margaret Macdonald, Alex., Jessie and Charlie* Morrison, Dora Muir*, Charlotte Millar*, Sydney* and Dorothy* Morgan, Margie Marston, Margaret*, Mary* and Dorothy* Morris, Evie and Alec Miller, Mabel Morris*, Connie Murfin*, Maisie* and Alice Mackenzie, Winnie* and Doris* Martin, Isabella Morrice, Irène Mabille, John Macfarlane*, Kathleen Morphey*, Maude McIlroy*, Ella and John MacMurray.

N—Maude and Amy Nottage.

O—Maude* and Eva* Oakes.

P—Isabel Perks, May Panes, Percy and Geoffrey Peach, Christine* and Mary* Pearson, Connie, Eddie, Willie and Jessie Palmer, Margherita Perlmann*, Cyril Partridge, Laura Percy, Isabel* and Gladys* Phipps, Mabel Pelham-Burn.

R—Cicely*, Elmina* and Jessie Roe, Laura Ridler, Maggie Reid, Gordon Remington, Winnie Runting.

S—Lily and Ellen Scriven, Stanley B. Smith, Florence*, Ellen and Andrew Simpson, Poppie Stidolph, Flora*, Rider and Glanvill Smith, David and Stanley Smith, Evelyn*, Violet* and Gladys* Shaw, Frankie Sellwood, Lizzie Simons*, Stanley W. Smith*, Effie Simpson*, Hilda Staite*, Kathleen and Douglas Shepherd.

T—Flossie* and Charlie Thompson, Florence Tomlinson, Margaret Tweedy, Vincent Taylor, Frank Thompson, Reginald Thresh*, Willie Thomas*, Winifred Trotter.

U—Eva Usher.

W—Sidney and Wilfred Watson, Georgina*, James, Sarah* and Rachel* Wilson, Louisa and Arthur Walker, Pringle Wilson, Gladys, Elsie* and Lilian* Willoughby, Leonard Wall*, Rachel* and Nellie* Wilson, Violet Walker, Quesnie, Ernest and Kenrick Wakeford, Edith* and Edward* Wheeler, Gracie Winn*, Charles and Kathleen Wingrave, Bertram Webb.

FOREIGN LIST.

APRIL COMPETITION.—DIVISION IV.—Second Prize, William Gray. DIVISION III.—First Certificate, Abigail Gray (New Zealand). JULY COMPETITION. — DIVISION II. — Second Prize, Frank Sjöström. First Certificate, Ivan St. George. Second Certificate, Eric St. George (Canada). DIVISION III.—First Certificate, Dora Wallace (Canada). Second Certificate, Mattie (S. Africa), Lottie and Rotha St. George (Canada.

No. 278—Margaret Payne (S. Africa). **No. 285**—David Malan, Huldah Krige (S. Africa). **No. 286**—Lottie*, Botha*, Ivan*, and Eric* St. George (Canada). **No. 287**—Dora Wallace (Canada). **No. 289**—Ina, Kate*, Nettie*, and Will Thomson (Bulgaria), **No. 290**—Daisy Pullen* (Italy).

Personal.

DAVID MALAN (Cape Colony), MARGARET PAYNE (Bolivia), F. LARWILL, AGNES ALLAN, REGGIE and WALTER BATTY.—I am glad to welcome you as new "Searchers," and trust you will find the study useful and interesting.

Many thanks for flowers received.

COLIN GRAHAM-BROWN.—I am pleased to hear of your success, and hope you will like your new school.

FRANK SJÖSTRÖM.—The reference to 9 (*a*) is Gen. xii. 12.

UNCLE TOM.

Christian Endeavour Topic.

SUNDAY, August 25.

DAILY PRAYER: (Psa. xxxiv. 1-22). "I will make it the rule of my life to pray every day."

HOW strange that it should be necessary to weave this resolution into our pledge, as though there were a danger of intermitting the blessed duty of prayer! Does it not prove the waywardness and untowardness of our hearts? Surely if we could have admittance at any moment into the presence of the sweetest woman, the richest benefactor, the wisest counseller in the world to obtain any assistance which the moment required, it would not be necessary to pledge ourselves to go; we should be only too glad.

Or if at any moment we could obtain the help of some departed saint or holy angel, it would not be a duty but a pleasure to avail ourselves of his help. How strange then it is that we need to make rules, and aid ourselves by carefully formed habits, for the exercise of prayer. But God's door stands always open even to our reluctant feet, and He meets us as we cross the threshold, saying, "Ask, believing, and it shall be given you."

But perhaps we do not pray, because we are not sure that prayer has greatly helped us. In this, David's experience, as related in this Psalm, is marvellously at variance with ours. He had brought himself into enormous peril by going to the country of the Philistines. He was recognized as the great champion of Israel, who had slain Goliath, and in his soul anguish he turned to prayer.

In this Psalm he praises God for his deliverance, which he ascribes to answered prayer. "I sought the Lord, and He heard me." "This poor man cried, and the Lord heard him." "They that seek the Lord shall not want any good thing." "The righteous cry, and the Lord heareth." The whole Psalm is redolent with the praises and thanksgivings for help which had come in answer to prayer.

I never shall forget my first experience at the age of twelve. I had promised to take a school-fellow some foreign stamps. I hardly know why I had made the promise, but I knew that he would expect me to be as good as my word, when I met him at school the next morning. All the evening I was in an agony, and prayed incessantly for help. There seemed no hope of my being able to fulfil my promise, but as I left my room in the morning, it occurred to me to ask my father, which I did. He looked at his letters, and for once had quite a bundle of foreign correspondence, from which I speedily took quite a number of rare specimens. How my heart thanked God. I have had many very remarkable answers to prayer since then, about all kinds of things, and can set my seal to the statements which David makes.

Prayer does not speed unless we observe carefully the conditions of it, which are (1) reverence and humility; (2) faith in God's Fatherly interest, and desire to help; (3) earnestness; (4) reliance on the mediation and intercession of our Lord; (5) the assurance that if our Heavenly Father does not do the exact thing we have asked, He will answer our prayer somehow, and in a better way than we had suggested. No doubt in heaven we shall have to praise Him quite as much for our unanswered, as for our answered prayers. Make it the rule of your life never to see the face of man till you have seen the face of God.

F. B. M.

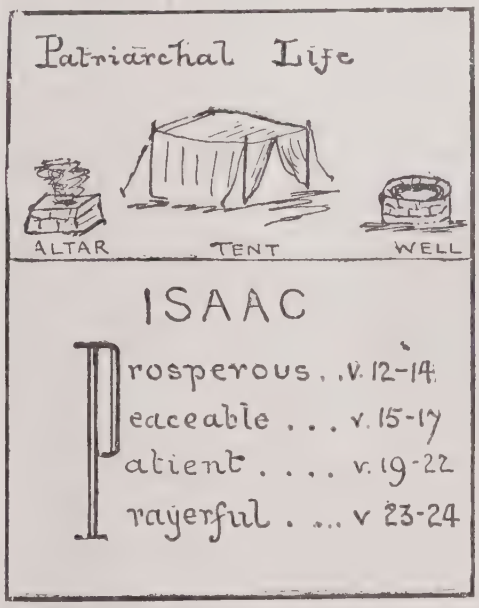
A Blind Tea Party.—Nearly 2,000 blind people in London are on the books of the National Blind Relief Society, who once a year are entertained to a tea and concert. Owing to a lack of funds there has been no treat for the last two years; but it is hoped that during the coming autumn the would-be guests will not hope in vain for this one day of gladness. The secretary, Rev. J. Pullein-Thompson, Vicarage, Tite Street, Chelsea, will be glad to communicate with friends desirous of assisting in providing this enjoyment for the afflicted, which is estimated to cost £140

International S.S. Lesson.

September 1, 1901.

ISAAC, THE PEACEMAKER (Gen. xxvi. 12-25).

GOLDEN TEXT: Matt. v. 9.



SARAH died at the age of 127, and was buried in the Cave of Machpelah which Abraham bought. Isaac mourned much for his mother, so his father sent his most trusted servant to fetch a wife for him from among his own people, for Isaac must not marry a Canaanite. When Rebekah came, Isaac was comforted. The beautiful story is in chap. xxiv. Isaac was forty years old when he married. Abraham lived thirty-eight years after this, and died at the age of 175; his sons buried him in Machpelah. To Isaac were born twin sons, Esau and Jacob. A famine arose, and he was about to go into Egypt, but God told him not to do so, and renewed to him the promises made to his father. So he stayed at Gerar.

ISAAC'S PROSPERITY (12-14).

Isaac had inherited all his father's possessions, and his wealth continually increased because God blessed him (Prov. x. 22). Note, that Isaac used the right means to prevent famine—he worked as well as prayed (Rom. xii. 11). A hundredfold was a very rare increase in those parts. Isaac's prosperity was not unalloyed, it brought the world's enmity (John xv. 18, 19).

PHILISTINES' ENVY (14-16)

The Philistines inhabited the plains on the sea coast from Gaza to Joppa, they were descended from Mizraim, the son of Ham (Gen. x. 13, 14)—the same race as the Egyptians. Jeremiah prophesied of their destruction (Jer. xlvii.). They were a strong, warlike people, and kept up a rivalry with the descendants of Abraham for about 1,000 years after Isaac's time. Their kings were all named "Abimelech." Eighty years before this there was an "Abimelech" who had dealings with Abraham. *Envy soon leads to malice.* It was envy which led to our Lord's crucifixion (Matt. xxvii. 18; 1 Cor. xiii. 4; Titus iii. 3). From "Philistine" came the name "Palestine."

THE WELLS (18-22).

In Oriental countries wells are of special importance, and good springs invaluable. Isaac needed a great deal of water for his numerous flocks and herds. Digging a well gave a sort of ownership to the land around; to prevent this, the Philistines had filled up Abraham's wells after his death. Abimelech requested Isaac to leave his country, so he went to Gerar, and cleared out the wells again, but when he found a new spring of "*living water*," then the men of Gerar claimed it, and they would quarrel and fight with Isaac's servants. Wells were so important that they were always named. *What name did Abraham give to his well?* (Gen. xxi. 31.) Isaac named his first well "Strife, or Contention"; the second, "Spite, or enmity;" the third, "Broad places, or room." There was a meaning in all names in those days.

ISAAC THE PEACEMAKER (22-24).

Isaac had not his father's strong, rugged character, his nature was gentle and meek; he lived a pure and upright life, and rather than quarrel yielded up his rights. It takes two to make a quarrel; we had better suffer a wrong than do evil. Isaac, like Christ, conquered by meekness, and acknowledged that God had guided him. Anything we gain by might and not right, we cannot call "Rehoboth"; but when God opens the way we shall surely prosper. Isaac did not complain because of his troublesome enemies; he patiently moved away, and acknowledged God's guiding hand, controlling and over-ruling all.

THE REWARD (24, 25).

We only read of the Lord appearing to Isaac twice, in verse 2 and here. The world's envy and hatred are more than compensated by the consciousness of God's love and presence. Compare the promise with the one our Lord Jesus gave (Matt. xxviiii. 20). These blessings are Isaac's for his father's sake, and he takes his father's God to be his.

PRACTICAL POINTS.

1. Troubles arise from prosperity as well as from poverty. 2. The great evil of envy. 3. The peace of mind caused by meekness and gentleness. 4. The duty of avoiding quarrels. 5. Nothing to fear if God be with us. "In quietness and confidence shall be your strength.'

Irish Notes.

A LIFE-LIKE marble bust of the late Rev. Dr. McMullen, subscribed for by a few of his friends and admirers in this country, has been erected in Wesley's Chapel, City Road, London.

A very successful tent mission has been conducted by Messrs. McCrea and Bennett, students of the Methodist College, Belfast, who have been giving their vacation to this kind work at Togherdoo, co. Fermanagh; and a similar mission has been held by Rev. James Kirkwood at the Birches, near Portadown.

The Irish Presbyterian Board of Missions has now forty colporteurs under its care, and these sold during the past quarter about £350 worth of books. The Board has also nominated Mr. George Wilson, a licentiate of the Belfast Presbytery, and a son of Rev. A. J. Wilson, of Malone, as a missionary to India. Mr. Wilson was the most brilliant student of his years during his college course, and won a great many honours and literary distinctions. The Board has likewise accepted Mr. J. B. Hanna, of Bangor, co. Down, as a missionary to the Jungle Tribes, India. A lady member of the Presbyterian Church has intimated to the Board that she will bear the expense of a missionary to the foreign field, and most of the Board's missionaries are returning to Manchuria, with regard to whose future, so far as its evangelization is concerned, high hopes are entertained.

During the summer months under the auspices of the Belfast City Mission, a couple of Gospel tents have been working with signal success in different parts of Belfast. Several people have professed conversion.

Welsh Notes.

THERE are indications that increasing attention is being paid in Wales to open-air work. The Free Church Councils especially are showing commendable activity in this direction. The efforts they have made to bring the Gospel to the people have, on the whole, met with gratifying success. It is worthy of note that the councils have been wise enough to appoint trained speakers to carry on this branch of Christian work.

In connection with the British Chautauqua now in session at Aberystwyth, one of the most interesting and important meetings was the one held on the afternoon of Sunday, August 11, when Dr. Lorimer, of Boston, America, preached the Chautauqua sermon. The great American preacher discoursed to a very large congregation on modernizing ancient Christianity. The sermon was really a plea for progress in the religious world.

The annual meetings of the Young People's Christian Union of Wales were held on August 12-16 at Llandrindod. This important association consists of a number of young people's societies established for religious purposes. The movement is as yet only in its infancy. At the first meeting on Monday night Professor Levi, of Aberystwyth, read an able paper, entitled "A Defence of Christianity." Another paper of considerable value was the one read on Tuesday by Rev. J. M. Jones, B.A., of Aberdare, on "The Young Man and the Bible." On Wednesday, in addition to an address by Rev. C. Davies, Cardiff, on "Bearing the Yoke," Dr. R. Williams, of Cwmavon, spoke on temperance. One of the most important meetings of the series was that held on Thursday evening. This was addressed by Dr. John Clifford, who delivered an address to young people with all his usual force and earnestness. The concluding meeting, on Friday, dealt with the subject of the present war, and at this also Dr. Clifford was the principal speaker.

Children's Scripture Union—Portions for week ending August 31.

Sun. Aug. 25	*Mark*	ix. 14-32	Thurs. Aug. 29	*Mark*	x. 41-52
Mon. ,, 26	,,	ix. 33-50	Fri., ,, 30	,,	xi. 1-18
Tues. ,, 27	,,	x. 13-27	Sat., ,, 31	,,	xi. 19-33
Wed. ,, 28	,,	x. 28-40			

Obituary.

MR. WILLIAM JONES, HAY.

A DEVOTED Christian, widely known in the Principality, has passed away in the person of Mr. William Jones, of Hay, Breconshire. Mr. Jones was for many years secretary of the Hay auxiliary of the Bible Society. A Welsh scholar, and an earnest worker, he was a link with the olden days of the great Welsh revival. He was familiar with the history of the leaders, and possessed a store of reminiscences gathered from persons connected with the old worthies. Mr. Jones' death is a severe loss.

MRS. LINLEY.

We regret to announce the death of Mrs. Linley, widow of the late Thomas Linley, at the age of eighty-three years. She was for thirty-eight years engaged in public Christian work. For fourteen years she had charge of the orphan boys in connection with the work of the late Rev. W. Pennefather at Barnet and Hackney, and for twenty-two years was matron of a home belonging to the Rescue Society, London. She retired from her much-loved work at the age of seventy-seven years, and lived and died at the residence of her eldest and only surviving daughter.

REV. DR. A. B. MACKAY.

News has reached Brighton of the death of Rev. A. B. Mackay, D.D., who for eight years —from 1871 to 1879—was minister of the Queen's Road Presbyterian Church. On resigning the charge of this work, Mr. Mackay proceeded to Montreal, Canada, where he became pastor of the Crescent Road Church, a position which he held at the time of his death. He studied at Edinburgh University and the Presbyterian College, London, and was ordained in 1869, being appointed minister of the Presbyterian Church in Worcester. In 1871 he went to Brighton to succeed Rev. Peter Maclaren at Queen's Road. His ministry there was a most successful one, and he was a very popular preacher, the church being invariably crowded. Then in 1879 came the call to Montreal, where the rest of his arduous and honourable career was spent. On July 25 he was suddenly taken ill, and died from heart failure in less than an hour. Dr. Mackay was fifty-nine years of age, having been born in Montrose in 1842.

MISS HELEN RICHARDSON.

A cablegram from Bombay last Saturday announced the departure of this handmaid to wait for the coming of the Lord among them that are fallen asleep. For more than ten years she had laboured in Bombay among young women, both Eurasian and native, who had fallen, and she had a Home containing some twenty to thirty of these, many of whom have become Christians and useful members of society. Miss Richardson had also an industrial work among professedly Christian women, some of them Roman Catholics, who were out of work, and whom she employed in sewing, getting orders from the Government and other sources. These women heard the Word of God read and explained daily. Miss Richardson's Home (inaugurated by Miss Orlibar) was a rendezvous for prayer, where at her monthly gatherings missionaries and religious teachers of all denominations, societies, nationalities, met together to wait upon the Lord. Her influence with native teachers was great. Possessed of considerable private property, Miss Richardson used all for the Master, and depended on Him alone for the large outlay of her work. For some years the work has been affiliated with the Turk and Central Indian Hill Mission. Our beloved sister was taken ill with fever about the middle of July, At first she went on labouring in spite of her suffering; but at last had to yield. The last accounts by letter were that she was better and out of danger, when the cablegram arrived announcing her departure. "Blessed are the dead which die in the Lord . . . for they rest from their labours, and their works do follow them." L. B.

REV. THOMAS RICHARDSON.

Many all over the world will learn with genuine sorrow of the death last week of Rev. Thomas Richardson, vicar of the parish of St. Benet, Mile End, E. Born at Lancaster in 1830, he was ordained when twenty-four years of age, the different spheres in which he laboured being all in London. For five years at the beginning of his career he acted as chaplain to Messrs. Copestake, Moore, and Co. in Cheapside. Thereafter he laboured successively at Lambeth, Southwark, Old Jewry, and St. George's-in-the-East, being translated thirty years ago to the church in Mile End Road in connection with which his name was so well-known. As founder and conductor of the Bible and Prayer Union, Mr. Richardson's name was a household word to very many who had never seen his face. The membership of the Union is now over 300,000, and in the daily intercessions he and his work were often remembered. Mr. Richardson was known as a staunch Protestant, and took a prominent part in the working of various societies, aiming at the maintenance and propagation of evangelical principles.

BISHOP W. R. NICHOLSON.

When I first visited these United States, a very youthful evangelist, I bore a letter of introduction to Dr. Nicholson, then rector of St. Paul's Protestant Episcopal Church, Boston. He received me very cordially, tenderly, fatherly. I found him glowing with the blessed hope of our Lord's personal return to earth again. Soon thereafter, the first Bible Conference was inaugurated in the house of the late Dr. Gordon, a form of Bible study which has swollen into a mighty stream of Christian life and experience. Precious is the memory of those days, when Bishop Nicholson, Dr. A. J. Gordon, Dr. Henry M. Parsons, and others like-minded, rang out the whole full-orbed Gospel of Christ. The vital doctrines of grace and of glory received due attention. A quiet, deep revival swept the city. From that beginning until he finished his course, my departed friend responded to every invitation, when at all possible, to speak at our Bible conferences. He was a chief central figure at the great inter-denominational meetings of New York, Chicago, Philadelphia, and Baltimore. The profound addresses which he delivered on those occasions have become historic. He was in heart and soul thoroughly unsectarian. His modesty kept him often in the background, when his gifts would have placed him in the front. Jealousy and selfishness were foreign to his very nature, and he was no respecter of persons. Though remarkable for spiritually-mindedness, he was perfectly natural at all times. A true pastor, and a thoughtful shepherd, he never placed the fodder on a high rack beyond the reach of sheep and lambs. He abhorred flippancy when dealing with God's Book, and delivered God's message as one who had come out from the presence of the Shekinah. G. C. N.

REV. H. UFFMANN.

The work among the lepers has suffered a heavy loss by the death of Rev. H. Uffmann. During nearly forty years of missionary life in India, Mr. Uffmann only paid two visits to Europe, both combined amounting to less than two years. He was a missionary of Gossner's Evangelical Lutheran Mission, and was an earnest soul winner. He passed away at Bielefeld, in his native Germany, at the age of seventy, on August 11, succumbing to an affection of the heart, from which he had been suffering since his return to Europe in April last. Mr. Uffmann's name must ever be associated with the Asylum for Lepers at Purnlia, Bengal, which he founded in 1887 on behalf of the Mission to Lepers, and has since superintended. Mr. Uffmann's devoted labours among these poor outcasts have been signally blessed. The Institution now shelters some 600 souls, of whom over 500 are Christians. His self-sacrificing efforts on their behalf were warmly appreciated by the lepers. On his recovery, two years ago, from an attack of brain fever, brought on by over-work, their gratitude found expression in a gift of £10, which they managed to make up out of their poor allowances, in order that he might get away for rest and change. Although Mr. Uffmann had the sorrow of losing one of his own daughters by leprosy about the time when the asylum was established, he was nevertheless singularly fearless in his daily intercourse with the lepers, and it was a touching sight to witness him moving in and out among them, or fervently pleading with them in the large well-filled church of the Institution.

American Notes.

MISS FRANCES S. MOODY, of Bath, Maine, has given an island, about sixty acres in extent, to the Young Men's Christian Associations of the States of Massachusetts and Rhode Island. It has been known heretofore as Crotch Island, but will in future be called Moody Island. The Inter-State Y.M.C.A. camp for boys has been located there the last two summers.

There is much shipbuilding done in the Prohibition State of Maine, and it is stated that when the new cruiser *Cleveland* is launched at Bath water will be used instead of champagne. At Thomaston this week a four-masted schooner is to be christened with sparkling water from a celebrated Maine spring, which is the property of one of the owners, who all object to wine on any occasion. When the six-masted schooner, *George W. Wells*, was launched at Camden last year, twelve white-robed maidens scattered bushels of snowy blossoms over the ship's bow; and on another occasion of the same kind a flock of white pigeons was let loose, after the Japanese custom.

There is a city in Illinois, called Hoopeston, which has never had a saloon. The population is 4,000. The Mayor's salary is 50 cents (two shillings) per annum, and each of the Councilmen is entitled to half that sum; no fees are accepted. The town has paved streets, waterworks, electric lights, a well-organized fire department, and more and better sidewalks than any other city of its size in the State, while its citizens like to boast that liquor does not contribute a single dollar towards the cost of these improvements. Roger Martin.

New York.

Scottish Notes.

THE annual report of the Glasgow United Y.M.C.A. shows that the number of the branch fellowship meetings is now 191. A surplus of £63 on the accounts of the year enables the deficiency with which the year began to be reduced to £480.

The Hope Trust has just completed another year, during which every department of the work has been prosecuted with vigour and success. The agents have visited and delivered Protestant lectures in nearly all the important towns and villages throughout the land, and the attendances at the lectures have been highly encouraging. Much interest has been evinced in the subjects and the Protestant question generally. In Edinburgh, eighteen meetings for the instruction of children in the principles and practice of total abstinence have been held every week from September to June. Two children's churches and two Bible classes have been successfully carried on during the same period. The distribution of Protestant literature has been regularly and systematically continued.

At the opening meeting of the annual Conference of Reformatory and Industrial Schools, held in Glasgow last week, Mr. Hutchison (Fechney School, Perth, chairman) delivered an important address, in the course of which he contrasted the position of the schools of the present and the past thirty or forty years. They were started with the view of training the children of lapsed and criminal classes, and the evils which had then to be combated were much the same as now—namely, laziness and lying. The wise men of these days thought the best way to do that was to train the hands and hearts of the little ones, and teach them habits of industry, to bring the Gospel of Christ before them, and inculcate the principles of a higher and better life. The order of the day now was to cram the head and harden the muscle. Both were good in their way, but they had to be kept in their own place, so as not to shut out that which he had mentioned. As to the religious element, neither Church nor State said very much about it. Their directors appointed them, and placed their trust in them, to see that that part of the work was faithfully performed. The tendency to-day was a slighting of this, because it was said not to pay. It did pay, and whatever creed they were working for, let them be faithful to the children, because that was the thing that would pay in the long run.

About Books.

A JEWISH ENCYCLOPÆDIA.

A WORK of great importance, and calculated to mark an epoch in religious history, is—**The Jewish Encyclopædia**: A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day. The opening volume—Aach-Apocalyptic Literature—is the first of twelve, and contains over 800 pages, double column print. When completed, the work will aggregate 8,000 pages, with about 2,000 illustrations, many of them coloured. It will represent the combined work of more than 400 writers, European and American, produced under the direction of an editorial board of leading American scholars and Hebraists, Jewish and Christian.

This great enterprise owes its origin to Dr. Isidore Singer, its managing editor, whose immediate collaborateurs include some of the most active exponents of Jewish thought and the most distinguished authorities on Biblical antiquities of America. This, however, must not be regarded as implying that the work is an American product, except in an editorial sense. A world-wide scholarship is engaged upon it. Dr. Singer is a graduate of the University of Vienna, and he had much to do before he succeeded in associating a publishing house with his ambitious scheme; not until Germany and France failed him, did he cross the Atlantic and secure the co-operation of the publishers of the noble "Standard Dictionary." Thenceforward no time was lost, and, thanks to splendid organization and energetic administration, a beginning has been made which promises to provide students and scholars, whether Jewish or Christian, theological, philosophical, literary, historical, or antiquarian, with information on a thousand subjects regarding which hitherto only indifferent instruction and help have been readily available.

The articles are written on the principle of the widest possible induction of facts. The Old Testament is combined with universal history. What the Talmud has to say is carefully adduced, the fanciful legend as well as the sober statement; and the New Testament is also allowed to make its contribution to the many subjects explained and discussed. Here are synoptic headings of two articles:

Aaron.—*Biblical Data*: His Function—Becomes Priest of Israel—Rebellion of Korah—Death (by Prof. McCurdy, of Toronto). *In Apocryphal and Rabbinical Literature*: Typical Signification—Moses and Aaron Compared—Death of Aaron (by Rabbi K. Kohler, of New York). *Critical View* (by Prof. McCurdy). The first two sections cover two columns each; the third is within a column. There is a brief bibliography of the Apocryphal and Rabbinical Literature.

Aaron's Rod and Aaron's Tomb are separate captions; and thirty columns following are filled with records of other Aarons named in mediæval and modern literature.

Abraham.—*Biblical Data*: Birth and Wanderings—Birth of Ishmael—Birth and Sacrifice of Isaac (by C. J. Mendelsohn, of Philadelphia). *In Apocryphal and Rabbinical Literature*; Prototype of the Jewish Race—Propagator of the Knowledge of God—Opposes Idolatry—His Birth—Breaks Idols—As a Philanthropist—Prophetic Vision—Supreme Test of Faith—Abraham's Death—True Type of Humanity (by Rabbi Kohler, of New York). *In Mohammedan Legend*: "Great, Greater, Greatest"—Prominence Given to Abraham—Mohammedan Midrash on Abraham (by Professor Richard Gottheil, of New York). *Critical View*: Etymology—National Significance—Character—Relation to History (by Professor C. H. Toy, of Harvard University). The entire article covers fifteen columns.

Other articles on Abrahamic Tradition and the Abrahams of Jewish history cover as many as sixty-three full columns.

These synopses will afford some idea of the comprehensive character of the work. There are articles on topics little suspected—*e.g.*, Agnosticism, Æsop's Fables among the Jews, and Alcoholism; and of course articles on Agricultural Colonies, the Alliance Israélite, Alchemy, Almanac, America (as connected with Jewish history), Angelology, Anti-Semitism. Some of these are very long and detailed; and the same may be said of the linguistic articles. These features indicate the work as one that cannot but be of great service in a religious or reference library. As might be expected, the treatment goes wide of eclectic intention or individual conviction; the purpose is encyclopædic, and estimated from this point of view the undertaking deserves warm commendation.

This work has no predecessors with which it can fairly be compared. Jewish scholars have welcomed it on all hands. Christians who would drink deeply into Jewish life and thought, and follow the history of the people in their early glory or latter-day dispersion, will find the volumes of great service as well as peculiarly interesting.

Elaborate measures have been taken to ensure accuracy and completeness. Not only is the encyclopædia being produced, as intimated, under the direction of a board of learned Americans, but those scholars are being assisted by a board of consulting editors representative of all phases of Jewish thought and practice, also by a foreign board of consulting editors composed of recognised authorities of Jewish lore in Europe and the old world generally.

The articles are signed, and accompanied by succinct bibliographical statements. The work is sold by subscription; the set of twelve volumes to cost £17 8s. in cloth, and bound editions proportionately more. (*Funk & Wagnalls Co.*)

"A GOD OF DELIVERANCES."

ONLY those who have given special attention to the subject have any proper idea of the importance of the literature which has gathered round the missionary massacres and sufferings in China last year; and there is a danger, because a number of others have already appeared, that such a book as a **A God of Deliverances** (1s. nett. *Morgan & Scott*), by Rev. Alexander R. Saunders, may be overlooked. It tells the story of the way in which a company of simple-hearted men, women, and children, faced a journey of 860 miles through a country beset with merciless and bloodthirsty foes, and under such conditions as made success, humanly speaking, utterly impossible.

An excellent map enables the reader intelligently to follow the narrative step by step, and to recognise the places at which miracle after miracle was wrought on behalf of the party. No merely natural hypothesis is sufficient to explain how life itself was sustained as the fugitives were hunted from place to place without proper food or rest. They were driven along the roads by howling mobs. They were robbed, stoned, clubbed, thrown to the ground, and belaboured with sticks, bricks, or anything else their assailants could lay their hands upon. They were spit upon, buffeted, and subjected to every conceivable indignity; but they proved God's grace sufficient to bear all unmurmuringly for Jesus' sake.

When their clothes had been stolen till they were almost naked, early release by death seemed to be assured from sunstroke, if in no other way. They had known persons die in this way through merely crossing a courtyard without sufficient covering for the head; yet they themselves were to go on ten days bareheaded and exposed to the full fury of a midsummer sun; and the sun did not smite them. At one point we read:—

> Three times that day we were stopped by angry mobs, who threatened to put us to an instant death if it did not rain, and they stood with their clubs ready to do the deed, while we lifted up our hearts to God. Be it said to the glory of God, who heard the prayer of Elijah, that while we prayed the rain came. On one occasion the rain was not enough to satisfy the crowd, and we again lifted up our hearts, and it came then in such a downpour that our tormentors had to flee for shelter, and we were allowed to go on.

It was the purpose of God that some should glorify Him in death as others in life; so we find along the route the places marked where two little ones and three ladies were finally delivered out of all their troubles.

The Christian gifted with the seeing eye will be able to annotate many of the Scripture promises from this volume.

The first part of **Pictorial Britain and Ireland** (6d. net. *Cassell*) bears out the high terms which were used in the preliminary announcements of this important addition to popular collections of photographic pictures.

Friends of Mr. J. C. Smith, of the Soul-Winning and Prayer Union, Newport-on-Tay, will be glad to read, in his new book, **Holidays for Jesus**, a chatty account of ramblings in Canada and the United States in 1900. Mr. Smith is pleasantly discursive, and makes many an experience a plea for the introduction of suggestive comment or apt quotation. The work is copiously illustrated. (1s., 1s. 6d., and 2s. *J. P. Matthew, 17, Cowgate, Dundee.*)

Mr. Augustine Birrell will publish during the coming season (through *Mr. Elliot Stock*), a new volume of Essays, uniform with the first edition of "Obiter Dicta." It will contain, among others, articles on "John Wesley," "The Ideal University," and "The Reformation."

Two useful booklets for believers are Our Times, by Ethel R. Boddy, a word of consolation and encouragement (1d. *Bemrose*), and Personal Pentecost, by Gerald Coultas, which has now reached a third edition, and has a prefatory note by Rev. C. G. Moore. Mr. Coultas writes pointedly and with earnestness on a great subject. (1d. *Marshall Bros.*)

The death of Signor Crispi gives an added interest to the letter from him which appeared in the July number of The Leisure Hour. In that letter the Italian statesman criticized severely the Duke of Norfolk's statements about himself, in connection with the temporal power of the Pope. A fine portrait of Signor Crispi with his autograph, accompanied the letter.

Bright Evenings for the People.—The popularity of the lantern lecture as a medium of instruction and pleasure was never greater than it is to-day. Messrs. Eyre and Spottiswoode have again improved upon their idea of obtaining the services of popular writers to prepare lantern lectures. A copy of a lecture is sent with slides, for a small fee, to societies, schools, organizations, unable to pay large sums to lecturers for their personal service. Conditions and terms will be sent on receipt of stamped addressed envelope, by Messrs. Eyre and Spottiswoode, Great New Street, London, E.C.

Evangelistic.

Tent Work.

London Tent Campaign.

SO far as attendance and general interest is concerned, the London Tent Campaign remains unaffected by the advent of the holiday season.

The work in the tent at *Canning Town* goes on with increased interest nightly. Mr. J. T. Vine has been wonderfully encouraged in his ministry here, quite a number each night deciding for Christ. Prayer is asked for the closing nights of this week.

Mr. W. Grove commenced his week's mission at *Greenwich* on Sunday, 11th, and the workers have been much cheered by the continual stream of blessing that has followed his ministry here. The meetings have been well attended, and quite a number have decided for Christ. This tent closed on Monday, 19th, and will be opened at Deptford (where the Lord gave such wonderful blessing last year) in the course of a few days. A large band of workers at Deptford are rejoicing in the thought of the return of the tent to the same spot. Will the Lord's people pray that a still greater harvest of souls may be reaped in this great work on the old spot that was the scene of such great gatherings last year? The site is in Evelyn Road, right at the bottom of High Street.

Meetings at *Clapham Junction* have been very well sustained during the past week, and many anxious ones have sought and found the Saviour. On Friday, Dr. Elliott, of New York, gave his farewell address to a large audience, and at the close of the meeting the people thronged around the genial doctor to express their gratitude for his services and to wish him and his wife "God-speed." On Saturday last, Rev. S. Graham Neil, of the American Railroad Mission, came upon the scene and gave an interesting account of his remarkable work in America in connection with his "Chapel Car." On Sunday morning he addressed a men's meeting at 11 and spoke again at 3 p.m. The evening meeting was a most inspiring one, by 8 p.m. the tent was filled in every part, and large numbers standing outside. Mr. Neil, who, with Mr. R. S. Bradbrook continues the mission this week, delivered a very impressing address on "Paul before Felix," at the close of which many came forward desiring to know the Lord. A mighty work is being wrought in this district.

The labours of Dr. John Robertson and Mr. Frank Weaver at the *Leyton* tent have been abundantly owned of God during the past week. The earnest and soul stirring addresses of the Scottish preacher, together with the Gospel in song, have made lasting impressions. On Saturday afternoon Mr. R. S. Bradbrook addressed a large gathering of boys and girls, some fifty of whom were afterwards dealt with as inquirers. Mr. Bradbrook also spoke to a large audience at night. On Sunday the Weaver Brothers commenced a mission which lasts until Friday. All the meetings on Sunday were well attended, and many cases of conversion were recorded.

The growing popularity of the *Islington* centre has been evident throughout the week. Quite 3,000 have gathered night after night to hear the Gospel in speech and song. On Sunday morning there was a large assembly of men to hear Mr. Leonard Weaver's talk on "A gang of robbers." The most definite and impressive part of the service was when he spoke earnestly of the sins of the life of this great city, and urged complete abandonment, pleading for pure lives. The response at the end was most encouraging, quite a large number deciding henceforth to take their stand in Christ's strength for better, holier lives. In the afternoon Mr. Weaver again addressed a large congregation in the tent, about 1,500 being present, and in the evening the grand wind-up for the day took place—bringing to a close a series of meetings of wonderful power and interest. The tent was crowded, and there was a specially good response to the appeal for decision at the close of the address. Monday evening's meeting in the tent was distinctly a period of power and interest. At the commencement, before the preaching began, many asked to be remembered in prayer, showing the spirit of inquiry present in the gathering, which bore fruit at the close of the service, when many inquirers came forward, and were dealt with. Dr. Broughton, of Atlanta, U.S.A., was the preacher on Tuesday night, and his address on "Prisoners of Hope" was one of power and impressiveness. The closing appeal elicited a very hearty response, quite a large number deciding to accept the message of hope which the preacher had brought. Mr. Weaver resumed the conduct of the mission on Wednesday night, and each successive evening the interest has been maintained. Mr. Meredith's solos have touched many hearts, and prepared the way for the Gospel.

The Tent Campaign Committee are at present confronted with serious liabilities, which it is essential should be discharged immediately. The bank account is now overdrawn to the extent of £1,400, and besides this £300 is required to meet urgent claims.

Rev. John McNeill in Philadelphia.

The promoters of the Presbyterian Tent Mission in Philadelphia have secured the help of Rev. John McNeill. They have six large tents in different parts of the city, in which the work has been most encouraging. Mr. McNeill began on Sunday, July 21, in Bethlehem Church, preaching an eloquent and powerful sermon to a crowded congregation. He preached again in the afternoon, and in the evening took the service in one of the tents, which was crowded to its greatest capacity, and five or six rows of people surrounded the tent. The deep interest and fervour of the audience gave promise of valuable results following Mr. McNeill's labours in Philadelphia. After a week he was to proceed to Winona to take part in evangelistic work there.

The Railway Mission.

In connection with our Gospel tent much blessing has been given at Doncaster, where from fifteen to twenty thousand men are employed by the G.N.R. and G.E.R. Large numbers gathered night by night, while on Sunday the tent proved far too small to hold the people who flocked to hear the Gospel. Every evening, prior to the tent service, the workers held open-air meetings in various parts of the town where the railway men dwell, and after a short, earnest Gospel message, gave hearty invitations to the tent. On Monday and Thursday afternoons we had special meetings for women, while on Sunday mornings there were gatherings for men only. At the children's meetings, which were held each evening, the young folks came together in crowds, and there were many interesting cases of decision. On Bank Holiday we had a rally and conference, and at night a Gospel meeting, when the tent was packed. Among the evangelists engaged during the last three weeks were Miss Cawston, and Messrs. A. Stewart, M. Western, and John Hawkins. A large number of local friends, led by Dr. Christie Wilson, have taken deep interest in the movement, and rendered valuable service. H.

A fruitful mission has been held at Northampton, in an Evangelization Society's tent, by Mr. Charles Noakes. The Corporation very kindly permitted the tent to be erected on their land. The object of the mission was to reach those who attend no place of worship, and in this respect much success was achieved. At many of the meetings the tent has been crowded to its utmost capacity. The Lord has graciously sustained his servant, who preached the Gospel with clearness and freshness. Many sought salvation, and these were urged, at the closing meeting, to join themselves with a Christian Church or assembly. J. H.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mr. W. R. Bradlaugh.—Till Aug. 25, Winchester.
Mrs. Baeyertz.—Paisley, Sept. 8.
Mr. J. H. Brunton.—Till Aug. 31, Lewisham.
Mr. W. Collard.—Wells Road, Sydenham, August 31 and September 1 and 2.
Mr. John Coates, with Ross Bible Carriage.—The Sands, Weston-super-Mare, till Aug. 28.
Mr. W. Harry Dawe, with Devon Evangelistic Mission Van.—Till August 29, Merton, North Devon.
Mr. W. D. Dunn.—During August, Aberdeen.
Mr. J. Elliott.—Gospel Hall, Mount Pleasant, Brixham, September 1.
Mr. John Hawkins.—August 24-27, Edinburgh; 28-30, Glasgow.
Rev. J. Jameson.—August 25, Oxford Place, Leeds.
Mr. Newton Jones.—Till Aug. 27, Margate Sand Services.
Mr. Arthur Klein, B.A.—During August, Merrion Hall, Dublin.
Mr. W. R. Lane.—Sept. 1-9, Cheshunt.
Mr. Josiah Nix.—August, Fraserburgh.
Gipsy Smith.—Till Sept. 9, Truro; 14-23, W. Norwood.
Rev. J. Tolefree Parr.—Sept. 1-9, Mexboro'.
Mr. James Sprunt.—During August, Malden Hall, Kentish Town, Sundays and Thursdays.
Rev. F. C. Spurr.—Sept. 1-3, Castle Donington.
Mr. R. Spragg.—Till August 30, Bedminster, Bristol.
Mr. Henry Thorne.—August 31-Sept. 9, Cambridge.
Mr. J. Weedon.—Till end of August, Tent Missions, Evangelization Society.

Requests for Prayer.

For blessing upon a mission in Elswick district, Newcastle-on-Tyne.

For services which are being conducted at Sidmouth, Devon, by Mr. J. J. Browne, of the London City Mission.

That blessing may attend the mission to be held in Glasgow, beginning September 1, by Mr. Henry Varley.

For evangelical work in connection with St. Mary, Widnes, the living of which has been accepted by Rev. G. Stephen Jones, of Oxford.

Simla Conference.—The third annual conference at Simla for the deepening of spiritual life was held on July 22-24, and was attended with much blessing. Among the speakers were the Bishop of Lahore, on "The Duty and Blessedness of Cultivating a Thankful Spirit" (Col. i. 12); Rev. Mr. McKelvie, on "The Importance of Christ being in the Chief Place in the Thought of the Christian" (Acts viii. 35); Rev. G. T. Manley, on "The Unity of the Spirit"; Rev. P. Ireland Jones, on "The Constraining Motive for a Devoted Christian Life" (Rom. xii. 1); and Rev. J. H. Bateson, on "More than Conquerors" (Rom. viii. 37).

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of Sierra Leone has arrived in England on business connected with his diocese. He is, unfortunately, in the doctor's hands, and must take things quietly for a time.

Rev. G. Grundy, vicar of Hey, near Oldham, since 1838, celebrated his ninety-fourth birthday last week. Mr. Grundy, in spite of his great age, is still a vigorous preacher, and takes his full share in the spiritual supervision of the parish, which has a population of about 3,500.

The Bishop of Carlisle, in the course of a recent address, referred to the question of Church attendance, pointing out that it was the general opinion of the clergy that the habit of Church attendance has not fallen off so seriously in that diocese as in some others. The Bishop said he was quite convinced that the attention given to recreation on Saturdays, though very good in its way, had a tendency to make men take less interest in spiritual things, and so to be less diligent than in former days in their attendance at the means of grace.

An interesting scheme has been introduced by Rev. E. R. Tarbuck, Vicar of St. Paul's, Warrington, for providing a refreshment room at a local ironworks where several thousand employés are engaged. The firm will build the room, and charge no rent for three years, and the vicar has arranged for the sale, on strictly business principles and "no patronising," of suitable meals and refreshments. The profits, after paying off capital expenditure, will be devoted to extending the premises and establishing similar bars in other portions of the works.

The open-air temperance campaign carried on at the church gates at Sileby by the vicar (Rev. A. G. Townshend), supported by Rev. Charles Harris, vicar of Christ Church, Mountsorrel, has had good results. No fewer than 130 pledges have been taken during the mission, and some of the worst characters in the locality have been reclaimed. Opposition of a most determined kind has, however, been shown by "the Trade" generally. A petition to the Bishop of Peterborough has been started, asking him to prevent the vicar from holding open-air meetings at the churchyard gates. The excuse is that it is "a desecration of the graves of the dead," although no graves exist at the spot where the meetings are held.

Congregational.

Augustine Church, Edinburgh, is now enjoying the visits of several English ministers. Among the preachers this month are Rev. J. P. Gledstone and Dr. Newman Hall.

Ashby-de-la-Zouch Church has undergone complete renovation, at a cost of £50. Successful re-opening services were held on Sunday last, when Rev. W. Scott, minister, officiated. The collections amounted to £32 5s. 6d.

Rev. Cuthbert McEvoy has declined the call to Great George Street Church, Liverpool, not accepted it, as recently stated, but remains at Cricklewood, where a new church is about to be erected. A sum of £5,000 is still needed for carrying out the proposed scheme.

The workers in connection with Westminster Road Congregational Church, Liverpool (Rev. Stanley Rogers), have recently been much so encouraged by large attendances of young people at their special services that it has been determined to erect a hall for the accommodation of these. The officers of the law in the district have expressed themselves in the highest terms regarding the results achieved, and a number of leading citizens have interested themselves in the effort. The hall is expected to cost £1,700.

For the past four weeks the pulpit of New Court Chapel, Tollington Park, N., has been occupied by Rev. S. Parkes Cadman, D.D., pastor of the Central Congregational Church, Brooklyn, New York. His brief ministry has been highly appreciated, and the services have been marked by larger attendances than any time since Rev. G. Campbell Morgan left for America. At the conclusion of the service on Sunday night, many of the congregation remained behind to take a personal farewell of Dr. Cadman.

Baptist.

The work of the church at Highgate Road, N., under Rev. James Stephens, M.A., was the subject of appreciative notes in the *Daily News* of Tuesday last.

Unhappily the improvement in the condition of Rev. J. H. Shakespeare, Secretary of the Baptist Union, has not been maintained, serious symptoms having reappeared. Last week there was such a decided improvement that the doctors hoped he would be able to leave home at the end of this month; now it is exceedingly doubtful whether he will be able to do so.

When last heard from, Rev. Charles Williams, of Accrington, had reached the Pacific coast. China Town greatly moved him in San Francisco. He was allowed to visit some of its worst opium dens, and he describes one as a veritable castle of wickedness, so constructed that a pistol shot within could not be heard outside. It has been the scene of many a deadly feud, if not of murder.

At Bitterne Park, Southampton, the Baptist Mission, originated five years ago by Mr. C. J. Chamberlain, now a student of the Pastors' College, has been formed into a church with open Communion. The mission was started in 1896 with open air services, and in 1898 a mission room was opened. This room was soon crowded, and last year a new chapel, to accommodate 130, with vestries attached, was built voluntarily by the workers, and opened free from debt. It having been unanimously decided by the friends that the mission be formed into a church, the formation meeting was recently held. Rev. N. T. Jones-Miller presided, and Revs. E. R. Pullen and S. Flemington took part, after which the newly-formed church celebrated the Lord's Supper, thus bringing an impressive meeting to an appropriate close.

Methodist.

Rev. W. Turnbull Balmer, of Edinburgh, has been appointed by the Wesleyan Missionary Committee to proceed as a missionary to Sierra Leone. Mr. Balmer was selected out of seven university graduates who offered themselves for the post.

The memorial stones have been laid of a new chapel at Walsall Wood. The building will be in the centre of the village. Rev. J. F. Fairbourne presided at the ceremony, supported by a large number of ministers and friends; and Rev. F. L. Wiseman gave an inspiriting address.

Recently a gentleman, who desired his gift to be anonymous, offered £120 a year to the Bible Society for three years towards a new agent in a foreign field. The Committee accepted the offer, and the Wesleyan Conference at Newcastle sanctioned the appointment of one of its ministers—Rev. Frank Uttley—to the work. He will shortly leave Leighton Buzzard for Brazil, and will make Rio the centre of its operations.

A large gathering assembled at the stone-laying ceremony in connection with the new Victoria Memorial Wesleyan Church at Keyham, Devonport. The spot is well located in the centre of a thick population, which has grown with surprising rapidity consequent on the dock and barrack extension. Rev. J. Kernick said that some people think the scheme too big, but he reminded them that they were in the heart of a big community. Not many streets distant Roman Catholicism is building a church of equal dimensions.

Presbyterian.

A visitor to Felixstowe writes in terms of high praise of the helpful ministry of Rev. Thos. Colligan. "The Wednesday evening addresses are gems of Biblical exposition."

At a gathering of the congregation of St. Columba's, Cambridge, Principal Oswald Dykes presiding, a farewell gift was made to Rev. A. Halliday Douglas, who after eight years' ministry is leaving for a Professorship at Toronto College.

Most of the London ministers are at present out of town. In Mr. Connell's absence at Regent Square the pulpit will be supplied next Sunday by Professor Martin, of New College, Edinburgh. Dr. Pentecost is conducting the services at Marylebone, and at St. John's Wood the pulpit is being supplied by the assistant, Mr. Stuart Robertson, formerly assistant to Dr. Watson, of Sefton Park.

Society of Friends.

West Somerset monthly meeting has been held at Milverton in a tent on the grassy site of the old meeting house. The attendance of visitors from other meetings had been invited and a goodly number responded. Prayer for blessing on the gathering was followed by exhortation and testimony, then came the business meeting, divided into two parts by an adjournment, with happy social intercourse.

S. H. Armistead writes to *The Friend* of the experiences of herself and husband in the Vigten Islands, Norway. The people gather in crowds from the different islands to their meetings. About 200 came on a recent Sunday. Two meetings were held, each lasting about three hours. The congregations seemed as if they would not break up. During the time of Rorvik fair six meetings were held. J. J. and S. H. Armistead hope to be home early next month.

William Hobson, who is visiting America and Canada, writes of Canada yearly meeting, held at Pickering: "Love certainly dominated the yearly meeting. The missionary spirit was very apparent. Canada Friends made us feel at home at once, and we were privileged to share the public meetings, and render all possible help. Both in Portland and Pickering I lectured on 'George Fox and His Coadjutors,' and had an exceptionally attentive hearing. 'That is just what we need,' 'We want to know why we are Friends,' 'We have not heard these truths before,' and similar remarks, encourage us to believe that this is the right line of service, and not a little needed."

The Salvation Army.

The Earl of Hopetoun, Governor-General of Australia, has performed the opening ceremony of the newly-erected Federal Training Home for officers in Melbourne, which is the finest building of its kind in connection with the Army.

The social work in Switzerland, under the supervision of Princess Ouchtomsky, who holds the rank of Staff Captain in the Army, is making important developments. The Rescue Homes in Basle and Zurich have been enlarged, and the Staff-Captain, in order to keep in touch with her protégées after they have left the Homes, has founded a special league, the Siebesbund, of which each inmate becomes a member when leaving the Homes.

In connection with the extension of the social work of the Salvation Army in Demerara, His Excellency the Governor, Sir Walter Sendall, G.C.M.G., presided over an influential and representative gathering, recently held in the Town Hall, Georgetown. The Governor, who was accompanied by Lady Sendall, and supported by many distinguished gentlemen, paid a splendid tribute to the value of the Army's operations.

The Burnley Protestant Mission (a body of Evangelical Church people forced to leave the local churches by Ritualism), after carrying on for eight years a fruitful work in a rented mission hall, have purchased, for £1,000, larger and more convenient premises, which will be shortly opened as "St. Saviour's Protestant Church." The property is so vested and safe-guarded as to ensure that the services will be always conducted on Prayer Book and Evangelical lines, and will thus prove a boon to the aggrieved Protestant Church people of Burnley. Rev. C. E. Wincott is the pastor.

Fallen Asleep.

Mr. Samuel Ringrose, one of the oldest members of Lutterworth Congregational Church, and an acceptable preacher.—At Geneseo, New York, Dr. George W. Wood, the oldest member of the New York Presbytery. He had been for twenty years Corresponding Secretary to the American Board of Foreign Missions.—Mr. Daniel Norris, for forty-one years a member, and for many years a deacon of the Baptist Church at Wendover.—In her eightieth year, Miss Mary Angus, from her earliest years associated with the Baptist cause at Walsingham, co. Durham.—Rev. R. Hake, formerly rector of St. George the Martyr, Canterbury, aged seventy-nine.—Rev. R. Hollis, vicar of Whaplode Drove, near Spalding.—Rev. E. T. Franklyn, assistant chaplain at the Chapel Royal, Savoy, aged seventy.—At Dunkerin, Rev. Thos. Hill, rector of the parish, after a lengthened illness, borne with Christian resignation.—At Ontario, Canada, Rev. T. B. Jones, Archdeacon of Ontario, but a native of Cork, where he worked as a curate for several years, and a graduate of Dublin University.—In his seventy-ninth year, Mr. James Campbell, of Tullichewan, Dumbartonshire.

Notices.

Applicants for Tracts.—Mr. W. Midwinter, Utile Dulci, Baker Street, Weston-super-Mare; Mr. S. A. Fox 13, Cromwell Street, Nottingham; Mr. C. Cranville, High Beech, near Loughton, Essex; Mr. W. Grundy, 12, Brick Street, Broadbottom, near Manchester.

Communications Received with Thanks.—A.G. J.N.B. A.H. E.B. J.H. W.K. C.R.H. S.F. F.S.J. P.C. H.E.H. Miss S. E. and S. A.E.L. J.J.L. T.A. J.B. W.F.H. H.W.E. W.M. W.G. S.A.C. J.D.A. C.E.W. J.P.T. Mrs. C. M.C. H.W.G. M.B. A.S. J.S. A.J.S. M.H.B. L.H. D.J.F. H.M.B. T.F. A.W.B. T.I. R.S. T.E. H.W.C. C.J.S. M.A.R. E.H.B. R.W.T. A.G. J.E.M. E.J.A.P. G.H. E.H. A.C. A.P. W.F. R.S. S.A.F. E.M.H. L.J.D. W.H.D. M.H. J.McC. J.P. M.A.M. S.C. A.LeL. J.A O'H. A.G. J.J. H.P. I.J.G. S.R. J.W.A. W.C.C. A.G.R.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

Million Pledge Crusade. The sketch, which we publish on another page (accompanied by portrait), of the work accomplished in the United States under the leadership of Rev. Dr. J. Q. A. Henry, will have a special interest for readers who are preparing, by prayer and effort, for the Twentieth Century Million New Pledge Crusade. Towards the end of September Dr. Henry will conduct a campaign of about fourteen days in various districts in London; and it is intended to follow this up by visits to Newcastle, Edinburgh, Sunderland, Darlington, Sheffield, Leeds, Manchester, Birmingham, Nottingham, Bristol, Plymouth, and Brighton. In some of the centres, however, arrangements depend upon the securing of suitable halls. A prominent part in the meetings will be taken by the Fisk Jubilee Singers, who, being truly Christian vocalists, earnest abstainers, and of world-wide reputation, will, it is believed, attract large audiences.

Boycotting in Ireland. On page 11 we publish a statement of the treatment which has been extended to Dr. Long in Limerick, simply because he is a Protestant Christian. As a medical missionary he deserved the considerate esteem of all classes of the community, Roman Catholics included. This story of boycotting compels the remark that there is a vast difference between the profession and practice of Irish Romanists. They claim liberty on the ground that they are tolerant; when they have the opportunity, they exercise every measure that intolerance can suggest or enforce. It is well for them to enjoy the blessings of Protestant rule, though all the while they chafe against it and agitate for Roman domination.

"Silver Tongues." The offer made by Rev. John Mitchell to send a copy of his book, Silver Tongues, *gratis*, to 200 clergy and ministers, has been more than fully taken advantage of, the publishers having received a large demand beyond the prescribed supply. In view of this, Mr. Mitchell has generously provided 150 further copies at 1s., beyond those already offered at that price. The book is published at 2s. 6d. (*Morgan & Scott*), but by this arrangement, copies may be had for 1s., plus 3d. postage, until the allotted number is exhausted. Sunday-school teachers, and all who address or work among children, will find a welcome store of material in this book.

Swiss Opinion on the War. The Bishop of Liverpool has addressed a courteous but strongly-worded reply to the "Pro-Boer" appeal issued by the Swiss branch of the Evangelical Alliance "to the Christians of Great Britain." He deals seriatim with the various statements contained in the appeal, and says:

If the charges you have brought against Great Britain were true she would deserve the condemnation of the civilized world. That our Government has made mistakes we admit; but that we have been inhuman, oppressive, and unrighteous, we emphatically and indignantly deny. I am sure, my dear and reverend brethren, that you have sent us your appeal from the highest motives and with the noblest aims; but I must be forgiven for saying that you have acted on seriously defective information; and that you have formulated charges against your Christian brethren which must touch to the very quick those who are as jealous as you are for the cause of humanity, of righteousness, and of God; and this step, in my opinion, is calculated to bring about the very result you deplore, and to do "serious spiritual harm to the cause of Evangelical Christianity throughout the world."

A Barren Session. The Parliamentary Session that has just come to an end is one of the least eventful and inspiring of modern times. It has been marked by an entire absence of enthusiasm. No great constructive measure has passed into law, and such beneficial Bills as have ultimately been adopted were greatly mutilated during their passage through the House. The blight and discouragement of the war has lain like an incubus on our legislators as well as on their constituents. Our public life is suffering now from a lack of great guiding principles; and, as this affects both sides, we are not likely to find any improvement till an awakening occurs of the national sense of responsibility towards the higher interests of our fellow-citizens. It is thus a time for the educators of public opinion to sow the seed of future harvests. The abuses of society are many; a burning conviction of their evil must be fostered before any genuine reform is possible.

Weighed Down with Gold. Many a preacher will find in the tragic incident of the wreck of the *Islander*, more than one illustration which may be effectively used in mission work. The most striking and pathetic is that of the miner, returning from the goldfields with his fortune. Seeking to save his money he strapped it round his waist and sprang into the sea, trusting to the life preserver to bear him up. The weight of the money, however, caused the life preserver to topple over, and the man was drowned. Paul warns the rich, and those *who would be rich*, that the undue love of money leads men into lusts "which drown men in perdition." It is a striking figure this, of the man sunk with an excessive weight, and it may be well urged in our own day when the golden idol is the sole god worshipped by a vast number of men. It is a remarkable thing that our blessed Lord, who generally addressed the poor, so frequently warned his hearers against covetousness. So long as a man holds it in his heart that money is the chief good, so long does he, like the man in the Gospel (Luke xii.), ruin his soul.

The Medium Exposure. The lengthy correspondence upon Spiritualism which has taken place in a secular London paper, and to which we referred a week or two ago, has had a practical, and it is to be hoped, a salutary termination. The medium—a lady who has been intimately and professionally associated with Spiritualism for years—undertook to produce, before a committee, the phenomenon of materialization and other phenomena. Happily, for the cause of truth, a committee of shrewd, business men was chosen, and they determined to have no nonsense, and to make no concessions. The official report of the committee is worded as follows:—

We find that the medium has completely failed to substantiate her claim to the power to produce supernormal phenomena, and that the few trivial occurrences recorded, which were represented by her as being of spirit origin, were deliberately produced by her and by her only.

The "Proof" of Christian Science. An "authorized" defence of Christian science has appeared in the *North American Review*. It is chiefly remarkable for the travesty of Scriptural argument which does duty in this piece of special pleading. Just as the old Gnostics appealed to the Scriptures and to the Church for their evidences, so with this latest-born form of the same heresy. The writer says that "the door of the spiritual understanding will open only to those who knock," which reminds us of certain words of our Lord and of a great argument of Paul. There the similarity ends. The contrast between the "natural" and the "spiritual" man has no place in the attitude of the true Christian to the "appeal" of Christian science. The Christian faith has never refused the demand for its evidences. They are open and accessible to all. The "proof" of Christian Science is denied to all who are not already committed to its claims, which is an argument in a circle, and so a sure sign of weakness.

The Soudan and Missions. We are very glad to see that the C.M.S. has taken such a stand upon the matter of preaching the Gospel in Khartoum. The memorandum which they have presented to the Secretary of State for Foreign Affairs is a model of courteous yet firm pleading for a recognition of our rights as English Christians to follow our flag, and, under its shadow, preach the Gospel. It is time that the ridiculous restrictions placed upon missionary societies with reference to work in Khartoum should be removed. To exclude the Gospel is to deny what the C.M.S. note justly calls "the most elementary religious liberty." If Lord Kitchener could so far brave Moslem fanaticism as to destroy the Mahdi's tomb and fling the Mahdi's corpse to the crocodiles, surely it is absurd to pretend that the peaceful preaching of the Gospel in Khartoum would stir up fanaticism. The closing of Khartoum against the Gospel is an outrage to the memory of Gordon, as well as a breach of the English principle of religious liberty for all. Lord Lansdowne promised that the memorandum shall receive "careful attention"; we hope that the attention will be prompt.

The Fear of Moslems. While upon this topic we may as well speak plainly about the cowardice which seems to characterize Christian powers in the presence of Moslems. The latter are treated with a deference which is granted to no others. All their follies are tolerated upon the ground that, if they were opposed, an outbreak of fanaticism would result. This seems to us to be extremely foolish, for so long as this policy is continued there can be no real freedom in Moslem countries which are under Christian rule. Of course, the principle of religious liberty must be granted to them also, but there ought to be no liberty given to such of their "religious" rules as make it im

possible (for example) for a Moslem to confess Christ without fear of death, or confiscation, or petty persecution. Moslems, under Christian rule, ought at least to be made to behave themselves as decent human beings.

An Unfair Advantage. At present the Moslem has all the advantages. A Christian turned Moslem (!) would have every attention shown him; but a Moslem turned Christian holds his life in his hand. There is another thing. The plague, whose annual appearance disorganizes all Eastern commerce, and threatens the health of the community, is produced largely as the result of the Meccan pilgrimage. Surely, in the interests of sanitation, to say no more, we have the right to compel Moslems to observe the laws of cleanliness. And yet, even in this, Europe is bound by a craven fear.

Monks and Unholy Traffic. M. Clémenceau has just published some startling figures in support of the Anti-Clerical Crusade in France. Leaving entirely out of view the religious and political questions, he deals with the convents as trading institutions, and indicts them as a menace to honest trading, since they undersell respectable tradesmen, and then use the profits against the highest good of the community. The number of religious establishments in France engaged in traffic of this kind reaches the formidable figure of 2,500. Every branch of trade is touched. The most serious thing, however, is the traffic in strong drink, of which M. Clémenceau says:

> We know that the "charity" of our monks embraces speculations in alcoholism, that is to say, in the worst vice of humanity—and all to enrich the coffers of the Church. Five religious communities sell wine wholesale; six sell liquors wholesale; two alcohol exclusively; four sell liquors retail; seven convents are patented as distilleries; and nine as inns, with billiard playing allowed.

It is a terrible picture, surely—this gigantic traffic in strong drink "for the glory of God." The one convent of the *Grande Chartreuse* makes annually the profit of a millionaire.

Drink and Drugs. It is a very unhappy sign of the times that the advertisements in the public press of the opening of private establishments for dipsomaniacs, and for those suffering from the abuse of drugs, are so painfully numerous. The mere fact points to a startling development of two destructive habits which are at the root of much social misery, and behind which there looms threateningly a cloud of national evil. Most of the advertisements of specifics for the cure of weariness and fatigue, and for counteracting worry and mental troubles, point the way to the after-abuse, and they are intended simply to be substituted for rest. Speaking recently at Cheltenham, before the British Medical Association, Dr. Ferguson drew attention to the growing tendency to be more impatient, and that the development of morbid sensitiveness is shown by the rapidity with which people fly to drugs. "A little pain unnerves them." This is not as it should be. The proper place of *rest* in the economy of life should be more fully recognised. It is cheaper than drugs, and much more effective. But above all in the Christian, there should ever be a firm and unswerving faith in the love and care of God. "Cast thy burden upon the Lord, and He shall sustain thee."

A Bold Act. The magistrates of Derby last week decided to abolish music and dancing licences in connection with public-houses in that district from the middle of October next, the period when the licences require renewal. The resolution was arrived at after a long interview with deputations from the Church of England body and from the Free Church Council. It is said that over 170 of these licences will then terminate. Those who know how fruitful a source of immorality they become in large towns will rejoice at the wise action of the justices, and trust that it may be imitated elsewhere.

Home Life and Crime. The various notes which we have recently made upon the subject of home life have a lurid light cast upon them by the publication of the sad story of Charles Stuart at the Clerkenwell Sessions last week. This unhappy man put in writing the origin of his criminal career, and submitted it to the judge. It is a document which, through the medium of the newspapers, will be read all over England. Would God it might be read to some good purpose. This one sentence holds the key of his criminal career:—

> My life, from the age of six years to thirteen, was surrounded by all the evil that years of wickedness and vice could bring to bear on a mind and character like mine, naturally weak and ill-fitted to bear the temptations to which it was hourly subjected.

Here is the thing Christian workers have to face—a corrupt home life. It is the source of the country's sin and misery, on its visible side. People of Stuart's type attend neither schools, mission-halls, nor churches. Do they ever hear the Gospel? How is the Church to get at such people? The stream can never be pure whilst this fountain is poisoned.

The Tyranny of Etiquette. A friend of the late Empress Frederick, in giving some recollections of the deceased lady, quotes the following pathetic words used by her:—

> What is the good of talents to me, or genius, or ardent longings, endeavours, and strivings? Have I even the time, have I strength enough, with all these thousand empty, hateful duties of etiquette, which kill the human soul and nourish the propriety puppet in us? And even if I did accomplish anything great in art, would anyone believe in it? Would it not be always thought—as with all art work done by crowned heads, from Nero downwards—that it was not done by my own hands? Oh! what a curse rests on us Royalties—what a curse for those who would like to be human!

"Uneasy lies the head that wears a crown"—uneasy in more ways than one. It is well that we should get a glimpse such as this occasionally; it acts as a salutary check to the envying of great positions which sometimes springs up in the breast—the greatest splendour does not bring the greatest peace. Indeed, peace increases only as life becomes more simple. The aim of the Gospel is not to increase our complications, but to reduce them to the point of unity, and so to bring a contented heart. The plaint of the Empress raises another question also—*i.e.*, would it not be a good thing all round if the rules of etiquette were stripped of the burdensome gilt and trappings, which so often lead to artificiality and hypocrisy?

The Colour Line. We learn with satisfaction that by the decided attitude of the manager of a large London hotel, the social rights of the negro were last week vindicated against American prejudices. Irrespective even of the question of righteous dealing, it is altogether unreasonable that tourists should seek to force their domestic troubles on another nation. Race feeling runs high in many countries besides the Southern States, but those who are our guests should remember that London is a cosmopolitan city, in which all the races of mankind meet on equal terms. Above all, as Christians, we thank God that there is at least one country where it is recognized by law and custom that the Creator "made of one blood all nations of men"; and where an educated gentleman is secure from social ostracism because of the colour of his skin.

The Vitality of Baptismal Regeneration. The vitality of sacerdotal error is well illustrated in the following extract from a local church magazine (the *Hartismere Deanery Magazine*), in which the rector of a Suffolk parish appeals to parents to have their children baptized:—

> It is a sad thing for any babe to remain unbaptized the "original sin" still unwashed away; Christ's loving invitation, "Suffer the little children to come unto Me," disregarded. God-parents can always be provided. The rector will do anything he possibly can, in order that no single child may remain outside Christ's fold.

There is scarcely a doctrine that has caused more terrible suffering to innocent parents who have lost unbaptized infants than this fiction of baptismal regeneration, which is a pagan survival that ought long ago to have been buried out of sight and mind. To connect the beautiful words of the Saviour about the little ones with this superstition is a cruel offence against the first principles alike of exegesis and common sense. The idea is purely ecclesiastical, and is abhorrent to the whole spirit of the New Testament.

A Plea for Anglican Sunday-Schools. A new interest is unquestionably being aroused in Sunday-schools within the pale of the Anglican communion. This great instrument has not so far become as integral a part of "Church" institutions as has been the case with Nonconformist denominations. The tendency has been to favour the holding of "Children's Services" rather than classes for specific Scriptural instruction. The movement towards the school idea in preference to that of a general service is, if rightly used, a healthy one—that is, if the object really be to give the children pure and systematic Biblical teaching. The open Bible is the enemy of sacerdotalism, and the friend of Evangelical doctrine and faith.

The Temptation of Ten Per Cent. The feverish haste to be rich, which is so characteristic of the time, is leading men into speculations in which no righteous man should be concerned, and the ranks of these investors unhappily include the names of many who, in other relations of life, are scrupulously honourable, and endeavour to follow closely the teachings of Christ. The "temptation of ten per cent." pushes out of sight the simple and comprehensive altruism of the New Testament. The hands are held out for the large dividend without any inquiry as to the methods by which it has been obtained. Yet in some cases the balance over the fair and righteous return may represent simply the difference between the fair wage and the starvation wage, between a woman's purity and the life of the midnight streets.

A Retrograde Step. Some little while ago the first Turkish girl graduate won a high place, and the fact has apparently been brought under the notice of the Sultan, who has now issued very stringent orders prohibiting any Turkish children from attending foreign schools, or being educated in their homes by foreign masters or governesses. The action is intended to suppress that desire for "more light" which for some time back has been spreading among the higher classes in that benighted country.

Boycotting in Limerick.

WE are requested by the secretaries of the Society for Irish Church Missions to publish the following letter, which has been addressed by Dr. Long, the Society's Medical Missionary in Limerick, to the corporation official who is charged with the oversight of the licensed car-drivers of the city :—

[Copy.]
1, Lansdowne Villas, Limerick,
August 20, 1901.

To Mr. Forrest, City High Constable.

Sir,—Since the commencement of this year neither any member of my family nor myself has been able to hire a public car, except on two occasions. I need not say how inconvenient, and at times how trying, this state of things has been. On one occasion when Mrs. Long, with her mother and three little ones, were returning after a long day's outing, they were refused a car at the station, and were obliged to walk home through the city as best they could. Again when going away for our holiday they had to walk, as the car-drivers refused to drive them. Knowing that true Irishmen have more gallantry than to refuse to drive a lady with her children, I determined to test whether there was an organized boycott instituted against us, forcing the drivers, through fear, into this unnatural attitude.

On Saturday, August 10, as I was obliged to visit a patient on the Military Road, I stepped up on the first car I met in William Street, and asked to be driven. The car-driver refused, saying he would be afraid of his life to drive me. I asked him then to drive me to the Town Hall, so that I might report how matters stood to you, but he refused to drive me anywhere. I said that I would wait there on his car until you came up. While waiting, the driver tried to push me off the car. I called a constable to prevent an assault. He then took the horse from under and laid the shafts on the ground. To keep on the car until you came up I was obliged to climb into the driver's seat. When you did come, I understood that you abused me for creating a disturbance in the street, and that you said you would bring the case before the magistrates. You would not listen to me. I had simply asked Thomas Hartigan (11, Pennywell, No. 76) to drive me, which he refused to do, and, instead, took the horse from under the car, and hoisted the shafts in the air before I left the car. When you had an opportunity of seeing how matters stood, and having secured the name and number of the driver, I proceeded up George Street. Opposite the National Bank I stepped upon another car, and asked the driver, Cornelius Maher, No. 27, to drive me. He refused, saying that he was engaged for one o'clock. It was then twenty-five minutes to one, and I said that I would not keep him for more than five minutes, but he would not drive me. I asked him to drive me to the Town Hall, but he refused again. I waited on this car until five minutes to one, hoping you would have come up, and that I could have reported matters again to you, but as I got a message while waiting, to see my patient as soon as possible, I was obliged to get off the car and walk.

A full report of all that occurred has been forwarded to the authorities, including an account of your refusal to secure to me the use of a car; and now, in making this complaint, I wish to bring this matter formally before you, trusting that, without any further unpleasantness, you will take whatever steps you may consider necessary to secure to myself as a ratepayer, and to my family, the privileges of citizenship. I consider the car-drivers to be amenable only to your authority, and that no other interference with their actions should be permitted. I therefore hold you responsible for the enforcement of the corporation bye-laws, in regard to the hire of public conveyances, and beg to be informed at your earliest convenience of what measures you have taken, or intend to take, to secure to me the enjoyment of this right.—I remain, yours faithfully, (Signed) J. John Long, M.D.

The foregoing letter was considered at a meeting of the Hackney Car Committee of the Limerick Corporation, held on August 21, when it was unanimously decided after a discussion hostile to Dr. Long, to mark the letter as read. The deliberate boycott to which Dr. Long and his family are exposed has thus received the practical sanction of the officials to whom the car-drivers are responsible.

To My Larger Congregation.

By Rev. F. B. MEYER, B.A.

ON our arrival at Beyrout we were welcomed by Dr. Mackie, of the Presbyterian Mission; enjoyed the kind hospitality of an old Scotch resident, Mr. Somerville; had tea with dear Miss Taylor, and heard about her useful and much-prospered schools for Moslem girls; and finally became for the night the guests of Dr. Jessup, in his beautiful summer home at Ailee, overlooking an exquisite panorama of mountain, plain, and sea.

It was a rare delight to have this opportunity of intercourse with one of the foremost of modern missionaries, who, after upwards of forty years of honourable service, has been permitted to see the operations, to which he has consecrated his exceptional powers, attain such an extraordinary success. Applications for entrance to the more general American Training College pour in from every part of the East, while the young men of the Theological College, to whom he specially devotes himself, are carrying the Gospel throughout the entire region. I could not wonder, when I heard that he had declined to become an ambassador to Persia, on behalf of the United States, that he might pursue his much-loved work.

He courteously put us on our way for Damascus, which involved an eight-hours journey from his home, by a remarkable line, constructed by the French, which twice carried us to an elevation of 4,000 feet. I shall never forget the last two hours along the rushing Abana, descending to carry fertility to the oasis of Damascus; and could not wonder at the pride with which Naaman referred to it.

DAMASCUS.

The interest of Damascus is inexhaustible. Its exquisite setting in a dense mass of emerald green; its antiquity, dating far beyond the days of Abraham; its many mosques with their graceful minarets, from which the faithful are called to prayer five times a day, beginning with the grey dawn, "as soon as it is possible to distinguish a black hair from a white," when the muezzin bids you arise to pray, because prayer is sweeter than sleep; the narrow, crowded streets, with their myriad teeming life, and varied interests; the stately trains of camels, bringing in the produce of the country, or starting in caravans for distant markets; the bazaars, in which the natives make or display their goods—all is so interesting that you need to do little more than sit at the window of your hotel, or wander quietly through the streets.

We visited the magnificent mosque arising from the ashes of its fire, standing on the site of the House of Rimmon, and afterwards of a Greek temple, and finally of a Christian church. Still on the bronze gates we could discover the form of the communion cup, and on the pediment of an ancient portico read the Christian sentence which has looked down on these centuries of Mohammedanism, "Thy kingdom, O Christ, is an everlasting kingdom."

We walked and drove repeatedly in the street called *Straight* which intersects the city from gate to gate, saw the spot where Paul is supposed to have been stricken to the ground, and that at which he is said to have been let down from the walls. From the top of the minaret we saw the entrance to the distant Arabian Desert, whither he fled. Much kindness was shown to us by the ladies of the Irish Presbyterian Mission, by Dr. Crauford, and Rev. Mr. Phillips. We were in all a party of some thirteen missionaries and others, bound ultimately for Brumana, but desirous of first making this memorable tour. Our travelling thus became full of incident and interest, and owed much of its comfort to the arrangements made by our dear friend, Rev. Mr. Maclachlan, of Smyrna.

BAALBEC.

Words simply fail me to tell of Baalbec. We reached it from Damascus, after four hours on rail, and four in carriages. That ride through the long pass, with Lebanon on our left, was specially interesting, passing by villages, with their cattle, goats, camels, and asses, and the peasants in their picturesque dresses. No one who has visited Baalbec will need a description, and for those who have not, no description can convey much idea of the extraordinary magnificence or size of the ruined temples of the Sun, of Jupiter, and of Venus. Imagine blocks of stone 70ft. long and 15ft. high, columns 75ft. high in three pieces, the most exquisitely carved cornices and friezes! Only six of the pillars in the Temple of the Sun remain erect—we saw them bathed in the glory of the evening sunset, and the morning glow. The other two temples are more perfect; and all travellers must acknowledge the notable service being rendered by the German Government, by the explorations that are being conducted under the superintendence of very competent archæological explorers and engineers.

It was with difficulty we tore ourselves away from the massive remains, to which Phenicians, Greeks, Romans, have contributed; for this site was first dedicated to Baal, then to Roman deities, and finally by Constantine to Christ. On our return journey we visited the quay, where one piece of stone lies, which was cut out and shaped for the building, but never transported thither. It suggested solemn reflections. Oh, that none of us may be left out of our place in the Temple of our Lord! Thank God, however great the difficulties of bringing us thither (and this stone would have demanded the strenuous effort of 40,000 slaves) *our God is able*. The Conference begins next week.

The Albert Midlane Fund.

WE are glad to record a very generous response by our readers to the appeal on behalf of the author of "There's a Friend for Little Children," and many other beautiful and well-known hymns. We acknowledge this week in our Donation List sums, amounting to £30 18s. 6d., and this, with previous amounts, makes a total of £60 19s. received by us up to Monday last.

Many of the contributors in writing us with their donations add words of appreciation of Mr. Midlane's poetry, and many express the hope that through our Fund and other similar efforts, Mr. and Mrs. Midlane may not only be freed from debt, but be placed above the reach of want for the rest of their earthly life. We shall, therefore, be pleased to continue to receive on behalf of Mr. Midlane the contributions which our readers feel led to send.

Theatrical Employees.—On Wednesday of last week Mr. Forbes held a tea meeting at Southend for the ballet girls engaged at the Kursaal. On the following day he had a similar meeting in London, at Orange Street Chapel, when Mr. Spencer Johnson, formerly an actor, took part in the proceedings.

Wesleyan Methodist Pastoral.—A pastoral letter, worthy of the closest attention, has been prepared under the direction of the Wesleyan Methodist Conference, and is intended for reading at specially convened meetings in September. Opening with thanksgiving for the blessing experienced during the Simultaneous Mission, and for the signs of spiritual quickening manifest in connection with home and foreign missions, serious attention is called to the "fierce, prolonged, and many-sided attacks" made on Christianity during the past century; but cause for thanksgiving is found in the way in which it has come to be seen that "the foundation of God standeth sure." It is shown that the harvest of materialism is ripening, and men are hesitating to face vital moral issues, the one pursuit that seems to justify effort being that of riches. Among the working classes the thirst for amusements amounts almost to a craving. In the face of all these a loud call is given to new earnestness and zeal in every department of the work of the Church.

The Claims of Christ.—I.

By PRINCIPAL McCAIG, Pastors' College.

THE life of Jesus Christ belongs as much to history as the life of Alexander or Cæsar. The question for to-day is not "Did Christ live?" but "What manner of person was He?" "What think ye of Christ?" The keystone of the arch of Christianity is Christ. No other name occupies the same position with regard to religion that Christ occupies in relation to Christianity. He is at once its Founder and its Subject.

The life of Christ is correctly depicted by the four Evangelists. This we may believe, apart from all questions about inspiration. We do very strongly believe that the Gospel narrative is an inspired record. But we also believe that, in studying the Gospels, we are on sure historic ground; and, accepting the historical Christ, we bow to his authority.

Believing the records to be truthful, we are constrained to believe they are inspired, since inspiration is claimed by them: everything about them harmonises with that claim, and their composition can only be fully accounted for by supposing their inspiration. He who does not accept the inspiration is, at any rate, bound to accept the history unless he can show it to be false.

Human genius was powerless to invent such a life. Those Galilean peasants were able to write such a marvellous history because the events they record had actually taken place; the character they depict had been manifested among them. To suppose otherwise implies a greater miracle than any they narrate. Christ is the central point of all history. All the past pointed to Him, and derived significance from Him. All the future looks to Him, and from Him gains inspiration. His life breaks into the monotony of time, dividing the life of the world into two great epochs—the time before Christ, and the time since his advent. As we read the Gospel history, what do we find Him saying of Himself, and what does this involve in relation to us?

SENT FROM GOD.

I. We note his claims as to Natural Position. (1) He claims to be *sent from God*. It is in his teaching as reported by John that we find this claim most fully made, although it is implied in the Synoptists in the many passages where He speaks of Himself as having *come* into the world; it is set forth in a veiled manner in the Parable of the Vineyard; He indicates it somewhat obscurely when He says: "He that receiveth Me receiveth Him that sent Me;" while, as his reason for preaching the Gospel from place to place, He says, "For therefore am I sent."

In the fourth Gospel the claim meets us everywhere. In his reply to the Jews, who complained that He had broken the Sabbath in healing the impotent man, He, three times, declares, "The Father hath sent Me." In his discourse at Capernaum, besides other expressions implying the same thought, He speaks six times of being sent of the Father. He presents God to man under this character as "the Father which hath sent Me."

In his conversation with the Jews at the feast, mentioned in John vii., this becomes still more marked; for five times, without mentioning the name of God, He alludes to Him as "He that sent Me." In the discourse reported in chap. viii., answering the charge of the Pharisees that He bare record of Himself; He declares that his witness is confirmed by "the Father that sent Me"; four times does He thus assert that the Father who sent Him is with Him in his witness-bearing. Still more emphatically in the same chapter does He declare, "I proceeded forth and came from God; neither came I of Myself, but He sent Me." He prefaces his work of healing the man born blind, by affirming, "I must work the works of Him that sent Me." In reply to the charge of blasphemy brought against Him by the Jews in the Temple porch, He asks with dignity: "Say ye of Him whom the Father hath sanctified, and sent into the world, Thou blasphemest?"

In his discourse after the inquiry of the Greeks, amid many expressions of a similar meaning, we find three distinct references to his being *sent of God*. In his table-talk at the Supper, He says, "He that receiveth Me receiveth Him that sent Me;" and in the wonderful discourse which follows, He, four times, speaks of being sent, and coming forth from the Father; while in the prayer which closes the discourse, there are five similar references.

He rejoices that life eternal is found in "Jesus Christ whom Thou hast sent." He tells his Father that the disciples, receiving his words, have believed "that Thou didst send Me." He declares his intention of sending them into the world, "as Thou hast sent Me." He prays that the unity of the disciples may be so manifested that "the world may believe that Thou hast sent Me;" and He exults in the thought that these disciples "have known that Thou hast sent Me."

All these passages show that the thought was inwoven into the very texture of Christ's thinking, that He could not, and did not, think of Himself at any time as not *sent of God*. This claim is not an isolated assertion, but the burden of his whole teaching.

PRE-EXISTENT.

(2) But this claim goes much further than appears at first sight. Moses and other servants of God could claim to be sent of God, in the sense that they were authorized and qualified by God for their work; but Christ's claim to be sent of God meant much more, and involves the further claim, which is distinctly formulated, that *He had lived in another sphere* —Pre-existence. He was not only sent into the world, but sent from some other condition of life.

In John iii. 13 He speaks of Himself as the Son of Man who *descended from heaven*. To the gainsaying Jews He declares, "Before Abraham was, I am." In his great prayer He prays, "Father, glorify Me with the glory which I had with Thee before the world was;" and on the same occasion He says, "For Thou lovedst Me before the foundation of the world." Thus He claims to have come from heaven, to have been living there before Abraham's time, to have been there in fellowship with God, and in the enjoyment of the Father's love, before the world had a being. Assuredly, this is no slight claim—not only the most exalted of God's commissioned servants on earth, but possessor of superhuman glory in a pre-existent state.

THE SON OF GOD.

(3) Further, He claims to be the *Son of God*. In no subordinate sense, as a privilege shared by men and angels, does He make this claim, but in the fullest and supremest sense, as being something peculiar to Himself. The word, "Father," so constantly on his lips, implies it. This, his favourite title for God, is almost the first word we hear Him utter: "Wist ye not that I must be about my *Father's* business?" as it is almost the last He speaks on earth: "*Father*, into thy hands I commend my spirit."

The title, Son of God, Son of the Living God, He accepts without rebuke, and, even with approval, from others. Nathanael, the healed demoniac, Martha, Simon Peter, all address Him thus, and in the last case He jubilantly declares that the confession of the disciple is the result of a direct revelation from the Father. In each of the Gospels He is reported as declaring that He is the Son who possessed an intimate knowledge of the Father, and to whom the Father had made special communications. Repeatedly in the Gospel of John does He speak of Himself as *the Son* absolutely, and as the Son of God, specifically. To the healed blind man He puts the searching question, "Dost thou believe in the Son of God?" and in answer to the man's bewildered inquiry, He unambiguously avows—"Thou hast both seen Him, and He it is that speaketh with thee."

The great charge brought against Him at the last, and for which we may say He was condemned to death, was that He made Himself the Son of God; and in that solemn hour, with his whole future, humanly speaking, at stake, when as it were put upon his oath by the high priest in the challenge—"I adjure Thee by the Living God that Thou tell us whether Thou be the Christ, the Son of God," He deliberately replies in the affirmative. From those around the cross, the taunt is flung at Him, "If Thou be the Son of God." He said, and most unmistakably, that He was "the Son of God."

REVEALER OF THE FATHER.

(4) Nor does the claim of Christ end here. He claims to be the *Revealer of the Father* and to be *equal with the Father*. Two of the Synoptists report that wonderful utterance of his, surely the most daring ever uttered by human lips, the most blasphemous if untrue—"All things have been delivered unto Me of my Father; and no one knoweth the Son save the Father, neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal Him." If the Son knows the Father in the same absolute and exclusive sense as the Infinite Father knows the Son, then surely the Son must stand very high in the scale of being, must indeed be possessed of the knowledge that is infinite, must have equality of nature with the Infinite God. And this very equality here implicitly asserted, Christ explicitly claims; for, besides the many statements in the fourth Gospel concerning his making known the Father, manifesting his Name, we have the distinct statement in John x. 30: "I and my Father are one," a statement which the Jews rightly understood, while scornfully resenting it, as making Himself "equal with God."

Again, there is the definite and detailed declaration of the farewell sermon, the gist of which lies in the words: "He that hath seen Me hath seen the Father." Christ thus makes the highest claim that could possibly be made. It is not necessary to mention his claim to be Messiah. That is involved in these other claims; and the additional instances of his specific avowal of Messiahship would really involve these, for, according to his idea of the Messiah, He was not only one sent from God to fulfil the ancient prophecies, and as Prophet, Priest, and King accomplish the work of Redemption, but He was to be Son of God, He was to be the Lord, pre-existing in David's time, and acknowledged as such by the spirit of prophecy.

Christ's claims, then, as to his Natura Position, mean, and can mean nothing lessl than, absolute Divinity, or, as we might better phrase it, absolute Deity.

Echoes from Keswick.

A Heavenly Exchange.

By Rev. S. A. SELWYN.

ONE may say—I have a temper, a habit, of which I cannot get rid. It may be that you will have to get rid of yourself altogether—that you will have to learn what it is to die to these things. There is a way of yielding to sin, also of fighting against sin and being defeated. The Scriptural procedure is to die to it, and rise again from the dead, by God's almighty power. First comes the baptism—only one Pentecost, then a daily infilling. The Lord is ready to give "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified" (Isa. lxi. 3, 4).

Comfort for Dark Days.

By Rev. W. DARLOW SARJEANT.

The disciples could not get to Jesus, though they toiled hard (Matt. xiv. 22-33). But He came to them, walking on the foaming billows. You will find in Christian life and service that there are times when you cannot get to the Master. You may shut the closet door, but you cannot pray. Though you cannot go to the Lord, assuredly He will come to you. He sees the little boat, storm-tossed and driven, and He hears the sigh of the tortured spirit. His word is: "It is I; be not afraid." We may not follow Peter's example, and leave the boat; we must remain in the will of God, and even in the darkness we must say, "Thy will be done." When Jesus reached the boat, the disciples "worshipped Him." They could not do so on the shore; in his will they are able to worship Him.

Living Sacrifices.

By Rev. JAMES MURSELL.

"Present your bodies a living sacrifice" (Rom. xii. 1). Notice the intense reality of the consecration: beginning at the centre, it must pass to the circumference of our being. After a definite act, consecration is maintained in the yielded life. The step passes into the walk, and the act is repeated, so that a habit is formed which becomes unconscious in the life. The Apostle says, "a living sacrifice." In the old economy, the victim was slain; in the Christian dispensation it lives. That does not mean that we withdraw the offering, but rather that we live as victims. Moment by moment the mercies of God lay their gentle, and yet omnipotent grasp upon us, constraining us to realize that we are no longer our own, but Christ's, and to live in the perpetual recognition of that fact. We die daily, and live eternally. The more utterly we are victimized, the more we are blessed.

A Plea for Christian Consistency.

By Rev. JOHN BRASH.

I do not think there has ever been a time in the whole Christian era when it was so necessary as it is now for men who profess to be disciples of the Lord Jesus Christ to live true and pure Christian lives. Recall the revival of the eighteenth century under Whitefield, Wesley, and Howel Harris—why should we not have such an awakening to-day? Speaking generally, the masses of the people then believed in the historic facts of the Christian religion. They accepted everything that was taught in the Bible and the Prayer Book, and assented to what the preachers told them of heaven and hell and eternity. The one thing needed was to wake up their consciences by the preaching of the Word under the power of the Holy Ghost.

In our day there is a spirit of scepticism abroad; it pervades our current literature, and is all the more dangerous because it is not blatant and coarse as aforetime, but polite and gracious, and toned with beautiful sentiment. While there are many that reject Christianity, and others who still believe Christian facts and doctrines, there is a vast multitude who would be offended if you were to call them infidels, but who have been injuriously affected by the atmosphere of scepticism in which they pass their lives. They are untouched by the great truths that brought their forefathers to Christ. They have not time to read books, but they read people. How are they likely to be influenced for good when they see Christian men eager for pleasure, success, or social rank, and living only for the present?

God's Way With Wanderers.

By Rev. J. GREGORY MANTLE.

Notice God's method in bringing his people back to Himself, as indicated in Hosea ii. 14-16. (1) *Allurement*: "I will allure her." God has some message to deliver, so He brings the soul into a wilderness, or to a condition of solitude. (2) *Communion*: "I will speak to her heart" (14 *marg.*). Some of us are not where we were as to prayer and touch with Divine things. God has something to teach us, some work for us to undertake. (3) *Fruitfulness*: "I will give her her vineyards; and the valley of Achor for a door of hope." Instead of barrenness, plenty; instead of defeat, victory. (4) *Joy as in Youth*: "And she shall sing." How many of God's people are unable to do this! Return to Him, and you shall rejoice "as in the day when you came up out of Egypt." And then, "The Lord my Husband," and "I will betroth thee unto Me for ever."

I am thine own, O Christ,
Henceforth entirely thine;
And life from this glad hour,
New life is mine.

No earthly joy can lure
My quiet soul from Thee;
This deep delight so pure
Is heaven to me.

The Thirsting Soul.

By Rev. H. B. MACARTNEY.

What is the secret of the blessed life? What are we aiming at? I find it all in the one word, Jesus, unseen by the natural eye, yet revealed by the Holy Ghost—the object up there, the power of vision here; Christ dwelling in the believer's heart. If any keep that Name in mind, they will not lose their way, but will be kept in the bosom of God. "If any man thirst" (John vii. 37): any incomplete soul can be a candidate—moral or immoral, literate or illiterate. My heart's grief is this, that there are a great many who have not got the thirst. It is a great sin not to be filled with the Holy Ghost, but it is a greater not to wish to be filled. Thirst is the intensified desire.

We need in the British Islands 100,000 men like Murray McCheyne. I asked a man in Melbourne if he knew McCheyne. "Yes," said he. "I have heard him talk and pray. He was a seraph." The Lord is not weaker in his power of saving men of the same quality in the dawn of the twentieth century. God is able. McCheyne had a thirst unquenchable that brought him ever to God. If you have not the passion which Christ had, pray until you have it. That is the sort of prayer God desires. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God."

"Let him come unto Me." Christ not only purchased you with his blood, but He purchased the way to the inheritance and the inheritance itself. Will you come to see where He dwells, and enter into the holiest? There is the throne, and One sitting on the throne, the Lamb in the midst which taketh away the sin of the world. We must get our minds enlarged to take in something of the grandeur of Christ.

The Lack of Spiritual Maturity.

By Rev. A. E. BARNES-LAWRENCE.

What was the chief difficulty that the Apostle Paul found in his days? Some would say it was Judaism, or persecution; others the care of the Churches that came upon himself, or the thorn in the flesh that was sent by Satan to buffet him. When I look into the Epistles I find that the chief perplexity of the Church then was the lack of spiritual maturity in the Church itself. In Eph. iv. 14 Paul beseeches that they be no more children; and when writing to the Corinthians he says, "I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat."

When I take another Epistle I find the difficulty is just the same: "Everyone that useth milk is unskilful in the word of righteousness, for he is a babe" (Heb. v. 13). So when I look into the Church of God, and ask what is the chief difficulty that perplexes us, I do not think it is formalism or ritualism, or the world that persecutes, or a downgrade theology that hinders. The great thing that pains the heart of Jesus Christ most is the disputing lives of many who ought to be mature men and women, strong in Him, and the power of his might.

Now, how does Paul propose to deal with carnal Christians? (1) Be clear as to your position. Do not flinch from it. Weigh yourself in the balance, and let it be perfectly clear whether or not you are a carnal Christian. Remember, a carnal Christian cannot make himself a spiritual Christian. (2) Make sure of your possession. What is that possession? "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (3) Bring yourself to the Physician. How can you pass from the dominion of the flesh to the dominion of the Holy Ghost? Mark tells of a young man possessed of a dumb spirit, brought to Christ by his father, who prayed, "If Thou canst do anything, have compassion on us and help us." Have you offered that prayer? Jesus cast out the devil. There was a great conflict—"the devil tare him." Do not wonder if you get in the same perplexity as the Convention goes on, for it may be thus that you will pass into the dominion of the Holy Ghost. If Jesus Christ heals your disease to-night you will be put into a possession and state of spiritual health, and you will begin to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

He Careth.

"Casting all your care upon Him; for He careth for you" (1 Peter v. 7).

What can it mean? is it aught to Him
That the days are long and the nights are dim?
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
About his throne are eternal calms,
And strong glad music of happy psalms,
And bliss unruffled by any strife—
How can He care for my little life?

And yet I want Him to care for me,
While I live in this world where sorrows be.
When the lights die down from the path I take;
When strength is feeble and friends forsake;
And love and music, which once did bless,
Have left me to silence and loneliness;
Then my life-song changes to sobbing prayers,
And my heart cries out for a God who cares.

When shadows hang o'er the whole day long,
And my spirit is bowed with shame and wrong,
And I am not good, and the bitter shade
Of conscious sin makes my soul afraid;
And the busy world has too much to do
To stay in its courses to help me through;
And I long for a Saviour—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless Love,
Each child is dear to that heart above!
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for He is strong;
He stills the sigh and awakes the song;
The sorrows that bear me down He shares,
And loves and pardons because He cares.

Let all who are sad take heart again,
We are not alone in our hours of pain;
Our Father looks from his throne above
To soothe and comfort us with his Love.
He leaves us not when the storms are high,
And we have safety for He is nigh—
Can that be trouble which He doth share?
Oh, rest in peace for the Lord will care!

Hugh Miller.

Day by Day.

SUNDAY, September 1. Acts xxv.

THERE was great manliness in the Apostle's bearing. He insisted that his rights should be respected. As a Roman citizen he could claim to be heard by the Emperor himself, and when there seemed every fear that Festus would yield to the strong pressure being brought to bear on him by the Jews, and transfer the hearing of the case to Jerusalem, he exercised his privilege, and said, "I appeal to Cæsar." All this should be borne in mind when we consider our Master's teaching in Matt. v. There is a point beyond which it is useless to contend against high-handed wrong. When that is reached, we must yield. But, until then, we are justified in appealing to any court that shall protect us in the enjoyment of our liberty. It is not good for our oppressors themselves to be unchecked in their lawlessness.

From that moment Festus treated Paul with a good deal of respect, and sought the assistance of King Agrippa in framing the *précis* of the case which should be sent with the prisoner to the Emperor. It is remarkable to notice the indifference with which this Roman official mentions the name of Jesus. It was a question concerning Jewish superstition, and one Jesus, who had died, but whom Paul affirmed to be alive. What a flood of light this casts on the habitual attitude and teaching of the Apostle! The one impression which he produced on Festus was his evident fellowship with the living Christ. And this impression so precisely corroborates the statements of 1 Cor. xv., Col. iii., and Rom. vi. This is Christianity: not doctrines about Christ, not rites, not even the Bible, but Christ, always Christ, who was dead, and is yet alive, and in fellowship with whom we live for evermore.

MONDAY, September 2. Acts xxvi.

In this remarkable and impassioned address, the Apostle brings out many new points—the strictness of his early life (5), the cruelty of his hatred toward the followers of Jesus (10-11), the full account of what the Lord said to him, which he afterwards wove into the introduction to the Epistle to the Colossians. Does not the Lord always speak to us like this? He always addresses us in the mother tongue, always tells us to transform our visions into messages to others, always promises his deliverance and help, so long as we keep on the assigned path, and always promises that there are visions yet in front. "I will appear unto thee."

What a ministry is entrusted to Christ's disciples! To turn men from Satan unto God, is what this world is needing beyond everything else. The world itself so lovely, with its fair and beautiful expanses of land and sea, "its snow peaks lifting their silver mystery of light against the sky, the great woods singing with the song of the streams; but everywhere the terrible disgrace and wretchedness of human life. City beyond city has its tale to tell. You cross new seas and find the darkness waiting for you on the other side. You lift some veil of old-world beauty, and there it lurks behind." But what comfort to know that there is deliverance for men, that the Son of Man can save, can exercise healing virtue, can secure forgiveness and sanctification, on the condition of saving faith in Himself. When a man has once seen that, when he has seen that Christ is not example only, but the source of transforming power, he can no longer disobey the vision that beckons him to follow it, and proclaim it to the sons of men. There is much mystery in the world, but only one Christ, the God-man, the revelation of what man may become, and the power by which he may become. That vision, that task, inspire with a Divine enthusiasm, which men of the world cannot understand.

TUESDAY, September 3. Acts xxvii.

Only a few days ago I was traversing these very seas, so graphically described in this chapter. We had crossed the mouth of the Adriatic, and were coasting along the southern shores of Greece, when without a moment's warning a perfect hurricane broke on us from the north-west. The water was lashed into foam-crested waves, the big steamer heeled over before the force of the wind, and it was almost impossible to keep one's footing. One could imagine the effect on a heavily laden corn-ship, which was unable to stand against the storm, as it coasted under the shores of Crete, and was driven far to the south, even to the peril of falling on the quicksands off the coast of Africa.

The perfect self-possession and equanimity of the Apostle amid the agitating scenes of the shipwreck show how fully the peace of God was keeping his heart and mind. Prisoner though he is, he seems to assume the leadership of the whole company, assures them that there is no need for alarm, speaks of the vision and presence of God's angels, shows the centurion the peril of allowing the sailors to escape, and prevails on them to break their fast. It is a sublime picture to see him standing there in the grey dawn, with the heavy seas breaking over the ship, giving thanks to God as he breaks the bread as though it were a eucharist. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord for ever." The child of God recognises that the storm is in his Father's hand.

WEDNESDAY, September 4. Acts xxviii.

It is good to hear of the kindness of these Maltese. In distant foreign lands there are traces of pity and goodwill. Men love their children, husbands their wives, brothers their sisters; and there will be ready help for those who are absolutely destitute. The mischief is when the stranger has something to lose, which the natives desire to gain! How changeable is human opinion, shifting from the lowest to the highest possible estimate of their fellow-man in a moment of time, and judging only by the the favourable or unfavourable circumstances of life. Because Paul cast off the viper these people accounted him a god; if he had died they would have thought him a felon. Thank God our destiny is fixed by character, not by the colour of outward circumstance. Many of the prosperous of this world, who are hurt by no vipers, are the greatest sinners, while those who have been the supreme sufferers of the world have been the greatest saints.

Paul went toward Rome, as we have seen, under very different circumstances from those which he originally expected; but these very circumstances gave him the greatest opportunity of his life. In no other way could he have approached and touched such men as the centurion, or Publius, or Nero himself. Moreover, in his own hired house, he was secure from the hatred and plottings of the Jews, which in every city had jeopardised his life and impeded his work. It was a secure and safe retreat for him amid the metropolis of the world, from which for two whole years he was able to influence Cæsar's household, to hold fellowship with his friends, and to issue epistles to the world. Trust God to work out his plans in your life. He makes no mistakes.

THURSDAY, September 5. Romans i.

While in Corinth, the Apostle had written this great treatise to the Christians in Rome, many of whom were well known to him. They were beloved of God; they were living the saintly life; their faith was spoken of through the whole world. He, on the other hand, had received grace and apostleship, to be exercised among all nations, and was conscious of the power of imparting spiritual gifts to his hearers.

Wherever he travelled through the countries bordering on the Mediterranean, and however various were the nationalities which poured their contributions on to the ships that passed from port to port—Roman or Grecian; student, soldier, or sailor; the slave or the freeman; the Scythian or the African, the Asiatic or the European—on each man Paul cast yearning glances. He felt that Christ had given him something for every man, and that he was in debt, until he had made known the Message with which his soul was charged. Only so could he discharge his trusteeship.

He did not shrink in coming to Rome, although it was the seat of the learning, literature, and eloquence of the world, because he knew that the Gospel with which he was entrusted had the secret of power in it. Other religions might have caught a glimpse of high morals, but Christ alone could give the power by which they could be made living and effective.

As few men, Paul knew the unutterableness of human need. He grows eloquent in enumerating its hideous aspects. Men resisted the truth that sought to enter their hearts, from nature, from the spheres of life and thought and conscience, and therefore God gave them up to their sins, and they became as beasts, and lower. But he goes on the supposition that "our greatest and deepest needs take voices and prophesy their own supplies, and the very blackness of the midnight tells beforehand of the dawn."

FRIDAY, September 6. Romans ii.

While the Jew listened to the foregoing enumeration of the sins which disgraced the Gentile world, he might have prided himself that he, at least, and his nation, were exempt from these charges. So in this chapter the Apostle shows that men are not saved or lost in nations or religions, but as individuals. It is not enough to hear the law, we must do it. It is not enough to be the custodian of the ten commandments and the Divine will, we must obey them for ourselves. It is not enough to be circumcised, we must have the separated heart and life. The Gentile who obeys the law as it is written on the tablets of conscience, will stand a better chance hereafter than the Jew who had the law written on the tablets of Sinai, and had not obeyed it. We are all tempted to depend on the holy ritual, the godly parentage, and the comforting assurances of the Church in which we were reared; but, after all, there is only one way in which any of us can be saved: it is by a personal application to God for the riches of his goodness, forbearance, and long-suffering, which are in Jesus Christ.

SATURDAY, September 7. Romans iii.

The Jew is supposed to take umbrage at the levelling statements of the foregoing chapter. If you speak like that, he says, what is the good of being one of the chosen people? There is much good, replies the Apostle, especially because to the Jew has been committed the work of receiving and transmitting the Divine oracles. At the same time, a man's disbelief may thwart and cancel God's best intentions.

Then by a collection of terrible sentences from the Psalms, the Apostle shows that, in the Divine estimate, Jews and Gentiles have alike come short of God's glory. Every mouth must be stopped, and the whole world be brought in guilty before God.

Then the Apostle begins to dilate on Him whom God set forth, the Lord Jesus Christ. Not his words, but Himself. Not even his propitiation, considered as a doctrine, but He who made the propitiation, and now liveth for evermore at the right hand of God, to realize in all who believe the highest possibilities of their nature. The believer in Jesus Christ dares to face without hesitation the vast problem of human misery and sin. The anguish and hope of man become intelligible. *Behind* all is the God of infinite grace. *Over* all is the Christ, who once appeared to give a supreme example and make a supreme sacrifice and atonement. *Before* all, the one only hope for all men of his coming in the clouds with power and great glory, to achieve for the race what in this age He is realizing for all who believe.

F. B. M.

Presbyterian Church of England.—The year book for 1901-2 brings up to date the statistics and facts of the congregations and missions at home and abroad.

With Dr. Baedeker.

WE left London on Thursday, August 8, to meet Dr. Baedeker at Zurich, a few days later. Thus we had time to take a run to Grindelwald, and spend a Sabbath with a few missionaries from Algeria, resting from the heat and their exhaustive labours.

Some of these friends, two days before, had had a somewhat perilous adventure on a glacier. Roped together, they came to a difficult crossing over a crevasse. The foremost lady said, "I can't go over," and the hinder one, "We must go back." But the guide answered, "You must go forward; you can't go back." The necessity braced their nerves, and they safely followed their guide. When he is older, as one of the party told him later, he will probably not run the risk of taking three inexperienced ladies, whose climbing powers or whose nerve he did not know, over a glacier of whose perilous possibilities they were unaware. Providentially they did not lose their heads. There is nothing to steady the nerves over a yawning crevasse, like faith in God; and to this they owed their preservation.

The National Council of the Evangelical Free Churches of England and Wales has arranged for religious services in various centres of resort on the Continent, for which subscriptions are asked. At Grindelwald, the preacher for some weeks had been Rev. H. C. Wallace, of Bristol. Prayer was offered on the occasion of our visit by Principal Forsyth, of Hackney College; the congregation evidently followed, as he led in fervent and comprehensive supplication. The sermon was clear, Scriptural, and impressive. It is a good rule in every discourse, not only to exhort the hearers, but also to explain how they may appropriate the blessings of the Gospel.

ABOUT DR. BAEDEKER.

At Zurich we met our friend, Dr. Baedeker, and next day spent the night at Innsbruck. Our friend is as instructive a travelling companion as the guide-book of the same name, and most interesting are the stories he tells us of his experiences during his frequent travels since his conversion.

Early in the seventies he sojourned in Zurich for more than a year. This city prides itself on its intellectuality. Romanism had driven the people into rationalism and infidelity. One of the professors had even dared to preach that Jesus is not risen, nor gone up on high. Dr. Baedeker took a hall and preached the Gospel, laying stress upon its chief feature, the Resurrection. At the close he invited the assembly to come on the following Sunday. But he could not hire the hall again for a religious meeting, nor would any other be let for the Gospel to be preached. The people came in crowds, and at length they gathered in the only available place, a low theatre. The preacher, like Paul at Corinth, continued there a year and three months, for the Lord had many people in that city. Whether it was Zurich in 1871, or Keswick in 1901, what else could draw the people in such numbers so continuously but the name of Jesus, who in 31 A.D. preached the good tidings of the Reign of God in Palestine, and the common people heard Him gladly—yea, "hung upon Him to hear Him."

Our friend keeps himself supplied with New Testaments and Gospel books, looks out for opportunities to speak to conductors and fellow-passengers, and generally leaves a memento of the conversation, in which sometimes the recipient asks him to write his name.

On one of his evangelistic tours, between Flushing and Berlin, he gave a book to a Swedish lady travelling in the same compartment. She replied that she did not believe in those things. "Such was I once," said the Doctor, "but if you have not yet believed, there is no reason why you should not now turn to the Lord." He gave her the little three-paged book, black, red, and white; but she did not consider herself a sinner, nor need the blood, nor desire the pure heart. However they exchanged cards, and she promised that if she was ever converted (which she did not expect or intend), she would write to him. Eight years afterwards, Dr. Baedeker received a letter from this lady, saying that she was going to London and would be glad to meet him there. She had turned to the Lord, is now a friend of Prince Bernadotte, and is working for Christ among the people.

Years after their first interview, Dr. Baedeker visited a lady who was confined to her bed. She said that since she had been thus afflicted she had learned that God loved her. Her visitor said that was very good, but she might also learn that God needed her. She thought she was too weak to be of any use. He suggested that she should pray for the preachers of the Gospel in all parts of the world. She did so, and got into a wealthy place. Two years after she was up and about, busy for the Lord. Her blessing had come through the lady first spoken of.

Probably our greatest present need is prayer, and every answered prayer is an encouragement to pray. There is no more edifying habit than to record and to remember every prayer and its answer. On our way

FROM ZURICH TO INNSBRUCK.

we passed Lake Wallen, into which flows a river through a very fruitful plain which has a history. As the water came down from the mountain it lay in stagnant pools on the land, the grass was rank, and many of the people were diseased with goitre and imbecile in mind.

A truly noble nobleman, moved by the misery which he saw might be avoided, devised a scheme by which this useless and hurtful marsh might be reclaimed. He formed a company, dug out a channel, and by a system of drainage turned the swamp into a fertile plain, full of fruits and flowers, with numerous factories worked by the mountain streams and by the river which they feed. Now, as at Jericho after Elisha had healed the waters by the salt which he cast into their spring, there is no more death or barren land. But everything lives where the waters come, and the fish are, after their kinds, exceeding many. Preachers and teachers may find an illustration of Ezek. xlvii.

The name of Baedeker is attractive. Those who hear it sometimes think they are in the presence of the travellers' guide himself. One Sunday a gentleman called and asked to see him alone, and they retired for a private conversation; but when our friend learned that the object was a Press interview he explained the mistake. He would gladly have improved the opportunity, and spoken, as he is wont to do, of the way to the city which hath the foundations, and of the old, old Story which is ever more the best and newest news; but the disappointed visitor did not, for the time at least, give a willing ear.

The Press is called the Fourth Estate. It grows in influence, which might be of the highest value in the Kingdom of God. An invalid who heard of Dr. Baedeker's interest in the Stundists, constantly "carried him in her arms to God." The whole strength of the Church of Christ would be well employed in daily carrying the Press of Christendom in its arms to God. May I earnestly ask every reader to consider whether this should not be one habitual subject of our public, social, and private prayer. R. Cope Morgan.

Prague, August 22, 1901.

Women to the Rescue. — The beneficent association known as the "Countess of Dufferin's Fund" is, year by year, extending its operations, and making steady progress in providing the women of India with efficient medical aid. The society now has 247 hospitals and dispensaries, all officered by qualified women, and its funds are markedly improving. Much of the success is due to untiring individual effort, such as that of Lady Northcote in Bombay, Lady Ampthill in Madras, and others. A summary of the work shows that, despite all the native prejudices, 1,667,329 women and children received surgical and medical help during the past year, thirty-seven lady doctors of the first class, with eighty assistant surgeons, and 290 hospital assistants and practitioners of the third grade, are employed in this noble work, and that 379 women are now studying medicine in the schools. It is to be regretted that, in face of this, subscriptions from the United Kingdom during last year fell from £656 to £325, public attention being diverted to Africa.

The Virgin's Assumption.

COMPARATIVELY few among British Protestants are intimately acquainted with the Romish tradition which has exalted the Virgin Mary to the position of a mediatrix, seated, in the body, on the throne of Heaven as its Queen. In many Protestant homes, pictures of the Virgin, ascending in the clouds of heaven, give an unworthy and tacit approval to the tradition, a tradition which robs our Lord of his glory as the one sinless Representative of the human family exalted, as Son of God and Son of Man, to the Father's right hand. We reprint from an article in the *Irish Catholic* of August 17, the following passages, explanatory of the Feast of the Assumption, celebrated by the Church of Rome each year on August 15. Here we have its un-Scriptural, not to say blasphemous, character officially set forth:—

There are many feasts of our Blessed Lady throughout the year, some celebrated throughout the whole Church, others only in particular countries or places; but the one kept on this day is the principal one of them all, for it is the crown and completion of all the rest. This is the day on which, her glorious life being ended, Mary was received, with a triumph only second to that of her Divine Son in his Ascension, into the courts of heaven, there to be for ever at his right hand, as He is at that of his Father; Queen of heaven, of angels, and of men, incomparably the most perfect and pleasing to God of all that is not Himself.

But it is not merely her triumphant death and entrance into eternal glory that we celebrate to-day. The Assumption is something more than that. It is for her what the Resurrection and Ascension together were for her Divine Son. For it was not merely her soul that was admitted to the everlasting joy of heaven, but her body also that was, like his, raised from the dead without ever seeing corruption. Like her Son, she really died, and, like Him, she was really raised from the dead, and ascended into heaven as He did, and is in that glorious place, wherever it may be, with Him now, with her risen body, splendid and beautiful beyond all except his that eye hath ever seen, immortal and incorruptible for ever.

Tradition tells us that her death and Assumption into heaven took place, like those of our Lord Himself, at Jerusalem, though she had previously lived for some time at Ephesus in Asia Minor under the case of St. John, to whom her Son had, when dying, committed her. She went to Jerusalem only a short time before she died, and we learn also by tradition that the Apostles were assembled there, having been brought in a miraculous manner from the various regions in which they were preaching and converting the nations. However this may be, we can hardly doubt that St. John, and also St. Peter and St. James of Jerusalem, with many of the faithful there, had the great privilege of listening to her last words and receiving her parting blessing.

She was buried, it would seem, at the garden of Gethsemane, being laid in a sepulchre cut from the rock, and it is said that during the watch of the faithful by it the angelic songs were heard continually for three days. But our Lord hid his mother's Assumption, as He hid his own resurrection, from mortal eyes. After the three days the tomb was once more opened, but the sacred body was not there.

Protestant Reformation Society.

THE news received of the Society's work in Liverpool shows that real progress is being made. The old Irish Society has undertaken the purely Irish portion of the work in that city and the surrounding districts, and will pay result fees for proficiency in the Irish language and knowledge of the Irish Bible. The Protestant Reformation Society, through its local auxiliary, will, it is hoped, be able to keep up their classes which are being instructed in "The Hundred Texts," which are committed to memory and examined on, after the example set by the Irish Church Missions Society in its classes in Dublin.

Mr. J. Flanagan has been addressing large audiences at the Protestant Hall, King's Cross, Halifax. The Sunday-schools held in this hall were started several years ago, in connection with the Protestant Reformation Society Mission at Halifax, and have been the means of keeping hundreds of children from the influence of Roman Catholic and Ritualistic teaching.

The New Bishop of Durham.

THE appointment of Professor Handley Moule, D.D., to succeed Dr. Westcott as Bishop of Durham, has been hailed with peculiar satisfaction on all hands. For many years past Dr. Moule has enjoyed high distinction in theological circles, being universally esteemed for his influence in training Evangelical clergy, and for his important and singularly valuable contributions to Scripture exposition.

Rev. Handley Carr Glyn Moule, D.D., has been Norrisian Professor of Divinity at Cambridge since 1899. He was previously Principal of Ridley Hall for nineteen years. He has justly been regarded as a leader of Evangelical thought at the University, and it is impossible not to view his appointment to Durham as fitting, in more senses than one, and, particularly, as continuing the tradition of Cambridge scholarship established in the diocese by Dr. Lightfoot, and strengthened by the late Dr. Westcott.

Dr. Moule was borne in 1841, at Fordington Vicarage, Dorchester, where his father, Rev. Henry Moule, laboured for fifty-one years for the eternal and temporal welfare of those under his charge. From the same gifted family have come Bishop George Evans Moule of Mid-China, and Rev. A. E. Moule, formerly Archdeacon of Mid-China, both C.M.S. missionaries.

After education at home, Handley Moule entered at Trinity College, Cambridge, where his studies brought great distinction. In 1862 he won the Carus Prize for accurate study of the Greek Testament, and in 1863 he obtained Sir William Browne's gold medals for Greek and Latin poems. He graduated in 1864 as second classic, and on six occasions obtained the annual Seatonian Prize, awarded for the best sacred poem by a Master of Arts.

The year 1865 was an eventful one in his life, for he added a Theological First Class to his honours, was elected a Fellow of Trinity, which dignity he maintained for sixteen years, and commenced work as an assistant master in Marlborough College. While at Marlborough, in 1866, that great change took place in him which has been the spring of his life-work ever since. He passed through a time of deep conviction of sin, though he had never been what the world calls a sinner. From this he was led, by no human agency, but by the living Lord Himself, into the joyful realization of the grace of God. This experience has coloured all his teaching, and imparted to it much of that solemn personal element which is so characteristic of it. Every reader of his sermons and every student of his condensed and careful works must have noticed the directness of his appeals, and the solemnity of those passages in which he speaks of sin.

In 1867 Mr. Moule was ordained at Ely, by Bishop Harold Browne. He then served for some few years as his father's curate. In 1873 he was summoned back to Trinity to be Dean of his old College, and at the same time undertook to be evening preacher at the Round Church; he held the former office for four years. In 1877 he returned to Fordington, to nurse his aged parents, and act as his father's curate till his death. This work was doubtless very different from that which had occupied him in Cambridge, and more so from that to which he was about to called in the old University, the growth of whose religious life is one of the wonders of the century.

In 1879 the foundation stone of Ridley Hall was laid. This, as most people know, is a theological college for the reception and training of graduates who are desirous of preparing for ordination to the ministry of the Church of England. In 1880, on his father's death, Mr. Moule was appointed Principal of the new Hall. He began residence and work in January of the next year. In that year also he married Mary Elliott, niece of the authoress of the well-known hymn, "Just as I am," and of the author of "Horæ Apocalypticæ," Rev. E. B. Elliott, of Brighton.

Combining profound erudition with a winning personality, Dr. Moule exercised a powerful influence at Ridley Hall. As a set-off against the Romanising tendencies of some other theological colleges, his labours have been very timely, and will bring forth fruit for many days. As Norrisian Professor also, Dr. Moule has been much "at home" in his work, and has, if possible, added lustre to his professorial reputation. His lectures have been spiritual in tone as well as rich in theological instruction. Dr. Moule has been select preacher at Cambridge in no fewer than seven years, and he received the compliment of an invitation to Oxford as select preacher in 1895. He is one of the recently-appointed honorary chaplains to the King, and had been an honorary chaplain to her late Majesty since 1898.

The numerous works which the new Bishop has published from time to time have mostly been concerned with Scriptural interpretation and exegesis. These include Commentaries on the Epistles to the Romans, Ephesians, Philippians, Colossians, and Philemon, a volume of "Outlines of Christian Doctrine,"

DR. HANDLEY MOULE.

From Photograph by Messrs. Russell & Sons, 17, Baker Street, London, W.

also a number of devotional books. The Bishop's poems have been a source of light and comfort to many.

The Rustling of the Sheaves.

The harvest moon is rising
O'er the eastern mountain crest,
The setting sun lies burning
On the waters of the west;
From upland, plain, and valley,
Just before the reaper leaves,
Hark, the shouting, and the singing,
And the rustling of the sheaves.

O rural scenes, so peaceful,
So unchanging year by year!
Far from tumult of the city—
Surely happiness is here.
Ah! you little know what sorrows
Lurk beneath those cottage eaves;
Nor hear the serpent hissing
Through the rustling of the sheaves.

There's another harvest round us;
We are dying one by one;
The ripe and the unready—
The reaper spareth none.
Prepare us, Lord, prepare us!
Give us fruit as well as leaves!
And we'll hear the angels singing
At the rustling of the sheaves.

Donegal. J. K.

Mr. Varley's Conversion.

IN the September issue of the *Monthly Evangel* Mr. Henry Varley tells the deeply interesting story of his conversion. He writes:—

"The first great International Exhibition took place in London in the year 1851. It was in the summer of that year that I, then a youth of fifteen, was crossing Trafalgar Square at the base of Nelson's Column. On account of the death of my mother, I had come to London from my Lincolnshire home three years before, and entered on a business career. The subject of many prayers, I was influenced from earliest childhood by the example and training of my beloved mother, which left an indelible mark upon the heart and mind of her youngest boy.

"That warm summer Sabbath afternoon in July, 1851, a four-page tract exhibiting the grace of God was placed in my hands by my own cousin, a young man identified with the Y.M.C.A. in London. Our meeting with each other was apparently quite accidental—some would say mere chance. Surely not! The incident, in itself so small, showed connection between the living God, the mother in glory, and the orphan boy alone in London. Trifles belong to man with his want of thought, but God has no trifles. Numbered hairs are tabulated in his memory; falling sparrows are within his knowledge.

"That afternoon was a time of crisis. A loving and kindly invitation to my cousin's home for tea followed, and the same evening I was listening with deep interest to the gracious words which fell from the lips of the Hon. and Rev. Baptist Noel, who shortly before had seceded from the Established Church, and was preaching to crowded congregations in John Street, Bedford Row. My cousin and I were together, and from that memorable day the work of God's grace and the revelation of Christ began. I do not know at what point within three months I was born again. The work was gracious, silent, and protracted. Mine was not a suddenly-realized conversion. For this I am thankful, for had I known the exact day and hour I should have constantly spoken of it, and unwittingly perhaps have hindered some, who might have said, 'Well, I never had any sudden change or revelation of Christ in me.'

"Yes, I believe the Holy Lord hid from my knowledge the exact time when I was 'born from above.' This I do know, I passed from spiritual death into life in Christ in 1851; from having identity with an evil and sinful human nature into partnership in the divine nature and life, which has its source in Christ. I owe more than I can tell to the clear and blessed teaching of my dear friend, John Roberts, the leader of the Young Men's Bible Class which I attended. Convicted of sin by the Holy Spirit, by my own experience, and by the Word of God, I was gently led away from the power and love of a self-centred life into the liberty of Christ.

"I saw clearly that judgment upon myself as a sinner had passed for ever. Jesus died for our sins; in Him therefore I died. He was buried for me, his sepulchre showing the reality of his death. With Him I also have been buried. Fifty years ago I became an exhibition of new creation, God's workmanship created in Christ Jesus unto good works. This great spiritual change took place, as I have said, in 1851, and for half a century I have known and believed in and been kept by the Lord. I hold firmly God's precious doctrine, so clearly his in origin, working, and completion. That I might exhibit by testimony, example, and presence 'the Gospel of the glory of the blessed God,' which has done so much for me, I have travelled into many parts of the world, and have made many long journeyings by sea and land. Everywhere I have seen the same results follow the ministry of the Gospel, and after all these years I have an unshaken conviction that the Gospel of Christ is still, as always, 'the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek.'"

A New Temperance Crusade.

Rev. J. Q. A. HENRY, D.D., New York.

IN view of the approaching Twentieth Century Million New Pledge Crusade, we have pleasure in giving some account of Rev. Dr. J. Q. A. Henry and his work. Our readers will remember that he is superintendent of the State of New York Anti-Saloon League, and that he came to this country last year as a delegate to the World's Temperance Congress. He will shortly be in our midst once more, helping forward the Crusade. The story he has to tell is one of hard work in the battle against drink, crowned with a most encouraging measure of success, and reaching out to the future with rich promise.

Nearly eight years have elapsed since the movement first took definite shape, through the organization at Oberlin of the Ohio Anti-Saloon League, as the outcome of the work of Dr. Russell. Within a few weeks a proposal for amalgamation was received from the Christian Temperance Alliance, and the work in that State went on steadily as a force for the unification and mutual strengthening of all effort for the abolition of the drink traffic. The crusade spread over the country, and when, in 1895, a call was issued for a national convention, it was found that organizations of the same nature existed in the States of Connecticut, Maryland, and Massachusetts, as well as in the District of Columbia. The convention was held at Washington. Amid much enthusiasm the American Anti-Saloon League was formed, and the work was then placed upon such a satisfactory basis that the scope of the movement has now spread till it embraces thirty States and territories, where Leagues are formed and at work auxiliary to the national organization.

The League is a federation of the churches, temperance societies, and other moral forces of the locality, county, and State, so to agitate and educate the public conscience as to secure the enactment and enforcement of laws against the drinking saloon. It is, like the Christian Endeavour Society, essentially a movement of the churches. Christian congregations of each locality become the nucleus around which other organizations are gathered for the development of that public sentiment which is essential to success.

As its name shows, the League aims at nothing short of the entire suppression of the traffic in drink. In many localities where the saloon has been abolished by law there is still, however, much for it to do in the exposure and suppression of illegal channels for the supply of liquor. It is found necessary in some cases to begin by agitating for the repeal of various laws which, in different ways, favour the existence of saloons or strengthen their position. When this has been attained, the issue is a simpler one, and all forces are united to secure the passing of such laws as will prohibit the sale of strong drink. It is fully realized that the adoption of these, and the putting of them into force when they have been enacted, must always be conditional on the state of public sentiment on the temperance question; and so close attention is given to the quickening and education of the public conscience on the subject.

Taking for the sake of illustration the State of Ohio, we find on looking into the figures that while during the five years ending July 1, 1893, 2,340 additional saloons had been opened, in the following five years there was an actual decrease to the number of over 1,500. Good results are also reported from other states where work has been recently begun, as well as from those in the South and New England where the same general methods have been in operation for longer periods.

The campaign has been going on in the State of New York since 1898, and in the person of Dr. Henry the League has a superintendent of great power and with peculiar qualifications for the work to be done. He laboured for some years in Chicago, and the testimony of ministers and others there was that he was peculiarly adapted for Gospel temperance and other aggressive work, having taken a special share in the struggle for the purification of civic life.

During his pastorate at three places on the Pacific coast, Dr. Henry also won golden opinions on every hand. He was a pastor loved by his people, and with high ideals in every department of Christian life and work.

DR. J. Q. A. HENRY.

But his activities could not be confined within the limits of any church or congregation. In San Francisco and other cities his audiences came to be limited only by the capacities of the largest buildings. Every movement for the public well-being was supported to the utmost limits of his ability.

At the outset of the campaign in New York State, the leaders asked, "Give us two years in which to agitate and organize, and then for the fight!" Before the two years were ended 2,500 rallies had been held in churches of twenty denominations, 500,000 people had been addressed, tens of thousands had formally identified themselves with the movement, the fighting forces of 300 committees had been organized, and many other places were marshalling their men for the campaign. Spread over the States of the Union there was, last year, a staff of 175 salaried officials, whose whole attention was devoted to this object.

The League stands for the maintenance of law. All that it does in the line of enforcing the law is calculated to support the officers, and compel obedience on the part of the law-breakers. It has its own attorneys and special service men, and is fully equipped for law-enforcement work. It has had 300 cases in the courts at a time, and has secured a number of criminal convictions. A much-needed change was secured in the Buffalo city charter, by which fifty-three dens of vice were closed on the day on which the Pan-American Exhibition was opened. The entire state has been divided into districts, and put under superintendents, no fewer than 300 local branches being affiliated with the central League.

With Dr. Henry at its head, its business of the League moves with steadily-increasing power. Regarding this, like all other reforms, as a long-continued siege rather than a short and decisive battle, it proposes patiently, calmly, resolutely to hold on and fight on, till by approximate steps—little by little if need be—it places the criminal drink traffic in the category of other crimes, to be kept there by the power of a permanently established public sentiment and conscience.

Dr. Henry speaks and writes under an almost overwhelming sense of the gravity of the case. Yet his outlook on the future is sanguine, as will be seen from the following extracts from his booklet, "Temperance Reform in the Twentieth Century":—

> The drink traffic has been the clinging curse of the nineteenth century. It faces us as our most formidable foe as we enter the twentieth cycle of Christian history. It is all but disheartening to think that, with all our boasted progress, we have been unable to deal even an effective, much less a deadly, blow to this huge iniquity. Evidences are not wanting, however, that public opinion is crystallizing for the everlasting destruction of this first and worst foe of the human family. Unless all signs fail it will soon be outlawed by every nation, as it is now loathed by every self-respecting citizen.
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> In no respect have the efforts on the part of moral and Christian people during the last century been a more dismal failure than in this direction. Instead of unity, there has been a division of sentiment and service. The temperance worker has been an Ishmaelite, with his hand against every other man. The time has come when divisions must be healed, and the ranks must be filled by the friends of sobriety, irrespective of creed or party, if we are to win a triumphant victory over the grog-shop. To accomplish this, we must emphasize the things about which we agree, and avoid the subjects as to which we differ. The dawning century must witness more service and diviner sacrifice if our crusade is to succeed. We must create a new and growing constituency in every church and community. We must find an enduring home for this crusade. It has but one legitimate place of abode, viz., the House of God. Its supporters must be found among the people of God; its appeal must be to the highest motives known to the human heart. Our motto, like that of the Christian Endeavour, must be, "For Christ and the Church," to which might be added, "and humanity."
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> The twentieth century will witness the breaking of the neck of the saloon by breaking its political power. Upon this it feeds, and fattens, blusters, bulldozes, and blights. But for this it would starve to death within a single decade. There are temperance people enough in every party who are honest, sincere, and Christian to break the rule of rum in their party life, if once they will take charge of the caucus and the ballot-box.
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> The twentieth century will witness the adoption of local option as the divine and American principle in the solution of this great problem. This is God's method. The early days of the century will witness a revival of the doctrine of total abstinence. The days of pledge signing are largely passed away; but if our children are to be protected, and if our Christians are to stand where they ought, then we must pledge ourselves to neither touch, taste, nor handle the accursed thing. It will also witness a generous and determined effort on the part of temperance people to provide a substitute for the saloon. Only those who are familiar with the dram-shop, inside and outside, can appreciate its social significance, particularly in the centres of our civilization and the slum life of our cities. Something

practical must be done to meet this social necessity which is so poorly met by the gin-mill. We must separate recreation from rum.

The twentieth century will witness the destruction of the drink traffic and the cure of the drink habit. The saloon will be prohibited and the business will be annihilated. It will certainly die during the next cycle of human progress. Never was public sentiment growing in any direction more rapidly than towards this end to-day. Truer knowledge of the awful evil of the liquor traffic exists to-day than at any previous time, while multitudes and millions of our people are controlled by an invincible and imperishable determination to drive this unmitigated curse back into its native hell. This they are bound to accomplish in order that our free institutions may be perpetuated, that our flag may no longer be dishonoured by floating from these palaces of death, that the redemption of the city may be secured, that the victims of this remorseless power may be delivered, and that Jesus Christ may be crowned King of Kings and Lord of Lords.

Reds and Blues at Gibraltar.

AT this important garrison and seaport, the Soldiers' and Sailors' Institute has proved to be a haven from the many demoralising allurements which are to be found on every hand. The present institute in Southport Street was built in 1887, but the work was carried on previously in another building since 1876. It is unfortunate that while many advantages and comforts are offered to sailors and soldiers disembarking, there should be so serious a lack of sleeping accommodation. When all the ships of the Channel Fleet are in port, with about 10,000 men serving in them, the number given leave to sleep on shore varies from 500 to 2,000 a night. These need not only places of safe shelter, companionship, and recreation, but to be rescued from sin, and instructed in the Christian life. Every effort is made to provide the men with a comfortable night's lodging at the Institute, but many have to be turned away through want of room.

REMOVAL AND EXTENSION.

The committee have long felt that the spiritual work would be greatly furthered by the appointment of a lady superintendent, but the Institute was too small to provide the necessary accommodation, and after careful consideration it was found impossible for it to be enlarged to meet all requirements. A good freehold site of sufficient size, near the present building, was purchased for £4,100, retaining the right to continue in occupation of the present building for two years, during which it is earnestly hoped sufficient funds will have come in to meet the expenses of erecting a new institute. A sum of £3,000 is needed before the building can be commenced. The new institute will comprise accommodation for 100 bluejackets, private rooms for superintendent and manager, refreshment bar, reading and recreation rooms, meeting and tea rooms, as well as married quarters for three families.

The annual report records encouraging progress in every department of the work. The chief aim of the committee and superintendent is to help the men spiritually, and the Sunday meetings and weeknight gatherings have been fruitful in their results. The visitation of the troopships has been carried on as opportunity offered, and many have thanked God for the words of encouragement and help they have received, and the gifts of Christian literature. Communications may be addressed to the superintendent, Mr. C. Coupland, A.S.R., Soldiers' and Sailors' Institute, Southport Street, Gibraltar; or the hon. secretary and treasurer, Colonel H. S. Clarke, Essendene, Wimbledon.

The Marias of Bastar.—Writing from Yellandu, India, Rev. C. B. Ward says: "We are still waiting for the missionaries to this people. I am surprised at the number who are turning to the Lord. Every Sunday people come in eight and ten miles from their villages to be present at Sunday school and meetings. The old solid front of heathenism is giving way. In India to-day not less than 100,000 persons are knocking at the doors of Christian missions for admission to the Christian fold."

Crispi and Christianity.

FRANCESCO CRISPI, the great statesman, the last of the makers of Italy, who passed away on the evening of Sunday, the 11th inst., is denounced by the Papal Church as the enemy of Christianity. Nothing is further from the truth. He was the enemy of the Church of Rome, which is a very different thing, but he was not the enemy of Christianity. Indeed he was politically and personally its friend. Christianity in Italy owes not a little to Crispi. Very early in life he realized, not only that Christianity and the Church are two different things, but he realized that they are two diverse things, two conflictive things, that the one is the enemy of the other, that the forces of the Church are ranged against the forces of Christianity, and that a struggle is going on between them. And he further knew which would ultimately conquer, namely, Christianity, and he placed himself on the conquering side, hence he was at once the enemy of the Papal Church, and the friend of Christianity. All this he embodied in the memorable words he uttered in the House of Deputies, when in the zenith of his power: "The day is coming when Christianity will kill Roman Catholicism." On his deathbed he gave expression to the same sentiments. One day lately some papers arrived, which he asked his wife to read aloud to him. As she began, she remarked, "More papers against religion." "No," answered Crispi, "not against religion, but against the Church." "*Religion is Christ*," he further added, pointing to the large crucifix that was always in his room. His hope was in Christ. For that reason he repelled during all his long sickness the offices of a priest. It may be said that his life was not in accordance with his creed. It may not have been, but there is no doubt that his life was all the better and the nobler, because he was the enemy of the Church. Had he been a Papist, the Church that practically offers to all salvation in sin, would probably have made him what he was not, a really bad man, and at the same time, instead of denouncing him as such, would have proclaimed him as a saint.

Venice. ALEX. ROBERTSON, D.D.

Vikarabad-Tandur Mission.

IN H.H. the Nizam's Dominions, India, and due west of the capital, Hyderabad, is a large district of country about fifty miles broad, and 100 miles long, which is occupied by the Vikarabad-Tandur Mission of the Methodist Episcopal Church. It has two or three out-stations, with over 200 Christians in about twenty different villages. The principal languages are Telugu and Hindustani, by which we reach all classes. During the recent hot season, it was my privilege to make two or three short tours into new sections of country where the Gospel had not been heard, and as a result we are opening two new out-stations in villages of 2,000 and 8,000 inhabitants respectively. The common people, both Hindus and Mahommedans, heard us gladly, and in several instances the officials also. To see this section of country thoroughly evangelized, the labourers are few, comprising only the missionary and his family, with thirteen helpers. There are at present, however, seven workers ready to engage in service, when we are able to erect dwellings for them and support them.

W. H. L. BATSTONE, M.D.

M.E. Mission, Vikarabad, Deccan.

Work Among Invalided Soldiers.—In common with many other workers who have been labouring in the Gospel among wounded and invalided soldiers sent home from South Africa, as well as from other parts of the world, Miss Sandeman (Springbank, Netley Abbey) tells with gratitude of rich blessing vouchsafed on the efforts put forth by her and her colleagues. While the arrangements made by the Government provide for the needs of the body, it is being proved in many ways that those who bear witness for the Lord are all too few to overtake the field. Help is needed in personal effort, in gift, and in prayer

The Indian Famine.

IN many districts of India there is still much distress; while in other provinces rains have fallen, and there is every prospect of a good harvest.

Rev. G. W. SAWDAY, of the Wesleyan Mission, Bangalore, is doing excellent work for the famine orphans, having taken a house and started a home for girls. Under date June 25, Mr. Sawday wrote:—"We are still waiting for rain. The high winds blow the clouds over. We hope for the best, but the poor ryots will lose their seed unless the rain comes soon. The plague gets worse rather than better. There were five attacks here yesterday and six deaths. The total mortality is about three times greater than the average. It will be terrible if the scenes of last year recur, but we trust we shall be saved from this. There are now eighteen children in the girls' home."

Rev. DENNIS OSBORNE does good service in continuing to draw attention to the needs of the distressed districts. In the course of a recent letter, he says:—"We were distressed to receive a letter from one of the most sympathetic missionaries of a sister mission, offering to part with fifty of his orphan boys, as he had no means to support them. He has sold his bicycle, and parted with his personal goods." Mr. Osborne adds a quotation from a letter written by Rev. W. Kiefel, of Gossner's Mission, Govindpur:—"We have now plenty of rain, but all the sown rice is destroyed, and must be re-sown, and many have no seed. The gundli, too, is destroyed; as much as germinated has been eaten by locusts and grasshoppers, which are in great multitudes all over the country. I shall be grateful if you will help me with some cloth, especially for the women. I am always so sorry to see them in their rags, and shall be happy if you can place me in a position to help the poorest of them."

HARVEST PROSPECTS.

More cheering tidings come from Rev. THOS. EVANS, Mussoorie, who, writing on August 1, says:—"Our rains have been rather late in coming, but they have come just in time to save the crops, and now, as they have spread far and wide, there is the prospect of a good harvest this coming winter. In Bengal, N.W.P., and Bombay, and parts of Madras and the Punjab, we have had abundant showers—Guyrab and parts of central India the showers have been lighter—but, thank God, we are now beyond the range of a famine this year.

"It is astonishing how rapidly grass and grain spring up once the refreshing showers fall—so that vegetation of all sorts is now abundant. In the wild country of the rustic Bhils no doubt there will still be the need of help from home, as the land is rocky, and the poor people have now neither cattle to plough, nor instruments to cultivate the ground. Still supplies can be sent to them on beasts of burden through the devoted missionaries who labour there.

"Our hearts are glad and thankful as we look on the grand clouds laden with precious rain. The plague is less, but it still holds on obstinately in the wicked city of Bombay—with which no doubt God has a controversy."

Romish Persecution.—One of the Genevan papers recently told a significant story of the way the Roman Catholic Church still treats those who throw over her teachings and authority, when she is able to have her will. A Carmelite monk, M. Robert Teutsch, known as Boniface, fifty-four years of age, and greatly esteemed for his character and zeal, was led by a study of the Scriptures to the conclusion that the Roman Church was not the true Church of Christ. Having quitted his monastery to put himself under the instruction of a Protestant pastor, he was prevailed upon to return on some pretext to the monastery, when he was immediately put into a cell till he should retract his heresies. On his refusal he was transferred to a Franciscan monastery, where he was subjected to terrible treatment, recalling the punishments inflicted in the Middle Ages by the Inquisition. Fortunately, powerful friends intervened, and M. Teutsch was enabled to escape, and now enjoys the freedom of person and conscience in Germany.

Simla Conference.

As mentioned in last issue, the third annual Conference at Simla for the deepening of spiritual life was attended with rich blessing, so much so that the meetings were continued beyond the three days originally arranged.

On Monday, July 22, the meeting was conducted by the Bishop of Lahore, who based his address on Col. i. 12. The Bishop spoke of the duty and blessedness of possessing a thankful spirit. No Christian life is complete unless it is full of praise, and the praise most acceptable to God is that which is sounded forth in a life devoted to his service.

On Tuesday, the 23rd, Rev. G. McKelvie, M.A., was the first speaker. His text was Acts viii. 35, his theme the importance of giving Christ the first place in our thoughts. We must constantly see and hear Jesus if He is to be seen and heard in our lives. Rev. G. T. Manley, M.A. (C.M.S.), whose lectures to educated natives in Simla have attracted large audiences, spoke on "The Unity of the Spirit." Having explained the oneness of all believers in Christ Jesus, Mr. Manley showed that God's purpose is that our lives should be Spirit-filled, and that the qualification for such a life is an earnest desire on our part to be thus filled.

On Wednesday, the 24th, the Revs. P. Ireland Jones, M.A., and J. H. Bateson were the speakers. Mr. Jones took Rom. xii. 1 as his text. He showed that, in the thought of Paul, sound doctrine is not all that is required in the Christian. Creed needs to be translated into conduct, the laws of Christ to be manifested in common life. The constraining motive for such true Christianity is the mercy of God. Mr. Bateson's subject was "More than conquerors, through Him that loved us." He described the Christian life as an overcoming life. Its constant characteristic may be "victory." Victory is possible always, and in every detail of everyday life, through Christ. Apart from Him there can only be failure. With Him and in Him victory is assured.

"God's Day for Brazil."

Letters from Mr. and Mrs. Reginald J. Young (Rua da Liberdade, 62, Sao Paulo, S.P.), are full of thanksgiving for blessing on Gospel work. During a visit to Rio Janeiro, Mr. Glass had met with unusual success in the sale of Bibles. In one street, forty-six Bibles and six New Testaments were bought, being a book for every three houses. Mr. Young repeats his former words to us, that "This is God's day for Brazil." The proofs of this he finds in (1) The anti-clerical movements all over the land, and the general discontent of the people with the Romish Church; (2) the marvellous distribution of the Word of God, not only in out-of-the-way places, but in the leading business streets of the principal city; (3) the willingness of the people to read tracts and religious literature generally —"rarely do they refuse to accept and read what we offer them"; and (4) willingness to listen to the preaching of the Gospel.

"We need a good printing-press! We need it badly! God has given us a fine young man, a Brazilian, a good preacher, and a zealous, fearless worker, who can take complete charge of a press, and do first-class work without any expense. Why should we be denied that which is an urgent need, and which can be used of God to awaken, enlighten, and attract many who cannot be reached by other means?"

Demill Ladies' College, St. Catherines, Ont., continues to fill a useful place in supplying a sound Protestant school for girls where there is grave danger of the children being sent to Roman Catholic convents for education. The danger is both real and great in Canada, and ministers and parents who are in the midst of it testify with gratitude to the relief experienced in their difficulty. Our readers have helped this work in the past, and the president (Rev. A. B. Demill) says: "Thousands can be saved if the true friends of Protestantism will help."

With the Troops in South Africa.

Interesting letters continue to be received showing how, in the midst of the war, there is a gracious spiritual work going on among the soldiers. In a recent letter Mrs. Osborn-Howe tells of a letter received from the mother of a soldier, full of gratitude for the change in her son, whose letters give decided evidence of conversion. He was a wild lad when he left home, but the Lord in mercy met him in one of the Homes, and turned his heart to heavenly things. In a very special degree the workers have been protected and delivered out of many dangers in the course of their work.

Mr. and Mrs. Osborn-Howe hope to sail from East London for England on September 4. Arrangements have been made for the carrying on of the Homes till the war is really over. They ask our readers, as helpers together in prayer and gift, "to return thanks to God for his abundant mercy, for the blessing that has rested on the preached word, for journeying mercies—in addition to the ordinary dangers of railway travel we have been exposed to that of 'train wreckers' and to those of insanitary camps. Though some of our staff have been in hospital with enteric, we have lost only one worker by death." Finally thanks are given for the goodness of God in so abundantly supplying the means for the work. Letters may be addressed to care of Mr. Geo. Henry, London Road, St. Leonards.

A SOLDIERS' HOME RAILWAY VAN.

Another branch of Christian service, among both military men and civilians, is represented by Mrs. Todd-Osborne, who writes from Rysland, Newton Mearns, N.B.:

Many of the readers of The Christian will be glad to hear that our dear friend, Mr. Adam Tervit, has been granted the use of a railway van, to run along the lines of communication in the Transvaal and Orange River Colony; this, he says, gives the possibility of reaching something like 100,000 men or more, occupying block-houses, forts, stations, garrison, &c. On June 14 he started his most interesting journey, carrying with him writing material, Testaments, tracts, also provisions and comforts of every description, and everywhere received a glad welcome, holding meetings with the hearty consent of the officers in charge.

"At Nauuwspruit station," he says, "quite a number of men were waiting for the Soldiers' Home van. For a moment we could not understand how they had come to hear of us, but soon the mystery was solved, when we heard that the escort of a train running in front, who had purchased things from us at Nylstroom, were telling the men all along the line, "The Soldiers' Home van is coming next train." After a busy half-hour or so acting as salesmen, we find ourselves for the next two hours being carried through some of the most beautiful scenery, arriving about sunset at Piet Potgeiters-rust, where we find another crowd waiting for us. We have our van detached and shunted into a siding, where we are able to attend to the men who are now appreciating the value of a travelling Soldiers' Home van. At almost every place we had the privilege of preaching the Gospel to the soldiers."

In addition to Mr. Tervit, we have Mr. J. A. Garrioch at Newcastle, Mr. C. J. Anderson at Pretoria, and Mr. W. A. Boyd at Bloemfontein. The need is very great; 14,000 sick men means so much!

A Highland soldier, who said he was not converted, told me that he was an hospital orderly for a time, and used to kneel by the patients' cots when they were dying, and, holding their hands, I "put up a prayer" for them sometimes, for I know that many of them had wife and weans like myself. A great cry comes for other labourers, and we have some ready to go. Shall we send them? If so, will you help us?

Diaries, giving a full account of this trip in the Soldiers' Home van, may be had for one penny each, from Mr. W. C. Charteris, 45, Hope Street, Glasgow.

Medical Mission in Persia.

We find ourselves confronted with a pressing need in connection with our medical work here, in which we hope that some of the very kind friends of Persia in Great Britain may feel disposed to help. Doubtless some of the readers of this will remember Dr. Isaac Daniels, a native of this place, and a former student in our schools, who studied several years in Glasgow and Edinburgh, and received a medical diploma from these cities. On his return to Persia last year he resumed work in connection with the hospital of our mission, and has rendered very efficient aid. The Mission assumed a part of his support, but felt unable to assume the whole, hoping that friends would co-operate. Our hopes have not been realised, and we now make this more public appeal.

It is, of course, for the sake of the cause of Christ that we make the request. The hospital and other medical agencies here do a very large work, in spite of lack of funds. In 1900, notwithstanding reduced force, the total number of patients treated was 10,294, of whom 359 were for a longer or shorter time in-patients of the hospital. What makes the work more valuable is the large area from which patients come to the hospital, and the many, otherwise inaccessible, who are thus brought within the influence of the Gospel. No valley of Kurdistan is too remote to send its delegation of misery. Just the other day, a party of Kurds came in from a region north of Mosul, seldom, if ever, visited by a missionary; and this is only an example of what is constantly occurring. No bigotry, it may almost be said, is able to withstand the urgency of suffering, and keep the sufferer from pilgrimage to the hospital. At all events, within its walls may be found representatives of every race and creed of the babel surrounding us here, including the religious teachers of both the great branches of Islam.

Contributions may be sent to Dr. J. P. Cochran, American Mission, Urumia, Persia.

William A. Shedd.

American Presbyterian Mission, Urumia.

Rio Janeiro Y.M.C.A.

This Association, organized in 1893, by a representative of the International Committee of New York, has proved a means of much blessing to the young men who compose so large a percentage of the population of this city of 600,000 inhabitants. Many of these have gone out from Britain, and are surrounded by the grossest temptations, calling loudly for every effort that can be put forth on their behalf.

In 1897, through the activity of two Christian merchants, a suitable unfinished building, admirably located in the very heart of the city, was secured for the Association. This has been completed, and the property is held by a board of seven trustees, four of whom are appointed by the International Committee of New York, thus guaranteeing a safe administration. A mortgage of £4,150, falling due in September, 1901, has been reduced, largely by contributions in Rio Janeiro, to about £2,350. To meet this, the New York Association has made an offer of £1,000, on condition that the balance is secured; £350 has been pledged in the city itself; and an appeal is made to our friends in Great Britain for the remaining £1,000.

The appeal of the Association is fully endorsed by the leaders in Y.M.C.A. work in London; and further information on the subject may be obtained from the Treasurer of National Council of Y.M.C.A.'s, Exeter Hall; or Rev. H. C. Tucker, Tudor Hotel, Oxford Street.

The membership now numbers 374, and is gradually increasing; 141 members were admitted from June, 1900, to June, 1901, of whom ninety-nine were not members of any Evangelical Church at the time of admission; quite a number every year make profession of faith and unite with the Churches in the city. Special efforts are made to attract outsiders to the Gospel meetings, and there are frequently remarkable conversions. Recently a young Catholic priest was passing along the street; an invitation was handed him; he went in to see and hear, was convicted, converted, and is now an earnest preacher in one of the Evangelical Churches.

Prayer Unions.

THEIR MULTIPLICATION AND MEANING.

IN July last a letter, addressed by Rev. William Crosbie, M.A., LL.B., of Nottingham, to a well-known and devoted Christian minister in America, and through him to the members of a large inter-denominational American prayer-union, was published in these columns, and awakened considerable interest among our readers. A reply, received by Mr. Crosbie from his American correspondent, shows that the prayer spirit is spreading widely among the Lord's people. "Union" is in the air; *union in prayer* for a new and mightier manifestation of the Holy Ghost is one of the most significant and hopeful signs of our day, and is surely the precursor and the condition of gracious revival times.

The following brief extracts from the American correspondent will be read with deep interest by "covenanted intercessors," and, it is hoped, will help to add to their number:—

Your communication, July 8, was received ten days ago, and I heartily thank you for it in the Lord's name. The matter for publication will be a great help to many, and to the prayer-movement as a whole. It was surely dictated by the Spirit of All-prayer. I am greatly indebted to you for making known to me so much of the work abroad.

I had a letter the other day from the secretary of Dr. Paton in your city, in answer to one I had written concerning his connection with the weekly concert of prayer among Evangelical Free Church ministers. I did not know until the receipt of his message that you were directly identified with him in the movement. I thank God for it, and am glad to know more particularly of the steps that are being taken. I hope to be able, in some measure, to aid the great movement in this land, and possibly in wider spheres.

I am waiting daily on the Lord for more anointing and insight, and seeking help and means to carry forward to fulfilment the call and charge laid upon me. As one with the multitudes who are hearing and responding to the Holy Spirit I feel like saying anew every morning and every night, *Here am I; send me!* . . .

Since receiving your address delivered at the Dublin Christian Convention, doors of communication have been opened to me, through it, in Scotland, England, Ireland, and other places; and tidings of the prayer-work have come to me very much as they have come to you.

The seed sown is resulting in harvests, according to the promise. Let us pray on in faith, working and fainting not.

Yesterday was the all-day of waiting upon God in connection with the Pentecostal Prayer Union here. To-day there are the meetings of the World-wide Circle of Prayer.* Every day comes the *Daily Prayer Union*, with its fellowship of 100,000 members, and with its one petition—*O Lord, revive thy work in the midst of the years.*†

Welsh Notes.

AT a special meeting of the directors of the Welsh Calvinistic Methodist Foreign Missionary Society, held at Shrewsbury on Monday, August 19, Rev. R. J. Williams, of Blaenau Festiniog, was appointed to the secretaryship of the Society. The office is a very important one, and considerable difficulty has been experienced in filling it.

One of the largest (possibly the largest) musical festival ever held in the Principality, took place on Monday, August 19, at Merthyr Tydfil. Some 7,000 singers are estimated to have been present. These were drawn from the Baptist churches of West Glamorgan. The programme consisted chiefly of Congregational hymn tunes.

The Welsh Forward Movement, despite its name, has hitherto confined its operations to the English-speaking population. A departure has now been made by the opening of a new centre in Dowlais for the benefit of those who speak the tongue of the Cymru. The new effort is in the midst of a large population, and it is hoped that many will be reached by its agency.

The annual meetings of the English Grand Lodge of Wales of the Independent Order of Good Templars are to be held at Cardiff, on September 7 and the following days. Hundreds of delegates will be present from the English lodges of the Good Templar Order in the Principality. Representatives from England, Scotland, and Ireland are also expected.

* Established by Rev. J. O. West, Chaplain, Trinity Hospital, Bristol.

† Established by Rev. H. L. Harkness, Rector of St. Swithin's, Worcester.

Bermondsey Medical Mission.

THE Oxford Medical Mission in Bermondsey, S.E., is especially for men and lads. The premises are only open in the evenings and Sundays, because all the workers are voluntary, and can only give their spare time.

On Monday and Thursday evenings, from thirty to forty men and lads come to see the doctor about all sorts of ailments and wounds. As a few collect, either the doctor or dispenser or occasional helper says a few words to them about the Great Physician; and, whenever possible, there are individual talks. On other evenings the doctor visits sick cases in the homes.

The Mission was started four years ago by a few Oxford men. Patients came freely enough, but it was felt that more continuous teaching was necessary. Three years ago a class was started for young men and lads who went to no place of worship, and patients were invited to attend this.

There are sad records of disturbances in the early days, but now over 100 belong to the Sunday afternoon class, with an average attendance of from sixty to seventy. One man, who came first with a diseased finger, is now an earnest Christian and most faithful helper. A lad who seemed utterly hopeless, and was turned out repeatedly, is now a very lively and energetic Christian, and is known as "religious Billy" at the works. Another old patient, who writes every week, is now bearing faithful testimony to Christ in Leith Barracks.

Constant effort is made to win the young men and lads for Christ. Clubs and classes are held during the week, and every Sunday is given to the work. A camp was held the first week in August. Over eighty lads and young men came. It was a great success.

Another resident will be welcomed if he will do some work in the lads' clubs and classes; the cost of living is kept as low as possible. Although no workers are paid, yet rent, rates, medicines, cleaning, &c., are serious items. Any help will be welcomed by the hon. secretary, 134, Abbey Street, Bermondsey, or the hon. treasurer, M. H. Foquet Sutton, Esq., Broad Oak, Reading.

Irish Notes.

AN Interdenominational Convention for the promotion of holiness was held each day last week in the Methodist Church, Donegal Square, Belfast. Delegates were present from England and Scotland, and there was a large attendance at each meeting.

A scandalous case of child kidnapping for sectarian advantages has been brought to light in Dublin. A Protestant named Daniel Forbes died in Dublin last December, and three years before his death, his wife being dead at the time, he entrusted his little daughter, then two years old, to the care of a Protestant woman, a Mrs. Tracy, with definite instructions to bring up the child as a Protestant. However, on December 15 last, after ten o'clock at night, a man and woman called at Mrs. Tracy's house and represented that the father of the child was dying in hospital, and wanted to see the child. Accordingly Mrs. Tracy took the child out of bed, and proceeded with it to the hospital; but as she was on the way the man referred to ran off with the child, while two or three women prevented Mrs. Tracy from following him. She made her way, however, to the hospital, and found that Mr. Forbes had died at two o'clock that day. The child was ultimately traced to a convent at Sandymount, and when the child's uncle, a Protestant, in Glasgow, moved the Court of Chancery to appoint guardians for the child, affidavits were put in that the child was baptized as a Roman Catholic, and that the father died a Roman Catholic. Of these statements there were no corroborating proofs; still the Court decided that the convent was a proper place in which the child was to be brought up, and the child's maternal grandfather, a Roman Catholic, and her paternal uncle, a Protestant, were appointed guardians. The fact remains that those who planned and executed this nefarious kidnapping scheme got off scot-free, without even a word of rebuke, and thus encouragement is given to others to commit similar crimes. Unfortunately, this is not the only case of the kind which has occurred in this country of late.

University Intelligence.

[FROM OUR OWN CORRESPONDENTS.]

OXFORD.

IN prospect of the Duke of Marlborough's appointment to the Lord-Lieutenancy of Ireland, which is now considered likely to take place next year, it will be interesting to readers to know the keen interest which he and the Duchess take in all that concerns the real welfare of the neighbourhood. To say that they are both popular is to say very little. By their real self-sacrifice they are becoming beloved by a large section of the people. On Tuesday last they attended four different gatherings in the city, and their ceaseless activity and liberal interest in the life of those about them proves their fitness for the high and onerous position.

Preaching to the University Extension students in the University Church on Sunday, Rev. C. V. Garton dealt with "Some Religious Aspects of History," illustrating them by references to two famous historians, the Venerable Bede and Dr. Stubbs. Speaking of the latter, he said: "His industry was stupendous. It is good for us to be humiliated; it is good for the fussy ones among us to realize how we waste our time. Nothing is more likely to administer wholesome medicine to our souls than is the reading of some of the footnotes in the Constitutional History.'" This is putting the late Bishop's great work to a new use; but there is nothing that deteriorates character more than the frittering away of time or the filling of it up by desultory work. It is as a man's industry grows that the man grows, and work was one of God's highest blessings to man.

CAMBRIDGE.

THIS is indeed a time of great change in Cambridge. Only recently Dr. Forsyth and Rev. A. Halliday Douglas have left, and now Professor Handley Moule and Rev. C. J. Procter are about to go. Cambridge received the news of the preferment of Professor Moule to the See of Durham with mixed feelings. All rejoice at the honour thus conferred upon him, but there exists a feeling of sincere sorrow at his approaching departure.

Cambridge has known Dr. Moule so long as Dean of Trinity College, as Lecturer in Divinity, then as Principal of Ridley Hall and evening preacher at Holy Trinity Church, and lastly as Divinity Professor, that he seems to belong peculiarly to the town, and his removal will cause a gap very hard to be filled. Those will miss him most who have been privileged Sunday by Sunday, in term time, to sit under him in Charles Simeon's church, where he always preached. Many a heart has thanked God for the messages so faithfully delivered by his servant in those sermons. But it is not only by the townspeople that Dr. Moule's removal will be felt. There is probably no man living with such an influence in the University, and whenever he was announced as the speaker, at Bible readings or at the C.I.C.C.U. meetings, or elsewhere, he was sure of a large audience.

Not a few see in Dr. Moule's removal the departure of a dear and revered friend, and there will assuredly go up from Cambridge to Almighty God much praise and thanksgiving for Dr. Moule's ministry here, and prayer for an abundant blessing on his future work in his new and responsible sphere.

Cambridge has at the same time to sustain another severe loss in Rev. C. J. Procter, who has been appointed to succeed Prebendary Barlow as vicar of Islington. Mr. Procter, as vicar of Holy Trinity, has endeared himself to many, and his departure will be sincerely felt by hundreds. Holy Trinity Church not only has a central position in the town and a large congregation of townspeople, it is also very popular with the University; so the position Mr. Procter has held has been one of great responsibility, and there are few men who could have borne it as, with God's help, Mr. Procter has done.

Not only in Cambridge, but far and wide there is a need for prayer that the right men may be appointed to these vacancies. They are positions of great influence on the undergraduates, who, after a brief three years or so, are scattered over the world.

Clifton Conference.—The subject proposed for the thirty-ninth annual Conference at Clifton, to be held in the Victoria Rooms on October 1, 2, and 3, is Bible Types concerning (1) Christ; (2) The Church; (3) Our Heavenly Home. In announcing the assembly, Rev. James Ormiston trusts that "this threefold division of the sacred theme will provide a rich spiritual repast for the three appointed days of our Convention. It is the office of Jehovah the Spirit to take of the things of Christ and to reveal them to our hearts and minds. Let us then, beloved friends, unite in earnest prayer that our ascended Lord and Saviour may be greatly exalted by the Holy Ghost, and that the great Revealer may be pleased to unfold the hidden glories of the Incarnate Word to the joy and rejoicing of our souls."

Prayer-Book Revision.

(FROM A CORRESPONDENT.)

I HAVE recently been staying at Hove, in Sussex. In one of the Anglican churches identified with High Church ritual and teaching, it was distinctly announced that "unless the people come to the priest for confession, they cannot be saved." The people, as a whole, in the neighbourhood are poor and respectable. Very few of them are thinkers, and their knowledge of the Word of God is limited. The clergymen referred to are exceedingly busy, and their zeal for the Anglican Church is not only strongly marked, but they are seconded by sisterhoods and guilds, the object and intent of whose working is to show the sin of dissent and so-called "schism."

Now, no instructed Evangelicals, who recognise the supremacy and authority of the Word of God, can sympathize with such actions or statements; but just here is the difficulty and gravity of the position. The men who are doing their utmost to build up and further these priestly pretensions, appeal to the Prayer-Book to sustain their position and action. The following quotation is taken from the service for the Ordination of Priests, found in the Book of Common Prayer. Not as unfriendly to the Church of England, but as pointing out the seed plot which has produced these false pretensions, do I state the following. The Bishop lays his hands upon the head of these men, and says:—

"Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they retained. And be thou a faithful dispenser of the Word of God and of his holy Sacraments. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

Can it be matter for surprise that this statement, made at the so-called ordaining of priests, has produced such assertions as that, unless "the people come to the priest for confession, they cannot be saved"? Surely it is time that this imitation of Rome's pretensions, in order to maintain a sacerdotal priesthood, should be eschewed by the Church of England. This whole statement is entirely contrary to the Word of God. The Bishop does not possess the ability to communicate the Holy Ghost for the functions of a priest. Such priesthood is foreign to the teaching of the New Testament. If priesthood in any sacrificing or sacerdotal sense exists, then Christ has not died, much less has He risen from the dead.

The foundation upon which the New Testament is built, is the completed sacrifice of Christ, offered once for all. If Christ has not died, and risen from the dead, we have no New Testament. If He has, a sacerdotal priesthood is a delusion, and contrary to the will of God. Neither Peter, Paul, nor John is called a priest. The Holy Ghost would not dishonour the work of Christ by calling these apostles and ministers of the Gospel priests. When our Lord ascended to the right hand of the glory in the heavens, He gave apostles, prophets, evangelists, pastors, and teachers as his gifts to the Church, but no priests, except as every believer is one of the Royal Priesthood (Eph. iv. 10-12).

To have done otherwise, would have been to acknowledge that his sacrifice had not been offered, Himself risen and accepted by God as the One Great High Priest able to save to the uttermost all who come unto God by Him (Heb. vii. 25). Those who assume the functions and adopt the name of priest declare by their actions that they are not Christ's gifts, for the conclusive reason that Christ never gave priests to his Church. All the members of his body are equally priests unto God. In no other sense does priesthood exist. How much need there is to come back to the plainness of the Word of God and be entirely free from a false position, as also to have no mental reservations, as some have, as to the meaning of such words as those quoted from the Ordination Service. These words imply and teach what has no place in the New Testament. All Evangelical Clergymen earnestly desire that in the above and other parts, the Prayer-Book should be revised.

Letters to the Editor.

"Day by Day."

DEAR SIR,—Day by day, to our great interest and edification, we read at our family worship the notes on the daily chapter in your columns. I often marvel at the thought, the comprehensiveness, and the illustration concentrated in these valuable comments. It is, therefore, with hesitation that I venture very respectfully to question one or two recent remarks.

August 24, Acts xvii. I hope no one will think that the Apostle did not make the Atonement of our Lord the main topic of his discourse. The formula, "Jesus and the Resurrection," descriptive of his preaching at Athens, is substantially the same as that in which he describes his preaching at Corinth, "Jesus Christ and Him crucified."

To preach "Jesus and the Resurrection" as at Athens, was to preach the Saviour who died upon the cross to save us from our sins; "and the Resurrection," shows that Paul went on to emphasize his risen life and glory. To preach "Jesus Christ and Him crucified," as at Corinth, was to preach the risen Saviour, with special emphasis on his previous death upon the cross.

The Cross is the central fact. All the Past looked forward to it, for, in the counsel of the Godhead, Jesus was "the Lamb slain from the foundation of the world." All the Future, from the Resurrection to the endless Eternity, looks and will look back upon it. It was by his Death and Resurrection that the Church became his body, the fulness of Him that filleth all in all.

I am well aware that in this I am but repeating what our gifted friend, Mr. Meyer, is continually preaching. But some may misunderstand the somewhat ambiguous sentence to which reference is made. In the last paragraph on the same chapter I am disposed to question the statement, which has been made by others, that no church was formed at Athens. "Dionysius, Damaris, and others with them," were, I suggest, a church already formed by the Holy Ghost, although not mentioned as such by the narrator. —Yours faithfully, DISCIPULUS.

Next Year's Keswick.

DEAR SIR,—The Lord has spread this year a bountiful table before 7,000 of his hungry children at Keswick, and He is willing to feed many more.

A group of friends was gliding along on Derwentwater Lake one day. From another boat the airwaves carried the melody of "The sweet by-and-by." Hymns were sung at Friar's Crag. Every bird humming in the woods seemed to sing God's praises.

As the sun broke through the clouds, rolling away the mists from the mountain-tops, a lady exclaimed: "The half has not been told me of Keswick." She was a first comer, and to her, like to many other arduous workers in the heat of the day, this lovely spot, with its blissful associations, represented a glimpse of the "Beyond," when we shall see Him as He is. I had the pleasure of entertaining a few guests who had never been before. They were all missionaries from abroad or workers at home. I shall be happy to do so again; but can you not enlarge your own borders, and provide for a larger number than you did this year? I shall be glad to contribute, if it meets with your approval to carry out my suggestion.—Yours,

MISSIONARIES' FRIEND.

[We shall be very happy to use whatever sums may be subscribed in answer to this appeal in providing for missionary workers (home or foreign), in addition to our own party, next year, if the Lord will.—ED.]

Criminals and Sunday-Schools.

SIR,—With regard to your article on the above in a recent issue, I do not think Sunday-school teachers need be disturbed at some of their scholars finding their way to prison. Considering that in a large convict prison nearly every class of society has its representatives, including clergy, ministers, local preachers, &c., it would be very strange if a large proportion had not, at some time or other, attended Sunday-school.

For the encouragement of teachers, I would like to state that when seeking to lead convicts to Christ I have often been told by them that my words reminded them of what their Sunday-school teacher had taught them years and years before, and many have told me that the first item amongst the influences which began their great change was the sudden remembrance of the loving effort made by their teacher to bring them to a decision and to win them for Christ.

AN OLD PRISON GOVERNOR.

Liverpool Strangers' Rest.

SINCE the removal from 24, Park Lane, to the new building provided by our good friend, Mr. Samuel Smith, M.P., the work at the Strangers' Rest has gone on well. The foreign seamen and emigrants are being reached with the Gospel in large numbers, especially the German and Spanish. The Italian, Hungarian, and Chinese meet in class at the Rest, and altogether some twenty different nationalities make frequent use of the reading-room, where they are conversed with, and provided with suitable reading. Portions of Scripture in their own tongue are also distributed freely amongst them.

Although now working side by side with the Seamen's Friend Society in the Gordon Smith Institute, our work is carried on exactly the same as before. Owing, however, to the change of building, some misunderstanding seems to have arisen in regard to our needs, and we have suffered in consequence.

The work among the emigrants and foreign seamen is steadily increasing, and it would be a great pity if our efforts were curtailed through lack of funds. I shall, therefore, be glad to receive any contributions towards this noble institution, which was founded by our beloved friend, the late Mr. Reginald Radcliffe, some twenty-four years ago.

THOS. A. LEIGH, Hon. Treasurer.
19, James Street, Liverpool.

Scottish Notes.

IT is intended to hold the usual half-yearly meetings of Christians in Glasgow, September 21-24. Deep satisfaction is felt at the measure of success which has attended the special services held in connection with the Exhibition.

An instance was afforded last week in Edinburgh of the results which might be expected to accrue from municipalities having a share in the management of city churches. Finding that the income of their congregations is declining, the Ecclesiastical Commissioners supported the proposal to remove a number of their livings to the suburbs, because they are at present placed in "lapsed centres," and points out the desirability of starting a service of tram-cars at church hours in order to make it possible for people to come from a distance to those that remain. Such ideas as the Christian duty of remaining among the "lapsed" in order to preach the Gospel where it is most needed, or the preservation of the Lord's Day from desecration, have no place in the plans of public officials.

Speaking last week in connection with the mission church recently opened in Strathtay, Rev. Dr. Norman Macleod (Inverness) said church extension was one of the most urgent duties to which the churches were called. Had they ever realized that the population of Scotland was increasing at the rate of from thirty to forty thousand souls every year? In some of the mining and manufacturing districts and the large cities the increase of population has been almost phenomenal. There were parishes where, within the recollection of living man, there was a quiet rural population of perhaps 1,500 or 2,000 in which they would now find a population of twenty, thirty, and forty thousand souls. The population of Scotland now was eight times larger than it was at the date of the Reformation, when the boundaries of the existing parochial charges were practically settled.

A most successful and encouraging Conference was held at Grantown-on-Spey on Wednesday, August 21. The first meeting was presided over by Sir Arch. S. L. Campbell, Bart., of Succoth, and was given to the subject of "Home Work." Rev. Mr. Low (Edinburgh) spoke on the necessity of home religion, and urged parents to aim at the early conversion of their children. Rev. J. Muir (Glasgow) urged the Church's duty of looking after the young; and Rev. Mr. Martin (Church of England) advocated more Christian unity. The afternoon meeting was devoted to the subject of "Work Abroad." Dr. Walker (London) presided, and Rev. Mr. Maciver (Hakkaland, China) urged the claims of China; Rev. D. J. Martin (Oban) giving some of his impressions of India and Indian Missions from a recent visit to that land. The evening meeting was evangelistic, and was presided over by Mr. R. R. Simpson, S.S.C. (Edinburgh). Earnest and pointed addresses were delivered by Rev. Mr. Arnott (Glasgow), Rev. Mr. Moir (Strichen), and Rev. Mr. Rainsford (London). It is hoped that this Conference will be an annual feature of the holiday season in Strathspey.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, E.C.*

*** *I recommend my* Elder "*Young People*" *to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

Mary's Prayer.

Part I.

"Oh, mother, isn't it *lovely*!" The "it" was a doll, beautifully dressed in blue, carried by a wee maiden in spotless white; and the speaker was a poor, pale child, in clean but sordid garments, trudging patiently by the side of her mother as she was carrying home a basket of soiled linen for her laundry work. She had just been met by one of her customers, who stopped to speak to her, and her little Mary had meanwhile been feasting her eyes on this fairy vision of the lovely, well-cared-for child of a wealthy home, and the wonderful doll-baby that gazed out so unseeingly from its blue china eyes. "Mother, it had a blue frock on," she remarked, finding her first exclamation unnoticed.

Mrs. Benson was absorbed in her own thoughts, sadly care-worn ones, for her husband was a drunkard, and she had to work unceasingly, and far beyond her strength to feed her children, and the question of "ways and means" sometimes pressed heavily. But she was a kind, good mother, and at little Mary's persistent tones she bent her ear to listen. "What was it, dearie?" "Oh, mother, the doll and the blue frock; oh, mustn't the little girl be awful 'appy? Mother, *couldn't* I have a doll in a blue frock?"

The mother smiled sadly. "Nay, dear, mother can't get the frocks she would like for her bairns, much less for a doll." And she quickened her pace, feeling that time was precious, and all Mary's breath was needed in the effort to keep up with her mother's rapid steps. She had to battle bravely, too, poor child, with the tantalizing thought that so few pretty things ever came into her life. But the doll had taken too strong a hold of her fancy to be forgotten, and at night, when her mother was undressing her, it was named again.

"Mother, could no one give me a doll with a blue frock?" "No," her mother answered wearily. "I don't know any one; put it out of your head, dear; you've got your brothers and sisters to play with; that must content you." "But they aren't niccly dressed," Mary objected with a suspicion of tears in her voice. "Well, it's no use fretting," her mother said, with a sigh, "we can't have everything we want in this world. It seems a pity you met little Miss Fortescue to-day, but be a good girl, and say your prayers, and get to bed, child, for I'm very busy."

Mary's eyes suddenly brightened. "Mother, may I ask gentle Jesus to give me a doll? Maybe He'll have dolls up in heaven, and there might be one with a blue frock." "You can ask Him if you like," her mother said; "it can't do any harm." There was small encouragement in the tone, but it was enough for Mary, and with the simple, direct faith of a little child she made her request known to the Lover of little children, and had her mother had time to listen after the head of her child was resting on its pillow, she would have heard many minute directions whispered to "Gentle Jesus" about the size of the doll and the exact colour of its dress.

Part II.

"Well, young people, how are you getting on?" The large dining-room at Deneside was turned into a hive of industry; and the table, laden with materials for work, was surrounded by a group of bright young girls, whose faces were quickly raised from their occupation as Mrs. Fortescue entered the room. "Oh, mother, you are just in time," her daughter Maud, exclaimed. "We are making the work fly, and there is more cutting-out to be done at once. Is not that a grand pinafore?" holding up with great complacency a winsey over-all; "it will quite do duty as a frock."

"Splendid," her mother said, seizing her scissors and setting to work on a new pile of materials. "But what is this plan that Mabel's kind little cranium has been hatching?" Two or three eager voices attempted to explain; but from the babel this information was evolved, that the young workers, at Mabel Guy's suggestion, had decided that the treats for the poor children of the mission, and the gifts planned for it, should not be confined to useful articles, but that each child should have, in addition, a toy, a picture-book, or a doll.

"We can give up our pocket money for a week or two, Mrs. Fortescue, and then it will easily be done," said Mabel, "and the poor little mites will be so pleased." "And someone else will be pleased as well, dear child," said Mrs. Fortescue, laying her hand caressingly on the shoulder of the young girl as she sat near her; "the Lord Jesus is still saying, 'Inasmuch as ye did it unto one of the least of these, *ye did it unto Me*.'"

And so, a few weeks later, when little Mary Benson was one of the group of 150 children who were feasted with tea and buns in the prettily-decorated schoolroom, she was called forward in her turn, and after being made very proud and happy by the gift of a new frock, was rendered speechless with quivering delight when a doll, half as large as herself, *and dressed in blue*, was put into her arms. Call it coincidence or chance who may. Many knew better! and wise little woman that she was, after she had time to consider the thing, and had in her ensuing prayer returned devout thanks, she asked the very practical question, "*Mother, what shall I pray for next?*" And the dear, noble-hearted deaconess, who, with full heart, told me this story, says that she is now praying with the same simple faith that gentle Jesus will persuade daddy not to go to the public any more. M. C. F.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 293).

Scripture Clock.

Find the following, and arrange them in order according to the hours from 1 to 12.

1. On every hand — fingers (2 Sam. xx.-xxii.).
2. I offer thee — things (2 Sam. xxiii.-end).
3. The — sons of Haman (Esther viii.-x.).
4. He had cast — devils (Mark xv.-end).
5. Unto the — as they sat (Mark xv.-end).
6. When he was — years (Luke i.-iii.).
7. Where are the — (Luke xvi.-xviii.).
8. Behold, — of them went (Luke xxii.-end).
9. In the grave — days (John x.-xii.).
10. The Jews — times received (2 Cor. x.-xii.).
11. That is, — souls were saved (1 Peter ii.-iv.).
12. There is — God (James i.-iii.).

[Children under *ten*, find and arrange any 3; under *thirteen*, any 6; under *seventeen*, any 9.]

ANSWER TO LAST SEARCHER (292).

a. 1 Sam. iv. 8. *Answer.* "The Lord will deliver us" (2 Kings xviii. 32).

b. 1 Sam ii. 25. *Answer.* "There is . . . one Mediator between God and man, the Man Christ Jesus" (1 Tim. ii. 5).

c. Jer. xii. 5. *Answer.* "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isa. xliii. 2).

d. Psa. xlii. 3. *Answer.* "If we love one another, God dwelleth in us" (1 John iv. 12).

e. Psa. lx. 9. *Answer.* "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it" (Isa. xxx. 21).

f. John v. 6. *Answer.* "Lord be merciful unto me; heal my soul, for I have sinned against Thee" (Psa. xli. 4).

g. Isa. l. 2. *Answer.* "The Lord's hand is not shortened, that it cannot save" (Isa. lix. 1.)

h. Zech. i. 5. *Answer.* "They . . . rest from their labours; and their works do follow them" (Rev. xiv. 13).

No. 292.—Correct answers (first list) received from:—

A—Douglas Anderson-Berry.
B—Eunice Baber, Clarence Bass, James* and Gordon* Bryant, Queenie Boswell*, May Bligh*, Robert Bushby, Mary Bungey*, Mabel Baker*, Ronald and Ewen Bentley, Violet Braun, Rachel Blumenthal*, Edith Bank, Leah Bazinsky*, Mabel Bartlett*, Dorothy Brooks.
C—Lois Craven*, Lydia Cleary, Gladys Clark*, Elsie Collings*, Kathleen Crouch, Ida*, May and Willie* Cullen, Hilda Cook*, Margaret*, Mabel* and Emmie* Cecil, Mabel Campe, Josephine and Gulielma* Cheal, Kittie Cope*, Ethel Cumbers.
D—Nellie Dowsett*, Marjory Dyke*, Emily*, Catherine and Grace* Dempster, Dorothy* and Ralph* Daintree, W. Dowsett, Kitty and Violet Donaldson-Selby, Polognia Daws*, Stanley Drew*.
E—Ruby Ellis*, Hilda and Mabel* Edwards.
F—Harry Flashman, Vincent Fleet, Kitty Fausset*, Mary Freeman, Arthur Foley*, Mabel and Olive Fleet, Sarah Finkelstein*.
G—Thomas Gilbert*, Constance Gabbett*, Mary Greenacre*, Marie Grandjean, Christopher George, Gladys*, Cicely and Dorothy Gibson, Margaret Gorrie, Grace* and Evelyn* Guiston.
H—Mary, Hilda and Elizabeth Hooper, Kathleen, Doris, Harry and Mabel Hodgkinson, Beatrice Hastings, Annie Horstcraft, Dorothy Havergal-Shaw, Ruth and Dorothy Hunt, Ina Hemmell*, Sydney Hanford*, Hetty Hill, Nellie Hatchett.
J—Walter Jeal, Emily Jones, Winifred Jeffery*, Harley, Ethel*, Ruth* and Violet* Jones.
K—Gladys King*, Martha Kidman*, Rose* and Esther* Killowich, May Kalb.
L—May* and Sidney* Law, Alfred Leigh, Annie Levine*.
M—Mollie, Geoffrey, Winifred and Sidney Martin, Tom McGlone*, Fanny Messenger, Mabel Morris*, Amy Munday, Doris and Winnie Martin, Charlie and Dorothy McMullin, May Mills*.
N—Daisy Nicholas, Emily Norris, Amy and Maude Nottage.
O—Olive Oxley*.
P—Winnie, Walter and Leonard Picknell, Margherita Perlmann*, Mary and R. Penny, Ethel* and K*. Pasley.
Q—F. Quance.
R—Rosie and Esther Rosenthal, Aileen Roberts, Gordon Remington*, Emily Rowdon, Marion Richards*, Alice and Hilda Reid.
S—Evelyn Smith, Dora* and Lizzie* Simons, Betty Stocks*, Dollie Salt*, Whately Smith, Amy Simmons, Douglas and Kathleen Shepherd, Poppie Stidolph, Cicely Sherbrooke*, Margery Smart*.
T—Vincent Taylor, Naomi Torff, Archibald and Theodora* Thorn, Dudley Toye*, Reginald Thresh*.
W—Agatha Ward, Sarah and Annie Wood, Florence Wilde, Dorothy Wallace, Myra Webb*, Stephen Wilson, Sydney Wisdom, Ellen and Dorothy White, Bertram Webb.

No. 291.—Correct answers (second list) received from:—

A—Irene and Margery Ashdown, Olive Andrews*, Mabel Ashwell, Molly and Peggy McArthur.
B—Annie Blakie*, Marianne and Evelyn Butlin, Queenie Boswell*, Leonard Browne*, Beatrice Brouard, Mary Bungey*, Albert Brown, Eva Browne*, Monica and Alison Bailey, Evelyn* and Mabel* Barstow, Lucienne Brabandes, Ernestine Bühl*, Aleen Byres-Leake, Eunice Baber, Maggie Batting*, James and Gordon* Bryant, Frances Burnett*, Harold* and Dorothy* Berry, Louise Betts*, Hilda Berry, Massy and Conyers Baker, Walter and Reggie Batty.
C—Henry*, David* and John* Colville, Ethel Cumbers, Duncan* and Hyde* Campbell, George Crawford, Agnes* and William* Cooper, Alice Crang*, Hannah Chapman, Alfred Cocking, Edith and Annie Collins, George Cary*, Mary Cobb*, Alice Cady.
D—James* and John Davidson, Nessie* and Ion Dunn, Violet Davidson*, Marie Denizot, May Darroll*, Grace*, Catherine and Emily* Dempster, Marjory Dyke*, Vera Dickinson*.
F—Hyacinth FitzSimons, Ethel Fowler*, Phylis Fry, Jeanne Faucon, Louise Filhol*, Mabel and Eva Fletcher, Mabel, Eirene and Gwendolen Fennell, Laura Finch, F. and Aileen Figgis.
G—E. Grieve*, Hilda* and Ivy* Godfrey, Grace* and Evelyn* Guiston, Christopher George, Margaret*, Isabel and Elsie* Goudge, Stuart, Edith, Margaret*, Jack and Dorothy* Gray, George Goodall, Margery, George and Colin Graham-Brown, Katie Green, Dorothy* and Winnie Grove.
H—Florence* and Francis* Hoyte, May Hazledine, Gladys* and Violet* Head, Dorothy and Ruth Hunt, Elise Hill, Ella Hake, Dorothy and Kathleen Heckford, Henry, Winifred* and Edith* Harvey, Georgette Hoffmann, Violet Holford*, Ina Hemmell*, Elsie Hanson, Dorothy*, Sydney and Jack Hodges.
I—Ami* and Isabel* Inglis, Daisy Iredell*.
J—Alfred Johnson, Louie* and Hilda Jeffery, Lizzie Johnstone*, Iris, Ruth and Violet* Jones.
K—Annie Kingsford*, Lilian Kyme*.
L—Arthur*, Irene and Edward* Llewellyn, Alice and Elise Lee, Edith*, Norah*, Harry, Trissy and Linda Lowe.
M—Leonard Medcalf, Connie Murfin*, Dorothy, Leonard and Winnie Mace, John Macfarlane*, Kathleen Morphey*, Dorothy* and Margaret* Morris, Maude McIlroy*, Ella and Joy* McFadzean, Dora Muir*, Dorothy Morgan*, Sidney, Winifred*, Geoffrey, Mollie and Marjorie* Martin, Margie Marston, Isabella Morrice*, Margaret Macdonald, Alice and Maisie* Mackenzie, Charlie, Jessie and Alex Morrison, Alec, Godfrey and Evie Miller.
N—Amy and Maude Nottage.
O—Maude and Eva Oakes, Louisa O'Brien.
P—Laura Percy, May Panes, Jessie, Eddie and Willie* Palmer, Evelyn Primrose-Pechey*, Ruth Pledger*, Isabel* and Gladys* Phipps, Percy and Geoffrey Peach, William Porter, Lucy and Mabel Pelham-Burn.
R—Laura Ridler, Maggie Reid, Gussie Roach, Maggie Russell*, Sydney Robertson*, Alice Ricketts.
S—Andrew*, Florence* and Ellen Simpson, Hilda Staite, Lily and Ellen Scriven, Mary Sowden*, Glanvill Smith, Edgar and Hilda Schaeffer, Frankie Sellwood, Flora Smith*, Germaine Schumann, Poppie Stidolph, Stanley W. Smith*, Evelyn*, Violet* and Gladys* Shaw, Effie Simpson*.
T—Charlie and Flossie* Thomson, Olive Tritton*, Florence Tomlinson, Frank Thompson*, Willie Thomas*, Reginald Thresh*, Vincent Taylor, Archibald and Theodora* Thorn, Margaret Tweedy, Winifred Trotter.
U—Eva Usher.
W—Arthur, Louisa and Violet Walker, Wilfred Watson, Leonard Wall, Sidney Wisdom, Gladys, Lilian* and Elsie* Willoughby, Mary Wilson, Ethel Weller, Queenie, Ernest and Kenrick Wakeford, Mansfield White*, Sarah*, Georgina, James and Rachel* Wilson, Bertram Webb, Gracie Winn*, Pringle Wilson*, Charles and Kathleen Wingrave, Nellie*, Theodora* and Rachel* Wilson.

FOREIGN LIST.

No. 279—Margaret Payne (S. America). **No. 285**—Georgina Tollner* (S. Africa). **No. 287**—Eric, Lottie*, Rotha*, and Ivan* St. George, Amy Ramsay* (Canada). **No. 288**—Dora Wallace*, Amy Ramsay (Canada) **No. 290**—Willie, Ina, Kate*, and Nettie* Thomson (Bulgaria). **No. 291**—Daisy Pullen* (Italy).

Personal.

Many thanks for heather and flowers received.

Martha Allan.—I am glad to welcome you as a new "Searcher," and hope you will be as diligent and careful as many of your little "cousins."

Winnie Gartshore—Thank you for your letter. I am pleased to hear that you are to take up the Searcher work again.

Agnes and Martha Allan.—It is not sufficient to give chapter and verse only. You should answer the question by the words of the verse.

Uncle Tom.

Children's Special Service Mission.

Mr. E. Phillips, *with Caravan, Winfarthing, Diss, Norfolk*; Mr. David Clarke, *with Caravan, Matching Green, near Harlow*; Messrs. Page and Wilson, *with Caravan, Alfriston, Sussex*; Mr. L. Ingram, *with Caravan, Copthorne, Surrey*.

Seaside Services.—Mr. H. Hutchinson, *Bridlington Quay*; Rev. A. Baker, *Boscombe*; Mr. J. Spiers, *Carnoustie*; Messrs. W. G. Hardie, B.A., and B. C. Pownall, *Colwyn Bay*; Rev. J. F. Sheldon, M.A., *Cromer*; Rev. W. J. H. Brealey, *Clevedon*; Rev. — Everard, *Cleethorpes*; Rev. A. G. Dodderidge, *Eastbourne*, to Sept. 11; Mr. H. Hankinson, *Filey*; Mr. J. H. P. Cutting, *Felixstowe*; Dr. Barnes, *Folkestone*; Mr. A. Beresford Pite and Rev. T. H. Cook, *Frinton*; Mr. E. J. Groves, *Gorleston*; Mr. W. C. Proctor, *Hoylake and West Kirby*; Mr. W. R. Moore, B.A., *Ilfracombe*; Dr. R. Foster Owen, *Kingsdown, near Dover*; Rev. H. C. W. Byrde, *Kemp Town*; Mr. E. Arrowsmith, *Llandudno*, to Sept. 8; Mr. J. S. Tyler, *Littlehampton*; Mr. J. G. Green, *Langland Bay*; Rev. Sydenham Dixon, *Lowestoft*; Rev. G. Heywood, *Margate*; Mr. S. Scott, *Mundesley*; Mr. H. B. Claxton, *Newquay*; Rev. L. C. Carr, *Overstrand*; Mr. H. D. Salmon and workers, *Penmaenmawr* and *Llanfairfechan*; Mr. H. Steward, *Port Erin, Isle of Man*; Mr. S. J. Hewlett and Mr. W. Stunt, *Paignton*; Mr. T. W. Rhodes, M.A., *Port St. Mary, Isle of Man*; Mr. J. M. Wigner and Mr. E. Langston, *Seaford*; Rev. S. M. Warner, *Scarborough*; Messrs. J. E. and C. H. Collier, *Saltburn*; Messrs. G. and M. Goodman, *Sheringham*; Mr. R. F. Drury, B.A., and Mr. R. T. Archibald, B.A., *St. Andrews, N.B.*; Dr. T. Jays and Mr. F. B. Wilkinson, *St. Leonards*, to Sept. 9; Mr. C. J. Small, *Sutton-on-Sea*; Rev. F. C. Lees, *Sandown*; Rev. C. T. Aston, *Southsea*; Mr. Philip Ashton, *Southwold*; Mr. E. Hughes, *Towyn*; Rev. G. P. Bassett Kerry, *Ventnor*; Mr. E. T. M. Dennes, *Whitby*; Rev. O. Gosney, B.A., *Worthing*; Mr. F. C. Ranger and Mr. H. M. Rooke, *Weston-super-Mare*. Meetings for Seaside Reports: The King's Hall, Holborn, W.C., Sept. 30, 8 p.m. and 6.30 p.m.

Children's Scripture Union—Portions for week ending September 7.

Sun. Sept.	1	*Mark*	xii. 1-12	Thurs. Sept.	5	*Mark*	xiii. 14-27
Mon. ,,	2	,,	xii. 13-27	Fri., ,,	6	,,	xiii. 28-37
Tues. ,,	3	,,	xii. 28-44	Sat., ,,	7	,,	xiv. 1-16
Wed. ,,	4	,,	xiii. 1-13				

Benefactions to Baptist Institutions.—By the will of the late Mr. W. L. Robinson, The Elms, Coventry, the Baptist College at Bristol will benefit to the extent of £1,000. A similar sum is bequeathed to the Baptist Missionary Society. Mr. Robinson also devised to the trustees of the Queen's Road Chapel, Coventry, the free-hold of a piece of land, for the erection of a Sunday-school or schools or place of Divine worship, to be used always as a Baptist school.

Christian Endeavour Topic.

SUNDAY, September 1.

Spiritual Acquaintance (Job xxii. 21-23).

We may learn much of God in nature. Everywhere the world is beautiful—sea and sky, wave and grass, flower and sea-shell, wood and river, but how much poorer it would be if it did not speak from every leaf of its great picture-book—reminding us of the missals of the Middle Ages—of the Eternal God. As by studying the pictures, or books, of an illustrious man whom we have never seen, so by contemplating the words of God we may know Him. The invisible things of God are made known by the works of his hands—his eternal power and Godhead.

We may learn much of God, also from great and good men who have lived in every age of the world, and in every land. "Where is the country whose history is so dead that it has not had some such men to show?" And we must always believe that the light which shone in them, amid a good deal of ignorance and mistake, was just borrowed from Christ Himself. "In them we have simply the sunlight before the sunrise."

But after all, the only way of acquainting ourselves with God is by looking into the face of Jesus Christ. "Christ spoke the words of God, and that was much. Christ was the Word of God, and that was vastly more. The Incarnate Word of God is the real Light of the world." All other men are fragments of the One Man. In each there is some failure, some plan, something that we dare not imitate. But Jesus Christ is perfect Man, as He is also, by his essential nature, the Eternal God; and in his perfect humanity, the Eternal God is declared. "He that hath seen Me hath seen the Father," He said to Philip. "How sayest thou then, Show us the Father?"

We must, first, be at peace with God by confessing ourselves worthless sinners, and taking our stand in his finished work, and then, being at peace with God through faith, we may go on to know God, according to his Divine promise, "I have declared thy name to those whom Thou hast given Me, and will declare it."

The remainder of this chapter should be studied in R.V. in order to realise all the advantages which will accrue from this acquaintance with God. "Thou shalt be built up." Iniquity shall have no place in heart or home. The soul will be so occupied with the treasure it has discovered in God, that it will be prepared to lay its gold, on which it had prided itself, in the dust; and even the gold of Ophir, among the stones of the brook. In other words, it will have discovered a treasure so excelling as to dwarf and pale all other attractions (24, 25).

The delight of life will be in the Almighty; there will be constant communion, fellowship, and prayer; the purposes of life will be well-based, and work out to favourable issues. Amid the depression and pessimism of the world, such a one shall move to and fro with a Divine strength and comfort—with the voice that cheers and the strong arm that uplifts.

Dear fellow Endeavourers, let it be the object of your life to get to know as much of God as possible. Turn from every beautiful object, every noble man, every little child, every happy or sad occurrence, every discovery of nature, every event in history, every movement of the Spirit of God over your own souls, to know Him better. He is infinitely lowly, gentle, and tender, as well as mighty and glorious. "What is seen" is but a slight veil cast over his Person. Life becomes calm and glad, strong, blessed, and useful, just in so far as the soul becomes acquainted with God.

F. B. M.

C.E. NOTES.

Rev. T. J. Gladwin, of the Harringay Park Primitive Methodist Church, will succeed Rev. Llewellyn H. Parsons as president of the North London Christian Endeavour Union from October 1, 1902. The winter programme of the union, which holds its annual meeting on October 3, is a very full one.

* * *

An active member of the Christ Church C.E. Society (Westminster Bridge Road) leaves next month for China, in connection with the C.I.M., his fellow members having paid his expenses during three years' training, also providing his outfit. Four members of the same Society are taking twenty cripple children to Yarmouth for a fortnight at the end of the month. A house is being lent for the time. The amount required for their trip has been collected by the Endeavourers.

* * *

The following message has come from the native Christian Endeavourers of the Philippines: "We are now 100 strong, and desire to declare to you we give glory unto the Lord, and declare his praise in the islands. We are at the beginning of marvellous things for these islands of the sea. Already the transformation has begun. Christian Endeavour is to have a grand part in this work. February 1 saw the organizing of our first Society with seventeen members. Five months have passed, another Society has been organized, and the membership roll has gone up to 100. Other Societies are soon to be organized. All our members are Filipinos."

International S.S. Lesson.

September 8, 1901.

Jacob at Bethel (Gen. xxviii. 10-22).

Golden Text—Gen. xxviii. 16.

Introductory.

Isaac's two sons were very different in character. Esau, active, bold, impulsive and careless; Jacob, quiet and home-loving, but shrewd and deceitful. His name means "*supplanter*," and his mother hoped from the first that he would inherit the blessing. Jacob was her favourite, while Isaac loved Esau best; the great evil of favouritism in a family comes out in this story. Chapter xxvii. relates how Jacob deceived his father and obtained the blessing, which God would have given him in a proper way had he only had patience to wait. From this time forth we find Jacob's life full of trouble; we always reap the consequence of our evil doing. Jacob has to be sent away to escape his brother's anger, and his mother sends him to her country, so that he may choose a wife from her family. Rebekah never saw her darling son again. How different it might have been if she had only acted rightly.

The Journey (10).

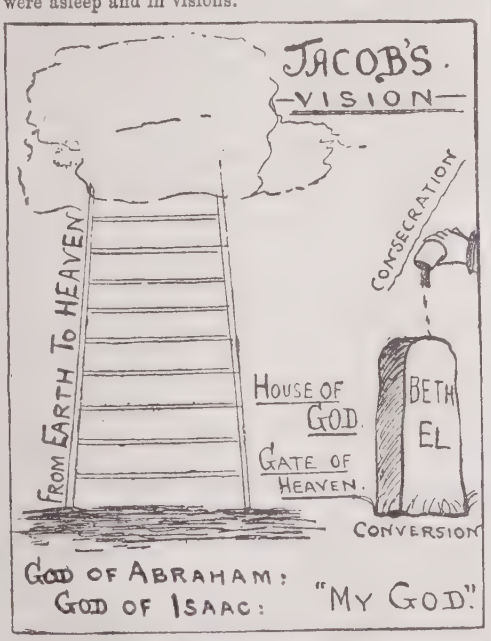
"Padan-aram," or "the field of Syria," was the Hebrew name for the flat and highly-cultivated lands bordering the Euphrates. Haran, or Charran, was its principal city. *Who travelled from thence?* (xii. 4.) The journey was about 450 miles. (Trace it on the map.)

The Resting Place (11).

Bethel. *Who built an altar there 160 years before?* (xii. 8.) Jacob *happened* to stop there, but what seemed chance was God's appointment. The hills around Bethel are formed of mighty slabs of rock piled up, and in places they look like flights of steps. At the base of one of these Jacob, weary, lonely, and sad, lay down. From chap. xxxv. 3 we learn that Jacob prayed to God before he slept. The vision was given in answer to prayer. (Give a word picture.)

The Dream (12).

Before people had the Bible, or other written revelation, the Lord used to speak to his children when they were asleep and in visions.



Note, the angels ascended first to show that they were already on the earth to minister to God's children (Heb. i. 14). Mark the three "beholds." He saw first the ladder, then the angels, and afterwards the Lord. He was not alone; heaven and earth are connected. God is with us. Our "ladder" is Jesus the Saviour (John i. 51; xiv. 6).

God's Message (13-15).

"I am," "I will give," "I am with thee," "I will keep," "I will bring thee," "I will not leave thee." Not for your sake, but because of my covenant with Abraham and Isaac. And this is God's message to each of us, not for our sake, but because his covenant is now made with Jesus Christ for us.

Jacob's Conversion (16, 17).

He had seen Jehovah, a grand reality, heard Him speak, in faith accepted his promise, and he is a changed man; he acknowledges his fault, "I knew it not," feels great awe, or reverence, for this good God, and goes on his way conscious that heaven is near and earth is God's house. True conversion is like this; we all need this great change, for all are sinful as Jacob (John iii. 3). Point out the difference between *man's* way and *God's*.

Jacob's New Life (18-22).

First he marked the place by setting up the stone; and consecrated, or set it apart for a special purpose, by pouring on oil; many years afterwards Jacob returned, and built a permanent altar here (xxxv. 6, 7). Then he made a solemn promise to God. Abraham and Isaac had never got so far as this. The word "If" means "since." He takes all he has, as gifts from God, and pledges himself to devote one-tenth specially to God's service. The Lord had taught his servants that He claimed a tenth as acknowledgment that all came from Him (Gen. xiv. 20). Remember that this was before the giving of the Law. God still claims it from his people, and special favours demand special thankofferings.

Have I been converted?
Do I give God my tenth?
Is my life so changed that others can see it?

The Y.M.C.A.

Associations are in formation at Belvedere and Erith, in the South-East Metropolitan District.

Mr. R. C. Taylor, of Bristol, has been appointed general secretary of the Exeter Y.M.C.A. The Association will still have the advantage of the co-operation, in an honorary capacity, of the late general secretary, Mr. E. D. Collins.

On a recent Sunday afternoon the Y.M.C.A. rooms at Torquay were thrown open to the men of the Fleet, and a tea was provided for them. Between 400 and 500 men availed themselves of the hospitality provided by friends of the Association, and joined heartily in the special services arranged. On leaving they took away books, magazines, &c., which had been given, to read on board ship.

The work of the Rangoon Association, under the supervision of Mr. Oliver H. McCowen, LL.B., is making very gratifying progress. Twenty young fellows are accommodated in the new hostel. The port authorities have made the Association a grant of 500 rupees, in recognition of its work amongst seamen; they have also made a similar grant to the Association recently established at Moulmein, the enrolled membership of which has already reached 120.

The workers of the Hastings and St. Leonards Association were much encouraged a few Sundays ago by the presence and helpful testimony of a Christian veteran, Dr. Newman Hall. He came forward at the open-air mission service, and spoke to those assembled. He looked back to his conversion in his sixteenth year, and his first open-air address was given in a hop garden. At eighty-five he had no new Gospel to proclaim, only the story of God's love in the gift of the Saviour.

The committee of the St. Helens Association has recently passed plans for the erection of a new building, in a central position, upon ground generously placed at its disposal by the president, Colonel W. W. Pilkington. The building will comprise a lecture hall, seating 200 (the present gymnasium, which seats 1,000, being still available for large gatherings), a spacious reading-room, reception hall, games and refreshment room, class and club rooms, &c., the basement and ground floor consisting of several fine shops and stores. A roof garden will be provided as a resort in hot weather, and for the accommodation of small meetings in the open.

The Jubilee Year Book of the Young Men's Christian Associations of North America, just issued, is a volume of more than 250 pages, containing elaborate particulars of the remarkable progress of Y.M.C.A. work throughout the United States. There are now 1,476 American Associations, with a membership of 268,477, an increase of over 13,000 on the figures of last year, while the gross value of property in buildings, real estate, &c., is returned at £4,343,220. A hundred and sixty-one railroad branches are in operation, largely supported financially by various railway corporations; army work has been carried on at 321 points, and eighty-nine rooms or buildings are used for the work by permission of the authorities; the naval institute at Brooklyn has been visited during the year by 38,973 sailors and marines; 577 student Associations have done excellent work in colleges and preparatory schools; and special departments have been successfully carried on at numerous centres for boys and for coloured men.

"Phœbe, our Sister."

"A SUCCOURER OF MANY."

By Rev. FREDERICK HASTINGS.

"SHE hath been a succourer of many," is the way in which Paul speaks of this Phœbe (Rom. xvi. 1, 2). What honourable mention! Probably she was a Gentile convert. She may have been a widow, having property which involved an appeal to the High Central Court. She had found a vocation in the infant Church at Cenchrea, but had to leave it on this hazardous journey to Rome. A letter was sent by her hands, and she was commended and introduced by Paul to the circle of Christians gathered in the Imperial city.

They were to "receive her as becometh saints." It was well to have such a letter, such an introduction. Phœbe would feel a stranger in Rome. She would be lonely, and would enjoy the gatherings that were held in this house of Christians. But this letter would soften the pain and loneliness. It would give her an entrée among loving, though humble, friends. Not only so, but there would be some in "Cæsar's household," well known to Paul, who would facilitate her object. At that day there was so much done by interest, that it would be well to have friends at court, some who could speak a good word for the widow. In a short sentence, the great Apostle tells several things concerning Phœbe that are of great interest.

PHŒBE'S MINISTRY.

She was a *trusted messenger*. To have such a letter entrusted to her was a great honour, a high privilege. She had a message that would be welcomed. We can imagine the scene when she delivered it and heard it read. We can see her received with cordiality by the Church. We can imagine her telling the assembly of Paul's doings, sufferings, efforts, even to write this long letter.

It is a great thing to be entrusted with a message. We should realize that our lives can be a message to the callous, the backslider, the hopeless, the despairing, the tempted, the anxious. All who know Christ receive a message for others.

She had been a *hospitable hostess*. She was a practical Christian. Did the infant Church at Cenchrea need a home, or did the apostle or ministers need a resting-place, it was found under her roof. She was the forerunner of many who have thrown open houses, kitchens, barns for the preaching of the Gospel. How much has Christianity been indebted to such! Forerunner was she of those who prepared the prophet's chamber, and supplied the preacher's needs in many places. And such have often received back far more than they have given. Many a parent has had to thank God for those who have come into the home, and influenced sons or daughters.

A *tireless helper* was Phœbe. "Succourer of many" is her title—ready helper. Phœbe felt it was a privilege to show hospitality, and to contribute to the Apostle's good. She had means. She had evidently pressed help on Paul at times. No mere spasmodic action was this, but the habit of her life. She became the official deaconess of the Church, took care of other widows, or the sick, the sorrowful, the blind, the wounded in life.

THE TRUE DEACONESS.

Such quiet services glorify God. What services has not Christ started! Sweet ministries of love have had their source in Him. He said, "He that giveth a cup of cold water in the name of a disciple shall in no wise lose his reward." It was a joy to Phœbe, perhaps a relief to her feelings. But she would not think of that; it was its own reward. There are different ways of helping. Some help to get rid of importunity. They just give a penny to a beggar, only to be rid of a sight that disgusts or the need that seems hopeless. To do this is a damage to the one whose spirit of self-reliance has already been broken by the constant response to appeals.

Phœbe helped, feeling pain at her limitations. She gave till she felt it. The trifling and the costless may even be a help. When a soldier is on the battle field wounded, the one thing he wants is water. Water costs little, but conveying it may cost much. There must be courage to face bullets and shrapnel still flying about, or to meet bitter foes, who may think it their duty to kill a helper. The self-sacrifice in act makes the costless costly. Christ set us an example of such sacrifice. "He put his hands on them and healed them." He could have spoken a word that would have healed; but no, He would come into contact, though at pain to Himself. We must catch his spirit. We can help others either to mould or to mar life.

There are certain points where help is specially needed, and then we can do a simple work that will be a real boon. A mother has a fever. It is the outcome, perhaps, of poor nourishment, miserable surroundings, over-anxiety and worry about her children. The doctor attends to the fever. That is not our province; but we can help to soothe, to nourish, to clothe, and to care for her infant child. We can bring some cordial or comfort that may even have a medicinal effect and lessen the fury of fever.

A Phœbe may succour many thus. A strong swimmer succours the sinking one. A steam-tug succours the ship that has got behind the pier, whose moorings has failed. A little tug can drag her from a rock to where the swell and surge are gradually sending her. So we may each succour some soul.

WORDS IN DUE SEASON.

Helpful words can be so easily spoken in the family circle, to servants, to business men, to the toilers. We have to realize how much we are indebted to others, and then we shall speak with sympathy, and not the patronage which may do more to irritate than to elevate.

By kind words we are contributing more to the purification of the world than we can measure. It is this that would make the pew balance the pulpit. The Gospel ministry has a grand vocation, but what would it be if it were not backed up by the helpfulness and consistency of those who have embraced the doctrines? Some who listen keep the truth, shining as Lot did in Sodom. He was a lantern in a dark place. Some imagine that the world is a great Hyde Park, where only gold and glitter and fashion parade. They see not the sorrow, suffering, and misery of their fellows. They are satisfied to have peace themselves. They are somewhat indifferent to the advantages of others. They are not awake to the possibilities of life of this pivotal age. Others are like Phœbe, true succourers, giving joy to many.

Love and grace greaten and glorify all things,
Till God is aglow in the loving heart,
In what was mere earth before.

Encouragement.

Isaiah lv. 2.

THE following lines were sent in an early month of 1832 by an anonymous friend to a discouraged pastor who at that time had a mere handful of people attending his ministry. He had announced his intention to resign the pastorate, resolving, like Jeremiah (Jer. xx. 9), to "speak no more" in the name of the Lord. On receiving these lines he took courage, and recommenced. The cholera broke out, and the sanctuary was crowded by anxious inquirers. A revival commenced, 120 converts were added to the church, and the prosperity continues to this day. The pastor has long since departed, but the good work remains.

To Ministers.

Sow, sow, sow—always keep on sowing,
God will cause the seed to grow
Faster than you're knowing,
God's seed is not sown in vain
When, God's voice obeying,
You look upward for the rain,
And falter not in praying.

To the People.

Pray, pray, pray—always keep on praying.
In the brightest—darkest days,
Still God's voice obeying.
Never from the gates of prayer
Turn with doubting sorrow,
The Mighty One who standeth there,
May answer thee to-morrow

Obituary.

MR. JOHN COLVILLE, M.P.

MANY Christian and philanthropic organizations have lost a warm friend and supporter through the death, on Wednesday of last week, at Motherwell, of Mr. John Colville, member of Parliament for the North-East Division of Lanarkshire. Dying in his fiftieth year, he has left behind a long record of useful service. Constrained by the love of Christ at an early age, he was busy for a number of years in connection with the Working Boys' and Girls' Religious Society of Motherwell, and, as his opportunities and powers developed, he became the chief moving spirit in the Lanarkshire Christian Union, of which he remained president till his death. He was well known as an elder of the United Presbyterian Church, and took a deep interest in the Union, which resulted in the formation of the United Free Church.

PROFESSOR JAMES ROBERTSON.

A distinguished authority on educational matters has been removed by the death of Dr. James Robertson, Professor of Church History, United Free Church College, Aberdeen, who passed away suddenly at Ballater, on Saturday. Having graduated at Aberdeen University, and after teaching for some time at King's Lynn, he studied for the Church, and after a brilliant Unitersity career, he was ordained a missionary of the Free Church of Scotland. He joined the Duff College, Calcutta, and worked with much success in India for many years. He was appointed professor at Aberdeen in 1887, in succession to the late Dr. Binnie.

DR. GRIFFITH PARRY.

The death of Rev. Griffith Parry, D.D., of Carno, Montgomeryshire, which took place on Thursday, removes a distinguished minister of the Welsh Calvinistic Methodist Church. Dr. Parry was ordained to the ministry in 1856, and a large part of his ministerial career was spent at Aberystwyth. In time his abilities as a preacher brought him into wide prominence. In addition to this he became widely known as a thoughtful writer on theological and kindred subjects. Among his many published works were "An Introduction to the Gospels;" "Life and Sermons of Rev. R. Roberts, Clynog;" and a "Commentary on the Pastoral Epistles." He made many translations from English and Latin into Welsh, including Dr. Chalmers' "Astronomy of the Bible."

Rev. George Soltau's Bible School.—Arrangements are in progress for reopening the Bible schools the last week in September, for twelve weeks, in the following places: Tuesdays, Newport, Monmouth. Wednesdays (it is hoped), Cardiff. Thursdays, Clifton and Bristol. Fridays, Reading and Guildford. The Mondays are, so far, unappropriated, and Mr. Soltau would be glad to reserve that day for London and suburbs. The afternoon and evening are available. In many remarkable ways God's blessing was manifested during the spring course in some of the western centres. Letters may be addressed to George Soltau, at 85, Lordship Park, London, N.

Church Missionary Society Report.—The volume, giving an account of the proceedings of the Church Missionary Society for its one hundred and second year, 1900-1901, will be a welcome addition to every missionary library. At the beginning of each chapter a short historical summary brings up to date the history of the work so far as the particular country is concerned. A copious and carefully classified index of special topics places the interesting facts and incidents of the year—and the volume abounds with them—in an available form within the reach of the public speaker. The missionaries are shown to have numbered at the close of 1900, 889 (412 ordained, 146 lay, and 331 single women), whose efforts were supplemented by 365 native clergy, and 6,600 teachers. On the financial side an idea of the magnitude of the work may be gathered from the fact that the payments of the year were £381,281 5s. 3d., though the gross income fell short of that by £30,789 14s. 1d. An excellent series of maps will enable the reader to follow the narrative intelligently. The "Story of the Year" popular report is a very readable compilation, admirably illustrated, and furnished with excellent maps, on which the mission stations of the Society are indicated.

Evangelistic.

Rev. Jas. Lyall in Queensland.

Many will rejoice to hear of the widespread interest which has been aroused in Brisbane as a result of Rev. Jas. Lyall's Queensland campaign. The meetings have been largely attended, and the earnest appeals made at each gathering have not been without result. The number of those who confessed Christ is distinctly encouraging. Throughout September Mr. Lyall will be conducting services at Ipswich, Queensland.

A Fruitful Mission at Lancaster.

We have been favoured in this town by a visit from three brethren belonging to the Open-Air Mission (Messrs. Gray, Heath, and Pullinger), who have done us splendid service for about ten days. Meetings have been held in the villages of Glasson, Thurnham, Galgate Wray, Hornby, &c., and at night there was a large gathering in the Market Square, Lancaster. The Gospel was told out faithfully and earnestly, and we have had definite results therefrom. The only regret we have is that our brethren could not remain with us longer. The workers who have assisted have been much stimulated and encouraged to labour on in this God-appointed field of service; our prayers go with the friends in their future labour.

G. H. W.

Mr. Samuel Levermore in Pennsylvania.

In the course of a recent communication, Mr. Samuel Levermore reports a season of fruitful labour in Pennsylvania. He writes:—"I commenced in Columbia, a fortnight ago, and the hand of the Lord has truly been with me in a marvellous way. We have had nightly services in the Park, and these have increased in attendance nightly. It has been a great joy to see the masses of people, stretching away under the maples, listening eagerly to the Word. Then, at the close, there have been every evening groups of people on their knees praying with convicted ones. About fifteen sturdy railway engineers are among the number of the saved. All the churches are open to me. Oh! what a hunger there is here for the Word of God. The people are tired of semi-political addresses and moral essays. They are crying out for the Word. I ask the prayers of your many readers. I hope to return in September for missions at home."

Mr. Henry Collins, of the Evangelization Society, has been the preacher at the Edinburgh Castle Mission Church, Limehouse, during August. Congregations, growing in numbers, have testified to the acceptance of his ministry. His addresses have invariably been bright, direct, earnest, and Scriptural, and most helpful both to young and old. Several earnest seekers after Christ have been dealt with by Mr. Collins during the month. W. R. N.

Rev. John Mitchell (author of "Silver Tongues," "How to Gain the Eye," &c.), is open to conduct special services and missions, free of charge, where his services may be desired. Engagements should be booked early for the coming season. Address, Sherwood, Sutton, Surrey.

Mr. and Mrs. W. Henry Collins recently visited Exmouth, Devon. Mr. Collins preached the anniversary sermons at the Baptist Church. The services were largely attended. Mrs. Collins conducted several meetings at the Sailors' Rest, which were impressive gatherings.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mrs. Baeyertz.—Arbroath, N.B., Sept. 15-30.

Mr. J. H. Brunton.—Till Aug. 31, Lewisham.

Mr. R. S. Bradbrook.—Great Assembly Hall, Mile End, E., Sept. 1-5.

Mr. W. Collard.—Wells Road, Sydenham, August 31 and September 1 and 2; 14-17, Hope Mission, Merton, Surrey.

Mr. Sampson Cowley, Homeleigh, 15, Aubert Park, Highbury London, N., is desirous of meeting a young man who would join him in conducting evangelistic missions.

Mr. W. Harry Dawe, with Devon Evangelistic Mission Van.—Till Sept. 5, Sheepwash, N. Devon.

Mr. W. D. Dunn.—During August, Aberdeen.

Mr. J. Elliott.—Gospel Hall, Mount Pleasant, Brixham; September 1-8, Gospel Hall, St. Marychurch.

Mr. John Hawkins.—Till August 30, Glasgow; Sept. 1-13, Aberdeen.

Rev. J. Jameson.—Sept. 1-9, Guisborough.

Mr. Chas. Inglis.—The Polytechnic, during September.

Mr. Arthur Klein, B.A.—During August, Merrion Hall, Dublin.

Mr. W. R. Lane.—Sept. 1-9, Cheshunt; 14-23, Sheffield.

Mr. Jas. Lyall.—During September, Ipswich, Queensland.

Mr. Josiah Nix.—August, Fraserburgh.

Gipsy Smith.—Till Sept. 9, Truro; 14-23, W. Norwood.

Rev. J. Tolefree Parr.—Sept. 1-9, Mexboro'; 15-23, Spennymoor.

Mr. James Sprunt.—During August, Malden Hall, Kentish Town, Sundays and Thursdays.

Rev. F. C. Spurr.—Sept. 1-3, Castle Donington; 7-16, Accrington.

Mr. R. Spragg.—Till August 30, Bedminster, Bristol.

Mr. Henry Thorne.—August 31-Sept. 9, Cambridge.

Mr. J. Weedon.—Till end of August, Tent Missions, Evangelization Society.

Tent Work.

London Tent Campaign.

A WEEK of glorious soul-saving has been experienced at the *Leyton* tent. Every night the congregations grow. As soon as the inquiry rooms were opened they were filled with anxious souls. The messages of Mr. Bewley Weaver in speech, and Mr. Frank Weaver in song, were greatly appreciated. On Friday night, quite 1,000 people gathered to say "God be with you till we meet again" to the mission preachers. It was an open testimony to the success of the meetings to see such a crowd on Friday in August. On Saturday afternoon Mr. Bradbrook addressed a great assembly of children, and gave a special address at night, illustrated by dissolving views. On Sunday Mr. John Vine and Mr. R. S. Bradbrook conducted the meetings, and at the close of the evening service quite a large number found their way into the inquiry room, and until a late hour anxious souls were being dealt with. No fewer than 113 special requests for prayer were sent to the platform at the evening meeting. Dr. John Robertson (of Glasgow) and Mr. Bradbrook continue the mission during this week.

Mr. W. Grove, who is a great favourite with East End audiences, has by special request paid another visit to *Canning Town* tent, and has had glorious times. He will continue the mission, which will close on September 3, with a special meeting for converts and gathering for tea. The meetings on Sunday were full of blessing; and marches round the densely-crowded streets, and notably that part known as Duckfields, drew large crowds to their windows and doors, so that the streets were literally lined with men and women and children who apparently had no thought of the value of their souls. A worker of long experience gives it as his opinion that during the three hours of procession no fewer than 20,000 people must have heard the Gospel in song or invitation. Surely there are few districts in London more needy, and where aggressive Christian work is required. The Christian workers in these parts are considerably cheered, and encouraged to pursue their labours with renewed vigour.

Sabbath last was a time long to be remembered in the *Lavender Hill* tent, when the Weaver Brothers commenced a week's mission. There was a splendid gathering for "men only" in the morning. In the afternoon, quite 1,500 people were present, and the message was one in the power and demonstration of the Spirit. The night meeting was advertised for eight o'clock, but at seven o'clock the tent was filled. All the sides were thrown up, and a large crowd was densely packed all round the outside, while scores went away not able to get a glimpse. There was a great breakdown among the unsaved. The workers' hearts were greatly gladdened, and they took courage, and are looking forward to a time of ingathering of souls.

At the *Islington* tent the mission continues to grow in interest and power. Mr. Leonard Weaver addresses increased audiences nightly, and Mr. Meredith's singing continues to prove an attraction. On Monday, August 19, a special conference of local clergy and ministers was held at Islington Congregational Church, under the presidency of Rev. J. G. Henderson. Eighteen churches were represented, and it was unanimously decided to ask Mr. Weaver to continue the Islington tent for another fourteen days. Permission having been granted by the Church Missionary Society and the Y.M.C.A. authorities, the mission will go on until September 16. An interesting development of the work has been the dinner-hour service, held in the neighbourhood between one and two o'clock; a band of workers of about sixty strong gather to sing and testify, and invite people to the tent for the evening meeting. Good results have followed these daily gatherings. The Sunday morning prayer meeting is well maintained, 250 being present at 7 a.m. A remarkable service was that of Sunday evening, when Mr. Weaver spoke on "The Unpardonable Sin." At the after-meeting, some names were taken as having decided for Jesus Christ. The workers were busy dealing with the anxious to a late hour. It is now beyond doubt that a great spiritual revival has broken out in North London. Many clergymen in the district testify to the revival of increased spiritual activity among their congregations. The workers continue to show splendid enthusiasm in the mission. A three-day church conference is to be held Tuesday, Wednesday, and Thursday, September 3, 4, and 5, and to which all the local churches are promising support. Among the speakers already secured may be mentioned Revs. J. Gregory Mantle, W. Darlow Sargeant, and Mr. Stanley P. Smith. It is proposed to hold an afternoon meeting at 3 o'clock, and an evening meeting at 7.30 each day. The local committee have made arrangements for the providing of refreshments at a small charge.

Friends interested in the work of the London Tent Campaign will regret to hear that at the Central Council Meeting held last week it was most reluctantly decided considerably to curtail the scope of their operations. Since the definite appeal was made for £1,500 about £400 has been received, mostly in small sums, the majority of the amounts being accompanied by letters, in which the writers urge the committee most earnestly not to slacken their hands. The pressure of this financial burden, borne by those at the front of the battle, is exceedingly heavy.

We praise God for the number who have testified for the Lord in connection with our brother Wooldridge's tent work at *Bow Common Lane, E.* The Lord is bringing to his fold young and old. We believe the Lord will do wonders in this neighbourhood. Pray that it may be so. R. S.

Mr. Charles Gellatley, of the London Evangelization Society, has just concluded a five weeks' tent mission in *Leslie, Fife.* From the very beginning the meetings were well attended, but latterly the tent was crowded, especially on Sunday evenings. The ministers of the town gave the mission their countenance, and can testify to the good that has been accomplished. There were many anxious inquirers, and not a few were led to decide for Christ. God's people, too, have been greatly helped and stimulated. At the closing meeting (which was of a social nature) a fervent hope was expressed that Mr. Gellatley would revisit Leslie on some future occasion.

A. R.

Salvation.

One offer of salvation; to all the world 'tis free.
One offer of redemption, 'tis made to you and me:
The Lamb of God has suffered, He suffered in our stead,
For you, for me, uplifted, on Calvary's Cross He bled.
Those sins that now oppress you were borne upon the tree,
Believe the words of Jesus, and thou shalt go out free.
Believe them, oh! believe them, He waits to set thee free,
Your guilt, your sin, your judgment, He bore on Calvary.

One offer of salvation! Wide open stands the gate,
One pathway on to freedom, oh! take it ere too late.
The Christ of God is waiting, has waited long, for you,
Oh, heed the solemn pleading of the Saviour strong and true.
Life He alone can offer, life He alone can give,
Accept the gift of Jesus, accept it now, and live.
Accept it, oh! accept it. This life He offers thee
Was won through blood and sorrow, was bought on Calvary.

One offer of salvation! There is no other plan.
One Saviour of the lost ones, who died for sinful man;
The Lamb of God who suffered, who died the death of shame,
That you might stand before Him, faultless and free of blame.
How will you dare to meet Him, if you his call refuse?
How will you stand before Him, if mercy you abuse?
Refuse not Him who calleth, his love He offers thee
Believe Him, and accept Him, thus shalt thou go out free.

Ethel Philpot-Crowther.

Personalia.

Rev. Wm. Adamson, M.A., vicar of Old Ford, E. is contributing a series of articles upon "Higher Criticism," "Encyclopædia Biblica," and the "Polychrome Bible," to the *English Churchman.* The first paper appeared in last week's issue, and dealt with "The Bible—False or True?"

Rev. Frederick Brown (of Tientsin) has been appointed by the Methodist Episcopal Church as a delegate to the Ecumenical Conference (London, September 4-16), and hopes on October 2 to sail by the s.s. *Ballarat* for his field of labour, his family remaining in England for the present.

Rev. Charles Carter sailed from Liverpool for Melbourne on the 17th inst. To his extreme regret he was unable to accept the invitations of many friends, or even to reply to their letters. He asks their remembrance in prayer, for a successful voyage, and for usefulness among his 300 fellow-passengers.

Mrs. Amanda Smith, having met with a serious accident by being thrown out of a vehicle, is prevented this year from attending the American camp meetings, at which she obtained help for her orphanage. Mrs. Davis, Foxrock, co. Dublin, appeals to those who desire the elevation of the negro to help in this emergency.

Abbe Corneloup, director of the work among priests in France, expects to be in England at the beginning of October, and would be very grateful to any who can get up meetings for him to give an account of the work either in public halls or drawing-rooms. Communications may be addressed to the care of W. F. Hathaway, Esq. (Hon. Sec.), Pewsey, Wilts.

Rev. Harold F. Sayles, of Chicago, an evangelist widely known in America, is at present on a visit to Great Britain. He has travelled largely, telling the Gospel by song and story with the aid of a powerful stereopticon. The Chicago Union of Congregational ministers voted him a letter of introduction to Christians in Europe, and Dr. C. I. Scofield, of Northfield, Mass., warmly commends him to confidence and fellowship. Workers who desire to secure the services of Mr. Sayles, may address him to our care.

About Books.

A VERY instructive addition to the series of Bible Class Primers is **The Mosaic Tabernacle**: Studies in the Priesthood and the Sanctuary of the Jews. By Rev. John Adams, B.D. (6d. *T. & T. Clark.*)

Before Marriage and After: Being Homely Counsels on Courtship and Marriage. By Rev. Joseph Bush. (1s. *C. H. Kelly.*) This choice little book is in its seventh edition. There is pious purpose and sound common sense in the pages. "Get-up" and contents alike indicate this as a good book for presentation purposes.

A peculiar interest attaches to Reform movements in the Spanish peninsula; and many will read with satisfaction a pamphlet entitled **Don Miguel Longas, the Spanish Reformer.** (2d. *W. Greene, 3, Endsleigh Gardens, N.W.*) It contains the translation of a lecture given in April last, on "The Church of Rome and Civilization," by one who was formerly a Romish priest.

How to Regain Health and Live a Hundred Years. By One Who Did It. Translated from the Italian of Lewis Cornaro. (*C. F. Carpenter, Bishop's Teignton, South Devon.*) We welcome a fourth edition of this treatise, the pages of which expound in practical language the conditions indispensable to physical health and comfort. The narrative reads like a romance; but as it is sober fact, it deserves unhesitating commendation.

The issue, in three forms, of **The Practice of the Presence of God**, by Brother Lawrence (4d., 6d., 1s. *W. Walker, 28, Paternoster Row*), brings within popular reach a book which has proved its vitality by the interest maintained in it after 200 years. In the words of Archbishop Benson, the author "was a saint;" and the fact that he was a Roman Catholic has led to a use of the book for circulation among those who would refuse Protestant literature.

An Introduction to Christian Mysticism, by Eleanor Gregory, is a welcome little volume, in which a paper read before a Ladies' Society is presented in a permanent form. After an instructive introduction, there is an account of the mystics themselves, from Plato to Maeterlinck, and then an outline of their teachings, and the tendencies (sometimes evil) of the same. Dr. Alexander Whyte, of Edinburgh, supplies a brief preface. We agree with him that this little book is an admirable introduction to the study of the mystic writers. (1s. 6d. nett. *Allenson.*)

On the occasion of taking his Doctor's degree in the University of Leipzig, Candidat Gerhard A. Wauer delivered a dissertation on the Moravian Church. This has been translated into English by John Elliott, and issued with the title, **The Beginnings of the Brethren's Church in England**: A Chapter of the Commerce of Thought between Germany and England. (*Moravian House, Baildon, near Shipley, Yorks.*) The pages are deeply interesting, and constitute an important chapter in Church History. The author seems to have prosecuted thorough research; and while on the one hand we have a delineation of the noble Zinzendorf, on the other we have glimpses of William Law, John Wesley, and other well-known Englishmen.

Mr. J. Loader, of the Middle Temple, has tabulated in THE WITNESS OF SCRIPTURE TO JESUS CHRIST (6d. *Percy Lund, Humphries & Co., Limited, Bradford*), under helpful classification, passages from the Revision Version, with references to parallel passages and occasional foot-notes.

Notices.

A correspondent would like to trace the entire poem in which the stanza is found:—

"I said my '*yes*' to Jesus,
When He came to me that day;
For I love my Saviour dearly,
And I could not say Him '*nay*.'"

COMMUNICATIONS RECEIVED WITH THANKS.—Mrs. D. J.O. C.H.S. S.P.E. J.S. A.D. J.O. J.L. A.S.L. Miss M. J.H. C.G.M. J.R. E.H. E.F.P. H.A.W. J.T.P. F.B. H.R.F.B. M.A.M. B.H.T. E.T. A.R. P.J. E.M.H. W.J.M. G.H. J.S.B. W.C.I. J.B.W. W.H.D. J.H.R. W.S. S.B. F.C. G.S. T.A.L. A.S. A.H. D.J.M. C.K. F.B. M.D. C.C. E.E.F. R.S.B. H.B.M. W.F. A.E.S. J.A. F.H.T.

APPLICANTS FOR TRACTS.—Mr. J. E. Bing, 25, Frederick Road, New Brompton, Kent; Mr. E. Marner, 24, Gilbert Road, Belvedere, Kent; Mr. A. Sizeland, 12, Palmerston Road, South Fields, Wandsworth; Mr. A. R. Barker, 3, High View, Hartley, Cranbrook, Kent (for distribution among hoppers); Mr. M. Williams, 11, Albion Terrace, Faversham, Kent; Mrs. Moir, Y.W.C.A., 26, Holmsdale Gardens, Mildmay House, Hastings (for beach services); Miss N. Bilton, Market Square, Winslow, Bucks; Mr. R. Newstead, 59, Bulwer Road, Upper Edmonton; Mr. Joseph Castle, 24, Gilbert Road, Belvedere; Miss Florence Tyson, 42, North Street, King's Cross; Mr. Henry Burnett, High Street, Westerham, Kent; Mr. John Paul, 158, Allison Street, Glasgow; Mr. J. D. Ayers, The Priory, Alcester; Mr. Bernard Stevenson, 34, Montesquieu Street, Canning Town, E.

1130

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Archbishop of Canterbury is one of the few prelates who are at present residing in their cathedral city. Dr. and Mrs. Temple celebrated their silver wedding on Saturday.

The Bishop of Worcester (Dr. Perowne) is at present cruising in Norway, and his health is so much improved that his pending resignation of the see is likely to be deferred till after the Coronation.

Rev. G. A. Anning, Association Secretary (C.M.S.) for the diocese of Rochester, has been appointed to the benefice of St. Paul's, West Smethwick. Mr. Anning was for twelve years curate of Langley, Birmingham.

The vicarage of Islington has been offered to and accepted by Rev. C. J. Procter, vicar of Holy Trinity, Cambridge. The appointment is one which will give the greatest satisfaction, not only in Islington itself, but amongst Evangelical clergy all over the country. His brotherly sympathy and zeal for every good work have always been conspicuous, and the simple hearty services of his church, with his earnest preaching of Divine Truth, have drawn congregations of large numbers and all classes.

The memorial addressed to the Foreign Office by the Archbishop of Canterbury and Sir John Kennaway, on behalf of the Committee of the Church Missionary Society, in regard to the prosecution of missionary work in the Egyptian Soudan has not met with an encouraging response. Lord Lansdowne has "carefully considered" its contents; he has noted with pleasure the recognition by the Society of the need of caution; he cannot indicate any time when the restrictions will be removed; he will give the matter "most careful attention"—and that is all.

An encouraging report of the year's work at Aston, Birmingham, has been issued by the vicar, Canon Sutton. The strain of a parish, with a population of 43,000, has been nobly borne by the vicar and his able staff of workers, and the outlook is hopeful. In reviewing the six years he has spent at Aston, Canon Sutton says:—"That more than £30,000 should, in one form and another, have been raised in six years; that heavy liabilities have been met; that, spite of many changes, congregations keep up so well; that there is a kindly spirit and generous forbearance shown to me in my responsible work; that something has been done, if much remains to be done—all these things may well awaken in my heart a feeling of deep gratitude to God for his goodness, and of gratitude to you, my friends, helpers, parishioners, for all you have done to make my position as vicar of Aston a very happy one."

Congregational.

Rev. D. Macintosh, the blind preacher of Port Erroll, Aberdeenshire, has received a hearty invitation to the pastorate of the church at Kilsyth, in succession to Rev. M. P. Noble, now of Cambuslang.

Rev. F. T. Astbury, for several years Congregational minister at Lynton, North Devon, having accepted a unanimous invitation to become pastor of the church at Tavistock, commenced his public ministry last week.

At Bowdon, during the month of August, in view of the fact that so many people are away from home, it has become a custom for the Downs Congregational Church and the Presbyterian Church to unite their congregations. Each church in turn is closed for two Sundays, and the results of the arrangement are found to be satisfactory.

The fifty-first anniversary of the Bar Church, Scarborough, was celebrated on Sunday week, Rev. Frederick Hall, the pastor, conducting the services both morning and evening. At the latter service Mr. Hall preached on "The Rock of Ages," and gratefully acknowledged the blessing of God upon their work during the past fifty-one years.

The historic Bethnal Green Church, which dates back to the year 1668, is likely once more to have Rev. J. Stockwell Watts as pastor. It will be remembered that Mr. Watts, after a pastorate of eighteen years, resigned his charge in order to give his full attention to the Liberator Relief Fund, which was started by him to assist the victims in the great Liberator Building Society smash. As a result of his efforts a sum of £107,000 has been raised. Mr. Watts has been invited to resume his pastorate.

Baptist.

The Herne Bay Chapel became entirely free from debt on its thanksgiving day, August 15, when the pastor sat in his vestry to receive thankofferings. The amount brought in exceeded the £137 needed.

Last year's report of the Baptist Mission in Japan is particularly encouraging. The additions to the churches numbered 204, raising the membership to 2,011. A remarkable work is said to be in progress, and the present year promises to be the most successful in the history of the mission.

In connection with the settlement at Fenny Stratford of Rev. George Curtis (late of King's Cross) recognition services were recently held. The service in the afternoon was conducted by Rev. C. B. Sawday (Metropolitan Tabernacle), and in the evening a number of brother ministers took part in a public meeting, and delivered addresses.

The eighty-fifth anniversary of the Sunday school, St. George's Street, Macclesfield, was celebrated on Sunday week, when special sermons were preached by Rev. W. J. Marris, Wesleyan Superintendent, and Rev. E. A. Hobby, pastor. During the year there has been an increase of 100 scholars, principally adults. Fifty have joined the church during the year.

At a large gathering of Welsh ministers, drawn from every county in the Principality, in favour of the cessation of hostilities in South Africa, held at the Albert Hall, Llandrindod Wells, Dr. Clifford was the principal speaker. His speech favoured the terms for peace embodied in the Free Church ministers' manifesto. At the close all the ministers present signed the manifesto.

Present members and former adherents of the East London Tabernacle will rejoice to learn that Rev. E. H. Ellis, of North Adelaide, Australia, and formerly of Devonshire Square, Stoke Newington, has accepted an unanimous call to become pastor of the church, and hopes to commence his ministry with the New Year. Many will pray that this influential church will be entering upon a period of great blessing under the pastorate of Mr. Ellis. Dr. John Robertson will be the preacher during September, October, and November.

Methodist.

The Corn Exchange at Wellingborough has been taken for a year by the Primitive Methodists for evangelistic services.

Rev. Dr. Rigg (Wesleyan) has entirely recovered from his recent illness; and the reports concerning Rev. H. Price Hughes are distinctly reassuring.

The President of the Wesleyan Conference is suffering from reaction after the strain of Conference work, and has been compelled to cancel several engagements.

It is understood that Rev. W. L. Watkinson will take no part in the Ecumenical Conference, owing to his continued indisposition. Professor J. Agar Beet, D.D., will deal with "Christianity and Unbelief."

A number of American delegates to the Wesleyan Ecumenical Conference are already in London. Rev. John Bond and his committee are fully engaged in completing arrangements for the assembly, which opens on Wednesday next.

Under Rev. J. Harding the Primitive Methodist Church at Newport (Mon.) is making gratifying progress. For many years the circuit has been in difficulties, but its liabilities are now being met, and the outlook is encouraging.

The Primitive Methodists of Gnosall, near Stafford, are engaged in the erection of a chapel in place of the old edifice, in which the church has met for the last thirty years. The stone-laying ceremony was highly successful, and nearly £400 towards the cost of the building has been subscribed.

With reference to the controversy regarding the admission of Primitive Methodist students to Wesleyan Colleges, Dr. Waller, the secretary of the Wesleyan Methodist Education Committee, admits that students have been required during their residence to attend the religious services. "But," he adds, "this requirement was not made with a narrow, sectarian, or proselytising purpose. We looked upon the several branches of the Methodist Church as one family, and we acted in what we believed to be a generous and fraternal spirit."

Presbyterian.

Rev. J. J. Mackay, M.A., of Hull, has been conducting the United Free Church services at Connel Ferry, near Oban, during August.

It is expected that Rev. Dr. Thomas Carter, minister of Camphill Church, Birmingham, will accept the call which he has received from Croydon. Camphill is his first charge, which he entered upon in 1890, on leaving college.

Rev. James Christie, Moderator of Synod, has left Carlisle for the Continent, and after spending a week in the Black Forest he will appear as a deputy at the Waldensian Synod, which meets at Torre Pellice, near Turin, in the beginning of September.

Society of Friends.

The returns of the Society of Friends for the last forty years, recently compiled, show that in Great Britain the membership has increased during that period from 13,844 to 17,346, or inclusive of habitual attenders, 17,034 to 25,143—an average yearly gain of about 200.

Henry E. Clark and his daughter, Ethel M. Clark, from Madagascar, are returning home. They expected to reach Marseilles by the steamer *Irrawady* on or about the 23rd inst. Herbert F. Standing, B.Sc., and Edouard H. Leu expect to sail from Marseilles for Madagascar on the 25th of next month.

A committee of Hardshaw East monthly meeting has been actively engaged in circulating the "Plea for a Peaceable Spirit," and has placarded Manchester and neighbouring towns with the large posters from York, with a footnote to say that copies may be obtained at the Meeting-house, Mount Street, Manchester. In addition, about 3,500 "Pleas" have been sent by post to magistrates, town councillors, secretaries, &c. In every case a circular was enclosed, offering to supply more copies if required. There has been a gratifying response, and many applications have been received for numbers for distribution, together with letters of warm approval. About 15,000 copies have already been disposed of.

The Salvation Army.

Salvation Army work has been commenced in Trinidad, St. Lucia, and Grenada.

A splendid property has been secured in Honolulu for the commencement of rescue operations.

Colonel Ropner, M.P. for Stockton, laid the foundation-stone of the new barracks in Stockton, which is to cost £2,000.

General Booth will meet 1,000 officers in congress at New York on his arrival there. He will be absent from England for a period of five months.

On Monday evening General Booth is to preside over a meeting in Exeter Hall for the purpose of bidding farewell to Commissioners Oliphant, McKie, McAlonan, and Higgins, who are proceeding to take charge of the Salvation Army work in Germany, Australia, Sweden, and India respectively.

During last month, 1,522 patients were treated at the "Catherine Booth" Hospital and Dispensary at Nagercoil, which has recently been extended. V. I. Kesana Pillay, M.A., who laid the foundation stone, bore testimony to the valuable work done through the hospital at the time of the recent cholera epedemic.

During the past twelve months no fewer than 55,718 coolies have been sheltered in the Social Institutions in Barbadoes and British Guiana, and cheap food supplied to the value of over £2,000 in the colony. Plans have been formulated for the extension of the social work to the Sugar Estates in Guiana, especially with a view to influencing for good the large numbers of East Indian immigrants there.

Another settlement has been established in Zululand. The latest report received, referring to Captain Bennie, the officer in charge, says that he is busy making his bricks, having to make his own bricks and build his own house. He spends his week ends visiting kraals and holding meetings in the little grass barracks which he has already built. A number of natives have already sought salvation.

Fallen Asleep.

In the eightieth year of his age, fifty-fifth of his Wesleyan ministry, Rev. JOSEPH HIRST, Douglas.—A notable figure in the life of Wesleyan Methodism at Whitby has been removed by the death of Mr. RICHARD JACKSON, of Lythe.—Rev. W. TONKIN (Congregational minister), late of Shelley, at the age of fifty-six.—By the sudden death of Mr. J. A. P. SMITH, the Presbyterian congregation at Stratford, E., has lost one of its most active and devoted workers.—Mr. JACOB FRANCE (eighty-two), for nearly fifty years head master of Winsford Wesleyan Day Schools.—A member and office bearer of Higherland Primitive Methodist Church, Newcastle-under-Lyme, of fifty years standing, has passed away in the person of Mr. W. MILLWARD.—Rev. JOSEPH LLOYD BRERETON, M.A., Prebendary of Exeter, and rector of Little Massingham, King's Lynn. As a country rector, he took the keenest interest in the social and general condition of his parishioners and neighbours.—After a few hours illness, at Dadford, Buckingham, Lieut.-Col. JOHN GRAHAM, aged sixty-seven years; a highly esteemed and devout Christian, and champion of the rights of the animal creation.—At Portadown, Rev. JOHN CARSON, Methodist minister, aged sixty-six years.—Rev. GEORGE FFRENCH, Canon of Killaloe, and for twenty-five years rector of Shinrone, aged sixty-six years.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

The Dispensation of the Spirit on Earth. The human mind, like a pendulum, swings from side to side, and seldom holds the truths of the Gospel steadily in equal proportion. Time was when the Holy Spirit was called It, and when among Christians the presence and influence of the Spirit were recognized in the gathered assembly far more than in the individual. Now we emphasize the Holy Spirit, and while we call this the dispensation of the Spirit, we may not remember that it is equally the dispensation of the risen Christ; and that his High-priestly ministry in heaven is as essential to our growth in grace as is the ministry of the indwelling Spirit while we are on earth.

The Dispensation of Christ in Heaven. When Jesus said that He would send another Comforter, or Advocate, or Paraclete—the Holy Spirit, He did not cease to be our Comforter, our Paraclete, our Advocate with the Father. The Holy Spirit is the Father's Paraclete sent down to us, to speak with us for God; Jesus Christ, our great High Priest, is our Paraclete in heaven, able to save unto the uttermost those who come unto God by Him, seeing that He ever liveth to make intercession for them.

The New Bishop of Durham. A correspondent of *The Times*, in a letter on Dr. Handley Moule's translation, remarks that "where Westcott found his solution in the Incarnation, Dr. Moule will probably look for his in the Atonement." There is a vital difference between these two methods of solution, which affects the foundations of Gospel truth. The former supposes the elevation of man, as born of Adam, by God's participation in human nature. The latter is based upon the fact that the Incarnation was the first step of a descent by the incarnate God to the cross, the grave, and Hades.

Incarnation and Atonement. The Incarnation did not elevate man, it humbled God; for "except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." The sin of man was damnatorily judged when "He who knew not sin was made sin for us": when "God, sending his own Son in the likeness of sinful flesh, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The solution was not made by the Incarnation, but by the Incarnation and the death and the resurrection of our great God and Saviour Jesus Christ. The only solution is, "Ye must be born again." It would have been impossible for children of Adam to be born again if Jesus had not died and risen, and thus "opened the Kingdom of Heaven to all believers."

One Result of Slandering Missionaries. The shameful slanders that have been published in the Press about the conduct of missionaries in China have had the melancholy result of seriously diminishing the income of some of the societies. The light-hearted way in which such accusations have been made against innocent men in some secular organs is not creditable to the writers who perpetrated them. Seldom do the same journals publish the refutation, and their readers are thus left permanently in the dark as to the truth. Fortunately, in this country the Press is less unscrupulous, and the real facts finally find their way to the public ear. In order to meet the mischief in America, a general council in the interests of foreign missions has been held, whose chief purpose is to reinstate the missionary cause in public favour, and to stir up the generosity of the Churches towards it. We wish it every success in its laudable object.

Army Chaplains in South Africa. A little while ago, wild charges were freely circulated in the secular press against our missionaries in China, who were indiscriminately accused of being the real instigators of the Boxer revolt, and afterwards, of basely forsaking their posts. The truth has since been published, and it is shown that these charges, so far at least as Protestant missionaries were concerned, were altogether unfounded. Now it is the turn of our chaplains with the armies in South Africa to come under the lash. Mr. Menpes in his book "War Impressions," has denounced all but the Roman Catholic chaplains of inefficiency (and worse) in the conduct of their duty, and his words have been freely circulated in newspaper reviews, in which such charges are sure to be "lifted" in the interests of "good copy." Fortunately, however, these accusations can be put to a convincing test, and it is as well that this should be done at once, so that the charge and its refutation may go into the world together.

The Charge Refuted. Mr. Menpes specially refers, in his attack on the Army chaplains, to those that accompanied the army of the Modder and the advance to Bloemfontein. These are the words in which Rev. E. P. Lowry, the senior Wesleyan chaplain rebuts the charge against his colleagues:—

> When Lord Methuen's force reached the Modder River where Mr. Menpes joined us, there were with that force three commissioned chaplains—viz., an Anglican, to whom for his wise and timely services was given the D.S.O. and promotion to a first-class chaplaincy, ranking as full colonel; there was a Presbyterian, who for very notable work not only received the D.S.O. and promotion to a second-class chaplaincy, but has also just had conferred upon him the honorary degree of D.D. by his Scottish University; and there was also a Roman Catholic chaplain, a kindly-hearted man, who would be the last to claim for himself any superior gifts or grace, and whom fever very soon sent to the base hospital, so that we saw him no more. Beside these were two "acting chaplains," one a Colonial Anglican, whom one of the London weekly illustrateds made the subject of a double-paged picture, in commemoration of his devotion to duty at Belmont; but he also was soon disabled by fever and sent home.

The "other culprit" was Mr. Lowry himself, who was mentioned in Lord Roberts' despatches for "meritorious service"—the highest recognition that could be given to one who was merely an Acting Chaplain, and the men themselves out of their poverty gave him a gold watch as a token of their warm gratitude for his services. Surely military distinctions are not given so lavishly to non-combatants as to make this crushing rejoinder to irresponsible attacks of no avail!

The British Chautauqua. The increasing success that marks the annual gathering of the "British Chautauqua" is a gratifying sign of the times. These gatherings, in which the delights of a happy holiday are united to opportunity for study on high and helpful subjects, are calculated to do great good to those who attend them; and the religious exercises and addresses with which the general lectures are interspersed permeate the teaching with a spiritual corrective and stimulus. Specially helpful is the training given to Sunday-school teachers in their all-important work. Many go back to their classes with a new ideal of their function, and a more consecrated determination to do their best to bring the truth home to the conscience as well as the intelligence of their scholars.

The Children's Bill. In our issue of August 1, when the Children's Bill was in a drooping condition, it was inadvertently referred to as "dropped." It is with the utmost satisfaction that we now correct this error. The Act, which was duly passed, though we regret to say in a very emasculated form, will come into operation on Wednesday, January 1, 1902. Our readers will notice with interest the warm tribute paid to the efforts of Mr. C. Herbert Tritton on behalf of the Bill.

Temperance Reform in Liverpool. The Liverpool licensing bench has, for some time, been the pioneer of municipal licensing reform. It has made another bold step in the cleansing of the city life by announcing its intention to object to the renewal of sixty-four licenses which are included in a certain "demolition area" which is of a notoriously insanitary kind. The significant elements in this action are the surrender of the old notion that the function of a licensing bench is strictly judicial, and the acceptance of the principle that its members are there not to safeguard a certain "business" interest, but to see after the welfare of the community at large. If these enlightened principles were more generally acknowledged and widely followed, we should soon see a social revolution of the profoundest kind. Already the "black spot on the Mersey" is a different place from what it was some years ago; and the improvement continues year by year. Under similar watchful and courageous methods the whole country would benefit in a way almost beyond belief.

"Treating." Publicans have been heard to confess that three-quarters of the money taken over their bars is "treat-money." Many, perhaps the majority of drunkards have developed their craving through the "social" use of intoxicants. This is so all over the world. At Philadelphia a society has been started, known as the National Anti-Treating Society, whose aim is to combat this particular form of temptation to drink, and it is doing good work.

It would be an untold blessing if this Society had a branch in every town and village in our own country. Whether that be done or not, the pledge undertaken by the members is worth making into an individual rule by all :—

Pledge :—God helping me, I do solemnly pledge myself not to give or treat anyone to intoxicating liquors, or to accept the same from others (cases of actual need in sickness excepted), and I will use my influence with others to uphold these principles.

Alcoholism and Consumption. Dr. Longhurst contributes to the Church of England *Temperance Chronicle* an article full of striking facts upon the relation between Alcoholism and Consumption. Now that medical men are devoting themselves, aided by the discoveries of modern science, to grapple with this dread disease as never before, Dr. Longhurst justly contends that the scourge of alcoholism must be taken into consideration as a great factor in the spread of the disease. The statistics he gives amply justify his contention—barmen heading the list of the incurables. Every effort should be made to uproot the popular prejudices which regard spirituous liquors as containing nourishment and strength. The popular mind needs correcting upon many of its favourite illusions, both as regards food, health, and disease. With all our advancement, dense ignorance concerning the commonest matters of life reigns among the people, and until this is removed the work of all who seek to render physical life normal will be very difficult.

The Vice of Absent-Mindedness. Are the following facts symptomatic of a growing habit of hurry and carelessness in the public mind? We are told in the Postmaster-General's report that there was last year more than the usual amount of heedlessness with regard to letters and parcels relating to money and valuables. "Articles found loose in the post increased by 12 per cent., and are more than twice as numerous as four years ago. £902 worth of coin escaped from packets; and 349,690 packets were posted unaddressed, while the value of property found in undelivered letters amounted to £681,335"! The lack of self-restraint, the absorption of mind in other business than that in hand at the moment, revealed in this summary, is melancholy reading. But what is it compared with the colossal heedlessness of the multitude regarding "treasure in heaven"? There are few things more tragic in life than the way men persist in neglecting the things that really matter, in the pursuit of the momentary affairs and fleeting business of the world.

The Marriage Tie. One of the sources of laxity in regard to the marriage bond is the absence of uniformity in the marriage code of different nations, which enables the rich who desire to obtain a divorce by irregular means to travel to some foreign country, and so to evade their own national law. Judge Phillimore, in a paper read at Glasgow before the International Law Association, threw out a hint that if it is impossible to get all civilized nations to agree to a common code, it might at least be possible to get them to agree that those contracting marriage should always be subject—wherever they might be—to their own national law. This would put an end to such a scandal as recently consigned a peer of the realm to Holloway jail. The more indissoluble the family tie is made, the less temptation will there be to enter upon it hastily, and to tamper with its sacred obligations afterwards.

The Exiled Priests. So we are to have the exiled Assumptionists in London! Cardinal Vaughan is going to "create a new parish" in London, and place it under the care of the "Assumptionist Fathers" driven from France. This is a curious comment upon the "rebuke" which, it is alleged, was some time ago administered to this order from Rome for undue interference with politics. The Cardinal applauds what other dignitaries condemn. The *Catholic Times* naively remarks: "The spirit which the Cardinal has displayed will, we feel sure, unlock fountains of practical sympathy for the exiles in other countries as well as in England." The action of Cardinal Vaughan is purely personal, and it is by no means the action of the English people. Indeed, English people generally will regard it as a grave indiscretion to pay such deference to an order which has so seriously troubled French life. As for the "other countries," all indications point to the fact that they are tired to death of troublesome monks.

Redemption by Evolution? The "silly season" subjects this year have been graver than usual. In one of the London dailies a lengthy correspondence is proceeding upon the question, "Is the world growing better or worse?" Naturally a great many wise, and a great many foolish things are written by the various correspondents. The notion enunciated by those who take an optimistic view of things seems to be that the race is being redeemed by evolution. As one correspondent puts it, "The passage of life is from innocence, through temptation to virtue." This sentiment is simply the echo of teaching which is gaining currency in many quarters. It is both foolish and false, since it ignores obvious facts, and therefore is thoroughly misleading. The study of a correspondence such as the present one reveals clearly how far astray many clever men have wandered both in their estimate of the radical mischief at the heart of the human race, and the radical remedy provided for it in the Gospel. Very many indications clearly reveal that the present generation has not learned either the alphabet of sin or the alphabet of redemption.

Sand or Rock. Just as beneath the troubled surface of the sea there are still depths which the storm never reaches, there are many lives peaceful under the Divine assurance that God is with them, and that, therefore, no man shall set on them to hurt them. Their spiritual convictions are so strong in their very simplicity, that they remain quiet and peaceful while tempests of controversy rage above them. They keep themselves, and are kept, aloof from all the vexed questions of science, of the "higher criticism," of the laws of prayer, and of degeneration or of expansion. They do not cry to be led by dogmatic authority, and they escape the disturbing elements which trouble those who have built upon shifting foundations. The secret of their peace is that they are of those of whom Jesus said, "Blessed are they who have not seen and yet have believed," whose faith rests not upon book-knowledge, but love. It is not that they possess a religion; their religion possesses them.

Duties Versus Rights. Rev. J. H. Sugden in a little volume of "Pleasant Half Hours," in which an endeavour is made to define the boundaries of Socialism upon Christian lines, says:—"That is only a poor religion which teaches men to look so intently to the future as to make them forget the present." The late Bishop of Durham strongly expressed a similar view, and was able to find a spiritual meaning even in Democracy, which he thus defined:—

The idea of Democracy is not, if we look below the surface, so much a form of government as a confession of common duties and common responsibilities. True Democracy, and in this lies its abiding strength, substitutes duties for rights.

The Hour of Worship—and After. The habit of miscellaneous conversation among worshippers immediately Divine service is over is one that should be discouraged. The hour of communion with the Unseen loses its best influence on the soul if, after devotional exercises and spiritual teaching, the effect is to be immediately dissipated by turning to the trivialities of social intercourse. Better take the opportunity to speak in a brotherly way to strangers. Many who wander into strange places of worship go away desolate and unhappy, because the sense of welcome and comradeship in the congregation has been conspicuous by its absence. A kind word, on the other hand, often drives home the message of the sermon with gentle power. But even in this, a tactful spirit, as well as a little courage, is needful to know when and how to speak.

The Glorification of the Organ. What is the function of the organ in public worship? Ideally it is to support, stimulate, and colour, the singing of choir and congregation in the worship of God. When this function is heartily and reverently performed, and strictly subordinated to the human voice, it is a real help to the spiritual exercises. In many instances, however, the organ, like other instrumentalities, is in danger of being a fetish. When churchmen begin to rebel against the tyranny of organists there is an assurance that something is wrong. One correspondent forcibly writes:—

You are not allowed even to say the Lord's Prayer in peace, and, in some places, if you want to read the Holy Bible you are played down to the lectern and back, like a circus pony!

In many churches even the brief pauses between the vocal parts of worship are sedulously filled in with chords and cadences by the organist, and a solemn, heart-searching quietude is unknown. It has been said that "worship and silence are twin-sisters." Whether this be so or not, there should be a brief space for silence permitted here and there.

Monte Carlo. Rarely has the devilry of Monte Carlo been so exposed as in a recent article in *La Revue du Christianisme Social*. Even gamblers might be startled if this ensemble of facts could be brought to their notice. Without passion, but with terrible incisiveness, the contrast is drawn between the Eden without and the hell within. Both nature and art have been outraged in the interests of inhuman monsters who have prostituted the fairest things to the most sinister uses. The annual profits of the Casino amount to twenty-five millions of francs. The expenses are heavy—one item including an annual payment of *half a million francs* to journalists, in order to secure their silence concerning unpleasant matters!!! The scoundrel who manages this death-trap has gathered around him, at easy distances, no less than 2,000 "filles de joie et de proie"—unhappy creatures whom he designates his "flying squadron." The number of suicides is astonishing. The Casino, "so modest in its appreciation," relates only thirty-five suicides (but as a fact there are nearly 300) per annum. M. de Marolles counts more than 2,000 since the year 1860.

The Claims of Christ.—II.

By PRINCIPAL McCAIG, Pastors' College.

LET us consider (II.) the claims which Christ makes as to Moral Pre-eminence. I do not so much mean what He claimed for Himself as what He claimed *from* others. What He claimed from others in the moral sphere supposes his own moral pre-eminence. Of course, it would be easy also to show that He actually claimed that directly for Himself. For example, He claimed *to be without sin*: "Which of you convinceth Me of sin?"; to be superior to the assaults of Satan: "The prince of this world cometh, and hath nothing in Me"; to live in unbroken fellowship with the Father: "I am not alone, but the Father is with Me"; to do the will of God perfectly: "I do always those things that please Him." "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do."

The whole account of the Evangelists bears out these assertions. He is depicted as perfect in every respect, and it is noticeable that while He inculcates the duty of repentance upon all others, He never feels the need of repenting Himself. He never asks forgiveness. He is always

ABSOLUTELY UNCONSCIOUS OF SIN.

This of itself is a fruitful topic, but I pass on to note how his moral pre-eminence is indicated by the demands which He makes upon men. Thus we notice that He claims *the perfect love of human hearts*. "He that loveth father or mother more than Me is not worthy of Me, and he that loveth son or daughter more than Me is not worthy of Me." He claims *the complete surrender of the will*. "Follow Me" is his constant demand. "Take my yoke upon you, and learn of Me."

He claims *absolute obedience*. "Ye are my friends, if ye do whatsoever I command you." "If ye love Me, keep my commandments." He claims *devotion unto death*. "He that doth not take up his cross, and follow after Me, is not worthy of Me; he that findeth his life shall lose it; and he that loseth his life for my sake shall find it." "Behold, I send you forth as sheep in the midst of wolves." "Ye shall be delivered up even by parents and kinsfolk, brethren and friends; and some of you shall they cause to be put to death;" and yet in view of this appalling prospect He still bids them follow Him. He claims, to mention no other points, the *perfect homage of the whole being*, declaring that it is the will of the Father "that all men should honour the Son, even as they honour the Father."

Again we say this claim to *moral pre-eminence* means nothing less than

A CLAIM TO ABSOLUTE DEITY.

No man has a right to make such demands upon his fellows; nor would any man be warranted in complying with such demands made by a fellow-creature. It would be intolerable egotism, it would be the climax of blasphemous pretension, for any mere man or for any created intelligence, however high he might rank in the scale of being, to speak thus. The language only becomes the lips of God, and yet, strange to say, we feel that there is no incongruity in Jesus using them. The language seems well to befit his lips, and from unnumbered thousands He has obtained unstinted and practical recognition of his claims.

III. He makes certain claims as to Spiritual Prerogative. He claims to be able *to forgive sins*. To the sinful woman whose repentance had been called forth by coming within the sphere of his gracious influence, He says, in tones no less sovereign than tender, "Thy sins are forgiven thee." In circumstances of the gravest character He makes the same claim. Besides the ordinary crowds gathered round Him there were Pharisees and doctors of the law, who had come out of every town of Galilee, and Judæa, and Jerusalem, as representatives of the classes, solemn delegates who were not to be carried away by the wave of popular feeling, but who meant to scan and criticise his every deed and word, eagerly watching for the possibility of entrapping Him.

Soon they get something to startle them. The palsied man is placed before Him, and in his own sublime way Christ says, "Man, thy sins are forgiven thee." To these learned critics it seems as if the heavens must fall at the sound of such blasphemy, and they say querulously, half-scornfully and half-wonderingly, yet withal truthfully, "Who can forgive sins but God alone?" Jesus calmly meets the question, which is at once a criticism, a taunt, a condemnation, and a challenge, by giving

A DEMONSTRATION OF HIS POWERS

as a guarantee of his truthfulness. "That ye may know that the Son of Man hath power on earth to forgive sins, He saith to the sick of the palsy, Arise, take up thy couch, and go unto thy house."

By their silence, when He asks whether it is easier to forgive sins or to heal the disease, they admit that Divine power alone can heal the disease, and Divine power alone, they say, can forgive sins. That ye may know that I have this power, says Jesus, behold its effect upon this man. Ye see my word takes effect upon his physical frame, and accomplishes what no human word could do. Then you may believe that the word of forgiveness which I have spoken has equally taken effect, though you cannot see the results. It is almost a mathematical demonstration. Many priestlings have claimed, and still claim, power to forgive sins; when they can show that they are able by a word to remove physical evils, we may begin seriously to consider that claim to remove moral ills by their *absolvo te*. Christ submits his claim to the fullest and most searching investigation without fear of the result.

THE REST GIVER.

He claims *to give rest of soul*: a wonderful claim, in view of the known impossibility of satisfying the human heart. The unsatisfying nature of all earthly pursuits is proverbial. Pleasure, fame, riches, human religion, all fail to give true and abiding rest. Augustine's confession is still the expression of the truest philosophy of human nature—"O Lord, Thou hast made us for Thyself, and our souls are restless till they rest in Thee." Yet Jesus says, "Come unto Me, and I will give you rest." Most expressive is the phrase. It is not the giving of a recipe for securing rest, as some have put it; nor is it the giving of the blessing of rest in any abstract sense, but it is in Christ Himself that the rest is to be found. "I will rest you." This transcending promise has been actually fulfilled in the experience of countless thousands, who could say with Bonar:—

I heard the voice of Jesus say,
"Come unto Me and rest."
. . . . . .
I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting-place,
And He has made me glad.

Christ further claims *to bestow eternal life*. "I give unto my sheep eternal life, and they shall never perish." Life is the mystery that baffles science. It is beyond human power to impart life in its humblest forms where it is lacking; but Christ promises spiritual life, eternal life, and insures the receivers of it against perishing. He claims to *introduce men to the Father*. That is implied in the giving of spiritual life, the essence of which is fellowship with God; but He specifically declares that approach to God, admission to his favour and fellowship, can only be obtained through Himself. "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me."

In fine, He claims *to enlighten and bless throughout life, to be the Food, the Guide, the Light of men's spirits; to reward after death, to raise up from the grave, to receive into glory, and to banish into endless woe.*

Such claims as to *prerogative* mean nothing less than absolute Divinity. It would be utterly absurd to suppose it possible for any man or angel to do what Christ claims to be able to do. Remembering the meekness and humility by which He was distinguished, it is all the more remarkable and significant to find Him on these points so grandly, so augustly self-assertive. That his claims should be seriously considered shows their naturalness; that so many should have acknowledged them shows their reasonableness. His character supplies

A BASIS FOR HIS CLAIMS.

There is the presumption that such a Personage would claim nothing but his right, and there is the momentous fact that the closest examination of his character and conduct reveals nothing inconsistent with such claims; this vastly increases the strongest presumption in his favour. Then we have to remember that the Evangelists represent Him as speaking by Divine inspiration—the Spirit without measure having been given unto Him. And, indeed, it will be generally admitted that if anyone ever spoke under Divine inspiration, Jesus of Nazareth so spake. Even those who reject his Deity acknowledge this, and speak eulogistically of the beauty and profundity and unparalleled character of his teaching. But

HIS CLAIMS ARE PART OF HIS TEACHING.

His utterances on these points shared in the quality of inspiration. Unless his inspiration is a delusion, and all inspiration a dream, his claims must be allowed. On the lowest ground, if the Gospel accounts are true, Jesus of Nazareth was either the Son of God, the Sovereign Lord, the supreme Object of love and adoration, or He forfeits all claim to be considered as a man of common truth and honesty. He stands condemned as a blasphemous pretender or a self-deceived fanatic. Those who lived nearest to Him and knew Him best were convinced of the truth of his claims. His miracles attested the truth of his teaching. His resurrection abundantly justified every statement He had made. The history of Christianity is a continued proof of the supernatural working of the Living Christ. With the great army of believing souls throughout the ages we fall at his feet and adoringly exclaim:

"Thou art the King of Glory, O Christ."
"My Lord and My God."

Salisbury Conference.—The annual Conference of Believers at Salisbury is fixed to take place September 23-29. The opening sermon will be preached in Fisherton Church by Rev. D. J. Stather Hunt, vicar of Tunbridge Wells, the subsequent gatherings being held in the Maundrel Hall. A feature of the Conference will be the afternoon meetings, at which many branches of Christian service—at home and abroad—will be represented. Full particulars of all the gatherings, and arrangements for visitors, will be sent on receipt of stamped envelope, by Rev. E. N. Thwaites, Fisherton Rectory, Salisbury.

The Preaching That Wins.

By CHARLES COOK.

I AM presuming that we depend alone upon the Spirit to do his own work. I am taking for granted that our lives are consistent, yet there may be an ignorance of the best methods. It is not enough that we know what sword to use, but we must know how to use it; we may attack our enemy with the flat of it, instead of cutting with its keen edge, or piercing to the marrow with its fine point. It is not enough that we use the Word of God, but that we be workmen needing not to be ashamed, "rightly dividing the Word of Truth." First as to the matter to be used in the winning of souls.

THE MATTER.

Much depends upon a wise choice of texts, and if we are to be effectual in the awakening of sleeping spirits—if, in the hands of the life-giving Holy Spirit, we aim at being used to quicken dead souls—we must seek out words calculated to arouse the careless, and alarm the unconcerned. From out the armoury of the Lord of Hosts we must select and display such death-dealing weapons as shall frighten his enemies into submission to his will, and to surrender at his feet. We must aim at conviction! I never rise to speak to the unsaved but I question myself, "Is the text from which I am about to preach calculated to arouse the sinner, and bring his guilt home to the conscience?" And this ever leads me to the Word to seek heart-searching questions, such as "What wilt thou say when He shall punish thee?" "The great day of his wrath is come, and who shall be able to stand?" "How much owest thou my Lord?" "What wilt thou do in the swelling of Jordan?"

One should look upon a congregation as dead ouls that need awakening from a sleep of death; as men who, unconscious of their danger, are "condemned already," and need to be shown their position. The most direct home-thrust possible, the most heart-piercing text you can find, should be launched at the citadel which defies Immanuel, and a most definite and distinct attack made on the understanding, the conscience, and the heart of the sinner.

I remember a beloved brother, when speaking at an open-air Gospel meeting, taking as his text, "The Church, which is his body." I was but a boy, and he a beloved elder brother, but I dared to think I could have done better myself. Two old whalers in the Orkneys were criticizing the sermon to which they had listened in the kirk close by:—

"Well, Jamie, what did ye think of the sermon?"

"Eh, mon, it was verra guid; but there were *nae harpoons in it.*"

That's the trouble! our addresses may be very good, well arranged, quite orthodox, but there are so few harpoons in them. To change the figure, if we fish with flies, see to it that fish-hooks glisten underneath!

THE MANNER.

"He that goeth forth *and weepeth*, bearing precious seed," is the spirit in which we must labour. Murray McCheyne, when too ill to preach, asked a friend, "What did the minister preach from?" "Oh, 'He that believeth not shall be damned,'" replied the visitor. "Oh, what grace he must have needed, to speak from so solemn a subject!" said the invalid. It is possible, through close intimacy with the "Man of Sorrows," to have sympathy with those whose faces are towards hell, and whose hearts are far from God; and though one be a very Boanerges there may be blended the spirit of a Barnabas; as we make full proof of our ministry as a "Son of Thunder," yet may we become a veritable "Son of Consolation" to many who have been awakened to the verities of the Judgment Day, and are trembling at the thought of an undone eternity.

I confess how much I am indebted to the late J. M. Scroggie. He was preaching at Bristol, and I was resting. His address was on "Christ weeping over Jerusalem." I have never heard anyone speak so solemnly on the realities of eternity, the value of a soul, the hopelessness of those who die rejecting Christ, and yet withal there was such a loving spirit evinced, such a gentle manner seen, that you felt the man who was preaching loved you, and was laying himself out to win you to where he was, and that his heart was weeping in its longing loving desire to see you blessed also. We need to know the meaning of self-effacement and self-abasement; and there must be an absence of all unreality, and no puny attempt to copy bigger men than ourselves.

One Sunday a young lady came to the tent at Shepherd's Bush, and was blessed. Reaching home, she put her arms round the neck of her unsaved brother, saying, "O George, I do want you to love Jesus! I do long to see you converted." The family retired to rest; but at one o'clock the brother woke them up, saying, "I want to find Jesus. I must be saved as my sister is." He had been loved into the Kingdom.

So we must by our manner, as well as by our matter, win the unsaved to Jesus—put your arms round their neck in love, and the rest is easy work. While there is any distance between the evangelist and the people, there is little chance of souls being won; while there is any difference between the preacher and those to whom he speaks, they are not at one. We need to be, as the French would say, *en rapport* with the people, and when they see we are of themselves and love them, when they see this in our manner they are drawn to us. Thus, having influence over them, we easily win them to our Lord."

THE METHOD.

"He that *winneth* souls is wise." God saves men not by foolish preaching, but by "the foolishness of preaching." Some preachers are so rough and rugged in their preaching that there is little of the winsome attraction which God commends and the Holy Spirit uses. Wisdom is required, and the wise preacher will—

(1) "*Speak to the mind to produce conviction*"; he will tell of ruin and of the need of regeneration and of redemption. He will warn men of their death, which is possible, of the coming of our Lord, which is probable, of the grieving away of the Holy Spirit, and of the impossible, viz., their being saved when they have "done despite to the Spirit of Grace." When there has been an intelligent setting forth of the lost condition of the whole unsaved world, then we may

(2) *Speak to the heart to produce emotion.* A little pathos is at times a mighty power! "I, if I be lifted up, will draw all men unto Me." Tell of his mighty love in dying! speak of his sufferings on behalf of sinners; but ask the question, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto My sorrow." Tell no anecdote, use no illustration merely for the telling sake, but as you seek to state, to illustrate, to demonstrate, a wisely-chosen incident coming from the heart, redolent with the perfume of the heart's gratitude and love, will tell where logical argument may fail to reach.

Do we use an apposite illustration? it is because there are thousands who can appreciate and understand it, while there are few who can follow a complicated argument, or seek the solution of a problem. Here is a story that touched my heart, and I have applied it recently for all it is worth:—

A man employed at the docks fell into the water, and was with great difficulty rescued by a fellow-workman. In the evening a woman with two little children approached the rescuer, saying—

"Are you the man that saved my husband?"

"Yes, I am."

"Well, these two little boys want to kiss the man that saved their father."

The workman wiped his mouth with his sleeve, and stooped down while the children kissed him.

The woman then said, "And I—I—feel—that I—I—would like to kiss him too."

"And so you shall, my lass," and, with an extra wipe of his mouth, the man leaned towards the wife who imprinted on his manly cheek a holy, matronly kiss which told of her gratitude and love.

(3) *Appeal to the will to effect persuasion.* To win the man, you must gain his will. Exhort men to strike while the iron is hot. Seneca said, "I know the right, but I do the wrong." On the ground of what has gone before, implore men *to act* upon their convictions; to *do* the will of God from the heart; to *accept* Christ while they may—bid them to surrender. A French admiral whom Nelson had conquered, held out his hand. "Your sword first," demanded Nelson. The Lord's people "shall be made willing in the day of his power."

"We preach not ourselves, but Christ Jesus as Lord;" and when the penitent soul cries, "Lord, what wouldst Thou have me to do?" that soul is a saved soul, for "no man can call Jesus Lord, but by the Holy Ghost." Go not before the Spirit; do not "rush" men into the Kingdom. Let them count the cost; but, given that men are awakened and alarmed, that their hearts' feelings have been touched, that their own sins and the Saviour's sufferings have searched their consciences, then by all the glories of heaven and the horrors of hell, by the joy of the redeemed and the misery of the lost through the countless ages of eternity, bid men and women no longer halt between two opinions, but there and then say, "*As for me*, and my house, we will serve the Lord."

"Lives o' Men."

By Dr. Balgarnie, Bishop Auckland.

Shove her off! spring on board! set the rudder! face the deep!
Keep her straight till we're safe across the bar.
Let her scud before the breeze, the winds that onward sweep—
Away beyond the headlands with foaming border keep,
Its rocky crags, its caverns, and daring smuggler's leap.
Then away to the fishing grounds afar.

O happy is the life of the fisherman afloat;
It is free as the winds that blaw.
The only chief we own is the Captain of the boat,
He rules from English Foreland to stormy John O'Groat.
We are free as the white sea maw,
We are free as the white sea maw.

Throw the nets! let them down for the harvest of the sea!
They're baited by our lassies on the shore.
Our steersman, we can see, is still tough at sixty-three.
His boatmates, we'll agree, have the stuff to do or dee.
By our day's work there will be enough for you and me;
Enough to keep the she wolf from the door.

O happy is the life that we fishermen have led,
It is free as the winds that blaw.
The Ruler of the sea, He provides our daily bread;
The Giver of all good, He supplies the fountain head.
We are fed like the white sea maw,
We are fed like the white sea maw.

Hurrah! the nets are full; turn her head towards the coast!
Pull her back towards headquarters! hoist the sail!
Rest lies beyond the breakers where storms of life are past;
Escape from toil and danger, and shelter from the blast;
And welcome from our ain folks while taking down the mast,
Our anchor's fixed secure within the vail.

O happy is the life of the fisherman and good,
It is caller as the winds that blaw.
Our hands laved by the water, our souls washed in the blood;
We'll reach the shore in safety that lies beyond the flood.
We'll be whiter than the white sea maw,
We'll be whiter than the white sea maw.

We have anchored in the gloaming, we are safe at eventide;
Been welcomed by our leal folks on the shore.
In harbour with our Captain, in service with his Bride,
With fishermen of Galilee, now princes at his side;
With ransomed of all nations brought in from far and wide,
We are safe within his home for evermore.

O happy is the life of the fisherman afloat,
It is free as the winds that blaw.
The Ruler of the waters is the Captain of the boat,
The blessings He has promised come from One that faileth not.
We are safe as the white sea maw,
We are safe as the white sea maw.

From the Karawanken Mountains.—1.

"FORGET not all his benefits," said our travelling companion, Dr. Baedeker, one morning as the train was carrying us through the beautiful scenery of the Tyrol. "The little blue flower, reflecting the sky, seems to bring a direct message from Him: 'Forget me not.'" The birds chirping in the trees seem to take up the note. 'Forget me not,' echoed the leaping brook as it jumped over the craggy rocks, an emblem of life in its quickening progress. 'Forget me not,' shouted the rushing waterfall, and the falling avalanche repeated it with thundering voice. Every blade of grass speaks to us, as well as the mountain-giants which bathe their hoary heads in mist and eternal snow. The pine, straight and tall, that clings to the rock, resisting the fury of winds and storm, tells out the impressive language of creation: "I am on the rock, therefore I stand. I am taking of the abundance of water which is hidden in its bosom, therefore I am evergreen."

We have crossed the frontier, and before us lies Carinthia, with its own beauty. Picturesque villages are unfolded before our eyes. As we pass by groups of men and women stop in their hay-making and reaping, children shout and wave their hands. From yonder mountain top old ruins beckon to the passing travellers. All seems beautiful. Yet this lovely province is, we hear, sunk in superstition, immorality, and drunkenness.

"ALL HAVE SINNED."

"And every prospect pleases, and only man is vile." Dr. Baedeker, in trying to convey the Gospel to an interesting and intelligent fellow-traveller, makes a remark to this effect. The man pulls himself together.

Sin? Why should it be common to all? He personally felt himself free of it, and his children were so well brought up that they would never sin. The Bible? Yes, he knew the book. It was a most wonderful romance. He studied it, because it was useful in his socialistic expositions: but he did not believe in any salvation for man, except through education. What an illustration of John iii. 3: "Except a man be born again he cannot perceive the kingdom of God." The end of our journey closes the discussion.

A half-hour's drive from Villach brings us to Schloss Treffen. The mistress of this beautifully-situated summer residence in the Karawanken mountains is a stately lady, with charming manners, and a marked individuality. She is a staunch Protestant, using her means in the service of the Gospel for the support of orphanages, schools, deaconesses, and evangelists, here and near her winter seat, Russiz, in Istria. She is also one who does not fear to stand alone with her convictions in encouraging and helping the "Los von Rom" movement.

LONGING FOR FREEDOM.

What is the meaning of the cry for freedom from the domination of Rome? Its first cause was a political one. The Romish Church always had more docile subjects in the Slavs than in the Northern races. Most of her troubles came from the latter. Her present efforts in the parliament as well as in the spiritual government tend to make Slavs of Germans by such methods as sending Tchech priests to entirely German congregations. Prague, with its 30,000 German Catholics, has not one German priest.

The Austrians, jealous of their nationality, would not be robbed of their rights and language. Seeing the prosperity and higher moral standard of Protestant countries, they begin to long for something better than the actual state of things. So the battle cry is raised. Two years ago at Teplitz, a well-known watering place in Bohemia, the first Romanists, for a long period of years, joined the Protestant Church, and others throughout the land soon followed their example. Believers in and outside of Austria looked, at first, with doubtful eyes upon the movement. For they knew that people may be Protestants and yet devoid of Christian life. But the convincing Spirit of truth does not let Himself be easily quenched. Hearts once opened to Evangelical teaching soon learn to love the Gospel for its own sake.

The thirst and hunger for the Word of God is increasing, not only in Bohemia, but also in other lands, overleaping political boundaries and national questions; for there is a similar movement among the Slavs, which will be spoken of later on.

Within the last two years about 10,000 persons in the Austrian Empire have severed themselves from Rome. This is a magnificent number, if we consider the obstacles and difficulties which are placed in the way of converts. Of course it is not meant that all of these are regenerate people.

DIFFICULTIES TO BE FACED.

According to law, every Austrian subject is free to choose his own religion, after completing his fourteenth year; but in reality this freedom does not exist. Officers of the Government who have turned Protestants have at once been dismissed from office, and soldiers and pupils have been punished for the same reason. Many, therefore, are not able to manifest their convictions, and others, who do so, have to contend with other difficulties. The Catholic priesthood and press do all they can to slander Protestantism. They openly demand that the Government should combat the "treasonable movement," and the Government is acquiescent enough to prohibit assemblies where religious addresses are to take place; to confiscate pamphlets which formerly could be easily propagated; to seize newspapers favouring the movement; and to open letters which are suspected of containing Protestant matter. We need not speak of the many petty persecutions which are set on foot by the priests, for these are a matter of course.

Further difficulties affect the Protestant ministry, and may appeal to those living in spiritual luxury. How are the hungry thousands to be fed?

The Protestants hitherto have only formed two per cent. of the entire population, the members of one parish being thinly scattered over many districts, so that the pastors had in some cases more than their due share of work. The addition of members called for additional pastoral help, which Austria alone was not able to supply. The Christians of Germany and Switzerland come willingly forward, but as foreign applicants require first the sanction of the High Consistory and of the Government, the latter, playing into the hands of the Jesuits, often refuse such sanction, and sometimes expel the candidates. Nothwithstanding all these obstacles, a great many new congregations have been formed, and foundation stones laid of new Evangelical churches, especially in Bohemia, the cradle of the movement. In the suburbs of Teplitz a small chapel was dedicated last winter.

As the converts are mostly poor, though the well-to-do class is also represented, so much result within such a short time would have been impossible without the aid of the Gustav Adolf-Verein, and other similar associations, especially the "Evangelische Bund," from which the Austrian movement received over 2,000,000 Bibles, prayer-books, or pamphlets. Through this Association a home for converted priests has been opened at Halle, in which young Evangelical Austrians who do not need to be naturalized are trained for the ministry. Yet all the means which Germany has at its disposal will prove inadequate if the work continues to grow, as it is hoped it will. For some of the above particulars I am indebted to the *Continental Presbyterian*, an annual edited by Rev. J. E. Somerville, of Mentone.

WILMA MORGAN.

The Glory of the Gospel.—The Gospel's glory is, that it is the ministration of the Spirit. The great privilege of believers is, that the Lord manifests Himself to them as He doth not to the world. When he manifests his authority in the command, it is then powerful; when He manifests his goodness and truth in the promise, it is full of sweetness; when He manifests his wrath in the threatening, it awes the soul; when He manifests his glory in the face of Christ, it is ravishing, reforming, attracting.—*Halyburton.*

Notes from Northfield,

East Northfield, Mass., August 19.

THE Northfield General Christian Workers' Conference closed its annual session on Sunday evening, after a day characterized by large meetings, excellent addresses, and deep spiritual interest on the part of the hearers. Looking at the Conference from the point of numbers, it has been the most successful one ever held here. Looking at it from a deeper point of view—in the words of a doctor of divinity of national reputation, who has been here at nearly every conference since D. L. Moody issued his call for a Northfield gathering twenty years ago—it has been a remarkable one. There never has seemed to be a deeper interest in the meeting than there has been this year. A number of people who were here only for a few days for the first time, have been so much impressed that they are engaging rooms for next year.

It has been a Conference notable for the large number of meetings, starting with three services a day at the outset, new ones were added until there was opportunity for one to attend a religious service at almost any time of day. This gathering has made an advance upon previous conferences, in the introduction of "Institutes." The Institute of Fundamental Christian Doctrine, conducted by Rev. Dr. R. A. Torrey, of Chicago, the Musical Institute in charge of Prof. D. B. Towner, of the Chicago Bible Institute, and "The Young People's Institute," over which John Willis Baer, of the United Society of Christian Endeavour, presided, proved to be a valuable addition to the Conference, and they were deeply appreciated by the visitors.

The chief speakers have been Rev. G. Campbell Morgan, recently of London, and Rev. Samuel Chadwick, of Leeds, England. One is a Congregationalist and the other a Wesleyan. Their manners differ, but their message is one. Other speakers have included Dr. and Mrs. J. Howard Taylor, China Inland Mission; Revs. H. G. Weston, D.D., Crozer Theological Seminary, Chester, Pa.; Teunis S. Hamlin, D.D., Washington, D.C.; C. I. Scofield, D.D., Northfield, Mass.; H. W. Pope, New Haven, Conn.; R. A. Torrey, Chicago, Ill.; H. C. Mabie, D.D., Boston, Mass.; Commander Booth-Tucker, New York City; Revs. A. C. Dixon, D.D., A. T. Pierson, D.D., Geo. C. Needham, etc. The music was under the direction of Messrs. D. B. Towner, George C. Stebbins, and F. H. Jacobs.

While the Conference is over, a large number of the visitors desire to remain in Northfield through the month, and others enjoy coming when there are fewer meetings and more quiet. To accommodate these the Post Conference was instituted a number of years ago. Guests attending the Conferences, visitors in the village, friends from surrounding towns, and all others are invited to attend these services, to be held in the Congregational Church.

Rev. G. Campbell Morgan and Rev. Samuel Chadwick will each give daily Bible lectures, arranged in courses, from Tuesday, August 20, to Saturday, August 24, 1901, inclusive, in the Congregational Church. Mr. Morgan will give Bible readings on the Epistles of Peter, and Mr. Chadwick on Equipment for Christian Service. Rev. C. I. Scofield, D.D., is to give a course of Bible lectures from August 27 to September 1.

"Preaching and Healing."—Under this title the Medical Mission Auxiliary of the C.M.S. publishes an interesting statement of its operations at home and abroad for the past year. Many important developments in the form of new hospitals and opening-up new centres of activity in the foreign field are noted. So far as home organization is concerned, a very gratifying report is given, and a large increase in the number of meetings arranged indicates the growing interest with which the auxiliary and its workers are followed. In the mission hospitals the number of beds has increased during the year from 1,484 to 1,613, the number of in-patients from 11,400 to 11,887, and the out patients from 630,000 to 753,000. Copies of "Preaching and Healing" may be had from the C.M.S. House, Salisbury Square, E.C.

Day by Day.

SUNDAY, September 8. Romans iv.

THE life of God in the soul of man is one and the same in every age. The light may vary from the dimmest twilight of Ur to the meridian glory of Patmos, but the attitude of the soul towards the mountain ranges of God's nature is always the same. From the earliest, men have been justified by faith, and faith has two invariable elements—attitude and receptiveness, the right position towards God and the power to receive from God. In Abraham's case, there was at first the Divine promise about the land and the seed; it was only afterwards that he saw Christ's day and was glad, but he believed God, and it was reckoned to him for righteousness. In our case, there is the revelation of Jesus Christ, who was delivered for our offences, and raised again for our justification. But the moral and spiritual attitude of all believers is the same. And this attitude is permitted to sinful men because the Lamb of God was slain in the Divine thought before the foundation of the world, and is the propitiation for the sins of the whole race.

The Apostle is careful to make it clear that Abraham's faith was exercised while he was still a Gentile (*i.e.*, before the Jewish rite of circumcision had been administered). Therefore all Gentiles may have the same faith. He also makes it clear that the promise was given to him of grace, and through faith, not by a legal obedience rendered to law; so that it is by faith that we too may enter into the full enjoyment of all that God has promised. And, lastly, he makes it clear that such faith is obtained by looking away from all the difficulties and disabilities which the flesh may present, and by dwelling wholly on the word of the Eternal God (21). If you consider that Word, you may dare to look at your own disabilities without being appalled (compare A.V. and R.V. of verse 19).

MONDAY, September 9. Romans v.

Starting from faith, the staircase mounts from peace to hope (2); from hope to love (5); and from reconciliation to salvation—not only from wrath (9), but to life and joy in God; so that whatever He does, as well as whatever He is, awakens in our hearts responsive admiration and glad consent (11). The landings on that upward-springing ladder are marked, "Not only so" (3), "Much more then" (9), "Not only so" (11). Stand on these terraces in the mountain climb, and take your breath.

But the most glorious and wonderful paragraph in the Epistle is that which follows. It should be read slowly and thoughtfully again and again from the R.V. In a few lines it is impossible to set forth its wealth of meaning. It teaches us the unity of our race, not only in Adam, but in Jesus Christ. Adam's one sin has affected the standing of every man; but the grace of "the One Man," "the obedience of the One Man," through "the One," secure the free gift to all men. The guilt that lay on the race by the sin of Adam has been removed from the race by the obedience of the Son of Man to the Cross—so that no one can now be condemned because of that first transgression. In that sense all are made righteous, *i.e.*, put in the right relation to the law of God. But that is not all; all the gifts of grace, which selfishness and sin forfeited, have been again restored, and put within our reach; and if only we will not contract ourselves out of them, if only we will receive them with open hands, they may become ours, so as to make us reign in life. Nay, in Christ we have more than Adam forfeited, and may arise to higher heights than could have been within the reach of unfallen man.

TUESDAY, September 10. Romans vi.

It is not enough to apprehend clearly our standing in Jesus, we must see to it that doctrine issues in life. Nothing is so absolutely harmful as to hold truth doctrinally and intellectually, without giving it an expression in life. In fact, the doctrinal ages of the Church have been the deadest ages, producing the inevitable reaction towards the exaggerated preaching of Christian ethics. Therefore, after the massive statements of doctrine in the three last chapters, in this the Apostle turns to discuss the great doctrine of sanctification. The work of Christ for us must lead to the work of his Spirit within us, and its issue in deliverance from the power of sin unto the life of God.

The first ten verses apply the fact of the death of Christ to our individual and personal experience. They form the transition between the great doctrinal and the great experimental portions of the Epistle. The Apostle has given the first and main object of our Lord's death—it was as our propitiation. But there was a second. All who believe are reckoned by God as one with the Lord Jesus in that absolute devotion to the Father's will which led Him to death, even the death of the cross. From that moment for his disciples, as for Him, the life of self-will (v. 6) was no longer possible. It was put out of court. All who profess their oneness with Jesus should understand that it involves death to self and sin and the world. This was the primitive significance of the rite of baptism—buried in the likeness of Christ's death. Men, cries the Apostle (11 to end), make all that real. Live up to your profession. Yield yourselves to God in obedience unto righteousness, in righteousness unto holiness (19), in holiness unto life (*vv.* 16, 19, 22).

WEDNESDAY, September 11. Romans vii.

Once more the Apostle insists on our unity with Christ. He had shown that that unity had originated in the purpose of God, had been symbolized in the rite of baptism, and involved the mightiest possible issues in leading to a surrendered, holy life. Here he shows, still further, that it is the union of the marriage tie: "We are married to Another, even to Him that was raised from the dead, that we might bring forth fruit unto God."

He teaches us that we were formerly married to the law; and were urged to obedience by the constant sense of the righteousness and force of God's requirements. It was a terrible struggle, because the soul could never realize its own ideals. All that is altered now, because our union with the first husband, with whom we were once wedded, had been dissolved by death, leaving us free to contract another marriage, with that lovely Man, in whose face the light of Godhead blends with the perfection and sweetness of man. It is by union with Him that we now bring forth fruit unto God. Every holy act is the result of Christ in us.

But here comes in a great practical difficulty (from verse 7). We are united to Christ, it is for Him to produce a holy life in us, and life ought to run smoothly. But it does not. There are effort, strain, failure, the consciousness of sin, the dazzling glory of unattained ideals. How is this? It is because so many of us endeavour to realize God's ideal, and to rise to the glory of the Christian life, in the energy of our own resolution, and this is not strong or spiritual enough. It is one perpetual repetition of I, I, I; and matters can never improve until we have commenced to realize and use the grace of the Holy Spirit, of whom there is nothing in this chapter, but much in the next.

THURSDAY, September 12. Romans viii.

This may fitly be called the chapter of the Holy Spirit. The Apostle had carefully kept this great theme in the background, till he had shown the precise point in Christian experience where his presence is absolutely necessary, in order to make operative all those glorious principles on which our attention has been fixed. Here is the motive power for the machinery! Here is the summer heat, beneath which all the seeds buried in the soil bears flowers and fruit!

He makes the Lord Jesus real, keeps Him on the throne of our inner life, communicates to us the very life of Christ, produces in us the spiritual mind which is full of life and peace, quickens our mortal bodies in resurrection glory, witnesses that God is our Father, inspires the child's response—"Abba," communicates to us the first fruits of our inheritance, makes intercession within us with unutterable groanings, and reproduces in us the spirit and devotion of our blessed Lord's life, so that we are conformed to his image. Yes, and further, He bears us forward in our mortal course, which is beset by all the power of pain and sorrow; He keeps the boat's keel steady in mid-current; He gives us victory where all other men own defeat, and generates the triumphant persuasion that every billow is but wafting us into the bosom of God. Blessed Spirit, do all this in me, as I sorely need and passionately desire!

FRIDAY, September 13. Romans ix.

There has been a spiritual succession of holy souls from the earliest days to these. From one generation to another it is possible to trace the line of those who have lived the life of simple and devoted faith. But this line is by no means confined to those who have been most richly dowered in privilege, as was Israel (4, 5), and it has not flowed in the line of human descent—*i.e.*, godly fathers have not been able to pass their spiritual character and standing, as an estate, to their eldest sons (12, 13).

God has wished to do his best for every man. But, as in the case of Esau, who sold his birthright, and of Pharaoh, who turned God's gracious revelations of Himself into occasions of aggravated resistance and revolt, the heavenly Father is often compelled to make very inferior vessels out of the clay, which, if it had only yielded to Him, might have been wrought into the highest possible results (14-20).

We may see what God can do, if only we yield to Him. This same power which has been thwarted and resisted by the unbelief and stubbornness of the chosen people, has taken up the Gentiles, who have had none of the advantages of the Hebrew people, and out of them has made vessels of marvellous mercy and glory. What an argument for us all, not to resist the grace of God, as it strives with us day by day; for if we do, no amount of privilege or godly ancestry can avert an inevitable fate; while He can make saints of the most unlikely, who will yield to Him (25, &c.).

SATURDAY, September 14. Romans x.

How passionately the Apostle loved his own people. Apostle of the Gentiles though he were, his soul was filled with yearning desire for Israel. He sees the whole reason for their rejection. (1) They would not *submit* (3). Is not that the difficulty with us all? It is not that we cannot believe, but that we will not submit to God's way of righteousness. If only God would allow us to scale the heights or plumb the depths, to do some great thing, to undergo some mighty labour, we should be satisfied to accept his help and crown; but it is irksome, and intolerable to our pride to be told that, so far as our salvation is concerned, we have nothing to do but accept the finished work of Jesus, and receive Him into our hearts. (2) And the chosen people chafed at there being no difference in the way of salvation, whether for them or the Gentiles. If only there had been some staircase for them other than that trodden by uncircumcised Gentiles! (11, 12, 13). But there was none.

For these two reasons, the guests for whom the marriage feast was prepared refused to come; and therefore the Great King resolved that since heaven abhors a vacancy, his servants should go into all the world, and preach the Gospel to every creature; that the highways and hedges should be scoured in order that whosoever would come might have the chance of doing so. The remainder of the chapter (14, &c.) vindicates, therefore, the Apostle in his determination to preach the Gospel far beyond the limits of his own people.

F. B. M.

Picture Cards for India.—Mr. B. K. Mukhuji, Mission High School, Seoni-chhapara, C.P., India, writes: "Will any readers of THE CHRISTIAN kindly help us in inducing heathen boys and girls to attend Sunday school by sending old and unserviceable picture cards—birthday, Christmas, Easter, and New Year?"

Blankenburg Conference.

TIME seems to pass more swiftly than ever. Fifteen years ago I was here, one year after the slip had been planted which has now become this important branch of the Evangelical Alliance. To its growth Fräulein Anna von Weling gave the best years of her life; indeed, she gave her life, for the work she did was beyond her power, and when disease came she had not strength to resist it. We are reminded of her absence in many ways, for all the threads were in her hands. But in each meeting we miss the best interpreter. She knew both languages so intimately, and so entered into the spirit of the speaker, that the right word, the only word, was always used to convey his thought.

We miss, for the first time for several years, Dr. John Gritton, a true and faithful man of God, whose heart was warm toward Germany, especially toward its Christians and their work. As our readers are aware, he has recently been called Home, and tears were in many hearts and eyes when Pastor Fuller Gooch said that a day or two before his friend died he had sat by his bedside; and, after conversation about Blankenburg, Dr. Gritton said, "Do kneel and pray about the work in Germany;" and though within so few hours of seeing his Lord, he followed with a few words of prayer. They spoke of the special difficulties of these last days; then he lifted up his hands, saying, "Never mind, it must be victory at last." A few minutes before his end he asked his nurse to repeat the benediction. He said, "Amen," and departed out of this world to the Father. He loved the work, and was brave in the conflict, and Mr. Gooch believed he was in communion with his spirit in what he was charged to say as the delegate of the Evangelical Alliance to Blankenburg.

This conference is the outcome of all its predecessors. The unity which has always characterized it was more fully developed than ever, in the deliberations of the committee, and in all the meetings. Many arrived at the end of last week, and the preliminary days, by speech and intercourse, prepared the way for the brotherly love and unity manifested through the conference by the 1,200 present.

THE SUBJECTS OF CONFERENCE.

The subjects for the four days, Tuesday to Friday, were "Christ Crucified, Risen, Ascended, Returning," and consecutiveness was thus secured, while speakers had ample liberty in choice of their themes. The addresses were of a high order. The principal leaders and speakers were Dr. Baedeker, A. W. Clark (Prague), Langmessor and Storjahan (Sweden); Baron von Thümmler, General von Viebahn, Colonel von Knobelsdorff, Professors Stroeter and Nielson; Pastors Bohne, Dammann, Jellinghaus, Stockmayer, Krawilietke, Svanberg (Stockholm), Fuller Gooch, and Paul; Messrs. Walter B. Sloan (China Inland Mission) and R. C. Morgan.

Each day began with a prayer meeting, conducted by Dr. Baedeker, who was in his element, surrounded by hundreds of pastors, evangelists, colporteurs, missionaries, and Christian workers generally. A few verses of Scripture were earnestly enforced, requests for prayer made for various parts of the world, each commended to God in brief and fervent prayer. Now and then a single verse of a hymn, to a familiar tune, often American or English, gave the relief of change. This hour was a fit prelude to subsequent sessions, and some men, always busy, found it the choicest of all, feeling in a peculiar sense the Real Presence. All were about the Father's business, binding the whole round world about the feet of God.

Limited space prevents my doing justice to the excellent addresses of those days; but there is some reason for giving at length the words of Pastor Fuller Gooch, who came as the delegate of the Evangelical Alliance. The German newspapers for many months past have published scurrilous attacks upon England, and to some Christians they have seemed true. The Swiss branch, some time ago, sent a strongly-worded remonstrance to London, urging the Alliance there to denounce the English Government's action in regard to the South African war, which the Council did not feel able to do. This and some other circumstances have created a strongly-expressed prejudice against England and the Evangelical Alliance on the part of some German Christians.

GERMAN AND ENGLISH CHRISTIANS.

I think, with this in view, the wisdom of Mr. Gooch's address will be evident. Those who had prayed, regarded its effect on the meeting as an answer to prayer. He said—

"As the delegate of the Council of the Evangelical Alliance in London, I am charged to say that we are heartily with you in your work, and as heartily desire your brotherhood and sympathy in ours. Christians under present circumstances are apt to misunderstand one another, but we assure you that our warmest sympathies are with the work of God in every land.

"The Alliance does not interfere with churches as such. It has no thought of bringing all under one denomination. Its motto is Unity, not Uniformity. We do not touch differences, but cultivate love, which makes Christians agree while they differ." Reading the opening verses of Eph. iv., Mr. Gooch said it has been spoken of as

THE ALLIANCE CHAPTER,

and he heartily agreed with that, and added, no portion of God's Word more truly represents the spirit of the Evangelical Alliance.

"We believe the Church is one body, and every converted soul a member of it. One spirit—We have not one breath of spiritual life save as it comes from Him. One hope of our calling—We may differ as to some aspects, but that does not alter our common hope. One faith—Whether we regard it as the faith by which we appropriate Christ, or the Word of truth on which our faith rests. One baptism—We may differ as to mode and subjects, but our differences do not alter God's Word, and all we want is that that may be established. We believe in one God and Father of all. This is our creed; to all who subscribe to it we give our heart and hand.

"No one thing concerning his people is more dear to Christ than the unity of the members of his body. Almost his last petition was 'that they may all be one.' Can we think lightly of what our Lord so earnestly longed for? This tells on the work the Church has to accomplish in the world. Divided we are weak; united we are strong.

"The world looks and wonders at the divisions of Christendom; but when it sees a gathering like this,

OF ONE HEART AND ONE SOUL,

it is obliged to own the power in Christianity. Wherever there is one heart the Spirit works mightily.

"The Evangelical Alliance seeks to promote the unity of Christians for special purposes—one of which is the manifestation of the revealed truths of God. Its basis includes these three points: The Divine inspiration of the sacred Scriptures; the atoning blood of Christ; the power and work of the Holy Spirit. These truths unite the people of God. Against all who deny them we make our stand.

"The Alliance seeks to help the oppressed throughout the world. I rejoice in its history in this respect. It has existed fifty-six years, and has proved itself the friend of down-trodden Christians of every land. How God has blessed the Alliance! Only recently, in Saxony, the united efforts of the English Council and the German branch have been used by Him to help the work of Pastor Mascher and other brethren in serious difficulties. Religious liberty is dear to us, not only in Britain but in all countries! We pray much that out of the Conference this year may come an increased oneness of spirit among us all. Our brother, F. B. Meyer, wrote recently: 'In my opinion the Evangelical Alliance was never more needed than in the present day.' We in England have no desire to override or neglect other branches. The more your Evangelical Alliance multiplies, the more we rejoice."

General Viebahn, of Stettin, in his address of welcome, which was searching and encouraging, asked how it was that since 1870 there had been 360,000 suicides. The world, in its pleasures or its profits, can give no peace or rest. In the world is darkness, in Christ alone is light. As warriors we must be on one side or the other. Could all say, with the man of John ix.: "Once I was blind; now I see." Prince Bernadotte of Sweden wished to preach the Gospel in his own land. But it was not thought desirable. He asked and obtained permission to preach to the Laplanders, and, with his faithful wife, has been doing so during the past two years.

Professor Stroeter, whose subject was "Christ the Crucified," based his address chiefly on 2 Cor. v. 21, and laid peculiar and strongly-expressed emphasis upon the fact that "Him that knew no sin God made to be sin on our behalf; that we might be made the righteousness of God in Him." The exposition of this vitally important truth, and of its necessity, was far beyond what is general, and attracted much attention, as, if not a new truth, one into which they had been more deeply led than ever before. Let us hope and expect it may be for the furtherance of the Gospel.

Another remarkable address was on "Christ Risen," by Pastor Stockmayer. He dwelt upon "The heavenly places," mentioned five times Eph. (i. 3, 20; ii. 6; iii. 10; vi. 12). It was an elevated and elevating word, and its effect may be expressed in those ecstatic lines of Charles Wesley:—

O glorious hope of perfect love!
It lifts me up to things above,
It bears on eagles' wings;
It gives my ravished soul a taste,
And makes me for some moments feast
With Jesu's priests and kings.

The pastor added that he once heard Theodore Monod say that the third of Colossians begins in heaven and ends in the kitchen. Raised up together with Christ, sitting in the heavenly places in Christ, we are able to manage our earthly affairs. Thus the very highest truth enters into the smallest and meanest matters.

THE FINAL PRAYER MEETING.

Leading the prayer meeting on the last morning, Dr. Baedeker was so full of the love of God and man that he spoke and started verses and read Scriptures for nearly the whole hour, in spite of sundry hints and movements and pulls intended to draw his attention to the progress of time. But he was sublimely unconscious of it. At last only a few minutes were left for prayer; but they were utilized by brief, fervent supplications from all parts of the hall. If all the meetings had been as full to overflowing as the leader the whole day would have been spent in prayer for all the world, and it would have been well and fruitfully employed.

Mr. Sloan, of the C.I.M., gave a thrilling and pathetic account of the sufferings of the missionaries in China, together with useful information as to the causes of the troubles, and of the prospects for the future. He also, as well as Mr. Fuller Gooch gave afternoon Bible-readings, which were highly appreciated.

It was said that at no previous Conference had there been so unqualified a manifestation of brotherly love, nor one at which exhortations to holiness had been so distinctly founded upon the person and work of the Lord Jesus Christ.

On the last evening I was introduced to a lady, a Hollander, a fast friend of the Boers, who wished to shake hands with me. She had promised Pastor Stockmayer that she would shake hands with an Englishman, and I entered just then. R. C. M.

Holy Scriptures.—The veneration we shall feel for the Bible, as the depository of *saving knowledge*, will be totally distinct, not only from what we attach to any other book, but from that admiration its other properties inspire; and the variety and antiquity of its history, the light it affords in various researches, its inimitable touches of nature, together with the sublimity and beauty so copiously poured over its pages, will be deemed subsidiary ornaments, the embellishments of the casket, which contains the "pearl of great price."—*Rev. Robert Hall.*

THE LATE

Canon A. J. Robinson,

BIRMINGHAM.

A TRIBUTE, by Canon SUTTON.

NO two men could well have been more unlike each other than Canon Robinson and his predecessor, Canon Wilkinson. In personal appearance, in manner, in mental characteristics, they differed widely. Canon Wilkinson was of tall, commanding figure, had a splendid voice, great gift of ready utterance, much charm of manner, the qualities which at once win popularity. From his early days he seemed marked out for positions of importance. Arthur James Robinson won his way by qualities of a quite different kind. It was by hard work, sterling worth, steady, reliable characteristics, rather than by striking gifts, that he became a man much looked up to, greatly honoured, thoroughly trusted. Unlike as these two rectors of Birmingham were, they had not a little in common. Both had a great love for and excelled in manly games. Canon Wilkinson was a bold rider, Canon Robinson a strong and skilful rower. It was on the river that the latter mainly distinguished himself at Cambridge.

Neither was destined for the sacred ministry when he entered the University. Both as undergraduates became subjects of saving grace, and, longing to win souls, gave up cherished plans to become clergymen. The older man was intended for the bar, the younger for the army, and each retained, through life, a feeling of affection for the profession he had gladly given up for, as he believed and trusted, "the greater glory of God."

But their great point of similarity is found in their equal devotion to Evangelical truth. When I first met A. J. Robinson, more than a quarter of a century ago, he was curate to Canon Hoare, of Tunbridge Wells. He gave, at that time, no special promise of becoming an able preacher. Indeed he was fond of telling how Canon Hoare, after speaking very kindly about his excellent work in the parish, turned round to him and said, "But you're a very poor preacher!" The fact was, that at that time he was much too diffident to "let himself go." He knew that when he entered the pulpit at Holy Trinity Church, there was a good deal of disappointment in the congregation. The earnest Christian people, who deeply valued the vicar, were not so ready to listen to the curate, and knowing that to be the case, the curate was hardly likely to be at ease.

One thing, however, this knowledge did—it made him very careful in his preparation, and helped him to become a very close student and profitable expounder of Scripture. This was his special power in the pulpit. His preaching became greatly valued by those who wanted to know what the Holy Spirit would teach them in the written Word. He never attempted to be eloquent. He had no very wide acquaintance with modern literature, or modern thought; but he had a very deep acquaintance with human nature, and with the Bible.

In later years he could preach with great facility. He was never over the heads of his hearers; they felt that he was speaking out of the depths of his heart truths which were to him the very breath of life. No one could doubt his sincerity.

Sometimes in hearing him I was reminded of a story told of the famous Nonconformist, Dr. McAll, a man so eloquent that it is said the congregation would sometimes unwittingly rise to their feet in their eager desire not to miss a word. At a great meeting in Manchester he had made one of his grand orations. He was followed by a missionary, who told with simple pathos the story of his work among the heathen. The audience was deeply touched, not by the eloquence, but by the message of the man. Turning to a friend, McAll said: "What would I give to produce such an effect as that man does!"

Canon Robinson carried conviction to the heart because of the straightforward simplicity and profound earnestness of his preaching. His unselfishness, devotion to duty, untiring, ceaseless longing to be faithful, were exhibited in a very marked manner in his first incumbency—St. John's, Waterloo Road. I have heard him tell the story of his early work there, and the overwhelming sense he had of the sin and misery, ungodliness, irreligion, which met him everywhere. But he toiled on, bringing strong common-sense, a hopeful heart, deep faith in the Gospel message, full assurance

From Photograph by Mr. H. J. Whitlock, Birmingham.

that the Holy Ghost can change the worst heart to bear on his work. Nor was he without signal proof that God blesses faithful labour.

Financial difficulties were great. South London, though there is to the full as much sin and vice and wretchedness, to be found there as in the East End, does not, or did not then, appeal to the imagination as the East End does. In order to meet the money troubles of his parish, the vicar had to trench seriously on his own private property. This he never grudged, and his devoted wife was equally ready to make sacrifices. At that time there were no children to be cared for, and they felt justified in making sacrifices which, had there been a family to provide for, they might have hesitated to make.

But it was at Whitechapel that Arthur J. Robinson made his mark as a splendid organizer, and a highly successful rector. Perhaps the organization was too varied and cumbersome. But he kept all parts of it alive by his energy, vigour, and untiring zeal. Here he found no difficulty in securing funds and workers. The horrors which startled the public mind drew attention to Whitechapel. It was, as he often said, "a name to conjure with."

There was a noble church, splendidly filled on Sundays. There was every kind of machinery at work for reaching different classes; but one of the outstanding efforts was open-air preaching. This has been carried on in nearly all well-worked parishes for many years now, though I can remember the time when people spoke scornfully of "clergymen standing on a tub and preaching in the street;" but the speciality at the parish church, Whitechapel, was the open-air pulpit built into the wall of the church.

Thousands of people pass up and down Whitechapel Road on Sunday evenings. Every effort was made to gain, and retain, and repay the attention of passers-by. So strong was Canon Robinson's faith in this kind of work that he had an open-air pulpit built at Marylebone Church, where open-air work would have seemed less likely to be effective than in Whitechapel. Again, when he became rector of Birmingham he had a pulpit built in the church wall, from which he himself and his helpers preached to large congregations.

He went to Birmingham with a high ideal of what the parish church should be, the effect it should have on the religious life of the city, the position it should hold as a great centre of Evangelical truth.

He was a very decided Churchman. He desired to carry out the system of the Church as fully as possible. He wished to be absolutely loyal to the Prayer Book. He hoped to conciliate High Churchmen by introducing daily services. In many other ways he strove to show that although he was a very decided, he was by no means a narrow, Evangelical. Whether he succeeded in his wishes in this respect may be doubtful.

What no one can doubt is that in every effort he put forth to make St. Martin's, in a very special sense, *the* parish church, he was actuated by a sincere desire to honour God and serve his fellow-men. He was wonderfully free from personal ambition. To his brother clergy his manner was most kindly and courteous. To use a slang expression, he never "put on side."

He may not always have seen that his efforts to draw together men of different views were predestined to failure. That he honestly wished to use his position—a position of great influence—for the highest ends, that he had no petty envy, jealousy, or mean thoughts of others, can be doubted by none who knew him.

I have spoken of him as a preacher; but perhaps he was still more successful as a speaker. There was a vein of genuine humour in his speeches which was very refreshing. His long experience in the ministry, his varied career, his intimate acquaintance with nearly all the leading Evangelicals of the day, and with many notable men who are not Evangelicals, rendered his speeches peculiarly interesting.

His life was a "living epistle, known and read of all men." Deeply spiritual, firmly attached to Evangelical truth, and to what he believed to be the principles and practice of the Church of England, ready to "spend and be spent" for the Master's service, kindly, gentle, yet firm, Arthur J. Robinson has left behind him a record which may well inspire others with the wish and prayer that they, too, may be found, as they know he was, "faithful."

THE LATE

Mr. Robert Wilson, Edinburgh

By Rev. J. HOOD WILSON, D.D.

EDINBURGH has lost one of its most respected and useful citizens in the unexpected removal by death of Mr. Robert Wilson. He was born on Sept. 9, 1834, and after completing his education, spent some time in the office of his father, Mr. Patrick Wilson, a well-known Edinburgh architect. He afterwards went to London, to the office of Mr. Salvin, the eminent architect, to improve himself in the knowledge of his future profession. There he had the good fortune to be associated with Mr. Waldock, afterwards Rev. Frederick Waldock, missionary in Ceylon, who was made a special help to him in the great crisis of his spiritual history. He afterwards wrote, "I owe my happy change chiefly to the influence of Waldock."

Mr. Wilson was a cousin of the late Mr. W. P. Lockhart, of Liverpool. The two cousins travelled together in Wales in 1855, and it was during that excursion that Mr. Lockhart was brought into the light through the flashing into his mind, with Divine power, of the words, "It is finished." The change, however, was kept a secret till young Wilson had a like experience, two years later. An interesting correspondence between the two friends will be found in the volume, "W. P. Lockhart, Merchant and Preacher: A Life Story." It was Wilson's letter announcing his conversion that drew from the afterwards distinguished evangelist the fact of his own conversion. In this letter Wilson says, "I had often been aroused to think of my state. I had convictions and impressions, but these passed away. The cause of my again thinking of personal religion was the reading of a book by Newman Hall, 'Quench not the Spirit,' which showed me very forcibly I had been so doing. I resolved that I should not do so, but I should investigate the whole subject. I had a week of close reading and much anxiety. The books I read were 'The Way of Life,' by John Kirk; 'The Evidences of Christianity,' by Doddridge; and, above all, I studied my Bible. I had two or three conversations with Waldock. The result was that I found *peace*—peace with God through believing in Jesus as my Saviour."

On his return to Edinburgh, Mr. Wilson took up a decided position as a Christian man, and by 1857 we find him throwing himself actively into Christian work. During the memorable "Year of Grace," 1859, and in the years that immediately followed, he gave willing help in town and country, in special evangelistic and ordinary services, and we have before us now evidence of precious fruits that were then gathered in. One who got blessing through his instrumentality, speaks of a wonderful scene in a country church, on one Lord's Day, in 1861, when, at an after-meeting, "a great number were on their knees seeking mercy;" and another, who got similar blessing then, speaks of many who have since passed away, looking to him as the instrument of their conversion. For more than forty years he held on in a consistent Christian course, and in abounding labours for the spiritual good of others.

While thus "fervent in spirit, serving the Lord," the young architect was "not slothful in business." He made rapid advance in his profession, and, on the passing of the Education Act, he received the important appointment of architect to the Edinburgh School Board. The numerous and large public schools of the Scottish metropolis have all been erected under his hand, the latest addition being in progress when his last brief illness overtook him. We are told his schools "have earned the frequent encomiums of H.M.'s inspectors on account of their internal suitability to modern educational requirements." He was held in great respect as a professional man, and set a high Christian standard before him in his business.

Mr. Wilson was in the thick of business when Mr. Moody paid his first visit to Edinburgh in 1874, and from the outset he identified himself with that movement. One of the most important offshoots of it was what came to be known as the Drill Hall Sabbath Morning Free Breakfast. It was designed to bring the poorest and most degraded classes in the city under the sound of the Gospel, and in general to carry on mission work among these. It was started on January 31, 1875, and has been carried on ever since without missing a single Sabbath morning. Mr. Wilson was urged to become honorary treasurer and superintendent, and during all the six-and-twenty years that have intervened he has held on stedfastly at his post. Under his superintendence the mission rapidly developed, until it included almost every department of Sabbath and week-day mission work for old and young. Mr. Wilson had the hearty co-operation of ministers, including the late Dr. Horatius Bonar and Principal Cairns, and Christian laymen of all denominations. He was ably supported by the heads of departments, and gathered round him a large staff of workers of both sexes, of all classes, and of all churches, among the most earnest and devoted that Edinburgh could furnish. It has turned out a training-school of the most valuable kind for young Christians. Some of the earlier workers are now ministers in this country, and others are doing noble work in foreign lands—in Africa, India, China, America, and Australasia.

The end originally in view has been largely accomplished. As the work expanded, permanent premises were erected in Fishmarket Close (one of the old closes between the High Street and Cowgate), at a cost of upwards of £4,000, the professional work being done by Mr. Wilson as a labour of love. The Semi-Jubilee number (1874-1899) of "The Story of the Drill Hall Breakfast," was able to report—"About 1,000 hear the Gospel every week. The lowest dregs of society have been reached, not by one great spasmodic effort, but by quiet, patient, and continuous work. Men and women have been helped to employment, girls have been rescued and sent to homes, drunkards have been reclaimed, children have been placed in homes and schools and taught and cared for all these years; above all, souls have been converted to God. These are results which cause us, amidst all discouragements, to say, 'Yet Thou, O Lord, art in the midst of us!'"

All this is, of course, not to be attributed solely to Mr. Wilson, but he has been the central figure and moving spirit in it. Besides presiding at and addressing the early Sabbath morning gatherings, and many others, he did a great deal of individual work among the poor people, visited special cases, was always on the outlook at meetings for any of the hearers who seemed interested, and talked with them at the close, got work for the unemployed, manifested unwearied patience and gentleness and hopefulness, sought to stimulate the workers and keep them in heart, and took entire charge of the finances. That one of the busiest men in the city should see to all this for more than a quarter of a century, without flagging, is a very remarkable record.

From Photograph by Messrs. G. S. Tauny & Co., Edinburgh.

Mr. Wilson was an active member of the Baptist Church, and at the time of his death was Vice-President of the Baptist Union of Scotland, but his sympathies and efforts were so catholic that few knew to what religious body he belonged. Prominent among the agencies into which he entered with great enthusiasm was the Carrubbers Close Mission, of which he was one of the founders, and at the time of his death was one of the oldest workers.

The end came suddenly. He was out driving in an open cab on Friday, June 28, when he caught a chill, which developed into pneumonia and inflammation of the lungs. He passed away on Monday night, July 1. The funeral took place in the Grange Cemetery, the Thursday following, in the presence of a large and deeply sympathetic company.

Mr. Wilson's home life was a happy and helpful one. His wife, a daughter of the late Dr. Gunn (one of the masters of the High School, and a favourite elder of Dr. Guthrie), has been a sharer with him in all his labours, and, with four children, survives him.

The Mission will go on as hitherto, and Mr. Thos. Dymock, C.A., 8, Castle Street, meanwhile acts as hon. treasurer.

The following may be taken as a specimen of the kind of work done:—

In a corner of the room lay an old sailor, too much the worse for drink to stand. We invited him to the breakfast meeting, but left, not very sanguine of his coming. However, he did appear, and became a regular attender at the Drill Hall. A few weeks after, he was brought to Christ, and his life thenceforward was consistent with his profession. He joined our Temperance Society, and was never again seen under the influence of strong drink. Suitable employment was got for him in a temperance refreshment room. In his leisure hours his great delight was the study of God's Word, and his quiet testimony to the power of the Gospel was the means of blessing to those among

whom he lived. Suddenly he was called away. He dropped down dead in the street. The testimony of his employer was that he never had a more faithful servant.

The late Principal Cairns, one of the early directors of the Mission, spoke of it in the following words :—

No work in our great city impresses me more than the Drill Hall Breakfast. Often as I have gone to it and addressed it, I am impressed every time with a deeper sense of the sadness of the spectacle, and of the blessed power of the Gospel of Christ to reach the lowest depths of human sin and wretchedness. I never see gathered together so many and such various wrecks, moral and physical, of our poor humanity, amidst the surface glitter of our great and polished city, but I always go away with a stronger admiration of the power of Christian kindness, and of the resources of Almighty redeeming grace. In fact, as I have watched for years the features of this work, the look of the crowds gathered to breakfast is not so tragic and appalling as when I first knew them. The mass of wasted, debased, and utterly sunken existence has begun to be visibly lifted up, and almost organized into something like a mission congregation, haggard and squalid enough no doubt, and with awful memories of the past, but also with brightening touches of the picture in old and young.

To My Larger Congregation.

By Rev. F. B. MEYER, B.A.

HOW can I describe Brumana? It is one of the most beautiful places I have ever seen. Imagine a succession of limestone hills and terraces, rising in regular gradations from the blue waters of the Mediterranean, covered with vines, olives, mulberry trees, figs, the eucalyptus, and the pine. On the summit of one of these, 2,400ft above the sea-level, and four miles from the shore, is the village of Brumana, where the Friends have a large mission work, and where the Conference I have attended has just been held. The buildings of

THE FRIENDS' MISSION

are extensive, well-planned, and substantial. They consist of the boys' school, the girls' school, the hospital, the dispensary, and various residences and buildings, which during this time of vacation have served admirably for the accommodation of the missionaries, 200 of whom have gathered from all the lands of the Orient. Those who could not be taken into the houses have been very comfortably provided for in the tents which are perched in all directions. Some of them have been most kindly lent to the Conference by Messrs. Cook, free of charge; others are the property of the missionaries who are constantly requiring them in their work. Here, for instance, beneath my windows, are the tents of a party of missionaries who have travelled six days' journey from Tripoli, in the neighbourhood of the ancient Hamath.

Amongst those present have been the venerable Dr. Bliss and Mr. Bird, who celebrated their seventy-eighth birthday on the same day, during the Conference; Dr. H. Jessup and his brother Samuel, who have left an imperishable impression on the noble work of the American Presbyterian Mission in Beyrout; Revs. F. G. Phillips and J. S. Crauford from Damascus; Miss Taylor, of Beyrout; Rev. Douglas Thornton and Mr. Bradley from Egypt; Dr. Mackay, of the Scotch Jewish Mission; Revs. H. Porter and F. E. Hoskins, of the marvellous American Press of Beyrout, which in seventy years has issued 700 publications in Arabic, and supplies Bibles and Testaments for the use of all Arabic-speaking peoples; Revs. A. MacLachlan and Moschou, from Smyrna; Rev. Mr. White, Buatcha, Black Sea; Professor Curtis, from Chicago. Nearly every one of the great number I cannot name has come from some historical place, such as Hebron, Bethlehem, Gaza, Jaffa, Damascus, Tarsus, &c., &c. It has been a great privilege to address these workers from the Bible Lands, which must still have a foremost place in the heart of our Lord.

The meetings have been held under a large awning erected in the plantation. We have had each day sunrise and sunset meetings, beside two diets for conference and prayer; and I have been enabled to give fourteen Bible readings and addresses. The subjects have been on the Nature and Crucifixion of the Self-Life, the Life of the Risen Christ in the Yielded Heart, the Significance of Pentecost, Temptation, Deliverance from the Power of Sin, Equipment for Service, and the Reckoning of Faith. I have never had a deeper sense of God's Presence, and more rapt attention, or experienced more of the co-operating grace and fellowship of the Holy Spirit. It seems as though there has been a literal fulfilment of the promise: "I will open rivers on the bare heights."

The Conference has been attended by large numbers of Syrian Christians — preachers, evangelists, teachers, both men and women. We have had additional daily meetings with these in English, which they understand; and it seems as though a great work is breaking out among them, the full results of which it is impossible to estimate.

HAPPY MEMORIES.

The kindness with which Mrs. Meyer and I have been treated is simply indescribable. We have had one or two meals daily with various groups of missionaries and their Syrian helpers, and have formed friendships which will be imperishable. In all my travels I have never met a more noble body of workers, and though we were of all nationalities and of all societies and denominations, none of these were mentioned amongst us, who were "all one in Christ." What talks we have had, of native customs as illustrating the Bible, of the products of this wonderful land, of the relation of converts to the ancient Greek Church, of the remarkable work of God which has broken out in Cairo under the preaching of a converted Mohammedan, of the training of pastors and evangelists, of the difficulties, trials, and hardships, and of the joys of missionary life! The time has been so full of interest that the hours have sped on winged feet, and the hour is at hand for our descent to Beyrout, and so to Jaffa, Alexandria, Marseilles, and home.

The one cloud on the Conference has been the illness of the beloved and able superintendent of the Friends' Mission, Thomas Little, though even this has been overruled, since from his bed he has been able to pour out a constant stream of intercession on our behalf, doing for this Convention what Father Nash was wont to do for Finney.

I have not succeeded in conveying one tithe of the beauty of this exquisite scene, of the loving fellowship of God's children, or of the sense of God's nearness and blessing. The half cannot be told; but from my heart I thank the beloved servants of God, and especially the dear boys and girls who have prayed for me; and let me humbly and earnestly ask that those prayers may be continued on my behalf.

Home Missionary Circle.

IT is cause for thankfulness and rejoicing that the Home Missionary Circle continues to extend its sphere of usefulness and blessing. During the last few months it has been constantly demonstrated that the only effectual method of getting in touch with outsiders, to influence them for good, is through individual Christian workers.

The latest addition to the "Circle" is a branch of about thirty members formed at Great Easton, Leicestershire, Christians of various denominations gathering to the Word of God to learn how to become individual soul-winners in the daily life. It is found that the "Home Missionary Circle" forms an excellent neutral basis, thus enabling both church and chapel folk to strengthen each other's hands for the purpose of extending the Redeemer's kingdom.

The suggestion of *passing on* read copies of The Christian meets with general approval—not a few have expressed thanks for the hint. As one brother remarked, "Such a paper never grows old."

All information about the "Circle" can be obtained by enclosing two stamps to Mr. A. E. Sims, "Hope" Gospel Mission, Northsea, Portsmouth, Hants

New Book by Bishop Moule.

THE praise of the Bishop Designate of Durham is in all the churches, for in a very wide circle he is known and loved for his devotional and helpful Bible studies, which mark him out clearly as one who rises above the distinctions of party or creed into the atmosphere of unity in the Spirit. It is an interesting coincidence that, when his appointment is being hailed with satisfaction by all sections of the community, there should issue from his pen a book—prepared before there was any thought of his preferment—in which his true sympathy with all who are in Christ is frankly expressed. If we assume that, unconsciously to himself, Dr. Moule was preparing a manifesto of the spirit in which he enters on his new sphere, **Thoughts for the Sundays of the Year** (3s. 6d. *R.T.S.*) may be hailed as a cause for almost national congratulation.

We find it much occupied with the power of the risen Christ, and with the power and office of the indwelling Spirit. If we may single out other particular passages from so much that is good, we would mention those in which the doctrine of the Trinity is explained so that a child may understand, in which the temptation of Christ is made the basis of a new word of cheer to those who have a hard fight, in which his readers are warned against expecting a "Gospel of the Spirit," in which the Christian is pointed to himself as an evidence of Christ, and in which those who may have a feeling of disappointment are reminded of their *present* possessions.

That the book speaks from the heart to the heart is especially evident in this reference to personal experience, under the heading, "The Restorer of Lost Years":—

If your "years" have lately seemed bare and fruitless for the Lord, what does conscience denote as the cause? If this past year, perhaps, has been such, a year which you cannot help contrasting with the green and prosperous landscape of some previous years of your converted life, how has it come about? Seldom, if we seriously take the question up, shall we fail of an answer. I remember a time in my own life, when a year of rich and well-remembered blessing, deep and solid, was followed by a very "lean" year, sadly cold and barren. And I am perfectly conscious that the immediate cause was an undue, self-chosen, self-indulgent, devotion of time to a certain mental interest, perfectly pure and good in itself, but *out of keeping with God's work for me just at that season.* It so possessed the mind and interests that not only did prayer and Bible-study suffer, but the common duties of life received a less thorough attention than was right. And so conscious love to Christ waned, and with it, inevitably, love to the souls of others. And many a secret advantage did the tempter take, when he found that "the Prince Emmanuel" was not in full residence in "the castle" of "Mansoul." It was a year that the locusts settled upon; the locusts of sin, and then of chastening trouble.

We quote also, in view of the special circumstances in which the book appears, the following sentences from "Holy Converse in Bad Times" (Mal. iii.16).

Is there not much in all this to remind us of some features of our own time? Spoken out, or compressed into gloomy silence, there is a great deal now of this arrogant questioning of God, the God of the Word, the God of Providence, the God of Christ. Shocking are the loud outbreaks sometimes. "We will listen to Jesus Christ, if He will behave Himself," was actually said a few years ago, and it expressed ten thousand less articulately rebel thoughts. Only too often (does the Christian never know it in his own heart?) there swells up, very near the surface of even a religious mind, some fierce questioning of his messages, or of his actions, till the thought hovers in a wretched ambiguity between half-censure of his character, and half denial of his Being. In distress and perplexity, sometimes, the Christian is driven to ask whether reverence and submission are vanished from (not only the world but) the Church. This may be, nay, it is, a hasty asking, based on very partial data. But the data are terribly prominent, though there is indeed, in the mercy of God, another side.

Certainly, if there ever really has been an "age of faith," in the sense of a time when eternal truths were accepted and cherished generally without misgiving, that age is not our own.

Yet Dr. Moule is no pessimist, for the dominant note of the book is one of victory, the last word in it being, "To your old age I am He."

The Tragedy of Toil.—A few figures in the current issue of the Board of Trade *Labour Gazette* illustrate forcibly the striking fact that more lives are lost in the search for bread than in war. During June last 309 workpeople died from "industrial accidents," and 9,208 were seriously injured, in addition to which there were eight deaths from lead-poisoning, and eighty-five cases of "occupation disease." Last year 583 railway servants were killed, and 15,698 injured, and it appears that of the total deaths among the entire body of miners in South Wales during twelve months, twenty-five per cent. was from accidents alone. It is startling to find Sir A. Forward stating that one in every 1,400 workmen is killed annually, one in 2,500 totally disabled, and one in 300 permanently partially disabled. Behind all this, unfortunately, for many of the deaths and accidents might have been prevented, there is the thirst for large dividends, and the recklessness of competition. As Mr. John Burns, M.P., has said: "When soldiering is as deadly as shunting, international disarmament will be nearer than it now is."

Other Lands.

Stones Instead of Bread.

ON making a journey through Bolivia we witnessed several semi-Pagan, semi-Romish scenes, which will never be effaced from our memory, especially one in La Paz, the capital.

At one or two squares from the central *plaza*, where two streets crossed, our attention was arrested by a crowd, approaching which we saw in the centre some fourteen Indians marching in a circle in single file. Every one was armed with a rude musical instrument, some with pandean pipes, of which there were sets of various sizes; others had the *quena*, a kind of flute or whistle, and, like the pandean pipes, made of rough bamboo cane; while there were also drums and cymbals, all of the most primitive make. The sounds which they produced were anything but harmonious, though the performers were all in dead earnest. Indeed, some of them could not have been more so had they believed, as probably they did, that their eternal destiny, in some way and in some measure, depended on the devotion and energy put into this performance. We were overcome with emotion by their earnestness, for we had been told that the "Virgen" had gone down to the Merced Church to hear Mass, and that they were calling her back.

Very soon a motley procession of Indian and half-caste women appeared coming up the street. In the fore-front was one swinging a silver censer full of burning incense, and close by her another carrying "La Virgen," about as large as a medium-sized doll. All the way women in the street, or from the procession, were running up to kiss the idol or its clothing.

A SAD SPECTACLE.

On reaching the cross streets, where the musicians were playing, the procession turned to the left, and was followed by the performers in the direction of the home of the Indian to whom the idol belonged. They had turned the corner but a short distance, when they came to a small table placed in the middle of the street. On it the idol was placed to listen to an harangue by one of the company, and this was repeated several times before they reached their destination.

The homage, however, was not limited to the Indians, for all along the way people were throwing handfuls of coloured paper, cut into minute squares, in lieu of flowers, while from the balconies and windows were displayed bed-covers of bright colour, in which red predominated. Overhead, on cords, passed from side to side of the street, were hung spoons, ladles, bowls, tureens, basins, pitchers, and other vessels, all of solid silver, in honour of "La Virgen," who was passing.

On reaching the home of the Indian who had taken his "virgen" to hear Mass, a three days' carousal took place. The drink used is a kind of beer. It makes those who indulge in it, as do all the Indians and half-castes, maudlin, not uproariously drunk.

Remembering that our commission should lead us "to every creature," we have often come upon these bacchanalian festivals, and on proffering the Scriptures, the invariable answer has been "No, estamos alegres aqui" —"No. We are merry-making here"—the very opposite of the truth, were one to judge from the sights he sees and the wailing that he hears.

The priests of Rome, instead of trying to suppress such debasing customs, join in, and foment them, as they thereby increase their revenue. They do not, however, care to say a Mass for one "virgen" alone, as that would only bring them five dollars, but arrange that no fewer than four be brought on the same occasion, so that for a single Mass they obtain the sum of 20 dols. What we have witnessed in Bolivia, Peru, and Ecuador, during the eighteen years that have transpired since we witnessed the scene here decribed, has but deepened our painful solicitude to see something attempted for the amelioration of the condition of these Quechua Indians, which to-day number, as shown by recent statistics, three million five hundred thousand.

A. M. Milne.

Breton Workmen Near Paris.

I TAKE the liberty of writing to you about an interesting work I have been permitted to carry on for some months among Breton "ouvriers" at St. Denis, near Paris. I ought to say, first of all, I am a Breton myself, and was a Roman Catholic until the age of fifteen, when I heard the preaching of the simple Gospel by M. Lecoat. Soon afterwards I left Brittany for the Channel Islands, where I was led to yield my heart to God, later became a lay preacher in the Methodist Church, and finally evangelist at Sark, where during my two years' stay God granted me the unspeakable privilege and joy of leading several to the knowledge of Jesus as their Saviour.

After going through my military service I became, in October last, a student for the ministry at the French Methodist Theological School here in Paris. Soon after my arrival in the capital I was told that there were more than ten thousand Bretons at St. Denis, but three miles only from the gates of Paris. They had left their distant homes in order to find employment in the foundries, &c., of this manufacturing centre.

From the simplest surroundings, where superstition reigns supreme, they come to one of the headquarters of revolutionary anarchism. I soon took the opportunity of visiting them in their lodgings, and invited them to a meeting in our large French Mission Hall. Never shall I forget

OUR FIRST MEETING.

Thirty had answered the invitation, and listened with rapt attention whilst I spoke to them in their own language of the Saviour's love.

At the close I announced that I would return in a fortnight, when a man got up and said: "Why not come next Saturday? We will return gladly to hear you, for never have we heard such beautiful things as those you have just told us." I need not say that I acceded to the request with joy and thankfulness, and since then to the beginning of the present vacation have held a meeting every Saturday evening at eight o'clock.

These meetings have been most interesting, and it has been a real pleasure to announce the good news of salvation to souls ignorant, it is true, but longing after truth. One of them said to me, not long ago in his simple and naïve language, "How happy I am since I come here to listen to you read and explain the beautiful stories from your big book. Formerly I cared for no one, and no one cared for me; but now it seems to me as if I had once more a little family, as away in my home in Brittany." This man has never missed a meeting, although he lives at a considerable distance from the hall. The numbers vary: several times we have seen more than fifty present; once as many as a hundred, and, what is rare in France, the majority are men.

Brittany in some respects resembles Ireland. It is the province in France where Romanism has the greatest hold. When the Breton leaves his own country he is much less under the thumb of the priest, and more accessible to the Gospel. There are about a million Bretons speaking a language closely akin to Welsh. There are three mission halls at Havre which some Evangelical Christians (among them the late Hon. Lady Beauchamp) have opened for meetings in Breton. One of our Methodist ministers there told me that some of his best class leaders were converted Breton Catholics, and that he had two devoted Breton lay preachers.

As I live at some miles' distance from St. Denis, it is difficult to give all the time needed for visiting these thousands of my fellow countrymen. Also, our present hall is not in the Breton quarter of the town. When a week or two ago I was among friends in Jersey and Guernsey, I met with a Breton lady, a class leader, who would be willing to come and live at St. Denis. My friends generously came forward with help; but to carry on the work vigorously, to provide regular meetings, to follow the converts when they return to Brittany, we require more; and earnestly ask Christian friends who have been to Brittany, or on whose hearts the Lord has laid this people, to come to our help in what has seemed from the beginning to be a work prepared by the Master Himself. Rev. George Whelpton, M.A., 4, rue Roquépine, Paris, who knows our work well, will gladly receive and acknowledge any gifts, however small.

J. Scarabin (Student).

A Chinese Martyr.

THE new report of the British and Foreign Bible Society, whose native colporteurs and auxiliaries suffered very greatly during last year's social eruption in the Far East, gives some painfully interesting details of the sufferings of native converts. The following is but one example of many:—

"In the Yen-shan district there lived Han Yih-shan, one of our old colporteurs. He had retired from active service for several years, and his son had taken his place, but even in his retirement he could not keep quiet. For several weeks at a time he would leave his home and preach the Gospel in all the villages round, and thus he was well known everywhere. The Boxers captured him. At first he was nervous, but when he was taken into the city of Yen-shan, and saw what was awaiting him, he was given grace, and became very bold, preaching the Gospel even to the Boxers. Would they like to hear him sing? So he sang them a Gospel hymn, and then told them that if they thought they were going to exterminate the Christians when they burnt the churches they were greatly mistaken; in three years there would be three times as many Christians and chapels in the city." Then they cut him to pieces.

The horrible torture meted out to poor old Han Yih-shan was apparently that known as "the death by a thousand slices," in which the flesh of the victim is little by little snipped off his still living and tormented frame. Equally faithful and courageous was a native Christian in "a distant outpost" of Manchuria. He was ordered to repent. "Repent," said he; "I have repented long ago, and believe in Jesus." His persecutors pressed him to renounce Christ and worship Buddha. "That I cannot do," he replied, and began to pray. While he thus prayed his head was struck off.

The Social Evil in Shanghai.

The following facts are published by *The Union* (Shanghai), translated from a Chinese daily newspaper published in the same city.

SHANGHAI is a great commercial centre, but the social evil in the place is attaining most lamentable proportions. Most of the victims have been sold or pawned by wicked parents. Others go out to work, and are secretly in the business without their parents' knowledge, others are decoyed away or kidnapped. Some at seven years of age are taught to sing songs, and are compelled to learn wickedness under pain of severe tortures. They come from all the provinces of the Empire. Officials do not dare to frequent such places elsewhere; but when they come to Shanghai, from the first button (*i.e.*, grade) downwards, all freely go to them without shame. The settlements are indeed Chinese soil; but the Chinese officials cannot reach the people in them with their instructions. That is entirely in the hands of the Western officials. The native city has no house of ill-fame; it is under native jurisdiction. Why do the foreigners allow the comparison to tell against them?

Faith can support when nature shrinks; faith can call God Father, even when He frowns; and make some discovery of a sun through the darkest cloud.—*Arrowsmith.*

Miss Marsh's Convalescent Home.

CIRCUMSTANCES have arisen which necessitate the removal of Miss Marsh's Convalescent Home from Black Rock; and, after various unsuccessful endeavours to obtain either a house or a suitable site for the institution in Brighton—a house and grounds admirably fitted for the purpose, formerly a boys' school, have at length been found at Worthing (known as Worthing College), now considered to be one of the healthiest towns in England. The property, which consists of about 1½ acres, is freehold, and is beautifully situated close to the sea beach.

It has been suggested that there could hardly be a better opportunity than the present for the numerous friends who know and love Miss Marsh, and for all who value the good work she has been enabled to do, to show their sympathy with and their appreciation of this honoured servant of God, by contributing for the purchase and equipment of the new Home—"Beachfield," Worthing, and presenting it as a gift on September 15, her eighty-third birthday.

The older generation will easily recall that Miss Marsh was a pioneer in many of the benevolent and philanthropic undertakings that have distinguished the Victorian era; as, for instance, the Mission to Railway Men with all its far-reaching branches, which took its rise from her work amongst the navvies of Beckenham, made known in "English Hearts and English Hands." The reading of that book suggested to Mrs. Ranyard the possibility of beginning the great and good work of the Bible Women's Mission, still carried on in London, to which has since been added the Bible Nurses' Mission. The remarkable and wide-spread good work in the Navy, begun and carried on by Miss Agnes Weston, and the no less remarkable good work in the Army of Miss Sandes, Miss Robinson, and many others, was, we are informed, suggested to their thoughts by the same book.

BEACHFIELD, WORTHING.

Black Rock Convalescent Home was the outcome of Miss Marsh's work in the London Hospital during the time of the cholera visitation in the autumn of 1866. About 19,000 patients have been received, and by general testimony the time spent there has been the means, to the great majority, of restored health, and in many cases of marked spiritual blessing. "Beachfield" will hold a larger number of patients than "Black Rock," and has, in addition, a garden and other advantages.

We believe the need has only to be known to bring a generous response; and how far more delightful to let the beloved lady have this pleasure in her green old age, than to wait, as is so often done, only to contribute a memorial.

"Beachfield" will be vested in the names of five trustees—Lord Polworth, Sir Ralph Anstruther, Bart., T. F. Victor Buxton, Esq., Colonel H. Stephenson Clarke, and J. D. K. Wingfield-Digby, Esq., M.P. Friends interested in the present movement are invited to communicate with Miss Medland, lady superintendent of the present Home, Black Rock, Brighton.

1158

The Glamour of the Stage.

SOME of the moral dangers surrounding the theatrical profession have been vividly brought before the public during the past week or two in a series of articles published in the *Daily Express*. In Christian papers, and the reports of philanthropic societies, the subject is kept well before their readers, but the present exposures will reach to some extent a wider circle; and we trust the statements made, and facts quoted, will be carefully pondered by young people over whose imaginations the stage has cast an attractive glamour, as well as by parents and others on whom the duty devolves of guiding the rising generation by example and counsel.

In these days of overcrowded professions and callings, there is no class by whom this difficulty is more keenly felt than it is by aspirants for appearance on the stage. To say this, would seldom act as a deterrent, however, for aspirants always intend to be among the successes and not the failures. But there is a darker shadow over the prospect in this case than the fear of lack of employment. The way is especially beset with danger for the girls who "believe that the stage-entrance is the early door to fame and fortune"; in fact, the numbers who apply for every vacancy have done not a little to accentuate the evil, by making it possible for managers to lay down any terms they choose.

Christian workers who have given special attention to the question have heart-rending stories to tell of the slippery path on which many a girl has tried to walk; and of those who, having found themselves unable to maintain a foothold, have gone down. It is easy to say that girls are not obliged to accept any particular part, if it offends their sense of propriety or decency; but it must be remembered that the profession is adopted as a means of living, that this makes practically regular employment necessary, and consequently the would-be actress among the rank and file cannot afford to pick and choose among appointments. They well know that, whatever may be the case with them, managers have no difficulty in filling up vacancies. Besides, the general tone and action of the most popular present-day plays are all conducive to a lowered moral sense. For this the authors are as responsible as the managers.

A THEATRICAL MINOTAUR.

But there is a lower depth. The fact has been brought out that one London manager, when dealing with girls, has habitually made the gratification of the lowest passions one condition of an engagement. We are told that in nine cases out of ten they fled from the place in a state of indignation and terror; but *what about the tenth case?* The man referred to was no doubt an outstanding example; yet there can be no doubt that in very many instances those who were full of ambition and bright hopes for the future have, ere long, realized that to gain an opening a terrible price indeed must be paid.

The publication of a "white list," enumerating the so-called "clean" theatres of the country, is suggested as a remedy for the state of affairs. But the evil is not to be counteracted in such fashion. The line between the "black" and the "white" must in the end be arbitrary, and those who draw it will surely find houses on both sides perilously near.

It is not alleged that actors and actresses are naturally weaker in moral stamina than their fellows; but on their own confession they are liable in their profession to more than the average amount of temptation. It is noteworthy that in a recent year more than ten per cent. of the *bona fide* actors of the kingdom received relief from the Actors' Benevolent Fund.

That the Christian Church has not forsaken the profession is admitted, though the criticism is brought forward that missions do nothing for the girls until they are already beset by difficulties, and, it may be, have succumbed. But while much advice may be given, no one can be compelled to accept it; and the average "stage struck girl" is one of the least likely to accept an invitation to a Christian meeting, or to a friendly talk with one whose advice might run contrary to her wishes.

Among agencies which have met with encouragement in seeking the best interests of such young women, is the Theatrical Mission. In the front of all its effort is its spiritual aim, but their moral and temporal welfare is also zealously cared for; and the work is capable of extension. The Home at 92, Charlotte Street, W. (Rev. George Freeman, secretary), has sheltered many. But sometimes it has been full. "Often we have been compelled to refuse shelter for lack of room, and we have had ample assurance that many have been saved from worse than death. Not long since one, who was often under our roof, but whom we had not seen of late, went astray, and finally committed suicide. Those in the house were heard to say, 'But for this home we might have done the same.'"

Applications are received regularly from those to whom the life has been one of bondage. Such cries are heard as: "I am tired of this life." "I am so friendless." "I wish I had never seen the stage." Much more can be done than is even attempted at present if those interested would rally round the Mission.

Another effort is being set on foot by the Mission to the Dramatic Profession, promoted by (Mr. F. C. Vernon Harcourt, 16, Birchington Road, Crouch End, N.). This aims at individual effort in the higher branches of the profession, for which Mr. Harcourt (himself a converted actor) is specially fitted. The work of the Mission being quite unsectarian, Christians of every denomination are invited to consider its claims for active recognition, and the Committee

earnestly appeal for that assistance, moral and material, which will enable it to carry this great and far-reaching work to a successful issue.

In addition to these, there are the untiring efforts of Mr. William Forbes, who for over twenty years has carried on a successful and much appreciated work among theatrical women in London and the Provinces.

Among the Hop Pickers.

THE Church Army Mission Van (Worcester II.) will be stationed at Suckley, Worcestershire, for the hop-picking season.

The evangelists will visit the hop yards daily, distributing Gospel literature and tracts. Gospel services, illustrated by lantern views, will be held each night.

By the aid of the lantern, the subject of the addresses are brought vividly before the eyes of the listeners. The sacred slides thus used have brought home the Gospel story to many who have been attracted out of curiosity.

Will all Christians in sympathy pray that God may open the eyes of many visiting the hop yards who are yet blind to his truth.

Helpful tracts may be addressed, care of Rectory, Suckley, Worcestershire.

H. A. Walke.

Scottish Notes.

THE twentieth annual Conference of the Church of Scotland Young Men's Guild is to be held in Edinburgh, October 13-15, when over 400 delegates are expected.

The annual Conference of Scottish Y.M.C.A.'s is announced to be held at Dumbarton, September 1-5. The principal topics of consideration are—(1) "The Junior Section; how to work it and make it a feeder to the Senior Section;" and (2) "The Temperance Problem, and how the Y.M.C.A. may deal with it."

The Congregational Union of Scotland has just issued its year book, from which it appears that the 182 churches have an aggregate membership of 30,000. Most of the societies and institutions in connection with the Union are in a prosperous condition. Only forty-nine of the congregations receive aid from the central funds, and these are in rural districts.

The report of the Christian Endeavour Societies of the Church of Scotland shows that there are thirty-one Societies, comprising 1,149 members, affiliated to the Union. These are located as far north as North Yell, and as far south as Stranraer. Among the members of the Senior Societies at least 476 out of 540 active members are Church members. During the year twenty-nine have joined the Church, and fifteen associates have become active members.

The invitation has been issued for the thirty-ninth annual Christian Conference at Perth, to be held September 10-12. Special attention is called to the meeting for ministers (including missionaries and evangelists), to be held on Tuesday afternoon, when Canon McCormick (St. James, Piccadilly), and Rev. George Wilson (St. Michael's, Edinburgh) are expected to speak. The general subject is, "Lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, for ever, amen." Among other speakers are Rev. G. L. Carstairs, Rev. D. M. McIntyre (Glasgow), Rev. A. S. Inch (Dumbarton), Rev. H. E. Fox (C.M.S.), with a number of missionaries.

The need is being increasingly felt by the United Free Church of a properly-equipped training college in Edinburgh for lay workers, and a proposal is on foot for the appropriation of the Synod Buildings in Castle Terrace for the purpose. In the meantime, the evening classes carried on during the past five years will be continued during the coming winter, though on an enlarged scale. The classes are open to all denominations, and lecturers as well as students have been enlisted from sister churches. Among the courses arranged for are lectures on "The Gospel of John," by Dr. D. Somerville; on "Comparative Religion," by Miss Small; on "The Saving Work of Christ," by Dr. R. J. Drummond; on "Tropical Diseases," by Brigade-Surgeon Arnott; and on "Ambulance," by Dr. Angus Macdonald. In previous sessions the students have averaged 250.

The Law of God is a Lamp of Light, as it guides in the way of duty; and instructing reproofs from the law are the way of life, as they keep from sin; they do not guide into the way of peace but as they lead into the path of duty; nor do they keep a man out of trouble but as they keep him from sin. —*Boston.*

Distressed Grimsby.

SUFFERING is keen at Grimsby as the outcome of the unhappy difference between employers and employed in the fishing industry, and efforts are being put forth for the relief of the distressed women and children. Rev. Fred W. Beaumont, chairman of the Relief Committee, New Clee, writes:—"We are working in the midst of the fishing population. We find women are parting with their wedding rings in order to obtain food for their children, while in many homes furniture and clothes have been pawned. Typhoid is rife, but we are sending milk and other sustenance to needy cases. We have two soup kitchens, and have distributed over 3,000 quarts of soup, besides nearly 4,000 loaves of bread and £100 worth of groceries and provisions. We are also starting meals for the children. Distress is painfully acute, and local help is almost exhausted, trade being in a state of paralysis. Any help that may be sent us will be economically and discreetly used."

Welsh Notes.

THE Welsh Baptist Union has taken a step which is an innovation among the religious bodies of the Principality. Hitherto the secretaryship of the Union has been filled by a minister who was also pastor of a church. Henceforth there will be a paid secretary who will devote all his time to the work of his office.

The Calvinistic Methodists of Carnarvonshire will shortly possess an orphanage of their own. The inmates must be children of Calvinistic Methodist communicants or hearers within the confines of the county of Carnarvon. One donor has given the land for the orphanage and also the sum of £1,000.

The quarterly meetings of the North Wales Calvinistic Methodist Association were held at Bangor last week. Delegates were present from various parts of North Wales, as well as from Liverpool and other English towns where the denomination is represented. On Wednesday morning the ministerial and lay delegates sat in separate sessions, each taking as the subject of their discussion, "The Importance of a Lasting Consciousness of the Divine Presence."

The report on the position of the denomination in North Carnarvonshire showed a membership of 17,540 in eighty-six churches. The total number of adherents was 28,698. The number of scholars on the Sunday school roll was 20,961. The total contributions during the year amounted to over £27,000. The report of the Twentieth Century Fund showed a slight addition to the contributions already made. The report, however, complained of the apathy shown by the churches in regard to this important fund.

On the occasion of laying the memorial stones of a new Congregational chapel at Froncyssylltan, North Wales, on August 28, Mr. Herbert Roberts, M.P., gave utterance to sentiments which were particularly timely. Dealing with the duties of the churches in relation to the religious and social problems of the day in Wales, the speaker uttered a warning to the churches that the era of material prosperity upon which the country had entered might lead to a diminution of the earnestness of their forefathers, and to neglect of their ideals.

The Free Church Council of Corwen, North Wales, has come into conflict with the authorities of the Agricultural Show, which is to be held there this year. This show is one of the most important in North Wales, and for years it has been the custom to have intoxicating liquors on the ground. As a result of a canvas of the town by members of the Free Church Council, some 1,500 of the inhabitants signed a petition against this custom. This appeal to the authorities was unsuccessful, and now the Council intend renewing their opposition at the next Licensing Sessions.

With Tent and Bible Carriage.—Mr. John Coates, Northleigh, 3, Cantilupe Road, Ross, Herefordshire, writes:—"We have had a blessed time in our tent and Bible carriage work. Commencing early in May, we visited many outlying villages in Herefordshire and Gloucestershire. During August we have had the Bible carriage on the sands at Weston-super-Mare. The services increased daily in numbers and interest. A tent was pitched in an adjoining village, and at the evening gatherings there were manifestations of the working of God's spirit. Our large tent is now in Warwickshire, where a wide field for such work has opened up. It will continue there until the end of September. We have held already this summer upwards of 150 tent services and forty meetings conducted from the platform of the Bible carriage. God has greatly blessed them to the salvation of souls."

"Ecce Homo!"

ONE of the finest examples of modern sacred art is now on view at the Egyptian Hall, Piccadilly, London, in Munkacsy's last work bearing the above title.

Of course, it professes no more than to depict the painter's conception of the "King of the Jews," as seen of men. To our mind, the striking characteristics of the picture are in evidence quite as much in the other figures, every one of which has a unique individuality distinctively its own; and even those lovers of the sacred story who conscientiously demur at any pictorial representation of the Saviour could not fail to carry away much suggestive thought from a study of the crowd.

Eager, thoughtful, restless, angry, the figures seem almost to sway before the spectator, so vivid is the artist's representation. Here are Nicodemus, fresh from the trial, halting, hesitating, yet drawn to view the scene by an uncontrollable impulse; Mary Magdalene, her anguish as manifest in the frenzied clasp of her hands as in the expression of her tearful face. In fact, it may be said that if all the faces were hidden the varied emotions of those who make up the scene are speakingly expressed by the hands, whether it be anger, hate, wonder, or fear.

The figure of Judas is a fruitful study, as, partly hidden by the crowd, he appears half-wishing he were not there, and yet constrained to stay. The fainting mother, upheld by faithful John, next attracts the eye, from whom it turns to the typical Pharisee, whose sinister look of triumph is only too apparent. Here is an aged man lost in thought; another mad with furious hate; close by, a mother with two little children at her side, whose tender yet awestruck faces suggest that they must have heard the gracious words spoken to the mothers of Salem, "Suffer the little children to come unto Me."

These are a few types only, scattered here and there amid the turbulent mob, while all eyes are turned towards the balcony, where appears the weak and vacillating face of Pilate, and his stolid guards, as they bring the Man of Sorrows forth.

Of Him who shall speak! What brush can depict the physical and spiritual anguish that He endured! Yet we turn from the picture filled with a sense of wonder that it has been given to any mortal mind to conceive, or human hand to paint, the rapt expression, radiant with holy light, which soars above the noise and tumult, as He who was "not of this world" stands sublimely unconscious of the presence of man, and gazes, as it were, into the face of God.

Sea Breezes for Our City Poor.

DURING these summer days the four seaside homes at Lancing, near Worthing, have been the scene of much enjoyment. As we approach this quiet old-world village from the Brighton Road, we first catch sight of the former residence of a country magnate, now used as a "Home" for broken-down fathers and bread-winners.

Passing a few bright gardens we come upon the ample exercise grounds of the Women's and Children's Home, with its shading trees and its cool shelter, from which the briny waves stretch away in a perfect perspective east and west. The laughter of the children as they crowd the gipsy swings, crutches or no crutches, or scamper and play on the grass; the bronzing faces of mothers, from whose kindly features the careworn furrows have been smoothed out; the anæmic maiden, whose halting steps have again given place to the elasticity of health; the aged "granny," who had never before seen the sea—all are there.

The Cottage Home for the aged and dying, where a few feeble ones of advanced years are provided for, who are expecting to close their pilgrimage with us, is opposite; and adjacent to this is the Convalescent Home for weakly mothers and ailing infants.

Poor they all are, and without any possible hope of enjoying the needed rest, unless by such means afforded by our Homes. Roughly speaking, seventy women (including mothers with babies), forty children, and forty men and youths, can be received which, counting babies, would make over 170. There is a bright mission room attached to the Homes, and a robust but spiritual tone pervades each "Home," while the "exercises" are entirely free from sectarian taint.

Every bed is being utilized, and very many are waiting the "next vacancy." The daily outgoings are necessarily very heavy, while, in addition to these, the committee have need of nearly £400 to cover the cost of the new wing opened in June last, by which some forty beds were added to the Women's and Children's Home. Mrs. Bevan would heartily welcome any assistance addressed to her, at 59, Prince's Gate, South Kensington, S.W. The secretary is Mr. W. Chorley, 6, Clephane Road, Canonbury, N.

A Well-Wisher.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, E.C.*

*** *I recommend my* Elder *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

Children of the Congo.

DEAR YOUNG FRIENDS,—I am sure that all our doings out here on the Congo are of interest to such as pray for us and the prosperity of the Lord's work in our hands.

The school work is growing. We have in regular attendance every day a minimum of 230 children, all of whom are under the daily influence of the Gospel. They read Bible stories, they learn to recite portions of the Bible, their compositions are on Bible subjects; in short, the school work is a part, and I think I may say a very important part, of the evangelistic work.

With the elder lads I have been taking the story of the Children of Israel, and it has been most interesting to watch them as they heard of the stubbornness of Pharaoh, even during the time of the plagues, and still more so to note the surprise which was manifested by some, when later on we came to the murmuring of the Children of Israel themselves.

One boy said, "Well, when they had seen the deliverance of God in the river (Red Sea), which was so great, why did they not believe that He was able to do anything else that was needed?" And how often have we ourselves thought just the same! It was easy for me to explain that we and they act in the very same way every day of our lives, that we forget how God has saved us in times of sickness, of hunger, of trial, and not least in the eyes of the natives, at the time of the earthquake two years ago, and yet we do not trust Him for other things, or most of us even for salvation. But it was not so easy to convince them of this in their own cases, or that in similar circumstances they would have done as the Children of Israel did.

I enclose a composition by one of the boys on "The Story of the Children of Israel going to Egypt till they crossed the Red Sea." This was done by the whole class, and there was very little difference in point of merit. I think it shows a very good grasp of the general outline of the subject. I feel it a great privilege to have so many little ones to listen to the truths of the Gospel from day to day; and who can even attempt to gauge the influence which these teachings will have over their after lives? Surely we may trust the word of our God that "His word shall not return to Him void," and may we not also feel assured that even if we see not much fruit now, yet the Holy Spirit will be to these little ones a Remembrancer in the future, bringing back words they heard in the school, and in that time those who sow and those who reap shall rejoice together? But we cannot help believing that many will be brought to the Lord even in the time of youth's bright morning, to bring glory to God, and help to teach their own people.

Asking again for a continuance of your prayers for us and ours in dark Africa,—Yours very sincerely,

Lily Ruskin.

Congo Balolo Mission, Bongandanga.

"STORY OF ISRAELITES."

(Composition by one of the first class boys; written from memory. Translated by Lily Ruskin).

Bosaku wa Ba-Isalaele.
Story of Israelites.

Batomolo bau sadza Yosefa nd 'Ijipito, *Elder brothers they sold for slave Joseph into Egypt,* ko, eto eya nzala eo kela ek 'iyo ko bau coa o sumb *and famine it did to them, and they went to buy* 'efambe eko ko, ba fana Yosefa bokumbi mongo. *food there, and they found Joseph one made much of.* Ko au la eya ko au leta bokuni *And he them knew, and he called younger brother* Benjamini la ise Yakoba ko, iy 'ankuma bau coa *Benjamin and father Jacob, and they all went* fetsa nd 'Ijipito. Okonde bokulaka owa Ijipito au wa ko, *to live in Egypt. But King of Egypt he died,* la Yosefa la Yakoba. Okonde bana ba Isalaele bau *and Joseph and Jacob. But children of Israel they* fula nd 'Ijipito buke mongo ko, bokulak 'omo au kola *increased in Egypt many, and King another he took* likulaka ko ende au ka Ba-Isalaele lisala ja batoi ko *kingdom, and he gave Israelites work of earth, and* au la tuka lituka mongo. Musa a otswa nd 'ekeke *he oppressed greatly. Moses he was born in time* eya likwala, ko bokulaka au sekya boleka wai bau loma *of slavery, and King he made law that they kill* bana ba Islaele; nyango eya Musa au lo isa nda *children of Israel; and mother of Moses she him hid in* ntandu ko, bona owa bokulaka au tana ko au lo ikya. *river, and child of King she found and she him saved.*

A ki eko mpela ntuk 'inei. Musa a ata likambo la *He was there years forty. Moses had palaver with* bokulaka owa Ijipito ko au coa nd 'onanga wa Midia. *King of Eygpt, and he went to town of Midian.* Au lenga wali eko, lina ja wali Zipola; a *He married wife there, name of wife Zipporah; she* ota bona owa lende ko, au lo kitsa lina Ngelisoma. *bore child male, and he him called name Gershom.*

Au funga mpate ya bolaki owa Nzakomba, ko Musa *He kept sheep of teacher of God, and Moses* au lena lilako lim 'ele Nzakomba, au tana bote bo *he saw a teaching from God, he found tree* lungola, okonde bo fo silela ko, au loka lofoso ja *burning, but it did not finish, and he heard voice of* Nzakomba, au kuk 'elungi ekai. Nzakomba au kela: *God, he covered face his. God said:* "N'enaki jelu lin'ena ban'akau nd "*I have seen troubles which see children mine in* 'Ijipito ko, em'on'o yo sikola." Nzakomba au lo ka *Egypt, and I am come to redeem.*" *God He gave him* bokuni Aluna. Au la kela: "Kend 'ele Falo, au *brother Aaron. He said to them:* "*Go to Pharaoh, he* n ka ban 'akau." Falo au kela, "Nzakomba na? *give Me children mine.*" *Pharaoh he said,* "*Who is God?* N do imedz 'ende lai?" Kela Nzakomba au la *Why should I assent to Him?*" *Then God He them* sisodza nsisodza jomo wai. Basi ba ntandu, *punished punishments ten these. Water of rivers* l'ekeli bau faningwa balongo. Belanza, Nsili, Nkangi *and streams turned to blood. Flies, lice, sickness* eya nyama. Nkangi ey'antu, beombo l'aina, mbula *of animals. Sickness of men, boils, rain* ey'enene eya mboko. Bengwele. Wilima. Ekangambasi. *great of hail. Frogs. Darkness. Locusts (introduced).* Iwa ya nsomi. Ko Falo au lena nsisodza *Death of first-born. And Pharaoh he saw punishment,* au kela: "Lo kenda nkaula," ko Musa la Ba- *he said:* "*You go quickly,*" *and Moses and* Isalaele bau coa. Ak 'iyo bau kita ntandu Musa *Israelites they went. When they reached river Moses* au sembola boala nda ntandu ko, e tenya ko, Ba- *he stretched out stick in river, and it divided, and* Isalaele bau fenda, okonde Ba-Ijipito bau la kima. *Israelites they went over, but Egyptians they followed.* Ak'iyo bau kita ntandu, bau leka, okonde ntandu eo *When they reached river, they passed, but river it* samana ko, Ba-Ijipito bau sila fe. *came together and Egyptians they finished entirely.*

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 294).

Attention.

Write out the exhortation in connection with each of the following:—

1. Take heed (2 Chron. xviii.-xx.).
2. Take heed (1 Chron. xxvii.-xxix.).
3. Take heed (1 Kings i.-iii.).
4. Take heed (Josh. xxi.-xxiii.).
5. Take heed (Exodus ix.-xi.).
6. Take heed (Exodus xxxiii.-xxxv.).
7. Take heed (2 Chron. xviii.-xx.).
8. Take heed (Matt. xxiii.-xxv.).
9. Take heed (Mark xii.-xiv.).
10. Take heed (Luke vii-ix.).
11. Take heed (1 Cor. ii.-iv.).
12. Take heed (Heb. ii.-iv.).
13. Take heed (Mark xi.-xiii.).
14. Take heed (1 Cor. ix.-xi.).

[Children under *ten*, do any 4; under *thirteen*, any 7; under *seventeen*, any 11.]

QUARTERLY PRIZE COMPETITION.

The Prize Questions at the end of this month will be set from the following books:—

Divisions I. and II. (those under ten and thirteen), Ruth and Esther.

Divisions III. and IV. (those under fifteen and seventeen), Ruth, Esther, and the latter half of Acts.

ANSWER TO LAST SEARCHER (293).

Scripture Clock.

12. James ii. 19. One.
8. Luke xxiv. 13. Two.
2. 2 Sam. xxiv. 12. Three.
9. John xi. 17. Four.
10. 2 Cor. xi. 24. Five.
1. 2 Sam. xxi. 20. Six.
4. Mark xvi. 9. Seven.
11. 1 Peter iii. 20. Eight.
7. Luke xvii. 17. Nine.
3. Esther ix. 10. Ten.
5. Mark xvi. 14. Eleven.
6. Luke ii. 43. Twelve.

No. 293.—Correct answers (first list) received from:—

A—Douglas Anderson-Berry, Ralph and E. Aldwinckle, Leonard Allen*.

B—Edith Bank, Rachel Blumenthal, May Bligh*, Dorothy Brooks, Ronald and Ewen Bentley, Gwendoline and Barbara Bourne, Mabel Baker, James* and Gordon* Bryant, Robert Bushby, Clarence Bass, Queenie Boswell*, Mary Bungey*, Gertrude Bush.

C—Hilda Cook*, Gladys Clark*, Lois Craven*, William Carter, Elsie Collings*, Hannah Chapman, E.*, Mabel* and Margaret* Cecil, Ida*, May* and Willie Cullen, Ethel Cumbers, Ida Cole*, Mabel Campe, Alice Crang, Kittie Cope.

D—Stanley Drew, Marshall Dunn, Ralph* and Dorothy* Daintree, Cecil Dodd*, W. Dowsett, Gordon and Kitty Donaldson-Selby, Polognia Daws*.

E—Mabel* and Hilda* Edwards.

F—Sarah Finkelstein*, Kitty Fausset, Arthur Foley, Mary Freeman, Mabel, Vincent and Olive Fleet.

G—Grace and Evelyn* Gulston, Ivy and Hilda Godfrey, Winifred Gardner, Christopher George, Constance Gabbett, Thomas Gilbert*, Gladys*, Dorothy* and Cicely* Gibson, Mary Gover, Marie Grandjean.

H—Elsie Hanson*, Cyril Hartslet, Edith*, Henry and Winifred* Harvey, Hetty Hill, Ina Hemmell*, Sydney Hanford*, Mary, Elisabeth and Hilda Hooper, Dorothy Havergal Shaw.

I—Nellie Irving*, Muriel Iredell.

J—Alfred Johnson, Ruth*, Iris and Christel Jones, Walter Jeal, Harley, Ethel and Violet Jones.

K—Gertrude Krambach*, May Kalb, Rose and Esther* Killowich, Gladys King, Martha Kidman.

L—May and Sidney* Law, Cecilia Lichtenstein*, Arthur*, Irene* and Edward* Llewellyn, A. Leigh, Annie and Mary* Levine.

M—Dorothy and Charlie McMullin, Tom McGlone*, Doris and Winnie Martin, Mabel Morris*, Edith Margetts, Amy Munday*, Winifred, Mollie, Sidney and Geoffrey Martin, Alan and Nora Marshall, Harvey Moore, May Mills.

N—Amy and Maude Nottage, Edith Nash, Blanche Norcock Gerald and Hilda* Nicholls, Lyddy and Daisy Nicholas, Dora Niels.

P—William Porter, Kathleen and Enid Pincott, Leonard, Katie* and Walter* Picknell, Kathleen* and Ethel* Pasley, Louie and M. Penny, Leslie, Cyril and Dora Phillimore, Margherita Perlmann Golda Portnow.

Q—F. Quance.

R—Olive Robinson*, Gordon Remington*, Gwennie Ravenhill*, Winnie Runting, Marion Richards*, Rosie Rosenthal, Hilda and Alice Reid.

S—Evelyn Smith, Hilda*, Constance and Edgar Schaeffer, Amy Simmons, Kathleen and Douglas Shepherd, Dollie Salt, H. Small*, Frances Stileman*, Whatley Smith, Pauline Schwartz, Dora and Lizzie Simons, Stanley* and David* Soltau, Margery Smart.

T—Theodora and Archibald Thorn, Dudley Toye*, Florence Tomlinson*, Naomi Torff, Rachel Tushinsky*, Vincent Taylor.

W—Dorothy Wallace, Florence Wilde, Annie* and Sarah Wood, Gertrude Williams, Sydney Wisdom, Bertram Webb, Cecile and Phillis Wright, Ibla Woodman*, M. Webb*, Lilian*, Elsie* and Gladys* Willoughby, Beatrice Weatherall, Fanny Wheeler, Stephen Wilson, Agatha Ward.

No. 292.—Correct answers (second list) received from:—

A—Mabel Ashwell*, Irene* and Margery Ashdown, Leonard* and Wilfred Allen.

B—Marion Boyle, Gladys Batting, Millicent Buckingham, Phyllis Boyd, Ernestine Bühl*, Lucienne Brabandas, Louise Betts, Annie Blaikie, Beatrice Brouard, Ella Berryman, Monica and Alison Bailey, Leonard Browne*, Mabel* and Evelyn* Barstow, Frances Burnett*, Eva Browne*, Massy and Con. Baker, Susette*, Helen and Mary* Beck, Marianne* and Evelyn Butlin, Violette Birney, Harold* and Dorothy* Berry, Walter and Reggie Batty, Maud Bunn.

C—Hyde and Duncan Campbell, Dorothy Clarke, Alice Crang, Annie and Edith Collins, Alice Cady, George Cary*, George Crawford, William* and Agnes Cooper, Maggie*, Walter* and Jessie* Carter, John*, Henry and David* Colville, Alfred Cocking, Katie* Oscar and George Cross, Hannah Chapman, Percy and Stanley Chappell.

D—Marie Denizot, Mai and Violet Davidson, Vera Dickinson*, Ion* and Nessie* Dunn, Marshall and Robson Dunn, John* and James* Davidson, Elizabeth, Hilda, George and C. Drayson, Cecil Dodd, May Darroll*.

F—Jeanne Faucon, Louise Filhol, Ethel Fowler*, Hyacinth Fitz-Simons, Phylis Fry, Percy Fitch, Charles, Frank, James* and Marion* Freegard, May, Gwendolen and Eirene* Fennell, Lizzie Forrester, Eva and Mabel Fletcher, Helen Forbes, Lewis*, Meg* and Agnes* Fullarton, F. and Aileen Figgis.

G—Katie Green, Winnie and Dorothy* Grove, George, Margery and Colin Graham Brown, Margie, Isabel and Elsie* Goudge, Edith Grieve*, Tory and Hilda Godfrey, George Goodall, Eva Gurney, Aimée Guilbert, Dorothy, Edith*, Margaret*, Stuart and Jack Gray.

H—Julyan, Norman, Francis* and Florence* Hoyte, Cyril Hertslet, May Hazledine, Winifred*, Edith* and Henry* Harvey, Nora Hixon, John C.* and James Henderson, Violet Holford*, Ella Hake, Violet and Gladys* Head, K. and D. Heckford, Georgette Hoffmann, Sydney, Jack and Dorothy* Hodges, Elsie Hanson.

I—Isabel* and Ami* Inglis, Daisy Iredell.

J—David and Robert Jameson, Hilda and Louie* Jeffery, Alfred Johnson, Lizzie Johnstone*.

K—Annie Kingsford, Lily Kyme*.

L—Elise and Alice* Lee, Edith*, Linda, Norah* and Harry Lowe, Fred and G. J. Larwill, Cecilia Lichtenstein*, Arthur, Irene and Edward Llewellyn.

M—Charlotte Millar*, Marjorie Martin, Mary*, Dorothy, and Margaret* Morris, Alice* and Maisie* Mackenzie, N. and A. Marshall, Peggy and Molly McArthur, Godfrey and Evie Miller, Irene Mabille, Dora Muir*, Mildred Morgan*, Barbara Machonchy*, John and Ella* MacMurray, Margaret Macdonald, Jessie, Alex and Charlie* Morrison, Isabella Morrice*, Margie Marston, Winnie, Dorothy and Leonard* Mace, Leonard Medcalf, Maude McIlroy*, Connie Murfin*.

N—Gerald and Hilda Nicholls, E. Newell, Edith Nash*.

O—Eva* and Maude* Oakes.

P—Isabel* and Gladys* Phipps, Ruth Pledger*, Mary Pearson, Percy and Geoffrey Peach, Cyril and Leslie Partridge, Evelyn Primrose-Pechey*, Laura Percy, Mabel and Lucy Pelham Burn, William Porter, Eddie, Willie*, and Jessie* Palmer, Isabel Perks*.

R—Maggie Russell*, Maggie Reid, Winnie Runting, Marion* and Gussie* Roach, Olive Robinson*, Laura Ridler.

S—Flora Smith*, Lily and Ellen Scriven, Stanley W. Smith*, Frances Stileman*, Ellen, Andrew and Florence* Simpson, Hilda Staite, Mary Sowden, Edgar, Constance and Hilda Schaeffer, H. Small, Gladys*, Violet* and Evelyn* Shaw, Rider and Granvill* Smith, Effie Simpson*, David and Stanley Soltau, Marjorie and Constance Sherbrooke, William, Raymond and Augustus Simpkin, Germaine Schumann.

T—Florence Tomlinson, Winifred Trotter, Willie Thomas*, Margaret Tweedy, Frank Thompson.

U—Eva Usher.

W—Beatrice Weatherall*, Lilian*, Elsie* and Gladys Willoughby, Ethel Weller, Kathleen and Charles Wingrave, James, Sarah*, Rachel and Georgina Wilson, Leonard Wall, Ellie* and Nora* Wyatt, Mansfield White*, Edward and Edith Wheeler, Wilfred and Sidney Watson, Queenie Wakeford, Ibla Woodman*, Gracie Winn*, Kenrick and Ernest Wakeford, Gertie Williams*, Fanny Wheeler, Mary Wilson, Frances Wood*, Violet, Louisa and Arthur Walker, Phillis and Cecile Wright.

FOREIGN LIST.

Nos. 273, 274, 275, 276, 277, 278—William* and Abigail* Gray (New Zealand). **No. 280**—Margaret Payne (S. America). **No. 285**—Minnie, Flo* and Cuckoo* Lister, Georgina Tollner*, Mattie*. **No. 288**—Eric, Rotha, Ivan and Lottie St. George (Canada). **No. 289**—Dora Wallace, Amy Ramsay (Canada). **No. 291**—Nettie*, Katie*, Ina and Will Thomson (Bulgaria).

Personal.

Many thanks for flowers received during the week.

William Carter, Harley, Violet and Ethel Jones.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study.

Gwendoline Ahier, Ellen Mills, Mary Sowden.—Kindly send me your address.

Helen Forbes.—Thank you for your note. I am sorry you cannot continue the Searcher, but hope you enjoy your little class.

Uncle Tom.

A Sweet Odour.—The way to preserve the sweet scent of our graces is to clothe them with humility.—*Romaine.*

Christian Endeavour Topic.

SUNDAY, September 8.

ON UNSEEN HELPERS (2 Kings vi. 15-17).

IT is surely an imputation on the wisdom and power of God to suppose that his creative skill has produced no other moral beings than man. Above and below, the universe teems with life. There is not a single drop of water or of air in our earth which does not contain kingdoms of existence. Judging by analogy, we may surely believe that it is so with all other worlds, and that as the murmur of bees makes the hives musical so the multitudinous voice of created life fills the universe with a song that rises unceasingly about the throne of God. But if God's hand has been so prolific in creating the lower orders of being surely it could not have been less so with regard to the higher; and though man, without doubt, is alone among all other orders of moral being in having been made in the image of God, yet surely there must be principalities and powers, kingdoms and orders of moral being; and surely, also, among them, there will be the same moral choice, and the same possibilities of good and evil as among us. In other words, our inferences lead us to the express revelations of Scripture, that there are angels and demons, good spirits and bad.

There is only one devil, but there are many demons, all of whom are set on our destruction. We wrestle, says the Apostle, against the hosts of wicked spirits in the heavenlies, who rule the darkness of this world. What a comfort then to know that around us are noble and holy intelligences, strong and helpful, who duly keep their watch and ward. I have always made much in my life of the ministry of God's angels, who are sent forth to minister to those who are the heirs of salvation. I realize that the more one is in union with their Lord and King, the more able one is to secure, *through Him*, their loving and attendant help.

As long as we are on God's plan, and doing his will, we may believe that there are more with us than against us, and that there is an inner wall of protection, through which the malice of those that hate us cannot intrude. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Teach young children this who are afraid of being left alone in the dark. The mischief is that our eyes are holden. Our sin, our selfishness, our intentness on the things and people around us, our materialism, our unbelief, blind us to the great realities of the unseen and eternal world, amid which we live and move and have our being; and we need to offer for ourselves and others Elisha's prayer for the opened eyes.

The Lord told us that little children have the special escort of the high angels, whose faces behold the Face of God; as though the loftiest ministry of the loftiest angels were to care for the most helpless. Often in one's own life one has realized that deliverance from impending evil was due to angel interposition.

There is another side to this. Let us, whose lives are spent in the holy presence of God's angels, do nothing to hurt their gentle, holy natures. Remember how God warned Israel that they must not grieve the angel that led their pilgrimage.

F. B. M.

C.E. NOTES.

A convention on Prison Endeavour work has been held at Cincinnati. It is hoped that prison work has been given such an impetus that it will be soon established in every State in the Union, and that remarkable results will follow.

* * *

An interesting letter from Gabriel Thangam, an Indian native Endeavour secretary, tells of an itinerary among the churches, in which he organized twelve new Societies, and strengthened many of the old ones. Everywhere the meetings held were most encouraging.

* * *

There is a flourishing Endeavour Society in Christchurch, Los Angelos, of which Rev. George T. Dowling, D.D., is rector. Both Bishop Nichols, of Northern California, and Bishop Johnson, of Southern California, sanction the introduction of Societies wherever the rector and vestry wish it.

* * *

The members of a Society of a Union of Presbyterian Societies in Kansas, learning of the need of a church building, where a Presbyterian missionary was at work, took upon themselves to provide a house of worship. An old school building was bought and fitted up in nice style, painted, seated, and furnished with organ and pulpit Bible. There are only fifteen Societies in this Union.

International S.S. Lesson.

September 15, 1901.

JACOB, A PRINCE WITH GOD (Gen. xxxii.).
GOLDEN TEXT: Luke xviii. 1.

INTRODUCTORY.

WE left Jacob at Bethel on his way to his Uncle Laban's, now we find him, after twenty-one years residence there, returning. He went out alone; he returns rich, with wives, children, servants, and cattle. God has told him to go back, therefore he started; his life at Haran had been a troubled one, and his uncle is angry at his leaving. Jacob, too, is frightened to meet his brother. Jacob had never forgotten Bethel, and had always acknowledged God and worshipped Him (see chap. xxx. 30; xxxi. 5, 13, 42), but he was still selfish and self-reliant, and God has to humble him and give him further revelations ere he enters the promised land. Jacob has yet to learn the duty of absolute trust in God.

PLACES REFERRED TO.

Mountains of Gilead (xxxi. 25), the rocky region west of the Jordan, 300 miles from Haran. *Mizpah*, north of the river Jabbok, means "Watchtower." Jephthah lived there, many years after this (Judges xi. 11). The other two names for Mizpah, one Chaldaic, the other Hebrew, mean "the heap-of-witness" (xxxi. 47). *Mahanaim*, or "hosts," afterwards a distinguished city of God (Josh. xiii. 26), frequently referred to in Scripture. *Land of Seir, or Edom*, the mountainous district between the Dead Sea and the Gulf of Akabah; the Edomites in after years were often at war with Israel. *Jabbok*, a tributary of the Jordan, a rapid stream flowing westward and emptying itself nearly opposite Shechem.

JACOB'S PRAYER (1-23).

Jacob was pre-eminently a man of prayer. At Mahanaim he was encouraged by God's messengers, a host of angels (recall Bethel). He did all in his power to pacify Esau, and then turned to God in prayer. This is a model prayer (9-12). He had been obedient to the Divine command (9), and now pleads God's promise; he humbly expresses his unworthiness, gratefully acknowledges past mercies, and directly and simply makes his request with all his might. Prayer does not change God, but it exercises our faith, puts us in the right position before God, and fits us to receive the answer (James v. 16).

THE ANSWER (24-27).

Jacob is left alone, and the "angel of the Covenant" comes down to answer his ardent supplication. Note, the angel wrestled with Jacob, not Jacob with him; he must be subdued, his will yielded, his own self-sufficiency taken away, and such is the struggle that he has to be touched in his body before he gives in; then Jacob knows who it is with whom he is striving and clinging on; he, though quite helpless now in himself, persistently pleads for the ratification of the Covenant Blessing. Hosea points out the lesson (Hosea xii. 4-6). We get here the secret power in prayer, God cannot resist the cry of the helpless (Psa. xxxiv. 6, 7).

THE GREAT CHANGE (28-31).

Jacob's character is altered, so he must have *a new name*, no longer "The Supplanter," but "The Prince of God." He has a *new power* with God and with man, and a *new nature*. Read xxxiii. 18 to 20. He fulfilled his vow. Jacob is the great father of those who pray. Are we, his children, persistent in prayer? God is willing to give directly we are ready to receive.

PENIEL—*i.e.*, "The face of God."

We can get "face to face" with the God-Man Christ Jesus in prayer; every pardoned sinner is invited to hold communion with God through this Mediator (1 Tim. ii. 5, 6). We shall see his face in glory hereafter (Rev. xxii. 4).

EXAMPLES OF TRUE PRAYER.

Jesus prayed in "an agony" (Luke xxii. 44).
Paul "strove in prayer" (Rom. xv. 30; 2 Cor. xii. 8).
Nehemiah prayed for his people fasting and with tears (Neh. i. 4).
Hannah prayed silently, but with intensity, until Eli thought her drunken (1 Sam. i. 13).
Elijah prayed with all his strength (1 Kings xviii. 42-44).

What do I know about the power of true prayer?

The Y.M.C.A.

THE *Stuttgart* Association, which is in its forty-first year, and which began in a very small way, consists at present of five branches with sections for soldiers, bakers, gardeners, hotel waiters, tramway employés.

The Railroad Association of Philadelphia possesses a flourishing Boys' Branch, which has started an illustrated monthly paper. The boys themselves print this. A special room has been placed at their disposal, and friends of the work have furnished the necessary plant.

The *Totterdown* (Bristol) Association is making a special endeavour to clear its building from debt. The institute cost £6,000, of which £1,100 has still to be raised. Mr. J. Storrs Fry, who has already given most generously to the scheme, has expressed his willingness to give a further £100, and in addition to contribute the equivalent of all donations secured by October 11, up to £500. Mr. Edward Robinson has promised another £100, so soon as the committee are able to claim the £500 from Mr. Fry.

Mr. John R. Mott, M.A., is just leaving America for a tour of about five months. He will spend one month in Japan and another in China. Thence he hopes to go to Ceylon, India, and Burma. He wishes to hold in each country conferences comprised of leading native Christian students and instructors and educational missionaries, and to conduct evangelistic campaigns in two or three principal student centres of India. He will be in Great Britain in February. Mr. Mott travels in a double capacity; he is general secretary of the World's Student Christian Federation as well as Foreign Secretary of the American Y.M.C.A. International Committee.

Personal Appeals.

DEAR SIR,—I have no doubt many of your readers have, like myself, an endless number of appeals sent to them; many of the personal appeals seem most heartrending, and come apparently from Christian people and Christian workers.

I think it well to pass on my experience, which has lately had strong confirmation, that such appeals cannot in any way be trusted; and it is quite necessary to test the truth of statements made by means of some society or agent. Within the last few weeks I have had several begging letters remarkably well written, but which proved on inquiry to be thoroughly undeserving.

May I also seek to impress on Christian givers that they should not help individuals from Turkey or the East without making inquiry at some of the existing societies. There are most admirable colleges all over the East, where Easterns are much better trained than by coming to this conntry.—Yours very truly,

KINNAIRD.

[We regret to say that our recent experience has been much the same as that of Lord Kinnaird.—ED.]

The Halt and the Lame.—A few days ago an ambulance, designed by the Hon. Miss Lawrence, one of the members of the London School Board, was brought into use for the purpose of conveying, upon each of its journeys to and from school, ten of the thousand little cripples in London who, without that means, would be unable to attend. This is only one instance out of many in which the women members of the Board have made their presence felt in the direction of kindness and sympathy. The school for cripples, which has been tried for some time, having been very successful, others are now being opened, and it is satisfactory to find that at each of them a noonday two-course meal will be provided for the little sufferers at a cost of threehalfpence per head.

Soldiers in South Africa.

"LINES OF COMMUNICATIONS."

THE work among our soldiers, which has been greatly blessed during the prolonged campaign, is still being vigorously maintained.

The South Africa General Mission had decided to bring Mr. James Taylor home again, that he might undertake deputation work, and thus help to get in the £14,000 required for establishing the different Soldiers' Homes. But now, owing to the great need, he will remain in the field, and be joined by Mr. Robert Fleming, late 15th (The King's) Hussars, who sailed for Durban a week or two since.

Some most interesting details have come to hand from Mr. Darroll. Writing from Pretoria, he says:—

"The present 'block-house' system along the lines of communication has necessitated a new mode of working. There are now so many small camps; and the men being distributed in the various block-houses and forts, the only possible way of reaching them is by constant travelling. Mr. Tervit kindly offered to join me for this work, so we approached the army headquarters on the subject, and they have granted us some special facilities.

"We have just returned from our first journey—Pretoria to Pietersburg—for which we had the use of a special van, with authority to be attached and detached at any station as required. We left Pretoria with large supplies of papers made up into bundles, consisting of illustrated and weekly papers, *South African Pioneer*, CHRISTIAN, &c., &c., also writing-paper, envelopes, and pencils for free distribution, and some groceries for the men to purchase, such as milk, butter, sugar, matches, &c.

OVERCOMING DIFFICULTIES.

"Our first experiences were in connection with South African shunting, and cooking under difficulties, holding on to our pots lest our dinner be lost, and everything turned topsy-turvy on account of the terrific bumping with other trucks. But we are rejoicing over the Lord's goodness to us during the trip.

"Our first halt was at Nylstroom, where we saw the commandant, who gave us a free hand among his men, some of the 'Northamptons.' He also directed us to a mounted infantry column lying near his camp, and we went to see the officer commanding. On hearing our mission he was most kind, and as he told us his column was leaving the next day, we arranged for a meeting among them that night. At 5.30 we carried up our little organ to the 'Northamptons,' and had a short meeting, and then went over to the other camp. As soon as I commenced playing, the men gathered round, and it was like the old-time open-air services to see a great crowd again holding bits of candles in their hands for light. They were standing round us 'nine deep,' and we had a splendid meeting. Afterwards we offered stationery and Testaments to any who required them. 'Just what we're wanting,' said they. So Mr. Tervit and I were kept hard at it for awhile, giving out to nearly every man in the column. Among them was one of Miss McCarthy's 'Kimberley lads.' He was delighted to know I belonged to 'the same mission,' and showed me a Bible she had given him.

"The next day we spent in visiting and distributing stationery and literature, while in the evening we had another meeting with the 'Northamptons.' It was very cold, so the sergeant-major lent us his stove—a bucket of hot coals—which was a real help.

REACHING ALL THE MEN.

"At a small station we met a young Christian officer who has services for his men two or three times a week. I left him a quantity of stationery and arranged to send him some hymn books for his meetings. We stayed the week-end at Piet Potgieter's Rust. I called on the 'O.C.,' and he said, 'This van is a splendid idea. What denomination are you?' On my telling him our work was interdenominational, he said, 'That's splendid! Then you reach all the men.' He had it announced that we should have a meeting in one of his camps on a hill adjoining the station at 4 p.m.; and another in the goods shed (which he had cleaned up for the occasion) at 6.30 on the Sunday. It rained in torrents most of the day, so we were unable to have the afternoon meeting. We lit up the shed with candles placed in bottles, and, taking in our cooking-stove for warmth, the place was made very cosy. A nice number of the men came, and we had a good time. The next day we moved on, distributing paper, &c., at all the small camps along the line. As our van had to be handed in at Pretoria by June 30, we could only give one night to Pietersburg, which we spent in the 'Gordons'' camp. A great crowd came to our service. It was good to come in touch with the Christians here, who are very keen that a Soldiers' Home should be opened among them.

"We started on our return journey at five o'clock the next morning, staying a day at Warm Baths, where we had a meeting, and nearly every man off duty attended. Here, as elsewhere, the cry was, 'Can't you come again next week?' But we have the other lines to attend to, and if all the ground is to be covered, we need more workers to come to our help. The following morning we went over to the Warm Baths Hotel, which is now a large hospital, and visited some of the patients in the enteric ward. In the afternoon we left for

A SOUTH AFRICAN BLOCK-HOUSE.

Pretoria, making one more halt for a day at Pienaar's River.

THE DARK SIDE.

"Our friend, Mr. Gibson, has offered us the use of two bicycles, so that on our next trip—Pretoria to Klerksdorp—we shall be able to visit many more of the isolated forts and block houses. I think we generally write on the bright side, but there is a dark side to soldiers' work—and very dark it is, too, as all those working among the men know. We could speak of the terrible gambling and other vices, and of the few—how few they look in comparison to the others—who are standing out for God. We find the men do not want God, for they love darkness rather than light, because their deeds are evil. Our desire is that our Lord might deepen his work in us, that we may be his channels of living water to these needy ones. Brethren, pray for us."

So many friends have been sympathetically watching this special branch of the S.A.G.M. work in South Africa, and also the excellent work carried on by others amongst our soldiers, that we feel they will be rejoiced to know how God is continuing to work. The above will also give further opportunity for special intercession. ARTHUR MERCER, Secretary.

17, Homefield Road, Wimbledon.

One Way of Reading the Bible with Advantage is to pay it great homage; so that when we come to any part which we cannot connect with other passages, we must conclude that this arises from our ignorance, and that the seeming contrarieties are in themselves quite reconcilable.—*Cecil.*

Obituary.

ARCHDEACON PELHAM-BURN.

INFORMATION has reached Norwich that the Archdeacon of Norwich met with a fatal accident in the Tyrol on Monday last. He was ordained in 1884 by the late Bishop Jackson to the curacy of Kensington, and after serving the curacy of Bodmin from 1885 to 1887, he returned to Kensington, and remained there until his appointment to the vicarage of St. Peter Mancroft, Norwich, in 1890. He became Archdeacon of Norwich last year.

MR. VICTOR MASLIN.

The death of Mr. Victor Maslin deprives evangelicalism of an earnest and devoted worker. Occupying an honourable position in the Government service, Mr. Maslin was one of those who discharged a large number of duties, and without ostentation. A member of the Executive Committee of the Protestant Reformation Society, and occupying a similar position in other organizations, he was ever ready to assist in the promotion of the Protestant cause. Kindly in disposition, and lofty in his sense of duty, Mr. Maslin will long be mourned by those who were privileged to know him. One cannot fail to speak of the generosity displayed by Mr. Maslin in the support of those causes which he approved. In this, as in so many other ways, he has left an example which is a rich inheritance.

W. A. L.

The Indian Famine.

DISTRESSING news continues to be received concerning the remnant of the famine in India. Rev. DENNIS OSBORNE writes that "in not a few places where help has not been forthcoming from American funds the pinch of want has already begun to be acutely felt. In such cases the British public alone stands between the orphans and absolute want. The missionary is willing to sacrifice all he can—his pay, his possessions—rather than part with his sacred charge; but he must have help, and for this he humbly, trustingly begs. The last few weeks the response has seemed to be diminishing, and this strikes a chilling chord in our hopes. We are praying with increased earnestness and trust in God in this time of need."

It is lamentable that not until five p.m. on the closing day of the Session could the Government find time for the consideration by Parliament of the affairs of India, and of the vital questions affecting the well-being of our fellow-subjects in that great Empire. According to Lord George Hamilton, the House was "empty," yet the financial statement to be presented covered the three years of dread famine which has mowed down the unfortunate people like grass. Perhaps it was not surprising that the Government should take credit for the fact that after providing £15,000,000 for the relief expenditure there was a surplus of a million, but thoughtful people will not forget that the country is ground down by taxation, and that if it had not been for the noble assistance rendered by the charitable, the financial position of the executive would have been a very different one. The knowledge that the English Parliament could give only five hours to the consideration of the position and sufferings of the agriculturists in India will have a bad effect throughout the Empire.

KHURTAS AND CHOLIS.

Over 2,000 of these much-valued garments have been despatched to Bombay from Exeter Hall for famine orphans, eliciting such appreciation as "Our orphans are simply in raptures over them," and "Our little boys have never had anything so nice, and are more than delighted with them." Thousands more will be required for the coming winter. Sixpence sent to the Missionary Pence Association, Exeter Hall, Strand, W.C., will bring two sample garments and instructions for making them.

Y.W.C.A.—At the Belfast Association on Aug. 29, Miss Helen V. Ewart, hon. sec., was welcomed on her return from Australia, whither she had gone for the benefit of her health. Rev. Henry Montgomery, who presided, said that for years past Miss Ewart had devoted her life to the good work of that association which is of the greatest benefit to the young women of the city. Rev. N. W. Brownrigg and other friends took part, and Miss Ewart gave an interesting resumé of her labours in Australia.

Evangelistic.

Mr. Henry Varley in Glasgow.

THE month's campaign of Mr. Henry Varley at St. George's Cross Tabernacle, Glasgow, has opened with much promise of fruitfulness. Pastor Findlay and his large and devoted band of workers had made very complete preparations for the mission, and at the first meeting, held on Sunday morning last, the building was crowded to the doors. The occasion was a season of refreshing. At night St. Andrew's Hall was crowded with a deeply-interested audience. Mr. Varley gave an address upon the Second Coming of our Lord. Deep attention was followed by hallowed results, a large number of persons confessing Christ.

Mr. Levermore in Columbia.

The meetings in connection with Mr. Samuel Levermore's campaign in Columbia, continue to attract large gatherings nightly, and the preaching of the Word, simply and earnestly, has resulted in many anxious inquirers for the way of life. At one meeting no fewer than a score of sturdy railway engineers sought Christ. Mr. Levermore, after preaching in one of the tents at the Presbyterian Committee of Philadelpia for two weeks, is to conduct services at the Pan-American Exposition for the closing week of the tour. He asks to be remembered in prayer by his numerous friends at home.

Leeds Free Church Mission.

Following up the work of the Simultaneous Mission, many outdoor meetings have been held during the summer. For the Simultaneous Mission the city was divided into twenty-seven groups with a separate committee in each, the organization being kept up for future united work. The groups adjacent Woodhouse Moor (one of the most frequented public parks) formed a united committee and arranged Sunday afternoon services on the Moor, for twelve weeks, only one of which was cancelled on account of the weather. Fourteen ministers and other speakers have taken part in the meetings, the attendance on some occasions reaching 600 to 700. The spiritual results are known only to the Lord of the Harvest, but the Gospel was earnestly and lovingly preached, and we trust not in vain. J. M. G.

Rev. J. Lyall in Queensland.

As mentioned in last week's issue, Rev. Jas. Lyall has been taking part in the Simultaneous Mission in Queensland. A recent issue of the *Austral Star* contained the following reference to Mr. Lyall's mission at Fortitude Valley:—"Beginning with the intention of continuing the mission for a fortnight, the work proved to be so eminently successful, and so manifestly a work of God, that before the end of the second week the session resolved to continue the services for another week. Later, an extension for one more week was made, making in all a four weeks' mission. The names of over 100 persons, young and old, who profess conversion, have been received, and among these the names of young men are conspicuous. The interest shown by the latter class in the services has been one of the most outstanding and pleasing phases of the work. In addition to those who have decided for Christ, many Christians testify to the stimulus which their own lives have received, and, indeed, there is scarcely a home in connection with the congregation in which there has not been at least one member who has experienced a work of grace. Many successful missions have been held in the Valley, but it is, probably, safe to say that for depth and solidity of work the present is the greatest of them all. One regret remains to be recorded, and that is the failure, almost complete, to touch the people unconnected with the church. Only a few of them attended any of the meetings, and still fewer of them have been added unto the Lord. But for this one thing, the success of the mission has been unqualified.

Mr. Charrington's Work.

The month of August will long be remembered by those associated with the work of the Tower Hamlets Mission. One of the hardest months in the year for evangelistic work was made into a very successful one by the visit of Rev. James Marchant. This was his first mission in the Great Assembly Hall, although for years he had now and again taken a night or two. Mr. Marchant was a colleague of the late Mr. Charles Bradlaugh, and at one time President of the West Ham Secular Society. A speaker of no mean order, he impresses you with the fact that he speaks as a man who is talking about what he knows to be true from what his experience has taught him. He chooses his subject, divides it, and in an argumentative way convinces you as he proceeds that, in his "search after truth," he has found Christ, and the blessing thus derived he wishes to impart to others. Many "Freethinkers" (so-called) and Secularists came to hear him, and some were led to meet him in the inquiry-room. The great hall was well attended on Sundays, and the tent was full on week nights. The night he gave his farewell address the tent was packed. His words fell with great solemnity upon the ears of his audience. They listened to him with riveted attention, and now and again their pent-up feelings were relieved by an outburst of applause as he alluded to how God in his goodness had set him free from the trammels of Atheism. Hundreds stayed behind to shake hands with him and acknowledge the blessings received during his month's labours. He leaves with the good wishes and prayers of many to whom God has blessed him in showing them the way of salvation. Mr. J. S. Brunning took the Gospel Temperance meetings on Thursdays, and on each occasion the tent was crowded, and many pledges were taken.

Glasgow Exhibition Services.

Thousands are pouring into Glasgow to see the great exhibition in Kelvingrove. Last week the newspapers were jubilant over the fact that the sum total of those who had gone through the gates since its opening exceeded 6,000,000. Beyond all doubt, numbers of those who visit it are Christian people, but to reach, if possible, some of the many who are not on the Lord's side, different agencies are at work scattering tracts, and sounding out the Gospel message.

Mr. W. M. Oatts, recently returned from a tour round the world, has been holding forth the Word of life. The Sunday evening meetings have been held in St. Andrew's Hall, and the week-night services in front of Finniston United Free Church. Mr. Oatts has had some very good meetings, but some of the nights have been very cold, operating against the attendance, while on one night we were there the open-air meeting had to be abandoned, and a service held in the church instead. Moving a little westward on the night on which the meeting was taken indoors, and the rain having slackened somewhat, we came across a company of Christian people hard at work near to one of the exhibition gates, with a Bible carriage in their midst. One of their number was telling out in clear and telling fashion the way of salvation. On our homeward way we came across another company of Gospellers with an "Exhibition Services" board set up in their midst. These also were trying to do business for the King. Though farther distant from the Exhibition than the others, yet as the mouth of the street they stood in abutted on one of the main lines of thoroughfare, their presence was a powerful testimony. J. C.

Rev. John Jameson on Sunday commenced his fourth year as missioner of the Yorkshire Congregational Union by conducting a mission at Guisborough. By arrangement with the executive, Mr. Jameson conducts an occasional mission outside the county. His present engagements extend to the end of the year. Applications for Mr. Jameson's services may be made to Rev. Bryan Dale, M.A., 29, St. Paul's Road, Bradford, Yorks.

A fruitful series of services in connection with the Children's Special Service Mission was conducted by Mr. K. S. Bourne, of Edgbaston, Birmingham, at Langland Bay, Mumbles, during the first three weeks in August. Twenty meetings were held on the beach, and were well attended, the interest amongst the children and young people being sustained during the whole of the mission. Nine evening meetings were organized, including a lantern service, which was held in Oystermouth Castle, and attracted much attention. Numerous believers have testified to the help derived from these services, and many children sought Christ as their Saviour.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mrs. Baeyertz.—Arbroath, N.B., Sept. 15-30.

Mr. R. S. Bradbrook.—Great Assembly Hall, Mile End, E., Sept. 1-5.

Mr. W. Collard.—Sept. 14-17, Hope Mission, Merton, Surrey.

Mr. Sampson Cowley, Homeleigh, 15, Aubert Park, Highbury, London, N., is desirous of meeting a young man who would join him in conducting evangelistic missions.

Mr. W. Harry Dawe, with Devon Evangelistic Mission Van.—Till Sept. 12, Halwill Junction, Devon.

Mr. W. D. Dunn.—Till Sept. 15, Broughty Ferry.

Mr. J. Elliott.—Gospel Hall, Mount Pleasant, Brixham; till September 8, Gospel Hall, St. Marychurch.

Mr. J. S. Harrison.—Sundays and Thursdays during September, Folkestone Road, Walthamstow.

Mr. John Hawkins.—Till Sept. 13, Aberdeen.

Rev. J. Jameson.—Till Sept. 9, Guisborough; 12-13, S. Eston.

Mr. Chas. Inglis.—The Polytechnic, during September.

Mr. Arthur Klein, B.A.—During first part of September, Munster Hall, Limerick.

Mr. Newton Jones.—Sept. 28-Oct. 8, Wood Green Presbyterian.

Mr. W. R. Lane.—Till Sept. 9, Cheshunt; 14-23, Sheffield.

Mr. Jas. Lyall.—During September, Ipswich, Queensland.

Rev. Jesse Mayo.—Rogate till Sept. 8; Petersfield Free Church Council, till end of Sept.

Rev. J. Marchant, Tintern House, Rochester Street, Chatham, is open to engagements in evangelistic work.

Gipsy Smith.—Till Sept. 9, Truro; 14-23, W. Norwood.

Rev. J. Tolefree Parr.—Till Sept. 9, Mexboro'; 15-23, Spennymoor.

Mr. James Sprunt.—During August, Malden Hall, Kentish Town, Sundays and Thursdays.

Rev. F. C. Spurr.—Sept. 7-16, Accrington; 21-30, Chesterfield.

Mr. R. Spragg.—Till Sept. 15, Gospel Hall, S. Croydon.

Mr. Henry Thorne.—Till Sept. 9, Cambridge; 11, Lordship Lane, Dulwich; 14-23, Whitehaven.

Tent Work.

London Tent Campaign.

The friends interested in the London Tent Campaign will be glad to hear that the Central Council have made arrangements whereby the Campaign can proceed. Four of the local committees where tents were to be erected have come forward at this time when funds were so much needed, and guaranteed the whole of the expenses connected with their particular districts, thus leaving the Central Council with the responsibility of carrying on the four great missions being held at Islington, Leyton, Lavender Hill, and Canning Town.

On Saturday last, further tents were opened at Harlesden (Harlesden Lane) and Deptford (High Street). In both these places great crowds gathered at the opening meetings, and on the Sunday evening many accepted the Lord Jesus Christ as their personal Saviour. Further missions are being arranged for at High Road, Clapham, and Worple Road, Wimbledon. These missions open in the course of a few days.

The Central Council have been greatly encouraged by the responses made to carry on this work, hundreds of letters being received containing mostly small amounts, and up to the present moment the deficit has been reduced to about £800. In one case a little boy who had been attending the tent meetings had saved up 3s., which he had deposited in the savings bank, and when he heard of the need he withdrew all that he had and sent it to the central office with a letter saying that he did not want the tent meetings to stop. Letters were received signed as follows: "Five working men," "An Irishman (nationality dies at the Cross)," "Twenty railway men," "Band of Converts at Dartford," "Prayer Meeting at Llanelly." Many thank-offerings have also been sent for husbands converted, wives, children, brothers, sisters, &c.

Much solid work continues to be carried on in the *Leyton* tent, where Rev. Dr. Robertson and Mr. R. S. Bradbrook have been labouring during the past week. Many interesting cases of conversion and restoration have been dealt with, while Christians have been greatly helped into a richer and deeper experience. If the necessary funds are forthcoming there is every prospect of the mission being extended beyond the original date of closing. Many friends in Leyton are praying and believing that this may be so.

The spirit of revival continues to grow in the fruitful Mission being held at *Islington*. During the past week, despite the wet weather, great crowds have gathered nightly, and much blessing has been received. Mr. Leonard Weaver, owing to a slight indisposition, was compelled to take a rest three days, the vacancy being filled by Mr. J. T. Vine, who preached Wednesday, Thursday, and Friday with much power. Special mention should be made of his address on Thursday, the subject of which was "The Great White Throne." The power and earnestness of the address was greatly felt in the congregation, many souls deciding to start that night to serve the Lord. A pleasing feature of Friday's meeting was a short address and solo by Rev. Winnifrid Mixon, D.D., Presiding Elder of the Congregational Church, Alabama. On Saturday evening a limelight lecture was given by Mr. Sayles, of America, entitled "A Trip to the Holy Land." Notwithstanding the inclement weather, an audience of 1,500 people listened to an instructive and interesting discourse.

On Sunday, commencing at seven a.m., great power was felt in the prayer-meeting, between 200 and 300 being present. Definite blessing for the day was claimed.

At the eleven o'clock men's meeting Mr. Leonard Weaver spoke to about 1,000 men, the subject of his address being "Life." Preaching with persuasion and force, he besought his hearers to make definite decision for Christ. Many left their seats and proceeded to the platform as a testimony of entering the service of Jesus Christ.

In the afternoon Mr. Weaver addressed a congregation of 1,500, the subject of his address being "Ezekiel's Vision." This was a strong appeal to Christians to take up definite service for the Master

A remarkable meeting was that of Sunday evening, the tent being altogether too small for the crowd that had come. Mr. Weaver took as his text John iii. 16, speaking with spiritual fervour he impressed his hearers until he brought the service to a close with a powerful appeal for a decision for Jesus Christ. It was remarkable to see men and women, broken down, pleading for mercy. Altogether it was a red letter day for Islington. Up to Sunday night some hundreds had passed through the inquiry rooms at this tent.

On Friday evening next the service will be conducted by a number of ministers attending the Œcumenical Conference at Wesley's Chapel. Among the speakers on that occasion will be Dr. Dixon of Georgia, and Rev. Winnifrid Mixon of Alabama.

A lady worker, well known in London, writes:—

"Having had the great privilege, since the commencement of the Islington Tent Mission, of being present every evening (except Saturday), as well as at the seven o'clock meetings for praise and prayer on Sunday mornings, I should like to bear my testimony

to what I have seen of the grace of God during these weeks, and to express my thankfulness that the Mission is to be continued till the middle of September.

"Some of us have been praying for many years that the Lord would open the windows of heaven and give showers of blessing on this neighbourhood, and the showers are truly coming down, and many are now rejoicing in a newly-found Saviour; backsliders are parting with their cherished idols, and returning to the Lord, and many Christians who have never confessed Christ or sought to bring others to Him are witnessing for Him.

"Sunday, 25th ult., was, I think, the best day of all. The spirit of prayer, as well as praise, was very evident in our seven o'clock meeting, when a goodly company gathered. Husbands pleaded with God for their wives, wives for husbands, sisters for brothers, and brothers for sisters.

"It was an unspeakable joy to me on one occasion to see a wife's prayer answered in her husband coming forward to the front of the platform to decide for Christ, and to see their united joy through their tears.

"All along, such a number of men, and especially young men and boys, have yielded themselves to God, as well as women and girls.

"As far as I can judge, the devoted helpers are mostly composed of those who are not rich in this world's goods; but I cannot help thinking that if God's stewards of his silver and gold could witness the grace of God as manifested in his servants who are conducting this mission, and in those who are helping in the arrangements for the comfort of the thousands coming night after night, as well as the other helpers, they would count it a privilege to help the funds of the mission.

"The secretary said to me one evening, 'The only thing I do not enjoy is having to press these poor people for money.' There are some physically unfit to help in these meetings who perhaps have not thought that they might share in the joy of harvest by ministering to the funds of the Tent Campaign, which is reaching the non-Church-goers and the drunkards, as well as others who have sat in their pews year after year, but are still dead in sin."

Central Mission, Bedminster Town Hall.

A Tent Mission in connection with the Central Mission has just been conducted by Mr. R. Spragg. Eternity alone will reveal all the good that has been accomplished, but there have been many seekers after salvation, while believers have been greatly edified and blessed by the afternoon Bible readings given by our brother. "To God be the glory." Our prayers follow him to South Croydon, where he will be labouring during the next three weeks.

E. B. H.

Mr. W. D. Dunn in Aberdeen.

A month's mission in one of the tents of the Gordon Evangelistic Mission has been brought to a close in Aberdeen, by Mr. W. D. Dunn. This was the evangelist's fifth visit to the granite city, and never before have so many gathered to hear him. The tent and hall were both utilized on Sundays, but failed to accommodate the crowds who came. Throughout the month there was an unbroken line of inquirers, one evening twenty-two indicated their desire to be the Lord's. On several occasions two members of the same family were led to the Saviour together. One master sends a request for thanksgiving for four of his employés having been converted during the mission. The two last days of Mr. Dunn's visit were devoted to a conference on the coming of the Lord, Mr. Davidson, of Inchmarlo, Mr. Dunn, Dr. Ventby, Mr. J. A. Smith, and others giving addresses. W. R. A.

Vale of Leven Branch Railway Mission.

A tent mission, which has been a time of much blessing and spiritual quickening to the Christian workers throughout the Vale of Leven, and blessed of God in a great ingathering to the kingdom of our Lord, was conducted by Mr. Hugh Paton, evangelist, in Jamestown, from June 15 to July 8. There had been much waiting on God for a revival of his work in our midst, and prayer has been abundantly answered, far beyond what we either asked or thought. To God be all the glory. The keynote of the mission was struck, at the opening conference, by Rev. John McNeil, who spoke on Ezekiel's vision in the valley of dry bones. Some points were the necessity of being honest enough to admit failure whenever apparent; whole-hearted consecration to Christ; and the almighty power of God to convert even the dry bones into living, breathing souls.

The meetings throughout were well attended, the Sunday evening meetings being held in the Drill Hall as the tent could not accommodate the crowds that came. The open-air meetings were very hearty, much liberty and joy being experienced in testifying for the Master there, while the march to the tent afterwards was inspiring. Right from the opening meeting we realized the presence of the Lord in the midst to save, and as the old, old story of the Saviour's love was told forth in all its fulness and in the power and demonstration of the Holy Ghost, our hearts were cheered and we praised God in seeing many precious souls passing from darkness unto light, and who are now by word and life testifying to the reality of that change. Not the least remarkable feature was the series of four conferences held during the mission. These Saturday afternoon meetings together with the Lord's Day morning gatherings proved to be times of sweet fellowship and spiritual helpfulness, and could not but be a stimulus and inspiration to all present. Among the friends who took part in these meetings were Rev. John McNeil, Mr. R. Logan, Mr. Henry, Mr. McRostie, Mr. D. Walker, Mr. Gardner, Mr. Halliday, Mrs. Morrison (Glasgow), Rev. Wm. Keddie (India), Mr. Charteris (South Africa), and Pastor Hughes (Glasgow).

The Mission-Hall being now too small for the Gospel meetings, they are meantime being conducted in the Drill Hall, but we expect to be back in our own hall shortly, which is (in answer to prayer) to have its present capacity doubled. To God be the glory; great things He hath done.

A. Paul, Secretary *pro. tem.*

Personalia.

Rev. James Wall, well known for his devoted labours among the poor in Rome, lies seriously ill. Many will pray that this honoured servant of God may long be spared for further service to the cause he has so much at heart.

The numerous friends of Miss Lovell (who is working among the blind girls in Jerusalem) will be glad to know that she is to be joined in her labours by Miss L. Bowyer, who hopes to leave England on the 9th inst.

Mr. Charles R. Haig has for sixteen years at his own charges carried on a Gospel work at Birchington Bay, Thanet. Rev. John Wilkinson, of Mildmay, who spent his holiday at Birchington in the year 1885, was the first to give an address in the little building, which seats 200, and addressed the meetings on each of the Sundays of his stay. Since that time, without hardly any help from outside, Mr. Haig has held three services every Lord's Day, the afternoon one being for young people. Circumstances seem to point to his being compelled to leave Birchington, and he would be glad to hear of some Christian gentleman who might feel moved to co-operate or take over the work.

Children's Special Service Mission.

Mr. E. Phillips, *with Caravan, Old Buckenham, Attleborough, Norfolk;* Mr. E. Clarke, *with Caravan, Milton Ernest, near Bedford;* Messrs. Page and Wilson, *with Caravan, East Deane, Sussex;* Mr. David Clarke, *with Caravan, Matching Green, near Harlow, Essex;* Mr. L. Ingram, *with Caravan, Copthorne, Surrey;* Mr. Josiah Spiers, *Perth,* September 14 to 30.

Seaside Services.—Rev. A. G. Dodderidge, *Eastbourne,* to Sept. 11; Mr. E. Arrowsmith, *Llandudno,* to Sept. 8; Dr. T. Jays, and Mr. F. B. Wilkinson, *St. Leonard's,* to Sept. 9; Mr. H. M. Rooke, *Weston-Super-Mare,* to Sept. 13.

Meetings for Reports of Seaside Work.—*The King's Hall, Holborn, W.C.,* Sept. 30, at 3 and 6.30 p.m.

Children's Scripture Union—Portions for week ending September 14.

Sun. Sept.	8 *Mark*	xiv. 17-31	Thurs. Sept.	12 *Mark*	xv. 1-15
Mon. ,,	9 ,,	xiv. 32-45	Fri., ,,	13 ,,	xv. 16-32
Tues. ,,	10 ,,	xiv. 46-59	Sat., ,,	14 ,,	xv. 33-47
Wed. ,,	11 ,,	xiv. 60-72			

Requests for Prayer.

For blessing on display of Gospel banner at Alexandra Races and Barnet Fair.

For blessing upon Mr. Henry Varley's mission at St. George's Cross Tabernacle, Glasgow.

For the mission to be conducted by Mrs. E. L. Baeyertz, at Arbroath, N.B., September 15-30.

Prayer is asked that the proceedings against Dr. Long, of Limerick, may be over-ruled to the glory of God.

That the Spirit of God may pierce the unbelief and indifference of West Didsbury, convicting and converting men.

Fallen Asleep.

Rev. W. Birks, aged seventy-one, at Stockport. He was superannuated in 1893, after an active and successful ministry in the Primitive Methodist Connexion of forty-one years.—Rev. S. C. J. Fox, for twenty-two years vicar of Little Eaton.—One of the best-known lay Baptist preachers has passed away in the person of Mr. W. Belson, of Northampton, the hon. secretary of the Village Preachers' Association.—Mr. Josiah Lovatt, one of the founders of the Baptist Church at Stafford.—Mr. John Taylor, at Northampton, at the age of seventy. He rendered important service in collecting information as to the origin and history of many of the Free Churches, and spent much time in getting together biographical facts concerning the founders of the Baptist Missionary Society.

Internal Evidence of the Scriptures.—Search diligently the word of eternal life, enriched and ennobled as it is with the chain and the accomplishment of its prophecies; with the splendour of its miracles; with the attestation of its martyrs; the consistency of its doctrines; the importance of its facts; the plenitude of its precepts; the treasury of its promises; the irradiations of the Spirit; the abundance of its consolations; the proportion of its parts; the symmetry of the whole altogether presenting such a fund of instruction to the mind, of light to the path, of document to the conduct, of satisfaction to the heart, as demonstrably prove it to be the instrument of God for the salvation of man.—*Hannah More.*

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* spiritual progress and effort *in the Churches. They must be prompt, reliable, and* not trivialities; *and be accompanied by sender's name and address.*

Church of England.

The health of Dr. Welldon has greatly improved since his arrival in this country, and he is expecting to leave in October to resume his duties as Bishop of Calcutta.

Rev. H. S. Sanders, a well-known temperance advocate, who a few years ago was appointed rector of Eastnor on the presentation of Lady Henry Somerset, hast accepted the East London living of Bromley-by-Bow.

Canon Quirk, the newly-appointed Suffragan Bishop of Sheffield, will take special charge, under the Archbishop of York, of the southern portion of the diocese, including Sheffield, and stretching northwards to Doncaster. For the present the new bishopric will be associated with the vicarage of Doncaster.

The appointment by the Primate of Rev. A. F. Painter to the rectory of Isfield, Sussex, is a worthy recognition of his zealous labours in the mission field. Mr. Painter, who was trained at the C.M.S. College at Islington, has laboured for over twenty years as a missionary in India, being stationed for most of the time at Travancore.

The venerable rector of Cotleigh, near Honiton, Rev. J. Hawker, B.A., has lately resigned his living through increasing years and failing health. Mr. Hawker has always shown warm sympathy with Nonconformists, a sympathy which at one time exposed him to adverse criticism. On a recent Sunday Rev. P. Cudmore, now Bible Christian minister, of Kilburn, paid a warm tribute to Mr. Hawker in a sermon he preached in the village of Cotleigh. Before entering the ministry, Mr. Cudmore lived in the parish, and knew that when the Bible Christian chapel was built there, the members of the Society received the greatest kindness from the rector. Mr. Cudmore himself received personal kindness from Mr. Hawker, for when he decided to give himself to the work of the Bible Christian ministry, he was allowed the use of the rector's library.

Congregational.

As a memorial to Rev. Urijah R. Thomas, the seaside home for ministers at Monthoe, Devon, established by him, is to be placed on a sound financial basis at a cost of £5,000.

The first sod on the site for the new church at Cricklewood (Rev. Cuthbert McEvoy) was turned on Monday of last week, by Mr. R. D. Lown, of Hampstead, and building commenced the following day.

Rev. J. Volander Jones, formerly of Trecastle, Breconshire, now on tour through the United States, has accepted the pastorate of the Congregational Church at Newcastle, Pennsylvania, for the ensuing twelve months.

Rev. A. Thurston Pain, of Hackney College, has accepted the pastorate of the Stockwell Church, and commenced his ministry there on Sunday. The ordination service will take place on Wednesday, November 6, at the church, when Rev Principal Forsyth, M.A., D.D., of Hackney College, will deliver the charge.

Since Rev. W. A. Samuel assumed the responsibilities of the pastorate of Clifton Park Avenue Church, Belfast, much good work has been accomplished. The various societies connected with the church are all in a flourishing condition. The week-evening service has been well sustained, and the Sunday school has more than doubled itself in twelve months.

To commemorate the ministry of Rev. Noble Sheppard, the congregation at Sligo have recently undertaken a thorough scheme of renovation. In addition to cleaning and redecorating the building, the choir seats and organ, which were formerly behind the congregation, have been brought forward, and are arranged behind and on either side of the pulpit. Other improvements are contemplated.

At a meeting of the congregation of Horton Lane Church, Bradford, held last week, a letter was read from Rev. Henry Varley, resigning the pastorate, which he has held for nearly seven years. The steady migration of the population from the centre of the city has led to the removal of many families who had been connected with Horton Lane Chapel for years. In his letter Mr. Varley intimated that he no longer felt himself able to bear the strain which the changed circumstances imposed upon him. Mr. Varley's ministry will close at the end of September.

Baptist.

Rev. J. H. Shakespeare, the secretary to the Baptist Union, who has recently been suffering from a severe illness at his home in Beckenham, is considerably improved in health.

When giving the right hand of fellowship to six baptised candidates at the Poplar and Bromley Tabernacle, Brunswick Road, E., Rev. A. Tildsley (pastor) mentioned the fact that up to this month of August he had received 200 new members within the last three years into this church.

Rev. James R. Cooper, in leaving Helston and Hayle, has received from the churches and Sunday schools tokens of appreciation. The Helston and District Free Church Council (of which Mr. Cooper was secretary), expressed its regret that the Council would lose so enthusiastic a worker.

Next month the Baptist Union will hold its autumnal assembly in Edinburgh, under the presidency of Rev. Dr. Maclaren. Twenty-two years have elapsed since the Union last visited Scotland, when the assembly was held in Glasgow. During that period the membership of Baptist churches in Scotland has increased from 9,000 to nearly 17,000.

The 232nd anniversary of the formation of the church at Tottlebank, Lancs., has been celebrated. The pastor preached morning and evening, and at each service read an extract from the old church book, where it is stated that on "the eighteenth day of the sixth month called August, 1669, a church of Christ was formed in order at the house of William Rawlinson, of Tottlebank." The anniversary was an encouraging one in every way.

Methodist.

Under the guidance of Mr. W. Hogg, a Primitive Methodist a party of Primitive Methodist missionaries has left for the Zambesi.

The Primitive Missionary Committee of the Grimsby and Lincoln District has purchased a new mission van, which has commenced operations at Cleethorpes. Dr. J. C. Wright, J.P., has collected £100 towards the cost.

In connection with the Clowes Primitive Methodist Church, Hull, new institute rooms have been built, at a cost of £1,000. Dr. Gautby and the Mayor of Hull conducted the opening ceremony, Rev. E. Dalton being the preacher.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

The Attack on President McKinley. Once more the assassin's pistol has been at work, and Anarchism has almost claimed another victim. The attack on President McKinley's life is one of the most dastardly in the records of crime. Society seems helpless against these subterranean forces of revolution which burst out now and again through the thin veneer of civilization, showing what pent-up fires of revolution lurk within. In this case the accessibility of the American President to the poorest and meanest of his fellow-citizens was made into an opportunity for making him an innocent victim of the hatred that burns in the minds of these revolutionaries against the established order. The sympathies of this country will go out with special warmth to the stricken President, and the great nation he represents, as well as earnest prayer for his recovery.

The Significance of Anarchism. The nineteenth century saw some thirty-three Anarchic attempts (of which several were successful) at the assassination of crowned heads and rulers. What is the meaning of this subtle, insidious, pitiless, untiring campaign of murder? It is no use referring it to such terms as insanity, environment, &c., and to dismiss Anarchism as a "social cancer," or an "epidemic of crime." In point of fact, we are here face to face with the fruit of the undying hatred that fills the heart of man against his fellows, the fruit of immemorial tyrannies and oppressions on the part of governments in the past, as well as of that newer oppression of irresponsible wealth and luxury which breeds millionaires at one end, and beggars at the other. Our civilization is far from being Christianized, and the "Golden Age" is still in the far future. Until it is permeated with the new life that flows from the cross of Christ, we may change our names, but not our crimes, and reap these frightful harvests of blood.

The Œcumenical Conference. The great gathering of Methodists from all parts of the English-speaking world which is now in progress in London represents a body of Christian people equalling a considerable nation in numbers, and a volume and quality of influence that mere figures could never represent. The most extraordinary feature of Methodism under all skies is its fidelity to a single doctrinal type (though it varies indefinitely in machinery and organization). Preaching to-day that special type of theology which gave what is now a vast network of religious influence its first impulse under the Wesleys, which may be defined as "Christian truth translated into terms of experience."

Theology and Hymnology. What is it that has enabled the Wesleyan churches to realise this "unity of the faith" in so marvellous a manner? There are doubtless many contributory causes—the veneration in which the founders of the Methodist movement have ever been held by their spiritual descendants, the itinerant system, &c. But deeper, possibly, than these lies Wesley's wonderful hymn-book, in which the spiritual forces of Methodism are enshrined, and which renew their appeal every Lord's Day, as they are sung by millions of worshippers. If the songs of a nation determine the quality and intensity of its patriotism more than any other cause, we may be sure that the hymns of a church determine the character of its thinking quite as much as the teaching of its pulpits—and possibly more so. This has been pre-eminently true of the century of Methodism since the death of John Wesley in 1791.

The Bane of Sacerdotalism. It is to be greatly regretted that Bishop Ryle should have forbidden Rev. C. B. Berry, a Plymouth clergyman, to hold the united Communion Service in his church, to which he had invited certain Nonconformist ministers. Such a service is annually held in connection with the Keswick Convention without interference from the Bishop of Carlisle, though greatly objected to in certain High Church circles. By such acts of exclusiveness the rift between Church and Dissent, which is healing on the one side, is being re-opened and widened on the other. More and more clearly it is evident that the real enemy of that unity, for which the Lord Jesus prayed in the seventeenth chapter of St. John, is sacerdotalism, which stifles the best instincts of Christian brotherhood, and perpetuates a state of seclusion and alienation which properly belongs to the mediæval era of Christianity.

The Recent Episcopal Appointment. *The Church Review*, which represents the extreme Sacerdotal party in the Church of England, delivers itself thus concerning Dr. Moule's appointment to the See of Durham:—

> It is sad to find deep piety and zeal for souls hand-in-hand with blindness to what are to us such obvious implications of the Incarnation as the Sacrifice of the Mass, the Catholic doctrines of merit and penance, and the powers and prerogatives of the saints.

A Roman editor could scarcely have said more. But it is going beyond all bounds to add, "*If Low Churchmen have to be appointed to bishoprics*," &c., as if they had no rights whatever. At the heart of these criticisms, it is easy to perceive the old sacerdotal persecuting spirit, which would deny to all outside the sacerdotal pale their most ordinary rights. If by any chance these sacerdotalists ever gained the supremacy, it would be an ill day for our liberties.

A Romanist Verdict. In the face of the Assumptionist migration from France to England consequent upon the recent legislation, it is interesting to observe that Italy—a Romanist country—is resolved to have none of these monks and nuns; and that not only is an agitation against any such reception spreading throughout the land, but the Italian Government is about to legislate to meet the case. Meanwhile, it is stated, the Dissolution Laws will be enforced. It is inevitable that sooner or later England will be forced to do likewise, for we are giving asylum to those whose loyalty is to Rome, and whose presence in a country is a standing menace to its freedom and spiritual growth.

The Satisfaction of the Cross. Rev. W. W. Peyton, discussing the anthropological theory of the origin of religion in *The Contemporary*, points out one of the significant results of the great Sacrifice on Calvary. In savage lands, religious human sacrifices have ever held a great place as a means of propitiating the gods. Nothing is more remarkable than the entire disappearance of human sacrifices in every country where the Cross has been preached. The great voluntary offering of the Son of God has met the dumb, misguided craving of the human heart, and has healed the world for ever of the "disease of human sacrifices." What the blood of bulls and goats, and virgins and captives, could not do, the death of Christ, who made peace by the blood of the Cross, has done for all mankind, and for all time.

The Failure of Ethical Preaching. Dr. John Smith said some straight things before the Glasgow Presbytery last week (see p. 23). In his view there is "ethical paralysis in the life of the nation of the most ominous kind." And this in a day when so-called ethical preaching is pre-eminently to the fore! It is high time for the pulpit to devote itself more fully to reasoning "of sin, of righteousness, and of judgment."

Decline in Church Attendance. We are all familiar with the various reasons given by Christian leaders to account for the undoubted decline in the attendance at public worship. *The Outlook* is now supplying us with reasons from the standpoint of worldly men, and it is well that we should hear them. One writer expresses with neat flippancy an opinion which largely prevails amongst those who account themselves to be of importance in the world. It is the lofty dictum that the march of science has left the Church of God hopelessly in the rear in the matter of teaching. Bacteriology has made belief in a devil impossible; sanitation disposes of faith, &c. It is intensely difficult to deal with this colossal and offensive ignorance, for those who exhibit it are generally persons inflated with the worst kind of vanity, and who are not open to the most ordinary reasoning in anything that concerns God and spiritual realities. For the absence of *some* people from the house of God no doubt the Church is to blame; but the letters in *The Outlook* prove that self-will and an ignorant pride amongst worldly men are some of the causes of the present ignoring of God and his ordinances.

An Old Man's Witness. Our readers will do well to direct the attention of young men to the confession made in the *Young Man* by Dr. Newman Hall, under the heading, "What Life is like at Eighty-five." It is a wise and ripe utterance which should make any man think earnestly about the trend of his life. Says Dr. Hall:—

> I would urge a young man, when considering what he may accept and what reject, to ask, not merely what *at the present time* is most fashionable, or may

give him most pleasure, but what *in the future* he may look back upon as having most tended to his bodily, mental, social, and religious welfare. He may apply this test to the books he reads, the amusements he indulges, the companions he selects, the habits he encourages.

These considerations are urged continually from the pulpit and in religious books, but they come with additional weight when uttered by one who, at such an advanced age, carries in himself a testimony to their truth.

The Drink Traffic. Our "Temperance Notes" this week (see p. 21) contain some painfully interesting and instructive reading. Yet it is but the merest gleaning from the daily harvest of the drink curse, in its million-fold ramifications.

The Children's Bill. Those who are tempted to be sanguine about the present position of the temperance question will do well to ponder the fact that, notwithstanding the zealous support of members on both sides of the House of Commons, it was only possible to secure the passing of the Children's Bill in the emasculated condition to which we referred last week. The allowing of children to act as messengers in carrying on a "bottle" trade, as distinguished from the use of "jugs," defeats the chief aim of the promoters, which was to prevent boys and girls from encountering the contaminating influences of licensed houses. Through an inadvertence the name of Mr. C. Ernest Tritton, M.P. for Norwood, was given in our last issue as "Mr. C. Herbert Tritton."

Public-houses versus Clubs. The struggle with the drink traffic is entering on a new phase in Birmingham. The chairman of the Licensing Magistrates (Mr. Arthur Chamberlain) has intimated that in the near future the number of licences in that city will be reduced, with the result that the members of the trade are planning the turning of the houses into artizans' clubs. The clubs will remain open till midnight instead of eleven o'clock on week-days, and eleven instead of ten o'clock on the Lord's Day. Experience at Cardiff is said to justify the belief that more beer will be sold than under present conditions, through the freedom from official interference gained. On the other hand, if the enemies of the public well-being use their ingenuity to evade the law, Christian people must see to it that new legislation is procured to meet the exigencies of altered circumstances.

An Invertebrate Argument. It is lamentable to find a writer in *The Times*, in dealing with the important question of the reduction of liquor licences, insisting that it is not the function of the law to make people moral, and that whenever it has attempted to do so it has always failed. The real and legitimate function of law, it is urged, is simply that of "maintaining order and suppressing abuses which are obnoxious to the general community." Even this definition cuts deeply at the drink traffic as at present tolerated; but beyond this, law should be preventive as well as punitive. From the Ten Commandments downward, to the latest prohibitive statute, the prime intention has been that of securing morality. "Thou shalt not" has ever been the foundation of the higher morals.

Prayer and Licences. The power of agreed prayer in connection with the Brewster's Licensing Session has been demonstrated at Portsmouth the past two years in a very striking way. A determined effort was made by the Empire Music Hall Co. to obtain full public-house licences for a large new building proposed to erected in the Stanhope Road. The sitting accommodation of the present Empire Palace is 750, and it was asked that this should be increased to 1,600, with seven saloons for drinking purposes. Mr. Thomas Hogben, of the "Welcome Mission," and Rev. C. J. W. Davies, of the Congregational Church, interviewed the clergy, ministers, and Christian workers of the town. United prayer meetings were held at the "Welcome Mission," and the Congregational Church, to ask the Lord to defeat the purposes of the evil-doers, and both years the licences have been refused. Last Wednesday, when the case came before the court, many of the clergy, all the Free Church ministers, Miss Agnes Weston, Captain Key, and others, appeared and presented petitions against the granting of the licences, when the magistrates not only refused these licences, but also applications for four other new ones.

The G.P.O. and Betting. The dismissal of one or two employés in the Government Telegraphic Department for indulging in betting, is an indication that the Department is resorting to severe measures in regard to this vice, which is spreading like a plague in all public offices. So long ago as December, 1896, the "Post Office Circular" warned the servants of the G.P.O. that they would thenceforth be liable to dismissal if concerned in betting. This action of the department will probably do more good to young fellows, in the way of making them careful, than any quantity of advice. It is a poor sort of virtue which proceeds from fear; and yet fear may be the beginning of wisdom.

The Brothers Cotelingam. Either we and others have misunderstood the purpose of the Cotelingam Brothers in their proposed world-wide tour, or they have changed their minds concerning it. On the collecting-card which they have issued to their friends in various parts of the country, for raising money for them, the first of the brothers is described as "*Evangelist.*" Sir George Williams is quoted as saying: "It has been my great privilege to make the acquaintance of Messrs. Cotelingam, brothers of one family. These friends are making a world-wide tour, with a view to proclaiming the Gospel by speech and song. They have helped us at Exeter Hall. I most gladly give to them this note of introduction and commendation, in the belief that their efforts could not fail to be useful wherever an open door is found for them." The *Christian World* is also quoted thus: "The object of their tour is to engage in evangelistic work, and gather impressions and ideas which they can utilize on their return home." In a recent interview however, with the brothers, they distinctly disavowed the idea that they are on an evangelistic tour, but said that it is a private tour for studying the conditions of Christianity in the various countries they may visit. They have established collecting centres in various places, for the amounts received at which there is no treasurer other than themselves, nor is any statement of receipts and expenditure issued. As we deem the latter to be a necessity in any mission for which we stand in any degree as sponsors before the public, we wish it to be understood that this method of collecting money was entered upon without our knowledge, and that we are not in any way to be regarded as endorsing it.

Official Sabbath-Breaking.

AMONGST the charges, mostly groundless, brought against our army in South Africa, there is one which we fear contains too much truth. This refers to the desecration of the Lord's Day, more especially by the officers. The evidence is drawn from the *Johannesburg Gazette*, a paper published by military authority, which contains the news of the games of hockey, shooting matches, and other sports, held on Sunday under official sanction. Historically, there is no doubt whatsoever that the cause of religion stands or falls in every country with the preservation of the Lord's Day from secular business and amusement. In this case we have to consider the thousands of young men who are away from the restrictions and inspirations of home life, as well as the native population, who will form their conception of our English ideals by the conduct of our troops there now.

But the example is being set in higher quarters at home. There is serious offence to the public conscience in the announcements made last week that:—

> Earl Egerton, Lord Lieutenant of Cheshire, will on Sunday next, at Chester, distribute medals to the 21st and 22nd Companies of the Imperial Yeomanry, which served in South Africa under Lord Arthur Grosvenor and Major Moseley Leigh.

Such a precedent has great public influence, and if amusements like the concerts at the Alexandra Palace—to which reference is made in another column—are to be even prevented from spreading, Christian people must guard against interference with the proper observance of the Day at every point.

Again, on Friday last:—

> The Chief Secretary sent a telegram this morning to Mr. Studdert, the secretary of Clare County Council, informing him that he would arrive at Liscannor Harbour, West Clare, at four o'clock on Sunday, when he would be prepared to meet the deputations of the Clare Council and other bodies who desire to interview him on the subjects of the improvement of Liscannor Harbour and pier, about which several questions have been put both in the Lords and Commons.

Mr. Wyndham, accompanied by his son, Mr. Percy Wyndham, and a party consisting of Mr. W. S. Green, Mr. James Malcolm, M.P., Mr. Charles Walleby, and Mr. P. Hanson (private secretary) drove from Glenans, where they had landed in the morning, by car, a distance of some twenty miles. Concerning this a Protestant minister in Ireland, says:—

"There is but one feeling in Christian minds in Ireland—it is that Mr. Wyndham, as a responsible British Minister in Ireland representing a Protestant Government, has committed an outrage in thus openly defying the Fourth Commandment, by appointing meetings on Sabbath afternoon for the discussion of public business with public bodies.

"The voice of Protestant Christian Ireland is invariably scouted by every British Government, because our numbers are few; but the voice of Protestant Christian England cannot be scouted by any British Government; and, as a Christian minister on the spot, I appeal to fellow-Christians in England to raise their voice against this glaring action of our Irish Chief Secretary." It is high time that this whole question, official Sabbath breaking, should receive serious attention. Christian ministers are universally deploring the increasing indifference of the people to the claims of God and of religion. But it is not likely that the people will regard these things unless those in authority set them the example. The claim of man for his day of rest is a strong one, but the claim of God for obedience to his law is stronger still, and neither individual nor nation can afford to set them at naught."

Remedies for Romanism.*

By Rev. G. CAMPBELL MORGAN.

HOW shall we, as Evangelical Christians, counteract the Romanizing movement in our midst? We look upon that movement as one of the greatest perils that threatens both Church and State. The Romish apostasy began with corruption of the minds of men from the simplicity and the purity that is in Christ (2 Cor. xi. 2, 3), apart from which we cannot touch the sublimities of our holy faith.

Underneath the doings and the teachings of the Romish Church there is a foundation of truth, and this makes the whole thing so difficult to deal with. Yet the fact just stated indicates the line along which, by God's grace, we may successfully combat a movement which is founded in the obscuring of Christian verities and in playing upon the needs of the human heart. When Divine truth is not fully declared, helpless men turn to counterfeits. We must seek to bring truth to light, that it may contradict error.

LONGING FOR AUTHORITY.

The dogma of Papal Infallibility is based upon human longing for authority in some final word to satisfy the questioning heart of man. But that dogma denies the office of the Holy Spirit as Administrator of the affairs of the Church in the absence of Jesus Christ, and degrades the idea of the Catholic Church by implying that one man can comprehend within himself all truth. Correction of the error will be found by practically recognising the presence of the Holy Ghost in the midst of God's people; and realization of that truth will bring about the renunciation of worldly methods of service. Until this be done platform protests will be powerless to save the nation from the paralysis of Popery.

Sacerdotalism claims that so-called priests have certain rights of access to God which are denied to other men. These pretensions are based upon the soul's desire for spiritual guidance. Here the fulness of the work of Christ is denied, as well as the administrative power of the Holy Spirit in the believer. The error confines sacramental grace to a narrow rivulet, concealing the fact that grace flows through the whole Catholic Church of Jesus Christ. We are to correct it by returning to the doctrine of the Divine immanence in every believer, and by insisting upon the duty of each to seek to know the mind of God, immediately and directly, concerning every detail of life.

Young people sometimes come and ask me, "Do you think I may go to the theatre?" My answer is twofold. First, I reply, "I do not know; ask your Lord when you are alone with Him." And then, "If you ask me whether *I* can go, the reply is, Certainly not." I decline to decide a single question of conduct for anyone. It is so easy to take the decision of others in such matters; but a strong character is never made, and the will of God is never done, in that way. You cannot realize what it is to be "a man in Christ," unless you learn to wait amid the silence of a great perplexity until the voice of God sounds in your soul. When we reach that point, the priest loses his occupation.

THE CONFESSIONAL IN PLACE OF THE CROSS.

The confessional finds acceptance in our land with thousands of men and women, principally the latter. It recognises sin as an act of rebellion with consequences beyond the control of the sinner, and is reared upon human craving for pardon. What is wrong about it? The confessional delegates a power which has never been given by God to man, blunting the conscience, and setting sin in a false light. One sentence only upon a grave side of the question—the practice carries an awful possibility of sinning. I need not dwell upon that last shocking and awful fact. The corrective is to be found in proclaiming the atoning value of the Cross of Christ, for immediate and direct pardon of sin confessed to God alone.

There is a close connection between the sacerdotal pretension of the "priest" and that rationalistic theology which drops the Cross out of its preaching; for the latter has served the former, while professing to fight it. We must get back to the declaration, everywhere and at all times, that, without shedding of blood, there is no remission. It is quite time that we were done with the false thing called "culture," which abhors the doctrine of

ATONEMENT BY BLOOD.

When the doctrine, in its necessity and direct results, is faithfully preached, the confessional will have no place among us.

Take that which, called by its right name, is termed the Mass. The writings of Romish mystics discover a seeking for actual contact and communion of man with God; and this doctrine of the Mass, false as it is blighting, is founded upon the heart's true hunger for comradeship with Christ. The doctrine degrades eternal and spiritual things to a material and sensual level, and creates a new idolatry.

The remedy is, that we preach and live in spiritual fellowship with the Father and with his Son, as the constant habit of our life. Then should there be no room for the false idea which robs men of their true communion, and leaves them out of touch with God. While there is need for exposure and denunciation of the vileness of the Romish system, it must be ours, as Evangelical Christians, to bear clear and full testimony to the positive truths which centre in Christ.

* Notes of an address.

British Liberty and Conventual Inspection.

From *The Times*.

SIR,—The recent Parliamentary discussion and action in reference to the Government proposal to inspect conventual laundries have again raised a very important question which it is very needful to keep alive until it is finally disposed of in a manner compatible with the boasted freedom and the personal rights of every British subject.

Public and private institutions in general, whether asylums, hospitals, poor-houses, prisons, or schools, are more or less open to official inspection, or to ordinary private view and acquaintance. But conventual institutions constitute a special exception. Not only the outside community, but even the officers of the law, and the custodians of personal liberty and security, are precluded from a knowledge of what does, or what may, take place within their walls. It may freely be conceded that these institutions appear to be usually conducted in accordance with the religious and philanthropic professions of their managers. But, neverthe less, it is opposed to the first principles of British liberty that it should be even fairly possible for any persons to be permanently shut up within establishments, some of which at least are absolutely closed by walls and gates, to the voluntary egress of the inmates, and in which also both deaths and interments take place without that degree of cognizance which the law rightly insists upon in all other cases.

EVEN PRISONS ARE INSPECTED.

It is contended by the opponents of inspection that the authorities of convents are such holy persons that every confidence ought to be placed upon their virtues and good motives. And doubtless there is much to be said for such a plea. But exactly the same reason could be given why prisons, for example, should not have been permitted to continue exempt from official inspection. In frequent visits to prisons I have often been impressed by the high character and humanity of many of the officials. And yet circumstances have repeatedly occurred which proved that, even in the best-managed prisons, some one or more of the staff might occasionally be the cause of some grave scandal. Hence, in common with some other witnesses examined in 1878, before the Royal Commission on the Penal Servitude Acts, I pleaded earnestly for the appointment of official unpaid visitors to the convict prisons. In their final report the Commissioners recommended the adoption of such a course; and it has been carried out with admittedly good results.

WHY NOT CONVENTUAL LAUNDRIES?

In the recent Parliamentary discussion on conventual laundries it was remarked by one speaker that "a change in the law of France had resulted in certain scandals being brought to light in a number of convents; and what guarantee, he asked, had they that similar institutions in this country were not being conducted in an equally disadvantageous manner?" Now, without guaranteeing either the truth of this statement as to French convents, or implying its applicability to English ones, yet all history and universal human nature prove the fallibility and peccability of even the best of men and women. And if a conventual abuse be an occurrence of the rarest nature, yet every Englishman and Englishwoman has a right to be, as far as possible, secured from even such occasional or exceptional abuse.

One could write more strongly on this subject. But it is desirable to avoid any charge savouring of sectarian unfairness. The main contention is the right of every British subject to the fullest personal protection against possible oppression, or, as Mr. Burns, M.P., so well expressed it, "the protection of the State to everybody, whether Roman Catholic or Jew, Pagan or Freethinker."

THE PLEA OF "DISCIPLINE."

The Home Secretary said that he had received many communications stating that conventual inspection "would destroy that discipline which was absolutely necessary." This reference to "discipline" (which may mean any kind of punishment) constitutes one of the very strongest reasons for inspection. Nor need such inspection be made offensive. The best-conducted convents might rightly welcome it. A lady told me that when, some years ago, there was a prospect of some legislation in this direction the superioress of an Irish convent remarked to her, "We shall be very pleased to see the gentlemen visitors. It will be something to look forward to with interest."

"GOOD PEOPLE MAY DO BAD THINGS."

I am only writing this letter on the same impartial principle which led me to advocate more prison visitation. I have repeatedly been charged by ultra-Protestant friends with entertaining a too favourable estimate of Roman Catholics. But I have known amongst them some of the best Christians. And all Christendom is vastly indebted to the Roman Church for its unshaken fidelity to the fundamental truths of the Incarnation and the Cross, and for its guardianship, through many centuries of danger, of the Holy Scriptures. These are priceless services to the Church Universal. But, at the same time, there should never be forgotten the lessons of the horrors of the Inquisition and of the Marian and other martyrdoms. And even as to the best of modern convents, it was a very wisely suggestive remark of Mr. Arthur J. Balfour's that "very good people sometimes do very bad things," and that "abuses sometimes creep into any institution, whatever its character, from which all publicity is excluded."

Some time, perhaps, when Mr. Balfour and his colleagues are more "strong in the knees," it may be practicable to give legislative effect to his own suggestions. But certainly, until they, or some other Government, succeed in doing so, the widely-boasted fabric of British liberty will continue to lack an important element of completion.—Respectfully yours,

William Tallack.

Howard Association, London.

Mr. Kensit's Work.—Band I. of Mr. Kensit's Wycliffe Preachers have visited Gravesend, holding successful meetings near the Clock Tower. Mr. J. A. Kensit also spoke in the Public Hall, and Mr. John Kensit brought the mission to a close with a lecture in the Public Hall. Northfleet and Greenhithe were also visited, and well-attended meetings were held. A return visit to Dartford was made, and the preachers were accorded an encouraging reception. Although on the occasion of their last mission in the town they were met with opposition, the meetings this time have been orderly, and the audiences attentive.

The Epistle of James.

By Rev. T. A. GURNEY, M.A., LL.B., Swanage.

X.—*The Envies of the World and the Jealousy of God* (chap. iv.).

IT is important in the study of this passage to bear in mind that this Epistle is addressed to the whole nation as such, in its non-Christian as well as its Christian aspect. Such a view is the only possible explanation of the severity of the language in places, which finds its exact counterpart in the language of the older prophets. Often indeed special words of counsel are addressed to the true Israelite only, the man who has realized that Jesus of Nazareth is the answer to the hopes and calling of the nation, and has become a disciple of the Lord of Glory. Such passages are emphasized often by the more personal address, "brethren" (see i. 2, 9, 16, 19; ii. 1, 5, 14; iii. 1, 10; iv. 11; v. 7, 9, 12, 19). But here the sternness and severity of the passage determine its destination. It is addressed to the guilty and adulterous nation as a whole. Hence the title in verse 4, which is in keeping with the figure of Hosea, Isaiah, and other pre-exilic prophets, regarding the nation which has left its first love as a faithless wife who has deserted her true spouse.

The evil denounced in the opening verses of this chapter indirectly confirms our view as to the late date of the Epistle. The language used exactly corresponds with the state of things existing just before James' martyrdom. He speaks (1) of "wars and fightings" springing from pleasures which "make their encampment" in the members, and, drawn up in array there, wage war or practice ambush thence against the soul (same word or its compounds, Rom. vii. 23; 1 Pet. ii. 11). Then follows a passage, the punctuation of the parts of which has exercised the minds of many commentators. "Ye lust and have not; ye kill and covet and cannot obtain; ye fight and war; ye have not because ye ask not." Is it correct to place the "killing" before the "coveting"?

AN HISTORIC PICTURE.

First, the picture as a whole, to what does it allude? This successive description of lust, murder, jealousy, and strife is in startling correspondence with the condition of the nation under the infamous government of the freedman, Felix, and his successor, Porcius Festus.

Tacitus wrote of the former that "with all manner of cruelty and lust he exercised royal functions in the spirit of a slave." Under him "rebellion became permanent" (Schürer's "Jewish People in the Time of Jesus Christ"), the "Sicarii"—so called because they went about with short daggers ("sicae")—mingling with the crowds at festival seasons, stabbed their opponent unobserved, while the Zealots, whom Josephus styles "robbers," maintained the internecine strife of religious parties.

Nor were the high priests free from this general lust for the goods or lives of others. They took advantage of the illegal arrangements under the government of Felix, to send their servants to the threshing-floors to carry away by force the tithes which belonged to the other priests (Schürer), so that many of these even died of want. Religious and political fanatics united in one common enterprise, and, dividing into bodies, laid wait up and down the country, plundered the houses of rich men, slew them, and set their villages on fire.

The order of sentences here, therefore, corresponds with the actual facts. It is even suggested (Speaker's Commentary) that the words "Ye kill and covet" (*zeloute*) refer to the two great parties, the "murderers" and "zealots," who between them ravaged the country. Such a view is quite possible. First comes the lust for the goods of others; then the overt act of violence follows upon the "mens rea" of unlawful desire. But the murder does not mean the having. The wolves contend over the prey. The spoils coveted by all have to be fought over; hence fresh strife. If any urged that the general disorder of the times justified or excused such rough methods, no, replies James; prayer is still the true remedy for our wants, and prayer is not used, or if used is used amiss, and from this springs its failure.

Do we not ourselves need, in days of much luxury and prevailing selfishness, though of a more refined sort, to take home this warning? Have my prayers got pleasure or the will of God as their background? The active form for "ask," which is used in verse 3, implies using the *words* without the *spirit* of true prayer (Mayor). The word translated "spend" (Luke xv. 14) implies that they are pleasures of the flesh, like those on which the prodigal spent his father's living. What is

THE ROOT-SECRET OF ALL THIS EVIL?

Friendship of the world. Where is its remedy? In a whole-hearted return to God. This two-fold thought dominates the rest of the chapter.

(*a*) *The Friendship of the World.*—James, in company with Paul and John, brings before his readers a choice which they must make, a dilemma from which there is no escape. Either Holy Scripture is false, or it is true that love of the world and love of God are incompatible. "Whosoever wills to be the friend of the world is thereby constituted (see the Greek) the enemy of God." From jealousies and envies for earthly things spring man's present alienation from God, and his ruin. From the tender jealousy of God, so different in character, over the adulterous soul which has forsaken Him, springs the only hope of escape. For this is the meaning and connection of the obscure words which follow, which when understood are among the most precious in the whole Bible. "Do ye think that the Scripture saith in vain, The Spirit which he hath made to dwell within us jealously longs for our love?" (or "yearneth for us even unto jealous envy," marg. R.V.).

(*b*) GOD'S JEALOUS LOVE.

"*The Lord thy God is a jealous God.*" Here is the secret of the long story of man's redemption. It is the love of God going forth into the wilderness which man's sin has made, to draw him back to Himself as the shepherd seeks the lost sheep upon the mountains "till he find it." Or it is the love of God drawing us, as He drew Israel, *into* a wilderness where we are separated from creature joys (Hos. ii. 14), that He may "speak to our hearts" (marg.), and give us from thence "the valley of Achor for a door of hope." Oh, let us not receive such grace in vain. That love is man's pole-star to guide him heavenward. It is man's touchstone whereby to discern the worth or worthlessness of all created things. It is his loadstone towards the heart's true centre.

The jealousy of God in its results and the response which it must awaken are then told. The Spirit yearns over us, and (because of that jealous yearning) "He giveth a greater grace"—greater, that is, than the forces which strive to draw away the soul from Him, and greater than those know who have not yielded themselves fully to Him. A lighthouse-keeper from Lundy Island was once asked how the islanders got their water supply. His answer was that the springs on the island drew their fulness from the clouded heights of Dartmoor, whence they came beneath the sea to them. So the island never lost its living water drawn from the great hills of God, and conveyed as though by miracle. The "greater grace" never fails because the secret of its perpetual replenishment lies in an unfailing source. "We have a river, the streams whereof make glad the city of God." This jealousy of God is

A CALL TO RETURN

to Him with broken hearts. The features of that whole-hearted yielding up to Him are then given in detail.

I. *Submission to God.* For "God resisteth the proud, but giveth grace unto the humble" (6). Longfellow's beautiful tale from the old legend of King Robert of Sicily gives an apt illustration. The king is angry when he hears the words sung in church which tell of the mighty being put down from their seat, and he cries, "There is no power can push me from my throne." But, when he wakes out of sleep, another, of angelic dignity, has taken his place upon the throne, and he is forced to become the new king's jester. Again and again when they are alone the angel asks him tenderly, "Art thou the king?" always to meet with the same passionate response; till at last he is humbled and answers, "Thou knowest best," and his courtiers find their restored king kneeling beside his throne, "absorbed in silent prayer." It is in the true humbling of the soul before its rightful King that lies

THE ONLY PATHWAY TO TRUE KINGSHIP.

II. *Resistance to Satan* must follow (7). Compare this with the weak yielding of chap. i. 14, for "Whatsoever is born of God overcometh the world," and Satan is its "Prince." And in the very submission to God such resistance to his foes is implied.

III. *Drawing nigh to God* by practical separation from the "two-souled heart" (see also i. 8), and the life stained with sin (8). The words used here primarily refer to ceremonial purification, and are thence applied (cp. *threskeia*, i. 27) to moral conduct. With these goes also—

IV. *Self-Humiliation* (9, 10). The words which follow must be interpreted literally, remembering that James himself was a Nazarite and an ascetic. They are a call, in view of the impending judgments, to self-affliction before God. Thus Nineveh humbled itself at God's warning, and was spared. Thus David, "the man after God's own heart," fasted and wept, if haply the life of his child might be saved. And thus Nehemiah moved the heart of Artaxerxes by his sadness of countenance. We have all heard of the Jews' wailing place at Jerusalem. The fault about it was that

IT CAME TOO LATE.

Avert, cries James, the swiftly approaching doom by anticipating it as present. Be afflicted, mourn, weep, like the publican, with downcast eyes, before the Roman is at the gate. "Who can tell if God will turn and repent?"

V. *Self-Restraint* (11, 12). Such humiliation will express itself before men in an abstinence from evil speaking and condemnation of others, in view of the nearness of the Judge of all (cp. v. 9), He alone is "able to save and to destroy."

VI. *Reverence* (13-16). A heart thus yielded to God will realize and own his direction of its so-called secular affairs. In contrast you have the worldly, self-confident spirit which is the very feature of this "last age" as of that; the "prospecting" of the future from the point of view of selfish gain; the "braggart boast of life"; the making schemes without any reference to God as chief partner. . . . "Ye are a vapour that appeareth for a little time, and then vanisheth away" (R.V.). The mingled thoughts of this last word give expression to the idea of life's transiency, its disfiguration, its sudden eclipse, its rapid migration. "Ye ought to say, 'If the Lord will.'" This may not mean the actual use of these words on every occasion, or in every letter we write. Such a view is too "legal." But it does affirm that this recognition of God must lie behind all our plans. Sometimes it will find actual expression (Rom i. 10; 1 Cor. iv. 19, xvi. 7; Phil. ii. 19).

Self-centred pride lay at the heart of all such vauntings. How often he has had to warn against it in this epistle (i. 10: ii. 5: iii. 14; iv. 16). And all such vaunting is as evil for ourselves, in an age when man, through the discoveries of science, is more than ever inclined to rest upon his own sufficiency still. A great principle sums up all the warnings of the chapter. As before, we have been told that hearing without doing (chap. i.), believing without action (ii), talking without wisdom (iii.), are vain; so here knowing without goodness is equally so. "To him, therefore, that knoweth to do good and doeth it not, to him it is sin." The heavenly wisdom must express itself in the holy life.

The Lord's Supper.—We may at all times with advantage remember Jesus as a *martyr*, witnessing a good confession before Pontius Pilate, and sealing it with his blood; as an *example* of suffering obedience, even unto death; as a *conqueror*, even in death triumphing over all his enemies; but it is particularly as a *sacrifice for sin* that we should regard his death when we surround his table.—*Rev. E. Bickersteth.*

Other Lands.

From the Karawanken Mountains—II.

KARINTHIA is waking up like the other provinces of Austria. Through Dr. Baedeker we were invited by the Countess de la Tour, and hospitably entertained for two days on the occasion of the yearly conference, which this lady had arranged for August 15, and in which pastors and friends from near and far took part. Schloss Treffen was already alive with guests when we arrived. About forty sat down in the large hall to a pleasant evening meal, and almost double the number to breakfast and dinner the next day.

At nine o'clock in the morning we were directed through a beautiful avenue to an open space, surrounded by magnificent beech-trees, under the shadow of which were about 200 people.

Pastor Schwarz, of Ulaiern, read 1 Kings xix., laying stress upon verse 18. When men are silent, God is his own witness. There was never a time through the long ages of history, dark as they may have been, without God raising some witness to truth and light. A dying man was heard to exclaim, "It tells true after all; it does!" He had been playing with the Bible all his life long, refusing to believe. Its truth bore with crushing force upon his conscience, when it was too late for peace, and there was only room for despair.

Yes, it tells true. How otherwise would the martyrs have had the courage to suffer as they did? Huss dreamed on the eve of his execution that he was an artist, a painter, creating upon the canvas the beautiful countenance of his Lord Jesus Christ. His enemies came again and again, endeavouring to wipe out the image; but the more they tried, the more luminous and beautiful did it shine.

As Jezebel of old led the people away from God to Baal, so are the great bulk of people now made to listen to a false witness. But courage! We have come here from different parts of the country to strengthen our hands and hearts in reading this grand old narrative of Elijah. He complained: "I, even I only, am left." But what did the Lord reply? "Yet I have left Me 7,000 in Israel, all the knees which have not bowed to Baal, and every mouth which hath not kissed him."

TO THE DISCOURAGED MINISTER,

who seems to preach to deaf ears, seeing no fruit of his labour, and vice increasing on every side, God says to-day: "Be still and be not dismayed. I am with you always. I have left Me not only 7,000, but hundreds of thousands of my own in Austria, Germany, England, America, yea, in the uttermost parts of the world. They hear my voice, and follow Me."

In times like these our hearts beat faster, especially when we think what God is doing for Austria, how He is stirring up the hearts of people, separating them from the deadening influence of a false church to the living Christ, and kindling in their souls a desire for righteousness. In closing, the speaker referred to a letter recently received from a Catholic priest, in which the writer said that he found it impossible to live the life he was subjected to much longer.

Dr. Baedeker spoke of the truth which remains, whether we believe it or not, of the one thing needful, which is his favourite theme—"Ye must be born again;" and of the futility, absurdity, and nullity of any human agency to atone for sin. He had seen in Siberia prisoners carrying stones from one place to another, and, after the heap was finished, carrying them back again. This irksome, purposeless work, which was said to have turned mad many a prisoner, reminded him of the thankless task which the priest had to perform, offering day by day sacrifices for sin, and yet never able to put it away. The realizing of this responsibility must make such a man utterly miserable.

Rev. Mr. Kuriak, of Pola, in Istria, followed with an address on Matt. v. 13, 14. The salt preserves the meat from turning foul. When the world seemed at its worst, God sent his Son to be the Salt and the Light of the world. The love of God shed abroad in the hearts of Christ's disciples made them the salt among Jews and Gentiles. The power of Heathenism was broken when to all appearance most of the people still clung to its practices.

LIGHT IN AUSTRIA.

Under the Reformation nine-tenths of Austria were brought into the light of the Gospel; but bitter persecutions on the part of the Romish Church sifted the numbers. Yet hidden from the eye of the cruel tyrant the truth lived on in secret places, in remote huts, and continued to be transmitted to every new generation. Every father was the priest and religious instructor of his own family.

There are at present 13,000 Protestants in Karinthia, among a population of 400,000. Should they be tried and sifted, like Gideon's army, how many would stand the test, how many would be found fit to fight the battle of the Lord? What is wanted in the New Movement, foremost and above all, is true, living Christians.

In the afternoon Pastor Jaquemar, of Laibach in Krain, gave a vivid sketch of the Berlin City Mission, in which he had been engaged for a year.

An approaching thunderstorm drove the assembly into the schoolhouse near by, where some stirring addresses were given by Pastor Kaufmann, of St. Ruprecht; Mr. Stechelin, bookseller of Vienna; Evangelist Busse, and Dr. Baedeker, in reference to the two besetting sins of the country—drunkenness and immorality.

The main succeeding thoughts were—that we ought to bear each other's burdens, and that there is no hope for man, whether given to vice or not, except by regeneration, this latter truth being specially emphasized by Dr. Baedeker, who concluded with prayer. At 6 p.m. the assembly dispersed slowly, some groups lingering in the garden, from where we could see the beautiful ruin of a castle belonging to the noble family of Kheven Hüllern. It was there, we were told, after the Austrian Reformation,

THE FIRST BIBLES WERE PRINTED,

until the proprietors were exiled from the country. A new Reformation Era seems to dawn upon dark Austria. From whatever motives the cry, "Los von Rom," may have been started, God may overrule them all to his glory. There are two men of influence prominent in this movement. One is Dr. Eisen Kolb, a lawyer in Bohemia, who is spoken of as a converted man, and the other is the poet, Rosegger, whose pen exercises a charm over the whole country. He is a Catholic—at least, nominally. Seeing how much handicapped the Protestants of Styria were in the exercise of their worship for want of churches and pastors, he issued appeals on their behalf in about seventy papers, and the result was a sum of £2,400, which had been used for building churches and appointing pastors.

Those who like German reading would do well to take the "Christlicher Alpen Bote"—a little monthly that watches closely the Los von Rom movement. Publisher, Fritz Mai, Cilly, Styria.

Wilma Morgan.

The Late Rev. Andrew Jukes.—Mr. Herbert H. Jeaffreson (Villa degli Angeli, Fiesole, Italy) writes:—"Having been invited by the family of Rev. Andrew Jukes to edit a selection of his letters, I venture to ask your courteous permission to request any of your readers who may have been in correspondence with him to lend me such papers as seem to them suitable for publication. I need hardly say that such papers will be treated by me with the greatest care, and returned with the least possible delay. I should be glad to learn whether the lenders would prefer that their names should be kept private. To reduce the cost of postage, letters, &c., may be addressed to Rev. H. H. Jeaffreson, care of Miss E. R. Cuff, Two Elms, Canfield Gardens, London, N.W.

Blankenburg Conference—II.

THE Conference closed with a praise-meeting on Saturday morning, Aug. 31. Men and women of every age and condition stood up all over the hall, waiting for their turn to give expression to what God had done for them during the Conference. Some had been enlightened as to the truth, and strengthened in faith; others encouraged or stimulated to more active work; others were filled with such a joy that tears streamed down their cheeks as, with broken voice, they testified to the grace and power of a redeeming God. There was the faint whisper of the aged lady, and the bold, decided tone of the woman in the prime of life, who wants to be true-hearted, whole-hearted, faithful and loyal, to her King and Lord. Many confessed to having taken Him for their All-in-all during these, to them, wonderful days. Very marked was the difference between the attitude of women a few years ago and now. Formerly so reticent, they are coming to the front more and more; formerly so repressed, they are, at least at such meetings as these, encouraged to pray, and testify, and to go home to live and work out and tell forth their own salvation, and to seek that of others.

NOBLE WOMEN NOT A FEW.

Two hours later a Women's meeting took place, presided over by Fräulein von Blücher. Ladies of rank spoke about their work, such as the sweet young Countess Pückler, of Geildorf, Wurtemburg; Frau von Bethmann Hohlweg, whose field of labour is Berlin; Frln. von Bahn, of the Marienhaus, Wiesbaden; Frln. Ring, who gave an account of the Women's Prayer Union. The Sister Superior, of Hildesheim, spoke of the gifts of women, and said, "If we cannot address assemblies, we can give practical help to the poor." A lady wondering what she could do, heard a voice in her heart—"You can cook." She went to a miserable home, cooked their dinner, and taught the wife to cook. Soon the husband enjoyed his food and came home to it. Cooking was a means of grace. What a field of beneficent usefulness there is in England, where the husband often wastes a quarter of his wages in drink, and the wife another quarter, in ignorance of how to use it, and to cook cheap and tasty dishes. Fräulein von Blücher called that practical Christianity. Her delicate face shone with a serene joy as she closed the meeting with a fervent prayer to our Heavenly Father for the furtherance of his kingdom among women.

A few months ago Pastor Stockmayer gave at Bethshan, London, some of his experience, "hoping to receive the baptism of the Holy Ghost." In 1874 he got at the Oxford meeting, not what he sought or expected, but a God-given understanding of simple trust. Moments came in which he took up the old expectation of a baptism of the Holy Ghost; but now, after twenty-seven years, the more he reads his New Testament the more clearly it stands before him that to please the Holy Ghost, and to be strengthened in the inner man, he must *obey* the Holy Ghost in all his ways of working, and know Him in that central point of his Divine office "by letting Him *fill my horizon with Christ.*" The whole address appears in "Triumph of Redeeming Love," six addresses by Pastor O. Stockmayer (*Morgan & Scott.* 6d.), and will be found extremely helpful and corrective to many.

I was much interested to find, in the course of conversation, that Pastor Stockmayer is not alone, but expresses the enlightened and Scriptural views of many in Germany. There is a school which transfers the centre of gravity from the Atonement to the Incarnation. We may commit a like error by transferring it from the Person and Work of Christ Crucified and Risen for us, to the Person and Work of the Holy Spirit in us. To this these German brethren seem very much alive. R. C. M.

The Hearing Ear.—The Gospel should be heard with attention, with affection, with believing application, with obedient compliance, and with humble prayer.—*Kidd.*

To My Larger Congregation.

By Rev. F. B. MEYER, B.A.

A VISIT TO CAIRO.

I HAD thought that my last letter would complete the story of my tour, but an unexpected experience befel which opened the door to much interest and pleasure. The engines broke down between Joppa and Port Said, and as the steamer could not proceed at once to Alexandria, I had to cancel my projected meetings there, and set myself to consider what to do.

To stay in Port Said seemed out of the question. It is a mere place of transit, and one of the most godless and immoral spots in the world. God help the lone woman, whom I met there, trying to instruct a few girls; and the other workers whose lot is cast on that desert waste! But the plan suggested itself of hastening to Cairo by the afternoon train, taking a day there, and joining the *Sénégal* at Alexandria on the following day. This we did.

What a wonderful day it was! In the early morning we started for

THE PYRAMIDS.

All the way we were in sight of the Nile, nearly at its height, brown with the rich loam it was bringing from the distant lands of Central Africa, to deposit on the green riband of fertile country, which extends for five miles on either side. The lordly splendour of the citadel, the beauty of mosque and palace, the very Pyramids, hardly interested me so much as "the River of Egypt." And as I saw the miserly care with which its waters are led by canal and watercourse to acres on acres of cotton-plant, maize, and all kinds of vegetable and cereal growth, it gave a new meaning to the text, "The glorious Lord shall be a place of broad rivers and streams."

With the help of three Arabs, I climbed the highest pyramid, and looked out on the desert stretching thither to Palestine, and thither to the Soudan—fifteen days to the nearest well. Then I crawled through the low passages to the king's chamber, the inclination and direction of which are determined by such minute chronological and astronomical calculations. And, finally, I looked at

THE FACE OF THE SPHINX,

which has stood for thousands of years staring with wide-open eyes across the desert, as though scrutinizing the secret of creation, and oblivious to the flight of time. Upon its face Joseph must have looked, and Moses, and Jeremiah, as well as Plato, Solon, and Alexander the Great.

Thence to the great museum founded by Marriette. It was passing wonderful to see these life-like statues of men, who were politicians and priests, authors and teachers, when Abraham still tended his herds in Canaan, and Job argued with his friends on the mystery of the Divine dealings. Their portraits, their names, the houses in which they lived, the arts they pursued, the jewellery worn by their wives and daughters, were there in the inscriptions, engravings, or actual objects.

THE MUMMY OF PHARAOH.

But, greater and more interesting than all, we saw the mummy of Seti I., who issued the instructions of Exodus i. His face is very distinct, the dried flesh clinging like blackened parchment to the bones of cheek and nose and forehead. And next to this, was the form of Rameses II., whose sister drew Moses from the Nile, who was himself Moses' foster-brother, and may have learned with him at school and college; who became one of the greatest of Egyptian kings, and after a long reign, in which he carried his standards to the Euphrates valley, died, to the evident relief of the oppressed people, who now looked for some respite from their cruel bondage (Ex. ii. 23-25). His must have been a remarkable face. Even as I beheld it, it was full of intellectual force and determination.

In the afternoon, there was one place of all others which attracted me; and through the richly-cultivated lands we drove to Heliopolis, where the father-in-law of Joseph ministered, and where, in the days when Moses was a student, as many as 10,000 students gathered from all the world. This famous University, before his time, possessed a library of 20,000 volumes, and in these halls of learning Plato himself was educated. One noble obelisk still marks the site. It stood originally at the entrance through which the young Hebrew, adopted as the son of Pharaoh's daughter, passed and repassed daily. My heart beat as I stood on a mound above the level of the country, and thought of all that had happened then and since.

In the evening I had the pleasure of speaking at a meeting in the premises of the American Presbyterian Mission, at the invitation of Dr. Watson and his colleagues. They are to be congratulated on

THE MARVELLOUS MOVEMENT,

in connection with the Mission that is now in progress—some 500 or 600 Moslems assembling three times a week to listen to the fervent and evangelical utterances of a young Moslem, who seems to have been raised up by God to do for his fellow-religionists what no missionary of an alien race could possibly do.

At that gathering I had the joy of meeting a friend whom I had not met since 1872, when we worked together in Mr. Moody's mission in York. Secondly, a young soldier who had been greatly helped by my tour in India; and finally, my old friend Rev. W. Mathams, now chaplain of the Presbyterian troops there.

So to Alexandria, on the following morning, where Mrs. Meyer and I were most hospitably entertained by Rev. and Mrs. Finney, of the American Mission, and heard the glad tidings of the new church, nobly built for them by a church in Alleghany, U.S.A., which stands responsible up to 10,000 dollars.

Now we are again on the sea, with Sicily behind, in front Marseilles—and beyond, Great Britain, London, Christ Church, and Harley House—obedience, faith, and ministry. Pray for me!

August 27. F. B. Meyer.

Mount Lebanon Conference.

By Rev. HENRY H. JESSUP, D.D.

IT is not only a duty, but a pleasure and a privilege to tell the readers of The Christian of the blessing that has come to us all through the visit of Rev. and Mrs. F. B. Meyer during our second Triennial Conference.

Mr. Meyer arrived in Beirut August 5, came up to our Lebanon Home for the night, took the train the next day for Damascus and Baalbec, returned on Friday to Beirut, and thence to Brumana, where he conducte d meetings for nine days with ever-increasing interest. The meetings were held in a canvas tent, on the premises of the Friends' Mission, under the branching pines.

Missionaries and teachers, physicians, men and women, have come together from Asia Minor, Syria, Palestine, and Egypt, representing many societies, churches, and institutions, and we have been truly in heavenly places in Christ Jesus.

We came up into these fragrant pine-crowned heights of Lebanon, and they have been to us a Pisgah from which Mr. Meyer, as our guide, has shown us the mountains and plains, the gushing fountains and quiet glades of the heavenly Canaan.

A recent daily journal states that an Englishman named "Morning" has purchased Mount Sinai, and is to tunnel into its massive sides of granite and diorite for turquoises and precious metals! We seem to have had with us one whose nature, if not his name, is Morning, and he has penetrated not only into Sinai, but into Olivet and the Mount of Transfiguration (Hermon), and into the Mount of Beatitudes and Calvary itself, and brought to light "gems of purest ray serene," of love and faith, of hope and assurance, of humility and unselfishness and strength.

How our hearts have burned within us as he unfolded the Scriptures, and let us out of the "self-life" into the privileges and possibilities of a "life in Christ." His immediate style of pure English undefiled, his sterling good sense, sound judgment, deep personal experience of the life "hid with Christ in God," and tender love and sympathy with all God's children, with "wisdom profitable to direct," have made his addresses to the foreign missionaries, as well as to native evangelists, most effective and fruitful of blessing.

Every missionary worker present, and we numbered 265, felt that we were receiving a new infilling and equipment for work. We shall go "in the strength of this meat" for many days. He has given us a new send-off. Some of us are veterans of thirty, forty, and fifty years of service, and some newly-arrived on the field, but we feel that we have all received a new reminder of our marching orders and a new polishing of our armour.

The subject of Christian union and comity in our work has exercised a new impulse, and steps were taken to open correspondence with all the missions in the Levant, proposing that each mission appoint a Committee on Correspondence and Co-operation. One session was given to the consideration of "What are the characteristics of the ideal missionary?" and ninety brief answers written by members of the Conference were read in summary by Dr. George M. Mackie. They would be useful if printed as a tract for missionary candidates.

Eternity alone can reveal the blessing that has come to us all from this season of privilege. A new impulse has been given to the devotional and spiritual, as well as the doctrinal study of the Bible. The Bible readings have been luminous, exhaustive, sound, stimulating, and full of suggestion for future dealing in the inexhaustible mines of God's truth.

A few days before the opening of the Conference a party of brethren from the Beirut College and the Mission, returning from the Cedars of Lebanon, planned to ascend from Neba Leben to the summit of Sannin, which is 8,600 feet above the sea. On their return, we said to them, "We are sorry you could not ascend Sannin owing to the dense cloud which covered Lebanon, as here in Aaleih, 2,500 feet above the sea, we were enveloped in thick cloud all the day long." One of them replied, "We *did* ascend Sannin, in a cloudless sky. We were *above* the clouds, and looked down upon them. We could see Hermon and the Cedar Mountain, and all the high ranges. Only you who were lower down were in clouds and darkness."

And so it was with us at the close of this Conference. Our guide had led us up to the high ranges and summit of Christian experience, and we had left the clouds below and behind us. Mists have been dispersed and clouds scattered. We have gone up higher and come nearer to each other and to Christ. This visit of God's dear servant will never be forgotten. His teachings will be re-echoed along the Bosphorus and the Black Sea, the Orontes, the Jordan, and the Nile. He has left seed-thought which will germinate and bring forth blessed fruit on the plains of Galatia and Cilicia, of Syria and Palestine, and in the fertile soil of Egypt.

The hospitality of the Friends' Mission was unbounded. We used their grounds and buildings freely, and at the communion table on Sunday some of them sat with the members of the Conference and communed in spirit, as Dr. Mackie, of the Church of Scotland, and Mr. Thornton (C.M.S.), of Cairo, administered the ordinance. Messrs. Cook and Son generously supplied eighteen tents, with a complete outfit of bedsteads, mattresses, tables, rugs, &c., without charge to the Conference. The unanimous thanks of the Conference were transmitted for this generous contribution to its comfort and success.

If the Lord will that another Conference be held in 1904, may we all have a blessing equal to that brought to us by Mr. Meyer!

Ministering to Boer Prisoners.—Writing from the Territorial Headquarters of the Salvation Army, 32, Norris Road, Colombo, Ceylon, Captain W. Goddard says:—"We have a large work going on among the 5,000 Boer prisoners that are here, and should be glad to receive literature, books, or magazines, either for the Boer prisoners or the military that form the guard. There are not many who take a personal interest in these men. Lately the Governor of Ceylon has thanked us for what has been done."

A Warning from India.

The following letter has been addressed to the Christian Churches of Great Britain, Australasia and America, by the representatives of a number of Missions, working in the Madras Presidency :—

OF recent years several Indian Christians from South India and Ceylon have visited your churches in person, or have issued appeals by letter, and by these means have collected considerable sums of money for the purpose of carrying on different forms of mission work in this country. These persons were for the most part workers in connection with the various Churches or Missionary Societies, but in most cases their actual connection has ceased. They have issued their appeals in their own name, and the work which they have initiated, and profess to be now carrying on, is not under the control or oversight of anyone except themselves.

The actual work carried on in most cases bears but a small proportion to that set forth in their appeals as what they propose to do. The interests of truth and righteousness demand that these facts should be stated, and in view of the injury they have already done, and the still greater injury they are calculated to do to the cause of Christ in this land, we can no longer be silent. These appeals are a source of grave moral danger to those who make them, for they have to administer large funds without the safeguard of the control of others, and are thus exposed to a strong temptation to employ for private purposes money intended for public use. They are injurious to the cause of Missions in those countries from whence the funds come. For certainly sooner or later the contributors will find out that their gifts are either not being used for the purposes for which they were made, or that the work carried on is very disproportionate to the funds expended.

Distrust will thus be excited, which will extend even to undertakings where the proper use of the funds is adequately guaranteed. With some of the evils which these appeals produce in this country we are already too familiar. One of these is their tendency to demoralize the Indian community. The idea is abroad among a certain section of that community, that an Indian Christian has only to go with a specious plea to Great Britain, Australasia, or America, to obtain large sums of money from persons who will not inquire too closely as to how their gifts are to be used ; and who, if they see their contributions acknowledged in a subscription list, will be satisfied that they are being properly spent.

In order to check such evils resulting from appeals by irresponsible individuals, we would respectfully suggest that contributions should only be given to those who are willing to give guarantees, first, that they are the accredited agents of a responsible committee of persons who reside in the immediate neighbourhood where the proposed work is to be done ; secondly, that the special object for which money is solicited is distinctly approved of by that committee ; thirdly, that accounts will be rendered to all subscribers giving not simply a list of subscriptions and donations received, but a balance sheet, duly audited, showing that the moneys received have been actually spent upon the objects for which they were given. We are convinced that no cause which is really good will suffer by the exercise of these precautions, as those who plead for such causes will have no difficulty in giving the guarantees required.

Spurgeon's Sermons. — We have recently received an appeal for Mr. Spurgeon's sermons for distribution in tract form. Our readers may be glad to know that the "Spurgeon Memorial Sermon Society" exists for the purpose of supplying Christian workers with these Gospel sermons in any part of the world. For the small sum of one penny weekly, sufficient to visit fifty houses every week throughout the year are supplied, ready covered and carriage paid. Sermons are also supplied under two other sections, particulars of which can be had on application. International headquarters are Greenhithe, England, and the American headquarters, City Mission Building, Jay Street, Brooklyn, N.Y. Letters in each case should be addressed to the Secretary, S.M.S.S.

The Prospects of Ashanti.

IT will be remembered that a few months ago a visit was paid to this country by Rev. F. Ramseyer, of the Basel Missionary Society, for the purpose of pleading the cause of the Mission at Kumassi. Concerning the present position, Mr. Ramseyer writes :

"We have good news of our poor, freed slave children, of whom the book, "Dark and Stormy Days at Kumassi," relates that on our march for life or death we had been obliged to let them follow behind the rearguard. We hear now that on that fearful day, the enemy having attacked the long train of carriers and followers marching behind the column, many were killed. Our teacher, who was in charge of the children, hid himself and them in the forest three days, but was obliged to enter a village of the rebels. There—as I was always assured—they were well treated, and our teacher says that during the nine or ten weeks they were obliged to live among the Ashantees he can only praise them for their kindness, although they had, at the approach of the English forces, to fly with the enemy. After the chiefs had made their submission, they were able to go where they liked, and arrived at Abetifi, where they are now, fifteen of them, in the care of our missionaries.

"I cannot say how this news of the return of these fifteen children has rejoiced us, for it shows again that there was no hatred to the mission ; on the contrary, we hear from Kumassi even, that some people are asking if the missionaries will not soon come back. To this good news, I can add that lately two of our missionaries visited the villages and Kumassi, and they report that not only were they very well received everywhere, but requests were made that the mission may soon resume its work. Many asked for us.

"Of our foster children, one said, 'If we had not prayed so much in our long days of distress, we would not be here ;' and another one begged him to write us, '*Come soon, soon.*'

"Although we fully know that we shall find only ruins, we are not discouraged; on the contrary, the place, the mission land, the heaps of stones even, everything is dear and sacred to us, and with the help of God we shall soon see these ruins flourish, and our station on this very same spot raised up again to the glory of our Lord and Saviour."

Million New Pledges Crusade.

IN connection with the Million New Pledges Crusade, the following arrangements have been made for demonstrations in London, to be addressed by Rev. Dr. J. Q. A. Henry (New York). The Fisk Jubilee Singers will be present on each occasion, bearing their own peculiar and delightful part for half an hour before the proceedings begin, as well as at later stages.

Sept. 21.—Woolwich Tabernacle, 7.30 p.m.
22.—Metropolitan Tabernacle, 6.30 p.m.
23.—Battersea Town Hall, 8 p.m.
24.—Exeter Hall, Reception, 5.30 p.m.
Do. Public Meeting (Chairman, Alderman George White, M.P.), 8 p.m.
25.—Metropolitan Tabernacle, 3 p.m. & 8 p.m.
26.—Queen's Hall, 3 p.m. ; St. James' Hall, 8 p.m.
27.—Metropolitan Tabernacle, 3 p.m. & 8 p.m.
28.—Shoreditch Tabernacle (Chairman, Rev. F. B. Meyer, B.A.), 8 p.m.
29.—Mildmay Conference Hall, 3.30 p.m. & 7 p.m.
30.— Do. 3.30 p.m. (Chairman, B. Broomhall, Esq.) ; 7.30 p.m. (Chairman, Colonel Morton).
Oct. 1.—Great Assembly Hall, Mile End Road, 8 p.m.

Similar demonstrations are being arranged at Edinburgh, Glasgow, Sheffield, Leeds, Bradford, Huddersfield, Nottingham, Leicester, Norwich, Cambridge, Manchester, Birmingham, Bristol, Cardiff, &c.

Our readers can do much to further this great movement by earnest prayer, and by making local gatherings known among all classes of people.

Twentieth Century Million Pledges Crusade.—The September issue of *The Crusader* (*11, Crane Court, Fleet Street, E.C.*) contains interesting notes on Dr. Henry's past history and work, with "Crusade Jottings," showing the progress made with arrangements for the Crusade in different parts of the country. Portraits are given of Dr. Henry and of the Jubilee Singers who accompany him.

The Alexandra Palace and the Lord's Day.

THE Working Men's Lord's Day Rest Association has addressed a letter to the trustees of the Alexandra Palace, pointing out, among other facts—

(1) That the opening of the Palace for Sunday concerts, to which persons are admitted by tickets sold for money, is a breach of the Act, 21 George III. *c.* 49.

(2) That a Select Committee of the House of Lords appointed in 1895, found that "the good which might sometimes result from giving increased facilities for lectures and music on Sundays, would be more than counterbalanced by the increase of paid and practically involuntary Sunday labour, and by the encouragement given to endeavours to make pecuniary profit under the guise of entertainments 'for the public good' ;" and went on to express the opinion that "the existing law corresponds substantially with the wishes and sentiments of the English people, and that any material change in its general provisions would be harmful rather than advantageous."

(3) That when, in 1885, the lessees of the Palace opened it on Sundays, the attention of the owners (the London Financial Association) was called to the subject, with the result that they at once required the discontinuance of such opening.

The Association further calls attention to the large amount of labour involved in the running of the lines of omnibuses which have been started on the Lord's Day from different parts of the city; and earnestly asks the support of all Christian people in the efforts for the maintenance of the national observance of the Lord's Day, as one of rest from labour and dedicated to the public worship of God.

A Unique Anniversary.

A MEETING which most of your readers would have regarded as interesting and unique, was held the other night in the Hanover Street Church Schoolroom, in this city. The occasion was the annual meeting connected with the Sunday afternoon class, in which about thirty Chinese men are taught by as many teachers. Nearly forty Chinamen were present, and occupied seats immediately in front of the platform, their faces beaming with smiles. It was evidently a happy night to them. The chief adornment of the room was a costly and beautifully-worked silk banner, which hung over the platform. It was presented about a year ago by the Chinese themselves, as a token of their gratitude to the pastor and members of the Hanover Street Church for the interest taken in them ; and is a monument of which any church may be proud.

The programme included many items, in which the Chinese themselves were the singers, sometimes individually, and at other times in chorus. I am free to confess that I have heard sweeter voices than the Chinese can boast, but, in spite of this, and of the evident difficulty they had in mastering some of our tunes, I have not often heard singing that gave me greater delight. Some of the men are baptized and members of the Church, and can sing these hymns from their hearts.

Among the speakers were Miss Moore, a missionary from China, and Mr. Paterson, "the Chinaman's Friend." The warmth of his reception showed how his "Chinese brothers" love him for his work's sake.

Such Chinese mission work as this is possible in these colonies. If some of us cannot go to China, a small portion of the vast population of that country has come to us. Work among them never fails to secure their gratitude and affection, and will be fruitful "in that day." GEO. WAINWRIGHT.

Dunedin, New Zealand, July 20.

Protestant Reformation Society. — The Society's missionary, Mr. H. Wolstenholme, reports from Weston-super-Mare that a successful work has been carried on through the summer months, and will be continued until October, on the sea-front. The Cycle Band has been specially successful this year. On several occasions some twenty-six or twenty-seven cyclists have made excursions to surrounding villages and conducted evangelistic Protestant services. For the sea-front services at Weston, a gentleman has presented to the mission a powerful acetylene gas lamp, which not only serves the purpose of giving light, but also, from its brilliancy, helps to attract a large number of people.

The Late Major-General Haig.

We are glad to be able to add some further particulars to the account already given in our columns of the career of the late Major-General Felix Thackeray Haig. It was when serving as an assistant to the late Sir Arthur Cotton in the work of giving water to the delta of the River Godavery that, under the guidance of an unseen Teacher, the mind and heart of the young lieutenant of Engineers were drawn toward the light of truth, until the darkness was past and the true light shone in. From that time he was ever eager to make known to others, especially to the natives around him, the salvation which was free to them as to himself.

In 1855 the task was committed to Lieutenant Haig of making navigable for steamers of light draught the reaches of the Godavery above the Delta, and the next nine years of his life were spent in the same untiring and energetic fashion in which he had given himself to the irrigation scheme. The testimony he was able to bear for Christ at that period resulted not only in the conversion of Venkata Ram Razu, but in the arousing of numbers of the people of such manifest interest in the truth, that the Church Missionary Society sent a missionary to begin work in the district. Though only a little village in the midst of the forest, Dummagudem had for the time become, by the blessing of God, a most hopeful field for the ingathering of souls. After a time, the Government suddenly suspended the engineering works, but the Holy Spirit continued to pour down the blessing, and the work of grace continued. There are now hundreds of native Christians scattered among the jungle villages in the valley of the Godavery, while many more have gone to be with the Lord, all of whom were brought to a knowledge of the Saviour through mission work begun in this way.

Having been summoned to Calcutta in 1864, and placed in the position of Chief Engineer for Irrigation in Bengal, General Haig found himself no longer surrounded by Telugu-speaking people, and his knowledge of the vernacular ceased to be available for the telling of the Gospel story to those in spiritual darkness. But he set himself earnestly to work among the English-speaking sailors and lads connected with the ships frequenting the port. During this period he was identified with the congregation of Bishop Thoburn, who continued a warm and life-long friend. General Haig's retirement from Government service in 1879 set him free to give the remainder of his life unreservedly to the service of his Divine Master.

After spending a year in England, he learned that Mr. and Mrs. Cain, missionaries at Dummagudem, were much in need of rest and change, and offered at once to take charge of the mission during their absence. Full advantage was taken of this visit to familiar scenes to inquire into openings for further effort among the Kois, the shy and timid inhabitants of the jungle; and, with the help of two of the tribesmen, he translated into their own tongue the Gospel of Luke, as yet the only portion of Scripture which has been placed within their reach. A successful effort was also made to bring into close relation the Christians at Tinnevelly and the unevangelized tribes of the jungle, resulting in five of the Tinnevelly men going to Dummagudem as missionaries. Two of these died soon after, one returned to his own country, but two remain, and are doing good work for the Lord.

It was on the return voyage from India that the needs of Arabia were borne in on General Haig's mind. One of the results of his advocacy on the subject at home was the touching of the heart of Ion Keith Falconer, and the opening of the mission station at Sheikh Othman. A more extensive effort was undertaken by the Dutch Reformed Church of America, which now occupies three stations on the Persian Gulf, and is gradually feeling its way inland. General Haig formed a warm friendship with two of the first missionaries, and was in constant correspondence with them till the end of his life. He applied himself to the study of Arabic, and though never acquiring a thorough knowledge of the language, gained sufficient facility to make possible a good deal of intercourse with Arabs during later years.

In the hope that the Church Missionary Society might be able to begin work in the same country, General Haig undertook, in 1887, a journey of inquiry. On the Red Sea he visited Jeddah, Massowah, and Hodeida, travelling on to Sanaa, and from there proceeding over the mountains to Aden. Sailing to Busrah, and up the River Tigris to Bagdad, he crossed the desert under trying conditions to Damascus. But a proposal to establish a medical mission about 100 miles from Aden was discouraged by the British Government.

The North Africa Mission also enjoyed the benefit of his advice. In 1882 he visited on their behalf Tunis, Algeria, and Morocco, specially with a view to the consideration of a proposal to take up work in the last-named country; and on two later occasions he made similar tours.

From Photograph by Lankester, Tunbridge Wells.

The winters of 1888-89 and 1890-91 were spent in Egypt, with a view to further effort among the Arabs. On the former of these visits General Haig hired a room in the Arab part of Alexandria, and with the help of a converted Druze held conversational meetings for any who would come, providing coffee, and talking over passages of Scripture. He also prepared a series of tracts composed entirely of passages from the Arabic Scriptures, large numbers of which he gave away in the streets.

The second visit was soon interrupted by a telegraphic request to join his friend Dr. Harpur, at Suakin. Drought and an invasion of locusts had brought great distress on the tribes who had recently been fighting under Osman Digna. Thousands of poor people had come to Suakin, begging for food; and the Government, alarmed lest there should be an outbreak of cholera, had driven most of them away by force. There still remained, however, some hundreds of helpless creatures, too ill or too famished to be able to move. Dr. Harpur was obliged to return to Cairo, and wished General Haig to take up the work of caring for these. He spent several months doing so with all his characteristic thoroughness, and his warm love for the poor creatures was warmly returned by them. At the beginning of April the work came to an end, some having died, and the rest being so far recovered as to be able to return to their homes. General Haig, however, remained for some weeks longer at Suakin, devoting himself to the preparation of a small grammar of the Hadendowa language, in the hope that some workers might be found willing to go among the people using that tongue; but that hope is, till now, unrealized.

So strongly did the needs of the Hadendowa people weigh on General Haig's mind that he was on the eve of setting out again for Suakin, although feeling far from well, when he was seized with influenza. From that time his health steadily declined; but, though no longer able to undertake his former long journeys, his interest in the progress of the kingdom of God was unabated. Turning much of his attention to Ireland, he made several tours in the interests of missionary work, and, as indicated in our former notice, rendered valuable service in connection with the Irish Church Missions.

In the summer of last year General Haig's strength completely failed. While on the way to London to speak at a meeting for the promotion of irrigation in India, he fainted in the train, and was unable to finish his journey. Month by month he became more feeble, till a slight illness contracted in March confined him entirely to his room. So on July 27, there passed to the rest that remaineth for the people of God one whose great and rare powers had been consecrated to his Lord. We have only mentioned some of his missionary interests. His large heart and wide sympathies could not be limited by the measure of his own activities. Workers in many lands have lost a friend who not only took a deep and intelligent interest in their work, but prayed much for them; and "the supplication of a righteous man availeth much in its working."

"One of the Family" has sent us a copy of a written prayer appended over two hundred years ago to the family pedigree, by Obadiah Haig, of Beverside, Berwickshire. This includes a petition "that there may always be found a man living of the family endowed with virtue and honour, to give thanks to God and service to his country; and may our posterity always remember that the excellent motto of our family, '*Sola virtus invicta*,' is the earnest prayer of their consanguinal kinsman and sincere well-wisher, Obadiah Haig."

His relative pointed out that in General Haig this prayer was fully answered, and that there are two generals of the same family still living, both men of God, and distinguished for military service. From first to last there have been at the front in South Africa about a dozen of the family in various military ranks. Better still, there have not been lacking those of the name who have witnessed and worked for the great Captain of our salvation. The eldest brother of General Felix Haig, who only predeceased him by a very short time, was a member of the Evangelization Society, and laboured both in Ireland and England for the Master.

Be Still.

Lord, keep me still,
Though stormy winds may blow,
And waves my little bark may overflow,
Or even if in darkness I must go,
Yet keep me still.

Lord, keep me still;
The waves are in thy hands,
The roughest winds subside at thy command.
Steer Thou my bark in safety to the land,
And keep me still.

Lord, keep me still,
And may I ever hear
Thy still small voice to comfort and to cheer:
So shall I know and feel Thee ever near,
When I am still.

M. M. H.

Methodists in Conference.

UNDOUBTEDLY the chief event for which the opening year of the twentieth century will be memorable in the annals of Methodism will be the third Œcumenical Conference, now in session in London. At the first of the assemblies of 1881 it was decided to hold them every ten years as central points of meeting, discussion, and encouragement for all the branches of Methodism scattered throughout the world. Only once before has there been such an assembly within the confines of the historic Wesley's Chapel. Cosmopolitan to a degree, every gathering is impressive in its demonstration of the remarkable development of the following of Wesley, and the essential spirit of brotherhood which has established itself and retains its hold over so vast a section of the Christian Church. The deliberations of the 500 delegates will be followed with world-wide interest, since the matters to be considered and discussed concern the well-being of churches with which 25,000,000 persons are associated.

THE OPENING SESSIONS.

At an early hour on Wednesday, the delegates began to assemble preparatory to the opening session, and by ten o'clock every seat was occupied. Precisely at the hour appointed the President of the Wesleyan Conference (Rev. Dr. Davison) announced the well-known hymn, "All people that on earth do dwell." A liturgical form of service was used, the lessons being read by Rev. Dr. Watkin, Australasia, and prayer offered by Bishop J. C. Hartzell. The inaugural sermon was delivered by Bishop Galloway, of Jackson, Mississippi. His theme was "The supreme value of Christian experience," and his twofold text was taken from 1 John i. 3, and Acts iv. 20—"That which we have seen and heard declare we unto you," and, "For we cannot but speak the things which we have seen and heard." In the course of a powerful discourse, the bishop emphasized the fact that these two statements are a declaration of the supreme value of a personal Christian experience, and that was

THE DOMINANT NOTE

of the mighty movement which had made possible the great Conference gathered together that day. Christianity's sublime and only mission is the spiritual regeneration of the world. It is well enough to exalt its ethical value—the excellence of its doctrines, the beauty of its ordinances—but above all there must be personal experience of its redemptive efficiency. This pre-eminent doctrine has been obscured by the prominence given in modern discussion to the ethics of Christianity. Christ's mission was said to be social rather than theological. But though Christianity is a political force as well as a spiritual influence, a social dynamic as well as a celestial hope, Christ's mission was purely spiritual—the redemption of the soul from sin; and his specific aim was not to reach the masses or the classes, but the individual.

THE PERIL OF THE AGE

is not a God despised, but a God displaced; not a God forsaken, but a God forgotten; not a God rejected, but a God neglected. Eliminate sin and the Gospel is emasculated; but the Gospel for a world of sinners can only be preached by those who have felt its need and tested its redemptive power. It is ours to preach and practise spiritual religion. Should the day ever come when Methodism forgets this, her only mission, her downfall is secured. She will have finished her course, and ought to fall on sleep. But such, I trust, may never be. Methodism has not fulfilled the Divine purpose of its creation. God has still a work for us to do. The past has been glorious, but thrice glorious will be the future if we are true to the heritage of our fathers. Let us emulate their virtues and imitate their burning zeal.

The first business of the afternoon was the calling of the roll. This was followed by addresses of welcome. Dr. Davison, the first speaker, said their first act should be an expression of gratitude to Almighty God for bringing them together again. He alluded briefly to the changes in *personnel* since the last Conference, and thanked God for those who are left, and for the young men who are being called out to carry on their work.

THE WELCOME.

The venerable Dr. E. E. Jenkins, who took part in the first Œcumenical Conference, voiced the first welcome, and very hearty and cordial it was. Speaking of the holy warfare in which all present were engaged, he said the greatest peril with which they had all alike to contend was the modern anti-Christ, the spirit of the world, the gradual waning of the spiritual sense. Rev. Joseph Odell, of the Primitive Methodist Church, uttered the second welcome, speaking, he said, on behalf of a spiritual democracy—a church for the people, of the people, and by the people.

Sir Charles T. Skelton, on behalf of the Methodist New Connexion, said he represented the eldest daughter of Methodism. He should be glad if the outcome of the Conference should be something more than a gathering of learned men. Hell was let loose in South Africa. He wanted it to end. Could they not enter on a constructive policy that would make men brothers?

BISHOP WALTERS.

From Photograph by Messrs. Russell & Sons, 17, Baker Street, London, W.

The first to reply was Bishop Hurst, Methodist Episcopal Church, who uttered most cordial sentiments as to

THE UNITY OF ENGLAND AND AMERICA.

Dwelling on the bonds of blood and of faith, he said they might live in a perpetual covenant of hearts and hands to work out the principles which underlay the past and gave significance to the present of the Anglo-Saxon race. Rev. John Potts, D.D., from the Methodist Church of Canada, said that Canada had a story to tell similar to that of the other sections, and it was a story of small beginnings and large growth, of many-sided consolidation of their work. On coming to dear old England, Canadians came with a deep feeling of patriotism in their hearts, tinctured with Imperialism. For sixty years they sang "God save the Queen," and now with equal loyalty they sing "God save the King." They represented British North America, and they renewed their allegiance to the old flag and the new King. Why had Methodism been so successful all round the world? Because of its one interpretation of the Word of God.

A PASSIONATE APPEAL.

The last speaker of the afternoon was Bishop Walters, of the African Methodist Episcopal Zion Church. He expressed, on behalf of nearly five million adherents to Methodism in Africa, cordial thanks for the warm welcome accorded to their representatives. They had come on their visit regarding it as a pilgrimage to the shrine of Methodism's founder, "for only those devoid of sentiment do not believe in pilgrimages. We are here to receive a re-baptism, to be strengthened with power from on high to stem the mighty current of sin which threatens to overwhelm us." The bishop commenced his address with MS. in hand, but, under the influence of deep feeling, he discarded all notes, and spoke with impassioned vigour as he referred to the subject of race prejudice. He acknowledged with gratitude the millions of dollars which the Northern Methodist Episcopal Church had spent for the uplifting of the negro, and said there was not a coloured delegate who had not the profoundest respect for such men as Bishops Galloway, Tigert, and others. But during his three visits to this country he had discovered that a systematic effort was being made to destroy the good opinion of Englishmen regarding the negro race of America. He showed how little foundation there was for the charges sometimes brought against his brethren, and exclaimed, with pathetic earnestness, "You English have always been our friends. In the dark days of slavery you gave us refuge from the wrath of our master, and the fierceness of his bloodhounds; and now, when we are struggling so hard to reach the goal and make ourselves what we ought to be in every respect, we look to our old friends in England to continue to give us their sympathy and encouragement in the future as in the past. A few mendicants have come over here and made a bad impression in your churches; do not judge us by them. We bring you professors and delegates from some of the best universities, and we bring you a banker! Surely that is evidence of progress; we could not do that twenty years ago, when we occupied a humble position in this sanctuary. We are here now to listen to your bugle note, and if it is the call to battle against sin, your black brethren will march side by side with you. We have come to lay our armour at your feet, and to say that where you lead in the good work of amelioration we will follow."

The president during Thursday's proceedings was Bishop A. W. Wilson. The first essay at the morning session was given by Rev. Edward Boaden, United Methodist Free Church, and dealt with the growth of Methodism. He testified to the unity among Methodists in the Colonies. At no period has there been more peace. Following Canada, the Methodist churches in New Zealand are making progress towards reunion. Australasian Methodism is now virtually, and is about to become organically, one. The throb of storms which wrought great mischief in the past is happily now not felt. In spirit, British Methodism is one.

Methodism never stood higher in the world of culture than to-day. Reference was made to the work done by Methodism in the rural districts of the kingdom, and the great missions in London, Birmingham, Liverpool, Manchester, Leeds, and elsewhere. It was shown that Wesleyan Methodism since 1855 has expended £10,000,000 sterling upon church property, Primitive Methodism £4,000,000, the United Methodist Free Churches £2,250,000, the Bible Christians over £500,000, and the Methodist Reform Union £129,000.

Rev. Joseph Berry, representing the Australian Methodist Church, rejoiced in the formation of the Australian Commonwealth. It was the Lord's doing, and was marvellous in their eyes. Ten years ago, when the second

Conference was in session, there were four Methodist bodies in Australia, now there is one. He was not there to advocate Methodist union, but to testify what had been done in the Southern hemisphere. It was seen from the first that if they were to unite, the oldest and richest church must be the first to hold out the olive branch. Of course they had difficulties, but when they came to the sea, lo! it divided before them.

The president's bell cut the speaker short, and immediately a clear voice in the Western section started,

Blest be the tie that binds.

Instantly the whole body of delegates rose to their feet, and with enthusiastic fervour sang two verses of Fawcett's well-known hymn.

A stirring address was given by Rev. Wesley Guard, of the Irish Methodist Church. In the matter of Methodist reunion, the Irish Methodist Church led the way twenty-three years ago. They had long since passed out of the oblivion and contempt which marked the period of the early Methodists. He wished to say they were in peril on account of their position and the perfection of their organization. The peril was lest they should worship their organization and admire their magnificent position. The speaker was obliged to resume his seat in the course of a glowing peroration on the brilliant future before Methodism.

In the discussion which followed a number of representatives from various parts of the world took part. Among these was Dr. M. C. B. Mason, of Cincinnati, a negro, who, speaking with warm earnestness, said there was growing up in the States a constituency that would give heart and hand to the whites in the grandest movement for the evangelization of Africa the world had ever seen.

Bishop Hartzell spoke with hopefulness of the future of Methodism in Africa. There is going to be a great empire there under the Anglo-Saxon flag. The war and reorganization of the boundary lines were but little incidents in the history of the continent. His heart went up to God that the nations might co-operate in peace for the industrial development and elevation of the black races. The man who said a word to promote the discord of races was the enemy of humanity. Dr. C. S. Smith, a coloured delegate, Dr. A. B. Leonard, and Dr. Watkins, of Australia, also spoke.

AMERICAN METHODISM.

When the Conference re-assembled in the afternoon, Bishop Goucher read a comprehensive essay on "The Present Position of Methodism in the Western Section." He showed that American Methodism, born in the midst of a courageous antagonism, honoured its heritage and parentage by its present position. The assertive, aspiring American was hospitable to the doctrines of Methodism, to the doctrines of free will, full grace, and the witness of fellowship with Christ. Two-thirds of all the Methodists in the world were enrolled in the United States; and allowing two and a half adherents for each communicant they gave a total of over 20,000,000 Methodists, or more than twenty-seven per cent. of the entire population. True, it had dangers to contend with, and the attitude of some of its members towards certain questions caused some apprehension, but the church was in the van of spiritual progress, and at the heart of human service in America.

Rev. Dr. J. D. Hammond (Methodist Episcopal Church, South) spoke for the second largest body of Methodists in the world, and told of its various activities. Mr. Rowell dealt with the position of the Methodist Church of Canada, which claimed as its heritage all that was best in the mother churches. Canada is destined to become a great country, and Methodism will exert a strong influence in its national life. Since 1884 the membership of the United Church has increased by about sixty-eight per cent., and all the departments of the church work show a corresponding activity. The days of the "saddle-bag" minister are not yet over in Canada, and the Methodist preacher still followed the pioneer settler.

Rev. Dr. Simmons referred to the early work of Methodism in California during the days of the mining rushes; and several other delegates, coloured and white, also spoke.

THE PROMOTION OF INTERNATIONAL PEACE.

The Conference resumed its sittings on Friday morning, the appointed chairman being Rev. H. B. Kendall, B.A., President of the Primitive Methodist Church. The first subject for discussion was "The Influence of Methodism on the Promotion of International Peace," and was introduced by Dr. C. W. Smith (Pittsburg). In the opening words of his paper he asked, what had Methodism, as one of the great branches of the Christian Church, to fulfil as her mission in promoting universal peace? It would be remembered that Methodism was not, and never had been, a national church. Her kingdom, like that of her Master, was not of this world. What she had done in the promotion of peace she had done as a religious organization, and not a political agency. America and Great Britain hold the peace, if not the destinies, of the world in their hands; and in spite of any seeming inconsistencies they are both for peace. War between two such nations—one in civilization, one in religion, one in speech, one in every true interest, and bound by a common aim to promote the peace of the world—war between such nations would be a crime the magnitude of which no language could express. John Wesley's pen and voice had always been used in favour of peace, and all who bore his name should follow in his steps.

Mr. R. W. Perks, M.P., in a powerful address, remarked that Methodism, while not professing to be a political power, claimed to have a hold on the consciences of men, and it is in this direction that it should exert its influence in alleviating the forces which contributed to war. What are these forces? The first is *ignorance*. We have entrusted diplomacy to secret tribunals, and we are losing control of our national life. The second danger to be facedis the *profession of arms;* and the third, the *corrupt and unlicensed journalism* of the day—an unbridled and un-Christian Press. The fourth great danger is a *false conception* of what is real glory and what is *true heroism*. He trusted that the powers of their church would be applied in combating these influences, and so strive that they may become, by being peacemakers, the children of God.

In the course of the discussion which followed, a wide diversity of opinion was manifested, with confusing results. The majority seemed to be of opinion that when all other means had been exhausted, war was necessary to right wrongs or maintain the supremacy of truth. Several of the delegates did not agree with this view, and vigorously denounced war as a crime. It must be admitted that few of the speakers faced the question as to what was really the teaching of Christ concerning war. A hush fell upon the excited gathering as Dr. Thomas Allen spoke in a calm, subdued voice of the grave difficulties in the way of establishing international peace. As churches, they would not accomplish much in dealing with these great economic questions. Their strength was in the spread of the principles of the Sermon on the Mount.

SHALL METHODISTS UNITE?

There was a large number of the general public at the afternoon session, when the business commenced with an able paper by Rev. W. J. Townsend, D.D. (President-elect of the Free Church Council). His topic was, "The Relation of Methodism to the Evangelical Free Church Movement." It was pointed out that the National Free Church Council comprised numerous churches with nearly two million communicants, 9,114 ministers, 384,000 Sunday-school teachers, upwards of three million and a quarter Sunday-school scholars, 58,000 local preachers, and provision for eight million hearers of the Gospel. Two of its presidents had been Methodists, and half of its executive belonged to their communion. Politics had never entered into the movement; if they did, its future possibilities would vanish like a dream of the night.

The next speaker was a coloured bishop, Dr. R. S. Williams, whose address on "Methodism and Christian Unity," was listened to with eager attention. Methodism, he declared, means not merely rigid adhesion to empty formalities, but a living, active, throbbing, spiritual force. Its fundamental principle, love to God and to mankind, has wrought mightily, and has served to quicken

THE SPIRITUAL IMPULSE OF CHRISTENDOM,

while its precepts and teaching tend to unify all believers.

"Inter-denominational fellowship among Methodists" was the subject of an informing paper by Rev. Dr. T. B. Stephenson. Fellowship among Methodists, he maintained, already exists. To-day they neither persecute nor patronize each other. They interchange pulpits, they hold united Love Feasts, they send fraternal messages and occasional delegates to each other's Conferences. Moreover, they had a united committee for "Methodist Concerted Action"—three of their bodies have agreed to have a common hymn-book. In the Children's Home, four out of five Methodist bodies were represented. But with all this they did not go far enough.

THEY DID NOT TOUCH OVERLAPPING,

the needless expense of several missionary societies, and the multiplication of small theological colleges, which were not so effectual as larger and more costly ones. They did not remove the scandal of two or three Methodist chapels standing side by side in small villages at a needless expense of men and money, and to the destruction of all wholesome discipline. Could they do more in this line that was really practical? He feared not. The fraternal fellowship had about reached the point which spells "union."

Among those who took part in the subsequent discussion were Rev. T. G. Candlin (Methodist New Connexion), Dr. F. M. North (M. E. Church), Rev. E. Boaden (U.M.F.C.), Rev. Thos. Mitchell (Primitive Methodist), Mr. Percy Bunting, and Rev. F. W. Bourne (Bible Christian.)

YOUNG PEOPLE'S GATHERING.

The first of the evening meetings in St. James' Hall was held on Friday. Being a children's gathering, there was a large attendance of young people.

Bishop Hartzell was in the chair, and in the course of a brief address said that Methodism could claim seven and a half million communicants, 50,000 ministers ordained of God, labouring among twenty million adherents. Their Sunday-school army throughout the world numbers over six millions.

Bishop Vincent, the father of the great Chautauqua Movement, on rising to speak, received the "Chautauqua salute" by all present rising and fluttering their handkerchiefs. He explained the origin of the salute, which was first given in Canada when the deaf and dumb Professor Green, of Belville, Ontario, delivered his address by gesture with a perfection of grace. Clapping would have been no acknowledgment of the profound impression he created, so all stood and waved their handkerchiefs.

Addresses were also given by Rev. Simpson Johnson, Mr. J. R. Inch (New Brunswick), Professor Scarborough, and Mr. E. Jennings (Leicester).

PRESIDENT McKINLEY.

The startling news of the attempt on the life of President McKinley had a marked effect upon the session on Saturday morning. An African bishop, Rev. Dr. B. W. Arnett, presided, and after brief devotional exercises, the deep feeling of all assembled found some relief in the speeches of representative men. The wounded President is an exalted member of the Methodist body, and so many delegates from both sides of the Atlantic were eager to express their loving esteem for and sympathy with him, that it seemed as if the appointed programme for the morning would be crowded out. By special motion an extra half-hour was devoted to the matter.

In eloquent terms Rev. Dr. Davison, President of the Wesleyan Conference, expressed, on behalf of the nation and Church to which he belongs, widespread sorrow and prayerful soli-

citude in view of an event which has thrilled the civilized world with horror. He also outlined the subsequent resolution expressive of intense indignation at the outrage and profound sympathy with the stricken President of the United States, the distressed family, and the anxious American people.

Rev. Dr. Waller said that at an interview he had with President McKinley, the first thing spoken of by the latter was the great bereavement suffered in the death of our late honoured and beloved Queen. All present to-day would join in asking the great Head of the Church to touch the wounded one with his healing hand.

Rev. Dr. Ebenezer E. Jenkins, Bishop Galloway (Jackson, Miss.), and Rev. Dr. Chas. Stewart (New Brunswick) having spoken, Dr. F. M. Bristol, pastor of Washington Methodist Episcopal Church, of which the American President is a member, spoke with evident emotion of Mr. McKinley's high Christian character, and his love for the English people. Dr. A. B. Leonard (New York City) thought that civilized nations should take concerted measures to render impossible such outrages as that just reported. Other speakers were Bishop Gaines (Atlanta, Ga.), Dr. Brook (United Methodist Free Church), Mr. Geo. Lidgett, and Rev. H. S. Doyle (Coloured Methodist Episcopal Church). Drafting of the resolution was at once referred to the Business Committee that the message might be reported to the meeting immediately before the close of the session; and Rev. Dr. W. F. King led in intercession with God that the life of President McKinley might be spared.

Rev. Dr. John Tigert (Nashville, Tenn.), read an essay upon "Biblical Criticism and the Christian Faith." In the course of a learned and far-reaching review of the subject, he spoke of the regenerating act of the Holy Ghost as private and personal, and claimed that for those who have experienced in their own hearts this solitary union of the Divine and human, the presence of God in nature, in Christ, and in the Bible, while still mysterious, becomes credible and certain. Thus the strands of historical Christianity, of the Divine Christ, and of the certainties of Christian experience, unite to form a threefold cord which cannot easily be broken. The time for readjustment to the main claims of historical criticism has almost fully come. We are not called upon, indeed, for a final judgment upon them all; many things remain in doubt, some, from the insufficiency of the materials at command, will probably always remain in doubt. But the main problems, appear to have been satisfactorily solved.

In an address upon "Recent Corroborations of the Scripture Narrative," Rev. Dr. Marshall Randles (Manchester) showed that the testimonies to the historicity of Old Testament books are nothing less than a manifestation of the finger of God. "The appeal of the Old Testament to the Life and Conscience of To-day," was dealt with by Chancellor D. S. Stephens, D.D. (Kansas).

PROTESTANTISM V. MODERN SACERDOTALISM.

The general subject for Monday morning was set forth in the title of an essay by Rev. Frederick Bourne, dealing with "The Principles of Protestantism *versus* Modern Sacerdotalism." The Scriptures do not simply testify of Christ as creation and providence testify to their Creator and Upholder. They are most prized by us because they are full of Christ; and the Saviour Himself declares that they are given for an express purpose, "They are they which testify of Me." The work of the Holy Spirit is the third essential principle of our common Protestantism. His two-fold mission is—to convince the world of sin, of righteousness, and of judgment; and to implant in all penitent and believing souls the new and abundant life which Christ came to bestow. A Methodist preacher and scientist (a combination all too rare) proved, even to the satisfaction of so eminent a man as Professor Huxley, that there is no such thing as spontaneous generation in the natural world; nor can it be so in the spiritual sphere. The only way of entrance from a lower into a higher kingdom is being born into it. There is reason to dread the incipient Sacerdotalism that finds a hiding place in our own and other Protestant Churches, when so distinguished a Protestant champion as Dr. Dale says that, in baptism and the Lord's Supper, communicants receive something which is officially given to them by the authority of Christ.

Professor Chas. Stewart, D.D. (Methodist Church of Canada), showed that while Protestantism and modern Sacerdotalism are both opposed to materialistic philosophy, in recognizing the necessity of a Daysman between sinful man and a holy God, Sacerdotalism claims that the atoning sacrifice of the Redeemer and his High Priesthood are put in commission, so that a certain order of men may, without appeal to a higher source, open or shut the door of heaven.

Professor J. Shaw Banks (Wesleyan College, Headingley, Leeds) thought that a great change had been brought about in the High Church party by the teaching of Lightfoot, Westcott, and others, so that the Sacerdotal doctrine, in its proper sense, is not so prominent now as the theory of apostolical succession.

REV. DR. AGAR BEET.

From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

Monday afternoon's session was well attended, and deep interest was manifested by delegates and the general public alike in the subject discussed. The essay prepared by President Chas. J. Little, D.D., on "Methodism and Education in the Twentieth Century," was read at the author's request by Bishop Vincent. The chief problem to be solved, it was observed, is how to find teachers who combine competency with piety. The theological school of the twentieth century must enlarge the range of its studies, but, above all, it must prepare men to save the lost and preserve the found. It must produce men of unexampled generosity, consecration, and sagacity. Another problem, How could Methodists best develop and retain the gifted mind brought within their borders? If our youth are to combine with commercial genius and power the delights of knowledge and philanthropic activity, they must be presented to them as prizes worthy of their greatest effort.

Mr. Thos. G. Osborn expressed the opinion that in aims and methods of education England and America are growing together. This assimilation was also among other nations. It is difficult to secure that higher education shall be well balanced and symmetrical. It is well to educate the mind in the revelation of God in nature, but it should never be forgotten that

GOD'S CLEAREST REVELATION TO MANKIND

is given in human language. We must never let the work of his hands outshine the ministry of his love, but remember that when God would come nearest to man, He revealed Himself in his Word.

In the course of an able address, Mr. H. T. Kealing said the question of Methodism being a reformatory force in education was no longer an open one. He referred to the devotion of the pioneers in Africa, and told how, when the hunters were in the forests of America shooting wild beasts, their leader had cautioned them not to shoot when they could hear the cackle beneath the tread of the object which approached, but first make sure whether it was a bear or a Methodist preacher! Methodism had always gone where there were people, and also where there were not in order to make sure there were none.

A protracted discussion followed concerning the achievements of the past and the prospects of the future of the influence Methodism on religious, social, and secular education.

"The Moral Unity of the English-speaking Peoples," was the subject for Monday evening. In the absence of Sir Henry Fowler, Mr. R. W. Perks, M.P., presided over the large and enthusiastic audience which assembled in St. James' Hall. After Rev. John Bond had led in prayer, the chairman referred to the remarkable advances and movements of general consolidation which have marked the history of Methodism since the last Œcumenical Conference, and anticipated the time when all branches of British Methodism should come together in organic union. Mr. Perks went on to deal with important questions which have to be faced by Methodists, and, indeed, by all Evangelical Christians. He made a vigorous reply to a recent contention by Archbishop Ireland in favour of of the Temporal Sovereignty of the Pope, and denounced in strong terms the political crimes of the Assumptionists who are about to land in England. Proceeding, he advised the working classes to beware of Jesuit influences, and advocated the Government supervision of convents and monasteries. Mr. Perks' concluding words were a strong plea for observance of the Lord's Day, and for united action in all good work.

Rev. Dr. Briggs, of Canada, who followed, said that the English-speaking peoples are the great Bible printers and Bible distributors of the world. Wherever we find true national vigour, contented and prosperous people, sound jurisprudence, and an enlightened public opinion, we find not the hurtful influences of a debasing priesthood, but the elevating ones of the open Word of God. Great as is the British empire, greater is the moral power exercised by the English-speaking peoples, and in helping to create that power the millions of Methodists have played, and are playing, an important part. Sprung from heroic stock, they must more and more devote themselves to heroic work for the Master. Bishop Lee and others also spoke.

On Tuesday morning the Conference discussed in the first instance "Christianity and Modern Unbelief." Upon this subject a thoughtful and powerful essay was read by Dr. Agar Beet, of which we hope to take fuller notice next week. Bishop J. W. Hamilton dealt with "Secularism and Christianity," and was followed on the same subject by Rev. R. Abercrombie. In the afternoon the essay of Prof. W. J. Shaw, D.D., was on "Modern Indifferentism," and the addresses were devoted to "Apathy in the Church," and "The Antidote for Apathy and Indifference." The proceedings of Tuesday and succeeding days we hope to report in our next issue.

Day by Day.

SUNDAY, September 15. Romans xi.

THE Apostle argues against the thought that Israel is entirely cast away. He admits that appearances point to that conclusion; nevertheless, there is assuredly a remnant of grace. It was so in the days of Elijah, when the nation seemed entirely apostate, and it must always be. God cannot utterly forsake the children of the covenant. For Abraham's sake He will always maintain special relations of love with the people whom he foreknew, or with as many as possible.

Then we are led into one of the deep mysteries or secrets of God's government. The Divine purpose is revealed, which deserves our careful consideration. There is an evident distinction drawn between the Hebrew nation as a whole, and the individuals who form the godly remnant of which we have been speaking.

The individuals are accepted and blessed through faith in the Lord Jesus Christ; but the nation as a whole is deposed from being the organ of the Divine purpose. From the call of Abraham, God had been working through his chosen people to produce the Holy Scriptures, to secure a witness to Himself, to disseminate everywhere the knowledge of his unity, spirituality, and holiness; and, in spite of much failure and sin, they had, on the whole, been mightily used. When, however, as a nation, they rejected the Lord Jesus, as a nation they were put aside, and were no longer reckoned in the line of the Divine purpose.

Instead of Israel the Church was created to be the organ of the Divine will, and through the present age it will remain so. Those of us who are members of that Church are taking the place of the olive branches, "contrary to nature"—*i.e.*, instead of the good being grafted into the wild, the wild have been grafted into the good. But the time is coming, at the end of this dispensation, when the Church shall be gathered to her Lord, as the body to the Head; and then again Israel shall be God's means of reaching and blessing the world. Oh, the depth of his wisdom and knowledge.

MONDAY, September 16. Romans xii.

The opening verses contain a plea which is surely irresistible. The "therefore" carries us back to chap. vi. 13, where the same word translated *yield*, or *present*, occurs. Because in Jesus we have died to the world, and because the cross stands between us and our past, we are called upon to give ourselves up to Him absolutely, that we may become the organs through which He may work out his perfect will. It is perhaps easier to die once than to live always, as a sacrifice; but it is to the latter that we have been called. We must be *living sacrifices*. Every moment the choice is being presented to us, whether we will think the world's thoughts, and take the world's wages, or mind and do the things of Christ. As we refuse to take the one, and determine to take the other, we are transformed, *i.e.*, transfigured; and are led, in doing God's will, to realize how good, and acceptable, and perfect it is.

The Apostle, in the following verses, goes on to show exactly what is involved in this life of presentation to God, with its resulting transfiguration. It will lead us to think soberly of ourselves; to fulfil our own office in the body of Christ, without envying others; to love always, to be strenuous and diligent, to be glad, patient, and prayerful, to be reservoirs and fountains of blessing, to be lowly and humble, loving and forgiving. In other words, as soon as we present ourselves to God, and reckon that the Lord Jesus actually accepts what we give, He becomes resident in us by the Holy Spirit, and reproduces the traits of his own lovely life.

TUESDAY, September 17. Romans xiii.

There were many things in the world around which must have seriously offended the Apostle's sense of right; but he made no attempt to alter them by his own efforts or admonitions. He gave himself up to the glorious mission of disseminating the Gospel, being persuaded that the best way to renovate society was to regenerate men.

But surely the main principle of the opening paragraph of this chapter must be ever recognized and obeyed. Any existing order of government must be acknowledged as representing, on the whole, and however faultily, the Divine government, and as Christians we must support it. Of course, we may adopt every regular and constitutional method of improving it; and probably there are times when, if it notoriously fails, we may assist in removing it in favour of another—but on the whole, we must render to all their dues. And let those who exercise public office remember to exert it as in the sight, and for the purposes of the Eternal Judge.

It is interesting to see that perfect love realizes all the requirements of law. If a man loves perfectly he will necessarily fulfil the Decalogue, not only in its letter, but its spirit. Baptize us then, O King of Love, in thy perfect love!

The last paragraph (11-14) is especially St. Augustine's. It led to his conversion. In one supreme moment he cast away the works of darkness, and put on the armour of light. Let us do the same, putting off the rags of old habit, and putting on the character of the Lord Jesus.

WEDNESDAY, September 18. Romans xiv.

There is a fine sanity in these prescriptions and regulations. We are to be positive and constructive in our religious life, and must not suffer our own or our brother's soul to be perpetually irritated and fretted by minute and vexatious quibbles. How many good people are what we call *cranks*; that is, they magnify some small point out of the proportion of truth, and contend for it as if it were a fundamental doctrine. These people have got switched off the main track, on to a siding, and there they stand like a useless locomotive engine, blowing off steam, but not moving forward, nor dragging their line of trucks.

There are many things, says the Apostle, which must be left to each man's individual judgment, guided and illuminated by the Holy Spirit. The one matter for each disciple is to be sure that there is no cloud between his Master and himself. We must not expect uniformity in all things. The Hebrew mind may have a lingering respect for the seventh day, the Roman mind may have no such regard. Then let not the Hebrew Christian try to coerce the Greek; nor the Greek despise the Hebrew.

It may be, however, that in practice a certain line of behaviour may become a positive hindrance and cause of stumbling to a brother, who is weak in the faith. Under such circumstances, the love of God demands that we should refrain from it, as in the case of strong drink. This, however, is only incumbent on us, when it has been distinctly proved that to do otherwise would actually hinder some weaker brother, while to take the opposite course would help him.

THURSDAY, September 19. Romans xv.

This chapter is remarkable for its threefold ascription to God, as the God of Patience (5), of Hope (13), and of Peace (33). Let us meditate on the Divine nature under these aspects. And remember that they were realized by one, as this chapter shows, who, first, meditated much on the Divine Word (4, 9, 10, 11, 12); who, secondly, was conscious of the utter helplessness of the human instrument, unless taken up and used by the mighty, indwelling Spirit (16, 18); and who, thirdly, was entirely yielded to the will of God (32). To see him, there might have been nothing to arrest human notice or admiration in the Apostle. He might have appeared a mere Jewish traveller, who was constantly being driven from pillar to post, under great concern of spirit, and in circumstances of extreme poverty; but he was laying the foundations of our Christian commonwealth (20, 21).

Of modern men, the one who seems to me to have come nearest this incomparable Apostle was John Woolman, the Friend. In each of them faith wrought by love to the purifying of the heart, the outcome of faith being in love, manifested in reverent waiting upon God, and in untiring benevolence, in a quiet but deep enthusiasm of humanity, which made the daily service of others a hymn of praise to the Divine Father. Take for instance this golden sentence from John Woolman's pen. After dwelling with great earnestness on the importance of possessing the mind of Christ, he describes it as that state "in which every motion from the selfish spirit yielded to pure love," and he says that this was the pearl after which he was constantly searching.

FRIDAY, September 20. Romans xvi.

Here is a window unto the Apostle's heart. He was apparently disowned by most of his own kindred, but he had mothers, sisters, brothers, a hundredfold. How different is the gentle spirit, which breathes through this chapter, from that of the mere disputant or theologian, the stoic or monk. We learn, as we peruse these verses, the courtesy, gentleness, purity, thoughtfulness, of Christian relations.

Women are here: Phœbe, Priscilla, Mary, Junia, Persis, Julia, and others. The Apostle realized, as so many have done since, the vast help which holy women furnish in the ministry of the Gospel. Men are here, old and young, fathers, brothers, and sons. Lovely titles are given with lavish but discriminating hand—"succourer," "helpers," "beloved," "approved in Christ," "saints." How specially beautiful the appellation, "The beloved Persis, which laboured much in the Lord." Most triumphantly the assurance rings out, "The God of Peace shall bruise Satan under your feet shortly." It was his fervent and confident faith. Satan might rage, but the old promise was yet to be fulfilled, that God would bruise the serpent's head beneath the woman's seed. Dear soul, rest thee there. Thou canst not, but God can. He is a man of war, and behind Him thou mayest rest, till He brings judgment to victory. In the meanwhile, go on thy way, making known to all nations the preaching of Jesus Christ, according to the commandment of the Eternal God.

SATURDAY, September 21. 1 Corinthians i.

This letter was written from Ephesus, and is one of peculiar interest and importance. This Church was richly gifted. "In everything it was enriched" (5). But for that reason, its position was specially perilous, and called out all the grace and wisdom of the Apostle's guidance and admonition—even of his reproof. But he was animated by the consciousness that God was as eager as he was for its ultimate blamelessness and beauty (8). What a blessed thing it is to know that we may be in fellowship, in partnership with the Son of God, in all our earthly pilgrimage! All his resources are at our disposal! All that He has is ours.

There were divisions in Corinth. The Church seemed to be broken into four schools of thought, which accepted Paul's teaching, or which loved eloquence such as Apollos gave them, or which clung to the Hebrew line of thought and doctrine identified with the Apostle Peter, or which eschewed all human teachers and professed to follow Christ only. As far as the Apostle Paul was concerned, he affirmed that he had never sought to make a following for himself, and had even shrunk from baptizing to any large extent. He had never sought to attract to himself, but to the Lord. He had even studied the utmost simplicity of speech, that the Cross of the Redeemer, as the symbol of his death for us and ours with Him, might stand out in its conquering grace and power. What need of the flowers of rhetoric to adorn its sublime splendour and beauty? Moreover, he had not sought to attract the wise or eloquent, being sure of God's choice.

Let us specially ponder the closing affirmation of our heritage in Christ, and avail ourselves of it. He is *made* unto us; but we must possess our possessions.

F. B. M.

The White Slave Traffic.

RESCUE work, in spite of the labours and influence of many preventive and remedial agencies, continues to be one of the chief needs of our land. A sad illustration of the laxness of morals is found in the fact that the applicants for help made to the Homes for the Friendless and Fallen, at the chief office and receiving home, 200, Euston Road, reached a total of no fewer than 600 during the eight months ending August 31 last. Parental neglect; a nervous craving for pleasure, not infrequently as an offset to sordid conditions of life; impatience even of reasonable control, and many other contributory causes, swell the vast army of wanderers from the path of virtue.

SAVED FROM THE DEPTHS.

Some typical cases recently undertaken by Mr. W. J. Taylor, secretary of the institutions referred to, will serve to illustrate both the exacting character of the work and the difficult problems, demanding promptitude and resource, which Mr. Taylor is daily called upon to solve. One was that of a young woman but twenty-one years of age, who, although quite untrained in domestic service, managed to "get through" in one situation after another. Marked by simpleness of manner and mind, and yet not sufficiently weak to be permanently detained by the authorities, she easily became the prey of a designing villain. Her child died, but she drifted into fast company, and was rapidly going from bad to worse, when a lady mission worker came to the rescue, and took her to the Euston Road Home, where she was at once admitted.

Another example is that of a respectable young woman, saved just in time from a position of grave moral danger. Although she had enjoyed the privileges of a training school to which a lady had sent her, and was placed in a situation, she forsook the place on the ground that "the work was too hard," and might easily have yielded to evil tempters who beset her path, but she is now safely sheltered in the Preventive Home.

"Can you help me to get into the workhouse infirmary?" was the question put by a wretched girl, who, although only twenty years of age, was homeless, penniless, and, is said, had been sleeping anywhere. Obtaining more sympathetic aid than she had looked for, the poor creature was sent, after being supplied with some food, to the infirmary, whence she will, by-and-by, be received and trained in ways of sobriety and self-respect.

THE "WHITE SLAVE" TRAFFIC.

One of the many preventive cases in which quite young girls figure was that of a child of fourteen. Her father is in an asylum, and her mother, who had to go out to daily work, felt herself unable to control the wilful child, who evinced a dangerous desire for the society of evil companions in the streets. She will now be trained for domestic service. The particulars of some cases are far too shocking to print. In these, the co-operation of the police has to be sought, for the "white slave traffic," carried on with infinite daring and subtlety, has to be grappled with again and again, as fresh agents and decoys take up the wicked work of moral destruction.

While, however, there is much and exhausting toil, encouragement may well be taken from the frequent cases in which former inmates have developed into godly and industrious women. Indeed, it is by no means uncommon for those who have been helped to become rescuers in their turn, communicating with Mr. Taylor regarding any whom they know to be in need of sheltering care. It may be mentioned that the income of these deserving institutions is considerably less than the expenditure, a fact which is the more to be regretted, since no sincere applicant fails to find immediate assistance in turning from her life of degradation and sorrow.

The Water of Life is divine in its origin, free in its communication, satisfying in its effects, constant in its supplies, active in its operations, and glorious in its result.—*Kidd.*

"Something More."

By Mrs. HARVEY-JELLIE.

"WHAT a happy girl you must be, Dora," said Captain Lacey to his little niece, "you seem to have so many gifts, and many dear friends to love you."

"Yes, uncle, and you have brought me a lovely present. I am so glad you have come to stay with us."

"Come, little lassie, and tell me if you are happy and satisfied!" and the tall man led her into the pretty conservatory.

"I am happy, uncle, but not satisfied, there is something more I want to enjoy," said Dora, flushing as she spoke, lest he should think her ungrateful.

"We understand each other; now you tell me just what you mean." It was true, for Dora and the Captain were quite confidential friends, and she always delighted to go and stay with her uncle; and now, while her mother was out, she had him all to herself.

"Uncle, there is one little verse I am thinking such a lot about; it is what Jesus said: *It is more blessed to give than to receive* (Acts xx. 35); and I know how beautiful it is to receive such good things; and if it is more blessed to give, I want to know that something *more*."

"But, Dora, I heard you say you were sending your left-off dress away, and your old books and toys, to a poor child."

"I could so easily spare them, uncle, I didn't feel I was giving, so I don't think that counts under the *more blessed*, do you?"

The Captain was silent; had he understood what it meant to be thus blessed?

"Dora, you are right; what else have you thought?" "I thought, uncle,

THE GREATEST GIFT IS JESUS;

and it must be blessed to give something to Him—is it more blessed?"

After thinking, he answered: "If you have received the gift of Jesus and his love, I think He will make it more blessed to give yourself to Him, and what you can offer to others will then be doubly blessed; so that is the something more you want."

"That is it, uncle. It spoils my happiness when I feel selfish, and I want to know what Jesus calls the more blessed way, don't you?"

In his heart Captain Lacey wished he had more of that desire; but he answered her brightly:—

"Dora, this thought comes from God. Don't let it go; but ask Him to help you to carry it out. It will make a good and happy life for you."

She did not forget, and as she received each gift she gave out of a loving heart some practical proof that she had found *that something more* she craved, the joy of that which is more blessed than receiving, and Dora's life brings gladness to many, while yielding full satisfaction to herself.

If we would know her joy we must be quick to see how much we receive, and how much we must give and do, if the *something more* that Dora craved is to be ours.

"The greatest gift is Jesus," as she said, therefore we must give Him most, for in giving Him body and soul all blessedness will be ours. Then we shall daily see and know, "It is more blessed to give than to receive."

"Gaol Birds."—According to Mr. Macdonnel, who has edited a part of the recently published "Blue Book of Criminal Statistics," there has not been of late years any noteworthy increase in juvenile crime. Although reliable materials for a very exact statement are not available, yet it appears that, under several statutes, youthful offenders can be and are turned away from the gaol and its corrupting influence. The result of this wise action is shown by the fact that there is a decline of nearly 34 per cent. in the number of prisoners between sixteen and twenty-one years of age. It is sad to find, however, that, despite this excellent change, there were, at the close of the period referred to in the report, no fewer than 34,320 males and 4,791 female prisoners under twenty-one who had been convicted of serious offences during the year. Worse still, a number of children under twelve were in gaols. These figures point to something lacking in our compulsory secular education system.

Temperance Notes.

AT Blackburn Brewster Sessions the police stated that almost every night large batches of girls and boys, of seventeen or eighteen years of age, trooped into two public-houses.

A temporary State Inebriate Reformatory for women has been established at Aylesbury; and temporary arrangements have been made to receive a few male inebriates in the Debtors' Wing at Warwick Prison.

Mr. T. Whitaker, J.P., who, at Haslingden, had recently before him a woman charged with being drunk and incapable, remarked that there had latterly been such a serious increase of female drunkenness in the town that it would soon be necessary to set apart a special day for hearing the cases against women alone.

Sir John Woodburn, Lieutenant-Governor of Bengal, in response to the representations of a number of associations, has issued orders prohibiting the employment of barmaids in Calcutta. Those already engaged will be allowed to serve out their term of engagement, but no new ones are to be imported. A similar regulation has already been put in force in Rangoon.

The anniversary meetings of the United Kingdom Alliance will take place on Tuesday, October 22. The public meeting will be held in the Free Trade Hall, Manchester, Sir Robert T. Reid, M.P., presiding. The annual Council meeting will be held in the morning of the same day in the Central Hall, Manchester, when Sir Wilfrid Lawson, Bart., as President of the organization, will preside.

Surly Hall Hotel, near Windsor, the riverside resort of many generations of Eton boys, to say nothing of boating men generally, has been closed. At the annual licensing meeting of the Windsor division of Berkshire, a letter was read from the Dowager Duchess of Sutherland stating that it was not intended to apply to renew the license. The hotel adjoins her Grace's residence, "The Willows."

At the Eton Union Workhouse, where the drink bill used to exceed £200 a year, no beer has been consumed for over twenty years. The cost of intoxicants ordered for invalids does not exceed a few shillings per annum, a bottle of brandy (costing 3s.) having sufficed for the sick for two years. The master of the workhouse is a brother of the master of the Maidenhead Workhouse, in which it was recently announced the consumption of beer has been reduced to seven pints a week.

A paragraph from a Dutch journal is quoted by *Le Bien Social*, in which we read: An agent of police, who counts more than twenty-seven years' service, told me recently that during that time he had seen not less than 700 colleagues dismissed. About 600 of these unfortunate men were compelled to resign their functions, directly or indirectly, through the abuse of alcoholic liquors, and many were irremediably lost. He added: "It really requires an energetic will to prevent one becoming a slave to drink. At every moment the temptation is there, flattering and violent. We never enter a tavern, we never render a service to anyone, but they offer us a drink."

At Halifax, on the night previous to the Brewster Sessions, a very large and enthusiastic open-air meeting to protest against new licences was held in the district affected, addressed entirely by workers living in the locality. On the following morning two important cases were heard at the Borough Sessions, one for a large hotel in a popular residential neighbourhood, where licences are by no means plentiful, and where the owners have now fought their battle in the Sessions for the fourth time without success. The employers of labour in the district personally opposed this application. Another application for a licence to sell bottled beer in quantities of not less than a dozen bottles was also refused. The applicant for this licence had spent over £4,000 in building very commodious premises.

The *Church of England Temperance Chronicle* gives some facts and figures to show what public-house prosperity costs the nation in taxes. Here is an example:—A widow, aged thirty-five, respectably connected, who had given way to drink, and had been cast off by her relatives in consequence, spent nine months of that year in prison, in seventeen convictions, and was also two months in the infirmary. Homeless, friendless, more ragged, more feeble after each imprisonment, work or lodging were equally impossible, and the drink crave stronger each time. Here we have in one year the cost of eleven months' maintenance, and in addition the heavy expense of seventeen times conveying the woman to the police courts, and seventeen times driving her from thence to the gaol. Three children were in the Poor Law schools, and another was supported by relations.

The Prospect of Death.—You must, by the exercise of faith and love, in holy meditation and prayer, ever dwell in the Spirit, and converse in heaven, while your bodies are on earth, if you would entertain the news of death as beseems a Christian.—*Baxter.*

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, E.C.*

**** I recommend my* elder *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk. See next page.*

A Rabbit Story.

By Rev. Dr. Balgarnie.

THOSE who have visited Dickens' country and his favourite residence at Gadshill know the beauty of Cobham Park. Through the courtesy of Lord Darnley the woods and groves of Cobham are always open to the public. From Gravesend to Gadshill and Rochester the path lies through miles of spring or summer flowers. The music of the brook blends with the song of the thrush and the nightingale. Innumerable little wild creatures enliven the scene with their freaks and gambols, whilst the thick foliage of the ancient trees casts its grateful shade for the pedestrian over the moss-covered walks.

Monday is the parson's half-holiday, and my choice was to spend it in Cobham woods. I had not gone far one morning when a young rabbit crossed my path, scuttled away in front for a few yards, and then disappeared hurriedly into the bracken. A minute later it was followed by a pair of stoats, or weasels, let us call them, who had evidently made up their minds to have rabbit that day for breakfast. I could run then, so gave chase to see the finish. The poor little fugitive did its best to shake off its enemies. Once and again it emerged from the bracken and tried its speed in the open, but only to be frightened back by the fierce, rasping squeals of its pursuers. I could see, however, that Bunny was losing ground. Every time it reappeared the distance between them was shortened. The end was near.

At last the path widened on a space of smooth turf surrounding the mausoleum, where rest the ashes of the Earls of Darnley. There the shelter of the bracken was lost, and further effort to escape was useless. Down sank Bunny upon the turf, rigid and motionless, its eyes fixed, its fur on end like a brush, a picture for a painter of "the fear of death." One of the weasels leapt over it, and turned to attack in front, the other was preparing to spring. Just then I arrived—with a stick. It was cruel, perhaps, to deprive the two little wretches of their breakfast, seeing they had worked so hard for it, but "the best laid schemes . . . gang aft agley," and I thought of the rabbit.

Having settled matters with the enemy I thought I had released their prisoner, but I found it still rooted to the spot, spellbound under the fear of death. "Poor little beast!" I said kindly, as if it had been a kitten, but it took no notice of my Scottish accentuation—it was an English rabbit—till I stooped to stroke it. Then it seemed to realize its deliverance. It got to its feet, shook itself, staggered about for a little, and scuttled off into the wood.

Does the story remind us of something about ourselves? The guilt of sin haunted us. The fear of death paralyzed us. We gave ourselves up for lost. But a friendly eye had followed us, a mighty arm brought us salvation. "Fear not, for I have redeemed thee," He whispered to us, and so we became "more than conquerors through Him that loved us."

The Scarlet Geranium.

AT the top of a house in a busy town lived a little girl named Ella. The child was a cripple, and had to lie on her bed all day long. Her elder sister went out to work in the day-time, and Ella looked forward to the evening when she returned. Kind neighbours lent her books to read, and one had given her a canary, which sang sweetly in its cage and brightened the dull hours. On wet days the time seemed to go more slowly than on fine ones. When she was tired of reading on a wet day, Ella would trace the pattern of the wall-paper in her room, which she knew almost by heart. On fine days she liked to watch the sunbeams that came in at the window, and danced about on their different objects in the room.

There was one visitor whom Ella always looked forward to seeing, and this was a lady who had a district in the crowded city, and visited the different houses in it once a week. She always brought some little present with her for the child, sometimes a book or some flowers, or something to tempt her to eat. One day when she came she brought a beautiful scarlet geranium in a flower-pot. Ella was delighted with it.

The lady sat down by the child and put the geranium on a table where she could look at it. She always tried to bring some message of comfort to the little cripple as well as a present. This day she took out a small piece of red glass from a bag, and asked Ella to look at her geranium through the glass.

"Why!" exclaimed the child, "the geranium is quite white when I look at it through the red glass!" Then to make sure that the flower had not changed its colour, she looked at it again without the glass, and it was quite scarlet as before. This little experiment quite pleased the cripple child.

The lady smiled at her pleasure, and then she tried to draw a lesson from the flower. She repeated a well-known text—"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." She taught Ella that when we are looked at by God, as we are by nature, our sins appear as red as the scarlet geranium; but when He looks at us through Christ our sins are washed away.

She repeated two sentences to the child, and gave her a little prayer to learn by heart. The sentences were—

"Looked at apart from Jesus Christ I am lost."

"Looked at through Jesus Christ I am saved."

Prayer: "O God, look at me always and only through our Lord Jesus Christ."

Croydon. G. O. M.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 295).

Hidden Text.

Find and complete the following texts. They will be found in Luke v.-xx.

1. Sell all that thou hast.
2. The things which belong unto thy.
3. And whatsoever house ye enter into.
4. Take heed therefore how ye hear.
5. He was angry and would not go.
6. I say unto you that Solomon in all.
7. They were about five thousand men.
8. Men should do to you.
9. I am resolved what to do.
10. Willing to justify himself.
11. Which of you shall have a friend.
12. That which was our duty to do.
13. Ye cannot serve God and mammon.
14. Sinners also do even the same.
15. So that servant came.
16. Peace be to this house.
17. Give ye them to eat.

From each of the above take one word to form the hidden text, which will be found to be a Christian ideal. (Matt.).

[Children under *ten*, do any 5; under *thirteen*, any 10; under *seventeen*, any 15. A star is given to those under fifteen who find the hidden text.]

QUARTERLY PRIZE COMPETITION.

The Prize Questions at the end of this month will be set from the following books:—

Divisions I. and II. (those under ten and thirteen), Ruth and Esther.

Divisions III. and IV. (those under fifteen and seventeen), Ruth, Esther, and the latter half of Acts.

ANSWER TO LAST SEARCHER (294).

1. "Take heed what ye do."
Jehoshaphat warning the judges (2 Chron. xix. 6.)
2. "Take heed now."
David warning Solomon (1 Chron. xxviii. 10.)
3. "If thy children take heed to their way."
God's promise to David (1 Kings ii. 4).
4. "Take diligent heed."
Joshua warning the two and a half tribes (Josh. xxii. 5.
5. "Take heed to thyself."
Pharaoh's warning to Moses (Ex. x. 28).
6. "Take heed to thyself."
God's warning to the Israelites (Ex. xxxiv. 12).
7. "Take heed and do it."
Jehoshaphat warning the judges (2 Chron. xix. 7).
8. "Take heed that no man deceive you."
Jesus warning his disciples (Matt. xxiv. 4).
9. "Take heed lest any man deceive you."
Jesus warning his disciples (Mark xiii. 5).
10. "Take heed how ye hear."
Jesus speaking to his disciples (Luke viii. 18).
11. "Let every man take heed how he buildeth."
Paul's warning to the Corinthian Christians (1 Cor. iii. 10).
12. "Take heed, brethren."
Paul's warning to the Hebrew Christians (Heb. iii. 12).
13. "Take ye heed, watch and pray."
Jesus warning the people (Mark xiii. 33. Also verses 9 and 23).
14. "Let him that thinketh he standeth take heed."
Paul's exhortation to humility (1 Cor. x. 12).

No. 294.—Correct answers (first list) received from:—

A—Kate, Martha and Agnes Allan, Douglas Anderson-Berry*, Gwendoline Ahier, Ralph and E. Aldwinckle.

B—Dorothy Brooks, Leah Bezinsky, Annie Blodowsky, Rachel Blumenthal*, Edith Bank, Robert Brushby, Mary Bungey*, Ella Berryman, Queenie Boswell, Dorothy Bates, Millicent Buckingham, Mabel Baker, Gertrude Bush, James* and Gordon Bryant, May Bligh*, Clarence Bass, Reginald Bristow, Stanley Burgess.

C—Mabel Campe, Gladys Clark*, Margaret*, Mabel* and Emmie* Cecil, Gussie Clark, George Cary, Mabel* and Ida* Cole, Elsie Collings, Josephine and Elma* Cheal, Kittie Cope*, Stanley and Percy Chappell, Susie*, Ethel Cumbers.

D—Nellie* and W. Dowsett, Stanley Drew, Dorothy* and Ralph* Daintree, Polognia Daws*, Violet and Katherine Donaldson-Selby.

E—Hilda and Mabel* Edwards.

F—Evelyn Franklin-Smith, Mary Freeman*, Harry Flashman, Kitty Fausset, Vincent, Mabel and Olive Fleet, Sarah Finkelstein*.

G—Margaret Gorrie, Constance Gabbett*, Gladys, Dorothy and Cicely* Gibson, Winifred Gardner, Mary Gover, Marie Grandjean, Thomas Gilbert*.

H—Mary and Elizabeth Hooper, Sydney Hanford*, Hetty Hill, Doris, Mabel and Harry Hodgkinson, Dorothy Havergal-Shaw, Nellie Hatchett, Ina Hemmell*, Ruth and Dorothy Hunt, Winifred, Edith and Henry Harvey.

I—Nellie Irving*, Daisy Iredell*.

J—Louie*, Winnie* and Hilda* Jeffery, Walter Jeal*, Violet Harley and Ethel Jones, Alfred Johnson.

K—Martha Kidman, Phyllis and Marjorie Kiernan, Gladys King*, Rose* and Esther* Killowich, Gertrude Krambach*, May Kalb.

L—Annie and Mary* Levine, Sidney and Mary* Law, Edward Arthur and Irene Llewellyn, A. Leigh.

M—Charlie and Dorothy McMullin, Winifred, Sidney, Mollie and Geoffrey Martin, Arthur*, Grace*, Lewis* and Nellie* Morrice, Amy, Munday, Edith Margetts, May Mills*, Doris* and Winnie Martin, Charlotte Miller*, N. and Allan Marshall, Mabel Morris*.

N—Dora Niels, Daisy and Nellie Nicholas, Edith Nash*, Edward Newell.

P—Evelyn Primrose-Pechy*, Golda Portnow, Margherita Perlmann*, Isabel Perks*, Ray Penny, Kathleen* and Ethel* Pasley, Winnie, Leonard, Katie and Walter Picknell.

R—Esther and Rosie Rosenthal, Mary Rosenbloom, Gordon Remington*, Olive Robinson*, Aileen and Marjorie Roberts, Marion Richards*.

S—Dorothy* and Lizzie* Simons, Rider, Stanley B. and Glanvill* Smith, Kathleen and Douglas Shepherd, Cecily* and Marjorie Sherbrooke, Stanley* and David Soltau, Margery Smart*, Amy Simmons, Poppie Stidolph, Winnie Stewart.

T—Margaret Tweedy, Rebecca Tushinsky, Naomi Torff, Dudley Toye*, Lottie Taylor, Archibald and Theodora* Thorn, Florence Tomlinson.

W—Myra Webb, Agatha Ward, Fanny Wheeler, Evelyn Wilkinson, Ethel Weller, Ibla Woodman*, Stephen Wilson, Cecile and Phillis Wright, Bertram Webb, Florence Wilde, Sarah and Annie Wood, Dorothy Wallace.

Y—Maurice and Gladys Young.

No. 293.—Correct answers (second list) received from:—

A—Mabel Ashwell*, Gwendoline Ahier, Margery and Irene* Ashdown.

B—Marion Boyle, Frances Burnett*, Mary*, Susette* and Helen* Beck, Gladys Brewer, Massy and Conyers Baker, Lucienne Brabandes, Beatrice Brouard, Mabel and Evelyn Barstow, Leonard Browne*, Gordon and Stanley Boxer*, Annie Blaikie*, Evelyn and Marianne Butlin, Mabel Bartlett*, Ella Berryman, A. Brown, Louise Betts*, D. Berry, Millicent Buckingham, Violette Birney.

C—George Crawford, Agnes* and William* Cooper, Stanley and Percy Chappell, Lydia Cleary, Edward Coldwell*, Bertha Courtenay, David*, Henry* and John* Colville, Maggie* and Jessie* Carter, Katie*, George and Oscar* Cross, Hyde* and Duncan* Campbell, Alfred Cocking, Edith and Annie Collins, Josephine Cheal, Dorothy Clarke.

D—Nellie Dowsett*, Mai and Violet Davidson, Nessie*, Tom* and Jon Dunn, Marie Denizot, Vera Dickinson*, Hilda, Constance, Elizabeth and George Drayson, John and James Davidson, Marjory Dyke, Catherine, Emily and Grace Dempster, May Darroll*.

E—Ruby Ellis*, Muriel Eustace*.

F—Hyacinth FitzSimons, Ethel Fowler, Frank, Marion*, Charles* and J.* Freegard, Eirene, Gwendolen and May Fennell, Percy Fitch, Louise Filhol, Jeanne Faucon, Helen Forbes, Mabel and Eva Fletcher, Meg, Lewis and Agnes Fullarton, Daisy Fox, Frances and Aileen Figgis.

G—George Goodall, Stuart, Edith, Jack, Dorothy and Margaret* Gray, Aimée Guilbert, Mary Greenacre*, Edith Grieve*, Isabel*, Margaret* and Elsie* Goudge, Margaret Gorrie, Colin, George and Margery Graham-Brown.

H—Kathleen, Mabel*, Doris* and Harry* Hodgkinson, Gladys* and Violet* Head, May and Alexander Handasyde, Ella Hake, Annie Horstcraft, Beatrice Hastings*, May Hazledine, Georgette Hoffman, John C. and James Henderson, Julyan*, Norman, Stanley, Francie* and Florence Hoyte, Sydney, Jack and D. Hodges, Violet Holford*.

I—Isabel* and Ami* Inglis.

J—Winifred Jeffery*, Emily Jones, Robert and David* Jameson, Louie Jeffery*.

K—Annie Kingsford*.

L—Edith, Harry, Norah* and Linda Lowe, Alice* and Elise Lee, Grace Locke*.

M—Maude McIlroy, Connie Murfin*, Isabella Morrice*, John Macfarlane, Margaret Macdonald, Lily, John and Ella* MacMurray, Alice and Maisie* Mackenzie, Daniel*, Mary*, Margaret* and Dorothy* Morris, Jessie*, Charlie* and Alik* Morrison, Fanny Messenger, Margie Marston, Joy* and Ella McFadzean, Marjorie Martin, Dora Muir*, Charlotte Millar*, Reggy and Molly McArthur, Godfrey, Evie and Alec Miller, Dorothy Mace.

N—Emily Norris, E. Newell, Ivy Nash*.

O—Maude* and Eva* Oakes.

P—William*, Eddie and Jessie Palmer, Christine* and Mary Pearson, Mabel and Lucy* Pelham-Burn, Ruth Pledger*, Gordon Pibel*, Evelyn Primrose-Pechey*, Laura Percy, Isabel Perks, Isabel* and Gladys* Phipps, Mary, Geoffrey and Percy Peach.

R—Sydney Robertson, Marjorie and Aileen Roberts, Maggie Reid, Jessie, Cecily and Elmina Roe, Emily Rowdon.

S—Rider*, Glanvill* and Flora* Smith, Mary Sowden, Ellen, Florence*, Effie* and Andrew Simpson, Betty Stocks*, Poppie Stidolph*, Violet*, Gladys* and Evelyn* Shaw, Germaine Schumann, Raymond, William* and Augustus Simpkin.

T—Flossie Thomson*, Bertha Tranter, Winifred Trotter, Frank Thompson, Willie Thomas*.

U—Eva Usher.

W—Mary Wilson, Violet, Louisa and Claude Walker, Pringle Wilson*, Freda Watts*, Mansfield White*, Edward* and Edith* Wheeler, Georgina, Rachel, James and Sarah Wilson, Nora* and Ellie* Wyatt, Mabel Wheeler, Gracie Winn*, Dorothy White, Ellen Williams, Kathleen and Charles Wingrave.

FOREIGN LIST.

Nos. 281, 282—Margaret Payne (S. America). **No. 287**—Mattie*, Georgina Tollner* (S. Africa). **No. 289**—Rotha, Ivan, Lottie and Eric St. George (Canada). **No. 290**—Amy Ramsay, Dora Wallace (Canada). **No. 293**—Daisy Pullen* (Italy).

Personal.

Many thanks for flowers and heather received.

Winifred Stewart, Agnes, Martha, and Kate Allan, Phyllis and Marjorie Kiernan, Kathleen Parsons, Muriel Eustace, Lily MacMurray.—I am glad to welcome so many new "Searchers," and hope you will all find the study useful and interesting.

Stanley Burgess.—I am sorry your eyes have given you so much trouble, and hope they will soon be stronger.

Uncle Tom.

Children's Special Service Mission.

Mr. E. Phillips, *with Caravan, Old Buckenham, Attleborough, Norfolk*; Mr. E. Clarke, *with Caravan, Milton Ernest, near Bedford*, to Sept. 13; *Cotton End, Bedford*, from Sept. 14; Messrs. Page and Wilson, *with Caravan, East Deane, Sussex*; Mr. David Clarke, *with Caravan, Matching Green, near Harlow, Essex*, to Sept. 12; *Willingale, near Ongar*, Sept. 15-22; Mr. L. Ingram, *with Caravan, Forest Row, near East Grinstead*, to Sept. 12; Mr. H. Hutchinson, *Wilmington*, Sept. 14; Mr. W. H. Wilson, *Langholm, N.B.*, Sept. 16-20.

Meetings for Reports of Seaside Work.—*The King's Hall, Holborn, W.C.*, Sept. 30, at 3 and 6.30 p.m.

Christian Endeavour Topic.

SUNDAY, September 15.

The True Honour (John v. 41-44).

"THEM that honour Me, I will honour; and those that despise Me shall be lightly esteemed." These memorable words speak through all the ages, and contain a principle which each of us should write deeply on the heart-tablets.

It is quite natural to desire the respect and goodwill of our friends and neighbours. None of us can be indifferent to the esteem in which we are held. And, moreover, we have a wider range of influence if we are held in the esteem and honour of our fellows. A good name is as ointment poured forth, which attracts people, and predisposes them to receive whatever of good we are capable of giving. But it is here that we reach the parting of the ways.

There are some who set themselves to obtain this honour from man as their avowed object. You will remember how Saul entreated Samuel, after that terrible scene in which the old prophet pronounced his sentence of deposition, to turn back with him, and do him honour in the face of his elders and leading officials. And there are many like him. They do not care what price they pay, if only they may secure the recognition and outward respect of men of influence and high-standing. They are not concerned as to the inner thought of such people, and are not specially careful as to any private estimate about their character, so long as they receive patronage and notice in the eyes of others.

To what despicable shifts will not people stoop to receive honour from men. And our Master says that such cannot believe, and are surely destitute of the love of God. Their one thought is self, and they are satisfied if they are noticed by the world's great ones, if they receive invitations to fêtes and parties, and if they can show visiting cards as proofs that they are on terms of social equality. What a temptation it is to us all to quote the names of titled or noble personages, who at some time or other may have crossed our path! All this is very despicable. How well would it be, like our Master, to resolve that we will not receive honour from men, that we will not make it a prime object of our choice.

On the other hand, a Christian man seeks to do the will of God, let him turn neither to the right to win a smile, nor to the left to avoid a frown, but go straight forward to please God. "Walk worthy of the Lord unto all well-pleasing." This is what our Lord means by coming in the Father's Name. Name is equivalent to nature. To come in the Name of God is to manifest his Nature, and obey the laws of his Being, to make Him first, and to be moulded by his will. Let a man do this, and ultimately God will see that he is honoured. "Promotion," says the Psalmist, "comes neither from the east, nor from the west." God is the supreme Judge, and Fountain of Honour; He sets up one, and deposes another.

I was much struck with an illustration of this, which I read only recently. John Woolman was a poor tailor, a Quaker, who lived in Massachusetts at the close of the eighteenth century. He was much concerned about the slave-holding members of the Friends' community, and set himself to pray and bear witness, travelling from place to place in great hardship and privation, enduring scorn and contumely. Finally he came to England as a steerage passenger, and died in York of small-pox absolutely destitute. Yet his journal has been republished again and again. It is one of the most beautiful memorials of a holy soul in the language; and Whittier, in his introduction, says that to John Woolman is undoubtedly due one of the earliest and most powerful impulses that led to the overthrow of the slave-trade.

Let us so live that God may honour us, and cause us to shine among his stars for ever and ever.

F. B. M.

Children's Scripture Union—Portions for week ending September 21.

Sun. Sept. 15	*Mark*	xvi. 1-11	Thurs. Sept. 19	*Exo.*	ii. 11-25
Mon. „ 16	„	xvi. 12-20	Fri., „ 20	„	iii. 1-12
Tues. „ 17	*Exo.*	i. 1-14	Sat., „ 21	„	iii. 13-22
Wed. „ 18	„	ii. 1-10			

The Joy of Being Children.—The Lord, though he rebuke and chasten those who throng the fatal path, and who prefer the prospect of gain to the means of grace, will not forsake his offending children, but in his own time, and in his own way, will draw their hearts to himself, and make them feel the joy of being the children of such a Father.—*Noel.*

Patience of God.—Never was there a sin of thought, or word, or action, which was not diametrically opposed to the unchanging nature of the blessed God. His name is holy; his law is holy; his throne is holy; and yet it is to the unholy, it is to those who are in rebellion against the attributes of his nature, that his wondrous patience is extended.—*Rev. F. Burder.*

International S.S. Lesson.

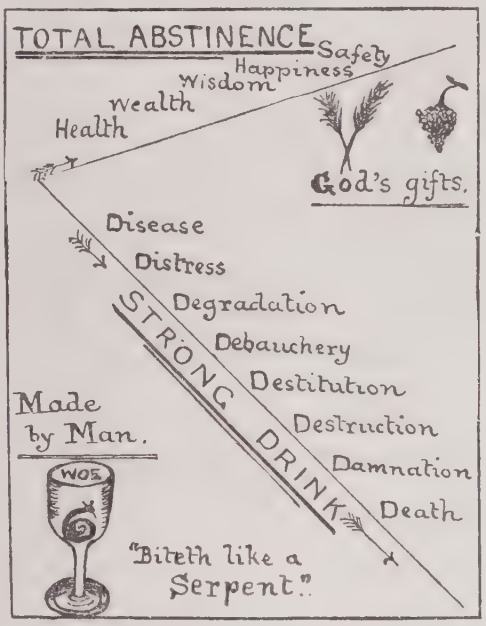
September 22, 1901.

Temperance Lesson—Prov. xxiii. 29-35.

Golden Text—Prov. xx. 1.

For the Teacher.

IN view that our country, its prosperity, its morals, is being ruined by strong drink, and that the only hope lies in the young being trained for temperance, and taught all the evil effects of alcohol, *this lesson is most important.* Our Bands of Hope fail greatly in that the children are not taught that their pledge is binding for life. Safety is not in moderate drinking or in taking pure liquors; alcohol in small or large quantities is harmful, and what is safe for us, may be ruin to another (1 Cor. vii.). "The chemical analysis of various strong drinks shows that they contain alcohol, arsenic, alum, aloes, bitter almonds, blood, chalk, cherry-laurel water, cocculus indicus, copperas, gypsum, henbane, isinglass, lime, lead, logwood, nux-vomica, opium, oil of juniper, oil of turpentine, tobacco, sugar of lead, resin, &c." Contrast this with God's pure water, and the lovely grapes before spoiled by man. There would be food for all, if the grain were not wasted.



Proverbs.

This book is a collection of wise sayings, mostly by Solomon, who was the wisest of men. What he writes of the drunkard 3,000 years ago is true to-day. If, *then*, before the invention of brandy, whisky, gin or rum, the results were so disastrous, how much more *now*.

Expository.

The Question: (29) a burden of woes. Literally it means, "Who cries out, Oh! Alas!" A character sketch of the drunkard; full of woe and sorrow, quarrelsome, grumbling, complaining, getting bodily injuries, carrying about marks of disgrace in his eyes and face! Who would like this to be their photograph? An old man named "Sol Russel" was cured of drinking by seeing a photo of himself taken when he was drunk. Let us never begin lest this should ever be our likeness.

The Answer (30): "Tarry long"—beginning with little, seek more, trying it stronger, mixed with spices and drugs.

The Remedy (31): Don't look at it, lest you long after it. Every drunkard was once an innocent child, and then a moderate drinker. A total abstainer can never be a drunkard.

The Evil Consequences (32) if this warning is not attended to. *The serpent* is beautiful to look at, fascinating but poisonous, and brings death. So the social glass brings pleasure, but ends in temporal and eternal ruin. *The adder*, probably the horned snake (*Cerastes*) which coils itself up in the sands of the East and starts out unexpectedly at wayfarers. So, strong drink is a lurking foe, with hidden poison.

Alcohol is Poison (33): Unsteadiness of vision, neither the will nor the words under control. Loss of self-control a certain result of strong drink.

(34) Giddy and sick like one at sea; unsteady in walk like a landsman trying to walk on a vessel-deck in a storm; like someone unconsciously drowning in the sea (many are drowned when they are drunken), or like a silly sailor lad going to sleep on the mast-head. All figures to forcibly show the insecurity and extreme danger of the drinker's position.

(35) In dire peril, but, alas, unaware of it, for he is asleep! And the worst of all the woes is the slavery of habit, holding the poor drunkard in iron chains, stricken, beaten, wounded; yet he says, "I will seek it again."

The Pledge and Christ Jesus.

The pledge is no use in our own strength. But the Saviour can save to the uttermost; He can break the chains of sin, and give strength to overcome habit. His command is, "Be not drunken with wine, but be filled with the Spirit." The Holy Spirit is God's antidote to the devil's ardent spirits.

Welsh Notes.

THE experiment of holding Welsh services in Bradford has proved so successful that they are to be continued. The Welsh students at Headingley College, Leeds, will assist in the carrying on of the work.

Some time ago it was announced that Rev. T. Johns, of Llanelly, was engaged in collecting a sum of money to enable the well-known Welsh missionary in China, Rev. Hopcyn Rees, to make good the loss of his library during the Boxer rebellion. It is now announced that Mr. Johns has been successful in collecting no less a sum than £235.

In welcoming the Trades Union Congress to Swansea on Monday, September 2, and speaking on behalf of the Church of England, Rev. W. Morgan said that a new spirit was taking possession of the clergy, and that they no longer sought the interest of the pen. Rev. James Owen, in speaking for the Nonconformists, said that the charge brought against the Christian Church of helping the rich and the strong against the poor and the weak could not be brought against the Free Churches of Wales, for their churches were largely comprised of toilers, and their ministers drawn from labour's ranks.

Scottish Notes.

THE Y.M.C.A. Conference at Dumbarton last week was preceded by a special gathering on Sabbath morning, over which Dr. Dugald Campbell presided. Lord Overtoun gave an address based on 2 Pet. i. 5, in the course of which he called for the exercise of a grace which he feared had somewhat fallen in abeyance—that of taking trouble. Going on to describe the upbuilding of Christian character, he pointed to devotion to Christ as a secret to all.

Among other notable speakers was Lord Kinnaird, who, in the course of a discussion on "The Junior Section," pointed out that the organizing of such efforts should be planned as an extension of the work, not being undertaken as a tacit confession of failure in their own proper sphere.

In the course of a discussion last week, in Dundee Presbytery, on the observance of the Lord's Day, Rev. Dr. Colin Campbell instanced the case of the men employed on steamers trading between that port and London, whose voyages are so planned that the Sabbath is always a day of full work at sea.

In view of the proposal by the United Free Assembly that a series of special evangelistic services should be held throughout the churches during the current year, Principal Rainy and Dr. John Smith visited the Glasgow Presbytery last week. Dr. Smith emphasized three aspects of the present life of the country which specially impressed him: (1) The extent to which public opinion, as expressed by public movements and in journalism, was trying to shake itself clear of religious restraint. (2) The peculiar caste feeling which was coming into the thoughts and public actions of the working-classes, as expressed in their great organizations. They were living within the nation separate from the nation. They were not allying themselves with the reforms in which the middle classes were engaged, but were confining themselves to improvements of their own condition, and seeking far too much for material advantages. (3) The growing inclination to drift away from the Church, and a tendency on the part of the influential professional classes—people high in the social scale—and leaders of industry, to reduce the Lord's Day to the rank of a common day; to erase all those distinctive observances by which reverence for that day had been maintained in past times. There was ethical paralysis in the life of the nation of the most ominous kind. There had been a falling back since the beginning of last century. There was a day at the beginning of last century when England, at great cost to herself, wiped out slavery; but he feared that her aims were different to-day.

Prayer.—Who can express the powerful oratory of a believer's prayer? This little word *Father*, lisped forth in prayer by a child of God, exceeds the eloquence of Demosthenes, Cicero, and all the most renowned orators in the world. We knock at heaven, and the heart of God flies open!—*Gurnall.*

Evangelistic.

Work in Glasgow.

THE work here grows apace in interest. Our honoured brother, Mr. D. J. Findlay, and his heroic band of workers are doing famous service. There is no lack of energy, and that of diverse character. The tides of life in this vast city run strongly to the Exhibition, the total of entries since the opening already exceeding 7,000,000. The people come from all parts of the country and kingdom. Among such masses of human life the work is found, and it needs "go" and "vim," and downright earnestness, to hold an aggressive place, and insist upon being heard. By processions, bands, music, torches, and living advertisement, we attract attention and crowd the buildings.

Sunday last was a wonderful day. The prayer company "fired the engine-rooms," and 1,200 people attended the morning service in the Tabernacle. It was a live meeting. In the evening, a great company marched to St. Andrew's Hall, which was filled with more than 3,500 people. It was good to be there. Deep impressions were made; the great volume of praise, the after meeting, and the number who confessed Christ, made us think of the joy in harvest. I beseech your readers to pray for this work, and for me also. Henry Varley.

Mr. J. Bennett Anderson re-commenced a mission in Glasgow on Lord's Day, September 1, when he preached in the City Hall, afternoon and night. Open-air services were held half an hour prior to the indoor meetings. On week nights, also, open-air and indoor meetings are being held.

In the south-east of the city the workers of Buchanan Memorial United Free Church have had an open-air campaign this week. Such work helps to solve the problem as to how to reach the masses. The minister of the church, Rev. J. W. Findlay, and others, have, night by night, sounded out the Gospel message.

Under the auspices of the United Evangelistic Association, Mr. Hugh Paton is at present conducting a mission in the Tent Hall, and some precious souls are finding their way to Christ. Prior to the indoor service, an open-air meeting is held each evening in the Gaol Square, about 300 yards distant, at which many hear the Word. From the square to the hall, along the Saltmarket, the workers march in processional order, attracting attention as they go.

A united Gospel Temperance movement has been in progress this week, several of the United Free Churches in the Plantation district having combined to make an onslaught on the drink traffic, preaching the Gospel as the great remedy. Each evening meetings have been held, both outside and in, in which the salvation of individuals from drink's enslaving and debasing power has been the aim. The meetings have been well attended, and results have not been lacking.

Mr. Tennyson Smith in Wales.

A very helpful Gospel Temperance Mission has been conducted by Mr. Tennyson Smith in the Rhondda Valley. The campaign opened with a procession of Good Templars, Bands of Hope, &c., assembling at Ystrad Station to meet the lecturer. The procession, headed by the Salvation Army Band, then paraded the district, after which two meetings were held at Bethesda Chapel. On the Sunday afternoon, at Jerusalem Chapel, and in the evening, in Hebron Chapel, crowded meetings were held, the buildings being packed to excess, and numbers being unable to gain even standing room. The same thing has occurred at subsequent meetings, and much enthusiasm has been aroused.

In Sussex Villages.

In a number of country places, Rev. Jesse Mayo, who labours in connection with the Free Church Council, has held evangelistic services with excellent results. Mr. Mayo writes:—"At Rogate, our advent was viewed at first with some suspicion, which, happily, was soon broken down; and now, at the request of a number of non-church-goers, a return visit has been arranged. At Fittleworth, it was strange to know that the missioner was preaching to numbers who would not show themselves, but yet were interested. At Lodsworth, the van was pitched on a spot where we looked right into the bar room of a public-house. The landlord was won over and he very kindly provided seats. Quite 200 people came on the closing night, while numbers listened at their doors and windows. They are desiring another visit. At Stedham, where a Free Church service is now being nursed into vigorous life, the meetings are creating interest, and a goodly number of men have listened to the Gospel."

Mr. H. Bridger asks for the help of workers in the Mission in Bow Common Lane. Services are held nightly at 7 p.m., and open-air work and tract distribution are also undertaken. Mr. Bridger's address is 19, Grove Road, Bow, E.

Tent Work.

London Tent Campaign.

CONFERENCE ON "REVIVALS."

In order to consolidate the work and to lead to a clearer and more lively apprehension of the fundamental truths for which the work stands, a three days' Conference was held in the tent at *Islington* on September 3, 4, and 5. It met with cordial support, many local ministers taking part in the proceedings.

The gatherings were marked by a deep spirit of devotion, and the days of the conference were indeed days of waiting upon God for fresh light and inspiration. On the Tuesday afternoon Mr. Leonard Weaver said that in his belief the greatest revivals lie ahead, and that God is leading his people on to more glorious times of blessing than the Church has known. The speaker went on to say that (1) All revivals must come from God. People think they must have some wonderful manifestation, or work up a little interest. All true revival, however, comes from on high. (2) It comes through the Churches. The members are the hands and feet of the body of Christ. God is pleased through the preaching of the Gospel to save them that believe. (3) Revivals are the result of a spiritual condition of the Church. If you have the true conditions among the people of God you would beyond doubt have a revival. The spirit of prayer is one of the conditions, earnest desire for souls is another, and the preaching of the word, which must be Scriptural and clear, is a third.

Mr. Bewley Weaver, who followed, was earnest and stirring in the thought that the moment a church ceases to be aggressive it ceases to fulfil its mission, and that to go forward is to follow the Apostolic method by pushing on into tracts where the name of Jesus is either unknown or dishonoured.

In the evening session Mr. Charles Inglis suggested four things that hinder a revival. (1) Lack of sympathy. One reason why crowds thronged around the Son of God on earth was that they knew they were coming to one who would have sympathy. (2) Lack of watchfulness. (3) Lack of humility. It does not matter if the messenger be forgotten if the message be remembered. (4) Lack of charity. In conclusion Mr. Inglis quoted Augustine:—

> The whole of Christ for my salvation,
> The whole Bible for my study.
> The whole Church for my fellowship.
> The whole world for my Lord Jesus Christ.

Rev. W. Darlow Sarjeant, who followed, spoke on "Helps to Revivals," urging as the first necessity the individual consecration of men and women. Christ wants to save the world, and he is simply waiting for the instruments. We might have a revival that would touch every street in London if the members of the churches were consecrated to Him. He spoke of some of the objections which men raise when called to service. Moses asked, "Who am I?" There are men and women to-day who say the same thing. Others say, "I stammer, I stutter." "Give your stammering tongue to God, and He will make use of it. Then there is the fear of criticism that hinders some. We shall never really do anything until we lose this fear, and the love of God casts out all fear."

One of the striking features of the tent meetings has been the very cordial reception accorded to all American speakers, and Dr. Mixion, a coloured worker, who took part on Wednesday evening, was no exception to this rule. He was most cordially received. He spoke of the revival times at present being experienced in the Southern States. Dr. Mixion sang, as he closed, "When the roll is called up yonder."

Mr. Bewley Weaver's message was from Luke ii. 7. "There was no room for them at the inn." With vigour and many pungent comments on national evils, the speaker asked, "Is there any room for Christ in modern Society? Is there room for Jesus in our home life? I believe more harm has been done to the cause of Christ through the low state of religious life in the home than by Atheism. There is room for science and literature, but no room for the Man of Sorrows."

At the afternoon gathering on Thursday Mr. George E. Morgan, M.A., spoke from 1 Sam. x. 6, 7: "The Spirit of the Lord shall come upon thee, and thou shalt be turned into another man. And let it be when these signs are come unto thee, that thou do as occasion serve thee, for God is with thee." Addressing especially those who had been brought to the Lord during the mission, the speaker urged those upon the Spirit of the Lord had thus come to remember that they were new "new creatures in Christ Jesus," that they must be *doers* as well as hearers, and not be like the forgetful hearer (James i. 23, 24), who "goeth his way, and forgetteth what manner of man he was."

Rev. John Wilson, of Woolwich, spoke from 1 Kings xviii. 41, his subject being "An Abundance of Rain." Throughout his address the leading thought was the power of prayer in revival. Many Christians seem scarcely to believe that God answers prayer. God has, however, left room in his purposes for our prayer. This prayer must be (1) for others, (2) believing, (3) definite, (4) fervent, (5) earnest, (6) persevering.

In the evening session of the closing day Rev. F. Trevelyan Snow urged the need of being filled with the Spirit of God, and then living a life of obedient service for God. Mr. Charles Inglis spoke of the comprehensive nature of the Redemption, and Rev. J. Gregory Mantle of the power of faith as illustrated in the grain of mustard seed, and the cause of failure in the Christian service of to-day as revealed by the disciple's question, "Why could not we cast him out?"

Throughout these three days of quiet in the presence of the Lord, a very deep spirit of prayer prevailed, and there can be no doubt that the outcome will be more earnest, faithful, and zealous service for the Master, and a more intelligent comprehension of the divine methods in the work of soul-winning.

During the past week the committee and evangelists of the London Tent Campaign have met with much encouragement. It was, perhaps, the most fruitful week experienced since the opening of the season. The financial burden, however, continues heavy, and it is earnestly hoped that the Lord's stewards will enable the work to be maintained with the thoroughness and to the extent for which the many opportunities call.

The work at *Islington* will be brought to a close on Monday, September 16, with a meeting for prayer, praise, and testimony, in which Mr. Leonard Weaver and other well-known workers will take part.

Clapham tent is to open on September 14, on a site in Clapham Road, midway between Clapham and Stockwell Stations on the Electric Railway. Mr. Charles Hall will be the hon. treasurer for this district.

There have been difficulties at *Wimbledon* in obtaining a suitable site, but an excellent one has now been secured, free of charge, in Merton Road (corner of Griffiths Road), and the first meeting is fixed for Saturday, September 14.

At *Harlesden Lane*, the Weaver Brothers are experiencing much blessing. The meetings for men are a special feature. At the meeting on Sunday morning, a large number of men were present from Messrs. George Baker's works, and the words of the evangelists were listened to with deep interest and appreciation.

Friends at *Leyton* will be glad to know that the mission is to be prolonged for two weeks. Dr. John Robertson has been conducting the meetings here of late, and a season of revival has been given. The addresses, full of plain dealing with sin, and also of forcible appeal for decision, have impressed many.

The meetings at *Lavender Hill* have grown each night in attendance and power. Many inquirers sought advice from the Christian workers. Tuesday night especially was a time of great blessing. All over the tent there were evidences of a complete breakdown among the unsaved. Mr. Leonard Weaver took the meeting on Wednesday, and Rev. J. Wilson, of Woolwich, spoke on Thursday from "How often would I have gathered thee as a hen gathereth her brood under her wings, but ye would not." The Word was with power, and many difficult cases were dealt with afterwards. On Friday night Mr. Weaver again took the meeting, as also on Saturday, when he gave his lecture, "The Devil Evicted," the tent being filled with just the right class of people whom it was desired to reach.

At *Deptford* the character of the work has been deep and far-reaching. This well-known district, with its vast working-class population, has evinced much interest in the mission. Mr. William Grove's hearty and earnest addresses have had good effect, and it has been cheering to witness the large attendances; some hundreds of men have had to stand outside, even on a week night. A notable feature of the Deptford meetings is the singing of Madame Annie Ryall, who has now recovered from her recent illness.

At Great Easton, Leicestershire.

"Thank God for the Tent Mission!" This exclamation conveys our feelings for the opportunities, privileges, and blessings experienced during the recent Tent Mission, carried on here first by Mr. Brown, followed by Mr. A. E. Sims, both of the Evangelization Society. The same exclamation is expressive of the feelings of many more in this district and neighbourhood, and we and they rejoice because of so many declaring for Christ. Another cause for rejoicing is the unity between the different churches, and, moreover, for the practical outcome of the mission, namely, the starting of a branch of the "Home Missionary Circle" (the organizing secretaries of which are Messrs. J. Clifford and A. E. Sims), which furnishes the supply of a strongly felt want here, *i.e.*, a common ground where all who believe in "the common salvation" (Jude i. 3) may meet and praise the God of "eternal salvation" (Heb. v. 9), and join together in prayer for the gift of his Holy Spirit (Eph. vi. 17-19), and to study together "the Word of Life" (Phil. ii. 16), that they may so hold it forth as to lead others to believe and receive "the Life" and "the Light" of the world (John i. 4).

While we regret that Messrs. Brown and Sims could not stay longer with us, we praise God for their faithful services. We have about thirty names as members of the "Home Missionary Circle," with hopes of more joining.

T. E. Wright, W. Moisey.
Joint Secretaries, "Home Missionary Circle,"
Great Easton Branch.

London Society for Promoting Christianity amongst the Jews.

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(1) They are Christ's brethren according to the flesh.
(2) Still beloved for the fathers' sakes.
(3) The receiving of them shall be "Life from the dead" to the world at large.

"God shall bless us, and all the ends of the world shall see the salvation of our God."

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6.—It has Homes for Poor Aged Hebrew Christians.

ROBERT GREER, Esq., J.P., Treasurer.

Contributions will be gratefully received by the Rev. ISAAC LEVINSON, 9, Gt. James Street, Bedford Row, London, W.C., or may be sent to the Office of THE CHRISTIAN.

THE MISSIONS TO SEAMEN.

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LONDON TENT CAMPAIGN

Whilst the Committee are encouraged at the many tokens of appreciation received, and help given toward the deficit, which has restrained them from closing down, they still appeal for funds to meet the requirements of the work. They are confident that could God's people see the great work being wrought, they would soon be relieved of the pressing weight.

£1,000 Needed to Continue the Campaign.

Who will give, as unto Christ, all they can, and thus help us in His name to rescue the perishing multitudes of this great city?

Cheques and Postal Orders should be made payable to G. R. WILLIAMS, Secretary, Office London Tent Campaign, St. Paul's Buildings, Paternoster Row; or ARTHUR GARSTIN, Hon. Treasurer, 1/11, Queen's Square, E.C., and crossed London and County Banking Company, Ltd., Aldersgate Street Branch.

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BRIDGE OF HOPE.

NIGHT SHELTER. REFUGE.

8 CHILDREN'S COTTAGE HOMES

250 TO FEED AND CLOTHE DAILY.

HELP IS MUCH NEEDED NOW.

Between 400 to 500 pass through the Homes during the year, besides those assisted through the Night Shelter only.

The Annual Report, with Subscription List and Balance Sheet, will be gladly sent to any friends who may not have received it.

MARY H. STEER.

BRIDGE OF HOPE,
St. George's in the East, E.

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Contributions will be gratefully acknowledged by the Secretary, J. BAILEY WALKER, "Royal Alfred" Office, 58, Fenchurch Street, E.C., or can be sent to the Editor of THE CHRISTIAN.

Obituary.

MR. W. G. WILKINS.

A NOTABLE figure in London Congregationalism has passed away in the person of Mr. W. G. Wilkins, of New Court Chapel, Tollington Park, N. Mr. Wilkins became connected with New Court before the present building was erected in the North London suburb, and had for many years been senior deacon and treasurer. He was a director of the London Missionary Society, and was associated with many religious and philanthropic undertakings. He was always a devoted friend and sympathetic counsellor, and was held in the highest esteem throughout North London. Rev. G. Campbell Morgan, who had arrived from America on a brief visit, took part in the funeral service.

REV. J. ERHARDT.

A veteran missionary of the C.M.S., Rev. James Erhardt, passed away at Stuttgart on August 4. He came to England in 1846, and went out to East Africa in 1848 under the auspices of the C.M.S. In 1856 Mr. Erhardt again went out for the C.M.S., but this time to India, where he laboured for thirty-five years. He was stationed successively at Bhagulpore, Benares, Lucknow, and finally at Secundra, near Agra, where he remained twenty years, till he retired from active service in 1889. His great work was done at Secundra, where he and his devoted wife were in charge of the orphanage, and where also he formed a community or village of native Christian children and young people, superintending not only their religious training, but also their general education in various trades.

Irish Notes.

A GOSPEL Temperance Mission, in which the ministers of all the Churches united, has been held for the last two months at Ligoniel. A large number of pledges have been taken, and it is believed that several have decided for Christ.

A meeting to bid farewell to Rev. T. J. and Mrs. McClelland, who are going out as Methodist missionaries to Calcutta, has just been held in the Methodist Church, Dalkey. There was a large attendance, and impressive addresses were delivered by Rev. J. O. Park, B.A.; William Crawford, M.A.; J. D. Lamont, and others.

Presbyterianism in Dublin is prospering in spite of many adverse circumstances, In thirty-two years the number of its families has gone up from 1,077 to 1,539; the number of communicants from 1,422 to 2,393, and its religious and charitable contributions to various funds from £6,030 to £12,576. During that period, too, it has built or rebuilt four new churches, and established St. Andrew's College as a first-class intermediate school.

Rev. William Meara, who went to South Africa from this country as a Methodist missionary just before the war broke out, has been allowed by the authorities to return to Barberton, where he visits the Boer laager, in which there are over 700 women and about 2,000 children. He also visits the fever-laden military camp at Komati Poort and the hospitals. He is doing a splendid work among Boers and Britons, and seems to have been raised up for the occasion.

At present life for Protestants in the west of Ireland is becoming almost intolerable. Unless people see their way to join the United Irish League they are threatened with the "forty foot pole medicine" and the publication of their names in a black list. Indeed, it is stated that in County Galway the small Protestant farmers, after holding out as long as possible, have been compelled to join the League, and that the most trifling offices of Christian kindness to neighbours who have incurred the displeasure of the League are visited with condign punishment. Moreover, in Sligo Protestants are excluded from every public appointment, and their children are obliged to leave the district in order to secure employment. Further, at some of the League meetings it has been openly stated that if the people had rifles and pom-poms they would be justified in rising in rebellion and driving the last vestige of British rule from the land. Where this sort of thing is going to end it is hard to see.

"Mercy and Truth Met Together."—In Christ crucified we have the clearest discovery of the evil of sin, the misery of sinners, the holiness, justice, and faithfulness of God, consistent with his love to men, the grace and merit of Christ, the purchase and security of eternal life.—*Hurrion.*

1190

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Archbishop of Armagh has been forbidden by his doctor to preach the Church Congress sermon in the parish church of Brighton on October 1. His place will be taken by the Bishop of Calcutta.

Rev. W. Odom, who is this month completing thirteen years of ministry as Vicar of Heeley, Sheffield, has prepared the "Official Handbook" to the Missionary Exhibition to be held in Sheffield in October next.

St. Paul's Church, Canonbury, has been re-opened after restoration. The vicar, Rev. H. L. C. de Candole, preached appropriate sermons and there were crowded congregations. Mr. de Candole acknowledged, thankfully, that of the total cost—£2,300—over £2,010 had been received or promised.

Rev. F. W. A. Wilkinson, of St. John, West Chelsea, has a variety of machinery at work, and lately the "Church Sisters' Home" of the Ladies' League has been planted in the parish, to the great benefit of the district. The parochial agencies involve financial transactions to the extent of over £3,000 yearly, so that the financial responsibility is great and the labour of collecting the various funds is considerable.

Rev. P. A. Bennett, formerly of the C.M.S. Niger Mission, and at present holding a curacy in Dorking, has been appointed the Nairobi-Mombasa Chaplain. Hundreds of Europeans and Eurasians are resident in Mombasa and Nairobi. For those in Mombasa Sunday services have been possible, and spiritual ministrations available during a number of years, the missionaries of the C.M.S. having willingly done what they could in addition to the labours for which they have been more immediately responsible. But for those in Nairobi, more than 300 miles distant from Mombasa, it has not been possible to provide for church services, except at very long intervals. Mr. Bennett sails with the Bishop of Mombasa on December 7.

Congregational.

Rev. R. J. Campbell has returned to Brighton greatly benefited by rest and change. He preached to congregations that taxed to the utmost the capacity of Union Church.

At the first annual meeting of the Plumstead Church, it was decided to enlarge the present iron structure so as to seat 340 persons, provide a lower hall to seat eighty, and additional rooms for the use of the several societies connected with the church, at a cost not exceeding £400. The Sunday school, Band of Hope, Christian Endeavour Society, and open-air mission each gave encouraging reports of the work they are doing.

The programme of the autumnal Congregational meetings in Manchester has been strengthened by the addition of the name of Rev. John Thomas, M.A., of Liverpool, who has consented to preach the Colonial missionary sermon on the Thursday afternoon (October 17). It will be delivered in Union Chapel (Dr. McLaren's), where the evening meeting will also be held under the presidency of Mr. Edwyn Holt, at which Rev. David Walters, late of Chorlton-cum-Hardy, will be one of the chief speakers.

Rev. J. Morgan Gibbon, chairman of the London Congregational Board, and Professor Massie, of Mansfield College, Oxford, have been appointed to represent the Congregational Union of England and Wales next month at New Haven, Connecticut, at the celebration of the 200th anniversary of the founding of Yale University. Mr. Gibbon will also represent the Congregational Union at the National Council of the Congregational Churches of America, to be held at Portland, Maine.

Rev. J. Pearse, of Madagascar, who has now seen thirty-eight years of service in that island, declares his conviction that the Malagasy Church has never been stronger or purer, or more full of promise than it is to-day. "The Jesuits have now a very large staff in the Island, but round the capital they make no perceptible headway. The Hova is still emphatically a Protestant tribe. There is a good demand for the Bible, and it never had so many readers, or so many followers of its precepts, as at the present day."

Horncastle (Lincolnshire) claims the honour of having for one of its inhabitants the oldest Congregational minister living, in the person of Rev. Thomas Lord. He was ordained to the Congregational ministry as far back as the year 1834, at Wollaston, Northamptonshire, and he is now in his ninety-fourth year. He is wonderfully vigorous, and has recently been preaching with great acceptance in the locality in Congregational, Baptist, Wesleyan, and Primitive Methodist pulpits, and one of his latest efforts was in preaching the quarterly sermon of the Free Church Council.

A large congregation gathered in Queen Street Chapel, Wolverhampton, on Sunday morning of last week, to meet Rev. Henry C. Carter, M.A., on the commencement of his ministry in succession to late Rev. Charles A. Berry, D.D. The sermon was based on 1 Cor. iii. 9, "For we are God's fellow-workers." At the conclusion of the service there was a large attendance of members at the solemn and impressive Communion service. In the evening Mr. Carter preached to a congregation which crowded the chapel to its utmost capacity.

Calls (accepted).—Rev. J. E. Hodge, to South Eston; Rev. W. Green, to Corsham; Rev. W. Whittley, of Cricklewood, to Ingatestone.

Baptist.

Rev. Silas Mead, M.A., and his daughter, Dr. Gertrude Mead, have arrived in Perth, West Australia. Mr. Mead is engaged to occupy the pulpit of his son-in-law, Rev. S. Wilson, now visiting England, until Mr. Wilson returns to Perth.

From the report of the Baptist Total Abstinence Society it appears that the Twentieth Century Million Pledges Crusade is making progress. Temperance among ministers is also a growing influence. Ninety-two ministers and missionaries have asked to have their names added to the Society's list of abstainers, which now stands at 1,853, or a net increase of sixty-nine on the year. Returns have been received from nine colleges, as compared with seven last year, showing that every one of the 201 students are total abstainers.

Rev. E. H. Ellis, who has accepted the pastorate of the East London Tabernacle, did good work some years ago at Devonshire Square before he went to Australia. He has gained respect and affection in Adelaide, where he gathered a strong church about him. He is an ex-President of the South Australian Baptist Union, and will represent that body at the Œcumenical Session at the forthcoming meetings at Edinburgh. After the Autumnal Assembly he will return to Australia till the end of the year, and he is expected to begin his work at the East London Tabernacle in January next.

Calls (accepted).—Mr. W. J. Cleal, of Bristol College, to Heneage Street Church, Birmingham; Rev. Herbert Nicolls, of Eccles, to Woodlands Road Church, Nelson.

Methodist.

The actual receipts to date of the Twentieth Century Fund, in connection with the Wesleyan Methodist Church, amount to £661,650, and the promises to £927,000. It is hoped that at the various district synods to be held this month the one million aimed at will be reached.

A new chapel which has just been erected by the Primitive Methodists at the corner of Camp Street and Great Clowes Street, Broughton, Manchester, was opened for public worship on September 4. The building takes the place of the old chapel in Blackfriars Street (which has been sold), and affords accommodation for 450 people.

During his labours in connection with the Wesleyan Manchester Mission, Rev. W. H. Heap proved himself to be a powerful preacher and excellent organizer. His departure from the Mission was on account of ill-health. In June, 1900, Mr. Heap met with a serious bicycle accident. Eager for work, he did not realize how serious the consequences were, and soon after resuming his ministerial duties his health was found to be in a precarious state. The sad loss of his mother, followed by the death of a little child, at such a time, hindered Mr. Heap's recovery. He has left Manchester for Douglas, Isle of Man.

Now that the central office of the Wesley Guild has been fixed in Leeds, the friends in Yorkshire have already begun to work vigorously. The first meeting of the Central Council in the Brunswick Rooms on September 23 at three p.m. The circular summoning the members says:—"As this will be the first meeting of the Central Council in Leeds, a few of the Leeds members have invited the Leeds Wesleyan Methodist Council and the Guild secretaries of the district to meet Rev. Charles H. Kelly and the council at tea after the council meeting. There will be a public meeting in Brunswick Chapel at 7.30. It is to be hoped a great impetus will be given to this important and popular movement."

Presbyterian.

Rev. J. A. Hutton, M.A., of the Bristo United Free Church, Edinburgh, has accepted the call to the pastorate of Jesmond Church, Newcastle, in succession to Rev. Hugh Falconer, B.D. The induction has been fixed by Newcastle Presbytery to take place on October 3.

The young cause at Bath is steadily progressing under the care of Rev. T. R. Rawle, B.A. The attendances have been well kept up. Mr. Rawle is an acceptable preacher, and it is hoped that visitors, by their presence and support, will do all they can to forward the cause at this interesting period of its efforts and anxieties.

Church extension in Gateshead has advanced another step by the appointment of Rev. W. Murray Meston (at present assistant in Paisley) to take charge of the preaching-station in Brighton Avenue. The appointment is hearty and unanimous, and great results are looked for. It only remains for the committee to push on with the building of the hall, the present meeting-place (Board Schools) being very inconvenient for adults. It is intended to build a hall capable of holding 500, with suitable class-rooms and caretaker's house. The immediate neighbourhood is occupied by the working classes. It is the intention of the committee to have the whole district systematically visited.

Society of Friends.

John Chawner Clerk, of the Californian Yearly Meeting, is now visiting England. His services as an educationalist and in other ways, are well-known in America, both in North Carolina and on the Pacific coast, and a cordial greeting will be accorded him this side the Atlantic.

In the course of a paper on "Helps and Hindrances to our Meetings for Worship," Mary Lucy Whiting writes in *The Friend*: "We hear the cry for a more cultured and trained ministry. Doubtless it is a need, and the cultivation of intellectual gifts for this purpose is desirable. But it seems to me that the deep need underlying that cry, is the dedication of these talents to our Divine Master and Teacher, to be used as He wills in his service and in the Church, and the need of the baptism of the Holy Spirit to give spiritual power."

Emily Hutchinson, of the Friends' Industrial Mission, Pemba, recently visited Middlesbrough, and gave an address on "Mission Work in Pemba" in the Meeting-house. There was a good company present, who thoroughly enjoyed the interesting account of the work carried on in the island, more especially that part which has fallen to the lot of Herbert William Sellars, who left Middlesbrough for Pemba in March, 1900. The difficult work of reclaiming those upon whose character slavery has left its degrading influence, and the fact that there are so few to carry on the work, emphasized the words which the speaker wished those present to prayerfully consider: "Am I called to be a missionary?"

The Salvation Army.

The Toronto City Council has voted an annual grant of 300dols. in aid of the Army's Social Work amongst men in Canada.

The Crown Prince of Denmark, on visiting the Army's Rescue Home at Copenhagen, inquired into the work, had a conversation with the officers and inmates, expressed satisfaction greetings should be conveyed, and on leaving gave a donation of 100 kroner.

Fallen Asleep.

Rev. J. HALLETT HOTHAM, formerly vicar of Sutton-at-Hone, near Dartford.—Rev. MOSES HARVEY died suddenly at St. Johns, Newfoundland, on September 2, at the age of eighty-two. He was born near Armagh, Ireland, and graduated at Belfast College. In 1843 he was Presbyterian minister at Maryport, Cumberland, and took charge of the Presbyterian church of St. Johns in 1852. He retired from active duty in 1878, since which time he was chiefly engaged in literary work. —Rev. E. L. CUTTS, D.D., who had been vicar of Holy Trinity, Haverstock Hill, for thirty years, died on September 1. After holding curacies at Coggeshall and Billericay in Essex, he was secretary of the A.C.S. from 1865 to 1871, when the Dean and Chapter of St. Paul's presented him to Holy Trinity. He was a voluminous writer, particularly on Church history and archæological subjects.—The Baptist Church at Atherton has suffered a heavy loss in the sudden death of Mr. ABRAHAM BURROWS, J.P., in the seventy-fourth year of his age. He was a man of broad sympathies and benevolent spirit. Many a struggling church and many a needy individual could bear testimony to his generosity and goodness of heart.—Mr. R. B. BELCHER, a member at Blockley Baptist church for forty-eight years. For thirty years he was Sunday-school superintendent. —Mr. ROBERT PHILLIPS, of Manchester, an earnest member of the Church of England, and a strong supporter of many evangelical causes.—At Belfast, Rev. R. BUTLER, Methodist minister, aged sixty-two years.—At Duninakilly, Seamlecross, Rev. R. E. BUSCON, M.A., rector of the parish.—At Feale's Bridge, co. Kerry, Rev. M. O'CONNER, for twenty-seven years the earnest rector of Brosna and Abbeyfeale.

The Christian.

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SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

"He Careth for You." To meet the wishes expressed by a number of our readers, our publishers have produced the poem, "He Careth," which appeared in our issue of August 29, as a four-page leaflet (*price 1s. 6d. per 100*).

"Foundation Truths." Our publishers hope to issue, on September 30, under the title, Foundation Truths of the Gospel (3s. 6d.), the series of papers which appeared in our columns during the early months of this year. The following list of subjects dealt with indicates how widely the ground has been covered:—(1) "The Value of a Creed," by Rev. J. Guinness Rogers, D.D.; (2) "God the Beginning and the End," by Rev. Canon R. B. Girdlestone, M.A.; (3) "The Fall," by Rev. F. B. Meyer, B.A.; (4) "Sin—What it Is, and what it Does," by Rev. F. S. Webster, M.A.; (5) "The Atonement," by Rev. Wm. Crosbie, M.A., LL.B.; (6) "The Significance of the Cross," by Rev. Dr. A. T. Pierson; (7) "Sin and Forgiveness—an Old Testament View," by Rev. David Baron; (8) "The Resurrection of Christ," by Mr. Henry Varley; (9) "The Resurrection," by Dr. Robert Anderson, C.B.; (10) "The Person of Christ," by Rev. T. A. Gurney, M.A., LL.B.; (11) "Repentance: Its Necessity and Urgency," by Rev. David M. McIntyre, M.A.; (12) "Repentance: Its Nature and Place," by Rev. Dr. John Gritton; (13) "Faith," by Rev. Dr. J. Monro Gibson; (14) "Regeneration," by Rev. Dr. Moule (Bishop-Designate of Durham); (15) "Justification," by Rev. W. H. Griffith Thomas, M.A.; (16) "The Holy Spirit," by Professor John Laidlaw; (17) "The Sanctification of the Spirit," by Rev. T. G. Selby; (18) "The Bible: Its Origin and Authority," and (19) "Its Contents, and How to use It," by Rev. Canon R. B. Girdlestone, M.A.

Anarchism—its Cause and Remedy. Among the miscellaneous comments on Anarchism which the assassination of President McKinley has called forth in the daily and weekly press, there is much that is futile and beside the mark, but the following paragraph from the *Pilot* goes to the root of the trouble:—

> To hold up our hands in horror is useless, and the pains and penalties we are able to inflict on the criminal are all but useless to prevent a repetition of the crime. It occurs again and again, and the fact that the miserable creatures who perpetrate it are generally indifferent to the safety of their own lives makes mere punishment of no avail. Besides hunting our vocabularies for words in which to condemn the insane wretches who commit these crimes, we ought ourselves to feel that their commission is a disgrace and shame to our civilization. Anarchism is a disease bred among the dirt and refuse of civilization, and can only be exterminated by a cleanliness that shall go to the very roots of national life. A man who, by neglect of his person, finds himself attacked by vermin, does not as a rule cry out against the vermin; he holds his tongue and makes himself clean. To make a noise about an outrage of this kind only gratifies the Anarchists, and possibly encourages them. It is against ignorance and squalor that we must direct the campaign.

If the spirit of these weighty words be acted upon by the governments of the world, President McKinley will not have died in vain, nor his life have been thrown as "fruitless to the void." The civilized world must face the question of the forces which menace society. Invective will accomplish little—we ought to penetrate right to the bottom of the matter and search for the causes. It is remarkable that most of the villains who have assassinated kings and rulers have been idlers or atheists; and murderous anarchy is the natural product of their lives and teaching. On the Continent the doctrine, "*Ni Dieu, ni maître*," has borne its fruits. While the doctrines of atheism and lawlessness are openly proclaimed, we shall never be safe from the murderous anarchist. If anarchy is to cease, the fiery doctrines which produce it must not be allowed free voice. The disquiet which reigns everywhere is the result of the widespread abandonment of the law of God, which imposes love to Himself and to our neighbours. The sole radical cure for all the world's discontent is to bring God back to his proper place in human life.

The Prospects of Peace in Europe. The approaching visit of the Czar to France, whatever be its immediate purpose, must in the end tend to the consolidation of European peace. That no sinister motive lies behind it is guaranteed, not only by the character of the Czar himself as a lover of peace, but by the semi-private conference preceding this visit, between him and our own King, and the Emperor of Germany. So long as the rulers of these four great countries understand each other, and direct their policies in harmony, there is likelihood of prolonged peace. At the same time the question inevitably arises—Will these nations ever trust each other sufficiently to give up their bristling armaments, and cease to manufacture those costly playthings—forts and repeating-guns and navies?

The Chinese Peace Protocol. After many weary months of negotiation, the Chinese peace protocol has at length been signed. Diplomatically, the trouble with China is now ended. The Princes of that Empire promise, for the future, to govern their country in accordance with the laws of civilization. It is an immense relief all round that this goal has finally been reached. As we earnestly prayed to God during the trouble, let us not fail to render thanks to Him now that it is ended. Not only China, but Europe has learned a bitter lesson at a great price. It is incumbent upon European merchants and residents in China, and indeed upon all who deal with that people, to take every care to avoid a recurrence of the irritations which largely produced the late sorrow. Europe is under a pledge, as well as China.

Methodist Union. By far the most important item of the recent Œcumenical Conference in London was the Friday meeting, in which the question of Methodist Union was discussed. The spirit which animated the representatives of the various Methodist bodies was more than conciliatory; it was practically a demand for union all round. A few years ago such a meeting would have been impossible; that it has actually taken place is a striking proof of the prevalent desire for real, visible, Christian union. Our Methodist brethren, in particular, have very little reason for remaining in separate bodies. As one speaker said, "the burial of the dead controversies of the past, and our ever-increasing fraternization, has brought us to the point of union." And in this all Evangelical Christians must rejoice, for it makes toward our Lord's desire for his people.

A Unifying Factor. One of the speakers at the Conference, in alluding to the unifying power of a common tongue among believers all over the world, referred to the fact that in ancient times the dispersive power of sin was emphasized by the "confusion of tongues." There is no doubt that language is an immense factor in the growing solidarity of the English-speaking races, and though the dream of "Volapük" is not yet realized, and not likely to be, yet the vast extension of the English tongue is a tremendous force working for unity in faith as well as patriotism throughout the world. To find representatives of some 30,000,000 Methodists from all parts able to exchange their profoundest thoughts on the greatest of all themes and experiences, without the aid of an interpreter, is a great and moving sight. The universal standard of English is the English Bible, as it is of Christian thought, wherever it is read and expounded. The great Methodist Council is itself an illustration of this fact.

Holy War Maxims. It is in keeping with the spirit of the time that a new translation of the famous military maxims of Napoleon has just appeared in this country. It is regrettable that current events compel the authorities to give increasing attention to the subject of war. From a military point of view, however, Napoleon's maxims take the first rank for shrewd and scientific counsel. More than one of them may well be applied to the Holy War in which the soldiers of Christ are engaged; at any rate, they convey sound lessons in tactics. For example, one of the most famous is the following:—

> Nothing is so important in war as an undivided command; for this reason—when war is carried on against a single power, there should be only one army, acting from one base, and conducted by one chief.

This is *àpropos* of our continual insistence upon a more real union between those whose basal interests are identical. In the presence of such menacing forces as sacerdotalism, materialism, and indifference, nothing is so essential as concentration in attack. Is it possible to over-estimate the result to our country of a practical union of all the Evangelical forces, within and without the Established Church? Neither the Free Churches nor the Evangelical section of the Anglican Church can afford to work in practical separation from each other, as is largely the case at present. "United we stand—divided we fall."

Modern Preaching. *The Guardian* has opened its columns to a discussion of the time-honoured subject, "The (alleged) Decay of Preaching." One suggestive letter ascribes the lack of interest shown by large numbers towards the pulpit to the "prevalent and increasing undenominationalism"—a feature which is fostered by

the supply of "type-written sermons, which undoubtedly have a large sale, and which, prepared to suit all opinions, must keep away from definite doctrinal teaching." By "undenominational" the writer clearly means *indefinite* preaching, which has no clear doctrinal message, and therefore is bound to leave the hearers in a fog. The use of bought "type-written sermons," however definite their teaching might be made, is bound to fail for another and still more weighty reason—they are a palpable fraud on the part of the preacher, who professes to deliver a message of his own, when actually preaching another man's sermon. Such "preaching" is sure to bring the whole ministry into disrepute, and cannot be too strongly condemned. Fortunately this is a charge that cannot apply to more than a small section of the clergy of the Church of England, and a man who has a personal message to deliver will not fail of an audience.

The Law of Bible Study. Rev. G. Campbell Morgan, in a recent article, offers some old, yet necessary, advice concerning the reading of the Bible. One point he insists upon, which demands serious attention. He says:—

> The law of progress in understanding the Word is *that the truth already received shall have been obeyed in the life*. The Bible is a sealed book to thousands of people because there has not been response in their lives to the measure of truth received.
>
> There must be the disciple's heart for the reception of truth. The characteristics of the true disciple are willingness to learn and determination to work. Prejudice and laziness will inevitably dull the mind and obscure the vision.

This law can never be too frequently pointed out. Just now it needs special emphasis, since many are posing as judges of the Bible while choosing or rejecting at will what pleases or displeases them. The end of Divine revelation is more than the imparting of information. Information, of course, must be the base of it, but we are informed of truth that we may practise it. And in Bible study, as in everything else, the law holds good that obedience to the heavenly vision is necessary for the enrichment of personal life, and the development of an apostolic career.

Some Light Upon Relics. Cardinal Vaughan made an admission at Newcastle last week, which may well shake seriously the belief even of his ardent co-religionists in the value of "saints'" relics. For the new Roman cathedral at Westminster a supposed relic of "St. Edmund" had been obtained from Toulouse. Certain scholars, however, wrote to the *Times* challenging its genuineness, and a committee was formed to inquire into the matter. The committee reports that the relics are not genuine, and Cardinal Vaughan tried to show that the discovery will not be "an awkward matter for the Church," since "the Church pretends to no divine guidance for accuracy in such things as relics." The Cardinal's effort, however, places in the most ridiculous light such holy nonsense as relic worship; for had Dr. James and Dr. Bigg not challenged the matter, the "faithful" would have been enjoined to adore false relics, as are the deluded people in every Romish land, where there is no Dr. Biggs to take up the cudgels against the infamous pretence. Things like these ought to open the eyes of Roman Catholics to the absurdities of their superstitions.

Second-hand Faith. True religion is the establishment of vital relations between the soul and God, by means of the only Advocate and Mediator, Jesus Christ, whose blood cleanses from all sin, and whose Spirit dwells in the cleansed heart. This relationship can be none other than personal. Many things we may do by deputy, but this thing must be done individually. There is always a danger, however, of persons mistaking Gospel light that falls *upon* them, for light that is *within* them. Many content themselves with a reflection of its splendour. Like a diamond, the light that flashes from them is light external to themselves, scintillating from a dead, hard surface. They believe themselves to have faith, but it is a second-hand faith only—a belief which is but an echo of what others say. This class of people is photographed in the Gospels. "Many of the Samaritans believed on Him *for the saying of the woman*" (John iv. 39). To all such it might be real salvation if they read the sequel of that history—"Many more believed . . . and said . . . Now we believe, not because of thy saying: *for we have heard Him ourselves*, and know that this is indeed the Christ, the Saviour of the world" (John iv. 42).

Do Men Desire Immortality? There is a singular article in the current *Fortnightly Review* under the above heading. An attempt has been made, by means of circulars, to discover, from men's own confessions, whether there is any general wish for a life beyond the grave; and the conclusion arrived at is that men are not interested in the Beyond, therefore the Beyond is hypothetical. It is very evident that the writer has treated his theme in the most superficial manner. The evidence given by circulars in such a question as this is next to valueless. Many men who might declare in writing that the future life has no hold upon them show, in various ways, how much they are haunted by the thought of eternity. Amidst the rush of life it is easy to forget eternal things, but when the soul is still, reflective, and face to face with death, it is impossible to escape the thought of the life beyond. In place of asking men whether they desire to live beyond the grave, it would be far more to the point to remind them that, whatever their desires be, the life beyond is inevitable, and wisdom counsels them to prepare for it.

The Limits of Science. The admissions made by the President of the British Association in his address at Glasgow are worth noting. They are a healthy set-off against the over-confident assertions which many students of physical science are so fond of making. The great masters of science have nearly always been modest when promulgating their hypotheses, for they are aware that further light may completely destroy a hypothesis which to-day appears well established. One of the headings of Professor Rücker's address was "The Limits of Physical Theories," under which he frankly said:—

> Physical theories begin at the surface with phenomena which directly affect our senses. When they are used in the attempt to penetrate deeper into the secrets of nature it is more than probable that they will meet with insuperable barriers. The range of our speculations is limited both in space and time—in space, for we have no right to claim a knowledge of the infinite universe; in time, for the cumulative effect of actions which might pass undetected in the short space of years of which we have knowledge, may, if continued long enough, modify our most profound generalizations.

Lesser lights than Professor Rücker might with advantage weigh these words.

Foolish Prophesying. One great reason why the truth of our Lord's second coming is received with such coldness by many Christian people is, we fear, the continual and foolish attempt of certain modern prophets definitely to fix times and seasons. The fate of these attempts in former days should at least have taught men a little discretion and prevented them from repeating manifested folly. We are extremely sorry to see advertisements in most of the papers definitely fixing the date of the end of this age. The same advertiser has changed his date several times, each time fixed passing by without witnessing the fulfilment of the sensational predictions. This kind of thing counts for a great deal with very many people, and it leads to jesting or to indifference concerning an important subject. Earnest and wise Bible students, however, will not be deterred from searching the Scriptures and proclaiming the truths they find therein revealed. To-day, as of old, it is necessary to distinguish between the chaff and the wheat, and not to reject the wheat because it is mixed with chaff.

The Responsibilities of Leisure. The report of the Labour Department of the Board of Trade reveals the encouraging fact that while, in 1900, wages were higher, the average hours of labour were lower than in former years. It is especially encouraging to find that this decrease in hours was chiefly among miners, whose conditions of labour are exceptionally trying. At the same time, these figures open up a very important question. Are the working classes of this country putting to the best use their ever-increasing periods of leisure? It is clear that while every man when "off duty" has the legal and social right to do what he likes with his time, he is also responsible in a higher sense for every minute of it. It is equally clear that enlarged leisure only multiplies avenues of temptation, if he is not capable of turning it to some profit for himself and others. "The uses of spare time" would be an invaluable subject for training for the senior classes in our schools.

Stopping the Supplies. The Administration in Belgium has taken a very wise course in prohibiting the circulation by post or railway in that country of a number of French periodical publications of an immoral tone. No fewer than thirty such papers have been included in the list, and to anyone who is aware of the evil nature of this literature it will not be surprising that the Ministers have thought it necessary in the interests of public morality to interdict them. It would be well if a similar course could be taken in England, not only in regard to foreign filth of the kind, but also as to a number of publications printed within our own borders which, although they are offensive and distinctly immoral in tendency, are openly exposed for sale, and permitted to circulate through the Post Office.

A New Incentive to Juvenile Smoking. The pernicious habit of cigarette smoking among boys has recently received an unexpected impetus through the "enterprise" of one or two firms of manufacturers, who are offering money prizes for complete sets of certain portraits of celebrities, which are given away with each packet. To the craze for "collecting" is thus added the sinister influence of a bribe to keep on buying cigarettes for the sake of the portraits. A more objectionable temptation could scarcely be concocted, and already it is evident that there is a marked increase in juvenile smoking. In certain European countries the practice of juvenile smoking is prohibited by law. It would be well if it were so here.

The Late President McKinley

IN January last, the world was plunged into mourning through the death of Queen Victoria, and the heart of the British nation was especially touched by the manner in which the Anglo-Saxon peoples stood beside each other in a great common sorrow. Now we are called to extend the hand of sympathy to our sister English-speaking nation in a time of dire grief, which has an additional and tragic element of pain. The crime to which we referred last week has resulted in the death of President McKinley, the third occasion on which a chief ruler of the Republic has fallen by the hand of the assassin. All were men of character, piety, and devotion to their country, rising from the humblest position to the highest, and that without in any way playing fast and loose with the principles of right living. Each of them fell the prey to attacks by men who had no grudge against them personally, but who slew them as representatives of civilization and order.

In these last days, it has been shown at the Methodist Œcumenical Conference that the bond between the two countries is constantly strengthening: and to-day, as we stand in spirit round the mortal remains of the great statesman so suddenly called away from his wide sphere of usefulness, we feel that we are brothers indeed, nearer of kin and in spirit than many who acknowledge a single government.

Such differences as those between monarchical and republican rule may at times bulk largely in the public mind; but the generation has long passed away which found anything incongruous in the appearance at State functions of the plainly-dressed representative of the United States. It was fitting that King Edward and the Emperor William should be among the first to express sympathy with the kingly man who was yet only President over his fellow-citizens.

Tracing his descent from a family of Scottish Covenanters, Mr. McKinley had inherited their deeply religious spirit, their love of a simple form of worship, and their eagerness for education, which in his case amounted to a passion. His own ambition for a college education in order to qualify him for the legal profession, was loyally supported by the family. The lack of means with which so many great men have had to contend in their youth only put the future president on his mettle, and adversity helped to develop the best qualities of a strong and intense nature.

The first great national crisis in which he took a share was the Civil War, which turned him from a student to a soldier. Entering the army as a private he was soon appointed sergeant, not long after received a commission, and served with much success and appreciation on the staffs of two generals. So far was he from regarding this as an interruption of his education that he placed a high value on his military experience, and in after days "looked back on these four years of campaigning as a more potent educational force than all the years he spent over Latin and mathematics in the seminary."

It is not our purpose to follow in detail his professional and political careerafter the War, but his progress in both respects was steady and rapid. When, in 1893, he was elected Governor of the State of Ohio, it was felt that a strong and good man had been chosen, and the result of the close scrutiny to which all are exposed who fill exalted places, was his entering in 1897 on the highest office which his countrymen could bestow. His term of office was one which put all his powers to the most severe test, and his return a second time last November was the best proof the nation could give of its approval of the past and confidence for the future.

The testimony of his minister (Rev. Dr. Frank M. Bristol, of the Metropolitan Methodist Church, Washington) is that he was an exemplary church member, as well as an attentive

and appreciative hearer of the Gospel. He felt strongly that, though the head of the State, he was there at least the equal of the humblest of his fellow-members. A certain amount of public attention was unavoidable, but it was known to be his wish that in no way should notice be directed to him, and this wish was carefully respected. Of his dark, expressive eyes, Dr. Bristol said, "there is a fascination in feeling that they are watching me. The President has a beautiful face, the face of a whole-souled gentleman." Another characteristic which Dr. Bristol singles out for special notice was his deep love for children, who could always command his close attention, and who were always welcome visitors.

In early business days in Canton, Mr. McKinley met the young lady who was to become his wife, Miss Ida Saxton, when transacting business in her father's bank, where she acted as one of the assistants; and they were married in 1871 "in the quaint old Presbyterian church where Ida's parents and grandparents worshipped, and where the girl taught a class in the Sunday school." They have shared deep sorrow. Their two children died before reaching the age of four. The marriage was a true union of hearts, and President McKinley would have been first to ascribe his success to the home influence which upheld him.

Mr. E. V. Smalley says in his biography:

The grief of the young mother wrecked her health, and left her a victim to a nervous disease which made her a cripple for life, able to walk only with pain, and with a supporting arm. The devoted husband saw before him the tragic vision of a childless life and the companionship of an incurable invalid. No man ever accepted such a situation with more cheerful self-abnegation. He made himself the faithful and skilful nurse of his unfortunate wife, and gave every hour he could spare from his work to the task of lightening her sorrows, and cheering her broken life. This course he has pursued unfalteringly for more than twenty years, without admitting in his own secret thought that he has been doing anything worthy of praise. His wife's condition cut him off from most of the social pleasures which men enjoy—the easy-going fellowship of clubs and smoking-rooms, of hunting excursions and pleasure trips, of dinners and receptions; for, once free from his duties as a lawyer or as a congressman or governor, he always returned to his wife's side, feeling that she had need of his companionship.

One of the pictures which will be treasured deep in the heart of the nation is that of Mr. McKinley hard at work, with Mrs. McKinley knitting or sewing in the same room, each satisfied to be in the presence of the other, and upheld by that when weighed down by different burdens, though the demands of public business prevented verbal intercourse.

It is a consolation of no mean order that the fierce light that falls on the death-bed of a ruler revealed so noble a spirit of heroic endurance and magnanimous dignity as was shown throughout this brief illness. Mr. McKinley's anxiety that his murderer should have fair play shown to him, the absence of any bitterness or rebelliousness of spirit, his humble submission to the "will of God," his tender consideration towards his sick wife, his gratitude to those who waited on him—these are traits of a true Christian man passing through the valley of the shadow of death, and will have a profound influence on the world that has been watching by the bedside. The sympathy which flowed with so strong a current across the Atlantic, when Britain lost her aged Queen at the beginning of the year, now flows in the other direction with redoubled depth and power.

One of the highest tributes paid last week was by Bishop Galloway, of the Methodist Episcopal Church, South:—

We at this Conference talked about peace. William McKinley was the incarnation of peace. But above everything else he illustrated those private and domestic virtues which have made our country great, and which make our civilization great: great as a statesman, distinguished as a leader, lofty in his patriotism, devoted, not only as a citizen of our great country, but of our Methodism.

As the duties and cares of earth were passing from him, the Christian character of the dying President stood out in bold relief. His last words to his wife were—"God's will, not ours, be done"; and the last murmur heard before he lost consciousness, "Nearer, my God, to Thee." With him it is well. He bore manfully his share of the burden and heat of the day, and has now entered into his rest and reward. He has done much to leaven with Christian influence the political life of America, bearing a simple testimony to the Saviour he loved. He loved, too, to remember regularly the dying love of the Lord; now he sees Him face to face. May his influence for good be like ever-widening ripples on the surface of a lake! May his sorrowing, heart-broken wife be comforted by Him who alone is "the Husband of the widow."

Christianity and Modern Unbelief.

By Rev. J. AGAR BEET, D.D.*

BY unbelief, I understand an intelligent rejection of convictions held firmly by the mass of Christians as the ground of their hope and the rule of their life. Unbelief, thus understood, is not modern, but is as old as Christianity. It has, however, in a modern environment, assumed forms more or less peculiar to our own day. Some reject, as destitute of sufficient evidence, all definite conception of an Unseen greater than the visible world around us and claiming to control human action.

The unbelievers are sometimes called Agnostics. They profess that they know nothing beyond the visible universe around. Not a few of them assert that nothing more can be known. Others look up with more or less confidence and joy to a Father in Heaven, and expect, with hope or fear, a judgment to come. But they reject, either as incredible or as destitute of adequate proof, certain distinctive doctrines held firmly by a large majority of professed Christians, such as the Divinity of Christ, pardon of sins through the death of Christ, and the resurrection of Christ. This second class of unbelievers may be called Rationalists. Each of these forms of unbelief has been prevalent in all ages, and their prevalence reveals deep-seated causes. On the one hand, Religion, especially the Religion of Christ, claims to rule the entire action and thoughts of man, thus limiting his activities and pleasures, while at the same time the fascinations and terrors of the material world, supported by subtle influences born in us, draw us in an opposite and lower direction. This influence tends to warp the judgment and to weaken the moral sense.

They who yield themselves to the fascinations of the world are prone to welcome arguments which tend to break down barriers to self-indulgence, and to discredit an authority which demands self-restraint. In other words, no one comes unprejudiced to the claims of religion and of Christ. If we have felt the insufficiency of things around to satisfy man's deep need, we shall welcome One who offers rest to the weary, even though it be by laying upon them his yoke.

Another hindrance to faith is that Christianity involves a new and complicated conception of God as Father, Son, and Spirit; and, therefore, involves to thoughtful men sustained mental effort. Mere Theism is much simpler than is the New Testament teaching about Christ. And, in the weariness of life, we are prone to welcome that which makes least demand on our thought.

MODERN HINDRANCES TO FAITH.

We turn now to certain specifically modern hindrances to faith. Strange to say, among these must be placed the searching and accurate methods of research adopted now in all departments of human knowledge, and the indisputable success gained by these methods in the field of natural science. These methods commend themselves at once to our intelligence, and the results thus gained have greatly enriched and elevated human life.

Then, too, religious teaching has often been little better than traditional dogmatism, or has been supported by arguments sufficient only to give a colour of plausibility to beliefs already accepted for other reasons. Moreover, the Gospel has sometimes been so misrepresented as to drive into revolt the intelligent moral sense even of devout persons.

Other hindrances have their source in a one-sided development of knowledge. No results of modern research are better attested, or are of further-reaching importance, than are the universal reign of law, the invariable sequence of cause and effect, and the close relation of whatever exists to whatever else exists as parts of one whole. In days gone by, events differing widely from the ordinary course of things, and unaccountable by natural causes, excited little surprise. We have now learnt that whatever exists and whatever takes place, belongs to a class larger than itself, and has appropriate antecedents. Not a few men have rejected, without discussion, the emphatic and repeated statements of the writers of the New Testament that their Master was raised from the dead. We have a plain contradiction between the teaching of the earliest followers of Christ and an attitude of mind prompted by modern methods of research.

In view of these tendencies of modern thought,

WHAT ATTITUDE OUGHT TO BE TAKEN UP

by those who have in their own experience decisive proof that the Gospel is true, and especially by those set apart to proclaim it? This question the greatest of the Apostles will answer by his own example. His own method he thus describes (in 2 Cor. iv. 2), "by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." This implies that the truth (by which I understand here the great reality underlying the Gospel) appeals to that inner faculty by which every man, in spite of human fallibility, pronounces what is, in the main, a just judgment on moral questions.

Before going into the fight we must carefully examine our weapons. For, however plausible error may appear, it is always dangerous, and may be fatal; for it may lead astray. Or, on the other hand, discovery of the truth may discredit the teacher. Truth alone appeals to that which is noblest and best in man. To eliminate error from our own religious beliefs is by no means easy. For, although in our own moral and spiritual life we have complete proof that the Gospel is true in the main, we have no right to assume that our beliefs are true in all minor details. For error is apt to mingle with truth. To remove error from the statement of Divine truth is the first duty of the Christian apologist. In our effort to do this, the methods of modern historical and scientific research will greatly help us.

WE MUST SIFT THE EVIDENCE

for the historic facts, and for the doctrines of Christianity, as we should sift the evidence for any other human belief. We may hope thus to remove from our advocacy of the Gospel some of the misrepresentations which have raised serious hindrances to it. Moreover, this method will gain for us the respect of some whom we wish to convince, and who, in other departments, are accustomed thus to sift evidence.

But, when all is done, serious difficulties will remain, especially those which gather round the resurrection of Christ. Can we do anything to lessen them? I think we can. We can show that a denial of the resurrection of Christ does not remove the difficulty of accounting for the origin of Christianity, and for its wonderful effect on the world, as revealed in the unique pre-eminence of the Christian nations. Indisputably, out of a religion peculiar to a small and decaying nation, arose suddenly another religion similar to it, yet containing elements quite new; and, in marked contrast to Judaism, which had existed for centuries without greatly influencing the nations around, this new religion soon burst all national bounds, and spread rapidly over the Roman Empire, and continued to spread until now, for many centuries, it has been conterminous with civilization, and has monopolised all that is best in human life.

The rise and influence of Christianity stand absolutely alone in the history of the world. They reveal a unique cause. It is also certain that the earliest preachers of the Gospel, by whom Christ was boldly proclaimed to be the Saviour of the world, bowed before Him as One infinitely greater than the greatest of men; and did so because they had evidence which convinced them that He had risen from the dead. If He did not rise, and was not in a unique sense the Son of God, these men were in deep error touching their Master and touching the nature of God. In other words, a movement based only on a stupendous delusion has, in this case, conferred on our race infinite blessing. From this dilemma the only way of escape is through the empty grave of our Risen Lord. On this way of escape

MODERN SCIENCE SHEDS WELCOME LIGHT.

For it reveals to us an event, or a small series of events, as unlike the ordinary course of nature, and as unaccountable by the known forces of nature, as is the return of a dead man to life. Of these the most conspicuous is the origin of life. The origin of life is as much or as little a miracle as is the resurrection of Christ. Thus the resurrection of Christ, followed by the marvellous effects of the Gospel He preached, no longer stands alone, but stands (as a fact of history) in line with a few other events, each of them introducing a new era which changed completely the whole aspect of the world. This relief from a serious theological difficulty is of utmost importance, for it reveals a deep and far-reaching harmony between things seen and unseen, and shows us light reflected from the one upon the other.

Our first duty to unbelievers is ourselves to examine carefully the treasure committed to our charge, and to eliminate as far as we can the error which ever tends to mingle with truth. In so doing, we shall welcome from all departments of knowledge correct methods of research. This will do much to gain us a hearing from those whom we wish to convince. We must then state clearly the results of our research, and reproduce as far as we can the

EVIDENCE ON WHICH OUR OWN BELIEF RESTS.

To the believer, the strongest confirmation and verification of our faith is found in his own inner life; but this can be reproduced only to a very small extent. Yet, just as the unseen grandeur of the Son of God revealed itself to men in his holy life on earth, so may we hope that He will clothe us his servants with some measure of his own moral glory. This will be the true complement to that historical evidence we ought ever to be ready to produce. Each of these departments of evidence needs, and neither supersedes, the other. We read that, while Moses talked with God on the mountain, his face caught the brightness of Him with whom he spoke. That supernatural brightness revealed to Israel the Divine authority of the covenant given through Moses. But it did not supersede the words written on the tables of stone. So do they who set forth and defend the Gospel of Christ need to stand before Him, and to go forth from his presence bearing in their hands the words of life written down from his lips, and reflecting in their own uprightness, kindness, and devotion to his work the moral glory of the Master whom they serve.

*Notes of a paper read before the Œcumenical Conference last week.

A Harvest Hymn.

"Sing forth the honour of his name" (Ps. lxvi. 2).

Sing to Jehovah the tribute of praise!
Loud be the anthem begun;
Glorious in power, in wisdom, and grace—
Speaking, and lo, it is done!

Sing to Jehovah the tribute of praise!
Earth is now teeming again,
Far on the landscape our vision surveys—
Beauty and fruitfulness reign.

Sing to Jehovah the tribute of praise!
Loudly his goodness proclaim!
Joyfully offer the sweetest of lays,
Due to his excellent name!

Sing to Jehovah the tribute of praise!
Bright is the harvest once more;
His is the fulness which gladdens our days—
His is the love we adore.

Albert Midlane.

The Failure of Atheism.—The proceedings of the London Bankruptcy Court last week, in the affairs of a notorious Atheist lecturer, revealed to the world that organized Atheism in this country is dying for want of support. It is not the case of one solitary individual becoming bankrupt, it is an entire movement that is represented in this collapse. It is a healthy sign that organized Atheism cannot live in our free country. We cannot be content with the absence of negation; we want to see the people positively evangelized and brought to Christ.

The Epistle of James.

By Rev. T. A. GURNEY, M.A., LL.B., Swanage.

XI.—The Judge Standeth at the Door (v. 1-6).

LIKE a torrent whose stream becomes more rapid as it nears the cataract, the language of the Epistle gathers in strength as it approaches its climax. The intensity of his feeling breathes through this closing chapter, in view of the nearing coming of the Lord. That coming is regarded from two aspects, as a truth of terror for the unready, and a truth of consolation for those who look for his appearing. This contrast is manifest in the two sections of this chapter. Down to verse 6 inclusive, he clearly addresses the rich Sadducean, non-Christian class, representative of the great majority of the nation. Then from verse 7 onwards, with the introduction of the title "brethren," he turns to the poor and afflicted Christians, with words of encouragement based upon the nearness of the very coming which is

A JUDGMENT UPON THE UNREADY.

There is, strange to say, no word of exhortation in the terrible picture of the approaching destruction of the rich and unprepared. That destruction is spoken of as certain, speedy, inevitable. It is James' mission now simply to declare it, leaving the very severity of his language to work such dismay in the hearts of his readers that this very dismay may become the germ of godly fear. "When God's judgments are in the earth, the inhabitants of the world will learn righteousness." By the power of spiritual insight that belongs to a prophet, he discerned the nation's character in its true light, and thus could foretell in detail the future arising from that character, as *e.g.*, witness the prophecy of his own death.

"Go to now, ye rich, weep and howl for your miseries that are coming upon you" (v. 1)—the already-impending, already-threatening miseries. "Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire." It is, we mark at once, in the sphere of their ill-gotten wealth that the judgment falls. It strikes first that which they had acquired by defrauding their neighbours. It punishes the human wrong rather than the Divine insult. Isaiah summons Babylon in similar language to "howl," "because the day of the Lord is nigh," and Joel thus addresses the profligates of his day, because their sweet wine was cut off (i. 5). The miseries thus foretold as close at hand fell specially upon the rich within the besieged capital; they suffered most from the ruinous contest of rival parties, in which all property was destroyed. In the dispersion, among the rest of the Jews, the war of revolution was terribly avenged upon the rich throughout the country, and Josephus tells us how the wealthier Jews suffered even as far as Alexandria.

GRADATIONS OF WEALTH AND EVIL.

Three classes of wealth are named here, each with their distinctive corruptibility: "Your riches (of corn and other grain, v. 4) are rotten; your garments ("the heirlooms of ages") are moth-eaten (see Isa. li. 8); your gold and your silver are rusted." Mayor quotes Strabo as speaking of a fuliginous vapour rising from the Dead Sea, by which even gold is rusted. But it may refer to the general destruction in which they will share. Then follows an intensely vivid picture. "Their rust shall be for a testimony against you, and shall eat your flesh as fire." That very rust shows that the wealth has been hoarded instead of being spent on the poor. "It will testify to your hardness. You have kept it back (v. 4) when it was crying out from your hands against you as the wages of an unpaid labourer. You have clutched it to yourselves, and you shall keep it now without the possibility of throwing it away, and it shall burn through your delicate skin like a fire." So, Lady Macbeth, long after the murder of Duncan, ever seeks in vain, in her dread sleep-walking, to wash out the stain of blood upon her hands: "Out, damnèd spot! out, I say!" "What, will these hands ne'er be clean?" You made, adds James, a fatal and terrible mistake. You did not reckon with the time. "Ye laid up your treasure in the last days." The tense is Aorist; he speaks from the standpoint of a judgment already accomplished (so cf. Isa. v. 25). All along, that wealth was the wealth of others—not your own. "Behold the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out" (or, "which is kept in arrear crieth out from you who thus wrongfully retain it"); "and the cries of them that reap have entered into the ears of the Lord of Sabaoth." Thus there is

A TWOFOLD TESTIMONY AGAINST THEM

going up to the ear of the Eternal. There is the cry of the sin itself, and there is the cry of those who are wronged by it. (For sins "crying unto heaven," see Gen. iv. 10 and xviii. 20, and Deut. xv. 9 and xxiv. 15).

The same tone of irrevocable judgment, summing up follies which are past and now irretrievable in result, continues:—"Ye lived delicately on the earth and took your pleasure"—the last word, used again 1 Tim. v. 6, refers to luxurious and sensuous pleasure. Such luxury stands in contrast to the hard, simple, toiling lives of those defrauded by their selfishness. Did you perceive the goal of all this over-satiety? "You nourished, you pampered your hearts like fattened beasts in a day of slaughter about to fall." Is any irony in the Bible so terrible as this? "You fed yourselves . . . that you might be ripe for the killing."

The Khandhs of Orissa had, in former years, a curious custom of entrapping unsuspecting victims passing along the plains below, and then, after nourishing them royally for some time, killing them as a sacrifice to their earth-god. They were kinder to their victims than the rich of James' day were to themselves. The contrast is terrible between appearance and reality. Before men—delicacy, luxury, "faring sumptuously every day," the "Soul, take thine ease" of a degraded selfishness, the pomp of a tinselled splendour, squeezed from the withheld earnings of the hireling; the pleasure of a moment which drew its sweetness from the bleeding hearts of the poor. Before God—the wrong, the inhumanity of it, the resultant curse, the tears and blood and agony of doom.

THE COUNTERPART IN MODERN TIMES.

Do we see in such language a picture for ourselves? There is still the same excessive accumulation of wealth, hoarded or lavished for pleasure at the expense of the poor; the same laying up of treasure "in the last days," the same pampering self-regard, and life of wanton luxury. Is it self-nourishment for the coming day of slaughter? Ominous signs on every hand warn us that the present social conditions cannot continue long as they are. A prophet might read in our present state, which baffles the skill of statesmen and social reformers, the signs of a judgment already present upon national and individual selfishness. A body, when the heart has become hypertrophied, is in danger; yet this is the condition of modern civilisation, with its congested capitals, its teeming, degraded populations, its social ghettos, with their enfeebled "city types."

And these social conditions are the outcome of our Gentile unfaithfulness to the Christian ideals set before us. The book, "No. 5, John Street," presents a problem yet unsolved. The solution may cost us both tears and blood. The flaring gin-palace, the hideous slum, the filthy opium den, the streets flaunting with impudent vice, the crowded war dockyard, the unrest and jealousy of the nations, the religion which has lost its power to heal—these are all marks of a present judgment upon previous unbelief.

THE APOSTLE'S OWN FATE.

One further point completes James' indictment. "You condemned, you killed the just one"; you do it still; "he doth not resist you." These words are a prophecy, probably quite unconscious, of the martyrdom of the writer himself, for we can hardly doubt the substantial truth of the accounts given by Hegesippus and Eusebius. It is true they differ from that of Josephus. But the fact of the martyrdom is accepted by all alike, and Schürer says ("The Jewish People in the Time of Christ") that from a chronological point of view they are at least as worthy of consideration. They tell how the Jews brought James, "who through his exceeding righteousness was called 'Just,' to the battlement of the Temple and asked him to persuade the multitude not to go astray about Jesus." There is much in his character as an Israelite which quite explains their vague hope; but, when thus addressed, he answered: "Why do ye ask me concerning Jesus, the Son of Man? He is both seated in heaven on the right hand of power, and will come on the clouds of heaven." Whereupon they cried out, "Ho, ho! Even the Just has gone astray!" and "they fulfilled that which was written by Isaiah, 'Let us take away the just,' and cast him down, saying, 'Let us stone James the Just,' whilst he prayed, 'O Lord God my Father, I beseech Thee forgive them, for they know not what they do,' and so he bore his witness."

Origen and Josephus unite with the others in ascribing the siege of the city, which they state as having immediately followed, under Vespasian, to James' martyrdom. They crucified the Lord of Glory Himself, yet still mercy waited well-nigh forty years. They slew "the Lord's brother," and the long-delayed doom fell. When He had sent unto them a prophet, who, by their own confession, stood forth as their ideal of an Israelite, the son of a "just man," and himself "the just one," walking in all the precepts of their law, a Nazarite, and an ascetic, fulfilling all the ordinances of their religion, speaking the language of their own prophets, reflecting in his teaching the spirit of the Sermon on the Mount; and when they had slain him for being a faithful witness, the cup of iniquity was full. The terrible avenging armies of Rome burst in upon their fighting factions, shut up the doomed city, as Christ had forewarned in each successive detail (Luke xix. 43, 44), and laid it low. The dispersed nation fought and suffered with their city, and over the sickening

SCENES OF FIERCE BLOODSHED

maddened hunger, frantic resistance, infuriated passion, and frenzied despair, the dark war-clouds close, shrouding in awful blackness pictures of horror and terror such as the world has only seen once in its long history.

"These things are for our admonition upon whom the ends of the world are come." The features of the society which then perished present startling parallels with our own. And Christ asserted once for all his commandingness over all human history in that tremendous judgment. The spirit which rejected his words is as rife to-day as then. Summer lightnings over glowing seas at sunset foretell the oncoming midnight storm. Such signs are present already to those who have eyes to read them. "Behold, the Judge standeth at the door." The handwriting is upon the wall. "Wilt thou set thine eyes upon that which" already "is not?" (Prov. xxiii. 5). Augustine owed his conversion, under God, to the words which he read in a garden, "Put ye on the Lord Jesus Christ and make not provision for the flesh to fulfil the lusts thereof" (Rom. xiii. 14). The warning is for ourselves. One of the unwritten sayings of Christ runs thus: "In that wherein I find you, in that will I judge you."

Romish Casuistry.—Here is one of those unsavoury cases which from time to time furnished the Roman theologians with a fitting subject for their casuistry. In this instance a woman deliberately took a false oath with that *reservatio mentalis* so dear to the Jesuits. Upon the falsehood being discovered the case was submitted to the College at Rome, and it was decided that she had acted rightly, "as she had received from another source the forgiveness of her sin." The (Roman) *Catholic Times* defends this decision on the ground that "the woman was free from the sin *because it had been forgiven in confession.*" Apart altogether from the spiritual danger of such teaching as this, there underlies it a grave peril to society and the State. It strikes at the root of all morality and safety. It is applicable, for instance, to the case of a murderer, who, according to the logic of this Papal decision, published on the authority of the Pope's domestic prelate, would be free from his sin if it had been "forgiven in confession."

Million New Pledges Crusade.

ARRANGEMENTS are now in a forward state for the series of demonstrations in London to be addressed by Rev. Dr. J. Q. A. Henry (New York), and in which the Fisk Jubilee Singers will also take their own peculiar and delightful part, singing for half an hour before the time stated in each case, as well as at intervals during the proceedings. We trust our readers will be much in prayer for the furtherance of this movement, and at the same time lose no opportunity for making local gatherings known among all classes of people.

Sept. 21. — Woolwich Tabernacle, 8 p.m. (Chairman, Colonel Philips).
„ 22.—Metropolitan Tabernacle, 6.30 p.m.
„ 23.—Battersea Town Hall, 8 p.m. (Chairman, James T. Sears, Esq., J.P.).
„ 24.—Exeter Hall, Reception, 5.30 p.m. (President, Rev. F. B. Meyer, B.A.)
„ „ —Exeter Hall, Public Meeting, 8 p.m. (Chairman, Alderman G. White, M.P.)
„ 25.—Metropolitan Tabernacle, 3 p.m.
„ „ —Metropolitan Tabernacle, 8 p.m. (Chairman, Pastor Thos. Spurgeon).
„ 26.—Queen's Hall, 3 p.m. (Chairman, Dr. C. F. Harford-Battersby).
„ „ —St. James' Hall, 8 p.m. (Chairman, Rev. Thomas Champness).
„ 27.—Metropolitan Tabernacle, 3 p.m. (Chairman, Sir George Williams).
„ „ —Metropolitan Tabernacle, 8 p.m. (Chairman, Rev. F. B. Meyer, B.A.).
„ 28.—Shoreditch Tabernacle, 8 p.m. (Chairman, Rev. F. B. Meyer, B.A.).
„ 29.—Mildmay Conference Hall, 3.30 and 7 p.m.
„ 30.—Mildmay Conference Hall, 3.30 p.m. (Chairman, B. Broomhall, Esq.).
„ „ —Mildmay Conference Hall, 8 p.m. (Chairman, Colonel Morton).
Oct. 1.—Great Assembly Hall, Mile End, 8 p.m. (Chairman, Thomas Smith, Esq.).

This series is to be followed by similar demonstrations at Edinburgh, Glasgow, Sheffield, Leeds, Bradford, Huddersfield, Nottingham, Leicester, Norwich, Cambridge, Manchester, Birmingham, Bristol, Cardiff, Brighton, &c. Of the arrangements for the different meetings, full particulars will be announced locally and in our columns.

It is earnestly hoped that the demonstrations will be but the starting point of a determined effort to deal effectively with the drink sin. The crusade of the Church of God against this infamous traffic must go on with increasing vigour so long as the fires of breweries and distilleries are alight, or the doors of public-houses, swinging night and day (the Sabbath not excepted), pour out their myriads of our fellow-creatures, dragged to their destruction for time and eternity.

Many applications are being received for the reserved seat tickets, and friends are urged to secure the numbers they require without delay, in order to facilitate the making of the necessary arrangements.

Sunday Labour on Telephones.—A letter in the Melbourne *Argus* announces that no female employed at the Telephone Exchange will be subjected to penalties for not undertaking Sunday duties, nor shall they be employed except between the hours of 8 a.m. and 8 p.m. We think that in this country telephone business on the Lord's Day might, if due consideration were shown by subscribers, be either entirely suspended or reduced to purely nominal dimensions.

Distressed Governesses.—The Protestant Governesses' Fund and Home continue to be a boon to many who require a temporary home whilst awaiting engagements, or, from failing health, need seaside rest, but are unable to pay for it. Among those in declining years distress is often painfully severe. The loneliness of living in one room is a common experience. Many are penniless, in weak health, and without friends. Several last year were admitted free, and in order that others may not be refused admission when unable to pay for their maintenance, Miss Clementina Kingdon appeals for the practical sympathy of friends. Communications may be addressed to her at 22, Chatham Place, Brighton, Sussex.

1214

Licence Reduction in Liverpool.

DEAR SIR,—You have more than once referred to the attitude of the Liverpool licensing bench in reducing the number of licenses. The policy adopted of late years has this year been continued, with the result that thirty-five licenses have been refused: sixteen on account of misconduct, and nineteen because they were not required. Add to these numbers, seven renewals not applied for, and we have a total reduction in the number of licensed houses of forty-two. The total diminution of licenses refused, &c., on like grounds, since 1890, in Liverpool has been 346. It was in that year that the Vigilance Committee was formed, and the licensing reform movement was systematically entered upon. The action of the Liverpool bench forms an example that might well be followed by other authorities. Not only has it had the effect of considerably reducing the number of public-houses, but it has also served to make existing holders careful in the conduct of their houses.

Are there not philanthropic men of influence in London and other towns who would form themselves into Vigilance Committees in their districts? The Liverpool Committee has done an incalculable amount of good. London licensing affairs need, I think, special looking into. Whilst standing opposite a large metropolitan public-house one night, waiting for the train, I entered into conversation with the policeman on the beat. He informed me that it was useless making reports to headquarters with reference to public-houses, as they were not attended to. Clearly, then, energetic action is needed to see that the police carry out their duty in the matter.

Why, too, should London houses be kept open until midnight, necessitating the employment of men and women in a vitiated atmosphere, and constituting a sphere of slavery? I would, further, earnestly suggest that in the programme of temperance reform should be included a measure making it an offence to employ females in connection with licensed premises. This has been brought about in one Continental country, as also in America, and it is due to the womanhood of our land that they should be protected.—Yours faithfully,

Liverpool. W. H. Priest.

Temperance Notes.

IN the "Jewish Encyclopædia" the following passage occurs under alcohol:—"Alcoholism prevails all over the world, and is probably increasing, more especially among the northern nations. But among the Jews it is almost an unknown affection. Statistics confirm the general opinion of Jewish sobriety."

In the annual report to the Joint Committee of the Lanark and Govan Lunacy Districts for Kirklands Asylum Dr. J. B. Skeen, medical superintendent, says:—"The causes of insanity in those admitted, as far as ascertained, show an increase in the number of cases due to alcoholism, either primarily or in conjunction with other causes."

The master of the Wharfedale Union, near Otley, Yorks, writing to a daily contemporary, says his workhouse may be justly termed teetotal, for there is not, nor has there been, one single drop of beer given in the house for thirty-seven years; while the cost for stimulants—brandy or whisky—works out at only about ½d. per day during his tenure of office.

A correspondent in *The Times* has emphasized the need for applying the ordinary law for the suppression of drunkenness; one letter deprecates the leniency of the Bench, while another points out the clubs as the great cause of drunkenness, which a third writer, a county J.P., would punish, after the first warning fine, with, in cases of "drunk and disorderly," two or three weeks' hard labour, and in cases of assault committed by drunkards with a much severer sentence.

The quantity of beer brewed in the United Kingdom during the first half of the current year, and retained for home consumption, was 14,481,545 barrels in England and Wales, 899,435 barrels in Scotland, and 1,522,873 barrels in Ireland. The exports were—From England and Wales, 197,836 barrels; from Scotland, 120,590 barrels; and from Ireland 6,681 barrels. As compared with the corresponding half-year, there was a decrease in production of 367,968 barrels, the falling off being in England, the figures for Scotland and Ireland showing an increase.

The Gospel in Gipsydom.

THE missions to hop-pickers, now progressing in the Hampshire gardens, are practically an invasion of gipsydom. About fifteen per cent. are home-dwellers, the Cockney being rigidly barred; for the rest, the plantations teem with gipsies, tramps, and nondescripts of the hedgerow.

Though the bulk of the "hoppers," however, are of nomadic disposition, the true Romany blood is the boast of the few. The gipsy leaves an ineffaceable impression. The flaunting air, the visionary gleam of the eyes, the innate fearlessness evinced by the forbidding look, the shrewd mind and shuffling style, the tawny skin, "the vellum of the pedigree they claim," the eccentricity and scrappy brogue—these are features that mark the true Bohemian.

The ignorance which prevails among these people is remarkable. In visiting a small encampment, of twenty-seven persons, I found not one could read a word! "We be no scholards, my genelmen," said an old man of eighty years. Yet the gipsy is an admirable listener. When "buttonholed" he invariably gives a ready ear to the friendly word, and is grateful for the interest shown in his welfare.

So far we have experienced much blessing in this mission, which is conducted by Miss Chinn, and was founded by her esteemed father nearly forty years ago. There are five tents pitched within a radius of about eighteen miles, every centre having, at least, two trained evangelists in charge. These canvas churches are crowded night by night with eager, attentive listeners, who fully appreciate and seem to drink in the truths proclaimed. By speech, picture, and song, we endeavour to arrest, seeking to lead them to the sinner's Friend.

The hop-harvest is prolific—the largest output for the past twenty years. The weather is splendid, facilitating our movements, and furthering our plans. Sunny mornings have not only made garden visitation possible, but enjoyable, while the calm, dry evenings afford opportunities for camp-talks and services under the star-lit sky.

Again and again we have visited the gipsies "at home," after the toil and heat of the day. Some sleep in caravans, some in huts, some in small fragile tents, many of which unhappily are far from clean. We have in mind a family of eight persons sleeping in a sort of wigwam twelve feet in circumference. The earth is strewn with straw upon which they lie, their heads converged towards the centre, their bodies stretched out at angles like the spokes of a wheel. Nothing covers them but sackcloth and the family shawl. If the weather be rough, the hurricane that sweeps the meadow or hedgerow will, in all probability, dismantle the unpretentious shelter, its many parts becoming sport for the winds.

The Gospel is having its effect upon many; we have seen tears flow unchecked down the gipsy's cheeks as, in the night stillness, we have read or narrated the heart-subduing story of the Cross.

The Mormons are parading the gardens, giving away attractive booklets to propagate their creed. These persons, with a full basket, are going the round scattering error and vice on all sides. Our campaign might well be extended and prolonged if sustained according to its opportunities for soul winning.

J. Newcombe Goad,
London City Mission.

Worldham, Alton.

The King's Declaration.—A leaflet deserving of a wide circulation has been published by Mr. Walter Walsh, under the title, "The King's Mutilated Declaration." (*To be had free, Imperial Protestant Federation, 3, Palmer Street, Queen Anne's Gate, S.W.*) It is pointed out that the Bill "passed through the House of Lords, but it was found impossible, owing to the strong opposition which existed, to pass it through the House of Commons this Session. But we must not, on that account, go to sleep, assuming that all danger has passed. On the contrary there is more need than ever to be wakeful and energetic in preserving intact the King's Protestant Declaration, as it still exists by law, since next Session will surely see a fresh attempt to remove this safeguard from our Protestant Constitution."

The Homes of Hope.

THE useful institutions in Regent Square, W.C., known of the "Homes of Hope," have been established for over forty years, during which time upwards of five thousand young girls and young women have been afforded that assistance which their helpless and painful condition urgently called for.

Among recent cases helped is that of D— L—, a young woman of very attractive appearance and manners (whose parents have long since been dead), who was engaged as nursemaid to children in a family in the West of England. Her mistress was much attached to her, on account of her fondness for the children, and the conscientious way in which she fulfilled her duties. She was, however, led astray by one who proved to be already married, and who had also given way to habits of drunkenness. The young woman was taken to the Homes overwhelmed with remorse. She evinced much gratitude for the care that was here taken of her, and did not fail to show marked signs of contrition for her unhappy departure from virtue. Her letters denote great anxiety to do well in future, and her mistress, who subsequently took her back into her service, expresses satisfaction with the manner of life she is living. Writing to the matron, the young woman says:—

I am getting on nicely, and also doing all I can to please my kind mistress, in whom I am most thankful to have a kind friend. I have thanked God for having given me such a friend in my trouble.

Another young woman who was deceived and deserted, but who was received, nursed, and helped into a situation, wrote:

I often think of you and the Home, and wonder how many poor young women have to spend their Christmas away from the world and their friends, although I know how kindly they are treated. I cannot say how sorry I feel for them. It is a blessing that there is such a place of refuge, and the more I think of it the more I thank God that I was led to such a Home.

These cases are, of course, illustrative of the many that come under the care of Mr. W. J. Hornibrook, the secretary, and his band of devoted workers. The records are full of instances showing how forlorn and homeless girls have found sheltering care.

The Homes are all conducted on Evangelical principles, and distinctively religious teaching is given. Morning and evening the matrons read from the Scriptures, and helpful meetings are held on the Lord's Day, and on Wednesday evenings.

One of the most pleasing features of the work is the marked difference which is observed in the behaviour of the inmates after they have been in the Homes for some length of time. This is doubtless attributable to the thorough training, the kindly treatment, and, above all, to the earnest efforts which are put forth to bring home to the inmates the truths of the Gospel. Mr. Hornibrook deserves hearty encouragement in his labours.

Manchester Strangers' Home.

THE foundation twenty years ago, through the influence of Bishop Fraser, of the Manchester (London Road) Strangers' Lodging House (41, Downing Street; hon. treasurer, Miss J. E. Wright), has proved the need of something like a very cheap hotel or temporary boarding-house for respectable women and girls, strangers in the city. The 843 cases dealt with in twelve months hailed from 150 different towns and countries. The balance-sheet shows that of the £211 required £92 was contributed by the inmates.

The aim in view is *preventive* work, succeeding the guardianship of childhood, when the aspirations of young people lead them, often through necessities of their homes, to seek city work for themselves. The Home meets a need created by our times; young women are increasingly compelled, by the want of country employment, to move into our towns. The fame of Manchester for its many industries acts upon the fancy, and so young people rush in, arriving at the railway stations, chiefly from the South, unprotected and ignorant of immediate perils.

Glasgow Bible Institute.

AT the public inaugural meeting of the Bible Training Institute, Glasgow, on Thursday, 12th inst., the large hall was filled with students and visitors. Lord OVERTOUN, who occupied the chair, spoke of the good work done in past years, and said he found it very difficult to believe that they were now commencing the eleventh session, as it seemed but the other day since the late Mr. D. L. Moody, at one of the annual meetings of the United Evangelistic Association, suggested the scheme. Mr. JOHN ANDERSON mentioned that seventy-five students, male and female, had been enrolled for the session now beginning, and that within a few weeks he hoped the number would be increased. He considered it a matter for gratification that the misgivings entertained at the commencement of the work, as to whether an outlet could be found for the students, had been dissipated, alluding specially to the fact that at the close of the last session an opening had been put within the reach of every student finishing his course.

Rev. DAVID WATSON, as representing the Church of Scotland, gave an interesting address on "Those things which are most surely believed among us" (Luke i. 1), enumerating three points—(1) Christ as a Teacher, (2) Christ as the Ideal Man, and (3) Christ as the Saviour of men. His words on each of these points were listened to with rapt attention and hearty acceptation.

Rev. G. L. CARSTAIRS followed, and in his address counselled the students to find opportunity to meet in each other's rooms at times to wait in prayer upon the Great Teacher. His words on the need of private devotion were spoken in an exceedingly kind and feeling way. Going back in thought on his own student days, he told of prayer meetings held by little groups of students that had left their mark on his memory and life.

Mr. W. M. OATTS, having been called upon to speak, recounted in an interesting manner incidents connected with his recent round-the-world tour. He had met with former students of the Institute in widely different parts of the world—in Burmah, Tasmania, Canada—and all, he was glad to say, were doing good work, though some of the fields, especially in the north-west of Canada, are very trying.

J. C.

Howard Street Mission, S.W.

FOR the past thirty-two years the Howard Street Mission, Wandsworth Road, S.W., has gone steadily forward in its work of proclaiming the Gospel to the poor.

Since the present superintendent, Mr. John Soames, initiated the work, it has developed in many directions. Large numbers of people have heard with gladness the story of redeeming love. The needs of those who suffer "behind the scenes" in the depths of slumdom are not forgotten. The hungry are fed, the sick visited, and the ragged clothed.

During the past six months some powerful evangelistic meetings have been held, large crowds staying to listen to the truths of the Gospel, so faithfully preached by an earnest band of missioners. Many cases of blessing are recorded, a particularly interesting one being that of a man who was at one time a noted Battersea pugilist. Since giving his heart to God, this brother has testified with boldness to the Lord's goodness.

In the Gospel meetings which are held in the hall blessing has also come, and the Sunday and Ragged Schools are prospering. Importance is attached to the duty of shielding the young from the snares and temptations entailed by indulgence in strong drink; by lantern lectures, and other means of instruction, the temperance cause is advanced, and a variety of testimony shows that the strenuous efforts made to combat the drink traffic have fruitful results. During the winter months, too, an additional number of philanthropic agencies are set to work in order to relieve the suffering poor, and it is to be hoped that the mission will receive needed encouragement.

God will never Leave the Believer until He has accomplished what He has promised concerning him; and God will never leave the sinner until He has accomplished what He has *threatened* concerning him.—*Romaine.*

"Regions Beyond" M.U.

FOR some time past the question of finance has been pressing upon the Trustees and Directors, and it has now been decided to close Cliff College, near Curbar, during the winter months, and to concentrate the students and tutors at Harley House, Bow. Rev. F. B. Meyer, as one of the Directors, has for some time counselled this step, and would have felt compelled to withdraw from the position of responsibility he occupied, had it not been taken. There was no breach of Christian love; only a difference of judgment; and now the matter is settled.

Rev. J. F. T. Hallowes, M.A., has resigned his position as Principal of Cliff College, which he has held for many years, with the greatest benefit to the students, and with the full confidence of the Directors. All over the world are men who attribute the first awakening and culture of their intellectual powers for the service of God to his judicious and able direction. He is removing to Cambridge (12, Harvey Road) at the end of September, and is now open to conduct missions or services in any part of the United Kingdom.

Writing on his behalf, Mr. Meyer says: "It was partly at my instigation that he gave up his mission work, and became associated with these institutions, and it seems only fitting now that I should do what I could to put him in touch with work as a missioner, for which he is well qualified."

We earnestly hope that these useful institutions will be speedily relieved of their pecuniary embarrassment, and that friends of the "Regions Beyond" Missionary Union will show their interest in a practical manner. The present policy of retrenchment is a wise one, under the circumstances, but there is ample scope for the educating and fitting of young men and women for the foreign field, in proportion as the necessary funds are supplied.

The Lord's Day on Railways.

THE memorials to railway directors by the Shareholders' Union for Defence of the Sabbath are gathering in influence and volume. That presented at the London and North Western meeting last month bore the signatures of 1,957 proprietors, whose holdings are believed to be about £3,400,000. The chairman (Lord Stalbridge) assured the deputation that not a waggon would pass over the lines if it could be avoided, and urged the memorialists to continue their efforts with other companies.

Several years ago, Mr. Harry Curtis Nisbet declared at the Midland meeting that the traffic manager who found a way for putting the Sunday goods traffic into the week days would immortalize his name; and the hope is indulged that this honour may fall to the North-Western Company. Much prayer, watchfulness, and effort will, however, still be necessary before the battle is won; and the secretary (Mr. J. F. Wilson, 7, King's Road, St. Leonards) will be glad to hear from shareholders in any company who are willing to take any part in the presentation or support of memorials to the directors. Already over 8,400 shareholders are in correspondence with the Union.

A Word for the Fish-Curing Girls.—A strong appeal is being made by Canon Gore on behalf of the thousands of Scotch girls employed in the English fish-curing industry. These young women, to the number of 20,000, leave their homes in the Highlands to "follow the fish" as they coast round the island, with a view of earning a scanty and precarious living. Launched into trying and unfamiliar surroundings, they work on piers and "denes" in the open, exposed to cold and wet, and are driven to lodge six in a room and three in a bed in the already overcrowded waterside streets. Their condition is one of great peril and temptation, and they stand in need of friendly and timely help. The migration of the fish is now driving them farther and farther south in search of employment, and there is pressing need for more adequate friendly oversight, and better religious opportunities. Something is being done for them already, but much more is necessary to meet the case.

From the Karawanken Mountains—III.

A FEW stations from Villach, in the Ossiacher valley, the traveller *en route* for Vienna, will notice a pretty white spire standing out from the green background of a fine forest, and to its left and right some handsome buildings, which cannot fail to arouse his curiosity. "What place is that, sir?" he will ask his neighbour. If the man happens to be a Karinthian Protestant, he will tell him that this is the Evangelical part of Waiern, and that the excellent pastor up there is carrying on a beautiful work for the Lord.

On the morrow of the Conference at Schloss Treffen, we stood with Pastor Schwarz on the little balcony of his parsonage, looking with pleasure over the well-wooded, fruitful hill-land. Our host had been telling us a few facts of his life. He was born at Moelk, on the Danube, on February 21, 1845. His father, a descendant of the German mountaineers, who in remote years had immigrated from Saxony into North Hungary, was the only Evangelical man for miles around.

The law, demanding that his four daughters should be taught in the religion of their mother, who was a Catholic, permitted a Protestant training to his three sons. Yet, forced by circumstances, he was obliged to send the boys to the same schools as the girls, and it was not until after his removal to Vienna that he was able to place them under the influence of Evangelical teaching, and even then his efforts were only partially successful.

What a joy it must have been to the struggling father to see two of his sons turning their hearts to the Lord and his work. The eldest, Ludwig, who is senior pastor at Gall Neukirchen (Upper Austria), became the originator of several benevolent establishments, such as a deaconesses' home, a hospital, an orphanage, an asylum, &c.

The youngest son, Ernest Schwarz, responded in 1871 to a pressing call to Waiern, where, since 1853, a church had existed. His present congregation consists of 660 souls, who are scattered over

FORTY-NINE DIFFERENT PARISHES.

Some of the children attending school, have to walk one or two hours, which in winter time makes it difficult for them to be regular.

"When I came here," said the pastor, "the Lord seemed to whisper to me: 'This is the spot where I will bless thee.' He has done so. The woodland above the church is church property; but this," and he pointed to a farmhouse in front of us, surrounded by a splendid piece of land, "belongs to our orphans."

"How were you led to build the orphanage?" we asked.

"I always had a very tender heart for the multitude of poor, miserable, neglected children in our country; but it was after the burial of an old servant, who had left three children to the care of nobody, that I took the first decided step in sending out appeals in all directions. At first it seemed hopeless; but I kept on pleading with Him who had given me the desire for the work, and my heart was strengthened by a sympathetic letter from an American brother, Dr. A. W. Clark, of Prague, who, as missionary of the American Board, promised for three years the support of a godly husband and wife, willing to take charge of a group of orphans.

To commemorate the centenary of the Edict of Tolerance, given by Austria's enlightened ruler, Joseph II., to the Protestants of his empire, Pastor Schwarz inaugurated on October 31, 1881, an orphanage. The children were put up partly in the school-house and partly in the parsonage until a separate building became an imperative necessity. The need was made known, and among those responding to the appeal, were many kind friends from Germany and Switzerland. The building, begun in 1887, was opened in November, 1888. It accommodates from seventy to eighty children. Twice as many would come if space and means permitted their admission.

Since then Pastor Schwarz was able to open in 1892 a Christian Home for College Students, at Klagenfurt; and in 1894 a Hospital for Protestants at Waiern. The same building contains pleasant rooms for those who need to come apart and rest awhile. Weary workers and victims of the rush of our city life, find a pleasant change in the quiet of that hilly spot.

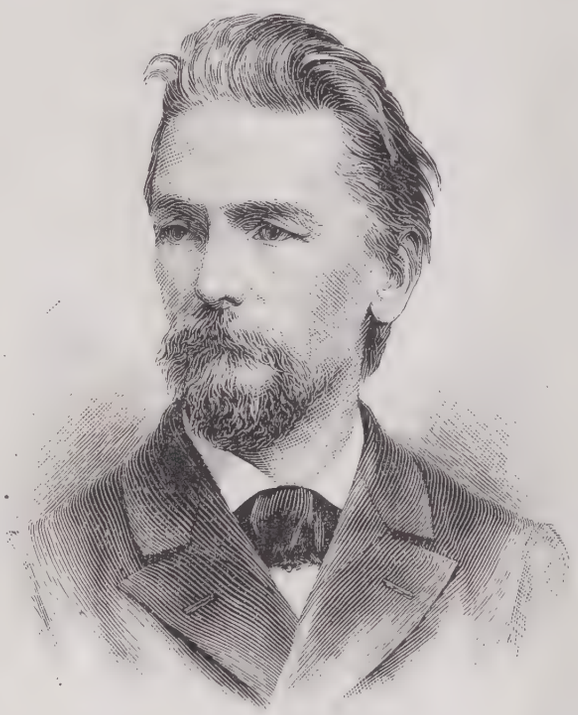
Pastor Schwarz records some marvellous experiences in connection with the erection of the various establishments, which in some instances

REMINDED US OF GEORGE MULLER.

The times of greatest anxiety were also those of the sweetest fellowship with God.

Among the friends of the orphanage is an afflicted woman who has no forearms, but who uses her hands in making shawls for the orphans. The little folks at Basel and in other parts of the country send in many love-gifts. One little girl abstained for a whole year from sugar in her coffee that she might be able to give a dress to a poor orphan child.

An appalling percentage of the children



PASTOR SCHWARZ.

being born out of wedlock, the number of little ones uncared for weighs heavily upon Pastor Schwarz's heart. He thinks another orphan home indispensable; and, equally necessary, a Protestant College at Klagenfurt, where sound Evangelical teaching could be imparted to the youth of the country. This seems a propitious time for such a step, especially as the "Los von Rom" movement seems to be increasing in vigour, if only the means were forthcoming. Mrs. Schwarz fully enters into her husband's work, and holds him up in prayer and practical assistance. They have three sons and three daughters. "And what about the pastor's four sisters?" someone might ask. They all have joined the Protestant Church. The eldest of them was seventy years of age when she took the step.

W. M.

Women's Protestant Union All Day of Prayer.—Thursday, September 26, will be observed as an "All Day of Prayer" by the Women's Protestant Union, meetings being held in Exeter Hall at 11 a.m., 3 p.m., and 7 p.m. The secretary (Mr. G. W. Lonsdale Barraclough, Exeter Hall, Strand, W.C.), will forward a detailed programme on receipt of stamped addressed envelope. All interested in the Protestant cause are earnestly invited to join in the supplications of God's people, in view of a number of questions at present before the public.

"Walk, Not. . ."

By Pastor F. E. MARSH, Sunderland.

THE negatives of the New Testament are very positive in their utterance. They need no "Old Mortality" to chisel out their meaning, or to make their characters legible. They stand out in the sky-line of Holy Writ with unmistakable clearness. There are seven places where the words "*Walk not*" are found in Scripture. In them we shall discover some of the gold of practical truth—precious metal which the heavenly Goldsmith may make into ornaments of grace.

I. Grace's Effect.

"*Walk not* after the flesh, but after the Spirit" (Rom. viii. 4). As the Revised Version brings out, this separation *from* the flesh on the one hand, and the separation *to* the Spirit on the other, is the *consequence* of being saved, and not a *condition* of salvation. The "flesh" is a term which describes the natural man in his sinful and selfish estate (Rom. viii. 5-9). The flesh in its working is always downward in its tendency (Gal. v. 19-21), although sometimes it puts on a religious garb (Phil. iii. 4-7), to hide its deformity (Rom. vii. 18). The grace of God lifts the believer in Christ out of the realm of the flesh, and the evidence of its working is demonstrated by not moving in the old sphere (Eph. ii. 2-6).

II. Faith's Antithesis.

"We *walk* by faith, *not* by sight" (2 Cor. v. 7). The word antithesis implies the opposite of anything. The following instances of antithesis will illustrate. "When our vices *leave us*, we flatter ourselves we *leave them*." "The prodigal *robs his heir*, the *miser robs himself*." "*Excess* of ceremony shows *want* of breeding." "Liberty *with laws*, and government *without oppression*." Faith bases all its actions upon the Word of God, and looks above the hills to the Lord (Psa. cxxi. 1 *marg.*, 2). Sight makes environment everything, and looks at men and cities like the ten spies (Num. xiii. 31-33); but faith is like Caleb and Joshua—it counts upon God's ability to overcome difficulties (Num. xiii. 30). Sight looks at the winds and waves, as Peter did, and finds itself sinking (Matt. xiv. 30); but faith goes boldly forward at the Lord's command, although the Red Sea and Jordan are in the line of advance (Ex. xiv. 22; Jos. iii. 15).

III. Christian Guilelessness.

"*Not walking* in craftiness" (2 Cor. iv. 2). The word "craftiness" is rendered "subtilty" in 2 Cor. xi. 3 and "cunning craftiness" in Eph. iv. 14. Craftiness looks out for number one, like Judas (John xii. 6); believes in securing the best, like Jacob (Gen. xxvii. 36); sacrifices principles to gain its own ends, like Balaam (2 Pet. ii. 15); juggles with its conscience, like Ananias (Acts v. 2); passes itself off for what it is not, like the spies employed by the priests (Luke xx. 20); and baits the hook of disobedience with the bait of plausibility, like Satan did for Eve (2 Cor. xi. 3). But the Christian walking with the Lord avoids this subtilty, and experiences the deliverances of the Lord, who takes the "wise in their craftiness" (1 Cor. iii. 19).

IV. The Preacher's Testimony.

"I saw they *walked not* uprightly according to the truth of the Gospel" (Gal. ii. 14). Paul withstood Peter with his faithful testimony, when he found the latter wanted to entangle the believers in the meshes of the law. The Lord had given deliverance from the "yoke of bondage," and Peter wanted to put this collar on again. A legal spirit is a lazy spirit, for all its movements are prompted by the lash of duty; but love is a lively spirit, for the fuel of a holy passion feeds the fire of its being. The stern rule of legality never brought anyone to the goal of blessing; but the cross of Christ's atonement lifts to the highest heaven. The bell of legalism only rings out the doom of the sinner; but the bells of the Gospel tell out

Love's deliverance of the sinner. The law only reveals the misery of the unsaved, but the Gospel unfolds the mercy of God (comp. Deut. xxi. 18-21 with Luke xv. 20, &c.). Therefore, any preacher of the Gospel, who blows hot and cold, sometimes preaching Gospel and at other times Law, deserves to be rebuked, for he does not walk according to the uprightness of God's grace.

V. LOVE'S DEPENDENCE.

"*Walk not* as other Gentiles walk, in the vanity of their mind" (Eph. iv. 17). The context shows that the apostle had been urging the saints to recognize their oneness with Christ, and their consequent oneness with each other which manifests itself in practical love; hence, three times in the chapter we have the words "in love" (verses 2, 15, 16). The believer's love has God for its *source* (1 John iv. 7, 8), Christ's love as its *measure* (Eph. v. 2), the Holy Spirit as its *might* (Col. i. 8), obedience as its *credentials* (1 John v. 2), labour as its *outcome* (1 Thess. i. 3), disinterestedness as its *character* (Rom. xii. 9), and believers as its *object* (1 John iii. 14). When these are known in reality, there cannot be emptiness in the life, as suggested by the sentence—"vanity of their mind." To walk in the vanity of the mind means to have the big head of pride, the weak knees of unbelief, the dim sight of doubt, the ague of fear, the uncertain gait of compromise, and the fever of unholy temper.

VI. WISDOM'S CAREFULNESS.

"*Walk* circumspectly, *not* as fools" (Eph. v. 15). The word circumspectly is thought by some to mean to go to the summit. Its meaning undoubtedly is, to be exact, accurate, and thorough. The same word is rendered "*diligently*," when Herod instructed the wise men how they were to search for the infant Christ (Matt. ii. 8), and "*perfect*," when Luke says he had "perfect understanding," or, as the Revised Version has it, "Traced the course of all things accurately" (Luke i. 3). This is the course wisdom ever traverses. It does not act in a slipshod manner, nor does it do things half-heartedly. Folly is the opposite to this. Wisdom is careful; folly is careless. Wisdom is thoughtful; folly is inconsiderate. Wisdom diagnoses a case; folly takes things for granted. Wisdom keeps a good lookout; folly makes shipwreck of itself by its rashness. Wisdom sees the evil and avoids it; folly says there is no evil, and walks into it.

VII. FIDELITY'S ACTION.

"Withdraw yourselves from every brother that *walketh* disorderly, and *not* after the tradition which he received of us" (2 Thess. iii. 6). There are times when the child of God has to act in a seemingly harsh manner, and when he lays himself open to the charge of being uncharitable; but there should be no hesitation nor equivocation when the Lord's word is disobeyed, and when his honour is in question. Suppose a brother disobeys a definite command of the Lord, or walks in worldly company, or compromises the principles of the Gospel, or proclaims error, or is contumacious, or factious, or is immoral, there can be no question as to what our course should be, for the Lord says, we are not to be yoked with unbelievers (2 Cor. vi. 14), not to give heed to "another gospel" (Gal. i. 6-9), not to tolerate error (1 Tim. i. 3, 4), not to resist the properly constituted authorities of the Church (Heb. xiii. 17), not to allow division (1 Cor. xi. 18, 19), and not to have fellowship with any unclean person" (1 Cor. v. 1).

The Housing of the Labourer.—The King has given a practical illustration of the interest he has always evinced in the housing question by ordering the erection of a number of excellent cottages upon the Royal estate at Windsor at a rental of 2s. 6d. per week, as against 6s. now being paid for very indifferent accommodation.

Rhenish Missionary Society.

SOME particulars from the annual report of the Rhenish Missionary Society may interest English readers:—

It has been a year of marked progress, but also of exceptional difficulty and disadvantage, not only on account of the war in South Africa and the troubles in China, but through the loss, by death, of seven brethren and three sisters (most of whom were in the vigour of youth), and through the grave illness of four others, who, it is feared, will not be able to return to the field.

In CAPE COLONY the existence of martial law has involved various hindrances to the work, which is further impeded by the bitterness of feeling between the natives and a section of the whites.

In the German Protectorate of SOUTH WEST AFRICA, work has been commenced in the native reserve allotted to the Society, and efforts are being made to obtain further concessions on behalf of the natives. Rinderpest, drought, and locusts are the calamities which the country has grievously suffered from, and there is every apprehension of a fresh famine; but in spite of these outward troubles there have been manifestations of rich blessing. Among the Hereros, especially, the movement towards Christianity, which began in the previous year, has continued to extend.

DR. SCHREIBER.

In the Ovambo country, distressing experience has been encountered as to

THE DANGER OF THE CLIMATE.

Of the five missionaries stationed there, two had to return invalided, and two others in rapid succession succumbed to malarial fever, leaving one in the field. The intrusion of Roman Catholic priests from the Portuguese territory adds to the difficulties of the situation, while the hostility of the surrounding tribes may culminate in an attack, whenever the death should occur of the principal chief, who is well disposed towards the mission.

Turning to SUMATRA, the progress in the Toba country (recently described) is the most important movement. The establishment in that district of a leper asylum has become a necessity, owing to the barbarous treatment these afflicted creatures received at the hands of the natives. The initial expenses were borne by a generous Dutchman, and the refuge is largely supported by Scotch contributions, while a grant in aid is confidently expected from the Dutch Government.

(1) The establishment of an Industrial School by the Toba Lake; (2) the commencement of a Medical Mission at Pea Radja (Silindung), where a commodious hospital is now being built. A capital suggestion of Dr. Schreiber's on the occasion of his last visit of inspection has been acted upon in the formation of a Missionary Association among the native Christians, with most happy results. By means of this "Band of Watchers," interest in missionary work has been considerably stimulated, and good pioneer work has been done in the neighbouring villages; while its existence is evidence of healthy Christian life, and will materially assist in the solution of the long-contemplated problem of sending the Gospel to the group of islands south of Nias, for which the means have already been provided. The edition of the New Testament, which appeared in 1885, and consisted of 9,000 copies, is exhausted—a fact which proves how genuine is the demand for the Scriptures, for these Testaments were not given away, but sold.

On the island of Nias the work is full of hope just now, especially in the south-west part of the island, among the notorious Irauny Huna tribe, where hundreds have broken with their superstitions, and where it is quite refreshing to witness the joy these people have found in the Gospel. Means will have to be obtained to establish a station among this tribe, for the movement is too important to be left in charge of a native assistant.

Death and illness have sadly hindered the work in New Guinea, while in China it has been brought to a temporary standstill. But the lives of the brethren in China have been preserved, and their property was found but slightly damaged.

On the whole, the record gives abundant cause for praise and thanksgiving.

B. HITJER.

The Volunteers of America.

THE leader of the Volunteers of America, General Ballington Booth, Mrs. Booth, and Colonel Watkins-Lindsay recently addressed, respectively, three large audiences at the Auditorium in Asbury Park, New Jersey. In the afternoon, Colonel Watkins-Lindsay spoke upon the extensions of the Volunteer Tenement Work projected for the coming fall and winter. The force of officers set apart for this special effort is to be increased, and it is intended to open a home, which shall not be merely a day nursery for the children of poor mothers, but a place where they can be taken care of for two or three weeks at a time, when the mothers may be sick in bed either in their homes or in the hospital.

In the evening, Mrs. Booth spoke about her Prison League, making the announcement that she was in touch, by correspondence, with no fewer than 20,000 out of the 84,000 prisoners in the State prisons of this country. A number of warders had testified to the excellent results of her work, one of them saying that the discipline of the prison where he was had improved by 50 per cent. since the Volunteer League had been established in it. Mrs. Booth also directed attention to the number of Volunteer "field" officers who had been appointed "parole officers" by the States of Illinois and Massachusetts, thus showing the confidence reposed not only in the representatives of the organization within the walls, but in its regular officers outside.

ROGER MARTIN.

Bull-Fights in Madagascar.—We learn by the last mail that the French have introduced this horrible "amusement" at Antananarivo. They sent to Spain and hired a matador, and the Malagasy now witness these degrading spectacles every Lord's day afternoon on the Imahamosina Plain (the *Champ-de-Mars* of Antananarivo). They were forbidden by a heathen queen some sixty years ago, yet the representatives of an enlightened and so-called Christian Government re-introduce them!

An Unrenewed Heart.—If you have any known sin which you do not hate, and had not rather leave it than keep it; and do not pray, and strive, and watch against it, as far as you know and observe it, but rather excuse it, plead for it, desire it, and are loth to part with it, so that your will is perpetually more for it than against it—it is the sign of an impenitent and unrenewed heart.—*Baxter.*

Day by Day.

SUNDAY, September 22. 1 Corinthians ii.

"IN weakness, and fear, and much trembling," the Apostle said, but it is by no means certain that the Corinthians felt it so; for there is tremendous force in the man who loses himself in his message, who has but one aim, to glorify the Saviour, and who seeks no other credentials than the demonstration of the Holy Spirit.

The hidden secret of God had been revealed to the Apostle; he saw what the Eternal Mind had conceived, and what the Almighty Workman had been executing through the slow-moving centuries. He realized that Christ was the consummation of all the ages, the key to all perplexity, the answer to every question, to know and love, to follow and obey whom, was the new hope for the world. The heart of the wisest of the sons of men could not have anticipated such an answer as this, which God spoke out of his heart. The ear of man could not have detected such a majestic or lowly footfall. The eye of man had never thought of beholding such an appearance. Christ, only Christ, filled the Apostle's soul, and He, not as teacher or miracle-worker, so much as Saviour, the Man of the Cross, the Redeemer of men by his own blood.

This glorious truth had been revealed to the Apostle, by the Spirit who searches the deep things of God; but he felt the difficulty of conveying it to those who were not spiritual, in whom there was no spiritual affinity to these great and glorious realities. First, we must receive, not the spirit of this world, but the Spirit which is of God; and secondly, we must be humble, and spiritual, delivered alike from the spurious wisdom of the mere intellect, and from pride of heart. Only through the door of childlikeness can we enter God's Paradise, where the second Man, the Lord from Heaven, awaits us.

MONDAY, September 23. 1 Corinthians iii.

The carnal man may be in Christ, but Christ is in him to a very limited extent. He is taken up with sectarian notions, does not distinguish between the little church to which he happens to belong and the great Church of Christ; and is perpetually thinking and talking of the human instrument, to the neglect of that God, who achieves his purpose in the world through men. God preserve us from a life of carnal Christianity, which is so destitute of the Spirit of God, that it can have no knowledge of his deep things; and let the Pauls and Apolloses among us remember that they are nothing, just human instruments, and that all the success and increase of the Divine work in the church or the world are due to the Divine Worker! The Church is *God's* husbandry, God's building.

But, mark how carefully the Apostle balances this thought! The Christian worker is not thereby robbed of all responsibility. He must take heed how he builds. He cannot alter the foundation, which is Christ, but he may build into the fabric of the church, the wood, hay, and stubble of his own notions, rather than the gold, silver, and precious stones of God-revealed truth. And on the choice he makes will depend his ultimate position in the judgment of eternity. He may be saved, so far as his own soul is concerned, though his life-work will be ruined, and his reward forfeited.

Let ordinary Christian folk look beyond the instrument to the Divine Workman, not glorying or boasting in this or the other, but believing that God is beyond all men and things, all circumstances and events, achieving his eternal purpose for each of an infinite variety of servants.

TUESDAY, September 24. 1 Corinthians iv.

The Apostle carries his cause from the courts of earthly judgment to the Divine bar. He says, in effect, that there are four bars before which the soul must stand. There is the large outer court of human judgment. Within that is the judgment of the Church, or fellow-believers—"of you." Within that, again, is the judgment of a man's own conscience. But, above all of them, intenser and more inward, more searching and authoritative, is the judgment of Christ—"He that judgeth me is the Lord."

We may well lay to heart the Divinely inspired advice, to judge nothing before the time, till the Lord comes to reveal the secret of men's hearts. We are so apt to form wrong and uncharitable opinions, because we do not take into consideration the motives, the questions of heredity, temperament, and environment with which each man has to contend. Suspend your judgment as to that offending brother; you may know nothing of the nature he has inherited, and the temptations to which he was exposed; and do not think your verdict is final on the glory or splendour of any life, which has cast its radiance over the world, until you know that what seems so beautiful was the expression of a really beautiful soul, actuated by only noble motives. Look to yourself! Judge yourself as harshly as you please, and others as leniently. Compare the best things in others with the worst in yourself; not, as is so commonly the case, your best with their worst. Be content, like the Apostle, to bear all privation and suffering with a light heart, if thereby the great world of men is being helped and saved.

WEDNESDAY, September 25. 1 Corinthians v.

We are all tempted at times to be pessimistic in our outlook. But amid countless voices of despair, and the wailings of the vast multitudes of the oppressed, in face of the apathy of the Church, the indifference of the world, we should cherish an indomitable hope, as we contrast the state of things to-day with what they were when the Apostle penned this chapter. Such a state of things could not be found in any modern Church, however recently brought out of heathenism.

Have we, so far as we know, cleansed out the leaven from heart and life with the care exercised by Jews on the approach of the Passover? I am told that when every crevice and crack has been searched, every drawer and cupboard cleansed, and every possible hiding-place ransacked, the Jewish householder then recites a sentence, saying that if in spite of all his search one grain of leaven has escaped, it shall henceforth be reckoned as common dust. Well will it be to reckon ourselves from henceforth to be dead indeed unto sin. One great step in this direction—the way of a holy life—will ever be in the care with which we choose our friends and associates. It would be well to expose new companions to a kind of quarantine, to be quite sure that they will not bring the plague with them if we admit them to our home and heart.

THURSDAY, September 26. 1 Corinthians vi.

We are not to go to law, if merely our own wrongs are to be adjusted; but when a wrong has been done to another, or when the commission of wrong to ourselves will, if winked at by us, produce injury to the character of the wrong-doer, or set him free to perpetrate wrongs on others, we must certainly see to it, for the sake of society, that he shall feel the full stress of the law. All this, however, is widely different from invoking the law to execute our vengeance on others.

Corinth was the Paris of its time. One would encounter there the forms of sin and licence which still disgrace great Eastern cities, as Constantinople and Cairo. But as a white lily will lie outspread on the waters of a polluted pond, from the mud of which it seems to originate, so, already, there were many natives of Corinth who had been washed, sanctified, and justified in the name of Jesus, and by the Spirit of God.

What a glorious argument for purity is presented in the latter half of the chapter. The Apostle does not only dwell on the evils of impurity, that it tends to dominate the soul, that it is out of harmony with the prospect of resurrection, that it degrades the body infinitely; but he sets before the heart and mind a vision of the exceeding beauty of purity, that it is the way to fellowship with Jesus, and ennobles the body to be the shrine of the Holy Spirit. Let us seek this great gift. Let us ask for perfect deliverance from the bonds of corruption, that we may be our best and truest selves. The impure man is cramped and limited indeed; only as we are pure, are we free; only as we are free in Christ, and by the Holy Ghost, can we realize God's ideal.

FRIDAY, September 27. 1 Corinthians vii.

We must remember, as we read this chapter, that in some points it is not a final utterance. It was a time of great distress. The Roman world was greatly agitated. Wars and rumours of wars were rife; famine, pestilence, and dread were abroad; men's hearts were failing for fear of the things that were coming; the fall of Jerusalem was at hand. "The time was short." And the Apostle's advice was dictated by the exigencies of the age. "Take care," he cried; "don't root yourselves too deeply in the existing state of things. Remember that the pilgrim attitude is the most becoming and the safest."

It is not difficult to determine what is temporary and what eternal; what is to be regarded as transient, and what as permanent. Among the permanent things, is the affirmation that the conversion to Christianity of a husband or wife does not dissolve the marriage-tie. And what follows is of eternal significance, that we should, unless where conscience forbids, so far as possible, remain in the condition in which we were when we were called of God. On the whole, remain in association with the same religious community, and follow the same trade. Christ did not come to unsettle existing relationships, but to make new creatures.

I think that the closing paragraph deals with a man's relations to his betrothed. They were, of course, free to marry; but perhaps, under the existing circumstances, it was as well for them to remain single. This seems to me to give a better significance, than the suggestion of the R.V. (36).

SATURDAY, September 28. 1 Corinthians viii.

Already the music of the thirteenth chapter is in the Apostle's heart. The light of heavenly love is shining on his soul. As we see the contrast between knowledge that puffs up the man who knows, and love that seeks the welfare and up-building of another; as we see that knowledge must always disappoint, because it is at the best partial, while love lays the whole soul open to God's knowledge and recognition, we can do no other than cry to God for perfecting in love. And ye who would be perfect in love must open your hearts to God! All love is of Him, and it is in us only as we possess Him! Love breaks in waves on our hearts, and we send back the waves, reverberating—that is all! Break, O Divine ocean, on my heart; and may I send thee back to God and man! Love is not mawkish, maudlin sentiment; it is *strong*. "Thou shalt love the Lord thy God with all thy strength."

See how the Apostle argues against false gods. He affirms that these are an offence against the unities of the universe. There can be but one God, who has made Himself known to us in Jesus. But though this were so, yet some recent converts still thought an idol stood for a positive existence in the spiritual world, and would grievously misunderstand and be hindered by any action dictated by Christian liberty, which made light of their scruples—therefore it would be better to abandon any act that would be a stumbling-block. The love that considers others is a greater thing than the knowledge which merely confers freedom from old restraints.

F. B. M.

Home Missionary Circle.—The members of "Hope" Mission Branch Circle (headquarters) decided at their last weekly meeting to advertise the Sunday services of their mission in a local paper, the expense to be met out of their Branch Circle thank-offering fund. A "rally" on Saturday nights, for the purpose of visiting the busy thoroughfares of Portsmouth, with "invites" to Sunday services, tracts, &c., was also determined on. Such forward movements as these will surely commend themselves to other branch circles, for as missionaries they will delight in doing all that lies in their power to keep their churches aggressive.

Methodism in Force.

FURTHER ŒCUMENICAL SESSIONS.

NOTWITHSTANDING adverse prophecies the Œcumenical Conference in London has been a great success. No former gathering has demonstrated more forcibly how far Methodism is fulfilling her mission as a branch of the universal Church. All lines of distinction have been forgotten, and the proceedings have provided abundant evidence of the vital connection between these parts of the Body of Christ. Independent as these churches are of one another, they feel the bond of the Spirit, and are quick to respond to each other's call. During the past fortnight Methodism has spoken with a voice which has been heard beyond the precincts of Wesley's Chapel, and will re-echo throughout the civilized world. The tone and character of the essays and addresses was of the highest standard, and the moral and spiritual influence of the Conference will remain when its work is over.

The chairman on Tuesday was Bishop Vincent, of the Methodist Episcopal Church. Among other announcements it was mentioned that a pastoral to be addressed by the Conference to world-wide Methodism will be prepared.

As noted in last issue, the essay read at the morning session by Dr. Agar Beet, dealt with "Christianity and Unbelief." The substance of this paper will be found on page 12. That the Conference appreciated the essay was evidenced not by applause, but by that silence which tells of strained attention. More than one of the subsequent speakers from both sections acknowledged their indebtedness to Dr. Beet.

The Pretensions of Secularism.

Bishop J. W. Hamilton followed with a stirring address on the subject of "Secularism and Christianity." He declared that secularism, as theory or practice, proceeds upon the assumption that there is no God. He is dead or on a journey, and cannot be concerned with the men and women of earth. They recognise no present governing Father by whom duty is enjoined, or to whom responsibility is answerable. The out-breaking sinner practically proceeds in his conduct on the same presumption. Secularists would have us think of man as a passionate creature of spontaneous mental action. They are extreme dogmatists, whose business it is to denounce dogma. Christianity, on the other hand, is the direct revelation of the presence of the one true and living God in this world. It must be supreme in its authority, and universal in its dominion. It will tolerate no rival claim; all other forms of faith must disappear; Jesus of Nazareth, the historic Founder, must be accepted as the only Son of God.

CHRISTIANITY IS NO EXPERIMENT;

it is not an opinion, a phenomenon, a philosophy. It is the holy assertion of the imminent presence and infinite truth of the supernatural world, brought down to earth. It is intelligible and reasonable. It is not to be vindicated by skilful argument, but by that holy incarnate living which makes holy the lives of men and nations, according to the pattern of a Perfect Example.

The next speaker, Rev. R. Abercrombie, said that secularism was taught in novels, and in proof of this read an extract from a popular work of fiction. Certainty was the demand of the secularist and agnostic, who told them their beliefs might or might not be true, and founded life on what they saw and felt.

Dr. A. B. Leonard expressed the opinion that modern apologists are too much on the defensive and

TOO LITTLE ON THE AGGRESSIVE.

Books in defence of Christianity are too largely an attempt to ward off the blows of the enemies. Any system that is too much on the defensive will be sure to lack aggressive power. It has always been true that when Christianity has assumed the attitude of aggressiveness it has been a conquering power, and just to the extent that we lose the spirit of aggressiveness in our attitude towards modern unbelief, we shall find ourselves more and more weakened in the propagation of Christianity.

A thoughtful discussion followed, in which many phases of unbelief were brought to light, and the means whereby error should be refuted were set forth. Among those who took part were Bishop Tyree, Revs. J. B. Young, John Hallam, and W. H. Nelson. Chancellor N. Burwash, D.D., said he was convinced that the souls of men are hungry, not for negations, but for positive truths. But that positive truth must be the truth that appeals to the conscience and to the religious heart of humanity, the truth that will save men; the truth that comes home to them with strong, positive, and living conviction; the truth of which our Lord spoke when He said, "The words which I speak unto you, they are spirit and they are life"; the truth that Tertullian referred to when he made his appeal to the soul of the common man, as we find him in the market-place and the highways of life.

Modern Indifferentism.

In the afternoon an able essay was read by Professor Wm. J. Shaw, of Montreal, on the evils of Modern Indifferentism. This evil, he said, is, unfortunately, nothing new. The Israelities kept not the covenant of God, and amid the dimmed hope and wearied faith of his disciples, Christ had occasion to upbraid them for their unbelief. Indifferentism grows out of instability of religious opinions, reaction from Romanism, Sabbath desecration (for which infidelity and Romanism are equally responsible); modern criticism in its radical and destructive forms; love of pleasure and ease as the chief aims of life; sectarianism; the influence of demagogues of malicious intent; irreverence and frivolity; and an individualistic abuse of the doctrine of private judgment. One remedy is to be sought in a ministry which combines moral earnestness with intellectual conviction. But the

SUPREME REMEDY FOR INDIFFERENTISM

is the power of the Holy Spirit—a mighty, supernatural Power, giving impulse to holy purpose, loving sympathy to our words, and an invincible power to our lives.

Rev. Joseph Ritson (Paisley), of the Primitive Methodist Church, dealt with the subject of "Apathy in the Church." One symptom of this is the alarming weakness of the Church, so that conversions are few and far between. There is also a lack of healthy appetite. The evil is rooted in imperfect spiritual vision. When the eyes of the *heart* are opened, men lose their apathy; for faith, the sight of the soul, produces that earnestness which commands success. A strong, vigorous faith would give a clear vision of eternal things, and would put an end to weakness and apathy, by linking the Church with God as the great source of life.

Speaking of "The Antidote for Indifferentism and Apathy," Rev. J. M. King, of the Methodist Episcopal Church (Philadelphia), showed that the religious thought and conscience of the people are being confused by discussions concerning the authority of the Scriptures; and amid such distraction conviction of sin is impossible. Religious, moral, and social forces appear to be getting more and more cowardly in the presence of giant monopoly and money power. The latter is only beginning to be Christianized. Love of wealth was the teaching of paganism; love of man is the teaching of Christianity. The family and the home are inventions of God; and, without Christianity, people are housed but homeless.

The conversation that followed was of a decidedly optimistic tone, and included stirring personal experience of God's mighty power in the revival of his people.

Practical Evangelism.

A meeting was held in the evening in St. James' Hall, when "Evangelistic Work in Great Cities," was considered. Mr. Robert Bird presided, and said when he saw the spirit of indifference in the churches, the growing habit of gambling, the increasing power of the drink traffic in spite of all the efforts of temperance reformers for fifty years; when he saw two Christian peoples engaged in a terrible struggle, and hardly a gathering of Christian men, even of ministers, with the courage to raise their voice for peace and arbitration, he sometimes asked himself what was the use of our Christian organizations for preaching the Gospel of peace? But in some directions the outlook was brighter, and he believed strongly in the power of the Gospel to reach the masses, though not so much by great organized movements as by personal application and contact.

Rev. F. Mason North, D.D., said that the work in the cities was the most unique, important, and hopeful thing in modern Methodism.

A vigorous speech followed from Rev. J. A. B. Wilson, D.D. The problem in America, he remarked, was made more difficult by the demagogic labour leader, who tried to increase the breach between his constituency and the Church by representing the latter as an enemy of progress.

Rev. S. F. Collier gave a glowing account of the mission work at the Central Hall, Manchester. There was an idea abroad that churches and chapels were a kind of close corporation for the respectable; they were very often thought to belong to the few. This great barrier, whether real or imaginary, must be broken down. The remedy is to get into personal touch with the "outsiders," and for this an army of voluntary workers is required.

Wednesday's proceedings were under the direction of Rev. G. T. Candlin (Methodist New Connexion). The earlier portion of the morning session was devoted to the consideration of statistics. The reports were pleasant reading, inasmuch as they showed how rapidly Methodism has advanced. The delegates learned from the figures presented that there are now thirty-two million members and adherents of Methodism, and that their church property is valued at sixty million pounds.

Methodist Authorship.

The appointed subject for the first essay was, "Methodist Literature," by Rev. H. B. Kendall, B.A. (Primitive Methodist). He pointed out that all printed matter is not literature. An old writer was wont to designate some of the press products of his time as "blotterature," rather than "literature." That kind of printed matter is not unknown at the present day. On the authority of Rev. John Telford, Charles Wesley wrote no fewer than 7,000 pieces of poetry, and there are particular hymns of his which have established his enduring fame. Peculiarly rich is our common Methodism in the Pentecostal literature of Christian biography, which shows the manifold dealings of the Spirit of God with the human soul from the dawn of conviction to the peaceful or triumphant end. How priceless the ever-accumulating testimonies to the grace of God! Each Church has its cherished biographies, which have almost become classics.

Speaking of the demands upon Methodist authorship, Dr. E. E. Hoss said that Methodist ministers should have ever done anything valuable in the way of authorship is really a matter of wonder. "As soon as any man appears among us with a little more than common intellectual force, he is put to such steady daily work that he has no leisure left for scholarly pursuits. It has been so from the beginning, and appears likely to be so to the end. The result is that those of our brethren who have achieved much in the field of letters have done so by a diligent use of snatched intervals between routine drudgeries."

Methodist journalism was dealt with by Mr. Wm. Brimelow, who stated that there are over 2,000 newspapers in the United Kingdom; about sixty are classified as religious, and of these six aspire to represent Methodism. Concerning the future, the speaker urged that in Methodist journalism increased attention should be given to temperance, and to social and industrial movements affecting the advancement of Methodist people, in common with other members of the commonwealth.

A discussion followed concerning the mission of literature, and its power to transform, edify, exhort, purify, and ennoble the life of humanity.

Young People's Societies.

The interests of the young people occupied the Conference in the afternoon, Dr. W. Ingraham Haven introducing the subject with a carefully prepared and thoughtful paper on "Methodist Young People's Societies." The relation and obligations of the Church to the young were earnestly enforced. A humble, warm, tender, solicitous Church will create an ardent, loving, enthusiastic following of young people. Christian Endeavour work was dealt with by Rev. Danzy Sheen; and the Epworth League, in the coloured churches, by Rev. Dr. J. B. Colbert. The creation of these and kindred societies was shown to be the outgrowth of a stern necessity for some kind of organization, to be operated in connection with the churches for the spiritual training and development of the young. With their varied methods for concerted action, in benevolence and Christian philanthropy, they have contributed much to the growth and symmetrical development of young Christian character. Many testimonies to the value of the League, Guild, and Christian Endeavour were given by delegates from near and far, and a helpful and informing discussion followed.

Inter-Denominational Greetings.

At St. James' Hall in the evening there was a crowded attendance, presided over by Rev. J. Luke (Bible Christian), when addresses were received from the different Nonconformist Churches. Rev. Dr. Monro Gibson read the address from the National Free Church Council, recognising how signally God has owned and honoured the great spiritual movement of the eighteenth century associated with the revered name of the Wesleys. The Society of Friends was represented by Mr. George Cadbury. In the absence of Dr. Maclaren, Dr. Clifford gave a stirring address, remarking that when Wesley declared "The world is my parish," he was not talking geography, but breathing the great spirit of religion. Other Free Churchmen are prepared to march shoulder to shoulder with Methodists in fighting the evils around them—an encroaching and arrogant sacerdotalism, sensualism, drink, gambling, and the war spirit, which threatens all chance of becoming the possessors of that benediction for those who were the peacemakers.

Rev. Dr. Ross Taylor handed in an address from the United Free Church of Scotland; and other speakers were Rev. J. M. Wilson (Moravians), Commissioner Coombs (Salvation Army), Bishop Hamilton, and Rev. Dr. Phillips.

The president on Thursday was Rev. Chancellor N. Burwash, D.D., and Rev. Dr. M. J. Crothers read the Scriptures and offered the opening prayer. The first subject on the programme of the day was "Is Methodism Retaining its Vitality?" and was introduced by Rev. W. J. Williams. He maintained that the question is an imperial one, and will have to be fairly faced. Methodism sprang into being by its spiritual vitality. No other development, social or philanthropic, could ever compensate for a loss of spiritual force. Some affirmed that Methodism is being shorn of much of her original glory. The statistics presented to the Conference were an answer to the charge that Methodism is declining. Reviewing Methodism as a whole there is nothing of which to be ashamed, and everything to encourage. The former days of strife and division have passed, and in all the Churches there is splendid enthusiasm.

Rev. Dr. Charles B. Mitchell said that Methodists have now entered on a new era, calling them into new fields and to a wider sphere of ministry. These enlarged capabilities brought with them greatly increased responsibilities which they must as a Church fulfil. Rev. J. C. Granbery, D.D., said he was prepared to make some concessions in favour of early Methodism, for he thought the slender roll of membership in the past contained a larger percentage of real Christians than the enlarged numbers of to-day. In those days, to bear the name of Methodist was to subject oneself to ridicule and reproach. Now, it is otherwise.

The President of the Wesleyan Conference (Dr. W. T. Davison) said he was convinced that Wesleyan Methodism is as sound and as full of earnest vigorous life as at any period of her history. One danger ahead, against which he wished to put them on their guard, was their own organization. It had become so vast and complicated that they would have to see to it that it did not interfere with their spiritual vitality. In the course of the discussion which followed, Rev. Dr. Brook said that the various Twentieth Century Funds were proof of the vitality of Methodism. A further evidence is "the new conscience" in regard to their duty to the masses outside the Churches. Rev. Dr. Thomas Allen referred to the increasing demands of social life, which are beginning to compete seriously with spiritual gatherings.

Home Piety.

The afternoon session brought together a large attendance, the gallery being well filled by the general public. At the call of the President a carefully-prepared paper was read by Bishop Clinton, on "The Neglect of Family Religion and Worship." The speaker showed how beneficial had been the family altar in olden times, and spoke of the influence which John and Charles Wesley exerted on their sons. Family worship is indispensable to the growth and perpetuation of true religion in the home and in the community. To neglect family worship is to deprive the home of its chief safeguard. Rev. S. B. Cawood thought that much of the infidelity and scepticism of the day is due to the neglect of family worship. Rev. Thos. Rider said that the scant respect now shown to parental authority is largely due to a decline in family religion. Mr. Peter F. Wood thought there was a tendency on the part of parents to relegate their own duty to their children to the Sunday school. A forcible address was given by Rev. Thos. Champness, in which were many affectionate allusions to the piety of his parents, and his early training. "Give me," exclaimed the speaker, "a good father and mother in every home in England, and I do not care what becomes of ironclads and khaki."

Just before the Conference rose, the Chairman asked Rev. G. Campbell Morgan (who was in the audience) to say a few words. In the course of a brief address, Mr. Morgan said he had been deeply impressed in his own country, and in the country which for some years at any rate was to be his home, with the fact that fathers are supremely to blame for the breakdown of family religion. He did not appeal to fathers to become the theologians of their children. They should make their boys feel that they were their best "chums." Fathers need to take a deep interest in their children while they are children, that they may retain their hold upon them when they grow up into manhood.

National Questions.

The audience at the evening meeting in St. James' Hall testified to the interest of Methodists in the work of promoting the observance of the Sabbath, and their earnest desire to further any efforts which may be advanced in the cause of temperance. The chairman was Rev. A. B. Leonard, D.D. Speaking of the Methodist Episcopal Church, he said no one was regarded as a temperance man who drank even moderately. Whoever joined the Church joined a total abstinence society. He was surprised to find English Wesleyans debating whether liquor dealers should hold offices in their churches. They had got far beyond that in the United States, and no man could be a member of the Church who was engaged either in drinking, selling, or manufacturing intoxicating liquors.

Rev. Dr. W. J. Townsend said there were associations at work to deprive the public of the enjoyment and sanctity of the Lord's Day. The Churches must band themselves together to resist these efforts. He lived in Wales where the Sunday Closing Act was in operation, and if English Christian people used all their resources there never would be an Imperial Government able to withstand the demand for an English Sunday Closing Act. The battle would never be won without the united action of the Churches.

The Conference on Friday was engaged in the discussion of two national evils—"Drunkenness" and "Gambling." The president for the day was Rev. Dr. D. Brook, and the first paper of the day was given by Mr. D. Baker (Methodist Protestant Church) on "Practical Methods of Dealing with the Liquor Traffic." He said the goal temperance reformers should have in view must be total abstinence for the individual and prohibition for the State. Every Methodist pulpit should be consecrated largely to this end, and he considered that every Methodist should be a prohibitionist. Mr. J. H. Freeborough (Methodist Reform Union) referred to the difficulties in dealing with the question and strength of the opposition to reform.

Three suggestions were offered by Judge Murray (Methodist Episcopal Church): the union of all branches of temperance people; the enlistment of the activities of the young; and the utilization of the energies of the Church, which would be the greatest power for the overthrow of this gigantic evil. Rev. Dr. Edward Gray (Methodist Episcopal Church) and Rev. T. Champness also spoke on the subject.

The American President.

Early in the discussion telegrams were read announcing the serious relapse which had befallen President McKinley, and the awe-stricken Conference stayed its proceedings while Dr. Thos. Allen engaged in fervent and heartfelt prayer. The discussion was resumed for some time, but at twelve o'clock a more serious message was read, and Dr. Stephenson moved that the order of the day be suspended, and that the Conference give itself to prayer, and then adjourn. Mr. Broxap, of Manchester, was mounting the platform to speak when the message arrived, and it fell to his lot to open one of the most memorable and solemn prayer-meetings ever held in Methodism. Dr. Baldwin, who is the presiding elder of the Conference to which the president belonged, was called upon. As he petitioned that by the arm of the Lord the sufferer might be sustained, and prayed for all misguided men in every land who were cherishing thoughts of violence, the Conference was deeply moved. There was no attempt at singing, no remarks offered. Rev. F. W. Bourne, Bishop Galloway, and Dr. Stephenson, each under strong emotion, followed in prayer. In all parts of the chapel there were many in tears, and in the silence of sadness the delegates dispersed.

The afternoon's proceedings opened with an able essay on "Gambling," by Rev. F. Luke Wiseman, M.A. (superintendent of the Birmingham Wesleyan Mission). In the course of his remarks, he said that gambling, and the excitement of the few and the well-to-do, now infected the working classes; their hard-earned wages and even their children's bread and clothing being recklessly squandered. The prevalent notion was that the wrong of gambling was risking of more than one could afford, and small risks were ruled out of the category. But the nature of the act is not altered by the amount of property at stake. Gaming was gaming, whether for penny points or a kingdom. Christian people should lay stress upon the ethics, and avoid all appearance of evil, whether in gaming, horse-racing, Stock Exchange transactions, or commerce. By way of remedying existing evils he suggested rendering illegal the publication of betting odds, the suppression of betting houses and the issue of circulars, the infliction of imprisonment instead of fines, the extinction of the Post Office from complicity in betting transactions, and, above all, the abolition of the trade of bookmakers.

An interesting discussion followed, in which Rev. Dr. J. Bensingham (Chicago), Mr. T. R. Ferrers, J.P. (Hull), and Rev. G. Armstrong Bennetts (Wesleyan Temperance Society) took part.

Women's Work.

For some reason or other women's work in Methodism was entirely ignored in the programme of the Conference. To supply this omission a meeting was arranged for Friday evening in Wesley's Chapel, when Mrs.

H. PRICE HUGHES presided over an enthusiastic audience. In the course of her opening remarks, Mrs. Price Hughes said that, from the time of Wesley, women had held honourable positions in the Church, but she thought many ministers did not realize the great force they had in their midst, and that women's work, with more scope and better organization, would be one of the most powerful agencies in the world. During the latter part of the nineteenth century, the Methodist Church had made great advances in this direction, and women had taken a prominent place both in the home and foreign mission fields. Speaking of the work with which she has been connected for fourteen years, Mrs Hughes said that in the Sisterhood of the People they did not express any ecclesiastical idea, but a human and democratic relationship. She was a great believer in freedom for women as well as men. Women's work was too often hampered by endless rules and regulations.

Miss BELLE BENNETT (United States) said that in America women worked side by side with the general mission boards, and sent out women missionaries, nurses, and doctors, established schools, helped to build parsonages, and had also organized rescue work. Miss AKEN, the pioneer Sister of the People in Adelaide, described how that work had developed in six years, so that there were now more than twenty nursing sisters in South Australia alone.

Addresses followed by Mrs. F. C. Stephenson (Canada), Mrs. Wiseman, and others.

MORE TRIBUTES TO PRESIDENT MCKINLEY.

The Conference assembled on Saturday under the shadow of a dark cloud. Everyone was full of sorrow at the sad news of President McKinley's death. In front of Wesley's Chapel groups of delegates, with bowed heads, talked of the high-minded statesman and honourable ruler whose life had commanded universal regard, and whose death has truly gathered the whole human race in one common sentiment. It was not until half an hour after the usual time for commencing the proceedings that Bishop J. C. HARTZELL opened the devotional service, which was of a deeply solemn character. Rev. Dr. Manley S. Hard, of Evanston, read ten verses of Psalm xc., which was followed by the singing of Toplady's well-known hymn, "Rock of Ages."

Dr. Hard and Dr. Thomas Allen led in fervent prayer. God was praised for the life of the dead President, for his early conversion, his public career, his calmness in suffering, and for the peace vouchsafed in the hour of death. Supplication was made for the bereaved and noble widow, and for the guidance of the Vice-President, upon whom the responsibility of the country's government now rests. As the delegates rose, Dr. Hard began to sing softly a hymn that had resounded through the historic building thousands of times, but never with more impressive effect—

Jesus, lover of my soul.

Many were moved to tears. A resolution, expressing the feelings of the Conference as to the event, was read by Dr. T. B. Stephenson. Touching tributes to the devotion of the dead President to Methodism were given by Bishop Galloway, Mr. R. W. Perks, and Dr. Frank M. Bristol (pastor of the church of which Mr. McKinley was a life-long member). Bishop Hartzell, referring to Mr. McKinley's successor, said that Englishmen might rest assured that in President Roosevelt there will be a true and loyal friend to international fellowship and co-operation.

The Perils of Wealth.

Turning to the order of the day, the Conference listened to a powerful address from Sir GEORGE SMITH, of Truro, dealing with the "Perils of Increasing Wealth and Luxury." In the course of his remarks, he said that many men had found that great wealth, especially when rapidly acquired, had insensibly diminished their sense of nearness to God, and spoiled their brotherly sympathy with men. The love of wealth often creates a thirst which refuses to be slaked, and the spread of luxury gives rise to every variety of self-indulgence. The great desideratum is a keener sense of the fact that wealth comes to those entrusted with it not by accident, toil, and skill, but by design, as an endowment or trust, a glorious and onerous, yet a perilous endowment. When the moneyed classes realize that relationship to their wealth, that sense of responsibility and tenancy, then the problem will be largely solved.

The second address was given by Mr. L. L. MORSE (Primitive Methodist), his subject being "Consecration of Wealth." This is the Church's great need at the present day. Every department of Christian work is more or less crippled for lack of means. The remedy for this is proportionate and systematic giving. Every Christian ought to set apart a sum for religious and other purposes. If the tenth of the incomes were given on the basis of the income tax a hundred millions would be available for the evangelization of the world.

The Y.M.C.A.

THE Lord Mayor will preside at the annual meeting of the Birmingham Association on September 24, Dr. Monro Gibson and Canon Sutton being the speakers.

The secretaryship of the Stafford Rooms (Edgware Road, W.) Association has been relinquished by Mr. A. J. H. Fletcher, who will be succeeded *pro tem.* by Mr. Harvey Farmer, of the Islington Association.

The North Liverpool Association has just issued a report showing much excellent work. There is a paid-up membership of 325, for whom, as well as for the many young men in the neighbourhood, efficient religious and educational facilities are provided.

The premises of the Taunton Association, which have been extended to make provision for the junior department of the work, were publicly re-opened on the 12th inst. A service was held at St. Mary's Church in the afternoon, when the preacher was Rev. Canon Edmonds. The re-opening ceremony was performed by Mrs. J. E. W. Wakefield, wife of the president, and was followed by a brief dedicatory service on the lawn. A public meeting was held in the evening, the speakers being Canon Edmonds and Mr. W. Hind Smith. The proceedings, which were enthusiastic throughout, were attended by a large number of young men.

The annual conference of the Scottish Associations has just been held with much encouragement at Dumbarton. The formation of "Junior Sections" was warmly advocated on the first morning by Mr. J. Montgomery, of Aberdeen. Foreign Y.M.C.A. work was also under consideration. A garden party was given in the afternoon by Lord and Lady Overtoun, attended by over 400 persons. Lord Kinnaird presided over a public meeting in the evening. The second morning was devoted to the consideration of "How the Y.M.C.A. may deal with the Temperance Problem." In the afternoon the delegates and friends were entertained at Rossneath by the Duke and Duchess of Argyle.

The Annual Conference of the Western District Union took place at Salisbury on September 4. Mr. E. Pye Smith, President of the Salisbury Association, occupied the chair at the morning session, and extended a cordial welcome to the delegates, who were present in goodly numbers. Mr. J. C. Marsh, travelling secretary, gave an interesting report for the past year. Most of the branches were doing a thoroughly good work, especial attention being paid to the distinctly religious efforts of the Association. In the afternoon, at Stonehenge, Rev. F. J. Horsefield, vicar of St. Silas, Bristol, and Mr. J. H. Putterill, of Exeter Hall, delivered short addresses.

Sir George Williams presided over the last monthly meetings of the National Council, held at Exeter Hall. Attention was specially directed to a proposed extension of work at the larger city centres, in connection with which the Council will avail itself of the services of Mr. W. M. Oatts, of Glasgow; also to a probable evangelistic campaign among the principal Associations, towards the close of next year, by Mr. F. B. Smith, director of the religious work of the American Executive; and further, to arrangements for the observance of the Week of Prayer for young men from November 10 to 17 next. At the afternoon meeting reports were presented by the visiting secretaries, who mentioned the formation of new Associations at a number of centres. Mr. Cephas Brainerd, for twenty-five years Chairman of the American International Committee, was welcomed as a visitor, and tendered the greetings of workers in the United States. Encouraging reports were submitted of the Council's work in India and Burmah; plans were also approved for the development of sectional effort in the home field, and for the improved accommodation and arrangement of Association buildings as they may be erected from time to time.

Welsh Notes.

IT seems that Welsh Wesleyans are experiencing some difficulty in obtaining a sufficient number of candidates for the ministry. No difficulty is experienced in filling subordinate offices, but there is a lamentable indisposition on the part of well-equipped young men to devote themselves to the highest of all callings.

At the last two monthly meetings of the Calvinistic Methodists of Flintshire, the claims of foreign missions have had special prominence. In connection with the last Presbytery meeting, two missionaries home on furlough, together with an ex-missionary and a special representative of the Missionary Society, attended and delivered addresses.

The Welsh Congregationalists of Liverpool held their annual preaching festival on September 6, 7, 8. The services were held in nine chapels, and were taken part in by seventeen of the most eminent preachers of the denomination. On Saturday evening, September 7, a united fellowship meeting was held in Great George Street Chapel, under the presidency of Rev. O. L. Roberts. The matter set for discussion was "Godliness profitable unto all things."

Through the action of the Free Church Council of Wrexham a movement is on foot to raise a memorial to the Welsh mystic, Morgan Llwyd. It is to be erected in Rhonddu Cemetery. The late Mr. Tom Ellis, M.P., rendered no little service to Welsh literature and Welsh Christianity by editing some of Morgan Llwyd's works, and making them accessible to the general public.

Scottish Notes.

DURING the current week many friends in different parts of Scotland are enjoying special seasons of spiritual refreshment. The dates of the Dundee Conference are September 17-19, and those of the Parkhall Convention September 18-20, while the Rothesay Convention opens with a prayer meeting this (Thursday) evening, and closes next Wednesday morning.

It has now been arranged that the services of the mission week in connection with Dundee U.F. Presbytery, beginning Monday, October 21, shall be conducted by Principal Rainy, Rev. Dr. John Smith, Rev. W. M. Macgregor, Rev. Dr. Joseph Corbett, and Rev. Dr. Alexander Whyte; and a number of congregations have agreed to group themselves together for the occasion. The combined evangelistic movement for the city is to extend from November to February. A fortnight will be spent in each district, the first week being devoted to canvassing, and the second to meetings within the area.

Speaking a few days ago at the opening of a new church, Dr. Stalker said he had noticed that persons who wrote to newspapers on "Why People do not go to Church" instinctively put themselves into the position of self-defence, as if they knew in their hearts that it would be better for them if they did go. It was not the custom of the Scottish people, of the flower of the population, to remain away from church. Referring to the plea that the services are dull, he said he was far from denying that there might be grounds for this objection, but the true worshipper went to meet God, and not man.

To the end of August 8,800 copies of Scripture had been sold at the National Bible Society of Scotland's stall in the Glasgow Exhibition. Mr. A. S. Annand sails for his station in China next Thursday (September 26). Rev. W. H. Murray reports gratifying sales of Scriptures in Peking. One of the blind colporteurs had been murdered in the Boxer troubles, and he feared that a sighted colporteur had also fallen. He had supplied two boxes of Scriptures to the missionary band which recently left for Tai Yuen-fu. A letter has been received from the American Methodist Episcopal Church congratulating the Society on its work in Korea.

New Life for Cuba. — The Americans are beginning to show that Cuba, once the Queen of the Antilles, and reduced to chaos by the tyranny and mismanagement of Spain, may be transformed again into a fruitful garden. Large tracts of land, now overgrown with timber, are being cleared, and planted with tropical fruit. The insanitary fever-haunted cities and towns are being drained and cleared of infection, so that soon the natural advantages of the climate will be free from the incubus of a deadly danger. Better than all, the American churches are making a special mission field of Cuba. The special conditions of land tenure just now make it possible to evangelize the country after the manner of Paul, the tent-maker. A preacher can go to Cuba, and if he can only get five acres of land, which it is easy to do, he can soon make a living for himself, and in the meantime he can be doing mission work, and establish an Evangelical church.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, E.C.*

**** I recommend my* Elder *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

True Stories from London Town.

It will be interesting to many young readers to know that the school for poor children which, so far as can be traced, first bore the name of "Ragged School" is still to the forefront in helping up from wretched homes and surroundings the young people whose lot has been cast in the slums of London.

"The Field Lane Refuges and Ragged Schools," as the mission is now called, was started by good men, helped by that true friend of righteous causes, the noble-hearted Earl of Shaftesbury. The district was honeycombed with the resorts of all kinds of wicked people. The lower part of nearly every house in Field Lane was a shop for the sale of silk handkerchiefs that had been stolen from the pockets of their rightful owners. Disturbances were common, and were, indeed, of so desperate a character that from forty to fifty constables, armed with cutlasses, would be marched down the street at a time.

Circumstances have changed, and disturbers have no longer the power to trouble law-abiding folk as before; but wickedness remains, and extreme poverty, and with them the need for such institutions as the Field Lane Refuges, which include, by the way, training schools for boys and for girls. Sorrow and suffering are the lot of many little ones whose parents, unhappily, are careless as to the welfare of their children, but these sons and daughters of the slums find cheer and help among the good people at the Refuges. Here are some true stories of a few of those who have been helped:

THE LITTLE MATCH GIRL.

Annie B. is at present an inmate of the Girls' Industrial Home. She is only eleven years of age, but her experience prior to her admission was sad in the extreme. Her father neglected and finally deserted his family. Her mother was such a drunkard that she ultimately, for 6d. a night, handed the poor child over to another woman, who sent her to sell matches in the street until a certain sum was earned. In order to obtain this money little Annie was often wandering the street in the City until after midnight. The officer who charged her said he had warned her several times not to be in the streets at that hour—each time it was after twelve o'clock—but the poor child dared not go home, so eventually he took her in charge, or, in other words, rescued her from her sad position, and she was handed over to the Field Lane Refuge workers.

FROM A ONE-ROOMED HOME.

Carrie D. was rescued from the direst poverty and a home (if one miserable room for a family of seven people could be called home) filled with wretchedness by the father's cruelty and drunkenness; most of his time was spent in drinking or in prison. The mother, quite a young woman, has since died in the workhouse infirmary from ill-treatment and want of food. When Carrie was received into the School she was found to be in a shocking condition, and half starved. She stayed four years, and was trained for domestic service. Two years ago she was placed in a situation, and her mistress gives her an excellent character.

TWO SISTERS AND THREE SHILLINGS.

When Ada and Rhoda, two sisters, were sent to the Schools, they were but eleven and five years old respectively. Their mother is dead, and their father cared so little about the poor children that he actually got rid of them, giving two evil women three shillings to receive them. Then he disappeared, which is perhaps as well, for the influence of such a man could only have tended to the children's harm, while they have now come under kindly care at the Refuges. They are bright and cheery little girls.

A YOUNG THIEF RECLAIMED

Harry B., who was only a little over eight years of age when admitted, was caught stealing in company with others, and sent to the Refuges by a magistrate. The lad's father was dead, and the mother was an "ironer" in very poor circumstances. The boy developed into an intelligent lad during the six years he was under training. He was placed in the band, where he played an instrument very well, and he also passed through all the standards in the schoolroom. He became in due course a very good shoemaker, and could make a pair of boys' boots before leaving. He was eventually placed out in a situation with a shoemaker, and was able to live at home with his mother, whose circumstances had materially improved during Harry's sojourn in the school.

ONCE A STREET BEGGAR.

Ernest B. was a terrible young fellow when he was arrested by the police in the streets of London, and taken before a magistrate on the charge of being "found begging and receiving alms." The magistrate carefully considered what to do with him, and decided to send him to the Field Lane Institutions until he attained the age of sixteen years. He was then only ten years old, but had been allowed to run the streets. This boy, after being taken away from bad associations, brought under Christian influence, and taught habits of cleanliness and neatness, became very useful. He was placed in the tailoring department, where he made good progress. After six years' training, he left with a good character, and commenced to earn his own living, a reliable and respectable young fellow. He is a sample of many whose lives have been brightened by the godly labours of devoted men and women, and whose lives make most cheering, as well as true, stories of London town.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 296).

1. How can we resist temptation, and why do we need to use these means? (Matt. xxv.-xxvii.)
2. What three temptations did Satan offer Christ, and how was each met? (Luke).
3. Did Satan cease tempting Christ when he left Him in the wilderness? (Luke iii.-v.)
4. What causes many to "fall away?" (Luke vii.-ix.)
5. Give St. Paul's message of hope to those in time of temptation (1 Cor. ix.-xi.).
6. What does St. Paul describe as one of the means whereby men "fall into temptation?" (1 Tim. v.-end.)
7. Why are we to rejoice when we are tempted, and what shall be our reward if we endure? (James.)
8. What promise regarding temptation is made to the Church at Philadelphia, and why? (Rev. ii.-iv.)
9. Who are spoken of as "continuing with Christ in his temptations," and what reward does He offer them? (Luke xxi.-xxiii.)
10. What class of people shall be delivered from temptation, and by whom? (2 Peter i.-iii.)
11. Why should we think of the faults of others with meekness? (Gal. v.-end.)
12. Why is Christ able to succour the tempted? (*a*) (Heb. i.-iii., (*b*) Heb. iii. v.)

[Children under *ten*, do any 3; under *thirteen*, any 7; under *seventeen*, any 10.

QUARTERLY PRIZE COMPETITION.

The Prize Questions next week will be set from the following books:—

Divisions I. and II. (those under ten and thirteen), Ruth and Esther.

Divisions III. and IV. (those under fifteen and eighteen), Ruth, Esther, and the latter half of Acts.

PRIZE COMPETITION.

Next week I shall be glad if as many as possible will send me in their answers to No. 296 quite early, so that I may make the "Eligible List" for the Prize Competition as complete as possible.

Remember to give your full Address, as well as your name and age.

ANSWER TO LAST SEARCHER (295).

Hidden Text (Luke).

1. All (xviii. 22).
2. Things (xix. 42).
3. Whatsoever (ix. 4).
4. Ye (viii. 18).
5. Would (xv. 28).
6. That (xii. 27).
7. Men (ix. 14).
8. Should (vi. 31).
9. Do (xvi. 4).
10. To (x. 29).
11. You (xi. 5).
12. Do (xvii. 10).
13. Ye (xvi. 13).
14. Even (vi. 33).
15. So (xiv. 21).
16. To. (x. 5).
17. Them (ix. 13).

"All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. vii. 12).

No. 295.—Correct answers (first list) received from:—

A—Gwendoline Ahier*, Douglas Anderson-Berry.

B—Rachel and Leah* Blumenthal, Edith Bank, Violet* Braun, Leah Bazinsky, Annie Blodowsky, Robert Bushby, Reginald Bristow, Clarence Bass, Ewen and Ronald Bentley, Aleen Byres-Leake, Stanley Burgess*, Gordon* and May* Bligh, Dorothy Brooks*, Ella Berryman, Barbara and Gwen Bourne.

C—Gladys Clark*, Mabel Campe*, Lydia Cleary, Hannah Chapman*, Gussie Clark*, Mabel and Ida* Cole, Kitty Cope*, Gladys and Beryl Calvert, Lois Craven*, Elsie Collings, Mabel* and Margaret* Cecil.

D—Stanley Drew*, Dorothy* and Ralph* Daintree, Cecil Dodd, Nellie* and W.* Dowsett, Grace*, Catherine* and Emily* Dempster, Violet and Kitty* Donaldson-Selby, Polognia Daws*.

E—Mabel and Hilda Edwards.

F—Mabel*, Vincent* and Olive* Fleet, Harry Flashman, Rachel and Sarah Finkelstein.

G—Thomas Gilbert*, Marie Granjean, Grace* Gulston, Mayflower Glover, C. George, Winifred Gardner, Cicely*, Gladys and Dorothy* Gibson.

H—Hetty Hill*, Sydney Hanford, Beatrice Hastings*, Annie Horstcraft, Dorothy Havergal Shaw, Florence Hoyte*, Kathleen, Mabel and Harry Hodgkinson, Para Holik.

I—Nellie Irving*.

J—Violet*, Annie* and Harley Jones, Hilda*, Winifred* and Louie* Jeffery, Alfred Johnson, Emily Jones*, Walter Jeal*.

K—Gertrude Krambach, Esther* and Rose Killowich, May Kalb, Ivy* and Louise* Kilpin, Gladys King*.

L—May* and Sydney* Law, Constance Long, Cecilia Lichtenstein*, Evelyn Lamb, Mary* and Annie Levine.

M—Dorothy and Charlie McMullin, Fanny Messenger, Geoffrey*, Mollie*, Sidney* and Winifred* Martin, May Mills, Mabel Morris, Barbara Maconchy, Nora and Alan* Marshall, Amy Munday, Edith Margetts*, Winifred Maunder, Nellie and Grace Morice, Martha Michaels.

N—Gerald* and Hilda* Nicholls, Emily Morris, Blanche Norcock.

O—Olive Oxley.

P—Winnie, Leonard, Katie* and Walter* Picknell, Dora Phillimore*, Evelyn Primrose-Pechey*, Leslie Partridge, Ethel* and Kathleen* Pasley, Graham and Mary Pearson, Dora and Golda Portnow, Margherita Perlmann.

R—Emily Rowdon, Olive Robinson*, Aileen Roberts*, Alice and Hilda Reid, Ada Renals*, Gwendolen Ravenhill, Gordon Remington*, Esther and Rosie Rosenthal, Mary and Lizzie Rosenbloom, Marion Richards*.

S—Dollie Salt*, Edgar, Constance and Hilda Schaeffer, Marjorie and Cicely* Sherbrooke, Margery Smart, David and Stanley Soltau, Douglas and Kathleen* Shepherd, Frances Stileman*, Betty Stocks*, Winnie Stewart*, Amy Simmons, Pauline Schwartz, Lizzie and Dora Simons.

T—Nellie Tisdall*, Dudley Toye*, Margaret Tweedy.

W—Charles and Kathleen Wingrave, Florence Wilde*, Annie* and Sarah* Wood, Ellen Williams, Dorothy White*, Ibla Woodman*, Frances Wood*, Stephen Wilson, Cecile and Phillis Wright, Fanny Wheeler*, Bertram* and Myra* Webb, Dorothy Woodforde, Agatha Ward.

Y—Maurice and Gladys* Young.

No. 294.—Correct answers (second list) received from:—

A—John Allan, Wilfred* and Leonard* Allen, Mabel Ashwell, Margery and Irene* Ashdown, Phebe and Dora Atkins.

B—Marion Boyle, Gwendoline and Barbara Bourne, Dorothy Bentall*, Gladys Brewer, Eva Browne*, Aleen Byres-Leake, Beatrice Brouard*, Frances Burnett*, Evelyn* and Marianne* Butler, Lucienne Brabandès, Ernestine Bühl*, Evelyn* and Mabel* Barstow, Annie Blaikie*, Phyllis Boyd*, Helen*, Mary* and Susette* Beck, Conyers and Massy Baker, Gordon and S. Boxer, Dorothy*, Gordon* and Harold* Berry, Walter and Reggie Batty, Violette Birney, Emily Bridgewater, Maud Bunn.

C—Daisy R. Clarke, George, Oscar and Katie* Cross, Ida*, May* and Willie Cullen, Kathleen Cole*, George Crawford, Alice Crang*, Hilda Cook*, Edward Coldwell*, Lydia Cleary*, Walter Carter, Agnes* and William* Cooper, Hannah Chapman, Henry*, John* and David* Colville, Alice Cady, Mary Cobb, Alfred Cocking, Jessie* and Maggie* Carter, Hyde* and Duncan* Campbell, Annie* and Edith Collins, Dorothy Clarke.

D—Nessie* and John Dunn, Violet* and Mai* Davidson, Marjory Dyke*, John* and James* Davidson, Marie Denizot, Cecil Dodd*, Tom Dunn*, Emily*, Catherine and Grace* Dempster.

E—Ruby Ellis*, Muriel Eustace*.

F—Ethel Fowler, Hyacinth FitzSimons, Jeanne Faucon*, Louise Filhol, Arthur Foley, Phyllis Fry, Eva and Mabel Fletcher, Percy Fitch, May, Gwendolen and Eirene Fennell, Lewis, Meg* and Agnes* Fullarton, Fand Aileen Figgis.

G—Hilda* and Ivy*, Godfrey, Dorothy Grove, Edith Grieve*, Dorothy*, Edith, Margaret*, Jack and Stuart Gray, Grace and Evelyn Gulston, Eva Gurney, George Goodall, Aimée Guilbert, C. George, Isabel, Margaret* and Elsie* Goudge, Hilda von Grieshelm, George, Margery and Colin Graham Brown, Katie Green.

H—Elsie Hanson, Gladys* and Violet* Head, Florence*, Norman and Julyan* Hoyte, May Hazledine, Annie Horstcraft, Beatrice Hastings, James* and John C.* Henderson, May Handsyde, Ella Hake, George Hoffmann*, Dorothy, Jack and Sydney Hodges, Violet Holford*, Ernest Hobkirk, Francie Hoyte*.

I—Ami* and Isabel* Inglis.

J—David Jameson*, Lizzie Johnstone*, Emily* and Ruth* Jones*.

K—Annie Kingsford*.

L—Ethel, Frederick and G. T. Larwill, Cecilia Lichtenstein*, Elise* and Alice* Lee, Edith*, Harry and Linda Lowe.

M—Margaret Macdonald, Leonard*, Dorothy and Winnie Mace, Tom McGlone*, Daniel, Dorothy*, Mary and Margaret* Morris, Kathleen Morphey*, Marjorie Martin, Molly and Peggy McArthur, Margie Marston, Jessie, Alick and Charlie* Morrison, Harvey Moore, Fanny Messenger, Alec, Godfrey and Evie Miller, Ella, Joy* and Margaret* McFadzean, Dora Muir*, Alice and Maisie* Mackenzie, Mildred Morgan*, John Macfarlane*, Isabella Morrice*, Dorothy Morgan, Lily, Ella* and John* MacMurray, Maude McIlroy, Connie Murfin*, Leonard Medcalf.

N—Maude* and Amy Nottage, Emily Norris, Gerald and Hilda Nichols, Blanche Norcock*.

O—Louisa O'Brien, Olive Oxley*, Maude and Eva Oakes.

P—Leslie and Cyril Partridge, Kathleen and Enid Pincott, Christine and Mary Pearson, Jessie, Eddie and William Palmer, Gladys* and Isabel* Phipps, William Porter, May Panes, Dora Phillimore*, Ruth Pledger*, Geoffrey, Percy and Clarice Peach, Lucy and Mabel Pilham-Burn.

Q—F. Quance.

R—Jessie, Elmina and Cicely Roe, Alice Ricketts, Laura Ridler, Alice and Hilda Reid, Winnie Runting, Emily Rowdon, Marion and Gussie Roach.

S—Frankie Sellwood, Ellen and Lily Scriven, Mary Sowden, Dollie Salt*, Flora Smith*, Stanley W. Smith*, Hilda, Constance and Edgar Schaeffer, Violet*, Gladys* and Evelyn* Shaw, H. Small, William and Augustus Simpkin, Germaine Schumann, Hilda Staite*, Andrew, Florence, Ellen and Effie* Simpson, Whately Smith, Frances Stileman.

T—Charlie and Flossie* Thomson, Frank Thompson, Reginald Thresh*, Willie Thomas*, Frank Terrell, Vincent Taylor, Winifred Trotter.

U—Eva Usher.

W—Louisa, Violet and Claude Walker, Lilian, Gladys and Elsie* Willoughby, Ellie* and Nora Wyatt, Winifred and Beatrice Weatherall, Mary, James, Georgina, Sarah*, Rachel M., Pringle*, Nellie*, Muriel* and Rachel* Wilson, Leonard Wall, Ellen Williams, Dorothy White*, D. Woodforde, Queenie, Kenrick and Ernest Wakeford, Gertrude Williams, Sydney Wisdom, Ernest Watson, Mansfield White*, Frances Wood*, Gracie Winn*, Charles and Kathleen Wingrave, Edward and Edith* Wheeler.

FOREIGN LIST.

Nos. 279, 280—William* and Abigail* Gray (New Zealand). **No. 283**—Margaret Payne (S. America). **No. 288**—Georgina Pelliner*, Mattie*, Minnie, Cuckoo and Flo Lister (S. Africa). **No. 290**—Eric, Ivan, Botha and Lottie St. George (Canada). **No. 291**—Amy Ramsay, Dora Wallace* (Canada). **No. 294**—Daisy Pullen* (Italy).

Personal.

Many thanks for flowers and heather received during the week, which have been duly distributed.

Ivy and Louise Kilpin, Annie Jones.—I am glad to welcome you as new "Searchers," and hope you will enjoy the study.

Willie Thomas, Katie Thom on.—Thank you for your interesting letters.

Kathleen Wingrave, Frances Stileman.—You may remain in the old division for this competition.

Hilda von Grieshem.—I am glad you are recommencing the "Searcher" work again.

Dorothy Woodforde.—Your answers were incorrect.

Olive Robinson.—Your answer to question 5 of 291 was incorrect, and you gave no age.

Uncle Tom.

Bermondsey Settlement.—An appeal has reached us from the Bermondsey Settlement (Warden, Rev. J. Scott Lidgett, Farncombe Street, Jamaica Road, S.E.) for residents to fill up several vacancies. Young men coming to London for professional or business engagements, are urged to consider the matter. The Settlement is within easy reach of the city and West End, as well as being conveniently situated for Guy's, St. Bartholomew's, and the London Hospitals.

Christian Endeavour Topic.

SUNDAY, September 22.

A Temperance Lesson (Psa. xxxvii. 1-10).

THE framer of the schedule of C.E. topics evidently looked on the saloon-keepers as evil-doers, and I suppose that we must endorse the verdict. Sometimes it seems as though they were the cause of all the evil-doing of our time. Of course, it is not exactly so. Society was corrupt enough before the drink traffic attained to such a disastrous development as it has amongst us. Still, as the world is to-day, there is no more fruitful cause of murder, adultery, impurity, cruelty, quarrelling, and misery than the public-house or drinking saloon. We will hope that they who make their living out of the trade, like the murderers of Christ, know not what they do, and probably there are many who do not. But what can we say of the great brewers and distillers who own the saloons and manufacture the stuff which is sold in them, and live in homes furnished at the cost of untold destitution?

Let us cherish the invincible hope of this psalm. Evil, says the Psalmist, is not destined to permanence in the world, which Christ has redeemed with his precious blood! Was He not the Lamb slain from before the world's foundation? The world is not the devil's, but God's. He made, and redeemed, and will remake it. Be of good cheer. This hope fills the Bible, let it fill your life. All the men that have blessed the world have cherished these hopes. The darkness must pass, the true light must shine. Evil-doers shall be cut off, the world shall be inherited by the meek and good.

When Phillips Brooks was fifty-four this was said of him: "He gained an ever-deepening conviction that the world, whether of nature or of humanity, has been redeemed and glorified in Christ. In the light of this redemption the world ever looked fairer or richer, or life more attractive, till it almost pained him to address young men with the prospect before them of a vision which he could not live to see." Yes, young people, you may live to see this awful drink curse, this upas tree, which is blasting the foremost race of the world, cut off. You may hear the song which shall ring out when this monster is drowned in the Red Sea of God's just judgment.

In the meantime let us see to our ourselves. Amid many anxieties, discouragements, and drawbacks, let us trust in the Lord (3), let us delight ourselves in the Lord (4), and let us roll our way on the Lord, with all the responsibility of choosing the path (5, marg.). Then, when we have set ourselves in this attitude, let us *rest in the Lord*. This has been rendered, "Be still before the Lord;" or, adopting the literal rendering of the Hebrew, "Be silent to the Lord."

Our Lord rested thus in the Father. Not for a moment was his life quiescent, nor wasted in pensive brooding. There was no mere quietism nor passivity in those three crowded years; but his words and works sprang out of a heart at perfect rest from the feverishness and haste of its own activities, and content to do the work and speak the word, which the Father assigned.

I am told that many manufacturers, especially in the higher branches of the textile arts, are removing their works from London and other great cities to the country, because the rarest designs cannot be formulated or executed where the restless haste of life's turmoil is in the air and on the brain. Do you want to do the best work possible? Then be still, rest in God till God bids you act—blows struck then *tell*.

F. B. M.

C.E. NOTES.

Rev. John Watson, D.D., President of the C.E. Union of Great Britain and Ireland, is lying seriously ill, and has been obliged to cancel all engagements.

* * *

The Irish C.E. Convention is to be held in Portadown next month, when it is expected that societies from all over Ireland will be generally represented.

* * *

Christian Endeavour meetings have been held in the Seaman's Home at Smyrna, which the sailors greatly appreciate. Two petty officers led one meeting, one of whom is an Endeavourer from Bristol.

* * *

The Christian Endeavour Societies of Chicago have hit upon a very useful piece of service in the appointment and support of a "Hospital Evangelist." He is specially attached to the County Hospital, which, with its 900 patients, presents an ample field for his efforts. Mr. Arthur B. Strickland, who has been appointed evangelist, was himself a patient in the hospital, and his heart went out in deepest sympathy for the spiritual needs of his yoke-fellows in suffering. The helpless men and women are visited in their cots, and those able to be around are given Gospel song services in the chapel. Testaments, Gospels, and flowers are distributed among the inmates. As a result of this work about 200 have professed conversion during the year. A C.E. Society has been organized in the hospital.

International S.S. Lesson.

September 29, 1901.

Review Lesson.

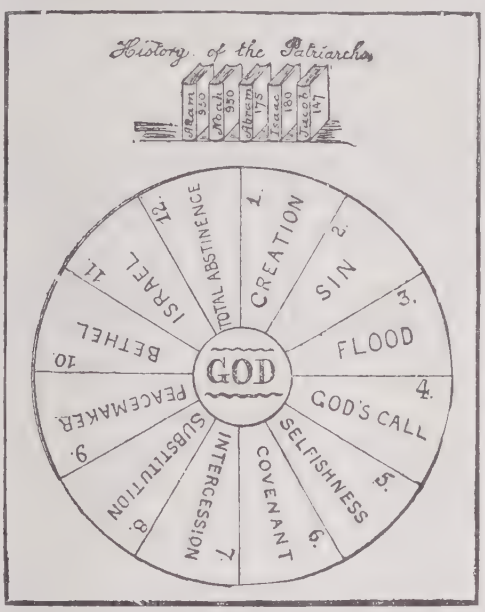
Golden Text. Ps. ciii. 17.

Review.

THE lessons for this quarter have covered the long period from the Creation to the time of Jacob. The book of Genesis is very important; it is full of beginnings, even including the beginning of the Gospel of Jesus Christ (John i. 1-3). The historical portions of God's Word need careful study, for they show the gradual revelation of God to mankind. The whole race has fallen, and the whole race has been redeemed, if they will accept God's way of salvation. But the many choose their own way; the few open their eyes and hearts to God. The Patriarchs were chosen to receive God's truth and tell it forth to others, handing down their knowledge from one generation to another, each receiving a clearer revelation of God's loving purpose for mankind. All was in type and shadow (Heb. i. 1-3).

Review by Pictures.

One interesting method for review is to make a word-picture of each lesson, and leaving the scholars to fill in the names. Or take the top part of our diagram and get the scholars to give the outline of what should be in each book.



The lower part of the diagram shows God the centre and source of all, and gives a key-word by which to recall each lesson.

Review by Places.

Point out on the map, and state what particular event took place there: (1) Eden and the four rivers (Gen. ii. 10-14); (2) Mountains of Ararat (Gen. viii. 4); (3) Ur (Gen. xi. 31); (4) Haran (Gen. xi. 31); (5) Canaan (Gen. xii. 5); (6) Sichem (Gen. xii. 6); (7) Bethel (Gen. xii. 8, xxviii. 19); (8) Hai (Gen. xii. 8); (9) Sodom and Gomorrah (Gen. xiii. 10); (10) Egypt (Gen. xii. 14); (11) Hebron (Gen. xiii. 18); (12) Moriah (Gen. xxii. 2); (13) Gerah (Gen. xxvi. 17); (14) Beersheba (Gen. xxvi. 23); (15) Seir, or Edom (Gen. xxxii. 3); (16) Jabbok (Gen. xxxi. 22); (17) Peniel (Gen. xxxii. 30).

Review of Truths Enforced.

I. God the great "I am." Eternal, Everlasting, Creator (Col. i. 16).
II. Sin, its punishment and cure (Rom. v. 15).
III. Christ our Ark of Refuge (Acts iv. 12).
IV. God's call, my answer (2 Cor. vi. 17, 18).
V. The golden rule (Matt. vii. 12).
VI. God's covenant for us (Heb. viii. 6; ix. 15; xii. 24, 25).
VII. Intercession (Heb. vii. 25).
VIII. Substitution and sacrifice for sin (John i. 29).
IX. Blessed are the peacemakers (Matt. v. 9).
X. Conversion (John iii. 3).
XI. Power in prayer (Mark xi. 24).
XII. The woes of the drunkard (1 Cor. vi. 10).

The Golden Text,

like a golden thread, runs through all the lessons. God is a God of mercy and promise. Trace his loving kindness through all the history of his people, and "this God is *our* God for ever and ever; He will be our guide even unto death."

About Books.

FOUR "Practical Papers on Pressing Problems for Young Christians" will be found in Mr. J. T. Budd's attractive new booklet, **Spending and Being Spent.** (6d. *Marshall Bros.*)

Officers and members of congregations contemplating the erection of places of worship will find useful information on many points in **Hints on Chapel Building** (3d. *Rose & Harris, Bristol*), by Mr. J. H. La Trobe, F.R.I.B.A.

Mr. Tissington Tatlow, educational secretary of the Student Volunteer Missionary Union, has prepared **Outline Studies on India** (4d. *22, Warwick Lane, E.C.*) for the use of missionary bands during the coming winter. A comprehensive list of helpful books is given.

The first part of **Beautiful Pictures** (6d. *Dobbs, Kidd, & Co., Ltd.*) gives excellent reproductions of seven well-known masterpieces of English and Continental art, with short but interesting biographical and critical notes. Eight pictures are promised in each of the succeeding parts.

The September issue of **The Churchman** contains, among other interesting matter, "Some Cambridge Reminiscences of Bishop Westcott," by Rev. Dr. Sinker; and the sixth of "Messages from the Hebrews," by the Bishop-Designate of Durham, dealing with the ninth chapter.

An important pamphlet bearing on the rights of subject peoples has been published by the Aborigines Protection Society (3d. *Broadway Chambers, Westminster*), under the title, **The Native Question in South Africa**: Outlines of a Suggested Charter of Natives under British Rule in South Africa.

The Soul-winning and Prayer Union Gospel Leaflet series comprises many timely publications. **The Rest Day of the Heart** is a telling utterance of the late Bishop of Durham on the keeping of the Sabbath. **Stage Desecration of Things Divine** is a protest by Rev. Chas. Bullock against the degrading performance witnessed at theatres; while **Love and Service** and **Winning Souls**, by J. C. Smith, will afford encouragement and counsel to those who are endeavouring to bring others to rely upon the merits of Christ for salvation. (*6d. per dozen.* "*Home Words*" Office).

The September number of **The Aldersgate** has an affectionate tribute to the late Bishop of Durham, by Rev. J. G. Bowran. Dr. Westcott was undoubtedly the possession of all communities who name the name of Christ, and it will be no surprise to Primitive Methodists to read how deeply he was interested in their denomination. Besides portraits of the Bishop and Durham Cathedral, there is a photograph of the North of England Primitive Methodist Preachers' Association visiting Auckland Castle, with their venerable host in the centre of the group. (6d. *Robert Bryant.*)

The report of the Œcumenical Missionary Conference, held in New York, April, 1900, was hailed by many who could not attend the gatherings, as containing a comprehensive resumé of the present position of Christian missions in every part of the world. There was much in the volumes which has called forth praise to God. That there is another side to the matter is brought out in **The Key to the Missionary Problem** (1s. 6d. *Nisbet*), in which Dr. Andrew Murray puts on record some thoughts suggested by the report. With keen spiritual insight Dr. Murray has heard the addresses and read the report. The Moravian Church is pointed out as the representative of the power of love to Christ, and the results of deepening of the spiritual life are pointed out in the Church Missionary Society. The crowning "Key" is found in the power of believing prayer, the illustration quoted being the China Inland Mission. Surprise is frankly expressed at "the little direct mention that was made of prayer as one of the most important factors, the chief source of power, in mission work."

No. 67 of "Book for the Bairns" is **Alfred the Great; or, the Story of England a Thousand Years ago.**

Children's Special Service Mission.

Mr. E. Phillips, *with Caravan, Old Buckenham, Attleborough, Norfolk*; Mr. E. Clarke, *with Caravan, Cotton End, Bedford*; Messrs. Page and Wilson, *with Caravan, East Deane, Sussex*; Mr. David Clarke, *with Caravan, Willingale, near Ongar*, to Sept. 22; Mr. L. H. Ingram, *with Caravan, Speldhurst, Kent*; Mr. Mont. Goodman, *The Police Institute, Leadenhall Street*, Sept. 23-27, at 6.15 and 8 o'clock (boys only); Mr. W. H. Wilson, *Langholm, N.B.*, to Sept. 20.

Meetings for Reports of Seaside Work.—*The King's Hall, Holborn, W.C.*, Sept. 30, at 3, Rev. E. A. Stuart, M.A., presiding; and 6.30, Sir George Williams in the chair.

Children's Scripture Union—Portions for week ending September 28.

Sun. Sept. 22	*Exo.*	iv.	1-17	Thurs. Sept. 26	*Exo.*	vii.	1-13
Mon. „ 23	„	v.	1-13	Fri., „ 27	„	vii.	14-25
Tues. „ 24	„	v.	14-23	Sat., „ 21	„	viii.	1-15
Wed. „ 25	„	vi.	1-13				

Evangelistic.

Mr. W. R. Lane at Cheshunt.

In connection with the Cheshunt, Hoddesdon and Waltham Free Church Council, a ten-days' mission has been conducted in Cheshunt by Mr. W. R. Lane. The services every evening, as well as the afternoon Bible readings, were well attended.

An interesting and attractive feature in the mission was the limelight lecture, on the Friday night, on "John Bunyan and 'The Pilgrim's Progress.'" This was attended by a throng of people that crowded the tent, while many were standing without.

The thrilling story of Mr. Lane's conversion, while serving in the Coldstream Guards, was given at the last meeting, when it was impossible to accommodate all who sought admission. During the mission upwards of fifty persons passed through the inquiry rooms. The members of all the Free Churches were thoroughly awakened, and many outsiders were brought under the sound of the Gospel.

Work in Glasgow.

[FROM A CORRESPONDENT.]

At the Tabernacle, St. George's Cross, an unmistakable measure of energy, comprising preparation, prayer, and enthusiastic effort has produced an interest which is growing daily. The Bible studies and evening meetings of the past week have proved very encouraging, and the large majorities of men have been a striking feature in these notable assemblies. On Sunday last, the morning service was packed, and at night St. Andrew's Hall was thronged with 4,000 deeply interested people. Many, it is believed, are entering into life, and the presentation of the great truths of revelation by Mr. Henry Varley show a striking hold upon the attention of thousands in the city.

Mr. J. Bennett Anderson has had another week of blessing in the City Hall and St. James' Hall. On Wednesday and Friday, Mr. Anderson also spoke in the shipyard to some hundreds of men. On Saturday he was in the Tent Hall with Mr. Paton.

The Glasgow City Gospel Brass Band have opened a little mission hall at 57, Mason Street, and are holding evangelistic meetings on Sabbath evenings. Workers would be welcomed. Address Mr. C. McCrimman, 184, Rutherglen Road, Glasgow.

Mr. Henry Thorne at Cambridge.

At St. Andrew's Street Baptist Chapel, Cambridge, of which Rev. Charles Joseph is pastor, Mr. Henry Thorne has just conducted a mission, to the great satisfaction of the Church. Twenty meetings were held. All were well attended, and full of spiritual power. Mr. Thorne's tact, earnestness, and Biblical knowledge won, convinced, and edified his hearers. Between forty and fifty persons, many of them young men, passed through the inquiry rooms, and professed to find peace through believing. Many others in the Church and congregation, and from other Churches, were also spiritually stimulated and strengthened, while the pastor bears grateful testimony to Mr. Thorne's loyal co-operation and helpful comradeship.

Gipsy Smith in London.

Gipsy Smith has commenced a mission at Tulse Hill Wesleyan Church, S.W. The services on Lord's Day last were thronged, and many were impressed by the earnest and searching addresses of the evangelist. On Monday last Gipsy Smith was present at the noon meeting at Aldersgate Street Y.M.C.A., and spoke some helpful words to Christian workers. Speaking from the standpoint of one who is seldom able to get away from his own meetings, he dwelt on the necessity for communion with God, since we cannot give out unless we take in; "let us ever draw from the living well." At the request of Mr. M. H. Hodder, who was presiding, Gipsy Smith afterwards sang, choosing: "Ho! everyone that is thirsty in spirit" (No. 553, "Sacred Songs and Solos"), which was given with taste and feeling.

Racecourse Mission.

It would be difficult to form an estimate of the result of the past week's work of the Racecourse Mission among the pleasure seekers and gamblers at Doncaster. Some fifteen thousand copies of marked, illustrated Gospels, of the Acts, and Epistles were distributed.

We had a good band of workers, and enjoyed the co-operation of the Free Church Council. Eight hours' work was our daily task, consisting of Bible reading and prayer meeting, distribution on the road to the course, and also upon the course itself, from the bookmakers' rings to the grand stand; personal dealing, and Gospel services, followed by meetings in the Market Square at night.

On the Sunday prior to the race-meeting, services were conducted in the Corn Exchange, and likewise in the open air. The presence of God was with us throughout the campaign.

Rev. Dr. Finnemore, President of the Free Church Council, who presided at the thanksgiving meeting held in the Primitive Methodist Chapel, testified to the spiritual blessing received by the Churches, and said that he felt sure that his week's experience would colour his future ministry in the town. Another minister said that he had never been upon a racecourse before, and had thought that such places were best left alone, but he was now convinced of the usefulness of the work, and urged the Churches to support it to the best of their ability.

I was unable to write at the time, of visits to Newton Abbot and Totnes racecourses, where good work was also done. At the latter place, the Churches heartily co-operated. O. L. Heatley, Sec.

Mr. William Forbes held a tea meeting on Thursday last for women engaged at the Earl's Court Exhibition. He holds a similar meeting today (Thursday) at Bloomsbury Chapel.

On Sunday, September 1, Rev. F. C. Spurr commenced a mission in the Baptist Church, Castle Donnington. The services were well attended. The Bible readings each day drew large numbers of Christian people from other denominations.

Tent Work.

At Buffalo Exposition.

In the tent meetings at Buffalo, times of blessing have been experienced. On a recent Sunday evening, says the New York *Evangelist*, "Dr. H. M. Wharton, of Philadelphia, the well-known evangelist, finished a series of three addresses, the topic of that evening being, 'Who is on the Lord's side?' A large audience greeted Dr. Wharton, and as usual his talk was simple, plain, straightforward; a peculiarly moving appeal to his auditors to choose the Lord's side in the battle of life. On Sunday afternoon Dr. Wharton spoke again at the men's meeting. The large tent was well filled with men and a very earnest meeting, a large number of young men coming forward at the close and manifesting a desire to take a greater interest in spiritual things, and to begin a Christian life."

Southsea Summer Campaign.

We brought our summer tent campaign, with our two tents, to a close here on Sunday week, after eighteen weeks of hard, up-hill, but happy, work. The meetings have been good, and we have had many tokens of the Lord's presence, though the numbers have not been large; and there have been some hopeful cases of blessing, for which we give God all the praise.

We had two positions, one on Southsea Common, to use which we have had the Government permission for twenty years, and the other in Albert Road, in the midst of Ritualists and Romanists.

Jno. Denning.

A Village Mission.

Mr. Fred. A. Glover and his friends have just concluded a Gospel mission at Stogumber, among the green hills of western Somerset. They pitched their tent about the middle of August, when the farmers and their men were in the very midst of busy harvest. Yet there were good attendances in the week evenings, and on the three Sundays the tent was full, or more than full.

Christian people of the village gladly welcomed the mission, and a number, both of men and women, who are never seen at "kirk," came to hear the Gospel. The message was earnestly listened to by old and young.

Certainly God was with his servants. The Word evidently touched many. There were some clear cases of blessing. On one farm three men are rejoicing in a new life in Jesus Christ. More than twenty testified to good received in the meetings.

We have reason to think the Word has gone widely and deeply, and that, if faithfully followed up, the mission will be a beginning of growing spiritual good. Alfred Hewlett.

Minister of Baptist Church, Stogumber.

A Fruitful Mission at Olney.

A three-weeks' Tent Mission has been held at Olney, Bucks, conducted by Mr. G. Andrews, of the Evangelistic Mission, London. From the start the meetings "took" with the people, and by the end of the first week the congregation had reached about 400. This went on with deepening interest and increased numbers, until the last week the large tent has been full each night, and crowded on Sundays. One very pleasing feature of the mission has been the number of people, who are not in the habit of going to any place of worship, coming night after night.

Among other cases of blessing may be mentioned that of a middle-aged woman on a visit to the town, She remained to be spoken to at the close of one of the services, and told the preacher she had not been to a place of worship for more than twenty years, but after further explanation of God's way of peace and prayer, she left rejoicing in the Saviour.

A young woman, in great distress of mind, came to the tent half-an-hour before the time of service, and told how she believed that God had given her up to be lost for ever. She had tried to banish all thoughts of God from her mind, but failing that she had become most miserable, until the story of redeeming grace had led her to hope for mercy. In simple faith she took Christ as her Saviour. A. W. H.

London Tent Campaign.

At the *Islington* tent, during the closing days of the mission, an intense spirit of revival has been manifest. Night by night the tent was crowded as Mr. Leonard Weaver powerfully set forth the truths of the Gospel. An additional feature was the effective singing of Miss Angel.

Last week was a glorious one in the annals of the campaign. On the Tuesday Mr. Weaver gave the address, and on the following night a testimony meeting was conducted by the Secretary. Among the testimonies were some that are illustrative of the remarkable fruits of the mission. A notorious fighting man of North London, who with sorrow confessed that he had brought his mother's grey hairs with sorrow to the grave, spoke of the Saviour who had delivered and sustained him. Another man, formerly a Roman Catholic and a publican, bore testimony to the power of Christ to save him. Another friend testified to the fact that the prayers of a faithful wife for twenty-five years, had been answered by his conversion. The numerous testimonies which followed bore further evidence of the blessing granted at Islington.

On Thursday last Mr. Weaver was again present, speaking to a large assembly on the importance of immediate decision for Christ. There were again many seekers. On Friday another large crowd gathered, the tent seeming too small to accommodate the people; the entrances to the tent were thronged. A pleasing feature of the service was a farewell address by Rev. W. Mixion, a coloured preacher from Atlanta, U.S.A., whose labours in the tent have been very acceptable. The service closed with earnest words from Mr. Weaver, and many persons were led to Christ.

Saturday evening's gatherings were of a notable character. A rally of converts and friends was held. Some 500 persons sat down to tea, after which came a splendid meeting, in which many of the converts gave bright and forcible testimonies. Mr. Weaver spoke some stimulating words to them, and the evening concluded with a helpful and instructive limelight lecture by Mr. Marshall, of the North Africa Mission, illustrative of the work of that Society.

Last Lord's Day some 300 people gathered to the 7 a.m. prayer meeting. At 11 a.m. a large company of men heard Mr. Weaver speak, and at the close a number surrendered to Christ. The evening service was most impressive. The great tent proved altogether too small to hold the crowds that came to hear. Mr. Weaver spoke with power, and scores of seekers were helped. The scene at the front of the platform was solemn and affecting, as men and women knelt and prayed for salvation.

The *Wimbledon* tent was opened on Saturday night last. There was a capital gathering of Christian workers to hear an address from Rev. D. M. Cameron. The Brothers Weaver were the opening missioners. Their ministry was much blessed last year in the district, and many greeted their presence once again with joy and anticipation. The afternoon meeting for Christians was splendidly attended, and a spirit of expectancy was evidenced. At night the highest anticipations were exceeded. Scores were unable to get near the tent. It was a solemn and heart-searching meeting. Mr. Frank Weaver sang "Oh, there is a city," with pathos, and the Word by his brother, Mr. Bewley Weaver, was in power, for when the invitation to the unsaved was given, many people rose to signify their desire to obtain forgiveness and serve God. It was a time of gracious memory. The hearts of the workers were filled with joy at the abundant harvest on the first Sunday night of the mission.

The *Harlesden Lane* Tent was the scene of blessing last week during the visit of the Weaver Brothers. Although there was a very wet Sunday for the first meetings the tent was filled, and many anxious ones sought the advice of workers. The meetings grew all through the week, and there was a spirit of inquiry evidenced at each service.

Mr. William Grove has had stirring times at *Deptford*, where, by processions and other means, the people have been attracted. Mr. Grove's earnest labours have been blessed to many.

Clapham Road tent is erected on the site that was used last year, but a larger tent has been put up. Mr. John T. Vine took the opening services last Lord's Day, and spoke impressively to large audiences.

Leyton tent can also report blessing; the missioners last week were Messrs. Charles Inglis and R. S. Bradbrook, whose devotion and experience in soul-winning work proved very helpful to the congregations that came together.

The Central Council have made arrangements for a United Rally of Converts and Friends to be held at Exeter Hall on October 8, doors opening at six o'clock. Admission will be by ticket only, to be obtained at the Central Offices, London Tent Campaign, St. Paul's Buildings, Paternoster Row, E.C.

Mr. Thomas Goudie, of the Evangelization Society, has concluded a fruitful two-months' tent mission at Walthamstow. The final gathering took the form of a praise and testimony meeting. It was cheering to hear one after another testify to the great things that God had done for them. Mr. Goudie concluded a happy meeting with some wise words to the young converts. K.

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NUMBER OF MEETINGS HELD—147. NUMBER OF PEOPLE ADDRESSED—44,000.

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P.S.—Please state whether Rev., Mr., Mrs., or Miss.

To JOHN KENSIT, Secretary, Protestant Truth Society, 18, PATERNOSTER ROW, E.C.

Obituary.

MRS. DANN, OXFORD.

WE regret to have to record the death of Mrs. Dann, wife of Rev. James Dann, who for nearly twenty years has occupied the position of pastor of the New Road Baptist Chapel in Oxford. Mrs. Dann exercised great influence as a temperance worker and advocate, and was a gifted speaker. She will be sorely missed by her husband's congregation, and much sympathy is felt for Mr. Dann in his great loss.

REV. F. BALDEY, SOUTHSEA.

The death of Rev. F. Baldey, who passed away at Southsea on September 10, removes an earnest and faithful evangelical clergyman. In 1868 he was appointed to the Vicarage of St. Simon, Southsea, which he held to the time of his death. During his ministry of more than forty years the many-sided work steadily grew and flourished. But it was no narrow parochialism that engaged his attention. Mr. Baldey sought to lead his people to take the same wide outlook, and to show the same unselfish devotion to the cause of Christ that characterized himself. Every good evangelical work found sympathy and support at St. Simon's, Southsea, but the largest share of all was reserved for the Church Missionary Society, to which Mr. Baldey was deeply attached. Amongst those who from St. Simon's gave themselves to the foreign field was Mr. Baldey's own daughter, who laid down her life in East Africa. The yearly Convention at Southsea was held under his auspices.

Oxford Letter.

[BY OUR OWN CORRESPONDENT.]

"UNIVERSITY Reform" was the subject of a paper contributed by Mr. J. A. R. Marriott, the popular secretary of the University Extension Movement in Oxford, to the *Fortnightly Review*. And it is well, perhaps, to be reminded during vacation of those events which have combined to make Oxford what she is—a *national* centre of education, not a preserve for a class or party.

Dealing with this reform in Oxford, Mr. Marriott gives a vivid picture of the torpor which existed in the eighteenth century, and of the awakening in the nineteenth. He puts together the Oxford Movement and the Reform Bill as combining, from opposite directions, to quicken the national life, and to set men inquiring as to ancient foundations and new ideals.

Both, he maintains, bore their share in rescuing Oxford from its long phase of suspended animation. Directly the Reform Bill was passed, a demand was made for the admission of Nonconformists to the full benefits of the Universities. Imagine a state of things in which the subscription to the Thirty-nine Articles was required at matriculation! In 1854 a new epoch opened. A class of men came up to whom Toryism and clericalism was hateful, and the movement went forward for the admission of Nonconformists to a full share in the government and teaching of the University and its colleges.

It is not too much to say that such a system as prevailed before 1854 could not have survived down to our time. If Oxford had refused to play a part in the national movement, other resources would have been called forth, and her revenues turned to some more fruitful purpose. Now Oxford goes forth to seek for students in the great centres of national life. All the great middle class schools in the country are influenced. Free competition has for ever made impossible that dull torpor which so long brooded over Oxford. The ideal of some is that no room should be found here for any but strenuous workers, that the pass degree should be abolished or made a much more serious affair, that the mass of men who came up merely to pass a pleasant three years and scrape through their schools with as little work as possible should be discouraged. Doubtless, some movement in this direction is necessary; but we must not forget that the life here is an education in itself, and many would be sorry to see Oxford open *only* to men who are capable of taking high honours.

Rev. F. C. Wright was welcomed on Thursday to his new charge by the friends of the Wesleyan Chapel in Walton Street. The superintendent of the circuit, Rev. W. Bradfield, presided, and said he welcomed Mr. Wright to the circuit not only as his colleague, but as a fellow-worker for God. Mr. Wright, in thanking the friends for their kind words, referred to the fact that his father had preached the Gospel for fifty-six years.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. Dr. Moule, Bishop-designate of Durham, will be consecrated in York Minster on October 18.

Rev. Lucius Smith, vicar of Calverley, in making an extra appeal to his parishioners on behalf of the Bishop of Ripon's Million Shilling Fund, says that in some places the best contributions to the Fund are made by Dissenters.

Rev. Johnston Carnegie Brown, vicar of St. Paul's, Brixton, London, has accepted from the London Jews' Society the incumbency of Christ Church, Jerusalem, and in connection with it the headship of the mission to local Jews.

The Bishop of Worcester, whose health had improved so much that he contemplated postponing his resignation, has undergone a relapse, and his condition again occasions grave anxiety. Dr. Perowne is at present engaged on the preparation of his final Visitation Charge, which, however, he may be unable to deliver.

The vicarage of Huddersfield, which will shortly be vacated by Canon Bardsley, has been offered by the patron (Sir John Ramsden) to the vicar of Dewsbury, Canon H. L. Clarke, who has accepted it. Canon Clarke has been in Dewsbury eleven years, and during that time (says the *Yorkshire Post*) he has laboured zealously for the welfare of the community both in the capacity of vicar and as a member of public bodies.

Rev. E. V. Everard (a son of the late Rev. George Everard) has an encouraging account to give of his first year's work at St. James', Sheffield. The population of the parish is about 4,000—a considerable portion of whom are Roman Catholics. The district is mostly a very poor part, with some bad slum property, which is being gradually improved away. "Our God, whom we seek to serve," says the vicar, "has been blessing us, both in our parish and congregation."

The annual report of Rev. A. E. Deacon, vicar of St. Matthew's, Fulham, shows that the congregations have steadily increased. There were seventy candidates for Confirmation, twenty-five of whom were adults, and an increase of over 500 in the aggregate number of communicants. The many parochial agencies are in a healthy state. One hopeful sign mentioned by Mr. Deacon is the marked increase of interest among the parishioners in Home and Foreign Missions. Not only have the offerings for Home Missions increased, but those for Foreign Missions have increased fourfold in four years.

Rev. Marcus Rainsford, vicar of St. James, Holloway, in his annual report for 1900-1901, points out that the best and most abiding work cannot always be put down on paper. "Last year," he adds, "I alluded in detail to, I think, nearly every department of the work, mentioning several names—a few only out of the many who, by their conscientious and thorough ministry, have helped me to build up and maintain a strong, healthy, spiritual life, both within and around our Church. I will not utilize my short preface this year in entering on these details again; the body of our report will show that we are more than holding our ground."

Rev. F. W. Mortimer, vicar of Darlington, writing in the parish magazine with reference to the late Bishop of Durham, says:—"One lesson is taught by the very terms of his last bequest. All the money which he received as bishop of the diocese was paid into a special banking account called the 'King's Messenger Account,' and from it he paid all that was necessary for the keeping up of the bishopric, and the remainder—a large sum, I understand—now comes back to the diocese. The money he felt was not his own, but a trust for Durham. As with the money, so with those greater gifts which he possessed—all were used by him as one who should give an account."

Congregational.

The directors of the London Missionary Society have accepted the services of Rev. E. H. Clark, of Cheshunt College, and of Rev. Bond James, of the Memorial College, Brecon. The latter has been appointed to labour at Mangaia (Cook Islands).

A United Nonconformist open-air service, held at Gatley on Sunday week, proved very attractive. In the evening a united service was held in the Congregational Church, and was well attended. Mr. C. H. Hulbert, of Didsbury College, was speaker at both services.

The health of Rev. Frank C. Rollin, the only Congregational minister who was permitted by the Transvaal Government to remain in Johannesburg, having somewhat suffered, he is about to return home for a few months' change. He is to speak at the colonial missionary meeting in connection with the Congregational Union Assembly in Manchester.

A meeting of members of the church and congregation at Wellingborough has been held in connection with the Twentieth Century Fund. The pastor (Rev. E. P. Powell) occupied the chair. Mr. J. Rutherford (the secretary of the fund) explained its object and working, and Rev. D. L. Ritchie (Newcastle-upon-Tyne) put forward the claims of the village churches on the fund; and, in the course of an eloquent address, made an earnest appeal for large contributions to the Central Fund. As the result of the meeting, promises of further subscriptions were made.

The Tabernacle at Dursley, of which Rev. John Thomas is pastor, has undergone renovation. Rev. Wm. Muncaster, of London, a former pastor, was the preacher at the re-opening services. This Tabernacle was erected in the year 1808, and was opened by Rev. Rowland Hill. The old Tabernacle, which was opened in the year 1710, was frequently supplied by George Whitefield. The present building is much larger than the original one, seating 750 persons. It is of interest to note that the Tabernacle Sunday school is probably the oldest in the country. It celebrated its hundred and twenty-third anniversary in June last. Its founder and first superintendent was William King, a respected tradesman of the town, who afterwards strongly advised his friend Robert Raikes, of Gloucester, to try the experiment in that city, which, after due consideration, he did, the result being the world-wide system of voluntary Sunday schools.

Baptist.

Rev. William Cuff is maintaining his health, and, while he cannot at present undertake outside engagements, the work at Shoreditch Tabernacle is in every way well sustained.

Services in connection with the recognition of Rev. Fred. H. King (late of Bow) as pastor of Stroud Green have proved encouraging. Pastor Archibald G. Brown preached to a crowded congregation, and in the public meeting Revs. J. R. Wood, D. Moore, and other friends took part

During his stay in South Australia, Rev. Charles Williams, of Accrington, will occupy for several Sundays the pulpit of North Adelaide Church, of which Rev. E. H. Ellis (who, as already announced, has accepted the call to the East London Tabernacle) has been pastor. Rev. J. G. Greenhough, M.A., is due to arrive in New Zealand this month.

To signalize the 107th anniversary of the chapel at Sheldon, Devon, a thorough renovation of the exterior and interior has just been made. The seats and rostrum have been modernized, and a new porch added. The re-opening services were conducted by Mr. W. H. Roberts, of Bristol, the Wesleyan and Congregational Sunday schools joining in a united scholars' service.

In connection with the cause at Skegness, building operations are to be commenced as soon as possible. The resident population being small, the friends depend to some extent upon visitors for the maintenance and extension of the work. During the summer season no fewer than seventeen meetings are held each week, and the "Sands Mission" is a prominent feature. Thurs., Sept. 26, is the annual "reception day," when the church is open for friends to bring their offerings.

In connection with the Church at Grosvenor Street, Manchester, the pastor (Rev. R. Tallontire) has brought the summer campaign of Saturday evening open-air services to a close. Commencing the last Saturday evening in June, Mr. Tallontire has preached to typical open-air audiences. In connection with the "Million New Pledges Crusade," open-air temperance meetings have been held fortnightly, at which various speakers have addressed large gatherings of working men and women, and at which many pledges have been taken.

Methodist.

Rev. Mark Guy Pearse has been paying several highly acceptable visits to various places on Tyneside, preaching at Gateshead, Blaydon, Tynemouth, and Jarrow.

The opening services of the New Central Hall of the Edinburgh Wesleyan Mission are fixed for Thursday, October 7. Dr. Robertson Nicoll is to preach the dedicatory sermon.

At the Central Hall, Manchester, the Methodist year has commenced full of promise. Mr. Heap's successor (Rev. W. Marshall Johnson) has been given the heartiest of welcomes. The Sunday services have been characterized by excellent congregations, spiritual power, and good results.

Methodists of the Manchester district have arranged a conference for this week at the Central Hall. Several of the prominent preachers from America and Australia who attended the London Conference are announced. The proceedings were to begin on Wednesday evening with a sermon by Rev. Dr. Watkin (Australia).

The various branches of the South London Mission have now begun the autumn and winter campaign, and there is every hope of fruitful work being done in the next six or eight months, when all the organizations are in full swing. During the summer months the congregations at the Great Central Hall have been remarkably sustained in numbers, and the evening service on the first Sunday in September was crowded. An interesting feature in this service was an anonymous letter, read to the congregation, from one who signed himself "A Changed Atheist," testifying to the good he had received from the address of one of the workers in an open-air service.

Presbyterian.

Rev. Garden Blaikie has been appointed to missionary service in China.

Rev. James Christie, Moderator of Synod, was the representative of the Presbyterian Church in Great Britain at the recent meeting of the Waldensian Synod in Torre Pellice. He addressed the Synod, and, particularly as this was the only occasion on which the services of an interpreter had not been required, his speech was received with much enthusiasm.

Australian papers give interesting accounts of the union of the six Presbyterian Churches of the Commonwealth, which was consummated at Sydney. The name of the new united Church is, "The Presbyterian Church of Australia." Thus Federal union and Presbyterian union have been realized almost simultaneously. Rev. Dr. Hanson and Professor Iverach were amongst those from the Mother Country who took part in the proceedings of the first United Assembly.

On September 6, Rev. Wm. Johnston, B.A., late of Clapton, London, was inducted to the pastoral charge of Trinity Church, Leeds, and the event promises well for the future of the congregation and its new minister. The church is situated in Harehill Avenue, in the midst of one of the most promising suburbs of this busy and flourishing industrial centre. There is only a hall, but the church proper is soon to be erected, and there is much need for it, as the congregation already fills the present building.

Society of Friends.

At a recent meeting of the Friends Foreign Missions Board, Henry E. Clark spoke of the work in Madagascar, and enlarged on the remarkable spiritual awakening that had taken place among the boys and girls in the large schools at Ambohijatovo. Farewells followed to sixteen outgoing missionaries.

Speaking at the meeting for sufferings on the 6th instant, John Bellows said Friends would be pleased to know that the Dukhobor settlements in Canada are now beyond the need of monetary assistance, thanks to the liberality of Philadelphia Friends and the character of the people themselves; but there is a great need of teachers to establish schools. A beginning has been made, but much remains to be done.

It appears from recently-published statistics that during the past forty years the Society of Friends has made some slight increase in numbers, the membership in 1861 being 13,844, and at the present time 17,346; the "habitual attenders" now numbering 25,143, as compared with 17,034 in 1831. Whether this growth is proportionate to the increase of the population, however, is not stated, but to judge from the frequent complaints in late years of the falling away of the children of Friends it would seem doubtful. It would be a source of regret if the body which has done so much in the past for spiritual religion and religious freedom in these islands should decline.

The Salvation Army.

A large number of men attend the free breakfast and service held each Sunday morning at Blackfriars Shelter.

No less than 133 tons of waste paper were collected and sorted by the men in the Salvation Army's Metropolitan Social Institutions last week.

General Booth has decided to open a home for male inebriates, and has purchased for that purpose a large mansion at Thundersley, Essex. The institution, which will be under duly qualified medical superintendence, is to be opened during the latter part of October.

In connection with the opening of the new Training Homes in Australia by the Countess of Hopetoun, H.R.H. the Duke of Cornwall and York sent the following letter, through his secretary:—"I am desired by the Duke of Cornwall and York to say that his Royal Highness has heard with very much pleasure from various sources, and with great satisfaction, of the good work which is being carried on by you and the Salvation Army in this country."

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

Re-issue of Scripture Biographies. The cordial reception given to Rev. F. B. Meyer's Scripture Biographies on their first appearance, and the continued demand for them among the Christian public, have abundantly proved the need for the presentation of Scripture history and teaching in this fashion. With testimonies to the blessing which has followed their circulation, our publishers have received numerous inquiries for copies in a new and larger style, and they have just issued in such a form Elijah, and the Secret of his Power (2s. 6d.), to be followed at monthly intervals by the nine other volumes of the series. The general appearance will be found decidedly attractive and "up to date," and those who have already proved the usefulness of the books will find them in their new dress suitable as presents during the coming season.

The New American President. The new American President has entered on the duties to which he was so suddenly called, in a spirit that is exemplary, and his words have made a deep impression. Mr. Roosevelt's past career has been full of vicissitude and adventure, but he has already done good service to his country in challenging the corruption of the New York police force, and there are signs that he will settle down to his work under a steadying sense of responsibility. Like his predecessor, he has had a career untouched by the corruption which is so often charged against American politicians. His sympathies are openly against the "trusts" which threaten to rule American life, and he is credited with being no friend to the "bosses," who are the wire-pullers of the political parties. We hope that his tragic entrance on office may be providentially directed to great issues for America and the world at large. The following words were spoken at the close of Dr. Clifford's service last Sunday morning by one of the American delegates to the Methodist Œcumenical Council, Dr. J. P. Brushingham, pastor of First Methodist Church, Chicago:—

> Before I am seated, I want to say one reassuring word concerning him who is now the President of the United States. President Roosevelt is a man who is in sympathy with the Puritanism of England and America, a man who has written a splendid life of Oliver Cromwell; who was a graduate of Harvard College, but is one of the people in sympathy and fellowship; a man who is not a lover of war, as some have hinted, but who, when engaged in a quarrel, will make his enemy feel the force of his presence; a man, who, as Assistant Secretary of the Navy, by a splendid preparation in all details cut short that struggle between America and Spain in a sweeping victory; a man who can be trusted to be a friend to liberty and religion. By a singular coincidence he occupied the pulpit of the church to which I have the honour to be pastor, the oldest church of any denomination in the great metropolis of Chicago, in my absence, two weeks ago to-day, preaching upon the text—"Be ye doers of the Word, and not hearers only."

The Involuntary Record of Crime. The startling fact that the face of Czolgosz, Mr. McKinley's assassin, has been clearly recognised in the kinetoscope pictures of the President's last speech, working his way excitedly through the crowd to the foot of the daïs on which he spoke, suggests the possibility that some of his accomplices may be similarly detected. Whether this will turn out so or not only time will reveal; but the whole incident is eloquent of the way in which human actions must be recorded in the very constitution of the world in which we live, if only we had the gift to read the record. The air, the sunlight, the particles of our brains, the earth, are parts of a vast library in which lies hidden to our eye, but open to the eye of God, the story of all that has ever happened. When "the books are opened," this self-recording instrument will give up its story of hidden evil and untold good.

The Teaching of History. Amid some wrangling that was not calculated to further the good cause, some excellent work was done by the International Peace Congress in Glasgow. Two points stand out. The first is the acute remark of one of the American delegates that where Anti-English sentiment in the U.S.A. existed, it had arisen mainly from false and prejudiced teaching in the schools. An appeal was made for new progressive scientific teaching of history to children. As the roots of most quarrels lie hidden in the past, it is of the utmost importance that race and class hatred should not be fomented by reviving the ashes of dead controversies, still less by falsifying the records of bygone conflicts. Historians should take this matter to heart, and realise the great opportunity they have of so impressing the rising generation that one of the chief roots of bitterness between nations may wither away.

What Makes for Peace. Another important step was taken by the Peace Congress in sending forth an "Appeal to the Nations." This brief document touches on many subjects, but concentrates its appeal to the peoples of Europe on the fact that the remedy for war lies really in their own hands:—

> The time has come when peoples must understand that the peace question is a question of bread. Just as the great Cobden was able to bring about the triumph of Free Trade when he presented it in a clear, striking manner, so a pacific movement will acquire irresistible force when the masses of the people understand that the suppression of poverty is only possible by the establishment of judicial union among civilized peoples.

This "judicial union" can be attained only by the disappearance of the mutual suspicions with which the foreign policy of every nation is viewed by every other; and the growth of a great international public opinion whose basis is a reciprocity; not of tariffs but of trust and goodwill. It would have been well if the delegates had been able to agree better on the religious motive which alone can bring this about.

The Blameless Saxon Monarch. The millenary of King Alfred the Great has afforded an excellent occasion to teachers and preachers for calling attention to the qualities which constitute true greatness. We have good reason to be proud of the great Saxon King, not simply on account of his deeds of valour in resisting the invader, but chiefly on account of his blameless life. In an age when superstition was rife, Alfred lived a devout life according to his light, and posterity justly holds him in reverence. England owes him a great debt for a remarkable combination of personal and regal qualities, and it will be a good thing done if these qualities are pointed out to our youth. The men who helped to make England in days gone by, thought of something more serious than horse-racing, sports, gambling, and drunkenness. King Alfred is an excellent text for a much-needed sermon to the frivolous youth of our time. An interesting tribute appears on p. 21.

The South African Native. While the war still drags its weary course along, it at least affords time and opportunity for the British public to look steadily at *the* great South African problem which will emerge into importance immediately the war is over, and which will take many years to settle. It will be remembered by posterity that during this contest both sides tacitly agreed that under no circumstances should aid be asked from the native races. The native is an onlooker in this war, though at bottom he is the true bone of contention; and his fate largely hangs in the balance till the final issue is certain. The supremacy of the English race, according to all our national professions on the subject, will mean the emancipation, education, and development of the aborigines of South Africa. Now is the time to prepare for the inevitable controversy as to how this is to be done, by the steady and patient education of public opinion in this country, and in the South African Colonies, on humanitarian and Christian lines.

His Possibilities. A "South African Missionary" points out in the *British Weekly*, several factors in the problem which tend to simplify the problem. First, the native possesses certain physical and mental qualities that eminently fit him for a civilized future. He is full of vital energy, is healthy and well-built, has common sense, judgment, and a touch of humour, is loyal to a cause, devoted in friendship, generous and sympathetic when touched on the right side. Secondly, the natural conditions of colonial life are all in favour of native predominance, as the working force in the country. As the country opens up, his services will be more and more in demand. In the third place, a native war in the colony is for ever out of the question now that the tribal system has had its death blow. Fourthly, the native has a passionate desire that the young of his people should be educated. The sacrifices made sometimes by distant relatives in this cause are almost pathetic. As it is, more than half the scholars attending State-aided schools at the beginning of the new century were natives. And last, but not least, "the Gospel message is making its way quietly, in all its simplicity, strength, and beauty, to the hearts and homes of the native people, while the bulk of the Christian natives serve God gladly and with humility." These are great and moving incentives to the English people to do their best to elevate, civilize, educate, and Christianize native South Africa.

The False Position of Anglicanism. It must be a mortification to the High Anglican party that, with all its flattery of Rome, and its acknowledgment of her claims as an integral part of the Christian Church, it should meet with so many rebuffs from the other side. We all remember Mr. Gladstone's letter to the Pope begging for an acknowledgment of the validity of Anglican orders, and the Pope's stern rejoinder. Cardinal Vaughan is to be credited with a similar attitude of no surrender to the claims of the English Church. "To be Roman is to be Catholic, and to be Catholic is to be Roman," was his definition of the situation the other day. The position of the Ritualists, thus, is that they deny the validity of the Free Church ministry in all its branches, while they allow that of the Roman Communion; and yet they, *equally* with the Free Churches, are repudiated by the Pope and his party. It is a false, illogical, and humiliating position to occupy. To this *impasse* the Oxford Movement has led.

The Truth in a Nutshell. In an able letter addressed to Rev. Douglas Macleane, to which, unfortunately, only a limited publicity has been given, Mr. Samuel Smith, M.P., has said some plain words in regard to the essential differences which distinguish Protestantism from that Anglicanism which, building upon sacerdotalism, restricts Christian work to a priestly caste. Mr. Smith, after a defence of the spiritual side of Protestant Christianity, and the labours of the men who are outside the line of "apostolic succession," says:—

> My experience of life, gathered in many countries, teaches me that you cannot keep up a high standard of life and godliness amongst the laity, except by developing active Christian service. . . . The fact is, the Evangelical and Sacerdotal conceptions widely differ. According to the one, every true believer is bound to labour to extend his Kingdom; with the other, the burden falls mainly on a caste or order called "priests," which indeed was true under the Judaic system, but of which the New Testament knows nothing.

The Important Thing in Teaching. The vexed question of the Sunday-school and its alleged weakness is still occupying a prominent place in several widely-circulated papers. One of the wisest counsels we have yet seen is contained in a letter from a prominent worker, who says:—

> They make a profound mistake who think to solve this serious question by concentrating their attention upon boys and girls in their teens. Unless the cause is gained in a human life before the teens are reached, there remains a desperate problem for the teacher to face. The chief part of our work should be accomplished during the tender years of the child's life. The infants' room is the very centre of the school, and in it the severest task awaits us. Have we quite understood this? I fear not, since in my extended experience I have often found that the least capable amongst the teachers are entrusted with the infants' class. Surely this is sheer folly! Is the least competent gardener entrusted with the most delicate of the plants?

This sane word needs to be deeply pondered, both by parents and teachers. It contains the crux of the whole matter of Christian education.

Christians for Christian Work. There is one great principle of Christian service which, it seems to us, is overlooked in many churches, viz., that Christian service of any kind is the proper work of Christian people, and of no others. We should have thought that so obvious a truth required no demonstration; yet it is quite clear that many have never learned the elementary lesson. We hear of certain Sunday-schools in which a number of the teachers are admittedly unconverted people, and of churches in which organist and choir members have not a scrap of sympathy with the work of the church, beyond their own performances. It is a serious reflection upon any church when unconverted people are called in to do the Lord's work. It is a great weakness, also, and a supreme folly. Does anyone know of a Conservative club having Radical officials? or a Radical club having Conservative officials? Worldly men would laugh at the notion; and well may they laugh at the spectacle of unconverted people being asked to undertake responsible work in the church or congregation. Better by far have inferior work with heart in it, than the most brilliant effort which is soulless. We need again to hear the old cry, "Holy men for holy work."

Why Preaching "Decays." An old preacher, who in his day has been a veritable apostle of Jesus Christ, has just issued a little *brochure* for the benefit of his younger brethren, in which he begs them to remember that unless they have a Divine vocation to preach the Gospel, they will certainly do more harm than good in occupying the pulpit. If men understood this, we should be spared the controversy which from time to time recurs upon the decay of preaching. The preaching that decays—like everything else that decays—does so because its vital principle fails, and unless there is a Divine vocation it is bound to fail. It is not sufficient for a man to be "in the ministry;" he needs that the ministry shall be in him. The apostolic passion for Christ and the salvation of souls will never fail, if it is continually fed from its true source. But this apostolic passion never enters a man from without; it is generated within him by the Holy Ghost.

A Significant Admission. It is doubtful whether debate and argument about the truths of the Gospel accomplish much towards the conversion of sceptics. Some of the most notorious sceptics who have turned to God have given other reasons for their conversion than polemical ones. Generally their conscience has been awakened through some trifling incident which directly touched the heart, and won it for the Saviour. We say this in view of the character sketch of the founder of modern Secularism, which appears in a current monthly. After many debates, he remains a Secularist still, and yet he makes the extraordinary admission that his heart has a passionate longing and hope for immortality, while he holds a deep reverence for the Bible. In saying this, he allows his heart to speak its true language. And every man, not absolutely perverted, would speak similarly. Workers need not waste their time in proving what man's heart acknowledges; it is better to make human need our point of departure for preaching Christ—for only He can satisfy men.

The Gospel of Humanity. There are signs that some of the preachers of "the Gospel of Humanity" are becoming disgusted with the attitude of working men towards their ethical ideas. One of these charged his large audience a day or two ago with caring only for their leaders so long as they could deal with actual concrete issues; for the ethical ideas behind them they did not seem to care at all. We are not surprised at this; rather, we should be surprised if it were otherwise; for, when God is so carefully excluded from a social programme, as being a hindrance to its working, men will never be found to possess native respect for ethical *ideas*, as such. An "idea" of morality is valueless unless it is vitally connected with the Eternal Being, who is the Author of all law and morals. This ethical "gospel" proves itself to be no Gospel at all. It throws men back upon themselves, for it has no God to throw them back upon. History is emphatic upon one point—the preaching of ethics apart from God has always been a disastrous failure.

Light for Healing. The recent discoveries in regard to the "bacteria-killing power" of light, and the use of chemical rays and sun galleries in the treatment of various forms of disease, have been followed by the invention of an electric lamp with but feeble illuminating power, but rich in the qualities which are requisite for the cure of physical disorders. The fact may well send our thoughts to the spiritual kingdom, and to the Divine treatment of sin, the worst form of disease. As Rev. F. S. Webster has said, there is a peculiar power of physical healing in sunshine, "and so, wherever the Light of the World shines in upon the soul, there is health." To them that believe, the Sun of Righteousness arises with "healing in his wings." The Divine light brings with it salvation from sin. "Cause thy face to shine, and we shall be saved."

Athens and Bethlehem. In several recently published volumes, the civilization of ancient Greece, and the Greek conception of society, have been held up to admiration, and as worthy to be the goal of the highest practical endeavours of the present age. One recent writer, indeed, professes to find among the Greeks "the record of the highest achievements of the past, and the hope of the highest possibilities of the future." Yet it must frankly be admitted that the Greek ideal civilization rested upon a basis of slavery and immorality. The population of Attica included over 40,000 slaves, and in Athens the slaves outnumbered the citizens by four to one. It is equally true that the noblest Greek philosophers referred to slaves as "living machines," and to women as inferior to men. How far is all this from the teachings and example of Jesus! It was left for Christ, in taking humanity upon Himself, to declare the unity of the human race, to preach liberty to the captive, and to set up, by his life at the carpenter's bench as by his divine utterances, the dignity of labour, and the right of every human being to liberty of mind and body, and to fulness of life.

The Domestic Servant Trouble. To judge from correspondence and comment in the public press, the difficulty of obtaining help in the household is rapidly developing. Unhappily, however, the point of view from which the question is being regarded is a very one-sided and limited one, and it is pitiable to observe how uniformly the domestic is referred to simply as a drudge, or mere piece of mechanism whose interest and well-being are of no moment whatever to her employers. Like all other social subjects, this also has two sides, each with its complement of duties. Perhaps if masters and mistresses were ready to fulfil theirs, less would be heard of growing trouble. Christian householders will, of course, always endeavour to make their houses "homes," rather than mere "places," for those who minister to their comfort. Such employers, by showing real interest in the physical and spiritual welfare of their servants, do much to bring about that kindly feeling which ought to be at the root of all true and willing service.

The Great High Priest and The Royal Priesthood.

IN patriarchal days the head of the family was its priest. There are few more pathetic scenes in history than that of Job, offering his sacrifice and making daily intercession, lest his children should have given way to the enmity of the carnal mind and renounced God in their hearts.

When God had brought Israel out of Egypt, He promised that if they would obey his voice and keep his covenant, they should be unto Him a kingdom of priests and a holy nation, a peculiar treasure unto Him. And they promised—"All that Jehovah hath spoken will we do and be obedient" (Ex. xix. 6, 8; xxiv. 3, 7). But they quickly committed idolatry, worshipping the calf which Aaron at their instigation had made.

Then all the sons of Levi girded every man his sword upon his thigh and vindicated the honour of the only God; and, consecrating themselves to the Lord, they executed judgment upon son and brother and neighbour. Therefore the Lord took the tribe of Levi, instead of all the firstborn of the children of Israel, to be the priestly tribe (Num. iii. 5-13).

Simeon and Levi were brethren (sons of Leah). They were denounced by their father Jacob on his deathbed on account of their cruel revenge on Shechem and his people—"Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." This was fulfilled when the Simeonite prince and Cozbi, the Midianite chieftainess, were slain by Phinehas, the Levitical priest. And Jehovah gave him his "covenant of peace . . . the covenant of an everlasting priesthood." Thus the cruel and wrathful spirit of Levi was sanctified and turned into a righteous channel, while Simeon's tribe never recovered from the patriarch's malediction. But the

PRIESTLY FAMILY SINNED GRIEVOUSLY.

The sons of Eli made themselves vile, so that men abhorred the offering of Jehovah, and their father restrained them not.

Then a new order of ministry was raised up in the child Samuel, to whom God made known his will, and who became the prophet of Jehovah.

But in Jeremiah's day both prophets and priests had apostatized from God, and were the leaders of the people in sin: "The prophets prophesy falsely; and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" (Jer. v. 31).

At length Malachi, the last of the Old Covenant prophets, summed up the apostasy of the priests in these caustic words: "O priests, that despise my name. . . I have no pleasure in you, saith Jehovah of hosts: neither will I accept an offering at your hand" (Mal. i.).

But still the patience of God endured, until the fulness of the time had come, and He sent forth his beloved Son. Then the priesthood filled up the measure of its iniquity by rejecting and crucifying their long-promised Messiah, and imprecating his blood upon themselves and upon their children. And yet again, the chief priests manifested the same enmity to God, when they caused the Apostles of the Lord to be arrested and beaten, and commanded them to speak no more in his Name.

The ruin and degradation of the Fall attained its consummating demonstration in the priesthood. Israel was the nation separated unto God as his peculiar treasure, and the priests were his consecrated ministers. Once a year the high priest entered within the veil, into the very presence of God. Now they had rejected God in the person of his Son. And a human earthly priesthood became henceforth

AN IMPOSSIBLE ANACHRONISM.

Contemporary with Job was "a man of sign" (see Zech. iii. 8, *marg.*), a typical man, a priest of the Most High God, by name Melchizedek, first being by interpretation King of Righteousness, and after that also King of Salem, which is King of Peace. The silence of Scripture as to his birth, parentage, and death, is interpreted to suggest that he was without father, without mother, without pedigree, having neither beginning of days nor end of life, but abiding a priest continually. Melchizedek was thus the type and pattern of our great High Priest, Jesus the Son of God. His priesthood was based upon, and consecrated by, one offering, in which all typical offerings were fulfilled and exhausted. "He offered up Himself."

The types and shadows of the law
Are all fulfilled and now withdraw.

It is in resurrection that He is declared to be a High Priest after the order of Melchizedek, by Him who said, "Thou art my Son, this day have I begotten Thee" (*i.e.*, from the dead, cf. Acts xiii. 33). Every condition of the

ENDLESS AND UNTRANSFERABLE PRIESTHOOD

was complied with in Jesus the Son of God, and ratified by God Himself. Therefore Jesus is able "to save to the uttermost" and evermore "all them that come unto God by Him."

Such a High Priest became us, was necessary to us, the people of God: One who is holy, harmless, undefiled, made higher than the heavens, perfected for evermore. And the crowning point of the whole argument of the Epistle to the Hebrews, in relation to priesthood, is that we *have* such a High Priest, who is set on the right hand of the Majesty in the heavens, a Minister of holy things, and of the true, the real, tabernacle, which the Lord pitched and not man—the original which Moses saw when he was with Him in the Holy Mount, and which he copied when he made the tabernacle in the wilderness.

All false religions appreciate and appropriate the power of priesthood. They know that while the king has to do with rights, and liberties, and external circumstances, the sphere in which the priest operates is the conscience, the spirit of the man, by which he is related to the powers of the unseen world—to sin and its consequences here and hereafter. Therefore, the priest is more influential, and

MIGHTIER THAN THE KING,

By virtue of their union with their Lord in death and resurrection, the Israel of God are constituted what He proposed that Israel after the flesh should have been, but which they proved themselves unfit for, and incapable of being—a kingdom of priests. Therefore the apostle Peter wrote to those who had obtained like precious faith, through the knowledge of Him who had called them to glory and virtue: "Ye are a chosen generation, a royal priesthood, a holy nation, a purchased people, to offer up spiritual sacrifices, acceptable to God through Jesus Christ."

Yet is it not a painful fact that the members of Christ largely fail to enter into this privileged position, and to exercise this gracious ministry? And that there is not one of the spiritual blessings wherewith God has blessed us in Christ, which is less dwelt upon by pastors and teachers? Is not the priestcraft exercised by false churches far more frequently denounced, than the heavenly priesthood of the Son of God, and the royal priesthood of all his people on earth, is expounded, affirmed, and enforced?

Indeed, is there not much of priestism in Evangelicalism and in Protestantism? And may not the reason why these are so powerless to overcome Romanism lie in the fact that so much of the very same spirit exists and increases in them? Ecclesiasticism, priestism, sacerdotalism, sacramentarianism, are all, in a greater or less degree, synonyms of Popery; and anyone past middle life, whose eyes have been open on this subject, must have observed the *descensus averni*, the gradual but certain and accelerating progress in this downgrade slide.

Is there any hope? Yes, in God. Let the backsliding Church of Christ come back to Christ. Not back from Paul to Christ, according to the cant of Modern Thought, for the doctrine of Christ and Paul is one, and the Spirit of Truth speaks in both. But back from the priestly pretension which leavens Protestantism, and even Evangelicalism, whenever and wherever Christians forget that they are the Royal Priesthood, and that Jesus the Son of God is the Great High Priest. M.

Selfishness.

THERE are few things more universally reprobated than selfishness, and yet it is safe to say that the reasons advanced for this condemnation are for the most part unsatisfactory because they fail of being radical. Many who entirely reject the Gospel think to settle all questions by denouncing selfishness as *the* great sin and lauding of the contrary of selfishness as *the* great virtue. It is quite true that selfishness is a great sin, but to comprehend this truth fully, two things must be grasped. First, what is selfishness? and then, why is it a great sin? Many who pride themselves that they are unselfish are really consumed with this vice. Meanness (which is usually intended by selfishness) is only one form of this radical sin, and it is quite possible for a person to be generous, in the ordinary acceptation of the word, and yet to be entirely selfish. For selfishness is the sin of making oneself the centre of life. It is the pleasing of oneself, the serving of oneself, contentment with oneself as a simple individual. The *forms* which this spirit assumes is not the main question.

What makes selfishness the great sin of all—the mother sin—is, that it is a practical ignoring of God as the centre of all life. He is the only One whose blessed self is his own rule, and the rule for all his creatures. In the nature of things this must be so. Selfishness is life and action apart from the true centre, and whether its form is polite or vulgar, mean or generous, internal or external, the sin is the same in every case. It is this, the only true notion of selfishness, that is carefully suppressed amongst moralists who reject the Saviour. It has not received, even at the hands of many Christian teachers, the prominence which it ought to have. Formerly, the Puritans emphasized it to the exclusion of other necessary views of selfishness; now men have swung round to the other extreme. It would be well if all who teach others dwelt much more upon this exposition of selfishness; in doing so, we go straight to the centre of all the world's mischief.

God Has Given Us Four Books—The Book of Grace, the Book of Nature, the Book of the World, and the Book of Providence. Every occurrence is a leaf in one of these books. It does not become us to be negligent in the use of any of them. —*Cecil.*

The Epistle of James.

By Rev. T. A. GURNEY, M.A., LL.B., Swanage.

XII.—The Nearness of the Coming as our Life-Motive (v. 7-20).

THE picture of the Christian Jews given by this Epistle is that of a community depressed in outward circumstances and suffering, probably, actual persecution. The call to patience with which the letter opens is now echoed at its close. But a different word is used, with a distinction in the meaning. *Hupomonê*, the word used in the first chapter (and recurring in v. 11), is "the temper which does not easily succumb under suffering; *Makrothumia* (the word used, v. 7, 8, 10) is the self-restraint which does not hastily retaliate a wrong. The one is opposed to cowardice or despondency, the other to wrath or revenge" (*Lightfoot*). We can mark this difference here in the immediate connection. The thought of the nearness of the Lord's coming is brought to bear as a motive against the spirit of resentment aroused by harsh treatment. "The presence of the Lord" will put all these matters right (7). And that "presence" has already drawn nigh. In the very hope which the coming inspires, is to be found the motive of forbearance.

Of what presence did James here speak, and was he mistaken as to its nearness? It is impossible not to observe how the early Christians looked for an immediate coming of the Lord, and to this the New Testament bears witness. Were they disappointed? We think not, especially as we find that our Lord Himself refers to it in the same language (Matt. xxiv. 34, 35; Mark xiii. 30). The words to Peter can scarcely have any other meaning: "If I will that he tarry till I come, what is that to thee?"

As a matter of fact, the loved disciple tarried through all those last scenes of judgment upon the guilty nation which ushered in the times of the Gentiles. He saw Christ "come" to the city and the people. Some of the very persons whom James addressed, "in consequence (Eusebius) of a Divine admonition," escaped, just before the final siege, across Jordan to Pella, whilst their oppressors perished. The signs which marked that tremendous crisis were so special that it is possible even visible tokens of that presence with his own were not withheld at such a time of need. In any case the coming of the Lord is here presented as the motive for forbearance (7), for steadfastness (8), for self-restraint (9), for faithfulness (10), for hope (11). Can any contrast be greater than that in this one chapter between two classes of readers about the same event? Herein lies for ourselves

THE TOUCHSTONE OF A LIVING FAITH.

It is suggestive to notice the style in which James describes the Coming One. It is as "the Lord." Five times in swift succession, in an Epistle where He has been scarcely named hitherto, emerges this title of the supremacy and significance of Jesus Christ to those who look for Him (v. 7, 8, 10, 11). Even if all the passages do not refer directly or specially to Him, yet the emphasis is then significant, for the same description is given to the Divine Brother which belongs to the Everlasting God Himself: an unconscious witness—the stronger because of its naturalness—in the least dogmatic of the Epistles, to the great dogmatic fact of Christ's Divinity. And this title "Lord" is used perhaps for a special reason; they needed the staying, supporting power of such a relationship at such a time. The late Dr. Dale gives an instance of this in his own life-experience, when writing of an illness in which he lay for some time actually between life and death (Dale's *Epistle of James*, p. 276).

What is the exact force of the picture of the Husbandman's tarrying (7)? What "fruit" could be looked for as

THE OUTCOME OF LONG-SUFFERING?

It probably refers back to iii. 18, the fruit of righteousness "sown in peace to them that make peace," and that fruitage would begin both for themselves and others at the coming of the Lord.

"Yet in it shall be a remnant." In the case of individuals in the nation, the bitter disappointments in that coming were the beginning of better things. The early and the latter rain were the rain which came just after the sowing, and that which came just before the ripening (*Mayor*). Is there a prophecy here, conscious or unconscious, of that brighter future which lies even yet before restored Israel when "in the last days" the latter rain shall just precede the "ripening" so long tarried for? At least let us have long patience of prayer for it. Clement mentions a tradition that James was a husbandman, and that to this fact we owe the many allusions to natural life in his epistle. If so, what a pattern for a true Christian "yeomanry" of the sort that England needs to-day, we have in his character. What pictures are these of the lovingkindness of our God; the toil of the Shepherd "until He find it" (Luke xv. 4); the patience of the Husbandman "until it receives."

The heart needs to be "stablished" (8), in the sense of the nearness of Christ. So Paul tells the Philippians to let their "sweet reasonableness be known unto all men, because the Lord is at hand"—*lit.*, "close by" (Phil. iv. 5). It is in the "practice of the presence of God" that true preparedness lies. The first effect of such "stablishment" is an absence of irritation with others. The Judge has already arrived: why call an interim assize? The prophets "who spake in the name of the Lord" are given as an example to these afflicted Christian Jews "of suffering and of patience." That patience is the

SUBLIMEST FACT IN ALL HISTORY.

We do not sufficiently realize to-day the historical and spiritual proof to the truth of Christianity which underlies their witness. The matchless patience of prophecy prepared the way for the coming of the Christ. It created the sense of conviction of sin, the yearning for spiritual ideals, the consciousness of spiritual need in the heart of the chosen nation as in no other. Had nothing corresponded to that preparation, the failure would have been the saddest and most pathetic in all human history. But Christ came, and prophecy was justified.

To the prophets is added the still older example of Job. At first sight, we should not mark him as a striking instance of patience. He complained and was fretful under adversity. But the illustration is a very good instance of the meaning attached by James here and in chap. i. 4 to *Hupomonê*, or "patience." It is the power of "bearing up under," of holding right on through, of persisting in trusting God in spite of trial, which is its essential feature. As usual, he looks at the "end" (same root as the word so often occurring, "perfect"), "the end of the Lord"—that is, the end which God had in his trials, the final cause which makes them part of a Divine plan for the furtherance and welfare of Job. "So the Lord blessed the latter end of Job more than his beginning."

PRACTICAL POINTS.

Practical precepts on points of detail bring to a fitting close this most ethical of Scriptures. But the intense interest which attends the study of all the Epistle is nowhere more manifest than here. Round these simple, closing verses some of the greatest controversies of Christian ages have raged, and are not decided even yet.

(*a*) We are struck with the emphasis of reverence, of simplicity of speech, of meekness, of the value of prayer, of the sense of mutual obligation towards those within and those without the pale of the Church. They are just the

ETHICAL FEATURES OF CHURCH LIFE,

which so sadly need to be emphasized to-day.

Mark the spirit of reverence (so sinned against in our own age), which adores the thrice-holy Name and is jealous for its honour. "Before all things," Christians are to be blameless in their allusions to the revealed majesty of the Being of God (12). We are recommended to plain directness of speech (12); to prayer, as the elixir for affliction; to praise, as the consecration of gladness; to the ministry of intercession, with its use of the prayer of faith and the holy anointing, as the cure for ills, spiritual and physical, but always "in the Name" (14) above every name in its healing worth. The great examples of past generations are brought once again before us, to kindle our faith in a God who can still work, if He so please, by means of the miraculous (17). We are reminded that the restoration of one who has gone astray—whether through false doctrine or false living—is the highest task of man. Such work "shall save a soul from death, and shall cover a multitude of sins."

MISAPPLIED SCRIPTURE.

(*b*) Turning back again to these verses, in nothing are they more remarkable than in their history. The plain, simple, ethical words of James have been distorted into pronouncements upon matters wholly beside his practical aim. Their beauty and simplicity have alike been lost sight of in the smoke of controversial tumult. Nor has one section of the Church alone been guilty on this score. Their history illustrates at least one cause of disunion in the Church of Christ—disproportionate emphasis of isolated Bible texts. By means of these simple verses, the wrongfulness of all oaths, the sacrament of extreme unction (14), the vagaries of "Christian Science" with its exaggerated "faith healing," the duty of auricular confession, the power of priestly absolution, have all alike been defended. The Council of Trent anathematizes all who do not believe in its sacrament of extreme unction, on the authority of this very passage.

The burning ethical force of James' words is in inverse relation to their importance as dogmatic utterances. He speaks as a prophet, not to found systems or create ecclesiastical precedents, but

TO MOULD CONDUCT.

The language must be judged by that of the Sermon on the Mount. It sets before us an ideal, and that ideal is perfect character. The points emphasized all bear upon that. A hasty attempt to realize such injunctions in systems, will often procure, not their success, but their complete failure. In the passage about the anointing of the sick and mutual confession of sin, there is no room for sacerdotalism; but they do exalt a high standard of realized ministerial responsibility. There is no mention whatever here of the peril of death, which is implied in "Extreme unction," and Mayor mentions that "there is no recorded instance during the first eight centuries," so far as his knowledge goes, of the anointing of the sick being deferred, as Rome would have it, to the point of death, except among an obscure Gnostic sect. Again in the case of *mutual* confession, it was an early custom in monasteries (Mayor), and the Moravian societies used to meet two or three times a week "to confess their faults one to another, and to pray one for another that they might be healed," but even Rome did not suggest the binding character of confession to a priest till A.D. 1215.

For the last time James writes the endearing phrase so often used, "My Brethren." This last expression is the searchlight from the whole Epistle upon our lives. How many souls have been kindled into faith through our faith? How many have been "turned round" through our testimony to behold a living Christ, as Mary "turned" at the sepulchre from her tears to adore Him? Yet this, the soul of man, is the Koh-i-noor of life's jewels of opportunity (Dan. xii. 3).

First seek thy Saviour out, and dwell
Beneath the shadow of his roof,
Till thou have scanned his features well,
And know Him for the Christ by proof.

Then, potent with the spell of Heav'n,
Go, and thine erring brother gain;
Entice him home to be forgiv'n,
Till he, too, see his Saviour plain.

Holiness.—Holiness is the Gospel embodied; the saints exhibit it alive. The Gospel is holy; its Author holy; its maxims and its commands holy; its promises, ordinances, designs, holy; and there is nothing by which it is so much distinguished and glorified as the holiness which pervades it.—*Jay.*

Day by Day.

SUNDAY, September 29. 1 Corinthians ix.

THE Apostle's claims to an equality with Peter and other of the Lord's Apostles had been violently disputed by his enemies at Corinth because of several personal peculiarities—as that he was unmarried, and worked for his livelihood, instead of receiving the gifts of the churches. In this chapter he strongly asserts his rights in these particulars. He could eat and drink, or take a wife with him on his journeys, or receive gifts for his maintenance; but he had refused to avail himself of his rights, that he might influence a wider circle of men. He wanted his motives to be beyond dispute. He desired to be free from the slightest imputation of self-seeking. He acted as he did, that he might acquire the confidence of those whom no one else could touch. It was a voluntary surrender of his rights, that he might win more men for the Lord.

And in this he was not altogether peculiar. He points to the denials, the hardships of training and discipline, to which those subject themselves who are to take part in the games, even though it was certain that only one of them could receive the prize. No one thought it strange that they should sacrifice so much for such an object; why then should it be deemed strange for him to practise rigorous self-denial? The Apostle tells us he lived in constant dread, lest he should become a castaway. He had no fear of ever being rejected from God's love. He knew well that nought could sever him from it. But he feared lest God, who had used him so wonderfully, should cease to do so, and should lay hands on some other soul, more pliant, more set apart from worldly and selfish ambitions, as his chosen instrument. If Paul was eager to surrender so much to be a soul-winner, are we doing all we might? Or is it possible that, in this sense, some of us are already castaways?

MONDAY, September 30. 1 Corinthians x.

Twice over (6, 11) we learn that the story of the Exodus was intended as a figure for our instruction. It becomes us, therefore, to study it, with the honest intention to obtain all the warning and suggestion it was intended to yield. Its great lesson is human failure—the failure of human resolutions and promises—under the most promising circumstances. Here were people who had been brought out of hardships and perils of the most terrible description, who were under the greatest obligations of gratitude towards God, but who, in the hour of temptation, absolutely failed Him. Let us take heed lest we fail; and, lest we do so, let us clasp to our hearts the precious assurance of verse 13.

What a promise is there! It seems to us sometimes as though the force of our temptations and trials was too terrific to be encountered. We must assuredly fail. No, cries the Apostle, it is not necessary. Before the trial came, God tested it, comparing it with your power of endurance. He was faithful to the nature He has given you, and to your claims on his care, and He only let it come when He had satisfied Himself that you could overcome, by his grace enabling you. Do not look at the temptation, but at Christ. Do not evade the germs of disease, but hide in the antiseptic of the Holy Spirit. Do not fear, but be of good hope—God will make a way of escape.

The Apostle goes on to show the absolute incompatibility of a recognition of idols and of God. One must be surrendered; but when that absolute surrender had been made, it mattered comparatively little, if the converts ate of food which had been previously presented in an idol's shrine, unless such eating had a distinctly pernicious effect on some other soul. Then, and for that soul's sake, though it might be essentially lawful, it was not expedient. Be careful to use your liberty with a wise regard for others who are watching you.

TUESDAY, October 1. 1 Corinthians xi.

There is no completeness for any soul in itself. The man's nature is not complete apart from the woman's, nor the woman's apart from the man's. But God's order must ever be observed. As God is the Head of the Nature of Jesus, in its human aspect, so must Jesus be Head of man, and man of woman. But in each case headship means something more than authority and rule; it means the provision that wisdom and strength must always make for that which is dependent. The covered head of the Eastern woman is the sign of this dependence. But is it not wonderful that the Gospel, which so clearly announces the Divine sequence, has elevated woman to be man's true helpmeet, and has caused her to be honoured and loved as the glory of man? Neither society, nor family life, nor woman, is happy, unless woman attains her true position, by obeying the Divine order, and receiving the crown of her life through suffering and ministry, as the Lord did.

The words of institution for the Lord's Supper were given the Apostle by divine revelation, and he sets himself to show what a sacred position it must always hold in the Christian Church. There was much disorder at Corinth, because the Love-feast, which preceded the Holy Supper, was the scene of riot and conviviality, of ostentation and strife. These things must not be permitted, lest the sacred feast should tend to the deterioration and condemnation of those who participated. For verse 29 see R.V. Thoughtful self-examination, confession, and renewed devotion to Christ are the befitting portal to communion seasons.

WEDNESDAY, October 2. 1 Corinthians xii.

Each individual Christian has the same amount of *grace* placed to his credit in the heavenly bank, on which he is privileged to draw in every time of need; but there are great diversities in *gift*. Some have five talents, and others one. A full enumeration of the gifts with which we and our brethren are dowered, is made in verses 8-11, and it is a comfort to know that to every one (7 and 11) something is allotted.

Notice that the allotment is made by the Holy Spirit, acting sovereignly, as He will (11). We are not told when the allotment is made, but probably it is at the moment of our regeneration, and it is important to remember that our gifts will, for the most part, lie along the direction of our natural endowment. Hence we are told in the Parable of the Talents, that to every man was given *according to his several ability*.

Notice also the reference to the Divine Trinity, "the same Spirit" (4), "the same Lord" (5), "the same God" (6). The Spirit directs, the Saviour is the channel, and God is the fountain of all.

But the use of gifts must never be dictated by personal ambition, or for selfish emolument. Just as every member of the body obeys the command of the head for the succour of every other member, so must every member of the body of Jesus Christ look on any endowment or gift as a sacred trust to be used at the direction of Christ for the rest. All have not the same gifts, therefore there need be no envy or jealousy, and certainly no pride, but loving fellowship and mutual help; and the feeblest have the strongest claim for anything we can do. Art thou feeble? Thou art necessary, and great is the care of the Head for thee.

THURSDAY, October 3. 1 Corinthians xiii.

Here the Apostle burst into a melody of Divine beauty, a psalm caught from heavenly minstrelsy, a snatch of an angel's song. Like Anacreon, he can only sing of love, but he uses love in a sense which Anacreon never knew.

With Paul, love stood for that strong and holy subordination of self for the welfare of others, which begins in the will, and is consummated in the emotions. He knew that it was not natural to the heart of man, but was the essential nature of God, for God is Love. Yes, it is love that we need, and we can only have it, as the bay can have the abundance and music of the ocean, by opening its expanse to it. Open your heart to God's life, which is Love, and at once manifest it in some self-denying act. Do not quail before the awful difficulties of your position, but take in more Love. It would be true to adapt the words of our Lord, and say: "He is come that we may have Love, and that we may have it more abundantly."

Love is better than intellectual gifts (1, 2). It also knows, and knows more deeply.

Love is better than philanthropy (3). It is not what thou givest, but thou that givest, which tells.

Love is the opposite of selfishness (4, 5, 6). It puts a *not* against what is natural to man.

Love is all-powerful, because God is in her (7).

Love outlives knowledge, prophecy, and the dazzlement of eloquence, and shall abide unto the eternal and unchanging Home of God.

FRIDAY, October 4. 1 Corinthians xiv.

The word "prophesy" is used here, as so largely in the Bible, not in the limited sense of foretelling the future, but in the sense of the pouring forth of heaven-given speech.

There was a strong tendency at Corinth to magnify the use of tongues, that is, of strange forms of passionate speech in an unknown dialect. The Apostle rebukes this, and says that it is far better to be able to speak to the edification of the hearers. Indeed, he goes so far as to direct that he who spoke with a tongue should be still, unless he were sure that some one were present who could explain what he had said. It is interesting to note the statement that the spirits of the prophets are always subject to the prophets, showing how much what appear to be our most spiritual utterances and actions must be tested by our moral nature, and by the sense of propriety and duty. The spirit which moves us must be subjected to thought and prayer, and the consideration of others, before we yield ourselves absolutely to its control.

How beautiful it is to realize that, if there is no one who understands and can interpret ourselves to ourselves, it is always possible to speak to God (28). He at least understands—is greater than our heart, and knows all things.

It is against apostolic precedent for women to take a leading part in the meetings of the Church as such, but this does not interfere with their exercising the functions of evangelists.

SATURDAY, October 5. 1 Corinthians xv.

If chapter xiii. is a Psalm of Love, the present is one of Hope—a hope that cannot be ashamed. This is the most memorable argument for the resurrection of the body in existence, conceived and executed after the most sublime manner. There is a difference, of course, between the belief in the immortality of the soul, which was held by the great thinkers of non-Christian times, and this belief in the resurrection of the body, which is distinctively Christian.

Notice that this doctrine, and indeed the whole structure of our faith, rests on historical facts. In this it differs from other religions, which rest on foundations of philosophy and metaphysics. The resurrection of our Lord is the keystone of the arch. If that cannot be maintained, the whole superstructure crumbles like an edifice of clouds. But it can be maintained. There is more evidence for it than for any fact of even modern history—that is, men may as soon refuse to believe in the Battle of Austerlitz as in the resurrection of our Lord.

What a burst of music is the paragraph from verse 20. The first-fruit sheaf is the forerunner and specimen of all that shall follow; and in Christ the whole Church was presented to God, and as He was, so each of us is to be. Mark the divine order in resurrection in verse 23. Christ; his own; the end, when all that are in the graves shall hear his voice and come forth.

Would you understand the whole mystery? Ah, it is hidden as the growth of the seed. Only know that the resurrection body, whilst retaining its identity with the present, will be as much more glorious as the heavy ear of wheat than the single seed-corn. We shall know each other again, and be known, but what a transfiguration will have passed on the body of our humiliation!

F. B. M.

Million New Pledges Crusade.

Rev. Dr. Henry in London.

THE Campaign of the Million New Pledges Crusade, full of promise for the advancement of the cause of Gospel Temperance, gains greatly by the powerful advocacy of the distinguished American preacher and lecturer, Rev. Dr. J. Q. A. Henry, of the New York Anti-Saloon League.

A long series of important meetings in the chief cities of the United Kingdom has been arranged for Dr. Henry, and it will encourage the staunch bands of temperance men who are responsible for the work of organization at each centre to know that the initial gathering, held at the Baptist Tabernacle (Rev. John Wilson) in Beresford Street, Woolwich, on Saturday evening last, was brimfull of interest and enthusiasm.

The breezy words of reminiscence with which Colonel Philips, who presided, opened the meeting, placed platform and audience upon excellent terms of friendship. Mr. J. T. Sears, who followed, pointed out that the Crusade represents the combined efforts of eighteen religious denominations, resolved, God helping them, to arouse the nation to a deeper realization of the truth that strong drink is the strenuous and bitter foe of all that makes for the permanent well-being of the people. Dr. Henry's meetings do not, of course, constitute the whole of the public efforts, for the programme of the Free Churches includes many notable features, while it is confidently anticipated that the present gatherings will have the effect of arousing Christians throughout the land to a sense both of the need and the opportunity.

Dr. Henry, who was received with the utmost cordiality, said, at the outset of his impressive address, that temperance reform is the greatest reform of the century. By common consent the drink traffic is the worst foe of the individual, the family, the Church, and the State. It, therefore, stands foremost among the problems we are called upon to solve. Whatever may be the measure of praise that we accord to the devoted efforts of bygone reformers, the fact remains that the public-house is a greater menace to society than ever.

THE CHURCH AND THE DRAMSHOP.

Christian churches on the one hand, and public-houses on the other, are the two outstanding institutions of our time. Christianity brightens and blesses; the public-house curses and destroys. Both cannot be right, neither can both permanently survive. If organized Christianity is to spread peace and joy among the peoples of the earth, then the public-house must go. If the Sabbath, the Christian family, and, indeed, Christian civilization are to be preserved, if the kingdoms of this world are to become the kingdoms of our Lord and of his Christ, then this empire of darkness and disease, of degradation and death, represented by the public-house, must be swept away. The wisest men, both in the ministry and the pew, see that this is the great conflict of the immediate future, and ask which of the two forces shall control the hearts and homes of the people? There is but one hope to be entertained in such a matter, the hope arising from the truth that God is against the dramshop.

CO-OPERATION, OR UNCONCERN?

Proceeding, Dr. Henry asked: Has not the time come when every Sunday-school, every Bible-class, every Christian Endeavour Society, should glow with enthusiasm for the suppression of this gigantic evil? Has not the time come when Christian people should regard this warfare against the trade in alcoholic liquor as an integral part of their duty, and when every servant of God should not only pray for its overthrow, but seek to answer his own prayers by rational, whole-hearted, co-operative effort? Moreover, only the Christian Churches can solve the difficulty. If church members are unconcerned, the outside world will be unmoved; but if, on the other hand, the Churches are possessed by enthusiasm, the outsiders will be aroused to know and understand that "for this purpose the Son of God was manifested, that he might destroy the works of the devil." Christianity has the means and the men, and irrespective of denomination all its representatives must unite together and say: "The public house must go."

A PLEA FOR UNITY.

Too much time has been spent in controversy and cross-firing. We have almost destroyed one another because we have not seen eye to eye with regard to minor subjects, while the enemy, by subtle and unceasing effort, has consolidated his forces. Unity, then, is the primary condition of success; differences must be healed in the presence of the common foe, and supporters of temperance principles must stand together for their own protection, and in the cause of progress. Yes, when all the foes of the public-house hold together through summer heat and winter cold, the day of triumph will surely come.

PARLIAMENT AND THE PUBLICAN.

Dr. Henry next made a fervent appeal for the exclusion from the Legislature of all "candidates of the drink-shop." In order to achieve this, and indeed, all other desirable ends in connection with the demolition of the traffic, it is necessary—(1) To build up public sentiment; "to cast a ray of electric light into a rat-hole is to destroy that place for rat-hole purposes." (2) To enforce all laws already upon the

statute-book for the repression and suppression of the trade. (3) To plan for better legislation, remembering that "if we are to get better legislation, we must have better legislators." We shall never succeed in getting satisfactory temperance laws until temperance men make those laws. (4) To create a strong inter-denominational treasury out of which the work may be maintained and pushed forward. The struggle will never be efficiently carried on until Christians give as cheerfully to this as to any other department of Christian work.

A TERRIBLE ILLUSTRATION.

While Dr. Henry was speaking, news was received that at a drink shop opposite the chapel, while the meeting was in progress, a man had murdered his wife by shooting her with a rifle. Dr. Henry, commenting upon the terrible occurrence, used it to show that in such a crime it is impossible to acquit of some measure of moral responsibility, either those who help to maintain the deadly traffic, those who, directly or indirectly, participate in its profits, or those who fail in their duty to labour for its entire suppression.

At the close of Dr. Henry's address, the Fisk Jubilee Singers, who had, at various stages of the meeting, given some of their pathetic hymns with all that grace and sympathy which has made their name famous, again sang, and then this memorable gathering was closed with prayer. It should be mentioned that the Jubilee Singers will take part in all the meetings to be addressed by Dr. Henry.

THE METROPOLITAN TABERNACLE.

The Metropolitan Tabernacle was crowded in every part on Lord's Day evening, when Dr. Henry preached the inaugural sermon of the campaign. From commencement to close the service was deeply impressive, the true note being struck by Pastor Thos. Spurgeon in his opening prayer, when he petitioned that the hand of God might be upon the campaign, and the efforts which will be put forth for the freeing of the masses who are now enslaved by drunkenness.

A solemn hush fell upon the gathering as the Fisk Jubilee Singers rendered their sacred selections with telling effect, preparing all hearts for Dr. Henry's stirring and powerful sermon.

Taking his text from Gen. xiii. 12—"Lot pitched his tent toward Sodom"—the speaker remarked that some of the characters in the Bible are unique in the respect that they never die. Their representatives are to be found in every land throughout the world. Abraham's example is being emulated by men and women throughout the length and breadth of the earth, while it is equally true that men and women may be found everywhere pitching their tents towards Sodom. The two laws of life are ascent and descent. The discovery of the law of gravitation marked an epoch in the intellectual life and progress of the world; but the apprehension of the law of spiritual affinity, or moral gravitation, has greater consequences, for it holds within its mighty grasp the destinies of the children of men, fraught with incomparable blessing or immeasurable woe. Dr. Henry went on to speak with deep concern of the nations that have committed moral suicide by pitching their tents towards Sodom rather than towards the hills of God, and of the multitudes who are making their way from light to darkness, from hope to despair, and from earth to hell. In considering what are the signs which reveal to us whether we are pitching our tents towards Sodom or the heavenly home, the speaker pointed out that one unmistakable indication is the decrease of moral vision, with failure to discriminate between right and wrong. A want of spiritual aspiration is another sign that a man is pitching his tent towards Sodom. It is the man who climbs that sees. When the life is what Christ would have it be, there will be a hunger and thirsting for Him. Another infallible test is found in the soul's insensibility to the presence and power of sin; while another is a growing impotency of the will under the conflict of temptation.

THE POWER TO SAY "NO."

The man who has lost the power to say "no" in the day of temptation, and has lost the power to say "yes" to God's demands for service, may know that he is pitching his tent towards Sodom. Of the 60,000 confirmed drunkards in London, 10,000 of whom are under twenty years of age, not one had become the victim of strong drink, or had lost the power of standing against temptation, as the result of a single choice, but as the result of tampering with the things of the world.

Referring to the Crusade, Dr. Henry said he had purposely touched but little on the subject of temperance, although the lessons he had drawn must have a personal application to many in that respect. Some in that service might separate themselves from the drinking habit as a first step towards their moral reformation. While believing that total abstinence ought not to be regarded as a condition for work on behalf of temperance reform, yet upon total abstainers will fall the burden and heat of the day. If a million total abstinence pledges could be secured, the grasp of the drink traffic upon the hearts and lives of the people of the United Kingdom would be broken, and the Churches would be correspondingly helped. In conclusion, Dr. Henry said he agreed with the great Methodist preacher who declared that if Christian people would devote the next two years to the repression and suppression of the drink traffic, they would in the third year gain more sanctified lives, enlarged philanthropies, and missionary efforts, than they would in twenty-five years if they continued as in the past. God is calling his people to make a

stand against strong drink—the worst foe of the family, the faith, and the flag.

At the close of the service a number of the congregation availed themselves of the opportunity for taking the total abstinence pledge.

BATTERSEA TOWN HALL.

The Crusade is bound to become popular in Battersea as the outcome of the magnificent meeting held in the Town Hall on Monday evening last. The large building was crowded, while some hundreds of people were unable to obtain admission.

Mr. J. T. Sears, J.P., who presided, spoke vigorously of the importance of the campaign in purifying the public life of the country, and referred to the stimulus which the crusade has already given to the temperance cause.

In an outspoken and eloquent address, Dr. Henry carried the judgment and aroused the enthusiasm of his audience. His wealth of anecdote and illustration served him in good stead, while his pathetic and telling appeals for a great national effort against the abominable traffic in strong drink called forth the heartiest expressions of approbation.

RECEPTION AT EXETER HALL.

As a public token of the esteem in which Dr. Henry is held, and as a recognition of the high importance of the campaign upon which he has entered, a reception was given on Tuesday evening last in the lower Exeter Hall, at which some hundreds of prominent Christian workers cordially welcomed our American visitor to this country, and gave him a hearty God-speed.

The Fisk Jubilee Singers rendered a selection of hymns with exquisite taste, after which Rev. F. B. Meyer presided over an informal but delightful gathering. He was supported by Pastor T. Spurgeon, Alderman White, M.P., Mr. Robert Scott, Mr. B. Broomhall, and many other friends. After Rev. H. B. Macartney had led in prayer, the chairman in the course of a telling speech said that Parliament has failed to deal with the drink evil, but the Churches are awaking to the need, and are resolved, trusting in Almighty guidance, to cope with the blighting traffic. He bade Dr. Henry "thrice welcome."

Other speakers included Mr. James T. Sears, J.P., and Mr. John Hilton. Dr. Henry responded in a moving address. A public meeting in the large hall followed, Mr. Alderman White presiding.

FUTURE ARRANGEMENTS.

Sept. 26.—Queen's Hall, 3 p.m. (Chairman, Dr. C. F. Harford-Battersby).
" "—St. James' Hall, 8 p.m. (Chairman, Rev. Thomas Champness).
" 27.—Metropolitan Tabernacle, 3 p.m. (Chairman, Sir George Williams).
" "—Metropolitan Tabernacle, 8 p.m. (Chairman, Rev. F. B. Meyer, B.A.).
" 28.—Shoreditch Tabernacle, 8 p.m. (Chairman, Rev. F. B. Meyer, B.A.).
" 29.—Mildmay Conference Hall, 3.30 and 7 p.m.
" 30.—Mildmay Conference Hall, 3.30 p.m. (Chairman, B. Broomhall, Esq.).
" "—Mildmay Conference Hall, 8 p.m. (Chairman, Colonel Morton).
Oct. 1.—Great Assembly Hall, Mile End, 8 p.m. (Chairman, Thomas Smith, Esq.).
" 5.—Edinburgh (Synod Hall), 3 and 8 p.m.
" 6.— Do. do. 3 p.m. (Chairman, Rev. J. Kelman, Jun.).
" "— Do. (Empire Palace), 7 p.m. (Chairman, Prof. Simpson).
" 7.— Do. (Synod Hall), 8 p.m. (Chairman, Alderman G. White, M.P.).
" 9.—Glasgow (St. Andrew's Hall), 8 p.m.
" 10.— Do. do. 3 and 8 p.m.

Being otherwise free on the 8th, Dr. Henry and the Jubilee Singers hope to attend the reception to be given to the Baptist Union by Mr. Robert Lockhart.

This series is to be followed by similar demonstrations at Sheffield, Leeds, Bradford, Huddersfield, Nottingham, Leicester, Norwich, Cambridge, Manchester, Birmingham, Bristol, Cardiff, Brighton, &c,

Many applications are being received for the reserved seat tickets, and friends are urged to secure the numbers they require without delay, in order to facilitate the making of the necessary arrangements.

Dundee Christian Conference.

THIS time-honoured gathering of Christians for mutual fellowship took place for the thirty-fifth time in Dundee last week. Being the first Conference in the new century, and following closely on the union so happily consummated between the Free and United Presbyterian Churches last year, the committee were led to select as a fitting theme the general subject of "Christian Union." Rev. John Macpherson, one of the veteran promoters of the Conference, and author of the lives of Duncan Matheson, Robert Annan, Henry Moorhouse, &c., presided at the opening meeting on Tuesday.

UNION WITH CHRIST.

The first address was delivered by Rev. George Wilson (Edinburgh), who spoke on "Union with Christ: how attained." He pointed out that no man participates by nature in this union. Sin has effected such a separation between God and the human soul that the only adequate description of that separation is the symbol of death. Further, no one glides into this union by natural development. The gliding life is always a life on the down grade. The self-made man is spiritually the self-ruined man. True union only takes place by a definite instatement of Divine grace. Then it is important to distinguish between union with Christ as the Head of the covenant, and union with Him as the Head of spiritual vitality. By the one we obtain forgiveness and reconciliation; by the other we receive strength for Divine service. We enter this union by faith, and the outcome is a Divine indwelling. God's purpose in thus uniting us to his Son is that we may be separated from sin, and conformed to his own image.

Rev. Dr. Black (Inverness) followed, speaking on "Union with Christ; how maintained." Dealing with the analogy of the vine, as explained in John xv., he pointed out that the branch is fruitful only in so far as it remains in union with the tree. But the fruit of the union is seen in the beautiful luscious bunches of grapes so attractive to the eye and pleasing to the taste. In like manner God wants us all to be winsome Christians, and this is possible only through close fellowship with Jesus.

THE LORD'S DAY.

In the afternoon an animated discussion took place on, "How may Christian people best use the Lord's Day?" Rev. Dr. C. M. Grant, who presided, read testimonies by Mr. Gladstone, Lord Beaconsfield, and others, on the inestimable value of the Day of Rest. Rev. Dr. Black described the Sabbath as the day for Divine worship, work among the young, and home missionary effort. Lord Kinnaird said they were all agreed as to the evil of Sunday amusements; but many other questions could only be left to the individual conscience. Rev. J. Bisset pointed out some of the common forms of Sabbath desecration, such as shopping, sailing, and cycling. He stated that when in Frazerburgh lately he noticed the gratifying fact that of the 700 boats comprising the fishing fleet there, every one was in port by Saturday evening. But it was a sad fact that many trawling companies kept their men and boats at sea on the Lord's Day.

On Wednesday Mr. D. M. Watson presided, and introduced as the subject of conference for the day "The Union of Christians with one another." He pointed out the tendency to forget or ignore the unity of the whole Church of Christ. Times of trial and difficulty were therefore useful in developing the common sympathies of the whole household of faith.

UNION IN FELLOWSHIP.

Rev. Robert Clark (Glasgow) gave the first address, speaking on "Union in Fellowship." He said that, to begin with, the Church of Christ must be regarded as an indestructible unity. There is only one Christian body in the world, and it is composed of all believers. No denominational differences, or doctrinal distinctions, or social status, interfere with this central union. Then it is not merely external. It is not so much ecclesiastical as organic. As one life pervades our physical frame so the body of Christ is permeated with his own life. Again, this union is not uniformity. It is rather unity in variety.

The results of this union are manifold. Chemical unions are always accompanied by an evolution of heat. So when the Lord's children are united for a specific purpose, a Divine heat is engendered, under the influence of which love grows, sympathy is deepened, and a power is imparted which brings untold blessing to the world.

The address which followed was delivered by Rev. A. S. Inch (Dumbarton). Speaking on "Union in Service," he said that one of the supreme needs of our time is a return to the altruism of the New Testament, which means a living for one another. But the converse of this is all too common. Many have a habit of saying things in a manner which gives the maximum of pain to the person addressed, and he minimum of pain to the speaker. Centoriousness passes as a virtue with some who smagine themselves models of propriety.

i

WINNING THE YOUNG.

The afternoon session was devoted to the subject of "How best to win and keep the young for Christ." Mr. Watson, who again presided, deprecated the attempt to mould the minds of young persons after any one pattern. They are constantly receiving new ideas, and older people become stumbling blocks in their way when they get out of sympathy with the buoyancy and restlessness of youth.

Mr. J. H. Smith counselled parents to speak early about spiritual things to their children, to pray earnestly and believingly for them, and especially not to relegate their own duties to the Sabbath-school teacher. Mr. Robert Anderson suggested the desirability of daily Bible lessons for the young, and great care about their companionships.

Mr. A. H. Stephen referred to the number of young persons who were converted in Dundee under the ministry of the sainted McCheyne, some of them still alive and following the Lord.

UNION IN MISSIONARY EFFORT.

On Thursday, a practical turn was given to the concluding proceedings, when the question was faced of "Union in Missionary Effort."

Lord Kinnaird, who presided, pleaded for a deeper interest in missionary enterprise, and vigorously denounced the selfishness that spent thousands of pounds on expensive churches and elaborate musical services, while their contributions to missions were of the most meagre description.

Rev. William Muir (Blairgowrie) took up the first branch of the subject, viz., "Union in Service at home." He said that service for Christ is the necessary outcome of union with Christ. No one can prove that he is really united to Jesus unless he shares in some measure his yearning for souls. This and not mere humanitarianism is at the root of all enduring work, which is more needful now than ever, for it is harder than before. How is this union to be attained? Not by airing fine sentiments, and using great swelling phrases, not even by belittling our denominational ties, for the smallest denomination has put something into our national life. A better method is for each to do his part, and at the same time rejoice that others are doing theirs. Then let us also give ourselves up to the fusing power of the indwelling Spirit, through whom alone our oneness can make for the salvation of others.

Principal Mackichan (Bombay) spoke on the second topic, "Union in service abroad." He said that recently Indian missionaries had made great advances in practical union. All branches of the Christian church are now represented in our Conferences. An inter-denominational service is held every Sabbath in Bombay. Scholars of every church are co-operating in the work of Bible translation. The native churches, though necessarily denominational at present, will one day assume their own form. Meanwhile the duty of the churches lies not in seeking their own aggrandisement abroad, but in leading the natives to Jesus and allowing them to take their impress from God's dealings. In the afternoon, two missionary addresses were given by Principal Mackichan and Rev. Samuel Couling.

THE LATE

Rev. Dr. John Gritton.

AMONG well-known figures which have within a few weeks been removed by death from the ranks of Christian workers, there falls to be numbered Rev. Dr. John Gritton. Having reached nearly the close of his seventy-second year, he had experienced much of the goodness of the Lord. To few is it given to look back on a life of such varied usefulness in active Christian effort, bearing "a holy, happy testimony to the God of all grace, who so lovingly saves and keeps his people, even to the end of life's journey."

Born at Richmond, in Surrey, in 1829, he gave early evidence of a deep seriousness of disposition. Shortly before his death he recalled, in conversation with a friend with whom he was walking, that his father was a great admirer of the theatre, and at least on one occasion insisted on John accompanying him. The late Canon Hoare was then in Richmond, and an outspoken critic of the stage. The proprietors of the local playhouse became so exasperated that, in revenge, they searched till they found a man who closely resembled Mr. Hoare, clothed him in clerical dress, and introduced him into a play then running. The effect was, however, the opposite of what had been hoped for. Mr. Hoare had earned for himself a large place in the respect and affections of the people of the town. Instead of exciting ridicule and laughter, the advent of this travesty on an honest and faithful man only called forth a storm of indignation; and the whole piece was hissed off the stage. The house was closed soon after for a considerable time, and the effect of the incident on Mr. Gritton was that he made up his mind never again to enter such a place of amusement.

He had come to man's estate before his conversion took place. When walking with a friend in the country, both narrowly escaped being crushed by the fall of a great tree. A clergyman who had been following them improved the occasion to such purpose that John Gritton's heart was given to the Lord, and after careful consideration he determined to devote his life to the spread of the Gospel in the foreign missionary field. Entering the Islington College of the Church Missionary Society in 1852, he was accepted as a missionary in 1854, a connection which subsisted for twelve years.

His principal field of labour was India; but, in addition to good work done at Madras, Tinnevelly, Calcutta, and other centres there, he also rendered valuable service in Ceylon and South Africa. His ordination as a deacon took place in 1855, and that as priest in 1857. His linguistic abilities opened up for him a field of special usefulness in the work of Bible translation and revision; and this, as well as his more general theological attainments, was recognised by the late Archbishop Tait in 1881, by the bestowal of the degree of Doctor of Divinity.

Settling in England in 1866, Mr. Gritton soon became known as a leader among those who walked in "the old paths." For twenty-five years he was secretary of the Lord's Day Observance Society, and was ever on the alert, by voice and pen, to point out the duty and privilege attaching to the observance of the Day of days. While holding the living of Christ Church, Sidcup, from 1882 to 1889 he was deeply exercised over the Ritualistic movement in the Church of England. His activity in opposition to the Romanizing party culminated in 1892, when he felt conscientiously compelled to leave the Church, and associated himself with the late Rev. J. A. Leicester, the late Mr. Louis Liesching, Rev. Charles Stirling, and Rev. Nicholas R. Toke in the preparation of a "Protestant Prayer-book." Though not spared to witness the wide adoption of this book, he felt assured that so much prayerful labour could not be altogether in vain, and anticipated that in the event of the disruption of the Establishment, many Christian people would be led to adopt the thoroughly Protestant Evangelical Liturgy thus provided for their use.

Especially in the later years of his life, Dr. Gritton became widely known as a wise counsellor in spiritual matters, and in the conduct of aggressive work, such as that of the Christian Community. Many societies and organizations claimed a share of his active attention, while his prayerful sympathy knew no limitations. He was eminently a preacher of Protestant truth, and, amid many engagements and occupations, he felt, with the Apostle, that woe would be unto him if he preached not the Gospel. Several times every week he was to be found telling out the glad tidings of salvation.

A pastorate of a number of years at Trinity Chapel, Hackney, endeared Dr. Gritton to many in the district; and after his death a warm testimony was sent to us from the local Y.M.C.A. to the great influence exercised over the members by his noble character and splendid example.

In addition to some hundreds of pamphlets, tracts, and magazine articles, Dr. Gritton was the author of "Missionary Monograms," "The Word and the Way," "Concordance of the Revised Tamil New Testament," "The Day of Joy," and other works which have found many readers and admirers.

From Photograph by Messrs. Russell & Sons, 17, Baker Street, London, W.

Seized with his last illness on July 2, he himself described his suffering during the next four days as being greater than he had supposed the human frame could sustain; and the medical attendants soon afterwards pronounced the case to be one of malignant cancer, with no hope of recovery. His suffering to the end was borne without a murmur. He found much comfort and solace in singing, along with his Christian nurse, some of the hymns with which his mind was stored. His mind was calm, and his faith unwavering. The peace of God ruled in his heart. He was constantly expecting to be soon "on the other side." When it was observed, "How delightful for you and me to know that we have absolutely nothing to do for our own salvation—that it has all been done for us—and that we have simply to rest upon the finished work of Christ," he remarked, "Yes; not one tassel of the robe is left for us to finish."

One month after the first attack, on August 1, his friends were gathered at his bedside, when he offered up a characteristic prayer in French, embracing the interests of his friends at home and abroad, the mission-fields of India and of South Africa (with which he was also familiar), and then he asked those about him to pronounce the benediction. This was done, and after a brief interval the spirit took flight, and has gone to be "for ever with the Lord."

Forward Movement in South Africa.

A STATEMENT of religious work to be done in South Africa has generally been confined to the missionary sphere among the natives in their kraals and villages. This is not the only, nor at the present time the most important, aspect of Africa's need. The natives are attracted by the town life, and by the opportunities for earning money on the mines; so that hundreds of thousands, representing more than thirty tribes, can easily be reached by missionaries visiting the locations and compounds dotted along the mining areas or surrounding the towns.

As many of these natives return to their villages subsequently, they might become in turn missionaries to others. The commercial development has also attracted large gatherings of other nationalities who may as easily be reached, and whose presence not only affords an unparalleled scope for work, but constitutes a grave danger to the future religious life of the colony.

There are 13,000 Malays in Cape Town, of slave origin and of Mohammedan faith. Many amongst them are exceedingly wealthy, and own much property. As a people, they are prolific, and under the leadership of their priests are united in religious movements. Should they become aggressive in religion, the result for South Africa would be serious.

"The Coolies," as a term, is a common designation for emigrants from India. Already they outnumber the Europeans in Natal, and form a large percentage of the population of the Cape and Transvaal Colonies. In religion, they are Brahmins or Buddhists, but very little has been done to support the devotees in their faith; and away from their established forms of religion and the barriers of caste, they may be more easily evangelized. There are among them some converts, the result of missionary work in India.

The Chinese also are found among the steady, persevering business section. Discarding alike their customs and their religion, they seek the education of the schools, learn the English language, and are ready for the Gospel of Christ.

The Cape coloured people number 40,000 in the Cape Peninsula alone. They are the descendants of the first settlers and the natives, and are as distinct a people as the Kaffirs. Christian work among them has always resulted in many conversions, and the people there are anxiously waiting for more Christian workers.

To meet these needs, and also to provide for the spiritual welfare of the thousands of young people, mainly British, who will flock to South Africa when the work on the mines is resumed, a Forward Movement has been decided upon by the South African Baptist Union; and, as they will need considerable financial help, "The Baptist South African Colonial and Missionary Aid Society" has been founded to represent the work in this country. Rev. J. R. Wood, of Upper Holloway, is chairman of the Board of Directors, which includes also Revs. Dr. Maclaren, F. B. Meyer, B.A., and many other well-known ministers. The hon. sec. (Mr. R. H. Henson) may be addressed at 19, Furnival Street, E.C.; or those wishing to help may send their communications to our care.

A Wise Word. — It seems to me when Christians fall out 'tis over what they pray for. When they praise God they forget differences. — *Billy Bray.*

An Exemplary Record.

THE LATE REV. T. RICHARDSON, STEPNEY.

THE late vicar of St. Benet's, Stepney, was one of the best known Evangelical workers in the East End of London, and his name was familiar throughout the world as the founder and conductor of the Bible and Prayer Union, the parent of many similar organizations. No one could talk with him without being impressed with his tremendous earnestness and his business aptitude. Indeed, he owed to his early training in a large City firm those habits of regularity and scrupulous regard for detail in all his transactions that were largely accountable for his peculiar success.

THOMAS RICHARDSON approached his daily duties from a very practical standpoint, never trading upon the popularity of the East End with those who, from time to time, take up "slumming" as a kind of recreative martyrdom. People who came to him in search of piteous "cases" were often met with some unexpected facts. For example, standing upon his own pleasant piece of green sward, within the shadow of the famous red church of the Mile End Road, and also of the People's Palace (his next-door neighbour), the vicar was wont, at one time, to declare that scarcely a house in his parish was without its garden too; and he was quick to resent the commonly-accepted idea that the great East End was nothing but a vast backwater in which all the flotsam and jetsam of life—the idle, the thriftless, the criminal, and the weak—were brought together in helpless confusion.

It was the reasonable pride of Mr. Richardson to show that, poor as his congregation were, they were busy workers, representing a wide range of small trades, each trade subdivided into departments, and carried on by men, women, and children whose occupation could never be guessed by the wealthy West. No parish was ever more systematically visited, and no family could enter it without being brought to the personal knowledge of the parson; and whenever a newspaper "sensation" was thoughtlessly created, he was at once in the position to produce his chronicles to meet any charge of neglect, for every possible information was tabulated and pigeon-holed at the vicarage.

His great fear was that poor people should be pauperized, and he would arrange that applicants for relief should, if possible, in some way earn it; but when aid was needed it was never refused, though, as frequently would be the case, funds were low. It was then that he appealed, and never in vain, to his personal friends who lived outside his parish, and were ever ready to make him their almoner. To-day, it might be that Surgical Aid Society letters were wanted, or it might happen that the timely gift of a wig was the means of placing a bald-headed man in work. Or perhaps a situation for a promising Sunday-school scholar was sought; or a repentant misdemeanant had to be given a fresh start; or some sick woman would be put into a hospital. St. Benet's parish needs in this way at least £1,000 a year from outside sources.

There was never an end to the stream of applicants, and the greatest discretion was necessary in dealing with them, so that good and not harm might result from almsgiving. Yet the vicar was never known to pass a blind man in the street without dropping a penny into his hand, and he made it a rule to pay the fare of a polite lad who resigned his seat in a tramcar in favour of a lady. It was his way of teaching courtesy.

In his earlier experience before, thirty years since, he was nominated by the Dean and Chapter of Canterbury as the first vicar of St. Benet's, Mr. Richardson had seen much of the seamy side of London life, first in the poorest part of Lambeth in the neighbourhood of the New Cut, where he had filled the curacy of St. Andrew's; and, subsequently, in the congested parish of St. George's-in-the-East, with the notorious Ratcliff Highway—then a string of dancing saloons—in his immediate vicinity.

In both districts, as it happened, he met the cholera face to face, three times suffering personally from attacks in Lambeth in 1856, where he had set up his Ragged Church, as it was called, in the heart of the slums that were visited so grievously by the dreaded scourge. There he distributed medicine from a recipe which was given him by an old school-fellow,

From Photograph by Mr. Edward Smith, 8, Cheapside, London.

then a student at "Bart's," and afterwards known to the world as Sir William Turner. Every afflicted home was open to him who carried this medicine. Again, in 1866, when he was incumbent of St. Matthew's, Pell Street, St. George's-in-the-East, whither he had been sent by Dr. Tait in 1859, Mr. Richardson encountered a still more alarming outbreak of Asiatic cholera. The pinch of famine was also felt. A large emigration work was carried on by Mr. and Mrs. Richardson.

Mr. Richardson's connection with the City had not ceased. For five years in the "fifties" he discharged the duties of chaplain to the large firm of Messrs. Copestake, Moore, Crampton, and Co., Bow Churchyard, and throughout the remainder of Mr. George Moore's life he was closely associated with that noble philanthropist. After St. Andrew's, Lambeth, Mr. Richardson had gone to St. Paul's, Southwark, where he started open-air services, the success of which led to a bolder venture, when in 1858 he was placed in sole charge of St. Olave's, Old Jewry, Cheapside. It was during his twelve months' stay there, before migrating to St. George's-in-the-East, that he became the Royal Exchange preacher, his pulpit on Sunday evening from half-past five for three-quarters of an hour having been, week after week, the steps of the great building—on week-days the money market of the world—the Exchange itself. In after years his constant attendance at the meetings of the Church Pastoral Aid Society, and of the Church Missionary Society, led him continually Citywards, and his touch with City men was of unfailing benefit to his parishes. Nor should it be forgotten that his home for the last thirty years—and the church he saw erected and consecrated in 1872 in a style which was particularly suitable to the locality—owed very much to the original St. Benet's which for years stood in the City of London.

Always a steadfast temperance worker, known personally to George Livesey, one of the fathers of teetotalism in his native county—Lancashire—Mr. Richardson acted as one of the two first honorary secretaries of the Church of England Temperance Society. His methods of bringing home the advantages of total abstinence were sometimes original; as, for instance, when he placed before a Ratcliff Highway audience a pile of sides of bacon, cheeses, and food of a substantial character, bought with the proceeds of savings by a man foregoing his beer during the space of a twelve-month. It was an effective object-lesson.

But it can scarcely be questioned that the great work of Mr. Richardson's life was done in his leisure hours—the organization of the Union which has enrolled upwards of 350,000 members for the reading of the Bible daily, and for prayer regularly. It had its origin in the repeated requests from the pulpit of St. Benet's, that every member of the congregation should read the whole Word of God consecutively, chapter by chapter. In December, 1875, after evening communion, a lady mentioned to a friend her difficulty in complying, and it was suggested that they should, as a mutual help, read in union, taking one chapter daily, commencing with the Epistle to the Romans. Mr. Richardson himself made the trio. A Prayer Union already existed, and at the next annual meeting it was resolved to enlarge its scope by the addition of the united reading of a chapter of Scripture, starting with Genesis i. Thus on January 10, 1876, the Bible and Prayer Union took form, with fifty members, in the hope that a thousand might soon be enrolled.

By the time the second consecutive reading of the Bible was undertaken—the first reading had consumed three years and three months—the roll membership had grown to 71,826. Since then the progress, in spite of death and withdrawals, has been continuous, though, of course, the organisation of other unions has had some effect upon expansion. Local branches in different countries, with the membership card printed in their respective languages, have for long been in existence. Numbers of foreigners have joined from time to time. Everywhere in English-speaking countries the Bible and Prayer Union runs, and its roll includes not only every section of the English Protestant Church, but members of the Armenian, Greek, Moravian, Nestorian, and Roman Catholic Churches, with not a few Jews. All the Pitcairn Islanders are enrolled, and missionaries to all parts of the world have carried the Union with them.

At home the Bible and Prayer Union enters

into every class of society, and if the neat registers be examined there will be found entries of names elsewhere also to be found in Debrett, Burke's Landed Gentry, the Clergy Lists, Denominational Records, College Rolls, and professional reference books, whilst a veritable directory of merchants, manufacturers, and tradesmen might be compiled from the St. Benet's records. There, too, may be discovered the names of artisans, mechanics, soldiers and sailors, and even of workhouse inmates.

In connection with the Union, the founder issued his "Monthly Notes," giving suggestions and helps on the portions being read; and so methodical were his habits that his death will not involve any break in the continuity of the series, as the essential portions of the work were kept prepared by him for months in advance. His widow, Mrs. Richardson, herself an active worker in the East End for forty years, will, moreover, by the terms of his last will and testament, continue the great work upon the same unique principles as heretofore, with the assistance of her late husband's devoted band of helpers.

The Tyndal Bible School.

IN January a notice of the commencement of the Tyndal Bible School appeared in The Christian. May I now report progress?

The school is designed to promote and encourage the study of the Word of God by old and young of all classes, and it was commenced with the opening century in the hope that it might in some small degree help to make this new epoch, what all lovers of the Scriptures would wish it to be, an era of return to the grand verities of the Word of God as the source of all truth and of all wisdom.

The work of the school is carried on by postal correspondence, a Bible exercise being sent weekly to each member, the answers to which are afterwards corrected and returned.

The results so far have been most encouraging, for the simple Bible exercises, intended chiefly for students unversed in the Scriptures, have been welcomed also by experienced Christians, many of whom have warmly testified to the help they have received from them in the study of the Word.

One young man writes: "The Word seems to possess a value and a charm it never had before, and which moreover could never have been attained by the reading of indiscriminate passages as was my wont. In this short term of twelve weeks I have learnt more about the Bible, Christ, and the way of holiness than in a year of reading books."

Another member, a Christian worker, writes: "The papers are much more useful to me than the books which are published as helps for teachers and busy workers, as I am much more interested in the subject dealt with through having to find it out for myself, than it otherwise is, when it is all laid before me in print."

The number of students has steadily increased, and there are now members in many parts of England, in Scotland, Ireland, the Channel Islands, and on the Continent, while fresh applications for membership are received almost daily.

The autumn term commenced on the 21st inst. The exercises are now issued in French as well as English. The subscription is 2s. per term, but special arrangements are made for large Bible-classes. I shall be happy to send all particulars to any address on receipt of a halfpenny stamp. (Miss) S. M. Mason.

8, St. Luke's Villas, West Norwood, S.E.

Advantage of Afflictions.—Many thousand recovered sinners may cry, "O healthful sickness! O comfortable sorrows! O gainful losses! O enriching poverty! O blessed day that ever I was afflicted!" Not only the green pastures and still waters, but the rod and staff, they comfort us. Though the Word and Spirit do the main work, yet suffering so unbolts the door of the heart, that the Word hath easier entrance.—*Baxter.*

1250

The Prosecution of Dr. Long.

OUR readers are acquainted with the main facts of the case brought against Dr. Long, medical missionary in Limerick, and of the Irish Church Missions. The proceedings arose at the instance of the Limerick Corporation, which obtained a summons against the doctor for wilful obstruction of the highway on August 10. On that date Dr. Long had asserted his right to the use of a hackney-car, and had retained his seat on the vehicle till the arrival of the car inspector on the refusal of the driver to serve him by taking him to his destination, or to the Town Hall, as required by the city bye-laws to lodge a complaint with the Inspector.

The summons was heard at Limerick Petty Sessions on the 20th inst., and Dr. Long was represented by Mr. James Campbell, K.C., who, at the outset, pointed out the incongruity of the Chairman (Mr. Hall) adjudicating on the case, inasmuch as he had written a letter to the Limerick Press asserting that Dr. Long had been guilty of a breach of the Act of Parliament on the occasion now under review, and stating that if the police had brought Dr. Long before him he would have dealt with him summarily. Mr. Campbell urged that "on the merest grounds of public decency, to say nothing of legality," it was impossible for Mr. Hall to take part in the investigation of the case. The Chairman, however, insisted on doing so, and later in the case allowed the summons to be amended on the application of the prosecution, and against the protest of Dr. Long's counsel.

Mr. Campbell, in the course of his cross-examination, brought out the fact that the Corporation had completely failed to enforce their own bye-laws, which were admittedly broken by the car-drivers, and had, as an afterthought, instituted the action against Dr. Long. Counsel went on to say, in his speech for the defence:—

He certainly did never meet a more grotesque farce than the one they were taking part in that day. For doing what he had a right to do, the Corporation had, without consistency, without fair play, and without common decency, impleaded Dr. Long on a criminal charge.

The magistrates, after an absence of slightly over half an hour, decided to dismiss the charge. Dr. Long is to be sincerely congratulated on the result. The issue leaves the Corporation in an unenviable position, and serves to bring out into strong relief the injustice of their action in refusing to enforce their own bye-laws against the car drivers.

A letter from the clerical secretary of the Irish Church Missions to *The Times* and Irish papers clearly shows that the onus of enforcing the bye-laws rests with the corporation, who are pledged by their own bye-laws to take "the most prompt action" to prosecute any violation thereof. Dr. Long has been well advised to refrain from instituting proceedings against the drivers. He has refused to relieve the Corporation of their responsibility in this respect, and they now stand convicted of the double injustice of refusing to secure his rights as a citizen in accordance with their own regulations, and of bringing a false charge against him.

In dismissing the summons, the Bench refused costs, and thus left Dr. Long to bear the expense of defending himself against what can only be regarded as a malicious prosecution. We doubt not that many of our readers will be ready to share this burden, and we are informed that the secretaries of the Irish Church Missions, 11, Buckingham Street, Strand, W.C., are prepared to receive any contributions which may be made for the purpose of Dr. Long's defence, the expenses of which are considerable, and should not be allowed to fall either on the doctor or on the Society.

Redeeming Love.—Redemption is the brightest mirror in which to contemplate this most lovely attribute of the Deity. Other gifts are only as mites from the Divine treasury; but redemption opens, I had almost said exhausts, all the stores of his glorious grace. Herein God commended his love; not only manifests, but renders it perfectly marvellous; manifests it in so stupendous a manner, that it is beyond parallel, beyond thought, and above all blessing and praise.—*Hervey.*

Moral Questions of the East.

UNDER the auspices of the Representative Board of Anti-Opium Societies a day of prayer was observed on Tuesday of last week at Exeter Hall. In the afternoon Mr. B. Broomhall explained that the gatherings were the outcome of a feeling of a distinct need for more united and special prayer in connection with endeavours to bring the opium traffic to an end. Recalling a lecture delivered fifty-five years ago by Rev. William Arthur on "Moral Statistics of the British Empire," emphasis was laid on the statement that "the morality of Holland affects Holland, the morality of Belgium affects Belgium, the morality of France may affect Europe; but the morality of England affects the world."

An extract was read from a recent issue of *The Indian Witness*, declaring that there are men and women in Calcutta, "of respectable European antecedents, who morally have become far more degraded and lost to all considerations of purity and truth than the gross idolaters by whom they are surrounded." Mr. Broomhall also quoted from several papers just received from China, giving particulars of the appalling extent to which various forms of immorality are spreading in Shanghai under the authority of the Municipal Council.

"Those of us connected with the several anti-opium organizations have sought earnestly and perseveringly to awaken our country to a sense of the evil, and to move our rulers; but as yet the results have been painfully disappointing. Our hope is in God, and we look to him in believing and earnest prayer that He will put forth his own power, and bring this mighty evil to an end."

The chairman (Rev. F. B. Meyer, B.A.) corroborated, from personal experience, the testimony given as to the terrible scenes of immorality to be witnessed in Eastern lands. "This nation must be aroused to a higher standard of purity in the individual, in society, and in the government of the world, or God may have to take away the imperial power of which we boast so much. I realize as I travel about what a marvellous power England possesses for the just administration of countries like Egypt and India.

GRAVE MORAL DANGERS.

"But everywhere—in Egypt, in India, and in Burmah—one finds that the influence of the Englishman is tainted with immorality. It is an awful statement to make, and it is an awful thing to think of the hundreds of young men that are going out all over the world, from Christian families and associations, into the midst of such surroundings.

"In my judgment that awful sorrow which has betaken the United States will be overruled by the Almighty to draw the attention of these great populations to the causes of anarchy, to the immense amassment of wealth in a few hands, to the ill-use that in many quarters wealth is being put to. It may be that God has in store for us some great humiliation, some great suffering. God is not going to let our country deteriorate without making some strong effort to save it, and if we Christian people cannot save our country by our protests, our witness-bearing and the influence which we are able to bring to bear upon it, God Almighty will have to step in and, by some terrible sweeping disaster, purge and cleanse our religious life.

"I cannot but feel that the efforts these societies have been making of late have been, so to speak, an appeal to the moral sense of Englishmen, of the Houses of Parliament, and of our rulers. God has been speaking, I believe, through them. May we not plead once more that, sparing the more terrible infliction of his wrath, God will answer our prayers and move upon our peoples, above all raise some leader to be in this movement what Wilberforce and Clarkson were to the emancipation of the slave? Thank God there are people left in this land who will follow a strong leader. But you need to have a clarion voice that will ring its appeal to the moral depths of the heart of our people."

In the evening Rev. D. B. Hankin presided over a second gathering.

The Methodist Conference.

CLOSING SESSIONS.

SUBJECTS of vital importance engaged the attention of the Œcumenical Conference on resuming its sitting on Monday. "The Elements of Pulpit Effectiveness" were ably set forth in a lucid and striking essay by Bishop B. T. Tanner (Philadelphia). He pointed out that in order to know what such elements are, we must know that for which the pulpit stands, in itself, and in its appointed work. By the pulpit is meant preaching, the oracular propagation of the Gospel. What we need to know concerning the work it is designed to do, we find in the command, "Go ye, and make disciples of all nations." The fundamental requisite for pulpit effectiveness is a Divine call. God must fill the pulpit. If the message of the preacher is to be respected and believed, the occupant of the pulpit must not only be chosen of God, but he must have the witness of the fact. Next to this, the preacher must know the Gospel—the facts contained in the Bible, faithfully received and rationally interpreted.

Mr. R. J. Rows, J.P., spoke as a layman, and gave a powerful address. He emphasized the fact that

THE PREACHER HAS A DISTINCT MESSAGE

of salvation to his people. Congregations are gripped by a preacher when they feel he has come from God with a message to them; and that has been the characteristic of preachers in all times of spiritual awakening. In the minds of a number of thinking people there is an indisposition to receive doctrinal statements. "Seeing the bitterness and division arising out of doctrinal statements," they argue, "why have them at all?" But we cannot have an earnest Church without an intelligent presentation of doctrine. Doctrines do not create religion, though they react upon it and strengthen it; but an earnest religion will express itself in objective statement.

It is foolish to conclude that, because two men differ in their presentation of a great belief, one of them must be wrong. They both may be broken lights of God, and complements the one of the other. Remember this—that earnestness is absolutely essential.

The great cry of God, as pathetic as was ever put into language, is, "My son, give Me thy heart." When I say heart, that the heart is the point of least resistance to God, I do not mean a passing spasm of the emotions, issuing in hysterics. I mean all those deep-searching intuitions which the two great Apostles tell us *find God*—that which Coleridge indicated when he said, "My head was with Spinoza, but my heart was with Paul and John." We want also

DEFINITE PRONOUNCEMENT AS TO CHRIST.

The message of the pulpit that will satisfy the toiling, sinning, suffering, sorrowing men and women is a Christ, who is comfort to the mourner, rest to the weary, life to the dead, salvation to the lost. All this Christ is, as the Son of God. We want also an equally distinct message as to the *relation of men with each other*. There never was a time in the history of our race when men so fully realized that they were members one of another.

In an earnest address, Rev. Dr. S. C. Rankin (Texas) spoke of the absolute necessity of a Divine call for every preacher. The second requisite is an adequate mental equipment for the duties of the ministry. There must be, again, an abounding love for and unfailing sympathy with humanity. These will bring the preacher into kinship with his fellow-men, and make them responsive to his message.

An interesting conversation followed, in which many points were emphasized. Preachers were urged to make themselves familiar with the daily life of their people; while the necessity of preparation on the part of the pew as well as the pulpit was also insisted upon.

The afternoon session was devoted to considering "How to Mobilize the Whole Church?" Rev. Dr. Brook read a forcible paper on the subject. The grand objective of the Church was shown to be nothing less than the evangelization of the whole world, with the secondary object of making the best possible of each atom of the human mass, and bringing the chaotic relations of men into a Divine order. Dr. Brook insisted that now is the supremely opportune moment for a grand, final effort—at the beginning of this new century. A coincidence of magnificent opportunities exists now—the wealth of national resources, through discovery and invention; the universality of education; the political power of the middle class; the enormous political preponderance in the world of those nations whose Christianity was of the purest type. Humanly speaking, the great need is for money and men, and with the weapons God has provided, with commonsense and good leaders, great things may be done.

Rev. Dr. Young (St. Louis) protested against over-organization; and Mr. Wm. Windsor (Manchester) warned the Conference against divisions, advocating a world-wide simultaneous mission.

Home and Foreign Missions.

The subject of Foreign Missions was relegated to the last day of the Conference. This was felt by many to be a mistake, and a resolution was passed instructing the Special Committee to give missionary work an earlier and more prominent place in the proceedings of the next Œcumenical gathering. Rev. F. Galpin read an earnest and telling paper on "The Work Before Us," in which he set forth the far-reaching character of the Church's commission, and the sacredness of her duty. Does the Church realize the force of its obligation in this matter? To help on the work it is essential that we should be possessed of a clear and true missionary view of the needs and conditions of the heathen world. This will remove misconceptions, and destroy apathy. Christendom, and, he feared, Methodism, too, is sometimes alarmingly indifferent to mission work. The Church at home can do much in assisting missionaries to protest against the degradation of the weaker races by traders in drink and others. He pleaded for

A STRONG AND COMBINED MOVEMENT

by Methodism for the promotion of the missionary cause.

Rev. Dr. Leonard (New York) spoke of the remarkable development of the means for facilitating the spread of the Gospel; and Mr. J. B. McCutcheon (Belfast) urged on the home churches a greater enthusiasm. By special permission of the Conference, Dr. Young J. Allen (Methodist Episcopal Church) was allowed extra time on account of the intense interest of his address. Dr. Allen was commissioned by the Chinese Government to write an account of the Chino-Japanese War, a work of ten volumes. Answering his own question as to the effect of the recent trouble in China, he declared that the prospects of the missionary cause in that land were brighter and more hopeful than they had ever been in the past. He showed how old restrictions are everywhere breaking down, and how the reform movement is spreading among all classes, so that now an edict has been proclaimed, requiring that in all the examinations of the country there shall be required a knowledge of Western ideas and teaching. The present is the missionary's opportunity. He must be able to take his part in educational and such work.

A short discussion followed, and among those who took part was Rev. H. Mann (South Germany), who pathetically told of the parents of Barbara Heck and Philip Embury being driven out of Germany to England and Ireland for the sake of liberty of conscience. They went to America, and began Methodism there, and now that Church sent her missionaries to the Fatherland, where they were successful. They had 30,000 members, 40,000 Sunday school scholars, and 230 deaconesses. Bishop Hartzell urged the need of a wider and bolder Christian statesmanship. He vividly enumerated the dark places of the earth which are being opened up by the best commercial men. Rev. Dr. D. W. Carter spoke for Cuba, where, when the American flag was unfurled, the first work was the inspection of prisons and the liberation of prisoners.

The afternoon session opened with an inspiring paper by Rev. Dr. W. R. Lambuth, on

OUR RESOURCES FOR THE WORK.

After dealing with auxiliary forces, the speaker referred to the need for capturing the great cities, and for the benefit of his countrymen gave with much enthusiasm an account of the missions he had inspected in London. The London Wesleyan Mission, he said, provides a splendid illustration of masterful ability in solving the problem of city evangelization, and the result has been the rehabilitation of the old churches, the building of new, the rescue of men, women, and children, the gathering in of a large number of young people, and their mobilization for active work. Turning to foreign missionary work, he declared that the home pastors practically hold the key to the situation. Silent pulpits on this question are the cause of the lack of generosity and the indifference shown in America. Prayer, he emphasized, as the

SUPREME RESOURCE OF AN AGGRESSIVE CHURCH.

Rev. F. W. Macdonald spoke on "The Accumulation of Moral and Spiritual Capital." Among other resources, he referred to the deeper insight into the will of God, into the kingdom of Christ and the destinies of man, which are now possessed by the Christian Church, and which, he believed, are largely the result of quickened, patient, and successful Biblical study. There are also the influences of a century of modern missionary history, and the teachings growing out of a hundred years of experience.

An earnest address was given by Rev. Dr. W. Burt, who reminded the Conference that the great resource for this work is spirituality, and the question is whether Methodism was producing men and women who were filled with this spiritual power. Every one who has a true experience of the living Christ must seek to influence some other life. This was the way of our Lord, and could not be improved upon. If Methodists everywhere would seek an endowment of strength and power from on high, the world would soon be won. Pentecost was the answer of God to a praying Church, and another such answer would come as the result of effectual prayer.

No discussion followed, as the Conference had decided to close its sessions by holding a special service in memory of the late President McKinley. This was full of solemnity and deep feeling. The audience, which filled the chapel in every part, included the American Ambassador and suite. The singing was led by the choir of the Children's Home, and the service was simple and touching, and was conducted by Rev. Dr. Stephenson, who paid an affectionate tribute to the departed President. Bishop Vincent also spoke, and before dispersing, the delegates joined in a farewell hymn, many being deeply moved as the final verse was sung:—

Live till the Lord in glory come,
And wait his heaven to share;
Our Saviour now prepares our home:
Go on—we'll meet you there.

Now—Hereafter.

Thy will be done! We say it now
With trembling and with tears;
We shall not weep God's will to do
Thro' the eternal years!

The ways of life are strange and dark,
We ask but to be blest,
Nor deem that grief and travail sore
Lead onward to our rest.

By different ways, by pastures green,
Or desert wild and bare;
Christ's little flock at last shall meet
Beneath his shelt'ring care.

One fold, one Shepherd, one dear home,
Where none can err or stray!
God grant us grace his will to know,
And follow all the way.

Annie E. Lyddon.

1251

From Treffen to Prague.

AMONG those attending the Conference at Treffen was Sister Anna Nitsch, of the Deaconess Home at Bucharest, formerly a branch of Kaiserswerth, and established there at the wish of the Queen of Roumania. Meeting a great need, the sisters had a rich field of activity, when suddenly a call came from Germany requiring them to return to the homeland, where some new orphanages near Berlin were in need of their assistance. The Queen at once telegraphed and wrote to the German Empress, who willingly seconded her request that they might remain, but without avail. After much prayer for guidance, the Sister Superior severed her connection with Kaiserswerth, and, under her leadership, an independent work was established, which prospered and increased until, two years ago, the Liberal Government of Roumania would compel the sisters to give up their right to the internal government of the establishment. This was aiming a death-blow at its spiritual life, the opinion of the Liberals being that the Bible was nothing but a paper-pope, with which they should contend as with the living Pope.

As the sisters refused their signature to an unconditional supervision, all their buildings, to which the State had chiefly contributed, were taken away from them, and they were obliged to begin anew. These were deep waters through which they had to pass, and they are not out of them yet, for the monetary struggle is great; but having committed all things to Him who is a faithful Saviour, even to the uttermost, they look up to Him for daily deliverance.

This having been communicated at the breakfast-table of our kind hostess, the Countess de la Tour, the question was raised later on, why there should be throughout the country such

A DEARTH OF DEACONESSES?

Besides other causes pertaining more to spiritual concerns, one was named which may hardly be thought worthy to be considered, but upon which all the ladies present agreed. One of them frankly confessed that in years gone by she had been exercised as to becoming a deaconess herself, but felt repelled by the unbecoming, and at times, especially in the hot season, most uncomfortable uniform into which a Continental deaconess is forced for her lifetime. This seems to us, with all due respect to the law-makers, a perfectly needless tyranny. Because an inconvenient, ugly garb had been worn for centuries, there is no reason why it should not be made more convenient now. Besides, every woman ought to have a right to exercise her own taste in her hours off duty.

Jesus tells woman to imitate Mary; but He does not tell her to dress in black, because this is the better part. We are rejoicing Christians, and not mourning ones.

Vienna.

Leaving Treffen on Saturday, August 17, we turned our faces towards the "Kaiserstadt" (Vienna). It was a charming journey, though the beauty of nature was marred in places by grotesque figures fixed to wooden crosses and imitation Calvaries, with the fourteen "stations of the cross" marked by tiny chapels, reminding us of the Romish travesty of our beautiful Gospel.

The night was approaching as we reached the magnificent Semmering group of mountains, renowned for their natural beauty, and for the early triumph of engineering skill in carrying the railway through them. As it was the eve of the aged Emperor's birthday, nearly all the hotels and stations were illuminated, and under the darkening veil of night the effect was charming.

On the Lord's Day at Vienna we attended in the morning a Baptist service at 61, Margareten Street, where Dr. Baedeker delivered one of his unmistakable, straightly pointed Gospel messages. In the afternoon he and Mr. Morgan addressed a fair gathering of Tcheks at Landgutgasse 39, District X.—the headquarters of the Vienna branch of Dr. Clark's Mission, about which we will speak hereafter.

There being about 300,000 Tcheks at Vienna, it is of great importance that the Gospel should find its way to them. Mr. Vaclav Cejnar, a Tchek himself, is in charge of the work, and is heart and soul in it. Meetings are held in five different parts of the city, and though free tract distribution is forbidden, the number that find their way into circulation, in a manner that does not offend the law, amounts yearly to 20,000.

As a result of the recent Anti-Alcohol Congress at Vienna, Mr. Cejnar, after some difficulties, was able to obtain permission to form a Temperance Society, and to give lectures on Temperance questions and the Bible. This is an advanced step, the importance of which is most appreciated by those best acquainted with the innumerable obstacles an Austrian evangelist has to cope with.

On Monday we called at the British and Foreign Bible Society depôt, meeting here (in the absence of the agent, Rev. W. H. Millard) with Mr. Hofer, who is much interested in the Vienna Y.M.C.A. We visited the premises, which are compact and well adapted to their purpose. Financially, the institution has an uphill experience.

Prague.

And now to Prague. No traveller is likely to be disappointed with the Bohemian capital, so rich in historical monuments and interesting architecture; but under the guidance of a son of the country who is at the same time a Christian brother, Prague has a different physiognomy from that which the man, guide-book in hand, can see.

A story is current about John of Nepomuck, whose name may not be known to many English Protestants. He is a product of the Romish saint factory, and is said to have been the virtuous confessor of a Bohemian queen. On refusing to divulge the secret of her confession to the wrathful king, he was thrown from the bridge into the Moldau. Here, for a few minutes, his body was seen floating on the water with five stars shining around his head; then all disappeared.

Though history can only prove the existence of one John of Nepomuck, who was neither a confessor nor the good man that this legend makes him, the statue of the Patron of Bohemia on Prague's oldest bridge, and the spot marked from which he fell, continues to attract year by year hundreds of pilgrims from Bohemia, Moravia, and Silesia. They have their own Nepomucks in stone, clay, and wood. In renovating once such a statue, the workmen found, underneath the upper layer, another face. Whose? John Huss's. The fact is, and this time

WE HAVE HISTORY ON OUR SIDE,

that centuries ago the people, who in their own minds had canonized Huss, began to erect statues to him. The priests, well aware of the danger, instead of pointing the ignorant to Him to whom worship alone is due, quickly supplied a substitute, which would at the same time strengthen the power of the confessional. To all appearance they succeeded. Prague, once the centre of vigorous Protestant activity, seems crushed at Rome's feet. The statue of Loyola on the church of the Jesuits is surrounded by a halo, the symbol of divinity, which even Spain does not accord to him, her pet-saint.

From a high column in the market place, erected by the grateful Catholics, in 1650, to commemorate the Virgin's victory over the Protestants at the Battle of White Mountain, Maria Victorias proudly raises her head. In the lower part of the column a picture of Mary is fixed into a niche, to which pious Romanist women address their invocations. On this memorable spot the blood of twenty-eight Protestant champions was shed on June 21, 1621. The Prague of to-day, with its proud archbishopric, its 107 spires, its sixty Catholic churches, and twenty-seven rich monasteries and convents, seems a bulwark of Romish power. Yet, underneath it all, there is a current of life. The spirit of Huss still lives, for the Word of God is always the same, and where it takes root the miracle of a new life is performed in the soul.

W. M.

"Preaching that Wins."

THE TRUE INWARDNESS OF THE GOSPEL.

SPEAKING about evangelists, a reverend gentleman said he regarded their work as rather unnecessary in a locality well supplied with a regular ministry. I said that was precisely what had been said of his own denomination a short time ago by a neighbouring clergyman. I ventured to add that I scarcely ever knew a Christian—a real spiritual one—who did not trace his conversion to some other source than the pastor of his church. I was speaking of the ordinary village churches, and not of those of cities. A revival, an evangelist, a private Christian, or a book, seemed to be, more frequently than not, the ordinary instrumentality of conversion.

Have we not all heard many earnest pastors conspicuously fail in attempting to give a Gospel address. Their "life-line" was good as far as it reached; but it was too short. Like the Priest and Levite, it came *near* the sinner, but did not *touch* him. If there was a message, it was not just for him *as he was*—a sinner. It was for the penitent or believer; but it contained nothing to make him so. The discourse may have brought the burden of sin on the soul, but gave no relief. The troubled were directed to give their hearts to God, but felt all the more oppressed when they tried to do so and failed. How can one give the heart to God till he first believes in God's love to him. "We love Him, because He first loved us." Some preachers seem not to realise that

THE GOSPEL IS A MESSAGE.

They discourse on systems, theories, doctrines, duties, Christian experiences all the way from the City of Destruction to the Celestial City; but they have no Gospel for "every creature," no message from God to their hearers. Perhaps many real Christians fail here; unable through previous training to translate the life they possess into words. Trained in the theologic groove of their party, and to an orthodox sermonizing style, they may not be able to get out of the rut. In preaching as well as in other things, we need to go back to primitive times, when the ambassador did not hesitate to say, "To you is the word of this salvation sent."

Perhaps if missionaries were more of evangelist than teacher, their success would be greater. The Apostles proclaimed the Gospel without much preparatory instruction. They usually appealed at once, with the remedy, to the consciousness of sin that is common to all. They did not institute schools to train the people that they should become Christians eventually. But they insisted that they should

BECOME CHRISTIANS ON THE SPOT.

Their first teaching was Christ, and their subsequent teaching was the same. "As ye have received Christ Jesus the Lord, so walk ye in Him."

Indeed, the Apostles seemed to leave their converts much to themselves and their mutual exhortations, with the Spirit of Christ as their great Teacher, to guide them into the truths which had been delivered to them. If the heathen converts are now as thoroughly converted as people were in Paul's time, and if more teachers from among themselves were encouraged, it might be beneficial to the people, and helpful to the missionary societies, by abating the demand for highly-educated teachers.

Much study of the circumstantials of Christianity is not in all cases profitable, as it has a tendency to divert the mind from essentials. The truth that is the life of the soul may be expressed in a sentence. It is mostly so at every spiritual crisis. Anything elaborate is unfit for the soul in its conflict with Satan in the wilderness or at the hour of death. A plain promise—"it is written"—seems the most effectual weapon. Paul frequently sums up the Gospel in few words, such as "Christ died for our sins, according to the Scriptures, and rose again."

J. K.

Donegal.

"Fast in God."

A TRIBUTE TO ALFRED THE GREAT.

PERHAPS there is no life recorded in the page of so-called secular history which more plainly preaches the lesson of faith in God than that of our Saxon king, whose commemoration was kept last week at Winchester; and while the figure of Alfred and the story of his life and work are prominent before us, it may be of interest to consider his position as a religious teacher.

We know, it has been said, very little of the inner life of our great king, but yet we can bring into court four witnesses to the depth and reality of his faith in God. 1st, that of his deeds; 2nd, that of his contemporary and biographer, Asser; 3rd, that of his jewel; 4th, that of his writings.

THE WITNESS OF HIS DEEDS.

We need not detail the well-known facts of his life; how, in spite of what seemed overwhelming difficulties, he drove back the heathen Danes, and laid the foundation of a united and Christian England. Only one who had "the faith which overcometh the world" could have done what Alfred did. In spite of the might of his foes, his own physical weakness, his disappointments, those "wounds of the mind" of which he speaks, Alfred manfully held to his post. Even though we cannot altogether approve of his attempt to revive monastic institutions, we must remember that there were times when the monasteries accomplished some useful work, and that in the institutions at Athelney and Shaftesbury we may see an expression of Alfred's belief that "more things are wrought by prayer than this world dreams of;" and that provision must be made to supply men's spiritual as well as their temporal necessities, if they are to be more than beasts. Indeed, the more one studies this early period of our history, the more one feels inclined to think that if it were better known by those who reject belief in God, they would be compelled to say of Alfred what a sceptic did of John Keble: "His life seems to us one of the strongest bits of evidence as to the existence of God."

THE WITNESS OF ASSER

is also well known, and need not, therefore, detain us long. To him we owe our knowledge that Alfred not only was regular in his attendance at church, but, unknown to his courtiers, spent time at night in private prayer; and that he always carried about with him a little book or manual in which were copied psalms, prayers, and extracts from the Scriptures and writings of holy men. By this means "he thickly stored the cells of his mind with many various flowers of Divine Scripture." Asser also tells us that when Alfred was still quite young, he recognised how easy it is to forget God when one is strong and well, and thus be led into sin; and that, consequently, he prayed that he might have sent him some infirmity which, while not rendering him useless, would help to keep him in conscious dependence upon God. His prayer was answered, and our astonishment at what Alfred accomplished within the comparatively short span of life allotted to him is increased, when we remember that he laboured under physical disability,

THE WITNESS OF THE ALFRED JEWEL.

This jewel, which was found 200 years ago at Athelney, the place where Alfred took refuge from the Danes, is a small enamelled ornament bearing the inscription, "Alfred ordered me to be made." It is now in the Ashmolean Museum, Oxford, and it seems more than probable that a religious significance may be attached to it. As to this, however, we must refer our readers to the recent book of Rev. S. Earle, Professor of Anglo-Saxon at Oxford, "The Alfred Jewel: An Historical Essay." While not accepting all the conclusions of the learned professor, his supposition that, in the jewel we have a symbolic representation of Alfred's belief that the religion of Christ must triumph over that of Woden and Thor, fits in so well with what we know of Alfred from other sources that we may well accept it. Alfred did not have all the light which we enjoy to-day, and was not altogether in advance of his age in matters of religious faith, but he carried his religion into everyday life; and may not his consistency of conduct shame some of us who find witnessing for Christ under certain circumstances so hard?

THE WITNESS OF ALFRED'S WRITINGS.

For the benefit of his subjects, he made free translations of the works of Boethius, a Roman philosopher; Orosius, a Spaniard; Pope Gregory; and Bede, the monk of Wearmouth. Here he would omit a portion, and there add thoughts of his own; and from these we learn something of his views on life, and how man should conduct himself in this world. Like the Apostle Paul, he believed that the man who would go safely through this world must "endure hardness." "No wise man," he says, "should desire a soft life, if he careth for any worship here from the world, or for eternal life after this life is ended." "The glory of this world passeth away" wrote the beloved disciple, and Alfred, too, despised that passing fame, "bereft of all that is good." "Glory of this world! Why do foolish men with a false voice call thee glory? Thou art not so."

That Alfred recognised what man needs for his journey through life, we know from his elaboration of John vii. 38, which he gives in his prologue to the "Pastoral Care." A few lines only from those given by Prof. Earle may be quoted here:

This is now the watering
  which the world's Creator
for refreshment promised
  us who till the field.
He said it was his will
  that in the world henceforth
out of the inward soul
  waters aye enduring flow
of loyal believers under heaven.

  There is little doubt
that of this watering
  the well-spring is
in the heavenly kingdom;
  for it is the Holy Ghost.

A final quotation from Alfred's writings must suffice us. In the fourth book of his translation of Boethius, Alfred inserted a beautiful simile (for which again we refer our readers to Prof. Earle's book), and at its close we have the point of the comparison clearly brought out:—"Those men are the freest from care (whether about the anxieties of this life or of the next) who are fast in God; but in whatever degree they are asunder from God, in the same degree are they worried and harassed both in mind and in body." Yes, that was the secret of King Alfred's life. He was "fast in God." In that fastness he welded together a kingdom which since his day has grown into a vast empire; and though the England of to-day is very different from his, and our difficulties are not his, yet across the distance of a thousand years his example shines brightly for our encouragement and stimulus. Ought we not to "thank God and take courage" for our warfare, from this record of one who, "strong in faith," lived his life to the glory of God?

MARGARET A. ROLLESTON.

Convention in Norway.

I AM glad to be able to inform you about a movement, on lines similar to those of the conventions at Keswick and Blankenburg (Germany), which has been recently set on foot in Norway. In response to an invitation issued by seven ministers and editors of Christian papers among the different denominations, a large body of Christians came together in the end of August, at Laurvik, a town in Southern Norway.

Inspiring meetings, of which one was attended by more than 3,000 persons, were held in the different churches and in the large public park. The deepening of the spiritual life and the practical work for unity were the essential themes. It was agreed (D.V.) to continue such meetings every year.

AUG. MAURICE AUGUSTSON.

Prayer-Book Revision.

IN a recent issue we inserted a communication, bearing this title, from a correspondent who deplored the prevalence of sacerdotal teaching in the Church of England, and who criticised the service for the Ordering of Priests as "the seed-plot which has produced these false pretensions." Our correspondent indicated the unscriptural character of sacerdotalism—"every believer is one of the Royal priesthood," and concluded with the words: "All Evangelical clergymen earnestly desire that in the above and other parts the Prayer Book should be revised."

REVISION NOT DESIRED.

Several readers have written us on the points thus raised. Most of them, though avowed and earnest Evangelicals, say that they are by no means in favour of revision of the Prayer Book In the words of one of them, Rev. SIDNEY PIKE (Hampstead): "If this were done, would it not be done primarily by Convocation, with the subsequent sanction of Parliament? Have we any guarantee—is there a probability—that the revision would proceed on Evangelical lines? Might not the door which *lets out* "priest," or any other word or phrase objected to, *let in* something worse? Therefore, though an Evangelical clergyman, I do *not* desire that the Prayer Book be revised."

Mr. H. D. PRITCHETT (Darlington) points out that the fact that Sacerdotalists appeal to the Prayer Book by no means constitutes it "the seed-plot of false pretensions." All manner of sects claim Scripture support for their views; but we do not, on that account, denounce the Scriptures! "Can it be (he asks) that the compilers of the Ordination Service, drawn up in 1550, by Cranmer, Ridley, and others (and revised in 1552), who laid down their lives because of their opposition to Rome, and to whom all England owes a stupendous debt of gratitude, left in that service the very foundation and cardinal principle of Romish teaching—no salvation except through a human priest?"

NO SACRIFICING PRIEST.

Recommending inquirers to study the Homilies, the Articles, and the Prayer Book generally, Mr. Pritchett shows that the word "priest," when applied to a minister in the Church of England, is simply "presbyter" writ short; this is universally admitted, and in the Latin version of the Articles (of equal value with the English) "priest" is never rendered by *sacerdos* (a sacrificer), but by *presbyter*. Throughout the Prayer Book the words "priest" and "minister" are used interchangeably; while no office is defined and no acts mentioned calling for or requiring a sacrificing priest. "All the great divines for centuries since the Reformation have acknowledged this, and it has only been left to traitors in the nineteenth century to arrogate to themselves sacerdotal standing or functions."

Regarding the words uttered by the bishops on the imposition of hands, Mr. Pritchett writes:—"Your correspondent makes a common error in reading into the words, 'Receive the Holy Ghost for the office and work of a priest,' the conclusion that the Bishops claim the power to bestow the Holy Spirit. The compilers of the Prayer Book never made any such claim. It is simply a prayer, or fervent desire that the Holy Ghost may be with them. In the address to the candidates, they are told that they 'have need to pray earnestly for the Holy Spirit,' and that they, the Bishops, have good hope that they (the candidates) will 'continually pray for the heavenly assistance of the Holy Ghost.' This does not look as if the bishops presumed mechanically to impart the Holy Spirit. The very presence of the 'Amen' at the end shows that the words are a prayer."

As to the words, "Whose sins thou dost forgive, they are forgiven," &c., Mr. Pritchett writes: "If they are Popish in the Prayer Book, then they cannot be otherwise in John xx. 23. Compare John xx. 19 with Luke xxiv. 33, and it will appear evident that the commission to remit and retain did not simply extend to the Apostles but to the disciples—'they that were with them'—'the laity,' as we might say."

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian. *12, Paternoster Buildings, E.C.*

**** I recommend my* Elder *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk. See next page.*

The Story of a Well-Dressing.

ONCE a year, on the threshold of summer, the folk of Tissington, in the heart of Dovedale, assemble to give thanks for the abundant water-springs which keep their village cool and sweet. From all over the dales of lovely Derbyshire the people come in the month of May to join in the homely celebration known as "the dressing of the wells," which is the festival of the year.

The "dressings" are really charming pieces of mosaic floral work, for which the choicest blooms of cottage gardens are brought together. Each spring or well is almost hidden in flowers, in the centre of which is some picture or emblem, and daintily-worked text, arranged by families or friendly circles. The decorating of the wells is a cherished privilege, handed down for generations, and there is always an earnest desire to excel. People with long memories of the well-dressing say that it was never better done than this year.

The custom is centuries old; by whom and when it was introduced is uncertain. It has spread into many other villages, and a very pretty story is told of its origin in Tissington.

Once upon a time, so it is said, there was a great drought in the land. The pastures were burned bare, flowing rivers wasted to a trickle, and there was suffering for want of water. But to the very end of this rainless time the five wells of Tissington ran full and clear. So one day the grateful villagers dressed the wells with flowers, and marked the day as a holiday for all time. It is not a story we are bound to believe, though for want of a better—we do not say prettier—it holds the field in the ancient village.

When the thanksgiving service—the first part of the festival—is concluded in the time-worn parish church, where lie the old Fitzherberts, a procession is formed, consisting of the clergy from the neighbouring parishes, members of the choir and congregation, and the visitors. In this fashion a circuit is made of the five wells, and songs of praise are rendered. In all cases a hymn is selected for the occasion, "As pants the hart for cooling streams," being one of the favourites. So the procession winds along the green lanes from well to well, the young voices ringing clear in the open air. With the singing out of doors, and the "Amen" being said, the ceremony ends, though for the villagers and the young people there are many innocent pleasures in the afternoon.

One of the wells this year bore the text, "The Lord is my Shepherd," reminding us that the Good Shepherd leads us by, or near, the still waters. He knows the way to the fountain where we may find refreshment in the day of pilgrimage and toil.

Another had the inscription, "Come ye to the waters." Each one of us is in these words urged to come to those waters of which we read in Ezekiel that they issue out of the sanctuary. They are pure and holy, and in them we may be cleansed from all sin and live for ever.

What is known as the Hall Well, a beautiful spring, was inscribed "Christ is gone up," teaching us that inasmuch as Christ has ascended, there will be a perennial and eternal flowing of the waters, which nothing can check or turn save our own sins. We do not depend on any fluctuating or insufficient supplies, because Christ, the Source of living waters, liveth evermore. While the throne of God and of the Lamb stands, and the river of the water of life proceeds from it clear as crystal, so long will it be possible for us to have an unfading spiritual beauty and a tender, sweet, fresh spring time in the soul.

Happy are they who "draw water with joy out of the wells of salvation" every day and all the year round.

James Johnston.

Darwen, Lancashire.

Children's Special Service Mission.

Mr. E. Phillips, *with Caravan, Great Ellingham, Attleborough, Norfolk*; Mr. E. Clarke, *with Caravan, Cotton End, Bedford*; Mr. L. H. Ingram, *with Caravan, Speldhurst, Kent*; Mr. Mont. Goodman, *The Police Institute, Leadenhall Street*, to Sept. 27 (boys only); Mr. E. Arrowsmith, *Corbridge-on-Tyne*, Oct. 1-5; *Broughty Ferry*, Oct. 6-15; *Harrogate*, Oct. 16-25; *Malvern*, Oct. 28-Nov. 2; Mr. J. S. Tyler, *Broadwater*, Sept. 29; *Tunbridge Wells*, Oct. 6; *Totland Bay*, Oct. 17.

Meetings for Reports of Seaside Work.—*The King's Hall, Holborn, W.C.*, Sept. 30. at 3, Rev. E. A. Stuart presiding; at 6.30, Sir George Williams in the chair. *Y.W.C.A. Manchester*, Oct. 15 (at 3 and 6.30) *Central Hall, Bolton*, Oct. 17 (7.30); *Church Institute, Bradford*, Oct. 18 (7.30); *Hope Hall, Liverpool*, Oct. 31 (4 and 7.30).

"The Christian" Bible Searcher.
23rd Quarterly Prize Competition.

July to September.

RULES.

☞ Will parents and teachers kindly see that each of the following rules is strictly observed, especially Nos. 5, 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right nine times out of twelve.
2. Competitors will be divided into Four Divisions:—
   I. Those under ten years of age.
   II. Those over ten and under thirteen.
   III. Those over thirteen and under fifteen.
   IV. Those between fifteen and eighteen.
3. Write *outside your envelope* in large letters the words "Prize Competition," and the Number of the Division to which you belong; and address it to "Uncle Tom," as usual.
4. At the *top of your paper* write very clearly your Division, your Full Name and Address, and Age last birthday.
5. The questions must be answered in the Right Order. The answers must be written on either Foolscap or Quarto size sheets, and on one side of the paper only. Number your Answers exactly to correspond with the questions.
6. Every paper must be signed by a parent or teacher to testify that Rule 7 has been observed.
7. No Concordance and no help allowed; only the use of a Reference Bible. ☞ Competitors must not help each other.
8. The *last* day for answers to reach the office is Wednesday Oct. 9. The results will be announced on Oct. 17.
9. Marks will be given for accuracy, neatness, writing, spelling, &c., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.
10. Chapter and Verse must be given wherever possible.
11. Those who cannot do all the questions set for their division must do as many as they can, and will receive marks accordingly. No papers can be re-examined. And *don't forget Rule 5!*

☞ Any seniors who are over Eighteen years of age may do the Competition, and have their names included in the lists, but will not be eligible for the prizes.

PRIZE QUESTIONS.

(The Book of Ruth.)

1. Give the circumstances referred to in the following:—(*a*) "I thought to advertise thee." (*b*) "Go not empty." (*c*) "I am after thee."
2. Who was (*a*) "Better than seven sons"? (*b*) "A stranger"? (*c*) "A mighty man of wealth"? (*d*) "Like Rachel and like Leah"?
3. What happened (*a*) at "the beginning of barley harvest"? (*b*) At "the gate"? (*c*) At Bethlehem? (*d*) "When the judges ruled"?
4. What charge was given concerning Ruth? By whom? To whom?
5. Name the persons who figure in this story.
6. By what noble saying is Ruth best remembered?
7. What relation was Ruth to David?
8. (*a*) By what name did Naomi wish to be called? (*b*) Why? (*c*) What is the difference in their meaning?

(Div. I. do 2*a*, 2*b*, 3*a*, 3*b*, 5. Div. II. same as Div. I., and also 1*b*, 2*c*, 4, 6. Div. III. 1, 3, 5, 6 only. Div. IV. 1, 2, 3, 7, 8, only.)

(The Book of Esther.)

1. What was the extent of Ahasuerus' rule?
2. Describe the decorations of the palace.
3. Give the circumstances referred to in the following phrases: (*a*) "None did compel." (*b*) "Despise their husbands." (*c*) "Full of wrath." (*d*) "If I perish, I perish." (*e*) "Thou hast begun to fall." (*f*) "It was written in the book."
4. Write what you know of (*a*) Haman. (*b*) Mordecai. (*c*) Zeresh. (*d*) Hegai. (*e*) Hammedatha. (*f*) Pur. (*g*) Adar.
5. (*a*) By what other name was Esther known? (*b*) What was her nationality? (*c*) Why did she conceal it?
6. (*a*) Who was Vashti? (*b*) What caused her downfall?
7. (*a*) What was the characteristic of the laws of the Medes and Persians? (*b*) Give an example from another Old Testament book.
8. (*a*) Outline the story of this book. (*b*) What lessons does it teach?
9. (*a*) Do you think Vashti acted wrongly or rightly? (*b*) Give your reasons.

(Division I. do 3 *a*, *b*, *c*, *d*; 4, *a*, *b*, *c*, *d*; 5; 6. Division II. same as Division I., and also 1, 2, 7. Division III. 3, 4, and 7 only. Division IV. 3, 4, 7, 8, and 9 only.

The Book of Acts—(xv.-xxviii.)—(Divisions III. and IV. only).

1. (*a*) Before whom was Paul brought for trial? (*b*) With what result in each case?
2. Summarize the contents of chap. xv. 1-37.
3. Describe briefly the conversion of (*a*) Paul, (*b*) the jailer.
4. Say what you know of the following:—(*a*) "Men that have hazarded their lives;" (*b*) "Come and help us;" (*c*) "Whose heart the Lord opened;" (*d*) "Turned the world upside down;" (*e*) "His spirit was stirred;" (*f*) "They all wept sore;" (*g*) "Canst thou speak Greek?" (*h*) "We let her drive;" (*i*) "Thanked God and took courage."
5. What is said of (*a*) Dionysius; (*b*) John; (*c*) Gallio; (*d*) Aquila; (*e*) Apollos; (*f*) Eutychus; (*g*) Agabus; (*h*) Ananias; (*i*) Publius?
6. Make a map showing the places touched at in Paul's voyage to Rome.

Division III. *omit* 2, 4 *f* to *i*; 5 *f* to *i*, and 6.

The following are eligible for the Prize Competition this quarter.

A—Leonard Allen, Mabel Ashwell, Irene Ashdown, Douglas Anderson-Berry.

B—Frances Burnett, Queenie Boswell, Ella Berryman, Ernestine Bühl, Lucienne Brabandès, Dorothy Berry, James and Gordon Bryant, Mary and Susette Beck, Dorothy Brooks, Massy and Conyers Baker, Robert Bushby, Clarence Bass, Evelyn and Marianne Butlin, Mabel and Evelyn Barstow, Mabel Baker, Marion Boyle, Helen Bech, Annie Blaikie, Monica Bailey, Millicent Buckingham, Mary Bungey, Beatrice Brouard, Ronald and Ewen Bentley, Edith Bank, Louise Betts.

C—Lydia Cleary, Walter, Jessie and Maggie Carter, Gladys Clark, Alice Crang, John and David Colville, Alfred Cocking, George Crawford, Duncan Campbell, George Cary, Kitty Cope, Alice Cady, May and Ida Cullen, Hyde Campbell, Henry Colville, Josephine and Elma Cheal, Dorothy, Clarke, Hannah Chapman, Elsie Collings, Emmie, Margaret and Mabel Cecil, Ethel Cumbers, Edith and Annie Collins, Hilda Cook, William Cooper.

D—Kitty and Violet Donaldson-Selby, Willie and Nellie Dowsett, Stanley Drew, Polegnia Daws, Ralph and Dorothy Daintree, George Drayson, Marjory Dyke, May Darroll, Marie Denizot, Violet Davidson, Agnes, Ion and Thomas Dunn, Catherine, Emily and Grace Dempster, John and James Davidson.

E—Mabel and Hilda Edwards, Ruby Ellis.

F—Vincent, Mabel and Olive Fleet, Ethel Fowler, Hyacinth FitzSimons, Louise Filhol, Jeanne Faucon, Frances and Aileen Figgis, Gwendolen and May Fennell, Harry Flashman, Mary Freeman, Percy Fitch, Eirene Fennell, Sarah Finkelstein.

G—Thomas Gilbert, Edith Grieve, George, Colin and Margery Graham-Brown, Margie Goudge, Stuart, Dorothy, Edith and Jaci Gray, Dorothy Grove, Grace Gulston, Margaret Gorrie, Dorothy and Gladys Gibson, George Goodall, Elsie and Isabel Goudge, Constance Gabbett, Cicely Gibson, Evelyn Gulston.

H—Elizabeth Hooper, Beatrice Hastings, Hetty Hill, Violet Holford, Florence and Francie Hoyte, John C. Henderson, Ella Hake, Georgette Hoffmann, Winifred Harvey, James Henderson, Ruth Hunt, Sydney Hanford, Elsie Hanson, Dorothy Havergal-Shaw, Ina Hemmell, Hilda Hooper, Mabel, Harry and Kathleen Hodgkinson, Dorothy Hunt, Jack, Sydney and Dorothy Hodges, Gladys Head, May Hazledine, Annie Horstcraft.

I—Daisy Iredell, Nellie Irving, Ami and Isabel Inglis.

J—Emily Jones, Hilda, Winifred and Louie Jeffery, Lizzie Johnstone, Alfred Johnson, Robert and David Jameson.

K—Martha Kidman, Gladys King, Annie Kingsford, Rose and Esther Killowich.

L—Cecilia Lichtenstein, Sidney and Mary Law, Arthur Llewellyn Linda and Harry Lowe, Alfred Leigh, Alice Lee, Mary Levine, Edith Lowe, G. J. Larwill.

M—Mildred Morgan, Dorothy McMullin, Evie Miller, Mary, Margaret and Dorothy Morris, Charlotte Millar, Margie Marston, Dora Muir, John and Ella MacMurray, Maisie and Alice Mackenzie, Dorothy Mace, Bella Morrice, Amy Munday, Jessie, Alec and Charles Morrison, Harvey Moore, Godfrey Miller, Ella and Joy McFadzean, Nora Marshall, Charles McMullin, Sydney, Winifred, Mollie and Geoffrey, Fanny Messenger, Tom McGlone, Winnie and Doris Martin, Connie Murfin, John Macfarlane, Kathleen Morphey, Margaret Macdonald, Mabel Morris, Alan Marshall, Maude McIlroy.

N—Edith Nash, Amy and Maud Nottage, Blanche Norcock, Gerald and Hilda Nicholls, Emily Norris.

O—Maude Oakes.

P—Leonard, Katie, Winnie and Walter Picknell, Ruth Pledger, Kathleen and Ethel Pasley, Gladys and Isabel Phipps, Lucy and Mabel Pelham-Burn, Cyril and Leslie Partridge, Geoffrey and Percy Peach, Eddie Palmer, Mary Pearson, Jessie Palmer, Evelyn Primrose-Pechey, Dora Phillimore, Margherita Perlmann.

Q—Frances Quance.

R—Marion Richards, Alice Reid, Gordon Remington, Olive Robinson, Jessie, Cecily and Elmina Roe, Laura Ridler, Maggie Reid, Aileen Roberts, Hilda Reid, Emily Rowdon, Maggie Russell.

S—Margery Smart, Frances Stileman, Amy Simmons, Kathleen and Douglas Shepherd, Betty Stocks, Effie, Florence and Ellen Simpson, Stanley W. Smith, Gladys, Violet and Evelyn Shaw, Dollie Salt, Flora Smith, Germaine Schumann, Horace Small, Poppie Stidolph, Constance Schaeffer, Lily and Ellen Scriven, David and Stanley Soltau, Augustus and William Simpkin, Mary Sowden, Hilda Schaeffer, Cicely and Marjorie Sherbrooke, Whateley Smith, Lizzie Simons, Andrew Simpson.

T—Florence Tomlinson, Theodora and Archibald Thorn, Willie Thomas, Frank Thompson, Winifred Trotter, Reginald Thresh, Dudley Toye, Vincent Taylor.

U—Eva Usher.

W—Nora and Ellie Wyatt, Bertram Webb, Charles Wingrave, Dorothy White, Sarah and Annie Wood, Florence Wilde, Cecile and Phillis Wright, Fannie Wright, Agatha Ward, James, Rachel, Sarah and Georgina Wilson, Ernest and Queenie Wakeford, Edward and Edith Wheeler, Pringle Wilson, Louise and Violet Walker, Gracie Winn, Sydney Wisdom, Kathleen Wingrave, Gladys, Lilian and Elsie Willoughby, Ellen Williams, Stephen Wilson, Frances Wood, Myra Webb, Mansfield White, Dorothy Wallace.

ANSWER TO LAST SEARCHER (296).

1. Matt. xxvi. 41.
2. Luke iv. 1-12.
3. Luke iv. 13.
4. Luke viii. 13.
5. 1 Cor. x. 13.
6. 1 Tim. vi. 9.
7. James i. 2-3, 12.
8. Rev. iii. 10.
9. Luke xxii. 28, 9.
10. 2 Pet. ii. 9.
11. Gal. vi. 1.
12. (*a*) Heb. ii. 18. (*b*) Heb. iv. 15.

No. 296.—Correct answers (first list) received from:—

A—Irene Ashdown*, Douglas Anderson-Berry*, Ralph and E. Aldwinckle, Gwendoline Ahier, Leonard Allen*, Mabel Ashwell*.

B—Frances Burnett*, Dorothy Brooks, Annie Blaikie, Reggie and Walter Batty, Violette Birney, Reginald Bristow, Clarence Bass, Rachel Blumenthal*, Edith Bank*, E. Berryman*, Alecn Byres-Leake, Marion Boyle, Millicent Buckingham, Mabel Baker, Gladys Brewer, Robert Bushby*, May* and Gordon* Bligh, Gwen and Barbara Bourne, Mary Bungey*, Ronald and Ewen Bentley, Stanley Burgess, Queenie Boswell, Daisy Bowles*.

C—George Cary, Kittie Cope*, Kathleen Cole*, Ethel Cumbers, Elsie Collings, Mabel Cole*, Mabel Campe, Josephine and Gulielma Cheal, Annie and Edith Collins, Gussie Clark, Susie Cumbers, Hannah Chapman, Emmie*, Margaret* and Mabel* Cecil, Gladys Clark.

D—Tom Dunn*, Grace*, Catherine and Emily* Dempster, Nellie* and Willie Dowsett, Florrie Davys, Kitty and Violet Donaldson-Selby, Nesbet Dunn, May Darroll*, Polognia Daws, Dorothy* and Ralph* Daintree, Stanley Drew*.

E—Hilda* and Mabel* Edwards.

F—Harry Flashman, Sarah Finkelstein*, Evelyn Franklin-Smith, Eirene, Gwendolen and May Fennell, Mabel, Olive and Vincent Fleet, Mary Freeman, Percy Fitch, Ethel Fowler.

G—Stuart, Jack, Dorothy, Margaret and Edith* Gray, Winifred Gardner, Evelyn* and Grace* Gulston, Margaret*, Isabel and Elsie* Goudge, Margaret Gorrie, Constance Gabbett*, Gladys*, Dorothy* and Cicely Gibson, Christopher George.

H—Hannah Hancock, Nellie Hatchett, Harry Hodgkinson, Ella Hake, Sydney Hanford*, Hetty Hill, Elsie Hanson, Ina Hemmell*, D. and Kathleen Heckford, Dorothy Havergal-Shaw, Elizabeth, Hilda and Mary Hooper, Sydney, Dorothy and Jack Hodges, Dorothy* and Ruth* Hunt, Annie Horstcraft, Beatrice Hastings, Francie*, Florence*, Norman* and Julyan* Hoyte.

I—Daisy Iredell, Nellie Irving*, Elsie Irvine.

J—Walter Jeal, Alfred Johnson, Winifred*, Louie* and Hilda* Jeffery, Emily Jones.

K—Annie Kingsford, Gertrude Krambach*, Esther* and Rose* Killowich, Gladys King, Martha Kidman*.

L—Evelyn Lamb, A. Leigh, Cecilia Lichtenstein*, Ethel Larwill*, May and Sidney Law, Constance Long, Mary Levine*, Annie Laycock.

M—Nellie and Grace Morice, Fanny Messenger, Barbara Maconchy, Nora and Alan Marshall, Dorothy and Charlie McMullin, Winnie* and Doris* Martin, Mabel Morris*, May Miles*, Winifred*, Ivy and Frank Maunder, Amy Munday, Mollie, Sidney, Geoffrey and Winifred Martin, Charlotte Millar*, Tom McGlone*, Kathleen Morphey*, Leonard*, Winnie and Dorothy Mace, Peggy and Molly McArthur.

N—Daisy Nicholas, Blanche Norcock*, Eleanor and Valerie Noel, Maude* and Amy Nottage, Leah Niels*, Edith* and Ivy Nash.

P—Mary Pearson, Evelyn Primrose-Pechey*, Leslie and Cyril Partridge, William Porter, Dora Phillimore*, Enid and Kathleen Pincott, Winnie, Leonard, Katie and Walter Picknell, Ethel* and Kathleen Pasley, Gladys* and Isabel Phipps, Geoffrey, Percy and Clarice Peach.

R—Emily Rowdon*, Laura Ridler, Aileen Roberts, Maggie Russell, Ada Renals*, Alice Reid, Alice Ricketts, Margaret Russell, Olive Robinson*, Marion Richards*, Gordon Remington*, Gwendolen Ravenhill*.

S—Raymond, William and Augustus Simpkin, H. Small, Frances Stileman, Betty Stocks*, Stanley* and David Saltau, Whately Smith, Margery Smart*, Marjorie and Cicely Sherbrooke, Lizzie Simons, Evelyn*, Violet* and Gladys* Shaw, Kathleen and Douglas Shepherd, Marjorie Smith*, Constance, H. and Edgar Schaeffer, Winnie Stewart.

T—Dudley Toye*, Frank Terrell*, Frank Tomkins, Bertha Trantor, Theodora Thorn*, Naomi Torff, Florence Tomlinson*, Reginald Thresh*.

W—Ellen Williams, Dorothy White*, Cecile and Phillis Wright, Florence Wilde, Annie and Sarah Wood, Evelyn Wilkinson, Gracie Winn*, Beatrice and Winifred Weatherall, Fanny Wheeler, Ellie* and Nora* Wyatt, Dorothy Wallace, Bertram Webb, Stephen Wilson, Ibla Woodman*, Sydney Wisdom, Edith* and Edward* Wheeler, Myra Webb, Frances Wood*, Agatha Ward, Kathleen and Charles Wingrave, Mansfield White*.

Y—Gladys Young.

No. 295.—Correct answers (second list) received from:—

A—Kate and Martha Allan, Margery and Irene Ashdown, Leonard Allen*, E. and Ralph Aldwinckle, Mabel Ashwell*, Olive Andrews*.

B—Conyers and Massy* Baker, Susette, Helen and Mary Beck, Maggie Batting*, Eunice Baber*, A. Brown, Walter and Reggie Batty, Queenie Boswell, Dorothy* and Harold* Berry, Dorothy Bates, Frances Burnett*, Gordon* and James* Bryant, Mary Bungey, Annie Blaikie*, Beatrice Brouard, Louise Betts, Millicent Buckingham*, Mabel Baker, Mary* and Jessie* Baird, Evelyn and Marianne* Butlin, Evelyn and Mabel Barstow, Marion Boyle*, Dorothy* and Monica* Bentall, Gordon Boxer, Eva Browne*

Lucienne Brabandes, Ernestine Bühl, Phyllis Boyd, Emily Bridge, water*.

C—Ida*, Willie* and May* Cullen, Kathleen Cole*, Emmie Cecil*, Alice Crang, Agnes* and William* Cooper, Ethel Cumbers*, Walter*, Jessie and Maggie* Carter, George Cary*, John*, David* and Henry* Colville, Annie and Edith Collins, Alice Cady, Mary Cobb, Hyde* and Duncan* Campbell, Dorothy Clarke*, George Crawford*, Hilda Cook*, Josephine Cheal*, Alfred Cocking.

D—Nessie* and Ion* Dunn, Vera Dickinson*, John* and James* Davidson, Marjory Dyke*, Marie Denizot, May Darroll, Mai* and Violet Davidson,

E—Muriel Eustace*, Ruby Ellis*.

F—Evelyn Franklin-Smith, Louise Filhol, Jeanne Faucon*, Hyacinth FitzSimons*, Ethel Fowler, Meg*, Agnes* and Lewis Fullarton, Gwendolen, Eirene and May Fennell, F.* and Aileen Figgis, Phyllis Fry, Percy Fitch.

G—Edith Grieve, Margie, Isabel and Elsie* Goudge, Katie Green, Dorothy Grove*, Hilda von Griesheim, Dorothy, Edith, Margaret Stuart and Jack Gray, Eva Gurney*, Daisy and Marie Greenacre, Ivy* and Hilda* Godfrey, Margery*, George and Colin* Graham Brown, Constance Gabbett, Aimée Guilbert.

H—Georgette Hoffmann, Alan Hogg, May Hazledine, Violet Holford, Dorothy* and Ruth Hunt, James* and John C. Henderson, Francis Hoyte*, Elsie Hanson*, Ina Hemmell*, Hilda, Mary and Elizabeth Hooper, Jack and Dorothy* Hodges.

I—Ami and Isabel* Inglis, Daisy Iredell*.

J—Mary Jackson*, Lizzie Johnstone*.

K—Marjorie and Phyllis Kiernan.

L—Alice Lee, A. Leigh*, G. J. Larwill, Edward, Arthur and Irene Llewellyn.

M—John Macfarlane, Margie Marston, Margaret Macdonald, Lily, Ella* and John* MacMurray, Maude McIlroy*, Isabella Morrice, Leonard Medcalf, Dora Muir, Irene Mabille, Mildred Morgan, Harvey Moore*, Leonard, Winnie and Dorothy Mace, Alec, Godfrey and Evie Miller, Charlotte Millar*, Ella and Joy McFadzean, Maisie* and Alice Mackenzie, Alick, Jessie and Charlie Morrison, Dorothy*, Mary* and Margaret* Morris, Kathleen Morphey*, Molly* and Peggy* McArthur.

N—Maude* and Amy* Nottage, Edward Newell, Edith* and Ivy* Nash.

O—Maude Oakes*.

P—Ruth Pledger*, Isabel* and Gladys* Phipps, Isabel Perks, Kathleen Pincott, Percy, Mary and Geoffrey Peach, Cyril Partridge, Mary Panes, Eddie Palmer, Mabel* and Lucy* Pelham-Burn.

R—Maggie Russell, Laura Ridler, Alice Ricketts, Anna Radcliffe, Marion and Gussie Roach, Elmina*, Jessie* and Cicely* Roe.

S—Evelyn, Violet and Gladys Shaw, Andrew*, Florence*, Effie* and Ellen Simpson, Poppie Stidolph, Hilda Staite, Lily* and Ellen* Scriven, Stanley W. Smith, H. Small, Flora*, Glanvill* and Whately Smith, Germaine Schumann, Mary Sowden*, Raymond, Augustus and William*

T—Theodora* and Archibald Thorn, Vincent Taylor, Frank Thompson, Winifred Trotter, Frank Terrell*, Reginald Thresh.

U—Eva Usher.

W—Mary Willson*, Lilian Willoughby*, Violet Walker*, Ellie* and Nora* Wyatt, Wilfred Watson, Edith* and Edward* Wheeler, Queenie, Ernest and Kenrick Wakeford, Nellie* and Rachel* Wilson, Dorothy Wallace, Pringle Wilson*, Sydney Wisdom, Mansfeld White, E. Weller, Freda Watts, Gracie Winn*.

FOREIGN LIST.

No. 289—Flo and Cuckoo Lister, Mattie, Georgina Tollner (S. Africa). **No. 291.**—Lottie, Rotha, Ivan and Eric St. George (Canada). **No. 292**—Dora Wallace (Canada). **Nos. 293, 294**—Katie*, William, Ina and Nettie Thomson (Bulgaria). **No. 295**—Daisy Pullen* (Italy).

UNCLE TOM.

Children's Scripture Union—Portions for week ending October 5.

Sun. Sept. 29	*Exo.*	viii. 16-32	Thurs. Oct.	3	*Exo.*	x.	1-15
Mon. „ 30	„	ix. 1-12	Fri.,	„ 4	„	x.	16-29
Tues. Oct. 1	„	ix. 13-26	Sat.,	„ 5	„	xi.	1-10
Wed. „ 2	„	ix. 27-35					

Christian Endeavour Topic.

SUNDAY, September 29.

MISSIONS: THE GROWTH OF THE KINGDOM (Psa. lxxii.).

IT is a terrible thought that *one thousand millions* of our race are wandering in darkness and the shadow of death, without hope, and without God. Of these *thirty-five millions* pass annually into Christless graves. In China alone, taking the lowest computation of its mighty populations, it is estimated that 1,400 die every hour, and that 33,000 Chinese daily pass beyond our reach.

And how awful the need! I have been struck by three things in the course of my travellings, especially in Eastern lands.

(1) *The terrible injustice and tyranny to the poor.* If a man goes to the law court for justice, he must have money enough to bribe his judges and the court officials, or he will be certainly defeated. For the most part it is wiser to bear an injustice than resist it. There is special significance, therefore, in this Psalm: He shall judge the *poor*, the *needy*, shall redeem their souls, and break in pieces the oppressor (*vv.* 2, 4, 12, 13, 14).

(2) *The awful sin.* We dare not put in words the full story of the immorality which we have seen, and of which we have heard. There is sin and shame everywhere. Evil is enthroned, deified, and worshipped. Buddhism,* Hindooism, and Mohammedanism, are corrupt to the core. There is sin in Christian countries, but it is condemned by the religion of Christ and by public opinion, whereas it is condoned, and even advocated, by the religions I have named. It is a part of them. There is special emphasis, therefore, in the references of this Psalm to the righteousness of the Saviour's reign (*vv.* 1, 2, 3, 7, 17).

(3) *The degradation. Women* are degraded, their intellects dwarfed, their worst passions excited, taught that they have no soul, agitated by jealousy, envy, intrigue, and hate, so that Mrs. Bishop says that 200 times she has been asked for poison to do away with some other woman or child which had become an object of jealous hatred. Then think what *sickness* means. It is believed to be the work of demons. The sick person is an object of loathing and terror, is starved, beaten, blistered, and exposed to nameless barbarities.

And how little has been done! In China the average is one missionary to half a million of people, as though there was but one minister for Glasgow or Manchester. Whereas the Moravians send out one missionary for every sixty members, other Churches have but one for every 5,000. And whereas Great Britain spends each year £140,000,000 on drink, £16,000,000 on smoking, and hoards £240,000,000, the whole of her contributions to missionary operations amount to only £1,500,000.

But notwithstanding all, the Kingdom is certainly coming. The dawn is breaking over the hills of darkness; the handful of corn on the top of the mountains is bringing forth thirty, sixty, and one-hundred fold. The showers are permeating the arid ground. The system of irrigating the sandy soil with the river of life is being carried farther and farther through the world.

The actual numbers gathered into churches represent a very small part of the result of missions during the last century. There are tens of thousands in their homes and harems who believe in Christ, and pray to Him, though they have never openly professed his name. Myriads of Bibles are in circulation, and myriads have learnt to read them in our mission schools. The great idolatries of the past are shorn of their glory, and have lost hold on their professed adherents. The ground is honeycombed with trains of gunpowder, and only awaits the single spark. We may cherish a great hope for the world. It is becoming ripe for Christ. The darkness is departing, and the true light shining. Let us hasten by prayer, by gift, by the consecration of our lives, the coming of the day of God. F. B. M.

C.E. NOTES.

At the Conference on Free Church Girls' Guilds, held at the Memorial Hall, Miss E. M. Weatherley, member of the National Council, showed that the Guild movement would not in any way conflict with C.E., but might serve as an adjunct to it.

* * *

On receipt of the sad news of President McKinley's death, Rev. W. Knight Chaplin cabled to the officers of the American United C.E. Society on behalf of the Christian Endeavour Union of Great Britain and Ireland an expression of the sympathy of all British Endeavourers.

* * *

It was reported at the Triennial Colonial Convention, New Zealand, that, since the last Convention, £4,000 has been raised for missionary funds, fifteen members have entered the ministry, and thirty-nine have become missionaries. The total membership is 7,645. The New Zealand Societies are to be affiliated with the Australian Union; a paid travelling secretary is to be appointed for extension work.

* * *

A friend, writing from Wakkerstroom, Transvaal, says: "A C.E. Society has been started at Wakkerstroom, in connection with the Union Church. In spite of the small numbers, the Society has already justified its existence. A pleasing feature has been the interest and help of Christian soldiers. The vice-president was for some time a member of the Society in connection with Rev. F. B. Meyer's church in London."

* * *

Christian Endeavourers have special cause to mourn the loss of Mr. McKinley, for he was, in a very real way, friendly to their cause. Every year he occupied the Presidential chair, Mr. McKinley sent a telegram to the annual C.E. Conventions in America. The last was sent on July 6 of the present year, to the Twentieth Annual C.E. Convention, held in Cincinnati. It was as follows:—"Upon the assembling of the International Christian Endeavour Convention this evening please extend to those present my cordial greeting and best wishes for the success of the association. I regret that it is impossible for me to be with you on this occasion.—WILLIAM MCKINLEY." Greetings were also received from the late President at the World's C.E. Convention, held in London last year.

International S.S. Lesson.

October 6, 1901.

JOSEPH SOLD INTO EGYPT (Gen. xxxvii. 12-36).

GOLDEN TEXT—Acts vii. 9.

CONNECTIVE STORY.

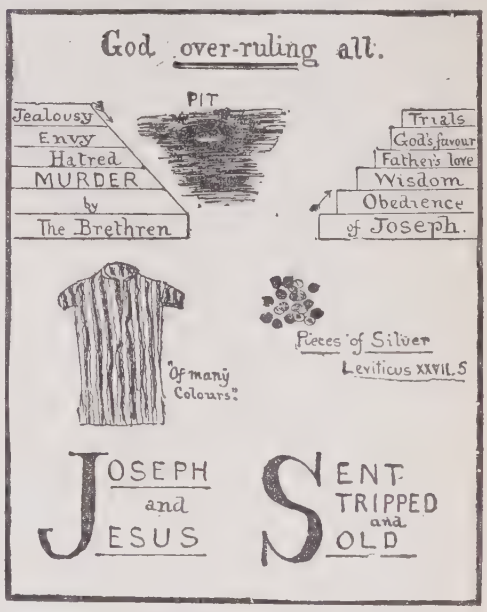
WE left Jacob at Peniel; God changed Esau's wrath, and the dreaded meeting proved the beginning of friendship. Esau finally settled in Edom, east of the Dead Sea. Jacob stayed awhile in Succoth, then crossed the Jordan and bought some land in Shechem, pitching his tents and building an altar. This is a fertile valley, one of the loveliest spots in Canaan; but he had troubles in his family, and God told him to remove to Bethel. There God appeared to him and renewed the Covenant. Rachel died while they journeyed from Bethel, and was buried near to Bethlehem. At last, after about thirty years absence, Jacob returned to his father's home, found his mother dead, but the old man still alive. Isaac died soon after, and Jacob, or "Israel," dwelt at Mamre in Hebron with his two youngest sons, while the ten older ones fed their father's flocks at Shechem, some sixty miles distant.

JOSEPH, THE BELOVED SON (3).

His father's darling, because he was Rachel's child, born when his father was ninety years old; also because he was a good boy, conscientious and trustworthy (2), a God-fearing boy, to whom God spoke in dreams. The beginnings of Joseph's future greatness are found in his character as a boy. He was obedient to his father's will, and undertook a long journey to his disagreeable and wicked brothers (13). In many respects a splendid example for our young lads. (*Let the children point out the good traits in him.*)

THE BROTHERS (4, 11).

They had moved to Dothan on the edge of the plain of Esdraelon, seventeen miles further north (17). They conspired to kill Joseph when they saw him coming, dressed in his "coat of many colours." Reuben, the eldest, seems to have been the best, and was the means of saving Joseph's life. He intended to rescue him from the pit afterwards (29, 30). Judah was a leader among the brethren, and avaricious; he gets rid of his brother without murder, while Reuben was absent. Mark the great sin of jealousy and envy. First they will kill, then starve to death, then make a profit out of their brother's sorrow, and are perfectly callous to the cries of the boy (v. 25, and Gen. xlii. 21, 22), and the heart-breaking sorrow of the old father (34). Let us take warning from these awful crimes, which began with jealousy against a younger brother (Matt. v. 22).



THE ISHMEELITES (25).

Descended from Abraham's son Ishmael, also Midianites (28, 36), from Abraham's sons Medan and Midian. They were near neighbours, and joined together in caravans and travelled to Egypt, which was at this time the great world-power, carrying spices, &c., for which there was a great trade, so much being used there in embalming the dead. The spice was "gum tragacanth," which is found in Syria; the "balm of Gilead" was in great renown, and "ludanum" (myrrh), or "the fragrant rose of Cistus," is found in Arabia, Syria, and Palestine. This caravan is a true picture of one in the present day.

JOSEPH A TYPE OF JESUS CHRIST.

In Joseph we find the most remarkable types of Christ. (1) The beloved son (*v.* 3 and Matt. iii. 17). (2) The special coat (*v.* 3 and John xix. 23). (3) Despised and hated by his brethren (*v.* 4 and John i. 11; vii. 5). (4) Envy (*v.* 11 and Matt. xxvii. 18). (5) The father pondering his sayings (*v.* 11 and Luke ii. 51). (6) Sent by the father (*v.* 13 and John xii. 49). (7) He willingly accepted the mission (*v.* 13 and Psa. xl. 7). (8) He sought for his brethren (*v.* 16 and Luke xix. 10). (9) They conspired against him (*v.* 18 and Matt. xxvii. 1). (10) Stripped of his coat (*v.* 23 and John xix. 23, 24). (11) Watched by his enemies (*v.* 25 and Matt. xxvii. 36). (12) Sold for twenty pieces of silver (*v.* 28 and Matt. xxvi. 14, 15).

LESSON POINTS.

1. God had a great work for Joseph to do, and his troubles were to prepare him for that future.
2. Training in youth, obedience and trust, go to make great men.
3. Beware of the seeds of envy, which will grow to hatred or murder.
4. God over-rules the designs of the wicked.
5. Do right, and leave the results with God.

About Books.

REVELATION AND CORRUPTION.

A WORK of great interest at the present time is—**The Church, The Churches, and the Mysteries**; or, Revelation and Corruption. By G. H. Pember, M.A. (7s. 6d. *Hodder & Stoughton.*) The author has for some years been well known to the Christian public, through his writings in exposition of Scripture prophecy and in denunciation of modern forms of apostasy and wickedness. In these pages he combines this two-fold ministry; on the one hand, he opens up Biblical revelation, on the other he brings to light some of the hidden things of darkness as they are found in Paganism and reflected by a paganized Christianity.

The first part of the book deals with the Church as a Divine institution—"the great assembly now being summoned by God out of every tribe and tongue and people and nation, the complete and heavenly body which the Lord will shortly present unto Himself as a glorious Church not having spot or wrinkle or any such thing." The ordinances of Baptism and the Lord's Supper, also the Gifts of Ministry and the Gifts of the Spirit, are then considered in detail, and ecclesiastical theories or conventional forms are held of little account alongside plain Scripture teaching. While recognising the propriety of local assemblies being called "churches," and regarded as miniatures of the whole Church, Mr. Pember holds that it is unscriptural to apply the designation to the aggregation of all the assemblies of any particular sect, or to all the assemblies of any kingdom or country.

From the opening chapter onwards, our author shows the fundamental importance of sound views regarding the Church. When dealing with the ordinances, he is able to do more; he explains how serious error came in, and also from whence it came. In a way the second part of the book is thus anticipated; but only so far as to excite a reasonable curiosity as to the measure in which Pagan error can be shown to be responsible for Christian apostasy. The curtain is drawn upon what are known as the Lesser and the Greater Mysteries, with the rites attendant upon initiation. Here we get traces of fasting, confession, baptismal expiation and regeneration, holy water, and the sign of the Cross. These chapters bring the work into the small class devoted to exhibiting the appalling extent to which the Church of Christ has declined from its pristine purity—in fact to prove that Catholicism is "a blend of Paganism and Christianity."

This volume, though complete in itself, is also an introduction to the third volume in the series of which it forms a part, dealing with "The Great Prophecies of the Centuries Concerning the Church." Mr. Pember felt it to be necessary to present the Scriptural idea of the Church before proceeding to consider the Divine forecast of its course upon earth. The pages are full of instruction; saying so much, does not imply that we acquiesce in all the views expressed. The author writes from conviction, and even where, on minor questions, we feel that his ground may be uncertain or insecure, we consider his words with attention, for he advances nothing but what he has deeply pondered and carefully weighed as a student of Scripture and a servant of Christ.

The demand for successive editions of Messrs. Rowntree and Sherwell's book, "The Temperance Problem and Social Reform," is evidence of the wide interest in attempts at the solution of the difficulty by means of public management. **British Gothenburg Experiments** (2s. 6d. *Hodder & Stoughton*) supplies full information of the experience of the various trusts and companies that have been formed throughout the country under the leadership of Earl Grey.

The issue of the annual volume of *The Herald of Mercy*, under the title, **Strayed from Home, and other Readings** (1s. *Morgan & Scott*), puts a cheap and valuable auxiliary to personal word and testimony within the reach of the district visitor and other Christian workers. Short, crisp, and varied Evangelical articles are interspersed with telling narratives and well-chosen poems, all rendered yet more bright and interesting by the abundant use of attractive pictures. On every page the Gospel of the grace of God is presented; and the present issue is well fitted to prove as helpful as its predecessors "in speaking to the unconverted, as well as in stimulating the Lord's people to increased love and service." As each leaf is complete in itself, the book lends itself, like the monthly issues, to cutting up into leaflets, after it has served its end in volume form.

Among timely literature a useful place is filled by The Millenary of King Alfred the Great (1s. *Longmans*), Sermon by Rev. C. Lloyd Engström, rector of St. Mildred's, Bread Street, and secretary of the Christian Evidence Society.

Evangelistic.

Mr. Charles Cook's Work.

THE concluding services of Mr. Charles Cook's thirteenth annual campaign in Hyde Park are proving effective in reaching and impressing the unconverted. Among recent notable services was that in memory of President McKinley. Last Lord's Day Mr. Cook announced that he had again secured the Metropolitan Theatre for the twenty-seventh year. The opening meeting is fixed for Sunday, October 6.

Free Churches Mission Car.

In connection with the Gospel car movement of the National Council of Free Churches Rev. Jesse Mayo has been holding a number of evangelistic services in Sussex. Rev. Arthur J Summerhill, writing for the Petersfield Free Church Council, says: "The friends on the spot, including Wesleyans, Primitive Methodists, and Salvationists, have co-operated heartily. Mr. Mayo has won the respect and confidence of all. Practical, pointed, and timely, his addresses have been listened to with eager attention by increasing crowds. With the absence of anything like sensationalism, there has been spiritual fervour which has compelled an earnest hearing. Power has rested upon the gatherings, and much good has been accomplished.

The Baptist Church, Forres.

A fruitful three weeks' mission has been held in the Baptist Church, Forres, N.B. Pastor E. J. Goodman conducted the open-air and the Sabbath indoor meetings, and other speakers during the first fortnight were Revs. Joseph Johnston, M.A. (U.F. Church, Forres), and the following Baptist ministers:—Revs. W. D. Hankinson (Elgin), John Yeomans (Lossiemouth), and C. W. Adams (Hopeman). Every evening quite a crowd of men listened attentively to the preaching of the Gospel in the High Street. The concluding week was wholly taken by Rev. Alex. Bremner. From first to last the services were well attended, and great interest was manifested. Mr. Hugh McCallum, of Paisley Road Baptist Church, Glasgow, kindly gave his services as Gospel soloist for the first two weeks, and his singing was greatly appreciated. Mr. Reid and the Misses Nicholson helped with the singing at the other meetings. There has been a most encouraging work in the church, and lasting good is sure to follow the truth declared in the Master's name. G.

Work in Glasgow.

The month's campaign in connection with Pastor D. J. Findlay's work in the St. George's Cross Tabernacle has been productive of real and aggressive effort, with much blessing. Fresh ground has been continually opened up, and the removal of the afternoon meetings for Bible study to the large hall of the Christian Institute has been amply justified.

Situated in the centre of the city, and near the business quarter, it has been good to see the large attendances. Mr. Varley's clear and incisive studies of the Scriptures suit the Scotch mind well, and the numbers of men seen at nearly all the meetings show what a firm hold the mission has taken.

Sunday last was a remarkable day, the Tabernacle at 11, and St. Andrew's Hall at 3 and 7 p.m., being none too large for the great audiences. Deep interest prevailed as the result of Mr. Varley's striking address, and the night saw the workers returning home with the joy of harvest.

The missionary brethren are beginning to reach the city in view of the Conference which begins on Saturday next, and will be maintained through the whole of Sunday and Monday. The Conference promises to be of deep interest, and to prove a strong incentive to missionary effort. St. Andrew's Hall has been secured for the great gathering on Sunday night, when Messrs. W. B. Sloan, of London, C. F. Reeve, of Poona, Hugh Paton, Henry Varley, D. J. Findlay, and several missionary brethren will take part.

The Sunday evangelistic services in the City Hall, and the week-night gatherings in St. James' Hall, conducted by Mr. Bennett Anderson, have been abundantly fruitful. The evangelist has been constrained to remain till the end of September.

Mr. J. J. Browne, London City Mission, reports that blessing was given in connection with his recent visit to Sidmouth.

Mr. Mears, colporteur, of Ealing and Brentford, has had a happy and fruitful mission, with his wife and daughters, in the village of Belton, Leicestershire. Several outdoor meetings were held and largely attended; the cottages and public-houses were visited and the good seed sown broadcast.

Mr. Josiah Nix has had a time of blessing with the fishermen at Stornoway and Fraserburgh. In the halls and open air he has preached the Gospel to crowds of people, and many have sought the Saviour. During the coming winter arrangements have been made for him to visit Newcastle, Hornsey (London), Birkenhead, Liverpool, and other important centres.

Mr. T. Swanston Smith is paying a brief visit to Scotland. In connection with the Carrubbers Close Mission in Edinburgh he will address the temperance meeting in the large hall on Saturday evening next (28th inst.), take part in the closing of the open-air services on the Calton Hill on Sunday afternoon, and address the evangelistic gathering in the large hall on Sunday night. Mr. Smith will also give the address at the noon prayer-meeting on Monday, and preach the Gospel again in the large hall on Monday evening.

Tent Work.

London Tent Campaign.

At *Wimbledon* the Weaver Brothers have had a fruitful mission. Notwithstanding the wet weather the meetings have been well sustained, and each evening souls have sought the Lord.

The congregations at *Harlesden*, although not so large as in some other centres, have been most appreciative of the efforts of Mr. Leonard Weaver. Miss Angel has been the soloist, and the meetings proved spiritually helpful.

The enthusiasm with which the *Deptford* tent was opened has continued night by night. Mr. William Grove's homely addresses have been graciously blessed, and the singing of Madame Annie Ryall has influenced many.

As was anticipated, the extension of the mission at *Leyton* aroused a large measure of interest, and the missioners were listened to with eager attention. Mr. Chas. Inglis and Mr. R. S. Bradbrook had charge till Friday last. On Saturday Mr. Leonard Weaver delivered a fervent temperance address illustrated by the lantern views. Miss Angel was the soloist. The meetings on Lord's Day, conducted by Mr. J. T. Vine and Mr. R. S. Bradbrook were memorable occasions, a number of decisions being recorded by the workers.

Revival times have been experienced in the *Clapham Road* tent during the past week. Mr. J. T. Vine's preaching was with power, bringing conviction to many hearts. The singing of Mr. and Mrs. Burton was also effective. On Saturday last Mr. R. S. Bradbrook addressed a large gathering, illustrating the Gospel, and enforcing the principle of total abstinence by a splendid collection of lime-light views. The Weaver Bros. have commenced a week's mission.

Oswestry Tent Mission.

Messrs. G. Bollard and W. Pinches have brought their tent mission at Oswestry to a close after a service which has been carried on throughout the summer season. Numbers of the unconverted have sought the Saviour, and the members of the various churches have been blessed.

The attendances, despite occasional inclemency of the weather, were most encouraging, and at the close of each service the congregation would resolve itself in small groups, and enter in free conversation about the things of God, keeping a particular look-out for any anxious one needing encouragement. Among other instances, a whole family has become converted During the season about forty workers visited the town in order to assist in the meetings, some of them staying for weeks together, and working hard in tract distributing and open-air services, as well as speaking in the tent. An open-air meeting was held each Saturday evening in the centre of the town. T. R. C.

For some weeks Mr. G. J. Comber has been conducting fruitful tent missions at Brentwood, Mountnessing, and Ingatestone. At each place Christians have been blessed, and souls have sought the Saviour. Our hearts are full of praise to God. G. F. B.

At Leven, Fifeshire, Mr. Charles Galletly, of the Evangelization Society, London, has just concluded a fortnight's mission. The Faith Mission workers closed their meetings, and joined in the effort. The tent was crowded on the Sunday evenings, and on week nights there were capital audiences. Great interest was aroused, resulting in deep conviction on the part of many, and in some seeking pardon. A. C.

A month's tent mission, under the auspices of the Free Church Council, has just been concluded at Rushden, Northants. The missioner was Mr. Charles Noakes, of the Evangelization Society. During the first week of the mission the meetings were rather small; but as the evangelist became known the people came in larger numbers, till the tent was crowded even on week nights. Many have been led to accept the Lord Jesus as their Saviour.

Requests for Prayer.

For a mission to be held at St. Paul's Church, Stratford, E., November 9-19, conducted by Rev. S. A. Selwyn.

For a mission at Whitefield's Tabernac'e, Tottenham Court Road, N.W., by Mr. W. R. Lane, Sept. 29-Oct. 7.

For blessing upon the Gospel services which are being held every Monday at noon at the Dock Gates, Millwall, E.

For blessing upon a mission to artisans, September 30-October 13, at Mile End Artisans' Y.M.C.A., London, E.

For a mission to young men to be held at the Brighton Y.M.C.A., October 6-13, conducted by Mr. T. A. Bailey, of the Leper Mission.

Praise.

For victory given to Dr. Long in dismissal of the summons brought against him by Limerick Corporation, September 20.

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The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. J. Piper, vicar of St. Paul's, Upper Holloway, has announced that he will shortly be leaving the parish. It is understood that he has been appointed rector of Atlow, Ashbourne, in succession to Rev. H. C. Binns, who is resigning owing to failing health.

In view of the long and distinguished services of Dean Barlow, while vicar of Islington, it is hoped to present him with a testimonial, in recognition of the sterling character of his work. Although the fund is, naturally, promoted by members of the Church of England, it is suggested that those belonging to other bodies may like to take part. The treasurer is Mr. J. Douglass Mathews, 78, Highbury New Park, N.

The Bishop of Ipswich, on Thursday last, opened a Home for Inebriate Women at Hammond Lodge, a roomy house at Terrington, near Kings Lynn. The Home has been established by the Church of England Temperance Society, with the aid of subscriptions from the dioceses of Lincoln, Ely, Norwich, Oxford, and Peterborough, and will accommodate thirty-three patients. There are greenhouses and a garden, and fifteen acres are available for exercise and recreation. Every patient is required to stay at least twelve months.

Congregational.

Rev. J. Morgan Gibbon is expected to spend the first Sunday of October at Montreal, and then proceed to Toronto, where he will confer with the representatives of Canadian Congregationalism before going on to the National (American) Council at Portland, Maine.

The services of Rev. D. H. Reid have been jointly secured by the Colonial Missionary Society of England and the Home Missionary Society of Canada as a special missioner for the mining districts of British Columbia. He has entered upon his work at Phœnix, the centre of large industrial works.

In connection with Cliftonville Church, Hove (Rev. Ambrose D. Spong), a forward movement was inaugurated a year ago by the opening of Rutland Hall and Schools in the west of the town. The first anniversary of this movement has just been celebrated, when a very gratifying report was presented.

Anniversary services in connection with the prosperous village church at Thatcham, Berks, have been held. Rev. F. Griffith-Jones, B.A., of Balham, preached in the afternoon to a large congregation. The chapel was again well filled for the evening meeting, when Mr. Griffith-Jones delivered a practical and interesting address on "How to make a Happy Church."

Baptist.

Rev. Arthur Sowerby, of the Missionary Society, is returning to his station at Shansi, China. He was the only missionary who escaped the massacre in that province. He will be accompanied by Rev. Joshua Turner.

At a missionary meeting at Yeovil, it was reported that over £100 had been raised locally during the year in behalf of the Society, and this notwithstanding very heavy home claims and the demands of the Twentieth Century Fund.

A meeting has been held at the Mission House, Furnival Street, E.C., to consider the proposal to form a medical auxiliary in connection with the Missionary Society and the Zenana Mission. Dr. Percy Lush presided, and Dr. Herbert Lankester (C.M.S.) gave an interesting account of the medical work of his own Society. Two schemes are to be considered.

Rev. J. H. Moore has handed over to the Baptist Union the church he erected some years ago in Oxford, of which he has been pastor for the past four years. Rev. A. F. Riley, publicly accepting the chapel on behalf of the Union, said that it was a great thing for a minister to go into a neighbourhood and build a church at his own expense, minister in it, and then give the chapel and site to the Baptist Union and say he would stand aside for some young man to come in.

Methodist.

A Wesleyan Mission on the lines of the Central Mission in Manchester has been started in Sheffield. Rev. H. H. May, the appointed missioner, began work on Sunday in the Albert Hall, which has been engaged for Sunday services throughout the winter.

Rev. H. Bramley Hart, Wesleyan Methodist, after thirteen years' work in Paris, has returned to England. In succession to him the Conference have appointed Rev. J. W. Lightley, from Bolton (Bridge Street), a native of South Shields, who has commenced his ministry at the Rue Roquepine Church.

In Trimdon Street, Sunderland, a prosperous Wesleyan mission has been worked, but has been hindered through want of suitable accommodation. A large hall, capable of holding between 600 and 700 people, with other necessary accommodation, and estimated to cost some £5,000, is to be provided, and foundation-stones have been laid.

Mr. Mortimer Menpes, who recently published a book on South Africa, in the course of which he made extraordinary allegations against Wesleyan chaplains with the British troops, while praising the Romanists, has written to Rev. R. W. Allen, saying: "I gave credence to undue information. I am, therefore, the more distressed at the misunderstanding. I regret exceedingly that that chapter was introduced into the book at all."

Presbyterian.

During the summer months, Rev. G. M. Nicol, of Trinity Church, Dudley, has conducted open-air services in various courts, assisted by church members.

Rev. J. G. Train has returned to Norwood after his recent holiday. He preached two stirring sermons and gave an address to the children on the late President McKinley.

At the meeting of Yorkshire Presbytery on the 10th inst., on the motion of Rev. W. Harcus, Convener of the Religion and Morals Committee, the following resolution was agreed to:—"That the Presbytery calls the attention of sessions to the important recommendation of Synod regarding the Million Pledge Crusade of the Free Churches, the intention of which is to secure a million new total abstinence pledges during this, the first year of the new century. The Presbytery earnestly hopes that action in the line of the recommendation of the Synod will be taken, if not already done, without delay by every congregation within its bounds, and instructs the clerk to transmit this resolution to the session clerk of each congregation."

Society of Friends.

A large and deeply interested and sympathetic company of Friends and others gathered at Devonshire House on the 5th inst., to meet the eleven missionaries shortly going out to China, and Herbert F. Standing returning to Madagascar. The floor of the women's meeting-house was comfortably filled; representatives from all Friends' mission stations in London attended in considerable numbers.

Sarah Southall, of Birmingham, has attained her hundredth birthday. Though bedridden for some years, she still has a lively mind, and takes great interest in the affairs of her relations and acquaintances. In a recent letter she said, "I have not been a strong person, and have been laid by with many illnesses, but I believe that taking a teetotal pledge some sixty-five years back has prolonged my life."

The foundation-stone of the new Mission Hall, class-rooms, and coffee-house at Halton, Hastings, was laid by Caleb R. Kemp on the 11th inst, John Armitage presiding. Robert H. Penney, of Brighton, Major-General Luard, Charles Brunger (late superintendent), P. P. Vidler (superintendent of the Adult School), and other friends and neighbours, were also present. The spiritual work is pursued quietly, but with energy, and the mission-hall had become a necessity.

The second anniversary of the Gospel Protestant Mission, Christchurch, Ecclesall Road, Sheffield, was celebrated on September 15-17. On the Lord's Day Mr. Henry Bellamy and Charles J. Brooks preached morning and evening respectively and at a public meeting on September 17, Mr. E. T. Hodgson gave a graphic account of the mission, and said that the work continues to make good progress. The Mission was commenced over four years ago, and it is now eighteen months since the iron church was erected in a central position in Ecclesall Road. All the work of the Mission is undertaken by voluntary workers.

Fallen Asleep.

Rev. J. WADE, the immediate successor of Rev. P. Brontë in the living of Haworth, has died at Macclesfield, aged sixty-nine. Mr. Wade, who retired three years ago, held the living of Haworth for thirty-seven years, and it was during his incumbency that the Brontë church was replaced by the present building.—Miss ISABELLA THOBURN, president of Lucknow College for Women and Girls, and sister of Bishop Thoburn.—Aged ninety, Rev. THOMAS ADAMS BAYLEY, of Australia, who was the oldest Free Methodist minister living; he entered the ministry in 1836. Mr. Bayley was at one time well known in this country, and served on the Connexional Committee, as well as occupying the position of president.—Mr. EDWIN PERRY, of Bow, E., a well-known Wesleyan. He first started the Old Ford cause, in a private house. It was afterwards transferred to a schoolroom, and at the present time there is a chapel capable of seating 1,000 people. For many years he had the largest society class in East London.—Rev. JOHN VERNON WILLS, M.A., Oxon., rector of Milstead, Sittingbourne, aged fifty-five.—On September 11, at South Sheen, St. Leonards-on-Sea, Rev. FREDERICK YOUNG, M.A., formerly rector of Pett, Sussex, aged seventy.—At Clifton, on September 15, Rev. J. B. WATSON, late vicar of St. John's, Wimborne. Mr. Watson was very highly esteemed by a large body of friends in Dorsetshire and Gloucestershire. His spirituality of character, consistent maintenance of Evangelical truth, and liberal support of the Lord's work at home and abroad, will long be remembered by all who knew him.—At Belfast, Mr. SAMUEL MCKEOWN, a devoted Christian worker.

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Notes & Comments

The Million Pledges Crusade. The large gatherings addressed last week by Dr. Henry were characterized by fitting enthusiasm. But unless enthusiasm crystallizes into substantial monetary help there will be a big deficit, which will seriously cripple the progress of the Crusade. We hope that our readers will rise to the occasion with their accustomed liberality and promptness.

Foundation Truths of the Gospel. For the information of many inquirers, we are glad to be able to announce the immediate publication in volume form of the Essays recently contributed to our columns on Foundation Truths of the Gospel. The book will appear on Monday next, October 7. (3s. 6d. *Morgan & Scott.*) The pages furnish a succinct statement of Scripture teaching on "those things which are most surely believed among us." From many quarters we have received letters commending the timeliness of the publication, and we sincerely trust that the friends of Evangelical religion will assist in circulating the book. Young people and Christian workers will find it of special service.

The Evangelistic Hymn-Book. Our publishers have just issued a greatly improved edition of The (Halfpenny) Evangelistic Hymn-Book (3s. per 100). A large clear type has been used to meet the needs of elderly people; a number of hymns have been introduced which have not appeared in any previous collection; and we feel assured that the book will commend itself more than ever to Christian workers. There is also a very compact edition with music (1s.), bound in cloth.

The Evangel of the Risen Christ. Many friends will welcome the publication of The Evangel of the Risen Christ, by Mr. Henry Varley. (3s. 6d. *Alfred Holness.*) The author is well-known as a preacher all over the country. His words have been with power; and in this volume we find a timely message, showing that the true corrective for much error—especially in the directions of Romanism and Ritualism—is to be found in the presentation of truth regarding the Resurrection and the Risen Lord.

The Garden City. The splendid experiment made by Mr. George Cadbury, in building Bournville—an ideal village for working men, in which over-crowding is rendered simply impossible—is evidently destined to have far-reaching results. A "Garden City" Conference has been already established, and a first movement has been made in the direction of removing people from the squalor of large towns into the beautiful surroundings of the country. Mr. Cadbury proves conclusively that his experiment is a boon all round—to master as well as to men. The gain in health and buoyancy to these now country dwellers is immense. With gardens to entice them, working men have no need of the public-house. It is a noble idea, and eminently practical, and we wish the utmost success to the gentlemen who are now occupied with extending the principle to great industrial centres. The country was made by God for man, and it is natural that there should be a return to it.

Grimsby and Penrhyn. It is regrettable to the last degree—if "regrettable" is not far too mild a word—that the disastrous strikes at Grimsby and Penrhyn have endured so long, and have been accompanied, so far as Grimsby is concerned, with scenes of violence. The saddest consequence of all is the terrible suffering which innocent women and children are called upon to bear. The accounts of these given by special correspondents are heartrending. The country cannot afford to endure the shock of these recurring industrial upheavals. They are a menace to our commerce and to our morals. The radical cause of them is, without question, contempt for the Golden Rule. But if individuals ignore this rule, and so bring distress upon a land, ought not the rulers to take some steps to settle differences involving so much wretchedness? We are glad to hear of the virtual termination of the Grimsby trouble.

Purity in Public Office. We had, last week, a most excellent speech from Lord Rosebery upon municipal purity; and almost at the same time, Saxony gave to the world a sharp and salutary lesson upon the need of purity in financial journalism. The financial editors of several leading Saxon newspapers have been peremptorily dismissed from their posts on account of their corruption in misleading the public in financial affairs. A number of small tradesmen and others, misled by false representations, have suffered terribly, and a gloomy prospect is in store for many others. There is, as Lord Rosebery said, terrible temptation for men holding public offices, but it is very serious when the public office of journalism is made the medium of bringing ruin to many people in order that a few may unduly benefit thereby. Saxony is not the only country in which unscrupulous financial editors flourish, and we wish that certain newspaper proprietors nearer home had the courage to follow the noble example of Saxon proprietors in removing from their posts all offenders of this class.

The English Sunday. In an earnest and thorough discussion, at the Oxford Diocesan Conference on Thursday last, an effective point was made by Rev. Canon Ducat relating to the increasing secularization of the Lord's Day. He touched the heart of the matter, so far as it refers to human rest and recreation, by showing that the increase of people's amusements on Sundays was at the expense of other people's labour; that is to say, that one section of the community cared absolutely nothing for the weal of the other section; mean self-interest ruled their minds. It is not too strong, this indictment. Sunday concerts and bands, grand dinner parties, river excursions, railway outings, amusements, &c., all entail a kind of slavery upon servants. Those who live in a whirl on the Sunday obtain no real rest for themselves, and effectually deprive other people of it. The old hateful selfishness is at the bottom of the whole thing. And, always, selfishness is antagonistic towards God and man; hence both God and man are ignored on the Lord's Day.

The Decay of the Week-Night Service. A correspondent in a contemporary makes a strong appeal to ministers to make an effort to revive the "week-night service," which has recently fallen on degenerate days. He claims that ministers are mainly responsible for this, through the perfunctoriness of their preparation, and a tone of depression which should be conspicuously absent from a service meant to uplift and help the tired and often worried people who attend. The music is also usually of the poorest, and the choir conspicuous by its absence; while the meeting is often held at an hour too early for the comfortable attendance of busy people. It is remarkable that in such exceptional cases as have recently occurred of a successful revival in the week-night service, we find that it is held in the church (not the schoolroom behind) with a full choir and organ, and that the minister makes it as important a feature of his work as the Sunday services.

It Ought to be Revived. It may not be possible to follow the same plan everywhere; but something ought unquestionably to be done to rescue so important an institution as the week-night service from the decay that has fallen on it in many places. It is the only purely spiritual opportunity of the week in most modern churches—the Saturday prayer-meeting has already disappeared to a great extent, and it ought to be a rallying point for the aspirations and devotional fervour of the members. Is it a matter of impossibility to devise a form of service which shall satisfy this craving for the things of the Spirit? This is a question worthy of being considered with deep solicitude by all churches and their ministers. But we are not sure that the decline is not traceable to the substitution of the week-night "service" for the week-night "prayer-meeting," which used to be the index of a church's spiritual life.

Modern Preaching—Its Strength and Weakness. Dr. Barrett, of Norwich, in speaking recently on modern preaching, pointed out one or two gains and losses in the methods of preachers. One of the gains is the substitution of a natural, humanized style of address, as compared with the formal structure and laboured climaxes of sermons of a generation ago. The losses are more in the substance of the preaching. While the love of God has been preached with a new fervour, many have allowed "the awe of God" to die out of their preaching. If the New Testament is right, God is a consuming fire, and the "terror of the Lord" is as essential an attribute as his pity. This note of warning, of appeal, of agony at the unspeakable consequences of sin, is conspicuous by its absence rather than its emphasis in modern preaching. Are we falling on a day of

little things, of mean enthusiasms, of formality, largely owing to the lack of this strenuous note in the pulpit?

Information or Conviction? The Chairman of a Northern Union of Free Churches has been telling his brethren that one of their functions as preachers is to interpret the best literature bearing upon human character and destiny, and that they ought to be students of history, science, and philosophy, since it is more than ever imperative that there should be an informing ministry. Such a ministry, he declared, would lead people to love the Bible—the best of all literature. This is a very common sentiment, but, to our mind, utterly fallacious. A minister's chief business is not to give information in the literary sense; his business is to aim at conviction of sin, and impress the need for the Saviour. Information there must be, but not that mélange of human speculation which so often does duty for the authoritative Word of God. The servants of Christ must, like their Lord, speak with *authority* if men are to be convicted of sin and need. And that authority comes directly from the Holy Spirit, not through fallible human literature.

"The World Never Moves." Canon Newbolt uttered wise words when speaking of worldly clergymen. He said: "You may talk about meeting the world half way; *but the world never moves.*" This idea of compromise with the secular order and ideal, in order to win it for Christ, has haunted many a reformer; but it has never succeeded. "Every new earth," it has been well said, "comes by way of Heaven." Only from above come the uplifting, purifying, saving forces of life; and they act, not by compromise, but by transformation. "Be not conformed to this world," was the appeal of the Apostle, and it is a word that still rings in the ears of those who would lower the Christian standard, and concede to the "spirit of the age" little or much, in the mistaken hope of a half-way arrangement. It must be *all or nothing* in the spiritual life.

The Testimony of Christ's Enemies. A recent writer — Miss Joan Mary Fry—in an interesting study of the teaching of the four Gospels in regard to the Divinity of Jesus, incidentally calls attention to a singular fact to which sufficient prominence has not, so far as we know, been given in previous essays of the kind. Miss Fry says:—

> It would seem as if it had been a simple matter for Jesus to tell his disciples who He was, and what He came to do; and yet the most elementary study is sufficient to make us aware that his reserve on these subjects is as striking as his disclosures. The use of the titles, "Son of Man" and "Son of God," is most instructive in showing the non-doctrinal character both of his teaching, and of the records which preserve it. "Son of Man," his own epithet for Himself, is only used by Him, and is not found on the lips of others, with the single exception of Stephen. "Son of God," far from being a constant self-designation, is never in the Synoptists, and only twice in John recorded as his own name for Himself. *It is very curious to note that out of the seventeen times that it is found in the first three Gospels, thirteen are occasions when the words come from adversaries or opposers, or in very many cases from demons.*

The Test of Reverses. The ability to bear well, and even joyfully, a reverse in life is one of the greatest proofs of the reality of our faith in God. What we call a "calamity" is simply a Father's testing of the value of our confidence in Him. Reverses most clearly reveal whether our attachment is to the accidental things of life, or to the centre of life itself. If the former, the testing time will be followed by fear or anger, an illness, or, in the worst case, the entire repudiation of all religious obligation. If to the latter, then, whatever happens, the soul abides in peace, softly saying to itself, "Though He slay me, yet will I trust in Him." It is well for us all to look to the object of our faith, and to be thoroughly assured that we are really trusting in the living God, and not in the gifts which He has granted to us. Our Lord promises his disciples perpetual peace, but solely upon the condition that they perpetually trust Him, and Him alone.

The Omnivorous Reader. We are hearing very much in praise of Free Libraries; but there is a less satisfactory side, of which but little is said. Setting aside the fact that the news-rooms of these institutions are largely used by persons addicted to betting and "sport," and that the circulating departments issue to the public thousands of novels of a silly, and in many cases of a positively objectionable, type—injury is done in other ways. A famous American author has recently wisely said:—

> The Free Libraries tempt us to read too much and oblige us to read too hastily. . . . Our excessive reading may be a vice or a mania; it is certainly a disease. The way to literary health is through the *ownership* of the books we read, and books are now so cheap that hardly anyone who loves them need deny himself. . . . When you have them in your heart and head, you may put them on your shelf, secure that, whatever misfortune befalls you, your property in them cannot be wholly alienated.

Education and Crime. There is some food for serious reflection in the annual report, just issued, of the Prison Commissioners. A pleasing thing about the report is the falling off in the number of convicted prisoners. This is something to be thankful for. There were nearly 5,000 less sentences last year than in the previous one. The sad thing is to find a marked increase in the use of foul and abusive language by convicts. All sense of decency seems lost by many of the men. The chaplain of Dartmoor prison thus accounts for it:

> I may be wrong, but the conviction is forcing itself upon me that one of the causes of crime is the faulty and unsuitable character of our present system of education. The one and sole idea seems to be to turn lads out of school equipped for the requirements of every day life; in a word, to make them sharp business men.
>
> The question of moral training occupies no place in the curriculum of the most modern educational system.

Here is the root of the whole matter. The country will find out one day at what price it has excluded the fear of God from the education of its youth.

Remedial Measures. The most gratifying portion of the Prisons report, however, is that which points to the wider adoption of remedial treatment. A special prison will now be set apart for the reception of prisoners between sixteen and twenty-one years of age, who will be collected from other gaols and submitted to reformatory agencies, one of these being the new Association of Visitors. A "State Inebriate Reformatory" for women also has been opened, and a prison at Warwick will be utilized for male drunkards. These unhappy inebriates possibly would not have required accommodation at the cost of the taxpayer if the Government had commenced at the right end, by dealing with the cause. A Reformatory for the Brewer and Distiller would be better still.

Extended London. The programme of the London United Electric Tramways Company, involving, when their scheme is in full operation, fifty-eight miles of transit, points to the only solution of the housing problem that has a chance of success. In the body social, as in the body physical, congestion of the centre can only be relieved by withdrawing the blood to the extremities. We wish, however, that some restraining influence could be placed upon the all-day Sunday traffic, which is certainly an instance of supply creating demand, and not *vice versâ*. It is important, too, that the Christian Church should keep an eye on the new suburbs, and at once secure land for the erection of buildings in prominent spots. The brewers and publicans are always well ahead of time in the matter of securing first-class sites.

The Third Commandment. Along with that objectionable freedom of manners and decline of courtesy which have developed in our midst of late years, there has been a lamentable growth of the habit of swearing. In public conveyances and in public places, it is now only too frequently the case that the ears are offended by persons who pollute even their ordinary conversation with shocking, and even blasphemous words and phrases. It is satisfactory therefore to notice that the Middlesex County Council has passed a bye-law against the use of bad language in public places, and that offenders have recently been summoned and fined. The East Ham Council have instructed their tram conductors to expel such offenders from the cars; but, as the offence is a punishable one, it is to be hoped that not only they and the authorities throughout the country, but also private individuals, will take steps to check a practice which is both offensive and sinful.

The White Slave Traffic. The horrible system by which young women are cajoled abroad under false promises of employment, only to find themselves trapped for immoral purposes, is rousing the European Governments to something like concerted action for its suppression. So far it has been found impossible to define in which country the legal offence involved in the traffic has been committed. A conference is in progress having for its aim a working international law, or agreement, which will remove this difficulty, and enable the representatives of law and order to track down the culprits in any European country. This disgraceful traffic has been going on for years, to the moral and spiritual destruction of thousands of innocent women, and it is high time that it should be visited with prohibitive punishments.

Immigrant Refugees. One of the incidental effects of the attitude of the French Government towards the religious orders is a considerable influx of monks and nuns into this country. Already a large number have arrived, and more are coming. At present they are refugees, ignorant of the language, and of all English ways and ideas. Such an immigration, however, in times gone by, has more than once resulted in active propagandism, and it is not unlikely that, if these refugees are forced to remain, they may ultimately inaugurate a campaign for the "conversion of England." In view of the insidious manner in which these orders have always carried on their work of proselytism, the nation would do well to be watchful of our visitors, while showing them personal courtesy as refugees from their own land.

The Logic of Conscience.

By Rev. J. P. GLEDSTONE.

CONSCIENCE has a method of reasoning quite as clear and conclusive as that of the intellect; once grant the postulates, and you are driven, or drawn, to an inevitable conclusion. We may call the process mental, but it is prompted, guided, and ended by the force of conscience, which will give no peace, save as it is obeyed step by step. Admit the great Christian truths that God loves all men, that He gave his Son to be the propitiation for their sins, and that He is not willing that any should perish, and as sure as any demonstration in Euclid come the various steps by which men are emancipated from every evil. The simple ethical commands of the Gospel also all propel the conscience in the direction to which its great principles and facts point. If reformers only knew it, the old and familiar words of Scripture, by which the Christian mind is enlightened, contain the germs of all progress.

THE SOCIETY OF FRIENDS AND SLAVERY.

I know of no instance in which the steady advance of conscience from point to point is so clearly seen as in the deliverance of the Society of Friends from all complicity with slavery in America. In the eighteenth century large numbers of slaves were owned by Friends, and when, in 1714, a feeling of uneasiness arose concerning it, a Yearly Meeting could not be persuaded to do more than give an expression of opinion adverse to the *importation* of Negroes from Africa; "yet this was only *caution*, and not censure." In 1727 the practice was *censured*, though it was still continued by some. In 1758 it was *prohibited*. Then came the inevitable question of *dealing* in slaves, and of *holding* slaves at all, and the Christian conscience declared against both, and prompted a measure of manumission, accompanied by a sufficient provision for those set free. Conscience, moved by tenderness towards both slaves and slave-owners, kept pressing its demands, and in 1776 "the subordinate meetings were directed *to deny the right of membership* to such as persisted in holding their fellow men as property." Some Friends were disowned for not complying with this advice. The next requirement of this inexorable Christian conscience was that *compensation* should be given—not to the masters—but to the freed slaves by their former masters for their past services! Any former slaveholder who refused to comply with the award of committees appointed to fix the amount of compensation, should, "after due care and labour with him, be disowned from the Society." "This was effectual; settlements without disownment were made to the satisfaction of all parties, and every case was disposed of previous to the year 1787." Conscience finally brought this Christian society to the only logical, safe, and abiding conclusion; and after that event the members became consistent and powerful apostles of emancipation, and, as was sure to be the case, were listened to with respect. When allowed to speak and act, conscience will never rest short of absolute consistency.

THE DRINK QUESTION.

For two generations the consciences of a large number of English Christians have been troubled about the drunkenness of the English nation, but, hitherto, no advance has been made beyond the position of persuading individuals to become abstainers, and securing some improvements in the licensing laws. But this falls far short of what conscience will require and ultimately obtain. The connection between the Church of Christ, which should be without spot and blameless, and the drink traffic, which is saturated with moral pollution, is becoming intolerable. It is a scandal to Christianity that a system so destructive of everything good, so gigantic, so dangerous to the State, so opposed to the extension of the Kingdom of God in the earth, should have been allowed to grow up to its present dimensions, and should be tolerated from year to year. It gives even the enemy cause to blaspheme, for he can see that if Christianity were properly applied to life, if only to the life of the Church, this monstrosity would ultimately be removed. It cannot be reconciled with the spirit and precepts of the Gospel. Though no express command has been spoken against drinking intoxicating liquors, yet their use as a beverage by men who profess to love their fellows wounds the conscience and raises a protest.

WHERE SHALL THE CHURCH BEGIN?

If among her own members the Church is to accomplish any reform, where is she to begin? Conscience points, in the first instance, to the *trader*, the man who manufactures, the man who sells, the man who makes gain, and says that he ought not to be allowed to hold office in the Church. It is revolting, or is becoming so, to the feeling of the Church, that anyone who bears the honoured name of Christian should be promoting a trade which is ruining and destroying in perdition thousands upon thousands of souls every year. His hands cannot be clean. He has intimate fellowship with the works of darkness and with the workers of iniquity. He is a stumbling block in the way of God's little children.

I am reminded of the case of a Church member, a brewer, who, with mistaken kindness, persuaded a fellow member, a widow, to take charge of a public-house for a living. At the end of a year she returned the key, saying, "Well, sir, you may be able to be a Christian and have a brewery, but I cannot be a Christian and keep a public-house." Is it not time the Church said to all makers and sellers and shareholders, "You cannot be office bearers of any sort"? *The individual conscience has in numerous instances compelled men to give up the trade, to withdraw from breweries and distilleries, and refuse grocers' licences; and even, as lawyers, decline to invest money in the trade for clients, and* IT SEEMS REASONABLE THAT THESE SHOULD NOW BE SUPPORTED BY THE CONSCIENCE OF THE WHOLE CHURCH.

Of course, it would sooner or later be required, for consistency's sake, that the members should also not be users of drink. The Divine logic would not stop short of that. But, in the meantime, it must be remembered that all along the line, in the fight against custom, love of gain, pride, appetite, and indifference, there will be constant need for patience and gentleness and love. We have brothers to convince and win; and we must give "due care and labour" to do it. But we cannot wait for ever. As the gentle "caution" of the Friends passed into "censure" and "prohibition" and "denial of membership," so will it have to be in the near future. Then will come a day of glorious prosperity.

Homeless Little Ones.—Those who labour among the poor, or have to do with rescue agencies, know how deeply the need is felt for such institutions as the Haven for Homeless Little Ones. The work of Mrs. Ransome Wallis at Castle House, Walton-on-the-Hill, Surrey, has long been acknowledged by a wide circle of Christian friends, and her efforts in a sad sphere of service have been abundantly rewarded. The excessive mortality among illegitimate children is, in many cases, the result of neglect—frequently wilful and criminal. Through the "Haven," numbers of little ones have survived the perils of infancy, while mothers have been saved from deeper sin and ruin. Copies of the annual report will be gladly forwarded on application to Mrs. Wallis.

Churches and Evangelists.

"IS the rightful mission of the Evangelist to the churches or to the world?" This question was raised at the Evangelists' Conference last week, and it was evident that opinion was divided. We should say he is sent to *both*; and that his work is to bring the Gospel message home to the unconverted wherever they are found—in the churches or outside them. Doubtless one evangelist is specially fitted to reach "outsiders," and another can obtain a hearing in the churches which would be denied to his brother.

That the churches often do not understand the evangelist, is as true as that, in many cases, he does not understand them. In some instances, we fear neither has a great desire to understand the other. Happily of late years the spirit of evangelism has greatly increased amongst Nonconformist churches; and who are the men who are sought after to conduct evangelistic missions? Those who for years have had to bear up against the covert, or more or less open, scorn of churches, which

HAVE NOT BELIEVED IN EVANGELISM

—after the manner of a Methodist bishop at the Œcumenical Conference the other day, who said, "The evangelical specialist is my horror!" But the time has come now for a bringing together of the churches and the evangelist, and the position and the worth of the latter is being more and more recognized. It will be well, therefore, if he study the conditions, so that he may wisely use the opportunity to the full. An evangelist who proclaims himself as indifferent or antagonistic to the interests of the churches will find his work greatly limited as to its permanence.

The greatest weakness of evangelism has been its

INABILITY TO NURTURE THE CONVERTS.

For this reason, if for no other, it needs the support of the churches, and one of the most hopeful features of the case to-day is that the latter are waking up to their duty in this respect—and it is time they did.

Some time ago there was a really remarkable work of God in a certain district of London, the notable feature being the ingathering of scores of working-men, with their wives and families. But a godly minister in the neighbourhood remarked to us: "We ministers are in despair; for there is not one of our churches here in which these converts would feel at home." It was a sad reflection upon the conditions of church life, and upon congregations who were so occupied with their own spiritual comfort, that they could not care for the wanderers being gathered in.

We cannot altogether ignore, much as we may deplore it, the undoubted

EXISTENCE OF CLASS FEELING

in our midst. Nor is this one-sided, for the working-man, even if converted, is quite as ill at ease in an average middle-class church or chapel as are the seat-holders at his presence. It seems as if there must be places and forms of worship which shall be suited to varied classes. The domestic servant *prefers not* to attend the same place of worship as her master or mistress, and people of all classes will go where they feel at home. It seems to us, therefore, that the churches' duty is to provide accommodation, whether in subsidiary mission halls or otherwise, for all classes of converts. Every church should have its own mission hall. On the other hand, the evangelist should work in harmony with the churches, lest the results of his work be scattered and lost.

Compromising with Brewers.

DEEP interest attaches to an experiment which is being made in Birmingham, with a view to obtaining a substantial reduction in the number of public-houses. It is frankly admitted by the licensing justices that there were too many such houses in the city; and they recently asked the brewers concerned to consider a scheme of voluntary surrender, but without success.

The police authorities then felt compelled to take decisive action, and formally objected to the renewal of the licences for 105 houses situated within three well-defined areas, the ground of objection in every case being that the licence was not required to supply the wants of the neighbourhood.

Matters having been thus brought to a head, the next proposal appears to have come from the brewing interest; and has led to the appointment of a joint commission consisting of three justices and three brewers, Mr. Arthur Chamberlain (chairman of the licensing justices) being chairman, with a casting vote in case of disagreement. This commission is to inquire into the circumstances of each licence within the specified areas; and an undertaking has been given by the Birmingham Property Company that every condemned licence will be absolutely surrendered.

This commission has, of course, no legal authority, and the justices have declared their intention, should it fail in securing the object in view, to resume their full and absolute powers of withdrawing licences. We may expect to see the experiment, if successful, repeated in other directions, and none familiar with the more degraded areas of our large cities can view such a result with any feeling save satisfaction. Yet the arrangement is a compromise peculiarly beset with danger, and it is well to consider the far-reaching nature of some of the consequences involved.

(1) It introduces the principle of compensation, and practically admits a right in this respect which justices, with power only to grant licences from year to year, cannot legally exercise, and which is opposed to the real sentiment of the country.

(2) It assumes that the brewers have a right to consultation in regard to licences. If this were once admitted, even for the sake of an immediate diminution of licences, the chief aim of temperance reform might by that very admission be indefinitely postponed.

CAUSE AND EFFECT.

It is satisfactory to find the chairman of the licensing authorities of a great city examining personally into the true condition of the worst districts; but Mr. Arthur Chamberlain appears, to some extent at least, to put the effect before the cause, when he declares his conviction that it is impossible to expect any material diminution of drinking while the conditions of life remain as they are. The Christian worker, who penetrates not only into such districts, but into the houses, can testify that in many cases the necessity for living amid such surroundings has been produced by intemperate habits, and these have been fostered by the shameful extent to which the temptation to drink is forced upon the people.

Mr. Chamberlain feels very strongly the restrictions by which licensing justices are limited, and has tabulated three necessary and simple alterations in the law: (1) No licence should be granted without the consent of the committee, and beer licences under acts before 1869 (of which there are many in Birmingham) should be put on the same footing as others. (2) All clubs selling intoxicants should be licensed and regulated. (3) No appeal should lie from the decision of the local committee. If local authorities would press forward a measure dealing with these points, it would be loyally supported by temperance advocates, and would be more likely to obtain the support of the Government than if proposed by the recognised temperance party.

But at the best this consultation with the brewers is a risky experiment. Will Satan cast out Satan?

A Triple Call to Faith.

(2 Thess. 2, 15, 16.)

By Rev. W. T. TURPIN, M.A., Eastbourne.

"STAND FAST."

THIS is the divine rallying-voice to faith at all times, but it comes with special force and persuasiveness to us whose lot is cast in days of darkness and difficulty on all sides. The very opposite to this voice marks the temper and spirit of our times. To abandon the very foundations of the faith, to surrender them into the hands of the enemy, suits well an ease-loving age in which the martyr-spirit that burned so brightly in the bosoms of a great crowd of witnesses of former days is sadly absent.

Let us ever thank God for the message "*in the Lord*" as we have it in Phil. iv. 1. Here, indeed, is solid rock and sure foundation; come what may, the blessed words, "Thou remainest," and "Thou art the same," assure faith of the abiding and unchanging blessed ness of all that He is in the glory of his Person. What a grand mistake they make, who regard things seen and material, even at their best, as forming any resting place for the heart! Alas, how substantial to many is the land of shadows, and how eagerly these are pursued, though with the inevitable result of continual weariness and vexation of spirit.

In the case of the Christians at Thessalonica, these words were intended to have a special force, because of what the Apostle had written concerning the Antichrist—"*the lie*" in which all previous delusions of Satan will be consummated; in view of this, the Holy Ghost, through the Apostle, says "Stand firm." But we also have another word, viz.,

"HOLD FAST."

This word "*hold*" is emphatic; the great aim of the enemy is to induce us to surrender the faith; his plea and pretext is varied and suited to each particular time and occasion; but the object is alike in all. Here we have also a striking proof of how the Word of God contemplated all time, and was not in anywise exhausted in its primary and especial application to the event or circumstances which called it forth. That which is calculated most of all to endear it to the affections of the people of God, is its relation to Christ. He is the centre of the circle of truth; apart from Him it may become but the ideas of some idolized teacher, accepted as some new and "clearer light," or as it has been designated, "advanced truth," this being in reality the bait which covers Satan's hook, the wile by which he deceives and entraps.

That which we are here exhorted to hold fast, is found in the pages of the precious Word of God; what a priceless blessing to us in this "day of *puny little* man" (see 1 Cor. iv. 3, ανθρωπινης ἡμερας), is God's most holy Word. What a mercy to be delivered from the snare of handing over both faith and conscience into the custody of elevated dust! What a mercy to be delivered from a surrender of our loyalty to Christ, and our individual responsibility in respect of his Word, to any man or body of men, whatever their assumption be, either as to extra piety or critical learning. A keeper of conscience and guide of conduct would soon plunge us in the meshes of a net of bondage, worse even than that of Rome.

There is the greater need just now to press this point upon Christian men and women, by reason of the fatal tendency in the direction of man exaltation, not exceeded in the history of the professing Church. Those who formerly denounced in no measured terms, the commonest respect for any ecclesiastical office, now wildly embrace it under another name. What God in his grace has given us is well worth our tenaciously holding fast. "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation" (*Articles of Religion*, vi.).

"HIMSELF."

How true it is that "if there be a blessing in the world besides the Lord Himself in grace, it is to have God's Word as He Himself has given it to us, like that Lord Himself, which is divine and heavenly, but perfectly suited and adapted to man, and to the heart of man." Our last word is one of sweet and affectionate import: "Our Lord, Jesus Christ *Himself*"; and the word "*Myself*," so frequently uttered by our Lord, and in such tender associations and connections. For example, "If I go and prepare a place for you, I will come again and receive you unto Myself" (John xiv. 3). How comforting must that word have been in the ears of those whose troubled hearts the blessed Lord thus cheered and encouraged.

Then when his great atoning work was finished, and He was risen from the dead, we find it is just the same. In Luke xxiv. 39, there is a record of how He reassures his poor disciples in these words: "Behold my hands and my feet, that it is I *Myself*." And now, while his faithful people wait in expectancy, and eagerly look for the break of day and morning dawn, the hope which cheers them and brightens up the dark yet far-spent night of his absence, is just the same, viz., "the Lord *Himself* shall descend from heaven with a shout" (1 Thess. iv. 16, 17).

Yet what power is in that word "*Himself*!" While passing through the fiery trials of life, we have with us "*Himself*." When cast out and despised by the world, we have "*Himself*;" when slighted and even disowned by our fellow disciples, we have Himself; and thus, whatever may be our position, or lot, with Himself as our all, we can say in the beautiful words of dear Miss F. R. Havergal:

But with Him—Oh, *with Jesus*!
Are any words so blest?
With Jesus everlasting joy,
And everlasting rest!
With Jesus—all the empty heart
Filled with his perfect love;
With Jesus—perfect peace below,
And perfect bliss above.

Harvest Festival.

Thou crownest the year with thy goodness.

O God of Heaven, whose mighty hand
Hath laid earth's deep foundations;
Whose lightnings run at strong command,
Whose clouds drop rich oblations:
We magnify thy majesty,
We marvel at thy splendour,
In rev'rent awe we bow the knee,
Great Maker and Defender!

But not as Lord of power and might
Thy trembling creatures bless Thee,
In closest bond, by purchased right,
As "Father" they address Thee.
No thrills of dread assail their breast,
No breath of chill despair;
Their human hearts find deep'ning rest
In love, and trust, and prayer.

Thy Fatherhood hath crowned our days
With mercies new each morning,
Thy streams, the air, thy sun's warm rays,
Earth's quickening and adorning.
We count the stars—thy blessings far
Exceed their hosts unending;
By grace we have, through grace we are,
Love ever o'er us bending.

Apart from Thee we plant in vain
Each root and seed upspringing;
The early and the latter rain,
Abundant fruitage bringing.
Thine ancient promises avail,
Thy faithfulness still reigneth,
Seed time and harvest never fail,
Nor shall—while earth remaineth.

Accept our homage, gracious Lord
Of thankful adoration!
For harvest gifts in love outpour'd
O'er every land and nation.
May we be golden grain, what time
The Angel Reapers gather
The Sheaves of Christ from every clime,
Rejoicing to the Father.

Copies, 3s. 4d. per hundred, may be had of the author, Rev. J. S. Crisall, M.A., The Rector, All Cannings, Devizes. The hymn is set to Sir A. Sullivan's "Jubilee" tune.

Million New Pledges Crusade.

THE fervour with which the Million New Pledges Crusade is being taken up in various parts of the country affords strong confirmation of the view that the time is ripe for a combined movement in the interests of temperance.

The meetings of the past week have been remarkable for their large attendances and enthusiasm, and some hundreds of pledges have been secured. The Provinces have caught the generous flame kindled in the Metropolis, and there is every prospect of Rev. Dr. Henry's campaign surpassing the most hopeful anticipations that had been formed.

EXETER HALL.

Following the reception to Dr. Henry in the Lower Exeter Hall on Tuesday, September 24, a public meeting was held in the large hall, Alderman G. White, M.P., of Norwich, presiding. After Rev. F. B. Meyer had led in prayer, the Chairman said that the campaign had begun with the promise of rich fruit. The country is being stirred to a fresh realization of the iniquity of the traffic, and the movement will doubtless have a stimulating effect upon our legislators.

After some hearty words from Mr. J. T. Sears, J.P., describing the progress of the campaign, Dr. Henry gave a powerful address. At the outset, he said that the ravages of the drink traffic ought to fire every Christian heart to do battle with this monstrous iniquity of the modern world; the prime evil of the home, of religion, and of the State. To combat it, the Churches must unite their forces, and then, colossal as its power may be, by the blessing of God it shall be destroyed. "The things that have hitherto divided must be subordinated; instead of emphasizing points of difference, we must emphasize those of agreement, and, if there can possibly be one burning question upon which unity is possible, it must surely be that of strong drink. We need, too, to create a public sentiment by turning light upon the public-house, so that the people may truly understand its relations to crime, profanity, Sabbath desecration, impurity, and many other terrible evils. If the people can only be brought to realize the ravages of strong drink, they will rise up, as with a besom of destruction, and sweep it from the land."

"VOTING THE DRAMSHOP OUT."

Proceeding, Dr. Henry pleaded for a better use of the voting powers of the Christian citizen, in order to secure the election, both in local and national councils, of "sane, sober men." In America, owing largely to the energy which has been put into this important department of work, magnificent progress is being made with the principle of local option. In New York State, more than one-third of the cities have "voted the dram-shop out," and remarkable developments of a similar nature are reported from Georgia, Mississippi, and other States, while it is beyond dispute that the most prosperous of all the States in the Union are those which place the most powerful restraints on the traffic.

WOMEN AND THE TRAFFIC.

In America, women seldom visit the drinking saloons, and barmaids are unknown; yet out of 10,000 murders committed under the Stars and Stripes, over 3,000 were those of women, killed by their drunken husbands. Not one State allows children to enter a dram-shop; in New York the age limit is eighteen years. The need of legislation is still greater in Britain for the defence of the wives, the mothers, and the children of the land.

In a telling peroration, Dr. Henry set forth reasons both from the Christian and the patriotic standpoints for joining the ranks of British abstainers, who are already seven millions strong. "If you are a Christian, sign the pledge for your Lord's sake, since He can never be King while alcohol reigns. The Union Jack represents wonderful power, and that power entails heavy responsibility. May the time come when the national flag shall no longer float above a public-house!"

Dr. Henry's address was listened to with eager attention throughout. The Fisk Jubilee Singers again rendered valuable help by their delightful singing of "Do you think I'd make a soldier?" "He arose," and other characteristic hymns from their rich repertory.

QUEEN'S HALL.

The chairman of the afternoon gathering at Queen's Hall, on Thursday, was Dr. C. F. Harford-Battersby, who voiced the sympathy of the Church of England, and brought an encouraging message from the Archbishop of Canterbury, in which Dr. Temple wished all prosperity to the crusade.

After Mr. Robert Scott had pointed out the need for increased interest in the financial side of the Campaign, Dr. Henry gave a powerful address, contending that the total resources of Christianity must be brought to bear upon the drink evil. He enlarged, with cogency and force, upon four reasons for this: (1) *For self-preservation.* "Unless England conquers the drink, the drink will conquer England." Moreover, from all parts of the world the difficulties in the way of securing conversions to Christ, and the degradation and spiritual unconcern of the masses, are attributed by the best of the pastors, missionaries, and evangelists, to the benumbing and baneful influences of strong drink. (2) *For liberty.* The object of

ALD. GEO. WHITE, M.P.

From Photograph by Elliott and Fry, 55, Baker Street, London, W.

the great and beneficial revolutions and reformations in the records of the human race was to set men free, physically, mentally, spiritually, but the public-house is the foe of liberty and the fruitful source of unheard-of bondage. We must have freedom to do right, and, if the drink curse stands in the way, as it does, then it must be swept away. (3) *For the love of humanity.* "I remember that Jesus Christ hung upon Golgotha's brow that all might be saved. We therefore love the publican, but we hate his business, and seek to save him from its befouling influence. It is a business whose history is written in blood, in lost souls, in endless agony. If we are to save the victims, if we are to make Christ King, we must unite to destroy the shameful trade." (4) *For love of country.* A sincere desire for the national welfare should inspire us to labour for the deliverance of Britain from the snares and woes created by the drink traffic.

ST. JAMES'S HALL.

The meeting in the evening, in St. James's Hall was of an equally encouraging nature, the proceedings being under the presidency of Rev. Thos. Champness. The Fisk Jubilee Singers were in attendance, and delighted the audience. The Chairman, in a brief address, remarked that he was glad to know that America could send the help which England greatly needs in fighting the drink evil. We are face to face with many difficulties, for we have made so many blunders. The Englishman requires to be knocked down several times before he knows that he is fighting. We have a strongly organized foe to fight, and courage must be brought to the task. We must be prepared to deny self and expose ourselves to jeers and sneers. God will some day laugh over the destruction of his foes. All the enemies of God and righteousness shall yet bow in the dust, and among them the liquor traffic.

THE ANTI-SALOON LEAGUE.

Dr. Henry met with a cordial reception, and delivered a characteristic and vigorous address. He spoke of the formation of the Anti-Saloon League of New York State, and the remarkable results which have followed these combined efforts to arouse the Churches to assume the responsibility of contending with the drink evil. So great has been the progress of the organization that there are now nearly 300 persons devoting their time to prosecuting the work of the League. Dr. Henry again emphasized the fact that the time has come for the Christian Church to be made the home of an intelligent campaign against the drink. The people of God must accept the responsibility for the success or failure of temperance reform. Christians must adopt this work as part and parcel of the service they owe to God. To command success, the crusade must be interdenominational, for no one sect or party can fight the evil alone.

Passing to the question of supporting temperance movements, the speaker urged the importance of Christians giving heartily towards the suppression of the dram-shop. Dr. Henry closed a moving appeal with the words of David: "Through God we shall do valiantly, for He it is that shall tread down our enemies."

METROPOLITAN TABERNACLE.

Pastor Thomas Spurgeon and his Church have contributed largely to the success of the campaign in London. No fewer than four public meetings have been held in the Metropolitan Tabernacle, in addition to a Sunday evening service, and on each occasion Dr. Henry and the Jubilee Singers were accorded a warm greeting. At the meeting on Friday afternoon last, Sir George Williams presided over a large and sympathetic audience.

Dr. Henry's message was founded on Ezekiel xix. 1-9, particularly the words, "It became a young lion, and it learned to catch the prey; it devoured men." Such a lion is the drink traffic; it "devours men." Proceeding, Dr. Henry described the gorgeous drink palaces of America, the haunt of the wicked and profligate. In one city may be found apartments fitted up for

THE ATTRACTION OF CHILDREN,

and known as "kids' saloons," where boys and girls learn to drink, smoke, and gamble. The drink traffic brutalizes and degrades. From the prisons of the world the voice of the inmates declares that nine-tenths of their number are there through strong drink. From the workhouse and the asylum the same testimony meets us. Moreover, more than half the criminals of the world are under twenty-five years of age; the nations are thus bereft of their youth, suffering more from the ravages of drink than from famine, fire, and plague.

Taking the words, "Then the nations set against him on every side," as the foundation of a plea for concord and co-operation, Dr. Henry went on to urge that unity is the first necessity in temperance reform. "All the moral forces, upon whose ranks inroads are being made by the devouring beast, must come together." Dr. Henry illustrated his point by a vivid description of an American wolf-hunt, in which settlers from all countries, of all grades of society, of all denominations, united to destroy the wolves that threatened their homes. "Union and advance are necessary, because we are loyal to Jesus Christ. Let us work, then, to end the reign of King Alcohol. We may take courage, in spite of the overwhelming opposition, in spite of the wealth and political strength of the public-house interest, for, over against its vast powers, we have—God. The Infinite and Almighty, whose plan shall prevail, is with us.

At night, Rev. F. B. Meyer presided, and again commended the Crusade to the prayers and encouragement of his hearers. Dr. Henry's address was clear and convincing.

SHOREDITCH TABERNACLE.

Rev. W. Cuff's well-known church in East London was crowded on Saturday night last. Rev. F. B. Meyer presided, and among others who took part was Mr. G. Noakes, who attacked the drink traffic with characteristic force.

Dr. Henry, who followed, addressed himself first to the economic aspect of the question more especially as it affects working men; and, secondly, he appealed to Christian people. No industry pays such a poor return to the working man as the drink trade; the enormous sum of £160,000,000 sterling is invested in the traffic, and only 1 or 2 per cent. goes into the pockets of the labourer.

MILDMAY CONFERENCE HALL.

The two services held at Mildmay on last Lord's Day were thronged. At night the crowd was so great that many were unable to gain admission. Colonel Morton presided both afternoon and evening. Dr. Henry's addresses made a deep impression upon the people, who listened with profound attention.

On Monday afternoon Mr. B. Broomhall, who presided, drew lessons of encouragement from his long and useful labours in the cause, and appealed with directness and vigour for a general and whole-hearted effort on the part of Christian people to deal effectively with the traffic. Dr. Henry, in spite of the exhausting character of Sunday's services, gave another impassioned address that called forth enthusiastic approval. In the evening the people commenced to throng into the building immediately the doors opened, and some time prior to the commencement of the meeting the capacious building was filled. Colonel Morton, speaking from the chair, referred in terms of cordial sympathy to the aims of the crusade; and Mr. Robert Scott, who followed, pointed out that the campaign, in order to be maintained on the scale which is necessary, should be afforded liberal financial support.

Dr. Henry's address was full of hope for the future. With point and acumen he marshalled many facts that are rich with encouragement for the temperance worker. He set forth the testimony of many responsible people in various departments of life, regarding them as a "jury" to try strong drink. Among the "jurors" included were: The insurance actuary, the railroad manager, the banker, the gaol governor, "Mr. Modern Science," a representative Christian woman, and the athlete. The verdict of all is, "Abstain." Dr. Henry concluded by enumerating some names of the great men of England and America who have declared against alcohol, and concluded with a noble and pathetic call to his hearers to forsake the drink and unite to counteract the degrading and demoralizing evil.

FUTURE ARRANGEMENTS.

Oct. 5.—Edinburgh (Synod Hall), 3 p.m. (Chairman, Rev. A. R. Henderson, M.A.).
" "— Do. do. 8 p.m. (Chairman, James Guthrie, Esq., J.P.).
" 6.— Do. do. 3 p.m. (Chairman, Professor A. R. Simpson, M.D.).
" "— Do. (Lothian Road U.F. Church), 8 p.m. (Chairman, Ex-Bailie Lewis).
" 7.— Do. (Synod Hall), 8 p.m. (Chairman, Alderman White, M.P.).
" 9.—Glasgow (St. Andrew's Hall), 8 p.m. (Chairman, A. Cameron Corbett, Esq., M.P.).
" 10.— Do. do. 3 p.m. (Chairman, Rev. Dr. Wells).
" "— Do. do. 8 p.m. (Chairman, R. Hunter Craig, Esq., M.P.).

Being otherwise free on the 8th, Dr. Henry and the Jubilee Singers hope to attend the reception to be given to the Baptist Union by Mr. Robert Lockhart.

This series is to be followed by similar demonstrations at Sheffield, Leeds, Bradford, Huddersfield, Nottingham, Leicester, Norwich, Cambridge, Manchester, Birmingham, Bristol, Cardiff, Brighton, &c.

Many applications are being received for the reserved seat tickets, and friends are urged to secure the numbers they require without delay.

1272

The Housing Problem.

In no direction of social reform has more satisfactory progress been made in recent years than in that of the housing of the working classes. The conference of the Garden City Association, held at Birmingham September 20 and 21, has given to the world an object lesson in what has been done in one district, and may be done in others. Meeting on the opening day in the heart of the crowded city, the next day was spent at Bournville, and the delegates saw some of the features of the community which Messrs. Cadbury had founded round about their cocoa and chocolate manufactory. Mr. George Cadbury, who recently made over the model village with its trim garden-girt dwellings, almshouses, recreation grounds, &c., to a body of trustees, to be preserved for all time to the common weal, conducted the visitors over the estate, and entertained them at luncheon.

The whole property, worth, perhaps, £170,000, has been handed over to a public trust, and the income, already amounting to £6,000 a year, will be spent in building more cottages and acquiring more land. There are 200 applicants on the books for houses, and the trust is steadily building to meet the demand. It is a "snowball" institution, which must go on getting bigger and bigger. Its income grows at compound interest.

At the final session Earl Grey presided, and the first paper was contributed by Mr. Ralph Neville, K.C., who discussed the practicability of co-operative creation of garden-cities. He spoke of the physical and social evils arising from the crowding of the population into great towns, and of the difficulty caused by the enhanced value of space, which was in the hands of private owners. The remedy he proposed was:—

The purchase, at agricultural prices, of land for a city.

The retention, for the benefit of the community, of the increased value of the land created by the community.

The permanent restriction of the area to be covered by buildings.

He further maintained that the presence of a large population in the centre of an agricultural estate would ensure alike the fertilization of the land and the disposal of its products. He admitted the scheme would require a large sum of money to start it; but he believed the money provided would prove to be safely invested at 4 or 5 per cent., while the project would, if successful, render an incalculable service to the Empire. The lines laid down for the garden-city, Mr. Neville mentioned, allowed five persons to the acre.

In a paper on the advantages of co-operative dwellings, Mr. H. Clapham Lauder urged that the establishment of homes containing private sleeping and sitting rooms and common dining room, kitchen, reading, and recreation rooms, bath room, &c., would not only effect a great reform over the present wasteful and inefficient system of household economy, but would be helpful to the social life.

The Chairman said he had been haunted by visions of the degeneration of Englishmen, through the conditions of town life, and the pernicious effect of our industrial system, whereby the worker was a hireling and not a partner; and by the thought that there were thousands and thousands of his fellow-countrymen who had no place to which they could go to escape from the dull monotony or unsavoury surroundings of their life, save the public-house. His visit to Bournville had blown away those nightmares. He saw a light on the mountain-top.

Christianity the True Religion.—I see many contrary religions, all of which must be false but one. Each of them claims credit upon its own authority, and deals out its threatenings against all who disbelieve it. I do not, therefore, take them at their word. For they can all do alike in this respect just as every man can call himself a prophet. But in Christianity I see the accomplishment of prophecies, and an infinite number of miracles, attested beyond all reasonable doubt, and these I find in no other religion.—*Pascal.*

The Bible League.

Sir,—On behalf of the Council of the Bible League, may I be permitted to say a word as to the special object of our mission?

We do not exist either simply or mainly for the purpose of controversy or conflict with the Higher Criticism and its allies. While *one* great purpose of our organization is to expose and to resist the varied attacks made upon the inspiration and infallibility of the Holy Scriptures, it is by no means the *only* purpose. We hold strongly that controversy is of no avail in the service of truth, unless preeminently *spiritual* in its nature and methods. Mere argument, or pugilistic attack, avail nothing in the warfare of faith—they are not parts of the panoply of God. The Spirit of Christ, both in the objective and subjective sense, must be in those who take the position of defenders of the faith, otherwise their very advocacy of the truth may be turned into a hurtful channel, and become destructive, rather than helpful, to the cause espoused. We are desirous of being understood to exist as a League wholly for spiritual purposes, and to be bent on using none but spiritual means for their accomplishment.

We do not attack men, but false principles and erroneous teachings, adopted and promulgated by them; and we do this, not in the spirit of antagonism or ill-will, but of love and jealous concern for

THE WORD AND WORK OF GOD.

It is a source of deep sorrow to us that in the prosecution of our work we are oft constrained to place ourselves in opposition to some whom, apart from their lamentable attitude to the Book of God, we respect and admire. Their position in relation to the destructive criticism of Old and New Testament alike is, to us, a matter of wonder and surprise; and to have to point out the inconsistency and dangerous effect of their position is a real cause of sadness and regret. That we are placed, on such points, *hors de combat* with them is a matter of necessity, not of choice. The result of the admissions made, and the course taken of late years in reference to Bible criticism, is more disastrous than can be declared.

The coming autumn and winter present many openings for our work, and we are looking forward with faith and hope to a vigorous and successful campaign. Will your readers kindly give us a place in their prayers, and, as the Lord may direct, co-operate with us at a time when so much is done to lower the tone of reverence and faith in reference to the Holy Book?—Faithfully yours,

W. Fuller Gooch, Hon. Sec.

Bible League Office,
186, Aldersgate Street, E.C.

The Children's Home.

Many will hear with satisfaction of the continued advance of the Children's Home and Orphanage, which was founded by Rev. Dr. Bowman Stephenson. Mr. and Mrs. Thomas Walker, of Bolton, have recently presented, as an addition to the institution, a new house at Edgworth, which will accommodate twenty-five girls. Three new houses are to be begun forthwith at Farnborough, in Hampshire, where fifty more boys will be sheltered.

At present there are nearly eighty children who have been passed for admission for whom there is no accommodation. This pressure, however, will be partly relieved by the departure for Canada early in October of a party of boys.

We commend the work of this Institution, which is greatly in need of increased funds, to the sympathetic interest and prayers of all our readers.

Christian Evidences.—The books selected by the Christian Evidence Society for their examination, April 11, 1902, are:—Gibson's "Rock *v.* Sand"; Stewart's "Handbook of Christian Evidences," and Ingram's "New Testament Difficulties," second series; Butler's "Analogy," with Eagar's "Butler's 'Analogy' and Modern Thought," or Phillipps' "Cumulative Evidences"; Flints' "Theism"; Wright's "Scientific Aspects of Christian Evidences"; Dods' "Introduction to the New Testament," and Perowne on "Galatians." Any persons may offer themselves as candidates. For copies of the regulations address Rev. C. Lloyd Engstrom, 26, Charing Cross, London, S.W.

Cripples & Chrysanthemums.

THE watercress and flower-selling trades of the London streets are practically monopolized by women and girls, the majority of whom, in addition to enduring the temptations and perils entailed by their position, are forced by poverty to make their abode in wretched homes. They stand, therefore, in urgent need of Christian sympathy and guidance.

It is now nearly thirty-five years since the neglected condition of this rough but industrious class attracted the attention of Mr. John A. Groom, the flower-girls' friend, and led him to commence, in a humble but common-sense way, an evangelistic and philanthropic mission in their interests. In those days, prior to the demolition of many rookeries and to manifold improvements in the laws which govern the welfare of children, the lot of the girl-hawker was indeed a sad one.

LONDON IN THE SIXTIES.

Farringdon and Covent Garden Markets—then the principal markets for watercress and flowers—opened at four o'clock in the morning. Children with naked feet and scanty garments, gathered from far-off districts for a few handfuls of watercress, in snow, hail, fog, and frost, many hours before daylight. The cress was bought, washed at a pump, and tied in bunches, and then the weary trudge homeward commenced. The most profitable "stock-in-trade" of the impostors in those days was an afflicted child—blind, lame, or subject to fits. The more pitiable the condition, the better for the purpose of exciting the sympathy of the tender-hearted, and the greater amount secured for self-indulgence. Flowers were an excuse for begging; hunger sharpened the wits of the child, and taught it to whine for money, or to seize the opportunity to steal.

With the greatly increased demand for flowers which has come with the large extension of the Channel Isles and Scilly Isles' trade in cut flowers, many more women have found employment as sellers, so that Mr. Groom's early breakfast and club room, which is open every market morning, is a boon to them. A pint of cocoa and two slices of bread and butter are given to all the needy women. They may sit, arrange their flowers, see their friend the missionary, and make application for help, or give information regarding any who are ill, so as to ensure an immediate visit from a deaconess. A Bible-reading is held in connection with these breakfasts.

HOMES FOR WAIF CHILDREN.

Many other branches of work have been initiated from time to time. In the Servants' Training Home some thousands of girls have taken advantage of the opportunity there presented of entering upon a safer method of earning a livelihood. The five Homes for orphan and waif children, at Clacton-on-Sea, have sheltered many unhappy and abandoned little ones, and next month is to see the completion of the Orphan Home Scheme, by the opening of seven additional cottages—a ceremony which is to be performed by H.R.H. Princess Christian.

THE "CRIPPLES" WORK-ROOM.

There are six London branches, each of which is a centre of Christian activity; the women in the various districts attend their own branch, where there are Gospel services, clubs, &c., as at the headquarters in Sekforde Street, Clerkenwell. But perhaps the most interesting of all the departments is that which deals with crippled girls, and the chief feature of which is the Industrial Training Institution, where hundreds have been instructed and helped to support themselves. The scene in the clean and capacious work-room is at once beautiful and pathetic. At the long tables sit the girls, all of whom suffer from some grave deformity, but who evidently find peculiar satisfaction in the interesting character of their employment. Around the room are superb examples of their taste and dexterity in the manipulation of such material as stiff lawn and wire, tinted paper and indiarubber. Graceful sprays of evergreen and glorious masses of seeming chrysanthemum bloom transform the plain apartment into a bower delightful to the eye. The adaptation of a vegetable product, notably in the manufacture of damask roses, is so effective that it is almost impossible to distinguish between the real and the counterfeit flower.

A glance at the methods of manufacture shows that the petals are first dipped in various dyes, and then curled and marked with delicate tracery by means of a goffering iron, some of the neatest work being accomplished by a young woman who is partially blind, and has therefore to rely more upon the sense of touch than that of sight. There is necessarily a development of intelligence and artistic power in this fascinating employment which is wanting in merely mechanical occupations, and one cannot fail to note a mental alertness among the girls, which contrasts almost weirdly with the bodily weaknesses that are so evident.

The Mission has acquired, from time to time, a number of the houses in Sekforde Street; they form a kind of model village, each dwelling being under the direction of a lady who "mothers" the group of girls allotted to her care. The chief aims are: to teach each girl the flower-making trade so thoroughly that she may be able to support herself; then to place her in lodgings where she will be carefully tended; to see that she is supplied with work, and always to exercise a friendly interest in her spiritual and temporal welfare.

SAVED FROM THE WORKHOUSE.

But for this system of industrial training it may well be doubted if there would be any means open to all poor crippled and deformed sisters of gaining an independent livelihood; the probability is that they would become a charge either upon the rates or the generosity of the charitable.

By an initial expenditure of only £10 per head, Mr. Groom transforms a dependent into a wage-earner, and he therefore feels that the mission has a claim to encouragement from the economic, as well as the Christian standpoint. Friends may do much for these industrious cripple-girls by purchasing some of their floral productions, which are so perfectly finished as to do credit to any drawing-room in the land. It should be mentioned, too, that visitors to the Homes receive a hearty welcome.

Founded and maintained on Christian principles, the mission continues essentially evangelistic in all its varied operations, and it is a source of inspiration to the workers to know that many who were once strangers to the truth, are now devoted followers of the Master. The coming of winter means much to Mr. Groom, for he has then to undertake large and important relief measures in addition to the regular responsibilities of the mission, and it is naturally to Christian people that he looks for sympathy and support.

In Berkshire Villages.

THE hamlet of Vernham Deane, near Hungerford, Berks, is now the centre of a flourishing mission. In issuing the first annual report, Mrs. Sydney Watson says, "We dare to say to God's glory that this year's work has resulted in the conversion of many souls. More than a hundred adult total abstinence pledges have been taken and kept. A Christian Endeavour Society of over sixty active members was started in February last, and has flourished amazingly, proving a great help to the work in every way.

"At Buttermere, four miles from Vernham, where we have held an unbroken series of Sunday afternoon services throughout the year, the work has been most blessed, the converts there being of the heartiest, sturdiest, most self-denying character we have ever come in contact with. We have taken and fitted up a cottage here in which we hold a Sunday school in the morning and Gospel services in the afternoon. There are yearning hands stretched out to us in other directions, but our means will not permit of further extension unless our friends help us. We have personally borne, and are still bearing, the bulk of the expense as well as the labour. The great need of a counteracting influence to the public-house led to the opening of a reading-room last October, which has proved an immense blessing to the place and people. Much of the decided spiritual fruit among young men of the place is the direct result of this room." Mrs. Watson may be addressed "The Firs," Vernham Deane, near Hungerford, Berks.

East London Evangelism.

IN his account of the progress of the East London Wesleyan Mission, Rev. Peter Thompson writes hopefully of evangelistic labours among the poor. One or two sample cases will be read with interest:—

"Can I be saved?" said an old man to me one day at the Chapel gates. "For sixty years God has been speaking to me, and I have despised Him. I am now seventy-four years of age, and He won't take me in now, will He?" But God did save him, and the light in his face tells of the daily joy in his heart. He comes regularly to the services and his class, and he is doing his best to give the rest of his days to the service of God.

NOW IN THE MISSION BAND.

"I want to know more about Jesus Christ," said a man of about thirty-five to me one day. "I am a Jew, and I am not happy." It was with unspeakable joy that I told him about Him of whom Moses and the prophets did write. Carefully and clearly I explained how the sacrifice of God's Son for the sin of the world was necessary and all-sufficient. With a great eagerness he accepted Jesus, and the joy of forgiveness came to his soul. This happened over a year ago. He has since become a member, and is a most faithful worker in our Mission Band.

A young fellow from the country came to London, and found work in the East End. He was asked by one of our members to attend St. George's Chapel. I noticed how intent he was as I preached, and after the service I spoke to him. He had never attended a Methodist Chapel before, nor had he even realised his need of a Saviour. He continued to attend our services, all the time listening most attentively. Then one Sunday evening he boldly came out before the congregation, and surrendered to Christ. He is most sincere, and is making good progress in the Christian life, At class a little while ago he said, "I can never thank God enough for leading me here."

"NOTHING SHORT OF A MIRACLE."

A sister tells of a drunkard's home, so changed that it seems nothing short of a miracle. Eighteen months ago his wife was converted, and her life from that day has been so utterly given up to God that she produced a great impression on her ungodly husband. Still he continued to get more and more under the influence of strong drink. His language at such times, she says, was not fit for his little children to hear, and his conduct towards her, on account of her religion, amounted to persecution. . . . For over a week he had been drinking heavily, having no sleep for three nights, for he was tearing up and down stairs and opening windows to "fling out the evil spirits that haunted the room." His faithful wife followed him the night long, and at one time saved him from throwing himself out. Next day he was in the shop as usual, but towards evening it seemed as though God's Spirit laid hold of him. Coming to his wife, the man asked if she would go upstairs and pray for him. They went together, and there, in broken sentences, with delirium still upon him, he sobbed out his repentance. Old things have passed away, and to-day he is a living witness that Christ has still power on earth to forgive sins. The love for the drink is broken, and he is at every service with his wife and children, a gentleman in appearance, and a Christian in heart and life. A magnificent answer to prayer!

China Inland Mission.—In connection with the China Inland Mission, sixty-seven missionaries are sailing this autumn, of whom forty-six are already on their way, and the remaining twenty-one are soon to follow. There are fifty returning, and seventeen fresh workers in these parties.

Literature for South African Families.—Mr. E. D. Nicol, Grove House, Sunderland, has received from South Africa a list of names of families living in loneliness and solitude by whom gifts of literature will be warmly appreciated. The majority of these are far away from any church or means of worship. Mr. Nicol will supply names to friends willing to participate in this service.

Day by Day.

SUNDAY, October 6. 1 Corinthians xvi.

THE opening verses indicate clearly the reverence which was beginning to gather around the Lord's Day in the early Church. It was apparently the day for worship and Christian fellowship. We are also taught of the best method of gathering money for God's work, by the *littles*, and by the regular setting apart, as God hath prospered. It is also of great interest to notice the special care with which the Apostle regarded money matters, insisting that all contributions should be placed in other hands than his own. What an untold number of defalcations and misunderstandings would be saved if Christian men refused to handle money, save in the presence of others, and with their endorsement. Never touch public money, save in the presence, and with the concurrence, of your fellow-officers or fellow-workers.

In making your plans, let them ever be as the Lord may permit (7); always subordinate your private interests to the service of the Master (9); never be daunted by difficulties, for if God brings his children into impassable places, it is that they may see his delivering hand (9).

The Apostle was very generous in his references to, and dealings with, his friends. Though Timothy was somewhat wanting in virile strength, Paul was ever eager to make his way easier; and though Apollos had rivalled him in the affections of many, he was desirous for him to visit Corinth again. He could not forget the household which yielded him his first-fruits. His solitude was greatly cheered by the advent of his friends from Corinth. The Apostle was so human, so true to his friendships, so humble in classing himself with the simplest. But note the outflaming of that passionate love to Christ, which felt that any who failed to love Him must be accursed at his coming, not simply for their want of love, but for the worthless character which the want of love denoted.

MONDAY, October 7. 2 Corinthians i.

Titus had been sent to Corinth to enforce the injunctions of the first Epistle; and the Apostle was weary to see him and hear his report. It would appear that it was of a mixed character. The majority of the Church manifested the deepest penitence for the sins which had so stirred Paul's spirit; but there was still a strong minority, who insisted on the Apostle producing letters of recommendation, and charged him with being insincere and fickle. It was under the conflicting emotions evoked by these statements that this Epistle was written, which is full of personal affection, tenderness, warning, and appeal.

The Epistle may have been written at Philippi or Thessalonica, and it was conveyed to Corinth by Titus, accompanied by two others, who were specially commissioned to attend to the collection.

There are some tender phrases in this chapter, well worthy of our consideration: that all comfort emanates from God; that He allows us to be in sorrow, to have the joy of wiping our tears, and teaching us the art of consolation; that our God delivered, delivers, and will deliver; that He will come to our rescue, even when we despair of life, opening a door of hope in the very valley of Achor. We learn also that our Father does not vacillate, that his answer to the soul is an everlasting yea, and that Jesus Christ is his ratification of the promises of the Old Testament. It is He who has put us into Christ, and He will keep us there, anointing us for service, sealing us for safety, and giving the guarantee and earnest of heaven, by his Spirit in our heart.

TUESDAY, October 8. 2 Corinthians ii.

We remember the severity with which the holy Apostle dealt with the sin of 1 Cor. v. The majority of the Church had withdrawn from the offender, and the way in which church-discipline had been carried out in regard to him had evidently brought about his true repentance. The Apostle was naturally very glad at this result. It was a justification of the sorrow and pain which he had caused them; and now he called upon them to forgive the offender, and rejoice with the joy of Luke xv. over the returning prodigal. To leave the penitent further out in the cold might drive him to despair, and so give Satan an advantage.

What a splendid outburst we have in verses 14-17. The Apostle imagines himself as part of the triumphal procession of his Master through the world. First he is a captive in his conquering and glorious train; then he is one of the incense-bearers, scattering perfumes; then it would almost appear that he had become the perfume itself, associated with the dying memories of those who were being lost through their own wilful rejection of the Gospel, and with the unspeakable joy of such as were being saved. Notice that salvation and perishing are described as being part of a great process.

Wouldst thou be sufficient for the awful responsibilities of thy ministry? Seek a transparent purity, amid which God's Holy Spirit may not be ashamed, for He is the source of all spiritual might.

WEDNESDAY, October 9. 2 Corinthians iii.

Paul fancies that he is being challenged for letters of commendation, and repudiates the claim. "No," he cries, "not while the converts, who have been won through my preaching, abound everywhere!" Let us so live that our characters may be as tractlets, clearly and legibly printed, and circulating everywhere through the world, so that they who refuse to read religious literature may be compelled to admit the incontestable evidence of holy and consecrated lives. O Spirit of Jesus, write on us, as on living tablets, in letters of fire, Thy dear name!

From this writing of the name of Jesus on our hearts, his quick mind flies on to that other writing by the finger of God on the stone tablets of Sinai. He seems to see the law in the hands of the great Lawgiver, as he descends from Sinai; and in the light that shines on the noble brow of Moses he finds an emblem of the light and glory, the splendour of the ancient law. Granted that it was evanescent, yet it was beautiful whilst it remained. And thus he is led to the irresistible climax, that if the old covenant, which was unto condemnation and death, and transitory in its persistence, was characterized by so much glory, the new must be far more glorious, since it is life-giving and eternal. And if that were so, surely there was no need to employ more than great plainness of speech. Why accuse him of lack of eloquence? Such a theme made eloquence needless. Why accuse him of plainness and simplicity of utterance? Were not these better than, like Moses, to employ a veil of type, symbol, and metaphor? There are no veils for us! With unveiled face, we see, and reflect, God's glory in Jesus, and, as we reflect, we are permanently transfigured.

THURSDAY, October 10. 2 Corinthians iv.

The first aim of Gospel preaching is to awaken the dormant conscience of man. To do this, we must manifest the truth as it is in Jesus. As the King of England, immured in his prison, recognised the voice of his friend the troubadour, as he sang outside the castle walls a strain familiar to them both, and responded to it bar by bar, so does conscience awaken, and respond to the truth, recognising it as the voice of God. This is the highest endorsement that the minister of the Gospel can have.

Why, then, does the Gospel seem to fail in so many cases? It is not for any defect in its fair excellence. The light of God shines on the face of Jesus, and is thence reflected on the page of the Gospel; and if it fails to reach any individual soul, it is not because of any arbitrary decree on the part of God, but because film after film, scale after scale, of worldliness, has gathered over the retina of the soul's eye. Every time we yield to temptation our vision becomes dimmer, and ere we can see and appreciate God's light, as great a miracle has to be wrought on us as the creation of light.

Few men have been more conscious of their weakness than the Apostle Paul. He confesses here that he was troubled, perplexed, persecuted, and cast down, always bearing about the dying of Jesus, and delivered unto death. But he gratefully accepted all these disabilities, knowing that, in spite of them all—nay, because of them all—he was more able to abound in resurrection glory. With the decay of the outward, there came the renewal of the unseen and spiritual. Yes, indeed, it was through the affliction that the eternal weight of glory was wrought. The pendulum which swang into the dark, swang back into the light.

FRIDAY, October 11. 2 Corinthians v.

Our mortal life is a pilgrimage, and our body is a tent, so slight, so transitory, so easily taken down; but what does that matter, since there is awaiting us a mansion built by God? Often in this veil of flesh we groan, and long to put on over it, as a robe, the heavenly dwelling, so that in a moment, at the coming of the Lord, the mortal might be swallowed up of life. For us who die before that advent, there will, doubtless, be a clothing; but it would be sweet to avoid the pangs of mortal suffering, if it might be so. But even if that be not granted, and it be our lot to die, death shall lose its terrors, because it shall admit us into the immediate presence of our Lord. With such a thought, we are impelled to endeavour to be pleasing in his sight, that when all disguise is stripped off, we may stand accepted.

When a man has that thought before him, how independent he becomes of human opinion; even if they think him mad, he is content. The love of Christ constrains; the death of Christ has lifted into an altogether new relationship, in which the spirit has become identified with the new creation, in which considerations of self no longer dominate.

But he who is thus drawn Christward is equally full of yearnings towards men. He beseeches them to accept the reconciliation, which, so far as God is concerned, was perfected when the Saviour was, on our behalf, "struck with the doom of sin." Yea, it seems as though he had become the very mouthpiece of God Himself.

SATURDAY, October 12. 2 Corinthians vi.

Alas for us that we have the mysterious power of thwarting, and rendering null, the Divine grace! There are acceptable times; but we may abuse them. There are days of salvation; but we may let them slip.

The Apostle had not forgotten the challenge for commendatory letters, and here cites the only commendation he cared to give (4). His commendation was not in words, but in deeds. "In much endurance, in tribulations, in necessities, in pressure of circumstances, in blows, in prisons, in tumults, in toils, in spells of sleeplessness, in fastings"—such are the circumstances through which the militant Church moves to its reward. "In pureness, in knowledge, in longsuffering, in tenderness, in the Holy Spirit, in love unfeigned"—such are the spirit and temper of the persecuted and witnessing Church. "In the word of truth, in the power of God, by the armour of righteousness on the right and left"—such are the weapons of our warfare. "By glory and dishonour, by ill report and good report; as undeceivers, and yet true; as being ignored, and yet recognized; as dying, and, behold, we live; as being chastened, and not being slain; as being grieved, and yet rejoicing; as paupers, yet enriching many; as having nothing, yet as having all things in full possession"—such are the antitheses of the Christian life, according as it is viewed from above, or from beneath; from the standpoint of Heaven, or of earth.

Well might the Apostle turn from such an impassioned outburst to plead with his converts that they should repay him in kind, by withdrawing from everything that savoured of darkness, idols, and the world that lay in the wicked one.

F. B. M.

THE LATE

Mr. John Colville, M.P.

A GREAT vacant place was left in the public and Christian life of Scotland by the removal through death, on August 22, of Mr. John Colville, M.P. for North-East Lanarkshire. He was stricken down with a severe attack of zymotic diarrhœa, and in less than forty-eight hours passed from the midst of a life of varied activity to be with the Lord whom he loved and served with all the powers of his being.

The news came to the town of Motherwell with painful suddenness, and spread rapidly. It was the theme on all lips, and the stoutest hearts were bowed, as the whole community for miles around felt deeply that a great and good man had fallen. The streets assumed the aspect of deep and heartfelt mourning. Flags were at half-mast on public works and civic buildings.

The following extract, taken from the *Motherwell Times*, indicates well the large-hearted and many-sided man, and shows how vigorously he maintained his testimony and example as a devoted Christian, amid the claims which pressed upon his time and strength.

Mr. Colville was forty-nine years of age, having been born at Glasgow on July 3, 1852. He was educated at Hamilton and Gartsherrie Academies, and on the completion of his studies settled down in Motherwell, where his father had established the Dalzell Iron and Steel Works. All his life Mr. Colville has been an extremely busy public man. He was a Town Councillor of the burgh, and Provost from 1888 till he entered Parliament in 1895; and in the course of his public career was a member of the School Board of the County Council of Lanark; was at one time an officer in the local Volunteers, and at the time of his death was President of the Lanarkshire Christian Union. He was one of the founders of the Cairns United Free Church, and his name has found a place as patron or office-bearer in almost every club or society which has for its object the advancement or welfare of the people amongst whom he lived.

As a temperance advocate and Christian worker he was well-known. Mr. John Colville's name, in fact, was a household word everywhere in the district, and he was so closely identified with everything in the town, and took such an active and personal interest in everything, no matter how commonplace, and was so enthusiastic in all that he did, that Motherwell without John Colville will not be what it used to be.

On the Sunday prior to his decease, Mr. Colville preached to a crowd in the open-air from "Yield yourselves unto God." The address was full of power, and his fervent appeals went home to many hearts. Whilst at Keswick a few weeks before, one of the speakers had given a striking address from the words, "The government shall be upon his shoulder." Mr. Colville spoke of the great blessing these words had been made to him, and when death was hastening rapidly, his latest utterance contained these restful and timely words.

Though sharing the advantages of being brought up in a godly home, it was not until he reached the age of twenty-one that he became specially interested in spiritual things. In January, 1874, a devoted Christian who visited his father's house, had come from Edinburgh, where Messrs. Moody and Sankey were holding their wonderful mission. This brother was telling of some of the scenes witnessed, and words heard. Turning to young Mr. Colville, who sat next to him, he said, "Isn't that grand?" On the spur of the moment, and without taking time to consider his reply, he said, "Yes." No sooner had he done so, than his conscience rose up and challenged his "Yes." The truth is that the Holy Spirit was beginning to work in that heart and mind.

In the following month, the beloved American brethren left Edinburgh and began their mission in Glasgow. Mr. Colville was present at the first meeting. Mr. Moody preached on "The Love of God," a subject adapted, indeed, for wounded and longing souls. To this hearer no relief came, though night after night he was present at the services. At one of the after-meetings, a young man about his own age, said, "Isn't this glorious?" "It may be to others," said Mr. Colville, "but not so to me." "What!" said the other, "are you not converted?" The question went home.

A little later Mr. Colville was present in Ewing Place Church, when 101 young men rose in token of their desire to be Christ's, but liberty and peace with God came not to him. It was at the close of the month that Christ was revealed, and life eternal came.

On the last Thursday of the month, his sister, who had received Christ some time before, and who had returned home with him at the close of the evening meeting, sat down at his side to endeavour to bring things to a point. He was wretched, while she was rejoicing in the fact of his deep anxiety, knowing that it was the darkness before the break of salvation's day. She read passage after passage from God's Word; but it was not till near midnight that he was enabled to cast himself upon the Saviour's great promise, "Him that cometh to Me I will in no wise cast out." His diary for the day following—Friday, 27th February—contains the entry, "Found this morning—Jesus mine." Rejoicing henceforth in the knowledge of his redemption, forgiveness, and acceptance in the Beloved, he has been "a burning and shining light" in the Church and the world.

From Photograph by Messrs. Elliott and Fry, 55, Baker Street, London, W.

Much might be written of Mr. Colville's life in Motherwell. As one of the heads of the Dalzell Steel and Iron Works he has been eminently successful as a business man. Loved and highly esteemed by his fellow townsmen, as well as the thousands of workmen he employed, he was returned by a large majority to the House of Commons at the last two General Elections. His Christian and manly personality, his consistent and unselfish life, had won for him the esteem and confidence of all. His home and public life stood out a splendid testimony to the Lord Jesus.

So recently as the last Keswick Convention his frank and joyous countenance endorsed his words in the Market Place, where he told his experience, and preached Christ to the people. And now he has gone from us! The weight of his Christian character exceeded vastly in its sphere the goodly output of all iron-smelting and steel-fashionings.

The writer has been told that 40,000 people were computed as attending the funeral. Many of the hardy sons of toil were turned at once to seek John Colville's Lord. The Sunday after the funeral, his chair as president of his large working-men's afternoon meeting was empty and draped in black. The friend who came could scarcely speak. Tears and sobs held the hearers, and many were there who will date that as the day when they found the Lord.

The Sunday following showed a marked increase of spiritual interest. The men wanted to know their leader and employer's Lord. Numbers came forward in order to yield their hearts to Christ. One tall and burly workman cried out, "I want to know the Lord Jesus. I have been two hours in the wood among the trees crying to God to have mercy upon me." Then the inquiry was made, "What led you to this?" and the tearful and frank response was, "Mr. Colville's death."

From one whose position as a constant helper in Mr. Colville's work brought him necessarily into an inner circle, I have learned that wonderful words were heard in the calm of "the peace of God which passeth all understanding," and keeps the heart and mind. "And now for a reaping time," was the quiet and expectant expression of the brave and loving helpmeet ere the earth had received the empty casket of this devoted husband, and noble energetic servant of the Lord. Yes, it is true, "Blessed are the dead which die in the Lord." There is sorrow with us now, but we shall see him again, and our hearts shall rejoice.

H. V.

At Twilight.

FREQUENTLY upon the moorlands, or by the sea where there are broad horizons, across the clear evening sky, and climbing higher as the twilight deepens and night approaches, there comes a faint purple arch which is the domed shadow of the world, the forerunner of starlight and of the soft summer night. There is an element of pathos about it, for it is evanescent, and it fades with the eve that gave it birth. One may often see something of the kind in human life, but the pathos is changed to pain, for the shadow precedes not the starlight, but the gloom and darkness of a life that is closing without that light which giveth life eternal. The shadow of the world creeps over the closing years, shutting out heaven. The evening has drawn on, almost imperceptibly, during the eager pursuit of riches, or the pursuit of a profitless ambition, and the twilight deepens over a life that is without God. In the season of weakness and declining faculties, the thoughts and faculties cannot rise above the things of earth, and the domed shadow of the world shuts out "the Light of men."

Barcelona Protestant Hospital. — Miss Mielecka would be glad if the friends of this work would send their gifts in money or postage stamps to her at 31, Gayton Road, Hampstead Heath, N.W. The hospital is much in need of new friends, as so many of the old ones have gone Home.

Other Lands.

The Gospel in Austria.

THE motive of faithful Gospel preaching is not to make proselytes, but to enlighten the souls of men, and the logical, yea, necessary, result of such enlightenment is the breaking of ties with empty forms and customs, and an increasing desire to worship God in spirit and in truth. In this sense there was a "Los von Rom" movement among the Tcheks, long before the present German movement started. It did not come by leaps and bounds like the latter, but was the slow, natural growth of prayerful evangelistic labours, and individual dealing with men and women, who one by one turned to God, and consequently from Rome, until the nucleus of a Free Church was formed.

"We were not sent by the American Board in 1872," says Dr. A. W. Clark, "with any other purpose than that of helping already existing agencies; but the fact that the Lutheran Reformed Churches of Austria and Bohemia are ready to receive anyone calling himself a Protestant, whether his life conforms to Christ's requirements or not, led some thirty awakened souls, who insisted on conversion as essential to membership in Christ's Church, to organize in 1880 a Congregational Church."

The following statistics, from an annual report dated May, 1901, give an idea of the development of these free churches:—One station and fifty outstations in different parts of Bohemia and Austria; thirteen churches; 1,215 full members—that is, communion members—of whom 180 were received during the last year. There are 321 children in the Sunday-schools; twelve preachers; several colporteurs; thirteen Y.M.C.A.'s; seventeen Y.W.C.A.'s; one rescue and reform home for fallen women. Average congregation all told, 2,332; adherents, 3,035. Contributions by the people, £775. Literature circulated in one year: Bibles, 187; New Testaments, 8,582; Gospel portions, 9,568; other religious books, 15,000; tracts, papers, &c., 140,000.

Dr. Clark, in his teaching, does not antagonize Roman institutions. He and his helpers (who are all of Tchek nationality) simply preach the Gospel, fully persuaded that the best way of freeing people from the bondage of Rome is to give them

THE REAL INSTEAD OF THE UNREAL,

the very best instead of the semi-good. Once in conscious possession of the kernel, they will readily drop the husk.

We had the pleasure of meeting with a young ex-priest, who, under the direction of Dr. Clark, is preparing for Evangelical work in his church. One of his sisters had followed him to Prague with the intention of bringing him to "his senses." In a very short time, however, she was brought to the Saviour herself. Now brother and sister are joined in prayer for a halting, dear old mother, and an antagonizing sister. Looking at the bright, shining faces of the two, one cannot doubt that the First Love (may it never fade!) has taken possession of them.

Dr. Baedeker has much hope in the Slavic nations, and Dr. Clark, from his long experience, corroborates this view. Many are eager to hear the Gospel, and in proportion as they receive it into their lives, they will and must rise in the scale of nations. This mission of Dr. Clark's has the pulse-beat of a strong man. We were able to ascertain this at its prayer-meeting, generally considered the thermometer of a church's life.

During previous days my husband had been addressing Tchek Christians in different parts of the city, and wondered now whether he should go to the Saturday prayer-meeting, not being able to understand the language. We went, however, and were surprised to find such a goodly number present. There was no halting, no pause, no silence, no waiting for the deacons to do it, but with one accord all shared in the privilege of pouring out their hearts to God, men and women closely following each other for more than an hour without rising from their knees. This was one of the most genuine prayer-meetings we have ever attended, and we would not have missed the opportunity for anything. With regard to

OTHER PROTESTANT WORK

in Austria, excluding Hungary, but including Bohemia, we have gathered the following valuable and interesting information from a paper, by Dr. A. W. Clark, Prague, which will, I believe, appear in the *Continental Presbyterian*, mentioned in a previous letter:—

"In the seventeen provinces of Austria there were, according to the last census, 436,352 Protestants of the Augsburg and the Helvetic Confessions. Added to these the Baptists, Congregationalists or Free Reformed, Methodists, and Moravians (Brethren Church), it is safe to affirm that over 450,000 reside in Austria. This number includes a large proportion of only nominal Christians.

"Bohemia contains more Protestants than any other province of Austria proper. Cyril and Methodius came from the East in 865 to Moravia and Bohemia, preaching in the people's language, and giving them the Bible.

"The general corruption in the church demanding reform roused John Huss to vigorous protest. He died a martyr at Constance in 1415. His followers, the Taborites, were defeated at Lipan in 1434. From their ashes there arose in 1457 the 'Unitas Fratrum' (Brethren's Union), now known as the Moravians. At the time of Luther's Reformation, they had more than 200 churches in Bohemia and Moravia. Alarmed at the progress of the Jesuits in Styria, where the people were largely Protestants, the Bohemian Christians secured, on paper, in 1609 from Rudolph II., religious freedom and equal rights with Catholics, which, however, were not respected by the Jesuits.

"The motto of Ferdinand II. being—'Rather rule over a desert than over a land peopled with heretics,' this emperor did his utmost to exterminate the Protestants. After the unfortunate battle of the White Mountain in November, 1620, Bohemia lay humbled at his feet. He died in 1637.

"In 1650, there were still 200,000 Evangelicals in Bohemia. Renewed persecution, after the peace of Westphalia in 1648, drove 30,000 more away to Germany, 160,000 joined outwardly the Roman Church; 10,000 were thrown into prison, and sentenced to labour as slaves or to die as martyrs.

"A limited toleration being granted by Emperor Joseph in 1781, some 90,000 citizens declared themselves as Protestants, much to the surprise and annoyance of the Jesuits.

"The present Emperor, Franz Joseph, removed by an imperial decree the many limitations still resting upon the Protestants, and since then there has been cheering progress.

"The number of Lutheran pastors is now 150. This number, and the number of their churches, is constantly increasing. The majority of the 'Los von Rom' movement join the Lutherans. The Reformed Church has ninety pastors. Both churches have over 100 branches, or outstations, and a good number of vicars (assistants).

"Religious instruction in public and higher schools is obligatory. To provide trained Evangelical teachers for the children, there are normal schools at Bielitz for Germans (107 pupils) and at Kaslau for Bohemians (thirty-six pupils).

"In Krabschitz, near Raudnitz, there is an Evangelical Boarding School for Bohemian girls, founded by Pastor Schubert over twenty-five years ago, which has sent out more than 700 pupils. The buildings were erected, for the most part, by American friends. The Moravians have two churches, with about twenty branches and preaching-places, their work, with the exception of one branch, being confined to Bohemia. The Methodists began their evangelistic work in Vienna over twenty-five years ago. For the last five years they have been allowed to work undisturbed, and with marked success. There are two Methodist churches in Vienna, where the Gospel is preached in eight different places. They have also three branches in Hungary, and three in Austria. The Baptists (the oldest church founded in Vienna) have three halls in that city, two preachers, and five unpaid helpers. In Graz (Styria) a small church was founded in 1882. It has no appointed preacher, but is well cared for by the Religious Tract Society (London), introduced into Graz by Dr. A. W. Clark, of the American Board. Galicia has one Baptist church, with several branches, one preacher, ten unpaid assistants. There are two Baptist churches in Bohemia, and one in Moravia." W. M.

An Urgent Call from Bombay.

DEAR SIR,—Appeals have reached me from the secretaries respectively of the "Christian Women Workers' Union of Western India," and the "Woman's Christian Temperance Union," of Bombay, asking that I would make known among Christians in Britain the need that exists for consecrated women workers of ability and education to give themselves to a special work in that city.

In your obituary notices you have already recorded the removal of Miss Helen Richardson, whose Christlike and self-denying labours on behalf of the poor and outcast made her name a household word in Bombay. One of the last concerns of this devoted sister was the open and flagrant immorality in the Bombay streets, and more especially the cruel fate of the numbers of young women and girls from the Continent of Europe, who are continually brought there by the

INFAMOUS TRADERS IN FLESH AND BLOOD.

To cry unto God on behalf of this state of things, two special days of prayer were held at Miss Richardson's Home about a month before her death, attended by many Christian workers who shared her concern with our now glorified friend. The appeals I allude to have reached me as an outcome of this concern, one written before, and the other since Miss Richardson's removal. The tenor of both is alike. I quote from the second:

The Christian workers of Bombay and Poona have had very strongly laid upon them the burden of responsibility for foreign young women who are brought here for immoral purposes. Missionaries and others have done what they could to reach them, but it is felt by everyone that the work demands the entire time and energy of one who is definitely set apart for it.

Miss Richardson, who up to the time of her death was deeply interested in this work, said that it could be most efficiently carried on if there were two who could come together, one for individual work, and the other to take charge of a home to which rescued girls should be brought and kept, until free passage to their native town is obtained from the Consul. If, however, only one can be found for this work, she should by all means come.

Those who come should be linguists to a certain extent, as almost every European nationality is to be found among these women. They should also have had experience in rescue work at home. . . .

It is with the hope of enlisting your sympathy and help that we send this appeal, trusting you may be guided to those whom God surely intends for his work in this needy corner of the world.

Here is a call for some one possessing a deep and abiding love for God and souls, *and* the necessary linguistic ability. French and German are a necessity. I should not myself lay so much stress on previous experience of rescue work. A preliminary month might be spent in visiting some experienced rescue workers in England by anyone who felt the call was to them. There should be two, but the concern of one might be carried out by a helper found in India, if a second did not offer here. Having had much experience of this kind of work in Bombay, during more than ten years in that city, I should be able and willing to give information to any who wish to know more of this matter, and who feel the call of God to be to them. Helen S. Dyer.

Aldington, Hythe, Kent.

The Indian Famine.

THE Indian correspondent of *The Standard* takes a gloomy view of the near future in our great dependency, and one which does not give much ground for the hope that the experience of the recent famine period is being fully appreciated by the Administration. He says that if the spectre of famine has disappeared into the background that of the plague remains, and that there is every probability the next few weeks will see "a general recrudescence of the pestilence." Already there is a great rise in the mortality, and in some districts, according to the writer, "the plague is allowed to proceed on its way practically unchecked," though last winter in Calcutta alone there were 7,016 deaths from the disease. It would appear that we are not yet alive to our responsibilities in regard to the native races. Making all allowances for the difficulties in the way of drastic sanitary measures, it cannot be overlooked that the first duty of a Government is to govern. But, as the Government is, or ought to be, only the practical expression of the will and mind of the people, the responsibility reaches each and every citizen.

DISTRESSED SANTHALS.

A pathetic description of the Santhals is given in the *Bombay Guardian* by Rev. A. J. Meik, of Babondia, who says:—"The poor Santhal cultivators have in some places sown their paddy three and four times, and it has all been destroyed. On the first occasion, as soon as the plants sprang up, the sun completely burnt up the seedlings. They again sowed, and then, as soon as the seedlings were ready to be transplanted, the grasshoppers, of which we have had a regular plague, destroyed them. The third and fourth times the poor people, hoping against hope, again sowed their seed, and we had a slight shower of rain, and were in high hopes of transplanting; but a swarm of locusts paid us two visits and devoured the paddy seedlings, the Indian corn, the *jauli*, and *gundlie* crops. The three latter crops are the staple food of the poor Santhals till the paddy is harvested.

"To add to their misery, smallpox has broken out, and in three weeks 450 people have taken medicines from me, twenty have died, fifteen women being made widows, and fifty children orphans. We have given paddy seed, seedlings, and help to men from ten villages, and numbers of others have come in for help; but I have had to refuse it to them as I have spent my last pice and given away my last grain of paddy. It seems that we are going to have a greater famine here this year than we have ever had before. The money lenders and merchants have stopped advances on seeing the state of affairs."

Rev. Dennis Osborne, writing from Poona under date September 6, tells of the thankfulness expressed by Christian workers for the further consignment of foods and cotton cloths which the generosity of our readers enabled us to dispatch. "If your British readers could but see the avidity and eagerness with which missionaries and representatives of all Churches and Missions crowded in to obtain a share of the supplies, for the poor orphans dependent upon them, they would realize that the want is by no means over."

In one of the applications referred to by Mr. Osborne, Rev. Sydney Nicholson, of the L.M.S., Gooty, South India, says: "Through lack of rain a time of real distress has come, and very many, especially widows and old people, are on the verge of starvation. Our own Society is in straitened circumstances, and the state of the people gets worse. We shall be grateful for the smallest help in grain, clothes, or money."

Morocco.—The Sultan of Morocco has accepted a very handsome copy of the Arabic Bible, specially prepared by the British and Foreign Bible Society, and presented to his Shereefan Majesty by a member of the South Morocco Mission.

Conference of Evangelists.

YEAR by year the annual Conference of Evangelists, held at the Aldersgate Street Y.M.C.A., grows in significance and usefulness. This was unmistakably demonstrated on Wednesday of last week, when the third convention took place. Christian workers recognise how much stimulus and encouragement result from unitedly seeking a closer walk with the Unseen, and how fellow-servants in the Gospel may be cheered and helped by brotherly intercourse one with another. The Conference opened at ten o'clock.

Mr. M. H. Hodder, who presided, in welcoming the company, apologized for the absence of his co-convener, Mr. R. C. Morgan, who is at present in Russia. A message of greeting to the Conference had been received from him, and this was read by Mr. G. E. Morgan, M.A. An interesting feature of Mr. Morgan's letter was the thought (suggested by Dr. Baedeker) that one interpretation of John xx. 23 (taken in conjunction with its context and Ezek. iii. 17-21) may be that those who in the power of the Holy Ghost preach the Gospel, *instrumentally* "loose" the sins of those who believe, and instrumentally "retain" the sins of those who believe not.

PLANTING AND WATERING.

The first subject for consideration was "The Evangelist in Relation to the Regular Work of the Churches," and was dealt with by Mr. W. R. Lane, in a practical and lucid address. He directed attention to three expressions of the Apostle Paul, in 1 Cor. iii. 6, 8, 7—"I have planted, Apollos watered;" "He that planteth and he that watereth are one;" "Neither is he that planteth anything, neither he that watereth." It would have been well if ministers, as well as evangelists, in large numbers, could have listened to this sensible and reasonable address. It would have softened much of their prejudice, and disposed of many of their misconceptions.

At the outset, Mr. Lane pointed out that these words of the Apostle indicate the liberty which God always acts upon. "I have planted, Apollos watered," shows an interesting *diversity and division of labour.* In taking a mission, it is always a great help to know that many workers have been in the field. Sometimes the evangelist arrives at harvest time, as a reaper, which means that there has been a great deal of work done beforehand—the winter ploughing, always solitary work, requiring more toil and perseverance than the evangelist himself could often command. It is a source of strength to remember that before a mission, and behind the forces that are at work, there are the influence, prayers, teaching, and training by fathers, mothers, teachers, and ministers—

THE DIVISION OF LABOUR.

Passing to the consideration of the second expression—"He that planteth and he that watereth are one"—Mr. Lane emphasized *the unity of all great work.* Paul and Apollos were one in this labour. There is a beautiful harmony and inward spiritual unity between the plodding toil of the pastor, and the irregular work which the evangelist is called to do in a mission. Paul and Apollos were one in heart. It is a comfort to remember that the aim of one and all is the same. The wife of the pastor of a church which had witnessed a great revival asked, "Why cannot we always have such meetings?" In the order of things it is impossible. A pastor cannot be always doing what the evangelist does when he comes along. But there is no contradiction between the pastor's regular labour and the evangelist's irregular work.

The third expression: "Neither is he that planteth anything, neither he that watereth,"

DENOTES THE TRUE SPIRIT

that should mark labour of every kind, preventing friction, and bringing glory to the Lord of the Harvest.

A few words were spoken by Rev. J. Wilson (Woolwich), concerning the labour needed for breaking up the fallow ground, and the sowing of the seed long before the time of reaping. As an illustration, he gave an instance which occurred some eleven years ago, the result of which had only come to his knowledge recently. Passing a public-house, he noticed a little girl leaving with a jug of drink. By some means the pitcher fell to the ground, and was smashed. On seeing the distress of the child, Mr. Wilson gave her 2s. with which to purchase a new jug. The landlady, who had witnessed this occurrence, was so deeply impressed by the act that she was found at chapel on the following Sunday, and eventually gave herself to Christ. Her husband was also brought under Christian influence, and soon gave up the public-house and returned to his tools.

Reverting to the subject of the relation of the evangelist to the regular work of the churches, Mr. George Morgan spoke of

WORK INSIDE THE CHURCHES,

which had familiarized him with the feeling that exists towards the evangelist. He had always endeavoured to put the evangelist in a most favourable light in the churches; but he had met evangelists who thought that nothing whatever had been done before their mission. The pastor, who has been working, as it were, underground so long, sees that the Christian life means more than "only believe." An evangelist who met with phenomenal success in the churches made a practice of asking, "*Why* do you wish for salvation? Is it merely to have your sins forgiven? Is that all? That is *only the beginning.*" Such teaching brought him into line with that of the pastor, by insisting that growth should follow birth.

Others who spoke upon the subject included Mr. Ned Wright, Rev. G. Turner, Rev. Z. B. Woffendale, Mr. D. M. Cameron; and Mr. Leonard Weaver, who contended that the evangelist was sent to the world, rather than to the Church.

Mr. A. Garstin presided at the noon meeting, when the address was given by Rev. Dr. J. Robertson. The miraculous draught of fishes was the basis of a thoughtful and telling discourse. The miracles of Jesus were shown to be not so much wonders as teaching. There was wonder, but that was supernatural. It was the action of this miracle that tells, not the wonder. God never takes a boat from us without returning it full of blessing. Simon's call was inward as well as outward; and the call to evangelistic work is to proceed from a knowledge of self and realization of God. In the blaze of day Peter was not afraid to launch out into the deep and risk his fisherman's name, but leaps into faith.

OPEN-AIR PREACHING.

In the afternoon a number of testimonies were given from those engaged in the London Tent Campaign. Mr. W. Grove reported a revival at Deptford. Encouraging tidings came from Clapham; and Mr. Bewley Weaver spoke of a remarkable season of blessing at Wimbledon. The Conference afterwards listened to a stirring address by Mr. Barry Wake on "Open-Air Preaching." He declared that while our Saviour preached in synagogues and the Temple, his most signal victories were obtained when He spoke in the open-air; and it was when the cry arose, "Jesus of Nazareth passeth by," that men were healed of their diseases and saved from their sins. Speaking of the various efforts which are now common to reach the masses, Mr. Wake referred to the open-air preaching on Epsom Downs and Doncaster, among other places, at which souls had been won for Christ. He saw no reason why such places as Trafalgar Square and St. Paul's Churchyard should not be made centres from which the Gospel should be proclaimed. Forty-two years ago he preached his first sermon in the open-air in Lincoln's Inn Fields.

The subject was continued by Mr. Charles Cook, whose work in Hyde Park, extending over thirty years, is so well known. Open-air preaching must be considered a Divine institution, since the command had been given—"Go ye out into the highways and hedges, and compel them to come in." Not only is it a Divine institution, but in many quarters a despised

method. He thanked God for every earnest brother in the Church of England and in the Free Churches who is willing to take his stand in the open-air. Mr. Cook went on to speak with regret of the

APATHY IN CHURCH CIRCLES,

when this branch of Christian service is suggested. He said, without hesitation, that the greatest blessings which have followed the preaching of the Gospel have been experienced outside churches and chapels, and appealed for larger sympathy and deeper interest in the efforts which are made to reach those who will not enter the House of God.

Considerable discussion followed, when various phases of open-air evangelization were dealt with. Prominent workers of long standing related their experiences, and while few suggestions were made as to new and improved methods to be adopted, some useful hints, and helpful counsels were given. Among those who spoke were Rev. Wilson Carlile, Mr. Edward Hurditch, Dr. Schofield, Rev. Thos. Jackson, and Mr. A. Garstin. The Conference was brought to a fitting and happy termination by a social gathering.

Quiet Day at Sunderland.

THE Free Church Council of Sunderland, of which Pastor F. E. Marsh is the secretary, held a quiet day on Friday last. Three sessions were held, morning, afternoon, and evening, a portion being spent in waiting upon God, which was felt to be a time of refreshing from the presence of the Lord. The following brief outline of the addresses will indicate the tone of the gatherings:—

Rev. J. S. Wood said, "In our service for God we are apt to miss God Himself. Hence the need of quiet waiting upon Him, and a spirit of quiet restfulness in Him, while active for Him. The cream only rises upon milk when it is still. Quiet is good for two reasons; first, it is good for God, for it gives Him a chance to deal with us; second, it is good for us, for we have time to hear the Lord speak."

The subject of "Fellowship in Rest," was dealt with by Rev. D. Ross, who pointed out—(1) Fellowship in the sense of a common need. Look at others and it will send you out of yourselves, and this in turn will send you to the Lord. (2) Fellowship in a common privilege. Christ wants us to realise what He is. We want to see our common privilege in Him that we may take a common interest in each other. (3) Fellowship, because it prepares for service. The tired one appreciates rest, and the rested one is prepared to tire himself again.

Rev. W. Bainbridge spoke upon "The Valley of Blessing." He said, "The air is pure, the soil is good, the water is excellent, and the victory sure in this valley."

In the afternoon, Mr. J. D. Johnson spoke upon essentials for power in service; and Rev. J. Burkitt spoke upon the spirit of solicitude. The speaker instanced Moses, Isaiah, Jeremiah, Paul, and the Lord Himself as outstanding examples of solicitude, and said that men with a mission are always concerned about it. The address was a soul-stirring one.

A Bible reading was given in the evening by Pastor F. E. Marsh, on the conditions of answered prayer, viz.: (1) Separation from sin (Psa. lxvi. 18). (2) Righteousness of life (James v. 16). (3) Fervency of spirit (James v. 16). (4) Obedience to God's command (John xv. 7). (5) Scripture-guided thought (John xv. 7). (6) Unity of purpose (Matt. xviii. 19). (7) Spirit environed (Jude 20). (8) Faith (Heb. xi. 6). (9) Acquiescence in God's will (1 John v. 14, 15).

The closing address was given by Mr. Reader Harris, K.C., upon the lines on which the Holy Spirit works.

Union Tabernacle, S.W.

AN effort is being made at Union Tabernacle, Wandsworth, S.W. by Pastor D. M. Cameron to secure the erection of a small hall at the rear of the main building, in order to afford accommodation for Sunday schools, Bible classes, Band of Hope meetings and other gatherings in connection with the church work. A suitably-situated plot of freehold land has been secured, and towards the total outlay, which is estimated at £300, a considerable balance is still required.

Mr. Cameron, writing from 32, Larkhall Rise, Clapham, S.W., says: "The district is densely populated by the poorer classes, and the numbers continue to increase year by year." Much good work is undertaken by the workers at the Tabernacle, who labour devotedly to attract and influence the people.

Conference at Glasgow.

[From a Correspondent.]

THE twenty-second annual Conference at St. George's Cross Tabernacle, Glasgow, commenced on Saturday last under the presidency of Pastor D. J. Findlay. The first meeting saw between 1,200 and 1,500 believers assembled. From all parts in and around Glasgow the people came, and large numbers of well-known preachers, missionaries, and workers crowded the building to its utmost capacity. Undenominational in its character, largely missionary in its intention, and designed to increase the spiritual life of those coming to share its yearly gatherings, the quality and power of this autumn re-union of believers was vigorously in evidence.

We seldom remember a conference in which the grace and power of the Holy Spirit were more manifestly present. There was the reality of fervency in prayer, and deep conviction of the presence of the Great Head of the Church. Coupled with strong desires for the indwelling presence and power of the Holy One of God, there was deep interest shown in the clear and bright expositions of the Word of God which formed the staple element in each address that was given. The written Word ran into the Living Word until all present felt that they were with the Great King of assemblies. A pleasant and welcome feature was the rendering of charming songs of praise by some of the sisters in Christ. We shall not soon forget the power that was in the meeting when the whole company rose and joined in the glad refrain—

"We shall shine as the stars of the morning."

The addresses were of a high order, sound in teaching, heart-searching in character, and eminently practical. At the afternoon session Mr. Hugh Paton, Mr. E. J. Cooper (China), Mr. C. F. Reeve (Poona), and Mr. Henry Varley, were the speakers. "In demonstration of the Spirit and with power," may be written of the addresses which, without prior arrangement, ran into one another with singular complement and fitness. Where so much was excellent, it might seem invidious to single out any for special notice; but Mr. Reeve's searching words concerning the Burnt Offering, were felt by many as very instructive and timely. The "whole burnt offering" was shown to be a life wholly God's, and therefore wholly given to, accepted, and consumed by Him.

Mr. E. J. Cooper referred to the terrible wrongs inflicted upon China in connection with the opium traffic, and concluded his address by affirming that God had so overruled the terrible events of the past two years that many of the missionaries had returned to their spheres of service in safety, such as, for certainty, they had not known formerly; nay, more than this, that there is not a single province in China that is not open to missionary effort. In words of intelligent and burning zeal he besought the Christians in Britain not to miss this wonderful opportunity to evangelize China. Thus, again, are we seeing the startling truth of the sorrowful words that "the blood of martyrs is the seed of the Church."

At the evening session the spirit of fervent prayer prevailed, and mingled with the missionary spirit that pervaded the crowded assembly. Mr. W. B. Sloan gave a graphic account of his visit to China, and told how wonderfully the power and peace of God had possessed the suffering bands of missionary brethren and sisters. How many of these had met the missionary martyr's death.

Confirming Mr. Cooper's testimony that verily God has set before us an open door in that dark land, Mr. Sloan said: "Let us go in the strength of the Lord to possess the land for Christ," and closed with a quiet but impassioned appeal to many present to give themselves to this great field of missionary enterprize. Mr. Findlay then in burning words brought home to many hearts the supreme claims of the great Eastern harvest fields.

Despite heavy rain, which continued all day on Sunday, the meetings lacked neither numbers nor power. The early prayer-meeting, the Bible reading at 10.0 by Mr. Reeve, and the morning service at 11.30, all evidenced the rising of the tide. Messrs. Findlay, Sloan, and Varley were the speakers. Mr. Varley's address on Nehemiah and his heroic wall-building, as also Mr. Sloan's address on the importance of fervent and continued prayer, were both timely and helpful. The afternoon session was well attended, but it remained for the evening service in St. Andrew's Hall to tell its story of the hold which Mr. Varley's campaign and the Conference had upon thousands in the City. It was a cheering sight to witness the great gathering from the platform, and to hear the great sound of voices as the service began.

Mr. Sloan spoke with power, following the fervent prayer offered by Mr. Oatts. It was Mr. Varley's last address in the great hall. The attention of the vast audience was very marked. The audience was deeply moved, and twice gave expression to the deep feeling that held sway. The after meeting saw many who professed to receive the Word of Life. Breaking up shortly before 9 o'clock, hundreds formed in procession and returned to the tabernacle.

Then followed the quiet and precious service, where some hundreds of believers gathered to the table of the Lord. It was a joy to see twenty-two, mainly young men and women, for the first time partaking of the feast which tells of Christ's great love. It was indeed a memorable day. The meetings closed on Monday night, when another scene of deep interest and blessing was witnessed.

Many came to the last service to bid God-speed to Mr. Varley, who left on Tuesday morning for a special mission in Inverness commencing the same evening.

Scottish Notes.

THE printing machines in the Glasgow International Exhibition are being utilized by Drummond's Tract Depot, Stirling, to print over a quarter of a million striking Gospel tracts, which are distributed to the visitors.

A Conference of ministers, probationers, and elders of the Church of Scotland has been arranged in Craiglockhart Hydropathic, from November 11 to 13, and will be presided over by Rev. George Wilson. The general subject, "Personal Dealing in the Emerging Opportunities of our Christian Service," has been chosen largely in order to give those attending an opportunity of telling by what methods, books, or passages of Scripture they have been helped in guiding others through the essential stages of the spiritual life. More opportunity will also be given this year for prayer and intercession.

The Rothesay Convention was a time of much blessing to many. Among the speakers were Mr. Walter B. Sloan (China Inland Mission), Rev. A. Allan, Miss B. Porter (South Africa General Mission), Miss Simeon (Lanarkshire Christian Union), and the Messrs. Govan. On Lord's Day evening, Mr. James Govan spoke to a more general meeting, and at the close over thirty persons came forward to be dealt with personally. The sudden call to Mr. William Govan, referred to in another column, lent an added solemnity to the later gatherings. The funeral service, conducted by Rev. Dr. Elder Cumming, was a time which those who were present will not soon forget. At the concluding meeting of the Convention seventy-four persons voiced their testimony to blessing received.

At the sixty-fifth annual meeting of Edinburgh Total Abstinence Society, held last week, Mr. Richard Cameron (president), who has been connected with the Society for fifty-two years, mentioned that the organization was founded by four working men, and at first had a hard struggle for bare existence against prejudice, interest, and scorn. Speaking of the state of affairs in Edinburgh before the passing of the Forbes-Mackenzie Act, Mr. Cameron said that a corps of 200 enumerators, organized by the Society, took a census one Sunday forenoon in the spring of 1852, of the number of visits paid to public-houses, which were then allowed to remain open except during church services, and the total was found to amount to 41,000. The result so startled the community that a second census was taken at the instance of Lord Provost Duncan M'Laren, and an even larger number was reached. A profound sensation was caused not only in the city but throughout Scotland, and the statistics were greatly helpful in securing the passing of the Forbes-Mackenzie Act.

Dublin Christian Convention.

At the opening meeting, last Monday, of the twenty-eighth Dublin Convention, there was a crowded attendance. As usual, three local ministers, members of the Committee, and representing different denominations, delivered addresses of welcome, Rev. J. D. Smylie maintained that the idea of the Convention involved the greatest principles, doctrines, and the greatest truth that was ever revealed to man—the unity of believers in Christ Jesus. The very worst crimes that darkened the pages of history had resulted from men attempting to become supreme in the Church of God, and that was his answer to those who asserted that such conventions might lead to ecclesiastical disorder.

The great want, Rev. George R. Wedgwood said, was a baptism of the Holy Ghost, in order to combat materialism, the drink traffic, religious ceremonialism, and the greed for gold. Rev. S. Prenter followed.

On Tuesday, Dr. A. E. Clayton, of the C.M.S., delivered the first address. He thought the great need of the Churches of to-day was a deeper conviction of sin, and of the necessity of awakening from the apathy and indifference of God's children, not only in regard to this work abroad, but at home. Two things stood out before his mind at the present time in God's people as constituting sin. The first was the love of money, and the second was the love of compromises. Rev. S. A. Selwyn (London), Mr. T. Pakenham Law, K.C., Rev. J. A. Campbell, and Mr. R. Pope Froste, M.A., also took part in this day's meetings.

"full of perpetual joy."

Rev. John Smith, D.D. (Edinburgh), spoke from Colossians ii. 6, 7. Many Christians seemed to have the erroneous idea that because Christ died for them, and saved them from guilt and sin, so, in the might of their own energies and resolutions they were going to serve Him in return, in the belief that sanctification was their affair and justification Christ's affair. They could no more sanctify themselves in their own strength than they could justify themselves. When they began to realise their fellowship with God, then there came the free, spontaneous play of the spiritual life, and when this fellowship is matter of daily experience the heart will be full of perpetual joy.

A thrilling account of mission work in Manchuria was given by Rev. J. Miller Graham, who said it was his privilege to work side by side in that country with many missionaries of the Irish Presbyterian Church. About a year ago the missionaries had met in the capital of the country, and were congratulating themselves that never in the history of their mission had there been such a successful work there. He mentioned that the names of 20,000 baptized Christians were on their rolls. In the midst of this seeming success came the troubles in China. Having referred at some length to the persecutions of the Christians in Manchuria through the Boxer rising, the speaker went on to say that they had lost many of their Christian people there. Now several had found their way back to the various missionary centres. They believed that, as a result of the recent troubles, the Church in Manchuria had risen to a higher spiritual level than it had ever attained before.

the peace of god.

Colonel Bredin presided at the evening meeting, which was largely attended, and an impressive address was delivered by Rev. S. A. Selwyn. The speaker said the peace of God could only be realized through a life lived in obedience to the Holy Ghost, and if that was not in their hearts they should see that they went the right way to get back the peace of God which passeth all understanding. They should thank God that He was so willing to surround them with his mercy. The speaker then urged them to forsake the sins to which they were prone. He warned them specially against untruthfulness and deceit, against social lies, business lies, and political lies. God had a right to claim from them absolute truth in all their relations in life. He was ready to forgive them their sins, and to cleanse them from all unrighteousness.

Rev. Dr. Smith said they should rise to a higher platform, and realize that feelings and experiences were means and not ends. None of them were independent, and he asked them if they had begun their lives by recognising that, or had they told themselves the lie of lies that they were their own masters, and could do as they pleased? That was the whole issue of religion.

Even in this century civilization was not out of the peril of going to pieces. There was the inordinate love of wealth, the pursuit of pleasure, of rapacious ambition, and of unbridled desires for material good as the chief end of life. There were such tendencies that, if they were suffered to work unhindered, would set man against man, class against class, and nation against nation. Even the Church of Christ had a totally inadequate view of sin.

"the neediest first."

The mid-day meeting on Wednesday was presided over by Colonel Battley, and the first address was delivered by Rev. Charles Inwood from the words "I have no man when the water is troubled to put me into the pool." They needed to be reminded to-day, perhaps more than ever, that Jesus Christ was not the Saviour of a class. Rich and poor were merely surface distinctions. Jesus Christ was the Saviour of the needy, whether they were needy rich or needy poor. It was the helplessness of this poor man, and the selfishness of those who surrounded him, that touched the Lord Jesus. Our Lord's principle was, "Go to the neediest first," and the activity of the Christian Church should be determined by that grand principle.

Rev. Dr. Smith said that the greatest complaint against the Church of to-day was that the common people were not hearing its voice. He did not know how it was in Ireland, but his heart trembled at the alienation of the working man across the Channel from the Church of Christ. The power to reach the multitudes who never entered their churches must be got from the Holy Ghost. That Convention should resolve itself into a continuous cry for a baptism of the Holy Spirit that they might be made instruments in the hands of Christ to bring the vilest and the worst to his standard.

At the afternoon meeting, under the presidency of Mr. W. H. Drummond, Rev. S. A. Selwyn delivered another earnest address, and was followed by Rev. F. B. Meyer, who said that every person had a spirit, but in most cases it was like a disused member—it was dead. Yet just as soon as, by the influence of God, the spirit opened to the life of God, it received from Him the spiritual life, and from that moment the spirit of man lived. In all of them there was a life which would outlive the life of intellect and of nature. All that God wanted of any man was willingness to try honestly to serve Him. The difficulties of life came to some of them, but found that they were out. To some people the difficulties of life brought only murmurs, and expostulations, and bitter complaints, while other people seemed to joy in tribulation, and every shock, and anxiety, and loss, and temptation only brought out more of the joy and buoyancy of life in Christ.

temptation.

All he wanted them to say was, "Thank God for what I have got," and to begin to yield to it from now. Every temptation was allowed to come into their lives to give them a chance of becoming more Christ-like. If they were not tempted, they would not have the chance of taking in the life of Jesus that was given to them in the time of temptation.

At the evening meeting, which, in spite of heavy rain, was well attended, Mr. Meyer continued on the subject of temptation. Satan has the prime mover, the leader of a vast number of fallen demons. In every temptation there were three elements—there was always the appearance of possible good to be got by doing wrong; there was always an appeal to the self-life; and there was always at the back of it the tempter. Satan made man to fall, and the fall consisted in man making "I" his pivot instead of God. The whole was simply selfishness worked out to its ultimate issue. Satan brought man from God to selfishness; God brought him from selfishness to heaven, and that was redemption. Jesus Christ when He came reversed Eden, and regained all the power that man had lost.

In the course of his address the speaker inquired, "Why did God let them be tempted?" He believed temptation was allowed to come when He saw they were lacking in a certain quality of the Christ-life. Temptation was like a warning bell, which showed there was a deficiency, and constrained them to turn afresh to Jesus. It was only through the temptations of life that the speaker had come to know what Jesus could be to the soul.

On Thursday, addresses were delivered by Rev. Canon O'Connor, Rev. W. Y. Fullerton (Leicester), and Rev. C. Inwood. The Hon. the Recorder (Sir Frederick Falkiner) occupied the chair, and expressed himself as horrified, ashamed, and confounded, at the apathy of the Christian Church at the present time with regard to the question of peace and war, earnestly advocating public and private prayer for peace.

Young Men and Missions.

At Cheshunt College, on Saturday afternoon, an interesting gathering took place, arranged with the two-fold object of enlisting the sympathy of students in mission activities in Greater Britain, and deepening the spiritual life of the members of the young men's branch of the Colonial Missionary Society. Although thousands of young men every year leave England for the colonies, little interest is taken by the churches at home in providing religious services in those districts of the dependencies which, though thinly-populated to-day, will in years to come be found to be large and important centres. The young men's branch of the Society has been founded for the purpose of creating among the home churches interest in work for Christ in Greater Britain, and to aid in the preparation of young men for

christian service in the colonies.

A meeting was held in the afternoon in the college chapel, at which Rev. W. Hardy Harwood presided. The devotional exercises were conducted by Rev. H. Elvet Lewis, after which Mr. Harwood gave an earnest and practical address. He referred to the various classes of emigrants that leave our shores, and made an urgent appeal in the spiritual interests of the young men who go out full of life and hope to mould the life of the colonies. Comparing the home churches with the rapidly rising churches in the colonies, he pointed out that in Greater Britain the Church has an opportunity of showing what Christianity can do, untrammelled by traditions, in making the impress of Christ's teaching deep on the growing life of new communities.

Some timely and thoughtful words were uttered by Rev. W. B. Selbie, who drew helpful and impressive lessons from the Saviour's act in washing the disciples' feet. He urged upon the students the need for cultivating the spirit of true humility, as essential to successful Christian service. It was not so much doing what Christ did as being what He was that would enable them to translate his precepts into action and reproduce his

spirit of intense humility.

A solemn service of consecration followed. This was conducted by Rev. Principal Whitehouse, D.D., who was assisted in the observance of the Lord's Supper by students from Cheshunt and other colleges.

After tea in the college addresses were given by Dr. Whitehouse, Professor Johnson, and Mr. H. C. Crow (senior student), and the closing words were spoken by Rev. D. Burford Hooke. It is hoped that this gathering—the first of its kind—will be followed by many similar meetings in colleges, and that the result will be a deep and earnest forward movement among students and young men of the churches for promoting the highest interests of their brothers in the colonies.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, E.C.*

*** I recommend my* Elder *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk. See next page.*

A Talk about Tickets.

By William Luff.

ASK father for seven of the tram tickets he has in his pockets, and let them represent railway tickets. Here they are. Now let each stand for a letter, and lay them out thus—

T-I-C-K-E-T-S.

When we are going anywhere we need to have a ticket. Can anyone tell me what ticket we want if going to heaven? Salvation is the only ticket for that terminus. Now let us take up our letters one at a time.

T. A ticket must be *Taken*. There are thousands of tickets at the Booking Office; but I must take one and call it mine. Thus David said: "The Lord is *my* rock, and *my* fortress, and *my* deliverer" (Psa. xviii. 2). This is appropriating faith, which sings—

My Jesus, I love Thee, I know Thou art mine.

I. A ticket must be *Inscribed;* that is, it must bear the name of the place to which we are travelling; and that we may make no mistake, it is always wise to examine our tickets at starting. Jesus, who is Himself "the Way," provides the only ticket inscribed "Heaven." We must be sure that we are going to the right place, and are taking the right way.

C. The ticket for heaven is *Cheap*, without money and without price to us; but it caused Jesus to die for us. Sometimes I have travelled with a friend, who has taken my ticket for me—he has paid for it, and I have received it without paying one farthing.

Jesus paid it all,
All to Him I owe.

Sometimes I see pictures of beautiful places, and feel I should like to go; but the fare is too much. It is not so with the ticket for gloryland.

K. Picking up the ticket representing this letter, we say the ticket for heaven must be *Kept*. Little ones who try to keep their own tickets often lose them, so it is best to let father keep the tickets; and as the heavenly ticket is of greater importance than any ticket on earth, let us ask our Heavenly Father to keep it—or, better still, to keep us and it.

A little boy who had just joined a Band of Hope brought his pledge card to his father, saying, "Father, I want you to take care of this for me." The father asked why he wished him to do so, and the child replied, "Because I want you to keep everything of importance for me."

E. The ticket for heaven is an *Everlasting* ticket. Some tickets are available for "day of issue only," some are for a week-end, some a month, and some available for a year; but our heavenly ticket is eternal. What an encouragement to take my ticket early; for if I could carry it for a hundred years it would be as good as at first.

T. This ticket suggests the words, *Through* and *thorough*. Christ gives a perfect salvation, right through life, through death, through time, into eternity. Sometimes in journeying we have to change; but no change can be made in our salvation if we are to reach our heavenly terminus. The Band of Hope ticket is good; but it will only take me to the grave, not beyond; but with Jesus I have a through ticket, and I must be thorough in loving and serving Him.

S. This letter, as we pick it up, says the ticket for heaven must be *Shown*. "All tickets! Show your tickets!" And no one is ashamed to respond. Are we showing our ticket? Not only singing

I'm not ashamed to own my Lord,

but showing Jesus in our daily conduct at school, at play, in the home. If we do not show our ticket, our friends may well doubt if we have one; and if we have it not, what will we do at the end of our journey?

T—Take your ticket. See that it is **I**—*Inscribed* aright. The poorest may have it, for it is **C**—*Cheap*. Let it be **K**—*Kept*. It is **E**—*Everlasting*, and **T**—a *Through* ticket; but it must always be **S**—*Shown*.

Children's Scripture Union—Portions for week ending October 12.

Sun.	Oct. 6	*Exo.*	xii. 1-13	Thurs.	Oct. 10	*Exo.*	xiii. 17-22
Mon.	„ 7	„	xii. 14-28	„	„ „	„	xiv. 1-14
Tues.	„ 8	„	xii. 29-39	Fri.	„ 11	„	xiv. 15-31
Wed.	„ 9	„	xii. 40-51	Sat.	„ 12	„	xvi. 1-18

1286

"The Christian" Bible Searcher.

NEW QUARTER.—RULES.

Answers to the "Bible Searcher" are acknowledged in two lists:—

(1) Those received up to Monday morning, in the next Thursday's issue.

(2) Those received later, in the one following. Answers for the "second list" which reach the office after midday Wednesday are too late. Those from Scotland and Ireland only will be received till Thursday morning.

No Concordance may be used or help given with the answers, but the questions may be explained when necessary.

No papers can be re-examined.

It is necessary that letters should be *properly stamped*, and that names should be written *very distinctly*. A star (*) is given for neatness and extra care in answering the questions.

A Prize Competition is given the last week of March, June, September, and December. To be eligible, every child must have been correct nine times during the preceding twelve weeks.

Those whose 10th or 13th birthdays occur during the quarter may continue the weekly Searcher in the same division, but must enter for the Prize Competition for their actual age. There is no limit of age for weekly competitors; but no one above eighteen years of age can enter for the Quarterly Competition.

All communications must be addressed to "Uncle Tom" the Young People's Editor of "The Christian," 12, Paternoster Buildings, London, E.C.

NEW QUARTER.

THIS WEEK'S BIBLE SEARCHER (No. 293).

Read Mr. Luff's "Talk about Tickets." Find in the chapters indicated below, texts to illustrate each paragraph.

Children under *ten*, find 1; under *thirteen*, 2; older ones, 3. Parents may help those under 10 and 13.

The texts need not contain the exact *words* that Mr. Luff puts in italics, but they must contain the following *ideas*:—

T Acceptance of Jesus, or Salvation (Psa. xxiii.; 2 Cor. vi. 1-10; John ix. 13-41).

I Assurance that we are on the right way (1 John iii. 7-18; 1 John v. 9-21; 2 Tim. 1).

C That Salvation is a free gift (Isa. lv.; Rom. vi. 12-23; Rev. xxii. 11-21).

K (*a*) That we keep to the right way (Prov. iv. 14-27; 2 Tim. i.; Matt. x. 16-26). (*b*) That Jesus will keep us (1 Pet. i.; Jude; John x. 19-33).

E That Salvation is everlasting (John iii.; John x. 19-33; 1 John ii. 18-29).

T (*a*) That Salvation will take us all the way to heaven (John xiv. 1-14; 2 Tim. iv. 8-18; Luke xxiii. 34-45). (*b*) That we must be thorough (2 Tim. iii. 10-17; Gen. xvii. 1-8; 1 Cor. xv. 50-58).

S That we must "show forth his praise" (1 Pet. ii. 1-12; 2 Tim. ii. 1-16; Matt. x. 24-33).

HONOURS LIST.

The following have been correct each time during the last quarter. Well done, all!

A—Leonard Allen.
B—Frances Burnett, Queenie Boswell, Lucienne Brabandes, Dorothy Berry, Massy and Conyers Baker, Evelyn Barstow, Mabel Baker, Marion Boyle, Beatrice Brouard.
C—Alice Crang, John David and Henry Colville, Alfred Cocking, Josephine Cheal, Elsie Collings, Annie Collins.
D—Kitty and Violet Donaldson-Selby, Stanley Drew, Ralph and Dorothy Daintree, Marjory Dyke, Catherine, Emily and Grace Dempster.
E—Mabel and Hilda Edwards.
F—Olive Fleet, Frances and Aileen Figgis, Percy Fitch.
G—George, Colin and Margery Graham-Brown, Elsie Goudge.
H—Florence Hoyte, Sydney Hanford, Dorothy Havergal-Shaw, Ina Hemmell, Jack and Dorothy Hodges.
J—Winifred and Louie Jeffery. **K**—Gladys King.
L—Cecilia Lichtenstein, Sydney Law.
M—Dorothy Morris, Charlotte Millar, Margie Marston, Maisie and Alice Mackenzie, Bella Morrice, Amy Munday, Jessie Morrison, Charles McMullin, Sidney, Winifred and Geoffrey Martin, Margaret Macdonald.
N—Gerald Nicholls.
P—Walter Picknell, Kathleen Pasley, Gladys and Isabel Phipps, Mabel Pelham-Burn, Leslie Partridge, Evelyn Primrose-Peohey.
R—Aileen Roberts.
S—Frances Stileman, Kathleen and Douglas Shepherd, Effie, Florence and Ellen Simpson, Gladys, Violet and Evelyn Shaw, Dollie Salt, Flora Smith, David and Stanley Soltau.
T—Dudley Toye.
W—Edward and Edith Wheeler, Violet Walker, Gracie Winn, Lilian Willoughby.

No. 293.—Correct answers (second list) received from:—

A—Olive Andrews, Margery Ashdown.
B—Louise Betts, Eva Browne*, Gordon and S. Boxer, Ernestine Buhl*, Lucienne Brabandes, Phyllis Boyd, Dorothy*, Harold* and Gordon* Berry, Beatrice Brouard, M. Bartlett*, Marianne and Evelyn Butlin, Eunice Baber, Massy and Conyers Baker, Evelyn Barstow.
C—Duncan* and Hyde* Campbell, Dorothy Clarke, Stanley Chappell, Mary Cobb, Walter, Maggie* and Jessie* Carter, Daisy R. Clacke, G. Crawford*, Alfred Cocking, Henry, John* and David* Colville, Alice Cady, William* and Agnes Cooper, Alice Crang, Ida*, Willie and May Cullen, Hilda Cook*.
D—Constance, Hilda and Elizabeth* Drayson, Marie Denizot, Majory Dyke*, Mai and Violet Davidson, Vera Dickinson, James and John Davidson.
E—Muriel Eustace*, Ruby Ellis*.
F—F. and Aileen Figgis, Kitty Fausset, Phylis Fry, Louise Filhol, Jeanne Faucon, J. and Marian Freegard, Mabel* and Eva Fletcher, Lewis and Agnes Fullarton.
G—Ivy and Hilda* Godfrey, Mary and Daisy Greenacre, Katie Green, Dorothy Grove*, George Goodall, Mayflower Glover, Colin, George and Margery Graham-Brown.
H—Henry and Edith* Harvey, Georgette Hoffmann, Sandy and May Handasyde, Winifred Harvey, May Hazledine, Gladys Head*, John C.* and James Henderson, Violet Holford, Doris Hodgkinson.
I—Ami* and Isabel* Inglis.
J—Lizzie Johnstone*, Violet and Harley Jones, Robert and David* Jameson.
K—Louise and Ivy Kilpin, Marjorie and Phyllis Kiernan.
L—Edward Llewellyn, Alice and Elise Lee, Arthur Llewellyn.
M—Jessie Morrison*, Alec Miller, Harfey Moore, Maisie* and Alice Mackenzie, Margaret Macdonald, Mildred Morgan, Maude McIlroy, Evie and Godfrey Miller, Dora Muir*, Ivy* and Ella McFadzean, Leonard Medcalf, Ellie* and Lily* MacMurray, Margie Marston, Dorothy* and Margaret* Morris, Isabella Morrice*, John Macfarlane, Dorothy Morgan, John MacMurray.
N—Gerald Nicholls. **O**—Eva and Maude Oakes.
P—Laura Percy, Connie, Eddie and Jessie Palmer, Mabel and Lucy* Pelham-Burn, Isabel Perks.
R—Maggie Reid, Elmina, Jessie, and Cicely Roe.
S—Poppie Stidolph, Mary Sowden, Dollie Salt*, Andrew, Florence, Effie and Ellen Simpson, Stanley W., Rider,* and Glanvill* Smith, Hilda Staite, Flora Smith.
T—Winifred Trotter, Frank Thompson, Margaret Tweedy.
U—Eva Usher.
W—Pringle Wilson*, Leonard Wall, Muriel Wilson, Queenie and Ernest Wakeford, Sarah, Georgina, Rachel and James Wilson, Louisa, Violet and Claude Walker, D. Woodforde, Kenrick Wakeford, Mary Wilson, Lilian, Elsie and Gladys Willoughby.

FOREIGN LIST.

No. 290—Flo, Cuckoo* and Minnie Lister (S. Africa). **No. 292**—Rotha, Lottie, Ivan and Eric St. George (Canada). **No. 293**—Dora Wallace (Canada). **No. 295**—Nettie*, Ina*, Katie* and Willie* Thomson (Bulgaria). **No. 293**—Daisy Pullen* (Italy).

Personal.

Many thanks for flowers received.

Florrie Davis, Mary Jackson, Edith Clear.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study.

Walter Jeal, Winnie Stewart.—You may answer the Competition Questions if you wish, but you cannot be included in the Prize List.

May Darroll.—I am sorry to hear you have been unwell, and hope by this time that you are quite better again.

Ida Cole, Marie Grandjean.—Thank you for your note. I am sorry you have to discontinue the "Searcher," but hope when you get settled that you may find time for it.

Mollie Martin, Dorothy Hodges.—As your birthday was some weeks ago, you must compete in Division III.

Dorothy Brooks.—You may compete in Division I.

Uncle Tom.

Children's Seaside Services.

TIDINGS of spiritual prosperity in connection with the past summer's campaign at the seaside in connection with the Children's Special Service Mission were given on Monday last at the annual gatherings in King's Hall.

Both afternoon and evening, the hall was thronged with friends and supporters, who rallied from many parts of the country. In the afternoon, Rev. E. A. Stuart, who presided, sounded a note of praise for blessing given in the services. Many preachers whose ministry has proved stimulating to Christians, and convincing to the unconverted, served their "apprenticeship" on the sands; many devoted workers in all parts of the vineyard ascribe their conversion to the influence of the services.

The next speaker, Rev. A. G. Dodderidge, who has laboured at Portrush and Eastbourne, said that although the audiences and the workers changed as the years go by, the outstanding features of the services,

SIMPLICITY, FRESHNESS, AND THOROUGHNESS,

remain. Mr. Dodderidge described in graphic terms the labours of the band of missioners who acted under his directions. It is worthy of note, too, that while many children have sought the Lord in these services, quite a number of old people, over seventy years of age, have been impressed. The nurses who bring their young charges to the meetings, have also received spiritual guidance. Additional features at Eastbourne were public readings and devotional addresses. At Portrush the speaker enjoyed the cordial co-operation of more than a score of wholehearted helpers. In conclusion, Mr. Dodderidge referred to some encouraging cases in which young people, influenced in bygone years, in spite of having entertained some antipathy to the services, have become true followers of the Lord.

Rev. S. M. Warner, who followed, gave a vivid account of the Scarborough services, which were attended by very large numbers of young people. A coloured worker from Africa proved a special attraction, and a band of ladies toiled assiduously, as usual, in interviewing the children of visitors and taking them to the services. Drawing-room meetings were also held with good results. Mr. Warner, after recounting some touching instances of conversion in other years, went on to speak of the Southsea gatherings, where a time of reaping was experienced.

Mr. Edwin Arrowsmith, who was in charge at Llandudno, said that the greater part of the missioners at that resort are the converts of former years. There was much to encourage, but, at the same time, the

WORLDLY SPIRIT OF THE AGE

makes it increasingly difficult to win the children.

For the fifteenth year in succession Mr. H. Hutchinson was able to give a good report of the work at Bridlington, where he was warmly welcomed by the parents of young people who had been blessed in other seasons. Many Christians rallied round, and the meetings, which were of a homely and hearty character, proved very attractive. The drawing-room meetings, too, were crowded, and among other notable gatherings was one for praise at 7 a.m., which was crowded. Mr. Hutchinson concluded with a cordial recognition of the valuable services of the missioners.

"Some Time We'll Understand."—This well-known hymn, which has brought a message of comfort to many bereaved and troubled hearts, and which (as will be remembered) was sung in Edinburgh at the memorial service of the Duke of Clarence, was rendered as a solo in the Capitol at Washington on the occasion of the state funeral of the lamented President McKinley. The hymn is found in "New Hymns and Solos" (No. 13), and may be had in leaflet form, with music, at 3d. per dozen. (*Morgan & Scott.*)

Christian Endeavour Topic.

SUNDAY, October 6.

"This grace also" (2 Cor. viii. 7-9).

IF Paul were living to-day, he would be in great request to preach collection sermons, to judge by this chapter. He must have been inimitable in the art of extracting money for all purposes from the pockets of God's people. See how he argues in this chapter. He stirs the Corinthians up by reminding them of the liberality of the churches in Macedonia, notwithstanding their deep poverty. He tells them that he had no option except to receive their gifts, because they were so earnest in beseeching him to receive them. He reminded the Corinthians that they abounded in so many gifts and graces that they must see to it that they were not lacking in this (7). He quotes the example of the blessed Lord in his great descent, and reminds them that they owe everything to his poverty. He suggests that the one thing God wants is willingness, and that He accepts the desire of the poor man to give all with as much delight as the millions of the millionaire; and he hints that the time may come when their own abundance would fall short, and that then it would be the part of the Christians in Jerusalem, for whom the collection was now being made, to supply any lack that they might be suffering (13).

What a wonderful text is the 9th verse! George Herbert, in one of his songs, depicts our Lord stripping Himself as He came down from the throne to the manger of Bethlehem. He put off his tiara, and its jewels became the milky way; laid aside his sceptre, and it became the lightning flash; put off his girdle, and it became the rainbow; doffed the robes of his royal state, and they became the clouds of sunset. This is very poetical, but how wonderful it is to think that He became so poor that He had not where to lay his head, and had to fetch his taxes from the fish's mouth; that his mother could only bring two young pigeons to the Temple; that He lay in a borrowed grave; that He was often breakfastless, and always dependent upon charity. When He died, He had nothing to leave, and his garments were of the coarsest and simplest material.

Because He was poor, we are rich; because He was homeless, He has opened the many mansions; because He was hungry, we have bread and to spare; because He was stripped, we have the white robe; because He had nowhere to lay his head, and slept amid the storm on the hard wood pillow of the boat, we sit with Him in heavenly places.

We can only really help people when we impoverish ourselves, and in the end we are not losers. God will be in no man's debt. What we keep we lose, what we give away is like scattered seed that comes back in harvests. Lay your heart against the heart of Christ until you become filled with the spirit of his poverty, and are content to call nothing your own. Be the steward of everything you possess for his glory and the sake of others.

I wish that as a stepping stone to this, every young person reading these words would resolve from this hour to give a fixed proportion of every sum of money just received. It may be a tenth or twentieth, but let it be some part of every sovereign and shilling. I have done this for many years myself. Give as much more as you like, but never fall below a certain fixed proportion. This will lead on to that completer giving in which you reckon that nothing is your own.

F. B. M.

International S.S. Lesson.

October 13, 1901.

Joseph in Prison (Gen. xxxix. 20 to xl. 19).

Golden Text: Gen. xxxix. 21.

Joseph in Egypt.

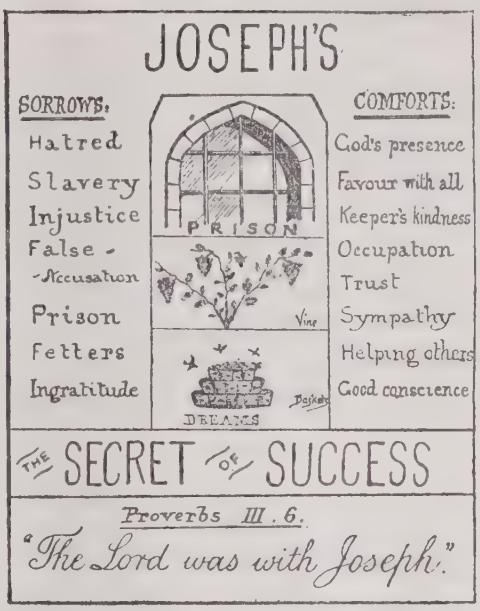
WITH the story of Joseph the close relations between Israel and Egypt begin, and recent explorations have revealed pictures and monuments which illustrate this part of the Bible Story. The last of the Hyksos, or dynasty of the Shepherd Kings, was on the throne when Joseph was brought to Egypt. The head of a colossal statue, believed to be the likeness of this king, is now in the British Museum. Joseph was sold as a slave into Zoan, or Tanis, now called San, where the worship of Set, or Baal, was established. It was the civil capital of Pharaoh, and stood on the western limit of his country. Potiphar, who bought Joseph, was the chief officer of Pharaoh's guard. There have been many pictures found of the overseer, to whom his master entrusts all his affairs (*v.* 4). There is also an ancient story, written about the time of Joseph, called "The Tale of the Two Brothers," which is very much like that of Joseph's temptation and false accusation.

Time.

About eleven years after Joseph had been sold. Potiphar had found out how good and trustworthy his slave was, and gradually he had been raised till he had become the most important man in the house. The reason is given in *v.* 23. The only true prosperity is when God is with us; worldly and unscrupulous men often seem to prosper, but it does not last. Good men, like Joseph, sometimes seem to fail, but God always brings them out of their troubles purified and ready for a higher work. God specially blessed Joseph, and all he had to do with were blessed for his sake. If we are Christlike, we have influence for good.

The Prison (*v.* 20).

Potiphar listened to the wicked story invented by his wife, and without inquiry cast Joseph into the royal dungeon, which seems to have been in or under Potiphar's house (xl. 3). At first he was put in fetters of iron (Psa. cv. 18, 19); but the keeper soon found out his worth, and at last all the prisoners were left in his care, and he was kind and sympathetic with them (xl. 7). Mark the influence of "character" under all circumstances. An innocent man can be happy even in prison, and find useful work and opportunities for serving God. Again we have the reason (*v.* 21, compare 6 and 23).



The Two New Prisoners (xl. 1, 2).

The chief butler and baker were nobles of high rank in Pharaoh's household, one superintending the food and the other the drink. All through this story of the dreams, note the links in the chain of God's providence. God sent the dreams, and used these men eventually for his servant's exaltation and renown.

The Dreams (*vv.* 9-11, 16, 17).

These nobles knew that Pharaoh's birthday would be in three days, and their minds were full of hope. This influenced their dreams; but God's Spirit guided their sleeping thoughts, and taught Joseph the meaning. They were sad, because there were no magicians in the prison, men who pretended to give the interpretation of dreams. Joseph points them to the true God, who alone can give the real meaning of dreams which He has sent. Mark the Divine assurance Joseph has in interpreting these dreams. He does not hesitate to tell the whole truth, and has not a shadow of doubt that it would come to pass. His appeal for help from the butler is most pathetic (14, 15), and shows how much he felt his confinement in the dungeon, in spite of his privileges.

Types.

I. The Heavenly Father always with him (xxxix. 2, 21; John viii. 16).

II. Unmerited blessings for his sake (*v.* 5; John xvi. 24).

III. Resisting temptation (*v.* 19; Matt. iv. 1-11).

IV. Falsely accused (*v.* 19; Matt. xxvi. 59).

V. The two thieves; one saved, the other lost (xl. 13 and 19; Luke xxiii. 33, 39-43).

Illustrations.

Bunyan, Samuel Rutherford, Madame Guyon, &c.

Memorial to Rev. Dr. Gritton.—It is proposed by friends of the late Dr. Gritton to raise £100, for the purpose of providing the cost of a room in the "Alexandra" Wing of the Sailors' Palace, now about to be erected in connection with the British and Foreign Sailors' Society. This is a most fitting form for a permanent memorial to take, on account of the deep and practical interest taken by Dr. Gritton in this work. Write to Mr. E. W. Measor, St. Aubyns, Culmington Road, Ealing, W.

Irish Notes.

THE fund which is being raised to commemorate the life and work of the late Mrs. Smyly, of Dublin, now amounts to £2,576.

The Archbishop of Armagh has been forbidden by his physicians to preach the sermon at the approaching Church Congress at Brighton. Dr. Alexander is now seventy-eight years of age.

A largely-attended memorial service for the late President McKinley was held in the Y.M.C.A. Hall, Wellington Place, Belfast, on Thursday evening last. Mr. T. F. Shillington presided, and addresses were delivered by Revs. J. A. Cregan and William Park. The American Consul, Mr. Touvelle, also took part in the proceedings, which were most impressive throughout.

A meeting to commend to the care of God several missionaries returning to China and India to resume work in these lands, in connection with the Irish Presbyterian Church, has been held in Rosemary Street Church, Belfast. The attendance was very large, and the proceedings throughout were of an earnest and solemn nature. The outgoing missionaries were: Revs. W. Hunter, W. H. Gillespie, John Keers, and A. R. Crawford, with Miss M. Mordie, who are sailing for China; and Revs. R. Boyd and J. Sinclair Stevenson, who are proceeding to India. Each of these briefly addressed the congregation, and they were solemnly commended to God in prayer. The Irish General Assembly has now eleven missionaries in India, seven in China, three in Damascus, two in Hamburg, one in Spain, and ten home on furlough, or thirty-four in all.

Welsh Notes.

THE secretaries of the Welsh Wesleyan Methodist Centenary Fund report that the total payments from the circuits of the South Wales district now amount to over £3,000, and from the North Wales district to over £12,000.

The Temperance Society of the Welsh Congregational Union is showing commendable activity in the discharge of its functions. Already some 20,000 copies of a pamphlet issued by the Society, entitled "The Influence of Alcohol on the Mind," have been sold, and another edition is being prepared. Efforts are being made by the committee to get every quarterly meeting throughout the whole of Wales to form a Temperance Committee.

The annual Conference of the English Presbyterian Church of Wales was held at Merthyr on September 24-26, under the presidency of Mr. J. R. Davies, J.P., of Menai Bridge. After a reception to the delegates on Tuesday afternoon by Mr. W. Edwards, H.M. Inspector of Schools, the most important meeting of the Conference was held the same evening, when Rev. Dr. Forsyth, of Hackney College, preached a masterly sermon, founded on John xvi. 8-11.

Rev. Elvet Lewis has drawn attention to the bi-lingual difficulty in connection with Welsh Sunday-schools. His declaration that the over-zealous adherence to the Welsh language is responsible for "moral disaster" is, in too many cases, it is to be feared, perfectly true. Children are compelled to attend Welsh Sunday-schools, where the instruction is conveyed in a language they do not understand. National sentiment may be honoured thereby, but it is at the expense of national religion.

On Tuesday morning, a memorial service was held to the late Alderman J. Jones Griffiths, of Penygraig, who, had he lived, would have presided over the deliberations of the Conference. Following this came a paper on Calvinism, by Rev. R. Morris, M.A., B.D., Dolgelly. Amongst those who took part in the discussion was Dr. Forsyth, who spoke in high terms of the papers read. An interesting discussion on Sunday schools took place. The principal speakers were Professor W. Jenkin Jones, M.A., Aberystwith, and Mr. Edgar Jones, M.A., Barry. In the evening a public meeting was held, at which the subject of "The Church and Social Problems" was discussed.

Children's Special Service Mission.

Mr. E. Phillips, *with Caravan, Hingham, Attleborough, Norfolk*; Mr. L. H. Ingram, *with Caravan, Speldhurst, Kent*; Mr. E. Arrowsmith, *Corbridge-on-Tyne*, to Oct. 5; *Broughty Ferry*, Oct. 6-15; *Harrogate*, Oct. 16-25; *Malvern*, Oct. 28-Nov. 2; Mr. J. S. Tyler, *Tunbridge Wells*, Oct. 6; *Totland Bay*, Oct. 17: *St. James', Ryde*, Oct. 20; *Portsea*, Oct. 21; *Goring*, Oct. 24; Mr. Hankinson, *New Southgate*, Oct. 21; *Chignal St. James, Chelmsford*, Oct. 23; Mr. Mont. Goodman, *Ragged School, West Greenwich*, Oct. 7, 8, 9, and 14: Mr. E. Clark, *Watchet*, Oct. 6-9; Mr. F. C. Ranger, *Saffron Walden*, Oct. 20, 21; Mr. Phillips Welch, *St. John's, Isleworth*, Oct. 9; Mr. J. W. Jordan, *Hereford*, Oct. 13-26; Mr. J. Spiers Crieff, Oct. 18-Nov. 1; Rev. E. A. Stuart and Mr. H. Hutchinson, *Leeds*, Oct. 19-29; Mr. Hutchinson, *Newton Heath, Manchester*, S.U. Meeting, Oct. 26.

Meetings for Reports of Seaside Work.—*Y.W.C.A., Manchester*, Oct. 15 (at 3 and 6.30); *Central Hall* (off Deansgate), *Bolton*, Oct. 17 (7.30); *Church Institute, Bradford*, Oct. 18 (7.30); *Hope Hall, Liverpool*, Oct. 31 (4 and 7.30); *Y.M.C.A. Hall, South Parade, Leeds*, Oct. 16.

C.M.S. Autumn Dismissal.

EXETER HALL proved far to small to accommodate the vast throngs of friends and supporters of the C.M.S. who were desirous of attending the valedictory meeting held on Tuesday, September 17. An overflow meeting was arranged in the small hall, and this, also, was crowded to the doors. In the large hall, the outgoing missionaries occupied the whole of the platform. Many parts of the mission field were represented, and dotted over the platform were printed cards giving the destinations of the respective missionaries.

THE GOSPEL AND THE HEATHEN.

The chairman, Sir John Kennaway, M.P., in the course of a brief speech, commended the outgoing missionaries to the prayers of those present. He reminded his audience that they were met to bid adieu to brethren and sisters who have been called to posts of high honour, difficulty, and responsibility; and who have received a high and holy mission, to proclaim the sovereignty of Christ among the heathen, to tell out to them those glad tidings which He came to declare, to make known the great fact of his death for mankind—a fact of which, alas! half the human race has not heard at the present day.

Proceeding, Sir John dwelt upon the difficulties and dangers that will beset the missionaries in their work, and spoke of the time when days would be dark, disappointments frequent, and progress slow. The workers, however, will be cheered by the knowledge and the assurance that prayers are being offered daily on their behalf. As to those who are left behind, they have their own arduous tasks: they are called upon to remove the apathy which still exists in the Church in regard to missionary effort, to command attention for the missionary cause, to instruct, to interest, and to obtain new recruits and helpers.

SOME INTERESTING STATISTICS.

Rev. H. E. Fox followed with some interesting statistics regarding the Society's reinforcements to whom farewell was being said. Altogether 198 missionaries of the Society are going out this year. Of these, 110 are returning missionaries, the remaining eighty-eight leaving for the first time. These figures compare with a total of 139 last year—eighty-seven returning and fifty-two new missionaries. Amongst the new workers this year there are twenty clergy, seven doctors of medicine (two ladies), seven laymen, eleven wives of missionaries, six ladies engaged to missionaries, and thirty-seven other ladies.

Mr. Fox proceeded to give the names of the several missionaries, and subsequently read the committee's instructions to the outgoing party. Five-minute addresses were afterwards given by representative missionaries, first by those who have seen service and are going back to their work, and then by some of the recruits.

THE RETURNING MISSIONARIES.

The first speaker was Archdeacon Caley, who has seen thirty years' service, and is returning to India for the fifth time. He pointed out that the old ones cannot always be returning; their places will have to be filled, and he appealed to the youth of England to come forward and take up the work. Rev. C. H. Stileman spoke for Mohammedan lands, and referred to the many open doors waiting to be entered in Persia. Dr. Hill, who came next, is returning to China, and in an interesting speech pleaded earnestly for that land. Rev. E. H. Elwin described the remarkable progress made in Sierra Leone, and Dr. Miller represented the Niger Mission.

THE NEW WORKERS.

The first speaker on behalf of the new workers was Rev. R. F. Pearce, who prayed that God would give them grace to efface themselves in their work. They must remember they were not sent out to distinguish themselves, but simply to be faithful soldiers and servants of Christ. Rev. M. E. Wigram—an honoured name in C.M.S. circles—represented the home ministry, and left as a farewell message, Prov. xi. 24; Psa. lxviii. 11; and John xiii. 17. Rev. W. V. K. Treanor spoke for Ireland; Dr. Crawford, of the Canadian Church Missionary Association, for the Colonies; and Rev. F. Child represented the Islington students.

The final charge, given by Rev. Canon Lamb, vicar of Clapham, Yorkshire, was an impressive address on Ezekiel xxxvii. 1-10—the resurrection of the dry bones—and clearly and definitely propounded the lessons to be learnt from that passage. The Word of the Lord, he said, is being heard among the dry bones, and there is a shaking among them—even more than a shaking, for the breath of life is entering (among the heathen) where once all was death. As to the reward, that is in safe keeping; what the missionaries have to do is to truthfully, faithfully, and effectively "prophesy upon the dry bones."

Christian Police Association.

THE autumnal conference of the International Christian Police Association was held in Birmingham last week. On Wednesday the Lord Mayor (Alderman Edwards) presided over a reception of the 350 delegates, secretaries, and friends. He spoke in cordial terms of the useful and valuable activities which are carried on under the Association.

The Bishop of Coventry spoke of the good influence which it is possible for policemen to exercise in the discharge of their duties. Upon the Christianity of the police to a large extent depended the future of the city, for they were not merely the repressers of disorder, but had the opportunity of helping people to do right, and of doing kind and charitable acts.

Dr. A. B. Stoney pointed out that the Association did not constitute a mission to policemen, but

A MISSION OF POLICEMEN.

It was formed for the men to help one another. The institution has been of great benefit to Birmingham. Addresses were also given by Mr. A. A. Head, Rev. A. G. Whalley, Mr. W. S. Walton, and Councillor Stembridge.

Thursday's proceedings commenced with a gathering for prayer at the Police Institute. The morning conference was under the presidency of Dr. Stoney. Some hearty words of encouragement were spoken by Sir James Sawyer, who commended the work of the Institute, primarily from the point of view of a Christian, and also from that of a physician. A considerable portion of the morning was taken up with personal testimony and experiences of members of the Association, after which Mr. Barrow Cadbury addressed the gathering. He remarked that a kind

CHRISTIAN WORD FROM A CONSTABLE

to a child often went further than a word from a minister or Sunday-school teacher, and, he was afraid in some cases, even more than those at home. Revs. J. Gregory Mantle and A. G. Whalley also spoke.

At the Conference and missionary meeting in the afternoon in the Central Hall, Councillor G. E. Stembridge, who presided, attributed the success of the institute to its association with religious work, and expressed his desire to see a similar organization in every city throughout the world.

Miss Catherine Gurney, hon. secretary f the Convalescent Homes and Orphanages, told of the great need which is met by these institutions. Dr. Stoney and Mr. Spencer Walton also gave addresses.

In the evening a meeting was held at the Central Hall, when Mr. B. Cadbury was in the chair. He described the amount of work which had been accomplished in providing convalescent homes, three orphanages, police institutes, and stimulating missionary work in distant lands.

On Friday morning there was a Communion service at St. Martin's Church, followed by a praise-meeting in the Police Institute. Later in the day the delegates accepted the hospitality of Mr. George Cadbury, and were entertained at Bournville, where the closing meeting took place in the Girls' Pavilion.

Mr. Meyer and Christ Church.

LETTER TO HIS CHURCH MEMBERS.

MY Dear Friends,—I feel that I must no longer refrain from acquainting you with a decision that has been slowly forming in my mind; and which—the more I think of and pray over it—seems to be God's will.

To be quite frank, I do not feel able to continue to give to Christ Church that minute and special care which it must have, if it is to be efficiently maintained. Neither nervously nor physically can I bear the severe and constant strain involved in such a pastorate, together with the outside work to which I feel I am specially called. And if I must choose, I am led to think that I had better consecrate what strength and time are left to me to the latter service, which, by God's blessing, may prove a widespread benefit to the whole Church of Christ.

In September of next year I shall have completed *ten* years of ministry at Christ Church, and *thirty-five* of pastoral work; and I propose during that month to resign the charge, which has been so blessed and happy, that I may travel quietly through the world, and specially through Great Britain, Ireland, the Colonies, and the United States, doing what I can to quicken and raise the standard of Christian living.

Naturally I cling to a fixed pastorate, and especially to my beautiful church. It will be a real wrench to tear myself away, and only a sense of duty could compel me. I think also that it is better to give up my pastorate while our congregations are larger than ever, and the whole organization is thoroughly healthy.

In the meanwhile, I want to assist in securing the best man possible as my successor, and if we cannot find one at the time I have mentioned, I will gladly retain the *nominal* pastorate till the church is settled.

The officers have earnestly entreated me to reconsider my resignation, but I am sure it is wisest and best to adhere to it; and at the age of fifty-five I may yet do real service to the whole Church of Christ.—With sincere Christian affection, Yours very sincerely,

F. B. Meyer.

Christ Church, September 30, 1901.

P.S.—Don't let us talk too much about it, but bend our prayers and strength for the best winter's campaign we have ever had. God has a David somewhere!

Oxford Letter.

[FROM OUR OWN CORRESPONDENT.]

OXFORD Diocesan Conference has been sitting—the first over which Dr. Paget has presided. In the interest and variety of the subjects treated, and in the spirit and temper in which questions were approached, the existence of such gatherings was justified. We are glad to note that next year an attempt is to be made to make the Conference more truly representative both of the clergy and laity.

The Bishop's address was such as we have been led to expect from him—spiritual, statesmanlike, and full of sympathy. He justified the existence of such gatherings on the ground that they taught us, by frank and considerate discussion, to understand and reverence minds unlike our own, as well as affording instruction on subjects which the speakers had strenuously and long thought out. Prejudice and unreality are removed only by the cultivation of equity, patience, and breadth of view, and by seeing further than the horizon of our own tasks and cares.

Speaking of the war, he said the Church should feel a deepened consciousness of mission to bear witness before England for the things eternal and unseen. His closing words appealed to all present, to those, not least, who belong to another type of churchmanship than that held by the Bishop. "Many of you I can already, with deep gratitude, claim as tried and true friends; with all, I trust, I have that bond of mutual goodwill, identity of hope, and common work, which is the *frame* of friendship, waiting only for experience to give it life and strength."

Among the subjects discussed at the Conference was that of Sunday observance, and a strongly-worded resolution was passed decrying the increase of labour caused by entertainments and amusements on Sunday.

Rev. W. E. Burroughs, late of the C.M.S., was the chief speaker at the annual Sunday School Teachers' Conference held on Thursday week at St. John's College. His subject was "Sunday School Teachers and Missionary Work—an opportunity and responsibility." He urged that formation was better than reformation; therefore train the *young* for missionary work.

On Thursday Dr. Ferguson, of Birmingham, opened the new mission hall in Magdalen Road, occupying the pulpit in the afternoon, and preaching to a large congregation. Mr. Clifford has for some years worked hard in this corner of the city, and we heartily congratulate him on this successful issue of his labours.

Obituary.

REV. ALFRED NORRIS.

THE death of Rev. Alfred Norris, of Brighton, removes a devoted minister of the Congregational body, and a writer of spiritual and graceful poems. His last sphere of work was at Clifton Road Church, Brighton, and many were the tributes paid on his retirement to his devotion and influence not only in the church, but in public life. Mr. Norris entered the ministry in 1863. He had pastorates in Northumberland and West Kensington before going to Brighton in 1891. A friend writes of him: "He has left the memory of a most gifted and fearless ministry, and a spiritual influence that tells clearly the manner of man he was."

MR. WILLIAM J. GOVAN, GLASGOW.

A well-known figure has been removed from the religious life of Glasgow by the death of Mr. William J. Govan, which took place somewhat suddenly at Rothesay on September 21. Deceased was, along with Rev. Dr. Elder Cumming and Mr. William Sloan, on the original executive of the Glasgow Convention for the Deepening of Spiritual Life, and he also took a lively interest in the Keswick Convention. He was the eldest son of the late Bailie Govan, and was connected with the firm of Messrs. William Govan and Son, muslin manufacturers, Glasgow and Pollokshaws. He retired from business in 1889, and since then resided at Busby, and latterly West Kilbride. Some years ago he published a volume of poems, entitled "In His Presence," which was very favourably received. He visited Rothesay to attend the meetings of the Faith Mission Convention, of which his younger brother (Mr. John George Govan) is director, and was present at two meetings on Friday. He was taken with a paralytic seizure at midnight, and passed away on Saturday. Mr. Govan was a widower, and is survived by two sons. He was in his fifty-ninth year.

MISS BOYS, OF LUCKNOW.

Widespread sorrow will be occasioned by the tidings, which have recently been received in this country, announcing the "Home-going" of Miss Boys, of Lucknow. After several years of earnest service for Christ, at Camberley, in Surrey, where the influence of her consecrated life was witnessed in the conversion of many young people, for whose souls she zealously watched, she was led of God to offer herself for foreign work, and the year 1885 found her settled in India as an honorary worker in connection with the Zenana Bible and Medical Mission. Those who were intimately acquainted with her, and observed the progress of her service for the Master among the heathen, recognised in Miss Boys one whose high Christian character, deep spirituality, peculiar aptitude, and exalted aims, marked her out as a *true* missionary; and whilst it was her joy, and that of her colleagues, to see the good hand of God upon her, making her a means of much blessing to the poor women and girls among whom she worked, eternity alone will reveal how far-reaching was her usefulness in the service of God. After years of very happy work, arrangements had been made for our dear sister to return home on furlough, and joyous anticipations were entertained by her beloved parents, Mr. and Mrs. Boys, of Ryde, of welcoming their honoured daughter on her arrival in a few weeks' time. But our Heavenly Father had planned otherwise. On Lord's Day, September 22, the Master came and took her to Himself. And thus ended, on earth, at the age of forty-two, a life which was conspicuously rich in spiritual grace and blessing. Her deeply attached companion and fellow-missionary, Miss Marshall, was with her all through her illness, and lovingly watched by the side of the dear one till Jesus took her. Much prayerful sympathy will be felt for the family which has been so sorely bereaved.

F. J. F.

Evangelistic.

Gipsy Smith at West Norwood.

GREAT blessing has attended GIPSY SMITH'S ten days' mission at West Norwood. Under his earnest heart-searching appeals hundreds have sought the inquiry-rooms. Sunday last was a particularly solemn service. After a large number of inquirers had been dealt with, Christians who had followed the Lord "secretly" or "afar off" were addressed, and urged to be whole-hearted in service. Deep gratitude is felt for the spiritual prosperity of the mission.

Gordon Evangelistic Mission.

A fortnight's mission has just been concluded by Mr. JOHN HAWKINS, in Aberdeen, in one of the tents of the Gordon Evangelistic Mission. On each evening anxious souls were pointed to the Saviour. The attendances were good; towards the end of the mission many had to stand, and on the evening on which the evangelist told the story of his life, hundreds stood and listened outside. The services closed with a united meeting in the large hall of the Y.M.C.A. We are full of praise for what has proved the most fruitful tent season that we have experienced in this city. J. O. S.

Cox Green Mills, near Bolton.

A fifteen days' mission was concluded on Lord's Day last by Mr. HENRY COLLINS, of the Evangelization Society, at Cox Green Mills, near Bolton. At the final meeting Mr. THOS. HARDCASTLE presided. The large audience listened eagerly to the address, and appeared to be deeply impressed. The mission has been of an inspiring character throughout. Many persons, young and old, professed to find peace with God through faith in his Son. A father, who was converted at a mission held here five years ago by Mr. Collins, gave thanks for the conversion of his eldest daughter during this mission.

Mr. W. R. Lane at Sheffield.

A Mission was conducted by Mr. W. R. LANE, in Hanover Methodist Free Church, Sheffield, September 14-23, with gratifying results. It was Mr. Lane's first mission in Sheffield. At the first meeting, on the Saturday evening, he addressed the workers and friends, and his plain, practical, earnest speech put him at once into close touch with all present. The services throughout have been well attended, and have been marked by quiet, yet forceful, spiritual influence. Mr. Lane's presentation of the Gospel gripped the conscience and touched the heart most effectively, so that a number of souls were brought to Christ. The lecture on "Bunyan and the Pilgrim's Progress," illustrated by exquisitely painted lantern slides, was highly appreciated, and the story of his life, with which the mission closed on the Monday night, left an impression that will not soon pass away. W. L. S.

Work in Central Glasgow.

Near Glasgow Cross, about 250 yards to the south of it, is the Tent Hall; while about 100 yards to the north of it is the Tolbooth Hall. Both places have long been known as the birthplaces of precious souls, and in both of them fruitful special missions have just been brought to a close.

In the Tent Hall the Evangelist has been Mr. HUGH PATON, formerly of the South Morocco Mission. The mission has been one of more than usual interest in attendance and result. A number have been led to the Saviour; in some instances husband and wife have started out on the narrow way together. Prior to the indoor services, huge open-air meetings were held each evening in the Jail Square. Limelight having been brought into use at these open-air gatherings, great numbers flocked together to see, and the word of salvation was preached unto them. Friends interested in the work carried on in this centre, where Rev. James Scott rendered years of earnest service, will be glad to learn that under Mr. R. Logan's superintendence the work is reviving greatly. At a Saturday afternoon conference held while the mission was going on, nearly a thousand people were present. The mission has given a great impetus to the work, and things look hopeful for the winter.

The mission—a five weeks' one—in the Tolbooth Hall has been conducted by Mr. HUTCHINS, an evangelist from the south. This, his second visit to the same place within a year, has been used of God to bring about cheering result, as was the case on his former visit. Mr. Hutchins sings as well as preaches, and his services have been greatly appreciated by the workers at the Tolbooth Hall. J. C.

On September 30, Mr. J. BENNETT ANDERSON concluded a month's united mission in City Hall (Rev. Dr. John Robertson's) and St. James' Hall, Glasgow. A large number of anxious souls have been dealt with by the missionary, Mr. A. Bell, and his many helpers. During the five weeks, Gospel services were held nightly, and many most interesting cases of blessing were met with.

Rev. J. ATKINSON, of Ossett, has conducted a mission at Halladown Hall, West Hartlepool, and much blessing has resulted.

Services now in progress in St. Paul's Presbyterian Church, Christchurch, New Zealand, have resulted in spiritual awakening, and many have sought the Saviour. On October 13, Rev. J. LYALL is to commence a month's meetings.

Mr. BOB JOHNSON has recently visited Gloucester. An open-air service was held in the fair ground, the platform being the stage front of the largest show. Hundreds stood round to listen to the Gospel message, and a tea for showmen, held in the Oddfellows' Hall, was also well attended.

Mr. WM. COLLARD has conducted a three days' service in connection with the Workmen's Mission, Sheffield. The open-air service on Sunday afternoon was attended by hundreds of the rough men from the Crofts, but best of all, spiritual power pervaded the meeting. Indeed, all the services were blessed, and precious souls sought the Saviour.

A. S. O. BIRCH, Pastor.

Mr. HENRY THORNE has just completed a ten days' mission in connection with the Whitehaven Y.M.C.A. From the beginning the meetings were well attended, and towards the end of the mission the Oddfellows' Hall (the largest in the town) was crowded to overflowing. Mr. Thorne's Bible readings and addresses were fresh and powerful, and created a deep impression. Earnest Christian workers were refreshed and stimulated by the mission, and very many unconverted people, especially men, were led to make a profession of faith in Christ. M. Y.

Tent Work.

London Tent Campaign.

The site at Wimbledon is an ideal one, right in the midst of the people, who, night by night, have manifested their appreciation of the services. Mr. CHARLES INGLIS and Mr. R. S. BRADBROOK have conducted the services during the past week, and many have been led to decision. On Saturday afternoon there was a gathering of converts from the Tooting tent, when a very helpful address was given by Mr. Bradbrook. There were many expressions of regret that the missioners could not stay longer.

During the past few weeks a grand work has been accomplished at Deptford, where Mr. WILLIAM GROVE has been labouring with the devoted assistance of the committee. The singing of Madame ANNIE RYALL has also been attractive, and large numbers have heard the Gospel. Some remarkable cases of blessing are recorded. The mission closed on Monday last.

At Clapham Road the WEAVER BROTHERS have concluded a fruitful week's mission. Mr. CHAS. COOK and Mr. R. S. BRADBROOK continue the work during the present week.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

MRS. BAEYERTZ.—Oct. 13-23, Paisley.
MR. CHAS. E. BARRACLOUGH.—Till Oct. 7, Bristol; 13-25, Sheffield (Brightside).
MR. R. S. BRADBROOK.—Oct. 4-14, Wormley; 16-24, Bristol; 26-Nov. 5, Croydon.
MR. W. COLLARD.—Till Oct. 7, Cab Drivers' Mission, Walworth; 13-21, Broadway, Tooting.
MR. J. ELLIOTT.—Oct. 6, Gospel Hall, Exminster.
MR. JOHN HAWKINS.—Till Oct. 4, Wandsworth Road; 6-21, Stratford.
MR. WM. HILL.—Till Oct. 25, Artizan's Mission Hall, Teviot Street, Glasgow.
MR. and MRS. ALBERT HARRISON.—Till Oct. 8, Tow Law; 13-24, Burton-on-Trent.
REV. J. JAMESON.—Till Oct. 7, Lingdale; 13-21, Loftus.
MR. NEWTON JONES.—Till Oct. 8, Wood Green Presbyterian Church; 12-22, Chatham.
MR. W. R. LANE.—Till Oct. 7, Whitefield Tabernacle, Tottenham Court Road; 12-21, Belfast.
MR. SAMUEL LEVERMORE has returned to England after his evangelistic tour in America. He has some dates open for missions. Oct. 6-13, Haling Hall, Croydon.
MR. JOSIAH NIX.—Till Oct. 7, Newcastle-on-Tyne; 13-20, Hornsey Road, N.
REV. JOHN MITCHELL.—Oct. 6-11, Fulham; 20-27, Northampton; Nov. 3-17, Hanley.
MR. A. KLEIN.—Till Oct. 20, Taunton.
GIPSY SMITH.—Till Oct. 7, Ipswich; 26-Nov. 4, Nottingham.
REV. J. TOLEFREE PARR.—Till Oct. 7, Bedford; 13-21, Barnley.
REV. F. C. SPURR.—Oct. 5-18, Caerphilly.
MR. HENRY THORNE.—Oct. 5-21, Chesham.
MESSRS. W. OLNEY and F. SPENCER JOHNSON.—Oct. 13-20, Haddon Hall, Bermondsey.
MR. JAMES WHARTON.—Till Oct. 9, Southport.
MR. F. J. RAYNER.—Oct. 6-20, Soldiers' Home, Winchester.
MR. R. SPRAGG.—Till Oct. 14, Earlham Hall, Dalston.
MR. BOB JOHNSON.—Oct. 14-18, Selby.
MR. E. P. TELFORD.—Till Oct. 10, Wesleyan Church, Dalston.
REV. J. T. VINE.—Oct. 6-30, Great Assembly Hall, E.
MESSRS. WEAVER BROS.—Till Oct. 6, Brimscombe; 20-Nov. 1, Reading.
MR. WESTWOOD.—Oct. 6-18, Morrilow Heath, Staffs.
MR. and MRS. WOOLLEY have vacant dates for missions. Address: "Home of Rest," Whitstable-on-Sea, Kent.

Requests for Prayer.

For services at Zion Baptist Chapel, Pentre, October 21-27 inclusive, to be conducted by Rev. A. T. Jones, of Newport, Mon.

For blessing upon a series of special children's services in Elswick, Newcastle, to be conducted by Rev. Robt. Stewart and Mr. James Walker, evangelist.

About Books.

EVANGELISTIC THEOLOGY.

A THOROUGHLY practical and decidedly interesting contribution to Evangelistic Theology has been made by Rev. J. Campbell Gibson, D.D., of the English Presbyterian Mission, Swatow, in his goodly volume, **Mission Problems and Mission Methods in South China.** (6s. *Oliphant, Anderson, and Ferrier.*) The volume contains a series of lectures which were delivered by appointment of the General Assembly of the Free Church of Scotland in connection with the Lectureship on Evangelistic Theology.

From first to last this is an excellent work. The account of Chinese literature and philosophy, followed by a description of the religions of China, will answer inquiries such as must have been raised in many minds during the past year or so. Necessarily Dr. Gibson's pages deal largely with the work in which he has been engaged in South China; thence he draws many of the lessons which it was his privilege to place before college-students in England and Canada, as well as in Scotland. Assuredly his experience has been gained in a specially fruitful field.

After delineating the industrial life of the people, Dr. Gibson writes with great force on evangelistic preaching, and then on the planting of the Church, with its organization and the culture of the Christian life. "Christian Character in the Chinese Church" is another chapter containing much that is striking and encouraging from the Evangelistic point of view. In conclusion, Dr. Gibson makes a passionate appeal for more workers. He says:—

> We hail recent events as the struggle between darkness and light, which always ends in dawn. The Christian mission has given to China her first reformers. Six of these have laid down their lives as martyrs of her regeneration, one of them exclaiming, on his way to death, "For every head that falls to-day, a thousand will arise to carry on the good cause."
>
> The hope of China lies in the building up of a pure and strong Christian Church, which shall supply the elements of character which alone can save the nation, and shall so permeate with the Christian spirit the stores of knowledge and material power now pressed on China's acceptance by the West, as to make them a means of life, not an occasion of ruin and calamity.
>
> Much depends on how we deal with our opportunity. We have a native Church of over 80,000 communicants, many thousands of worshippers and hearers; and we have free access to millions of awakened and inquiring minds.

The Free Church Magazine (1d. monthly. *A. H. Stockwell, 2, Amen Corner, E.C.*) is going forward. An advance copy of the issue for January next—prepared thus early in order that Churches may consider its adoption for localizing purpose—is before us. It includes a portrait plate of Rev. Dr. Maclaren, and contains several articles of lively interest.

Fieldpath Rambles between Ramsgate, Margate, Canterbury, Sandwich, and other Kentish towns and villages is the twenty-second of the admirable series of route-books by which Walker Miles has laid all lovers of the country under obligation. These books are invaluable to pedestrians, and the one now before us opens up many a charming and health-giving ramble. (6d. *R. E. Taylor & Son, 51, Old Street, E.C.*)

Calendars and Almanacs for next year are already making their appearance; and in view of the fact that it takes many weeks to get copies into distant places, their issue is only just in good time. A block which will prove of service in many a home, as well as deliver silent testimony for Christ in offices and other places of business, is **"The Christian" Calendar** (1s. *Morgan & Scott*). The date is boldly displayed, and there is a Scripture excerpt for every day.

The new volume of the New Century Leaders series, **Alexander MacLaren, D.D.** (1s. 6d. *Partridge*), brings home to us the fact that the veteran preacher is now in his seventy-sixth year. In addition to an interesting narrative of his career, a valuable chapter deals with "Dr. McLaren as an Author." The closing chapter traces the sources of the power of this leader to "love to Christ, contemplation of Christ, prayer and study of the Bible;" and it is shown how truly these "are within the reach of all believers."

Rev. G. P. McKay, of Devonshire Square Church, Stoke Newington, has issued in booklet form a paper which he recently read before the London Baptist Association: **The Second Coming of Christ, the Early Christians' Hope.** We trust many will read this timely statement of sound doctrine. Mr. McKay's concluding words show his attitude: "Simple we may seem to modern men to be; but it is the ancient truth we hold, the good old way we tread; and though we look 'like them that dream,' we will still watch and wait the coming of our Lord." (1d. *T. H. Hopkins, 16, Gray's Inn Road.*)

Fellowship with God Gives Perfect Satisfaction, by George Kelsey, is another booklet from a busy pen. The contents are spiritual in tone, and eminently readable. (6d. per dozen. *Partridge.*)

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Dean of Norwich has invited the younger clergy to a series of breakfasts at the Deanery. After the repast the Greek Testament is to be studied, and opportunity will be afforded for discussion on matters relating to parochial life and labour.

Wakefield Diocesan Conference takes place on October 15 and 16. The subjects for discussion include "Sunday Observance," "The Promotion of Unity Among Christians," "The Constitutional Management of Parishes," "The Present Position and Urgency of the Convocation Question," and "The Church and the Marriage Laws."

The new Principal of St. Aidan's Theological College, Birkenhead, Rev. Arthur Tait, M.A., has taken up residence. Before leaving Eastbourne, he was the recipient of several farewell gifts from the parishioners of Holy Trinity, where he had been curate for three years. The vicar, Rev. W. A. Bathurst, made the presentation on behalf of the parishioners.

In a letter to the Reading newspapers, Mr. Martin J. Sutton, J.P., complains that in the course of the service in memory of President McKinley, recently held in St. Lawrence's Church, attended by the Mayor and Corporation of the town, "prayers for the dead" were offered, and the vicar described the proceedings as "a memorial before God, beseeching his mercy, and his light, and his love, on the soul of the departed President." Mr. Sutton says: "The civic authorities of Reading, who wished to mark by their presence their respectful sympathy with America, and their admiration for the character of the late President, have, when too late, discovered that they were taking part in a function insulting to his memory, and that they have been themselves compromised by countenancing a service which was an outrage on Protestant Reading, and a cause of shame to every loyal Churchman."

Congregational.

The difficulties regarding the structural reconstruction of Claremont Chapel, Pentonville, for the purposes of a mission centre have practically been overcome. Plans are now ready for the alterations at this, the first central mission hall of the Union's new departure.

The announcement is made by the L.M.S. that Rev. F. W. Walker has agreed to become the superintendent of the Fly River Mission, New Guinea, in succession to the late Rev. James Chalmers. Before Mr. Walker undertakes this special work he will visit this country, in order to confer with the directors of the society.

The John Robinson Memorial Church, Gainsborough, will celebrate its tercentenary next year, when Dr. C. Ray Palmer, of New Haven, will probably take a leading part. In anticipation of the celebration, an address has been prepared for presentation to the American Congregational Council at Portland, Maine, in October, emphasizing the claims of the church upon American Congregational churches.

At a "quiet day" held at Norwich, in connection with the East Norfolk Free Church Federation, a paper was read by Rev. Dr. Barrett, on "Gains and Losses in Modern Preaching," in the course of which he said: "One of the chief perils that besets us is the danger of secularising not the method, but the very substance of our teaching. We cannot repeat too often this truth, that preaching is only strong and lasting in its effects as it keeps near the Cross of Jesus Christ."

Eight years ago Rev. J. Stockwell Watts relinquished his pastorate at Bethnal Green Road in order to devote himself entirely to the "Liberator" Relief Fund. He is now, as a labour of love, trying to resuscitate the cause at Bethnal Green Road, which is burdened with a debt of £250. The church is without a pastor, and Mr. Watts is most anxious to prepare the way for the settlement of some suitable minister in this sphere of labour. His address is Grindelwald, St. David's Road, Southsea.

Baptist.

The jubilee of the denomination in New Zealand, for the celebration of which Rev. J. G. Greenhough visits the Antipodes, is, the *Southern Baptist* states, an occasion of peculiar interest. "Our body there is a thriving and expanding one. This has been due under God to the character of the men who were its pioneers. They were men of more than ordinary piety and intelligence, and were withal staunch in their adherence to, and advocacy of, our principles."

A new and commodious church has been opened at Rushden (Pastor W. F. Harris). At the inaugural service, Rev. Dr. Clifford, in the course of a powerful address, said they dedicated the building as a house of prayer, not for any selfish purposes, but for holy work, for every work that is helpful to men's best and noblest interests. They dedicated it to war against intemperance, impurity, covetousness, selfishness, and sin, in all their forms and forces. They dedicated it as the home of a happy, joyous, Christian Church.

Pastor D. Roberts, of Senghenydd, writes, respecting the explosion on May 6, when eighty-one men lost their lives: "The effects of the calamity are keenly felt by us as a Church. Our responsibilities are heavy, being over £2,000, and we are now but few and weak to grapple with them. Many of our brethren are working elsewhere; some have removed from the place; others are out of work, and some, as you know, are gone to their final rest. You can imagine, better than we can describe, our condition, and the smallness of our collections. We were happy and prosperous before the explosion, and our prospects bright, but now we are almost crushed, but still hopeful."

Methodist.

Ebenezer Primitive Methodist Church, Grimsby, has spent over £60 a week in relief, in connection with the distress arising from the unhappy trade dispute.

Mr. J. M. Taylor, who has laboured with good effect at St. Peter's Wesleyan Mission, Leeds, as organizing secretary, has been appointed by the Home Mission Committee of the Leeds Synod as district evangelist.

In connection with Approach Road Church, Victoria Park, N.E., a Social Work committee provides a dinner for fourteen or fifteen old people from the Workhouse, thus making it possible for them to come to the morning service.

The Surrey and North Hants Wesleyan Mission continues to make progress. A chapel has been opened at Wolmer Forest; this is the second chapel that has been dedicated in the Petersfield Section of the Mission since its establishment last September.

Totnes Methodists kept festival on September 19, when the new church in Fore Street was opened for public worship. It supersedes an ancient structure which was both inconvenient and inadequate. The new building seats over 300 persons, and spacious schoolroom and class rooms have been erected at the rear.

Rev. R. Culley has issued his annual letter to Wesleyan Sunday-school scholars and young people in view of "Children's Sunday." The one purpose of the letter is to focus the attention of children and young people upon the supreme work of the teachers during the year—viz., to lead them to religious decision.

In the course of a letter to Rev. Hugh Price Hughes on the Twentieth Century Fund, Mr. W. P. Hartley, of Aintree, writes: "It would be a general and national calamity if the Wesleyan Methodist Church should fall short of the full amount desired to accomplish the admirable objects to which the fund is devoted. Actuated by these feelings, I have much pleasure in offering the last 5,000 (five thousand) pounds or guineas, as the case may be, provided the full amount of one million pounds or one million guineas be raised."

The Primitive Methodist Missionary Society has issued its fifty-fourth annual report, which shows that in connection with the home and colonial department there are six mission stations in London, with eleven missionaries; twenty-nine country stations, with thirty-eight missionaries; and twenty-three colonial stations, with twenty-three missionaries. In the foreign department of the Society's work there are four stations on the island of Fernando Po, two in the Niger Protectorate, one in Southern and three in Central Africa.

Presbyterian.

The Manchester Presbytery has authorized the call of Rev. D. M. Munro, of Rochdale, to Bainsford United Free Church, Falkirk. Mr. Munro has been at Rochdale for two years, and during his ministry there the church membership has largely increased.

A handsome new church, costing about £2,000, has been opened in the village of Donacloney, Co. Down. In the vestibule of the building a memorial tablet has been erected recording the names of all the previous ministers of the congregation, going back to the year 1750.

Rev. Alexander Connell, of Regent Square, recently paid a visit to Grimsby, preaching in Victor Street Church. Although meant principally for the benefit of the Highland girls, who come to the port for the herring season, Mr. Connell's visit had long been looked forward to by the congregation. He preached both in English and Gaelic, and, after the service, two dozen Gaelic girls (chiefly from Stornoway) stayed, when Mr. Connell conversed with each, gave them another little address in Gaelic, and led them in singing the twenty-third Psalm.

Society of Friends.

Daniel Oliver, from Ras-el-Mein, has recently been visiting many of the meetings in Durham Quarterly Meeting, he and his wife staying with Friends in Darlington, and travelling to and fro.

Joseph and Katharine Taylor have accepted for the present the superintendency of the Friends' Missionary Training Home, Chester House, vacant by the resignation of Dr. John Lawrence.

Rather a smaller number of Friends than usual gathered for the meeting on Ministry and Oversight at Nottingham on the evening previous to the Quarterly Meeting. Sarah Elizabeth Rowntree and James Douglas Maynard were present. An earnest concern was felt that all should indeed "watch unto prayer that they might be preserved in humble dependence upon Christ, and in earnest religious exercise for the conversion of sinners."

The Salvation Army.

The Government of Natal makes an annual grant of £300 to the Army's Home for Discharged Prisoners in that colony. The Government of Cape Colony also gives a grant of £250 annually to the social work.

The twenty-second Rescue Home in connection with the Army in America has just been opened. An additional Orphanage has also been established in connection with one of the Army's land colonies in the States.

Memorial stones of the Evangelical Free Church, Brentwood Road, Romford, were laid on the 12th ult. by Mr. J. W. Lasham and Pastor H. W. Marriott. Addresses were given by Rev. J. M. Steven and others. A public meeting was held in the Gospel Hall, Romford, when helpful addresses were delivered by Revs. J. Higham, G. Broad, and other friends. The church is to take the place of the Gospel Hall, which has proved inadequate for the congregation worshipping there. It will cost £1,500.

Fallen Asleep.

Mr. Charles Pumphrey, of Small Heath, Birmingham. A member of the Society of Friends, Mr. Pumphrey was from his early youth an ardent temperance worker.—Rev. George Davidson, LL.D., minister of Logie-Coldstone, N.B.; a faithful and conscientious parish minister, held in the highest esteem by the whole parish and district, irrespective of denomination.—Rev. C. H. Carr, for thirty years rector of Moor Monkton, York, and previously to that for twenty years a clergyman at Limehouse, in his eightieth year.—Rev. J. V. Wills, rector of Milstead, near Sittingbourne, who was found by his wife lying insensible on the floor of his room, death ensuing from apoplexy.—Sir Charles Edward Bernard, K.C.S.I., late Chief Commissioner in Burma, recently passed away at Chamonix. He was warmly interested in Foreign Missions, and was a Vice-President of the C.M.S.—Rev. J. O'Dell, who twice filled the pastorate of George Street Baptist Church, Hull, being first called there in 1859, and, after service in various parts of the kingdom, again in 1876. He retired in 1895. — Mr. Wm. Binns, a devoted worker in connection with the Wesleyan Sunday School Union, aged sixty-eight.—Mr. T. T. Marks, a well-known engineer, of Llandudno, and a member of the Baptist body.—At Galle Face, Colombo, on September 23, Rev. Stephen Coles, one of the most experienced and efficient missionaries of the C.M.S. in Ceylon. He had for many years devoted himself to the work of Bible translation and revision.

Japanese Sailors in London.—It is a pleasure to hear of continued blessing upon the work which Miss McLean superintends among Japanese sailors visiting London. If those who assist in the matter of providing bags and reading matter only knew how greatly their kindness is appreciated, they would assuredly redouble their exertions in this direction. Miss McLean's work is distinctly evangelical; in order that communications for her should reach their proper destination, it is important that they should be fully addressed: Japanese Christian Institute, Tilbury Docks, Essex.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

The Death of the Ameer. The death of the Ameer of Afghanistan is an event which may be fraught with the gravest consequences in Central Asia. The tribes of which the nation is composed are actuated by mutual jealousies, which may be fanned into internal strife on any crisis. More serious still to the British Empire is the readiness of the peoples on the Indian frontier to take sides in these quarrels. It is of the utmost importance that order should be maintained among the Afridis and neighbouring tribes which have caused so much trouble in the past. A strong government at Cabul could have prevented more than one recent frontier war, but it seems hopeless to expect such a ruler within the pale of Islam. Here we have another nation whose deep, inarticulate cry can only be met by the preaching of the Gospel.

Turkish Misrule. Conclusive evidence of the inefficiency of Turkish government is continually coming to the front. It is hardly credible that in this new century a lady missionary—Miss Stone, of the American Board—should be kidnapped in Europe, and held to an enormous ransom, with the intimation that her execution will take place on a given date unless the demand be complied with. It is a scandal to civilization that such things should be allowed by the Powers of Europe to go on; and it may be questioned whether, if the victim had been in any way connected with the diplomatic or consular services, the excuses put forward by the Porte would have been accepted. At the present moment, too, there is an ominous silence regarding events in Armenia, which it is to be feared may be broken only by news of renewed massacre. If earthly governments are helpless in such circumstances, Christian people ought to be much in prayer on behalf of their fellow-believers.

The Interminable War. The proposal of the Archbishop of York that the country shall set apart a day for humiliation and prayer on account of the continued war in South Africa seems to have taken the daily Press by surprise. Prayer and humiliation are not quite the sort of thing they are prepared for. And yet is it not time that the country began to seek counsel of God? Two years ago, when the first reverses in the Transvaal struck a chill to our heart, there was much talk of humiliation and prayer. Then followed the elation of victories, succeeded now by general anger and blame. That there is something seriously wrong somewhere, nobody can doubt. We in these columns have nothing to do with the War Office or the Colonial Government; but, as patriotic Christians, we have much to do with the fact of this continued war, which we were assured a year ago was virtually over. Is it, as the Archbishop says, that our national sins are accountable for our reverses? At any rate, the country has every reason to prostrate itself before God.

The Limits of Personal Liberty. We are more than a little astonished to find so respectable a newspaper as the *Newcastle Daily Chronicle* expressing sympathy, in a leading article, with the attempts of the betting fraternity of that city to protect themselves against the attacks made upon their craft by the Anti-Gambling League. In the name of "personal liberty" the newspaper defends the bookmakers. It is really time that the sacred word "liberty" should be redeemed from the abuse to which it has been subjected. The Frenchwoman might well cry, "O liberty! what crimes have been committed in thy name!" since "liberty" seems to be used as a label for all kinds of actions—good and bad. There is no such thing as absolute liberty. True liberty is limited, so far as men are concerned, by altruism. Whatever passes this boundary becomes licence. And is there, in the country, a single respectable man who will pretend that the betting business is altruistic? Why, then, should it be defended by so many in the name of liberty?

Purified Recreations. The same journal thinks it becoming to make the following remarks upon the conduct of Christian and other men who are striving to cut out the cancer which is corrupting our public amusements. Reformers are charged with wishing to suppress certain sports, &c., "because they afford keen enjoyment to the people, and they hate to see the people enjoy themselves in any fashion save that which receives their imprimatur." We hope the paper will have the good taste and honour to withdraw, unreservedly, so offensive and utterly false a statement. Every honest and healthy recreation receives the support of good Christian people, but certain of the popular sports have become so corrupted by the gambling which is associated with them that there is nothing to be done but to abolish some of them in their present form, and begin over again. We sincerely desire to see the people enjoy themselves, but it is intolerable that a clique of moral vampires should drain the people's virtue under the pretence of furthering their amusements.

Modern Covetousness. It is remarkable what a large amount of space is given in the New Testament to warnings against covetousness. And it is equally remarkable how little is said about this sin in modern times. Yet it is probably one of the most common and fatal sins of our epoch. A great haste to be rich—at any price—characterizes our modern life. Mammon is the great deity for the many. Wherever covetousness prevails, the rights both of God and of man are always obscured. On the one hand is irreligion, and on the other hand is inhumanity—both products of this sin. "A man's life consisteth not in the abundance of the things that he possesseth . . . Seek ye *first* the Kingdom of God."

The Greatness of the Universe. One of the most remarkable speeches delivered at the late meetings of the British Association emphasized the almost incredible vastness of the universe. The telescope has opened up worlds innumerable, and too vast almost for human conception. The inference drawn from this fact by many people is that our world is too small and its inhabitants too insignificant for God especially to notice. We must remember, however, that mere bulk and extent of matter do not constitute true greatness. Pascal finely observed that, great as was the universe, man was greater, since the former did not know that it was great, but man did. A man six feet high, who can climb a mountain 18,000 feet high, is greater than the mountain. "The mind's the measure of the man." Let us beware of being imposed upon by figures recording billions and trillions; it is easy to be crushed by them. Our position in the universe is not to be measured by the amount of space that we occupy, but by the extent of our likeness to God.

"Impossible Uniformity." One conspicuous thing will strike all our readers in the reports of the Church Congress at Brighton, *i.e.*, the kindly and emphatic manner in which Christian union was urged by such leaders as the President of the Congress, the Bishop of London, and the Bishop of Calcutta. Many will thank Dr. Winnington Ingram for his phrase "impossible uniformity," to strive after which is, as his lordship said, a waste of time. There may be, and surely there ought to be, true unity amongst Christians, without an unnatural insistence upon what in the nature of the case can never be, *i.e.*, absolute uniformity. The picture drawn by Dr. Ingram of the impossibility "for organized vice, trade monopoly, or class prejudice to stand long against a kingdom of God come in power," would soon be fulfilled if the various Churches, Established and Free, would follow the leading of the Spirit of God, and blend all their Evangelical forces.

Looking in the Right Place. The Bishop of Calcutta, in a recent address, stated that he was travelling for 545 days in India before he saw a snake out of captivity; in fact, he had seen only one now, and that was in his own garden at Simla. So, he urged, if any persons said they had never seen a native convert, it was because they had not looked in the right place. Nothing struck the visitor more forcibly than the extent to which Christianity was in evidence, and there were numbers of native Christians "whose lives, in their humility, integrity, and piety, would shed lustre upon the Church in any part of the world." India, with its area of 1,400,000 square miles, and its teeming population—every sixth child born into the world lives in India or Ceylon — presents many difficulties; but the soil is ready for the seed, and the census recently taken revealed the striking fact that the increase in the various religious bodies of the Punjab was—Mohammedans 9·4 per cent., Sikhs 11, Hindus 3·4, but among the Christians it was no less than 32·6.

The Hand upon the Helm. There are many things which occur under our eyes to-day, whose tendency is to make us pessimistic. It must be admitted that the moral state of the country is anything but satisfactory, and it is very difficult to make swift progress with deep and spiritual work. Yet we must resist to the utmost that depression which at times comes upon us.

Nothing will energize a worker more completely than to remember that, after all, God reigns. His hand is upon the helm. The work is not ours, but his, and it is impossible that He is less interested in it than we are. It is a grand thing when a true heart can realize, that although invisible, God is really working out his own will in the events of life. The great revival which we all hoped for and spoke so much about a year ago, has not yet come, but it *will* come. To all disquieted souls we would say, with the royal singer, "Why art thou cast down? Hope thou in God."

A Danger to the State. The strong feeling in Jersey in regard to the proposed settlement there of Jesuits from France, has been voiced by Mr. Renouf, one of the representatives for St. Heliers, and his words deserve serious consideration. He says:

"If these orders are allowed to enter and stay in Jersey, they will form a nucleus for anti-British sentiment, which, in a generation, must become a grave danger to Imperial unity. The schools of these orders will be popular with the large foreign section. In them anti-British principles and ideas will be fostered, with the result that we shall have many enemies.

Similarly in Roman Catholic Spain there is strong opposition, and a recent Royal Declaration requires all the associations in that country to submit themselves for authorization, a step which, as a Romanist contemporary states, has "caused great consternation." Yet the subtle enemies of all spiritual freedom and progress may settle in England, and devote themselves unchecked to the subversion of the Protestantism, which they hate because of its liberty and its open Bible!

The Inebriates Act. The inadequacy of this measure, in making no provision for the unfortunate offenders upon their discharge, was clearly shown the other day, when a woman applied to a London magistrate for help. She was "anxious to keep straight," and had nowhere to go until she could obtain work. Mr. Dickenson could only refer her to the court missionary, and in doing so he said:—

It would be a great inducement to the inebriates if they could know that at the end of their probation they would have an opportunity given them to earn a decent living. It would show them that a sincere sympathy for, and interest in, them really existed, and it would, above all, give them hope. I know well the numerous excellent societies which exist for the assistance of the helpless, and those discharged from prison, but this is a special class, and should be dealt with by people who not only pitied and sympathized with the poor creatures, but also possessed knowledge of their lives and difficulties; homes should be established where the discharged persons who needed the help could have shelter and kindly protection from themselves and from others until they found work. The task of trying to reclaim those weak ones had begun, but at present it was only half done, and half done was not well done.

A Drunkards' Album. Numerous methods other than the common sense one of removing the temptation have been devised with the view of protecting the inebriate. At the recent Keighley Sessions it was proposed by an experienced superintendent of police that the unhappy persons should be photographed, and a copy of each of the portraits be sent to the publicans in the locality. It is stated that the plan has been tried in New Zealand, with the best results. The State licensed man, whose interest it is to make the drunkard, is, however, the worse offender of the two.

Backward and Downward. The *Church Review* rejoices over the fact that fifty-six more churches appear in the new issue of the *Tourists' Church Guide*, that Eucharistic vestments have been introduced in 133 more, incense in twelve, altar lights in 431, the mixed chalice in 700, and the eastward position in 353. Commenting upon these painful figures, our contemporary candidly adds: "We do not understand what religion means without the daily Mass." In the definition of "true religion and undefiled," given in the New Testament, there is, however, no mention of these things. They are, one and all, limitations of the liberty which is in Christ Jesus, and the tourist who needs to be guided to them has yet something to learn of spiritual freedom.

The Thin End of the Wedge. It is indeed a sign of that spirit of unrest which is developing in the Roman communion to find the laymen openly expressing dissatisfaction at their exclusion from the management of mission finance and other temporalities, now confined entirely to the priests. As Monsignor Ward stated at the recent Conference of the Catholic Truth Society, "the laity believe that they have other offices in the Church than that of signing cheques for the clergy," and they are, therefore, claiming a right to "the co-operation, not of servants under obedience, but of friends and brethren in equal council and control." Such a change of method would, however, be contrary to the essential system of Rome, and Cardinal Vaughan has not hesitated to decry it. The concession would imply the recognition, in some small measure, of the layman's right to an opinion of his own, apart from the dictation and domination of the priest, and upon that tyranny the whole superstructure of Rome rests.

A Convent Scandal. The story recently told by the abbess of the English Benedictines in Rome, to which the *Times* devoted a leader, and to which other journals have given publicity, illustrates very forcibly the sordid and unhealthy side of convent life both here and abroad. The facts are few and painful. Some years ago the abbess who, before joining the order was well known in English society, purchased from Father O'Keefe and the Irish Augustinians some buildings in Rome, and covenanted to pay the capital sum of £24,000 in six years, with interest in the meantime. The means whereby the amount was to be paid "existed in the property of a wealthy young member of the order, when she obtained full control of her fortune upon attaining the age of twenty-five." Unhappily for the Order, however, this girl came under the influence of a priest, and left the convent under circumstances "of a scandalous kind." The purchase-money, therefore, was not forthcoming, and Father O'Keefe has taken proceedings for the amount in the Italian Civil Tribunal. The Vatican, of course, extended its patronage to the abbess and her English nuns whilst there was money in view, but has turned a cold shoulder now that there is only debt and difficulty to face.

A Catholic Estimate of Jesuitism. The current number of the *Monthly Review* contains a most significant article upon the Jesuits, from the pen of a Roman Catholic. Mr. Dell, the writer, has been compelled to withdraw his admiration for the Jesuits, on account of the moral obliquity which prevails among them. Particularly he refers to their teaching upon "truthfulness," which is simply shameful. In fact, their doctrine concerning this subject practically advocates lying when it is convenient to do so. Says Mr. Dell:—

Jesuit moral theology is at bottom an attempt, not so much to raise humanity to the level of Christian morality, as to adapt morality to humanity as the Jesuits misunderstand it. The society of Jesus has been a stumbling block and a rock of offence, not—as the Church must be—to the children of the world, but to the members of the Church of Christ. . . . It is an incubus and a hindrance to her work in the world.

Such plain speaking as this from within the Church of Rome ought to carry weight.

Soul-Hunger in France. There have been for a long time past many indications that France is in the throes of a great spiritual struggle. We have from time to time described its progress in several centres. A thrilling article in the October *Quiver* tells the story of a truly remarkable work in Central France. The villagers of Madranges, neglected by their priests, requested a French Protestant Society to send them a teacher. The request was granted, with the result that a marvellous work has commenced in the entire district. Some forty villages are included in the circle of operations. This is the third similar case that has occurred within quite recent times. Evidently there is a great harvest to be gathered among the French people.

Costly and Cheap Bibles. It is a singular fact that, of all the early-printed books the one most difficult to obtain, in an even approximately perfect condition, is the English Bible. The Earl of Ashburnham possessed three, and at the recent sale of his library, the most complete copy, dated 1535, sold for £820. It is, however, not difficult to understand the scarcity, when the repressive measures, including the King's prohibition and Wolsey's bonfires, which were adopted upon the introduction of Word of God in the language of the people, are borne in mind, even though, at the cost of generous London merchants, thousands of the precious volumes, necessarily printed abroad, were smuggled into this country. Some time ago a copy of the *Biblia Pauperum* sold for £5,500. To-day, happily, thanks to the Bible societies, a copy of God's Word can be obtained for sixpence, or the New Testament for one penny. Tyndale's dream of establishing the "lay people" in the truth, by "laying the Scriptures plainly before their eyes in their mother tongue," has therefore, been realized, and the small crowds that early in the sixteenth century gathered to hear the reading of the six chained books, are now represented by the millions, each of whom, as the historian Green has said, may "not as one of a body, but as a single soul, claim his part in the mystery of the redemption."

Faring Sumptuously Every Day. A medical contemporary, in dealing with the subject of Civilization and Disease, urges that many of the complaints which now affect man, are due to the food he eats. The writer says: "Looking at the matter from a purely evolutionary standpoint, the wonder is he survives at all." As a matter of fact, we have travelled far from the "plain living and high thinking" of our forefathers, and the introduction of new and unknown conditions have been potent in making people more sensitive, and less hardy. Our bodily and spiritual welfare point to the need for greater simplicity of living, and for the adoption of a higher standard of life which shall relegate luxury to the lowest level, and elevate the mind and soul to their proper position.

"Done Suddenly."

"The Thing was Done Suddenly" (2 Chron. xxix. 36).

THIS thing that was done suddenly was a religious thing—it was a revival and a reformation in one, prepared for by the Living God, and executed, on its human side, by Hezekiah, the King. The chief word of description in this sacred history is the word "suddenly"; the point of the whole narrative lies in the rapidity with which the events were accomplished.

Thus, to begin with, we have the assurance that at least one revival or reformation was a speedy work. This is a thing to be insisted upon, particularly to-day, when amongst a certain class of religious people there is a growing disposition to regard with disfavour any spiritual work that occurs in an exceptional manner. As opposed to any "sudden" work of God, it is urged with increasing vehemence that we are to expect nothing beyond what is gradual and normal.

It is quite true that there are many things in the Christian life that can never be done "suddenly." The man, for example, who enters into the Kingdom of God late in life can never "*suddenly*" occupy a position which he might have occupied had he been converted in childhood or youth. He cannot "suddenly" recover his dissipated forces; he cannot "suddenly" summon from the waste his lost years. In the Christian life there can never be "sudden" growth, "sudden" perfection. In the ordinary Christian life—clean and normal—things follow their natural course, "first the blade, then the ear, afterwards the full corn in the ear." But

WHEN THINGS ARE ABNORMAL,

then there is always room for the element of suddenness, which, in nature, is an effort to restore things to their normal condition. Take for example a thunderstorm, with its manifestation of "sudden" lightning. It is the effort of nature to restore to normal conditions the elements which are electrically "disturbed." The suddenness is a rare manifestation, and it is a means to an end, the end being the restoration of normal conditions.

So in the Kingdom of God. When the relations of a human soul with God are normal, all life proceeds upon an even plane. Perpetual peace fills the heart—there is no need for anything extraordinary to happen. But when these relations are not normal, it often pleases God in his infinite wisdom so to direct things that a sudden crisis occurs, in which is supplied the force to lift life over into its normal relationship with God.

The more this theme is considered, the more clearly will it be seen that sudden spiritual movements are not the aberrations of disordered minds, as so many ill-informed people constantly assert; rather, they are harmonious with all the other work of Almighty God in his wonderful universe. Nothing can be more merciful or blessed to a certain order of mind than a "sudden" movement born of God.

MANY NEED A CRISIS.

There are thousands of people like Mr. Fearing, who, convinced of their sin and need, and feeling their unworthiness, dare not venture into the House of Love. Such need to be pulled in; nothing but a crisis—a sudden movement from God, would ever bring them right over into his Kingdom. Paul was such a one at the time of his conversion. He was "kicking against the pricks." Humanly speaking, nothing but a crisis could ever have launched Paul into his new life. His life needed a great wrench to detach it from its past. And it came SUDDENLY (Acts ix.).

The same principle applies to the higher life of the soul already in union with God. The first possession of the Higher Power is frequently a "sudden" experience. Upon the first Whit-Sunday, the Wind and the Fire appeared SUDDENLY, and at once the Spirit-filled men were lifted up into a higher region. The ten days of waiting and prayer had prepared them to receive the great gift, but the actual coming of the gift was sudden. This mark of suddenness in the reception of the Holy Spirit is witnessed to by many of the greatest servants of God. Jonathan Edwards, C. G. Finney, Brainerd, Christmas Evans, D. L. Moody, and many others, who have spoken of their sacred experience, have noted it. And the more one considers the subject, the more clear does it become that these "sudden" visitations are not capricious, nor in any sense due to fanaticism, but they are part of God's great law of bringing certain souls over, by means of a crisis, into a larger life and ministry.

At the same time, it is not right to speak of this element of suddenness as if it were a *sine quâ non* of the reception of the fuller life. Crisis—it appears from a study of the ways of God—does not occur except when the conditions of life have been remarkably abnormal. Many godly men and women have, all through their Christians days, lived so close to God, that they have received from Him "power from on high," gradually and without any violent experiences.

HEZEKIAH'S REFORMATION.

In the story of Hezekiah's reformation we see the application of the same principle in a case where the people of God had backslidden and renounced their former vows. The decay of religious life had not been sudden (it never is) with the people. Little by little, idol worship had displaced the worship of the true God, until, when Hezekiah, a young man of twenty-five, came to the throne, he found the House of the Lord closed; the lamps out; the place so filthy that it took several scores of men more than a week to cleanse it. In other words, the conditions were the exact opposite of normal. Whatever the people ought to have been towards God, that they were *not*. How did the young king deal with the situation? The decay had been gradual; must the restoration be as slow? No! "The thing was done SUDDENLY." With the utmost promptitude the pious king set to work. Within a week all the accumulated rubbish had been removed from the holy place, and within a month the entire order of Divine worship, so long suspended, was resumed. It was a crisis—it was done suddenly, but to what end? Our principle is illustrated here very clearly. "The service of the House of the Lord *was set in order*" (35). That is to say, normal conditions were re-established.

A MODERN APPLICATION.

That entire story rests as a parable for great numbers of professing Christians at the present hour. They, too, have not kept the Lord's passover "for a long time in such sort as it is written" (xxx 5). They are lapsed communicants; their old promises to God looking them dumbly in the face. The temple of their body bears upon it the fatal marks of decay. The holy place is full of filthiness. The light of conscience is almost extinguished, and what powers still remain are expended in the service of false gods. We meet such everywhere. They stray in to our "missions," allured there occasionally by the faint memory of a former better time. A great number of them are content to *drift* on and on—vaguely hoping and waiting for, perhaps, a better day. What message have we to such people? So far as God is concerned, we must quote without ceasing the promises made to backsliding children, and the menaces made to those who continue wilfully in sin; promise and menace combined—with more of promise than of menace. But so far as they themselves are concerned, a gradual coming back to God cannot be thought of—it must be done SUDDENLY, as at once the best, the safest, the quickest way.

We then who plead with men for a *sudden* break with sin, a *sudden* elevation of the heart of God, a *sudden* cleansing of a defiled temple, a *sudden* reception of Power from on high, are not the exponents of a fanatical doctrine; we speak, on the contrary, words of wisdom and truth, supported by the eternal law of God.

AN URGENT CALL.

The summer has passed away. Evening mission services in buildings have already recommenced for the season. In a week or two the autumn work will be thoroughly established. What is the work of the coming season to be like? After the open-air and tent services of the summer, there will be multitudes of people in whose ears the Gospel message is still ringing. They have made no decision as yet, but they are aware of their duty. These people need confronting with a message of urgency. They know; they must act. In ordinary pulpit work, as well as in special work, this urgent note is needed. Frequently sermons are passionless presentations of truth with no driving power behind them. Such sermons make no demand upon people for immediate action; hence the hearers refrain from action.

If everywhere this urgent note were heard, we might soon have to thank God for a revival on a large scale—a new Reformation. We need it. God is preparing the people—may it please Him that they shall act SUDDENLY.

Lewisham, S.E. FREDERIC C. SPURR.

Evangelists and Mission Halls

DEAR SIR,—By way of supplementing the article in your last issue, entitled "Evangelists and Churches," may I speak on behalf of the many small mission works which are being carried on in various parts of London?

These mission halls are being worked by bands of earnest men and women in the face of much to discourage in the shape of vice, indifference, and in many places Ritualism.

The work is very arduous, and taxes to the utmost the faith and perseverance of the workers. They need much sympathy and help—not only financial, but spiritual help, such as might be given by our ablest missioners if they could be induced to spend a week or so working shoulder to shoulder with the local superintendents of these missions.

I know it would mean self-denial to many men who are in the habit of addressing large and enthusiastic audiences to come to a half-filled hall, and speak to a couple of hundred people; but would it not be worth while, for are not these small permanent missions lights in dark places, which would shine all the more brightly by the new spirit and enthusiasm, which might be infused into them through the visit of an earnest, able, well-known missioner, whose name would attract outsiders?

Such work would be as valuable and quite as lasting as that done in special and more widely extended missions, for it is well-known that the existing smaller missions are largely drawn upon to fill public halls and tents; besides which, when men and women are converted in a permanent mission, they will naturally make their home there, be looked after, and in their turn become workers.—Yours truly,

WILLIAM GREEN.

Moorlands, Bickley, Kent.

The Remedy for Anarchism.

MY way lay through Lyons northwards upon the day when President Carnot was to open the exhibition in that city, in June, 1894, amidst a display of enthusiasm in which the Lyonnais were to out-French even the French.

Travelling up the Rhone valley that afternoon, on the line which skirts the road where Caserio, the anarchist, had tramped the day before with the dagger in his breast-pocket, I had a remarkable proof of how little the Word of God is studied or valued by the religious teachers of these masses, who, in blind passion, are tossed between the extremes of red Cæsarism or anarchy, Napoleonism or red communism.

Sitting facing me, was a priest of the learned Dominican order. It had been my habit for years to inquire the way of salvation of priests met in the train of France, and point out to them any difficulties I saw in the answer. I commenced by expressing admiration for some of the old Catholic saints, and asking if he could quote me some good saying of one of them. After a pensive moment came the reply: "Yes, there was that wonderful saying of Saint Thomas d'Aquinas: 'What shall it profit a man if he gain the whole world and lose his own soul.'" "That is indeed a beautiful saying. Are you sure it was by St. Thomas d'Aquinas?" "Yes." "May it not have been by Christ?" "No, I am sure it is not."

This teacher of the masses was only guilty of disregard for the Word of God. That was all. But that is all that is required to create conditions where many Cæsars can grow on the one hand and many Caserios on the other, for the Christ, crucified by both, is left out between. The worship of the beast in any of its many forms is exclusively owing to ignorance of the Lamb and the absence of the worship of the Lamb. Fungi only grow on decaying wood.

That evening, the wisdom and might of a nation and a city was in motion to welcome and protect the eminent first citizen, Carnot. Our prayer-meeting in the dark and narrow *Rue des Tables Claudiennes* was also a never-to-be-forgotten time. The King was present. Before me was sitting a devoted comrade, formerly an anarchist and incendiary, who, after conversion in our meetings, had gone to confess to the authorities the burning of two houses, and who, during two years' imprisonment for the offence (whose author would never have been known but for his confession), won fellow-prisoners to Christ. He had come to offer himself to me for the work after long and faithful service. And meanwhile down yonder Caserio was waiting amid the crowd of sight-seers with the dagger sheathed in the bouquet of roses.

Half-an-hour later someone breathlessly informed us the President had been assassinated. The thrust of one hand, armed by ignorance and energized by blind hatred, had done it all.

Did not these fiendish assassinations prove in fact what the Christian holds in theory—that there was, after all, only one Power which could have availed to prevent such a crime since all others had failed—the spiritual power, which could have converted those assassins? And did it not further prove that no milk-and water conversion would have sufficed, but nothing less than the winning of them from carnal weapons to spiritual weapons, in that absolute degree which can alone harmonize with the whole plan of Calvary, and the service of a King who shed his blood to save the worst of his subjects?

Many Christians will be sorely tempted just now to hate their brother anarchists, forgetting for the moment that whoso hateth his brother is a murderer. But would not the same force of soul be better employed in the channel of love by the surrender of our lives to the service of the kingdom of Christ with as complete a self-sacrifice as that with which poor ignorant Caserio tramped hungrily and footsore along that dusty road on his mission of ignorance, madness, and despair?

May there not, therefore, be as great a need just now in Protestant empires of a return to the Word of God as that which gave rise to the Reformation? Can anything else keep the Christian true to his own exclusive system—that of Calvary—between the extremes of red-handed Imperialism and red-handed Communism? Dare we disregard the Word of God, and the sacrifice of Him who hath made peace by the blood of his cross?

Amsterdam. A. Booth-Clibborn.

The Young Telephonist.

"TING-A-LING-A-LING." That penetrating, assertive, often exasperating summons that is now so familiar an attendant of business and even family life!

It sounded on this occasion in the very middle of lunch, which was for some domestic reason being taken that day, in my friend's house, in the morning room where the telephone held its court. I was spending the day with my friend, and our small party included a young married son of the house, whose home was in the same town, and he promptly left his seat at table and went to attend to the peremptory summons. Something in his tone as soon as he began to answer the unseen speaker, so different from the curt abruptness of ordinary telephonic communication, drew my attention, and looking round, I was struck by the tender pleasure, flecked by an amused interest, that almost transformed a naturally grave face.

The colloquy proceeded, so one-sided to our ken, but of such absorbing interest to the chief listener, that the cooling lunch was evidently forgotten, until at length my hostess exclaimed with delight, "That is the boy's voice! I can hear it." Just then the young father, turning round with a face that was a study in its expression of pride and joy, said, as he rang off and replaced the receiver, "He has just got a wonderful new toy, and he could not enjoy it until he had rung me up, and told me all about it." "*He*" was the only grandchild of the house who had, only the day before, attained the mature age of three, and having joined in the quick march of intellect of modern times, had pressed the telephone into his service for purposes of amusement and recreative communication. For this was by no means the first talk father and son had enjoyed through this medium, as might well be supposed from the facility with which Master Ted was now using it. And however officials at the head office might object to the extra "block," if such use of our new communication became frequent, we can well believe how the "ting-a-ling" in that young father's offices, which he assured me had often of late been followed by the baby tones of his child's voice, would make a wonderful break in the monotony of the morning's business, and help to smoothe out many a mental wrinkle that modern pressure is apt to bring there.

If we, who are wise, find "sermons in stones," how much more in the ways and words of sweet young children who come to us with a sacred charm, as though invested therewith by their guardian angels, who in heaven do always behold the face of our Father? So let us consider for a moment the lessons of Ted's telephonic talk with his father.

Between the wonderful instrument that puts us into such easy communication with an absent and unseen friend, and the still more wonderful link that spans the distance between heaven and earth, there is a quick transference of thought, and the way of faith is made simple and more vivid to us.

"He that cometh to God must believe that *He is*." This was Ted's creed concerning his earthly father. In his nursery, with a new birthday toy, he wanted to share his joy with him, and experience had taught that a certain process would bring to him the tones of that dearly-loved voice, and so a chair was climbed by the sturdy little legs, the bell rung, and the apparatus used with a gladsome result both to father and child.

And have we not even clearer instruction how to find our Heavenly Father, from Him whose cross has become the ladder of communication (Matt. vi. 6)? But something more is needed than the plainest direction how to find God, necessary and important as this is. What faces us in this incident, and what we earnestly desire for ourselves and others, is

THIS ENTHUSIASM OF LOVE,

which creates a longing "for closer communion," which made Moses' forty days in the Mount a time of such rapturous delight that food was forgotten, and the very skin of his face shone for joy. This accounts for the spontaneity, the audacious daring of Ted's action.

No outside urgency was needed, no talk of *duty*—answering to the modes by which we are whipped up to our moments of devotion. The father, whose presence always brought joy to the child's heart, was at the other end of the telephone, and he coveted the joy, and used the means to obtain it.

Would we not give worlds to have the same delight in talking to our Heavenly Father, as we think with shame and sorrow of the perfunctory and often reluctant approaches to Him that we call prayer?

What is the remedy? *Love, trust, realization*, and all these the Holy Spirit will work in us. Let us ask Him to stimulate us to a higher standard in this matter, let us look at the subject from our Father's standpoint. Can we be content that our attitude to Him should never be anything but that of a suppliant, only coming to Him when we are in need, or when constrained by a sense of duty and awe into an act of worship and adoration? He is so loving and gracious that He welcomes even this relationship with his creatures. But shall we not sometimes give Him the joy of hearing our voices in a burst of gratitude and real genuine love, a turning to Him in our hours of gladness and acquisition with the happy consciousness that our Father's smile and sympathy will be their crown and seal?

The cruel tragedy in our sister-country, which all civilized peoples are mourning to-day, has thrown a fresh and pathetic charm around the noble President's favourite hymn. Many hearts have been touched afresh by its passionate prayer, "Nearer, my God, to Thee!" Is not this more filial intercourse, for which we plead, our way to its fuller accomplishment?

Percy Park, Tynemouth. M. C. F.

What Do I Give?

THIS is part of the title of a striking booklet, What Do I Give? and Why? written by Rev. R. Middleton, of Norwich, and issued from the office of the South Africa General Mission, 17, Homefield Road, Wimbledon, S.W. Summing up his appeal, Mr. Middleton says:—

"1. The ancient Jews, and also the ancient Pagan nations, from B.C. 2500 downwards, paid tithes and very large sums to God. The Jews gave probably about or nearly one-third of their income to God before generosity was thought about. Their generosity could only be considered to begin after the enormous sum of 6s. 8d. in the pound had been paid, and when they voluntarily gave freewill offerings to the Lord.

"2. The Jews lost infinite blessings on themselves, their families, and their country, when they kept the money which they should have given to God (read Deut. xxviii.).

"3. We, as Christians, living not under fixed rigid laws, but under grace and light, are expected to be generous in the highest sense in our gifts to God—*Our love to God is measured by our gifts to Him.*

"One-fortieth of the annual income *cannot* by any stretch of the imagination be termed loving service or generosity. 1 Tim. vi. 18 says, "Do good, be RICH in good works, READY to distribute" (*i.e.* of your wealth). (Read Heb. xiii. 16; James v. 1, 2; Luke xii. 20; also 1 Peter iv. 10, where we are spoken of as 'Stewards.')

"Now, Christian reader, whoever thou art, consider. If the Jews could give a fourth, or a third, or possibly in many cases half of their substance, to God year by year, can it be—is it right for us, who live in a time of greater light, in the dispensation of the Spirit, in times of marvellous privilege and unprecedented opportunity for serving God, to live at such a low, miserable level that we seek to argue we are doing right and the will of God when we give a fortieth or a fiftieth part of our income to Him, and reserve all the remainder for our own use?"

Mr. Middleton presses the claim of foreign missions, and supports his case for increased giving by an appeal to the constraining love of Christ. We trust his pages will have many readers. A hearty preface, from the pen of Canon Pelham, introduces the booklet.

Church Congress Notes.

Points of Weakness.

THE BISHOP OF LONDON.

WE are met, not for congratulation, but to discover weaknesses. Why are we not a greater power? I will give you five reasons:—

1. Want of unity. We waste so much time in striving after an impossible uniformity; what we want is unity.

2. With a growing unity there would be formed also something, the lack of which is our second weakness, and that is a more definite Church conscience. There are some in the political world who sneer at the Nonconformist conscience; we ought to honour the Nonconformist conscience, even if its conclusions may not commend themselves always to us as rightly made. But, more than honour, we must imitate.

3. To a certain extent we are hampered by our great antiquity. Our roots are so far back in the history of our country, and have been so closely intermingled with the roots of the nation itself, that we are in danger of paying, unless we are careful, the penalty of our greatness.

4. No Church will keep its power which does not keep alive its missionary zeal. "Go into all the world and preach the Gospel to every creature," and "Lo! I am with you all the days, even to the end of the world"—that was our commission; but the promise of the Presence is contingent on the fulfilment of the order, and we have the secret of many a dead parish in England, and many a weak ministry, in the absence of missionary zeal.

5. The whole question comes at last back to the individual. The kingdom of God anywhere can only be with power if the individual members of that kingdom of God are filled themselves with power, and they cannot be filled with power unless they are filled with the Spirit of God. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." I venture to say to each individual Churchman here this morning, "Are you emptying yourself that you may be filled with the Spirit?"

Lord's Day Observance.

MR. G. F. CHAMBERS.

From the Bible we are led to two conclusions: (1) That Sunday, or the Lord's Day, or the Sabbath (call it what you please), never was a Jewish institution of only local obligation, but dates from the Creation, and is of universal obligation; and (2) that the words of the Fourth Commandment are, in their natural living sense, binding upon every professing Christian.

It is too much the fashion to assert that because, under the Christian Dispensation, we treat the first day of the week as the holy day of the seven, in substitution for the last day of the week, therefore the fundamental features of the day have been materially altered, and that we are face to face with a new departure, carrying with it organic relaxation of old ideas. There is no real basis for this line of argument, which, so far as it is ever advanced in good faith, is founded on a misconception; but which may more truly be said to be of secularist origin, and to be employed to mislead and pervert the judgment of shallow thinkers.

Especially is this remark true when mischievous conceptions of the Christian Sabbath are bolstered up with the favourite (for this purpose) text of the secularist, "the Son of Man is Lord also of the Sabbath" (Luke vi. 5).

Our case is largely based on the universality of the obligation to rest one day in seven. Surely it ought not to be necessary in these days of widely-disseminated Bible knowledge to have formally to prove this universality of obligation. No one can read the early chapters of Genesis (especially Gen. ii. 2, 3; viii. 10-12, &c.), in the light of the word "Remember" prefixed to the Fourth Commandment, and then assert that the Sabbath Day, as a day of rest, is a local Jewish ordinance of Mosaic origin, which began at Mount Sinai B.C. 1491, and ended at Jerusalem A.D. 33

The Spirit's Day.

MR. T. CHENEY GARFIT.

The first day of the week, which we call pre-eminently "the Lord's Day," may with equal truth and propriety be designated as "the Spirit's Day," for it was on the first day of the week that the Spirit was given and the dispensation of the Spirit first inaugurated at Pentecost. "I was in the Spirit on the Lord's Day;" this covers the whole ground of observance, and in a single phrase indicates its manner and degree. If such be the privilege and blessing designated by St. John, how can we attain to it? Primarily we must have the inward conviction of the importance of this attainment.

All through the hours of the day there must be a sustained effort after the Spirit's presence, in the services of the sanctuary, in the intervals between the worship, and still more in the concluding hours. The method of observance might be summed up in the statement which most were taught in childhood, limiting lawful works to those of necessity, charity, and piety; or, if a higher test were demanded, "I was in the Spirit on the Lord's Day;" where by clear implication everything is wrong which dims the sense of the Spirit's presence or impairs the truth which the Spirit teaches.

A Lesson in Perspective.

BISHOP OF CALCUTTA.

The missionary spirit is the life-blood of the Church. Missions are the Imperialism of Christianity. They expand the minds, the hearts, the consciences of Christians. In the evangelization of the world, the Church at home will learn some lessons, if she teaches others.

Sometimes, as I drive through the native parts of the city of Calcutta, with all its temples and the idols, the noise of the tom-toms, the processions escorting the bodies of the dead to the burning ghâts, the fakirs dancing to drive the plague away, the cows that are worshipped, the goats that are led to be slaughtered at the shrine of the goddess Kâli, or the vermilion stains upon the clothes and persons of the Hindus during the noxious Hôli festival—these things weigh upon my spirit like a nightmare. I cannot forget them; I cannot escape them; they haunt me in silent hours, and I dream of the radiancy and the glory that shall one day illumine the hearts and homes and lives of the people of India, when they shall turn their faces to God and to his Christ.

And then I go home, and I take up some newspaper of the Church that the mail has brought me, and I read in it, as though it were a matter of life or death, that some clergyman who is appointed to a living uses vestments or lights upon the altar, or advocates confession, or celebrates Communion in the evening; and it seems to me so strange—so strangely pathetic—that these should be the matters of supreme interest to the Church of Christ; and I can almost hear the warning of Him who said in the Gospel, "Leave the dead to bury their own dead; but go thou and publish abroad the Kingdom of God."

A Protesting Church.

BISHOP OF CHICHESTER.

Let our work be marked with one common desire to further the work of God and his Church, and we may carry with us that which shall abide with us as an energizing, vital force hereafter. It is a time for the gathering of our forces, not for hostile or unkind attack; for the careful training of our children; for the faithful preaching of God's Word at home and abroad; for the diligent study of God's will, God's teaching, revealed to us in the Bible; for the brave confession of the Cross of Christ as the master power of our lives. Then at home, as well as in distant lands, will pour out the beneficent life of the Church as a broad fertilizing stream for the healing and refreshing of the nations.

But for this there must be unity—a large and tolerant view, within certain well-defined, yet within ample limits. The Church of England is Catholic and Apostolic, yet Protestant. Protesting against additions to, or any falling short of, Catholic truth, against Rome and Geneva alike, she holds fully the faith once for all delivered to the saints, and is rooted in the Word of God; she stands on the foundation other than which no man can lay; she would bring men to Christ, nothing less.

Lessons from the Past.

MR. G. A. KING.

It would, of course, be an easy task to paint in attractive terms the development of Church work in and through the empire during the Victorian era.

Note two salient examples of "how not to do it" in our empire's history with reference to Church work—(1) the action of the Government with reference to the Sepoy army, and (2) the action fatally (dare I say foolishly?) analogous, as it seems to me, of our military authorities in the Soudan to-day. Our Indian Empire was endangered simply by a rigid suppression of every act which indicated an appreciation of the Saviour's last command.

Because the Soudan is a Mohammedan province we propose to abandon the bold policy which made the Punjab the very bulwark of our empire, and the Sikhs and Mussulmans our most efficient helpers; and go back to that feeble, timid, time-serving policy which produced suspicion in the Sepoy, but with the Mussulman will cause nothing but contemptuous scorn. We need a policy which understands that liberty means liberty for the missionary as well as for the merchant, as free a market for the Bible as for the Koran, and as much security for the convert to Christianity as for those by whose side he kneels at the table of the Lord.

The Missionary Not Distrusted.

BISHOP OF CALCUTTA.

It is sometimes thought or said that the natives of India look with especial dislike and distrust upon the missionaries. That is not my experience at all. Of course, if a missionary commits indiscretions he suffers for them; it is possible that now and then he suffers unjustly. Credulity in India is unlimited. There is no story too extravagant to be believed, whether it relates to a missionary or to any other *sahib*. But among my own Indian experiences none has been more agreeable than my meeting with the Pundits, at their own desire, in the city of Benares; I shall ever retain a vivid memory of their courtesy. And a simple, quiet, sensible, faithful missionary who has lived among the people, and speaks their language, and knows their ways, who is, perhaps, their pastor, their schoolmaster, their doctor, and their banker, all in one, is, and is known by them to be, their truest friend. India, then, is open to Christian missionaries; they get no favour, nor ought they to get it, at the hands of the Government; but they get what is far more worth having—a fair field.

The Secret of Power.

BISHOP OF LONDON.

For, remember, the whole question comes at last back to the individual; the Kingdom of God anywhere can only be with power; if the individual members of that Kingdom of God are filled themselves with power; and they cannot be filled with power unless they are filled with the Spirit of God. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts." I know full well that a Church Congress is not a Mission; still less is such a service as this an after-meeting or a retreat and yet I would venture to say to each individual Churchman, Are you emptying yourself, that you may be filled with the Spirit? Are you seeking to be filled with that Spirit by union with Jesus Christ? Perhaps it is a brother clergyman to whom I am speaking. Are you finding your ministry cold, and dead, and uninspiring? Do you find yourself no longer a power in the pulpit to instruct or comfort, no longer a power in the sick-room to bind up the broken-hearted or prepare the dying for death? Then be sure you have drifted in some way from your moorings; you no longer, with the old confidence, look across the open sea for the coming of the tide; there has grown up some sand-bank between you and the tides of the Spirit

Baptist Autumn Assembly.

THE autumn assembly of the Baptist Union of Great Britain and Ireland and of the Baptist Missionary Society opened in Edinburgh on Monday evening. Arrangements had been made for a public reception to be given to the delegates by the Lord Provost and magistrates of the city, when the various greetings expressed were suitably replied to by Rev. Dr. Alexander Maclaren, as president of the Union. Tuesday was devoted to the meetings of the Missionary Society.

The first session of the proceedings of the Union was held yesterday (Wednesday) morning, when the central feature was the presidential address.

EVANGELICAL MYSTICISM.

Choosing as his subject "Evangelical Mysticism," Dr. MACLAREN explained that that term may be to some extent a startling one, inasmuch as the word is more often used as a condemnatory than as a eulogistic epithet. There is a sane and lofty use of mysticism which enters into every lofty view of the world and man, and which is at the very heart of Christianity. The central principles of his subject he described as the direct communion of the human with the Divine Spirit, the actual communication of a new life principle from Jesus Christ, and the reciprocal indwelling of Christ in the Christian, and of the Christian in Christ.

The seed plot of this Christian Mysticism was pointed out in our Lord's own words, and in a brief review it was shown how the mystical element took root and brought forth fruit in the apostolic writings. Paul was shown to be as truly mystical as John, though he was also much beside.

"IN CHRIST."

"Perhaps the most illuminative fact in this connection is the great prominence in Paul's writings of that expression, 'in Christ,' and its corresponding one, 'Christ in us.' Many of his words have suffered many things at the hands of careless readers and unspiritual commentators, but surely none of them have been more strangely emptied of their meaning than that phrase; and there are few things more needful than that it should, in the mind of the ordinary Christian, be restored to its rightful and weighty significance. To Paul it is the very definition of a Christian that he is 'a man in Christ.' So he habitually speaks of 'saints or churches' in Christ Jesus. To be 'in Christ' is to him the basis of all Christian activity; so he speaks of 'labouring in the Lord,' of being 'created in Christ Jesus unto good works,' of labour not being 'in vain in the Lord.' To Paul, to be 'in Christ' conditions, and impels to all the acts of the Christian; therefore he speaks of saluting the brethren 'in the Lord,' and it is 'in the Lord' that he speaks, or testifies, or purposes, or rejoices, or exhorts, or walks. To Paul, to be 'in Christ' is the condition of all Christian blessings; therefore he speaks of being 'sanctified in Christ,' or of being 'enriched in Him,' or of 'having our redemption through his blood' if we are 'in Him,' or of having 'access with confidence in Him,' or of being 'light in Him,' or, to sum up all, of being 'complete in Him.' To Paul, to be 'in Christ' is the one guarantee and bond of unity, for it is 'in Christ Jesus' that we 'are all one,' and it is 'in the Lord' that we 'have the same mind.' To Paul, to be 'in Christ Jesus' is the one ground of hope, for it is to 'them that are in' Him that 'there is no condemnation,' and the one desire and aim that he has in reference to the future is that he may be 'found in Him.' To Paul, to be 'in Christ' is not only to possess a better life and to 'sit in the heavenly places in Christ Jesus,' even while he lives 'in this dim spot which men call earth,' but it is to possess a life which persists through death, like a stream that finds its sunless way beneath black rocks; for the 'dead in Christ' live, and 'them that sleep in Jesus will God bring with Him.' So the hope of resurrection and the promise of heaven are wrapped up, as are all the activities and blessings of the present Christian experience, in that one deep word: 'In Christ.' I can imagine no more fruitful exercise for deepening the spiritual life of most professing believers than a careful, prayerful study of the manifold connections in which that phrase occurs in Paul's letters. That alone would do much to promote the fuller recognition of the wholesome mysticism which is indispensable for all deep religion in the soul."

PROMISE OF THE FUTURE.

After expressing the conviction that such truths do not get the same place in the preaching of the present day as they have in the New Testament, Dr. Maclaren asked for an examination of common practice in the choice of subjects of sermons—whether due prominence is given to truths of a communicated life, an outpoured spirit, an indwelling Christ. He saw, however, the promise of a better day. Passing to the consideration of the effect which such preaching would have, it was shown how they would give completeness to the preaching of "the Gospel," a firm and broad basis for Christian liberty and patience, and an independence of death. The summing up was that as the first word is "God that worketh in you," the second is "Work out your own salvation." When the life is received and then used, our experience will express itself in the paradox, "I live, yet not I, but Christ liveth in me."

North London Convention.

ANOTHER Convention has come and gone, leaving a blessing behind. More than ever has the power of the Lord been present to heal. The Convention opened by Rev. GEORGE GRUBB preaching in St. Peter's Church on Sunday, September 22. His morning sermon was on "The unveiling of Jesus Christ as the secret of all true happiness and service" (Gal. i. 11, 12). The evening message was principally addressed to young converts, as it was believed many were present who had lately decided for Christ during the recent great mission.

On Monday afternoon, Mr. Grubb spoke with great power on "The presence of the Lord and the Abiding Life." Abiding in Christ means being "at home in Christ." Is this our experience? In the evening the same speaker dwelt much on the subject of "Divine Partnership as the Secret of Rest and Fruitfulness," and on Tuesday morning on "The Power of the Resurrection." A low estimate of the power of Jesus always results in closed doors, and failure to realize our sonship and priesthood in Christ. Our standard of the measurements of victory over sin and advance in holiness, will be in proportion to our realizing the power of his resurrection.

Rev. C. MUSGRAVE BROWNE spoke on Tuesday afternoon (Lev. xix. 23; John xii. 24) on "Death as the Gate of Life." He also gave the address at the evening gathering, and again on Wednesday morning, taking as his subject, "Spiritual Biography: The Life of the Child of God from Infancy to Manhood."

Rev. E. W. MOORE was the messenger on Wednesday afternoon in the Lord's Garden, and in the evening Rev. J. A. BEVAN spoke on the filling of the Holy Ghost. On Thursday morning the presence of God was much felt as Rev. J. W AINLEY spoke on the arrow of the Lord's deliverance, especially urging his hearers to press on to full surrender, obedience, and blessing, and listen to the Spirit's voice saying, "Go a little farther." What results might have followed if only Joash had "gone a little farther"! In the afternoon and evening Rev. DARLOW SARJEANT spoke on the mind of Christ and Spirit filling. Friday morning a most helpful Bible reading was given by Mr. STANLEY P. SMITH on "Service," and in the afternoon the subject was further dealt with by Rev. F. W. AINLEY from 2 Tim. iii. 21, as he specially pointed out how the set apart vessels were touched with blood, cleansed by water, and anointed with oil. The Convention closed with addresses by Rev. TURNER SOLE on Gal. ii. 20, and Rev. G. GRUBB on "Looking unto Jesus, Following Jesus, and Leaning on Jesus."

Rev. J. Mountain's Pastorate.

THE work of Rev. James Mountain at Tunbridge Wells has of late been attended with peculiar difficulty and strain. It will be remembered that after eight years of faithful labour as pastor of Emmanuel Church, Mr. Mountain was led, on conscientious grounds, to secede from the Countess of Huntingdon's Connexion. A change in his views regarding infant baptism was the occasion of this act; but the painful severance brought peculiar compensations, for the devoted minister found a new and promising sphere of labour among a considerable number of his late beloved congregation who "clave unto him" in his new views and circumstances. This was over four years ago, and since that time wonders have been done towards establishing, on a vigorous basis, a new centre of Gospel work in the town.

For two years a growing congregation worshipped in a building known as Salem Chapel, in St. John's Road; and then an admirable site was secured at Mount Ephraim, on which a commodious lecture hall was erected. Here the work has been carried on for about two years. At length, the church proper and manse have been built, and a handsome and well-appointed pile, costing, with fittings and organ, about £7,500, testifies to the energy and devotion of pastor and people.

The opening meetings were held on Wednesday last week. The preachers were Rev. F. B. Meyer and Rev. Dr. Dowen, while the Free Church ministers of the town attended in force to show sympathy with the undertaking. Clergymen and others who could not attend, sent hearty congratulations. The basis of the Church fellowship is Evangelical and Protestant, and the ordinance of believers' baptism, while not compulsory, is administered to those who desire it. The services of the Church are liturgical, and the "Free Church Prayer Book," which is used, is a compilation of the Church of England service, made by Mr. Mountain himself. The whole of the property is in trust with the Baptist Union.

It is gratifying to know that many who have benefited by Mr. Mountain's teachings during his world-wide travels, and by his many choice musical compositions, have shown a practical interest in this enterprize. On the opening day £240 was contributed in reduction of the debt, which now stands at about £3,600.

Midnight Meeting Movement.

THE latest report of the Midnight Meeting Movement emphasizes anew the value of prompt action in the class of cases with which the workers come in contact. In rescue work help must be instant to be effectual. Year by year, too, the overwhelming importance of preventive work is being borne in on the committee, who express themselves in the highest terms regarding the labours of numerous voluntary helpers, who give to it so much earnest prayer and loving service.

Thankful acknowledgement is made of the increasing interest taken by politicians in the better housing of the poor, because it is recognized that much of the unchastity of both men and women may be traced to unhealthy and overcrowded homes, at an age when mind and body are alike sensitive to every impression, whether moral or physical in nature.

Great importance is attached to the circulation of suitable literature. Letters to men—with appeals both pointed and practical—are widely distributed, while cards, leaflets, and tracts found suitable, are used freely amongst women of every class and nationality, together with the Gospels in various languages.

A cordial invitation is given to workers in London and country towns, desirous of organizing meetings or other efforts for the reclamation of outcast women, to communicate with the secretary, Mr. C. Wilson McCree, 8A, Red Lion Square, W.C. To a yet wider circle there is an eloquent appeal in the assurance that extension is possible in the measure of the liberality of the support extended.

In Glasgow Public-Houses.

By Mr. HENRY VARLEY.

IN company with my friend and brother, Mr. D. J. Findlay, I recently visited some of the drinking houses in the principal streets of Glasgow. In one of these at least 150 men crowded the bar, where ten men were dealing out the fiery stimulants as fast as they could serve them, and scores were in every stage of excitement and soddened with drink. To my great surprise, we were welcomed into this sumptuously-furnished whisky saloon by a gentlemanly-looking Scot, attired like a police inspector with his stiff peaked cap. He was one of the private inspectors who are hired to keep order, prevent fighting, or, if necessary, to act as "chuckers out."

The scenes in many parts of Glasgow on Saturday nights are a disgrace to any civilized community. The keeper of the notorious house referred to poses as an intelligent and gentlemanly Scotchman, and looks on upon this "respectable" but horrible scene without a particle of conscience as to the ruined characters, lives, and homes he is producing. The fact is that Glasgow has become so familiarized with the horrible drunkenness which exists that its moral sense in regard to this evil seems dead. Thousands of wealthy distillers, brewers, and whisky dealers hold sway in Scotland, and think no more of the loss of life and character they are causing than men do of shooting grouse or other game in the highland preserves.

THE CHURCH AND THE TRADE.

Some of the streets in the vicinity of Garscube Road were also visited, where large numbers of children are to be seen in an environment of crime, sin, and debauchery that no words could exaggerate. Dirty, neglected, and ragged, they scarcely look human. Hundreds of men and women in vile rooms, flats, and back passages, are huddled together in conditions scarcely capable of conception or description. But there stand the dark blocks of evidence which cannot be gainsaid or denied, a terrible contrast and reproof to the respectable and wealthy portions of the second city of the Empire. I say reproof, for the fact is that thousands of the well-to-do and successful families do not lift a little finger to save their perishing fellow citizens.

Criminals of every grade—crimps, bullies, loafers, idlers, mixed with hundreds of viragos, harlots, and inveterate drunkards! To speak of them as women is almost impossible. Dragged down by drink, sin, shame and poverty, no Dante's inferno could exceed the horrors of this drink-cursed and whisky-laden locality.

And yet—just think of it—some of the men engaged in this horrible traffic are church members, occupying good social positions. There are a few Christ-like spirits awake to the horrors of the situation, but comparatively little is being done, and the churches as a whole are quiet, while the juggernaut car of the whisky traffic tramples upon thousands of Scotland's hardy sons, daughters, and children, and crushes them into shame, crime, and death.

A GRUESOME PICTURE.

Here is an extract from the *Glasgow Evening News*, November 19, 1900:—

It was Saturday night in Garscube Road. The public-houses were just closed. Up and down the congested pavements the crowd jostled, swaggered, staggered, and shouted. The police were kept plying to and from the police-office with "drunks and disorderlies"—a grimy, foul-mouthed man, accompanied by four police—he never goes with less.

"It would take a regiment to preserve order here on Saturday night," said the detective. Dark and narrow side lanes straggle to left and right, every room packed with as many tenants as the law allows. There at a corner a crowd is gathered round a husband and wife, both intoxicated, wrangling over money affairs. She plies her arguments, interlarded with oaths—a vixenish tongue she has, too. He attempts to reply with blows. The spectators appear to relish it. A few yards along a slut of sixteen throws her shawl on the pavement, and challenges a companion to fight; across the street another slut is exchanging blows with an artilleryman from Maryhill Barracks. One of the largest crowds in Garscube Road was gathered round two Tommies who rapped one another's faces till blood flowed, and the spectators took sides.

Up and down the pavements on which every third able-bodied man was drunk, walked boys and girls hardened to such sights. What hope is there for a rising generation in such an environment? Mere children shouted oaths as glibly as the proverbial mariner. Their games reflected the life they beheld, and the "drunk man," struggling with two or three companions whom he cursed glibly and fluently was most in favour. Indeed, the pavements resounded with oaths from the mouths of young and old, male and female. Bands of young hooligans prowled up and down, taunting and bullying the unoffending, and brazen-faced sluts bandied oaths with them on the least provocation.

A visit to this highway of Glasgow on Saturday night is depressing indeed, and engenders a sad pessimism in one who has high hopes of the future and some belief in social progress. Here is a problem indeed, which is as serious as the conversion of the cannibal. It looms darkly in the future. Will the detectives' regiments, School Boards, street meetings, or police-courts solve it? Who shall say?

Million New Pledges Crusade.

IF any evidence were needed to dispel the idea that the days of pledge-signing had passed away, it has been supplied at the outset of the Twentieth Century Million New Pledges Crusade. At the opening of the campaign in London, it was seen that the time was ripe for a movement that should bring home to the public conscience the ravages of intemperance upon the religious, moral, and social life of the community, and at the same time revive the Christian Church to renewed activity in contending with the drink traffic. Daily the wave of enthusiasm gathered force, as willing hands and hearts pressed forward, eager to share in the great work, and the campaign has created a

DEEP AND PERMANENT IMPRESSION.

There is every prospect that the crusade will not only issue in an immense number of new pledges, but, under God, become a means of great spiritual quickening, and powerfully influence the whole life of the nation.

The committee are exceedingly fortunate in having the services of Dr. Henry, for there can be no doubt that much of the success attending the London gatherings is due to his pronounced and vigorous dealing with the problem they are determined to solve. His addresses have not been the setting forth of glowing theories, pleasing to contemplate but too ethereal for practical purposes; he has dealt honestly with his congregation, as well as his theme, and has made clear how reforms may be secured, and what results will follow.

The closing effort in London was made on Tuesday of last week at the Great Assembly Hall, Mile End Road. The spacious building was crowded, and a more enthusiastic gathering it would be difficult to conceive. For half-an-hour before the meeting commenced, the Fisk Jubilee Singers entertained the audience with delightful and inspiring melodies and choruses, which were warmly appreciated. The chairman for the evening was Mr. Thomas Smith, who emphasized the fact that the crusade is

DISTINCTLY A RELIGIOUS MOVEMENT,

but in no sense denominational. Its object is to win Christians over to the side of temperance, since there cannot be success of God's work combined with the public-house. Seventeen different denominations have banded themselves together to promote and maintain the crusade. A brief and characteristic address by Mr. Geo. Nokes followed, his hearty words calling forth the unanimous approval of the audience concerning the object of the campaign.

A cordial greeting awaited Dr. Henry, and on rising to speak he was warmly cheered. He expressed his deep appreciation of the heartiness with which his mission to this country had been entered into by workers in London. It was firmly believed that the seed had been sown for an abundant harvest, and that the work will be carried forward by the churches in suppressing this monstrous foe of the modern world.

There can be no doubt that in the past the drink traffic has outrun our endeavours, and increased more rapidly than the constructive and redemptive forces of society; but while the difficulties in the way of temperance reform are neither numerous nor far between, from the Christian's point of view there is much to encourage. Proceeding to consider the results of intemperance and their bearing on social life, Dr. Henry gave the testimony of the insurance actuary, which is unanimously on the side of total abstinence, as is shown by the discrimination made even between

ABSTAINERS AND MODERATE DRINKERS.

The testimony of railroad companies is also in favour of total abstinence, and many of the corporations in the United States demand that their employés shall not take intoxicants on duty. Other witnesses are the business world, modern science, the gaol-keeper, and the athlete, who are agreed that alcohol is a curse. In closing his forcible address, the speaker made a strong appeal for personal consecration to Christ, through whose strength alone the tide can ever be turned, and the greatest evil in the world removed.

An opportunity was given for those who had decided to take the pledge to come forward and shake hands with Dr. Henry, and over a hundred responded.

THE EDINBURGH MEETINGS.

Although from force of circumstances the Edinburgh meetings were commenced on Saturday afternoon, and with heavy rain at the hour of meeting, there was a large attendance in the Synod Hall at 3 o'clock, and at 8 o'clock a crowded audience, presided over by Mr. James Guthrie, of Brechin, a worthy son of the late Dr. Guthrie, of Edinburgh, and a thorough-going Christian total abstainer, walking in the footsteps of his honoured father.

On Lord's Day afternoon another crowd assembled in the Synod Hall. Professor Simpson, the chairman, spoke of Dr. Henry's mission in the most sympathetic terms. Although but the third meeting of the series, there seemed no need for an introduction, or words of commendation, the people evidently having already made up their minds that he (Dr. Henry) is a man sent of God, to arouse our nation to a sense of sin and shame in respect to the fearful havoc being wrought upon our sons and daughters by the infamous liquor traffic, and to proclaim that nothing short of its utter and immediate destruction must be the watchword of all earnest Christian temperance reformers.

The fourth meeting was subsequently held in the Lothian Road Church (late Dr. William Reid's), at which ex-Bailie Lewis, one of the most thorough-going and clear-headed of Scottish temperance reformers, presided. I arrived there considerably before the hour, to find the doors closed, and the large building crowded to its utmost capacity; and only after importunate and repeated knocking to gain an entrance, and after much effort, through crowded aisle and pulpit stairs, was I able to reach the only available space, beside Bailie Lewis, Mr. Barclay, and Dr. Henry, in the pulpit.

From that vantage ground I looked upon one of the most touching sights I have seen, in a deeply still and solemnized audience, since the days of our beloved departed friend, Mr. D. L. Moody, and had the privilege of listening to an address of power and pathos, again reminding one of the never-to-be-forgotten days of Messrs. Moody and Sankey.

In Dr. Henry there seems to be the bright and blessed combination of John B. Gough, the eloquent, soul-stirring Temperance orator, with that of D. L. Moody, the Spirit-taught Gospel preacher.

The tide rose day by day, and Monday's gatherings were large and enthusiastic. I firmly believe that these few days of Dr. Henry and the Jubilee Singers in Edinburgh and Glasgow will lead to an earnest desire for their ministrations in Scotland, as soon as their engagements in England are fulfilled.

R. S.

Good News from Japan.

At the conference of missionaries held in Tokyo last October, a committee was appointed to co-operate with the Japanese pastors and evangelists in an effort to spread the Gospel throughout Japan. The movement met with almost universal approval, and accordingly arrangements were made for united evangelistic services in all parts of the country.

The services in Tokyo were preceded by a daily union prayer meeting, which began on May 12. It was at first attended by about 200 persons; but in the course of a week the number and interest had so greatly increased that only a part of the people could get inside the church. Those who were outside knelt and prayed in the same way as those who were within. The Holy Spirit was manifestly present, and there was earnest crying unto God for his presence and blessing on the services which were to follow.

The meetings were at first confined to a single ward, and held in six different churches at the same time. The interest increased so rapidly that the services which followed were conducted in several wards. Placards were posted in conspicuous places, and banners carried through the streets; also handbills distributed everywhere inviting the people to the meetings. Bands of students and others went out on the street, singing hymns and preaching to the passers by. Such unity of spirit and readiness to work for the salvation of souls have never been seen in Japan before.

At the end of June the special meetings were temporarily discontinued, to be resumed again as soon as the hot season is ended.

Among many

FEATURES OF INTEREST

and importance we would mention:—

(1) The services were held in the churches, which were always thronged. Hitherto it has been found necessary to use the theatres, or other public buildings, because those who were not Christians could not be induced to come to ordinary places of worship.

(2) There was no attempt to make a disturbance, and the police took special pains to promote the success of the work.

(3) While there was deep and very general interest, there was no excitement or unseemly noise or demonstration of any kind.

(4) The preaching was the simple old, old story, told in plain and earnest words, in reliance on the Holy Spirit alone to make it effectual. There has been an attempt hitherto on the part of some to formulate a Christianity especially for Japan, but no one in these meetings sought to substitute any new or advanced scheme of salvation for the pure Gospel of Jesus Christ.

The results have been simply wonderful; such an awakening has never been known before in the history of Japan. The general expression of those who have seen and known of the work is that it is certainly the hand of God, and that it is in answer to prayer.

At a thanksgiving service held on July 6 reports were made from fifty-one churches in the various districts. The total number of converts and inquirers was 5,307, who gave their names publicly at the different gatherings. That all of these have been truly converted is hardly to be expected.

From ten to twenty per cent. have since connected themselves with the churches, and others are being gathered in. Among these are men who have been criminals, drunkards, gamblers, brothel keepers, and such as are regarded as the

MOST HOPELESS AND ABANDONED.

The Spirit of God has taken possession of their hearts, and they have truly been born again.

Not only the criminal and degraded class has been reached, but those in high station, and wielding great influence, have become new creatures in Christ Jesus, and are working to bring others to Him.

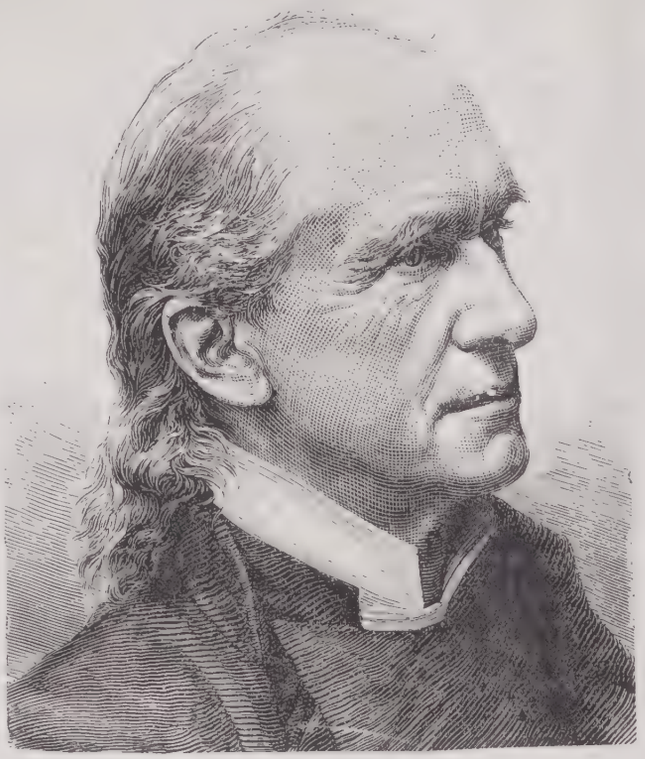
A small book has been published in Japanese, entitled "The Works of God," in which are given some remarkable incidents in connection with this blessed outpouring of the Spirit. Such a record is most encouraging to all who labour and pray for the coming of the kingdom of God.

In Yokohama, Nagoya, Osaka, Saga, Nagasaki, Sendai, and other cities, there has also been deep interest, and hundreds have been brought to Christ. It is the purpose of those who have had this work in charge to continue on the same lines, with still greater energy and courage, as soon as the hot season has passed and the weather will permit.

H. Loomis.

The Late Bishop Whipple.

In Dr. Whipple, the Bishop of Minnesota, whose death is announced as having occurred at the age of nearly eighty, the Protestant Episcopal Church in the United



THE LATE BISHOP WHIPPLE.
From Photograph by Mr. G. Hadley, Lincoln.

States of America loses unquestionably one of its most picturesque personalities, as well as the member of her Episcopate who was the best known in England. He will be remembered by posterity as the steadfast champion of the North American Indians. In 1850 he was appointed rector of Zion Church at Rome, New York State, and seven years later he removed to Chicago as rector of the Church of the Holy Communion. There he inaugurated a "free and open" church system, labouring especially among the *employés* in the great railway workshops.

The news of his election, in 1859, to the bishopric of Minnesota, came to him as a great surprise, and at first he did not quite see his way to accept the post. Replying to the clergyman who informed him of his election, he said: "I cannot go. It is a mistake. I am not a scholar, theologian, or preacher. I am not even a graduate of college. I was trained up a merchant. I

GAVE UP MY BUSINESS

to tell the story of the love of Jesus. I know that I can do that, and I can be a shepherd to the poor; but a bishop I can never be." There was however, no mistake about the appointment; the election was made in due form, the choice of the clergy being fully confirmed by the laymen, and eventually the post was accepted.

There were nearly 20,000 Indians in Minnesota, and they were in some measure reached by missions. But the white man had set the natives a bad example, and the deadly fire-water flowed freely. Holding that red skins as well as white were in his care, the bishop devoted himself to their evangelization. They gave him the appropriate name of "Straight Tongue," and as a consequence of his remarkable work for the spiritual and social uplifting of the tribes, he became generally known as the "Apostle to the Indians."

The condition of the Indians in those early days has been forcibly described by the Bishop in the following terms:—

Disease and death held carnival in every Indian village. I shall never forget the awful sights which met my eyes at my first visit to Gull Lake. A dead Indian was lying by the roadside. A few miles from the agency I saw bruised and bleeding men suffering from the wounds received in a drunken fight. An Indian woman was scraping the inner bark of the pine tree to satisfy the gnawing of the hunger of her starving babes. We found at the mission a crowd of squalid wretches, whose rags did not cover their nakedness, and yet in their helplessness and woe they listened to my words as if I was a messenger from heaven.

In spite, however, of the difficulties of the position the bishop was able to testify, "Many whom I first met

AS PAINTED SAVAGES

are to-day civilized Christian men."

As a fact, colonies of Christian Indians sprung up on every reservation and the thriftless habits of wandering tribes were abandoned for fixed habitations and cultivated farms. The savage learned to subsist upon the proceeds of honest labour. Chiefs sent their sons to college to be educated, and many flourishing missions were raised up and placed in charge of fully-equipped Indian ministers.

Bishop Whipple was well known in England, and it will be remembered that he preached the opening sermon of the Lambeth Conference of 1888. He was chosen to preach the sermon at the unveiling of the Tennyson Memorial in the Isle of Wight in 1897, and in April, 1899, he delivered a remarkable address at a meeting of the C.M.S. in London. The Bishop wrote much for the Press and the magazines on the Indian question, and he published also a number of sermons and addresses, as well as an interesting volume of reminiscences.

Miss Carruthers' Work in Italy.

The thirty-first annual report of the Carruthers' Evangelical Institute denotes the wide sympathy which is being shown towards the efforts made to bring up the young in the principles of Protestantism, and to refute the prevalent errors of Romanism. During last year the number of pupils admitted to the various day schools at Pisa, Cisanello, and San Michele was 441; and since January, 1901, in spite of considerable opposition, 418 have been admitted, not including the girls in the night schools. To the Normal Training School (adjoining the Female Institute) forty-eight girls were admitted. This is the only non-Romanist training school in Pisa, and has had a hard struggle to compete with that of the famous Padre Agostino. One girl who passed through the school has for several years been mistress of a Communal School in Tuscany; while another, after being first a teacher in the Evangelical Institute, and a school in Piedmont, under the American Episcopal Methodist Church, has now been promoted to be mistress of the higher elementary classes in their Female Institute in Rome.

The Bible and Tract distribution is being followed by encouraging results. Postmen, cabmen, municipal guards, railway men, &c., are provided month by month with a Gospel message. Miss Carruthers' works and translations are being widely used of God for the enlightenment of Italians and Jews. Until October 15, Miss Carruthers may be addressed, care of Mrs. Evans, Bryndir, Roehampton, Surrey; afterwards at Pisa, per Cisanello, Italy.

The Outlook in Austria.

By Dr. A. W. CLARK, Prague.

THE Roman Catholic Church is the most influential factor in the political and religious life of Austria. In round numbers we find, in a population of 24,000,000 (Austria, but not Hungary), 20,000,000 Roman Catholics.

With regard to devotion to the Church, great extremes are often seen. In many places the bigotry and Mariolatry baffle description; in others, the great majority are Romanists only in name. They are too indifferent to withdraw from the Roman Catholic Church; and submit to its laws in matters of baptism, confirmation, and marriage.

The majority of educated men, including the officials, are sceptics, going outwardly with Rome, because they fear its power in connection with the ruling house and the nobility. Ambitious men smother their opinions about the great dominant Church, knowing full well its political power.

With regard to language, over 8,000,000 are Germans, while 14,000,000 use Slavic tongues, especially the Bohemian. In its organization, the Church in question has seven provinces, seven archbishops, and twenty-nine bishops. In point of influence, the Archbishop of Prague, as the Primus of the Bohemian Kingdom, has a most controlling place; but the Archbishop of Olmutz (Moravia), with his princely annual income of 600,000 crowns (a crown is equal to a franc), wields, perhaps, greater power. Bishops are entitled to 24,000 crowns yearly. As to priests, of whom there are 20,000, their salaries are often small. The Bible, which they ought to know best, is greatly neglected in their education and their ministry. Some of them have spent more time in burning New Testaments than in studying the Scriptures. As to morality, their lives are in great contrast to that of the brother priest in England and America. In any country where there are earnest, wide-awake Gospel churches, the priests of Romanism are forced to raise their standard of morality.

I was greatly impressed with this fact when stopping over-night at a little inn in Styria. The inn-keeper, who was also the mayor of the village, deriding the character of the priests, said: "But our priest is much better than his neighbours." "How is that?" I inquired. He replied: "You know at the other end of the village there is a little Protestant Church, whose pastor is a nice moral man. Now we Catholics at this end of the town demand that our priest should live as uprightly as his ministerial neighbour." According to the opinion of this Catholic mayor, we cannot help the Roman Catholic Church better than by planting near them earnest Evangelical churches.

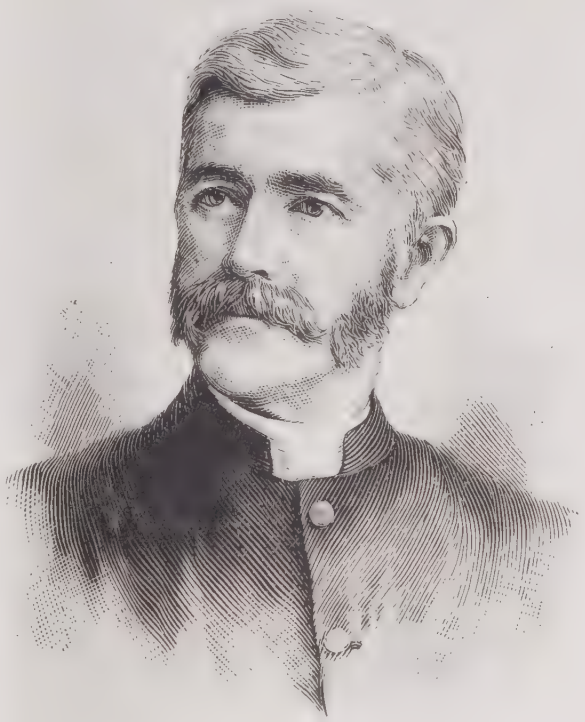
The entire property of the Catholic Church in Austria (Hungary not included) is nearly 800,000,000 crowns. In this are included church-buildings, monasteries, and schools. As to nunneries, there are 280, with nearly 14,000 members. The 480 monasteries have about 8,000 members. The most powerful in numbers are the Franciscans, then the Benedictines. The Jesuits, though less numerous, wield a greater political influence.

What an immense power for good is this Roman Catholic Church, if only all the leaders could be baptized with the Holy Spirit, and all the millions under its control were urged to read the Bible and to live according to the plain Word of God! What if the blind lead the blind? Far be it from me to say that all the priests of Austria are unworthy men. There are noble exceptions; but I may quote the remark of a Catholic doctor of medicine, who, in answer to my question whether his city of nearly 100,000 inhabitants had not some very praiseworthy priests, replied: "There is not one moral priest in this town."

In the maternity hospital, Prague, there are over 3,000 children born yearly out of wedlock, and many of these are children of priests. In the province of Carinthia, for example, there are counties where 60 per cent. of all the children are illegitimate, and even in the best counties of that province nearly 30 per cent. are of that same unfortunate class.

In some parts of the country there are hundreds of pilgrimage places, visited annually by hundreds of thousands. The "Los von Rom" movement has taken in over 12,000 from the ranks of the Romish Church; but it is a movement into which too many political measures have come. The fact that the children belonging to these thousands will now receive an Evangelical instruction is in itself a most cheering fact.

Bible societies form the most hopeful work for this priest-ridden land. Fifty years ago Bible men and Bibles were driven from the Austrian Empire; but now the British and Foreign Bible Society, under the leadership of Mr. Millard, is doing a great work in circulating the Scriptures. A similar work is conducted by the National Bible Society of Scotland, under the superintendence of Dr. Clark. The American Bible Society has aided in this grand work for over twenty-five years. Thousands



DR. A. W. CLARK.

have welcomed the Scriptures, thousands are still unsupplied, and you may meet any day scores of people who never opened a New Testament.

Colportage in Austria is most difficult. The Bible messenger must have a licence, secured from the governor through some legally-established book-store. Months are often occupied in securing the licence, which is good for only one year, and allows not the selling of Bibles, but the taking of subscriptions for the same. The orders may be sent direct from the store or depôt.

During the last year the British and Foreign Bible Society circulated, or sent out from their different depositories in Austria, some 75,000 copies of the Scriptures. As the American and Scotch societies buy directly from the British, these figures indicate the entire work of last year in twenty languages.

Watchman, what of the night? What is the outlook in Austria? A broad acquaintance with this extensive field leads me to take a hopeful view. For twenty-eight years I have laboured in different parts of the empire, but mostly among the Bohemians. While on the one hand there are bigotry, scepticism, opposition, and great worldliness, there are on the other hand many signs of better times. There has been much progress in the last twenty years. The twentieth century will witness far greater: Christ's Kingdom shall come.

Thousands of Romanists are glad to hear the Gospel of our Saviour. Let those who love the Truth aid in planting pure churches, and in circulating the Scriptures and wholesome literature.

We specially commend to readers interested in these important religious and political events, now taking place in Eastern Europe, the excellent summary of the situation by Dr. Mathews, contained in "The Austrian 'Los von Rom' Movement," in the *Quarterly Register*, Vol. VI., No. 1. (From Dr. Mathews, 25, Christchurch Avenue, Brondesbury.)

The Y.M.C.A. in America.

DEAR SIR,—Having visited Y.M.C.A.'s in New York, Buffalo, Cleveland, Montreal, Quebec, and other places in the United States and Canada, may I record some impressions?

In agriculture, the English believe in large farms, and the continent in small farms; and though the two methods have been long and vigorously canvassed, neither party can convince the other. On the other hand, while the English believe in small Y.M.C.A.'s, the Americans believe in large ones. The latter combine the work of the Polytechnic with that of the Gospel. All the American and Canadian Y.M.C.A.'s which I visited were very elaborate institutions, with gymnasiums, reading rooms, swimming baths, and educational class-rooms. Many of them have libraries, restaurants, and Turkish baths as well; and the Cleveland Y.M.C.A. manufactures its own electric light, and maintains a resident engineer, and several other officials on the premises.

One great advantage the American system has is that there is constantly a large and miscellanous number of young men on or about the premises—attracted by the gymnasium, library, swimming baths, &c., and some of these are frequently drawn in to attend the Bible class, and thus come within the influence of the more spiritual section of the Association. As long as the secretary and other leaders are sound (and I can testify to the spirituality and devotion of those whom I was privileged to meet), there will always be a magnetic force for good acting on the more secular portion of the brotherhood.

Another advantage is the public recognition of the Y.M.C.A.'s. Everyone in the city seemed to know where the Y.M.C.A. was; policemen, railway porters, steamer officials, &c., could, as a rule, at once direct me to the Y.M.C.A. There is a distinct and important branch of the Association devoted to railway men. It was the Railway Y.M.C.A. that I visited in Buffalo, where I was so courteously received by the secretary, Mr. Thatcher.

It may be added that the Young Women's Christian Association is organized on the same plan as the Young Men's, with libraries, gymnasiums, &c., and some of them with Turkish baths. These places also form a home, where young women can board and lodge at a moderate cost, under the superintendence of a matron, and thus be saved from many of the temptations and dangers of a city life.

AVARY H. FORBES.

Mutual Study of the Scriptures.—The Young Men's Bible Study and Training Association seeks to help Christian men (specially those who feel called to "preach the Word") by mutual Bible study, for (and at) a weekly class. Branch I. meets every Monday, 8 p.m., at Central Hall, Philpot Street (back of London Hospital). Pastor Archibald G. Brown, Revs. H. B. Macartney and Samuel Wilkinson, have borne warm testimony to the Biblical character of the work. Those interested should either attend on Monday (or Tuesday, November 5, a special gathering), or write to the General Secretary, Percy W. Heward, 14, Pier Head, Wapping, London, E.

The Scriptures for India.

IN a letter to us Lord Radstock says :—

"There are probably from twenty to twenty-five millions of heathen or Mohammedans in India who can read, but who have never a chance to read the Word of Life.

"Arrangements are now being made by which Christian people in England may send them at least a Gospel. The plan is for each to send to a member of the corresponding class in India—*e.g.*, a child can send to a child a Gospel for 2d., a young man a New Testament for 1s. to a young man of his own class through the Y.M.C.A., the Postal Association, the Christian Police Association, or other unions. Professional people, such as doctors, lawyers, &c., will also be able to send through their own unions, say, a 5s. Bible (specially bound).

"It is proposed to have united prayer all over the United Kingdom, December 31, at 8 p.m. (when New Year will have begun in India), that 'power from on high may come on the native churches,' and that their members may 'be witnesses' to those around them. Who can doubt that this definite request, made in his name by tens of thousands of the Lord's children, will bring 'showers of blessing'?

"The presentation of the Gospels will begin (D.V.) January 1, and be only by Christian people. Arrangements are being made by which each donor will be able to write his name and address on a book-plate, which will be sent to India and pasted in the Gospel, with a notice in the vernacular that the recipient can write, if able, to the donor.

"The scheme has been suggested by a Missionary Conference representing 135 millions, and by many leading missionaries, as well as by several eminent servants of God who have been in the Civil Service. The circular, with definite instructions how to send the Gospels, will, it is hoped, be issued in about a week or ten days to incumbents and Nonconformist ministers.

"I write to ask for prayer :—(1) For wisdom in sending the circular; (2) that the arrangements for distribution in India may be in the power of the Holy Ghost; (3) That the hearts of Hindus and Mohammedans may be specially moved to give facilities for reaching 3,500,000 children in non-Christian schools. 'Ask and ye shall receive, that your joy may be full.'"

Nyassa Industrial Mission.

DEAR SIR,—May we ask your aid to make known to God's servants the need in which our mission at this moment is placed? Circumstances have arisen which make it desirable that we should be able to send out reinforcements to our brethren in British Central Africa at very short notice. In particular, the furlough of our friends, Mr. and Mrs. Decath, is overdue, and the illness of their little daughter may render it necessary at any moment that they should leave for home.

We need a married couple, full of zeal, and with some experience of industrial mission work, ready to go out at once. We do not doubt that God has such workers in readiness *somewhere*, though He has not yet guided us to them. Perhaps this letter, if you will kindly publish it, may reach some who will regard it as the call of God to work for which they have been waiting. If so, will they communicate with—yours, &c., Alfred Walker,

"*Sandrock*," *Sevenoaks.* Secretary.

Sailors and Soldiers at Shanghai.—Many will be interested to learn that the temporary premises opened last year at Shanghai as a home for sailors and soldiers have proved a boon to over 6,000 men. The time has arrived for a new and permanent building. The plans for this have been prepared, and provide for a mission-hall, reading-room, restaurant and domestic apartments. Several of the workers of the China Inland Mission, during months of enforced absence from their own spheres, have aided in carrying on this effort at Shanghai. The results of past endeavours are of an encouraging nature, and it is hoped that with larger opportunities the workers will be enabled to minister more extensively to the needs of the numbers of English, American, and German bluejackets visiting the port. Mr. Felgate's address is, Shaftesbury House, Seward Road, Shanghai. Parcels of literature may be addressed to Messrs. Nutter Brothers, Bishopsgate Street, London, E.C., who will forward them to China.

Prayer for Israel.

THE twelfth annual Day of Prayer for Israel was held on Monday, last week, at the Central Hall, Philpot Street. There were meetings in the morning, afternoon, and evening, at which friends of Israel pleaded earnestly for blessing on the Jewish nation and workers among them. Colonel Morton presided at the morning meeting, which was devoted to confession and thanksgiving, with prayer that God may awaken in the Church of Christ an interest in the Jew warranted by the Word of God. The Chairman remarked that though there was no doubt that interest in the Jews did exist and was growing, yet still the number of those who know anything about the Jews and care about them is comparatively small.

Mr. J. E. Mathieson presided at the afternoon meeting, and Mr. Isaac Levinson, of the British Jews' Society, opened with prayer. The subject was Prayer for an Outpouring of the Holy Spirit on the Jews throughout the World. The chairman's address was based on 1 Kings viii., which, telling as it does of the answered prayer of a single believer in the bringing of the worshippers of Baal to the acknowledgment of Jehovah as "the God," should be an encouragement to believers to pray for the Jews all over the world, and especially in Russia, where they are most numerous. Rev. John Wilkinson said that there seemed no reason why this dispensation should not close, as it began with the conversion of thousands of Jews. Did we thirst for such a manifestation of God's power? For He has promised, "I will pour water on him that is thirsty and water floods on the dry ground." Let us cry to God for increased thirst that the floods might come, then, on the "dry ground" around us in the East End where there are so many Jews. Prayers were offered for the Jews at home and abroad.

The evening meeting was devoted to prayer for all missions to Jews, and that men and women engaged in this work may be filled with the Holy Spirit, and that modes of work may be such as are approved by the Word and Spirit of God. Many workers were prayed for by name, and there were many thanksgivings for the work of missions in the East End. Rev. John Wilkinson was in the chair, and gave a helpful address on "Christlike Compassion."

S. A.

Greek Work in Asia Minor.

ON account of reduced income the Bible Lands Missions' Aid Society (7, Adam Street, Strand, W.C.) was obliged this year to discontinue the support given to a young Greek evangelist in Asia Minor. On hearing of this state of affairs, Rev. Dr. Tracy (President of Anatolia College) wrote—

"One town and village after another is being waked up by Mr. ——. He is a remarkable man; in one place he has sixty young men earnestly studying the Scriptures. While leading devotional meetings in a private house the mob gathered, and began to stone the windows, whereupon he stood leaning out and preached to them. Dodging the stones this way and that, he declared the whole counsel of God, till they began to say, 'What's the use? We can't scare him.' The persecuting enemies then appealed to the governor, but he told them that the preacher was right, and they were wrong, so they had better let him alone. I have never seen more satisfactory Gospel work than we have among the Greeks in our field, and I am sorry to hear that your Society has nothing to help it this year. We will not give up hope that in some manner this splendid work may be sustained."

Florence.—For some time past great need has been felt for providing in some way for aged, destitute Christian widows. Tormented, taunted, and entreated in their last hours by priests and nuns to recant and return to the Romish Church, these poor sisters are constantly pleading for a home in which to pass their last days in peace. Such a home is in contemplation; it will be called "Casa Sarepta" (the Sarepta Home). Aged widows, known to be Christian, destitute, and persecuted will be received as the funds allow. Mr. J. S. Anderson, who suggested the foundation of the home, has kindly agreed to co-operate in its administration. Full particulars of the enterprise may be had from Mrs. A. W. Higgs, 2, Via Paolo Toscanelli, Florence

Barbican Mission to the Jews.

IN a letter to the friends and supporters of the Barbican Mission to the Jews, Prebendary Webb-Peploe, president of the Mission, says :—"It is with great joy and thankfulness that I am able to inform you that the building of the permanent headquarters of the Mission—erected in East London as a monument to the memory of Prebendary Gordon Calthrop, the first president of the Mission—has now been completed, and that the Mission House is open for public service.

"May I briefly recall the steps that have led to this? Some twelve years ago the Barbican Mission, then a small Gospel agency working amongst a few Hebrews, was on the point of being given up altogether. Prebendary Calthrop, however, who knew the appalling needs of Israel as well as any man, was shocked at even one small agency being discontinued, and with the help of a few friends he set to work to revive it. Prediger C. T. Lipshytz, who had been associated with the former head of the Mission, was appointed director, and other changes were made. 'A Friend of Israel' generously provided a Mission House and premises in Finsbury Square, which enabled the Mission for seven years to have a house of its own; and there the workers gathered hundreds of Jews of all nationalities to hear the Gospel. The lease of the Mission House in Finsbury Square expired in September, 1898. The Committee took temporary premises in Commercial Road, and then set to work to provide the Mission with a house of its own.

"The Lord greatly prospered their efforts. An excellent site was secured in the Whitechapel Road, and a handsome building, consisting of a large and commodious chapel, a spacious reading-room, some class-rooms, residential apartments, and offices, has been erected. Its suitability for the work is unquestioned. The experience of the last few months has abundantly shown (we humbly believe) that we were Divinely guided to this spot, for never before in the history of the Mission have we been able to gather in so many Jews as now assemble every Saturday afternoon to hear the Gospel of the Lord Jesus. The attendance at the Bible Class and at other meetings of the Mission is larger than ever, and we pray that God may abundantly use and bless the work to his honour and glory and the good of his people Israel.

"Our efforts are, however, much crippled by the debt which has been inevitably incurred in the erection of the building, and we are most anxious to clear it off in order that every effort may be put forth to promote the spiritual work of the Mission. We need a sum of £2,500. We feel that unless the debt is liquidated speedily the work must suffer, perhaps for many years to come."

The Marriage Law in Spain.

DEAR SIR,—In the number of September 5 of your interesting paper, under "Notes and Comments," you speak about *The Marriage Tie*, stating Judge Phillimore's opinion, "that those contracting marriage should always be subject—wherever they might be—to their own national law." This agreement between "all civilized nations" may be good in some cases. In other cases it would be the greatest injustice.

In Spain, the Spanish law forbids marriage to the priests, even though they may become Protestants; and even if their marriage is consecrated by a Protestant minister, the law declares the children illegal.

So the converted priest is excluded from the right that everyone of his countrymen possesses. There is only one remedy. They have to make the troublesome journey to Gibraltar to be married, under the protection of the British law. We had three such cases last year, and one this year, which show that it is not always good to be subject to the national law.—Yours very truly, Theodor Fliedner.

Madrid.

Reoccupying China.—An interesting feature of the current issue of the *Missionary Herald*, of the Baptist Missionary Society, is a picture showing group of the party of eight missionaries who entered Taiyuen-fu on July 9, 1901.

Day by Day.

SUNDAY, October 13. 2 Corinthians vii.

GOD waits to cleanse us by the inspiration of his Holy Spirit, so that we may perfectly love Him, and worthily magnify his Holy Name. But we must be willing and eager for the Holy Spirit to take up his abode within us, and to withdraw ourselves from all influences, friendships, and associations, which are a constant snare to our progress in the divine life.

One of the rarest and most wonderful orchids known is a native of the Isthmus of Panama. The flower is a pure white. Within it, right in its heart, is the perfect image of a dove, with drooping wings, snowy breast, gold-tinted head, and crimson beak. It is a perfect image, touched with beautiful colours, and exhaling an odour which no manufactured perfume could imitate. The Spaniards named it the "Flower of the Holy Ghost," and the native Indians were wont to worship it as an idol. So there must be a pure shrine for the Holy Spirit, and the Spirit will make and keep the heart as a pure shrine for his indwelling.

It is beautiful to notice the soul-travail of the Apostle to bring about this condition of things in the Corinthian Church. When he wrote the first Epistle, he was filled with an agony of questioning and anxiety as to what might be its effect. He could find no rest until he had met Titus with the tidings of what he had discovered. And when he heard of the repentance, the broken-heartedness, the jealous care of the glory of Christ, and the purity of the Church, which his letter had elicited, his joy was full. Oh, that we had this godly care for others, not simply forgiving them when they do wrong, but taking care of their spiritual condition, securing, if possible, thorough repentance and contrition. This is the true washing of the disciples' feet.

MONDAY, October 14. 2 Corinthians viii.

With what inimitable grace the Apostle makes his appeal on behalf of the collection he was making for the famine-stricken believers at Jerusalem. He incites the Corinthian church by the example of the Macedonian churches, which were in deep poverty, and yet abounded unto liberality; first consecrating themselves and then their gifts. He reminds his audience of their abounding possession of many other great gifts, and longs that they might reach the same high-water mark in this grace as in those. He shows that the Master Himself stooped even to poverty in the extravagance of his generosity. He reminds them that they had already set their hands to this deed of loving helpfulness, and that it would not do to withdraw from it. He hints that some day, when their time of trial came, they might reckon on the same generosity being manifested to themselves.

And on the top of all these exhortations he shows how careful he is with respect to the handling of this money, that he was set on doing what was honourable in the sight of men, and therefore refused to be its custodian and treasurer, insisting that Titus, in company with another, whom he indicates, not by name, but by inference, should see to it. Thus he would be relieved of all possibility of blame in the matter. Public Christian men can hardly be too careful in handling the money of missionary societies, churches, or Christian philanthropy. No man should act in such matters alone, and certainly should never mix such money with his own.

TUESDAY, October 15. 2 Corinthians ix.

As we sow, we reap, not only in respect of the words we speak and the judgments we make and express, but of the gifts we bestow on the poor. God remains no man's debtor, and if we dare with lavish hand to administer our money for the relief of distress and the promulgation of his Gospel, it will return to us with certain precision, as bountiful harvests will return to reward the lavish scattering of autumn seed. The law in the spiritual sphere is as certain in its operation as in the natural. We cannot understand how it is so, but it is so. God is able to make all grace abound, that we may abound. How short-sighted, then, is the policy of those who with miserly care are always hoarding up their money, never giving generously and gladly to the work of God. They resemble farmers who hoard all the year's produce of seed in their barns for their own consumption, and refuse to cast it with lavish hand on the upturned furrows.

What a sweet thought is furnished in the tenth verse. God will never allow any of his sowers to be without seed: "He supplieth seed to the sower"—whether that seed be money, or words of truth, or the power to do loving deeds. He gives his workers bread for their own nourishment and supply. He multiplies the handfuls of seed we sow, until they become the mighty harvest, and increases the fruits of our righteousness, as one tree may reproduce itself indefinitely. Oh, that your hearts would learn the glory of such a life! Be prodigal! Freely ye have received, freely give! Cast even your own life into the earth and die, that it may cease to abide alone, and bear much fruit.

WEDNESDAY, October 16. 2 Corinthians x.

In spirit and manner we must always imitate the meekness and gentleness of Christ. Humility is unto God; meekness towards men, especially those who persecute and injure us; gentleness is toward those over whom we may be in control, who look to us for direction, or whom we may have to correct. With all the tenderness and sweetness by which the followers of Jesus Christ should be characterized, there should be the element of strength. Beneath the verdure of the hills there must be the immovable granite. Under the velvet glove there must be the iron hand, wherever righteousness and truth are involved. Even where, as in the case of the Apostle, the bodily presence is weak, and the speech contemptible, what is lacking in the outward may be more than compensated for by the moral and spiritual.

Let us be valiant in the fight against sin and wrong, using the whole armour of God, and casting down human imaginations with the spiritualities of our most holy faith. It is absurd to combat the spiritual evil of the world with a merely intellectual or moral apparatus. Spirit must be met by spirit; the rulers of the darkness of this world, by the might of the risen Saviour; the spirit of wickedness by the Spirit of God. But remember that there is a might to be had, before which every stronghold can be cast down, and every high thought made captive to Jesus Christ. Seek it for yourself, and others.

God has appointed to each of us a province (13, R.V.) Let us fill it to the full, and even overflow it with blessings to the regions beyond. It is from *overflowings* of full hearts and lives that the world is really blest.

THURSDAY, October 17. 2 Corinthians xi.

Such a chapter as this could only have been called out by the criticisms and taunts of the Apostle's detractors. To their comments on his uneloquent speech, on his persistent refusal of money support, on his want of Apostolic authority, he replies with one of the most moving enumerations of his sufferings for the Gospel that the world has ever heard. Nay, it stands absolutely without a parallel. He was willing rather to wear his heart upon his sleeve, than to allow these Corinthian believers to be misled by the comparisons which the Judaizing party instituted to his detriment, between him and Peter or other of our Lord's apostles.

To read this enumeration is enough to appal one. How could one man have passed through such a catalogue of sufferings! And it must be borne in mind that these words were written some five years before he was arrested and carried to Rome, being shipwrecked on the way.

He glories always in his weakness. It is strange how some men are ever meeting the shocks and jolts of life with dread and outcries, like a trainful of people when the locomotive has left the metals; whilst others meet the same troubles, and worse, as the swimmer meets the billows by rising over them in buoyant energy. God grant unto you the abundant life that you may meet every demand made on you, by letting your hand go deeper than ever into the storehouse of Divine life. Answer every sorrow, temptation, trial, by "more life and fuller." This is to be more than a conqueror.

FRIDAY, October 18. 2 Corinthians xii.

It has been calculated that this transporting vision took place at the very time that the Apostle was stoned, during his first missionary journey. What a contrast between the injury and indignity which man was inflicting on the body, and the ravishing delights granted to the spirit! It may be, when you and I come to die, if that is our lot, we shall be so taken up with the glories of heaven bursting on our view, that we shall have no consciousness of the pangs of mortal anguish. The child does not notice the gate through which it rushes into its mother's embrace. Note that the third heaven is Paradise, but probably there are heavens on heavens beyond.

What Paul's thorn in the flesh was, we know not — whether physical weakness and defect or a stuttering speech, or some perpetual form of temptation; but thrice over he asked for its removal. God does not answer the prayers, even of his most devoted servants, in the way they expect, but He always does answer them somehow. If not by taking away the thorn, yet by giving so much grace that the soul is content to suffer, that it may be so enriched.

As weaknesses, injuries, persecutions, and necessities fell to the lot of the Apostle, he gave them all a blithe welcome. "All hail," he cried, as he admitted them one by one into his heart's secret shrine, "ye are welcome; for every one of you my Master has a make-weight, and the heavier the scale is weighted upon the one side the more heaped up of grace it will be on the other."

SATURDAY, October 19. 2 Corinthians xiii.

The weakness of Jesus, when He emptied Himself of the life with which the Father had endowed Him, was the occasion of his receiving the higher life of the Resurrection—"He liveth through the power of God." And there are times, in the experience of all disciples, when they, too, are weak and broken by the strife of man and the pressure of the world's sin. But out of such experiences how often they have been raised to more power than ever. "They live with Christ, through the power of God," toward some special work that needs them. "Rejoice not against me, O mine enemy, for when I fall, then shall I arise. When I walk in darkness, then the Lord shall be a light about me."

The one test of being in the faith is to have Jesus Christ in the heart. Unless we are reprobate, He is literally and absolutely the indwelling tenant of our inner nature. Too often, however, He is grieved and hindered. Instead of yielding to the gracious promptings of his Spirit, we quench them. Even then He does not leave us. Yield to Him, as Milton to the promptings of poetry, and Händel to those of music.

Note that the Lord's power should be used for construction, for the positive building up, of souls rather than for the direct attack of vast systems of wrong. Do the former, and the other will follow of its own accord (10). Always act with and in the interests of the truth. The closing farewell and the final benediction are very touching, especially the thought that, with all their failure and defect, these Corinthians were deemed capable of appreciating and enjoying the co-operation and almighty fellowship of the Divine Spirit—the true Comrade of our pilgrimage.

F. B. M.

Cardiff.—The ninth of a series of quarterly meetings for the deepening of spiritual life was held in the lecture hall of the Y.M.C.A. on September 24 and 25, when helpful addresses were delivered by Pastor W. Fuller Gooch. There was a marked improvement in the attendance at each of the meetings. Renewed efforts are being made to widen the circle of spiritual interest.

The White Slave Traffic.

A CONFERENCE, under the auspices of the National Vigilance Association, was held in the Salon of the Hôtel de l'Europe, at Amsterdam, on Thursday and Friday last. Dr. Henri Pierson presided, and was supported by the Burgomaster, Baron Mackay, President of the Second Chamber; M. Sabouroff, Minister of State (Russia); Senator Bérenger (France); Baron von der Goltz (Germany); Judge Foerden (Norway); Baroness van Lynden, Baroness Klerck, Dr. Garofalo (Italy), Dr. Müller Simonis (Strasbourg). Letters of regret for enforced absence, and expressing strong sympathy with the aims of the Conference, from the Dutch Minister of Foreign Affairs and the Minister of Justice, were read.

In opening the proceedings, Dr. Pierson said that the great success which had attended their work was a cause of deep gratitude, and a good omen for the ultimate success of the cause which was dear to them all. The keynote of the work was supreme charity, which they must always exercise when dealing with the victims of this terrible evil. They must also exercise the same charity, and show patience when endeavouring to educate public opinion.

FRANCE.

M. Berenger (France) said that before leaving Paris he had an interview with the Foreign Minister, who authorized him to state to the Conference that the French Government would, at as early a date as possible, invite representatives of the European Powers to assemble in Paris to discuss the present laws in the different countries, and decide in what way it is possible to strengthen them from an international point of view, with the purpose of dealing in a more drastic and effective manner with the agents engaged in the white slave traffic. He was also authorized to state that already the French Government had received adhesions to the Official Conference from the Governments of England, Russia, Italy, Germany, Belgium, and Switzerland. The French Government would invite all the national committees to send their legal propositions to the International Bureau in London, which would be asked to forward them to the French Government for the consideration of the Diplomatic Conference. M. Bérenger went on to report that the French National Committee now comprises representatives from all the philanthropic societies in France, irrespective of creed or party politics.

GERMANY.

Baron von der Goltz (Germany) said that both the Emperor and Empress were very greatly interested in the movement, the Emperor having subscribed 1,000 marks to the funds of the National Committee. The report stated that on the representation of the committee, the Consuls at Hamburg and Bremen had been instructed to cause the passengers by the steamers to be carefully scrutinized, and any suspicious cases to be reported to the police. The captains on the steamers had also been instructed that when they had suspicious characters on board, believed to be engaged in the white slave trade, they should telegraph to the authorities at the port of debarkation on the subject.

The report gave some information as to the state of South America, as the chief depôt where girls were sent.

POLICE CO-OPERATION.

M. Berenger introduced the question of the co-operation of the police with the National Committees in the suppression of the traffic. He said it was necessary for the Conference to recognise that the respective Governments had a very difficult task in dealing with this question. The activity of the police was stimulated or retarded by the public opinion of the country. At present public opinion was not expressing itself strongly; it was far too passive. It must be recognised that without the assistance of the police this shocking traffic cannot be either mitigated or abolished. It should be our work through the National Committees to collect all information as to the domicile and methods adopted by the men and women engaged in this traffic; the information should be given to the police; and the committees should render all possible assistance to the police. After the projected official Conference had been held, opportunity would be afforded for more complete co-operation between the committees and the police. The discussion was continued by Dr. Pierson (Holland), M. de Meuron (Switzerland), and Baron von der Goltz (Germany).

INTERNATIONAL LEGISLATION.

Judge van Swinderen (Holland) introduced the question of what new international legislation was necessary to legally cope with this crime. He gave a concise account of the principles of the different national codes as to procuration. Great Britain, the United States of America, and the English Colonies, also for the most part countries in the North of Europe, treat procuration as a crime, whether the victim be adult or minor. The French and Italian codes, and those of South America, protect only minors. The Prussian code, framed mainly on the French model, follows the English principle; while the Dutch code, modelled on the Prussian, is similar to that of France. It was absolutely necessary to have common and correct legislation.

M. Sabouroff (Russia) said that in Russia they had regulated vice for many years, but some were beginning to modify their views as to the wisdom of thus dealing with it. He felt sure that if the Government discovered that recognised houses were markets for the young women who were entrapped by traders in vice they would immediately abolish them. Already they had raised the age at which it was allowable for a young woman to be in a bad house; formerly it had been sixteen, now it was forbidden for any woman under twenty-one to be there. The one point to be kept steadily in view was the abolition of the traffic.

Baron von der Goltz moved a resolution (which was carried) recommending the different National Committees at once to enter into communication with their respective Governments, Magistrates, Chiefs of Police, Consuls, and Philanthropic Societies, with the object of vigorously combating the traffic.

Progress was reported by several delegates; and it was decided to hold the next International Congress in Southern Germany.

Hope for Drunkards.

IT is now ten years since General Booth startled the country by the publication of his book "Darkest England and the Way Out," and though from the nature of the work to be done progress has been slow, it has at the same time been steady and sure. Foundations have been laid in different directions, and an important step forward is at present being taken in the opening of the Home for Male Inebriates adjoining the Farm Colony at Hadleigh, in Essex. At a private view given last week to representatives of the Press the house was shown to be ready for the first "patients."

In the course of an interesting statement, Colonel David Lamb explained that while under the Inebriate (or Dalrymple) Act women are better provided for, there is no institution at present available for men without payment of at least two guineas a week. The need for accommodation at lower cost was abundantly proved last year by the receipt, at the Home Office, of inquiries on behalf of 560 men who were willing to pay from fifteen to twenty-five shillings per week. None of these cases could be received anywhere.

MAKING A BEGINNING.

Experience gained in the conduct of the Farm Colony has encouraged the Salvation Army to take a step forward in this direction. The present intention is to receive at Victoria House thirty inmates, whose relatives or friends are able to pay £1 per week, and who will, in addition, be required to perform such work as they may be found fitted for. At first all available force will be directed to the adaptation and fitting up of certain detached buildings for the reception of thirty-five more men. This second section, where the accommodation and fare will be of a plainer description, is intended for habitual drunkards from the police courts. The Acts provide that when a person has been convicted of drunkenness four times within twelve months, the magistrate may commit him for one year to such a Home. For such men the Treasury is prepared to make a small weekly allowance, which will be supplemented by the respective county councils. Even in the voluntary cases committal by a magistrate is required, and the officer in charge has, therefore, authority to exercise restraint over the inmates, though the fullest provision is made for the forwarding of complaints by the men to the proper Government department.

The scheme gives promise of being philanthropically sound. It is believed that on the human side, the most powerful reclaiming influence will lie in regular work adapted to each case. The basis will, however, like that of every other branch of the work of the Salvation Army, be religious. Meetings will be held on the usual lines, but no man will be restricted to any particular form of worship. From the commercial side it promises also to vindicate itself, and like the Farm Colony—with its population now of 300 men, accompanied by 250 women and children—to become in the end self-supporting. After the buildings already referred to have been completed, the principal occupations will be carpentering, poultry farming, fruit raising, and general gardening.

POINTING THE MEN TO GOD.

The whole scheme is truly Christian in its inception. "First and foremost," says Colonel Lamb, "we shall rely upon the grace of God to deliver the man. The first thing to be done in bringing about this deliverance from the thraldom of evil habits is to get him to assume a right attitude to his Maker. He must learn to love God. He will then struggle to overcome his evil besetments, because he knows they are displeasing to the Object of his affections. He will be taught to look to the Strong for strength.

Having thus got him in a disposition of mind to give up the drink, and to look to God for grace and power to quit himself like a man in the hour of temptation, the rest will be comparatively easy. This is, of course, simply conversion, and we shall endeavour to effect it by surrounding the patient, from the time he gets up till he goes to bed again, with an atmosphere of cheery, sincere salvation, which we know, by past experience, usually results in bringing the unregenerate into a repentant and contrite condition of soul before his Creator. We believe in God, we believe in our plans, we believe in ourselves. We say this to the glory of God, and in this respect we are going forward, believing that greater things we yet shall find."

One of the chief difficulties experienced in the working of similar retreats has been the unsatisfactory results of licensing out. The fact that in this case the Farm Colony is just at hand will enable the officer in charge of the one institution to license men out to his colleague, and thus secure the greater liberty desirable when men have made progress, while still providing for thorough supervision and control. This effort partakes very much of the nature of an experiment, but it is being worked out on an adequate scale, and may be expected to lead to early and extensive developments.

A WIDER OUTLOOK.

The workers are men with high ideals, who, while thanking God for what has been accomplished by the social work, see much land lying yet to be possessed. Attention was directed to the great class of growing boys from whom the hooligan and criminal classes are recruited, and whom the Army declines to regard as hopeless. Then there are the aged helpless poor, for whom the workhouse system provides only a dreary prospect. The tramp or vagrant class calls for drastic measures; but, we were assured, "if the country would make up its mind to deal with them, it could be done practically in five years." Last of all there are those who are below the average intellectually, but yet capable of doing much useful work, and an earnest effort on whose behalf might be expected to be in the end self-supporting.

Birmingham City Mission.

THE work of the Birmingham City Mission includes many departments of useful effort among the poor, and the annual report of the organization gives interesting accounts of the operations.

One of the features at the Broad Street Mission Room is the meeting for newspaper boys and girls, which attracts many of the poor and neglected children of the surrounding courts and alleys. The work among the deaf and dumb, too, has been energetically carried on by the special missionary (himself deaf and dumb), who continues the religious services and visits to the hospitals, and the homes of deaf mutes in and around the city. Bible classes for deaf and dumb women have been largely attended, conducted by two ladies from the Royal Deaf and Dumb Institution, Edgbaston.

The Mission has a large and useful work among cabmen. Birmingham, indeed, would have no cabmen's shelters at all were it not for the philanthropic efforts of the organization and its secretary, Mr. Albert H. Barker. No fewer than twenty-two shelters are at present maintained in various parts of the city.

Another important branch is the Noel Road Refuge for Girls, where many have been trained for domestic service, and enabled to make a fresh start in life. Each girl who remains eighteen months in the Home is given, when leaving, a new box with a comfortable and sufficient outfit for a servant. Warm tributes of praise and gratitude are often paid by former residents to the kind and wise treatment they received at Noel Road, which is still to some the only "Home" they can call their own.

The Bible Class Federation.

THE sixth annual meeting of the Bible Class Federation was held a few days ago at Exeter Hall. There was a large attendance, and representatives were present from Bristol, Derby, Sidcup, Swindon, and other places.

Rev. F. B. Meyer (chairman) delivered an address on "The Bible, our Weapon; there is none like it." He showed that there is no weapon like the Bible, and gave five reasons—(1) *Because it is God's Book.* It opens with—"In the beginning, God." Its consummation is—"And God shall wipe away all tears from their eyes." (2) *Because it is Man's Book.* In the Arctic Regions the Esquimaux will ask for the Bible. In the Torrid Zone, men want the Bible. Like corn it is indigenous to every part of the world. (3) *Because of its Indestructibility.* The Bible has been torn, burnt, and derided, and still it stands stedfast, and will continue to do so. (4) *Because of its special quality, "Inspiration."* (5) *Because of the portraiture of Jesus Christ which it contains.* All parts point to Christ. All corridors of the Bible lead to one Holy of Holies in which there is but one portrait—Christ.

Rev. James Mursell (Hackney) followed with a short and interesting address on "The Bible Class," and Mr. J. Halford (Crouch End) followed.

Irish Notes.

THE Meath Protestant Orphan Society has now thirty-one children under its care, and is not only prospering but is doing a good work.

The twenty-sixth annual Convention in connection with the Church of Ireland Young Men's Society has been held in Clarence Place Hall, Belfast. Interesting and effective addresses were delivered by Revs. Canon McCormick, vicar of St. James', Piccadilly, London; Dr. Riddall, R. V. Greer, and several others. One of the sessions of the Convention was devoted to missions, and earnest addresses were delivered by Miss Stott, who is going out to Japan; Miss Jackson, of China, and others.

The annual meetings on behalf of the British Society for the Propagation of the Gospel among the Jews are at present being held in Ireland. Rev. S. D. Hillmann is acting as deputation, and has already addressed meetings in Belfast, Carrickfergus, and various other centres.

The seventh Irish National Christian Endeavour Convention was held in Portadown last week, and was attended by delegates from all parts of the country. The town was gaily decorated with flags and arches in honour of the event, and the Convention passed off very successfully. Its most prominent and most hopeful feature was its spirituality, while, as might be expected, intense enthusiasm was not absent.

Among the Hop-pickers.

WORCESTER AND HEREFORD "YARDS."

MR. JOHN JONES and myself have again finished our 300 miles walk among the hop-pickers of Hereford and Worcestershire. "It's twenty years since you first came to us," said a woman. She was not far out, for this has been our nineteenth season, consequently we have had hearty recognitions in almost every yard.

"Here are our missioners," was the exclamation in one of the 167 yards visited. One woman even remembered our text and the date of our visits last year. Including meetings held on Sundays, we have paid 185 visits, and spoken 150 times to the thousands of pickers at the different farms. We have also carried to them, in daily burdens as large as we could carry on our backs, nearly half a ton of Gospel reading, which is highly valued.

"Some of the books you gave me last year are in America," said one. "I take 'em home and read 'em in the winter," said another. A third told us of some received in the hop-yards which she took to a woman who died, adding, "She did like them."

"Fancy their giving us all these," said another, as she gathered up the little assortment we had placed in her crib. As a proof of how well we are known, we may quote the words of a woman: "If I send one of these to my son in South Africa, he will know where I got it."

It is hard, rough work; but the reception given by pickers, pole-pullers, and growers is full compensation. The need for the work is evident from the fact that whatever may be done in other parts, we were the only visitors in most of the yards in our path; the exception being two C.A. men doing good local work.

An important feature of the effort is the many cottagers from out-of-the-way corners who thus hear the Gospel. This has been one of our best years.

William Luff.

Under Mr. John Burnham's direction, evangelistic operations have again been conducted among the Worcester and Hereford pickers. Mr. W. F. Miller (London City Mission), in the course of a description of the work, says: "Backsliders have been reclaimed, drunkards have become sober, and the vicious influenced to lead chaste lives. The village inn on pay-day has lost some of its charm because of the attractions of the lantern services. The effort is the first organized attempt to deal with the hop-pickers in the immediate vicinity of Malvern. During the whole of September the writer and two other London City missionaries were at work, and some blessed results have been met with. Each missionary was a cyclist, and with lantern, sheet, and slides has been able at night to visit the encampments, while the mornings and afternoons were spent in speaking with the pickers, telling them of Jesus and his love."

Welsh Notes.

THE annual report of the Welsh Calvinistic Methodist Foreign Missionary Society has just been published. It is a regrettable fact that the expenditure considerably exceeds the income. An appeal is made to the churches to double their contributions; otherwise the Society will be obliged to recall some of its missionaries.

The village of Newborough, in Anglesea, is about to be presented with buildings which will cost some £2,000. They are to be used for the benefit of the village, and will comprise reading and refreshment rooms. The donor is now resident in London, but was a native of the village of Newborough.

In view of the prevalence of Sunday trading in the town of Llanelly, especially amongst fruiterers and confectioners, a deputation from the churches of the town interviewed the Chief Constable. As a result, a proclamation has been issued in which all tradesmen are informed that the Lord's Day Observance Act will be strictly enforced in future.

Under the auspices of the Cardiff Free Church Council two important meetings were held on Friday, to promote the formation of a Free Church Girls' Guild for the town. In the course of a helpful address, Miss Marianne Farningham declared that Sunday Schools were not so successful as they might be, and that only ten per cent. of the attendants ever became church members.

The North Wales Temperance Union and the North Wales Women's Temperance Union held their annual meetings at Cefn Mawr, Ruabon, on September 23, 24, 25. In some of the conferences and meetings the two organizations were associated together. The Women's Temperance Union reported that during the past year twelve new branches had been formed, 1,300 meetings held, and over 1,000 pledges taken. At another meeting it was stated that during the last twenty years the number of licences in North Wales had decreased by 374.

Letters to the Editor.

The Jesuit Peril.

DEAR SIR,—I venture to suggest that there is an urgent call at present for the united prayers of the Church of God in this land, that we may be delivered from the Jesuits. It is impossible to shut our eyes to the fact that they wield a great and ever-increasing power and influence in Church and State, and it is quite evident that every possible opportunity is being seized and utilized for the furthering of their dark and carefully concealed designs.

All students of history know that this Order has been ever the persistent and bitter enemy of civil and religious liberty, and as France has found it necessary to enact laws for the protection of the Republic from their machinations, we are now threatened with an accession to their numbers (already large) in England.

It seems hopeless to look to statesmen of either party at present to withstand their constantly-recurring attacks on our Protestant liberties and the safeguards established by our forefathers to preserve them; but we have access to the throne of Him who ruleth over all, and who alone is able in such times to resist or roll back the evil that "comes in like a flood."

Let us pray also that men of wisdom, understanding, force of character, and definite conviction may be raised up in our Legislature to deal effectively, vigorously, and wisely with this most important matter.—Yours, &c., Ora et Labora.

Sabbath Desecration in Mediterranean Ports.

DEAR SIR,—Will you allow me to bring to the attention of your readers a subject already alluded to in your columns, viz., Disregard of the Day of Rest by the British Mercantile Service in the ports of the Mediterranean? At these ports loading of cargo on the Lord's Day is the custom, even when the privilege to work has to be purchased from non-Christian authorities.

What must be thought of British inconsistency, whether from a humanitarian or a Christian point of view, in this question of fundamental importance—that of the weekly rest? Missionaries of the Gospel are sent by the Christians at home to proclaim the doctrines of British Christianity, Government testimony to their worth, and to the respect and protection demanded for them, being given by British passport and consular care and support in their post. These teach, by precept and practice, that they understand the command to rest as mercifully given for all time, and in all circumstances; and they insist, not only that Christians do not work themselves on the Day of Rest, but that they do not employ others to work for them.

On the other hand, the merchant companies of high standing, esteemed and trusted even by non-Christians in their mercantile dealings, representative of British Christianity as practised in the national life, declare, by the actions of their employés, that the Sabbatical institution is one of convenience, binding only when it is considered necessary to allow it to be so. They also invoke the protection of the nation in their course of action, and the honoured British flag waves its sanction while Christian and non-Christian energy is exerted in forgetting the Day of Rest.

To its officials not professing the religion of the State, the Turkish Government allows two days in the week of freedom from work; from respect for the Christianity of the representatives of foreign trade the same Government suspends work at the ports on the Christian Sabbath, and the Custom House is closed. What, then, must this Power think of the Christianity which so acts against its profession as to purchase the freedom to transgress its own law of rest, and the privilege to employ the aid of non-Christians in doing so?

Did our marine mercantile companies pause to think of the moral influence implied in such a course of action, would they not willingly forego a little possible financial gain, and trust to Him in whose control are the winds and the waves to grant them the material success which He finds good to give those who yield Him loyal service?

Are the missionaries, sent forth with the prayers of the churches and the sanction of their Government, to be placed in the position of unpractical enthusiasts, persons incapable of understanding the needs of modern progress? or are they to be the co-operatives with those whose liberality sends them from home, at one with them in principle and practice, supported in their work by the invaluable aid of the British example which is known and commented on wherever the Britisher is found abroad or met at home?

That those responsible be directed to alter a state of matters which hinders the progress of the Gospel, is the prayer of A Syrian Missionary.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian. *12, Paternoster Buildings, E.C.*

**** I recommend my* Elder "*Young People*" *to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk. See next page.*

Little Cripples' Holidays.

DURING the past summer more than 1,500 crippled children have enjoyed the privileges of a holiday in the seaside homes of the Ragged School Union. There are, however, no fewer than 7,000 little sufferers, deformed or injured, on the registers of the Society, so that the provision of additional holiday accommodation has been long regarded as a desideratum.

The need is now partially met by the new "Rob Roy" Home at Margate, a capacious and convenient building vacated some time since by the Y.M.C.A., and admirably suited for its present purpose. Not all of Margate throbs with the excitement of a popular resort; the pretty neighbourhood in which the Home is situated has—at any rate in October days—a quiet old-world air, with its red-brick Georgian houses and its quaint and picturesque squares.

The interior of the new Home presents a delightful appearance. A model of cleanliness and wise arrangement, it possesses, of course, the inestimable advantage of Christian oversight. Although the formal opening was deferred until Wednesday of last week, the premises have been utilized since July last for the reception of a large number of young girls from the "mean" streets and crowded alleys of the metropolis.

An inspection of the premises is an interesting experience. The dormitories, with their spick-and-span cots—some of them supported by donors in memory of departed loved ones—the neat and comfortable dining-rooms, and the splendid hall which is to be used as a playroom, are delightfully bright and homely. They were thronged with visitors at the official opening, and the unanimous verdict was one of emphatic approval.

THE OPENING CEREMONY.

The inaugural meeting, which was attended by many warm-hearted local friends, as well as a contingent of supporters from London, took place during the afternoon, when the Marquis of Northampton, president of the R.S.U., occupied the chair, supported by Lady Margaret Compton, Mr. John Kirk, secretary, and some prominent friends of the work.

A brief description of the foundation of the Home at Ramsgate, and its subsequent removal to Margate, was given by Mr. W. J. Orsman, J.P., who expressed satisfaction that the old name is being maintained in memory of Mr. John ("Rob Roy") Macgregor, who was so devoted a worker in and for the Ragged-School movement.

Lord Northampton's address was earnest and direct. After speaking of the new undertaking in terms of high praise, his lordship went on to contend that such work, in order to be thoroughly and satisfactorily done, must have a Christian basis. "It is God's work." In a recent letter to the *Times*, Mrs. Humphrey Ward ably contended for the mental and physical training of cripples; but her advocacy, in spite of her lucidity and sincerity, left a strong sense of "something lacking." That something—which is everything—will not be wanting in the R.S.U. Home, where the work is ever characterized by a desire to bring the little sufferers to the feet of the Master. If we abandon a spiritual aim, we abandon the vital principle of our philanthropy. No stimulating force awakens such tenderness in the worker, or such gratitude among the sufferers who are helped, as Christianity. The matron, not content in her ministry of consolation, with seeing all the children's rooms filled, has taken another feeble little holiday-maker into her own room. Proceeding, Lord Northampton said that a glance at the inmates would surely prove sufficient to convince as to their need, and of the inestimable value, to the class they represent, of a holiday by the sea.

THE CRIPPLES "AT HOME."

Other speakers included the Mayor of Margate (Mr. W. H. Hughes), who voiced the sympathy of local friends, and congratulated the Union on their choice of so healthy a town as Margate for the Home, and Dr. Scatcliff, Officer of Health, who devotes much time and labour to the work in his capacity of honorary medical adviser.

The meeting was now resolved into a conversazione, when, to the "pit-pat" of crutches, and amid the prattle of fresh, young voices, the little cripple girls who are at present proving the health-giving properties of Margate air, joined the company, and quickly "made friends" with Lady Margaret and the rest of the company.

In the evening a further meeting was held, at which Mr. John Kirk spoke with fervour and pathos on the character and extent of the cripples' work, and expressed the hope that, by the kindly thought and help of Christian people, the "Rob Roy" Home may speedily be freed from debt.

Children of the Congo.

IT has been said that a "bonolu" (a young boy or girl) cannot be a Christian. I mean, of course, said among the natives, and it has been one of our aims to prove the fallacy of this statement. The idea has been that he or she may begin all right, but will fall, and that continually. I believe that this belief has to a great extent, by the true consistent life and death of one of our young girls, been done away with. A girl of about seventeen years of age, named Botaka, was a member of the school here until about six months ago, and also for a long time a member of the seekers' class. She professed to be converted for some time before her death, and when present at the baptismal service when Boluka and Yek'okwala were baptized, I remember her saying, as we came up from the river, "Mama! I am dying of sorrow because I was not thought worthy to be baptized with these other women."

From that time onward she earnestly wished to be received into the Church. It was thought best that she should undergo a thorough testing before she was received, and so it was put off for a time. During this waiting time she proved, not only to us, but to the people in the town (which was in some ways more important) that she was born again, and really lived out, as far as she knew how, the life imparted to her by the Holy Spirit. Her influence on the other young girls was very great, and its loss is already felt to a great extent.

At the March meeting the names of Botaka, Bomolo, and Iseyambindo were proposed for church fellowship, and approved of, but as Botaka was sick (as we thought not very seriously), her case was postponed for a later date. On Sunday morning, March 14, the other two candidates were baptized, Bomolo, a woman about thirty, and Iseyambindo—*i.e.* "Father of Dirt," one of our old workmen. We had a very good service with the realised presence of the Lord, and looked forward to the not distant time when we should again assemble thus at the baptism of Botaka. But God had other plans for his child, for only two or three days after she was received into the "Church militant," she entered into the presence of her Lord, and saw Him face to face.

Of course, we grieve, because it seems to our imperfect vision a loss to the work; but yet does not the Lord of the vineyard know what is best for his own work far better than we? The testimony of all who were with her during the last few days of her illness is that her one subject of conversation was Christ and salvation; her one prayer was that she might speedily be with Him; her one longing that others might know the salvation which she enjoyed; and there is not one, however indifferent they may be to the Gospel themselves, who expresses the smallest doubt that Botaka is at this moment with Christ. Nor is there one of her young companions who say or think that Botaka did not live a Christian life. May the Lord Himself lead many to follow in her footsteps.

Yet we cannot grieve, for is not the knowledge of one soul eternally safe in the arms of Jesus enough to afford us joy, which is past all understanding, enough to repay us for all the work, and all that we have given up to come out here? We answer yes, enough and more than enough. If the friends at home only knew of the joy of the work, they would not mention the self-denial, but would think only of the privilege of being workers together with Him who is the Worker in us.

Lily Ruskin.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 299).

HARVEST.

Find and complete the following:—

1. "The harvest is ripe" (Joel iii.-end).
2. "The harvest is plenteous" (Matt. viii.-x.).
3. "Sleepest in harvest" (Prov. ix.-xi.).
4. "According to the joy of harvest" (Isa. viii.-x.).
5. "The harvest is past" (Jer. vii.-ix.).
6. "Thy harvest is fallen" (Isa. xv.-xvii.).
7. What was God's promise concerning harvest? (Gen. viii.-ix.)
8. Of whom was it said, "The time of her harvest shall come?" (Jer. l.-lii.)
9. What was the harvest spoken of in Rev. xiv.?
10. What was to be done at the harvest? (Matt. x.-xv.)
11. What is said about the Jordan? (Josh. iii.-iv.)
12. When did Christ say, "The harvest is great?" To what did He refer? (Luke ix.-xi.)
13. What happens when "the harvest is come"? (Mark iii.-v.)
14. To what is a "faithful messenger" likened? (Prov. xxiv.-xxvi.)
15. To what did Christ liken the harvest? (Matt. x.-xv.)

Children under *ten*, do any 5; under *thirteen*, any 8; under *seventeen*, any 12.

ANSWER TO LAST SEARCHER (298).

T. "The Lord is my Shepherd" (Psa. xxiii. 1); "Now is the accepted time" (2 Cor. vi. 2); "Lord, I believe" (John ix. 38).

I. "We know that we have passed from death unto life" (1 John iii. 14); "Know that ye have eternal life" (1 John v. 13); "I know whom I have believed" (2 Tim. i. 12).

C. "Without money and without price" (Isa. lv. 1); "The gift of God is eternal life" (Rom. vi. 23); "Whosoever will . . . . freely" (Rev. xxii. 17).

K. (*a*) "Keep thy heart with all diligence" (Prov. iv. 23, 25, or 27); "Hold fast" (2 Tim. i. 13 or 14); "He that endureth to the end" (Matt. x. 22); (*b*) "Kept by the power of God" (1 Pet. i. 5); "Him that is able to keep you from falling" (Jude 24); "Neither shall any man pluck them out of my hand . . . ." nor "out of my Father's hand" (John x. 28-29).

E. "Everlasting life" (John iii. 16); "Eternal life" (John x. 28); "Eternal life" (1 John ii. 25).

T. (*a*) "I go and prepare a place for you" (John xiv. 3); "The Lord will preserve me unto his heavenly kingdom" (2 Tim. iv. 18); "To-day shalt thou be with Me in paradise" (Luke xxiii. 43). (*b*) "That the man of God may be perfect" (2 Tim. iii. 17); "Be thou perfect" (Gen. xvii. 1); "Always abounding in the work of the Lord" (1 Cor. xv. 58).

S. "Ye should show forth the praises of Him" (1 Pet. ii. 9); "Study to show thyself approved unto God" (2 Tim. ii. 15); "Whosoever shall confess Me" (Matt. x. 32).

No. 298.—Correct answers (first list) received from:—

A—Irene Ashdown*, Martha, Kate and A. Allan, Olive and Miriam Allan, Douglas Anderson-Berry*.

B—Violette Birney, Eunice Baber, Maggie Batting, Marion Boyle, Gladys Brewer, Gertrude Bush, Dorothy Batchellor, Emily Bridgewater*, Dorothy and Edward Bates, Daisy Bowles*, Aleen Byres-Leake, Robert Bushby*, Ella Berryman*, Alison and Monica Bailey.

C—Lydia Cleary*, Gladys and Beryl Calvert, Mabel Campe, Mabel Cole*, Annie and Edith Collins, Elsie Collings*, D. Rosalind Clarke, Anna Chanyon, Kitty Cope, Sophie Cohen*.

D—Pologhia Daws, W. Dowsett, Dorothy Daintree, Stanley Drew, Violet and Kitty Donaldson-Selby, Thomas Dunn*.

F—Evelyn Franklin-Smith, Mildred Fooks, Olive, Vincent and Mabel Fleet, Helen Fox, Mary Freeman,* Norris and Percy Fitch.

G—Mary Gover, Christopher George.

H—Nellie Hatchett, Dorothy Havergal-Shaw, Annie Horstcraft, Beatrice Hastings*, Hetty Hill, Irene Hutchinson,* Sydney Hanford*, Dorothy Hunt, Elizabeth, Mary, Willie and Hilda Hooper.

J—Emily Jones, Walter Jeal*, Winifred*, Louie and Hilda Jeffery, Alfred Johnson, Betty Jacobs, Amelia Jacobson*, Violet Jones*.

K—Phyllis and M. Kiernan, Ivy* and Louise* Kilpin, Eva Kalb, Maurice Kalinsky.

L—Beatrice Le Mesurier*, G. J. and E*. Larwill, Georgina Lichtenstein*, Sidney* and May* Law.

M—Mabel Morris*, Irene Mabille*, Amy Munday, Ivy and Winnie* Maunder, Doris* and Winifred* Maunder, Fanny Messenger, Dorothy McMullin, Winifred, Sidney and Geoffrey Martin, Bertie and Nellie Mills, A. Marshall, Harvey Moore.

N—Ivy Nash, Eleanor and Valerie Noel, Emily Norris, Gerald Nicholls.

O—Constance Osborne*.

P—Kathleen Pasley*, Gordon* and Maggie Pibel, Katie and Walter Picknell, Mary Panes, Daisie Phillips, Mary Pearson*.

R—Marion Richards*, Gwendolen Ravenhill, Susie Rough, Emily Rowdon*, Aileen Roberts.

S—Esther Simmons*, Flora Shadbolt*, David Seth*, Joyce and Marjorie* Smith, Winnie Stewart, Frances Stileman, Betty Stocks*, Reginald Thresh*, Whately Smith.

T—Winifred Trotter, Frank Terrell, Theodora and Archibald Thorn, Lillie Taylor, Dudley Toye*, Marion Tarry*, Margaret Tweedy.

W—Helen Webb, Greta Watson, Gertrude Williams*, Cecile and Phillis Wright, Frances Wood*, Evelyn Wilkinson, Sarah and Annie Wood, Florence Wilde, Fanny Wheeler, Stephen Wilson, Dorothy White*, Ellen Williams, Agatha Ward, Charles and Kathleen Wingrave.

Y—Gladys and Maurice Young.

FOREIGN LIST.

Nos. 285, 286—Margaret Payne (S. America). **No. 291**—Elo, M. and Cuckoo Lister, Mattie, Georgina Tollner (S. Africa). **No. 292**—Rhoda and Huldah Krige (S. Africa), Nettie, Ina, Willie and Katie* Thompson (Bulgaria). **No. 293**—Rotha, Er.c, Ivan and Lottie St. George (Canada). **No. 294**—Dora Wallace*.

Personal.

Susie Rough, Joyce Smith.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study.

Rachel and Nellie Wilson.—Thank you for your note. Perhaps when you have settled down in your new school you may find time for the "Searcher" again.

Uncle Tom.

Children's Special Service Mission.

Rev. E. A. Stuart and Mr. Hutchinson, *Leeds*, Oct. 19-29; Mr. Hutchinson, S.U. Meeting, *Newton Heath, Manchester*, Oct. 26; Mr. J. Spiers, *Crieff*, Oct. 18-Nov. 1; Mr. E. Arrowsmith, *Broughty Ferry*, to Oct. 15; *Harrogate*, Oct. 16-25; *Malvern*, Oct. 28-Nov. 2; Mr. J. S. Tyler, *Totland Bay*, Oct. 17; *St. James', Ryde*, Oct. 20; *Portsea*, Oct. 21; *Goring*, Oct. 24; Mr. Hankinson, *New Southgate*, Oct. 21; *Chignal St. James, Chelmsford*, Oct. 23; Mr. W. H. Wilson, *Old Radford, Nottingham*, Oct. 13-20; Mr. E. Hughes, *Lewisham*, Oct. 23; Mr. Mont. Goodman, *Ragged School, West Greenwich*, Oct. 14; Mr. E. Clark, *East Finchley*, Oct. 19-21; Mr. David Clarke, *Crawley*, Oct. 16-24; Mr. F. C. Ranger, *Saffron Walden*, Oct. 20-21; Mr. J. W. Jordan, *Hereford*, Oct. 13-26; Mr. E. Phillips, *with Caravan, Hingham, Attleborough*, to Oct. 17.

Meetings for Reports of Seaside Work.—*Y.W.C.A., Manchester*, Oct. 15 (3 and 6.30); *Y.M.C.A. Hall, South Parade, Leeds*, Oct. 16; *Central Hall* (off Deansgate), *Bolton*, Oct. 17 (7.30); *Church Institute, Bradford*, Oct. 18 (7.30); *Hope Hall, Liverpool*, Oct. 31 (4 and 7).

Caravan Mission to Village Children.—The Tenth Annual Praise and Thanksgiving Meeting will be held (D.V.) on Saturday, Oct. 19, at 3 o'clock, in the *Lower Exeter Hall, Strand*.

Farewell meeting for Mr. Archibald, Children's Missionary to India, and Mr. R. F. Drury, Children's Missionary to Canada, Wednesday, Oct. 16, at 6.30, *Council Chamber, Exeter Hall*.

Children's Scripture Union—Portions for week ending October 19.

Sun.	Oct. 13	*Exo.*	xv. 19-27	Thurs.	Oct. 17	*Exo.*	xvii. 1-16
Mon.	,, 14	,,	xvi. 1-10	Fri.	,, 18	,,	xviii. 1-12
Tues.	,, 15	,,	xvi. 11-26	Sat.	,, 19	,,	xviii. 13-27
Wed.	,, 16	,,	xvi. 27-36				

Christian Endeavour Topic.

SUNDAY, October 13.

Dark Days and Their Lesson (Psalm cvii. 1-15.

THIS Psalm is one of the most symmetrical and beautiful in the whole Psalter. It would be well to make an analysis of it.

Take a large sheet of paper and divide it into five parallel columns. The first three verses should stand above the whole of these columns, because they include the contents of each. At the top of each column put the verses, 4 to 9, 10 to 16, 17 to 22, 23 to 32, 33 to 43. Find some suitable word to head each of the columns, and notice how far each paragraph resembles the rest. Write out the paragraphs in their respective columns; this will bring out the remarkable and beautiful correspondence that exists between them. It seems to me like a frame with five panels, each panel being filled with an exquisite engraving or painting. I can only deal with the first two here.

1. *The Caravan* (4 to 9). As I stood lately at the top of the Great Pyramid, my guide pointed out to me the pathless wilderness of sand which stretched for fifteen days' journey to the south before the traveller would come to the first well. My heart sank as I saw these dunes of sand, and recalled to mind all the stories I had heard of the agonies of thirst, and battles with the whirling sand-storms. The Psalmist depicts the march of a caravan. In the wilderness there is no city, no verdant plains, no flowing rivers, and the soul faints. Is not life sometimes like that? Do we not find ourselves on some monotonous waste, making progress with difficulty, yearning for sympathy, desiring the welcome face of someone we know and love, or the sight of our distant home? In such trouble we can but cry to the Lord, who is as near to the soul in the desert waste as in the green pastures or the temple of his presence.

2. *The Prison Scene* (10 to 16). In Tangiers I once looked into a prison through a small aperture in its walls. I shall never forget that sight. It was the glimpse of a moment, but the photograph of that unutterable misery will always remain with me. The prisoners were standing and sitting in all kinds of positions, in a large darkened hall. Some were clanking their chains; some were so heavily fettered they could hardly move; some were pressing against the window, feebly asking for food and money. Innocent men were amongst them. Christians would be thrust there without any charge being made against them, and kept there until their friends would conciliate the governing powers with gifts of money.

In the case before us it would seem as though the imprisonment which had befallen the captive was due to rebellion against God. In this instance it would set forth backsliders, who once knew the light and liberty of his salvation, but have forfeited their privileges by disobedience and neglect, and have therefore been abandoned to the results of their folly and sin. I have sometimes met men in prison who were once professors of religion, but who by embezzlement, through betting and gambling, or through drink, have thrown themselves out of God's protection, and have been allowed to come into the common cell. Others, who may not have come to an actual prison, have brought themselves to a prison of circumstances, in which they are immured as certainly as if they were really incarcerated.

Have you come to the end of yourself? Have you fallen down, and there is none to help? Is your heart almost broken with the pressure of heavy sorrow? Then, young friend, in your trouble cry to the Lord. Put right so far as you can what is wrong; restore what you have wrongfully taken; abandon the evil habit or companionship which has been your ruin; cry to God in your abject helplessness and need, and just as the prodigal found a glad response in his father, so will you find deliverance and help in God.

When God has delivered, when He has satisfied the longing soul and filled the hungry one, when He has broken the gates of brass and cut in sunder the bars of iron, be sure to praise Him. Too often we are so filled with the gladness of our deliverance that we forget the Deliverer. It was when Ambrose was imprisoned in the Basilica of Milan by the Emperor's soldiers that he taught the people the Te Deum and other great hymns, which laid the foundation of modern psalmody; and often it has happened in the history of the world that the prisons of God's children have become to them homes of song. See to it that this is true also of you.

F. B. M.

C.E. NOTES.

A National Union of Christian Endeavour Societies connected with the Society of Friends has been formed.

* * *

The Worple Road Congregational C.E. Society entertained twenty poor children last week on Wimbledon Common. The children, who were some of London's poorest, spent a very happy time.

* * *

About ninety show attendants at Newcastle-under-Lyme "Wakes" were entertained to a tea and sacred song service a Sunday or two ago by the C.E. Societies in the town. Each guest received a pair of illuminated text cards as a memento.

* * *

A special meeting in connection with C.E. work among the cripples was held lately at Hawkstone Hall, Westminster. Rev. F. B. Meyer, B.A., presided, and addresses were given by Miss M. Jennie Street, Rev. A. Leggatt, and Mr. John Kirk.

International S.S. Lesson.

October 20, 1901.

Joseph Exalted (Gen. xli. 38-49).

Golden Text: 1 Sam. ii. 30.

Connecting Story.

FOR two years more poor Joseph was left in the prison, for the ungrateful butler forgot all about him until Pharaoh had two dreams which none of the magicians or priests could interpret. Then Joseph was sent for in a hurry, and God enabled him to give the interpretation (give the whole story). We find him now just the same Joseph, giving all the praise and honour to God (xli. 16). Monuments and inscriptions reproduce almost every incident in Joseph's career.

The "Pharaoh" (38-43).

The King consulted his nobles, and all considered no one so able as Joseph to carry out his wise advice, because "God's Spirit was in him." The Egyptians classed all gods alike, and were quite willing to acknowledge the God of the Hebrews as a superior deity. The words, "the Spirit of God," are the same as those in Gen. i. 2, Exo. xxxi. 3, xxxv. 31, &c. Joseph is raised to the position in the King's house which he had occupied in Potiphar's; only now he is higher than Potiphar. His insignia are the signet ring, which stamped royal authority on all proclamations, the robe of finest linen or silk, and the gold chain. Fine linen has been found in Egypt which surpasses anything which modern looms can produce; and pieces of gold chains have lately been discovered there which few workmen of the present day can approach, so exquisite is the manufacture. Heralds were to proclaim Joseph as "the great seer," wherever he went.

Joseph (44-47).

He receives a new name, signifying "Bread of Life," or "Sustainer of Life," or "Saviour of the World." A wife, the daughter of a priest, is given him, and God blessed him with two sons, to whom he gave significant names. Joseph takes all these honours as gifts from God (xlv. 9); and even in the midst of rank and prosperity never forgets the sorrow of separation from his father and home (51, 52). He was always diligent and practical whether as a boy at home, a slave, in prison, or as premier—a splendid example to youth, for now he is only thirty years of age. *Notice* that Joseph's two sons were brought up as Israelites, not as Egyptians, and became the heads of two tribes.

Famine and Plenty (47).

Eastern countries which depend on periodical rain are all liable to famine if the rain does not come at the right time. The fruitfulness of Egypt depends on the heavy rains in Central Africa, from which the Nile overflows its banks, and deposits new, rich soil all over the land as it recedes. So rapid is the growth that often three crops of wheat and barley are gathered in a single year. When the Nile does not overflow famine ensues.

The Great Work (48, 49).

Joseph did not leave the work to subordinates, he went all through the land himself. One-fifth of all the abundance was stored in local storehouses, the work organized in a business-like way, and when the years of famine came the Egyptians were able not only to support themselves, but also to sell to other nations.

Six Traits in Joseph's Character.

Faith, Fidelity, Humility, Helpfulness, Industry Tact. *Let us seek, by God's grace, to gain such a character.*

Christian Institute for Lads.

MANY of your readers are aware that a discussion has been going on for some time in the London papers as to whether "Sunday schools are a failure." I do not propose to enter into the merits of the discussion. Personally I do not feel that they are a failure, but feel that they need more life, and that they need to be supplemented on week days. There are a good number of lads in this neighbourhood who are too old, or rather who think themselves too old, for Sunday-school. They do not go to any class on Sundays, and just stand about the streets doing nothing. For some time past, some teachers and friends have been praying about this matter, and it has been laid on our hearts to try and do something for these lads. The way is now opening. We propose to start, on interdenominational principles, and on a religious and temperance basis, an institute for them, where they can come in the evenings during the week. We shall begin with a Sunday afternoon Bible class—only members of this class to be allowed to join the institute. Several young ladies and gentlemen have promised to assist in looking after the lads.

We also propose having industrial classes, in which we shall teach the lads carving, fret-work, drawing, &c. We shall also have games and occasional lectures on subjects which will be interesting and instructive to them, *e.g.*, simple chemistry, photography, &c. Our primary aim will be to win these lads for Christ and his kingdom, and we will seek to employ everything that will help to interest them and secure their confidence. We have been offered a site for a room at a nominal rent of £2 per annum, and towards the £200 required for building, furnishing, materials, &c., we have £15 in hand, and an offer of a loan of £20 without interest. I feel sure that hundreds of your readers, mothers and fathers especially, whose boys have much prized homes and helpful surroundings, will thankfully manifest their sympathy, and give us specially their prayers on behalf of these "other sheep" for whom this effort is being made. The project has the hearty sympathy of friends well known to your readers, including Dr. White, of Southsea, and Mr. J. T. Budd, of Brighton.

Malcolm White, M.R.C.S., &c.

100, Lewisham Road, Lewisham, S.E.

Evangelistic.

Metropolitan Theatre, W.

HAVING again secured the Metropolitan Theatre for Sunday evening services, Mr. Charles Cook commenced his winter campaign at that well-known resort on Sunday last. Mr. A. Garstin took part, and the large congregation, consisting largely of young men, was deeply impressed. At the close, Mr. Cook's band of helpers pointed a number of inquirers to Christ. The afternoon gathering in Hyde Park Hall was also a time of gracious refreshing.

Mr. Thomas Payne in Liverpool.

A ten-days' mission at St. Clements', Liverpool, has been conducted by Mr. Thomas Payne. The meetings were held in the Parochial Hall, and were well attended each night. The missioner is a valiant and experienced soldier of the Cross, and his faithful words were listened to with rapt attention by old and young alike. A large number of young people have been gathered in during the mission, in addition to older people, and many believers have been quickened and built up in their most holy faith.

C. Musgrave Brown.

London Tent Campaign.

In connection with the Tent Mission in Clapham an all-night prayer meeting was held on Tuesday, October 1, in one of the rooms of the Carter Home. At eleven p.m., when the meeting commenced, there were over eighty persons present, about equally representing men and women. One half of the people remained until about six a.m., when the meeting closed. The interest was sustained without weariness during the whole of the night, and altogether the meeting was remarkable in oneness of purpose and power. It was a time of earnest pleading for increased spiritual life to Christians, and for the conversion of precious souls. The testimony of many was that it was the most remarkable meeting they had ever attended. An increased spiritual interest in the tent meetings during the succeeding evenings of the week was specially manifest as an answer, it is believed, to earnest prayer.

The concluding "rally" of the campaign was held at Exeter Hall on Tuesday evening, and was, as usual, the occasion of a remarkable demonstration of friends and supporters from all parts of London. A report of the gathering will appear in our next issue.

Pumpherston, Mid-Calder, N.B.

A fortnight's mission has been held by Miss Glover in the mining village of Pumpherston. It was a striking testimony to the power of the Gospel to see the Institute Hall filled to overflowing even on week nights. Throughout the whole of the mission the entire audience remained to the after-meetings. It was also a great cause for thankfulness to see the spirit of Christian unity which was manifested in the mission. As parish minister I presided each evening; the U.F. minister and the Christian workers of both congregations took a prominent part in the meetings, while members of the Faith Mission and other friends were not behindhand in lending their aid. Many made a Christian profession, and it is not too much to say that a deep spirit of inquiry has been awakened not only in Pumpherston, but also in the many villages near to it. Miss Glover's able speaking was nobly seconded by the beautiful solo singing of Miss Jessie Liddle. There are evidents signs of much good having been effected by Miss Glover's visit.

D. J. Moir Porteus, M.A., B.D.

Glasgow Workers and Missions.

"The Christian Workers' Union" monthly Conference is a unique gathering. It is a gathering of Christians month by month on the forenoon of the last Sabbath of each month from many different churches and missions. The speakers include ministers, evangelists, business men, foreign missionaries, &c. Mr. A. B. Munro, the chairman—with whom and a band of workers the Conference took shape many years ago, and had its beginning in a small way in the East End—has, from its inception, been the convener. The attendances having grown considerably, an exodus was made nearer to the heart of the city. During recent years it was held regularly in the Waterloo Rooms; then for a time in St. Andrews' Hall. Now the place of gathering is on the South Side, and month by month the twelve or fourteen hundred who attend Conference when the weather is favourable, flock to the large National Hall in Main Street, Gorbals, where it is held. Though Sunday, September 29, was a pouring wet day, something like 1,000 people were present. As usual, Mr. Munro presided, and, having been announced as a missionary conference, the speakers for the day were Mr. Mallas (India and Ceylon Mission) and Mrs. Jennings (C.I.M.). Mr. Mallas spoke of his experiences, and of service rendered during the eight years he has been in India. Mr. Jennings gave a touching account of the martyrdom of the missionaries in Shansi, and of his own marvellous escape from death. A collection was taken during the service on behalf of foreign missions, and over £18 contributed for the spread of the Gospel in heathen lands, or, including a collection taken at the door, over £24. As the Conference is distinctly composed of the working-classes, the collection shows that evangelistic workers at home, however poor, and however drawn upon on behalf of their own church and mission connections, are not void of interest in the foreign field. J. C.

Mrs. Baeyertz in Arbroath.

I dare say there may not be very many readers in the South who know much of Arbroath, the old grey town by the sea from which I now write. Although not one of our very largest provincial towns, it is in many respects a notable place. The grand old abbey which rises in the centre dates from the fourteenth century. Although now in ruins, it is still, as Dr. Samuel Johnson said, well worth coming to Scotland to see. All around it, rise huge chimney stacks, connected with the mills and factories, in which most of the canvas is made that supplies the sails of the Navy and the tents of the Army. The minds of the people are something like the staple product of the town, tough yet flexible, hard to win, yet, when attached to Christ, wearing well in all weathers.

It was to these good folks that Mrs. Baeyertz came for a mission on the 15th September. She was invited by the officials of the Christian Endeavour Union, and the special effort lasted sixteen days.

Mrs. Baeyertz has a clear and cultured style of speaking; she has penetrated into the very core of the Gospel; and above all, she has a large share of that deep and tender mother-love which makes her yearn for the salvation of souls.

Specially valuable was her testimony on the blood of Christ, as typified in "The Passover" and "The Day of Atonement." On such themes Mrs. Baeyertz, as a converted Jewess, is very much at home. We were delighted to hear her again and again ring out the truth that Jesus is indeed divine, and really, as in name, "Immanuel, God with us." On the subject of the Holy Spirit, and especially on the subject of sanctification and consecration, her teaching was clear and Scriptural.

It is perhaps too soon to speak of the results of the mission. The large church was crowded to the door on Sabbath evenings, and well-filled every week-night. The impression has been widespread and deep. There has been no eagerness to count heads or make a show of statistics. But it may not be out of place to say that when all who had received quickening and blessing at the mission were invited to meet together for thanksgiving at a special gathering of the Christian Endeavour Union, considerably over 200 assembled. Interesting addresses were given by Revs. J. P. Lilley (in whose church the mission was conducted), J. Moffat Scott, George Menzies, Mr. John Moffat, and others. Wise counsels were urged on the young converts to cleave to the Lord with purpose of heart, to abound in prayer and study of the Scriptures, and enter into the fellowship of love and service.

Many friends say that Arbroath has had no such stirring time since 1874. Mrs. Baeyertz has left the sunniest memories behind her.

A Christian Endeavourer.

Mr. H. Stafford Smith, of the Evangelization Society, has just completed his fourth summer's tent work in Dorset and Wilts, where he has earnestly proclaimed the Gospel, to the spiritual profit both of Christians and the unconverted.

L. H.

The Weaver Brothers have had a fruitful mission at Brimscombe. Night by night the Gospel was told forth by song and speech, with power. The congregations greatly increased and, best of all, souls have been brought to the Lord, backsliders restored, and Christians cheered and edified. G. H.

Mr. J. Brunton, jun., has been preaching for the past seven weeks in a large tent in Lewisham, S.E. Good audiences have gathered nightly. On the evening of the closing day (Sunday, September 29) the tent was crowded, and some were unable to obtain admission. A solemn meeting followed, and there were some cases of decision.

A mission has been conducted by Mr. W. Olney (so well-known in connection with the Metropolitan Tabernacle), and Mr. F. Spencer Johnson, at Onslow Baptist Chapel, South Kensington, S.W. Meetings were held both for adults and children. The Gospel was preached and sung with earnestness, and a number of persons, mostly adults, confessed Christ.

F. Searles.

Mr. Geo. Bennett has concluded ten weeks' services at Whitley Bay, Portobello, and St. Anne's-on-Sea. The attendances were large, especially during the first seven or eight weeks. There was an average of two services daily, with several cases of decision among the young people after each gathering. Quite a number of nurses and other adults also received blessing.

In connection with the Y.M.C.A. Mr. W. Monro Collings has conducted a fourteen days' mission in the Mechanics' Institute, Wakefield. The meetings were well attended throughout, and very many were led to give their hearts to the Lord Jesus Christ. The closing meeting of the mission was one which will be long remembered by those present. The power of God was mightily manifested in convicting many of the unconverted, and blessing Christians.

A nine days' Gospel mission, conducted by Mr. Henry Thorne, has been held in the Baptist Chapel, Crewkerne. The Bible readings and various addresses, including one to the Sunday school children, and two to over 400 employés in one of the factories, were characterized by freshness and spiritual fervour. Mr. Thorne's lecture, "From the Stage to the Cross," was delivered with solemnity and power to a large and appreciative audience. Throughout the mission a gracious influence prevailed, betokening lasting good as the result.

J. C.

Miss Lottie Tubb, who has been singing through the Great Tent Campaign, and is now helping Mr. Chas. Cook at Hyde Park Hall and the Metropolitan Theatre, is hoping to give herself wholly to the Lord's work in Gospel solo singing, and will be glad to hear from those desiring her services. Mr. Cook says, "She is an able and efficient singer, has a good contralto voice, and is a spiritually-minded worker, able to lead anxious souls to the Saviour, and I have pleasure in recommending her to those who are seeking to win souls." Her address is 4, Clarkson Street, Bethnal Green, E,

We are thankful to record another "good time" at the sixteenth annual Fair Tea, held in Gloucester on Sunday evening, September 29. It was attended by about 120 "travellers" from Barton Fair. Mr. Bob Johnson, the "converted minstrel," spoke with earnestness, and made the meeting bright with his solos and choruses. Twenty-four pledges were taken. In the afternoon came the large open-air meeting, which was referred to in last week's Christian. Mr. Johnson made good use of his banjo, and his Gospel message was with power. We believe that many hearts and consciences have been touched. E. S.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Canon Hay Aitken.—Till Oct. 21, Southbank, near Middlesbrough.
Mrs. Baeyertz.—Oct. 13-28, Paisley.
Mr. Chas. E. Barraclough.—Oct. 13-25, Sheffield (Brightside).
Mr. R. S. Bradbrook.—Till Oct. 14, Wormley; 16-24, Bristol; 26-Nov. 5, Croydon.
Mr. W. Collard.—Oct. 13-21, Broadway, Tooting.
Mr. J. Brunton, Junr.—Oct. 13-18, Leicester; 20-25, Manchester.
Mr. J. Elliott.—Oct. 20, St. Marychurch, Torquay.
Mr. John Hawkins.—Till Oct. 21, Stratford.
Mr. Wm. Hill.—Till Oct. 25, Artizans' Mission Hall, Teviot Street, Glasgow.
Mr. and Mrs. Albert Harrison.—Oct. 13-24, Burton-on-Trent.
Rev. J. Jameson.—Oct. 13-21, Loftus; 27-Nov. 4, Pontefract.
Mr. Newton Jones.—Oct. 12-22, Chatham; 26-Nov. 5, Highbury Hill Baptist church.
Sister Emma.—Till Oct. 15, Rivers Street Wesleyan Church, Southsea.
Mr. C. Russell Hurditch.—Oct. 13, Bromley; 20, Metropolitan Music Hall.
Mr. P. Russell Hurditch.—Oct. 12-21, Bradford; 27, Highgate Baptist Chapel.
Mr. A. Klein.—Till Oct. 20, Taunton.
Mr. Herbert Leng and City Policemen.—Oct. 14, City Police Institute, E.C.; 21-27, St. George's Hall, Old Kent Road; Nov. 4, Mildmay Hospital Mission.
Mr. W. R. Lane.—Oct. 12-21, Belfast; 26-Nov. 4, Loftus-in-Cleveland.
Mr. Samuel Levermore.—Till Oct. 13, Haling Hall, Croydon.
Rev. John Mitchell.—Till Oct. 11, Fulham; 20-27, Northampton; Nov. 3-17, Hanley.
Mr. Josiah Nix.—Oct. 13-20, Hornsey Road, N.; 27-Nov. 4, Birkenhead.
Mr. J. Neale.—Till Oct. 14, Leicester (Open-Air Mission).
Mr. F. J. Rayner.—Till Oct. 20, Soldiers' Home, Winchester.
Gipsy Smith.—Till Oct. 26-Nov. 4, Nottingham.
Rev. J. Tolefree Parr.—Till Oct. 13-21, Burnley; 27-Nov. 4, Hebden Bridge.
Rev. F. C. Spurr—Till Oct. 18, Caerphilly; 19-Nov. 3, Sutton-in-Craven.
Mr. Henry Thorne.—Till Oct. 21, Chesham; 26-Nov. 4, Cardiff.
Messrs. W. Olney and F. Spencer Johnson.—Till Oct. 20, Haddon Hall, Bermondsey; Nov. 3-13, Clapham.
Mr. R. Spragg.—Till Oct. 14, Earlham Hall, Dalston; last two weeks in October, Lyons Down Hall, New Barnet.
Mr. Bob Johnson.—Oct. 14-18, Selby; 19-21, Reading.
Mr. E. P. Telford.—Till Oct. 13-24, Greenwich (Baptist Church).
Rev. J. T. Vine.—Till Oct. 30, Great Assembly Hall, E.
Messrs. Weaver Bros.—Oct. 20-Nov. 1, Reading.
Mr. Westwood.—Till Oct. 18, Morrilow Heath, Staffs.
Mr. J. Weedon.—Till Oct. 11, Nuncar Gate, Notts.; 12-18, Salterhebble, Halifax; 19-29, Liverpool.
Mr. J. Wharton.—Oct. 13-26, Mr. Fegan's Home Hall, Holland Street, S.E.; 27-Nov. 2, Caterham Valley.

Praise.

For blessing at the Young Christian Missionary Union Convention, recently held at the Conference Hall, Pastors' College, S.E.

Mr. William Forbes.—Many friends will hear with regret that Mr. W. Forbes, who has worked so long and devotedly in the spiritual interests of theatrical employés is laid aside with a severe chill. When taken ill Mr. Forbes was busily occupied with a series of meetings for the women employed at the Empress Theatre, Earl's Court, S.W.

About Books.

FUNDAMENTAL TRUTH.

THERE is continually need for a restatement of Gospel truth. Defective teachings and dangerous speculations are ever being presented to the public, with consequences that are unsettling to faith, and damaging to Christian service. It is a pleasure to be able in any degree to advance efforts that counteract the tendency and neutralize the evil. The Essays which recently appeared in THE CHRISTIAN, aimed at this, and many have borne testimony to the helpfulness of the teaching conveyed. The title of the volume, **Foundation Truths of the Gospel** (3s. 6d. *Morgan & Scott*), fairly indicates the scope and nature of the contents.

The Essays are nineteen in number, and the writers are men whose praise is in all the churches. Canon Girdlestone deals with the sublime themes of God and the Bible; Rev. F. B. Meyer writes on the Fall, and Rev. F. S. Webster on Sin. There are three papers on the Cross and Atonement, from varying standpoints, the writers being Rev. A. T. Pierson, D.D., and Revs. William Crosbie and David Baron. The Bishop-elect of Durham (Dr. Moule) contributes a luminous chapter on Regeneration; Dr. Monro Gibson writes on Faith; and Rev. T. A. Gurney on the Person of Christ. Resurrection is dealt with in two papers by Dr. Robert Anderson and Mr. Henry Varley; and Repentance is also treated under two aspects, by Rev. D. M. McIntyre and the late Rev. Dr. Gritton. The other contributors are: Rev. W. H. Griffith Thomas ("Justification"); Professor Laidlaw, D.D. ("The Holy Spirit"); and Rev. T. G. Selby ("Sanctification of the Spirit"). When it is added that Dr. Guinness Rogers opens with a paper on "The Value of a Creed," enough has been said to indicate the comprehensive character of the volume.

In the words of the preface, "From first to last the aim has been to guide the perplexed, and establish such as are troubled in mind." Seeing that our times present much opportunity for a ministry such as these pages aim to discharge, we bespeak the prayerful interest of our readers in the book and its mission.

The London Evangelist, a new monthly Christian-Evidence magazine, promises to be a worthy addition to the list of periodicals of its class. It is to be edited by Rev. Z. B. Woffendale, and, judging from the contents of its numbers, will merit a hearty reception in the Christian home. (1d. *Kensit.*)

Christian workers on the look-out for help in presenting Gospel lessons on the basis of Old Testament texts will find welcome material in **Spiritual Patterns**: Suggestive Outlines on the Tabernacle; its Vessels, Priesthood, and Offerings. By Rev. James Smith, of Coalsnaughton, N.B. (1s. 6d. nett. *Glasgow: Pickering and Inglis; London: Bagster.*) Mr. Smith knows how to help preachers and teachers, and this is as good as the best of his work in that line.

Readers of the *Sunday at Home* are familiar with the illustrated articles which for a number of years appeared in its pages from the pen of the late Mr. Henry A. Harper, dealing in most graphic fashion with Palestine and other Eastern lands. A notable addition has now been made to the illustrated volumes, published by the Religious Tract Society, in **An Artist's Walks in Bible Lands** (6s.), in which a careful selection has been made from the work of his pen and pencil. Beginning with Jerusalem, a number of scenes dear to every Christian heart are brought under review. The concluding chapter, "New Lights on Ancient Ways," is specially interesting, and gives to the reader the benefit of the observation of one who wandered over "the unchanging East" with "the seeing eye." The illustrations are of the highest order, alike in design and execution.

Messrs. Funk & Wagnalls have issued an illustrated edition of George Croly's well-known historical romance **Tarry Thou Till I Come**; or, Salathiel, the Wandering Jew. (6s.) The story raises questions of great interest. It was written some seventy years ago, and has from time to time appeared with varying titles. It deals with the momentous events that occurred, chiefly in Palestine, from the time of the Crucifixion to the destruction of Jerusalem. The pages are replete with Oriental charm and colouring, and the illustrations by Thulstrup are excellent and highly finished. General Lew Wallace, author of "Ben Hur," writes an introduction; and as the Jew is "to wander on earth till Christ comes again," some deeply interesting appendices are given, one of them on "Jesus of Nazareth from the Present Jewish Point of View," with letters from representative Hebrews. Dr. D. S. Gregory gives a succinct history of the doctrine of the Second Advent, and Dr. A. T. Pierson follows with reasons for the belief that Christ may come within the next twenty years.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Twenty-nine students—a number far in excess of the total of any previous year—resided in Ridley Hall, Cambridge, for the summer term. There are forty names entered for this term.

The Bishop of London is arranging for a round table conference on ritual, similar to that convened by the late Bishop Creighton, to meet at Fulham either at the latter end of the present year or early in 1902.

Sunday, October 6, was observed as Thank-offering Sunday at St. Paul's, Canonbury. The restoration of the church is now an accomplished fact. Of the £2,300 needed, over £2,000 has been already raised, and the vicar (Rev. H. L. C. de Candole) is inviting all the parishioners to join in a final effort to raise the remaining sum.

The C.M.S. Social Gatherings for Missionaries will be resumed this month at the Mission House, Salisbury Square. Arrangements have been made for October 10, November 14, and December 12. Each reception will be at three p.m. The usual Thursday prayer meeting will be held from four to five, and social intercourse will be resumed from five to six. Tea will be provided after the prayer meeting.

The annual Conference of the Carlisle Evangelical Union has been held in the parish of St. James, Carlisle, of which Rev. C. Askwith is the vicar. Rev. A. E. Barnes-Lawrence read a paper on "Weak Points in our Harness." Rev. W. M. Shepherd dealt with "The Duty of Systematic Giving;" and Rev. C. T. Horan read a paper on "National Sins and Rapidly Increasing Indifference to Religion—the Best Means to Counteract Them."

Congregational.

Victoria Road Church, Cambridge, has decided to hold an evangelistic service on one Sunday evening in each month during the coming winter, with the view to reaching non-churchgoers.

The sixteenth anniversary of Rev. J. Thompson's pastorate at Northam was celebrated on October 2. Revs. D. J. Beynon, E. R. Pullen, and others took part. During the year good progress has been made, both in the church and Sunday school.

More than a thousand ministers and delegates have applied for tickets for the autumnal meetings of the Union at Manchester. A special train will be run over the Midland line, calling to take up delegates at Bedford, Kettering, Leicester, and Derby, on Monday, October 14.

The autumnal meetings of the Somerset Congregational Union have been held at Paul's Meeting, Taunton. Dr. J. Guinness Rogers preached powerful and soul-stirring sermons, dealing with the preacher and his message. The meetings were well attended, and great interest was evinced.

Rev. H. C. Carter has been recognised as pastor of Queen Street Church, Wolverhampton, so intimately associated with the name of the late Dr. Berry. The building was thronged, and among those who took part in the service were Revs. Principal Fairbairn and J. H. Jowett and Mr. Frank Lenwood.

Mr. C. Wickerson has closed his nine years' work as pastor-evangelist at Christ Church Hall, Enfield, and was at the farewell meeting the recipient of a substantial token of the respect of the workers. Rev. H. Storer Toms, and Mr. W. H. Brown, Chairman of the London Union, paid generous tributes to Mr. Wickerson's ministerial labours.

The thirty-sixth anniversary of the pastorate of Rev. R. Allen Davies at Ventnor was celebrated on Sunday, September 29, and Wednesday, October 2. Sermons were preached by Rev. W. L. Watkinson, an old friend and neighbour of Mr. Davies, whose utterances were fresh, original, and very helpful. Rev. A. S. Welch, M.A., conducted the first part of the Wednesday evening service; short addresses having been delivered after tea by Revs. H. Coley, D. M. Bynnor, S. Parkinson, of Halstead, and the pastor. The congregations throughout the anniversary were very large. The past year has been one of the most spiritually prosperous of Mr. Davies' long ministry.

A warm welcome was given on Thursday last to Dr. P. T. Forsyth as the new Principal of Hackney College. The meeting was held in the West Hampstead Congregational Church, Finchley Road, and, in spite of the inclement weather, was largely attended. Mr. W. Marten Smith presided, and in extending a welcome to the Principal, spoke of the gratification felt by the committee at his acceptance of the post. Dr. Forsyth, who was enthusiastically received, paid a high tribute to his lamented predecessor, Dr. Cave, and in the course of his address pleaded for higher education. Dr. Forsyth expressed the belief that "one reason why Romanism and Ritualism have such scope and play to-day is that the people are not sufficiently educated on these themes. It has been asked, "Is the Gospel of the Reformation antiquated!" The answer is, "No, for it is the old Gospel, so old that it was not invented at the Reformation."

Baptist.

The total amount received by Rev. J. H. Shakespeare, M.A., to the Twentieth Century Fund, up to Saturday, September 28, was £114,677 16s. 2d.

Foundation stones of a new chapel have been laid at High Wycombe. The Baptist Union was well represented by Rev. W. Cuff, who gave a stirring address, and preached a powerful sermon. The church is united and enthusiastic in the undertaking. The work was not commenced, however, until loyal support had been given to the Twentieth Century Fund.

Mr. D. Russell Smith, who has held the student-pastorate at West Hendon since December, 1898, has been formally recognised as pastor. Principal A. M'Craig delivered the charge to the pastor and to the church, and a sermon was preached by Pastor Thomas Spurgeon. At the public meeting Mr. Frank Gough, of Finchley, presided, and addresses were delivered by Revs. G. D. Hooper (Bournemouth), Frank M. Smith (Peckham), F. J. Skinner (Pastors' College), and W. J. Sears (Willesden Green).

Of late years there has been a rapid growth of population in Barking and the surrounding district, and in order to meet the need, a tabernacle was erected in 1893, important enlargements being made five years later, the total cost being £5,000. The members are of the working class, but have succeeded in reducing the debt on the buildings to about £1,000. Pastor H. Trueman writes from 47, Cambridge Road, Barking: "This being our church jubilee year, we are making a strenuous effort to wipe out the adverse balance, though this is not possible apart from outside help. The work is commended by, among others, Pastors T. Spurgeon and A. G. Brown.

Methodist.

Under memorandum of the late Mr. Samuel Cocker, who was a well-known Wesleyan Methodist of Sheffield, the Religious Tract Society and the British and Foreign Bible Society have each received the sum of £19,500.

Rev. J. Gregory Mantle has been welcomed to his new sphere of work, the West London Mission, at a meeting addressed by Mr. P. W. Bunting, Mr. Bamford Slack, Mrs. Price Hughes, and Revs. C. Ensor Walters and W. N. Lax.

The purchase, by the Primitive Methodists, of the Livingstone Hall, Edinburgh, which, with necessary alterations, cost over £12,000, is being justified by results. The church and school have grown, and at recent Sunday services the large hall has been crowded.

Missionary services, in connection with the Bible Christians, have been held, with exceptional success, both in Jersey and Guernsey. Dr. and Mrs. Savin were warmly welcomed as the deputation.

The Wesleyan Mission at Wandsworth Road, S.W., is able to report progress, notwithstanding the paucity of workers and inadequate premises. The classes are well attended, and the spiritual life of the Church real and deep. Many useful agencies have been started, and are thriving. Open-air work has been vigorously carried on during the summer, and house-to-house visitation systematically organized for the ensuing winter. The new premises of the Mission, Springfield Hall, are rapidly approaching completion.

At the invitation of the Wesleyan Methodist Sunday School Union and the Metropolitan Districts Centre, about a thousand Sunday school officers and teachers attended a two-days' convention last week at Wesley's Chapel, for the purpose of considering how best to make their work tell upon the youth of the land. Some useful suggestions were made in the course of the deliberations, and the papers read were of a highly practical nature. The carelessness and spirit of listlessness and indifference, so often found in the school, were deplored, and teachers and conductors were urged to throw more life and energy into their work. With reference to the decay of the morning school, it was felt that if a teacher did his utmost, week by week, to prepare a good and attractive lesson, and used his persuasive powers to induce his scholars to attend, he would rarely find that he had no class to teach.

Presbyterian.

The Exeter Hall Home Missionary Meeting will be held on the 30th inst. Principal Dykes will preside.

A new church hall at Redlands, Bristol, has been opened. It forms a branch church in connection with Rev. W. B. Cooper's congregation.

At the opening of St. Peter's Church, Sunderland, an anonymous friend contributed the sum of £500 towards the cost of that building. The same friend sent £1,000 at the laying of the foundation-stone. Both gifts came through Rev. Dr. Thoburn McGaw.

Society of Friends.

There was a good attendance at Kent Quarterly Meeting, held recently at Canterbury. A hearty welcome was given to William Hobson, who subsequently gave an interesting account of some portions of his travels, as well as some happy reminiscences.

A quiet and solemn meeting took place on Thursday at Devonshire House, to bid farewell to seven Friends who are shortly going to India and Ceylon as missionaries in connection with the Friends' Foreign Mission Association. The chair was occupied by H. Vigurs Harris, of Plymouth, and a message written by J. Bevan Braithwaite was read to the missionaries by Dr. William Wilson, Secretary of the Association. The message congratulated them on their work, and urged them not to allow any philosophy to disguise from them their central theme.

Warwick, Leicester, and Stafford quarterly meeting met at Leicester on September 25. The meeting on Ministry and Oversight was held the evening before, when the chief subject was the training of the young and inexperienced teachers in the children's Sunday schools held under the auspices of Friends. Quite a number of the junior teachers in these schools consist of elder scholars who have been promoted. In one school the elder scholars who have become teachers still form part of an elder class. In another, one of the members meets a small number of adult scholars who are now undertaking the work of teaching, and goes over with them the proposed lesson, considering both subject and method of teaching. This has been found very useful and suggestive.

In order to accommodate the congregations coming together at Vale Mission Hall, Guernsey, extensions have been made which add greatly to the usefulness of the building. Messrs. P. M. Vaudin, hon. superintendent, and B. H. Angel conducted the opening service, which was held recently and was attended by a crowded and appreciative congregation.

Fallen Asleep.

Rev. HENRY CLARK, M.A., a venerable and esteemed minister of the Baptist body.—Mr. THOMAS CASH, a well-known member of the Society of Friends.—Heath Congregational Church, Halifax, has lost a zealous worker by the death of Mr. MILFORD SHAW, a deacon and former superintendent of the Sunday school.—Chapel Street Congregational Church, Blackburn, mourns the death of its senior member, Mr. JAMES SEFTON.—Mrs. SARAH OLIVER, of Wingate, Durham. She was a member of the Wesleyan Methodist Church for fifty-one years, and was for many years a devoted class-leader, and, although afflicted with a painful malady, she conducted her class up to a few weeks before she died.—On Lord's Day, October 6, AUGUSTA, elder daughter of Isaiah and Martha Jupe, late of Mere, Wilts.

Notices.

APPLICANTS FOR TRACTS.—Mr. Abraham, The Laundry, Mentmore, near Leighton, Bucks; Miss Carr, Mursley, near Winslow, Bucks; Miss Reeve, 176, Waterloo Road, London, S.E.; Miss Dickens, Post Office, Stewkley, Bucks; Mr. R. J. Felgate, Seamen's Mission and Home, Seward Road, Shanghai, China; Mr. J. W. Harvey, Evangelist, care of Miss Harvey, Dengie, Tillingham, Southminster, Essex; Mr. Jas. Seaman 41, Cranbourne Road, New Town, Stratford, London, E.; Mr W. Mayes, 15, Thorpe Road, Forest Gate; Mr. E. Maw, 20 Hope Street, Mill Road Cambridge.

COMMUNICATIONS RECEIVED WITH THANKS.—E.D.N. R.S. O.S.D. T.C.M. T.D.S. H.L.Y. H.A.P. F.L. J.P.G. W.C. R. A.E.P. O.T. B.T.F. W.R.N. F.S. D.B. W.M.R. M.S.B. F.C. P.D. G.B. A.W.C. J.B. Miss C. J.O.P. F.P. J.A.G. J.K. L.H. J.P.L. Miss S. C.R.H. A.D. M.C. R.G.F. J.G.A. J.U. R.C.M. A.F. I.C. C.H. W.W.E. W.H.D. A.E.W. D.B. S.E.B. J.S.A. Lady T., T.W.C. J.H.S. B.S.T. L.F. W.W. C.H. J.W.H. D.R. F.S.J. M.M. A.H. M.H.S. F.J.S. J.S. W.H.M.H.A. M.Mck. K.R.G.A. J.G.M. T.A.K. A.W.P. S.J.H. F.R.C. J.D.McE. F.C. C.M.B. S.G.A. H.B. J.T. J.E.L.H. A.D. E.C. P.N.V. W.J.J. P.W.B. W.A.C. G.N.W. J.S.B. G.R.W. J.M.W. R.M. G.H. E.M.E. J.L. G.F.H. R.F.B. J.S. T.J.B.C. Miss O.

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Notes & Comments

"Scripture Biographies." The second volume of the reissue of the series of Scripture Biographies by Rev. F. B. Meyer—"Israel, a Prince with God"—in new and larger form, will be published by *Messrs. Morgan & Scott* on Monday next (2s. 6d.). Private readers and pastors of congregations will find in it a worthy example of the "constant well-spring of freshness, variety, and interest," to be found "in the glorious biographies of Scripture."

Legislators and Temperance. The persistent indifference of successive Governments is keenly felt by leaders of the temperance movement; but the fact that the present position has been attained rather in spite of than with the help of the legislature, has not often been so frankly admitted as it was by Mr. Joseph Chamberlain on Monday evening:—

> It must be evident that any improvement in the habits of the people, any diminution in intemperance, has been due to the labour of individuals, and not the work of the politician, not to statutory compulsion, nor to the enactments of Parliament.

This is a somewhat tardy admission of a patent fact, and doubtless was intended and received as a compliment to temperance workers. In this light it is a great encouragement to all who seek the good of the nation to "go forward." But if a Cabinet Minister can make such an admission, it may fairly be asked why commendable efforts for amelioration are not supported by legislation. If politicians screen themselves from neglect of duty behind empty compliments to those who are entitled to practical support, such a statement as Mr. Chamberlain's calls for indignation rather than satisfaction.

Contact With Pitch. We have frequently drawn attention to the painful fact that in the lists of shareholders of the great brewery and distillery companies the names appeared of clergymen and ministers, and of men and women engaged in various forms of Christian work. Speaking on the subject of *Covetousness* at the recent Church Congress at Brighton, the Dean of Hereford referred in strong terms to this form of greed in connection with the liquor traffic, and said:—

> A great number of gentlemen, many ladies, and not a few clergymen are implicated. In old days, temperance reformers knew who their opponents were. Now they have no idea. Their opponents may move in the best society, may be members of church or chapel, and this fact interferes very much with the progress of temperance work. I have often suspected that those people who are in favour of a mild kind of temperance reform have some interest in the liquor traffic. This is covetousness. Let us keep our hands clean from this contact with pitch.

Unrighteous Revenue. A return just issued by the Board of Trade casts a lurid light upon the drink traffic in Great Britain, as it appears from it that a larger proportion of the revenue is derived from the taxes upon drink in England than in any other country, being at the rate of thirty-six per cent. of the entire national revenue. Thus, as regards the latest year available, the total duties on alcoholic beverages amounted to no less than £37,870,000. In France the proportion was nineteen per cent., in Germany eighteen, and in the United States twenty-nine per cent. In Great Britain the annual consumption per head for every man, woman, and child, amounts to thirty gallons of beer, two gallons of proof spirit, and a large amount of wine. And most of this revenue is built directly upon the degradation of men, women, and children, and the wrecking of millions of lives. Yet we continue to permit, for the enrichment of the brewer and the publican, the temptation to drink to be set at every street corner in the districts where the workers and the poor live.

A Terrible Outlook. It is almost beyond belief that the County of London has now nearly 20,000 lunatics under its charge, and that about 500 are added each year to the roll of inmates of its public asylums. These unfortunates cost at least £25 per annum each, and huge sums, in one case nearly £500,000, are being spent upon the erection of new asylums. The State, too, is adding at the rate of 700 each year to the members of insane in the prison asylums. The prospect, therefore, is an appalling one, and it is made more dreadful still by the fact that the drink traffic, fostered and encouraged on every hand by the Government, is one of the leading factors in the production of lunacy. This, however, does not shelve the individual responsibility, for the Government is just what the people choose to make it.

The House of Lords and Early Closing. The idea that "voluntary effort" is sufficient to solve the early closing question, is clearly shown to be fallacious in the Report of the House of Lords Committee on the subject. There are many valuable reforms that are traceable to individual and communal effort, but the difficulties here are such that whole neighbourhoods are at the mercy of individuals whose only idea is their own supposed rights, apart from the interests of others. So long as this is so, the only remedy is legislation, which will compel insignificant minorities to fall in with the decision of majorities, and force them to keep such compacts as they agree to. Then there will be a real chance of putting an end to the occasional tragedies that are attributable to the unwholesome hours to which delicate shop-assistants are sometimes subjected in the teeth of all considerations of humanity.

The Nation and the Individual. There is a thought which calls for serious consideration in the pastoral from the Archbishop of York, to which reference was made in our last issue:—

> "If God be the God of nations as well as of individuals, if there be any responsibility towards God in the conduct and character of national life, the punishment of national sin must be inflicted in the life that now is, for nations will have no existence as nations in the life to come.

In the absence, however, of a national humiliation before God, as the national sin is simply the aggregation of personal sins and shortcomings, the humiliation may well begin with the individual. God is ever waiting to be gracious, and if every Christian made it a rule to cry day and night to the Prince of Peace "to whom all power is given in heaven and on earth," we might soon rejoice in a cessation of the cruel struggle in South Africa.

Proposed Day of Prayer. Rev. F. B. Meyer writes:—Will you permit me through your columns to make an appeal to Christian people, that we should unite, as far as possible, on Friday, November 1, for the whole, or part of the day, in waiting upon God, that He shall bring about the cessation of this bitter strife in South Africa?

I would have been thankful if some great Church or Society could have secured a day of national humiliation and prayer, but as that seems impossible, and the weary months are passing by, surely private Christians in their own retirement, as well as little groups in public buildings, may on that day wait upon God in concerted prayer.

That we should do so, does not, I think, involve the expression of any opinion as to the origin or justice of the war, for, whatever we may think on these matters, we surely are agreed in desiring that a way should be speedily found out of the present complications.

Without further announcement, therefore, may it be taken as understood that all who can should agree touching this thing that we should ask, and upon that day?

I trust no one will count me presumptuous in making such a proposal. My plea is that no one else has made it, and that I am sure that many of God's children will be glad to fall in with the suggestion.

Liberty and Libertinism. Lord Halifax's "short way" with the legal and ecclesiastical restrictions to the vagaries of Ritualists, that if anyone wants liberty in these things, his best course is "to take it," sounds brave and bold; but it is simply an invitation to rebellion against all authority which happens to be distasteful. Our Sacerdotal friends seem to have lost sight of a great distinction—that between liberty and libertinism. The latter is an indulgence, the former a principle. The latter puts individual whim on the throne; the former, constituted authority. It is an ill day for England that a nobleman of high rank, and a religious leader, should be allowed to utter such sentiments from the platform of the Church Congress. The unity and the peace, for which such pious wishes were expressed at the Congress, will not come to the Church while such ideas are rife.

The Appeal to Antiquity. One of the most important questions dealt with at the recent Church Congress was that of the "Reformation Settlement." The debate practically turned upon the value of antiquity as authority for the Church life of to-day. In discussing the debate, the *Church Times* remarks:—

> Not everything which might laudably be done in the fourth century can lawfully be done now. . . . The Church of England is a part of the whole Catholic Church of Christ, *is tied to the whole past of that Church*, and lives precisely because so tied.

Of course, we know what is behind this dictum, and how much High Churchmen build upon it. But then, the whole point of the controversy between Catholics and Evangelicals is there. If antiquity is to be the rule for all time, why stop at the fourth century? Evangelicals have better reason when they say, "We will go back to the very beginning."

The Real Worth of Antiquity. Our Lord Himself has supplied us with the true method of dealing with any religion that supports itself solely upon antiquity. In answer to the Pharisees, who claimed a long and ancient descent from Abraham, He distinguished between the Word of God, and the "traditions" with which they had encrusted it;

sternly rebuking his critics for their adulteration of the Word entrusted to them. The Catholic party admit what they call a "growth" of doctrine and ritual and "devotions," but loyalty to the New Testament—the original source—sees in this "growth," as expressed in the Mass, Mariolatry, &c., the growth of the fungus, and not the growth of healthy life. The Reformation was *not* the commencement of a "new religion," but the return to the oldest source of all—Apostolic life and doctrine. The argument from antiquity, therefore, is not the property of men who begin with the fourth century, but theirs who go back to the first. If the work of the Reformation had only been more thoroughly done, the Prayer Book would not have been what it is to-day—a bone of contention for two opposite parties.

Dr. Maclaren's Address. Rarely has a more masterly and timely address been delivered to Christian workers than that which Dr. Maclaren gave at Edinburgh before the Baptist Union. The venerable preacher sees what infinite harm has been done by that vague "moral" teaching which is the staple food served up from so many pulpits, and he counsels all preachers and teachers to return with increased emphasis to the central truth of "Christ in us" being all for life, morality, and service. It is not a pleasing reflection that such an admonition as this has become necessary; but, unhappily, there is yet much preaching in the name of Christ which has very little of Christ in it. The power of the pulpit is not in emphasizing the resemblances between the faith and philosophic morals, but in proclaiming the uniqueness of Jesus Christ and the life that He bestows upon men.

The Pulpit and Social Questions. Sunday, October 27, has been fixed as "Citizen Sunday," and this year again, London ministers are asked upon that day to deal plainly with some of the social questions which press heavily upon our London life. Not all, however, seem to be agreed upon the wisdom of devoting a Sunday to this subject. Mr. Meyer read out, at Edinburgh, a letter from a well-known Evangelical teacher, in which he declined to sacrifice an occasion for preaching the Gospel to the consideration of any social question. Mr. Meyer's spirited reply to this letter is worth reading, for it places the entire question in its right light. No one is asked to suppress the Gospel in favour of a social programme, but the preacher of the Gospel ought to take note of the terrible conditions in which so many Londoners live—conditions which open the route to hell rather than to heaven. These things must be dealt with, and the Gospel, which is *the only remedy*, must be preached as well. There is nothing of politics in all this—it is a question of saving the lost, body and soul, and this is the Church's work.

Purple and Fine Linen. It is painful to read that in London alone last year there were fifty-three deaths from actual starvation, and a perusal of the official returns reveals the fact that in most of the cases the sufferers were not of those who will not work—a class which Sir John Gorst has said is but few in number—but were members of that huge army of the "deserving poor." The list included seamstresses out of work, hawkers over eighty years of age, homeless widows, and doll makers, one of whom was in receipt of 2s. 6d. per week outdoor relief. Most of them were victims to the law of supply and demand, so much vaunted by those who defend the wasteful luxury of the present day. They were simply crushed out of the struggle for existence, and they pass out of sight in that blackness of great darkness which looms behind our boasted national wealth.

Dr. Parker's Health. The report of heart-weakness which explained Dr. Parker's inability to travel to Edinburgh to deliver the Baptist Union sermon, has caused wide disquietude as to the great preacher's condition of health. It is reassuring to learn that the medical report is mainly precautionary, and that there is plenty of work in Dr. Parker if he takes things more quietly, and limits his work strictly to the City Temple. Dr. Parker has driven a deep wedge into the religious life of the nation by his faithful preaching of the Cross in the heart of the great city. We trust he has years of efficient work still before him.

The New Revelation. The school of "Liberal Theology," which met last week, confessed itself unable to attract the attention of the public by means of meetings; hence it is prosecuting its work through a "Postal Mission." One of its great features, we observe, is an insistence upon what is called "progressive revelation"—that is we may discount Paul and the Apostles, and most of their doctrines, in favour of the advanced thought of the hour. "Why should not God speak to men now as well as to men in the olden times? Why are we to be tied to the dogmas of the New Testament?" Men who speak in this manner place themselves upon trial. They profess superiority to the Apostles—then they, and not the Apostles, are upon trial. There is no "crank" ever conceived in man's imagination that might not be accepted if this claim were admitted. And what have these new prophets to tell us? For the most part they deny the exceeding sinfulness of sin, the reality of the Atonement, or any need for one, and the need of regeneration. And the public has well appraised the value of their negations by absenting themselves from their meetings.

The Perfect Revelation. This vagueness of expression concerning "progressive revelation" is not confined to the school which claims to be its parent. Unhappily, nebulous notions about revelation are all too common amongst people who certainly are not marked by great power of thought. The Apostle of Jesus Christ, in the face of this vague and vain teaching, has one testimony to bear, viz., that God's *final* revelation has been given to men in our Lord Jesus Christ. In Him the last word about sin, redemption, and regeneration has been uttered. This revelation is final because it is perfect—and beyond perfection there is nothing. When the pretended prophets of the hour, who shelter themselves under Christ's name, whilst denying his Deity, are placed by the side of HIM, how paltry they look. All who really know the human heart, its sin and its need, understand that outside Christ there is no revelation that at once exposes and cures the maladies of mankind. These new prophets have, at best, only a philosophy—and a poor one at that. What men need, and cry out for, is a living redemptive *power*.

The Modern Service. Our spirited contemporary, *The Examiner*, which has, from the first, devoted a good deal of space to dealing with difficult and pressing problems of Church life, has some pertinent questions to ask, in its current issue, about our modes of conducting worship:—

"Everything must be short"; "choose a short lesson"—"one lesson is enough." Does the small quantity of the Bible explain the conspicuous absence of Scripture language, allusion, and influence from the prayer, as compared with the prayers of the fathers? Have we not carried the diversifying of the service to the point of distraction, and the pleasing of the least spiritual of our congregations to the point of weakness?

In contrast with this is the large space given in the Anglican service to Holy Scripture, in Psalms, Canticles, and Lessons. *The Examiner's* questions are worthy of being pondered by many who conduct free services. The Bible is so little read at home nowadays, that the only chance some people have of hearing it is in public worship. Whatever other parts of the service are cut short, surely the Word of God should receive its proper prominence; and when read, "the sense also" should be given.

"Practical" Living. One of the words that Christian men need to recover from the ill use to which it has been put, is the common word "practical." Too frequently we have allowed it to be monopolized by persons who perceive nothing substantial beyond what appeals to their animal life. Men who devote all their energies to making money, or to making a great noise in the world, are supposed to be "practical"; whilst others, who deal with the hidden forces behind the screen of common life are supposed to be unpractical. The reverse of this is the truth. The truly practical man is he whose life roots are struck deep into God, and whose expenditure of energy is the direct result of his union with the Eternal. "Practical" efforts, divorced from Divine energy, carry at their heart the fatal worms which must consume them.

Tainted Literature. Paris has followed Belgium in seeking to suppress the traffic in tainted literature. An English publisher has just been heavily fined for sending out prospectuses of an odious book, while both prospectuses and books will be confiscated. Not so long ago the Paris police cleared out an entire area in the centre of the city, noted for its offences in this matter. This is extremely satisfactory. It is of no use to deal mildly with men who live upon the moral downfall of others. A bad book is like a poisoned stream which carries death wherever it courses; and any man who deliberately starts such a stream is a moral murderer. London, however, is closer to us than Paris, and we ardently wish that our police would emulate their *confrères* of Paris, and turn their attention to some notorious houses in and near the Strand. More than once attention has been drawn to this matter, and yet no action has been taken.

Agricultural Depression—and its Remedy. "Some parts of England are becoming as lonesome as the veldt of Africa." In these words Mr. Rider Haggard sums up his impressions of the present agricultural condition of this country. The journey which this authority has made through the land has convinced him that our system of land-tenure is hopelessly breaking down, and will never be revived in the old form. The only persons who can prosper now in the country are tenant yeoman and peasant proprietors—tenants with so small a holding that they can work their land themselves with the aid of peasant-owners of the soil. Here we have the remedy suggested; but for this drastic legislation will be required, which is not likely to pass the House of Lords in a hurry.

"Hid in the House of God."

By Rev. G. P. McKAY, Stoke Newington.

"And he was with them hid in the house of God six years; and Athaliah reigned over the land" (2 Chron. xxii. 12).

HE who was hidden in the house of God was Joash, infant son of Ahaziah the late king of Judah, and now the only male survivor of the royal house of David. They who hid him were his dead sire's sister and her husband, Jehoiada, the high priest. Athaliah, who usurped the throne, was mother of the royal infant's father, so now a woman well advanced in life.

This Athaliah is one of the strongest characters, forceful and fierce, in Old Testament history. She was the daughter of Ahab and Jezebel, and, though her mother may be more notorious than she, Athaliah appears to have been her equal—if, indeed, she did not quite outstrip her—in lust of power, in blind devotion to her gods, and in inhuman cruelty.

She first appears upon the scene as wife of Prince Jehoram, son of King Jehoshaphat. Alliance with the heathen house of Jezebel could surely not have pleased Jehoshaphat, "who sought the Lord with all his heart." The young prince must have been of wayward disposition to seek such a bride. Be that as it may, the evil following was just what might have been expected. As Jezebel ruled over Ahab, to his hurt and Israel's sore distress, so Athaliah got the upper hand of Judah's prince. When Jehoshaphat his father died, he, as the firstborn, took the seat of power; then, with speed and cruelty, suggestive of his wife's fierce leading, "he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel."

ATHALIAH AND HER EVIL DEEDS.

After that, the Chronicler records, "He walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the Lord." A temple to Baal appears to have risen in Jerusalem, built after the fashion of the gorgeous pile which Jezebel had erected in Samaria to the same divinity. "Moreover he made high places in the cities of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto." Great judgment came upon the nation through this lapse into idolatry; but, by-and-by, after a disastrous reign of eight years, Jehoram, smitten with a most repulsive ailment, died, and left none but his youngest son to take his place.

Athaliah then appears for a brief space as the Queen Dowager. She had seen to it that all the brothers of her husband were put to death at the beginning of his unhappy reign, and the Arabians had slain all his sons, saving the one who now succeeded to the throne. Ruling that young prince, she still might hope to rule the land, and this she most effectually appeared to do, "for his mother was his counsellor to do wickedly." Alas, for the son whose mother leads him into wrong! Woe, woe to the nation that has a prince so motherled upon its seat of power! Fortunately for Judah, the reign of this young man was not of long duration. But a brief year elapsed, and then "the destruction of Ahaziah was of God." The appointed agent was the zealous Jehu, whom the Lord raised up to execute "judgment upon the house of Ahab." By his sword was Ahaziah slain, and, with him, there were slain the sons of his departed brothers, so the only heirs of Judah left were his own sons, still in their infancy or childhood. This, with the overthrow at the same time of Israel's king, was manifestly wrought of God, and ought to have given pause to all in high places who were walking wickedly. "But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah."

But there was more than ambition and fierce inhumanity in the destruction of those royal children. There was the spirit of revenge, and of defiance of the living God. This woman sought to wreak her vengeance on the house to which she had been wedded, for the many sorrows of her widowed state; and, as the follower of another god, to gain a victory over the God of Israel. That God had said, "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me." The Lord had made a covenant with David, and had "promised to give a light to him and to his sons for ever." What a revenge for Athaliah, then, and what a triumph for the gods she served, if the light which Jehovah had kindled could be extinguished, and the house with which the covenant had been made could be destroyed!

FIGHTING AGAINST GOD.

Ay, there was much more in the balances at this time than the fortunes of a royal house, or even the welfare of a nation. The truth and honour of Almighty God were here at stake, and the salvation of the race lay in the trembling scales. Had Athaliah's scheme succeeded, all, all would have been lost, and the very God of heaven would have been degraded. Nor Saviour nor Redeemer could the race have had! Through Jacob, the patriarch, Jehovah had declared, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Now was the sceptre going into other hands than those of Judah; for Athaliah was not of that tribe, nor even a pure-blooded Israelite!

But most disastrous would have been the issue in relation to the "Seed" which, even in Eden, God had promised would yet bruise the serpent's head. The fulfilment of that promise would have been impossible had Athaliah accomplished all that she designed to do, and which for six long years she thought she had accomplished. This vile idolatress was but a tool in Satan's hands all through, and it was the destruction of the promised "Seed" that he was aiming at. He had made many attempts at this before. The murder of Abel by his brother was the first of these; the seduction of the race, that culminated in the Deluge, was the second. Afterwards, when it was revealed that the promised "Seed" should come through Abraham, attempts were made upon his house. The most conspicuous of these was made in Egypt, when Pharaoh gave that dread command, "Every son that is born ye shall cast into the river."

By the time of the incident before us, it had been made apparent that the promised Seed would be a son of David. Here, then, was a point most critical! Of David's line not one was left beyond the family of Ahaziah; the destruction of that family would make the fulfilment of the word of God impossible; *and that was what the devil designed to do through Athaliah!* "She arose and destroyed all the seed royal of the house of Judah!"

THE TRIUMPHING OF THE WICKED.

Our sympathy flows forth to those who in that day kept faithful to the God of heaven. What mighty men of faith they must have been! Against all evidence they trusted Him! On every side of them the "wise and prudent" would affirm that faith in God was now no more than lunacy. If He existed at all, it was quite clear He could not keep his word, nor stem the tide of Baal's might. Why, then, should men continue to confide in Him? And oh, what "trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment," the men of God would have to bear! "Athaliah, that wicked woman," ruled, we may be sure, with rod of iron. She, who "had broken up the house of God," would not be slow to break upon the wheel of persecution those who worshipped Him; so, of a truth, the days were evil, and the lot of pious men was terrible. There must have been abundant grace poured out upon the faithful few, or none would have been found to witness for the truth at all.

But was the Lord of Hosts discomfited? Had He forgotten his word, or was He powerless to maintain it? Surely no! He was at this time neither absent, unobserved, unmindful, nor incompetent. Appearances were against Him; but not less than omniscient and omnipotent was He.

"Deep in unfathomable mines
Of never failing skill,
He treasures up his bright designs,
And works his sovereign will."

(To be continued.)

A Significant Testimony.

THE following experience was related by a former infidel in one of Rev. E. Payson Hammond's meetings:—

"If I could have one minute of your time I would add a word to what Mr. Hammond has just said. I want to say this, that Jesus Christ has taken me, a confirmed atheist. For twenty-four years I did not believe in a God, in man, or in devil. The church was the last place I would enter, and I had made up my mind for over two months to end my life.

"After two hours' talk to me about Jesus, my life was changed, and inside of ten days I was praying to the unknown God, to a Being I did not believe in before.

"I tell you I wanted peace; I wanted rest. I did not know where I could find it, but the moment I cried out to the unknown God, I found it; and I say to God's glory, if there is one here to-night that does not believe in a God, may God find you on your knees before you go to sleep to-night. He says, 'Lo! this poor man cried, and the Lord heard him, and delivered him out of all of his troubles.'"

Our Place of Refuge.

To those who on the Saviour call,
How rich, how good is He!
Whene'er they at his footstool fall,
He will their Helper be.

'Tis good to bow before the throne
Unseen by human eye;
To catch the vision all alone,
As Jesus passes by!

To all He lends a listening ear,
Who in his mercy trust;
With outstretched arms He draweth near,
To raise them from the dust.

He lifts them from their low estate,
And whispers words of cheer;
He bids them thro' the darkness wait,
For lo! the dawn is near!

Above the storm a voice we hear,
The Saviour's voice divine:—
"Fear not! for I am ever near,
And thou shalt still be mine!

"Though 'whelming waters round thee rise,
Yet will I hold thy hand,
Until, before thy raptured eyes,
There shines the Promised Land!

"Though called to pass through wreaths of flame,
Thou shalt receive no harm,
For my protection shalt thou claim,
Whose word ensures a calm!"

Thus with the pilgrim's staff and scrip
The Christian homeward hies,
A song of praise upon his lip,
Hope beaming in his eyes!

Clevedon, Somerset. W. Kitching.

Isaac Watts Commemoration

[BY OUR OWN CORRESPONDENT.]

A SERIES of celebrations in memory of Dr. Watts were held in his native town of Southampton, on Wednesday of last week. The proceedings began at 2.30, when about 200 friends assembled outside the old gaol, and under the guidance of Mr. W. Dale, F.S.A., visited places of interest connected with Dr. Watts. It was in this gaol that Isaac Watts, the father, was imprisoned for his Nonconformity; and from its barred windows he looked down upon his wife, who sat on the steps, with the baby Isaac in her arms. The company proceeded to Watts' parish church, St. Michael's, and while seated in the nave listened to an address by Mr. Dale.

Susan Watts, a sister, is buried in this church, and a verse, evidently by her brother, is inscribed on the stone. The next point of interest was Watts' birthplace in French Street. The present owner kindly allowed entrance to the old garden, "walled around," where all joined in singing, "Our God, our help in ages past," &c. Some of the party saw the room in which the hero of the day was born.

At four o'clock an out-of-doors demonstration was held in the Watts' Park, near his statue. About 1,000 people assembled; hymns were sung, and two short addresses given by Rev. W. Pierce (Hampstead) and Rev. Stanley Rogers (Liverpool). Mr. John A. Hunt (chairman of the Southampton School Board) presided. An illustrated biographical pamphlet had been prepared by Mr. E. Stainer, with hymns, and a programme of the day's proceedings.

The Above Bar Congregational Church is full of interest. The original chapel was built on a garden belonging to the Watts family, situated just outside the city gates, and was designated, "The Meeting-House Above the Bar." The present edifice, the fourth in succession built on this spot, was reconstructed in 1889. Behind it, and connected with the church, is the famous "Watts Memorial Hall," built in 1875. On the memoral stone it is stated that "the first name on the Baptismal Register is that of Isaac Watts, D.D., 1674-1748, whose father, Isaac Watts, was a deacon of this church for forty-eight years." Six o'clock found the church well filled with young people, to whom a suitable and characteristic address was given by Rev. Stanley Rogers.

Arranged in one of the lecture halls was a most interesting collection of portraits and illustrations, with some of the original copies of Watts' works. A letter written by his father, and the first "Church Book," recording the formation of the church and baptismal register, which runs thus: "1674, Isaac Watts, eldest son of Isaac Watts, born July 17, baptized about September following;" then follow the names of eight other children of the family, bracketted together with this note—"All these by reason of an unsettled estate of the Church att the tyme were not registered till afterwards, soe the p'ticular dayes of their baptisme were not remembered."

The proceedings concluded with a large public meeting in the Above Bar Church. Rev. W. F. Clarkson, B.A. (pastor), presided. Rev. Dr. Guinness Rogers, in the course of an address, said: We confess our debt to our fathers who suffered for conscience sake; we are not self-made, but "the sons of sires." Dr. Johnson's criticism of Watts was, "He was a man whom no church would be ashamed to honour. We honour him for all but his Nonconformity." Isaac Watts was great as a preacher, wise and methodical as a teacher, but greater as a hymn-writer.

Rev. W. Pierce gave a clever *résumé* of Watts' work. He was a little man, with a frail body, but with tremendous force of character, and his great mind triumphed over his bodily weaknesses. When a boy he complained to his father of the hymnology at Above Bar Church. "Give us something better," said his sire; and on the following Sunday was sung his initial hymn, "Behold the glories of the Lamb." The landscape beyond Southampton Water is said to have suggested "Sweet fields beyond the swelling flood."

Missionary Farewells.

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.

THE autumnal dismissal meeting of the C.E.Z.M.S. was held in the Queen's Hall on Wednesday afternoon. There was a large attendance of friends and supporters of the Society. It was hoped that the Bishop of Calcutta would preside, but his health would not permit, and a letter of regret was read from Dr. Welldon, stating that his medical adviser had forbidden him to return to India for the present, and had urged him to refrain from undertaking public engagements. In his absence the chair was occupied by Rev. H. G. Grey, Principal of Wycliffe Hall. In his opening address, the Chairman dwelt on the need for those contemplating foreign missionary service to weigh the difficulties and count the cost, and uttered a caution against undertaking missionary work without due consideration. He expressed his pleasure that the outlook of the Society was much brighter that in recent years, although they had not yet arrived at a satisfactory position, either in regard to funds or the number of missionaries.

The instructions of the committee to the missionaries were read by the clerical secretary, Rev. G. Tonge. He stated that the total number of

WORKERS SAILING THIS AUTUMN,

under the auspices of the Society, was forty. Of these thirty-one are returning after furlough, and nine are new workers. There are also two Australian ladies, who are being sent forth in connection with the Church Missionary Association of Victoria. Mr. Tonge added that the committee have received from the British Consul an assurance that it is safe for the ladies to return to the Fuh-kien Province, and they are sending forth all who are medically fit, including those who were detained last year, and those who had to be summoned home.

Brief addresses were given by two representative missionaries, Miss Wanton speaking on behalf of India, and Miss F. Codrington for China. The valedictory message of Rev. E. Grose Hodge was a helpful and timely utterance. He explained how the workers might be quite certain of the reality of their commission as missionaries. Two things were essential if they were to claim the strength of that commission—an inward prompting and an outward call. If they had the coincidence of the two might they not then rest on the certainty of the commission? The honour of God and God's family was bound up with that commission, and a sense of that fact should act as an incentive in their work; but, most of all, a realization of the personal presence of Jesus Christ would make them strong in the midst of difficulty, trial, and perplexity.

ZENANA BIBLE AND MEDICAL MISSION.

In connection with the Zenana Bible and Medical Mission, a number of ladies are shortly leaving England for India—some to resume their labours after furlough, and others to take their stand for the first time in the foreign field. A meeting was held in Exeter Lower Hall on Tuesday week in order to afford an opportunity for friends to wish the missionaries God-speed, and to assure them of a prayerful interest in their labours.

Sir Charles Douglas Fox presided over a large attendance. He remarked what a wonderful amount of work the Society has accomplished with limited means. In offering a little advice to the missionaries, he reminded them of difficulties which would have to be faced, and gave some practical suggestions for preserving perfect health. It was false economy not to study themselves in this matter; and, on the other hand, it was the duty of those at home to see that the missionaries had all needful provision made for them. He urged them to make friends with the people among whom they lived, by steady, loving, quiet, and continuous visitation.

The missionaries were introduced by Rev. A. R. Cavalier, secretary. They include Dr. Annie Connall, who is returning to the

LADY KINNAIRD MEMORIAL HOSPITAL

at Lucknow; Miss Brett, who is to take charge of an orphanage in the North-West Provinces; Miss King, returning to Bombay; Miss Powell to Gorakhpur; Nurse Nelson, and Miss Spackman, also bound for Lucknow; Miss Weatherley, returning to Lahore; Miss Kerry, returning to Fyzabad; Miss Howlett, one of the new missionaries, going out to village work in Nigohan; and Miss De Sélincourt. Mr. Cavalier announced that the efforts to make the mission better known in Australia had borne fruit, and that a Melbourne lady had just offered herself, and was going out to India at her own charges as a honorary worker. Several of the missionaries gave addresses, and briefly described the work which they are going to take up. Among these was Miss De Sélincourt, who has passed through the whole course of study at Cambridge, and has had experience in India in connection with the Student Volunteer Missionary Movement, and is about to take charge of the training of women students at the Lady Muir Memorial College, Allahabad. In the course of her remarks she spoke of the need for training the natives for evangelistic work.

The valedictory address was given by Rev. W. Hooper, D.D. The motto of the missionary should be, "Serviceable to the Master." All other aims must be subordinated to this one. The question should always be asked when new efforts are contemplated, "Shall I, in this new position, be more useful to the Master than I have been in the past?" He reminded them that a missionary's duties are simply a Christian's duties specialized, and emphasized many ways in which it is possible to be of service to Christ abroad. Concerning the culture of their own spiritual life, Dr. Hooper gave to the workers some earnest counsel, and offered some timely words on the methods of mission labours which will bear the most fruit.

Method in Preaching.*

By Mr. EUGENE STOCK.

IN touching on the method of preaching, I only desire to dwell on one point; namely, the preacher's treatment of his text-book—the Bible. (1) I am afraid of ignorance of the Bible; and it is the preacher's solemn duty, as "a man with a message," to gather that message from the Bible, and so to familiarize his hearers with the facts and teachings of the Bible that those facts and teachings may of themselves convey the messages needed. I plead that no part of Scripture be omitted.

(2) I plead for expository courses of sermons. Some years ago a young clergyman came to a new parish. He had a heavy debt on the church to clear off, schools to build, everything to organize. But he did not neglect his Bible study, nor the sermons that were the fruit of it. On Sunday evenings he would take a course on the Life of Abraham, or Jacob, or David, or Peter, or on Israel in the Wilderness, or on the Book of Nehemiah. On Thursday evenings he would take an Epistle and go through it verse by verse. He quickly filled the church on Sundays, and the Thursday night lecture was attended by 400 people. A good many of them came to know the Bible pretty well. But, although he by no means ignored critical questions, he was always "a man with a message," and that is the man people will listen to.

(3) If one prominent feature of Holy Scripture is unity in variety, would it not be well, seeing that the critics are so strongly emphasizing the variety just now, for the preachers to lay stress upon the unity? This can be done by what are called "topical" sermons, in which a doctrine or principle, or precept, or promise, is traced through the Bible. It is true that this is sometimes done too fancifully; but that is no reason why it should not be done at all. "I must confess," said Mr. Spurgeon once, speaking of an old-fashioned commentator named Gill, "that Gill finds Christ in the Scriptures where Christ is not; but that is less culpable than refusing to find Him where He is."

* From a Church Congress address.

Baptist Autumn Assembly.

NOTES AND IMPRESSIONS.

[BY OUR OWN CORRESPONDENT.]

In connection with the autumn assembly of the Baptist Union of Great Britain and Ireland, and of the Baptist Missionary Society, of the opening of which we gave an account in our last issue, a large and enthusiastic meeting was held under the auspices of the Baptist Total Abstinence Association. This gathering was presided over by Mr. Ald. Geo. White, M.P., and the principal speaker was Dr. J. Quincy Adams Henry, of New York. The singing of the Fisk Jubilee Singers was greatly appreciated.

STERNNESS WITH LOVE.

The missionary sermon was preached on Tuesday morning by Rev. R. J. Campbell, B.A., Brighton (Dr. Parker having been forbidden by his medical adviser to undertake this duty), at St. George's United Free Church—text, Psa. cxxxviii. 8, "The Lord will perfect that which concerneth me." He said we could not escape from the intellectual and spiritual climate of the times in which we lived. Men of the study, and men of the street, alike felt the pressure of that climate. The present was a time of moral apathy. Men were not in earnest now about anything. They were willing to let things take their course. There was also a weakening of the sense of sin. It seemed to him sometimes that we were more in earnest to comfort and reassure humanity than we were to press home to sinners their responsibility to the Judge of all the earth. Let us never cease to preach the sternness of God as well as his love.

VALEDICTORY MEETING.

A missionary service was held on Tuesday afternoon, under the presidency of Mr. John Marnham, J.P. (Boxmoor), who in his opening remarks appealed to the churches to raise the additional £9,000 or £10,000 needed annually to sustain the existing work. From all parts of the field, he said, there were appeals for more workers, which, through lack of funds, they were unable to comply with.

Farewell was taken of the following missionaries returning to their fields of labour after furlough:—Rev. J. G. and Mrs. Potter, Rev. J. I. and Mrs. Hasler, Rev. T. W. and Mrs. Norledge, to India; Rev. J. S. and Mrs. Whitewright, to China; Rev. G. Cameron, Rev. A. E. Scrivener, Rev. L. and Mrs. Forfeitt, Rev. S. C. Gordon, Rev. W. and Mrs. Millman, to the Congo. In addition to the foregoing, Rev. R. M. and Mrs. McIntosh, returning to India, and Rev. J. C. and Mrs. Wall, returning to Rome, were prevented from being present. Leave was also taken of Revs. G. E. Moore, W. R. Kirby, and A. Mayo, reinforcements for the Congo. All the brethren present who were going out briefly addressed the meeting, while Mrs. Potter sang a Hindustani hymn. Rev. S. Vincent, Plymouth, delivered the valedictory address.

MISSIONARY DEMONSTRATION.

On Tuesday evening a great meeting was presided over by the Right Hon. Lord Overtoun, who expressed his feeling that we ought to offer to the outside unbelieving world more frequent proofs of the unity of the Church. Denominationalism sank out of view as we gathered round the feet of the Master, and considered the mighty aim we all had in view—the bringing of the world to Jesus Christ.

Very interesting addresses were delivered by Rev. W. Carey, of India (a great-grandson of the famous William Carey); Rev. J. S. Whitewright, of China; and Rev. T. Lewis, of Central Africa; and a resolution was adopted expressing thankfulness for recent encouraging additions to the number of converts in India; and for remarkable progress on the Congo, with the prospect, under Rev. George Grenfell's superintendence, of the fulfilment of the original plan of the Congo Mission, viz., the establishment of stations from East to West of the dark Continent; as well as rejoicing in the resumption of the labours of the missionaries in China under circumstances of much hope and promise.

On Wednesday afternoon the Baptist Union sermon was preached by Rev. Alexander Whyte, It was a privilege the delegates greatly enjoyed, of listening to Dr. Whyte in his own church—St. George's United Free.

ŒCUMENICAL SESSION.

The Œcumenical Session, held on Wednesday evening, was a gathering of great interest. Occasion had been taken, as this was the first autumnal assembly of a new century, to invite colonial and foreign unions to send representatives to the gathering at Edinburgh. An address of welcome was delivered by Rev. Dr. Glover (Bristol), who pointed out that, the world over, Baptists were, with the exception of Methodists, the largest Protestant denomination, numbering some five million members, the bulk of whom were in the United States. Referring to South Africa, Dr. Glover said that all our hearts went out to brethren there, English and Dutch alike; we grieved with them in their present trials, yet we had faith in the sovereignty of God, and in the integrity of British motive, and we trusted that the issue of the present struggle would be for the good of Briton, Boer and native alike.

Brief speeches were made by Rev. W. Newton Clarke, D.D., for the United States; Rev. E. M. Keirstead, D.D., for the Maritime Provinces of Canada; Mr. G. J. Dennis, for South Australia; Rev. A. S. Wilson, for Western Australia; Rev. J. Muirhead, for New Zealand; Mr. T. B. King, for South Africa; Rev. A. James, B.A., for Jamaica; Rev. A. Cadôt, for France; Signor Cesano, for Italy; Dr. Bickel, for Germany; Rev. C. Mensing, for Holland; and Rev. J. Byström, M.P., for Sweden.

Every speaker had something of interest to say. The Canadian representatives stated that of the five million inhabitants of Canada, two millions were French Catholics, more Catholic than the Italians. In connection with South Australia Dr. Maclaren mentioned that his own father was the first pastor of the first Baptist church in that colony. Rev. A. S. Wilson told a story of wonderful progress in Western Australia, and pleaded for assistance for extension work. In the backwoods of the colony, he said, children grew into manhood without so much as seeing the face of a Christian minister. The New Zealand Baptists are just celebrating the jubilee of the formation of the first Baptist Church in that colony, and Revs. Chas. Williams and J. G. Greenhough, M.A., are assisting in the celebration.

THE CONDITIONS OF PROGRESS.

On Thursday morning an address was delivered by Rev. Dr. Clifford on "The Place of Baptists in the Progress of the Kingdom of God." Dr. Clifford pointed out that the visible unity of the churches of Christ is vitally associated with the progress of God's Kingdom. The need of the world was "to know Christ, and to be found in Him," and the function of the churches was to supply that need. That was a task demanding the utmost service of each and every church, with its own ideal and methods, its polity and principles, its specific type of Christian character and labour.

Sacerdotalism encroached on the prerogative of Christ. The usurping priest fettered the intellect, imprisoned the soul, crippled the life, debased the home. We might welcome federation, and complete our organization, but we must build up barriers as high as heaven against that Pagan foe of the Saviour—clericalism. Baptists certainly did not object to the most searching inquiry, but welcomed it.

The great closing gathering, on Thursday evening, under the presidency of Mr. G. W. Macalpine, J.P., Accrington, was a fitting conclusion to a magnificent series of meetings. In an address on "Christian Reunion and Denominationalism," Rev. Charles Brown said that reunion was not simply in the air, but in the minds of Christian people. Union would not come in organic or corporate form. God's order was diversity, but a basis would be found in the New Testament terms of "disciples," "believers," "saints," who were to be found to-day in all our varying systems of polity and doctrine. To accomplish unity, we must recognise that there were truths which were of supreme importance, while other matters might be subordinate. For himself, while he held firmly to the Baptist position, he would not shut the door of the church of which he was minister against any who answered to the New Testament designations. If we needed anything beyond our Lord's prayer to urge us to seek for unity of feeling and action in the Church, surely it was to be found in the state of the heathen world and in the spiritual condition of our own country.

Stirring addresses were also delivered by Rev. F. B. Meyer, B.A., on "The Highest Churchmanship;" and by Rev. John Smith, D.D., Edinburgh, on "The Free Church Ideal of Union."

At the missionary breakfast on Friday morning, Mr. Alfred Henry Baynes gave an address, in which he referred to criticism of mission work in the daily press. "It is no wonder that writers who never feel the sinfulness of their own hearts, or the personal need of a Saviour, misunderstand the object and motive of this great enterprise, and misinterpret and misrepresent it. One newspaper says the novelty of missionary work has died out; we should not waste treasure and life in so Utopian an enterprise. What," he asked, "has novelty to do with the plain command of Christ? and is novelty a factor in all that is noble and best?" He pleaded for greater enthusiasm, as men are offering for work, and cannot be sent for want of money.

An Aged Christian's Appeal.

CHRISTIAN, are you and I levelling ourselves up to the mind of Christ in all humbleness of mind and heart confession? Or are we levelling Christ down to our low standard, and is our self-satisfaction rather increasing now?

Human nature always levels Christ down; Holy Ghost light always levels Christ higher and higher, and human nature lower and lower.

The heart of the true child of God can in calm, prayerful moments ascend very high, and Holy Ghost power gives to us these very, very high spiritual perceptions of Christ's holiness, perfection, and love in the Atonement.

But the flesh and our own minds (minds are only powerful engines worked by the heart of man) never, never fly; they love the earth; its magnetic influence is most powerful. The mind of the flesh is enmity against God.

An unsaved divinity scholar never lets his idea of Christ place Christ beside God. Christ's high morality, his noble life, is his Christian maximum; if he is compelled to call Christ divine, then he says, "all men have some divinity of character." He levels up man to keep Christ down.

To name the blood of Christ as our only "life" is treason—treason in the eye of both Socinian, Ritualist, and mere moralist, because it lifts Christ quite out of reach, and at the same time it lays men down at the foot of the cross, and gives to the blood all the merit.

Gordon Forlong.

New Zealand.

Christian Evidence Brigade.—In connection with Dr. Barnardo's "Edinburgh Castle" mission, at Limehouse, E., a Christian Evidence Brigade is doing work in combating infidelity. In the course of an interesting review of the operations recently issued, Mr. C. Baker, the leader of the Brigade, says:—"In London the dissemination of infidel ideas of the cruder sort is carried out by an organized society throughout the summer months from some twenty-five open-air platforms. It agents jeer at Christian belief; refer to everything we hold sacred with a biting scorn that cuts deep into the hearts of the unprotected youth around. The Bible and Christianity need no bolstering; they are their own best defence. But the young and uneducated need protection from travesties of sacred facts." Operations are maintained in the open air by a number of speakers, and helpful literature is distributed.

Other Lands.

China and the Gospel.*

OUR POLICY FOR THE FUTURE.

By Rev. ARTHUR E. CLAXTON, L.M.S.

THE first century of Protestant Missions to China has witnessed an abundant entry into the once sealed land.

When we think of the solitary Robert Morrison, in 1807, not allowed to preach, and then of the Missionary Directory, published at the close of 1899, containing the names of over 2,000 missionaries in China, we can thank God, and take courage. Missionaries are now in all the provinces of that great Empire. That they have been able to gather a multitude of believers numbering 100,000 is remarkable; and that, in these few tens of years, they should have so leavened the whole lump of the Chinese nation as to cause the Scribes and Pharisees and rulers, trembling because their gains and monopoly of privilege are threatened, to cry again: "Crucify Him, crucify Him; but release unto us this Barabbas"—these are facts which should make us shout with enthusiastic fervour: "Praise the Lord, for He hath done great things whereof we are glad. This is the Lord's doing, and it is marvellous in our eyes."

THE LESSON OF THE PAST.

We ask, What should be the Church's programme in the days to come? Shall we take fright at the difficulties, and, like craven cowards, betake ourselves to safer places? Shall we let our fluent and sometimes flippant critics, ignorant of our actual work, and incapable of understanding our motives, close the door which it has cost so much to open? Shall we heed the opposition of the cynical worldling who would have us let the Chinese remain in the darkness, smoking away soul and body with the accursed opium pipe, lest the slumbering giant should awake and prove a successful rival for the commerce of the world? Our answer is an emphatic and unanimous NEVER. The souls of the Chinese are precious in the sight of the Lord. They were precious to us before we went to them with the Gospel. After we had been first spurned and buffetted, and then welcomed with open arms, have they ceased to be precious?

What, then, do we intend and what do we claim (for our voice should be heard and our cause recognized and considered in the new arrangements that are to be made)? Our claim must be a Christ-like one. We have the new commandment now in place of the old law of a life for a life. It is for us to love our enemies, and to pray for them that persecute.

TO HIM THAT HEARETH.

Our claim is for an undiminished opportunity, that we may be free to travel, to reside, and to preach the Gospel wherever we can persuade the Chinese to receive us. This is not much, but, if it can be securely guaranteed, it is sufficient. I do not mind the scowling faces of a Chinese crowd on a first or second visit to a new place. I do not mind the mud and stones and the unpolite epithets which the pioneer missionary is sure to meet at first. It does not take long for a Protestant Evangelical missionary, by God's help, to find a few friends, and to start new work. My experience is that, in the course of a few months, *hostility* and *prejudice* can be *lived down*; and, in the course of a few years, a missionary can be surrounded by a band of earnest and noble native helpers, whose efficient co-operation soon leads to an accumulation of many inquirers, with whose claims for instruction a missionary is hard put to it to find time and strength to deal satisfactorily.

During the last few years God has heard my prayers, and blessed my efforts in starting two new stations in West China. The process has been the same in both cases—suspicion at first, developing into more or less violent opposition; a gradual change round to friendliness; a large patronage of our preaching hall, dispensary, and school; and, ere long, baptism of the more promising inquirers, who bravely testify for the Lord before their neighbours and countrymen.

PROTESTANTS AND ROMANISTS.

We should definitely and unanimously claim that no favour be shown to any one section of the Church of Christ; but that, as Protestant missionaries, our undiminished opportunity shall be equal for all. It has been asserted that the Chinese do not and cannot discriminate between Protestant and Romish missionaries; but I am able to say that there is a widespread disposition to welcome the Protestant missionary, in marked contrast to thee qually widespread desire to get rid of the Romanist.

In 1895 there was a violent outbreak of fanatical hostility to foreigners in the western province of Sze-chuan, when Protestant and Romanist alike were driven out of all cities beyond the treaty-port of Chung King. Protestant missionaries in that province had not then had time to make a very distinct impression upon the seventy millions of population.

More strenuous effort followed, as is usual after persecution. When, in 1898, the young Emperor, Kwang Hsu, issued his famous reforming edicts, especially those relating to the founding of schools and colleges for the spread of Western knowledge, Chinese students flocked to Protestant missionaries, begging to be received into science classes. For the first time in history Protestant missionaries were at a premium among well-to-do and educated Chinese. Not only did tract societies circulate an unprecedented number of well-written tracts, but the Christian Literature Society published and circulated translations of many Western books, and these were pirated by enterprising Chinese printers.

Hence, when another violent outbreak occurred in West China in 1898, tens of thousands of Romanists were driven out of their homes; but only one Protestant Mission outstation suffered, though there were many within the area of the disturbances. It was explained that, in this solitary case, the leader of the mob had misunderstood instructions.

OFFICIAL STATUS RENOUNCED.

In 1899, the claim of French Romanist bishops and priests to have equal official status with Chinese governors and prefects was granted by the Pekin Government. But the prevailing conviction of Protestant missionaries is that, for them to accept such a status, would be a very serious error; and already the fruit of this renunciation is apparent among the intelligent section of the Chinese people, in a mitigation of that hostile suspicion of our aims which operates so largely against our more rapid success. Indeed, we should be rendering a service to the Romish cause if we insisted on the repeal of the mischievous concession of official status. The voice of Protestant Christendom, therefore, should be unanimous and clear, demanding that our undiminished opportunity to preach the Gospel in China should be an equal opportunity for all.

There is a wonderful and substantial unity among the Evangelical missions in China; but there is still room for improvement in this respect both at home and abroad. It is not sufficient that we refrain from pulling in opposite directions, though that is much; but it is highly desirable that we have positively harmonious co-operation, while still retaining our individuality and independence.

CLOSING UP THE RANKS.

The disposition to do this in the mission field is evidenced by the large and helpful conferences which have been held in so many centres in China. Early in 1899, in a conference at Chungking, in the far west of the empire, seventy missionaries, representing ten societies, met together to discuss plans for increased efficiency in work and for closer co-operation with a view to speedier covering of ground. Methodists, Baptists, Episcopalians, Congregationalists, Bible-Christians, and others thus manifested unity in the presence of the common enemy of light and truth. If this spirit can be maintained and increased at home as well as in the far mission fields we shall achieve a much larger success and receive a much more abundant blessing in the new era of which the present upheaval is the inauguration.

To borrow an apt expression from a certain newspaper, "We are at the commencement, not merely of a fresh chapter, but of a new volume, when the pen of fate is poised over the open page. What shall be written?" It is for God's people to say. Shall we write upon our banner the word *retreat* or the word ADVANCE? Let us give a clear pronouncement that we will redouble our efforts.

* Notes of an Address.

Rabbi Lichtenstein.

THE Council for Rabbi Lichtenstein has been enabled for ten years to care for the support of this well-known servant of God, during which time he has been enabled to do a quiet but important work. As a rabbi who was in office for nearly forty years, and who still lives as a Hebrew among Hebrews, he has borne an influential personal testimony of Christ, and has aided other agencies for the evangelization of the scattered people by putting within their reach literature suitable for the Jews.

Rabbi Lichtenstein has written altogether ten pamphlets in which the claims of the Saviour are set forth from an entirely Jewish point of view. Most of them have been translated into several languages, and Jews, especially in Germany, Austria, and Hungary, who have never come into contact with any mission or missionary, have had their attention powerfully directed to the great Christ-question through the writings of this aged master in Israel.

During a recent visit which Rev. D. Baron paid to Budapest he found the aged Rabbi greatly elated by the fact that he had that morning given away to a Jew the thousandth New Testament, and that these were either given or sent by post to Jews, by their own special request, desire having been awakened in their hearts to become acquainted with this blessed book through the reading of Rabbi Lichtenstein's writings.

Financially, the Council is at present in a difficult position, and there is great need for more practical help. The sum required for the support of Rabbi Lichtenstein, and the circulation of his pamphlets, is about £250 a year. Several generous friends have passed away, and there is need for others to take their place.

Southern Morocco Mission.

THE annual meeting of the Southern Morocco Mission was held in the Masonic Hall, West Regent Street, Glasgow, on Thursday last. The proceedings were in part valedictory, there being present five missionaries, male and female—now on the eve of returning—who have been home on furlough; besides two others who are going out for the first time. The chair was occupied by the Right Hon. Lord Overtoun, who, dealing with the difficulties encountered in mission work, alluded to the fact that the hardest fields of to-day were those where the Theistic element abounds, as in the case of Mohammedan countries. Mr. John Galloway, of Kilmeny, asked for prayer and sympathy on behalf of the missionaries, in view of the difficulties with which they are confronted; while Mr. John Anderson, under whose guidance the Mission took shape, stated that since the commencement of the work in 1888 fully £18,000 has been received for its support.

Mr. C. Naiern, one of the returning missionaries, mentioned that 1,000 patients a month visit the mission station at Marakkesh for medicine and advice, and to all the Gospel is preached; and Mrs. Nairn spoke of women whom she had met in the course of visitation who had never been outside the city, and had never seen a blade of grass growing. Each of the outgoing missionaries having spoken a brief word, Mr. Hugh Paton, formerly connected with the Mission, gave a stirring closing address. J. C.

From Prague to Russia.

ONE sunny morning we left the land of Huss, and in the evening found ourselves in a room, bearing the name of the Bohemian reformer. With us arrived Dr. Clark, with his valuable helper, Mr. Adlof, who is a Tchek.

Among the 1,200 who attended this year's Conference at Blankenburg, were brethren and sisters from Sweden, Norway, Holland, Russia, England, America, &c., all recognizing a higher citizenship than that of a particular country or nation. The motto of the Evangelical Alliance, "We are One Body in Christ," was particularly emphasized in the early morning meetings, when a chain of loving prayer was formed around the globe, comprising within its circle all races, tongues, and nations.

We met here with an Armenian brother, Sembat Bagdasarians, who, in speaking of his past, previous to his conversion, does not give himself a very good character.

He was the son of a well-to-do tailor at Tiflis, and was engaged in a business of his own, when in 1881 he received a tract from a Stundist, leading him to read others, and to attend some of the Stundist meetings. The assurance of his own salvation filled him with a burning desire to let his testimony be heard in the streets and market-places of his own native town. It was not long before the Russian police came upon his track, making it desirable for him to seek refuge with friends beyond the frontier.

Through Pastor Armichanjanz, the translator of the Bible into Armenian and Tartar, Sembat obtained admission to the Methodist Mission School (Predigerschule) in Frankfurt-on-Maine, where he remained for three years. In 1885 he returned to his homeland to work among the Russian Stundists. He traded with books while seeking opportunities to preach the Gospel; but even then he was, at times, exposed to great danger.

A PRISONER OF CHRIST.

In 1891 the police broke into a prayer meeting, dispersed it, and confiscated all the books and papers that could be found. The evangelist prepared to flee, but before he had time to do so, he was taken prisoner in his own house early one morning, and banished to Achalkali, on the Siberian frontier, where the climate is very rough and cold. His family joined him a few months later, after passing through untold hardships on the journey, which undermined the last bit of strength of his delicate wife. Eight months after their arrival the desolate husband and children stood by the grave of mother and infant child. Many deeds of kindness, some of them under the cover of the night, had been shown by the inhabitants to the suffering exile, which the bereaved ones never forgot. At the request of his dying wife, he married without delay a friend who had been nursing her—a step which the circumstances rendered urgently necessary.

The day of the Coronation of Nicholas II. came; but instead of being included, as the banished man had had reason to hope, in the amnesty which the Czar on this occasion granted to a number of prisoners, he was startled by the news of

A PROLONGED EXILE.

Three more years added to five. What was to become of his children? He could not endure it any longer. He would flee. With the help of some friends he was able to reach Tiflis, Batoum, Toworossisk, Rostow, and at last Charkow, where he met with his wife and children. The brethren there, however, insisted upon his leaving his family behind, and continuing his escape, in company with another refugee and his brother. They went to Odessa, where they were able to obtain passports. The rest seemed easy. Yet it was only after some more difficulties, and intense anxiety, that the reunion with his own could be effected on the free soil of Roumania. Mr. Bagdasarians has since then been a more or less wandering evangelist. We suppose him to be now in England.

Before leaving with Dr. Baedeker for his prison trip to Russia, we spent three days in Berlin. To Christians visiting that city we would recommend the Hospiz St. Michael, Wilhelmstr., 33, where pleasant rooms and good fare can be had at moderate prices. The Hospiz, as we were informed by its Lady Superintendent, Frau von Below Serpenten, owes its existence to Count Pückler, who in 1890 rented the house from the Y.M.C.A. It is in connection with St. Michael's Society, having for its aim the evangelization of the working classes of Berlin. We were glad of making acquaintance with Herr von Ziegler, the late and much-valued secretary of the Vienna Y.M.C.A., and also with Herr von Rothkirch, who is the secretary of the Berlin Y.M.C.A. Dr. Baedeker and Mr. Morgan had a nice time at the Association in giving their testimony to the young men on Monday evening. They also had a pleasant chat with Mr. Morrison, of the Bible Society.

There is said to be a movement in Germany similar to that of the "Los von Rom" in Austria. There the Government is in its favour. In Mecklenburg-Schwerin the Evangelicals make, in some places, a house-to-house visitation, winning friends to the Gospel. The Berlin City Mission—a creation of Herr Stoecker, the much praised and much blamed anti-Semite, organized on a broad base—is in full vigour, continuing its work among the rapidly-increasing masses of the German capital. We went to his church, but found that he was away for his holidays. In his stead Pastor Evers preached, also in connection with the City Mission, giving utterance to a faithful Gospel message. One of his illustrations, as to the quietude of God's children, was the following:—"A hurricane raged once over a mountain-village, and the people rushed out of their houses in search of a place of safety, not knowing where to find it. In passing, some of them noticed a poor old woman sitting peacefully in the front of her humble hut, and murmuring something to herself. 'How can you sit here?' they cried. 'Don't you know that the roof may fall upon your head at any moment?' 'Oh, I praise God,' said she, 'that I have a Redeemer who can shake up the world as He does.'"

ENTERING RUSSIA.

Our parting day coming, we booked for Russia, in company of a Christian brother and sister who had attended the Blankenburg Conference, and were now on their way home. We pass swiftly through Germany, reaching at midnight the Austrian frontier. After two hours of waiting we continue our journey *via* Cracow and Lemberg. The day is grey, and the country flat and poor. At ten o'clock p.m. we arrive at Woloczyska in pouring rain. The wind is high and cold, but we are kept warm by the proceedings that follow. "Have your passports ready," says our travelling companion. We give it up before passing into the Customs Hall, where confusion seems to reign. Our hand-baggage is opened and every bit of print seized. After a little while, the books are returned. With several CHRISTIANS, our Bible notes, and other papers, in hand, the official is endeavouring to explain matters to us. We shake our heads at the strange sounds. He raises his voice, but the louder he speaks, the more we shake our heads, until our German friend comes to our rescue. "If you are willing to pay 50 kop., your printed matter will be sent to the office of the censor at Odessa," he says. By his advice, we prefer sacrificing our property. At the other end of the hall a motley crowd gathers around an official, who, behind a counter, is returning the passports. Our name being one of the last ones, we encounter no difficulties in the revision of our registered luggage; and now, by means of our passports and small tickets to show that our hand-bags had been duly examined, we pass into the waiting-room which is at the same time the restaurant. Bright, shining samovars greet our eyes and we enjoy the amber-coloured beverage, called czaj (tea). A formidable amount of luggage has been heaped up at the entrance to the platform, and as soon as the door opens, there is a scramble and a shouting, passengers calling out for the number of their "najsilstchiks" (porters), each trying to squeeze through first. We climb with others over the luggage barrier, and, half dazed, follow the stream. Somebody good-naturedly pushes us into a compartment. It is our German friend who has kept all the time a sharp eye upon us. "But where are our bags?" we ask, bewildered. "No fear," is his quiet reply. In a short while, indeed, all is settled, and as our train passes out of the station we begin to realise that we have crossed the threshold of Russia. W. M.

From the New Hebrides.

IN a recent letter, dated Tanna, July 3, Rev. Oscar Michelsen, of Tongoa, New Hebrides, writes:—

We are now assembled here in happy gathering for Synod. Cheering accounts have come in from nearly all our stations. There have been no deaths in the Mission families this year, and, on the whole, the health of the members of the Mission has been very good.

Personally, I am glad to report that I have been very well of late, and have given much of my physical strength to road making. I have commenced a cart road, intended to go from one end of the island to the other—about six miles. This will, when finished, be a great help to me in carrying on my meetings, and will be a great boon to the natives, who at present are carrying their produce on head or back.

Whilst the day of the "first love" is now long since past, and many of my first "Christians" have gone threadbare again, I have, of late, had good reason for feeling cheered by seeing several giving indication of real life springing up.

For the last few months we have had a magnificent volcano springing up in the sea some three miles from Tongoa. It was such a sight as few have witnessed, and vividly impressed us with our own littleness and the greatness of the powers that surround us. It stopped some days ago, and has how left a new island on our earth, about three-quarters of a mile or a mile in length. Its name is Koai. So may we soon see the fire and power of God working among the people in Tongoa, and exhibiting results as far beyond the glory and power of man!

Books for the Blind of India.

AS I get many letters from workers asking for information about our literature for the blind in India, I shall be grateful if you will allow me to state that the system we use in our school is the Shirreff-Braille; that is to say, it is the *bonâ-fide* Braille system, adapted to Urdú by Mrs. Shirreff.

It is remarkable for simplicity, adheres as closely to the English Braille alphabet as possible, and can be adapted to any of the purely Sanskritic-derived languages of North India. Practically this adaptation has been done, in the case of Gurmakhi (Panjábi), Hindi, Bengali, Maráthi, Gujeráti, and Sindhi. I wish friends interested in the blind of India to know that it is as easy as possible to provide books for the blind in any of these languages by means of the Shirreff-Braille system. Anyone conversant with one of these languages can have our sketched-out alphabet for that language, and improve upon it, if he thinks well, in certain small details; but he should *first* be sure that he understands Braille methods.

Those working in Urdú may be glad to know that the British and Foreign Blind Association is sending me out some Primers and First Books in the Shireff-Urdú Braille.

Not being able to get first-class paper in India, we have to import the Manilla paper from England at a considerable outlay. If anyone can tell me where to get equally good paper in India, I shall be grateful.

The Shirreff-Braille system can be adapted to Arabic and Persian, also to Kashmirí and Pashtu. I have no doubt that it would cover Burmese and the South Indian languages also.

ANNIE SHARP.

St. Catherine's Hospital, Amritsar, N. India.

Surgical Aid Letters.—We have several applications for Surgical Aid Letters; and readers able to spare such will be helping worthy cases by committing letters to our care.

1343

Coloured British Subjects.

Dr. J. E. LONDON, Demerara.

AMONG delegates from abroad to the meetings of the Congregational Union, a prominent figure is that of Dr. J. E. London, who represents the British Guiana Union. The story he has to tell is one of great encouragement in the work of the Lord, in a field presenting great difficulties. A native of Berbice, brought up and educated at New Amsterdam, his whole concern is for the welfare of the coloured race to which he belongs. He enjoyed the great privilege of Christian nurture and home-training, and the crowning satisfaction of the retrospect is that through the pious example and teaching of his parents, supported by the earnest Gospel preaching of Rev. John Dalgleish, he was converted about the age of sixteen.

Choosing at an early period to follow the teaching profession, he was soon led to set his thoughts on the Christian ministry, and owed his classical and theological training to his pastor, Mr. Dalgleish, with other two agents of the London Missionary Society, Rev. James Scott, and Rev. Charles Rattray. From 1859 onward, concurrently with his training, he found outlet for much evangelistic work at Brunswick, on the Berbice River, Germania and Lonsdale. From 1862 to 1868 he laboured at Ebenezer and Freedom Chapels, on the west coast of Demerara, and was recognized as minister's assistant there, as well as at New Amsterdam, and on the Upper Berbice River.

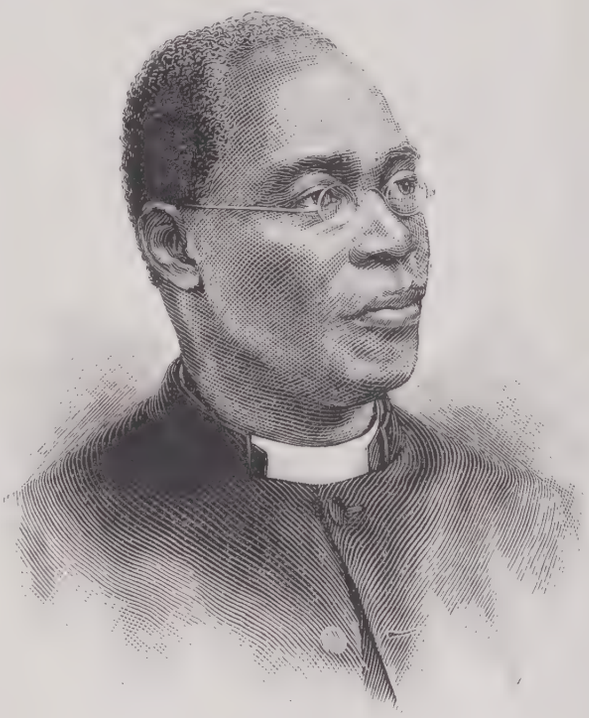
Ordained at New Amsterdam in 1870, to the pastorate of Brunswick Chapel, he also undertook the duties of superintendent of the missions to the aboriginal peoples and mixed races at Maria Henrietta, St. Lust, and Calcunni. Coming to England on furlough in 1877, Mr. London was deeply impressed with the great need for medical work among his countrymen. He remained till 1882 as a student at King's College, and when he returned early in 1884 it was with several diplomas, including those of the Royal Colleges of Physicians and Surgeons. His usefulness was in this way greatly increased, and, in addition to the help rendered in individual cases, he was able to give much instruction and help to nurses in preparing themselves for future usefulness.

On returning to the colony he devoted his attention to the remote districts, chiefly in the neighbourhoods of the Berbice, Demerara, and Essequibo Rivers, preaching, administering medicine, and performing surgical operations among all kinds of people. Now Dr. London has his residence at Georgetown; and, while engaged in private practice, opens his doors every Wednesday to the poor of the town, in special cases giving medicine free, as well as advice and attendance. Over the week-ends he is an itinerant medical missionary, conducting services at stations where no minister is available.

Throughout the colony the long-continued labours of the London Missionary Society have resulted in the establishment of Congregational churches, of which some are not only self-supporting, but are able to extend a helping hand to weaker causes. The Society still takes a keen and practical interest in the work, aiding it in many ways. Among the names which stand out in bold relief from the story of bygone years are John Wray, John Smith ("the Demerara martyr"), Ebenezer Davies, Thomas Henderson, Edwin Angell Wallbridge, and Joseph Ketley, who with many more missionary fathers endured bitter persecution, but went on in faith to sow the good seed of the Kingdom; "and the seed has taken root, grown in the true spiritual soil, and now the fields are white unto the harvest."

Other denominations are also actively at work in the colony in a true spirit of brotherly co-operation. One of the great troubles has been the decline of the sugar industry, which has driven population almost entirely away from districts formerly populous and flourishing. The people have, however, been carefully followed; and Dr. London's testimony is that town and country congregations alike have large bodies of members and adherents attached to them. They are doing much, but still there is room. Pastorates in various localities are vacant, and there are districts more thinly populated where the natives have none to tell them the Good News.

A source of great encouragement to the native workers has been the addition to their number during the last year of Rev. H. J. Shirley, formerly minister of Fulham Congregational Church. His own central congregation at New Amsterdam is growing rapidly month by month; and, in addition, he is making his presence felt in many ways. The disabilities of the coloured race aroused his sympathy at the very outset, and his influence has already told in the removal of a number of these. The impossibility of finding outlet for his opinions through the public Press has laid on Mr. Shirley the necessity of starting a bi-weekly paper on his own account, and great hopes are entertained by the friends of the coloured people of its influence as a moral and spiritual force.



DR. J. E. LONDON.

From a Photograph by The London Stereoscopic Co., 24, Cheapside.

The prospects of British Guiana, from a business point of view, are brightening, other products gradually taking the place of sugar; and the field for Christian effort is also most promising. A deep interest in spiritual things is manifest among the people. The harvest truly is great; the call is for labourers to go in and possess the land.

Realities.*

Facts are still facts! They do not alter when
The questioning and doubtful minds of men
Refuse so to accept them. Truth likewise
Is always Truth—though our hearts recognise
It not as such—and it is well to know
That Right is what God made it long ago,
And not a fancy of our passing mood.
We judge between life's evil and its good
Not by what is but by what seems to be,
And only see as little children see
Whose dreams are goals to which their steps they bend:
God seeing farther—even to the end—
And understanding all things, as we pray
For that which seems our highest good to-day,
Proves his great love—denies our blind request,
And gives us only what is truly best.

* From "Messages," a dainty booklet. Twenty sacred poems, by Edith Hickman Divall, Southborough. (6d. *James Hawkins, Baker Street, W.*)

Wanted—Men and Women.

The following statement accompanies an urgent appeal by Rev. F. Coillard for twelve additional workers:—

PEOPLE ask us, "How can you, sitting comfortably at home, send men and women to their deaths?" The reply is, "We cannot, we dare not, take such a responsibility." Long ago the idea was abandoned of inviting particular candidates to go to the mission field. Our Lord in his wisdom and tenderness takes upon Himself the task of recruiting. But those whose physical and mental capacities (or incapacities) prevent their going to the field are not debarred thereby from encouraging others to go. True, the harvest is great and the labourers are few. But as regards *individual vocations* it is not for us to create them. "*Pray ye, therefore, the Lord of the Harvest that He may send forth labourers into his harvest.*" An unseen Power puts it into the hearts of one and another to carry his message to the heathen. As the Editor of the *Journal des Missions* says, in an article "On our Recent Losses":

Is not this intervention of God Himself, in a question which at the present moment is distressing our Churches, of a nature to inspire us with confidence and calm? And has not the office exercised here by the Head of the Church the effect of marking out more rigidly, in their respective limits and relative importance, the offices of man—whether the missionary, the Church at home, or the committee?

The part of the missionaries is to make these needs known. Our blessed Saviour, Himself the first of soul-winners, first uttered this momentous word, and every active worker since has the right to re-echo the cry, "The harvest is great and the labourers are few."

The part of the Church is to spread these letters before the Lord of Harvest, and pray Him to send out labourers into his harvest. This prayer will be answered; it is being answered, volunteers are offering themselves.

Here comes in the work of the committee: in dependence upon the Holy Spirit, to encourage and equip the fit, to prevent the despatch of the manifestly unfit, and to point out to the latter class that, even if debarred by health or other causes from direct contact with the heathen world, there are ways in which they may still help the cause of missions, and that of the Barotsi in particular.

Particulars regarding the work in Barotsiland may be found in News from Barotsiland (1s. per annum. *Miss C. W. Mackintosh, Harley House, Bow, E.*)

"Not Having a Shepherd."

WE have been seventeen days on a journey from Chongking to Kuei-chau, on our way to Yunnan-Fu, and all along the way we did not come to one place, until we reached our destination, where the Gospel was preached. Hamlets and villages innumerable, towns and cities, too, were passed, with their poor, miserable, opium-smoking residents, but no place where they could hear of the God who loved them, or the Saviour who had died, and who could save and bless. And this is one of the most highly-famed public roads in this province of Kuei-chau.

Occasionally the voice of a missionary is heard as he passes from one of these cities to the other; but in many parts of this province, and even more in the adjoining province of Yunnan, very large districts are still practically untouched by the Gospel message. Surely the Lord would have his people obey his command to pray the Lord of the harvest that He would send labourers into his harvest, natives or foreigners, just as He may please.

We were thankful to find how wondrously the Lord had answered prayer. As far as we could judge from the conduct of the people, and their respect and kindness, we had no evidence of any unkindly feeling towards us as foreigners.

Kuei-iang-Fu, Kuei-chau. J. McCarthy.

A Consecrated Business Life.

THE LATE MR. MARTIN HOPE SUTTON.

THE obituary notice, in last week's issue, of Mr. Martin Hope Sutton, of Reading, called the attention of our readers to the close of a long and notable career. Born in 1815, he grew up in the years in which Europe and England were settling down to cultivate the arts of peace after a long period of war and tumult. From his earliest years the boy gave evidence of those devout and practical qualities of mind which have resulted in a life lived to the glory of God, and in promoting the good of his fellow-men, bodily and spiritually. The family ideal for him was a professional career, but his tastes clearly pointed out his sphere in business life, and even the nature of the business was never in any doubt.

His favourite studies were botanical, and he had more pleasure in experimenting with different varieties of seeds than in the recreations which would have been thought more suited to his youthful years. Even special holidays were spent in such walking tours as could be planned for the widening of his knowledge along these lines. By-and-by, he was able to go further afield by the use of railways and other conveyances, and was not content till he had made himself conversant with the chief private and public gardens of his own country and on the continent. At the age of twenty-two, Martin induced his father to add a department for flower and vegetable seeds to the family business of corn factor and miller; and the firm became John Sutton & Son, being six years later changed to John Sutton & Sons through the addition of Martin's brother Alfred.

The disastrous Irish famine of 1847 turned the thoughts of the elder brother in a new direction. Alfred took over that branch of the business connected with ornamental gardening, and Martin Hope was able on a large scale to show that his experiments in cultivating, adapting, and selecting vegetables and food plants were capable of being turned to account in the service of humanity. Public men discovered the value of his suggestions, and the substitutes he suggested for the devastated potato crop were adopted by the Government with the most beneficent and satisfactory results.

The development of the post-office and the railway system placed within the reach of the keen-sighted partners practically unlimited openings for extension, of which they were not slow to take advantage; and, step by step, the name of the firm became known over the length and breadth of the land.

In 1861, Mr. Sutton contributed to the Journal of the Royal Agricultural Society of England an article on Permanent Pastures, which was reprinted by request, and has since passed through many editions. It was afterwards incorporated in the larger work, "Permanent and Temporary Pastures," written by his eldest son, Mr. Martin John Sutton. Several editions of this book have also been called for, and it has become almost as well-known in some of the colonies as in England. Efforts for the improvement of food plants by hybridization and selection were never relaxed, and almost all the favourite roots now used in British agriculture are the direct or indirect results of his labour.

Close application to business did not in this case mean the exclusion of higher interests. At one time he wished to devote his life to foreign mission work, but was persuaded that for him the path of duty lay rather in business. He carried the same spirit which would have actuated him in mission work into commercial and private life. His testimony to the faithfulness and grace of God was borne daily before his family, his employés, and his fellow-townsmen; and in each of these directions it has borne much fruit. Only the Great Day will declare all the good that has been done by his words and example to promote the interests of the kingdom of God.

As an earnest Evangelical Churchman, he took a deep personal interest in the affairs of the Church Missionary Society, the Church Pastoral Aid Society, Irish Church Missions, and kindred institutions. But his sympathies were wider than any church bounds, and went out to every effort for the succouring of the helpless, or the bringing back of wanderers to God. He took a practical interest in the British and Foreign Bible Society and the London City Mission, and in the latter case he stood in the breach more than once when special effort was necessary for the succour of "run-down" workers, and the furtherance of the great object. Alongside these it is natural to find that the Evangelization Society and the Open-Air Mission also claimed successfully a share of his interest and support, feeling, as he did, the need for a simple going out to the people with the Gospel message after the Saviour's own example.

THE LATE MR SUTTON.

From Photograph by Mr. Wm. Salmon, London Street, Reading.

In "Recollections of Reginald Radcliffe," by his wife (*Morgan & Scott*), warm testimony is borne to the support received from Mr. Martin Hope Sutton, among others who were not ashamed to be identified with the work of the Lord at a time when open-air testimony was resented by the populace. The occasion was Reading Races in 1855, and the effect of the preaching of the Word, accompanied by the distribution of Gospel literature, is thus described:—

"Flour, carefully wrapped in small paper bags, with dirt, &c., was thrown, till the square looked as if snow had been falling. Our beloved and now aged brother, Mr. Martin Hope Sutton, a disciple indeed, rescued Mr. Radcliffe in a wounded condition, conveyed him to a doctor, and then home to his own house, where he took care of him."

Sunday-school teaching, continued during a long period of years, was to Mr. Sutton a work of great joy and profit; and thoroughness in it led to his being also a pioneer and enthusiast in Ragged-School work. With his business helpers ever before him, it was natural that he should recognize the importance of the Y.M.C.A. Only one year after the formation of the London Association, he formed one at Reading, of which he remained president till his death.

Until May last he was in his accustomed good health, taking an interest in all meetings and other efforts for the advancement of evangelical religion and philanthropy. The hot weather of the summer tried him a good deal, but he still busied himself, with the help of his private secretary, in attending to the great correspondence which he carried on with Christian workers in all parts of the kingdom and abroad. Early in September he found even this too great a tax upon his strength, which had been much impaired by constant neuralgic pains, seriously interfering with his sleep. The doctors still assured the family that there was no cause for anxiety, and their opinion was fully confirmed by Sir William Broadbent, who paid him a visit a fortnight before he died. However, Mr. Sutton himself was fully persuaded that the time of his departure was at hand, and he insisted upon making every preparation for that event, which took place at 3 p.m. on Friday, October 4.

Even the night before, his doctors had told the family that his body was so perfectly healthy in every respect, that there was no physical reason why he should not be spared another five years, but on the Friday morning, before getting up, he sent for the members of his family, who were near at hand, to tell them that he believed that in a few days, at least, he would be taken, and he wished once more to make a formal declaration to them as to the faith in which he died, and his perfect happiness in the prospect of departure. He asked them to tell everybody that he was trusting alone in the finished work of the Lord Jesus Christ as his personal Saviour, and that the truth that was his greatest comfort and reliance was, "The blood of Jesus Christ his Son cleanseth us from all sin." He seemed particularly happy and cheerful, and shortly afterwards proceeded to dress with the help of his servant. He then walked across into another room, sat down in a chair, and expired without a sigh or symptom of the slightest pain. He was called up higher without the ordinary experience of bodily decay; "he was not, for God took him."

This was a life full of simple faith in God, and of many activities for the purpose of doing his will. His sanctified common sense made him a much-sought and trusted adviser. His knowledge of Scripture was altogether remarkable. Again and again he pushed from him opportunities of acquiring wealth, actuated, as few men have been, by a fear that he might become wealthy. Mr. Sutton died full of years, but to the last he preserved that charm which drew young people round him with confidence and love. The great company which gathered at his funeral was an eloquent testimony to his catholic spirit and to that true unity which over-rides all Christian distinctions and divisions.

Day by Day.

SUNDAY, October 20. Galatians i.

THE Apostle was always very clear about his personal and direct call to the Apostleship. He felt that he had been commissioned by that same voice which summoned the twelve from their lowly toils, to be first disciples, and then apostles. See how he reiterates his favourite affirmation here (verses 2, 12, 15). He had not even sought fellowship with the rest of the Apostolate, or with the mother-Church at Jerusalem (19). The river of his teaching was fed directly from the throne of God and of the Lamb.

This Epistle especially elaborates the fourth verse. It teaches us that the death of the Lord Jesus has delivered us, not only from the curse and penalty of sin (iii. 13), but from the power of the present evil age, which is self-will, that we might live according to the will of our God and Father (4). This is the complete Gospel, which Paul proclaimed; and anything less than this falls short of the Divine plan of human redemption. You have known the Cross as delivering you from the just punishment of your sin; do you now realize that it is standing between you and your past, you and yourself?

When, like Paul, we are suddenly awakened to realize that the Lord Jesus has really entered our nature in the moment of regeneration, and is actually immanent and indwelling; when the veil of our most secret shrine is rent in twain, and we discover that Jesus is within—ah, we cannot refrain from preaching Him then, and we confer not with flesh and blood (15, 16)!

MONDAY, October 21. Galatians ii.

The great fight of Paul's life was over circumcision, the initial rite of Judaism. His career would have been comparatively calm if he had once admitted that Christianity was a sect of Judaism, and that men must enter it by first becoming proselytes of the Law. From first to last he insisted that the Gentiles might come directly to Jesus Christ for salvation, without going round by the circuitous route of Hebrewism. Where men insisted on circumcision being administered, and on Jewish customs being maintained (*vv.* 3, 12, &c.), he protested with all the fiery vehemence of his nature; but when his opponents had admitted it to be comparatively unimportant, he was willing to administer it as a matter of concession to uninstructed and inquiring minds (Acts xvi. 3).

What blessed intercourse Paul must have had with James, Cephas (Peter), and John! Each of them would give details of our Lord's life and ministry, which would be of immense interest to him. James could tell of those obscure years of his earlier manhood, when they dwelt together in the same home (i. 19); Peter would narrate the stirring scenes of his active ministry, in which he had played so great a part, and would specially dwell on the experiences of Pentecost; John would dwell on the inner life of Jesus, which lay open to his loving heart. Together these devout and loyal hearts would tread again the spots made sacred by those holy feet. But when Peter vacillated, Paul did not hesitate to rebuke him. The younger had progressed beyond the elder. Paul told him that if he went back, he confessed that he had been wrong in the liberty which he had previously practised; but since that liberty had been given him by Christ, he made Christ a minister to wrong-doing and sin, which, of course, was unthinkable. Therefore he was wrong to return to a bondage from which the Lord had set him free.

The twentieth verse must be lived to be understood. Our Lord was not only crucified for us, but asks us to identify ourselves with Him in his death and resurrection, that He may become our life; and that, in the words of Origen, we may be "his harp, his flute, his temple."

TUESDAY, October 22. Galatians iii.

The first paragraph of this chapter (1-14) is of the utmost importance to those who desire the fulness of the Pentecostal Gift. Three times over the Apostle emphasizes the fact that the Holy Spirit, in his special functions, is to be received by faith (2, 5, 14). Faith is simple receptiveness—the laying open of the heart to God—that his gracious Presence may pervade and fill the inner sanctuary. Oh, that every reader of these lines would retire to some lonely spot, and say: "There is a filling of the Holy Spirit which, if I do not possess, I may have, and I long for it, and I am prepared to put away all that would grieve and quench Him, and I do now open my heart to receive Him into all its unlocked chambers."

We are not under the law of Moses, as represented by circumcision. Jesus has perfectly fulfilled on our behalf all its requirements, and borne its curse and penalty. It is absurd, therefore, to insist on any rite, be it circumcision or baptism, as necessary to justification. Our righteousness is in Christ, and it is ours, in actual possession and enjoyment, as it was Abraham's, directly we believe. Have you ever claimed the blessings which God promised to him? They are yours also, and God waits to fulfil them all, if you will only claim them by faith.

The Mosaic dispensation was a parenthesis in God's dealings with his people. It was intended for a special purpose, as their tutor; but it could not interfere with the great covenant of grace, initiated with Abraham, and confirmed in Jesus Christ. With many individuals now, as with the Hebrew race, there is often a period in which the conscience is confronted with the holy demands of God's law, which men cannot keep, that they may be shut up to Christ. But when the absolute helplessness of the sinner is realized, then the full vision of divine grace is unveiled.

WEDNESDAY, October 23. Galatians iv.

The Apostle often uses the word "rudiments," or "elements" (3, 9; Col. ii. 8, 20). High and holy as the Mosaic legislation was in itself, yet, so soon as it was forced on inquiring souls, as the necessary portal to the Gospel, the Apostle spoke of it as belonging to an age already passed, and to a system that had become antiquated. No longer are we but a little different from bondservants, we are lords of all in the one Lord Jesus—no longer slaves, but sons—heirs and joint-heirs! What a royal heritage is ours, rich with the promises of God, and waiting for cultivation.

There is still a slavishness among professing Christians, which is sadly out of keeping with their rightful position in the Son of God. "The really devout man," says one, "does not overwhelm himself with vocal prayers and religious exercises, which leave him no breathing-space. He aims at constant freedom of heart. He is neither scrupulous nor overanxious, but moves on his daily road in simplicity and confidence. He is firmly set to refuse nothing that God asks of him, to yield in no way to self-love, never to be guilty of any deliberate fault; but at the same time he does not torment or worry himself with petty vexations.

There would be greater holiness among professing Christians, if their ministers could appropriate Paul's words in verse 19. Perhaps we get a hint of his thorn in the flesh from verse 15. In this allegory of Sarah and Hagar, notice that the Apostle is not dealing with the principle of evil within us, but with the mistaken mingling of two dispensations, of two methods, of the Law and Gospel. Most truly he urges that the two are incompatible, and therefore, like Abraham, we must cast out Hagar that is Sinai, which tendeth to bondage.

THURSDAY, October 24. Galatians v.

We are free. The Son hath made us free, and we are free indeed. But not free to do as we like (*v.* 13). We are set free from the minute prescriptions, the rites and ordinances, of the Levitical law, from the surveillance and prescriptions of human priests, from all that would cramp and hinder the full development of our spiritual life. But we are still bound by the laws of the Spirit, by the commands and precepts of Christ. Free from law, as the method of righteousness and acceptance with God, but more than ever bound to see to it that the righteousness of the law is fulfilled in us, as the outcome of our devotion, and love, and loyalty to Christ, through the indwelling grace of the Holy Spirit. When the eagle is freed from its chain, it is not free from the laws of flight, but simply at liberty to fulfil the nature which God has given. We, free as we are, must live and walk in the Spirit, and be led by Him (*vv.* 16, 18, 25).

Let it never be forgotten that though we are not in the flesh, yet the flesh (*i.e.*, the me-principle, Rom. vii. 18) is in us. There is always the possibility of our reverting to it, and walking in it. Even in our most religious hours, there is a fear of our doing good things from a selfish motive. Therefore, we need to walk in the Spirit, as He reveals the living Saviour; and as Jesus is more and more revealed to us and formed within us, the new foliage and fruitage of the risen life will appear, whilst the dead works of the flesh shrivel and drop away.

FRIDAY, October 25. Galatians vi.

Christian men may be overtaken by a sudden gust of temptation, beneath which they fall. The fact of their being so overtaken, proves that they had not been living in close fellowship with the Lord, else they had been as sensitive to the approach of temptation, as the aneroid barometer is to a depression of the atmosphere. The most spiritual men in the church are the fittest to restore such, and they must do it with meekness and humility. In this way we bear each other's burdens, by sympathy and helpfulness; but there are some burdens which each must bear for himself alone—of existence, of personal accountability, and of the care of personal growth.

Life is a sowing time. Earth and time give the occasion of preparing for heavenly harvests. The open furrows of opportunity invite the seed, and every time we do good, and work that which is good, we scatter seeds that shall finally yield a hundred-fold.

From the eleventh verse the Apostle adds the postscript in his own hand-writing — the characters were large and clumsy (11), perhaps owing to the calamity referred to in iv. 15. Here, for the third time in this Epistle, he names the Cross, in its reflex influence on the believer's inner life (ii. 20; v., 24; vi. 14). Notice the repetition in verse 15 of v. 6, and compare 1 Cor. vii. 19. Mark the width of the Apostle's benediction (*v.* 16). Study the R.V. rendering of verse 17. Oh, to be so branded with the name of Jesus, that people might never expect aught else than that we should live as his slaves!

SATURDAY, October 26. Ephesians i.

The Epistle of the Ascension, of the Church, of the Life of In-ness. It was probably intended as an encyclical, to be read throughout the wide district of which Ephesus was the centre.

We are borne along in these glowing words from the Father's eternal choice, when foreknowing all who would trust in his Son, He chose them in Him, before the foundation of the world; and we are landed, at the close of the chapter, in the glory to which the Lord Jesus has been raised, and where He awaits the consummation of his Body, by which He will manifest his fulness.

Count up the blessings enumerated in these paragraphs. Blessed with every spiritual blessing, chosen before the world's foundation, foreordained unto adoption, redeemed and forgiven through his blood, acquainted with the secret intentions of his will, become a heritage of God, sealed with the Holy Spirit, wrought upon by the very same power that raised Christ from the dead, and set Him at God's right hand in the heavenlies—what a galaxy of stars shine in this square inch of the great firmament of truth! But notice that they are all sphered "in Him." Let us ask, as part of our daily prayer, that the eyes of our heart may be enlightened, that we may know all the riches of grace and glory which are stored for our use in our ascended Saviour.

F. B. M.

Home Missions.

The Open-Air Mission.

A SEASON OF VICTORY.

YES, it has been victory all along the line. Never have we seen more to encourage us; never has the Spirit of God more mightily manifested Himself among us. The old ground has been maintained with undiminished vigour; fresh racecourses have been invaded in the Master's name, amid the amazement and wonder of onlookers, sometimes ending in showers of ginger-beer bottles, sticks, and stones; village evangelization, too, has been a marked feature, and has been wonderfully blessed of God. There is no more vitally important work. Country fairs—hiring, cattle, and pleasure—have been visited, east, west, north, and south, by companies of devoted evangelists, and the Word of the Lord has sounded forth amid throngs of listeners. Yet much more could have been accomplished had we not been constantly hampered by lack of funds.

The seaside missions have been extraordinarily fruitful, continued, as they have been, in some cases for four or five weeks, and witnessing the conversion of many souls. Often audiences of 2,000 and 2,500 in the aggregate would be addressed on the Lord's Day, and many hundreds would hear each week-day. At Great Yarmouth, for instance, it is computed that more than 25,000 people heard the Gospel during our stay, and most of these gave quiet, reverent attention such as could be exceeded in no church or chapel. Often the stillness would be intense, and the work of conviction would be clearly seen on scores of faces. May I give your readers some instances, that they may share our joy?

OPEN-AIR MISSION BAND.

SIN-SEARED FACES SOLEMNIZED.

At Chester Races, on the great Cup day, a stand was taken in the vortex of the gambling evil, amid crowds of bookmakers. Presently a number of "fast" men became listeners. Their faces were marked by evidences of vice and sin, and they were a pitiful sight. Such was the power of God present, that four of these men came forward publicly for Marked Testaments, accepting them most thankfully. One young man, who was led aside in tears, offered a penitent prayer, accepted Christ, and wrote his name and address on the fly-leaf of a Gospel. Never were men more evidently solemnized.

MEN AND WOMEN ON THEIR KNEES.

A wave of blessing flooded our work at Newcastle Races. Day after day souls were saved, and most cheering letters have since been received from many who then accepted Christ. Their joy in the Lord is deep and abiding. On the racecourse, amid many difficulties, a powerful testimony was borne, this being the second time of its invasion by the Mission. Never before last year had there been preaching amid this scene of wickedness, where the noise of the betting swelled into a sickening roar. On the Town Moor, too, where a fête is held (attended by 100,000 people on one day alone), Christ was lifted up, and drew hearts to Himself. But in the evening meetings, in Bigg Market, surrounded as we were by nearly 100 splendid local workers nightly, God's arm was indeed made bare. Between forty and fifty souls came forward publicly for our "Converts' Cards," which many signed on their knees, amid tears. Among those who came forward for a card was one who had often preached infidelity on that very spot. He has since written hopeful letters, but has not as yet signed the card. God is dealing with him.

"Come and see the show!" So said a young clergyman (we fear unconverted) to two young lady relatives at Douglas, Isle of Man. The "show" was the Open-Air Mission service on the beach, which he regarded with contempt and anger. They accompanied him to the spot. "There, that's the show. What do you think of it?" For answer the young ladies took seats, and presently were listening intently. Growing restless, the clergyman said, "Let us go. We have had enough of this." But they declined to move, and at the close of the meeting spoke to the evangelists. The result was their happy conversion. Thereafter they were at every meeting, sometimes holding the banner, and helping in other ways. It is deeply interesting to know that these ladies are related to one who in the early days of the Open-Air Mission was among its chief supporters and devoted workers.

OPEN-AIR MISSION AT ASCOT RACES.

A LADY'S CONVERSION, AND WHAT FOLLOWED.

"I was converted at the service on the beach last Thursday." So said a young lady, rising in a Y.W.C.A. meeting at Douglas, conducted by our evangelists. This young lady was engaged to an unconverted young man. She immediately wrote telling him of the great change, and saying that, unless he was prepared to take the same stand, they must separate. In alarm, the young man crossed the Channel from Birkenhead, wondering what it all meant, and having only the haziest idea of conversion. His young lady immediately took him in hand, and marched him off on Sunday morning to the churchyard service at Kirk Braddon, where a powerful Gospel sermon was preached by the clergyman. The truths enunciated made a deep impression on the young fellow. In the evening she took him to hear the same clergyman at another church, and he was still more deeply convicted of sin. Thence she brought him to the Open-Air Mission service on the beach, where the arrow was driven still deeper, until he completely broke down, and, we trust, gave himself to the Lord.

"WILL YOU GO? WILL YOU GO?"

This was the refrain which some Salvationists were singing in Southend-on-Sea one day, when there passed by a gentleman from London who had just come from the railway station, seeking health and change. The words reached his heart by the power of God's Spirit, and so affected was he by them that he could go no further. Forthwith he returned to his home in London. "What have you come back for?" said his wife. He told her. "But you must have a change. You need it. You had better go to Yarmouth." To Yarmouth he came. On arriving he was about to take a drive, when something said to him, "Go down to the beach." He went, and found the Open-Air Mission holding a service. The Word was blessed to his soul, and being spoken with by Colonel Major, he became deeply anxious. A few days afterwards, he stepped into the light and liberty of the Gospel, gladly signing a "Convert Card." Thus "one soweth, and another reapeth."

KNEELING ON THE SANDS.

One evening at Great Yarmouth anxious souls were as usual invited to come forward and seek the Saviour. Immediately a lady left her seat, knelt at the platform, and was prayed with by Colonel Major before all the audience. Night was falling, and the scene was most solemn and impressive. She trusted Christ there and then, and became a happy believer. Her case was only one of a great number.

At Doncaster races, from September 8 to 13, where sixteen of our evangelists laboured, many were the "slain of the Lord." On the racecourse, in the Market Place, where tipsters ply their trade, and in the town at night, souls were convicted and converted. Memorable, indeed, were many of these wonderful meetings.

In conclusion, may I beg the continued prayers and gifts of God's people? Our financial need is most urgent, and the autumn fairs are in course of visitation by many evangelists. The whole work sadly needs more liberal and constant support.

Frank Cockrem, Secretary.
11, Adam Street, Strand.

West End Sorrows.

By Rev. J. GREGORY MANTLE.

MULTITUDES spend their life in London, and yet know nothing of its sin and shame, its sorrow and suffering. The very district where Parliament sits is the headquarters of everything that is cruel and diabolical in the English-speaking world; and it is only those who go behind the scenes of shameless revelry and licence who know what it is "to sigh and cry for the abominations that are done in the city." If, like Nehemiah, God's servants would only sometimes steal out by night, and look at ruined humanity under the soft light of the moon, they would be saved from an optimism that is too tranquilising because it has never grasped the dismal and dreadful facts; and from remedial measures that are altogether inadequate because of a false and superficial conception of the disease.

I was coming to London intending only to take charge of the morning service at St. James's Hall, Piccadilly, which for the past fourteen years has been conducted with such abundant blessing by Mr. Mark Guy Pearse, in connection with the West London Mission. The regrettable illness of Mr. Price Hughes, the superintendent, has necessitated his complete withdrawal from the Mission for the next twelve months; and the responsibility of conducting both morning and evening services devolves therefore upon me. I have not to gather a congregation; it is already gathered. The morning service is devoted to the deepening of the spiritual life, while the evening service is distinctly Evangelistic. In the evening the hall (which seats 2,500 people) is packed long before the service commences, and affords a glorious opportunity of leading men and women to immediate decision for Christ. Few Sundays have passed during the last fourteen years without such results. On my second Sunday in St. James's Hall, six of the inquirers were young men. It is to them my heart is specially drawn. There are between 700,000 and 800,000 young men in London, and we shall not rest until a multitude of these recognize the inanity of a life of sinful pleasure, and realise the liberty and blessedness of a life lived wholly for God.

OVERCROWDING AND ITS EVILS.

Overcrowding in West London has reached alarming proportions. In the registration districts no fewer than 61,056 persons are living in one room tenements, while if we add St. Giles-in-the-Fields, St. Marylebone, and St. Pancras, the number of persons living in one room tenements reaches the enormous total of 128,120. Even these figures do not represent the full extent of overcrowding, inasmuch as a large proportion of those living in two or three room tenements live under crowded conditions. Soho is the most notorious district. It has no fewer than 232 persons to an acre, and 148,608 persons to a square mile. The borough of St. Pancras, in which two of our halls are situated, has all classes of houses and inhabitants. Within its borders there are more persons living in one or two room tenements than in any other sanitary district in the metropolis.

The Rescue work of the Mission is carried on by two of the Sisters, who devote all their time to the rescue and after welfare of those who have been tempted or driven to the terrible life on the streets. They go at midnight to Piccadilly and Regent Street, taking with them flowers and cards bearing an invitation to any in distress, or anxious to escape from the life of sin, to call at Winchester House, where there is always help and a welcome. A bed is kept in readiness for anyone who can be induced to return with the Sisters. These Sisters are well-known, and their work is appreciated by many of the poor girls, who, even if they themselves do not accept the advice and help offered, often send their suffering and unhappy companions. A police inspector remarked to one of the Sisters, "There are 300 police on this beat, and there isn't one that does not know you, Sister!" The primary aim of the workers is, of course, to bring the girls under spiritual influence, knowing that by that alone can any ultimate good be attained.

One of these girls had been chambermaid in a West End hotel. She lost her situation through some slight carelessness, fell in with evil companions, and drifted on to the streets. She belonged to a respectable family in the North of England, who were in despair when their letters remained unanswered, and finally were returned marked, "Not known." Application was made to the Sisters, who were, after some time, able to find the poor child—she was little more—just after she had made an unsuccessful attempt to commit suicide, and thus end the life which she loathed. Once an inmate of Winchester House she wrote to her parents, received their forgiveness, and, after some little time spent in the Home, was placed in a good situation—at her own request far from the temptations of London. From her kind mistress and from the girl herself letters have been received telling how well she is doing in her new life.

"THE VESTIBULE OF HELL."

A few nights ago I paid a midnight visit to Piccadilly. The more I dwell upon what I saw, in what Mr. Price Hughes calls "the vestibule of hell," the more I am shocked at the existence of this open, shameless market of vice, in the very heart of West London. It is awful to know on the authority of these Sisters that a large number of the women who constitute this wretched throng are from respectable, hard-working families, who have been ruined by the men to whom they were engaged to be married. Deception, desertion, and despair, are the three rungs of the ladder that lead to an ever-deeper degradation. Sister Margaret says that, as she has come to know in detail the history of these girls, she has stood on the pavement feeling crushed with helpless sorrow, crying mutely to God, "How long, O Lord, how long shall these things be?"

"Fourteen years ago," says Sister Elizabeth, "I was walking in a street in my district, when a hand was laid on my arm, and a voice said 'Won't you help me?' Turning, I saw a tall, handsome girl. 'Tell me what is the matter,' I said. It was the old story—a good home, a good position, a good character—all lost through drink. I heard all she had to say, and then asked for references. She referred me to the head of one of the departments in a large West End business. I went to the place she named. 'Yes,' he said, 'her story is all true, and I am very sorry for her. She is one of the cleverest girls in London. Two years ago she came up to town, a bonnie, innocent Scotch girl, and she was taught to drink by a man I know. If you can do anything for her, it will be a work of mercy, and I shall be glad to help you in any way I can.'

"Receiving this encouragement I set to work. I got her a good situation, good clothes, and saw her started again with every prospect of doing well. She stayed in business four months and then left, because in a moment of great temptation she had given way again. She now sold and pawned everything for drink, and after a few days came back to me again as destitute and miserable as when I had found her first. It was indeed

A BITTER DISAPPOINTMENT,

but there were in the circumstances of the relapse extenuating facts, and I felt that she should have a fresh trial. She went into a home, remained there for five months, and left with an excellent character. I rejoiced to think, also, that her heart was changed, and with renewed hope went about the difficult task of re-instating again in business a girl who had no reference. Again we succeeded, again she was supplied with all that was necessary, and again she started with every promise of success. For four months all seemed well, and then I heard something which made me anxious. I went over to her place of business to find that she was dismissed, and that for weeks she had deceived me. Yes, it was the old story, she had fallen again. What to do now I hardly know. The poor prodigal appeals to me, but I am so utterly disappointed. 'You say that Jesus is able to save to the uttermost, please therefore don't forsake me, Sister; I have no one but you, and if *you* give me up, what *will* become of me?' What, indeed! I remember that the Good Shepherd goes after his lost sheep *until He finds them*, and I think his under-shepherds must do the same. In the Master's name, for his sake, I must still try to save this poor girl from worse than death."

A TRUE TALE OF TWO SISTERS.

The work of the "Pension" department of the Mission cannot be better illustrated than by the following case. Two sisters, aged fifty and sixty, had lived in the same two rooms in Soho for thirty years, supporting themselves by tailoring. The elder, lame from her birth, went to the workroom, where she was allowed to make up a bed, and in the season spent her time there from Monday morning to Saturday night. The younger looked after the home, and did piecework. In the season their joint earnings were 18s. a week, out of which 6s. 6d. went for rent. The fearfully unhealthy life utterly broke down the health of the elder sister; and when Sister Edith found them, the elder had not left her room for two years. At last the work she still struggled to do fell from her fingers. Realizing that the invalid needed the whole care of the younger sister, Sister Edith determined to save these two noble-hearted, Christian women from the workhouse by providing them with a small pension for life. Two relatives promised 1s. each weekly and Sister Edith collected 8s. more, making a weekly pension of 10s. The two moved into cheap suburban rooms. After eleven years of great suffering for the elder, and of absolute sisterly devotion on the part of the younger, the invalid died, and the sister is left alone, and receives a pension of 6s. a week from Sister Edith, to which she adds by needlework. This one case has cost up to the present nearly £300; but could any better investment be found for the gifts of God's stewards than this? This is only one of many cases which the Mission is helping in this way, and we should help many more if we were but able.

HOW TO HELP.

Of the Home of Peace for the Dying, of the work done at the Dispensary and by the Nursing Sisters, of the Crêche, and many other beneficent agencies, space will not allow me to write. It will be readily perceived that such work as I have outlined cannot be done without a large expenditure of money; but if ladies are willing to renounce the comforts of home in order that they may go down into the depths to seek and to save the lost; if men and women are found who gladly give the most precious thing they possess—life itself—to this work, surely it ought not to be difficult to find among those who have been entrusted with wealth a sufficient amount to relieve these workers from financial anxieties, so that they may devote themselves to the full extent of their powers to this important and urgent work. Owing to the long illness of Mr. Price Hughes the Mission is in great need of funds. The sum of £1,000 is required at once to carry on its many-sided activities.

10, Taviton Street, Gordon Square, W.C.

When the Tide Came In.

Black and foul the harbour lay,
While no waves their way could win;
But it gleamed, transformed and gay,
When the tide came in.

Motionless the vessels lay
Locked the harbour-mouth within;
Stranded there, and thus to stay
Till the tide came in.

All my life disordered lay
Graceless and begrimed with sin;
Oh! the change, that hour of day
When God's tide flowed in.

At its ease my small craft lay
Cramped a narrow space within;
But it pulsed and sped away
When God's tide flowed in.

. . . . .

Yea! the Holy Spirit came,
His renewings to begin;
Leaving nothing quite the same—
Thus God's tide flowed in!

Winifred A. Iverson.

"One by One" in the Navy.

AN INTERESTING TESTIMONY.

IN his Quarterly Magazine* for this month, Mr. Hogben, of the Welcome Mission, Portsmouth, records a work of grace among the men of our Navy. A leading signalman gives his experiences of the "One by One" Band as follows:—"I have for years (ever since I have known the Lord, in fact, been working on the 'One by One' lines, but had never laid hold on God so definitely before. Many of those whom I had begun to pray for, were forgotten; but since I have begun to enter their names in my 'Throne of Grace" book, God has brought them back to my remembrance. God has wonderfully blessed my feeble efforts in his service since I began to work for Him on these lines. At first I got no direct answers, and, instead, was led to see how utterly *unfit* I was, in myself, to pray at all. But I just told God my need as He revealed it to me, and then He supplied it; and not only gave me the power to pray, but waited to answer.

"I got my first answer (direct answer) on April 14, 1901, and it cheered me greatly, and encouraged me to look to God with increased faith for others. In less than a month three other shipmates decided for the Lord, and ever since that time God has been giving me many direct answers. I call it a *direct* answer when one of those whom I have entered in my 'Throne of Grace' book, and remembered before God by *name*, gets converted. Apart from these I pray for many of my old shipmates, and for those amongst whom I am living, and I have had the joy of seeing many of them brought to a knowledge of Jesus.

"I got into conversation with a lad, found he was thirsting for a power to save him from sin, told him of my Saviour, and had the joy of seeing him profess to find the Lord. Nor was this all, for in less than an hour, on the same evening, three more young fellows professed to trust the Lord. In all, I should think there were a round dozen came to the Lord, as far as we know, in about six weeks.

Then, various works that I have been praying for have had similar tides of blessing. A brother to whom I spoke on the subject said, 'Yes, but you don't think it was in answer to *your* prayers, do you?' 'Of course I do,' I replied; 'not to my prayers *only*, but still, an answer to *my* prayers.' Now I am praying that God will establish a branch of his 'One by One' work in every ship in the Royal Navy."

Mr. Hogben constantly impresses upon Christian men that the only way in which the navy can be won for Christ is by the men who are saved so living, praying, and working, that *they* they shall win their shipmates.

* One by One. 1d. *Morgan & Scott.*

A Fruitful Y.M.C.A.

THE Totterdown (Bristol) Y.M.C.A. originated in a remarkable way in 1890, in the house of the present secretary, who was then carrying on a drapery business in the district. Mr. Marsh invited young men to meet in his dining-room on Tuesdays and Thursdays, and at the end of twelve months the number attending was such that three rooms were secured and opened each evening, while sixteen young men had been led to decision for Christ. These rooms were occupied for two years, greater blessing attended the work, and in 1893 the movement had so developed that increased accommodation once more became a matter of urgent need, and a scheme for extension was initiated. By the following year sufficient funds were in hand to purchase the first of the houses which have since been pulled down to erect a new building, which was opened in 1900. The total cost of the premises (inclusive of sites and furnishing) £6,025, of this sum £4,160 has been raised, leaving a balance due to the treasurer of £1,865. The officers and committee are now making strenuous efforts to bring this scheme to a successful issue, in order that they may proceed if possible in the spring with the erection of a large hall in which Gospel services, conventions, and temperance meetings may be held. Donations amounting to £700 have been promised conditionally, and the office-bearers cherish the hope that they may at an early date be able to meet the entire liability. The address of the secretary, Mr. J. C. Marsh, is "Fairlawn," Brecknock Road, Totterdown, Bristol.

London Tent Campaign.

THE final rally of the London Tent Campaign, held at Exeter Hall on Tuesday, October 8, attracted a vast audience, and proved, in spiritual force and enthusiasm, a fitting conclusion to the evangelistic operations maintained in the tents during the past five months. The singing was led by a brass band and choir, while solos were rendered from time to time by Madame Annie Ryall, Mr. Frank Weaver, and Miss Angel, with much acceptance.

After Pastor Marsh, of Sunderland, had led in prayer, Mr. G. R. Williams, secretary, gave a brief

SUMMARY OF THE CAMPAIGN.

Twenty-one missions have been held, each lasting from four to six weeks. As a general rule the tents were half full each week night, and crowded on Sundays. The total attendance is estimated at considerably over one million, and the names of some thousands of inquirers were registered. The work at Islington proved particularly prosperous, the audiences numbering about 24,000 per week. An important department of the work was the system of visitation organized by Miss Wallis, and carried on by some 400 lady workers.

Speaking from the chair, Mr. T. A. Denny referred to the increasing difficulty of inducing the masses to attend places of worship, and to the general disregard of the Sabbath, and the thirst for amusement, which tend to widen the gulf between the churches and the people. We invite the "outsiders" to church, but the invitation is disregarded. In view of this lamentable position of affairs, it is encouraging to find that the Tent missions have drawn large congregations, and that the fervent and direct preaching of the evangelists has been the means of winning many souls.

Dr. John Robertson, of Glasgow, who followed, gave earnest counsel to the converts, and Mr. Charles Cook pointed out that in some instances entire families have been brought to the Lord, while the vigorous evangelization work undertaken by the converts has had far-reaching results. There have been

MANY STRIKING CASES

of blessing. Mr. Cook told of a man, at present in Holloway Gaol, who is charged, on his own confession, with no fewer than fourteen burglaries. This repentant criminal had surrendered himself to the authorities as the result of his conversion at Shepherd's Bush tent.

Financial questions were dealt with by Mr. A. Garstin, who showed that a deficit of £700 had to be met. Proceeding, the speaker told of a brewer who, after attending a meeting at one of the tents, become deeply impressed, and after seeking the Lord, abandoned the brewing business.

Mr. Charles Inglis and Mr. Bewley Weaver, who have taken prominent part in the campaign, added words of thanksgiving and appeal, and Mr. Leonard Weaver, after calling for a brief testimony from a converted atheist and blasphemer, who had been brought into the light at the Fulham tent, noted some results of the campaign; (1) upon the unconverted; (2) upon believers who have entered into a fresh experience of joy in the Christian life; (3) in Gospel testimony amid neighbourhoods largely influenced by infidelity on the one hand, and ritualism on the other; and (4) in its stimulating effect upon the churches. At another stage of the meeting, Mr. Weaver led a kind of "roll-call" of the converts and friends, those from each district standing in turn, the whole body subsequently joining in a song of praise.

The concluding address was given by Mr. William Grove, whose description of the Deptford mission was at once vivid and pathetic, as he described the influence of the mission upon the drunken and degraded.

An overflow meeting, held in the lower hall, at which Mr. S. Gurney Sheppard presided, was also marked by spiritual fervour, and many testimonies were given to the far-reaching results of the campaign.

Rev. T. Connellan in Limerick.

EVANGELICAL Christians have been deeply concerned about the condition of things in Limerick, and the persecution to which Dr. Long has been subjected. Our readers will, therefore, be glad to learn that Rev. Thomas Connellan has just conducted a most successful mission in that city. The Committee of the Limerick Y.M.C.A. invited Mr. Connellan to Limerick and placed their hall at his service. Much prayer has been offered for our brother, and the Master's cause in Limerick.

Mr. Connellan arrived on Saturday, October 5. He preached in St. Munchin's Church the following morning, and in the Munster Hall at eight o'clock every evening during the week. From the commencement the hall was too small to hold the crowds who attended. Many had to turn away from the doors every night, although every inch of available room was utilized. The spirit and tone of the meetings were delightful. Roman Catholics were always present in larger or smaller numbers, yet there was not a whisper of opposition to anything the speaker said. Mr. Connellan walked to and from the hall, as well as about the city, unattended, and without let or hindrance. A priest was present at some of the closing meetings, and made notes. The same gentleman drove away a crowd of Roman Catholics who stood under the hall windows. He might have spared himself the trouble, however, for he had scarcely turned his back when the crowd returned. He gave most careful attention while Mr. Connellan was speaking.

Limerick Christians declare that the Spirit of God was present with power in every meeting. Some of the weaker brethren prophesied riots, but there has not been even an attempt at opposition. All agree that Mr. Connellan must pay another visit, and that the theatre must be secured for his next mission.

Mr. Connellan opens a week's mission in Belfast on November 20, and then goes to Manchester for work there. Prayer is asked that God may lead out a great company of the priests, and use them, as He uses Mr. Connellan, for the emancipation of Ireland.

The legal expenses incurred by Dr. Long in his successful defence of the action brought against him by the Limerick Corporation have now been fully defrayed by the contributions received from friends. The Society for Irish Church Missions asks continued prayer on behalf of Dr. Long and his work, and invites special contributions towards the maintenance of the Limerick Medical Mission. A full report of the recent trial in Limerick, with press comments, has been issued, and can be obtained from the secretaries, Irish Church Missions, 11, Buckingham Street, Strand, W.C., price 1½d. post free. A good portrait of Dr. Long appears in the *Banner of Truth* (October), the official organ of the Irish Church Missions, which as usual contains instructive and enlightening notes of evangelization in Ireland.

Death of Rev. Dr. Purves.

FIFTH Avenue Presbyterian Church, New York, has suffered the loss, by death, of its esteemed pastor, Dr. George T. Purves, who passed away on September 24. Dr. Purves had been ailing for a day or two, and physicians were called in to diagnose the case. While they were examining him he was seized with a sudden attack of heart weakness, and expired almost immediately. Dr. Purves went to Fifth Avenue Church so lately as January last year, as successor to Dr. John Hall. Previously he had been pastor successively at Wayne, Baltimore, Pittsburg, and Princeton, New Jersey, where, in addition to filling the pastorate of the First Presbyterian Church, he became connected with Princeton Seminary. The sudden death has given a severe shock to all connected with the church over which he so ably presided, and to a wide circle of friends both in America and the United Kingdom. Dr. Purves was in in his forty-ninth year.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, E.C.*

*** *I recommend my* elder *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

Notes on the Competition.

THERE have been no papers of very exceptional merit this time, but a great many give evidence of solid hard work. Some competitors give *too* much time to elaborate appearance, and too little to answering the questions fully. The ideas of others, as to what may reasonably be expected in a Prize Competition, are very scanty indeed.

In describing events, the names of the places where they happened are too frequently omitted, which means loss of marks.

There have been an unusual number of *curious* mistakes this time. Let me correct some of them. Barnabas and Barsabas were different persons, and Paul's companion was *not* Barabbas. It was Paul and not Aquila (and certainly not Priscilla!) whose head was shorn at Cenchrea. Paul was not "born at the feet of Gamaliel;" and it was the sight of the *brethren*, and not "the Three Taverns," for which Paul "thanked God and took courage." I should like to point out also that Judas and Silas were the "men who had hazarded their lives," who were *sent with* Barnabas and Paul.

I think it will meet the wishes of parents and children alike if, beginning with next year, we have only two competitions instead of four. The March and September questions come during term time, which, I feel, makes them too much of a *task*, when ordinary lessons are pressing; and I wish above all things that our "Bible Searcher" should be a pleasure and not a burden. For the same reason I propose to move the June competition to the end of July, so that it can be done after schools break up. But we will talk more about this after Christmas.

Meantime, I want you all to remember that in this and in everything, and in the Christian life most of all, the most important thing is *thoroughness*, as Mr. Luff told us on his "Tickets," a week or two ago. Thoroughness and carefulness over small details go to make a successful competition and a successful life; and no amount of *ornamentation* can take their place. "Whatsoever thy hand findeth to do, do it with all thy might. . . . heartily as unto the Lord. . . . Do all to the glory of God."

I read a striking incident in the papers on Saturday. A police-officer was conducting a prisoner from Liverpool to Bristol by train. Suddenly, when the train was going at full speed, the prisoner opened the door and jumped out. Without a moment's hesitation, the officer followed him. They were both injured and partly stunned, but presently began to "come to"—the prisoner first, however, and off he ran. But the officer was after him like a shot, and a hot pursuit led to the capture of the runaway. By that time, they were both so exhausted that neither could speak. But the prisoner was safely caught.

Wasn't that a persevering and thorough-going policeman? Quite as great hero as a soldier, for he had no one to command him, but acted promptly upon his sense of duty. He might have made plenty of excuses, but he knew his duty, and faithfully performed it. I hope we shall all try to do the same when tempted to do otherwise. Uncle Tom.

Children's Special Service Mission.

Rev. E. A. Stuart and Mr. Hutchinson, *Leeds*, Oct. 19-29; Mr. Hutchinson, S.U. Meeting, *Newton Heath, Manchester*, Oct. 26; Mr. J. Spiers, *Crieff*, Oct. 18-Nov. 1; Mr. E. Arrowsmith, *Harrogate*, to Oct. 25; *Cheltenham*, Oct. 26-28; *Malvern*, Oct. 29-Nov. 5; Mr. J. S. Tyler, *Totland Bay*, Oct. 17; *St. James', Ryde*, Oct. 20; *Portsea*, Oct. 21; *Goring*, Oct. 24; *West Horsley*, Oct. 25-30; Mr. Hankinson, *Oakleigh Park*, Oct. 21; *Chignal St. James, Chelmsford*, Oct. 23; Mr. W. H. Wilson, *Old Radford, Nottingham*, to Oct. 20; Mr. E. Hughes, *Lewisham*, Oct. 23; Mr. E. Clark, *East Finchley*, Oct. 19-21; Mr. David Clarke, *Crawley*, to Oct. 24; Mr. F. C. Ranger, *Saffron Walden*, Oct. 20-21; Mr. J. W. Jordan, *Hereford*, to Oct. 26; Mr. W. G. Evens, *Peckham*, Oct. 27-Nov. 3; Mr. S. Spiers, *Parsons Green*, Oct. 18.

Meetings for Reports of Seaside Work.—*Central Hall* (off Deansgate), *Bolton*, Oct. 17 (7.30); *Church Institute, Bradford*, Oct. 18 (7.30); *Hope Hall, Liverpool*, Oct. 31 (4 and 7).

Caravan Mission to Village Children.—The Tenth Annual Praise and Thanksgiving Meeting will be held (D.V.) on Saturday, Oct. 19, at 3 o'clock, in the *Lower Exeter Hall, Strand.*

Children's Scripture Union—Portions for week ending October 26.

Sun. Oct. 20	*Exo.*	xix. 1-13	Thurs. Oct. 24	*Exo.*	xxiii. 14-25
Mon. „ 21	„	xix. 15-25	Fri. „ 25	„	xxiv. 1-18
Tues. „ 22	„	xx. 1-17	Sat. „ 26	„	xxv. 1-16
Wed. „ 23	„	xx. 18-26			

1350

"The Christian" Bible Searcher.

PRIZE LIST.

SPECIAL PRIZES.

Division I.—Stanley Smith.

Division IV.—Charlotte Millar, Frances Burnett, Winifred Jeffery, Isabel Phipps.

FIRST PRIZES.

Division I.—Hyde Campbell, Edward Wheeler, Alice Reid, Ella MacMurray.

Division II.—Dudley Toye, Duncan Campbell, Emily Dempster, Jessie Palmer, Gracie Winn, Dorothy Morris, Dorothy Berry.

Division III.—Elsie Hanson, Effie Simpson, Florence Hoyte, Gladys Phipps, Agatha Ward, Pringle Wilson.

Division IV.—Marion Richards, Thomas Dunn, Maud Nottage, Ruth Pledger, Ina Hemmell, Maude Oakes, Nellie Dowsett, Josephine Cheal, Elsie Goudge, Margaret Carter, Dorothy Grove.

SECOND PRIZES.

Division I.—Robert Bushby, Alfred Cocking, Ethel Fowler, Mary Morris, Percy Peach, Geoffrey Peach, Dorothy Havergal Shaw, Nora Wyatt, Leonard Allen, Hilda Stalte, Dorothy Brooks, Margery G. Brown, John Macfarlane, Gladys King, Harvey Moore, Laura Ridler, Kathleen Wingrave.

Division II.—Mary Bungey, Isabel Goudge, Olive Fleet, Mabel Fleet, Vincent Fleet, Alfred Leigh, Cicely Gibson, Gladys Head, Mabel Pelham Burn, Frank Thompson, Douglas Anderson-Berry, Edith Harvey, Edith Wheeler, Maisie Mackenzie, John MacMurray, Gladys Willoughby, Evelyn Barstow, Lucy Pelham Burn, Irene Ashdown, Marianne Butlin, Catherine Dempster, Marjory Dyke, Joy McFadzean, Mildred Morgan, Charlie Morrison, Glanville Smith.

Division III.—Margaret Morris, Margaret Goudge, Hilda Schaeffer, Olive Andrews, Daisy Pullen, Mary Levine, Ernestine Buhl, William Cooper, David Jameson, Violet Shaw, Eva Usher.

Division IV.—Evelyn Shaw, Lilian Willoughby, Mary Greenacre, Ralph Daintree, Tom McGlone, Alex Morrison, Amy Nottage, Eva Oakes, Dora Phillimore, Frances Stileman, Frances Hoyte, Louie Jeffery, Ethel Pasley, Kathleen Pasley, Constance Schaeffer, Maude McIlroy.

FIRST CERTIFICATES.

Division I.—Ella Berryman, Ronald Bentley, Ella McFadzean, Eddie Palmer, Beatrice Brouard, Evelyn Butlin, Henry Colville, Henry Flashman, Phyllis Fry, Geoffrey Martin, Sidney Martin, Charlie McMullin, Gerald Nicholls.

Division II.—Lydia Cleary, Agnes Cooper, Gladys Gibson, Alice Crang, Jessie Morrison, Agnes Dunn, Sydney Hanford, Georgette Hoffmann, Ami Inglis, Lizzie Johnstone, Rose Killowich, Amy Munday, Mary Pearson, Ellen Wyatt, Phyllis Boyd, Harry Hodgkinson, Gordon Boxer, Elsie Collings, Grace Gulston, Andrew Simpson, Kenrick Wakeford, John Colville, Ion Dunn, Robert Jameson, Cyril Partridge, Mary Sowden, Queenie Wakeford.

Division III.—Isabel Inglis, Louise Filhol, Flora Smith, Dorothy Clarke, Martha Kidman, Grace Dempster, Dorothy Hodges, Winifred Martin, Violet Walker, Dorothy Daintree, Edith Grieve, Winifred Harvey, Doris Hodgkinson, Esther Killowich, Elsie Willoughby, Mabel Edwards.

Division IV.—Queenie Boswell, George Cary, Arthur Llewellyn, Dora Muir, H. Small, David Colville, Annie Kingsford, Olive Robinson, Ruby Ellis, Gordon Remington, Cecilia Lichtenstein, George Crawford, Mabel Ashwell, Dorothy White, Conyers Baker, Theodora Thorn, Constance Drayson, Isabel Perks.

SECOND CERTIFICATES.

Division I.—Sarah Wilson, Whately Smith, Ewen Bentley, Ellen Simpson, May Hazledine, May Fennell, Guthrie Larwill, Stephen Wilson.

Division II.—Annie Collins, Evelyn Gulston, Ella Hake, Clarence Bass, Lucienne Brabandes, Gordon Bryant, Mabel Cullen, Constance Gabbett, Dorothy Gibson, Dorothy Hunt, Hilda Jeffrey, Kathleen Morphey, Stanley Soltau, Archibald Thorn, Reginald Thresh, Dorothy Wallace, Charles Wingrave, Sydney Wilsdon, Mabel Barstow, Harry Lowe, Leslie Partridge, Meggie Russell, Massy Baker, George G. Brown, Edith Bank, Marie Denizot, Hilda Edwards, Jeanne Faucon, Eirene Fennell, May Freeman, Percy Fitch, Dorothy McMullin, Lily Scriven, David Soltau, Winifred Trotter, Ellen Williams.

Division III.—Betty Stocks, Hilda Nicholls, George Goodall, Aileen Roberts, Frances Wood, Mabel Morris, Evelyn Primrose Peachey, Beatrice Hastings, Daisy Iredell, Eva Browne, Ernest Wakeford, Mabel Baker, Hilda Godfrey, Alice Lee, Elma Cheal, Cicely Sherbrooke, James Bryant, Edith Collins, Thomas Gilbert, Violet Holford, Fanny Messenger, Emily Rowdon, Aileen Figgis, Mary Law.

Division IV.—Louisa Walker, Millicent Duckingham, Edith Gray, Emily Jones, Frances Figgis, Ida Cullen, Rachel Wilson, Hannah Chapman, Elizabeth Hooper.

HONOURABLE MENTION.

Division I.—John Davidson, Gwendolen Fennell, Ivy Godfrey, Marion Boyle.

Division II.—Marjorie Sherbrooke, Nora Marshall, Vincent Taylor, Kathleen Fausset, Annie Horstcraft, James Davidson, Hilda Drayson, Emily Morris, Margherita Perlmann, Myra Webb, Cecile Wright, Louise Betts, Margaret Gorrie, Alfred Johnson, Dorothy Mace, Violet Davidson, Sarah Finkelstein.

Division III.—Sidney Law, Georgina Wilson, Ellen Scriven, Hilda Cook, Margaret Macdonald, Phillis Wright, Edward Llewellyn.

Division IV.—Mary Cobb, James Wilson, Alice Cady.

THIS WEEK'S BIBLE SEARCHER (No. 300).

1. What is the difference between the prize given (*a*) by man, (*b*) by God? (1 Cor. viii.-x.)

2. With what desire must we start out in the race of life? (1 Cor. viii.-x.)

3. What prize did St. Paul seek? (Phil. ii.-end.)

4. Quote a verse which shows it takes time and patience ere we can succeed. (Phil. iii.)

5. On what conditions was success offered to Joshua? (Joshua.)

6. How was it that Joseph prospered in Potiphar's house? (Gen. xxxix.)

7. What course of action secured success to Jehoshaphat's army? (2 Chron. xx.)

8. Where is the reward of the "blessed" laid up? (Matt.)

9. Quote a verse which shows that the undue desire for the favour of men brings no reward from God. (Matt. v.-vii.)

10. What shall gain for us a "great" reward? (Luke v.-vii.)

11. Though Peter failed in the first great crisis of his life, what commission was given him? (John.)

Children under *ten*, do any 2; under *thirteen*, any 5; under *seventeen*, any 9.

ANSWER TO LAST SEARCHER (299).

HARVEST.

1. Joel iii. 13. | 3. Prov. x. 5. | 5. Jer. viii. 20.
2. Matt. ix. 37. | 4. Isa. ix. 3. | 6. Isa. xvi. 9.

7. Seed time and harvest shall not cease (Gen. viii. 22).

8. "The daughter of Babylon" (Jer. li. 33).

9. "The harvest of the earth" (Rev. xiv. 15).

10. Gather the tares in bundles to burn them, gather the wheat into my barn (Matt. xiii. 30).

11. Jordan overfloweth all his banks all the time of harvest (Josh. iii. 15).

12. When He was sending forth the seventy disciples (Luke x. 2).

13. "Immediately he putteth the sickle" (Mark iv. 29).

14. "As the cold of snow in the time of harvest" (Prov. xxv 13).

15. "The end of the world" (Matt. xiii. 39).

No. 298.—Correct answers (second list) received from:—

A—Elizabeth Aiken*, Margery Ashdown, William and Leonard* Allen.

B—Ernestine Bühl*, Lucienne Brabandes, Annie Bain, Hilda*, Ileene*, Mabel* and Evelyn Barstow, Mabel Baker, Evelyn Butlin, Frances Burnett*, Maud Dunn, Annie Blaikie, Leah* and Rachel Blumenthal, Walter and Reggie Batty, Barbara* and Gwen* Bourne, Stanley Burgess*, Gordon, Dorothy* and Harold Berry, Dorothy Brooks, Florence Bath, Beatrice Brouard.

C—Nesta Carew*, Percy and Stanley* Chappell, Harold and Rachel Clarke, Gladys Clark*, Grace Charik, Elma* and Josephine* Cheal, Jessie* and Maggie Carter, William and Agnes Cooper, Ethel Cumbers, Alfred Cocking, Alice Cady, Mary Cobb.

D—Marie Denizot, Helen Dick, Mai Davidson, Marjory Dyke*, Nessie Dunn*, Albert, Harold and Gladys Davis, Cecil Dodd, Cecily Deane-Roe, Ion Dunn, Emily, Catherine and Willie Dempster, Elizabeth and Hilda Drayson, May Darroll.

F—Louise Filhol, Joanne Faucon, Hyacinth FitzSimons, Solomon and Sarah Finkelstein, Ethel Fowler, Marian, Frank, J. and Charles Freegard, Gwendolen, May and Eirene Fennell, Phyllis Fry, Mabel* and Eva* Fletcher, Lewis and Agnes Fullarton, Aileen and F. A. Figgis.

G—Aimée Guilbert, Christie Greated*, David and Andrew Gardiner, Ivy Godfrey*, Stuart and Margaret* Gray, Isabel Goudge*, Mary* and Daisy Greenacre, Alice Gammage*, Margery and George Graham-Brown, Hilda V. Griesheim, Mayflower Glover.

H—Georgette Hoffman*, May Hazledine, James and John Henderson, Henry Harvey, T. Alan Hogg, K. and Dorothy Hickford, Dorothy Hanson*, Lawrence, John, Basil, Gladys and Reggie Head, Theodora Hill*.

I—Daisy and Violet Iredell.

J—David Jameson.

K—Gladys King, Agnes Kay*, Percy and Gertrude Krambach, Esther Killowich*, May Kalb, Martha Kidman, Lilian Kyme.

L—A.* and Gladys Leigh.

M—Anna McFadden, Tom McGlone, Charlotte Millar*, Alex., Godfrey and Evie* Miller, Alex., Jessie and Charlie* Morrison, Mary*, Dorothy, Margaret and Daniel Morris, Peggy and Molly McArthur, Leonard, Dorothy and Winnie Mace, Alice Mackenzie, Jacob Michaels*, John and Ella MacMurray, Leonard Medcalf.

N—Edith Nash*, Hilda Nicholls*, Dora* and Leah* Niels, Edward Newell.

O—Olive Oxley.

P—Clarice Peach, Gladys* and Isabel* Phipps, Mabel and Lucy Pelham-Burn, Myrtle Perry*, William Porter, Laura Percy.

R—Gussie Roach, Esther Rosenthal, Hilda and Alice Reid, Nora Read, Ada Renals, May* and Eva* Rodgers.

S—Germain Schumann, Lily Smyth*, Stanley Smith*, Marjorie Sherbrooke*, Kathleen Slark, Hilda Stalte, Cicely Sherbrooke, Agnes Shields*, Poppie Stidolph*, Dorothy* and Lizzie* Simons, William, Augustus, and Raymond Simpkin, G.* and M.* Spurgeon, Gladys*, Evelyn* and Violet* Shaw, Ellen* and Florence* Simpson.

T—Ethel and May* Todd, Rachel Tushinsky, Naomi Torf, Evelyn and Lillian Tracey, Florence Tomlinson, Flossie Thomson.

U—Eva Usher*.

W—Stewart, William, Sidney and Ronald Watson, Queenie* and Kenrick Wakeford, Bertie Walls, M. Webb, Pringle Wilson*, Leonard Wall, M. Williamson, Mansfield White, Beatrice Weatherall, Gladys and Philip* Willoughby, Edward*, William* and Edith Wheeler, Louisa and Violet Walker.

FOREIGN LIST.

Nos. 281, 283—William* and Abigail* Gray (New Zealand). **No. 287**—Margaret Payne (S. America). **No. 292**—Cuckoo*, Minnie and Flo Lister, Mattie*, Georgina Tollner* (S. Africa). **No. 295**—Dora Wallace* (Canada). **No. 296**—Katie*, Ira, Nettie and Will Thomson (Bulgaria).

Personal.

Lillie Smyth, Elizabeth Aitken, Lena Dick, Ani McFadden, Ethel and May Todd, Annie Bain, Christ Greated, Ray and Harold Clarke, Mary Williamso, O. Gurney.—I am glad to welcome you as new "Searchers" and hope the study will prove interesting to you.

Ethel Dancy, Christine Soans, Nesta Carew.—I a delighted to find you can take up the "Searcher" again, and trust you will be as diligent as before.

Uncle Tom.

Christian Endeavour Topic.

SUNDAY, October 20.

Genesis xxv. 29-34.

JACOB was different from Esau, not only because he loved a quieter life, but because, beyond all the natural meanness of his character, there was a desire for the friendship of God, a sensibility to spiritual influence. It may have been the consciousness of his own weakness that led him to crave connection with some Being that might ennoble his nature, and lift him above himself.

Esau, on the other hand, was generous, open-hearted, jovial, a creature of sense and appetite, with many of the qualities which are most attractive in men, and with no sort of care for the Unseen and Eternal. He is a living type of those who have their portion in this life. In the Epistle to the Hebrews he is spoken of as a profane person, that is, as one whose interests were limited with the narrow horizon of this world.

The event in which the contrastive characters of these twin brethren were most distinctly revealed, was an instance of the most ordinary and trivial kind, and you might think it hard that the whole after career of the brothers, and especially of Esau, should be determined by the occurrence of a single hour, unless you remember that it is in the most trivial incidents of life that our characters are best manifested. Our true nature is not apparent on some festal day when we are the observed of all, and realize that there is a general expectation that we should be worthy of the character which our fellows give us. No, it is in the most insignificant incidents of home and daily life that our real selves reveal themselves.

It is hard to say which brother deserves most reprobation in this transaction. One is inclined to be hard on Esau, who was so swept away by the desire to gratify passion, that he was oblivious of all spiritual consideration. But what shall we say of Jacob, whose cold-blooded calculating spirit took advantage of a

twin brother's weakness, and bound him by an oath lest he should change his mind?

Yet this incident is perpetually repeated amongst ourselves. That was not the last time that the steam of savoury meat, appealing to appetite, has arisen on the desert air. The hunger for gratification is in us all. The desires of sensual passion lie very near the surface of our nature. As we pass through the world, we are constantly meeting with the alluring bait that tempts us to the indulgence of appetite, and too many of us are willing to sacrifice peace with God, purity of heart, and power over our fellows, for one brief gratification. The world is full of the wrecks of lives of men, who, like Esau, for one appetizing morsel, have sold their birthright. Probably there is not one of us who has not been strongly tempted to make just such a fatal bargain. The hunger for passionate gratification overleaps all other considerations. We know that it will grieve God and bring shame upon ourselves, and yet none of these things restrain us; and afterwards we find "no place of repentance," which does not mean that we are unable to repent, but that our repentance does not serve to reverse the past. We may be forgiven, but we cannot alter what has been done. This is what was in the Apostle's thought when he said that he kept under his body, lest by any means, having preached to others, he should himself become a castaway. Only the Spirit of God, in whom you walk and live, can keep you from such a choice (1 Cor. ix. 27; Gal. v. 16). F. B. M.

Among the Hop-Pickers.

THE WEALD OF KENT.

A NEW branch of work has been established this year at Curtisden Green, an outlying hamlet in the parish of Goudhurst, in connection with Rev. T. T. Kendon's work. A "Hop-pickers' Shelter and Medical Mission" has met some of the needs of these poor people, who were most grateful for such a warm, cheery place wherein to spend their evenings and write their letters. Its white painted walls were made bright with texts, and muslin-curtained windows gave a homelike and inviting aspect to the place. In one corner a table was set apart for writing; pens, ink, paper, and envelopes being provided free. An Irish girl who had listened attentively at the services, and seemed to receive the truth into her heart and life, said one evening, as she was about to close a letter home, "Please give me a tract to put in, then they will know at home I've turned religious." It was crudely expressed, but it was her first testimony. At another corner of the room was placed the reading table, well supplied with Gospel literature.

On Sunday mornings children's services were held, and the happy faces of many who came hatless, coatless, and grimy showed how much the youngsters enjoyed the meetings. On Sunday evenings, men and women gathered in to a simple informal service; some were patients or friends of patients, and with softened hearts they listened as doctor and missionary spoke of the Saviour.

The Medical Mission work stands out as a useful agency for bringing the Gospel home to the hearts of the people. The upper end of the shelter was partitioned off with crimson baize curtains (which could be drawn aside for the services). This formed a room where the doctor and sister saw the patients, dressed wounds, and dispensed medicines. The patients were of all ages, from the little baby suffering from a burn to the old "grannie" of ninety-three, who pathetically remarked, "I do think this will be my last hopping, my dear. I can't do much, but I've come so many years I don't like to be left at home." In many instances, it seemed, not only was bodily healing vouchsafed, but the consciousness given of sin pardoned.

R. F. B.

Requests for Prayer.

For a noonday meeting held on Monday, at Millwall Dock Gates, E.

For Mr. Monro Collings' mission at the Wesleyan Chapel, Bletchingley, October 20-29.

For blessing on a mission being conducted at Beckenham by Mr. and Mrs. Spencer Walton, October 19-30.

For a gracious outpouring of the Holy Spirit during a mission to be held at Wickham Market, October 14-27.

For blessing on a mission conducted by Rev. D. H. Moore, of Vernon Chapel, King's Cross, at the Baptist Tabernacle, Southport, October 19-29.

On behalf of the Evangelistic Mission to Young Men being conducted by Rev. W. R. Mowll at Exeter Hall, and for the winter's work of the Central Y.M.C.A.

International S.S. Lesson.

October 27, 1901.

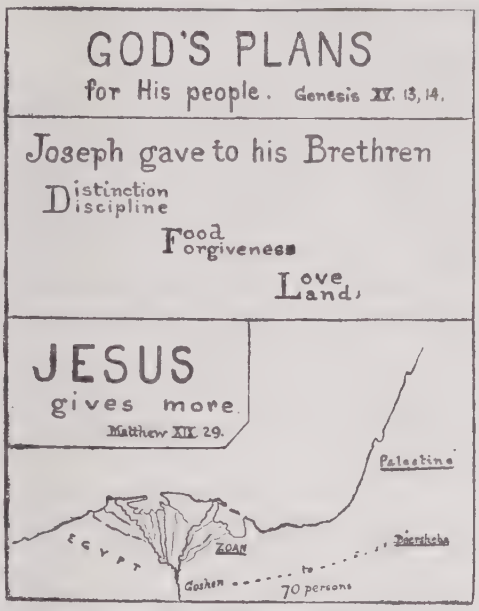
JOSEPH AND HIS BRETHREN (Gen. xlv. 1-15).

GOLDEN TEXT: Rom. xii. 21.

INTRODUCTORY.

THE wonder is often expressed why Joseph lived so long in Egypt without letting his father know he was living. Well, the first thirteen years he was a slave. Two years of that time at least, he spent in the dungeon; then when raised to power it was for the express purpose of doing a great work which he could not leave, and there were no posts or telegraphs as we have. Also we know that Joseph always waited for God's will to be revealed.

Our story is resumed in the second year of the famine. The work of the seven plentiful years has been well done, and all the nations around are coming to Egypt to buy corn. Pharaoh is greatly enriched. One day Joseph is startled to see his ten older brethren among the crowd of purchasers. They could not recognise him, dressed as an Egyptian, speaking the language of that country, especially as they had not seen him since he was seventeen, and now he is nearly forty. He decided to try and see if they were changed. (Relate the story as told in xlii., xliii., xliv.) Judah's touching appeal is too much for his feelings.



LOVING FORGIVENESS (1-3, 5-8).

Now the brethren were in a right state of mind, when forgiveness would be a blessing; true repentance must precede forgiveness, this is God's way. All but the brethren were ordered away, and then the pent-up feelings of twenty-two years burst forth as Joseph made known who he was. He "gave forth his voice in weeping," so loud that the report of it reached Pharaoh's palace; the same expression is found in Num. xiv. 1. His first thought is for his dear old father; then he tried to comfort and re-assure his brethren; he had now the power to punish them for all they had done to him before, but instead of revenge and retaliation he studied their feelings and pointed out how God had overruled all their wickedness, and made it turn out for the good of many. This did not lessen their guilt, but brought out the tenderness and consideration of Joseph's love. "Come near to me," and he kissed them till they were obliged to believe in his forgiveness. *Love's triumph.*

THE BRETHREN (3, 4).

Filled with fear and shame, terror and dismay, conscience stricken and repentant. This brother whom they had as good as murdered is now their ruler and judge. Verily they felt guilty and undone, but Joseph overcame them with his goodness, and they talked with him (chap. xliv. 16). They would remember Joseph's early dreams.

THE COMMANDS (9, 15).

Go and fetch all the others. *Come*, and you shall live near me. *Make haste.* I will feed you on the fat of the land, you shall share my glory. Leave all your old things behind. I will supply every need. Do not quarrel! (*v.* 24.)

THE LAND OF GOSHEN.

An outlying province of Egypt, between the eastern outlet of the Nile and the desert; very fertile. From its chief town it is called "the land of Rameses." Zoan, where Joseph lived, was north of Goshen.

TYPES AND PARALLELS.

I. The sinner coming to Christ. *Conviction, contrition, confession* (xlii. 21, and 1 John i. 9).

II. "His blood be on us" (xlii. 23, and Matt. xxvii. 25).

III. Christ yearning over sinners (xliii. 30, and Matt. xxiii. 37).

IV. Jesus says, "Come near to Me" (xlv. 4, and Matt. xi. 28).

V. Christ's mission (5, and John iii. 17).

VI. The Saviour sets the guilty conscience perfectly at rest (Rom. viii. 1).

VII. After we have come to Jesus, He says, "Go," "Make haste" (9, and Luke xvi. 15; John ix. 4).

VIII. Our Lord makes the same promises (10, 13, and John xvii. 24; 11, and Ps. lxxxi. 16, John vi. 51; 20, and Phil. iii. 8, 13, 14; 24 and John xv. 12, 17).

IX. The Brother born for adversity (Prov. xvii. 17; xviii. 24).

X. He is not ashamed to call them brethren (Heb. ii. 11).

Temperance Notes.

AT the Petty Sessions at Bearstead, Kent, Mr. A. Willis, J.P., formerly secretary of the South-Eastern and Chatham Railway, called attention to the drunken scenes which he had witnessed in the district among the hop-pickers. He said he had seen young persons of eighteen years of age drunk before twelve o'clock on Sunday morning, and in his opinion the licensing laws had been flagrantly broken.

A Board of Trade return shows that in the United Kingdom 36 per cent. of national revenue is derived from alcoholic drinks, in the United States 29 per cent., in France 19 per cent., and in Germany 18 per cent. are so derived. The consumption per head of population in the case of spirits works out to about one gallon in Great Britain and the United States, as against two gallons per head in France and Germany.

"It seems sad," says *The Echo*, "that the authoress of 'What to do with our Girls' should be found lying drunk and disorderly in Oxford Street. In our workhouses and infirmaries may be found large numbers of people who, a few years ago, were in a good position, and almost beyond the dreams of avarice. Drink is generally more or less the cause of their downfall. Intellectual and moral excellence are not the same thing."

The Church of St. James the Lees, Bethnal Green (Rev. J. E. Watts-Ditchfield) having formed a temperance society, is about to start a vigorous crusade against the evils of intemperance. To this end "pledge seekers" will frequent the various streets of the parish; meetings will be held monthly, when reports will be received as to the work done by the "seekers." Lectures are to be delivered, and strenuous efforts made to put the question of drink before the people in its proper light.

Writing on behalf of the Westminster Licensing Reform Committee, Professor Westlake, K.C., and Mr. Francis W. Fox suggest that the Government should introduce a Bill during the next session of Parliament—(1) Placing all retail liquor licences under the control of the magistrates, including the provision for clubs, a measure which it is believed would be cordially supported by the majority of the liquor trade, at well as by the temperance party; and (2) providing that in the case of cities and towns having a population of more than 100,000, the refusal of the local magistrates to renew a licence on the ground of its being in excess of the wants of the neighbourhood shall not be subject to appeal.

Letter to the Editor.

The Deaconess House, Bucharest.

DEAR SIR,—May I ask you to be so kind as to correct an inaccurate statement in your number of September 26? Your correspondent, "W. M.," under the heading of "From Treffen to Prague," makes Sister Anna Nitzek, of the Deaconess House, Bucharest, say that the Liberal Government ef Roumania would compel the sisters to give up their right to the internal government of the establishment.

Your correspondent evidently misunderstood what Sister Anna said. It was not the Liberal Government of Roumania—that has never interfered with the work of the sisters, but rather welcomed it—but the so-called Liberal party in the German Church Council, which refused them the right to such self-government as they consider necessary for the true evangelical work of their house. The sisters are most anxious that this disclaimer should find a place in your next issue if possible. They have made a noble stand for evangelical truth here, and are most anxious that they should not appear in a wrong light.

J. H. ADENEY, London Jews' Society.

Str. Olteni, 55, Bucharest, Roumania.

Million New Pledges Crusade.

THE EDINBURGH CAMPAIGN.

THE noon meetings in Carrubber's Close Mission, addressed by Rev. Dr. Henry on Monday, last week, partook very much of the character of the solemn and inspiring times when Mr. Moody was with us.

The evening gathering in the Synod Hall was equal to that of the four previous meetings, both in numbers and in close, thoughtful attention on the part of those present, to the burning words which fell from the lips of Dr. Henry. There were outbursts of emphatic approval as telling points were made by the speaker.

The last, but not least, important occasion on which Dr. Henry spoke in Edinburgh was on Tuesday evening, October 8, when by special arrangement he addressed the delegates of the Baptist Union (ministers and office-bearers), when living seeds were scattered which, no doubt, will be carried hither and thither by those thoughtful, earnest listeners, and so prepare the way for a wide-spread Gospel Temperance Mission, for conducting which Dr. Henry is proving himself to be so eminently fitted.

THE GLASGOW MEETINGS.

The welcome given at Glasgow to Dr. Henry and the Jubilee Singers was most encouraging. St. Andrew's Hall, with seating accommodation for 4,500, was well filled, in spite both of the rain and of the Exhibition and other attractions.

Had Dr. Henry's engagements admitted of a prolongation of the meetings in Glasgow, doubtless a fire would have been kindled which would have spread throughout the length and breadth of the city. The cause was greatly helped in having three such out-and-out total abstainers for chairmen—on Wednesday evening, Mr. A. Cameron Corbett, M.P.; on Thursday afternoon, Rev. James Wells, D.D.; and in the evening, Mr. R. Hunter Craig, M.P. On putting the question to the large audience, at the close of the third and last meeting, whether or not they would like to have a second visit from Dr. Henry, there was an immediate and unmistakable reply in the affirmative, which was nothing more than could have been expected after the clear and convincing address they had just listened to.

In Dr. Henry we have one of God's seasonable gifts for the edifying of the body of Christ in reference to this war between heaven and hell. He is "a new, sharp threshing instrument having teeth." Toothless, dumb dogs, in this conflict, which aims at nothing short of the annihilation of the liquor traffic, are of no use, neither are carnal weapons, seeing "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world," against him who, "as a roaring lion, walketh about seeking whom he may devour," and who does, indeed, devour tens of thousands. Because Dr. Henry is, under God's guidance, an expert in wielding the Sword of the Spirit, there is every reason to hope that we are on the eve of a fresh movement against the drink traffic.

It seems harsh, and at first sight almost vindictive, to declare a war of extermination against a business in which many thousands are engaged, some of whom have entered upon it unthinkingly as a means of livelihood, others by inheritance, and not a few desiring, in their inmost hearts, to be happily out of it. But when we look upon the liquor traffic, as a ravening wolf let loose by the enemy of God and man, and used to an extent beyond all other agencies for the ruin of our fellow creatures, then, both in the interest of those engaged in the pernicious traffic, their families, and their victims, we need have no compunction in endeavouring to destroy it by every legitimate means and with the least possible delay.

The more one sees of the awakening character of this Temperance Mission, and the urgent call for it, the more one feels that it should be prosecuted with the utmost vigour, until the whole nation shall be awakened to a sense of its peril, morally, spiritually, and financially. The good beginning which has been made in three of the most important cities in the United Kingdom, is being followed up by campaigns in a number of other large and important centres, and all that remains to be done is for the many enthusiastic Christian total abstainers throughout the country to awake to a sense of their responsibility, and to prepare to throw themselves into the effort with heart and soul and self-denial—both in time and money—so as to ensure that this movement shall not be "a flash in the pan," but a thing of life and growth, ending in the overthrow of the traffic, which threatens the life of the Church of Christ and the well-being of the nation at large. R. S.

ENTHUSIASM AT SHEFFIELD.

At the conclusion of the Scottish campaign Dr. Henry and the Jubilee Singers proceeded to Sheffield, where a large gathering was held on Saturday evening last in the Albert Hall, the capacious building being filled in every part. Speaking from the chair, Mr. Henry Adams pleaded that all members of the Christian churches should become abstainers, and said he would rather be called a fanatic than be guilty of ruining the younger generation of this country with strong drink. Dr. Henry followed with an impassioned address.

"On Sunday," writes Rev. J. Thornley, "three meetings were held, one in the afternoon and one in the evening, in the Albert Hall, which was packed to its utmost capacity. Hundreds had to be turned away. Dr. Henry spoke impressively and earnestly, carrying his audiences completely with him. The Jubilee Singers were at their best. Revs. T. Smart and W. Howard May presided, respectively. A large overflow meeting was held in the Temperance Hall. The demonstrations have caused a sensation in the city."

The campaign was continued in the Albert Hall on Monday and Tuesday last, when large audiences were attracted, and public interest in the temperance cause was greatly stimulated. Many persons signed the pledge during the meetings.

FUTURE ARRANGEMENTS.

Oct. 18-21, Leeds (Town Hall, afternoon at 3, week-day evenings at 8, Sunday evening at 8.15); 23, Bradford (St. George's Hall); 24, Huddersfield; 25, Nottingham (Albert Hall); 26-28, Leicester (Melbourne Hall); 29-31, Liverpool; Nov. 2-5, Norwich (2-3, Calvert Street Free Methodist Church; 4-5, St. Andrew's Hall). Meetings will follow at Cambridge, Manchester, Wolverhampton, Birmingham, Bristol, Cardiff, Portsmouth, and Brighton; particulars of which will be duly announced.

Personalia.

Mr. D. C. Joseph, of the Haifa Mission, Mount Carmel, is on a visit to this country, and will be glad to avail himself of opportunities for addressing meetings in behalf of the work. His address is, care of Mr. R. Morgan, 138, Clifden Road, Clapton, N.E.

Mr. and Mrs. Henry Varley intend leaving England shortly on a visit to their daughter at Northfield, who for the last five years has assisted in the literary work of Mr. Moody's institutions. Mr. Varley will spend the winter holding missions in various cities in the States.

Our readers will learn with sincere regret of a breakdown in the health of Mr. Samuel Smith, M.P., who is at present residing at his Scottish home, Orchill, near Braco, Perthshire. He is feeling severely the strain of over forty years of public life. Christian friends will do well to remember in prayer one who is widely esteemed for his work's sake.

Rev. James Wall, of Rome, is still laid aside by illness, and friends are asked to continue in prayer for his recovery. Mrs. Wall writes: "As yet we cannot see any very marked improvement. The weakness is so very great; but we are not discouraged, as our eyes are ever towards Him who is able to do exceeding abundantly above all we ask or think.

Mr. Charles Carter, secretary of the Australian Evangelization Society, who recently paid a brief visit to this country, writes of his return voyage:—"A large number of Christians were on board, and a committee was formed to carry out arrangements for holding many services. I was elected chairman, and we had, in addition to seven services each Sunday, a week-evening meeting. We have had the joy of meeting inquirers, and all classes on board the White Star steamer *Afric* rallied round us, including the captain and his officers."

About Books.

ANNUAL VOLUMES.

From the Religious Tract Society.

The Girl's Own Annual (Vol. xxii.) is a wonderful collection of wholesome reading. There are long stories by Ethel Turner, Leslie Keith, Mrs. G. de Horne Vaizey, and Emma Richards, with many short stories by other popular writers. The main feature of the Annual, however, is the large variety of helpful papers for sensible girls. **The Boy's Own Annual** (Vol. xxiii.) has the usual features—stories of thrilling adventure, and papers on the various interests that engage growing lads in well-conducted homes. Sports and pastimes have their place, and useful occupations are described and advocated. Both these handsome volumes are profusely illustrated. (8s. each.)

Among magazines for home reading, the **Sunday at Home** still occupies a worthy place. The new volume contains serials by Amy Le Feuvre and David Lyall, and a host of other interesting items for the Sabbath enjoyment and profit of every member of the Christian household. Bishop Moule's "Thoughts for the Day of Days," and the "Notes for the Month," are among the best contents. **The Leisure Hour** has many short stories, also Silas K. Hocking's "Awakening of Anthony Weir." The biographical sketches, and the "Notes on Science and Discovery," are deeply interesting. These volumes also are admirably illustrated, and there are numerous plates, coloured and monotint. (7s. 6d. each.)

Smaller volumes are:—**Our Little Dots**—a grand book for the infants; **The Child's Companion**—a great improvement upon the favourite paper of our childhood; **Light in the Home**—a bright successor of the old "Tract Magazine"; and **The Cottager and Artisan**—with large-type readings and splendid pictures, for the homes of the people. These volumes are all very attractive, both within and without. (1s. 6d. each.)

A peculiar and tender interest attaches to the history of the Martyr Church of Madagascar, and this is well brought out in narrative form by Rev. J. J. Kilpin Fletcher under the title **The Sign of the Cross in Madagascar** (3s. 6d. *Oliphant, Anderson, & Ferrier*). The book is well fitted to enlist the fullest sympathy of youthful readers.

As in former years, *Messrs. Marshall Bros.* have published **The Keswick Week**, containing the whole of the addresses delivered at the annual Convention at Keswick. A perusal of these pages will recall hallowed memories in the hearts of such as attended, while those for whom attendance at the Convention was impossible may, by reading, enter into the spirit and share the privilege of the meetings. (2s.)

"The things which are seen are temporal, but the things which are not seen are eternal." This might well be the motto of **The Awakening of Anthony Weir**, by Silas K. Hocking. (3s. 6d. *Religious Tract Society.*) A young man who enters the ministry merely as a profession is awakened to the spiritual realities through fiery trial. The temptations of ministerial and social life are vividly portrayed, and the faithful ones are shown to be the true overcomers. Many deep and far-reaching lessons are taught.

Messrs. Partridge have issued some capital books for the young—pictorial inside and out. **Father Time** will assist in teaching the little ones "how to tell the time"; it will also furnish more general entertainment. Other books, similar in size, with admirable illustrations, are **Happy Playmates**, pictures and stories; **Our Pets' Picture Book**; and **Bible Pictures and Stories**, in two series, one for the Old Testament, and one for the New (all 1s. each). **Sweet Blossom**, and **Sweet Stories Record**, are smaller, but good (6d. each). A new series of picture-books (3d. each) includes **Toby and Kits, By the Sea**, and **Bible Stories** (two series).

The Evangel of the Risen Christ, by Henry Varley. (3s. 6d. *Alfred Holness*). The Evangel of a Christ who was dead, but is alive, is the only true and glorious Gospel of the blessed God, and the starting-point for the preaching of that Gospel by lips and by pen is a Cross and a Tomb, both of which are empty. Mr. Varley does good service in stirring up our minds by way of remembrance of this central truth, and his *résumé* of the evidences for the Saviour's resurrection is distinctly useful. With this central idea in mind and heart, the author sets to work to show how it gives the clue by which heresy may be avoided, sacerdotalism exposed, the highest spiritual life realized, a strong grip upon the Deity of our Lord attained, and a firm footing kept upon the Word of God amid the critical discussions of the day.

Two of the papers read by Mrs. Creighton at the Brighton Conference of the National Union of Women Workers have been published—A Purpose in Life, and The Modern Home. (2d. each. *Wells Gardner.*)

Evangelistic.

Mr. C. E. Barraclough at Bristol.

At Anvil Street Congregational Church, St. Philip's, Bristol, Mr. C. E. Barraclough recently conducted a mission which has had a remarkable spiritual effect. The word was with power, and many, both young and old, including some of the boldest servants of sin, have sought the Saviour, while the church members have been inspired with renewed zeal and earnestness to labour for the Master in a dark and difficult place. The pastor, Rev. J. B. Uffer, and Mrs. Uffer rendered valuable assistance.

Archway Road Chapel, N.

The mission at Archway Road Wesleyan Chapel, Highgate, N., conducted by Rev. Edward Davison, which concluded on October 1, was a time of spiritual awakening. Preliminary arrangements were carefully made by a large committee, under the direction of Rev. F. M. Parkinson, and 3,000 houses were visited and canvassed, with the result that a large number of strangers attended the services. The mission proved a blessing to many souls. In response to the faithful and loving appeals of the missioner large numbers decided for Christ, and old members at Archway Road can remember no such rousing times in the chapel's history.

Rev. C. H. Yatman at Belfast.

A mission in Belfast, conducted by Rev. C. H. Yatman, was commenced on Sunday, October 7, in the large hall of the Y.M.C.A. In the afternoon the splendid hall was crowded in every part, and at night a vast congregation gathered. Mr. Yatman's addresses created a profound impression, and night after night, throughout succeeding evenings, large assemblies listened to the appealing words of the preacher. Bible readings in the afternoons have also attracted large numbers, principally of the business community. Local ministers rendered cordial support, and a fine choir has been organized.

Mr. Henry Varley at Inverness.

Mr. Henry Varley's visit to Inverness has proved to be a most inspiring evangelistic effort. Day by day, whether in teaching or preaching, the interest has extended or increased. On Sabbath last the evangelist had a busy day. Four services were held; the first in the Baptist Church, which was crowded. At 3 p.m., the large music hall was filled with men only, who took the deepest interest in Mr. Varley's address. At 6.30, the Free High Church (Dr. Black's) was crowded, and again at 8.15, the closing meeting of the day furnished the West Parish Church with another large assembly. Expressions of regret are heard that the well-known preacher could not have extended his mission.

Mr. Monro Collings at Wakefield.

Great blessing has attended the closing meetings in connection with Mr. Collings' Y.M.C.A. campaign at Wakefield; and the hearts of many are full of praise for what God has wrought. Night by night the congregations increased, until, on a few occasions, many had to be turned away. The results have been good, and many persons, both young and old, have professed conversion to God; among whom was one who says he "has not been sober for the last sixteen years." Many Christians have received blessing, and the end is not yet, for there are signs of greater blessing to follow. Mr. Collings proved to be a hard worker. On the last Sunday he spoke five times. Besides the ordinary mission services during the week he preached in several of the mills, at the police barracks to the men of the West Riding Constabulary, and in many chapels.

Mr. Charrington's Work.

Another fruitful mission has just been concluded in the Great Assembly Hall, Mile End Road, E. There is no other hall in England where so many services have been held consecutively, and where after the lapse of time so large a congregation can always be found. The attendances have been exceptional during the past month, and on four successive nights the place was packed from floor to ceiling, while on the Harvest Festival Sunday it was filled an hour before the usual time of service, and as many, it is computed, were turned away as were inside. Mr. John T. Leafe, from Hanley, Staffordshire, was the preacher during the month. This was his first mission in Mile End. From the beginning, it was evident that he was much appreciated, and his abilities as a preacher won for him the affections of the people. His matter is well thought out; as one working man remarked in his own quaint style, "Well, he does larn us something, don't he?" The faithful deliverance of the old truths has again proved the power of God unto salvation, and many were those who sought the Saviour. Some very interesting cases of conversion have taken place, in some instances of persons who were in London on a visit, and, during sight-seeing, called in "just to see what was going on." Believers were greatly stimulated and helped by the excellent practical addresses given to Christians.

Whitefield's Tabernacle.

In his mission at Whitefield's Tabernacle, Tottenham Court Road, W., Mr. W. R. Lane has been greatly used of God. The district is a difficult one, but day after day large numbers came together and listened to the searching messages of the missioner. Conviction was everywhere manifest. There was emotion, but emotion that was linked with judgment, Mr. Lane being evidently conscious that sin and salvation must be submitted to heart and mind if Christ is to have true dominion. Many persons came out for the Lord, the greater number being young men and young women. Excitement of an unhealthy kind was entirely absent. Spring breezes were blowing in the autumn days, and the Lord's trees were revived, and those in whom the seeds of truth had been prayerfully sown gave proof of the mighty power of God. Some very remarkable cases of conversion were noted. One night the pastor told how, when he was a child of eight, he had fallen into a flooded river, and was in imminent danger of drowning. He was rescued by a dear young fellow, who subsequently married, and, dying at the age of twenty-six, left a widow with two little children. The elder of the two had been converted in the Tabernacle the night before. "God only knows how fully I am rewarded," said he, "by this one thing for all the burden-bearing the rebuilding of the Tabernacle has entailed." We humbly bless God for Mr. Lane's gracious labours, and expect a harvest far exceeding what our eyes have yet beheld. We waited on God, and He hath glorified Himself.

George A. Suttle.

London Tent Campaign.

The mission at Deptford has been remarkably well attended, especially on Sundays and Thursdays, when the tent has been crowded. The earnest appeals of Mr. W. Grove have been listened to with the deepest attention and sympathy, and numbers have stayed each evening for prayer and religious conversation. During the month special meetings have been held by Revs. John Wilson, of Woolwich; Dr. Robertson, of Glasgow; J. T. Chenhalls, and Mr. Leonard Weaver. On three evenings lantern services have attracted large audiences; one for children was attended by about 500, who paid the closest attention. Mr. Grove has been supported by an earnest band of helpers, and many have professed faith in the Lord Jesus Christ, while a very large number have signed the temperance pledge. The closing meeting was addressed by Mr. Grove, Rev. J. T. Chenhalls, the chairman, and Mr. Harmsworth, the secretary of the local committee. The new converts were strongly urged to remain faithful to Christ, to cultivate prayer and the study of the Bible, and to enter upon definite Christian service. One of the chief features of the Mission has been the singing of Madame Annie Ryall, whose message reached many hearts.

A united rally of lady workers and friends interested in the campaign will be held in the Friends' Meeting House, Devonshire House, 12, Bishopsgate Street Without, on Tuesday, October 22, at 7 p.m. Lady Agnes Anderson has kindly promised to preside, and Mrs. Darlow Sarjeant, Miss Grace Petmann, Mr. Leonard Weaver, Mr. Garstin and others will speak. The Central Council still require some £500 to close this year's work free of debt.

The Railway Mission.

Much blessing has been experienced during the past few weeks among the railway men at various branches of the Railway Mission. Mr. Cheeseman has just conducted a mission at Halifax, which has been a time of ingathering; a good number of the people professed to trust Christ, and others have been convicted of sin. One man employed in the goods department, who professed conversion during the mission, once held a good position in the town, but was brought low through the drink. He is now witnessing brightly for Christ among his mates. A railway-man's wife came to the Lord one night, and the next evening brought her daughter, who was also led to trust the Saviour.

At Swindon, too, the workers are rejoicing over some striking cases of blessing. Clubs where men can get drink when the public-houses are closed, on Sundays as well as on other days, are a curse of Swindon; but among those who have lately been converted were two men who had been members of a club and foremost in drinking and card playing. Now they are testifying brightly to the saving and keeping power of the Lord Jesus Christ. A foreman porter who was also given to drink has recently come out for the Lord, and another man, who had been an infidel, is now an earnest Christian.

The work at York has been full of encouragement, a bright band of young railway men having come out for Christ during the summer. One of them writes:—"Thank God that ever the Railway Mission came to York."

The Railway Mission Convalescent Homes at St. Leonards and Southport have also been the means of much blessing to the men, and a number of the patients have yielded to God during their stay at the homes. The startling fact that no fewer than 15,698 railway men were injured in the United Kingdom last year, shows the great need for these convalescent homes. Prayer is earnestly asked for the work of the railway mission, as the increase of Sunday work on the lines makes it more difficult every year for the men to attend the services.

At the tent mission, Ranelagh, Dublin, conducted throughout September by Mr. Musa Bhai, widespread interest was aroused. The seating accommodation had to be increased, but in spite of adverse weather the tent still proved too small for the large congregations which came together on Sunday evenings. A report, forwarded by Mr. William Pickering, tells of numerous instances of blessing.

The closing services of the season in the Gospel tent at Cobo, Guernsey, were fraught with blessing. On the Sunday afternoon the tent was nearly full for a service in French, at which Pastor C. Merle d'Aubigne. In the evening Mr. B. H. Angel and Mr. J. T. Collins gave addresses. Negotiations are in progress for the erection of a permanent mission-hall for services of an undenominational character.

Open-air services have been conducted during the summer by Mr. Albert E. Pett and a band of workers at the Pond, Clapton, N.E. Crowds of non-church-going people have been attracted by the preaching of God's Word, and many have been impressed. These workers are willing to conduct Gospel services in any evangelical church or mission hall in or near London. Address Mr. Albert E. Pett, 18, Powerscroft Road, Lower Clapton, N.E.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Canon Hay Aitken.—Till Oct. 21, Southbank, near Middlesbrough; 27-Nov. 12, Parish Church, Peel, Isle of Man.
Rev. A. Allan.—Oct. 20-24, Llandudno.
Mrs. Baeyertz.—Till Oct. 28, Paisley.
Mr. Chas. E. Barraclough.—Till Oct. 25, Sheffield (Brightside); 27-Nov. 8, Clapham Junction Y.M.C.A.
Mr. R. S. Bradbrook.—Till Oct. 24, Bristol; 26-Nov. 5, Croydon.
Mr. J. Brunton, Junr.—Oct. 20-25. Manchester.
Mr. Monro Collings.—Oct. 20-29, United Free Church Mission, Bletchingley.
Mr. W. D. Dunn.—Till Oct. 25, Coatbridge.
Mr. J. Elliott.—Oct. 20, St. Marychurch, Torquay.
Mr. John Hawkins.—Till Oct. 27, Stratford.
Mr. Wm. Hill.—Till Oct. 25, Artizans' Mission Hall, Teviot Street, Glasgow.
Mr. and Mrs. Albert Harrison.—Till Oct. 24, Burton-on-Trent; 27-Nov. 6, Dewsbury.
Mr. P. Russell Hurditch.—Till Oct. 21, Bradford; 27, Highgate Baptist Chapel.
Mr. Chas. Inglis.—Oct. 20-31, Crouch Hill; Nov. 3-8, Burdett Road Congregational Church.
Rev. J. Jameson.—Till Oct. 21, Loftus; 27-Nov. 4, Pontefract.
Mr. Newton Jones.—Till Oct. 22, Chatham; 26-Nov. 5 Highbury Hill Baptist church.
Mr. Bob Johnson.—Till Oct. 18, Selby; 19-21, Reading.
Mr. A. Klein.—Till Oct. 20, Taunton; 27-Nov. 3, Stratford
Mr. Herbert Leng and City Policemen.—Oct. 21-27, St. George's Hall, Old Kent Road; Nov. 4, Mildmay Hospital Mission.
Mr. W. R. Lane.—Till Oct. 21, Belfast; 26-Nov. 4, Loftus-in-Cleveland.
Rev. John Mitchell.—Oct. 20-27, Northampton.
Mr. Josiah Nix.—Till Oct. 20, Hornsey Road, N.; 27-Nov. 4, Birkenhead.
Mr. J. Neale.—Nov. 3-14, Street.
Messrs. W. Olney and F. Spencer Johnson.—Oct. 20-29, Haddon Hall, Bermondsey; Nov. 3-13, Clapham.
Rev. F. C. Spurr—Till Oct. 18, Caerphilly; 19-Nov. 3 Sutton-in-Craven.
Gipsy Smith.—Oct. 26-Nov. 4, Nottingham; 9-18, Exeter.
Mr. R. Spragg.—Last two weeks in October, Lyons Down Hall, New Barnet.
Mr. James Sprunt.—Oct. 20-27, Bexhill-on-Sea.
Mr. E. P. Telford.—Till Oct. 24, Greenwich (Baptist Church); 27-Nov. 8, Glasgow (Springburn Presbyterian Church).
Mr. Henry Thorne.—Till Oct. 21, Chesham; 26-Nov. 4, Cardiff.
Rev. J. Tolefree Parr.—Till Oct. 21, Burnley; 27-Nov. 4, Hebden Bridge.
Messrs. Weaver Bros.—Oct. 20-Nov. 1, Reading.
Mr. Westwood.—Till Oct. 18, Morrilow Heath, Staffs; 20-Nov. 1, Marchington.
Mr. J. Weedon.—Till Oct. 18, Salterhebble, Halifax; 19-29, Liverpool; Nov. 2-14, Bradford, Manchester.
Mr. J. Wharton.—Till Oct. 26, Mr. Fegan's Home Hall, Holland Street, S.E.; 27-Nov. 2, Caterham Valley.
Mr. J. Weston.—Oct. 20 and 27, Sutton Weaver, Warrington.

Notices.

Communications Received with Thanks.—B.H. R.C.F. E.H.K. J.S. F.W.F. D.C.J. G.A.M. M.F.G.H. P.K.T. J.H F.B. H.L.H. R.M. J.J. E.T.M. F.L. W.L. J.E.L. Dr.W. R.F. F.J.H. W.M. J.H.C. J.A.G. E.J.B. W.P. F.N. G.E.A. J.S.L. T.B. T.J.B.C. H.B. J.B.G. M.S.E. J.P. C.H. M.U.L. F.C.S. W.R.S. E.S.K. W.W. W.S. A.B. J.O. A.H.C. E.T.M. A.N.B. A.W. A.C. J.V.A. C.S.R. H. and A.B. S. and L.W. M. R.S.B. M.D.L. R.W.B. H.J.C. J.McD. H.K. F.L.P. A.L.L. H.D.B. T.C. J.F.T.H. J.E. W.R. J.S. J.G.G. W.H. D.F.M. H.K. J.G.M. A.E.P. H.B.P. H.L.M. A.A. B.K.M. J.H.A. L.K. E.S.D. F.B.M. E.J.B. W.A.L. R.N. L.E.B. D.H.M. O.K. P.B.K. H.M.S. A.J.M. Mrs. C. A.D. M.W.H. G.C.B. V.F.H. M.J.S. D.C. W.B. C.T. G.E.P. F.P.R. G.W.S.W. R. H.T. A.E.M. A.T.B. Miss G. A.P. W.L. W.E.G. W.C. H.A.W. W.D.D. G.C. E.G. B.McB.

Applicants for Tracts.—Miss Alice Careless, 10, Natal Road, Brookfield, Cambridge; Miss E. S. Kenny, 1, Kelvin Grove, Prince's Park, Liverpool; Mr. A. Cullun, Park Side, Hone Park Villas, Brighton; Pastor J. Onions, Elim, Severn Road, Weston-super-Mare; Mr. C. E. Alhon, 49, Upper Railway Street, Braintree, Essex; Mrs. K. Nichols, 88, Dunlace Road, Clapton Park, London; Mr. C. Bleakley, 391, Derby Street, Bolton; Mr. George Coake, 218, Red Post Lane, Forest Gate, London, E.; Mr. Louis Charles Turner, 91, York Road, Lambeth, S.E.; Mr. C. Tyrell, 5, Crown Point Road, Leeds (Protestant books for a mission lending library); Mr. G. E. Page, Oilcake Office, Millwall Docks, E.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. Prebendary Webb-Peploe has celebrated his twenty-fifth anniversary as vicar of St. Paul's, Onslow Square, S.W.

Rev. G. W. Sall, curate of Stoke Poges, Slough, has been presented to the rectory of Pakefield, Lowestoft, in the gift of the Church Patronage Society.

It is stated with authority that the Bishop of Worcester will resign his see in November. "I owe it to the diocese," says the Bishop in a letter to his clergy dated October 7, "that I should make way for a younger man."

The Archbishop of York, in a letter to his clergy on "The Church and the War," says: "More earnestly than ever I hold fast the belief that the most urgent need of the nation at the present time is a national humiliation, not for our want of success, but for the greatness of our national sins. It may be that the nation is not yet sufficiently awakened to be prepared to take this step. There may be greater sorrows in store for us before a proud and prosperous people will consent to humble itself in the confession of its sins. But for the coming of such a time we can, at least, most earnestly pray."

Congregational.

The Women's Settlement at Middlesbrough finds a wide field for its operations now that winter approaches. Its work is growing, and the value of its influence among women and girls is increasingly recognized in the town. There is, however, great need for more workers.

At a recent conference of Sheffield Congregationalists it was decided to recommend the Association to finance temporarily the new chapel buildings at Darnall and Crookes, and to appeal to the city churches to raise £2,000 for the building funds. The two churches in question report good progress, and the conference was impressed with the urgency of their appeal.

Rev. Henry Varley, B.A., has closed his seven years' ministry at Horton Lane Chapel, Bradford. A very large and cordial gathering assembled to take formal leave of the retiring pastor. Rev. Professor Armitage, M.A., presided, and in the course of an address said that for Mr. Varley and his people alike the pastorate now ended had proved the occasion of earnest and faithful service to the great Head of the Church.

Baptist.

The week beginning November 17 has been selected as the self-denial week for London auxiliaries of the L.M.S.

Cornwall Road Church, Brixton Hill, has just concluded a fruitful series of Sunday evening open-air services. Large numbers of young men and women have gathered round, and bright, vigorous addresses have been given by the pastor, Rev. C. H. Sheen, and others.

At Peckham Rye Tabernacle on Monday, October 7, the sixth anniversary of Rev. H. J. Knight's pastorate was held. The report showed the membership to be 348. The sum of £75 was raised in connection with the services, and the occasion was one of much encouragement.

Re-opening services have been held at the church at Rochester, the pastor (Rev. G. Anderson Miller), and Rev. W. Fuller Gooch taking part. Encouraging addresses were given at a public meeting, and an increase in membership was reported. All the gatherings were large and enthusiastic.

Services of an encouraging character have been held at Waltham Abbey in connection with the ninth anniversary of Rev. George Kilby's settlement. Pastor Archibald G. Brown preached an impressive sermon, and Principal Whitehouse, of Cheshunt College, referred to the substantial work that is in progress.

Meetings for the deepening of spiritual life were held at Winchester on October 3, the topic being "Revival." A conference of ministers was held in the morning, when Rev. E. R. Pullen (Shirley) gave an address on "The Pastor's Part in Revival," which was followed by a helpful discussion. In the afternoon Rev. G. D. Hooper (Bournemouth) preached, and a public gathering followed in the evening.

Visits have been paid to Priory Street Church, York, by four former pastors, in the order of their successive pastorates—Revs. F. T. Smythe, F. B. Meyer, T. E. Cozens Cook, and E. Fisk. The visits have occasioned the meeting of many former friends and helpers of the work, and have been marked by cordial feeling and much blessing. The work of renovation and redecoration of this beautiful sanctuary has gained general approval.

The quarterly meetings of the Gloucestershire and Herefordshire Baptist Association were held at Leominster on October 3. The subject for the afternoon conference was "Church Work in the County." Mr. Beeson (Hereford) had been at great pains to prepare a large map, which he exhibited, showing the various centres of work by each denomination, and the position they respectively occupy in the towns and villages. A good number of brethren spoke on the subject, which proved one of deep interest.

Methodist.

Rev. T. Jackson, of the Whitechapel Primitive Methodist Mission, is adding rescue work to the many other agencies in operation.

Primitive Methodism at the Central Hall, Bradford, is making rapid progress. The P.S.A. is attended by nearly 1,000 persons weekly, and 100 have joined the church.

Rev. Vallance Cook, of Mayfield Road Wesleyan Church, Dalston, N.E., has just issued in booklet form the record of another year of fruitful effort. Without any circuit, Connexional, or London Mission grant, the various departments of work which are characteristic of modern missions, are carried on with most encouraging results, the directly religious work being as fruitful as the social.

A rearrangement of the Wesleyan Methodist work in connection with the Canterbury Garrison having taken place, by which the whole of it has been brought under the charge of Rev. Richard Hall, Mr. Hall invites Wesleyan parents who have sons enlisting, and who are sent to Canterbury, kindly to send the names of such to him without delay, that he may visit them and influence them for good. As a result of the weekly service instituted at the barracks three weeks ago by Mr. Hall, thirteen men are now meeting in class.

Presbyterian.

Rev. James Marchant, who has done such excellent work in Chatham, has resigned his position as assistant at St. Andrew's Church in that town, having accepted an invitation from the Yorkshire Presbytery to take up the pioneer work in the Yorkshire district, begun by Revs. J. J. Mackay, E. Ritchie, and Dr. Monro Gibson.

Rev. A. Allan has conducted services at Putney. Since he resigned his charge at Hull to devote himself for two years to work for the stirring up of the churches to a more Scriptural and more spiritual life, Mr. Allan has visited some of the Northern Presbyteries, but this is the first church he has visited in London. Much earnest thought has been aroused, the results of which will be confidently looked for in humble, thankful lives of Christian service.

The newly-erected church hall in Cranbrook Road, Bristol, in connection with Trinity Presbyterian Church, has been opened. For many years past the need has been felt for a place of worship additional to that which for the past fifty years has done good service in the city at St. James' Parade. The opening services were conducted, in the morning by Rev. W. E. Shaw, of Cardiff, Moderator of the Bristol Presbytery, and in the evening by Rev. W. B. Cooper.

Society of Friends.

At the autumn meeting of the Home Mission Committee on October 3 Charles B. Cox, of Shipston-on-Stour, gave some account of the tent work of Friends in that district. In each of five villages a fortnight's meetings had been held. Some striking pictures of the spiritual darkness of village populations were given.

John F. Hanson, in the course of his Norwegian journeys, visited Throndheim with his wife. They were cordially received at the Methodist meeting, and an open-air gathering was announced for 5 p.m. A great audience gathered, and the meeting lasted for two hours, the people sitting and standing, and giving good attention.

An encouraging commencement has been made with the series of meetings to be held at Devonshire House on First-day evenings, to which the public are invited. At the inaugural gathering Henry Brady Priestman, of Bradford, spoke impressively and fully on "Christ and the Needs of To-day," alluding, among other subjects, to the questions of drink and the housing of the people. Hymns were sung, and vocal prayer was offered by Dr. Hingston Fox, who presided.

The Railway Mission Hall at Hastings continues to be the centre of fruitful work. The former hon. superintendent, Mr. Arthur H. Habershon, recently visited the hall and conducted the Sunday services. On October 6, Mr. C. Russell Hurditch preached. A correspondent writes: "A solemn sense of God's presence was realised, and the gracious help of the Holy Spirit with the word spoken, whilst at the close of the service, tearful eyes and thankful lips testified to broken hearts bound up by the great Physician."

Fallen Asleep.

Aged fifty-eight, Rev. EDWIN JOHNSON, M.A., formerly Professor of Classics at New College, Hampstead. Professor Johnson was a man of scholarly attainments and kindly disposition.—Totnes Congregational Church mourns the loss, by death, of its oldest member, Mrs. ELIZABETH BEARNE, aged ninety-seven.—The oldest member of Barnstaple Congregational Church has passed away by the death of Mrs. MARY SPURWAY, at the age of 101 years. She had been in church membership for over fifty years, and on her 100th birthday took part in a communion service at Cross Street Church.—Mr. ROBERT AMOS, of Alnwick, who was for so long a pillar of Presbyterianism in the North of England.—The Presbyterian Mission to Jews in Aleppo has sustained a serious loss in the death of HERR GOLDENBERG.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

"The Christian" Almanack. Our next issue will contain, as a Supplement, a copy of The Christian Sheet Almanack, for 1902, with portrait of the Pandita Ramabai, and six illustrations of the famine rescue and other work for the benefit of the much-wronged widows of India. The daily Scripture texts have been chosen in the same prayerful spirit as in past years, and we feel assured will prove as helpful to those who read. No additional charge will be made for the Almanack.

Proposed Day of Prayer. The yearning for the termination of the war in South Africa is deepening daily, and we learn with satisfaction that friends all over the country are responding readily to Rev. F. B. Meyer's proposal, in our last issue, that Friday, November 1, should be set aside, in whole or in part, for special waiting upon God about this matter. As has been pointed out, the proposal has been made in the present form because there seemed to be no prospect of any great Church or Society taking action; and it involves no expression of opinion as to the origin or justice of the war. We assume that as a body our readers will agree as touching this thing, and upon the day named. Much more may also be done if friends will enlist others of the Lord's people in a great chain of intercession.

The Herald of Mercy. The value of a localized magazine in maintaining Gospel work is admitted on all hands; many churches and missions attribute their greater usefulness to such monthly messages delivered at the houses of the people. The inside pages convey religious instruction; the added covers announce meetings, and describe church or mission operations. Many organizations are adopting The Herald of Mercy (illustrated, ½d. monthly), in the preparation of which every care is taken to put "first things first," and drive home the Gospel appeal in a telling manner. (Particulars from *Morgan & Scott.*)

The Colour Line. In connection with the article, "Up from Slavery," appearing in another column, it is matter for profound satisfaction among Christian people that, among other commendable acts with which President Roosevelt has signalized the beginning of his term of office, he has entertained Mr. Booker T. Washington to dinner at the White House, an honour never before accorded to a member of the coloured race. It is not to be thought that a racial prejudice, so deep-seated as this, can be uprooted by any one or two acts, but those who are fighting the battle of obtaining justice for the down-trodden must thank God for a precedent of such an outstanding character. Only those who have made special study of the subject can appreciate the full meaning of the President's action to American society.

Working and Waiting. The difficult problem of harmonizing the two elements of activity and quietude in the religious life cannot be solved by any set rules; but the root principle is clear. The power for service comes from above; "of ourselves we can do nothing;" *receptivity is, therefore, the first law of Christian life.* The age is too self-reliant, in religion as in other things. "Martha," to quote Dr. Maclaren, "has it all her own way now. We hear a dozen exhortations to service, for one of sitting at the feet of Jesus in blessed receptivity. There cannot be too much work, but may be too little communion." There is nothing mawkish or unmanly in this; for we receive that we may give; we are made strong that we may serve; we are filled that we may overflow. The reservoir must be fed ere the stream can flow. We work well for God only after waiting well on him.

The Need of Lay Preachers. We are glad to see that a place of importance was given, during the Congregational Union meetings last week, to the pressing subject of lay-preaching. It was pointed out that in Methodism there are nearly sixteen lay preachers to one ordained minister, and unquestionably Methodism could never have done its great work but for the lay element which figures so largely in it. Other denominations, however, have been backward in this matter; so statistics lead us to believe. If England is to be thoroughly evangelized, the churches must make fuller use of the power of what is called (although we dislike the term) lay agency. There are great numbers of business men who might, and ought to, undertake the work of preaching in cottages, halls, and churches, but who at present content themselves with hearing sermons. There is no surer way of keeping a church healthy than that of training its Christian members to do active service for Jesus Christ. He who only receives good, generally ends by degenerating.

The Foe of the World. In the course of his presidential address at the Congregational Union, Dr. Parker spoke powerfully on the drink question. He said:—

> The traffic is the mortal enemy of all things good and sane. We must support the United Kingdom Alliance, the original moral suasion societies, Lord Peel's Report, Bands of Hope, Sunday closing proposals, and every possible form of temperance effort. Drink is the foe of the world. Drink has challenged and defied the God of Israel; let the Christian Church adequately answer the blatant and impious challenge. A sober nation will have no difficulty in settling all its own social questions.

Women and Drink. Among the most serious aspects of the drink question in recent years has been the growing conviction that, whatever progress may be made among men, women of all ages are more and more becoming the victims of intoxication. In an article which appeared in *The Echo* last week is given the analysis of the persons who entered two East End public-houses during a period of an hour and a half on a recent Saturday evening. In one case the entrants comprised 209 men, 380 women, 83 youths and girls, and 123 young children, in all 795. In the second 591 persons were made up of 240 men, 267 women, and 84 young persons. In the West End matters are even worse, and there is a terrible side to the statement that

> Out of every hundred deaths from alcoholic excess in England and Wales at the present time, women contribute eight more than they did twenty years ago, for (the writer adds) of all the women whom I have known who were enslaved by drink, I have never known one who was permanently set free from the habit.

Is Temperance Legislation any Good? Mr. Chamberlain's challenge to temperance advocates to point to a single temperance Act of Parliament during the last seventy years which had had any effect whatever in reducing drunkenness is very easily answered. To take only one kind of law, the effect of the Sunday Closing Acts in Scotland and Wales has been markedly beneficial in this direction. In proof, we have only to recall the report of the Welsh Commission ten years ago on the working of the Act in the Principality. It was then shown that, in spite of certain faults in the Act which made illicit drinking in the larger towns only too frequent, the general effect was that the Commissioners were thoroughly convinced of its general efficacy, and advised the Government to make it more stringent. What is wanted is more, not less, temperance legislation, and that of a kind that goes to the root of the evil, instead of compromising with it. Legislation is often spoken of as an alternative to moral suasion. Each is really the complement of the other, and they should go hand in hand.

Drink and Insanity. Insanity—one of the distinctive curses of civilization, for among savage tribes it is said to be unknown—is increasing at an alarming rate within the Metropolitan area. The causes, as explained by Mr. Hubbard, Chairman of the Asylums Committee of the L.C.C., to an interviewer, are pronounced by experts to be due predominantly to two causes. The first is alcoholism, and the second the consequence of social vice. In view of this fact, which should be more widely known than it is, temperance and social reformers should redouble their efforts to remove the causes. Especially should the education of the young, as to the results of drinking and impurity, be carried out more systematically than is often the case now-a-days.

A Self-Satisfied Nation. Lord Rosebery's recent speeches have gone to the heart of things, and it cannot but be an excellent thing that such grave and fundamental words as his should be circulated throughout the country. His epigrammatic sentence, "The nation that is satisfied is lost," will pass into current speech. His complaints of the nation's intellectual apathy, and the lazy acceptance by the majority of other men's notions, is surely well founded. At the same time, what his lordship calls "independent thoughts" need safeguarding. What the people need is *real* thought: the personal facing of the stern facts of the present, with some effort to comprehend their import. The danger of the movement is that our people believe the country to be impregnable in every way, and they will not face the ugly facts which tell of possible or probable

decay. Stern, true thought is the first step to conversion. "I thought . . . and turned."

The Worship of Success. A letter from a correspondent in our last issue opens up a large question. Many, doubtless, like the writer, are working for God amidst great difficulties, and with but a small measure of what men call "success." Reports of great gatherings elsewhere, and numerous conversions, tend, by contrast, to depress them. It is quite human to desire the largest success, and if the motives be purified, such desires are holy. At the same time, "success" is a word that needs the most delicate usage. What men applaud as success may be regarded by God as other than that. There is, undoubtedly, a growing tendency with many to measure the work of God according to the vulgar rule, display and figures. But the only "success" we should seek is that which most exalts Christ and truly blesses men; and of which our Lord can say, "Ye did it unto *Me*." Whatever fails of this ideal is a failure indeed—however imposing its show.

A Spiritualist's Confession. A few days ago the *New York Herald* published the confession of Mrs. Leonora E. Piper, a famous spiritual medium of Boston, whose services had been used by the Society for Psychical Research in its investigations of the supernatural. It is well that wide publication should be made of her conviction that her trance seances "furnish no evidence whatever of the possibility of communication with the other world"; and that she frankly attributes the bewildering phenomena to telepathy and hypnotism. Very much indeed has been built on this side of the Atlantic, as well as in America, on Mrs. Piper's "messages," and we shall watch eagerly for the result of her new statement: "I must truthfully say I do not believe that the spirits of the dead have spoken through me when I have been in a trance." In another part of her statement she goes on to add:—

> I never heard of anything being said by myself during a trance which might not have been latent in my own mind, or in the mind of the person in charge of the sitting, or in the mind of the person trying to get communication with some one in another state of existence, or of some companion present with such a person, or in the mind of some absent person alive somewhere else in the world.

The "Church Times" and the King. The attack of the *Church Times* on the King for having attended service at the Presbyterian parish church during his stay in Scotland, on the plea that no one can "profess two religions," is as ambiguous as it is in bad taste. Does the writer claim that Presbyterianism and Anglicanism represent two "religions"? If so, it must be in a meaning of the word religion peculiar to the *Church Times*. Bigotry goes very far when sacred words are bandied about in a way so grotesquely inaccurate and offensive. The King is only doing what his beloved mother had done all her life, to the great satisfaction of her subjects in both countries, and he is not likely to listen to a protest so narrow and carping. Meanwhile, the *Church Times* has made a still further revelation of the true "inwardness" of the sacerdotal movement, which can scarcely commend itself to the good sense of English people.

What of Armenia? The friends of Armenia have reason to be very anxious as to what is going on in that unfortunate country. No news is bad news under Turkish Government, and an ominous silence reigns over the district where outrages and massacres are suspected to have occurred. For two months the region of Sassoon has been cut off from communication with the outside world, being surrounded by hordes of fierce and cruel Kurds. The Armenian population amounts to 10,000 souls, whose brave resistance to Turkish misrule has caused the Government to build forts in the heart of the country. What has just been happening there, is a matter of conjecture and of dread. Here is a call for earnest intercessory prayer on the part of all devout and loving souls.

Missionary Pioneers. There is one side of the missionary life to which but little attention is given, and yet it is of great value and importance to the State. In very many instances he is the pioneer of that civilization which there is a tendency to-day to rate above the Gospel, but which, in its best and highest form, is the fruit of Christianity. The Bishop of Ripon claimed some time ago that the man who had shown himself the profoundest and most intelligent student of anthropology, and who by means of his observations had contributed greatly to the development of the science, was a missionary in the Sandwich Islands.

> They had spread all over the world men who were not merely contributors to the sum total of human knowledge, but men supported by that large and splendid and heroic enthusiasm which was calculated to lift the spiritual character of the whole human race.

Such work in science is, however, but subsidiary, and any assistance which may be given to scientific knowledge, or social progress, can never be adequate motive for the diffusion of missionary work throughout the world. The true basis of that is the Divine command, "Go ye into the world and preach the Gospel to every creature." The moral and physical improvement of the races follows as a natural consequence.

More Missionary Criticism. The work of Christian missions to the heathen is not allowed to rest for long from the attacks of critics. Major Keith, who has distinguished himself as an archæologist, writes to the *Times* a startling letter in which he criticises mission work in India as being—well, a failure, for that is what it amounts to. He would have missionaries confine themselves to the material welfare of the people, and leave their ancestral religions alone, on the ground that they are too much part of the national character to be ever disturbed. To Christian people such a criticism is simply ridiculous, and we should certainly not notice it here but for its appearance in so influential a journal as *The Times*. All we have to say is, that if Major Keith is consistent, he would not even advocate interference with the material condition of the people, since that is very largely the product of their religious ideas. But why do people rush into print and offer criticisms upon work which it is obvious they only imperfectly understand?

Roads to Rome. The Romanists in this country have just issued a book under the above title, with the avowed intention of showing poor Protestants how they may reach Rome. One thing, which comes out very prominently in the volume, justifies, to the hilt, the attitude that we, in common with all Protestant papers, have assumed towards the Romeward movement in the Church of England; for a number of writers in this volume attribute their "conversion" to the teaching they received at "advanced" High churches, and to practices with which they were familiarized, such as might be seen any day in a Romish chapel. We wonder if, in face of these confessions and of the recent "conversions" of High Church "priests" to Rome, the traitors in the Anglican camp will still have the effrontery to deny their Romeward trend.

The Bible Society and the Revised Version. The decision of the Bible Society to send forth editions of the Revised Version of the Bible side by side with (and not in opposition to) the Authorized Version, will be hailed with satisfaction by those who desire the dissemination of true Biblical knowledge. It is twenty years since the Revised New Testament was published, and sixteen years since the Old Testament came into general circulation. Meanwhile, those who have wished to possess copies have had to go to the only source where it was available — the University Presses. In future, the two versions will be obtainable from the B. and F.B.S. The older version will, no doubt, still be preferred by many, both in their private and public reading; but a knowledge of the Revised renderings is essential to a fuller grasp of the meaning of the original Hebrew and Greek; and the study of both versions should be encouraged, especially among readers who do not understand those languages, since they often bring home the truth by a kind of binocular process to the mind.

The Sabbath for Man. The working man's indifference to Lord's Day observance is likely to recoil on his own head. There is an instinctive dislike among the wealthier people to demand service on the Day of Rest from such as conscientiously object to Sunday labour; but where the religious motive does not exist, those leisured classes who have ceased to observe Sunday religiously will gradually encroach on the leisure of the working classes, and demand that their wants be attended to. There is, in fact, only one effectual and finally defensible basis for the Day of Rest, and that is the religious basis. Even the economic question cannot withstand the steady onslaught of selfish ease on the helplessness of grinding poverty—the one forcing the other to do its bidding. Christ is the true guardian of the Day of Rest.

An Army in Gaol. The Inspector-General of Military Prisons has just issued his report, and it is very disheartening to learn from it that during last year the gaol accommodation has been "seriously strained," the military prisoners in England and Wales numbering no fewer than 7,357, as compared with 4,583 in the previous year. Some of the prisons were overcrowded, and this "notwithstanding the occupation of every prison and barrack cell in the country, and notwithstanding the transfer to (civil) criminal prisons of 2,696 military offenders." Similarly, at the Cape the gaol accommodation has been found insufficient. The Inspector-General ventures to hope for satisfactory results from improved methods of dealing with military offenders, but, in face of the painful statistics, it is somewhat difficult to take an optimistic view of the matter. In front of these figures it is difficult to accept all we are being told just now as to the value of the military life in the formation and development of the best points of character. Perhaps, however, if more attention were given to the moral and spiritual welfare of the soldier the prison statistics would prove less startling. Apart, altogether, from any higher view, expenditure in this direction would be far more economical than the vast outlay upon gaols.

Religious Self-Complacency.

LORD ROSEBERY has just reminded his fellow-countrymen of a great national danger, which he calls "self-complacency." His timely words have more aspects than those on which he touched. It would not be too much to say that "self-complacency" is the special sin of the typical religious man and woman of the day.

Complacency is a form of self-satisfaction that has a specious and harmless aspect. It recognizes a certain satisfactory attainment of character and condition. It breathes of appreciation and contentment with things as they are. It looks back and sees improvement; it looks around and recognises its superiority; it looks forward and sees nothing about which to be disquieted. In itself, it has a peculiarly happy frame of mind, and carries itself with the air of one of the vital virtues.

AN UNWORTHY QUALITY.

And yet complacency is a poor, thin, unworthy quality in anyone. Properly speaking, it is an impossible feeling to a serious mind, which looks at life with open eyes. This is not a world surely in which any man has a right to feel "complacent," whether with things without or within him. Life is full of tragedy, and sorrow, and shame; souls are ruined every day all round us by coarse, animal temptations, or by carefully-woven nets of iniquity: the foolish and the unwary fall by the way, and are caught up by the terrible forces of retribution in the midst of their wayward career. Can any lover of his kind see these things and assume the smile of one who sees nothing but the shallow glitter and sheen of life, and cries "All is well"? Can any man who looks within his own heart, and notes its condition in the light of God's revelation of Himself in the Gospel, be complacent for long?

A DEFINITION SUGGESTED.

The first evil of complacency is thus an oblivion of the undesirable facts of life. The second, is the fact that it considers itself incapable of improvement. It has lost sight of the ideal. It accepts itself as it is, with the air that everything is quite satisfactory and as it should be. This attitude is the death-knell of all true aspiration, all noble endeavour. The self-complacent man has ceased to strive, to run, to struggle, after betterment. Such a soul is either dead or sleeping, and needs to be awaked ere it can truly live. It is a state of mind incapable of producing a saint, a reformer, or even an honest Christian. It has nothing in common with the Master, who said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!"

ILLUSION AND REMEDY.

The conditions of modern life are only too favourable to the fostering of this vice which apes virtue. No great calamity, or revolution, or desolating epidemic has visited our country for long years. All but the very poor are in possession of comforts undreamt of till a few years ago. Shameful crimes are comparatively rare, and are more and more pushed into the background. Suburban life removes out of sight the sordid sights of poverty and squalor. And so men tend to grow smug, and congratulate themselves on the "rate of progress" and the speedy approach of the social millennium.

The remedy for religious complacency is a more serious and open-minded attention to life's realities as distinguished from its appearances; a more reverent study of God's Word and of its holy demands of the soul. Complacency can only exist in minds that look downwards. The upward glance breeds reverence and humility—the beginning of that wisdom which is from above.

"Hid in the House of God."

By Rev. G. P. McKAY, Stoke Newington.

"And he was with them hid in the house of God six years; and Athaliah reigned over the land" (2 Chron. xxii. 12).

[CONTINUED.]

GREAT David's Lord was near to watch o'er David's line. "In the time of trouble He shall hide me in his pavilion; in the secret of his tabernacle shall He hide me." So had the royal singer sung, and so did the royal seed experience; for "Jehoshabeath, the daughter of the King, took Joash, the son of Ahaziah, and stole him from among the King's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of King Jehoram, the wife of Jehoiada the priest (for she was sister of Ahaziah), hid him from Athaliah, so that she slew him not. And he was with them hid in the house of God six years." Truly, God is great! Here was He quietly preparing to undo all that the Evil One supposed he had accomplished. While Athaliah was rearing her high tower, and seating herself so proudly and blasphemously upon it, there was growing near by, within the partially-demolished house of God, a young cedar, of the Lord's own saving and planting, which would bring about her overthrow and death.

A WOMAN'S COURAGE.

The Lord had carefully prepared his instruments; and it is good to note that the first one was a woman. Thus was the sex redeemed. A woman's wrath had wrought the havoc, and it was fitting that a woman's work should save the situation. Indeed, against that woman's wickedness none but a woman's wit was likely to prevail. Jehoshabeath might not, at the beginning, know all that she was accomplishing. Maternal pity for the helpless infant doomed to death, may first have moved her, but she would also feel that she was circumventing wickedness. The deed was vile and most inhuman, which the godless Queen had set her heart upon, and whatever might develop from the rescue of the babe, Jehoshabeath would have the commendation of her conscience when she formed the scheme for its accomplishment.

Patriotic loyalty was in her heart, along with firm devotion to the God of Israel. She felt that it was needful someone should protect the royal seed, and, at whatever risk, she would endeavour to defend it. The risk was great, but her dependence on Jehovah was complete, so, in his name, and for his sake, Jehoshabeath wrought out her plan. Her name is not so widely known as it deserves to be. She is one of the bravest of the Bible heroines, and what she did for Judah and for all the race should never be forgotten. Jehoshabeath preserved the line of David, and so kept the course clear for the coming of great David's greater Son.

THE PART OF A MAN OF GOD.

Another instrument which God employed was the devoted husband of Jehoshabeath. He had absolute trust in her, and joined her in the dangerous plan. He had full confidence in God, and knew that He was strong to save. He trusted also in the faithfulness of God to his own word. The signs of the times might seem to be against Him. Men's hearts all around might be failing them for fear. The popular cry might be, "Baal is the god of gods," and none in Israel or Judah might be ready to confess the God of their great fathers. But brave Jehoiada held on his way. "Though I should die with Thee, yet will I not deny Thee," expressed most truthfully his spirit. There was no idle boasting in him. If need be, he would face the world alone.

Among the faithless, faithful only he:
His loyalty he kept, his love, his zeal.
Nor number, nor example with him wrought,
To swerve from truth, or change his mind,
Though single.

Calmly this man of God held on his way. Year after year went by, but as with Jehoshabeath, so with her spouse, there was no slackening in his devotion to the child, nor withdrawal of his confidence in God. He was assured that all that had been promised unto David's seed would be fulfilled. "Behold," said he, "the King's son shall reign, as the Lord hath said of the sons of David." Lord, give us such a faith as this! We need it at the present time. "The god of this world hath blinded the minds of them that believe not"; "evil men and seducers wax worse and worse." It is hard to see how the kingdom of this world *can* become the kingdom of our Lord and of his Christ. Still, given Jehoiada's faith, we shall use his words, and say, "The King's Son shall reign, as the Lord hath said."

Jesus shall reign, where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

ATHALIAH DISCOMFITED—JEHOVAH VINDICATED.

In due time Athaliah was discomfited, and God was vindicated. Her evil deeds and rigorous rule prepared the nation for a revolution, and when Jehoiada let some of the leaders of the people, and the Levites, into the secret that the whole of David's sons had not been slain, but that one was there securely hidden in the house of God, their joy was great, and readily they entered into covenant that he should be enthroned. Men of faith have oft been called day-dreamers, and impractical; but Jehoiada showed consummate skill to plan, and decision of character to achieve, the overthrow of the usurper and the enthronement of the rightful heir. The plot was carefully prepared; boldly and calmly was it executed. Joash received his crown, while Athaliah met the fate that she deserved. "And all the people of the land rejoiced; and the city was quiet, after that they had slain Athaliah with the sword."

Let it be Now.

How long halt ye between two opinions?

Let it be now, the choice is before us.
Come, while the Saviour so tenderly yearns;
Let it be now heaven's joybells in chorus
Ring out the tidings—a lost one returns.

Let it be now, if life is beginning,
Now on the threshold of days yet to be;
Losing your life, a new one you're winning,
A life that will last thro' eternity.

Let it be now, tho' years have been squandered,
Living for this world in pleasure or sin;
He will receive you tho' far you have wandered,
Grant you his Spirit—a new life within.

Let it be now, though life is declining,
Feebler the step, fast failing the sight;
Why should you linger, hopeless, repining?
Trust Him. He'll grant you at eventide light.

Let it be now! Come, helpless, believing,
Pleading his merits, in lowliness bow;
Pardon and cleansing, new life receiving,
O let it be now! Yes, let it be now.

Stanley J. Hersee.

Pastor Hugh D. Brown's Work.—Thanksgiving Day at Harcourt Street Baptist Chapel, Dublin, was made the occasion of an effort to extinguish all debt on the "Old Ladies' Home," "Mothers' Meetings," and the "College." This was preceded by a special week of prayer "that God may supply all needs, and grant a winter of spiritual revival." The needs of such Christian work in Dublin may well command the sympathy and prayer of friends in a wider circle. Mr. Brown's address is—"Glengyle," Rathgar, Dublin.

Day by Day.

SUNDAY, October 27. Ephesians ii.

THE Bible is full of the divinest optimism as to the destiny to which the believer is to be raised, in union with the Son of God; but it never scruples to depict, with no mincing of words, our desperate condition by nature. Though we be raised with Christ in the Divine purpose, and are seated with Him in the heavenlies, yet must we never forget that we were once dead—dead in law, for we had forfeited our life; and dead in experience, because, though our body, our mind, and, to some extent, our moral nature were alive, our spirit had no faith, or love, or hope towards God. Look to the hole of the pit, whence thou wast digged, and then to the height of privilege whither thou hast been raised, and magnify the grace of God. Again and again the Apostle lays stress on that note of grace. Notice how established and exalted your position is, O Christian soul. In God's purpose you are seated in Christ above the power of the enemy. Keep your position, through faith, and in the power of the Holy Spirit. Live as an heir of the throne, and in the enjoyment of your Father's rich provision.

Note, also, the true position of works (9, 10). We do not work up to salvation, but down from it. We are not saved by works; but, being saved, we work. All our life is a divine plan or poem. "We are his *workmanship*" might be rendered "We are his *poem*," as though the Divine Poet had put a distinct thought into each human life, setting it to music. The good works have been prepared, it is for us to walk in them. He will show where the path lies.

Let us cultivate the spirit of love to all who are one with us in that mystical body of which Christ is the Head, and in that building of which He is the chief Corner-stone. Jew and Gentile are one in Christ—how much more the members of the various Christian folds.

MONDAY, October 28. Ephesians iii.

It seems as though this chapter were a long parenthesis, for after the word *Gentiles*, the Apostle breaks into a glowing description of the stewardship or dispensation, with which he had been entrusted, and it is only when he has reached the doxology and its Amen, that he returns to the note with which he started—the prisoner of Christ Jesus.

What pathos there is in this designation! The Apostle was willing to bear all the sufferings which his trusteeship for the Gentiles involved, if only he might make known to them the meaning of that secret of God which touched them so nearly. He speaks of himself as entrusted with two secrets on behalf of the Gentiles—that Christ was willing to indwell their hearts (Col. i. 25-27), and that they might be fellow-heirs, members, and sharers in all the privileges of the Gospel with the Jews (6). This was not clearly apprehended before his time, and it was a matter of direct and specific revelation to himself; but how it enhanced the glory of Jesus! What a proof it was of his unsearchable riches!

There are two great prayers in this Epistle. The first is in the first chapter. The Gospel was so wonderful that it seemed to Paul impossible for men to realize its glory, unless they were taught of God; so he was continually praying that a spirit of wisdom and revelation might be given to converts (i. 18). But this prayer is for strength (14-19), that they might be strengthened with power, for on this depended their constant sense of the indwelling of Christ, and the habits of faith, hope, and love. There is possible an abiding sense of Christ in the heart, which brings with it a perpetual experience and exhibition of the love of God; and this in turn brings with it, even here, the blessedness of Heaven, which is the Home of Love. But no one saint or set of saints can apprehend it all. We need to apprehend it "with all saints." Lift your expectations to the God who surpasses our highest thoughts.

TUESDAY, October 29. Ephesians iv.

To walk worthy of God, worthy of the high calling wherewith we are called, and worthy of the blood by which we were purchased—this is no ordinary achievement, and it is only possible when we are lowly and humble, and guard against everything that would interfere with, or grieve the spirit of love, which is the Spirit of God. We are *one* with all believers in the body of Christ, and nothing on our part can make the union more steadfast and abiding; but we must endeavour in thought and speech to *keep* that unity. Chrysostom, as a young man, kept silent for days together, to break himself of a bad habit of detraction.

What a glorious paragraph this is about gifts! We have equal rights to the divine grace, but we are differently endowed as to gift. It is as Christ, the ascended Lord, determines, whether less or more. The differences in gift are due to the great work of perfecting the saints, which cannot be realized by any single ministry, but requires many differing ones. The one object is to perfect—*i.e.*, adjust or set in joint—the saints, that through them the Saviour, who is the Head of the Church, may be able to continue his work of ministry. Notice what the Apostle says about the joints, which are the hinges of the body. If you are only a joint, on which two other bones rest, and to which they are attached, be sure to supply your expected quota to the well-being of the whole. Rheumatism of the joints will upset the entire body.

Notice the aorists, the decisive acts of verses 22-24. There are decisive moments in our lives, when we definitely, and for ever, slough off our old habits and manners, and put on the character of the Lord Jesus; or, better, the sap of his risen life causes the dead foliage to drop off in the spring.

WEDNESDAY, October 30. Ephesians v.

O my soul, it is a high calling for thee to imitate God (R.V. *v.* 1), and to walk in love after the measure of Christ's (*v.* 2). It is too much for thee unless thou didst open thy innermost secret to the Holy Ghost to work in thee the life and love thou longedst to manifest. And how canst thou hope or expect to be free of all the sins that mark the lives of the ungodly, unless thou dost always walk in the light, bathed and saturated by its sacred lustre, till as a diamond thou art able to give out, even in darkness, that which thou hast received? Awake thee, put on thy beautiful garments! Arise and shine, for Christ shall shine on thee, in thee, and through thee, unto the perfect day!

Every heart must have its secret joy and song. Let not thine be in sense and riot, but in the Holy Ghost. Be filled with Him. All He wants of thee is room, emptiness, willingness. Yield to Him more and more, and as thou givest, He will take; and as He takes, the life of God in thee will break forth into music. Thou wilt speak to others in songs of love and hope; thou wilt speak to God in glad thanksgiving (*v.* 19).

When most full of the Spirit, we are most lovely in our relations to the inmates of our homes. The infilling of the Spirit is not transcendental, but practical; not for the mystic, but for the wear and tear and fret of daily life. Wives, husbands, parents, children are better for it (22-33).

THURSDAY, October 31. Ephesians vi.

It is good to ground the elementary duties of daily life on what is right (*v.* 1). In training children, always bring them down to this bedrock. Accustom a child to listen to the infallible voice of conscience, speaking in the depths of the heart. If parents are only careful to educate their children aright, they need not doubt about receiving their due honour and respect in after years. The parents who are not honoured are they who have spoilt their children, and have loved them with a selfish love, that has not aroused itself to correct their faults.

How dignified service becomes, when we remember that our Lord took the form of a servant, as being the noblest position that earth could afford, and that He accepts all acts of lowly service as done to Himself. The fact that we receive wages, less or more, that we are called to serve good masters or froward, ought not to affect the earnestness, thoroughness, and good temper of our service.

It is most important to ponder the announcements of the closing paragraph, which lifts the veil from the moral and spiritual darkness of the world, and shows us the evil spirits which are at the back of it. Behind the whole system of the drink traffic and other gigantic idolatries and evils by which men are held in thrall, there are evil spirits (Dan. x.); and to combat them successfully, we must be holy, truthful, pure in heart, and filled with the spirit of faith and prayer. Sisera, you must go forth to the battle, but you need a Deborah to deal with the forces that are unseen by mortal eye. Joshua may fight, but the real victory is being won by Moses on the mount.

FRIDAY, November 1. Philippians i.

It is extremely difficult to compress this Epistle, which is the tenderest and most personal of them all. Every word merits consideration; every paragraph is full of "linked sweetness, long drawn out." Let us notice the personal references:—

"I thank my God" (3). Let us in dark hours enumerate the many mercies we have received from God, especially in the loving fellowship of kindred souls.

"I long after you" (8). Christians are not Stoics. They abide in the will of God, not allowing their affection to dominate their conduct, but they love and long for the absent.

"And this I pray" (9). Nothing relieves the yearning of friendship like asking Christ to do for our dear ones all that we would do, were we at hand—and more.

"I would have you know" (12). When we have good news to tell, how the blessed God has made the Marah waters of life run sweet, let us hasten to relieve the hearts of those we love, that they may rejoice with us.

"I rejoice, yea, and will rejoice" (18). This was a triumph of the grace of God. By nature, the Apostle might have wished that his detractors and enemies would speed ill. But he forgot all personal feeling in his genuine delight that Christ's name was being spoken more widely, and that his love was touching souls, whom he could not have reached. Even if the hands that sowed the seed were moved by impure motives, yet the seed was being scattered.

"I am in a strait, . . . having a desire to depart." Therefore death could not be unconsciousness, else he would be worse off when he died than whilst he lived. No, the "far better" proves that in death he would have more of the Christ he loved—"face to face." Oh, to live Christ, and to die with the light of his face glinting through the open doorway of heaven!

SATURDAY, November 2. Philippians ii.

In all Scripture, indeed in all literature, there is no passage which combines such extraordinary extremes as the opening paragraph of this chapter (1-11). The Apostle opens the golden compasses of his faith, placing one jewelled point on the throne of Divine Glory and the other at the edge of the pit, where the cross stood, and asks us to measure the vast descent of the Son of God, noticing the successive stages of his self-emptying.

It was through the grave that He passed to the Life of Resurrection and Ascension. It is in proportion as we share his death, that we experience his life. The comet that goes furthest away into the abyss stands longest and nearest beside the sun.

But the sublime visions of the Apostle of the glory of the Divine Redeemer are always linked with practical exhortation. Do nothing out of pride and vain glory. Look on the things of others. Count others better than yourself. Let the Lord's mind be your mind. Think over again his thoughts. Be penetrated and inspired by his Spirit. Stoop as He did to self-emptying, for thus you shall arise to rule. Work out what God is ever working in; and your character will shine amid the pitch darkness, as the lighthouse on a rock-bound coast, doing what it may, patiently and silently, to warn or attract, till the sun returns.

F. B. M.

Other Lands.

In Russian Prisons.—I.

By THE EDITOR.

FOR thirteen years Dr. Baedeker has been visiting the prisons in Russia and Siberia, speaking to the prisoners individually, or in larger or smaller groups, and giving to each one who can read a New Testament in his own language. The Greek Church (notwithstanding its similarity in some respects to Rome) and the Russian Government, not only allow, but heartily and helpfully encourage, the distribution and reading of the Scriptures, which is in direct contrast to the theory and practice of Romanism. And so scrupulous are they that it shall be without error, that none is allowed to be circulated but the one authorized version, and that must have been printed in Russia. And not only so, but colporteurs and Bible agents have free tickets to travel throughout the empire, and the books are sent carriage free by rail or steamer.

The British and Foreign Bible Society, from its depôts at St. Petersburg, Tiflis, and other cities in Russia, has, in addition to its own manifold operations, supplied Dr. Baedeker, at greatly reduced rates, with many thousands of Russian New Testaments; and from other depôts, large numbers in German, Armenian, Tartar, Turkish, Grusian, Polish, Persian, Yiddish (the Hebrew Jargon translation of Mr. Bergmann), and other dialects. There are over 120 languages or dialects spoken in Russia, many of which have not yet been reduced to writing; but the Bible Society does not rest from its invaluable work in this respect. It can, however, only circulate the Russian New Testament, not the whole Bible, because the Holy Synod regards it as incomplete without the Apocrypha; the Society cannot include those books as Scripture, and is not permitted to issue the Old and New Testaments without them. Some years ago the Old Testament was issued in parts. I. to V. contained Genesis to Malachi, and were put together in a case and sold. But when that edition was exhausted, a new edition was not allowed.

THE VALUE OF BIBLE SOCIETIES.

This unostentatious Society must be regarded as one of the most effective missionary agencies in the world, and as vitally necessary to every society or agency for causing the Word of the Lord to fly swiftly through the earth. This, of course, applies to all Bible Societies, according to the extent of their operations.

Dr. Baedeker has been aided by grants from the Society for the Free Distribution of the Scriptures, and occasionally by individual contributions. But I am sure his travelling expenses, and the cost of the Scriptures purchased by himself, must form a large and unique personal contribution to the evangelization of the world in this generation—to say nothing of the labour of walking through a large building, giving several addresses, sometimes in very warm weather, with sympathies at extreme tension, drawn out by the ruined lives and darkened souls of the depressed and often hopeless prisoners, and testing everyone who claimed that he could read. I have been more than once wearied out in accompanying him; but the love he bears them, and the power of the Gospel, and the joy of the Lord, are his strength.

In going to a prison town or city, Dr. Baedeker first communicates with the officer in command, and shows his passport and authorization from the Ministry of Justice, to visit any prison he desires. Then he finds out what nationalities must be provided for, and takes his boxes of books at the time arranged.

While prison order and discipline are substantially alike everywhere, there are considerable variations according to the circumstances of the prison and prisoners, and to the qualifications, dispositions, and idiosyncrasies of those in command. But the visitor, with his interpreter and friend, was always received, not only with the respect due to the authority by which he came, but with courtesy and appreciation of the object of his coming.

THE PRIEST'S WELCOME.

In most cases the first interviews with prisoners were in rooms where a dozen or twenty, more or less, of the less serious cases, were gathered together. They were briefly addressed as sinners every one, whom God loves, and for whom He gave his Son to die. One thing was very clear—that the speaker loved them, and this always gave him an attentive ear. On one occasion, in a prison on the shore of the Caspian Sea, we were met by the priest, who was the chaplain of the prison, and who greeted Dr. Baedeker very warmly, having known him on previous visits. He was evidently deeply interested, and went through the prison with us for two or three hours, listening to the words spoken, and seeing the books given and received, his eyes sparkling, though sometimes dim with the moisture of unshed tears. He told Dr. Baedeker that when he himself gave a book to a prisoner, he remembered the sweet words he had heard from him. The priests of the Greek Church do not preach, nor have they much, if any, opportunity to hear preaching. This may explain the delight with which one who loved the Lord listened to the simple declaration of the Gospel of Christ, the power of God unto salvation to every one that believes.

The officials, from the chief officer to the warders, and the two prisoners who carried the great basket of books from place to place, entered with zest into the distribution, and if a man who could read, of whatever nationality, was overlooked, he was pointed out, and a copy given him.

In this prison, in the first room we entered, we met with a surprise. The priest called the singing master, and the prisoners' choir (an institution usual in Russian prisons) sang some sacred pieces in a way which charmed us. Mr. McGranahan, who is great on male choirs, would have been delighted.

AN INTERNATIONAL GOSPEL.

Then we passed from room to room, Dr. Baedeker speaking in German through his interpreter, Mr. Petvakan Tarayans, who translated the message into Russian, or Armenian, or Tartar. It was always a distinct and pungent declaration of man's fallen and sinful condition; no difference; the love of God; his unspeakable gift of his beloved Son; the only way of salvation through the blood of his Cross; assurance of justification and eternal life to all who come unto God by Him—an international Gospel, as the speaker termed it. This is as certainly a work of faith as it is a labour of love. The issue of these earnest and kindly talks must be looked for in the life to come; though even here there have been enough strange meetings again in unexpected places, to assure the truth of the promise, "My word shall not return unto Me void."

In one prison the first room visited contained about twenty men, all wearing chains, which clanked with a pitiful—I will not say a pitiless—monotony, for I am sure those in charge of the poor fellows truly pitied them.

Some of the men in irons had committed murder, others had escaped from Siberia. Both these classes were destined to be deported thither. There is no capital punishment in Russia, and such as would suffer death in Great Britain are sentenced to long terms of exile in Siberia. One of the men in chains was a fine-looking young fellow, a military officer, who had been tempted to embezzle £250, and was sentenced to two years and a half of hard labour. How many a life is ruined by a single act. And yet it is not really so. The act is the symptom of the disease within.

Several of these heavily-sentenced men were Asiatics, speaking languages in which no address could be given, for lack of an interpreter; but the few of them, and of other Asiatics who could read, were asked to let their comrades hear the good news from "the best of books"—"the most precious book in the world," "God's Book."

The Indian Famine.

LORD CURZON'S TESTIMONY.

THE situation is becoming increasingly grave in certain parts of India. Lord CURZON reports that "in the Central Provinces and North Deccan more rain is needed in order to secure fair crops," while "the Punjab, North-Western Provinces, Rajputana, Indore and Kathiawar, have fallen off in condition, and, over large tracts, kharif crops have totally failed, and rabi will be unsown should no rain fall."

REMEDIAL EFFORTS.

Rev. DENNIS OSBORNE, of Poona, sends encouraging words as to the utility of the supplies of food and clothing sent out through the generosity of readers of THE CHRISTIAN: "The supplies were ardently received. The number of applications has amazed me. In the course of a letter, which may be taken as a sample communication, Rev. SYDNEY NICHOLSON (L.M.S., Gooty, South India) writes to me: 'The sufferings of many will be relieved by the supply. There is still no rain, and prospects are very bad. To make things worse, we have an epidemic of cholera.' Here, in western India, the rains which had been copious so far, have suddenly and prematurely stopped, to the recrudescence of plague."

THE FAMINE WAIFS.

We continue to receive communications from mission workers, descriptive either of present needs or of a continuation of efforts in behalf of sufferers who were sheltered when the famine was at its height. Dr. MARGARET MACKELLAR (Canadian Presbyterian Mission, Neemuch), writes: "Our mission is very grateful for the help it gave us while the famine was so severe eighteen months ago. I write to tell a little of what we are doing for the famine sufferers now. Daily, some famished ones come to us; the boys are sent to Rutlam, where there are some hundreds of others being trained, while the girls are taken into the orphanage here, where between 180 and 200 are being trained. We used to send the women to two of our stations where there are homes, but these are full, and we have opened a third home (for widows), and already it has nearly sixty inmates. We hope soon to commence industrial work for these women; in the meantime they do all their own grinding, cooking, washing, and sewing. Our rainy season is just over, by all appearance, and we in Neemuch have had only a little more than half our normal amount, so that a water famine is inevitable, as there is so little water in the wells. We dread to think what sorrow may again be in store for the poor people."

ORPHANS AT BELGAUM.

Describing, in a report, his efforts in behalf of famine orphans, Mr. VILLIERS F. HUNTER, of Belgaum, says: "We can praise our God and Father for having provided for the destitute little lambs—two comfortable homes, a hospital, store-house, bathing-place, and a very large and substantially built well, with an abundant supply of good spring water; also various 'Chuppers' (temporary erections of grass and bamboo), together with twelve acres of land, which is being cultivated as time and means permit. There are at present only seventy-five children in the homes, but we have ample accommodation for 100. Had we felt it right to go against the wishes of the Government in taking children from other districts, our numbers would have been considerably increased. When we contrast these bright, healthy girls with the pitiable little objects that were received last year, our hearts overflow with praise and thanksgiving. Most of them were then suffering with various diseases caused by the filth they had eaten, but many who were very ill recovered with careful nursing."

Dr. P. B. KESKAR, of Sholapur, writes: "The people of Europe have an impression that the famine is over, but *help will be needed* here until March next. There are at present under my care 324 famine waifs, and thirty-six widows, besides which I am sheltering seventy-six lepers, for whom we need further accommodation. We also require a small building to use as a church and school."

The Kidnapped Missionary.

THE hearts of Christian people have been deeply stirred by the news of the abduction, by a band of brigands, of Miss Ellen Stone, an esteemed American missionary labouring in Macedonia.

The American Legation in Constantinople is convinced that the crime is not one of ordinary brigandage; but was hatched by the Macedonian Committee in Bulgaria with the object of obtaining funds for revolutionary agitation. The only communication received from the missing lady is that addressed to Mr. W. W. Pete, treasurer of the Turkish Mission at Constantinople, in which Miss Stone, describing her experiences, says:—

"My Honoured Friend,—I write to inform you that on September 3 I was captured by a large number of armed men, some forty, as I was travelling from Bansko to Djumaala with about twelve teachers, students, and others. They took with me, for my companion, Mrs. Catherine Tsilka.

"The reason for which they have captured us is for ransom. The price which they demand for us is £25,000 Turkish, which sum must be paid in gold, and this entirely without the knowledge of the Turkish and Bulgarian Governments, within the term of eighteen days from to-day.

"The men who captured us at first showed

MISS STONE.

courtesy and consideration towards us, but now, since the Turkish troops and Bashi-Bazouks have begun to pursue us, and the ransom is delayed, our condition is altogether changed. I therefore beg you to hasten in sending the ransom demanded, and as energetically as possible.

"I pray you to communicate without delay the contents of this letter to the representative of the United States at the Porte, and request his most serious co-operation. Pray for us. We are kept in the peace of God. With hearty salutations to your family, Your friend, Ellen M. Stone."

Although the time fixed by the brigands for the payment of the ransom for Miss Stone expired on the 8th inst., no representative of the brigands has appeared at Samakov, where the ransom was to be paid, to claim the money or to announce the fate of the lady missionary.

The relatives at Sofia of the Bulgarian lady teacher who was captured with Miss Stone, have received a letter begging them to induce the Turkish authorities to abandon the pursuit of the brigands, as the latter threaten to kill both herself and Miss Stone should they find themselves in any danger. The only way to secure the release of the two captives, says the letter, is to pay a ransom. The writer further states that she and Miss Stone are kept in hiding places under the ground, but that otherwise they are treated with the utmost courtesy.

North Africa Mission.

UNDER the auspices of the North Africa Mission two interesting farewell meetings were held at Devonshire House, Bishopsgate Street, on Tuesday of last week. A number of missionaries are about to return to this field, and they are accompanied by several new workers. Since the formation of the North Africa Mission in 1881 its operations have consistently extended, and stations have been established in many places in Morocco, Algeria, Tunis, Tripoli, and Lower Egypt. It no longer confines itself to the Berbers, but seeks to evangelize among all the Moslems, also Europeans and Jews. Before the first missionaries landed in Algiers in 1881, there were no Protestant missionaries or Bible agents to the Mohammedans or heathen from Alexandria to the Atlantic, and from the Mediterranean to the Senegal, Lower Niger and Congo. Now there are over 150 labourers for God where, in 1881, there were none.

MOSLEM FANATICISM.

Notwithstanding the fanaticism of the Moslems generally, but little opposition has been met with, and the missionaries have been cordially welcomed, their message is listened to, and their books are read. Of late years a number of Mohammedans have boldly confessed Christ, and cheered the toilers in their labours. Jews and Europeans also are seeking the light, and many have already become noble witnesses for God. These first-fruits lead the workers to expect, ere long, an abundant harvest.

In the afternoon Sir Matthew Dodsworth presided, and recalled a visit paid by him to North Africa a few years ago. He spoke in warm terms of the devotion of the Mission workers, and of the encouraging signs which were to be observed on every hand. The secretary, Mr. E. H. Glenny, in the course of a brief statement, referred to the extreme difficulties with which work among Moslems is fraught. It was not, he thought, so easy a matter to arouse enthusiasm in the interests of the Mohammedans as in the evangelization of savage tribes.

The valedictory address was given by Rev. Norman Bennet, who spoke some fitting and helpful words to the missionaries on 1 Peter i. 24, 25, "The grass withereth and the flower thereof falleth away; but the Word of the Lord endureth for ever." The speaker reminded the missionaries that while results might not be at once seen, God's promise would remain, and the sower would reap if he fainted not.

TIDINGS FROM THE FIELD.

A number of the missionaries going out gave brief addresses. Mr. Venables described the work to which he is returning in the town of Tripoli, with its population of 25,000, one-half of that number being Moslems. One effective way of access to them is the Medical Mission, which has done much to remove prejudice, and dispose the people to listen to the Gospel message. Some have been known to make a four-days' journey to receive medicine and hear the Gospel. Miss A. Bolton, who is also returning after furlough, spoke of the progress made in Tetuan. There are at present four workers there who are receiving encouragement on every hand. Among Moorish girls particularly, the spirit of inquiry is deepening, and it is no unusual occurrence for numbers of them to remain for prayer after school hours. Miss G. R. S. Breeze, M.B., described the efforts which are being made in connection with the Women's Hospital at Tangiers. The dispensary is a centre to which the poor ailing Moslems flock. Two of the new workers for Egypt also spoke—Mr. A. Levack and Miss A. Wenden. The Chairman, on behalf of the friends, wished the missionaries "God-speed," and they were commended to God in prayer by Rev. Norman Bennet.

In the evening, another encouraging meeting was held, when Mr. T. B. Miller presided. A powerful address was given by Pastor James Stephens, M.A., and several returning missionaries told of the work they had been doing.

Seeking for Freedom.

THE present hour in France is one of great opportunity. The legislation which has led to the exile of the religious orders is entirely friendly to law-abiding Protestantism. It is more: it lifts from the Roman Catholicism of France the oppressive hand of the Jesuit Society. Priests of all orders, and bishops with them, have long chafed under what is known as "Italian" government. Now they will have a chance of being themselves, and doing as they wish.

Workers for the enlightenment of such priests as are weary of Popery, are alive to the significance of the situation. From time to time we have called attention to the work of Abbé Bourrier. We are glad to learn that the committee with which he is associated is dealing with pressing duties at the present time. Over a thousand priests still in office are reading the Abbé's paper, *Le Chrétien Français*, and many of these long to be free from the fetters of Rome. During the past four years, over five hundred priests have "come out" with the assistance of the committee, and some of these are now working as pastors and evangelists. To leave "the Church," is, in many cases, to face beggary; hence the need for help and encouragement such as the committee renders.

A few days ago, M. C. Arnaud, an ex-priest who is undertaking a Protestant pastorate, gave us

M. C. ARNAUD.

From Photograph by Mr. Lang Sims, 437, Brixton Road, London.

a call. He is a fine specimen of the polite Christian Frenchman, and told a deeply interesting story of personal experiences, unfolding an inspiring plan of purposes in the Gospel. M. Arnaud served the Roman Church as a missionary in the Southern States of America, and as a parish priest in the Cevennes, France. His eyes having been opened respecting Papal assumptions, he was led into light regarding Evangelical truth, and came out of the Roman communion.

As the Jesuits and other orders are leaving France, the secular clergy are breathing with unwonted freedom, and now is the time for an advance movement towards instructing priests and people alike. That the orders are settling in England, Canada, and elsewhere, is so much the worse for those countries; but, all the same, it is to the relief of the Republic which has so long been priest-ridden to the point of despair.

M. Arnaud has come to England for a few weeks in the hope of interesting British Protestants in Abbé Bourrier's work. He hopes to address meetings, and in other ways to help forward the evangelization of his people. Sincere men leaving the priesthood need the extended hand of such as Abbé Bourrier, and it is hoped that that out-stretched hand will be sustained by the prayers and practical assistance of Christians generally. Letters may be addressed to M. Arnaud, care of Mr. C. Swan, 44, Acre Lane, Brixton, S.W.

Protection of Children in India.

A WELL-ATTENDED and interesting meeting in aid of the Society for the Protection of the Children in India was held at Mildmay Conference Hall a few days ago, Lord Radstock presiding. After prayer by Rev. C. Jordan (Calcutta), a short report was read by Rev. J. P. Ashton, in which it was shown that, though a beginning had been made in Calcutta, the Committee felt the need of a fund to send out and sustain a secretary for three years, by which time the Society might dispense with foreign help. About £400 was still required.

The first speaker was Miss Abrams, who, as a co-worker with Pandita Ramabai, had seen much of the inner working of Indian social life. She showed that, though the majority of Indian parents are kind to their children, cruelty is far more common than in England. Her first experience arose in an attempt to rescue a child from being starved to death. She had been shocked again and again by the cruelty of professional beggars to children whom they exposed as objects of pity. The Commissioner of Police told her that there were 500 such children in Bombay alone. After adverting to some other fearful abuses which prevail, she referred to the moral and physical evils which arise from infant marriage, and from the law that every Hindoo girl must be married before the age of twelve.

Along with Miss Abrams were two Brahmin child-widows, who had been taken in hand by Ramabai, and were returning to India after a course of education in America. The meeting was closed by an earnest appeal from Rev. J. M. Brown, who had taken part in the first efforts of the Society in Calcutta; with solemn words of counsel from the Chairman, who showed from his own experience the value of prayerful trust in God. Rev. J. P. Ashton is acting as secretary in England *pro tem.*, from whom further information can be obtained. His address is 40, De Vere Gardens, Ilford.

Blessing in Uganda.

WRITING from Toro, Uganda, Rev. A. B. Fisher, C.M.S., says:—"Everything in this mission has more than doubled since June last. We have baptized over 900 converts, and churches and centres of work have increased from fifty-two to 196, teachers from fifty-three to 120, and from twenty voluntary workers to fifty. The European staff has also increased by the addition of Mrs. Maddox last March, Rev. Mr. Kitchin this month; and we hope for others about Christmas. . . ."

Mr. Fisher appeals for books to read, cut off as the missionaries are from all intercourse with the outer world. He adds:—"Books sent to me are placed in the Toro library, and read by all the Toro staff." Books sent to Mrs. McCann, Windsor House, West Grove Road, Harrogate, Yorks, will be gladly forwarded, or they may be posted direct to Rev. A. B. Fisher, Toro, Ugannda, *via* Mombassa, East Africa.

Good Cheer from Brazil.—We have received a letter from Mr. J. D. McEwen (Orobo, Bahia) testifying to tokens of blessing on Gospel work in Brazil. "Protestantism is surely gaining a firm foothold. There is almost on every hand a seeking after the truth, as it is not now found in the Roman Catholic Church here." This, he says, is specially apparent in the seeking of schools which are not dominated by the priests, as well as a readiness to receive and read Evangelical literature. A decided increase is noticeable in the attendance at Gospel meetings, and this not only in the cities, but in country places, some coming many miles on foot and horseback. Invitations come from quarters never visited by the missionary, asking for a visit to have the Bible explained to them.

"Up From Slavery."

THE world has moved so rapidly since the early "sixties," that it is sometimes hard to realize how few years have passed since one great branch of the Anglo-Saxon race held property in human flesh. The opening words of Mr. Booker T. Washington's autobiography, Up From Slavery (6s. *Fisher Unwin*), "I was born a slave," bring to the throat of the reader a terrible choking feeling, as he seems to catch a breath of the atmosphere of bondage. That a man of forty-two or forty-three (for the exact age of the slave was not considered to be a matter of importance) should be able to make this statement, reminds us how great must be the number of men and women still alive who have suffered the same great wrong in their early days from a nominally Protestant Christian people.

Of the identity of his father, Mr. Washington "heard reports to the effect that he was a white man who lived on one of the near-by plantations;" and from every point of view the story is one of a life begun "in the midst of the most miserable, desolate, and discouraging surroundings." His owners were not especially cruel as compared with many others, but all the hatefulness of the iniquitous system is shown in its true colours. It would be a hard heart indeed that would not be touched by the picture of the mother kneeling over her children in the early hours of the morning, and praying for the success of Lincoln and his army.

MR. BOOKER T. WASHINGTON.

From Photograph by Messrs. Russell and Sons, 17, Baker Street, London, W.

When the great day of emancipation came there was joy, but it was short-lived. Then the seriousness of the position came home to them. In fact, a feeling of deep gloom settled down on the slave quarters. The long-coveted privilege had necessarily brought responsibilities, and freedom was a more serious matter than they expected to find it. Yet it was the first great step in the progress of the Negro race.

THE STRUGGLE UPWARD.

The narrative of Mr. Washington's own struggle for an education, including his reception and experiences at the Hampton Institute, shows how true manhood, under the dark skin, asserted itself in such a fashion as to overcome almost incredible difficulties. At Hampton he met "the noblest, rarest human being that it has ever been my privilege to meet"—General Samuel C. Armstrong. It was in his second year that this student learned truly how to use and love the Bible, his leader in this respect being Miss Nathalie Lord; and to the same teacher he ascribes in a measure whatever ability he attained as a public speaker. The necessity of self-support never ceased, and many disappointments did the young man encounter in meeting his liabilities.

It was in 1881 that the way opened up for him to begin his life-work. A normal school for coloured people was being opened at Tuskegee, and it seemed to be taken for granted that no coloured man fitted to take charge would be available, when General Armstrong recommended Mr Washington. The result was satisfactory, and a greater force for the elevation of the negro had found its true base of operations than the most sanguine of the promoters dreamed of. But the field was still truly virgin soil:—

> I had expected to find a building and all the necessary apparatus ready for me to begin teaching. To my disappointment, I found nothing of the kind. I did find, though, that which no costly building and apparatus can supply—hundreds of hungry, earnest souls, who wanted to secure knowledge.

A DIFFICULT BEGINNING.

The first helper in the work of teaching was Miss Olivia A. Davidson, who later became Mrs. Washington; and these two faithful pioneers faced a task which would probably have deterred even them if they had appreciated its magnitude from the beginning. About three months after making a beginning in a stable and a henhouse, an old and abandoned plantation came into the market; and, with nothing in hand, was bought for 500dols., one-half of which was advanced by General Marshall, of Hampton, the remainder remaining on mortgage.

Step by step the work grew. The college was also an industrial colony; and no number of failures deterred men and women actuated by this spirit. Lot after lot of bricks failed, but in the end it was recognised that a student who had learned brickmaking at Tuskegee was, for that reason alone, a desirable acquisition in any community. The same is true regarding agriculture, carriage-building, and other industries. The students had to learn to prepare their own food, and many an unpalatable dish appeared on the table during the period of training. Bedsteads had to be made before they could be used, and for some time it was not unusual, when morning came, to find one or two scattered over the floor in pieces.

THE RACE PROBLEM.

The race problem was an ever present one. The relation between whites and negroes might be settled in their own county on lines of mutual respect and regard, but as soon as they travelled abroad all the common antipathy rose up against them.

Of the present position of the work Mr. Washington writes:—

> Twenty years have now passed since I made the first humble effort at Tuskegee, in a broken-down shanty, and an old hen-house, without owning a dollar's worth of property, and with but one teacher and thirty students. At the present time the institution owns 2,300 acres of land, over 700 of which are under cultivation each year, entirely by student labour. While the students work upon the land and in erecting buildings, they are taught by competent instructors the latest methods of agriculture and the trades connected with building.
>
> There are in constant operation at the school, in connection with thorough academic and religious training, twenty-eight industrial departments. All of these teach industries at which our men and women can find immediate employment as soon as they leave the institution. The only difficulty now is that the demand for our graduates from both white and black people in the South is so great that we cannot supply more than one-half the persons for whom applications come to us.

Concerning the varied requirements of the time, Mr. Washington says:—

> In our industrial teaching we keep three things in mind; first, that the student shall be so educated that he shall be enabled to meet conditions as they exist *now*, in the part of the South where he lives—in a word, to be able to do the things which the world wants done; second, that every student who graduates from the school shall have enough skill, coupled with intelligence and moral character, to enable him to make a living for himself and others; third, to send every graduate out feeling and knowing that labour is dignified and beautiful—to make each one love labour instead of trying to escape it.

It is pathetic to realize how grateful to such men and women is the privilege of mixing freely and on equal terms with all classes of society during visits to Europe. The hatefulness of "the colour line" forces itself on the attention of the reader, although every attempt is made in the book to minimize it. The struggle is not ended, nor can it be till the colour of his skin ceases to stand in the way of a man attaining to any position in any country in the world.

The Book of Exodus.

By Rev. JOHN URQUHART.

THE Bible has suffered from its friends even more, perhaps, than from its foes. It is in a book supposed to be quite orthodox that one meets the statement that Exodus is badly arranged! If it is not a vain superstition, that the Bible is God's work and God's gift, it must be as completely and magnificently arranged as the planetary system. That also was supposed at one time to be badly arranged. The Ptolemaic system, with its cycles and epicycles, and confusion worse confounded, was the portentous outcome of a huge initial blunder. The philosophers laboured to bring the universe into conformity with a plan which was not God's plan. Scholars may miss the Divine view-point in the Bible just as easily as philosophers missed it in nature.

In Genesis the plan is indicated (as has been noted) by conspicuous divisions. These are not quite so marked in Exodus, and students of the book have tried to gather up its contents in some more or less rough fashion. It has been divided into history and laws; the first eighteen, nineteen, or twenty chapters containing the former, and the remainder containing the latter. But even those who propose this division confess that it is not satisfactory; for there are laws in the history, they tell us, and history in the laws.

That is quite enough to show that, whatever the plan of the book may be, it cannot be this. It would have been a very easy matter to have separated the history and the laws, and to have placed the history in one part of the book, and the laws in another; and, since they are *not* set apart in that way, it is clear that their separation was not intended. Those who wish to understand the Bible may consult books that have been written on it, but there is one thing which they must not neglect to do, and that is *to read the Bible itself*. If we read Exodus straight through, and so give it the opportunity of telling its own story, our attention will be attracted to two breaks in the narrative.

BREAKS IN THE NARRATIVE.

The first of these occurs in chapter vi. 12. God has commanded Moses to pass once more into Pharaoh's presence, and to demand the liberation of Israel (verse 11). Moses replies: "Behold the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?" (verse 12). And there, for the moment, *the narrative is suspended*. Verse 13 apparently commences a new section. It records the fact that "the Lord spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh, king of Egypt, to bring the children of Israel out of Egypt." I shall return immediately to these words, for they have something to say of the purport of the second part of the book. Meanwhile, let us note that they break in upon the story, and, for the time, end it. Verses 14-25 give the genealogy of these servants of God. And even here there are gems to be picked up. Reuben, the firstborn, is named, but only to be set aside. Simeon also is named and passed over. Birthrights may be lost by cruelty and lust. Then Levi is taken. Judah was the fourth son of Jacob, and the next in order. His turn will come by and by, but it is not now. First comes the great high priest—the Aaron type—and the great leader of God's host in their wilderness journeying—the Moses type—and *then* will be manifested the lion of the tribe of Judah, and "the government shall be upon his shoulder."

SUSPENSION OF THE STORY.

What we have to note now is this:—Verses 28-30 bring us back to the point at which the break occurred. God's command and the reply of Moses are repeated—"And it came to pass on the day when the Lord spake unto Moses in the land of Egypt, that the Lord spake unto Moses, saying, 'I am the Lord: speak thou unto Pharaoh, King of Egypt, all that I say unto thee.' And Moses said before the Lord, 'Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?'" And from this point on, till we come to the next and only other break, the history proceeds continuously.

Casting a glance back, then, upon these five-and-a-half chapters which begin the book, we ask, what is their mission? What is it that they have had to tell us? The reply is: "*The story of the redeemer of God's people.*" It is the history of Moses. In the first chapter we have a brief account of how it fared with Israel after the death of Joseph. We are told of their increase and the consequent persecution. Two-thirds of the chapter are taken up with a never-to-be-forgotten picture of that bitter Egyptian bondage. Chapter ii. tells of the birth and rescue of Moses, of his early years, his great life-choice, his attempt to deliver his people in his own strength, his failure, and the refuge that he finds in Midian. It ends with a significant reminder that, though Moses had gone, God remained. "And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them" (verses 24, 25). In chapters iii. to vi. we are told how the Lord brings Moses back from exile, how he is manifested to Israel as the bringer of deliverance, and how he appears before Pharaoh. I think we may conclude that we have rightly read the message of this first part.

THE SECOND BREAK.

This is met with in the twelfth chapter. Near the close of the chapter, the second part of the history culminates in the passing out of the Israelites, "about six hundred thousand on foot that were men, besides children. And a mixed multitude went up also with them; and flocks and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual" (37-39). But just here the story is once more broken. The two next verses run: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." The end of the new introductory section is marked, as in the previous instance, with a repetition: "And it came to pass the self-same day, that the Lord did bring the children of Israel out of the land of Egypt by their armies" (verse 51).

Does this section, then, so distinctly ruled off by the pen of the inspired writer, embrace a distinct part of the history? Let us note again where it begins, and where it leaves off. The latter point is now before us. The second section ends with Israel *outside of Egypt*.

They have been "thrust out" (verse 39). All their company is there, and all that they possessed. There is not so much as a hoof left behind. When we turn back to chapter vi. 12, we note that Israel is not delivered, and that Moses is in despair. He has done everything that he can do, and neither with Pharaoh nor with Israel has he accomplished anything.

Moses' despair is emphasized by the repetition (verses 12 and 30). But man's extremity is God's opportunity, and the significance of verse 13 will now be marked. Immediately after Moses' confession of despair we read that "the Lord spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh King of Egypt, to bring the children of Israel out of Egypt" (verse 13). Then we are told that Moses is sent back to Pharaoh armed with new power.

One plague follows another, till Egypt's pride is in the dust, and God's people come forth with the glory of God upon them. If the first part is the story of the redeemer, then this is quite as clearly the story of *the redemptive work*. This weak, despairing man is made as "a god to Pharaoh" (literally: "See, I have made thee God to Pharaoh" vii. 1). Pharaoh's fate and Egypt's is in his hands. He smites, and there is none to deliver. And out of judgment comes deliverance. The section begins with the statement of God's purpose "to bring the children of Israel out of the land of Egypt," and it ends with the children of Israel delivered.

There is no other interruption in the onward flow of the narrative, and we have now to ask whether the third section is also concerned with *one* thing. A glance at the contents of this last portion of the book from xii. 40 to xl. 38 will suggest a satisfactory, and, I may add, a startling, answer.

THE THIRD SECTION.

Throughout the whole of the third section we see the redeemed with God (xiii). The Israelites are commanded to consecrate the first-born in memory of their deliverance; and then we are told that, as the Israelites passed out from the land, a new marvel appeared. "The Lord went before them by day in a pillar of a cloud, and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people" (xiii. 21, 22). Hitherto Moses, God's messenger, and the preacher of the God-given Gospel, had been everything to them. It was he on whom their eye rested, and of whom their thought was full. But now God's redeemed are to pass from the messenger to the Master.

They are to behold, and to know God. Moses, in this new experience, will not be less, or less esteemed, than formerly. But God will be more; and in the light of God's glory the greatness of Moses will be manifested. And this is only a foretaste. Israel passes into the wilderness; but there God is the Guide of their way, the Bearer of their burden, the Provider of their daily bread, the Giver of streams in the desert. He takes them to Sinai, where He speaks with them, makes his covenant with them, and gives them his Law. The book ends with the story of Israel's rearing a tabernacle, that God the Lord may dwell among them. And the last words of the book tell how God accepted the work of their hands, and made it his dwelling-place: "Then a cloud covered the tent of the congregation, because the glory of the Lord abode thereon, and the glory of the Lord filled the tabernacle. . . . The cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys" (xl. 34, 38).

Helpful Words.

From a Convention Note Book.

Sin is stronger than man at his best, but weaker than God.

We are all inclined to ask, as Abraham did, "Shall I?" "Shall Sarah?" and to forget to say, "Shall God?"

When God says, "Dwell in the land, and verily thou shalt be fed," it is taken for granted that we are in the land of promise. Many are where they ought not to be, as Lot in Sodom, and Jonah in the ship. When Paul is in the storm, he is fed, and he preserves those who are with him.

Take care of the cross, and the crown will take care of itself.

God sometimes crosses his hands in blessing, as Jacob did in blessing the sons of Joseph. We put our requests before God in *our* order, but He answers in *his*.

It is written of David: "This man, after he had served his own generation according to the will of God, fell on sleep." It is the sad failing of this age that Christians are falling asleep before they have served their generation—giving up their work while still able to do it.

It is a ship in full sail that needs the most watchful steering.

Our utmost faith only hopes that everyone may take a little. It is Jesus who so prepares that all may eat and be filled.

When we most earnestly seek for one grace, we most plainly see that to have one we must have all.

In the A.V. it is written of Joseph, "The iron entered his soul." But the R.V. has corrected this. "He was laid in chains of iron." God's children in the sorest trial have their souls free. For

> Stone walls do not a prison make,
> Nor iron bars a cage;
> Minds innocent and quiet take
> That for an hermitage.
> If I have freedom in my love,
> And in my soul am free—
> Angels alone that soar above,
> Enjoy such liberty. F. W. A.

A Great Liverpool Mission.

STORY OF REV. JOSEPH JACKSON.

THE religious life of the city of Liverpool has been singularly rich in great characters. God has given to that busy seaport, whose name a few years ago became a byword of reproach among the cities of England because of its drunkenness and crimes of violence, noble leaders in religious and social enterprise who have done much to wipe out that reproach. Among such men, of steadfast nobleness and gracious influence, for many years stood foremost the beloved and revered Charles Garrett. At the last anniversary of the Liverpool Wesleyan Mission, every speaker referred to the well-known form that was missing for the first time on such an occasion since the founding of the Mission, twenty-five years ago.

The beneficent spiritual and philanthropic work of the Liverpool Mission is being faithfully and vigorously maintained under the superintendence of Rev. Joseph Jackson, with devoted colleagues in Rev. Wilbert F. Howard (who succeeded Rev. H. Howard May at the recent Conference), Rev. A. J. French, B.A., and a noble band of helpers in the lay missioners whom Charles Garrett gathered around him, and inspired with so much of his own enthusiasm and devotion.

No minister in Methodism was appointed to a more difficult task last year than was Rev. Joseph Jackson, when he was chosen to succeed the venerable founder of the Liverpool Mission. In no spirit of self-confidence did he enter upon his work, but in reliance upon the grace of God. His gifts and training fit him in no small degree for his present responsibilities. He is in the prime of life, combining youthful enthusiasm with shrewd wisdom, and evangelistic zeal with skill in organization. In the pulpit and on the platform, Mr. Jackson's sturdy loyalty to the truth, urgency of appeal, ready wit, and power of happy illustration, unite to win acceptance for his message.

JOSEPH JACKSON was born in Poplar, London. It was through the influence of a Sunday-school teacher that he was led to Christ, and it was during the observance of the Lord's Supper that he realized by faith that the blood of Jesus Christ cleansed away his sin. He was soon engaged in Christian work, and at nineteen became the secretary of a Sunday-school which in four years grew from forty scholars to 340. He felt a call to preach the Gospel, and the late Rev. James Crabtree gave him his "note to preach." The London St. George's Circuit recommended him as a candidate for the ministry, and being accepted by the Conference, he was sent, first to the Headingley Theological Institution, where he remained for one year, and then to the new college at Handsworth, where he studied for three years more, and developed that love for books which has deepened as the years have passed. The late Rev. Benjamin Hellier, at Headingley, and Rev. F. W. Macdonald, at Handsworth, left their mark upon the young preacher's intellectual life; and amongst his fellow-students were men of such varied gifts as Dinsdale T. Young, Thomas Waugh, John E. Wakerley, R. Bevan Shepherd, and G. Talalun Newton.

Mr. Jackson's first appointment was under Rev. Walford Green, at Blackheath, in 1884. He then spent three years at Worthing, whence he proceeded to the London, South-wark circuit. His next appointment was in the busy Yorkshire seaport of Hull, where his activities found full scope in aggressive and social work. He often preached in the open air.

At the Great Thornton Street Chapel he organized a large Sunday afternoon Bible class, which is still continued. He had much to do with the formation of a Mission Band Union, which held immense meetings of an evangelistic character on Bank holidays. He was one of the leading spirits in a vigorous temperance crusade against low-class music-halls and dancing-saloons. This agitation had a notable result in the closing of no fewer than forty-six places of amusement of a type calculated to deprave and debase the moral life of the young. In connection with this bold and successful effort to combat social evil, the name of the late Rev. H. S. B. Yates was honourably associated.

From Hull Mr. Jackson proceeded, in 1892, to the East End of London, where he joined Rev. Peter Thompson in that branch of the London Wesleyan Mission. Curiously enough,

REV. JOSEPH JACKSON.

From Photograph by Mr. A. Montiville Evans, Alma Road Studio, St. Albans.

Mr. Jackson had the honour of being the only Londoner appointed to the London Mission! What was still more remarkable was that he was put down to labour at the old centre where he had been accepted as a candidate for the ministry. It was on the steps of St. George's Chapel, to which he was now attached as the missioner, that he had made his first attempt to speak in the open air. It is needless to say that this sphere was one of peculiar difficulty, but for four years he successfully laboured amidst the scenes of suffering and sin, of poverty and vice, that are all too familiar to Christian workers who face the terrible problems of East End life. He became also the secretary of the Race Course Mission, and with Mr. Josiah Nix and other devoted evangelists, visited Epsom and Doncaster, and rejoiced in the winning of trophies for Christ in these high places of the gambling fraternity.

From the East End of London to historic St. Albans was a complete change of sphere; but in the latter place Mr. Jackson showed his many-sidedness by building a beautiful church and gathering a large congregation. Here Mr. Jackson's zeal in temperance work brought down upon him the persecution of the publicans. False charges were made against him in a court of law. He was triumphantly vindicated, and he was unanimously thanked by the city council for his action in the public interests. While at St. Albans, Mr. Jackson found time to act as examination secretary of the "British Chautauqua," an institution which has done something to fit Sunday-school teachers for their duties. It was after four years' successful work at St. Albans that our friend was unexpectedly appointed to Liverpool on the retirement of Mr. Garrett. Not only the members of his own church, but all interested in spiritual and philanthropic work extended to him their warmest sympathy and heartiest co-operation. For the work of the Liverpool Mission is, on the one hand, intensely spiritual, and on the other broadly philanthropic. As illustrating the true catholicity of the Mission, it may be mentioned that among the speakers at the last anniversary were the Venerable Archdeacon Madden and Rev. John Thomas, M.A., representing the Evangelical churches of the city, established and free. Services are regularly conducted in eight chapels and halls, and three ministers and thirteen lay missionaries and helpers are engaged in the various departments of work. There are three boys' homes, and three for girls, through which nearly 3,000 have already passed. A police-court missionary is employed, to the value of whose services the stipendiary magistrate has borne repeated testimony.

During last winter great congregations gathered on Sunday evenings in Hengler's Circus. There have been remarkable cases of conversion, and ninety persons were led to meet in class in connection with the Mission as the result of these services. The total membership, with those on trial, at the several branches, is over 1,000. The only side of the work on which for the moment there rests a cloud, is the financial one. On the last year's accounts there was a deficit of £850, towards which £400 was raised in connection with the anniversary. Since then considerable alterations and improvements in the Boys' Home at Shaw Street, have necessitated an expenditure of £3,000. The over-draft at the bank now stands at £1,600. Christians who believe in philanthropy, joined with spiritual and aggressive work, ought to see to it that Mr. Jackson is not long hampered with this debt. It is well and fitting that we honour the memory of the sainted workers who have passed to their reward, but such honour is empty and worthless unless we continue their work.

Brecon Soldiers' Home and General Mission.—It may not be generally known that Brecon is the headquarters of the 24th Regimental District, and the Depôt of the South Wales Borderers. Besides the usual strength of a single depôt each year, there are ordinarily encamped here, for about a fortnight, over 400 or 500 militia recruits, and for a month over 900 militiamen for annual training. Since 1897 a useful work has been carried on at the Brecon Soldiers' Home and General Mission, under the superintendence of Miss Wilkinson. The Home is open daily from 3 to 10 p.m., when a hearty welcome is accorded the men. Well-furnished reading and coffee-rooms are provided. Bible readings or Gospel addresses are given every evening with happy results. Through the General Mission the workers are brought into contact with civilians, and in this effort also much blessing has been realized.

Congregationalists at Manchester.

By A MINISTER.

THE autumnal meetings of the Congregational Union were held last week, and being at the centre of a populous district, were attended by a very large number of delegates. The Chairman, Dr. Parker, was also among old friends, Manchester having been his third sphere of service. The engagements were opened, as is usual, with a sermon, which this year was preached by Rev. George Gladstone, of Glasgow. His theme was "The Abidingness of Christ," who is "the same yesterday, and to-day, and for ever." Among other things, he remarked that if Christ abides then his Church abides. The conflict, after all, between the Church and the world is not one in which there are so many on the one side, and so many on the other. If that were so, one might well tremble for the ark of the Lord, and fear the removal of any defender of the faith. The Church's safety and triumph lie not in any man nor in any body of men, but in the unchangeableness of its Lord. It is Christ with whom its foes have chiefly to do. Individual preachers may be silenced, but the work goes on. If Christ abides his Gospel must abide. The thoughts of men change with the passing day; but the Gospel never becomes effete, the idea of salvation by the Cross will never be out-grown.

TEMPERANCE.

At the Temperance Meeting, the secretary of the Congregational Total Abstinence Association pointed out how greatly the number of abstaining ministers had increased since the Union last met in Manchester, twenty years ago. In 1881 there were only 886 abstainers out of 2,555 ministers; now there are 2,886 ministers, of whom more than 2,000 are abstainers; the increase during the year had been 335. An address was delivered by Mr. Frank Bullen (author of "With Christ at Sea," &c.), and a resolution was enthusiastically carried in favour of the Twentieth Century Million Pledges Crusade, expressing the hope that every Congregational Church in the country will take its share in the enterprise. It was noticeable that the next morning Dr. Parker said, from the chair of the Union, that he should not object to a United Congregational Church which required every church member to be an abstainer.

DR. PARKER'S ADDRESS.

We give a few quotations from the Chairman's address on the United Congregational Church. The idea itself, and the outlines of a scheme growing out of it, cannot be given here; the less is this necessary, because nothing can be done until the churches and the county unions of churches have expressed an opinion upon them. Dr. Parker remarked, amid great applause:—"For my own part, the older I grow the more Evangelical I become. I do not, however, accept any narrow interpretation of the great word Evangelical—the mother of all Gospel words—the very music of religious eloquence. What the Ark of the Covenant was to the tabernacle in the wilderness, the Bible is to the Christian sanctuary. The United Congregational Church will welcome all true scholarship, all sincere and Evangelical criticism. Congregationalists are afraid of nothing but irreverence, intellectual vanity, and bigoted ignorance. We are all ready to welcome all light, all well-proved knowledge, all devout and honest criticism. Let us beware of any orthodoxy that takes an unholy and wanton delight in making heretics, and of any pedantry that takes the same delight in punishing them. As to the Bible, Congregationalists are thankful to receive the well-considered opinions and judgments of grammarians, scientists, archæologists, and qualified critics of every name, but there is one man to whom they will not give place, no, not for a moment, and that man is the priest! He stands between the flower and the sun; he stands between the soul and God; he stands between the panting thirst of the human heart and the river of God which is full of water.

NO PRIEST; BUT AN OPEN BIBLE.

"I fear infinitely less the stumbling and occasional blundering of devout simple-minded piety, than I fear the craft, the jugglery, and the Popish insidiousness of the purely artificial priest, even if he is an ill-bred Dissenter. We must insist upon an open Bible, an English Bible, a universal Bible. What is the jewel of the Bible we love so well? What is the Personality without which the Bible as we know it is impossible? The answer is on every tongue. Who can pronounce the cumulative name of Jesus, and describe it in a legal trust deed? The Lamb of God, the Lion of the tribe of Judah, a Root out of a dry ground, the Shoot of Jesse, the Plant of renown, the Lily of the valley, the Rose of Sharon, the Opal of the dawn, the Crimson of the sunset. The United Congregational Church must bow down before Jesus of Nazareth as He dies upon the Cross, as He rises from the dead, as He assumes the crown of universal empire. The United Congregational Church must not have two Christs. We are for ever one in our loyalty to Jesus. We believe Him to be God the Son, the Saviour of the world, by whom, and by whom alone, we have received the Atonement. When men come to know the true meaning of the word "blood" they will have no difficulty in speaking of "the precious blood of Christ."

As no vote was taken on Dr. Parker's proposal, there is no saying with certainty how it is generally regarded; but we had ample evidence of disagreement with it. Two prominent men discussing it together after the exciting morning, said to each other that what the Congregational Churches require, for an increase of efficiency, and for the remedy of their troubles, is a baptism of Divine Power. This seems to be admitted on every hand, and has been admitted for many years past, and yet the Union takes no steps to do as their Puritan forefathers used to do—appoint a *Day for Fasting, Humiliation, and Prayer.*

GREETINGS FROM SISTER CHURCHES.

As many as 280 Free Evangelical Churches of the city of Manchester gave a hearty greeting to the Union through their foremost representatives, save Dr. Maclaren, who did not feel well enough to come. In the course of their address, they said—"When we contemplate the grave evils to be confronted, and, in the name of our Lord Jesus, to be successfully combated, such as the terrible results of the drink traffic, of gambling, of impurity, and of the insidious spread of priestcraft, we realize that the combined forces of the Churches are needed, and we know that upon none can a firmer dependence be placed for faithful witness-bearing to the truth of the Gospel, and for strenuous effort towards the enlightening and quickening of the national conscience, than upon the churches of your fellowship."

The Bishop of Manchester and a hundred clergy of the city forwarded an address, in which they said: "We pray that God will bless all your deliberations, and make them fruitful in spirit and in action that will tend to promote peace and goodwill and unity in the Church of Christ, and to advance the cause of truth and righteousness, of freedom and justice, in our country, our empire, and the whole world. We believe it to be too soon to contemplate any organic reunion of the Church of Christ. But it is not too soon to seek and to pray for a spirit of unity and concord which shall efface from the thought and expression of our differences all that is sectarian and unworthy, and shall silence all mutual disparagement and suspicion. It is not, in our judgment, 'the diversities of administration' that mainly hinder the work of Christ in the world—diversities may be overruled to stimulate a noble rivalry in what is good—it is something far deeper, it is our failure in manifesting 'the same spirit.' And this can only be remedied by the growth of our insight into the mind of Christ, and an increased sanctity and Divine charity in the hearts of all his ministers and of all his people."

GOOD MEN NEEDED.

In one of the meetings, Mr. Theodore C. Taylor, M.P., made some timely observations on good men. He said: We want a new spirit in the men who govern, whether they are voters or Cabinet Ministers; he referred to no party, but to the needs of all parties. He knew of no inspiration strong enough to cause men unselfishly to enter public life and to remain in it, whether in parish council or Imperial Parliament, other than the love of Christ constraining them. Every experienced business man knows that lying is very bad business, and the way to success is to speak the truth. It is said that politics are proverbially a dirty business, but all proverbs are not true. Politics are no worse necessarily than any other occupation in life. He firmly believed that national affairs would be managed well or ill just in so far as we seek to do the will of God in national affairs.

Rev. R. J. Campbell, of Brighton, was in a similar strain when speaking on the subject of "Settlements." At the beginning of the century thought was swinging from materialism to the spiritual interpretation of nature and man. But in morals there is no corresponding advance discernible; indeed, we have lost in moral earnestness and weight. There is a vast amount of indifferentism both inside and outside the churches, and we need above all things a revival of the earnestness of our spiritual forefathers.

MISSIONARY WORK.

Peculiar and widespread interest always attaches to the meetings of the London Missionary Society, and it may safely be said that they have a devout and spiritual tone not always present in other gatherings. They evoke lofty feeling and pure devotion, and have no corresponding drawback caused by discussion on debateable themes. It would probably be found that the ministers and delegates are of one mind in describing the missionary meetings as by far the most helpful and refreshing of any they attended. At the meeting of the Watchers' Band, which is a prayer union for missionary work, Miss Marris remarked that although the Society is doing good work in India, she had to confess she had never heard a Hindoo woman pray. A valedictory meeting, to say farewell to twenty-nine missionaries, crowded the Free Trade Hall, and many were unable to obtain admission. The meeting was memorable for numbers, for tender, intense feeling caused by the sight, and the short addresses of the ten young men and women who were going forth for the first time. They spoke with great clearness and simplicity of their call into the Christian life and to missionary service. The note of each one was hopeful and trustful, though there was no avoiding the facts of missionary work—its hardness and dangers.

The story of one who is going to India was peculiarly affecting. The daughter of an officer, who had spent her early years in India, and had, as a mere child, been touched with the dark and sorrowful condition of native women—she used to tell her servant of Jesus. Then, on her return to England, she forgot her Saviour, lived in pleasure, and thought no more of those whom she used to pity. But Christ sought and found her, and now, under the impulse of his love, she is resuming, in a higher form, the work she used to do. Seldom have more searching words been heard on any occasion than fell from the lips of these young soldiers of the Cross; and the need of more pecuniary help for the honoured Society that sends them forth was very impressively shown by the fact that one of the ladies, the granddaughter of an L.M.S. missionary and the daughter of a director, who is going forth at her own charges, cannot, at present, be sent to an L.M.S. station, because there is none vacant, and the cost of a new station cannot be borne. She is a medical graduate, and is lent for twelve months to the Baptist Missionary Society. The older missionaries who are returning to the field, not in every case their former spheres, were represented by Dr. Davenport, of China; Dr. Phillips, of Madras; and Dr. Lawes, of New Guinea, who spoke of work as they have long known it. It is to be regretted that prayer, for which every one of the recruits had pleaded, had so small a place in a meeting so impressive and useful.

LAY PREACHERS AND COLLEGES.

Theology had a place in a paper read on "The Influence of Ritschl and his School on Evangelical Theology in Britain," and in one on "The Higher Criticism as it Affects Our Preaching." A summary of them is impossible. It is to be regretted that the readers of them, both competent men, did not take the trouble to make themselves heard all over the building, which is not a difficult one to be heard in. On the subject of lay preaching, it was urged that it should be encouraged, and that lay preachers should be trained for their work. The question of the number and equipment of the colleges is almost of purely denominational interest, but against any reduction of the number by way of amalgamating two or more, Dr. Mackennal pleaded that in the event of a revival of religion in the next four or five years, every college and every student would be required. The amalgamation of two Yorkshire colleges some years ago has not proved an advantage to the churches.

AN ANTI-WAR MEETING.

was called by some ministers and delegates who disapprove of the war; it was largely attended, and its resolutions were carried without a dissentient. A letter was adopted to be sent to the "British, Dutch, and Native Churches of South Africa," expressing "disapproval of the war as a national sin, and sad indignation at some of the methods of warfare which have been adopted." The promoters of this meeting included Revs. Dr. Mackennal, Principal Scott, Thomas Gasquoine, Hirst Hollowell, W. G. Horder, and J. P. Gledstone. Messrs. Halley Stewart and Stephen Massey took part.

ADDRESS BY REV. DR. HENRY.

Deep interest was aroused in connection with a reception given on Thursday afternoon by Mr. and Mrs. Armitage, when the commodious hall connected with Dr. Maclaren's church was crowded to its utmost capacity with members of the Union and their lady friends. By special request, Rev. Dr. J. Q. A. Henry—who is at present making a tour of the United Kingdom in connection with the Million New Pledges Crusade—gave a soul-stirring address couched in language specially appropriate to the occasion, and well calculated to stir every minister up to renewed and energetic effort in the direction of total abstinence for himself, his office-bearers, and the members of his congregation generally. Unmistakable tokens of approval showed how truly Dr. Henry had enlisted the sympathy of his hearers.

Rev. F. S. Webster.

REV. F. S. WEBSTER, who, together with Rev. J. D. Moffatt, of Edinburgh, and Rev. John Brash, of Liverpool, has been conducting in Canada a series of conventions for the deepening of spiritual life, left New York on Wednesday last week in the *Oceanic*, being due in Liverpool on the 23rd inst. He hopes to preach at All Souls', Langham Place, on Sunday next.

The annual Harvest Thanksgiving service will be held in All Souls' to-morrow (Friday, October 25), when the preacher will be the Right Rev. Bishop Tucker, of Uganda.

The tour in Canada has been most successful, the visits to the principal places being carefully timed so as not to coincide with the visit of the Royal party. Conventions have been held in Hamilton, Galt, Brantford, London, Guelph, Stratford, Toronto, Ottawa, and Montreal. The meetings have been very large, and all the Protestant churches have united in them. The attendance of ministers has been specially gratifying, and many have expressed a deep sense of the value of the teaching given.

The Business End of a Sunday School is the title of a booklet setting forth the Hammond system of transacting the business of a Sunday school, which has been adopted with remarkable success in the United States. The methods are time-tried and highly practical. Copies of the booklet will be forwarded to superintendents and teachers, post free, on application to Mr. T. F. Downie, 14, Paternoster Square, London, E.C.

Million New Pledges Crusade.

REV. DR. HENRY'S CAMPAIGN.

THE provincial campaign of Rev. Dr. J. Q. A. Henry and the Fisk Jubilee Singers continues to attract vast audiences, and is evidently giving a powerful stimulus to the temperance cause.

The Sheffield demonstrations were continued on October 14 and 15 in the Albert Hall. The final meeting was a most enthusiastic occasion. Sir Charles Skelton presided, and Dr. Henry marshalled a great amount of convincing evidence as to the evils resulting from the drink traffic. An overflow meeting was held in the lower hall, but, notwithstanding this, hundreds of people were unable to obtain admission. A notable feature of the Sheffield campaign was the appeal to women, particularly wives and mothers, for which special meetings were arranged. Large numbers of women attended, and many signed the temperance pledge. In all the arrangements valuable service was rendered by an energetic band of local workers, led by Mr. G. W. Sharman, Rev. E. Carrington, and others.

ENTHUSIASM AT LEEDS.

At Leeds, the next centre to be visited, Dr. Henry and the Jubilee Singers held two large meetings in the Town Hall on Friday last, at which much interest was aroused. A torchlight procession at night attracted crowds of people, the building was full to overflowing, and Dr. Henry's appeals received earnest attention.

On Saturday afternoon, Mr. Wesley North presided, and Dr. Henry gave a powerful address, in the course of which he said that he had no confidence in temperance or any other reform that does not recognize God as the centre of it all. The hopeful feature of the present Crusade is the reliance placed on the Christian part of the community to carry forward the work. Dr. Henry also made an awakening appeal on behalf of children. "If we can keep boys and girls out of the public houses for ten years, then the drink traffic will be 'starved out,' for it cannot exist without the support of the rising generation. It is our duty to put every possible barrier between the public-house and the children."

In the evening another great demonstration was held, when Mr. W. Petty presided. The meetings continued to grow in numbers and power. On Lord's Day evening it is estimated that fully 5,000 people attended the meeting in the Town Hall and the overflow gathering in Oxford Place Chapel, and no fewer than 400 new pledges were secured.

On Monday last Dr. Henry had a record afternoon meeting for attendances, and a profound impression was made. At the closing demonstration in the evening the Town Hall was crowded to suffocation. Mr. William Harvey presided, and Mr. Leicester Harmsworth, M.P., gave a brief but telling address. At the conclusion of Dr. Henry's address, over three hundred new pledges were taken. The members of the churches co-operated splendidly, and temperance workers are fired with new hope. The local committee are planning to follow up the meetings with a house-to-house canvas, and a fortnight of Gospel temperance meetings.

FUTURE ARRANGEMENTS.

Oct. 24, Huddersfield Town Hall; 25, Nottingham (Albert Hall); 26-28, Leicester (Melbourne Hall); C.E. Rally, Oct. 26, at 6 p.m., 29-31, Liverpool (afternoon meetings Oct. 30, Birkenhead, Oct. 31, Bootle); Nov. 2-5, Norwich (2-3, Calvert Street Free Methodist Church; 4-5, St. Andrew's Hall). Meetings will follow at Cambridge, Manchester, Wolverhampton, Birmingham, Bristol, Cardiff, Portsmouth, and Brighton; particulars of which will be duly announced.

A week's mission in connection with the crusade has been conducted at Mold by Mr. Tennyson Smith, under the auspices of the local Free Church Council. The Town Hall was crowded each night. The missioner's appeals made a deep impression, and nearly 600 pledges were taken.

About Books.

WILD NATURE DEPICTED.

ALL who, responsive to the charms of animated nature, love birds and their ways, will thank Mr. Oliver G. Pike for his handsome book, **Woodland, Field, and Shore**: Wild Nature Depicted with Pen and Camera (5s. *Religious Tract Society*). It is especially by the results of his photographic achievements that Mr. Pike earns our gratitude. His letterpress is good and to the point; but his pictures are beautiful like the objects they portray. The author's endeavour is to make us understand the every-day life of British wild birds around their homes in the country side; and now and then a butterfly, a mole, or some other insect or animal appears in the list of over a hundred illustrations, all of them artistically reproduced from photographs.

Here we find admirable pictures of birds on the wing, and eggs in nests so placed that one would think no lense could ever be focussed upon them. Mr. Pike, however, is dauntless when he takes the field with his camera; he waits hours for his "sitters," hiding himself and his apparatus, and at length exposing his plate in silence, by electrical or other marvellous means. Devotion such as this book evinces, on the part of a lover of the weak and timid denizens of "woodland, field, and shore," deserves ample recognition, and we trust it will be forthcoming, so that Mr. Pike may be encouraged to give us more volumes equally instructive and entertaining.

SPIRITUAL RELIGION.

THE series of Fernley Lectures includes some of the most useful pieces of practical theology that have come from the English press during the past generation. Though associated with the Methodist Church, the Lectureship has uniformly brought forward subjects with which thoughtful Christians of all communions might well concern themselves. The most cultured representatives of Methodism, the most competent teachers of the entire body, have from year to year unfolded topics of immediate interest and pressing importance, and the Christian Church at large is indebted to them for many valued contributions to theological exposition and pastoral divinity.

The lecture for 1901 is worthy of its thirty predecessors in the series. It is the work of Rev. J. G. Tasker, tutor in Biblical literature and exegesis, Handsworth College, and is entitled **Spiritual Religion**: A Study of the Relation of Facts to Faith (3s. *C. H. Kelly*). The theme is a great one; the treatment is worthy of the theme. The author's writings on critical questions had led us to expect something substantial; this volume abundantly realizes our expectations—it is rich in facts, keen in analysis, strong in argument, and convincing in application. In the words of the introduction:—

> Spiritual religion implies facts concerning man and concerning God. Christianity is an historical religion as well as a religion of experience, and facts of experience as well as facts of history may be scientifically examined. Faith awaits the results of such investigations without fear, confident that in the future, as in the past, science, by removing intellectual hindrances to belief, will make manifest its true foundations. The experience which is the result of faith is itself a fact, the significance of which science cannot afford to overlook; nor dare faith be blind to any fact which scientific research may bring to light.

From the nature of man and his needs, the author conducts us to studies of God as revealed in nature and history. From the possibility of communion between God and man, he passes to the glorious subject of man's access to God through Christ and in the Holy Spirit. What this means and involves for the individual, the Church, and the world, is admirably developed. Mr. Tasker seems to have read everything good on his theme, and his pages are a rich mine of thought and suggestion, lucid in doctrinal statement, and eminently practical in tendency.

If the great mass of our people would take to heart such statements as are made in **Letters From John Chinaman** (1s. *R. Brimley Johnson*), the candid home thrusts could not fail to bring a feeling of utter shame, while the fact would be recognised that there is much to be said on the Chinese side of the dispute with the European Powers.

The well-known devotional text-book, **Daily Light on the Daily Path**, has been issued in a compact form on thin paper; Morning and Evening Hours interpaged. (4s. 6d. *Bagsters.*) Nothing needs to be said of the contents; all Scripture, helpfully arranged. The type of the book is bold; but want of opacity in the paper somewhat interferes with the reader's comfort.

Scottish Cripple Children.

THE first rally took place a few days ago of the Glasgow Cripple Children's League of Kindness, Sir John Neilson Cuthbertson presiding. Mr. Alexander MacKeith explained that the League was started two years ago in connection with the Fresh Air Fortnight scheme. Many cripples were among the applicants, and very little was being done to brighten their lives. There are at present 227 friends from the west end and suburbs enrolled as members, each of whom undertakes to write to, visit, and in other ways take an interest in, one of the cripples. There had been difficulty in the past in sending these children for the fresh-air fortnight owing to their requiring so much attention, but during recent years many had been sent to a Home where a nurse was kept for them, and friends had promised a Home to be used solely for this class.

The latest movement on behalf of the cripples was their education, to which reference had been made. An ambulance waggon has been provided, and a nurse has been engaged to go round the homes of the children to take them to and from the school, and to attend to them during the day.

A description of similar efforts in London was given by Mr. Giffen, followed by an account from Miss Kelly of what had already been accomplished locally. When wishing the movement God-speed, Rev. Dr. William Boyd gave an address full of encouragement and stimulus to the workers engaged in it. Full information regarding the League may be obtained on addressing Miss Kelly, 64, Bothwell Street.

Letter to the Editor.

Dr. Barnardo and His Work.

DEAR SIR,—I am distressed at hearing that it is being sedulously reported in certain quarters that "Dr. Barnardo is giving up the directorship of his homes, and that '*so-and-so*' has been or is to be appointed to take his place." Although at once authoritatively denied, the report still spreads, and is naturally giving pain to the supporters of the Lord's work in my hands, who rightly consider that if any such step was in contemplation they ought to have been taken before this into my confidence, and a public announcement made of the fact.

Will you give me space to say there is, happily, no foundation for the rumour? For the greater part of this year I have had to withdraw from my duties owing to serious illness, and probably I am not even now so strong or vigorous as before the attack; but I am able to record, with unfeigned thanksgiving, the goodness of the Lord in permitting me to resume my former activities. Moreover, I have no intention to vacate my post while sufficient health is vouchsafed me to perform its duties; but I shall be compelled during this winter to go more quietly than heretofore, and to decline all outside invitations and engagements which can possibly be filled by one or other of my colleagues on my behalf. I am, however, daily at my post, and hope that with care I may be permitted for some years to come, if it be God's will, to continue the work committed to me among, and on behalf of, waif and orphan children.

May I also avail myself of this opportunity to return, through your pages, my grateful acknowledgments to the thousands of kind and sympathetic correspondents who wrote, or sent, messages of goodwill during my illness. How much I really owe to "the prayer of faith" I will probably never know.—I am, yours sincerely, THOS. J. BARNARDO.

National Incorporated Waifs' Association,
18 to 26, Stepney Causeway, London, E.

Women's Total Abstinence Union.—The autumn meetings are to take place at Bedford from October 26 to 31. Over fifty gatherings are arranged, and the programme gives promise of a very useful series of meetings. In addition to Sunday services, mothers' meetings, drawing-room meetings, visits to business houses, &c., two public Conferences will be held, when important topics will be discussed. On Tuesday, October 29, scientific addresses will be given in several Board schools. Miss A. W. Richardson, B.A., will address a meeting of teachers on Wednesday, October 30, and on the same evening meetings will be held in many surrounding villages. A public meeting in the Corn Exchange, on Thursday evening, October 31, the Honourable Mrs. Eliot Yorke in the chair.

Obituary.

MR. D. M. WATSON, BULLIONFIELD.

THE sudden death on Monday of last week, in his sixty-sixth year, of Mr. D. M. Watson, of Bullionfield, Forfarshire, removes a prominent figure from the Evangelical Church life of Scotland. He was a man of deep religious conviction, and in the United Free Church especially he was known far and wide as one whose counsel and advice might be deeply trusted, and whose sympathetic help would not be withheld from any good cause. Only a week before his death he took part in a great temperance demonstration, and presided over a gathering of Christian workers to consider the promotion of spiritual life; and such had been the tenor of his life during a long career of usefulness. In the General Assembly, and in the committee work of the Church, he was well known; and was also an ardent supporter of aggressive missionary work at home and abroad by whomsoever carried on. His wide reading endowed him with an amount of theological knowledge rarely found among laymen, at the same time making him a warm advocate of the dissemination of culture and education.

LADY MOUNT-TEMPLE.

The death of Lady Mount-Temple, who passed away at her residence, Babbicombe Cliff, Torquay, on Thursday last, removes a notable figure from religious and philanthropic circles. Her memory will be grateful to many in connection with the Broadlands Conferences. Of those remarkable gatherings a writer in our columns many years ago said: "It was a beautiful thought to open one of the finest of our historical country seats for the reception of a number of Christians who should meet simply for a few days' prayer and conference on the subject of holiness. The rule as to admission was a simple one—that 'No' was to be said to none. The nobleman and the labourer received exactly the same gracious welcome from host and hostess. The voices of High, Low, and Broad Churchmen, and of many shades of Nonconformists, rose to heaven from under the waving branches of the beech-trees. The spirit of love and grace pervaded all. In the intervals of speaking and singing, the flowing river or the wood-pigeons made their voices heard with a new significance. The power of the Holy Spirit was markedly present, and many date a fresh spring from those meetings."

It will be remembered that the late Lord Mount-Temple (who died in 1881) was a pioneer in many important movements that made for the spiritual and moral well-being of the people. He helped to inaugurate Ragged-schools, gave important aid to the Purity cause, and was a prominent Temperance reformer. He also engaged heartily in evangelistic work, and during Mr. D. L. Moody's visits to this country was an earnest helper in the meetings. In these and many other undertakings he enjoyed the cordial co-operation of her ladyship, whose chivalrous spirit and manifold activities endeared her to a wide circle of friends. Lady Mount-Temple was in her eightieth year.

Temperance Notes.

THE enormous appreciation of a liquor licence in the course of years received illustration recently, when an hotel at Crewe, which was acquired by a local mechanic thirty years ago for £500, passed into the hands of a brewery company at the price of upwards of £16,000.

At the Railwaymen's Conference, held recently in London, a resolution was adopted deploring the vast expenditure of the nation on strong drink, and urging railwaymen to abstain from all intoxicants when on duty, and to discourage intemperance generally.

At a recent open-air meeting in Clapton, a crowd of men, mostly possessors of beer cans, took pleasure in making fun of the speakers. As the meeting proceeded and the interruption continued, a young woman suddenly snatched up one of the many children who were standing round destitute of the ordinary comforts of life, and exclaimed, "What publican has got this child's boots? What publican's child is wearing this boy's coat?" This smart and practical reproof instantly stopped the jeering men.

The Y.M.C.A.

THE work of the Association at Stafford Rooms is at present seriously crippled by a debt of nearly £400. Strenuous efforts are being made to raise a sum of £500 to clear off outstanding liabilities, and provide the means for furthering the endeavours made in the interests of young men. Stafford Rooms is a centre around which cluster many hallowed associations, dating back to the revival of 1859. Many who have had a part in this Christian effort of recent years will be glad to sympathize in a practical way with the workers in the present crisis.

The new premises of the Burton-on-Trent Association were opened on October 8 by the Marquis of Northampton, supported by the Mayor of Burton (Mr. J. C. Morris), Sir H. Bemrose, and other friends. Meetings were held afternoon and evening, the large hall being crowded.

The numerous agencies of the Association at Lyons are only carried on with continual difficulty. A heavy financial burden is being nobly faced, but cannot be borne by the committee without the aid of others. The interest of Christians in Britain is earnestly solicited, in order that work among young men in this important city may be continued. The treasurer is Mr. B. Perrier, 5, Cours Lafayette, Lyons.

The Eastern Counties District Conference held at Chelmsford on the 2nd inst. was a record one for the number of associations represented. The President, Rev. Canon Garratt, presided at the business meeting, when the reports were generally of an encouraging nature. Mr. J. H. Putterill's paper on "Our Responsibility to Unsaved Young Men" was much appreciated.

At the half-yearly conference of the Midland District Union, held at Sutton Coldfield on October 3, Mr. A. K. Yapp gave a profitable address upon "Causes of Failure and Conditions of Success in Y.M.C.A. Work." A public meeting followed in the Town Hall, when Dr. A. H. Evans, J.P., presided, and addresses were given by Revs. A. G. Williamson (Holy Trinity, Bordesley) and Frank Cox (Islington Wesleyan Church, Birmingham).

The City of Dublin Association junior branch opened the winter session with an evangelistic mission to boys, two redeemed slave boys from Africa taking part. The meetings were crowded, and from the first gathering the presence of God was realized. Many of the lads were led to the Saviour. The senior branch branch is also prospering; numbers of new men have joined. Mr. S. G. Montgomery, of Bangor, is to conduct a mission for men. An effort is being made to clear the £250 debt.

The Lansdowne Hall, West Norwood, Association has held its annual meeting. The President (Rev. W. Fuller Gooch) presided, and Mr. Harold Rodgers (hon. sec,) gave the report of the past year's work which afforded much encouragement. A powerful address was given by Rev. A. W. Evans (Christ Church, Westminster Bridge Road) urging "submission to the Divine searchlight," and abandonment of sinful or doubtful things. After a few cheery words from Col. Roberts and others, the meeting assumed a social character, and closed with evening worship conducted by the President.

The Lord Mayor of Birmingham (Alderman Edwards), presiding at the annual meeting of the Association in that city, claimed that the Y.M.C.A. produces worthy citizens, who are the truest guarantee for the progress and stability of the entire community. Dr. Monro Gibson and Canon Sutton followed with excellent addresses. The membership of the Association is now 825, compared with 787 a year ago. About £17,000 has been promised in aid of the large new building which the Association is about to erect.

"Christ for Young Men and Young Men for Christ" continues to be the motto of the Belfast Association. The report recently published covers two years of successful aggressive labour. The motto has been woven into every effort made on behalf of the manhood of the city, and many features of the work call for the deepest thankfulness to God. Among these are the increasing anxiety of the members for the extension of the Kingdom of Christ within and without their immediate circle; their innumerable ministries of love carried on in every neighbourhood of the city; and the deep, fervent missionary spirit which has led not a few to dedicate themselves to service abroad.

Nottingham Association has opened what promises to be its most prosperous season. The membership stands at 727. A feature of this Association's work is the "Young Men's Rally," a mid-week meeting for young men, of a distinctly spiritual character, and which maintained an average attendance of fifty throughout the summer months. At last week's "Rally," at which seventy-nine young men were present, the President unveiled a Roll of Honour, containing the names of eight young men who during the past three years have devoted their lives entirely to Christian work.

University Notes.

[FROM OUR OWN CORRESPONDENTS.]

CAMBRIDGE.

ANOTHER term has commenced, and with it another academic year. The number of freshmen up this year is rather in excess of last year's number. The Freshmen's Sermon —arranged annually by the Inter-Collegiate Christian Union—was preached by Rev. Prebendary Fox. It is encouraging to see the increasing desire there is each year to give freshmen a helping hand to take a definite stand for Christ at the commencement of their University career. Mr. Fox addressed the C.I.C.C.U. also at Ridley Hall, and took the Bible Reading in the Henry Martyn Hall on Sunday, as well as giving one or two other addresses.

Ridley Hall is very full this term; there are thirty-nine students in residence. This number has only once been exceeded. Rev. E. S. Wood has been added to the staff, and has also joined the pastorate for work in the University.

OXFORD.

The new academical year has begun with the advent of some seven hundred freshmen. Dr. Monro, Provost of Oriel, is the new Vice-Chancellor. He is one of many distinguished Scotchmen who have made for themselves a career in England. Born in Edinburgh, and educated at Glasgow, he came to Oxford at the age of seventeen. Brasenose claims him as an undergraduate, Balliol as a scholar, and Oriel as fellow and Provost. The evangelical clergy have just had a week of prayer relative to the work of the Oxford pastorate. The reception of so great a multitude, while welcome to those who feel that it is good to live in Oxford, cannot but impress those who are trying to meet the spiritual need with their responsibility.

The death of Major-General Christopher, a brother of Canon Christopher, which took place suddenly on September 25, removes one who was a warm friend of all evangelical societies, and for many years an active member of the C.P.A.S. Committee. Canon Christopher tells us that perhaps he never did so much in the way of sowing good seed as he did during his annual stay at Southsea, from which he returned a week before his "home-call" came to him. He was thus called away while "on duty." Surely it is so we should all like the home-call to come.

Rev. D. J. Stather Hunt was the elected preacher for the Inter-Collegiate Christian Union, which began its work with a Conference of College Secretaries at Wycliffe Hall two days before term. The sermon was preached in St. Peter-le-Bailey Church on Sunday evening last. "Decision for Christ" was Mr. Hunt's subject, and with intense sympathy he urged the many freshmen to choose between Christ and the world. The popular vicar of Holy Trinity, Tunbridge Wells, has himself a son who goes up to Oxford this term.

The Missionary Union has made its arrangements for the term, and, among other visitors, Bishop Tucker is expected. The work of the Medical Mission on the North-West frontier of India was the subject of Dr. Summerhayes' address on Wednesday. It is encouraging to hear how the fierce tribes are often *first* influenced by ministering to their material needs. And yet this was our Lord's method. He ever made the lower minister to the higher.

We are sorry to find that an application made by a committee of ministers for the use of the theatre on Sunday evenings for religious services has been refused. The idea arose out of the mission held by the Free Churches last year, and still hope something may be done in this direction. The Cornmarket is crowded on Sunday evening with young people who will not attend the regular services.

The Y.M.C.A. has commenced its winter work. On Thursday a reception was held in the rooms in George Street by Councillor Theodore Dodd. There were about 300 present. Besides the music provided, Rev. F. G. Hazledine gave an address on Samson, calling upon the young men to do battle against sin in the strength of the Lord. At the first debate of the session held on Wednesday the subject of "Christianity and War" was discussed, and by a majority of seven the following resolution was passed:—"That in the opinion of this house war is inconsistent with Christianity."

Mr. Robinson Souttar, so well-known in Oxford as a devoted servant of Christ, occupied the pulpit morning and evening on Sunday at the George Street Congregational Church. It was the Sunday school anniversary. We are very glad to note that progress is reported all round in the Sunday school work. This is especially encouraging when we hear of decadence from all parts of the country. It may be noted that Dr. Murray, famous in connection with the well-known dictionary, read the report. More individuality was asked for in connection with Sunday School work. Men were wanted who would have the courage to devise new methods and then follow them.

Irish Notes.

UNDER the auspices of the Hibernian Band of Hope Union a conference has been held in Dublin, at which Mr. J. B. Moriarty read an interesting paper on "The Children's Act," and in doing so pointed out that no Act of Parliament to remedy the most glaring evil can be obtained unless it has strong public opinion behind it.

The second session has begun of the Bible Training Home, at Coalisland, East Tyrone, under the directorship of Mr. Walter Duff, of the Irish Christian Workers' Union. The object of this Home is to afford students and young evangelists already in the guild of service a free opportunity of a fuller equipment. Valued assistance in tuition has been given by Revs. E. T. Mateer, John Urquhart, and M. V. Dawson, M.A., LL.B.

The Autumn Conference of the United Kingdom Band of Hope Union has been held in Belfast during the week, and was largely attended, among the delegates being Mr. C. L. Rothera, B.A., coroner of Nottingham, Canon Barker, and Rev. Peter Thompson, of London. Several delegates preached in Belfast churches on Sunday week, and addressed an aggregate of about fifty thousand persons. The Conference was entertained by the Lord Mayor in the Exhibition Hall, and one of the most interesting of all the papers read at it was that by Dr. Bickerton, of Liverpool, who urged the importance of training the young in temperance principles. Professor Sinclair, of Queen's College, Belfast, and one of the most eminent surgeons in Ireland, also addressed the Conference, and altogether the meetings were very successful. The Conference met once before in Dublin, and once in Belfast, so that it was the third of its kind held in this country. It came to Belfast this time at the invitation of the Irish Temperance League.

Welsh Notes.

THE Million Pledges Crusade seems likely to be taken up with much earnestness in North Wales. Considerable interest is taken in the movement, and strenuous efforts will be put forth to promote the success of the Crusade. It is hoped to secure 50,000 new pledges in North Wales alone.

From October 27 to November 3 will be observed as a week of self-denial by the Calvinistic Methodists of Wales. The proceeds are to be devoted entirely to the work of the Welsh forward movement, which is in urgent need of funds. Some £5,000 are required to meet existing liabilities and to initiate new activities. The latest statistics of the movement show a membership of over 3,000 members and nearly 20,000 adherents.

While Welsh Sunday schools are regarded outside Wales with considerable favour, there is reason to fear that there has been of late years a decline in their efficiency. In a recent paper on the subject by Professor Jenkyn Jones, of Aberystwyth University College, the decline is attributed to the lack of teachers thoroughly acquainted with the Scriptures and eager to instruct their scholars in the great vital truths of the Gospel.

One of the best known Welsh Calvinistic Methodist missionaries, Rev. Robert Evans, who laboured for years on the Khassia Hills, Assam, has severed his connection with the Foreign Missionary Society of the denomination, and is now devoting himself to promoting the interests of missionary work by pen and tongue in his native country. He has just concluded a tour of Pembrokeshire, and it is to be hoped that his visit will be productive of much good.

The Quarterly Association of the Calvinistic Methodists of South Wales and Monmouthshire were held on October 14-17 at Clifton Street Chapel, Cardiff. An excellent paper on Temperance was read on Wednesday morning by Rev. Maurice Griffiths, of Llanelly. The two public meetings in the Park Hall were well attended, and the speaking at each was of a high order. The former was presided over by John Owen, Esq., of Llandinam, and dealt with the subject of foreign and home missions.

The annual conference of the South Wales and Monmouthshire Temperance Association was held on Thursday, October 16, at Barry Dock, Glamorganshire. A resolution was passed declaring the Association to be opposed to the Gothenburg system, also another expressing hearty sympathy with the Million Pledges Scheme of the National Free Church Council. In the afternoon a women's conference was held, under the presidency of Mrs. Nicholas, of Newport. At the public meeting in the evening Mr. Herbert Roberts, M.P., was the principal speaker.

At the St. David's Diocesan Conference on Thursday, October 10, the Bishop, in his opening address, dealt with the subject of national religious education. He declared that an appreciable step would be taken toward the solution of this difficult problem if two misunderstandings could be removed. One was that the zeal of the Church for her schools was due to a desire for unfair proselytism. The second misconception was that Nonconformists cared less than Church people for religious education. The work of Nonconformist Sunday-schools was alone a sufficient refutation of the latter idea.

The programme of the next year's meetings of the Welsh Congregational Union has already been decided upon. It differs in some respects from the order usually followed, in that there will be no meetings for children, nor any for the discussion of educational and Sunday School work. On the last of the four days there will be preaching services, at which the leading ministers of the denomination will officiate. One interesting and pleasing feature of these services will be the presence and participation, by direct invitation of the Union, and for the first time in its history, of an eminent Calvinistic Methodist minister

Scottish Notes.

IN saying farewell to Dundee a few days ago, Rev. A. Alexander called attention to the danger of Christians letting slip many of their most precious opportunities of usefulness, just by declining to concentrate themselves on the life of the Church, and not using the means that the Church had supplied to them for the purpose of promoting the kingdom and glory of God. Why should not that congregation be an organ of God for the salvation of men in a far more wonderful way than it had ever been? He thought there was some feeling like this among the Christian people of Dundee that while churches were all very well to go to perhaps once in the day to enjoy the worship, or to belong to a respectable Christian connection, yet they were not the places where they get the greatest soul good. They went somewhere else for conversion. Christian men were doing themselves and the cause of Christ a wrong when they did not throw themselves heart and soul into the work of their particular church and congregation, and they would be held responsible for disposing of a magnificent opportunity if they did not use it for God.

The annual report of the Glasgow Poor Children's Dinner Table Society shows that the number of meals supplied last year was 190,402, being an increase on the previous year of over 30,000. During the summer months, when the tables were closed, sixpenny and penny food tickets had been distributed; and in special cases of need articles of clothing had also been supplied.

A memorial from a meeting of ministers and elders has been lodged with the College Committee of the United Free Church of Scotland, calling attention to Professor George Adam Smith's recent book, "Modern Criticism and the Preaching of the Old Testament." Attention of the Committee is called, in particular, to affirmations as to the polytheistic character of the religion of Israel until the age of the great prophets; as to "the absence of history" from the first nine chapters of Genesis, and their composition, to a large extent, "from the raw material of Babylonian myth and legend;" and as to the fanciful and parabolic character of the patriarchal narratives. Special attention is also craved, among further particulars which might be noted, to his naturalistic treatment of Messianic prophecies, and to his far-reaching doctrine with respect to the Old Testament sacrificial system, and the nature and virtue of vicarious suffering in relation to the substitutionary sacrifice of Christ.

A pastoral from the primus, read throughout the Scottish Episcopal Church last week, dealt with the desirability of Christian unity. We quote the following sentences: "We thankfully recognise the inner unity which already exists between those who truly believe in our Lord Jesus Christ. We feel, however, that something more than this is necessary if the will of our Divine Master is to be fully accomplished. We are satisfied that it is impossible to grapple with the infidelity, the neglect of God, the self-sufficiency, the pride, the love of money, the impurity, the intemperance, the worldliness, and other evils by which we are confronted unless there is more visible unity than that which now exists among professing Christians. We are painfully aware of the difficulties by which the whole subject is surrounded. It is on account of these difficulties that we wish to cast ourselves unitedly upon our Heavenly Father, to ask Him by the Holy Spirit to inspire us with a real desire for unity, and to show us any steps which He would have us take in promoting it. We have of set purpose avoided the consideration of any of the plans for union which have from time to time been put forward. We are satisfied from the study of Holy Scripture that, before any such consideration is attempted, it is desirable that, after the example of the early Christians, if not in one place, at least on one day and with one accord, we should kneel together before the throne of the Eternal Father."

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian. *12, Paternoster Buildings, E.C.*

I recommend my elder "*Young People*" *to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

A Curious Mirror.

"Grace," said a mother to her little girl one day, "shall I tell you a kind of Sunday fairy tale?"

"Yes, yes," said Grace, quite excitedly, "please do, mother. Your stories are always so nice, and I can understand them better than other people's."

"Well, there was once a little girl about nine years old, and her name was Elsie.

"She was bright and merry, and generally tried to be good; but of course she failed sometimes, and found it hard to be always trying. One day she saw a little mirror in a shop ticketed 'The Character Mirror.' 'What a funny name for a mirror,' thought Elsie, and she looked at it very carefully. It was not very large, was oval shaped, had a pretty wreath of silver ivy leaves round it, and a leg behind, so that it stood up like a photograph frame. When Elsie went home, she told her mother what she had seen, and her mother said: 'Elsie, I think I can guess why the mirror is called by that name. Would you like to have it, and find out the reason for yourself?'

"'Yes, please mother, dear,' said Elsie; so in the afternoon they went to the shop together, bought the mirror, and when they reached home her mother stood it in Elsie's bedroom on the chest of drawers facing the light.

"The next morning Elsie got up as soon as her mother called her, dressed quickly, gave a glance at her mirror, which looked quite bright, and ran downstairs.

"'Elsie,' said her mother, while they were having breakfast, 'I want you to sew that button on your shoe; there will be just time before you go to school.' Elsie coloured up, said nothing, but felt very cross. 'How tiresome,' she thought, 'just as I wanted to finish that story book I was reading.'

"After breakfast, she sewed the button on, but loosely and badly, and then hurried off to school. On the way she saw a little friend named May, on the other side of the road, who had just dropped her books and pencil box. Elsie thought, 'Shall I run over and help her pick them up?' 'No,' she said to herself, 'if I do I shall be late.'

"So she hurried on, but when she reached school she had five minutes to spare after all, and would have been in plenty of time if she had stopped to help May. When Elsie came home to dinner that day, she ran upstairs to take off her things, and looked at her mirror, which, alas! was now not nearly so bright as in the morning; she took a handkerchief and rubbed it, but it would not come bright again.

"'Oh, mother!' said Elsie, when she came downstairs, 'my dear little mirror is now quite dull, and it looked so bright this morning when I got up.'

"'Tell me, Elsie, all that has happened to-day, think over what you have done.'

"Then Elsie told her mother how cross she had felt about sewing the button on her shoe in the morning, and how she had let May pick up all her books instead of running over to help her. 'Ah, Elsie,' said her mother, 'that is it, and the little mirror won't be quite bright any more to-day; but you must try and not do anything to make it look more dull by evening.'

"When Elsie was in bed that night she said, 'Mother, I have tried very hard to be good, and my mirror has not got duller, and to-morrow I shall try to be *quite* good, and see if it won't look bright again.'

"Elsie did try very hard all the next day to be good and kind, and the little mirror grew bright once more, and then Elsie felt very happy. Every day she watched her mirror carefully. Sometimes it kept very bright, sometimes it looked dull, but generally it was bright; and the brighter it was, the happier Elsie felt.

"Now Grace," said her mother, "can you tell me the meaning of my little fairy tale?"

Grace thought a minute, and then she said: "I think the mirror was something like that long word you told us about the other day called con—cons"—"Conscience," said the mother, finishing the word for her.

"Yes," said Grace, "that is it."

"And why do you think it was like conscience?" asked her mother.

"Because," answered Grace, "it always told Elsie when she had tried to be good, and when she had not tried."

"Yes," said her mother, "that is it, and if you think of my little story it will help you to keep your conscience bright, and the brighter you keep it the happier you will be."

It is so common to be *wilful*. How foolish it would be for a man, when the guide says, "This is the way," to say, "Yes, but I like the other better; it is just as good, and I shall take it." And if he did, the guide would say, "Very well, then you must go alone. I know you are wrong, and you will most likely get into trouble." And perhaps the man goes on, and loses his way, or gets benighted; or he may even lose his life over a precipice, or among the snow.

So it is with us. We are continually getting into trouble, suffering pain and loss, having to retrace our steps, just because we will have our own way, and will not be guided by the loving voice of God within.

A teacher once asked the class, what conscience was? and a little child answered, "It is Jesus *whispering in our hearts*."

Now it just makes all the difference to your life and character whether you do, or whether you do not, obey "the voice within."

You have all heard this voice many times. If you doubt it, think a moment. Have you ever been alone in a room, or a shop, or a garden, and a thought has come to you: "Now that nobody can see me, I can take something I should like to have, or do something I should like to do"; and have you not seemed to hear a voice, which said: "It is not right; you must not take it; you must not do it?" That voice is *conscience*. It is the voice of God within you.

So then, to sum up, it comes to this: Conscience is the voice of God. We must listen to this voice, and when we hear it we must obey it. R. H.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 301.)

(*Read the article on "A Curious Mirror."*)

1. (a) Who heard a voice in 1 Samuel; 1 Kings, xix.; Acts ix.? (b) What was each told to do?

2. (a) How is conscience described in Acts xxiii.; xxiv.; 1 Cor. viii.; 1 and 2 Timothy; 1 Peter? (b) If the same adjective is used more than once, give reference to each.

3. Study these verses on conscience, and say what lessons are taught by them.

4. (a) Give a verse in Hebrews that sums up our duty in regard to it. (b) Also verses in 1 Timothy and Titus that show the danger of neglecting it.

5. (a) What reference is made to it in John viii.? (b) Describe the circumstances under which a similar effect was produced in Acts ii., vii., ix.

[Children under *ten* do 1 a, 1 b, and 2 a only; those under *thirteen* do 1, 2, 3. *No concordance allowed.*]

ANSWER TO LAST SEARCHER (300).

1. (*a*) The prize given by man is a corruptible crown; (*b*) the prize given by God is an incorruptible crown (1 Cor. ix. 25).

2. So run that we may obtain (1 Cor. ix. 24).

3. "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 14).

4. "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. iii. 12).

5. "Only be thou strong and very courageous" (Josh. i. 7).

6. "The Lord was with Joseph" (Gen. xxxix. 2).

7. Jehoshaphat proclaimed a fast, and prayed to God (2 Chron. xx. 3 and 5).

8. In heaven (Matt. v. 12).

9. "Otherwise ye have no reward of your Father which is in heaven" (Matt. vi. 1).

10. "Love your enemies, do good" (Luke vi. 35).

11. "Feed my lambs." "Feed my sheep" (John xxi, 15, 16).

No. 300.—Correct answers (first list) received from:—

A—Ralph and Ernest Aldwinckle, Gwendoline Ahier, Kate, Martha and Agnes Allan, Olive* and Miriam* Allam, Leonard Allen*, Douglas Anderson-Berry*.

B—Emily Bridgewater, Violette Birney, Ronald and Ewen Bentley, Reginald Bristow, Aleen Byres-Leake, E Berryman, Gordon* and May* Bligh, Florence Bath*, Annie Blaikie*, Dorothy Brooks*, Stanley Burgess, Dorothy Batchellor, Marion Boyle, Robert Bushby, Violet Braun, Rachel Blumenthal*, Annie Blodowsky, Leah Bazinsky, Edith Bank, Daisy Bowles*, Mary Balten, Gertrude Bush.

C—Kittie Cope*, Elsie Collings, Ida*, Willie and May Cullen, Annie and Edith Collins, Sophie Cohen, Hannah Chapman, Gussie and Gladys Clark, M. Cole*, Gladys Calvert, Lydia Cleary*.

D—Nellie* and Willie Dowsett, Stanley Drew, Kitty and Violet Donaldson-Selby, Catherine, Grace*, Emily* and Willie Dempster, Dorothy Daintree, Albert Davis, Pelognia Daws, Thomas Dunn*.

F—Mary Freeman, Kitty Fausset, Helen Fox, Harry Flashman, Mildred Fooks, Solomon, Rachel and Sarah* Finkelstein, Dora Fihelebon, Vincent, Olive and Mabel Fleet.

G—Mary and Margaret Gorrie, Thomas Gilbert*, C. George, Cicely*, Gladys and Dorothy Gibson, Alan Gardner, Mary* and Daisy Greenacre.

H—Ella Hake, Hannah Hancock, Dorothy Havergal-Shaw, Alex and Alan Hogg, Dorothy Hunt, Irene Hutchinson, Kathleen, Harry and Doris Hodgkinson, Ina Hemmell*, Willie Hooper, Betsy and Perra Holik, Sydney Hanford*, Annie Horstcraft, Hetty Hill, Beatrice Hastings.

J—Emily Jones*, Walter Jeal*, Winifred*, Louie* and Hilda* Jeffery, Alfred and Gladys Johnson, G. Jackson, Betty Jacobs, Linda* and Iris Jones.

K Annie Kingsford*, May Kalb*, Rose* and Esther* Killowich, Percy Krambach, Gladys King, Eva Kalb.

L—Annie Laycock, Georgina and Cecilia* Lichtenstein, Mary and Annie Levine, Sidney* and May* Law.

M—Fanny Messenger, Irene Mabille*, Martha and Jacob Michael, May Mills*, Dorothy and Charlie McMullin, Doris and Winifred Martin, Nellie, Lewis, Arthur and Grace Morice, Geoffrey and Sidney Martin, Tom McGlone, Ivy and Winnie* Maunder.

N—Daisy and Lydia Nicholas, Valerie and Eleanor Noel.

O—Olive Oxley*, Constance Osborne*.

P—Dora and Golda Portnow, Margherita Perlmann*, Dora Phillimore*, Evelyn Primrose-Pechy*, W., Katie and Leonard Picknell, Gordon Pibel*, Leslie and Cyril Partridge, Kathleen Pasley, Enid and Kathleen Pincott.

R—Marjorie Rainey, Gordon Remington*, Emily Rowdon*, Lillie Rosenbloom, Esther and Rosie Rosenthal, Marjorie Roberts, Ada Renals*, Mary and Kate Rosenbloom, Winnie and May Runting.

S—Edgar, Hilda and Constance Schaeffer, Kathleen* and Douglas Shepherd, Pauline Schwartz, Dora and Lizzie* Simons, Constance and Marjorie Sherbrooke, Betty Stocks*, David Soltau, David Seth, Marjorie Smith, Margery Smart*, Frances Stileman*, Whately Smith, Esther* and Amy Simmons, Mary Sowden.

T—Phillippa Tilbrook, Theodora Thorn*, Naomi Torff, Rachel* and Rebecca Tushinsky, Dudley Toye*, Marion Tarry*, Florence Tomlinson.

V—Lily Victor.

W—Ellie* and Nora* Wyatt, Helen Webb, Evelyn Wilkinson, Sarah and Annie Wood, Dorothy Woodforde, Ibla Woodman*, Ellen Williams*, Dorothy White*, Frances Wood*, Gertrude Williams, Gladys and Philip Willoughby, Agatha Ward, Muriel Wilson, Margaret Worsnup*, Fanny Wheeler*, Stephen Wilson, Cecile and Phillis Wright, Edith*, Edward* and William Wheeler, Dorothy Wallace.

No. 299.—Correct answers (complete list) received from:—

A—Miriam* and Olive* Allam, Irene Ashdown*, Gwendoline Ahier, Douglas-Anderson-Berry*, Elizabeth Aiken*, Leonard Allen*, Mabel Ashwell.

B—Edward and Dorothy Bates, May* and Gordon* Bligh, Millicent Buckingham, Florence Bath*, Barbara and Gwen Bourne, Gertrude Bush, Dorothy Batchellor Reginald Bristow, Mabel Baker, Robert Bushby, Ella Berryman, Monica and Alison Bailey, Annie Blodowsky, Edith Bank, Rachel Blumenthal*, Rachel Braun, Leah Bazinsky, Mabel Bartlett*, Daisy* and Sydney* Bowles, Gladys Brewer, Annie Blaikie, Ewen and Ronald Bentley, Maud Bunn, Ileene* and Hilda* Barstow, Gladys Bartlett*, Eunice Baber, Eva Browne, Evelyn and Marianne* Butlin, Gordon and Stanley Boxer, Lucienne Brabandes, Ernestine Bühl*, Mabel* and Evelyn* Barstow, Beatrice Brainard, Marion Boyle, Francis Burnett*, Annie Bain, Reggie and Walter Batty, Stanley Burgess*, Harold*, Gordon and Dorothy* Berry, Louise Betts, Dorothy Brooks*, Claude Bowker, Massy and Conyers Baker.

C—Mabel Campe, Lydia Cleary*, Mabel Cole*, Kitty Cope*, Edith and Annie Collins, Sophie Cohen*, Anna Chanyen, Elsie Collinge, Gussie Clark, Grace Charik, Willie, Ida* and May* Cullen, Nesta Carew*, Hannah Chapman, William* and Agnes Cooper, Susie Cumbers, Gladys and Beryl Calvert, Ethel Cumbers, George Cary, Gladys Clark, Henry*, John* and David* Colville, George Crawford, Percy and Stanley Chappell, Rosalind Clarke, Josephine and Elena* Cheal, Alice Crang*, Jessie* and Maggie* Carter, Alfred Cocking, Mary Cobb*, Alice Cady, Rachel and Harold* Clarke, Hyde* and Duncan Campbell.

D—Polognia Daws, Cecil Dodd*, Hilda, Elizabeth and Constance Drayson, Grace*, Emily*, Willie and Catherine Dempster, Dorothy Daintree*, Ethel Dancy*, Stanley Drew, Thomas Dunn, Nellie Dowsett*, Margery Dyke*, Violet and Mai Davidson, Vera Dickinson, Ion and Bessie Dunn, John* and James* Davidson, Marie Denizot, G. Dupriez*, Helen Dick*, Harold and Gladys Davis.

E—Muriel Eustace*, Ruby Ellis*.

F—Mary Freeman, Percy Fitch, Sarah Finkelstein, Mabel, Vincent and Olive Fleet, Kitty Fausset, Ethel Fowler*, Lawrence and Richard* Farmer, Laura Finch, Phyllis Fry, Jeanne Faucon, Louisa Filhol*, Hyacinth Fitz-Simons, Olivia Ferguson*, Solomon Finkelstein, Agnes and Lewis Fullarton, Elrene, May and Gwendolen Fennell, Mabel Fletcher*, Frances* and Aileen Figgis.

G—Margery Graham Brown, Dorothy Grove, Elsie*, Isabel and Margie* Goudge Chrissie Greated, Margaret and Mary Gorrie, Daisy* and Mary* Greenacre, Alice Gammage*, Hilda* and Joy* Godfrey, Grace and Evelyn* Gulston, Margaret Guillaume, Christopher George, Constance Gabbett*, Jack, Edith*, Stuart, Margaret* and Dorothy* Gray, Mayflower, Glover, Thomas Gilbert*, Cicely*, Gladys* and Dorothy* Gibson, Alan Gardner, Andrew and David Gardiner, Albert and Nelly Gray.

H—Hannah Hancock*, Sydney Hanford, Hettie Hill, Mary, Hilda and Elizabeth Hooper, Beatrice Hastings, Annie Horstcraft, Kathleen, Doris and Harry Hodgkinson, Willie Hooper, Ella Hake, K. and D. Heckford, Alan and Alex Hogg, Rachel Hinton, Ince, Dorothy* and Ruth Hunt, Theodora Hill, Dorothy Havergal-Shaw, Betsy Holik, Elsie and Dorothy Hanson, Ida Hemmell*, May Hazledine, Julyan, Norman, Florence*, Francis* and Stanley Hoyte, Gladys*, Lawrence, Johnnie and Basil Head, Violet Holford, John C. Henderson*, Nellie Hatchett, Georgette Hoffmann, Winifred, Henry and Edith Harvey.

I—Isabel and Ann Inglis, Elsie Irvine, Daisy Iredell.

J—David* and Robert Jameson, Iris Jones, Gladys and Alfred Johnson, Walter Jeal, Louie*, Hilda and Winifred* Jeffery, Mary Jackson, Emily, Christel, Linda, Annie, Harley, Ethel and Violet* Jones, Harold Jeal.

K—Maurice Kalinsky, Eva Kalb, Rose Killowich*, May Kalb, Esther Killowich*, Gertrude Krambach, Ivy Kilpin, Phyllis and Marjorie Kiernan, Louise Kilpin, Percy Krambach, Martha Kidman, Gladys King, Lilian Kyme*.

L—Constance Long, Alice and Elisa Lee, Arthur*, Edward* and Irene Llewellyn, G. Larwill, Mary* and Annie* Levine, Beatrice Le Mesurier*, Cecilia* and Georgina* Lichtenstein, Gladys* and Alfred* Leigh, Sidney* and May* Law.

M—Connie Murfin*, Leonard Medcalf, John Macfarlane, Jacob Michaels, Margaret Macdonald, Molly and Peggy McArthur, Charlie, Jessie and Alex Morrison, Maisie* and Alice Mackenzie, Alec, Godfrey and Evie Miller, Tom McGlone*, Charlotte Millar*, Marjorie Martin*, Leonard*, W. and Dorothy Mace, Dora Muir*, Kathleen Morphey*, Daniel*, Margaret*, Dorothy* and Mary* Morris, Lily*, Ella* and John* MacMurray, Joy*, Mittie and Ella McFadzean, Mabel Morris*, N. Marshall, Lewis*, Grace, Arthur* and Nellie Morrice, Mildred Morgan*, Harvey Moore, Irene Mabille*, Sidney, Winifred* and Geoffrey Martin, Ivy and Winnie Maunder, Amy Munday, Barbara Maconchy, May Mills*, Doris* and Winnie* Martin, Nellie and Bertie Mills, F. Messenger, Dorothy and Charlie McMullin.

N—E. Newell, Ethel and Irene Newport, Amy and Maude Nottage, Nellie and Daisy Nicholas, Dora Niels*, Edith Nash*, Eleanor and Valerie Noel, Blanche Norcock*, Hilda and Gerald Nicholls, Emily Norris.

O—Maude and Eva Oakes, Constance Osborne*, Olive Oxley*.

P—Leslie and Cyril Partridge, Daisie Philips, Clarice, Percy and Geoffrey Peach, Mary Pearson, William and Lizzie Porter, Isabel* and Gladys Phipps, M. Penny, Margherita Perlman*, Golda Portnon, Susie Parker, Kathleen Pincott, Maggie and Gordon* Pibel, Ethel* and Kathleen* Pasley, Dora Phillimore, Mary* Janes, Rachel Perks*, Winnie, Leonard, Katie and Walter Picknell, Laura Percy, William, Eddie and Jessie* Palmer.

R—Eva and May* Rodgers, Elmina and Cecily Roe, Ada Renals*, Laura Ridler, Hope and Olive* Robinson, Gussie Roach, Winnie and May Runting, Rosie and Esther Rosenthal, Mary Rosenbloom, Alice and Jessie Ricketts, Hilda and Alice Reid, Nora Read, Maggie Russell, Marjorie and Aileen Roberts, Marion Richards*, Emily Rowden*, G. Ravenhill*, Gordon Remington*.

S—S. Andrew, Effie, Florence and Ellen Simpson, Stanley, B. and Flora* Smith, Gladys,* Evelyn* and Violet* Shaw, Lily Smyth*, Kathleen Slark, Marguerite Sidky, Constance Sherbrooke, Agnes* and Hugh* Shields, Germaine Schumann, G.* and M. Spurgeon, Margorie and Cicely Sherbrooke, Ivy Sall, Stanley W. Smith*, Poppie Stidolph, William, Raymond and Agustus Simpkin, Frances Stileman, Pauline Schwartz, Lizzie and Dora* Simons, Glanvill, Whately and Rider Smith, Christine Soans*, Joyce Smith, David Seth, H., Edgar and Constance* Schaeffer, Winnie Stewart, Hilda Staite, Esther Simmons*, Margery Smart*, Stanley and David Soltau, Betty Stocks, Eric and Norah Slater, Mary Sowden, Muriel Sells.

T—Ethel* and May* Todd, Margaret Tweedy,* Lillian Tracey, Rachel and Rebecca Tushinsky, Naomi Torff, Winifred Trotter, Lillie Taylor, Florence Tomlinson*, Reginald Thresh*, Frank Terrell, Dudley Toye*, Archibald and Theodora* Thorn.

U—Eva Usher.

W—Gladys Willoughby, Louisa* and Violet Walker, Kathleen White, Philip Willoughby*, Agatha Ward, Bertie Walls, Leonard Wall, Robert Weddell, Mary Williamson, Stewart and Willie Watson, Sydney Wisdom, Beatrice Weatherall, Pringle Wilson*, Sarah* and Georgina Wilson, Ernest, Queenie, and Kenrick Wakeford, Frances Wood*, Stephen Wilson, Margaret Worsnup*, Edith*, Edward* and William Wheeler, Nora* and Ellie Wyatt, Helen Webb, Greta Watson*, Cecile and Phillis Wright, Evelyn Wilkinson, Myra Webb*, Charles and Kathleen Wingrave, Ibla Woodman*, Dorothy Woodforde*, Gertrude and Ellen Williams, Dorothy White*, Dorothy Wallace, Florence Wilde, Sarah and Annie Wood.

Y—Gladys Young.

FOREIGN LIST.

No. 233—Mattie, Georgina Tollner (S. Africa). **No. 294**—Huldah Krige* (S. Africa). **Nos. 294 & 295**—Lottie*, Ivan*, Eric* and Rotha* St. George (Canada). **No. 296**—Dora Wallace*.

Personal.

Many thanks for flowers sent during the week.

Mr. J. A. Groom, of the Flower Girls' Christian Mission, writes: ". . . Thank Uncle Tom's friends in Aberdeen very heartily for their kind gift of flowers, which are indeed very acceptable to the poor cripples."

Mary Batten, Phillippa Tilbrook, Alan Gardner, Harold Jeal, G. Staden, Florence Wright.—I am glad to welcome you as new "Searchers." I hope the study will be useful and interesting.

Nora Marshall, Daisie Phillips, Tom McGlone, Aileen Roberts, Mattie.—Thank you for your interesting letters.

Uncle Tom.

Christian Endeavour Topic.

SUNDAY, October 27.

"I will make it a Rule of my Life to read the Bible Every Day" (2 Tim. iii. 1-17).

THE Bible is the king of books. If all the books in the world were gathered together and could speak, they would unanimously crown and enthrone the Bible. It is pre-eminently the *Book of God*. It gives us the history of the world viewed from God's standpoint. It is the story of God's dealings with man. God is the Alpha and Omega. The opening verse in the Bible is "In the beginning God," and at the end we read of the throne of God from which proceeds the river of life, and all between is full of God.

It is also pre-eminently the *Book of man*. It is all men's Book. High and low, rich and poor, learned and illiterate, to each and all the Bible has some message. It is like the corn which is indigenous to every country. It is the source of the *highest and noblest life*. Wherever the Bible has come, it has made man strong, pure, and good. When in India I heard of instances of single Bibles being taken to far away villages, and as a result of their presence, though no missionary had visited the people, souls had been saved, churches had been formed, and morals raised.

There is a quality in the Bible which we know as *inspiration*. It is a difficult thing to explain, just as it is difficult to tell what we mean when we say that there is sweetness in sugar, and bitterness in unripe fruit. The bush of old burned with fire, and every verse in the Bible burns with the fire of God. Hence the Apostle says (and he wrote in his old age, after years of Bible love and Bible study), "All Scripture is given by inspiration of God, and is profitable." Let any thoughtful man read the Bible, and he must admit that it speaks as no other book does, and finds him at depths lower than any other book can reach. He looks into this book, and sees himself as he is in the sight of God. He handles this book, and finds that it is the sword of the Spirit; he bathes his soul, and finds in it waters of cleansing and rest; he drinks of its brook, and his spiritual thirst is gone.

For all these reasons it is a matter of great congratulation that one special point in the Christian Endeavour pledge is the undertaking to read the Bible every day. And, young friend, there is no such time for reading it as the early morning; listening to the voice of God before you hear the voice of man; give your freshest, brightest thought to the thoughts of God; put your ear against this heavenly telephone that the celestial and heavenly words may reach your soul. For my part I find nothing better than to use well the marginal references. I think I owe everything to the habit of looking up passage after passage, and comparing Scripture with Scripture. To group and class passages is an almost invaluable habit, and after a while one begins to make references for oneself.

We find the Bible adapted to every kind of need, whether for teaching, reproof, correction, or instruction. If you do not at once meet the special answer your soul requires, go on reading until presently you will come upon the precise answer to your difficulties, the medicine of your disease, the instructions or reproof for your ignorance, and will go forth to every sort of experience and work to which you are called "furnished completely." We often talk of the well-furnished mind, and sometimes look to the literature of the world with longing eyes, wishing that we were able to garner the precious thoughts of royal intellects, and yet the humblest amongst us may be wiser than the highest scholars if the Bible is made the subject of daily study. Only never take the Bible in hand without lifting your heart to the Spirit who inspired it, that He may open your eyes to behold the wondrous things that are written upon its pages. F. B. M.

C.E. NOTES.

The Welsh National Union will hold its next Convention at Barry, in June.

* * *

The Irish National Union has decided to hold its conventions once in two years for the future. The next will be held at Londonderry in 1903.

Rev. James Alley, who has been an admirable president of the Irish National Union, has been succeeded by Rev. James Maconachie, B.A., of Belfast.

* * *

A students' missionary campaign has been conducted among Christian Endeavourers, over forty societies being visited. The campaigners specially urged the importance of systematic study of missions.

International S.S. Lesson.

Sunday, November 3, 1901.

Death of Joseph (Gen. l. 15-26).

Golden Text, Psa. xc. 12.

Intermediate History.

IN chapter xlvii. we find that all the promises made by Joseph to his brethren were more than fulfilled. The brethren were even employed in the king's service. During the seven years of famine everything was yielded up to Joseph. Money, cattle, land, were all given in exchange for food, and when he had bought all these, he gave seed, and set the people to work. Because he had saved their lives they gave willing service, with fruitful results. In all this we can trace the types of Jesus Christ, the great Saviour. After seventeen years' residence in Goshen Jacob died, aged 147. Chapters xlviii., xlix., l., to v. 14 give us the touching story of his farewell to Joseph, his blessing to Joseph's sons, and his wondrous prophecy concerning his descendants. In accordance with his wish, Jacob was buried in the cave of Machpalah, where lay the remains of Abraham, Isaac, Sarah, Rebecca, and Leah. The funeral procession was conducted with the pomp and splendour due to so great a man as Joseph. It was a state funeral by Pharaoh's command. The journey was more than 200 miles.

Unworthy Fear (15).

The power of conscience is great. Their suspicions of Joseph showed what they were capable of doing themselves. They could not understand the nobility of Joseph's character; he forgave them truly seventeen years before this. (16) The Jewish Talmud says that the brethren invented this message, thinking it would have more weight if it came in the name of their father. Picture these old men kneeling round Joseph's throne, humbly confessing their former sins, and beseeching his continued mercy—such a literal fulfilment of Joseph's early dreams. They even offer to be his slaves—once they had sold him as a slave.

Brotherly Love (19).

Joseph was pained at their doubt; and, with tears, again says, "Fear not;" even so is Jesus grieved when we do not trust Him and believe his promises. Joseph does not exonerate his brethren, but contrasts their actions with God's intentions; we cannot overthrow God's plans. Refer to Rom. xii. 19-21, and note how Joseph fulfilled the Spirit of the Gospel. Then he gave them more assurances (21), took pains to make them feel the truth of his love. An apt illustration of how God forgives all who truly repent. Refer to Isa. xxxviii. 17-22.

Happy Old Age (22, 23).

Joseph was fifty-six when his father died and he lived fifty-four years longer in honour and power; the greatest man in Egypt after the king, yet the loving great-grandfather. The children of his grandsons sat upon his knees, and their grandchildren came out of Egypt with Moses (Num. xxvi. 29-33). A godly youth brings a calm serene old age; Joseph had been an obedient son, a faithful slave, a wise ruler, a forgiving kind brother.

Peaceful Deathbed (24).

Death comes sooner or later to all, but the sting of death is sin, and this Jesus Christ has taken away (1 Cor. xv. 55-57). Faith in the Saviour gives us the victory. Joseph's faith was strong (Heb. xi. 22), his peace was perfect, and he had "leisure from himself" to speak comforting words to others. He was certain God's promises would come true, and he died an Israelite and not an Egyptian. All his grandeur had never changed his religion. We have many more promises than Joseph had. *Do we believe them.*

The Stone Coffin (26).

Joseph made his relative promise to take his remains with them when they returned to possess Canaan. He might have had a magnificent burial in Egypt. The embalming took forty days to complete, then the body was put in a wooden case with the likeness of the man painted outside. This was enclosed in a huge stone sarcophagus. How this great stone coffin standing somewhere in Goshen would keep the Israelites always in remembrance of God's promise, the great hope of the people! Refer to Ex. xiii. 19; Jos. xxiv. 32.

Special Lessons.

I. The nature of true forgiveness. II. How and why God forgives sins. III. The need of humbly asking pardon. IV. Faith removes fear. V. Joseph a type and an example.

Children's Special Service Mission.

Rev. E. A. Stuart and Mr. Hutchinson, *Leeds*, to Oct. 29; Mr. Hutchinson, S.U. Meeting, *Newton Heath, Manchester*, Oct. 26; Mr. J. Spiers, *Crieff*, to Nov. 1; Mr. E. Arrowsmith, *Harrogate*, to Oct. 25; *Cheltenham*, Oct. 26-28; *Malvern*, Oct. 29-Nov. 5; *Margate*, Nov. 6-12; Mr. J. S. Tyler, *Goring*, Oct. 24; *West Horsley*, Oct. 25-30; *Presbyterian Church, Woolwich*, Nov. 2-8; Mr. David Clarke, *Crawley*, to Oct. 24; Mr. J. W. Jordan, *Hereford*, to Oct. 26; Mr. W. G. Ovens, *Peckham*, Oct. 27-Nov. 3; Mr. W. L. Seyler, *St. George the Martyr, Borough*, to Oct. 25; Mr. E. Clark, *Didmarton, Chippenham*, to Nov. 8; *Bristol*, Nov. 10-24; Mr. F. C. Ranger, *Potter's Bar*, Nov. 17-24; Mr. E. Hughes, *St. John's, S.E.*, Nov. 15; *St. Aubyn's, West Norwood*, Nov. 29; Mr. S. J. Hewlett, *Rainham, Essex*, Oct. 26-Nov. 3; *Chemsford*, Nov. 6; *Salisbury*, Nov. 16-18.

Meeting for Reports of Seaside Work.—*Hope Hall, Liverpool*, Oct. 31 (4 and 7).

Children's Scripture Union—Portions for week ending November 2.

Sun.	Oct. 27	*Exo.*	xxv. 17-33	Thurs.	Oct. 31	*Exo.*	xxix. 38-46
Mon.	„ 28	„	xxvi. 30-37	Fri.	Nov. 1	„	xxxii. 1-14
Tues.	„ 29	„	xxviii. 1-12	Sat.	„ 2	„	xxxii. 15-24
Wed.	„ 30	„	xxviii. 29-38				

Reaching Neglected Children.

SOME time ago Mr. W. J. Orsman, J.P., moved a resolution at the Council Board of the Ragged School Union that a special effort should be made for more effectively reaching those thousands of "drift" children who never see the inside of our Sunday schools. Not in any objectionable sense Mr. Orsman calls these juveniles "ragamuffins," and the Council have taken the new enterprise in hand, which it is hoped will extend throughout all London. In order to reach the class intended the invitation tickets to the meetings are to be distributed outside when the schools are full. Grants of money will be made by the Council to meet expenses.

The first meeting of the kind described was held at Costers' Hall, Hoxton, on Wednesday last, when, as President of the Ragged School Union, the Marquis of Northampton attended and gave a short preliminary address to the children. The latter showed great eagerness to attend, and the Hall was quite filled with between seven and eight hundred of the class sought after. Mr. John Kirk gave a short address, in course of which he told the young people that the meetings were held in hope of helping them. The subject of Mr. Orsman's address was that of the text, "How shall we escape if we neglect so great salvation?" By means of a powerful lantern, the text itself, hymns, and coloured pictures were displayed. The children repeated the text, joined in the choruses of the hymns, and readily answered questions which were put to them in connection with what was said. Escapes from flood, fire, and other dangers were illustrated and explained, the children throughout showing the greatest interest in what they heard.

The experiment promises to be a success. After all, it is only acting on the principles of the early ragged-school teachers, who followed Lord Shaftesbury's advice, "Keep to the gutter." Not that this class have ever been neglected, but this is a most determined attempt to reach and benefit them.

Evangelistic.

Mr. Sankey at Philadelphia.

DURING a visit paid by Mr. Sankey to Philadelphia, early in October, the great audiences which crowded to hear him taxed the capacity of the largest auditoriums available to its utmost capacity. The evangelist proved once more the power of the Gospel when preached in its simplicity by word and song, the great audiences being held in rapt attention. The singing of some of his favourite hymns touched the hearts of his hearers, his marvellous voice being preserved in its old clearness.

Tent Work in East Suffolk.

For twenty-seven years tent work has been carried on in East Suffolk with much blessing. Miss E. Sadd, hon. secretary, of Willingham, Wrangford, sends an interesting account of the operations from their commencement, telling of good progress, many souls being won for the Master. Of the present year's work Miss Sadd writes: "In all the places visited interest was manifested, and large numbers attended night after night, while on Sunday evenings the tent was packed. Numbers stood around listening attentively to the Gospel message."

Mr. R. S. Bradbrook at Wormley.

Mr. R. S. Bradbrook has just concluded a fruitful mission at Wormley, in one of the churches connected with Cheshunt College. Much interest was aroused by this aggressive effort. The children's services were well attended, and a large proportion of the young people were led to decision, while a number of adults also confessed Christ. In addition to these gratifying results, Christian workers have to thank God for increased spiritual power. The tact of the evangelist in dealing with the anxious proved helpful. On several occasions the building was crowded to excess.

Ivy Place U.F. Church, Stranraer.

A mission, conducted by Mr. James Montgomery, formerly secretary to the Kirkcaldy Y.M.C.A., was commenced in St. John Street Mission Hall, Stranraer, on October 6, with interest, which has increased nightly. On Sabbath evening, October 13, the hall was crowded to its utmost capacity, when the subject of the address was "God's Settling Day." In the after-meeting testimony was borne by many to deep blessing received during the week, while hands were raised by those anxious to be saved. From the many requests for prayer handed in on behalf of loved ones it is evident that the mission has taken a deep hold upon Christians. The addresses have been stirring, practical, and pointed. The workers have entered heartily into the mission, and we are hoping that a deep and lasting impression may be made. D. S.

Rev. C. H. Yatman in Belfast.

The mission conducted by Rev. C. H. Yatman in the Y.M.C.A. buildings at Belfast, to which reference was made in last week's issue of The Christian, deepened in spiritual power as the days went by.

On Sunday, October 13, no fewer than six meetings were held in all. The day commenced with a "sunshine hour," occupied by praise, prayer and testimony. Next came a "young men's rally," in the great hall. At two o'clock a meeting for women only was held in the minor hall, which was crowded. Mr. Yatman's striking address, on "Lot's Wife," made a deep impression. The three o'clock gathering attracted an audience, which thronged the large hall, half an hour prior to the advertised hour for commencement. The address was brief but powerful, and many remained to the after-meeting. In the evening Mr. Yatman again preached. Miss Lottie Mellor, the gifted blind vocalist, sang at most of the services.

Mr. Josiah Nix at Hornsey Road, N.

In the Wesleyan Chapel, Hornsey Road, N., Mr. Josiah Nix has just concluded a mission which was the means of stirring the whole district. The wise and witty words of the missioner secured ready attention from the first meeting, and there came a deep sense of God's presence, as, with pungency and force, Mr. Nix proclaimed the Gospel. The addresses to Christians, too, were blessed to the spiritual quickening of the Lord's people.

Some notable methods of advertising were adopted, conspicuously the use of a pantechnicon van, one end of which was covered by a sheet on which were thrown, by means of a magic lantern, striking announcements of the meetings and pithy words of warning and appeal. The church members processioned the district, singing and distributing cards of invitation.

The congregations steadily grew until it was impossible to accommodate the crowds. Many of the unconverted passed into the inquiry-room during the services. The midnight meeting on Thursday last was a prominent feature. Late in the evening the district was scoured by willing workers, who sought out the drunkards and frequenters of public-houses, and induced them to attend the service. Remarkable scenes were witnessed as the missioner spoke with characteristic point and pathos, and some "who came to scoff remained to pray." The gathering had a helpful influence, too, in awakening Christians to a new realization of their responsibilities towards the masses outside the churches. The final service, on Monday last, was most impressive, many, both young and old, entering the inquiry room.

Mr. J. Bennett Anderson has conducted a mission at Gourock, in several halls. Much interest was aroused, and friends from various churches co-operated in the effort.

We have just closed a fifteen-days' mission at the Brunswick Rooms, Portswood, Southampton. Mr. Noah Taylor has been the evangelist, and his pointed and faithful addresses have been much blessed. J. T Holloway.

On Lord's Day last, Mr. Chas. Cook commenced a week's mission at Cecil Hall, Enfield Town. The building was crowded, and much blessing was given. Miss Angel and Miss L. Tubbs sang the Gospel. The services are being continued throughout the present week.

Mr. John Elliott has conducted services in the Devon villages of Exminster and Countess Weir. The attendances during the mission have been very cheering, both in the Gospel Hall at Exminster, and in the farm-house kitchen at Countess Weir. The power of God was manifested, and some professed conversion.

Open-air services were held during the past summer at villages in the vicinity of Pembroke, conducted by Rev. J. Harrington and Mr. W. C. Thomas. Anyle, Bosterton, Castlemartin, Merrion, and Stackpole were visited, and the services were much appreciated. Of one village it was said that no evangelistic service had been held there for over thirty years.

At the Wesleyan Church, Bletchingley, Mr. Monro Collings commenced a United Mission on Sunday last. Good congregations assembled at the four services which were held. Preliminary arrangements were made by a committee of workers representing the different denominations, and all the homes in the district were visited. There are many signs of blessing. Charles C. Marriage.

A series of evangelistic services has been conducted by Mr. James Dixon in Clooney Hall, Londonderry. Great interest was displayed, and the congregations increased as the mission proceeded. The address on "Daniel," to men only, produced a deep impression. Mrs. Dixon, who contributed solos in the course of the mission with good effect, conducted a meeting for young people, which was crowded.

A temperance mission has been held at Selby under the auspices of the local Temperance Society, in which Mr. Bob Johnson spoke to large numbers of people. Mr. Johnson recounted many of his experiences during his career as a "minstrel," and spoke of his own sufferings through indulgence in strong drink. Noonday meetings were also held in addition to the evening services. The mission proved spiritually profitable, and a number of temperance pledges were taken.

An inspiring ten days' mission has been conducted at Caerphilly (East Glamorgan) by Rev. F. C. Spurr, assisted by Mr. W. H. Kearns. The mission received the hearty support of all the Free Churches, the ministers of which took part in every service. From the commencement, the Market Hall, in which the meetings were held, was crowded. Arrangements were made to continue the mission in Welsh by Revs. Bryn Roberts (Ferndale), and John Williams (Cardiff). R. J. W. Sutherland.

The young men of the Mile End Artisan Y.M.C.A. have concluded a fruitful fourteen-days' mission. There were many cases of blessing. The secretary's office was used as an inquiry room, where willing workers pointed the seeking penitents to Jesus. In the open air, too, evangelistic efforts were vigorously maintained; courts and alleys were visited, and the publicans, behind their bars, heard the Gospel. The young men were reviled, and in some instances pelted with mud, but the neighbourhood was thoroughly aroused.

Requests for Prayer.

For services to be held in connection with Mildmay Mission Hospital, Nov. 3-10.

For a Mission of the United Free Church at Sanquhar, Oct. 27-Nov. 15.

For a mission being held in the U.F. Church, Pitcairn Green, Perthshire, lasting until October 31.

For God's blessing on a week's Gospel Temperance effort, Oct. 26-Nov. 2, at the Field Lane Institutions, Vine Street, Clerkenwell Road, E.C.

In behalf of the Evangelistic Mission to the young men of the City of Dublin, to be conducted by Mr. Samuel Montgomery and Mr. Leafe, Nov. 16-30, in the Lecture Hall of the Y.M.C.A., Sackville Street, Dublin.

From Lord Radstock.—I would ask continued prayer with reference to the presentation of Gospels in India. (1) That collections may be made only in the Holy Spirit. (2) That all arrangements by the secretaries of unions and myself may be directed by Him. (3) That those who have any part in the collection and distribution in India may be guided by the Holy Spirit. (4) That a door may be opened for the Scriptures to reach the 4,000,000 children in schools under Mohammedan or heathen management. (5) For a spirit of prayer and expectation when, on December 31, we pray for power from on high to come on the native churches.

Praise.

For wide-spread co-operation in the work of the Gospel in India, both at home and in India.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Canon Hay Aitken.—Oct. 27-Nov. 12, Parish Church, Peel, Isle of Man.

Rev. A. Allan.—Oct. 27-Nov. 3, Sheffield.

Mrs. Baeyertz.—Till Oct. 28, Paisley.

Mr. Chas. E. Barraclough.—Till Oct. 25, Sheffield (Brightside); 27-Nov. 8, Clapham Junction Y.M.C.A.

Mr. R. S. Bradbrook.—Till Oct. 24, Bristol; 26-Nov. 5, Croydon.

Mr. J. Brunton, Junr.—Till Oct. 25. Manchester.

Mr. W. Bilton.—Till Nov. 3, Newton St. Faiths.

Mr. W. Collard.—Oct. 26-Nov. 17, Sheffield.

Mr. Monro Collings.—Till Oct. 29, United Free Church Mission, Bletchingley.

Mr. W. D. Dunn.—Till Oct. 25. Coatbridge.

Mr. J. Elliott.—Oct. 27, Gospel Hall. Victoria Road, Dartmouth.

Mr. John Hawkins.—Till Oct. 27, Stratford.

Mr. Wm. Hill.—Till Oct. 25, Artizans' Mission Hall, Teviot Street, Glasgow; Till Nov. 15, Sanquhar, United Mission.

Mr. and Mrs. Albert Harrison.—Oct. 27-Nov. 6, Dewsbury.

Mr. P. Russell Hurditch.—Oct. 27, Highgate Baptist Chapel; Nov. 11, Bedminster.

Mr. C. Russell Hurditch—Nov. 3 and 10, Public Rooms, Beckenham; 6, Westerham.

Mr. Chas. Inglis.—Till Oct. 31, Crouch Hill; Nov. 3-8, Burdett Road Congregational Church.

Rev J. Jameson.—Oct. 27-Nov. 4, Pontefract; 10-18, Wycliffe, Sheffield.

Mr. Newton Jones.—Oct. 26-Nov. 5, Highbury Hill Baptist Church; 9-19, Poole, S.S.W.

Mr. Bob Johnson.—Nov. 2-4, Keighley; 5-12, Barnsley.

Mr. A. Klein.—Oct. 27-Nov. 3, Stratford.

Mr. Herbert Leng and City Policemen.—Till Oct. 27, St. George's Hall, Old Kent Road; Nov. 4, Mildmay Hospital Mission.

Mr. W. R. Lane.—Oct. 25-Nov. 4, Loftus-in-Cleveland.

Mr. S. Levermore.—Oct. 27, Union Tabernacle, Wandsworth Road; Nov. 3-15, Falcon Grove Hall, Battersea, S.W.

Rev. John Mitchell.—Oct. 23-27, Northampton.

Mr. Josiah Nix.—Oct. 27-Nov. 4, Birkenhead; 10-18, Liverpool.

Mr. J. Neale.—Nov. 3-14, Street.

Messrs. W. Olney and F. Spencer Johnson.—Till Oct. 29, Haddon Hall, Bermondsey; Nov. 3-13, Clapham.

Mr. W. Roff is willing to conduct services, with or without lantern (fare only), Address Clifton Villa, Beresford Street, Camberwell, S.E.

Rev. F. C. Spurr—Till Nov. 3, Sutton-in-Craven.

Gipsy Smith.—Oct. 26-Nov. 4, Nottingham; 9-18, Exeter.

Mr. R. Spragg.—October, Lyons Down Hall, New Barnet.

Mr. James Sprunt.—Till Oct. 27, Bexhill-on-Sea; Nov., Bignold Hall, Forest Gate.

Mr. E. P. Telford.—Oct. 27-Nov. 8, Glasgow (Springburn Presbyterian Church).

Mr. Henry Thorne.—Oct. 26-Nov. 4, Cardiff.

Rev. J. Tolefree Parr.—Oct. 27-Nov. 4, Hebden Bridge.

Rev. J. Vine.—Oct. 30, Great Assembly Hall, Mile End, E.

Messrs. Weaver Bros.—Till Nov. 1, Reading.

Mr. Westwood.—Till Nov. 1, Marchington.

Mr. J. Weedon.—Oct. 29, Liverpool; Nov. 2-14, Bradford, Manchester.

Mr. J. Wharton.—Till Oct. 26, Mr. Fegan's Home Hall, Holland Street, S.E.; 27-Nov. 2, Caterham Valley.

Mr. J. Weston.—Oct. 27, Sutton Weaver, Warrington.

Mr. C. Wickerson's address is 56, Cavendish Road, Harringay Road, London, N, He is open to serve any evangelical church or mission.

Personalia.

The Countess Schimmelmann has engagements in Germany every day until December 3. She asks prayer that the Word of God may be preached in power.

The severe chill from which Mr. William Forbes has been suffering has left him very weak. He is daily regaining strength, however, and hopes soon to be in harness again.

Dr. John Robertson, City Temple, Glasgow (at present at East London Tabernacle), has accepted the invitation to be the lecturer, along with Rev. G. Campbell Morgan, at the great Bible School for the Southern States, next March, at Atlanta, Georgia. Rev. F. B. Meyer was the lecturer last year, and his lectures were accompanied by widespread blessing. Dr. Robertson will, between the Bible School at Atlanta and his return to this country, conduct an evangelistic campaign among the churches.

Notices.

Applicants for Tracts—Miss Alice Nott, The Strand, Barnstable; Mrs. Rider, 97, Kingsland Road, Shoreditch; Mr. A. Draper, superintendent of the Soldiers' Home, Spital Tongues, Newcastle-on-Tyne; Miss Bertha Russell, 13, Whitmore Cottages, Bexley Road, Belvedere, Kent; Mr. A. Sizeland, 12, Palmerston Road, Southfields, Wandsworth, S.W.; Miss A. M. Scantlebury, 26, Birkbeck Road, Acton Vale, London, W.; Rev. W. H. Smith, Cotton End Manse, near Bedford (picture papers); Mr. W. Howe, 93, Great Queen Street, New Town, Dartford, Kent; Miss Hammond, 32, Railway Street, Hertford, Herts; Mr. A. Russell, Brookfield Villas, Townend, Ormskirk, Lancs.; Mr. Samuel Parker, colporteur, Middleton Cowling, Keighley, Yorks; Mr. G. Bentley, care of Mr. Malin, Napton, near Rugby; Mr. Carter, 30, Bay Street, Dalston, N.E.

Communications Received with Thanks.—F.H. E.W. G.F.B.H. W.H.P. G.C. J.W.S. K.McN. E.S. T.F.W. J.J.M. W.C. S.P. C.J.T. M.H. G.D. M. and S. C.E.M. H. and S. W.E.S. R.W.J.S. E.C. E.P. K.A.W. A.M.S. H.C.D. J.P.F. A.W.G. G.L.B. S.L.J. P.P. H.O. R.C. A.L.C. W.H. F.C. J.B. J.M. A.L. C.R. K.G. J.E.S. J.P. L.E.T. F.B.M. G.S.E. J.P.G. G.H.P. A.D. J.P. S.L. W.A.B. T.D. J.A.G. K. and C. M.W.U. W.J.T B.J. A.B.M. A.B.C. T.J. W.R.D. J.K. H.C.R. A.E.H. A.W. R.J. J.L. E.F. S.N.P. W.A.L. H.J.T. J.C. E.G. R. D.N.F. W.H. J.P.G. J.W.M. E.H.G. G.H.J. W.B. Mrs. E.W. W.W. W.K. P.R. G.N.W. W.F. C.T.G. M.J.V. C.B. A.M.S. W.G.G. C.W. S.C. C.T.U. C.M.B. J.A.C. M.H.A. E.D.N. E.W. H.J.C. J.E.D. St. C. H. C.P. E.S.S. W.McC. J.T.H. E.H.F.C. R. F.A.

Did It Pay?

By J. W. C. FEGAN.

The First-Offender.

ABOUT twenty-five years ago, long before the First-Offenders' Act was passed, a youth (we will call him Henry Williams) applied one evening for shelter at our Home, which was then at Deptford.

Under the gentle pressure of a brief cross-examination he confessed that he had run away from an uncle, we will say, in Sheffield. His father was on foreign service; his mother was dead; his uncle, a large baker, had employed him in his business. A good deal of money passed through his hands daily. There was no effective check upon his honesty.

HE YIELDED TO TEMPTATION

and embezzled several small amounts. At last his pilfering was brought to light. Fearful of his uncle's anger he levanted. Soon the few shillings he had when he reached London were gone, and he was friendless, pennilness, shelterless, and starving in our great city.

He seemed of a gentle, nervous disposition. Under his arm he carried a small box, carefully packed in brown paper, which contained Sunday-school prizes. As far as I could judge

HE WAS SINCERELY PENITENT,

and I promised to see him out of his trouble and secure him a new start in life if I possibly could.

I telegrahped to his uncle, and soon had a reply that he was on his way to London. In the evening he arrived in a towering rage. He stormed at the delinquent, and, in spite of all my arguments and intercessions, vowed

HE WOULD PROSECUTE HIM

with the utmost rigour.

After a while he was weary, looked at his watch, said he was tired, and did not feel up to going back to Sheffield that night—would I take charge of the lad till the morning? I consented to do so with pleasure, hoping that after a night's reflection he might be more leniently disposed.

However, when he called for his nephew the next morning I found him as determined as ever to send him to prison. He asked if I had a yard or so of rope I could lend him, and when I asked him what he wanted it for, he answered, "To tie the rascal's hands together so that he shan't give me the slip." I told him

I HAD NO ROPE TO LEND

for that purpose. As I found I could not persuade him to leave the boy in my care to give him another chance in life, at last, I announced my determination to accompany them to Sheffield and plead with the magistrate before whom Henry would be charged. He was obdurate and defied me.

He marched the boy over to Deptford Station and took tickets for Cannon Street. I took another. He hailed a cab for Euston; I followed suit. He booked for Sheffield; I did the same. He got into a compartment with his nephew; I got in too. He bundled his nephew out of that compartment into another. I moved after them. He and his nephew sat at one end. I sat at the other. He looked scowlingly out of the window; when there was a chance I exchanged winks with Henry.

As we got near Sheffield the uncle hummed, and sighed, and coughed, and by and bye sidled over to where I was sitting, and began "You know you're taken by that boy's smooth face and plausible tongue. So was I, but if you have anything to do with him you'll rue the day the same as I have had to. However, that's your lookout. I have been thinking I don't see why I should put myself out. I've lost enough already. I'm not afraid of what people will think or what the magistrate will say about not regularly checking the lad's cash; but the truth is

MY WIFE,

I don't like to upset her, so if she is against his being sent to gaol I think I'll let you try what you can do with him."

The aunt, I found, was a very sympathetic, motherly body. She would not hear of her nephew being charged at the police-court, so in about half an hour Henry and I were on our way back to London.

His conduct with us was most exemplary. After a time he confessed Christ as his personal Saviour, walked in consistent

"NEWNESS OF LIFE,"

joined in Church membership, and took an active part in Christian work till he emigrated to try his tortune in America.

. . . . . .

The Sequel.

A few months ago I was told one evening that a gentleman wanted to see me. I was

GREATLY ASTONISHED

when I found the refined, precise, be-spectacled visitor, who spoke with the deliberateness, directness, and clearness which are characteristic of the American man of business, was my old protégé Henry Williams.

After being a little while in the States, and hearing how one and another were making fortunes by some improvement in the manufacture of articles in common use, he considered one item and another till at last he thought of one to which no one had apparently devoted much attention, but which is indispensable in almost every household.

First of all, he experimented in improving its quality, then in devising a machine to reduce the cost of production, so that he might be able to offer an article

AT ONCE BETTER AND CHEAPER

than any yet in the market. One of the great Trusts heard of what he was doing, encouraged him, and lent him money to perfect his machine, and finally lay down adequate plant. To-day he supplies 75 per cent. of the article that is used in the States.

He handed me his business card. For obvious

> *The Williams . . . Manufacturing Co.*
> *(Williams' Process),*
> *226, Grand Avenue,*
> *Chicago.*

reasons I omit the name of the article and alter the address.

He told me his machine turns out thirty times as much daily as any machine in use in England, and that by a system of standardization, adopted by all manufacturers in the main industry, all the side industries can guarantee an exact fit by this size being called for instead of a shop assistant having to try ever so many kinds and sizes to find a fit.

He was staying at one of our mammoth hotels here with a view to establishing a branch business in this country.

So much for his business success. Better still, he is an office-bearer in a Christian Church, and his two eldest children are already Sunday-school teachers.

* * *

"Did it pay?" If you think so, then let me tell you that there are hundreds more of erring lads like Henry Williams needing a helping hand, with lives to be trained in honourable industry, and

HEARTS TO BE WON

for the Saviour; that our Homes offer "An Open Door—Day and Night," not to London lads only, but to cases from all parts of the country, and, I may truthfully add, the distant ends of the earth. I wrote, "a helping hand"—"an empty hand," will not meet the exigencies of their plight, but with our

LITERALLY EMPTY PURSE,

and empty store, we must soon have nothing else to offer. Yet often a few pounds—sometimes a few shillings—will save a boy from the gutter and the gaol, and give him

"ANOTHER CHANCE IN LIFE,"

or perhaps for the first time "a chance in life." Will you help us to do so?

* * *

The Widow's Importunity.

About eleven years ago a widow in delicate health, with four children dependent upon her, sought my advice and help. She was a Christian woman—a church member at Pastor Charles Spurgeon's Baptist Chapel at Greenwich. I need not hesitate to give her name—Mrs. Baker—for all that follows only reflects credit upon her and hers

I saw at once that she could not possibly bring up her four children without some supplemental assistance. To attempt it would inevitably mean

A PREMATURE GRAVE

on a living tomb in a workhouse.

My proposal was that I should train her elder boy a little, and send him to Canada; then take the younger one and do the same for him, and to comfort the poor mother. Rather than in any expectation that it would happen so, I said, "You don't know, Mrs. Baker, but what some day your two boys may send for you and their sisters, and you may be

A UNITED FAMILY AGAIN

on the other side of the Atlantic." With the yearnings of a mother's heart she clutched at the straw of hope, and as she knew the value of prayer, she made this her petition day and night, in the faith that is not deterred by improbabilities, but faces even impossibilities in the calm assurance that "the Lord reigneth."

. . . . . .

The Sequel.

The elder boy went to Canada when he was eleven. The younger boy followed a few years later. From the time the elder boy set foot in Canada he had only one aim—to be the means in God's hands of answering his mother's prayers. At first, of course, he earned very little, but he denied himself every boyish indulgence, and saved every cent he could. By-and-bye his wages increased. He took no holidays, was most careful with his clothes,

BANKED EVERY DOLLAR HE COULD,

only remitting his mother a pound or two occasionally, sending enough to buy his elder sister a sewing-machine when she was too delicate to go to service, and regularly contributing to the New Year's gift our old boys in Canada send each year to the support of their old Home—£2,480 in twelve years—every cent out of their own savings.

In the spring of 1899, when he was only eighteen years of age, he came into our Distributing Home in Toronto and planked down enough to bring his mother and two sisters out to Canada, and he had a house furnished to receive them on their arrival.

I went down to Liverpool to see Mrs. Baker and her two girls off, with a party of my boys a few weeks later, to Canada. On the way she gave me to read a letter from Walter, received just as she was leaving Greenwich that morning, with a few parting instructions. In it he said he had two pigs the boss was minding till she arrived, and they started housekeeping, and the mistress had promised some poultry. He hoped she would think he had laid out the money all right in the furniture. "All the women in the neighbourhood have advised me in the matter." Poor Walter! I imagine all the women in a Canadian village at a consulting committee on the purchase of furniture!

At Liverpool the officials on the landing-stage, accustomed to strange scenes, tragic and pathetic, heard some of the facts, and warmly

SHOOK MRS. BAKER'S HAND,

and congratulated her on having such a noble son.

A few weeks afterwards I had a letter from Walter, telling me that the first night in their new home as a reunited family was spent in weeping and praising God till daybreak.

* * *

Last week I had a letter from Mr. Gunway, our superintendent at Toronto, to tell me that Mrs. Baker had called and left with him 10dols (£2) to send to me

FOR OUR WAIFS AND STRAYS,

with her heart's grateful thanks for what had been done for her and her children.

* * *

"Did it pay?" If you think so, then let me tell you that there are thousands of poor widows like Mrs. Baker; that, while they are out at work all day, their children are under no supervision, and are liable to be led into all kinds of evil; the poor widowed mother's heart is almost broken by the struggle to earn, not a living, an existence, and the sight of her boys drifting to ruin. Is it not a double duty to "save this lad" and fill the widow's heart with praise and hope in place of anguish and despair?

* * *

At the end of a difficult summer, and face to face with the claims of another winter, we have

NOT ONE PENNY IN HAND

towards the maintenance of our four homes for orphans and waifs and strays, or our comprehensive home-missionary work (Mission Hall, Medical Mission, Factory Girls' Institute, Working Youths' Institute, &c.) in S.E. London.

This great work for God entrusted to our care (built up by increasing toil

DURING THE LAST THIRTY YEARS)

is in most pressing need of immediate and substantial support.

J. W. C. FEGAN.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The Bishop of London has appointed Rev. H. E. Fox, hon. secretary of the Church Missionary Society, to the prebendal stall at St. Paul's Cathedral, vacant by the appointment of Prebendary Barlow to the deanery of Peterborough.

The annual meeting of the Church Pastoral Aid Society held at Exeter Hall on October 15, was a largely attended and enthusiastic meeting. Rev. W. F. Jepson spoke on work in Bristol slums, Rev. T. Prichard (vicar of Rhos) told of what is being done "among 10,000 Welsh colliers and bricklayers," and Rev. A. G. Welchman described the work in the London parish of St. Mark's, Victoria Park.

Speaking at Leeds at the Ripon Diocesan Conference, the Bishop of Ripon said that to ignore improvements in social life is to be ungrateful to God, and to ignore existing evils is to be unfaithful to man. "We do not," said the Bishop, "blacken our faces and knock down our fellow-men, but we issue a prospectus and rob the weak of their patrimony." Dealing with the present-day love of idleness, irresoluteness, and lack of reticence, Dr. Boyd Carpenter pointed out that "we whimper to the interviewer and take some solace when we can wipe our eyes before the public." He added that, viewing our declining population, our dwindling trade, our more luxurious lives, and the paltry questions which dissipate our religious zeal, he frankly acknowledged a great and grave apprehension whether, if a supreme moment of need came, we should be vigorous enough to respond to the call.

Congregational.

Rev. J. Chater, after a long and devoted ministry at West-End Church, Southport, has announced his intention to resign the pastorate.

The ninth anniversary of Pastor T. F. Waddell's settlement at Dorking was commemorated on September 29 and October 2. The services were largely attended and enthusiastic.

In connection with the Croft House Settlement scheme at Sheffield, the Garden Street Church is to be transformed. The upper part will form a commodious hall, primarily for religious services, and the ground-floor will be used for various departments of social work.

Baptist.

Mr. C. J. Tinsley, of Pastors' College, has accepted the pastorate of Stanmore Church, Sydney, N.S.W., and expects to sail from Liverpool on November 14.

The first anniversary of the settlement of Rev. Percy J. Smart as pastor of Hornsey Road Chapel, N., was held on Thursday, Oct. 17. A large and enthusiastic public meeting was presided over by Rev. James Stephens, M.A., of Highgate Road. Addresses were given by the chairman, Rev. F. B. Monti, of Shepherd's Bush, and others, and were greatly appreciated. The secretary read the annual report, showing marked progress in all the various branches of work.

Anniversary services have been held in connection with the fifth year of Pastor D. H. Moore's work at Vernon Chapel, King's Cross Road, W.C. Rev. F. H. King (Stroud Green) preached on the Sunday morning, Mr. Russell Smith in the afternoon, and the pastor in the evening. On the Monday afternoon Pastor A. G. Brown preached from 1 Kings xix. 12, and Madam Annie Ryall sang two solos. A report of the work shows a healthy condition of spiritual life. The deaconess, Sister Dora, is doing a good work at the mission station.

On Thursday last, a public meeting was held at Belle Isle Chapel, N., to celebrate the completion of twenty-nine years work of the honorary pastor, Mr. Joseph Benson, L.C.C., whose efforts on behalf of religious, social, and philanthropic life are well known. In addition to his excellent record of work at Belle Isle, Mr. Benson was engaged in East London and Clerkenwell for twelve years, bringing up his total term of devoted service in trying to uplift his fellow men to forty-one years. The chapel was crowded. The secretary in his report stated that there are at present 368 members on the roll. The meeting was presided over by Mr. W. M. Dabbs, and was addressed by Rev. John Wilson, of Woolwich, Mr. J. Williams Benn, L.C.C., Rev. George Hawker, of Camden Road Chapel, and others.

Methodist.

Rev. Thomas Jackson, superintendent of the (Primitive Methodist) Clapton Mission, N.E., is celebrating the twenty-fifth anniversary of his ministry in London. The quarterly meeting of Home missionaries recently passed a resolution cordially recognising Mr. Jackson's long, self-denying labours. In connection with the occasion an effort is being made to raise £100 for the social agencies of this extensive mission.

The anniversary of the Wesleyan South London Mission has been held with much encouragement. At the chief public meeting, held in the Great Central Hall, Bermondsey, the chief speakers were Revs. J. H. Hopkins, T. H. Meakin, and C. H. Kelly, and Gipsy Smith. The last-mentioned gave a fervent address in advocacy of home mission work. "Can the masses be reached?" is a question often asked. I suggest it would often be fitter for the Churches to ask, "Can the masses reach us?"

The fifth triennial Sunday-school Conference in connection with the Primitive Methodists has just been held at Hull. On Saturday last, the President of the Conference, Rev. H. B. Kendall, B.A., speaking from the chair, said he was glad to see, by the strength of the attendance, that Primitive Methodists fully realize the importance of influencing the young. Rev. Danzy Sheen read a paper on Sunday school work, and an animated discussion followed. In the afternoon temperance work in connection with Sunday schools, and the Christian Endeavour movement, were discussed, and in the evening a Christian Endeavour Rally was held, when earnest addresses were delivered by a number of ministers.

Presbyterian.

At East India Road Church, Poplar, E., the office-bearers and other workers, assisted by the Ladies' Dorcas Society, are doing heroic work. Rev. J. Nairn, pastor, says:—"The magnitude of our mission work may be understood when I mention that, within less than a quarter of a mile of our church, we have huddled together in small rooms over 7,000 families, which means about 40,000 of a population. Three-fourths of these are what we call poor people, while 50 per cent. of them have a desperate struggle to gain a livelihood during the winter months."

In his "Pastor's Notes" in the current issue of the *Crouch Hill Chronicle*, Rev. Dr. Meharry writes:—"Our Sabbath services give promise of good attendances; morning and evening the 'Meeting House' is well filled. For obvious reasons a large section of worshippers cannot attend both services; religious training of children, possible to many only on Sunday, regard to the rights of dependants or servants, active religious work in mission halls, with the necessary preparation—these are valid and creditable excuses. But carelessness, worldly-mindedness, disregard of the claims and sanctity of the Sabbath, profanation of its blessed opportunities, these are not excuses but glaring sins."

Society of Friends.

A new meeting house has been opened as a branch of the spiritual work at Bournville. The building was opened formally by a meeting for united prayer, attended by the leading Friends from Bournville, Selly Oak, and Northfield meetings, on the evening of October 4. This was followed by a five days' mission, conducted by William Nobie, assisted by a committee of some twenty Friends.

A meeting was recently held at Leeds to take a kindly farewell of Isaac and Esther Louisa Mason, in view of their early return to China. William Harvey, who presided, said it was well to have these links of living love between ourselves and missionaries, and to hear of the needs of the heathen world. Henry E. Clark, recently returned from Madagascar, and Mrs. Clark, also spoke acceptably, and many others likewise addressed the meeting, which was bright and helpful, and well attended.

The Working Men's Mission Hall in Lausdowne Road, Leytonstone, has grown out of a work for some time carried on in Acacia Road by Mr. J. Coles, of the London City Mission. For the purpose of the mission three railway arches have been taken, and while material has been bought, the labour has been given free of cost by workers interested. Contributions to pay for material and furniture may be sent to the hon. treasurer, Mr. J. Matthews, 17, Barclay Road, Leytonstone.

Hanley Christian Mission and Poor Children's Guild is an organization which carries on many departments of evangelistic work with energy and devotion. Not a few in Hanley gratefully recognise that through the instrumentality of the mission they were brought to realize their spiritual needs. When the mission was without a leader Mr. W. J. Taylor, at the unanimous request of the members, and at considerable sacrifice to himself, accepted the superintendency. An effort is now being made to clear a debt which hampers the mission's operations. Mr. Taylor's address is 5, Grafton-street, Hanley.

Fallen Asleep.

Right Rev. Dr. SAMUEL SHONE, formerly Bishop of the United Dioceses of Kilmore, Elphin, and Ardagh, aged eighty-one.—Mr. T. WILKINS, for sixty years a Wesleyan local preacher in Dursley Circuit.—Mr. THOMAS WRIGHT, seventy-one, a Wesleyan class-leader at Northwich.—Mr. JOSEPH SIMPSON, of Mayfield, Ashbourne, an esteemed member of the Society of Friends. His interests and practical help were always on the side of movements for the advancement, social and spiritual, of the people.—On October 9, at Haddiscoe, Norfolk, Rev. ARTHUR WACE, rector of the parish and rural dean, aged fifty-two.

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The Christian.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

The Return of the Duke and Duchess. The young Royal couple who have been making a tour of the Empire in the name of the King have now almost completed the round of the globe in their travels, and will soon be home again. A merciful Providence has preserved their lives and health, and the work which they went out to do, of welding the distant possessions of the Empire, has been performed in a thorough and engaging manner. Some of the most winsome qualities of the late Queen seem to have descended to both our future sovereigns. They have shown invariable tact, graciousness of manner, and a happy insight into the right thing to do and to say. There are many bonds of love and pride attaching our distant colonies to the Motherland. The tour of the Duke and Duchess of Cornwall and York has greatly deepened the sentiment of personal loyalty to the Royal House as a centre and representative of government. Whatever helps to keep the centre and circumference in close affection and goodwill is a guarantee of future stability and progress.

Sunday Concerts and the L.C.C. It is clear from the history of the Sunday concert movement during the past five years that only a stiffening of public opinion in defence of the Lord's Day can alter the easy-going policy of the London County Council. The first step toward this end is to clear the air of the dust of misrepresentation and hypocrisy. The condition against carrying on Sunday entertainments for "private gain or by way of trade" is entirely nullified when, in such places as the Alhambra, as much as £40 a night is paid for rental, while the Guards' bands, the officials, and the performers are all paid for their services. Even the better-class theatrical papers show alarm at the prospect of Sunday labour that is looming ahead of the "profession," while others are claiming that if Sunday concerts are permitted there is no logical reason for the exclusion of the drama. There is no doubt, whatever, that we are face to face with an imminent crisis on this question. Watchfulness and firmness are specially called for just now.

A Call to Vigilance. Especially is this the case in view of the approaching Licensing Sessions for public places of amusement. Every legitimate means should be taken to strengthen the hands of the L.C.C. Committee in dealing with such applicants as make an attempt, under the guise of philanthropy, to secularize the Lord's Day, and use it for purposes of trade and profit. The high-sounding professions of the Sunday Society, and the National Sunday League, with their supporters, have not been borne out by facts in the past. All sorts of abuses of the permit granted to them have been committed and passed by without reprimand or punishment. The pretence that managers of Sunday concerts are actuated by altruistic motives is clearly refuted by the fact that concerts and entertainments which did not result in monetary profit were promptly discontinued.

Morals before Politics. The November elections are close upon us, and the great question is, Who are to be returned as Councillors? In these local elections throughout the country, party spirit runs very high, and men are frequently elected to office solely on political grounds. We commend to our friends everywhere a resolution passed by the Leeds Free Church Council, urging the Christians of that city to return only those men who pledge themselves to put moral questions in the forefront of their programme. We would, with the utmost earnestness, urge that every effort should be made at the elections to send to the Councils gentlemen who will do something practical for the morals of the people. All abettors of drink and gambling should at all costs be kept out of these Councils. Let us use our power at the poll.

Bazaars and Gambling. The Bishop of Hull, in a paper read at the York Diocesan Conference a few days ago, took occasion to appeal to the clergy neither to permit raffles at their sales of work, nor to patronize bazaars where they were allowed. The evil referred to is a growing one, and is illegal. But apart from that, religious bodies should stand entirely aloof from everything connected with gambling, and, at least, protect the young and the thoughtless from its temptations. Much depends upon the formation of a healthy public opinion, and certainly the House of God and the Sunday-school are the places in which we should begin.

A Rival to the Public-House. It is encouraging to find that constructive schemes of temperance reform are spreading so fast. Among the most recent attempts to provide practicable substitutes for the public-house is an experiment which has been made by Rev. Harry Wilson in the East End, involving the erection of a working men's tavern that includes all the attractive social elements provided by the ordinary "public," except intoxicants, with the addition of excellent cooking. Much intemperance is due to badly-cooked food, with its legacy of indigestion, and this last-mentioned addition is a move in the right direction. The provision of rooms for social intercourse, with benefit clubs, entertainments, &c., is essential in any effort to counterbalance the attractiveness of the ordinary tavern and gin-palace. Such schemes deserve to be carried out on a large and bold scale all over the country.

Crime and Drink. The alarming increase of crime in the crowded counties of Glamorgan and Monmouth drew forth some drastic comments from Judge Williams at the recent Quarter Sessions. The chief source of this is clearly the curse of drunkenness; but the *Church Times* passes this by with the suggestion that School Boards and Dissent are the exciting causes! As a matter of fact, were it not for these two agencies, the one educational, the other religious, matters would be in a bad way indeed in South Wales just now, and it is a pity that, with the statistics on which Judge Williams based his charges, such an irrelevant issue should be raised upon the question. If Churchmen and Dissenters would but lay their ecclesiastical antipathies aside with the strong intention to unite their forces against the common enemy, there would be some chance of dealing with it. Drink is the enemy of all great centres of population, and till this is clearly acknowledged by all reformers their efforts will be nullified by their prejudice.

Drink and Commerce. It is a common observation—not always to our credit—that "men are soonest touched in their pockets." Men often allow their morals and their consciences to be attacked without protesting, but they are quick to guard their pockets. It may be that by this lower means the conscience of the country will be awakened to the folly and vice of its enormous drink traffic; for it is pretty clear that unless our working-men cease to degrade themselves with drinking, the commerce of the land will be seriously injured. The papers are always crying out against foreign competition, but, as Mr. W. S. Caine, M.P., told the commercial travellers at Leeds last week, both America and Japan are seriously competing with us in our own wares, and success awaits them, for temperate Japan produces the finest craftsmen in the world, while in America two-thirds of the workpeople are total abstainers. Beer and spirits cannot compete with this sort of thing. Mr. Caine does not go too far when he says, "If we became a nation of total abstainers we could defy the world."

The Case of Miss Stone. There is evidently more than appears upon the surface with regard to the kidnapping of Miss Stone, the American missionary. Two or three significant things have come to light through newspaper correspondents, who apparently have had no communication with each other, but whose united reports point to the fact that this lady's abduction was carried out with the knowledge, if not with the consent, of the authorities. These statements, if justified, mean that America must take steps to protect her citizens from official outrage. Under the shadow of Turkey any act of violence seems to be legitimate.

The Millions of India. The "Gospels for India" movement, which Lord Radstock has already explained in our columns, has at length taken definite shape; and it is the subject of much prayer and devoted effort on the part of many Christian workers. As we have already announced, several societies and agencies are co-operating; and of these full particulars are given in an interesting circular, entitled "The Millions of India," to be had from Messrs. Hunt, Barnard & Co., 20, Blandford Street, Baker Street, London, W. (6d. per dozen, post free). As it is desirable that subscriptions in aid should be received by the secretaries of the various societies and unions by December 1, we would urge intending helpers to procure copies of the descriptive paper without delay.

A Maharajah's Cry. Speaking at a recent meeting of the British Indian Association, the Maharajah of Durbangha referred feelingly to the great masses of the Indian people who were unable to make their voices heard, and he urged the almost self-evident fact that a country which is in itself a continent, cannot be governed by a foreign nation without the goodwill and assistance of its inhabitants. Paying a high tribute to the Viceroy in his anxiety to learn the real wishes of "the children of the soil," and to consider their grievances, the Maharajah added:—

I feel very strongly that one of our most crying needs is the establishment of friendly relations, both social and political, between the Anglo-Indian and Indian communities. . . . Allowing for the differences in religion and its environments, which are undoubtedly great, there is no reason why the Englishman and the Indian, from whatever part of the peninsula you take him, should not work together in the promotion of the happiness of the country in which they both live, and in helping that country to take its proper place in the federation of Great Britain.

There has been a tendency and a habit on the part of the English in India to regard the natives as inferiors rather than fellow-subjects, and consequently the Indian has regarded the Englishman simply as an invader. With a better feeling, the opportunities of successful mission work would be multiplied greatly, and the results correspondingly encouraging.

Concentration Camp Mortality. The mortality of little children in the "concentration camps" in South Africa since the month of June is so appalling that the most urgent representations are being made to the Government to devise some means whereby the death of these little innocents should be stopped. The common instincts of humanity demand that every possible means to lessen the evil conditions which cause this painful result should be adopted. The Bishop of Hereford's words, in appealing to the Government on the question, will find an echo in the hearts of all lovers of children, whatever their views of the root and origin of the war may be:—

It is a dismal and hateful thought to multitudes of English men and women, without any distinction of political party, for we are all one in our pity for these little children; and the more truly patriotic we are, the more hateful is the thought that England should, through the death of these children, be blotting out the whole generation, to say nothing of the root of bitterness which must inevitably grow out of their graves.

Criticism as Affecting Preaching. It was an excellent idea to give the ministers recently assembled in Congress at Manchester an opportunity of fairly facing the question of the effect of modern criticism upon the pulpit message. That question needs facing, and honestly dealing with. There can be no doubt that too many men, in their feverish desire to be "up to date," have inflicted incalculable damage upon congregations in creating a spirit of uneasiness, if not in absolutely pouring contempt upon received truth. Principal Hodgson reminded his brethren that "modern criticism has brought in its train some companions of questionable origin and standing." Extremely questionable, we should say, as for instance the superb dictum that "the supernatural is impossible, therefore wherever recorded it must be rejected." We heartily agree with the conclusion of Principal Hodgson that a preacher "must, *by personal, vital experience* of the saving power of Christ, know whom he has believed, and be sure that Jesus is the Son of God." That experience will render any man superior to a word-peddling and artificial criticism.

A Barren Fig-Tree. Speaking at the recent Unitarian Conference at Leeds, Rev. W. Bowie took strong exception to the adverse criticism that Unitarians have nothing to offer man "but mere intellectualism, a string of negations, a shibboleth without meaning or inspiration, a religion which did not touch the heart"; and he went on to state that "Unitarians designed to offer men a religion which was the truest, noblest, and purest, and the most effective." To most thoughtful minds, however, the concise summary of Socinianism, with its vapid appeals to the unsanctified intellect, its denials of "the faith as it is in Jesus," its high-flown claims to superior morality, and its chilly atmosphere, will seem a fairly accurate one. No other foundation can any man lay than that which is laid, even Christ Jesus. Whatever Unitarianism may design to offer, it has hitherto tendered husks instead of the Bread of Life; and for three centuries, instead of growing and developing with the nation's growth, it has simply been struggling for bare existence, until to-day it is without any beneficent influence in the national life.

Out and Indoor Preaching. Even Unitarians are beginning to face the fact that empty churches cannot be filled by mere preaching, and a suggestion is made by one of their leading preachers that an attempt should be made at some kind of open-air appeal. Mr. Jacks, in his lecture at Manchester College, Oxford, put the case strongly:—

When I go to one of our empty and languishing churches, when I listen to an able, learned man, whose weekly lot is, as I heard it described the other day, "to preach to six adults, four children, and fifty-seven gaslights," I am bound to say that that state of things, characteristic as it is of whole groups of churches, does not strike me as a triumph of practicality.

How far the prevalence of Unitarian tenets proclaimed in the open air may remedy this sort of thing is a problem; but the suggestion itself is one that would be well for the Evangelical bodies to adopt. If the people will not come to the churches, the Gospel must be taken to the people. So it began at the beginning; so it will be to the end. Aggressive evangelism is the sole guarantee of progress.

The Culture of the Body. The growth of periodical literature dealing with physical culture is an unmistakeable sign of the times. Within a single decade there has come into existence what may almost be described as a *cultus* of the body, to which several magazines are entirely devoted. So far as this new movement is teaching men the art of resisting weakness and disease and developing themselves into strong physical beings, it is bound to do good. A weak body is a great hindrance to any man. At the same time we miss from the class of literature to which we have referred a note which ought to be found there. Physical strength is an excellent thing to possess; but men need not, therefore, enter into rivalry with horses and elephants on this score. The cultivation of brute power is a poor affair, if there is not added to it both mental and spiritual force, and to the latter things little, if any, reference is made in these magazines. The ideal is presented to us by Paul—body, soul, and spirit preserved blameless, and anything short of this is not perfect strength, if for men it is worthy to be called "strength" at all.

Forgiveness and Penalty. The accusation is very old which pronounces the Gospel of Divine forgiveness to lead men to think lightly of sin. Quite recently it has been revived by one or two leading spirits. But its impeachment arises from misunderstanding of the real nature of Christian forgiveness. "The Gospel of rose-water"—as a great journalist described the teaching which dispenses with mediation, and makes of God simply a good-tempered Being, easy to persuade—may well fall under the charge of being too light, too easy, too unreal. But the forgiveness offered by our Lord and Saviour is no easy, verbal affair. It removes condemnation, and restores the sinner to Divine favour, but it does not dispense with the law, "Whatsoever a man soweth, that shall he also reap." David was forgiven for his great sin, but the rod fell heavily upon him, nevertheless. We need to beware of the two extremes—one of which would make sin too great to be forgiven; the other of which would destroy all notion of penalty. Forgiveness, however, changes the character of the penalty from punishment to chastisement—a great difference.

Another Mediator. A Sunday or two ago Cardinal Vaughan "re-dedicated England to the Virgin Mother of God." In his sermon upon the occasion, he informed his hearers that:—

'As in human society persons closely allied to people in power possess great influence with them, so is it in the region of grace. Jesus Christ gave us his Mother to be our Mother, to plead for us as a Mother. We present our petition, but we ask the Mother of Jesus to accompany us, to present it with us, to stand by us, and take us by the hand when we approach the presence of the Eternal Father.

Yet Christ said, "No man cometh to the Father but by Me." Thus to-day, as when our Lord addressed the Pharisees of his time, "The Word of God is made of none effect," through the traditions of men.

A Danger of Week-End Trips. One of the reasons alleged for the widespread decline in attendance at our Sunday schools is the growing irregularity of many of the teachers. For this the fashionable week-end trips are largely responsible. It is becoming a frequent indulgence on the part of Christian people to run out of town to the sea or country side with some of the cheap excursions. This may be a good thing for the physical health, but it is a bad thing for all forms of Christian service. Nothing is more essential to a successful school than *the grace of continuity* on the part of the teachers. One who is careless in this matter is likely to lose the scholars one by one, until at last he get "discouraged" at a state of things for which he alone is responsible, to the lasting loss both of his scholars and himself.

The Grace of Continuity. Can it be that this quality of "continuity" is being gradually lost out of the list of religious virtues? The influences of the day are greatly against it. Population is constantly shifting. Events move fast. The number of human interests is increasing. There is a general unsettlement of feeling and restlessness in the air. And so men of spirit do not stick so closely to any form of activity as in earlier days. They are too much in love with change. We saw recently a tablet erected to a venerable Bible-class leader in a country town, who was credited with having carried on his class without a Sunday's intermission for forty-eight years, his habit being invariably to return for the Sundays when on his holiday, and to get his class to his own house when indisposed. The result was an incalculable amount of good done, and a number of lives strengthened into Christian manhood. It is most essential that such a quality as continuity in Christian work should not be left out of the list of virtues.

Practical Papers.

On Jerry-Building.

THE present generation has witnessed one development to which its predecessor was a stranger, viz., Jerry-building. We have only to compare the average middle-class dwelling-house of to-day with those which remain of the former period, to notice the difference in stability, if not in elegance. Our ancestors built for use; we build for show.

It is curious that this should be the characteristic of a generation which prides itself upon its advance in contrivance and civilization. That it possesses these qualities in a marked degree none will dispute, but that it has used them to the best advantage is open to question. The jerry-builder's power of contrivance to evade his responsibility is certainly prodigious, but his conception of the requirements of civilized living is crude indeed. He builds to sell, and the luckless buyer pays to suffer.

We, too, are builders, and we, as well as they, will have to suffer for any defective work of ours. We can neither sell, nor let on lease, our lives; we have to live in structures of our own building, so to speak; therefore, it pays best to be thorough, especially in the

FOUNDATION.

There are the three departments in our life work—Education, Character, and Religion, and jerry-building in either of these will occasion disappointment to our best and highest ideals. *Education* affects chiefly those who are at school, and yet we are all learners in the greater school of life. *Character* building applies chiefly to young people who have left school, but are not yet settled in their final lifework; yet none are too young to say, "I must take care how I build," or too old to feel their character is not yet fully developed. *Religion* we are tempted to place entirely at the disposal of those of maturer years; yet, while to such it is indeed a priceless blessing, it was the little children to whom Christ said the Kingdom of Heaven belonged, and a young man upon whom when the Lord looked He "loved him." Nature has no fairer offering to lay on the altar of her God than the fresh blossom of budding youth of either sex. We all have a share in each of these departments, and what applies to one applies more or less to all.

Jerry-building, then, means bad work in the outward structure. Internal work is called

DECORATION.

Even a child can understand that no ornamentation, however pretty, will make up for bad foundations, cracking walls, or a leaky roof, as those of us who are householders have learned to our cost. But the jerry-builder relies largely upon this to let or sell his house. People are naturally attracted by what they *see*; and "what the eye does not see the heart does not grieve over"—until the wet gets in!

By no means do we despise the decoration of a beautiful life. David and Jonathan were "lovely and pleasant in their lives;" and the saints and sages of all time have left a lasting impression upon the world. But that was because the foundations of their life were real and solid.

We have sometimes been humorously asked, "Would you rather be a bigger fool than you look, or look a bigger fool than you are?" Fortunately, that is a question we are not bound to answer. But therein lies an important germ of thought:—Is it preferable to *appear better* than we really are, or to *be better* than we appear? In other words—which is the more important—*Reputation* or *Character*? The tendency with most is to choose the former; but remember—Reputation will not avail us at the Judgment seat; Character will. Take care of Character, and Reputation will take care of itself. The highest reputation you can have is, "Good and faithful servant." "It is required in stewards that a man be found faithful."

Another feature of jerry-building has its counterpart in the moral and spiritual sphere—

SPECULATION.

The speculative builder, as he is called, borrows money on the security of the houses he is about to erect; and hopes that a ready sale will enable him to repay the loan. Should his expectations fail, he loses the houses and a good deal besides.

Painful sensations are occasionally caused in City circles by the failure of men who deal in stocks and shares. A gentleman of years and experience said recently:—"I have made some exceptionally good deals in my time, but if I had always been content with four per cent. I should have been a richer man to-day."

There is a good deal of *speculative Christianity* about. Attempts have been made to replace the old and sure Gospel with a Gospel which is not another. But being too surely founded, it has withstood both storms of criticism and blasts of unbelief. Fifty years ago the advance of Rationalism was so marked that those who taught it asserted boldly that the end of the century would see its heel upon the neck of a dead Christianity. But time has shattered that speculation, and many more.

THE TESTING TIME.

Yet many who profess and call themselves Christians enlist under the banner of the unbeliever, either in creed or conduct. But the new creeds of worldly and sceptical Christianity are doomed to fail. Their walls are gaping wide; the chilly blast of doubt is penetrating their inmost parts; and, in spite of the decoration of fine phrases or of ornate ritual, their inherent rottenness stands revealed.

Already the testing time is come. Men who have taught the broader doctrines have discovered that they do not make for holiness of living, or save the sinner from his sin. There is no greater proof of this than the revived effort in the Churches along the old time-honoured Gospel lines. Men must be *saved* before they can be *taught*. They must be born again ere they can live the Christian life.

The world may mock at those who call themselves the children of God, and deny themselves its fleeting pleasures for higher and more lasting joys; but "the foundation of God standeth sure, having this seal, 'The Lord knoweth them that are his'" (of whom the world is not worthy). The inscription has also its solemn injunction, "Let him that nameth the name of Christ depart from iniquity."

We may be but lowly folk, not versed in classic lore, but if we have been redeemed by the precious blood of Christ as of a lamb without blemish and without spot, we are built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone (Eph. ii. 20). G.

Stores Prayer Union.—The ninth annual meeting was held recently. The report expressed great thankfulness for continued blessing, and the grace given to witness for God amongst fellow-workmen, also for the fact that God had set his seal to the work. Addresses were delivered by Messrs. J. E. Bignall (chairman), J. H. Putterill, R. Banister, and Dr Stoney, all taking up different aspects of the same subject of testimony for Christ in business life. Communications with reference to the Union should be addressed to the hon. sec., Mr. W. G. Green, 1, Hatfield Street, Stamford Street, S.E.

"The Christian" Almanack, 1902.

AS usual at this season, the present issue includes as a supplement (without extra charge) "THE CHRISTIAN" ALMANACK—for 1902. Those who know the helpfulness of a well-chosen and suggestive daily text, will find here a daily remembrancer of the grace and goodness of the Lord to his children. Beginning on January 1 with "My presence shall go with thee" (Ex. xxxiii. 14), the reader is led on through thoughts suggested by that truth to the care of the Good Shepherd for his poor and needy ones, and other "exceeding great and precious promises" contained in that Word "which liveth and abideth for ever." The notes of praise for manifold mercies, and of intercession for ourselves and others, are interwoven with the counsel and guidance of the Holy Spirit for the life of growth in grace and holiness.

In view of the devastation caused by the famine in India, and of its continuance at the present time, it is fitting that the illustrations introduced should deal with the suffering people of that great country. In the centre is a portrait of the Pandita Ramabai, the woman who, going back some years now, dared to stand forth alone and be the widow's friend and defender in the face of threats, danger, and misrepresentation.

She had the advantage of being the daughter of a Marathi priest whose views were far in advance of the age in which he lived. He had determined to teach his wife first of all; but this was so hotly opposed by his friends that he left civilization and retired to the forest, where he could carry out his views without hindrance. In this forest home Ramabai was born and grew up carefully educated, by her mother chiefly, until she was seven years of age. Until she was sixteen she was allowed to remain unmarried, and to wander about from one sacred place to another with her parents, her education still continuing, so that she came to be looked upon as a prodigy. When her father and mother died, she went along with her brother from place to place delivering lectures and studying the state of the women, but it was not until she was eighteen years of age that she felt it laid on her heart to do something to help them.

Her marriage changed the current of her life, and her purpose became for the time more vague and indefinite; but at nineteen she was herself a widow, and it was gradually brought home to her mind that there was now a double call on her to devote her life to the cause of the girls and women of her country who were in the same sad position. What has been accomplished by her means as a leader among Christian reformers is well known. The headquarters of her operations were established at Khedgaon (re-named "Mukti"—Salvation), where hundreds of young women are now in training for different spheres of usefulness. The pictures given include a group of "Rescued Famine Boys at Poona," and a similar one of girls in "The Barn at Mukti." Widows are shown as teachers and Bible-women ("Saved to Save"), "Gardening at Mukti," "Weaving," and in "The Hospital."

The illustrations on the Almanack are reproduced from PANDITA RAMABAI (3s. 6d. *Morgan & Scott*), in which will be found full particulars of the career and life-work of this devoted and distinguished servant of God.

Church Army.—We have been asked to point out that, for many young fellows leaving school, or undecided as to the choice of a vocation, the Church Army affords a free and valuable training as colporteurs helping in evangelistic work, and that in this way some who may have a special aptitude for classics, and who have the means to enable them to take orders, may be able to test their own suitability before taking the decisive step. The sixty-three vans travelling throughout England continually afford the most varied experience, as each week they go into a new parish; and the young candidate is placed in a different van every three months, that he may be brought into touch with new methods of work. The hon. chief secretary of the Army is Rev. W. Carlile, 130, Edgware Road, W.

"Hid in the House of God."

By Rev. G. P. McKAY, Stoke Newington.

"And he was with them hid in the house of God six years; and Athaliah reigned over the land" (2 Chron. xxii. 12).

[CONCLUDED.*]

As a historical event this incident is of utmost interest and value. The lessons it imparts are many. Chiefly, it teaches us to trust in God for the fulfilment of his word. What He hath promised He is able also to perform. Whatever powers oppose, or foes combine, his purposes can never be defeated. Evil for a time may seem to triumph, but its overthrow is sure. The right and the true must ultimately be victorious. For six long years the lawful king may be in hiding, and a base usurper occupy the throne; but in the seventh year a change is seen. Then is the right arm of the Lord made bare, the humble are uplifted, and the proud and pitiless are cast into the dust.

Then trust in God thro' all thy days;
Fear not! for He doth hold thy hand.
Though dark thy way, still sing and praise,
Some time, some time, we'll understand.

AN ALLEGORY.

But this is a prophetic scene, as well as one historical. "Which things are an allegory," might safely be inscribed over this page in the annals of Israel. Here, as in a glass, the Christian man can see his Lord. When He was born in Bethlehem of Judea, was the attempt not made to take his life? With Mary he was hidden and preserved in Egypt. But that was not the only effort made by Satan to destroy the royal seed. The men of Nazareth were stirred by him to take the Saviour to the brow of the hill whereon their city stood, that they might cast Him down headlong. The waves of Galilee were lashed to fury more than once by him who is "the prince of the power of the air," that they might swallow up the son of David. Finally, roused by the devil, men cried, "Crucify Him! crucify Him!" and to Golgotha was He hurried. There He was crucified. The nails into his feet and hands were driven, and the sword of the pursuer at last reached his heart. Then, surely, to the fierce destroyer was the triumph given. "This is your hour, and the power of darkness." So far as *the world's* records go, Calvary saw the last of Christ! He was crucified, dead, buried! There's the end; and now a vile usurper occupies the throne. "God of this world" he is called, and men bow down to him. "Athaliah reigned over the land!"

"JESUS IS COMING."

Some of us know, however, that the rightful monarch is not dead. God did not suffer his Holy One to see corruption. In the midst of the strife and confusion around the Cross the Almighty was at work. What though "the heathen rage, and the people imagine a vain thing?" "The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed. Yet have I set My King upon My holy hill of Zion." Rescued from death, there is He, safe and secure "in the house of the Lord!" No shaft can reach Him there, and He is calmly seated at "the right hand of God, from henceforth expecting till his enemies be made his footstool."

Jesus is earth's rightful monarch;
Jesus is earth's King and Lord;
Jesus is earth's Prince and Saviour;
Reign He must, by all adored.

The hidden prince had hidden ones around him in the house of the Lord. His nurse was there, and probably also, for a while at least, Jehoshabeath who rescued him. Their case illustrates one aspect of the Christian's life. "Your life is hid with Christ in God" (*i.e.*, "in the house of God"). "Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues." More and more should the believer seek to dwell apart. His place is in the Holy Sanctuary; "in heavenly places in Christ Jesus"; sharing his Master's banishment and pain; waiting, like his Lord, for better days to dawn. It is not his to curry favour with the world. Athaliah must not be his friend; nor must he seek advancement in her court.

Our life is hid with Christ,
With Christ in God above;
Upward our heart would go to Him,
Whom, seeing not, we love.

"THE CROWNING DAY IS COMING."

But that is only one aspect of the Christian's attitude. With Jehoshabeath he may be inside waiting for the day of his King's crowning; but with Jehoiada, he is also to be outside working, working for that same great, glorious end. Jehoiada went about telling of the hidden heir, of his undoubtable identity with Joash, of his marvellous escape from death, of his youthful comeliness and grace, of his wisdom far beyond his years, and of his claims on all who were of loyal heart and true. Thus did the priest prepare the way of the prince, and it is given to us to hasten, by similar ways, the coming and the kingdom of our Lord. This is an aspect of the Christian life that is not often dwelt upon. Indeed, the common teaching of the day is not in that direction. It is most frequently affirmed that our Lord has already attained his throne; that even now his kingdom is established; and that all we need to do is to strive and to pray for its further extension. Scripture and experience of the world, however, show that the reign of Jesus has not yet begun. Prophet was He when upon the earth as man, priest is He now in heaven above, and He must come in power and great glory before He can be King. Let it be ours to work and wait and watch and pray for that great consummation.

Our Lord is now rejected,
And by the world disowned;
By the many still neglected,
And by the few enthroned;
But soon He'll come in glory,
The hour is drawing nigh;
For the crowning day is coming by and by.

*In the first part, the story was told of Athaliah's wicked design to destroy the seed of David; and the second described the manner in which, by the agency of Jehoiada and Jehoshabeath, the young king Joash was saved, and the Divine purpose vindicated.

Bible Readings.

By Pastor F. E. MARSH.

"UPON A ROCK."

1. The Place of Revelation (Ex. xxxiii. 21).
2. The Place of Sacrifice (Jud. xiii. 19).
3. The Place of Safety (Psa. xxvii. 5).
4. The Place of Security (Matt. vii. 24).
5. The Place of Vision (Num. xxiii. 9).
6. The Place of Stability (Matt. xvi. 18).
7. The Place of Watching (2 Sam. xxi. 10).

SALVATION.

1. Establishing in its Stability (Deut. xxxii. 15).
2. Exhaustless in its Supply (Isa. xii. 3).
3. Enabling in its Strength (Isa. xxxiii. 6).
4. Environing in its Protection (Isa. xxvi. 1; 2 Sam. xxiii. 5; Psa. cxlix. 4).
5. Exhilarating in its Joy (Psa. cxvi. 13).
6. Enlightening in its Presence (Isa. lxii. 1).
7. Eternal in its Character (Isa. li. 6).
8. Easy in its Comfort (Hab. iii. 8).

Madras.—Rev. K. R. Gopalah Aiyar, M.E. Mission, Kodantbakam, Madras, writes to the effect that evangelistic efforts in the suburbs of Madras have resulted in an awakening among some of the Pariah caste, who forsook heathenism and professed faith in Christ. The Mission Sunday-schools are attended by many heathen children.

Christianity Applied.

As suggested by the days of the week.

SUNDAY.—*Spiritual.* God is a Spirit. This is the day of spiritual things. Be in the Spirit on this day. Here is the best day of the week. To-day we may climb to the mountain top and speak with God. Be determined and prepared to meet Him; whether at home or in public worship. Forget yourself to-day; think only of God and your fellow men. This day will then be your delight.

MONDAY.—*Meditation.* Not meditation on yourself or on your worries, but meditation on God. In the midst of your morning's work—as you serve behind the counter, as you are cashing cheques, as you teach the young, as you are toiling through a heavy wash, as you are turning out a room, as you are labouring in a workshop, let the blessed thought flash through your mind—"Thou art at my right hand." Let your thoughts dwell upon the truth that He is close at hand; aye, "nearer than hands or feet."

Be Thou at my right hand,
Then shall I never fail,
Uphold Thou me, and I shall stand,
Fight, and I must prevail.

TUESDAY.—*Trust.* Yes. Sunday seems a long way off now. The blessings of that day have lost a little of their lustre. We mortals soon droop the wings of the spirit. Your spirit flags. That is precisely why you should trust. Fresh trials have come to you—disappointments, and even sorrows. Do not fret and chafe and fidget. Be still and trust, and you shall know that the Lord, He is God. Your faith is failing; then throw yourself into the arms of God, and they will lift you and set you in heavenly places in Christ Jesus.

Simply trusting all this day,
Trusting through a stormy way;
Even when my faith is small,
Trusting Jesus, that is all.

WEDNESDAY.—*Work.* Work. Work for God. And remember that does not mean the work you do on Sunday, in Sunday-school or classes, only. Let your day be a busy day, of "going about doing good." "Ah, but," you say, "it takes me all day to work for my living." Just so. Do that work for God. Carry on that business for God. Sweep that room for God. And do you not think that somewhere you could get in a smile, a kind word, a courteous act? Perhaps you could even lift a burden, or share a sorrow.

All toil is sanctified that's done for God;
And though the meanest worker in the land
I toil for One who looks upon the heart,
And thus my humble task is lofty, grand!

THURSDAY.—*Thanksgiving.* My God, I thank Thee! How often do you say that from your heart? His mercies are new every morning. Will you forget to thank Him?

Not for the praising lip alone,
Nor e'en the praising heart;
I ask Thee for a life made up
Of praise, in every part.
Praise in the common things of life,
Its goings out and in;
Praise for each duty and each deed
However small and mean.
Thus shall no part of day or night
From sacredness be free;
But all my life in every part
Be fellowship with Thee.

FRIDAY.—*Fruitfulness.* Seeing that you are growing in grace, your watchword must be—Forward! Have you vanquished that sin to-day which yesterday vanquished you? Are you more loving than you were? Are you more patient—more forgiving? Make your "to-days" always better than your "yesterdays." Yours should be a light that "shineth more and more unto the perfect day." Godliness is a continual growth in grace.

Up, up, climb up the way
The saints have always trod;
'Tis rough, and steep, and narrow too,
Enough! It leads to God!

SATURDAY.—*Selflessness.* Here is the secret of a happy life. Look back on the past week. Look back on those days (would there were more!) in which you utterly forgot your-

self. They are the best days you ever lived. Perhaps you hardly know which they were, but God does. You forgot yourself, but He was thinking of you all the time. Live for God and for men.

Higher than the highest heaven,
Deeper than the deepest sea;
Lord, thy love at last hath conquered,
Grant me now my soul's petition—
None of self, but all of Thee!

M. S.

"Missionary Day" at Manchester.

THIS day, so well known now for many years as a season of blessing and refreshment to missionaries and Christian workers, as well as of pecuniary help to many important missions throughout the world, was observed on Friday last in the Conference Hall, Strangeways, Manchester. The leading societies were well represented: Right Rev. Bishop Ridley, of the C.M.S., fresh from Caledonia, Vancouver; Dr. Baedeker, from Russia; Dr. Ella Mitcheson, of the Church of England Zenana Society; Mr. Walter B. Sloan, of the China Inland Mission; Rev. E. R. Hassé, representing the Moravian Missions; Rev. David Baron, work among Israel; and many others.

After breakfast, the words of the veteran Bishop Ridley were listened to with the close attention which his long, self-sacrificing labours command. Drawing a vivid picture of surroundings at once dark, depressing, and void of spiritual communion, into which the missionary enters at God's call, the Bishop contrasted the results accomplished through ordinary people who put themselves into God's hand, to make them what He wills, and to fulfil his purposes through them.

ON THE NORTH PACIFIC.

He told of a diocese as large as England and France combined, with dense forests, beautiful lakes, great rivers, no roads, one railroad, only three postal deliveries in the year, and of determined opposition from the Pagans, which he admires, as indicative of their manhood.

There now exist, as a result of God's blessing on twenty-seven years of labour, a chain of mission stations, with churches, elementary and high schools, homes for boys, girls, and destitute women, and an industrial mission; whilst five nationalities of Indians, who formerly met only to fight, now kneel side by side to receive the Communion. "What should we say?" he asked, in conclusion, "to men rowing in November from Newhaven to Dieppe and back again, in an open boat, to fetch a doctor to an obscure church worker, and then feeling hurt at the suggestion of payment? Yet this was practically done when converted Pagans for three days faced the storm to bring a doctor to their beloved missionary, Miss West. 'She has given her life to us,' they said, and for her they risked theirs."

"TO THE JEW FIRST."

At the morning general meeting, Rev. David Baron followed in New Testament order, "To the Jew first." Basing his remarks on John i. 10-13, linked with Deut. xxxii. 8, 9, he said that though the Jews as a nation had rejected their Saviour, the line of faith in Israel had never failed—there was still a remnant according to the election of grace. There have been, and always are, Israelites who count it their greatest blessing to bow their knees to the Lord Jesus Christ.

WOMEN'S WORK IN NORTH INDIA.

Dr. Ella Mitcheson, C.E.Z.M.S., followed with a brief outline of women's medical missionary work in North India. She advanced as an earnest plea for this most effective means of making Christ known, his own example, and his commission to his disciples, "to preach the kingdom of God, and to heal the sick." In spite of Mohammedan opposition, a tiny hospital of six beds in 1886 had, in 1901, grown into the Duchess of Connaught Hospital, with thirty-nine beds. Prejudices are being overcome, and hearts touched. One official, after signing a stipulation to the Government that their women should not be brought under Christian influence, later on thankfully consented to his own wife entering the hospital for a course of treatment, which resulted in her cure.

MORAVIAN MISSIONS.

Rev. E. R. Hasse, of the Moravian Missions, said:—"The Moravian Church is the Moravian Missionary Society; they are practically one. Its members believe the Church exists for the purpose of spreading the Gospel." Referring to the small community at Herrnhutt, he told in outline the fruit of faith and prayer, "with no funds behind," that was willing to "become slaves" if needs be, for Christ's sake. In Greenland, China, Abyssinia, Central America, Australia, amongst lepers in Jerusalem, and into the most difficult field of Thibet, the Moravian missionaries have entered, and successfully laboured. Most touching was the account of the work among the lepers, and also among the decaying races of the world, where the Lord seems to have called the Moravian Church to labour.

DR. BAEDEKER ON HIS TRAVELS.

The afternoon meetings were presided over by Mr. L. K. Shaw, and were largely attended. A good company gathered, and Dr. Baedeker gave an account of his recent visit to Russia, where the Lord has given him the privilege of preaching the Gospel in the prisons of that vast empire—even in Siberia—with many tokens of blessing on his work. He asked prayer for a lady who had gone to live on a prison island for the sole purpose of working among the captives.

IN SOUTH AFRICA.

The Doctor was followed by Mrs. Spencer Walton, who pleaded for Africa, and earnestly wished she had two natives to exhibit, one a heathen, and the other a Christian, so great a difference does Christianity make in their lives.

Referring to the ruined churches and mission stations in Swaziland, Mrs. Spencer Walton described how a missionary had taken his life in his hand and returned on foot to his old station to see how the native converts had fared. Arriving at dusk, he found them praying, and when he made himself known there was great joy in that place. The greatest trial in missionary life (said Mrs. Walton), is the lack of workers to enter the many open doors.

EVENTS IN CHINA.

Mr. Walter B. Sloan referred to the departure to China of Miss Cream, who is supported by the Strangeways Institutions, and asked prayer for her voyage and future work. Mr. Sloan described the present attitude of the Chinese to missionaries as friendly, and mentioned the welcome and courtesy accorded to some who have returned to Shan-si. Pleading for a deep personal devotion to the Lord Jesus, in the light of his speedy Return, the speaker urged to a fresh ministry of prayer and effort, and told of God's faithfulness in supplying the needs of the outgoing party of missionaries—seven in all. The "In Memoriam" hymn was afterwards sung with deep feeling.

THE EVENING MEETING.

Before the evening meeting there was a season of earnest prayer. Mr. L. K. Shaw presided, and Mr. Baron spoke on his recent mission journey in Eastern Europe, where he found a great awakening among God's ancient people, and preached the Gospel to Israel with much acceptance and blessing. Dr. Eleanor Dodson stirred all hearts as she described the intense need of qualified lady missionaries in India, and gave instances of cruel native treatment.

For the public meeting, the most important of the day, the Hall was crowded. The chair was taken by Prebendary Macdonald, and Bishop Ridley and Dr. Baedeker were again the speakers. After their most interesting addresses,

The Chairman gave the closing words, pressing home upon the hearts and consciences of those present the great truths which had been reiterated during the day. He urged personal consecration and whole-hearted surrender as the great need and the only preparation for the service to which the Lord is calling his Church to-day. He expressed his increasing love for the Strangeways platform, which seeks to unite all who love the Lord Jesus in sincerity, in view of his near Return.

This Missionary Day—long to be remembered—closed with the solemn words, "Seek to be filled with the Spirit," for—"The Holy Ghost makes all the difference."

Need for Ragged Schools.

WHEN the late C. H. Spurgeon first came to London, in 1854, he at once became a prominent leader in ragged-school enterprise, which was then a veritable service of heroism, because real danger attended it. In course of time it became a custom for the working staff of the Ragged School Union, accompanied by a number of teachers, to pay an annual visit to the Metropolitan Tabernacle, and this pleasant reunion is still continued, this year's meeting having come off on Monday evening, last week, in the lecture hall of the new building. Pastor Thomas Spurgeon cordially welcomed his friends, and gave an address. Mr. John Kirk, Secretary of the Ragged School Union, as well as other specialists, also took part.

In taking account of the outlook as Mr. Spurgeon found it, when he came to New Park Street Chapel, we can estimate what has been done in over forty years. The young preacher's interest in ragged London had been awakened and stimulated by the intensely graphic descriptions which, from time to time, had appeared in "Household Words." Out of 150 children who were first brought in, when Mr. Spurgeon established his school in Mint Street, two out of three had never been to school before. The large old houses had been tenanted by good families, when their windows overlooked the fields and gardens of Surrey. There was an old-time farmhouse, as it continued to be called, which as a lodging-house, had 200 beds in its forty rooms. There were some veterans at Monday night's meeting who were old enough to remember these pioneer days, and who have lived to see the Metropolitan Tabernacle surrounded by a number of ragged schools of the primitive type.

At the meeting, Miss Coles, who may be regarded as the Ragged School Union's registrar-general of cripples, said that there were now over 6,000 names of cripple children on the roll. These are visited by volunteer visitors; but from their sad houses a cry comes forth to the Church of Christ. The cry of the children of London is quite as strong as that which comes from the children of India, and they need the same sympathy. It was hoped that more than ever would be done during the coming winter.

After the recital of an original poem by Mr. Potter, Mr. Thomas Spurgeon showed how desirable it was for teachers to have an open ear, and preachers an anointed ear to hear what God would speak. He had been thinking of the Prophet Isaiah's words, "A little child shall lead them," and he began to dream about the Golden Age and the thousand years of peace, which would come literally, and which he began to think was being advanced. In some cases a little child had been an instrument of benefiting older people, and that was an encouragement.

While waiting to cross Oxford Street when the traffic was at its height, a little girl had suddenly slipped her hand into his, and with her in charge he got over swimmingly, for drivers who might not hesitate to run over a parson were more careful in regard to a child.

Soldiers' Christian Association. — The Soldiers' Christian Association has already sent to South Africa over eleven tons of Testaments, Gospels, and healthy literature, yet every mail brings letters begging for further supplies. The plentiful gifts of magazines and papers at the beginning of the war have given place to a famine of reading matter, while every facility is afforded by the authorities for distribution. The secretary of the Association is Mr. S. E. Burrow, Room 24, Exeter Hall.

Million New Pledges Crusade.

REV. DR. HENRY'S CAMPAIGN.

CONTINUING the stirring meetings which are doing so much to arouse the country to a deeper realization of the iniquities and sorrows of the drink traffic, Rev. Dr. J. Q. A. Henry spoke at two magnificent demonstrations in St. George's Hall, Bradford, on October 23.

A noteworthy feature—which may well be followed in every city and town yet to be visited—was added to the work at Bradford by the bringing together of many of the children of the public schools, of whom there were no fewer than 2,800 in the great audience of some 4,500 persons. Dr. Henry valued this lovely thought on the part of someone, which gave him the opportunity of sowing the seed of pure Gospel temperance in virgin soil. No doubt impressions were made of an enduring order, which will be found after many days. Juvenile smoking must sooner or later form a subject of foremost importance in connection with the mission—a work in which Mrs. Henry has deep interest, and has also had some experience in America. A more favourable occasion than that of these assemblages of school children at afternoon meetings could not be imagined, and, in the face of the alarming practice now prevailing among mere children, the necessity is an urgent one.

A RECORD IN PLEDGE-SIGNING.

The evening meeting attracted an overflowing audience. Long prior to the time fixed for commencement, the capacious building was densely crowded. So imposing a gathering in the cause of temperance in Bradford has not been seen for many years.

A telling address was given from the chair by Mr. H. B. Priestman, who said they were met to help forward a cause which is fraught with good. It is a painful thought that the nation is spending no less than £3,000,000 sterling a week upon strong drink. Temperance advocates have looked in vain for help from Parliament; if, however, we cannot as yet close the public-houses by legislation, we can, at any rate, endeavour to close the mouths of the people against the drink. Mr. Priestman concluded with a fervent appeal to the churches to unite, in the interests of the Kingdom of God, against the drink traffic.

Dr. Henry followed with a powerful and convincing address. Great Britain, he said, cannot afford to invest £230,000,000 in the manufacture of strong drink; she cannot afford to spend £160,000,000 every year in the support of grog shops; she is doing a mighty injustice to the industrious and labouring population by spending £25,000,000 more annually for the maintenance of these public-houses than the value of the entire output of mineral wealth under the Union Jack. If England were sober nine-tenths of her prisons and seven-eighths of her workhouses would be empty; six out of every seven of the hospital cases in the country would never occur, and insanity, murder, crime, and pauperism would largely be done away with. The voice of great men and the voice of the Christian Church testify that the first and the worst foe of the Kingdom of God is the drink. No fewer than 1,300 new pledges were secured. This is the largest number hitherto recorded at one place during the campaign. Dr. Henry gladly and gratefully speaks of the presence of the Jubilee Singers as a powerful attraction to both young and old.

THREE TEETOTAL MAYORS.

At Huddersfield, on Thursday last, Dr. Henry received a cordial welcome at a reception given by the Mayor (Alderman R. M. Shaw) at the Town Hall. A feature of the proceedings was the presence of the Huddersfield Mayors of the past, present, and coming years, all three being total abstainers. As at Bradford, a large number of ministers were present, and several spoke in support of the crusade.

At night there was an enthusiastic meeting in the Town Hall. The Mayor, who presided, forcibly advocated the claims of total abstinence, and dwelt on the terrible havoc that is wrought by the traffic in strong drink.

Dr. Henry's address was received with enthusiasm. He expressed the belief that if Huddersfield could have an opportunity of answering the question, "Do you want the public-house or not?" Every public-house in the town would have to close. A community that can elect three consecutive total abstaining mayors has the power and ability to destroy the drink traffic in its borders. Adducing a variety of statistics, and giving many telling illustrations, in support of his arguments, Dr. Henry concluded with a strong appeal to those who had not already signed the pledge to do so at once. A large number of people accepted the invitation.

Following Huddersfield came Nottingham, where a large meeting was held in the Albert Hall. Alderman Mellors, who presided, said that he had little faith in the mere diminution of public-houses. One large public-house will do more harm than three little ones. Therefore, if we adopt the principle of getting two licences surrendered in order to get one fresh one granted, there will be no advantage to the temperance cause. The most important remedy is teetotalism.

Dr. Henry, in the course of his address, said that the Million Pledge Crusaders have two thing to do—first, to arouse the public conscience concerning the enormous evils connected with the drink; and, secondly, to secure 1,000,000 total abstinence pledges on the part of men and women who have never seen their way clear to subscribe to the declaration that by God's help they will abstain from alcoholic beverages. Proceeding, he said the time has come when Christian communities should make a stand against public-houses. The public-house stands as an iconoclastic power which is seeking to annul every Christian influence, and to undo every effort put forward by a Christian community.

"A MENACE TO MORALITY."

The demonstrations at Leicester were held in Melbourne Hall, on Sunday and Monday last. Two meetings were arranged for each day, but Dr. Henry and the Jubilee Singers are so anxious for work that they willingly took advantage of a special opportunity on Saturday evening, when the Christian Endeavourers of Leicestershire were assembled for their annual "rally" in the Temperance Hall. In the afternoon Mr. W. H. Hope, of Liverpool, superintended a junior rally, which quite filled the hall. The evening meeting is annually crowded, but the special attractions this year brought an enormous throng. On Sunday evening, in spite of a large overflow meeting, throngs had to be turned away from the doors, and though Melbourne Hall has had many great audiences, it has seldom been so severely taxed.

Dr. Henry, in his appeals for definite action in relation to temperance, raised the whole subject to a very high level. As he spoke on Sunday afternoon of rolling away the reproach of a bad habit, of a defenceless traffic, of a wicked waste of wealth, and of a menace to morality, decency, and justice, many hearts were stirred to a truer appreciation of the magnitude of the evil to be combated, and of the necessity of earnest and united action in opposing it. On Sunday evening he made an impassioned appeal for decision for Christ.

Alderman Sawday presided on Monday at the closing meeting, which was crowded. In the opinion of those who have travelled with Dr. Henry he has never given a more convincing and illuminating address than he did on this occasion. Rev. W. Y. Fullerton also spoke, and nearly 400 pledges were taken.

THE CHURCHES AND THE CRUSADE.

In pointing out that the crusade is to culminate on "Temperance Sunday," November 24, and during the following weeks, Rev. F. B. Meyer, as president of the movement, writes: "We make one last appeal to any Free Church Councils, groups of churches, or individual churches, to ministers and Sunday-school superintendents, to join us in this great effort to get one million fresh pledges before the close of the year. The nation was never more interested in temperance reform; the allusions made to the question by statesmen in their public speeches show how largely the subject is bulking before the national mind. There is a disposition on the part of our people to favour total abstinence. Now, surely, is the moment for the Church of Christ to take the lead in this great movement, and to institute meetings for the express object of advocating the cause of temperance, and obtaining pledges. It is not too late for these meetings to be arranged, if they are taken in hand at once. We shall be glad, also, if friends will remember the immense expense to which we are put, and will forward help."

FUTURE MEETINGS.

Nov. 2-5, Norwich (2-3, Calvert Street Free Methodist Chapel; 4-5, St. Andrew's Hall); 6-7, Cambridge (6, Guildhall, 7, Zion Chapel); 10-13, Manchester (Free Trade Hall), 14, 15, Wolverhampton (14, Mount Zion Chapel, 15, Agricultural Hall); 17-22, Birmingham (17-19, Town Hall, 18, Central Hall, 20, Carr's Lane Chapel, 21, Friends' Institute, Moseley Road, 22, Town Hall); 23-25, Bristol (Colston Hall); 26, 27, Cardiff (Park Hall); 28, Portsmouth (Town Hall); 30-Dec. 1, 2, Brighton (Dome).

Scottish Sabbath Schools.

THE annual public meeting of the Scottish National Sabbath School Union was held in Glasgow last Thursday. Ex-Bailie Fife (chairman) gave a stimulating address, pointing out to teachers the important part which their work takes in the real progress of the community, as well as of the church. The growth had been very great. From the very small beginnings of 1801 there were now in Scotland over 5,500 schools, 56,000 teachers, and 550,000 scholars. In these they did not reckon the valuable offshoots or developments of the work—Foundry Boys', or other Sabbath forenoon religious agencies, Boys' Brigade, or Christian Endeavour Societies. Of the total there were in the national union 1,200 schools, 21,000 teachers, and 220,000 scholars, and by them £11,000 was collected for missions. If great and lasting results had during the past century accrued to the church and general community by the self-denying labours of such a body of Christian workers, amid surroundings and conditions at times anything but conducive to the help of the workers, what might be expected in the century now before us, when the thought, and culture, and spiritually-minded of the Church were engrossed with the question how best can we train and equip this great army?

In the course of an address pointing out the lessons of the past and present position of the work, Rev. Principal Rainy said that, though a great deal had been done in the way of providing materials for the help of Sabbath-school teachers, he thought a feeling was being awakened in the minds of thoughtful persons that justice would not be done to the teachers unless we contrived somehow to furnish facilities for acquiring a right conception of the best methods of coming into contact with young people. He was profoundly thankful the matter was being taken in hand, and earnestly asked the younger teachers to be forward to avail themselves of any opportunities furnished for getting hints and instruction in method. It was by the study of teaching itself, by instruction in the art of teaching, that the teachers in our ordinary schools had reached so very improved a style in the way of educating young people, and it was of importance that those engaged in Sabbath-school work should be put upon the footing of administering the work with skill and ability. He was quite sure that a good deal of effort failed or was thrown away not from any want of diligence or goodwill, but because while some had a natural art and aptitude that made them largely independent of what he was now speaking of, others could not without consideration and instruction make the contribution to the good cause that they certainly, he had no doubt, desired to make.

Addresses were also given by Rev. R. H. Fisher (Edinburgh), and Rev. John P. Struthers (Greenock).

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Day by Day.

SUNDAY, November 3. Philippians iii.

HOW often the Apostle reiterates the opening thoughts of this chapter! He is never weary of saying that the true Israel of God—the veritable children of Abraham—were not those who could trace their descent to the great patriarch, but such as were animated by his spirit, and shared his faith. And this is important, since we could have no right to appropriate God's covenant promises, unless we were included in the Seed, which is Christ. When, for instance, I read the glowing pages of Isaiah, I dare lay claim to them all, since I, too, am a child of Abraham. Note those three symptoms—worship in the Spirit, glorying in Christ Jesus, and the abandoning of all confidence in one's own goodness.

How interesting it is to be admitted to study the heart of a Pharisee! We can see how it could endlessly count up its "gains," as a miser his sovereigns. Supposing one line of defence was invalidated, there was always another to fall back upon. Surely one of these cork-jackets would float him through the stormy seas, into the harbour of salvation and acceptance with God! But when he caught sight of the perfected salvation of Christ, he let them all go. Thus a woman will forget all her sham jewels when she gets a diamond ring to pledge her engagement to one she loves.

All Christ is ours. The moment we believe, the title-deeds of our inheritance are placed in our hands; but we have to gain them by faith, and prayer, and experience. We have been apprehended to know Him and the power of his resurrection, to experience even here his resurrection-life, and much else that it passes human speech to describe; but we must press on to apprehend, to occupy, to possess our possessions. We do this best when we forget past sins, past attainments, past successes, and reach towards the goal. And though it may seem to recede as we advance, yet in the effort to reach it, we enter on the enjoyment of the prize—*which is blessedness.*

MONDAY, November 4. Philippians iv.

The keynote of this chapter is Joy. I was quite humiliated the other day to see one of my own portraits associated with some words I had penned. I felt that no one would be attracted to read what I had written by the weighty and stolid expression on my countenance. What attracts the world is Christian joy. The children of this age know what gaiety, hilarity, boisterous mirth, and high spirits are; but they have no deep and lasting joy, rising up in this wintry world like a geyser spring in the Arctic Circle. Hence the need of obeying the Apostle's admonition, *Rejoice.*

The secrets of joy are enumerated for us—that we have beloved brethren and sisters in the Lord; that we have learned moderation—the even balance of the mind; that the Lord is near; that we are called to be anxious about nothing, prayerful in everything, thankful as to anything. Peace is twin-sister to joy. She is one of God's presence-angels, who come to garrison and keep the heart that trusts all its burdens to the Burden-bearer. What a relief it is to hand our burdens completely over, and receive instead his peace! Ah! what a sentinel is this, pacing to and fro before the heart's door. And the peace of God shall be followed by the God of peace; and his advent is Joy.

Whether is it easier, to abound or to be abased, to be full or empty, is a problem. Likely enough, the universal confession would be, that the saddest, darkest days of our life have been, in many respects, our best. Life is a school, whither we are sent to learn many things that will serve us well in our Father's home, and the great life which awaits us. But the only way of mastering these lessons is in union with the strong Son of God, who strengthens the weakest, and supplies the need of the poorest, of his saints.

TUESDAY, November 5. Colossians i.

The Prelude of Joy (3-8). Almost all Paul's letters, says a gracious writer, began with expressions of thankfulness for the good that was in the Church he was addressing. Gentle rain softens the ground, and prepares it to receive the heavier downfall which would else mostly run off the hard surface. Epaphras was a true Christian minister, "who had come all the long way from his quiet valley in the depths of Asia Minor to get guidance about his flock from the great Apostle, and who bore them on his heart day and night, and prayed much for them, while so far from home" (iv. 12).

The Apostle's Prayer (9-12). What a study are the prayers with which the Epistles abound! We might well take one for each day of the week, as a model for our own supplications and intercessions. But our furthest prayers can never outstrip *our Father's gifts*, through the Son of his love (13, 14), Deliverance, Redemption, and Forgiveness.

The Glory of the Son of God (15-23). He is pre-eminent in his original being, for He who adequately images the infinite must Himself be infinite; pre-eminent as the creator, and maintainer of all things. (Note the frequent repetition of *all things.*) Pre-eminent as the Head of the Church, as the beginning of the new creation, as the first to rise from the dead, as the repository of all the fulness of God, and as the reconciler who has laid the foundation of a universal peace. Pre-eminent also in the love and homage, which are his from his own redeemed ones.

The Joy of the Christian Ministry (24-29). Great are its anxieties, its sorrows, and its responsibilities; but the joy is greater of being entrusted with such a message as that which engaged the strenuous life of the Apostle. Oh, that we were as assiduous and painstaking.

WEDNESDAY, November 6. Colossians ii.

This chapter is full of solicitude and warning. "I agonize for you" (1); "that no one may delude you" (4); "lest there should be anyone that maketh spoil of you" (8); "let no man therefore judge you" (16); "let no man rob you" (18).

But in juxtaposition to his warnings, the Apostle dwells on the exhaustless fulness of Christ. In Him all the treasures of wisdom and knowledge were hidden (3); why need they go after the errors of the Gnostics (the people who *knew*)? In Him was all the fulness of God, in a bodily form (9); why did they interpolate angels, principalities, and powers? In Him they had been severed from the old life of selfish indulgence (11); why should they trouble about a Jewish rite? In his death Jesus had cancelled the handwriting, which was contrary, *i.e.*, the ritual and ordinances of the Jewish law, which were abrogated, as the Temple veil was rent (14); why should they endeavour to bind or justify themselves by its requirements? In Him they had died, and his death stood between them and their past (20); why, then, should they yield obedience to the formularies, the restrictions of the Jewish code, or to the prescriptions of an external asceticism?

This is the true way of dealing with the advanced Ritualism and Sacramentarian error of our time. Men will cling to error, till they see how completely all their needs are met in the Son of God. Oh, to unfold the wealth of his provision to the sons of men! The proclamation of positive truth will most surely and speedily undermine and silence error. Preach down the Mass, if you like, but to do so be sure to preach up Christ.

THURSDAY, November 7. Colossians iii.

Risen (1-4).—The Apostle goes back to ii. 12. They were raised in the Divine purpose when the Lord Jesus rose; but their own identification with that resurrection was signalized in their baptism. From this he dates his appeal. The believer dies with Christ to sin, rises with Him to newness of life, and the springs of his new life are hidden with Christ in God. Some day the source, springs, raptures, sorrows, victories of the soul will be manifested, because they shall have become the sockets in which the resplendent lamps of glory shall burn and glow.

Slaying Self (5-9).—It is useless to maim yourselves by hacking your limbs, as the old ascetics used to do (ii. 22, 23), but go deeper than the physical body, which is not essentially sinful, to the passions and desires which lie beneath our bodily constitution. Sin is not in the body, but in the soul; deal with it *there.*

Newly Vestured (10-14).—"Ye did put off" (9) when you professed to be Christ's—now put away in daily practice (8). "Ye have put on" (10)—"put on, therefore" (12). We profess to be new creatures in Christ, then let the King's sons and daughters array themselves in becoming garments—not a vestige of the old beggar costume should remain. Mark the argument implied in those words: "God's elect, holy, and beloved." May I dare to appropriate them? Is it not too much?

Ruled by the Peace of Christ (15).

Indwelt by the Word of Christ (16).

Moulded in all things by the Name and Nature of Christ (17).

All the Family Relations under law to Christ (18).

FRIDAY, November 8. Colossians iv.

When the Apostles proposed the creation of the office of deacon, they said that they would *give themselves to prayer.* The Apostle bade the Roman Church continue *constant in prayer.* The early disciples *continued* daily in the Temple. Do we continue instantly in prayer, and watch thereunto with thanksgiving? (22).

If we are Christians, we are watched by very unfriendly and critical eyes. It becomes us to be very careful that men shall find no fault with our Lord, no justification for their sins, by what they see in us. Do we walk in wisdom to them that are without? (8). We are libels or Bibles. Our wise walk to others appears, first in the care with which we catch up every opportunity that offers for Christian service; and secondly, because there is the sparkle, the purity, the uncorruptibleness of salt in our speech.

Paul was very loyal to his friends. Notice how he describes them in these closing paragraphs! There were Tychicus, who probably belonged to Ephesus, and was glad to return there; he had possibly been the treasurer of Paul's fund for the Jerusalem saints; Aristarchus, perhaps one of his early converts (Acts xx. 4), now sharing his captivity; Mark, whom we know; Jesus, for our Lord's was a not uncommon name; Epaphras (Phil. iv. 18); Luke and Demas, the types respectively of fidelity and apostasy. Each had his special corner in Paul's heart, as on the page of his Epistle. Life is rich in proportion to its friendships; let us be loyal to them!

SATURDAY, November 9. Thessalonians i.

This was probably the first Epistle that the Apostle wrote. In his first European journey he visited Thessalonica, and stayed there three weeks; but had to escape from it by night with Silas (Acts xvii.). But he had left an indelible impression. To this he makes unmistakable and thankful reference in this chapter. The converts were, however, sorely tried by their persecutors, and Paul yearned to see them, to console them and to fill up the full measure of the Gospel.

This could not be, so Timothy was directed to visit the city, and bring to Paul at Athens a full report of the condition of the new-made converts (Acts xvii. 15). Timothy brought back a very satisfactory report (1 Thess. iii. 6). But the Apostle was still anxious lest the hastily-reared structure might collapse, and therefore sent this letter from Corinth.

It is most interesting to remark how the Apostle Paul designated the Person of Jesus Christ in this his first Epistle, which the critics acknowledge was written within twenty years of the Ascension. He speaks of him twenty-five times as our Lord. "The plummet of dogma can drop no deeper: the wing of adoration can soar no higher." Evidently the belief in the Deity of our Lord was not a growth.

What a blessed thing it would be if the consistent lives of Christians made preaching needless (8). Service and waiting — work and rest—the systole and diastole—the centrifugal and centripetal (9, 10).

"You, Me, or Anybody."

"WHY James, man, I wonder that you fash yourself so over that old Bible; you're no scholard, and you'll make nothing out, with all your studying. For my part, I think there's a deal more satisfaction in a newspaper." And Hannah Simpson, as she spoke, left her work at the other end of the kitchen, and, wiping her hands on her apron, came and stood looking over her husband's shoulder, as he sat at a table near the fire, with an old-fashioned family Bible open before him.

James took no heed either of his wife's words or her presence. His brows were knit over his task, and his horny finger continued, in its slow progress over the paper, to trace out the letters of the words he was striving to read. "W-h-o," he spelled, "s-o-e-v-e-r; ay, but that's a heavy word!" And he breathed a deep sigh of mingled excitement and discouragement.

"I can make out that it's about something rare and good," he exclaimed again, after he had slowly and laboriously spelled his way through the remainder of the verse. "'Let him take the water of life freely,' that's just what the preacher said, and he told us that 'water of life' meant salvation; but who is to take it?—that beats me." Then glancing around him in his perplexity, he became conscious for the first time that his wife was near.

"Ay, Hannah, lass, I wish thee could tell me what that long word is."

Hannah, who scarcely knew one letter from another, bent down and looked closely at the "long word," and then she shook her head.

"Nay, James, I can't help thee; it's all Greek to me. If our little Tim had lived we'd have made him a scholard, for a bit o' larnin's real useful sometimes. But don't take on about it, man. Maybe it don't mean anything particular, after all."

So Hannah returned to her work, casting occasional sympathizing glances at her husband as he still bent over the book, and wishing with an increased soreness of her mother-heart that their little Tim had not been taken; the house had been so awful lonesome ever since, and that was it surely that had set James on studying and saying such strange things about being a sinner.

A SINNER, INDEED!

If there was an honest, kind man in the world it was her James, and trouble must indeed have turned his head before he could call himself such a dreadful name.

Whilst Hannah's thoughts were thus busy, her husband sat still and pondered. For some weeks past he had been bearing on his heart a load that was becoming well-nigh unsupportable. He scarcely knew how it first came there; it was strangely mixed up in his thoughts with the death of his child, and a hymn that had been sung at little Tim's grave by the scholars of the Sunday-school that he used to attend. James had always been a steady man, but he had lived with scarcely a thought of God, and his Sabbaths had been spent in careless, weary lounging, instead of being used for the worship of God, and care for the precious soul God had given him. But when the winsome and dearly-loved child had suddenly stepped from his father's side into a solemn Eternity, speaking to the last of "Lord Jesus," and smiling joyfully as the Good Shepherd took the little lamb in his arms "on the brink of the river of death," James realized what a life of terrible trifling his had been, and ever since, in a dim aimless way, he had been groping after the truth as it is in Jesus.

Only the Sunday before, the words of a street-preacher had fallen on his ear, words that told of the water of life, and of the love of Jesus in obtaining it for poor, perishing sinners; and James had got a glimpse of the truth that made him long painfully for more. He knew now that this burden on his heart was unforgiven sin, and the preacher had said that Jesus would forgive sin.

Then James, in his slow way, had reasoned it out that to take of the water of life, and to get sin pardoned, were perhaps the same thing. There were two things about which he was quite clear. *He needed salvation, and he would not rest until he found out how to get it;* and he thought if he could but discover who it was that was so freely invited to take of the water of life in the passage he had been reading, it would throw great light on the subject.

Again and again he repeated to himself the letters of the "long word," until they were thoroughly fixed in his memory; and then, with a sudden gleam of hope lighting up his face, he started from his seat, closed the Bible, and taking his hat from the peg, he nodded pleasantly to his wife, saying, "I'm going to take a bit of a turn, Hannah; I'll not be long."

Once outside the door he walked forward with a brisk, determined step, until he came to a large house standing back from the road, and surrounded by extensive grounds. James was in the habit of passing this house every day on his way to and from work, and knew it to be a boarding-school for boys; and out of his wife's mention of making their little Tim a scholar, if he had lived, had sprung the sudden thought that one of these boys might

HELP HIM IN HIS PRESENT DIFFICULTY.

It required some determination for the reserved, grave man, rendered graver than usual by the pressure of a great anxiety, to face a troop of merry, rollicking lads, who might, perhaps, turn his inquiries into mockery. But a man thoroughly in earnest does not let the lion in the heavenward path frighten or deter him, and such a man, as he speeds past the enemy, always finds it chained by the order of the King.

Many voices of boys, just out for their evening games, filled the air as James drew near the gate; and he had scarcely taken his station outside when, within, one of them rushed past it to pick up a ball. It was Harvey Reynolds, a bright-faced fellow, on whose character good home training had left unmistakable traces, making him kind hearted and courteous to rich and poor alike; and as the words reached his ear, "I say, young master, can I have a word with you?" he slackened his flying pace, and came up to the gate, pressing his flushed face against the bars, and looking through them with a pleasant smile and with boyish curiosity at the man outside.

"You can have two or three words if you like, and if you'll be quick about it," he said; "but the fellows will want me back in a minute."

"I thought you'd, may be, tell me what these letters make up when they are put together," said James, and, with the air of a great schoolboy repeating his lesson, he slowly spelled out the long word that had so perplexed him.

"That's *whosoever*," said Harvey, secretly wishing that he could pass every examination as easily.

"And will you be pleased to tell me what *whosoever* means?" asked James, anxiously.

"Oh, it means," and Harvey paused a moment to put his explanation into the simplest possible shape. "Oh, it means

YOU, ME, OR ANYBODY."

"Thank you kindly, young sir; you've done me a great service."

Harvey, as he rushed back to his companions, wondered at the sudden brightness that lighted up his questioner's face as he turned away; but it was a joy with which no stranger intermeddleth that James Simpson was feeling then. *Salvation was for him!* He, or anybody might take it! at least, so the young gentleman had said, and coming out of a big school like that he was sure to know.

It would be impossible here to tell fully the further stages of James' spiritual history. The Holy Spirit has various ways of working, but it is a blessed truth that, "where'er we seek Him, He is found," and that when He, the Spirit of truth, is come, He shall guide into all truth.

Under this Divine teacher James so "learned Christ" that he became a happy, consistent, and useful Christian; and though he never got farther in his scholarship than to be able to read the Bible to his own and his wife's satisfaction by spelling a few of the very long words, yet he never again needed to spell the word "whosoever;" and his face would light up with joy whenever he came to it, regarding it, as he did, as the key-stone of the arch on which rested his hopes for eternity. Perhaps nothing could better express his feelings, nor more fittingly recommend the same Saviour to my readers, than that sweet verse of Dr. H. Bonar's hymn:—

I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting-place,
And He has made me glad.

Reader, the same message comes to you in this word, "whosoever." The water of life—eternal salvation—is *for you, or me, or anybody*. It is freely offered, without money and without price. But how few thus come! For any temporal benefits, however hedged in by difficulties, what eager striving—for eternal life and happiness, though offered so freely, how little care! Oh, that the gracious Spirit may remove this fatal indifference from the heart of every unconverted reader, that they may all be included in the grand "whosoever;" and then, however toilsome, or sorrowful, or brief their earthly life may be, they will at the end find themselves included with those who have washed their robes and made them white in the blood of the Lamb. M. C. F.

Women's Protestant Union.

WHEN, in the year 1891, the Women's Protestant Union was formed, it was hardly anticipated that within ten years from that time the Union would have gathered together over 16,000 individuals into its ranks or the ranks of its allied organizations. The one aim which the Union keeps in view is the honour of Jesus Christ, as the one Saviour, Intercessor, and Priest, and the maintenance of his revealed truth in all its Scriptural simplicity, and in all its efficacy to meet the needs of a sin-stricken world.

The past year has witnessed much progress and development. In the annual report we read: "The number of our associate-members who have linked themselves with the Union has increased to 525. We greatly value the sympathy and co-operation of the Christian men who attach themselves to the Union in the capacity of associate-members. We know from experience how very much appreciated by the secretaries of our branches is the ready assistance given by these warm-hearted friends."

"READY BANDS."

Three years ago a new department was inaugurated in connection with the Women's Protestant Union, more especially with the object of bringing into touch with it those who might find it difficult to contribute even the minimum subscription required for full membership. Senior and Junior Protestant Ready Bands were brought into existence. Up to the end of last year 549 adults, and 214 juniors had been enrolled. The educational department has accomplished much useful work. A large number of inquiries relative to Protestant schools at home and abroad have been received, and in some cases the information given has resulted in the preventing of girls being sent to convent schools.

STRENGTHENING THE RANKS.

Concerning the organizing and deputation work, it is gratifying to learn that a large number of meetings have been held during the year, and that God's blessing has abundantly rested upon this department. The gatherings for the most part have been public ones, but there have been not a few held in drawing-rooms. Such meetings have resulted in a considerable addition to the ranks of members, and have tended to produce increased and, we trust, abiding interest in the spread of Protestant principles. The present is no time for apathy and falling back in the conflict with error, and the Council are desirous of gaining wider sympathy for the Union and its many-sided work in defence of truth.

The secretary, Mr. G. W. Lonsdale Barraclough, will be pleased to give information to friends interested in this organization and its institutions. He may be addressed, 20, Exeter Hall, Strand, W.C.

The Manchester Mission.

ONE of the wonders of modern Methodism is the remarkable growth of the Manchester Wesleyan Mission. Its history, extending over a period of only fifteen years, is a story of remarkable progress. The colossal work of such an organization affords, to use the words of a friend of the Mission, "an antidote to the despair which creeps over one's soul in face of the vice and irreligion which our cities breed, and in face of the apathy which still besets so large a part of the Church of Christ towards the needs of men and her duty with respect to them."

During the past year the work has been more than maintained throughout the whole Mission, for at each branch, and in every department, a spirit of aggressiveness has prevailed.

THE SPIRITUAL WORK.

There are no less than twenty-one public services, with an average of 15,000 attendances every Sabbath. Each week there are thirty-three prayer-meetings, nine Bible-classes, eighty fellowship meetings, with a membership of 5,212, four theological classes, thirty open-air services, and twenty-one lodging-house gatherings. Consolidation has consistently accompanied aggression, and difficulties which might have arisen in maintaining the membership have been averted. There is, of course, much loss by emigration, and the transfer of those who have been saved from the slums to better neighbourhoods, the inevitable resultant of true conversion, yet the roll shows an increase on the year of 204. A cheering and promising sign is the growing zeal and capacity of the members for Christian work. New efforts are put forward, variants of old methods are adopted, and everything which promises to gain the ear and win the heart of the hopeless and helpless is tried.

AN ARMY OF HELPERS.

When it is remembered that the voluntary workers number over 1,000, some idea may be formed of the numerous channels through which their energies are directed. Almost every form of Christian activity is attempted, and were it not for this trained and ever-willing band of workers, it would be impossible to continue the Mission on so extensive a scale.

An outstanding feature of the organization is the care which is taken of the young. Over 2,500 scholars attend the Sunday-schools, and nearly 1,000 of these meet in Christian fellowship. In the Ragged-Schools and Special Children's Services the poorest and most neglected are reached. Everything is done to cheer the homes of such, and to give them a chance of improving their condition.

Facing the evils of drunkenness, gambling, impurity, special and vigorous efforts are made to lay hold of the working men and women, and every Saturday evening over 4,000 persons attend the temperance gatherings.

TEMPERANCE AND RESCUE WORK.

Not only at these meetings, but daily an earnest pledge-signing crusade is maintained. The Aggressive Leagues have been worked with increased vigour, and are doing effective service, both in rescuing the drunkard and gambler, and in surrounding those saved with helpful influences. The difficult work of midnight missions has also had satisfactory results, which give cause for deep thankfulness. The workers patiently and perseveringly persist in their efforts to save sad lives, and many wonderful trophies of rescue reward them. In these midnight efforts there is equal need, and ample scope, for work among fallen men. These have been gathered to special meetings held at the midnight hour, and the efforts made have borne abundant fruit. The Tuesday midday services have become increasingly popular, and it is impossible to exaggerate the value of such a service at noon on Manchester's busiest day. The fifteen departments of social work are judiciously and successfully maintained, and only one desire is kept in view—to give every man and woman a chance, however destitute and degraded.

Labour is regarded as a test of genuineness, as well as one of the best helps to the men and women themselves. The Men's and Women's Refuges and Labour Homes, the employment and advice bureau, are among the most useful agencies of the movement. The finances are deserving of commendation. Three-fourths of the entire income needed by the work is raised within the Mission, and the amount given to foreign missions is sufficient testimony of the workers to support outside claims, while £2,200 have been subscribed towards the Twentieth Century Fund. The Superintendent is Rev. S. F. Collier, The Central Hall, Manchester.

The Theatrical Mission.

THE opening of new premises by the Theatrical Mission draws attention to a useful branch of Christian work. The buildings, which are situated in Charlotte Street, Fitzroy Square, W., are admirably suited to the purposes for which they are designed. Rearrangements and additions, which have been skilfully planned and economically carried out, add greatly to the comfort and convenience of the institution, which is, too, a model of cleanliness and good order.

A number of applications for admission have already been received from intending residents, and it is confidently anticipated that all the available accommodation will speedily be taken up by those who desire to avail themselves of the privileges of a quiet Christian home. While the directors do not say to the girls, "You must forsake your profession," yet each inmate is expected to attend morning prayers and the weekly Gospel service, and it is hopefully believed that these gatherings have the wished-for effect in awakening a desire to know and follow Christ.

A sympathetic audience came together at the opening meeting on Wednesday, October 23. Mr. J. Compton Rickett, M.P., presided, and the first speaker was Colonel Griffin, who has long been associated with the Mission. He pointed out that large salaries are secured only by a comparatively small number of performers, very many earning but a bare pittance. At the same time they experience the greatest difficulty in obtaining employment elsewhere on account of their past associations with the stage. One of the chief aims of the Mission is to shelter those who may thus find themselves in circumstances of distress and moral danger, and to shield them from evil. A deep interest is taken in the work by a band of ladies, who keep in touch with old residents, and exercise a helpful influence over them. Proceeding, Colonel Griffin said that by the proceeds of the sale of the premises in Covent Garden formerly occupied by the Mission, all old debts have been liquidated. The cost of alterations and fittings to the new buildings is £750, of which sum about £330 has still to be raised.

After an address from the Chairman, Mrs. Master formally declared the premises open, and expressed the earnest hope that the Mission will be the means of leading many into right paths.

Archdeacon Sinclair, who followed, adduced statistics to show that some hundreds of thousands of persons are employed in the United Kingdom in connection with theatres, and pointed out that, owing to the peculiar conditions of time and place under which they work, they are less likely to obtain spiritual help through the usual channels. The speaker dwelt, in passing, on the desirability of lessening the number of young people engaged on the stage, and said that the Home will be a place where religious aid and wise counsel will be given.

Revs. George Freeman (the secretary of the Mission) and E. G. C. Parr also took part. At the conclusion of the meeting the premises were thrown open for inspection.

Bethnal Green Free Library.—The income of the Library is unequal to relieving the liabilities which burden the work. During the summer months the contributions have been inadequate to meet expenses, but all the year round the youths of the district find here a shelter from the temptations of the streets; and now, during the long evenings, it is most desirable to provide for those wishing to share its benefits. Communications may be addressed to the Librarian, Mr. G. F. Hilcken.

Friendless and Fallen.

AN interesting and most necessary work is that of the Homes for the Friendless and Fallen, with which the names of Mr. E. W. Thomas, and his successor, Mr. W. J. Taylor, are so intimately associated. The following instances recorded tell their own story:—

A PITEOUS CRY FOR HELP.

A most piteous appeal was received a few months ago, from which the following is extracted:—"I do ask you to help me. I am staying at a registry office. I have been here a week on Friday. I cannot stay any longer as I have not money enough to pay for another week. I have to keep myself in food, and I am starving for the want of it. . . . Do help me for Christ's sake in some way or other. I do not want to tramp the streets, and yet I do not know what I shall do after Friday. It will lead me to suicide or even something worse if some one does not stretch out a helping hand." The helping hand was stretched out immmediately. Since then the young woman has written from a country rectory, where she was in service, and doing well.

WHAT A "GAY" LIFE BROUGHT.

Passing along a busy thoroughfare Mr. Taylor met a woman, thin and haggard, but respectably clad, who repeated his name and stopped. Her face was not unfamiliar, although he could not at the moment call her to mind. "What is your name?" he asked. She replied, "S—— K——. Ah! you have forgotten me, I am so altered. This is what a gay life has brought me to." The mention of her name brought back the facts of her history, and Mr. Taylor called to mind how she had been found more dead than alive by a Christian lady one winter's night in a suburban lane, and the effort made to reclaim her (which, alas, failed). He recalled the way she had been in and out of infirmaries, until she stood before him a wreck of her former self, and so altered that he did not recognise her. Alas, but so it was! "This is what a gay life has brought me to," sounded hopeless and despairing as she uttered the words. Only a few words were addressed to her, but they were of warning and entreaty; and assurance was given that if she would send on her address a lady worker would visit her.

PREVENTION BETTER THAN CURE.

F. M. E., a tall, respectable-looking girl, only fourteen years of age, was brought from one of the roughest districts of suburban London. The circumstances of the case were very sad. Owing to the father's drunken habits, the home was broken up three years ago. About four months before the girl was brought for admission, her father fell from a scaffolding when under the influence of drink, and injured his spine, and it will be a very long time before he is able to leave the infirmary. This accident rendered the girl almost destitute, as the mother could do little more than arrange a shelter for her. During the day, however, the poor girl had no one to care for her, and she soon fell into bad company, and was rapidly drifting into evil ways. She was admitted into a home, and happily rescued.

In one of his concluding "Notes," Mr. Taylor shows that nearly 350 poor creatures have been received and helped this year; and also that about £200 will be required before the end of the month to meet the expenses of maintenance. "Notes by the Way" may be had on application to Mr. Taylor, at 200, Euston Road, N.W.

The Dangers of Indolence.—The old peripatetic principle, that "Nature abhors a vacuum," may be properly applied to the intellect, which will embrace anything, however absurd or criminal, rather than be wholly without an object. Perhaps every man may date the predominance of those desires that disturb his life and contaminate his conscience from some unhappy hour when too much leisure exposed him to their incursions; for he has lived with little observation, either on himself or others, who does not know that to be idle is to be vicious.—*Dr. Samuel Johnson.*

Sunday-School and Home.

ONE of the recent developments of the work of the Sunday-School Union has been the preparation and promotion of a simple plan for extending the usefulness of the Sunday-school, by bringing the teachers into closer touch and alliance with senior members of the households to which their scholars belong, as well as other friends. The desire is that as wide a circle as possible should be enlisted to spend at least half an hour every Sunday in the reading and study of the portions of Scripture set down as the lessons for the day. It is believed that this would be helpful to mothers with very young families, also invalids, and those who have the care of them, besides proving a means of grace to many who, for various reasons, are prevented from enjoying the regular ministry of the Word of God.

In order to further this movement, a conference of superintendents and teachers of schools was held a few days ago at 56, Old Bailey, Mr. F. F. Belsey (chairman of the Council of the Sunday-School Union) presiding. It had been realised that this link between church, school, and home was finding increasing favour. It was, further, felt that it was capable of adoption in many quarters, where instead of interfering with any existing organizations it would prove to be a means of extending Christian work along lines not already occupied. Speakers who have had practical experience of the work, explained the aims in view, with the methods already found useful in the attainment of these, and added their testimony to the good result experienced. The following is

AN OUTLINE OF THE SCHEME:—

(1) The adoption of a uniform lesson throughout the school with which it is connected; and as papers and helps for study are so generally provided for the "International" Lessons, it seems to be advantageous for that system to be adopted.

(2) There should be one person, in connection with the church or school, specially responsible for it, as "Superintendent of the Home Department." The number of visitors and assistant workers depends on the extent of the district and other local circumstances.

(3) There should be personal visitation of the members (or correspondence) once a quarter, to aid and encourage them in study, and bring them into closer bonds of sympathy and fellowship with Christ and his followers.

(4) A recognition of the Home Department and its members as a part of the school is essential to the success of the scheme. Meetings of visitors, in conjunction with the officers and teachers of the school, should also be held occasionally, for conference together on the plan and prospects of the work, and to unitedly seek the Divine blessing on its operations.

(5) An occasional social gathering, for the purpose of mutual acquaintance and fellowship, would be found very helpful. The pastor, superintendent, teachers, and other workers in the church should be present, with a view to bringing the members into more intimate and cordial relations to both church and school.

(6) On "Home Department Day" in the Sunday-school—probably Review Sunday would be the most appropriate—all the members should be personally invited to be present, and special provision made for their accommodation.

Among the results to be expected as the outcome of this effort are increased study of the Word of God, through regular reading taking the place of much that is desultory, with the bringing of deep joy and comfort to the hearts of aged, infirm, and otherwise isolated Christians.

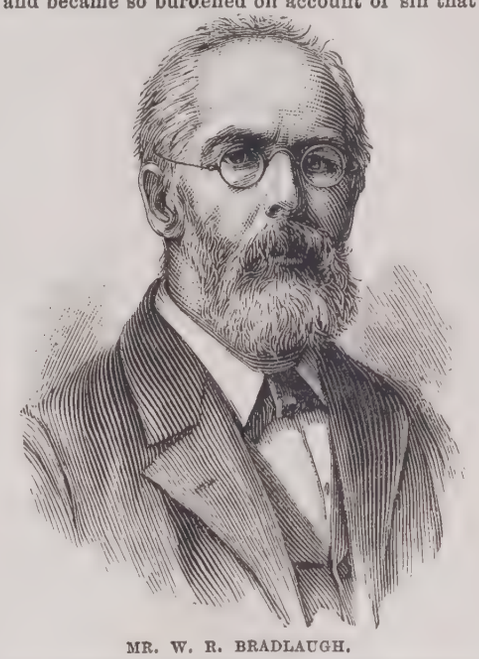
Ealing Convention.—At the Ealing Convention for the Deepening of Spiritual Life, held recently, the speakers included Revs. H. G. Thwaites, J. Summerhayes, J. G. Train, Colonel Walkey, Revs. S. A. Selwyn, Prebendary Webb-Peploe, C. G. Moore, H. B. Macartney, F. W. Ainley, J. Wilkinson, and A. T. Polhill-Turner. The gatherings were large, and were characterized by deep solemnity and earnestness.

Mr. W. R. Bradlaugh.

BY his earnest preaching and literary labours, Mr. W. R. Bradlaugh has for many years rendered devoted and effective service to the Gospel cause as an evangelist, and an opponent of infidel teaching. While Mr. Charles Bradlaugh succumbed, as a young man, to the specious arguments of a "Freethought" lecturer, and became a kind of "uncrowned king" among Secularists and Christianity haters, his brother developed into a sturdy champion of Evangelical truth, and a winner of souls.

MR. SANKEY AND MR. BRADLAUGH.

From childhood the subject of our sketch was impressed with a sense of the importance of eternal things, but it was not until the visit of Messrs. Moody and Sankey to this country in 1875 that he was brought to decision for Christ. Mr. Bradlaugh thus describes the experiences and circumstances which led to his conversion: "On Thursday, March 25, 1875—memorable day!—I went to the noon prayer-meeting at Exeter Hall. Mr. Sankey was present. He took his seat at the harmonium and commenced to sing that beautiful hymn 'Lord Jesus, I long to be perfectly whole.' The words seemed at once to arrest me; I was seized with a deep sense of my guilt before God, and became so burdened on account of sin that



MR. W. R. BRADLAUGH.
From Photograph by Mr. E. Debenham, 12, Clarence Street, Gloucester.

I thought of remaining behind for someone to direct me to the Saviour. But I was robbed of present blessing, for Satan urged that at the Agricultural Hall on the following day I should have a better opportunity. I went to the Agricultural Hall, but it was full, and this thought agonized my soul—'What if you are shut out of heaven?'"

"WHOSOEVER."

Seizing the next opportunity, Mr. Bradlaugh proceeded again to the Hall, and, after listening to the preaching, passed into the inquiry room. There, Mr. Sankey endeavoured, with an open Bible in his hand, and with earnest prayer, to lead the seeking penitent to the Saviour. "Mr. Sankey pointed to John iii. 16, saying, 'While you read that, I will pray.' Three times I read it over, each time stopping at the word 'whosoever.' The light dawned on my soul, for in that one word I saw my own name written."

The young convert at once set vigorously to work for his Master. At this time the Hall of Science—now, happily, closed—was a power in the land, as the headquarters of the more truculent section of atheists, and the working-classes were so familiar with the name of Bradlaugh, that the bare announcement of one who bore it, as a witness for the Lord Jesus Christ, sufficed to raise not only keen interest, but a storm of opposition.

BEGINNING TO PREACH.

The first meeting addressed by Mr. Bradlaugh was held on Clerkenwell Green, E.C., once notorious for scenes of turbulent agitation, and a ready recruiting ground of infidelity. A vast crowd gathered for the occasion from many parts of London, and although the speaker was greeted with derisive cheers, he gained the ear of the people as he proclaimed the Gospel. From this time forward Mr. Bradlaugh came prominently before the public as an evangelist, his utterances on Christian evidence being particularly acceptable. At the same time he found openings in the religious Press for the exercise of his gift of facile and terse writing.

WRITING AND LECTURING.

For many years, up till 1895, the Evangelization Society utilized Mr. Bradlaugh's services, until literary and lecturing work came to engross the whole of his time. In a farewell letter, Captain Smith (at that time secretary of the Society) wrote:—"I shall ever remember your indefatigable efforts and your willingness to deny yourself in the work in which you have been so long engaged in connection with this Society. I hope that by giving undivided attention, as editor, to 'The Anti-Infidel,' much success may attend your efforts to further the Gospel through this channel." It was of the "Anti-Infidel" that the late C. H. Spurgeon wrote: "This is a powerful antagonist of infidelity. There is a mass of solid instruction; and, moreover, no mean supply of sarcastic wit of the kind which atheists are likely to feel. Mr. W. R. Bradlaugh labours to meet the most blatant and blasphemous forms of unbelief, and the task is neither easy, pleasant, nor remunerative."

Proceeding with his labours, Mr. Bradlaugh addressed many meetings throughout the country, organized the Anti-Infidel League, and published a plentiful variety of pungent tracts under the title of "The Christian Armoury" series. A pithy booklet entitled "Conversion—What is It?" likewise met with much acceptance.

By a calamitous fire which occurred last year at his printer's, Mr. Bradlaugh lost all the "plates" of his books and pamphlets, which represented the literary labours of a quarter of a century. The misfortune resulted in the stoppage of the publications in question; but in spite of difficulties and discouragements Mr. Bradlaugh continues, by word and pen, his ardent labours in defence of Gospel truth and for the winning of souls for the Master.

George-Yard Mission.

FRIENDS of the late George Holland will be glad to learn that the work which he founded and carried on for so many years is still being attended with much blessing. The superintendent, Colonel Hayne, writes to us:—"The committee are thankful to the many voluntary workers who so kindly give their time and personal service; but as there is still room for additional ladies and gentlemen to assist in the various branches of the work, I shall be glad to hear from any who are willing to help. Above all other objects, the main one of the mission continues to be: (1) The proclaiming of the 'Everlasting Gospel' to the poor; (2) Visiting, relieving, and helping the sick and necessitous; (3) Feeding, clothing, and teaching the poorest children."

Funds are much needed to carry on and extend the work. A report, giving full details, will be forwarded on application to Colonel Hayne, 87, High Street, Whitechapel, E.

East London Bakers.—The method adopted by the London City Mission of setting apart a worker to minister to the spiritual welfare of people engaged in particular trades has proved helpful in a number of industries, securing the sympathy of both employers and employed. Among other missions is that to bakers in East London, for which Mr. J. C. Rogers is responsible. At a social gathering recently held in recognition of Mr. Rogers' twelfth year among the bakers, and his thirtieth of Christian service, hearty testimonies were given to the earnest character of the work.

Other Lands.

In Southern Russia.

By THE EDITOR.

Dr. Baedeker in the Prisons.

TO-DAY I am looking back upon last year, and remembering the great Missionary Convention opened by that worthy statesman, President McKinley, and addressed by ex-President Harrison and Governor Roosevelt. Harrison has gone to his rest; McKinley has followed him by the rough path of murder. Roosevelt is President of the United States.

Mrs. McKinley showed her faithfulness to her country and her deep love to her husband by the exertions which brought her near to death at his second election; and all the world mourns with her, so cruelly widowed, and with her country, so foully robbed of one of the best of its Presidents and one of the most estimable of rulers. With a peculiar sorrow, all whose hearts are set upon missions and all lovers of missionaries remember him with affection, and the evident interest he felt and expressed in them and their work at that great and historical assembly last May in Carnegie Hall, New York.

In the Russian prisons, the words spoken to the captives by Dr. Baedeker are of the simplest and most direct kind, and his experiences often lend him illustrations. He tells them that one act may ruin a life; that they have no power of amendment in themselves. And he remembers meeting, in 1891, among the prisoners in Siberia, a nobleman of fine presence and cultured manners. He asked him how he came to be there, and he replied that it was one act, the work of a moment; but he would soon be free; he would go and live a new life, and he would take care not to return. Our friend told him that it would take a stronger power than his own to keep him, but he thought he was able to keep himself. "No," said his advisor, "another power is necessary, without which you will have no deliverance from sin."

In 1897 Dr. Baedeker was travelling in Siberia and found, among 2,500 prisoners, the same nobleman, 500 versts from the place where he had previously seen him.

"Why, how is it," he asked, "that you are now here? You told me that when you were free you would begin to lead a new life. How has this happened?" "It was the work of a moment. I was free, but I couldn't walk straight." "If you think you can do without Jesus," said the Doctor to the prisoners he was addressing, "you will fail. Take heed. That man gave way to temptation again. The prison doors were opened to him, but the cords of his sins remained."

In a work covering so large an area, so many prisons, and so many years, there must be many incidents of painful and some of pleasant interest. At one time Dr. Baedeker, travelling by steamboat on the River Ob (or Obi), observed a young couple whose manner of walking attracted his attention. He got into conversation with them, and offered the husband a New Testament. He exclaimed, "Oh, I know that book, every word of it." The tone in which this was said, implying utter dislike, led the Doctor to inquire the reason. Then he heard this story.

They had been students in St. Petersburg at different colleges, became acquainted, and afterwards engaged. The young man fell under suspicion of being a Nihilist, and a centre of agitation among his fellow-students. One day he disappeared, having been seized by the police and sent to the prison-fortress of Peter and Paul at St. Petersburg. There he was put into an underground cell, alone, and not suffered to speak. All was silent as the grave. The warders went about in noiseless shoes, and spoke in whispers. There was a New Testament in his cell, which he read through again and again, to break the monotony of his weary days, until that itself became monotonous.

At the end of six months the intolerable sameness made him ill, and he was removed to Siberia. His father was wealthy and he was permitted to travel alone to Irkutsk, having to report himself on the way and on his arrival there. He obtained employment in a vodki factory. One day he observed a young lady in the street whom he at once recognized as his *fiancée*. She had also become a suspect, and was deported to Irkutsk. They were married, and now, having been permitted to return, they were again in Russia and were free. The result of Dr. Baedeker's conversation with them remains unknown. We can only hope that it pleased the Lord by it to accomplish their salvation.

It may seem strange that any of the weaker sex should thus be treated; but sometimes young girls have been amongst the most determined and fanatical anarchists. Dr. Baedeker once found one of these in a prison, and expressed his wonder at seeing her there,

DR. F. W. BAEDEKER.

and his sympathy with her. But though only apparently in her teens, she declared herself a revolutionist of the extremist kind. It will probably occur to every reader that the murderer of President McKinley declared that he was moved to his crime by the harangue of a young woman, who, if this be true, must be regarded as guilty as if she had been an accessory before the fact.

During his visits, Dr. Baedeker not infrequently meets those whom he had previously found in Siberian prisons. Once, at a meeting of students, a man came up to him whom he had thus met before, and in whose favour he had spoken to the Governor, who gave him a passport. He was a Jew, and in the same prison was a young student. The Jew had heard Dr. Baedeker in Odessa, and the student had met him in Dorpat. This common tie brought them together, and they became fast friends. Later on, the Doctor found the student in a prison in the far East. He wept bitterly, and said, "If I had only followed your advice I should not be here. You told me I must have the Lord Jesus as my Saviour and Guide." He had been drawn into crime and his life ruined by not attending to this good counsel.

But it has sometimes happened that the prison has been a valley of Achor, in which a door of hope has opened to a prisoner. There was a man who had committed a crime, to escape the penalty of which he fled, and went from one country to another until his position became unbearable, and he returned and gave himself up to the police, and was sentenced to twenty years' imprisonment. When the governor told Dr. Baedeker the circumstance, he asked how they found him now. "Oh," replied the governor, "we have found a missionary. He is the most valuable man in the prison."

Stone walls do not a prison make,
Nor iron bars a cage.

The prisons which we visited were clean, the food was good, and the prisoners, so far as we could see, were kindly treated. To the less serious offenders a considerable degree of liberty was allowed within the prison walls. They carried on various trades, and some of those who had proved trustworthy we saw outside the prison. Dr. Baedeker more than once remarked that if he had to pass the rest of his life in prison, he would rather it were in a Russian than an English one.

I may mention that the idea of preserving the true words of Scripture is so strong that no marking of the Testaments would be allowed. "The Marked Testament" could not be circulated in Russian. That would be of the nature of a comment: and no attention may be drawn to one portion more than to another. For the same reason, if a sermon is preached in the Greek Church it must first have been written, and then approved, by the Censor of the Holy Synod. Similarly, any religious book must be approved before publication.

Romanism in Bolivia.

IN Bolivia religious liberty, or tolerance for foreigners, is unknown. In eighteen months, the archbishop has appealed three times to the courts asking for sentence of death to be passed on my husband for the crime of scattering Bibles, Gospels, and tracts.

The last appeal was made to the Supreme Court, and, the Judges being Liberals, decision was made in our favour, the archbishop being condemned to pay full costs. So we continue to scatter the good seed, and seek to tell men of the Gospel of Jesus Christ.

What has Rome done for Bolivia? Thousands of Indians have been completely under priests for more than three hundred years, and we never saw one able to read or write his own language! However, *now* a ray of light has come for the Quichua-speaking Indian, in the form of portions of the New Testament, translated by the American Bible Society in colloquial Quichua, and the indefatigable agent (in Buenos Ayres), Mr. Milne, has great hopes that something may now be done for them. They are the slaves of the country, and look more like frightened animals than human beings. The parish priest has only to raise his finger, and a thousand Indians are at his disposal.

The next class is the Chola, or half-caste; a more degraded, corrupt race it would be hard to find. Their religious feasts are legion, and of the most revolting kinds. Huge crosses, heading the processions, hide a multitude of sins, the feast ending by dancing and drinking for three days at a time.

The lives of "Devotos," or "Biatas," will not bear investigation; and as they are very untruthful (although extremely polite to us), it is hard to know where the sincere souls may be.

And what can be said of Bolivian priests! They are traders in all kinds of vice, and little respected by the people. Very many are signing a petition for "Liberty of Worship," to be presented at Congress. Christians living in such countries (seeing every day more of Rome's wiles and wickedness) look on with surprise at any concessions made to Roman Catholics, who have not changed their methods in the least.

Sucre, Bolivia. LIZZIE PAYNE.

A Hindu Festival.

By Mr. G. S. EDDY, Indian National Council, Y.M.C.A.

IN a festival, the sluggish undercurrent of daily life surges to the surface, and we see what Hinduism really is. At a shrine some twelve miles from Madura, in South India, upwards of fifty thousand people come annually to worship the god Aligarh and get their sins forgiven. We had taken advantage of the crowds to go there with our twenty students, and some thirty other workers, to preach the Gospel. As we approached the place the evening before the festival, the weird shouts of the worshippers came echoing up the valley, as the people of village after village approached the sacred spot. Here come a hundred people from a distant hamlet. The men are leading a dozen goats in front for sacrifices. The women are laden with grains and fruits and vegetables, for food and offerings to the god. Each has his gift—none comes empty-handed before the idol. As they approach the gate, the dancers or religious fanatics in front burst into mad ecstacies, as the spell of the god is supposed to come upon them. In wild excitement they feign to speak with tongues, yelling like demons, lashing themselves with whips, and burning themselves with torches. I could see the flames lick their oiled bodies, and even play about their faces. We are borne by the crowd through the great gateway into an old fort, and up the avenue of ancient banyan trees we are carried in this seething current of humanity toward the sacred hill with its temples, shrines, and crumbling ruins.

WHO IS ALIGARH?

And what is the idea at the root of all this worship? Why are these people here, and who is this god? This Aligarh seems to have been in his lifetime an ordinary man—a wealthy farmer and landowner of the village. He entered into immoral relations with a Mohammedan woman, and to be reinstated into caste had to make certain payments and offerings, and bathe in the neighbouring spring. After his death, a small statue or image was set up which the people of the next generation began to worship, and lo! another god is added to the three hundred and thirty millions worshipped, most of whom, perhaps, became deified in the same way. The heart grows sick as one sees this throng of souls crowding here for merit, without preachers or teachers, without any semblance of reverence, without any moral uplift.

As we stood there the idol was carried by—to be washed in the fountain, then drawn in the great car and seated again in the dark temple. The approach to the temple was lined with booths and bazaars, religious and secular. Into one enclosure we entered, and found it the place of sacrifice—a great yard reeking with blood as the villagers led up their goats for the priests to kill. The priest threw down the goat and cut its throat, casting the head and skin into one corner as his share. The villager carried off the flesh to eat, and the Mohammedan stood ready to bid for the skin.

DEMONS AND THEIR VICTIMS.

In another enclosure they were exorcising devils. The villagers approached with some poor woman who because of physical infirmity was supposed to be possessed with a demon. The devil dancers demanded their money, and, if the sum was sufficient, began their fiendish incantations. At last they pronounced the devil gone, and took another victim.

Leaving the temple, we made our way up the long hillside towards the sacred spring. The way was lined with beggars, cripples, and fakirs. Here were lepers without hands or feet, and lazy men whose only title to holiness was their matted hair and filthy bodies. Here were men who had buried their heads in the earth, their hands protruding to take alms; men torturing their bodies to extort charity, walking on sandals filled with long spikes, or burning while they cry to the passing crowds, "Give your charity, and get your merit."

At last we drew near the spring where Aligarh had bathed, now called the "Sin-cleansing fountain." It was a spring in the hillside which had been enclosed by a great stone structure in a kind of open pit. This was filled with one mass of seething, struggling humanity, fighting madly for this holy water. They were tearing, striking, cursing, falling, writhing, wedging toward that tiny stream, which could never satisfy the deep need of the human heart. There goes a big fellow crawling over the heads of the swaying mass; he gains the spring, fills his little cup, turns to fight back toward his family. Another drags him down, and steals his merit by pouring the holy water upon his own head! A fight, a few blows and curses, and again he strives to fill his cup, and carry the precious water to his family. Pitiable mass of human beings!

A DEPRESSING SCENE.

Preaching to a large company from one village I asked, "Tell me honestly, when you go back from this festival will you still tell lies and commit impurity like the god?" "Oh, yes," they answered- "There is no difference." "What, then, is the use? Why do you do it?" "Oh, it is custom, our fathers did it." What struck one in the whole festival was the utter worldliness of the people. There was no preaching, no prayer, no love for God, no sense of sin.

No one could preach to those dull souls an hour without feeling the downpull of heathenism and the deadening effect of facing a mass of stolid faces, seared consciences, bleared and stupid minds, hardened hearts of men who are *lost now*, and who need saving now from the spiritual death. And here before these dead men faith lays hold of the living God, the heart thrills with the fresh message of great glad news, and mind and body throb at the tide of life that flows through one's very being.

We placed our men in groups of four every 100 yds up the avenue, and after a rousing song had drawn a hundred or two, we would leave them there and the rest of us would move on. In front of the great car we got several hundred listeners. We pressed on to the temple, and over the seething crowd we sent one of our men up a ladder—which was being used for decorating the god—to preach Christ. At last we got into the temple yard, climbed up on the high basement of the temple, and stood beside the great swaying body of the sacred elephant. One after another we shouted the Gospel to that listening throng, till each in turn was hoarse. The evening's forces were gathering, however, and soon they brought a Brahmin priest, who told us it was against the law to preach there. Tired but happy, we trudged back to camp in the dark.

Oh, it is a privilege that angels might envy to preach a Gospel charged with power in the very citadels of Hinduism. Yet even here we claim the fruit by faith alone. We look not—we refuse to look—at the things that are seen, for the eye of faith sees a living God who has borne witness to his living Word which shall not, cannot, return to Him void.

Progress in Sumatra.

IN a recent issue we gave some account of the work of the Rhenish Missionary Society in Sumatra. Development is the present note, and among enterprises now being faced are:—(1) The establishment of an Industrial School by the Toba Lake; (2) the commencement of a Medical Mission at Pea Radja (Silindung), where a commodious hospital is now being built. By means of a "Watchers' Band," interest in missionary work has been considerably stimulated, and good pioneer work has been done in the neighbouring villages. The edition of the New Testament, which appeared in 1885, and consisted of 9,000 copies, is exhausted—a fact which proves how genuine is the demand for the Scriptures, for these Testaments were not given away, but sold.

On the island of Nias the work is full of hope just now, especially in the south-west part of the island; among the Irauny Huna hundreds have broken from their superstitions, and have found peace and joy in the Gospel. Means will have to be obtained to establish a station among this tribe, for the movement is too important to be left in charge of a native assistant.

French Free Churches.

THE biennial synod of the Free Church of France (*l'Union des Eglise Evangéliques Libres de France*), just held at Mazamet, has aroused much interest in the town and district, even among the Roman Catholic population. At the opening service Pastor Sivadon conducted the opening exercises, and Mr. Paul Monnier (Orthez) preached on, "And Jesus seeing their faith . . ." (Matt. ix. 2). "Our faith is in the Christ who reigns in heaven and on earth. 'In heaven': let us not then fear the spiritual powers which seem to usurp a position in the heavenly places. 'On earth': let us not then turn away from the distress which appeals to us, nor send the poor to the relieving office, nor the afflicted to comforters here below."

After early prayer each day, meetings followed in morning, afternoon, and evening. Much time was necessarily taken up receiving the reports of the several committees—general, evangelistic, financial, &c.—and in other business interesting to those concerned; but much also was devoted to discussion of vital matters. The cordial reception given to representatives of other bodies, was warmly reciprocated. Letters were also received from Switzerland, Belgium, and England.

One of the delegates was Mr. Lortsch, who recently left a pastorate at Marseilles to become Agent-General at Paris for the British and Foreign Bible Society. He has, however, retained his connection with the Free Church Union, and was, in fact, elected President of the Synod. He took opportunity to speak of the work done by the Society he now represents in spreading the Scriptures in more than 400 out of the 2,500 languages believed to exist.

One of the most crowded meetings was addressed by Mr. Frank Thomas (Geneva), on

SOCIAL CHRISTIANITY.

He counselled three kinds of reform, viz.:—In society, the Church, and the individual.

Let us be just in our *social* connections, and in relations between employer and workman. Let us not sacrifice the Sunday of the employé, whether pastrycook or tailor, to our pleasures or caprices. Do not let us lose sight of the man in the cab-driver or the railway-porter. Nor should the Church forget her mission in the world. To this end may Jesus Christ become her sole King, and be indeed her source of inspiration. Let the ruler, the head, really govern the body. Finally, for individual regeneration, the cross of Golgotha must be laid hold of anew. Social Christianity may commence with the outside; it should finish by conversion.

NEED FOR REVIVAL.

Deep interest was shown throughout in missionary work in both the home and foreign fields, and one or two missionaries were heard. Saturday evening was devoted to the preaching of the Gospel, the subject being the Prodigal Son. Concerning the love of God, said one of the speakers, if He allows the sinner, who goes astray, to suffer, as the father allowed his rebellious son to leave home, it is in order to awaken him by trial and suffering. Sunday saw an event of great local interest—the consecration to the ministry of the son of M. Barnaud, pastor at Mazamet.

In spite of encouraging news from many quarters, a general impression seems to have prevailed of the need for revival. The president on first taking the chair, urged that an advanced stand should be taken as to Christian life, the application of Christianity to social questions and in evangelization, for he regretted to feel a sense of relaxation. The report on the visiting of churches indicated also a need for quickening.

In his closing address, Mr. Lortsch said that a breath of spirituality, of breadth, of hope, of the spirit of sacrifice and of joint responsibility, had run through the Synod of Mazamet. "Let us separate in the expectation of new mercies. Let our watchword be 'The Church of God.' It is the church that belongs to God, that depends on God, that will receive from God the gifts and the men necessary."

Advance in Persia.

WRITING to friends in England, Mr. J. L. Potter, of the American Presbyterian Mission, Teheran, tells of encouraging progress of mission work in Persia. Early this year a successful effort was made to occupy Kazvin (an out-station of Teheran) by a missionary party. After describing the journey thither, and the warm reception of the inhabitants, Mr. Potter proceeds:—We planned a visitation of villages near Kazvin, going out one day each week, spending the day at a village and returning at sunset. Later on, we each took a quilt, &c., for a bed and spent a night out making the trip cover two days, and in this way reaching several villages each trip.

At a certain Koordish village, when we arrived there was only one man to be seen, and presently he disappeared. Quite a number of women were found who gave us a kindly welcome. Dr. Wilson suggested that I preach to the women, as the Koords are not so strict in the seclusion of women as the Turks. At first I rather hesitated, thinking the ladies could reach the women with the Gospel message better than a man; but finally it was agreed to make the experiment. Notice was accordingly given that after lunch we would hold a Christian service, to which they were invited. This plan was successfully carried out, and an informal service was held under the trees. At the beginning, the congregation consisted mostly of women and children, but before the address was reached, in some mysterious way, the men began to assemble, to the number of a score or more, and quietly seated themselves on the ground at one side.

The congregation listened well, but during the closing prayer most of the women rose up and departed. It was afterwards learned that the time for baking bread had arrived, and so they betook themselves to their household duties. Most of the men, however, tarried, and thus an opportunity was afforded for informal conversation about the Christian religion.

On another occasion we spent the night at a Koordish village, and were made welcome. In the evening after supper, men and women gathered where we were, and we held a service, to which they gave quiet attention.

A TOUR TO KARAGHAN.

Besides visiting a number of the Armenian villages in the Karaghan district, we stopped at several Turkish villages, and in three of them read the Scriptures, and preached Christ publicly in the street or gateway. At the first village on the tour, where we stopped for the night, I had a large crowd of listeners, in the passage-way leading in from the gate, which completely blocked the road. At this village there was so much readiness to hear, that when I went to the room assigned me for the night, and was about to spread my quilt for a bed, a little company gathered in the room, and wished to hear more from the Book. Although my eyes were already tired from reading in the twilight, that request could not be refused, and so we had a half-hour or more of reading and explanation before we retired for the night.

The Karaghan trip extended from April 25 to May 4, and during those days we visited nine villages. It may be mentioned here that in several villages friends secured through the medical work gave us a good introduction and secured a friendly welcome. We met no opposition, and while on the tour to Karaghan and in Koordish, Turkish, and Persian villages were well received.

"Go, Work To-day in My Vineyard."

Matt. xxi. 28.

A work for God! O yes; with heartfelt joy,
I thankfully accept the blest employ!
And with adoring love—as it is meet—
Will lay my humble offering at his feet,
In sure and certain hope that He will say,
My grace—my strength—my Spirit—shall alway
Be with mine own—"according to their day."

R. N. B.

Scattered Workers in Spain.

AN interesting account has reached us of a recent visit paid by Mrs. Fenn to Christian assemblies in different parts of Spain. Eleven mission stations were visited in ten weeks. Referring to the scene of her husband's labours of many years in Madrid, she says:—

The very great improvements in the Mission premises at Chamberí, Madrid, since their purchase and alterations, are very marked, and the work continues to solidify and advance. Mr. Faithfull, is constant in labours, assisted by the Spanish evangelist, a former schoolmaster. Mrs. Faithfull, too, gives all her strength to helping her husband in his work. There is now no English sister there, but it is proposed that Dña. Carmen, who has been in charge of a girls' school for twenty-six years, should take up the work that Miss Greser and others have done. The Madrid Christians retain very affectionate remembrances of my dear husband.

Knowing the vicissitudes through which the work at Valladolid had passed, it was pleasing to see the steady advance there under the care of Mr. and Mrs. Gray. We got to know something of Mr. Nisbet's labours among the villages by staying for a few days at his cottage at Fresno, where the work is in its infancy, yet not without acceptance. It was delightful to find a mother in Israel in the person of the wife of Dn. Galo, a godly colporteur at Monforte, where a few believers assemble as they have opportunity.

Three to four days at Corunna with Mr. and Mrs. Chesterman in the midst of their work, reminded me of a happy longer visit some years ago, when I also visited the most interesting work at Arteijo, which I was unable to do now, but learned that they had built themselves a little hall. Miss Fuller's service for the Lord among the sick who come to her for many miles round, is very Christlike, and with the Gospel meetings held frequently, and the words of truth accompanying the healing, is calculated to have a great influence.

A CURIOUS SUSPICION.

Marin mission is always full of interest. B. and S. Tomé, a small fishing town and village respectively, continue to prosper as they did when Mr. and Mrs. Blamire were there. Since Mr. and Mrs. Hoyle's departure, Mr. and Mrs. Sydney Turrall, Mr. Conde, Mr. and Mrs. White, Mr. and Mrs. Dodd, also Miss Plummer and Miss Smith, carry on the work in those places, and in villages of easy and difficult access. The simple, substantial building, comprising hall, schoolrooms, and dwelling-house, at Marin, being higher than the surrounding buildings, attracts attention and brings curious visitors to see what the Protestants are doing; the more so as it has been thought sufficient to arouse suspicion that the ultimate object of the English is to conquer Galicia, and turn this building into barracks!

In fashionable Vigo, the work is more difficult than in small fishing places, the people being much more liable to loss of their means of livelihood by attendance at the Protestant place of worship. Still, the labours of Mr. and Mrs. Berkeley, with Miss Greene and Miss Sprague, in this and other places are bearing fruit.

I was thankful for the opportunities offered me in every place speaking for the Master to old and young, as well as of being refreshed in my own spirit by listening to workers on the spot, and observing the developing gift and grace among the Spanish believers whose steadfastness in the midst of continued opposition rejoiced one's heart.

How can the higher classes of society be reached? is a question of importance. There is good reason to believe that many of them read, or have read, the Scriptures without the authorized notes—in other words, the "Protestant Bible"; and were a native or foreign believer raised up and imbued with wisdom for this work, there would doubtless be some reaping ere long. They must be brought to know the truth before they compromise themselves by attending public services. Will your readers join us in prayer on this point?

An Open Door in Syria.

DEAR SIR,—May I trespass upon your valuable space just to acquaint friends at home with a veritable "open door" in beautiful Syria? During my holiday this summer I found myself in one of these lovely spots in Mount Lebanon—*Bekfeya*—and for a fortnight I had the great joy of telling the good news to those who there are "sitting in darkness and in the shadow of death," and it is darkness, the darkness of Romanism. The Jesuits are in power there, and have several schools.

Bekfeya and neighbourhood is the seat of the Archbishop and Bishop of the Maronite Church, which is simply Roman Catholicism. Any effort made to evangelize the people is bitterly resented by the priesthood. Dr. B. Manesseh for some time has had a dispensary there, and administers healing to the bodies and souls of the people; but he can only give one day in the week, having heavy other calls to attend to. Since starting the dispensary there, he has had several messages from the Maronite bishop to leave the place, who even offered to pay all the expenses he has incurred if he would only go; but he feels that the Lord has set before him an open door, and he dare not shut it.

It is an "open door" as regards the people themselves. They gladly listen. One man said to me, "If you would only stay three months I could gather fifty people to hear. We do not want your money; we want to hear." This very man said to me, "Pray for me, I am a great sinner"—and he was a Maronite. It was a joy to tell him of the "Great Saviour." The dispensary is always packed out, and I found every one only too ready to listen—in many instances asking for Bibles. Owing to the Jesuit schools, French is very largely spoken. Anyone with a good knowledge of French—colloquially—could do much work. Are there not some of the Lord's children at home who are waiting for a "call," who would come to Bekfeya? It is a beautiful climate, glorious views, sea, valley, and mountain, and no "hardship" as regards living—a very fair hotel kept by people in sympathy with the Gospel, where everything can be got for four francs a day. A boy's school in the centre of the village would be a real boon; an ideal one would be on the lines of the Irish Church Missions in Dublin.

Geraldine M. Farrell.

British Syrian Mission, Ainzahaltah.

Labours in Ecuador.

A RECENT issue of *The Gospel in Mexico* contains an interesting letter from Mr. J. F. Detweiler, concerning mission work in Spanish America. In reviewing the past year, the writer says:—

The Lord has been giving encouragement in evident signs of the working of the Gospel in some. In the town of Duran, which I have often visited, and where meetings have been held, it appeared as though the testimony given had been heeded by no one, although some professed to be interested. The woman in whose house we held our little gatherings, recently told us she had turned to the Lord, and the Word had evidently taken some effect in her heart. The few who come to my Bible class show continued interest in the study of the Bible, as do others whom I occasionally visit. One mechanic was converted by realizing what 1 John i. 7 meant. He gives evidence of having a genuine faith by his thoughtful reading of the Word, interest in the salvation of his family, and a changed life. Others are thinking about the needs of their souls.

Though one thus sees some whose interest in the Gospel seems real, there are others who once listened but turn a deaf ear. With one such I was talking recently. He said we Protestants were all condemned, because we did not belong to the Catholic Church, which was the true one, because it had the images of Christ and the saints, whilst the Protestants had none of them. I told him I thought that was one of the strongest reasons why the Romish Church was not the Church of God, inasmuch as the Ten Commandments prohibit such things. It is truly said of those who forget God that "their glory is in their shame."

Copies of *The Gospel in Mexico* may be obtained from Mr. W. H. Stranger, Rackfield House, Barnstaple.

The Tangled Skein.

PERPLEXED, in doubt, and almost in despair—is that your condition? Some knotty problem stares you in the face, demanding a solution which you cannot give. You are at a parting of the ways, and know not which path to take; as a traveller alone in the dark in a pathless desert.

WHAT IS YOUR DIFFICULTY?

You are out of employment, are you? Or are you in some business difficulty, and are at your wits' end to know what to do? Or you are contemplating some new departure in business or home life, yet scarcely know whether the step is wise or otherwise? Or love's sunshine has brightened your pathway, and thoughts of marriage are in your mind; yet you fear lest, in your ignorance, you should take a wrong step? Or perhaps your own haste and folly have brought you into difficulties from which you see no escape?

You probably wish at times that you could pierce the veil that hangs before the future. A peep into the future would make decision so much easier. If you are a Christian, of course your one desire is to know what the will of the Lord is. Perhaps you envy the early disciples, and wish that you, too, might look up into the eyes of Jesus, and ask Him to direct your steps.

A TRUE COMFORTER.

Yet there is One who knows your problem, and holds the key to its solution in his hand. His interest is as great as yours; his wisdom is infinitely greater. And best of all, his willingness is unquestionable. Saints in olden days knew his guidance, and still to-day He guides with his counsel. Read the lives of the saints of this generation, or ask any praying Christian of your acquaintance whether it is not so.

But you have not experienced his guidance? Perhaps that was your own fault. Come now and prove whether or no He gives wisdom and guidance to the seeking soul. Do not hang back because your difficulties have been caused by your own wilfulness or sin. He will not upbraid you with that, nor turn you away because you did not ask him sooner; nor add to your anguish in the cruel manner of the candid friend who says, "I told you so." No, He giveth liberally, and upbraideth not.

CONDITIONS OF GUIDANCE.

Do not expect him to guide you if you *let sin lurk in your heart.* Put away the evil. You cannot be on familiar terms with God while you harbour his enemies; and if you regard iniquity in your heart, He will not hear you.

Come with an open mind. Do not decide first, and then ask him to confirm your decision. Do not bring Him a sheet ready filled, and ask Him to sign it. Bring Him a blank sheet, and let Him write on it what He will.

Then *ask Him* to guide. True, He knows your need, but asking implies your own consciousness of it, and your submission to his direction when given. Some have not guidance because they ask not; some ask not lest his guidance should cross their desire; others because they have no faith. Their thoughts of God are hard thoughts; they imagine He has forgotten them; they do not believe He cares about them. Away with such unworthy thoughts! He is your loving Father; He sympathises with you in your difficulty, and longs to unravel the tangled threads of your life. Rest assured that, as certainly as He lives, so certainly He loves, and so certainly will He lead.

God has many ways of making known his will. You need not expect that He will do so in dreams, or by the casting of lots, as in days of old. God does not treat the world in its manhood just as He did in its infancy.

HOW HE GUIDES.

Sometimes He will guide you by *your own common-sense.* Look your difficulty fairly in the face, and it may be that direction will come by the quickening of your mental powers, and a way will appear where you thought there was none. Or again, *conscience* may be his minister of guidance. It can never be right to do wrong; do not expect any further revelation while your conscience condemns you. But since conscience itself may become depraved, so that it refuses to condemn the wrong, God has further revealed Himself in *Holy Scripture.* Here we meet with God as in no other volume. He moves among its pages. His character shines forth, his will is here made known. Read your Bible, and often from its sacred pages light will stream upon your path.

But you answer—"My particular difficulty is not met in any of these ways. I have thought over it till I am tired, yet I cannot tell what to do. Conscience has no word to say; I turn the pages of my Bible in vain; I ask, 'What would Jesus do?' and find that quite as difficult to answer as the original question, 'What ought *I* to do?' Has God any way to guide me here?" Yes. His resources are not yet exhausted. He speaks his will in the *circumstances of your life.* Watch the development of events, and see Him working. It may be that you will find your way so hedged about as to leave you no choice. Or a conjunction of circumstances will so unmistakably show the working of the Divine hand, as to leave no doubt as to his will.

Further, his will is made known by *the Holy Spirit* in the secret depths of the soul. Like a breath of morning air, like the rosy dawn over the darkened earth, noiselessly, imperceptibly, his holy influence comes. No sound breaks upon the ear, no vision bursts upon the raptured sight, but in the innermost shrine of our being we know that God is there. He speaks, He teaches, He causes us to know the way wherein we should walk. How He has taught us we cannot tell—the secret of that communion must remain a mystery. But we know that the darkness has gone, doubt has vanished, the way is clear, God's will is revealed. Live near Him that you may catch his whisper. Often go aside alone with Him, for He does not tell his secrets into ears that are deafened by the clang of earth.

GOD IS NEVER TOO LATE.

In whatever way God gives you his guidance, He will never be too late. Though He may be silent, He has not forgotten. He watches your life with keenest interest. Do not be in a hurry, or act without Him. When his time has come for you to move, He will tell you. Perhaps He will only show you one step in advance. Take it; and when it is time for a second step, He will show you that also.

The experience of divine guidance will fill your life with a heavenly calm. Restlessness and anxiety will vanish before it, and you will face the unknown future without a fear. The glorious certainty that He is leading will rob disappointment and sorrow of their sting, and give a deep peace even in the valley of the shadow of death. It will light up the future with glorious hope, for if He is leading you now, He is surely leading you home. And when from the farther shore you look back to earth, and trace the way his hand has led you, his loving guidance will, for all eternity, furnish you with a theme for reverent wonder and adoring gratitude.

ALFRED ROBSON.

Derby.

Triumphant in Christ.

(2 Cor. ii. 14.)

Oh, for a place in the triumph of God,
In the train of his victor Son;
To be led by the chain of the love of my Lord,
A token of victory won!

Oh, for a place in the triumph of God,
The place of a captive slave;
To haste me and cast at the feet of my Lord
The freedom He gladly gave!

Oh, for a place in the triumph of God,
A trophy of love and of might;
That tells how the slave was redeemed by the Lord
To the service of beauty and light!

Oh, for a place in the triumph of God,
The triumph of ages untold,
That moves from the Cross to the throne of my Lord,
From the earth to the streets of gold!

Oh, for a place in the triumph of God,
To feel that his gaze is on me;
For the glory of God in the death of my Lord,
Is the thousands of captives set free.

E. V. K.

Y.W.C.A. in Ireland.

AT the seventeenth annual Conference of the Irish Y.W.C.A.'s held a fortnight ago in Dublin, the opening members' gathering was addressed by Mrs. S. H. Smith (president) and Mrs. Selwyn, who, with Miss Whitwell, composed the deputation from England. Wednesday saw the opening of Victoria House, the new Central Institute, by Lady Coote, and brief, forcible addresses were given by Rev. J. Mahaffey (Church of Ireland), Pastor H. D. Brown (Baptist), Rev. Mr. Halley (Methodist), and Mr. Prendergast (Presbyterian), who were all agreed in the need for such work as that of the Y.W.C.A., and the duty of the various denominations to support its efforts. Nearly £500 is still urgently needed to clear off the debt incurred by removal from the institute previously used in Harcourt Street.

The speakers and their subjects on Thursday were: Mrs. Loftus Singleton, "The Precious Sons of Zion and their Belongings;" Mrs. FitzJohn Irwin, "Thrift and Temperance;" Miss K. Gregg, "Work among Juniors;" Miss Whitwell, "North of England Notes" and "Ye Belong to Christ;" Mrs. Selwyn, "Ready;" Dr. Elizabeth Beatty, "Our Alcoholic Inheritance." Mrs. Daunt, Miss Barcroft, and others took part.

Friday was a missionary day, very ably presided over by Miss Bradshaw. India, China, Japan, North and South Africa, and Persia were represented; and intensely earnest words spoken by many missionary members of the Association. About twenty-five Irish ladies are going out to foreign fields this year, one mother having given five daughters for the Lord's work abroad. On the whole, this was one of the best conferences which Ireland has ever enjoyed.

C. M. B.

Warehousemen and Missions.

THE Warehousemen and Drapers' Foreign Missionary Society—which was formed in 1898, in connection with the City of London Bible Class Union, to foster an interest in world-wide Gospel effort among business men, and to endeavour to support those from among its members who might go forth to the field—is aiming to provide the support of at least one missionary on each of the great continents, doing so after the men have been accepted by any of the large missionary societies. Already Mr. John H. Harris (who went out from Messrs. Cook, Son & Co.'s), of the Congo Balolo Mission, is maintained on this basis, and Mr. Walter P. Hares (formerly with Messrs. I. & R. Morley) is in training at the Islington Home of the Church Missionary Society.

It is hoped in the near future to extend the movement to several provincial cities, many of whose business houses have large Bible classes. At present a deficit in the accounts stands in the way, but it is hoped this may soon be removed. The hon. treasurer is Mr. R. D. Stewart, 61, Mansell Street, Aldgate, E.

London Scavengers.—In summer about 7,000 men, and in winter about 20,000 are engaged in the task of collecting and destroying the dust and rubbish swept up from the streets. It is estimated that not two per cent. of these people attend any place of worship. The London City Mission hopes, therefore, to appoint a "missionary to scavengers," but will need the sum of £150, in addition to £112 already received, in order to inaugurate the work on a satisfactory basis.

Zenana Bible and Medical Mission.—The annual volume of THE ZENANA (2s. 6d. *Partridge.*) brings up to date much interesting information regarding woman's work for women in India. An abundance of portraits and other illustrations add materially to the attractions of the volume. The story of the work done among the women of India, under the auspices of the Zenana Bible and Medical Mission, is graphically told in TOWARD THE SUNRISING. (3s. *Marshall Brothers.*) The book is fully illustrated, and contains special chapters dealing with the history, religions, and customs of the country, which place the reader in a position to understand the narrative.

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A TERRIBLE INDICTMENT

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BY

STEPHEN SMITH

(Member of the Royal College of Surgeons, Eng.).

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Chap. I.—Mainly Introductory.
II.—Scientific Research on the Continent.
III.—How it Strikes the Natural Man.
Chap. IV.—Scientific Research in England.
V.—What Vivisectors are like.
VI.—Animals' Capacity for Pain.
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Anyone desirous of learning the truth about scientific experimentation on living animals, particularly dogs, should buy this book, which is a dispassionate treatment of the whole question, together with the author's personal experiences of the practice.

This Book should be read by every professing Christian anxious to know the truth about Vivisection.

Published by ELLIOT STOCK, 62, Paternoster Row, London, E.C.

Oriel House, Malvern,

Dear Sir, or Madam, *October, 1901.*

We trust we shall be excused if we ask your attention to the following appeal on behalf of the humane efforts of the **London Anti-Vivisection Society** in the cause of the Suppression of Cruelty to Animals.

The Society was founded twenty-five years ago to wage war against Scientific Torture, and in this mission it had the earnest sympathy of Her late Majesty Queen Victoria. There is a growing feeling in the public mind that cruelty to animals, and indeed cruelty to any living creature, degrades the civilization which tolerates it, and is, at least, a moral crime, which ought to be put down by law. The fact that animals are tortured in the supposed interests of science causes an immensity of mental anguish to tens of thousands of people who are powerless to rescue them. We, therefore, respectfully solicit your support for the London Anti-Vivisection Society in its efforts to awaken the conscience of the public at large to the crime of torturing living animals for any purpose whatever, no matter what motive may be advanced in excuse, even in the cause of science.

We also respectfully request your consideration of the literature of the Society, which will be sent to anyone desiring it; and we hope that your heart may be touched and your energies enlisted on behalf of a cause so dear to the late Queen and to so many of her subjects.

Either of the undersigned will be glad to acknowledge any money sent to them for the purposes of the Society, the cause of which they commend most heartily to the charitable public.

We are, truly yours,

HARBERTON *(Viscount Harberton).*
EVELINE PORTSMOUTH *(Countess Dowager of Portsmouth).*

THE LONDON ANTI-VIVISECTION SOCIETY, 32, Sackville Street, Piccadilly, W.

Dr. WALL, Hon. Treasurer. Secretary: SIDNEY TRIST (Editor of "The Animals' Friend").

THE SOCIETY FOR
Irish Church Missions

PROCLAIMS

A SCRIPTURAL FAITH

To the Roman Catholics of Ireland,

and carries on its work in Dublin, Belfast, Cork, Limerick, Galway, Waterford, Dundalk, Drogheda, Connemara, &c., reaching the remaining districts by means of Itinerant Evangelists in the Fairs and Markets and by Colporteurs.

Additional Subscriptions and Donations are earnestly desired and may be appropriated, as follows, to:—

THE GENERAL FUND,
THE ITINERATING WORK,
THE LIMERICK MEDICAL MISSION
(Dr. Long's Work).

The Society issues annually 300,000 specially prepared Mission Tracts and Leaflets.

Remittances will be thankfully received by the Secretaries, Irish Church Missions, 11, Buckingham Street, Strand, London, W.C., and should be made payable to Wm. Pasley, and crossed "Barclay & Co., Ltd."

Moravian Missions

(ESTABLISHED 1732.)

OLDEST TO HEATHEN—FIRST TO LEPERS.

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FOR THE LEPER HOME, Jerusalem, £500 is wanted **at once** to provide a new and larger Water Reservoir, which has become **Indispensable.** The Inmates have doubled in number!

FOR LABRADOR, hitherto self-supporting, but suddenly crippled in its resources, **£2000 annually** is **urgently required** for a few years, until the Mission can be re-established. For this need, and **to avert loss to the General Fund,** an **ADDITIONAL Fund** is being raised.

WILL GOD'S PEOPLE MAKE THESE NEEDS A SUBJECT OF

EARNEST PRAYER?

Contributions will be thankfully received and information given by the Rev. W. Wetton Cox, at the offices of the London Association, 7, New Court, Lincoln's Inn, London, W.C., who will also gladly arrange for Meetings, Sermons, Lectures, &c.

N.B.—About **ONE IN SIXTY** *members of this devoted little Church is a Missionary, and so richly is their work blessed that those gathered out of Heathenism number nearly* 100,000, *or some* **THREE TIMES** *as many as the Parent Church. There are some* 190 *Stations, and the annual expenditure has averaged under* £80,000, *of which nearly* **TWO-THIRDS HAS BEEN RAISED FROM VARIOUS SOURCES IN THE FOREIGN FIELDS.**

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37,000 have been assisted to make a fresh start in life. Many have honourably married. Some have become Christian workers in various parts of the world, and a very large number have been savingly restored to respectable society.

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IS BEING GREATLY BLESSED,

BUT THE

DEBT OF £1,200

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THE WINTER'S WORK

OF

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Funds greatly needed. Special contributions for support of "Own Missionaries," or for Native Helpers, gladly received.

Home Secretary: Rev. Arthur N. Johnson, M.A.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, E.C.*

I recommend my Elder "*Young People*" *to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

The Fading Leaf.

By Rev. John Mitchell.

WHY does the leaf fade? Because it has done its work, and is no longer wanted on the tree. But do not think that it is of no more use. It will go to enrich the soil, and make the earth fruitful next year.

Some people think autumn the prettiest of all seasons. They look at the lovely tints on the trees, and say it reminds them of the golden sunsets they saw during holiday time in the country.

Most of us, no doubt, think the fresh green leaves of spring by far the prettier sight. But then we judge merely by appearance. The leaf which has been of great use to the tree and to the world is more worthy of admiration than the leaf which has as yet done nothing to call for praise. So the wrinkled and scarred face of one who has successfully fought and won victories on the battlefield of life is more deserving of honour than he who, in all the freshness of youth, is beginning the warfare. The Bible says, "Let not him that girdeth on his harness boast himself as he that putteth it off." And those whose lives have been given up to Christ, and who have been the greatest blessing to others, are the noblest of all! And while the body may wither, the soul in the freshness and loveliness of an eternal spring shall enjoy a beauty which shall endure for ever.

Men who specially study them tell us that some leaves make an impression on the stem which lasts as long as the tree itself. The preachers say that each life makes an impression for good or evil upon others which can never be blotted out. The dead yet speak by their words and actions. Men die, and are buried; but the grave has never yet been dug which could bury their deeds.

How careful we ought to be how we live! If we commit ourselves to the care of Jesus, He will make and keep us pure and holy, so that when we leave the world, we shall still speak by the good lives we lived and the good things we said.

Leaves decorate the landscape. They are both ornamental and useful. Now that is what God wants us to be. He wants the earth to be a great garden of his planting—the birds to be children who have given their hearts to Him; and the flowers to be the older people who bear his image. And not only does He want us to be flowers, but trees as well. We know Christ is both. He is the Tree of Life, and we also call Him the Rose of Sharon and the Lily of the Valley. He, as the Tree of Life, puts forth leaves which are for the healing of the nations. As a Flower, He was the fairest that ever bloomed on earth. We are to be trees bearing fruit. Fruit is something for the good of others. God wants us to be fruitful by dedicating our lives to Him that we may serve and glorify Him. We are to tell others of the Saviour's love, and seek that they may be fruit that will abound to our account. And we are to be flowers living beautiful and fragrant lives. Peace and love make us happy, and the world a place of true beauty.

Leaves fade, but the tree remains. What cheers Christians when they see things fade and pass away is the assurance that Christ remains. Friends have to leave us sometimes to go to another part of the world; sometimes to go out of it altogether. But Christ is always the same loving Saviour. He says: "I will never leave thee, nor forsake thee." Is He your Saviour and Friend, my reader? Is He not a Friend worth having? He will keep you safe in his everlasting arms if you will only let Him. Then you will have joy in life, joy in death, and joy through eternity.

Children's Special Service Mission.

Mr. J. Spiers, *Crieff*, to Nov. 1. Mr. E. Arrowsmith, *Malvern*, to Nov. 5; *Margate*, Nov. 6-12; *Eastbourne*, Nov. 13-14; *Reading*, Nov. 18-23; *Weston-super-Mare*, Nov. 25-30; *Plymouth*, Nov. 17, 24, Dec. 1, 8, 15. Mr. J. S. Tyler, *Presbyterian Church, Woolwich*, Nov. 2-8; *W. Malvern*, Nov. 20-29. Mr. W. G. Ovens, *Peckham*, to Nov. 3. Mr. E. Clark, *Didmarton, Chippenham*, to Oct. 31; *Hawkesbury, Upton, Glos.*, Nov. 1-8; *Bristol*, Nov. 10-24. Mr. F. C. Ranger, *Potter's Bar*, Nov. 17-24. Mr. E. Hughes, *St. John's, S.E.*, Nov. 15; *St. Aubyn's, West Norwood*, Nov. 29. Mr. S. J. Hewlett, *Rainham, Essex*, to Nov. 3; *Chelmsford*, Nov. 6; *Salisbury*, Nov. 16-18. Mr. H. M. Rooke, *Swathling*, Nov. 9-16.

Meeting for Reports of Seaside Work.—*Hope Hall, Liverpool*, Oct. 31 (4 and 7); *Y.M.C.A., Birmingham*, Nov. 5 (7.30); *Shire Hall, Chelmsford*, Nov. 6 (7).

Child's Evening Hymn.

God of Grace, my Father,
Hear my simple hymn,
As the day declineth,
And night closes in;
Thou hast led me onward,
Dangers thick among;
Hear me, loving Father,
Hear my evening song.

I am weak and feeble,
Little do I know;
Lead me, walking safely,
In the way I go.
Guard me on my journey,
Bid the light arise,
O'er my pathway onward
Upward to the skies.

Safe am I and happy,
Guarded by thy power,
Dreading not the darkness
Of the midnight hour;
All to Thee committing,
I am safe and free,
Sunshine bright and darkness
Are alike to Thee.

Hear me, loving Saviour,
Hear my feeble lays,
May the eve declining
Bear aloft my praise;
Keep me, hold me, bless me,
Till my race is run,
And the crown of glory
By thy grace be won.

Albert Midlane.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 302.)

Bible Clock.

Make a circle to represent a clock; mark off the hours from one to twelve, and taking the word LOVE for one o'clock, find texts in which this word occurs, having two, three, four, to twelve words to represent the hours. Chapter and verse must be given.

Children under *ten*, do any 4; under *thirteen*, any 7; under *seventeen*, any 10.

ANSWER TO LAST SEARCHER (301).

1. (*a*) Samuel (1 Sam. iii. 4); Elijah (1 Kings xix. 5 and 9); Saul of Tarsus (Acts ix. 4); Ananias (Acts ix. 10). (*b*) Samuel is told by God to warn Eli of his destruction. God sends Elijah to anoint Hazael, Jehu, and Elisha. Saul hears the voice and is called to be an apostle. Ananias is sent by God to baptize Saul.

2. (*a*) As a good conscience (Acts xxiii. 1); A conscience void of offence (Acts xxiv. 16); The conscience being weak is defiled (1 Cor. viii. 7). (*b*) A good conscience (1 Tim. i. 5); A pure conscience (2 Tim. i. 3); Suffering wrongfully for conscience' sake (1 Pet. ii. 19).

3. A clear conscience gives a sense of security, safety, and patience. Carelessness to the demands of conscience causes weakness.

4. (*a*) Heb. ix. 14. (*b*) 1 Tim. i. 19; Titus i. 15.

5. (*a*) John viii. 9. (*b*) Acts ii. 37; Acts vii. 54; Acts ix. 6.

No. 301.—Correct answers (first list) received from:—

A—Gwendoline Ahier*, Miriam* and Olive Allam, E. and Ralph Aldwinckle, Kate, A. and Martha Allan.

B—Emily Bridgewater*, Dorothy Brooks, Sydney* and Daisy* Bowles, Stanley Burgess, Annie Blaikie*, Dorothy Batchellor, Gordon and May* Bligh, Mabel Baker, Ella Berryman*, Aleen Byres-Leake, Ewen and Ronald Bentley, Robert Bushby*, Gwen* and Barbara Bourne, Monica and Alison Bailey.

C—Gussie Clark, Lydia Cleary*, Percy and Stanley Chappell, Annie Collins*, Elsie Collings, Mabel Cole*.

D—Polognia Daws*, Stanley Drew, Nellie* and W. Dowsett, Violet and Kitty Donaldson-Selby, Ethel Dancy*, James and John Davidson, Hilda, Constance and Elizabeth Drayson, Dorothy Daintree.

F—Helen Fox, Kitty Fausset, Mildred Fooks*, Harry Flashman, Vincent, Mabel and Olive Fleet.

G—Alan Gardner, Christopher George.

H—Ina Hemmiell*, Sydney Hanford*, Dorothy Havergal-Shaw, Beatrice Hastings, Annie Horstcraft, Willie Hooper.

I—Amy Inman*, Daisy Iredell.

J—G. Jackson*, Walter Jeal, Hilda*, Winifred* and Louie* Jeffery, Emily, Violet* and Annie Jones.

L—Sidney* and May* Law.

M—Geoffrey and Sidney Martin, Ivy and Winifred* Maunder, Amy Munday, Irene Mabille*, Fanny Messenger, Arthur*, Lewis*, Grace* and Nellie* Morice, Harvey Moore, Tom McGlone*, Charlie and Dorothy McMullin.

N—Emily Norris, Valerie and Eleanor Noel.

O—Olive Oxley*, Constance Osborne*.

P—Dora Phillimore*, Ethel*, and Kathleen* Pasley, Daisie Phillips.

R—Susie Rough, Ada Renals, May and W. Runting.

S—Mary Sowden, Frances Stileman, David and Stanley Soltau, Marjorie and Whately Smith, Christine Soans*, Betty Stocks*, David Seth*, Douglas and Kathleen Shepherd, Constance and H. Schaeffer.

T—Theodora* and Archibald Thorn, Marion Tarry, Dudley Toye*, Frank Terrell.

W—Greta Watson, Ellen Williams, Stephen Wilson, Cecile and Phillis Wright, Gertrude Williams, Sarah and Annie Wood.

No. 300.—Correct answers (second list) received from:

A—Mabel Ashwell, Margery and Irene* Ashdown, Elizabeth Aiken.

B—Reggie and Walter Batty, Frances Burnett*, Marianne and Evelyn Butlin, Beatrice Brouard, Harold and Dorothy* Berry, Annie Bain, Millicent Buckingham, Monica and Alison Bailey, Mabel Baker, Lucienne Brabandes, Ernestine Bühl*, Gwen* and Barbara Bourne, Hilda*, Ileen* and Evelyn* Barstow*, Gladys Bartlett*, Clifton Bassett.

C—Susie Cumbers, William Cooper*, Jessie*, Maggie* and Walter Carter, Stanley and Percy Chappell, Henry*, David and John* Colville, Dorothy Cooper, Nesta Carew*, Alice Crang*, Dorothy, Rachel and Harold Clarke, Alfred Cocking, Elma and Josephine Cheal, Alice Cady, Mary Cobb, George Crawford, Duncan* and Hyde* Campbell.

D—Helen Dick*, Cecil Dodd*, Marie Denizot*, Marjory Dyke*, Ethel Dancy, Vera Dickinson, Elizabeth, C. and Hilda Drayson, John, James*, Mai and Violet Davidson, Nessie*-and Ion Dunn.

E—Muriel Eustace*.

F—Phyllis Fry, Hyacinth Fitz-Simons, Olivia Ferguson, Louise Filhol, Jeanne Faucon, Ethel Fowler, Percy and Norris Fitch, Lewis and Agnes Fullarton, Eva* and Mabel* Fletcher, Laura Finch, F. Charles, Marian and James Freegard, F. and Aileen Figgis.

G—Margie, Isabel and Elsie* Goudge, Margery and George Graham-Brown, Edith*, Margaret, Stuart, Jack and Dorothy Gray, Alice Gammage*, Chrissie Greatea, Hilda von Griesheim, Dorothy Grove, Mayflower Glover, Grace and Evelyn* Gulston, Aimee Guilbert, David and Andrew Gardiner, Hilda* and Ivy Godfrey.

H—Violet Holford, May Hazledine, Henry, Winifred and Edith Harvey, John C. Henderson, Edith Hillier*, Francie*, Norman, Julyan and Florence* Hoyte, Gladys*, Laurence and Johnnie Head, Georgette Hoffman, K. and D. Heckford, Theodora Hill* Elizabeth, Hilda and Mary Hooper, Dorothy and Elsie Hanson A. and May Handasyde.

I—Isabel and Ami Inglis, Daisy Iredell.

J—David and Robert Jameson, Lizzie Johnstone.

K—Martha Kidman, Louise and Ivy* Kilpin, Phyllis and Marjorie Kiernan, Lilian Kyme*.

L—Arthur* and Irene Llewellyn, Ethel Larvill, Gladys and A.* Leigh, Beatrice Le Mesurier*, Constance Long, G. J. Larwill.

M—Connie Murfin*, Leonard Medcalf, Margie Marston, Leonard, Dorothy and Winnie Mace, John* and Hudson Macfarlane, Bertie and Nellie Mills, Kathleen Morphey, Mollie and Peggy McArthur, Harvey Moore, Margaret*, Dorothy*, Daniel* and Mary* Morris, Maisie* and Alice Mackenzie, Dora Muir*, Alex, Jessie and Charlie Morrison, Lily, Ella* and John* MacMurray, Mildred Morgan*, Charlotte Millar*, Marjorie Martin, Margaret, Ella and Joy McFadzean.

N—Maude* and Amy Nottage, Edward Newell, Irene* and Ethel Newport, Blanche Norcock, Gerald and Hilda* Nicholls, Edith Nash*.

O—Marjorie Oliphant, Maude and Eva Oakes.

P—Jessie, Eddie, Willie and Ada Palmer, William and Lizzie Porter, Clarice and Percy Peach, Daisy Phillips, Gladys* and Isabel* Phipps, Mary Pearson*, Isabel Perks, Mabel and Lucy Pelham-Burn, A. Penny, Geoffrey Peach.

R—Laura Ridler, Cecily*, Elmina and Jessie Roe, Jessie and Alice Ricketts, Susie Rough, Nora Read, Marion Richards*, Alice Reid, Eva Rodgers, Gussie Roach, Maggie Russell, Olive Robinson*, May Rodgers.

S—A., Ellen and Effie Simpson, Hilda Staite, Flora Smith*, Lily Smyth, Winnie Stewart, G.* and M.* Spurgeon, Flora Shadbolt*, Joyce Smith, Muriel Sells, Germaine Schumann, Poppie Stidolph, Agnes* and Hugh* Shields, Stanley W. Smith*, Christine Soans*, Ivy Sall, Evelyn*, Violet* and Gladys Shaw, Cicely Sherbrooke.

T—Reginald Thresh*, Olive Trench, May* and Ethel* Todd, Winifred Trotter, Flossie* and Charlie Thomson, Margaret Tweedy, Lilian and Evelyn Tracey.

U—Eva Usher.

W—Louisa, Violet and Arthur Walker, Leonard Wall, Mary Wilson, Myra Webb, Ronald Watson, Kathleen White, M. Williamson, Kathleen and Charles Wingrave, Greta Watson, Dorothy* and Mabel* Wheeler, Robert Weddell, Stewart and Willie Watson, Pringle Wilson*, Beatrice Weatherall, Bertie Walls, Kendrick, Queenie and Ernest Wakeford.

FOREIGN LIST.

June Competition.—Div. IV., 1st Cert., William Gray. Div. III., 1st Cert., Abigail Gray. (New Zealand).

September Competition.—Div. IV., 1st Prize, Nettie Thomson. Div. III., 1st Prize, Katie Thomson. Div. II., 2nd Prize, Ina Thomson. (Bulgaria).

Nos. 285, 286, 287, 288—William* and Abigail* Gray (New Zealand). **No. 294**—Mattie (S. Africa). **No. 296**—Ivan, Eric, Rotha and Lottie St. George (Canada). **Nos. 298, 299**—William, Ina, Katie*, and Nettie Thomson (Bulgaria). **No. 299**—Phyllis Boyd* (Malta).

Personal.

Dorothy Wheeler, Hudson Taylor.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study.

Evelyn Franklin-Smith.—Will you please be careful to address your envelope properly.

Alfred Cocking, Edith Collins.—I hope you are better this week.

Uncle Tom.

Children's Scripture Union—Portions for week ending November 9.

Sun.	Nov. 3	*Exo.* xxxii. 25-35	Thurs.	Nov. 7	*Exo.* xxxiv. 21-35
Mon.	„ 4	„ xxxiii. 1-11	Fri.	„ 8	„ xxxv. 20-35
Tues.	„ 5	„ xxxiii. 12-23	Sat.	„ 9	„ xl. 17-27
Wed.	„ 6	„ xxxiv. 1-14			

Miss Mittendorff.—Many of our readers will remember the good work carried on during many years by Miss Mittendorff, among the children of Epsom. We regret to learn, through Surgeon-General Partridge (Bella Vista, Beckenham, Kent) that she has been for long in failing health, suffering much, especially from asthma. Recently she has become seriously ill, and has been obliged to go for treatment to a medical home at Hann, Münden. While a small circle of friends have counted it a privilege to provide for the outlay, Surgeon-General Partridge will be glad to hear from any who remember the good work of former years, and who would like now to minister to the need of this servant of the Lord.

An Indian Boys' School.—In a recent letter Mr. B. K. Mukherji tells with gratitude of the progress which is being made at the Mission High School, Seoni-Chhapara, C.P. India, of which he is headmaster. He writes: "I am happy to find a general awakening among the people here. At first there was a great prejudice against our mission-school, and especially our Bible-teaching. But God has helped us to remove that prejudice, and the most orthodox Hindus are sending their boys to us. In the last three months we have admitted 230 boys. This has made a new school building imperative, towards which the provincial government have granted us a site and £500. We are in urgent need of £800 more. We have now 465 boys, and we expect by the end of the year 200 more. It is a great privilege to be able to teach the Scriptures daily to so many children.'

Reading for Village Boys.—Miss M. W. Hunnybun, Old Court Hall, Godmanchester, Hunts, would be glad to receive disused books, suitable for lending to village boys.

Christian Endeavour Topic.

SUNDAY, November 3.

God's Leading in our Lives (Psa. xxiii).

THIS Psalm has been called the Nightingale Psalm. Its inimitable beauty has spoken to all ages. It is a photograph of a shepherd's thoughts on the hills. David realizes that what he is to the sheep, God is to him, and longs that the docility of the sheep to its shepherd may characterize the attitude of his soul towards his Shepherd and Keeper. The Psalm ought always to be read in connection with our Lord's delightful words in John x., which, so to speak, give the Divine answer to this exquisite idyll. The soul cries, "The Lord is my Shepherd," and Christ answers, "I am the Good Shepherd, and know my sheep, and am known of Mine."

The special point to be brought out is the leading of the Good Shepherd. As we have it in John x. 4, the shepherd always goes first. This is characteristic of the East, where it is beautiful to see the sheep crowding on the shepherd's heels. Someone says that in this Psalm the first verse tells of the Shepherd going before, and the last verse of his watchdogs, Goodness and Mercy, bringing up the rear. What a convoy is ours!

There are times, especially in *earlier life*, when the Lord allows us to lie down in the pastures of luscious grass, while the quiet waters murmur past us, and speak of rest and peace—the green pastures of home, the still waters of our mother's love, the rest and quiet of our Sundays and holidays, the absence of responsibility, the freedom from anxious care. Most of us have at the present, or can look back upon, days, weeks, and years, in which life moved placidly and quietly, the noise of the battle and the murmur of the world were far away, and the dove of peace brooded over the peaceful landscape. The soft south wind blew, and the sky overarched us with the love of God.

In *youth* the Shepherd presses us forth into an apprenticeship, or situation, and gives us the first taste of strong and exacting toil. The paths are not so easy as the pastures, but they are "paths of righteousness." It is well and right for us to pass through this stern discipline; right and wise that we should know ourselves, and taste something of the power of temptation—right, though all seems wrong. Young heart, look up and still see the Shepherd is leading you.

From youth we pass into *manhood and womanhood*. Then we get our first experience of sorrow. The beloved mother or father dies; we meet with disappointment or failure; it seems as though we are descending from the sunny plains of life into the deep and darksome gorge, where the rocks meet overhead, and the heavy foliage darkens the sun, and the shadows lie thick, while the low roar of the beast of prey is heard on every side. This is the valley of the shadow of death; but even there the soul need not fear, for the Shepherd is leading. It may not be able to detect his presence, but He is none the less certainly a few paces in front. The valley of the shadow of death is not death. It may stand for the lingering illness, desolateness and solitude, or disappointment; but, after all, it is only shadow, and shadows vanish, and we pass from out of the sombre darkness, and the sun shines on the other side.

The Shepherd has his rod or crook, his staff or club, so that he is able to extricate us if we fall into the ditch on either side, or to beat down our enemies under our feet. Only do not go in front of Him, but be content to let Him lead.

In *later years* we come to the strife and conflict. There are enemies to combat, and even then God spreads a table in the wilderness, and while we do the fighting, He sees to the food, to the anointing and to the filling of the cup. You fight God's battles, God will make himself responsible for all else.

Towards *the end of life* the storm dies down, the darkness passes to eventide. It is light. The soul knows that what God has done, He will do; that He will not fail nor forsake, but goodness and mercy will follow the remainder of the days, and from the heights of the Delectable Mountain it looks across the valley to the house of God, and the many mansions of eternal blessedness, because of constant face to face fellowship. F. B. M.

C.E. NOTES.

The latest returns of world-wide Endeavour show that the total number of societies is now 61,605. The total number of Endeavourers is 3,695,280.

* * *

The testimonies to the value and power of Christian Endeavour in India, sent to Dr. Clark on the occasion of his birthday, are full of encouragement. Rev. Wm. Carey, of Dacca, wrote:—"Millions of young lives have been redeemed and quickened to highest service in the name of the King, through the simple but soldierly spirit of Christian Endeavour."

14.c

New Zealand Endeavourers report the holding of a very successful Triennial Convention. It was reported that a sum of £4,000 had been raised for missionary and other purposes, fifteen Endeavourers have entered the ministry, and thirty-nine have gone to the foreign field. Action was taken to induce the Government to prohibit the importation of opium, cigarette smoking by boys, and gambling.

International S.S. Lesson.

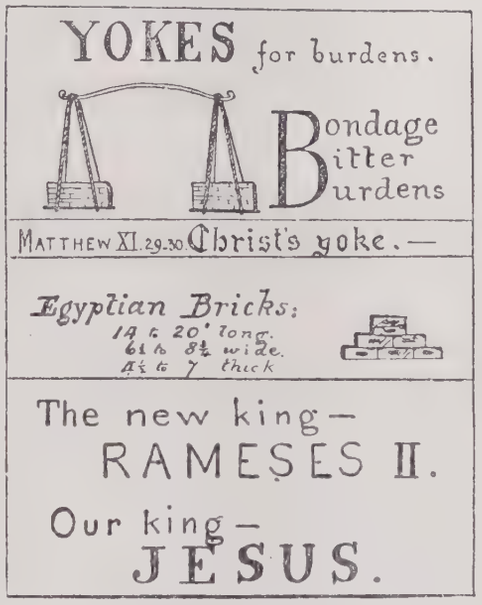
Sunday, November 10, 1901.

Israel Oppressed in Egypt (Ex. i. 1-14).

Golden Text: Ex. ii. 24.

Exodus.

THE second book in our Bible gives a sketch of the nation of Israel, *enlarged*, *redeemed*, *consecrated* to God's service, and includes a period of about 145 years.



Israelites in Egypt (1-7).

Ex. xii. 40 tells us that they were there 430 years, beginning with seventy people. They had now become a great host, increasing mightily every year. Four distinct and forcible verbs are used in verse 7 to try and make us realize their marvellous multiplication, till the land of Goshen was overflowing. They were more numerous and more prosperous than the Egyptians (Psa. cv. 24; Acts vii. 17). In Stephen's story (Acts vii.) he says the original number was seventy-five, because he quoted from the Septuagint, where the translators included five of Joseph's grandsons. The number seventy was always kept in remembrance by the Jews. They perpetuated it in their seventy elders (Ex. xxiv. 1; Num. xi. 16), and in the Sanhedrim (Matt. xxvi. 59). It is interesting to note that our Lord kept to these familiar numbers in appointing twelve Apostles and seventy disciples (Luke ix. 1, x. 1).

The New King (8).

Soon after Joseph's death the "hyksos," or shepherd kings, were expelled, and a new line of native Egyptians from the Upper Kingdom were the Pharaohs. They would know nothing of their history, and hated the Israelites as foreigners living in so large a part of their country, and especially as "shepherds," like the kings they had overthrown. The Israelites had kept up a separate national organization of their own patriarchal character; they still worshipped Jehovah, and looked forward to the possession of the Promised Land. This King is identified as Rameses II.

The King's Policy (9, 10).

He made a good resolve "*to deal wisely*," but showed no wisdom in carrying it out. He did not wish to lose them, for they were more than half the population; most likely he had been told that some day they were going back to their own land. He could not make slaves of them, but obliged them to pay exorbitant tribute, and worked them unmercifully.

The Work (11).

All the public and royal buildings in ancient Egypt were built by captives; some bear an inscription stating that no free man was employed in their construction. The taskmasters were men of rank, having overseers under them; the pictures on the monuments show men with Jewish countenances being driven on to work by their cruel masters. *Pithom* means the house, or temple of "Tim," the sun-god; the site of this city has lately been discovered, twelve miles west of Ismalia. On examination the bricks of the buildings were found to be unbaked; those in the lower parts of the walls are well made with chopped straw, and those on the highest parts are made with sedges and rushes mixed in with the mud, thus showing the truth of the Bible account in Ex. v. 7. *Raamses* has not yet been excavated; the native villages in Goshen seem built on mounds and ruins.

The Result (12-14).

The Egyptians were filled with "chagrin and abhorrence" to find the people increased in spite of all. God's blessing is mightier than man's wickedness. He allowed his people to be thus tried partly as punishment for idolatry (Josh. xxiv. 14; Ezek. xx. 5-8), also to wean them from Egypt, and make them long for Canaan, and cry to their God to strengthen their characters and prepare them for their great deliverance (Psa. lxxvi. 10).

Lessons.

I. There is one King who never dies, one Friend who never changes, one Almighty Power who will never oppress. *Is He our King and Friend?*

II. God's children are *now* often misunderstood and misrepresented a persecuted yet protected people, for He is with them.

III. Continued prosperity is not good. God's blessing gives the victory.

IV. Let us not only *resolve*, but also *do* wisely.

Temperance Notes.

LORD AND LADY CARLISLE continue to pursue the policy initiated by them some years ago of purchasing public-houses in the county of Carlisle and turning them into temperance houses. Their latest purchase has been that of the Howard Arms, Brampton, for £3,750.

In an application for the transfer of a licence at Wellingborough, the outgoing tenant—a woman—said she received notice to quit because the brewers thought a man would sell more beer. The chairman said brewers are often getting rid of tenants because they do not sell enough beer, and where this is found to be the case in the future, the Bench will refuse to grant a transfer.

The Bishop of Durham, in his greeting to the Durham branch of the C.E.T.S., referred to the "gigantic evil" of intemperance. He was, he said, the son of one of the earlier clerical pioneers of definite temperance work, who began his testimony in that direction when it was still a strange and oft-ridiculed thing to appear as a decided temperance reformer. He lived to see matters greatly changed in his active old age, and to pass on his principles and purposes to his sons. But he knew too well to the last how immensely much remained to be done, not only in actual reform of habits and in protective legislation, but in the education of general opinion.

The forty-ninth annual report of the United Kingdom Alliance states that gratifying progress has been made during the year, in spite of many obstacles and adverse influences. A section of the report is devoted to the consideration of the relation of alcoholism to tuberculosis. The proceedings of the Congress held in London in July last, at which Professor Brouardel made the statement that "alcoholism is the most potent factor in propagating tuberculosis," are dealt with; and the opinions of other medical experts are quoted in support of the view.

The Birmingham Gospel Temperance Mission records continued progress in its many operations. The workers connected with the women's meetings have special cause for thankfulness. At these gatherings there is an average weekly attendance of 1,173. Numbers of pledges have been taken, and many have decided for Christ, and have been received into Church fellowship. Tent missions, ballet and factory girls' socials, coffee suppers, &c., have been regularly conducted, and have accomplished untold good. One of the most important branches of the Mission is the Police-court department. Over two thousand cases were dealt with by the missionary during the past year, and eight hundred pledges were taken in the lock-up.

Free Distribution of Literature.—The Homerton Book Distribution Society circulates 2,000 books per week. Every book is given away, and is not returnable. The work is carried on by twenty-seven distributors in one of the poorest neighbourhoods in North-East London. Parcels of literature and other help may be sent to Mr. W. A. Smith, 21, Chippendale Street, Lower Clapton, N.E.

Dolls for India.—With a view to stimulating the interest of young people in the work of the Zenana Bible and Medical Mission, a dolls' exhibition and competition is being arranged for the Christmas holidays. This is a simple way in which many can help their Indian sisters. Every station needs fresh workers, while numbers of Indian villages remain untouched, and many open doors face the workers. Particulars of the exhibition may be had from the secretary of the Jubilee Dolls' Competition, Zenana Bible and Medical Mission, 2, Adelphi Terrace, Strand, W.C.

China Inland Mission

DEPARTURE OF MISSIONARIES FOR CHINA.

A PUBLIC MEETING AND VALEDICTORY SERVICE

Will (D.V.) be held in the LOWER HALL,

EXETER HALL,

On Friday Evening, November 8th, 1901,

To commence at 7 p.m.

Speakers:

Mr. WALTER B. SLOAN (Secretary) will give an account of his recent visit to China.

Dr. WILLIAM WILSON. (Si-chuan.) Miss R. ARNOTT. (Si-chuan.)

Mr. W. D. RUDLAND. (Sheh-kiang.) Mr. A. ARGENTO. (Ho-nan.)

Mr. H. S. CONWAY (Ho-nan).

W. H. SEAGRAM, Esq., will preside.

NO COLLECTION.

BRIDGE OF HOPE.

NIGHT SHELTER. REFUGE.

8 CHILDREN'S COTTAGE HOMES

250 TO FEED AND CLOTHE DAILY.

HELP IS MUCH NEEDED NOW.

Between 400 to 500 pass through the Homes during the year, besides those assisted through the Night Shelter only.

The Annual Report, with Subscription List and Balance Sheet, will be gladly sent to any friends who may not have received it.

MARY H. STEER.

Bridge of Hope,
St. George's in the East, E.

CONGO BALOLO MISSION.

Autumn Party.

Four Missionaries are leaving this Autumn, two for the first time, and two returning to their respective spheres of labour in the heart of Bolololand. One has just sailed. The others leave in December, providing the necessary funds for passages and outfits are sent in through the liberality of the Lord's stewards.

£200 is required immediately to meet this need, and the Acting Honorary Director will be glad to receive contributions towards the sending out of these workers, and acknowledge same if sent direct to him, at Harley House, Bow; or gifts may be sent through the Office of The Christian.

F. B. Meyer

Offices of the Mission,
Harley House, Bow, October 28, 1901.

PLEASE HELP THE DESTITUTE, OUTCAST & WORKLESS TO HELP THEMSELVES.

The Salvation Army's Social Homes,

Sheltering nightly 5,000 of the poorest and worst men, women and children of our land, all of whom contribute by pence or labour towards the cost of their own reclamation,

URGENTLY NEED FINANCIAL ASSISTANCE.

£27,000 are absolutely necessary for the work this year; last year's receipts were £7,000 below requirements.

Cheques and Postal Orders should be made payable to WILLIAM BOOTH, crossed "Bank of England, Law Courts Branch," and addressed to Mrs. BOOTH, 101, Queen Victoria Street, London, E.C. Balance Sheets, Reports, and Pamphlets, giving the opinions of many eminent people concerning the work, will be sent upon application. Clothing much needed.

WELCOME MISSION, PORTSMOUTH.

TRUSTEES:

THOMAS HOGBEN (Director), G. H. FISON (Treasurer), Brigade-Surgeon WHITE, M.D. (Chairman), C. M. BAKER, J.P., JOHN PITT, R.N., Captain RILEY, K.R.R., and Major C. de WINTON.

THIS MISSION EXISTS TO BENEFIT:—

(1) SAILORS, (2) EX-SERVICE MEN, and (3) THE POOR AND SUFFERING, together with the families of each class.

ITS WORK is, **first, Spiritual**, on clearly-defined **Evangelical** and **Protestant** lines; **second, Social**, to help the poor to help themselves.

ITS VALUE IS PROVED by the fact that the Spirit of the Lord, during the 13 years of its existence, has week by week revealed Christ to sinners, and over 3,000 have professed conversion.

ITS NEED is apparent from the fact that hundreds of young men are constantly received from all parts of England, Ireland and Scotland, for training in the Naval Depot, and over 20,000 men annually leave H.M. Services, and many of them drift into the population of Portsmouth.

IT IS SUPPORTED entirely by voluntary contributions **IT NEEDS TO-DAY** help for current expenses, also £1,600 balance to purchase the freehold (the last £300 of which is promised), and a further sum of £2,000 to build a hall, a home for Christian sailors, and class-rooms for the young.

IT APPEALS to the country because lads come from all parts as birds of passage to Portsmouth, needing both spiritual and social help.

READER, YOUR PRAYERFUL INTEREST in the Work and Workers is earnestly requested. We believe this is God's work, and we confidently look to His Stewards to provide the money to effect the purchase by Christmas.

Cheques and P.O. Orders should be crossed "National Provincial Bank," and sent to Mr. Hogben, *Welcome Mission, Portsmouth, or to the Office of* The Christian.

OUR SAILORS.

THE

ROYAL ALFRED AGED MERCHANT SEAMEN'S INSTITUTION

Appeals for your kind help to maintain its 500 Inmates and Out-Pensioners, and to relieve the

HUNDREDS OF POOR AND AGED APPLICANTS.

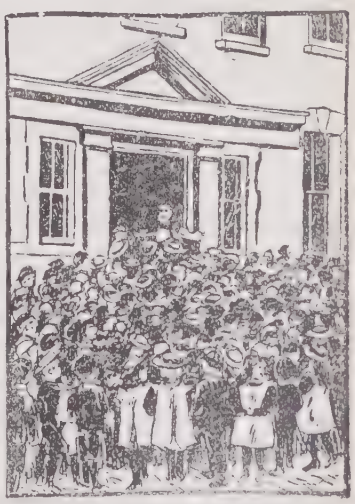
Patron: H.R.H. THE DUKE OF CORNWALL AND YORK, K.G., K.T., &c.
Bankers: WILLIAMS, DEACON'S BANK, LTD., Birchin Lane, E.C.
Secretary: J. BAILEY WALKER. *Office:* 58, Fenchurch Street, E.C.

DIAMOND JUBILEE OF

Field Lane Ragged Schools and Refuges.

1841 - 1901.

This Institution, since its establishment under the Presidency of the Earl of Shaftesbury in 1841, in addition to the Ragged Schools, has, amongst many other things, held upwards of **35,662 Religious Services**; helped **13,712 Persons to Employment**; and Maintained, Educated, and Industrially Trained upwards of **3,237 Waifs and Strays**; **Sheltered 52,408 Persons** in the Refuges; has given away over **1,199,274 Free Meals**, besides taking Thousands of Temperance Pledges, &c., &c., &c.



The Secretary will gladly send a Report on application.

£4,000

to be raised by Voluntary Contributions for the Annual Maintenance of this Christ-like work.

FUNDS ARE NOW URGENTLY NEEDED.

President: THE EARL OF ABERDEEN, G.C.M.G.
Treasurer: W. A. BEVAN, Esq., 54, Lombard Street, E.C.
Secretary: Mr. PEREGRINE PLATT, The Institution, Vine Street, Clerkenwell Road, London, E.C.

AN INVALUABLE LINK.

THE

Church Pastoral-Aid Society.

IS AN

INVALUABLE LINK BETWEEN CHURCH & PEOPLE.

Church. People.

WITHOUT its aid more than 700 parishes all over the land would be deprived of indespensable **Home Missionary Workers** to the number of 1021.

On March 31st last the C.P.A.S. was providing for 1001 Workers (Curates, Lay Readers, or Women Workers), costing £61,502. Since then the number has increased.

Help urgently needed to maintain these grants, and to satisfy the claims of many other parishes.

Will YOU help to send a Curate or Lay Agent into some great needy Town Parish?

SECRETARIES—REV. R. G. FOWELL, M.A.; ALFRED THOMAS, ESQ.
ASSISTANT SECRETARY—REV. J. W. FALL, M.A., Falcon Court, 32, Fleet Street, E.C.

Will You Not Help

To carry on the work of relieving upwards of 1,500 Cases of the Crippled and Deformed yearly Patients in the

NATIONAL ORTHOPÆDIC HOSPITAL

(FOR THE DEFORMED)?

President - - - - THE DUKE OF MARLBOROUGH.

TWO-THIRDS of the Patients are children of needy parents. 78,351 Patients have passed through the Hospital.

Many almost hopeless cripples, cured by the surgical skill and timely aid afforded by this Charity, are now earning their livelihood, and assisting widowed mothers or orphan families.

The Committee earnestly appeal for **Annual Subscriptions and Donations**, to prevent a deficit this year of £500.

£1 1s. Annual Subscription constitutes **Governship**, with Five Out-Patient Letters for each Guinea.

£3 3s. Annually constitutes **Governorship**, with One Free-Bed Letter for six weeks, and Ten Out-Patient Letters

Cheques crossed "Sir S. Scott, Bart., & Co.," will be thankfully received by the Secretary, Mr. H. J. TRESIDDER, at the Hospital, 234, Great Portland Street, London, W.

BIBLE LANDS MISSIONS' AID SOCIETY.

FOUNDED 1854.

Office:—7, Adam Street, Strand, W.C. Rev. W. A. ESSERY, Hon. Sec.

From great national causes our income was so reduced last year, that many of the works we usually help were only partially assisted, and some not at all. The Lord's impoverished workers pathetically press us to send them our Aids this year. We need a generous increase of £750 to do so. The Readers of "The Christian" have ever been our most generous contributors, and to you we once more appeal in our present need.

KINNAIRD. Treasurer.

Mission of Help to the Suffering Poor.

HELP IS URGENTLY NEEDED

To carry on the work of relieving the sick, aged, and destitute poor, through the winter.

Hon. Secretary, ANNIE F. PERRAM,
90, Darenth Road, Stamford Hill, London, N.

MIDNIGHT MEETING MOVEMENT

ESTABLISHED IN 1859.

THE COMMITTEE are arranging to HOLD MEETINGS and MISSION DISTRICTS in **LONDON** and important **PROVINCIAL** centres during the coming Winter. The work of the Society has been maintained *throughout the Summer months.*

Fresh Contributions are Now Needed for Fresh Work.

These may be sent to the Office of THE CHRISTIAN, or to C. WILSON M'CREE, Secretary, Office, 8A, Red Lion Square, W.C.

Re-Issue of Rev. F. B. Meyer's Scripture Biographies.

NEW PAPER.
NEW SIZE.
NEW STYLE.

ELIJAH,

And the Secret of his Power.

ISRAEL,

A Prince with God.

The above are now ready, each in Cloth Boards, 2s. 6d. Other volumes will follow at intervals.

The volumes comprised in this re-issue will be large crown 8vo in size; printed on specially prepared Antique Wove "Zephyr" Paper, producing a book which is large and handsome, and at the same time light to the hand. The binding will be in cloth boards, with gold lettering on back and side; and the general "get up" will be found to be decidedly attractive and "up-to-date." The price of each will be 2s. 6d. per volume.

The appreciation by Christian readers of the works of this well-known Author has already resulted in the sale of a very large number, and it is hoped that the new form will quicken the interest in the series, and secure for it a still wider circulation.

The Ordinary Editions are still on sale.

London: MORGAN AND SCOTT, 12, Paternoster Buildings, E.C
And may be ordered of any Bookseller.

JUST PUBLISHED.

STRAYED FROM HOME:

AND OTHER READINGS.

Being "The Herald of Mercy and The Revival" Annual.

Handsomely bound in Illustrated Covers, crown quarto, 96 pages, 1s. (Post free, 1s. 1d.) With 12 full-page and numerous other Illustrations.

The Volume contains contributions from Rev. F. B. MEYER, B.A., and other Well-known Writers; Poetry; Striking Narratives; Telling Anecdotes; Special Pages for the Young, and other interesting Features.

The profuseness of the Illustrations and the general attractiveness of the Volume render it

An Acceptable Gift Book for Old and Young,

while its pages will be found to contain a large selection of Readings suitable for Mothers' Meetings, District Visiting, &c.

The late Rev. C. H. SPURGEON wrote respecting a former volume:

"A delightful magazine, as full of the Gospel as the pages will hold; and withal so interestingly and plainly written that the poorest will like it. The shilling volume ought to be given away by thousands. It has done us great good to read it. Ministers would find lots of good anecdotes in it fresh and bright."

London: MORGAN AND SCOTT, 12, Paternoster Buildings, E.C.
And may be ordered of any Bookseller.

TWO NEW WORKS WILL BE READY SHORTLY

A SUGGESTIVE BOOK - - -

By Rev. KENNETH MOODY-STUART
(St. Mary's U.F. Church, Moffat).

Light from the Holy Hills.

A Series of Studies Concerning Old Testament - - Mountains. - -

Cloth Boards, 2/6.

A PRACTICAL BOOK - - -

By Rev. F. S. WEBSTER
(All Souls', Langham Place).

Elisha: The Prophet of Vision.

The Author in a Prefatory Note says:—"These papers are published in the hope that God may use them to make plain to many of his servants the secret of the life of faith; and the vast possibilities which lie before the man who sees God."

Cloth Boards, 1/-.

LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. *And may be ordered of any Bookseller.*

About Books.

"MY COUNSELLOR."

It is the Lord who is "wonderful in counsel," and his Word which, like Himself, is immutable and sure. Happy is the man who can say from the heart, "Thy word is true from the beginning. . . My heart standeth in awe of thy word. . . . I rejoice at thy word as one that findeth great spoil."

Holy Scripture is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Some Christians realize one or two of these fruits of study; some find more, indeed all. If we would be "perfect, throughly furnished unto all good works," we must receive into our hearts as well as accept with our minds "all Scripture" as it has been "given by inspiration of God."

How may we do it? Many read the daily chapter, and if there is time for this, a little arrangement will provide opportunity for the study of a spiritual homily on the section read. Others are not able to read an entire chapter, or perhaps are not so manifestly helped by consecutive perusal of entire books of Scripture. They cannot concentrate thought in a set and regular manner upon every part and portion of the Word. Such ask for the essence, so set forth as to represent the whole.

Just here we find the place of such a compilation as **My Counsellor**: Holy Scripture Arranged as Daily Meditations for Edification, Guidance, and Comfort. From time to time we have heard of great blessing following the use of this beautiful book, which may be had with Morning or Evening readings, or with the two combined in one volume. The plan is simple: A Scripture text gives the keynote, and the page of selections—clauses, sentences, verses—develops the Divine teaching in varying phases, in the language of the familiar Authorized Version. In the margin the references are given.

Whether or not we read the stated chapter day by day, we may, by the help of "My Counsellor," be greatly comforted and edified, as we ponder the words of grace and truth drawn from the well of Scripture undefiled. By arrangement with the Oxford University Press, *Messrs. Morgan & Scott* have issued special editions on ordinary or thin (India) paper, and in various sizes and styles of binding. Our readers are invited to apply for the prospectus, giving prices and other particulars.

Hymns and Hymn Writers. By Henry M. Nicholson. A readable sketch, *multum in parvo*. The fascination of the subject is fully appreciated by the writer of these pages. (3d. *Plymouth: Hayter & Cole, 17, Russell Street.*)

A worthy and helpful addition has been made to the series of "Little Books for Life's Guidance" in **The Kingship of Self-Control**, by William George Jordan (1s. *Oliphant*), which is calculated to touch a true chord in many a life as it deals with "individual problems and responsibilities."

Rev. W. Lyon Riach has published a series of nine sermons on **Naaman, the Syrian Soldier.** (2s. 6d. *Oliphant.*) Looking back to the beginning of a long ministry, he finds the consecutive method of preaching common at that time now largely a thing of the past. These are thoughtful, instructive discourses.

The collection of searching Evangelistic addresses by the late Brownlow North, given in **Ourselves**, comprises the well-known series, described as "a picture sketched from the history of the Children of Israel." Refreshing in their directness and simplicity, these pointed utterances should still prove welcome, both for their influence over the unconverted, and as a mine of suggestive thought for workers. A twelfth edition has been called for. (1s. net. *C. J. Thynne.*)

Goodness and Mercy is the title of a little volume, expository and experimental, by the late Mr. William Yapp. Miss M. M. Davis, of Leominster, supplies an introduction, in which a few details are given of the life and service of the author. Those who knew Mr. Yapp and his work in Hereford, London, and Leominster will know what to expect in the book; to others it is recommended as a casket of precious things, new and old, from the treasury of God's Holy Word. (1s. *Ritchie, Kilmarnock.*)

In 1864 a work, written by the late Mr. Charles Buxton, M.P., was published under the title of **How to Stop Drunkenness.** Being written by a brewer, the book attracted a considerable amount of attention, Mr. T. B. Smithies, the editor of the *British Workman*, writing a preface to it. The work has been out of print for some years, but it is full of suggestions which, it is felt, would be peculiarly useful at the present time. It has, therefore, been reprinted by the Church of England Temperance Society, under arrangement with the family of the author. (1s.)

Those who are faced with frequent questions in individual Christian dealing will find useful "**They Searched the Scriptures**" (3d. *G. D. Shipley, Marcham, Abingdon-on-Thames*), a booklet in which the author has gathered up much of the results of his reading and observation during many years.

The Missionary Calendar for 1902 (1s. *E. Kaufmann*) is a publication which will be highly valued in many quarters. Compiled by Clara Benham, this is a tear-off block calendar; it gives a portion for every day, with facts about missionary work all over the world, testimonies to the value of missions by well-known authorities, and helpful thoughts and quotations. Workers who are interested in the spread of Christ's Kingdom will find this a useful means of imparting information and keeping the subject before their minds.

The first volume of the "Free Church Pulpit" series (2s. 6d. each. *A. H. Stockwell*) is a very striking unfolding of the practical messages of the last book of the New Testament—**Apocalyptic Sketches**: By Rev. J. Monro Gibson, D.D. The expositor is true to himself as well as to his subject; he considers the visions in their immediate significance, although at times he follows the seer into more distant scenes. Those who are familiar with the ordinary prophetic interpretations will find additional suggestion in this thoughtful volume.

Lovers of Cowper's poems will read with interest **Cowper and Mary Unwin**, a centenary memento, edited by Caroline Gearey. (6s. *H. J. Drane, Salisbury Square, E.C.*) In the words of the preface, the book "traces the vague and melancholy episode of the poet's love story—the sweet, yet sad record of his attachment to Mary Unwin, and the sudden harsh affliction which put an end to all their hopes of happiness in this world." Many poetical morceaux are introduced as throwing light upon the very readable story.

The problems and difficulties of every-day men and women are fairly faced and the solutions expressed in simple language in **Meanings and Methods of the Spiritual Life**, by Rev Henry W. Clark. (6s. *Allenson.*) The depths of many a Christian heart are here sounded and its secrets laid bare. The causes of partial failure are pointed out skilfully, and through all with hopefulness and cheer for those who yearn for a closer walk. Here the inquirer will learn the full meaning of the salvation which only began at the Cross, as well as of the sense in which he is called to overcome the world.

Newman Hall: An Autobiography. We welcome a cheap edition of this readable book. (6s. *Cassell.*) A goodly volume it is, rich in recollections of great events, and in allusions to men of note in the religious and political world. Though eighty-five years of age, Dr. Newman Hall is still in vigorous health and young of heart. His mind surveys the occurrences of a busy career, and he presents the record with vivacity and evident satisfaction. To read such reminiscences is very refreshing. In many respects the volume will assist young people to appreciate the conditions of life and thought during the most active period of the past century.

A Key to Unlock the Bible. By Joseph Agar Beet, D.D., is the first of a series of "Bible Keys." (1s. 6d. *Religious Tract Society.*) The aim has been to put the reader in a position to understand the chief results of the latest and most careful study of the Word of God. Dr. Beet's view is that only by close and repeated study of Scripture itself can we reach the deeper meanings, and appropriate the promises and blessings of revelation. This book will promote the intelligent study of Holy Writ, and assist in "stablishing" men and women in the faith. We commend it as specially suited to help persons of inquiring mind.

Of Mr. Ferrar Fenton's "New Testament in Modern English" we spoke with decided qualification; of his new work, **The Five Books of Moses**: Being Volume the First of the Bible in Modern English, we must write in terms of emphatic disapproval. (2s. 6d. nett. *Partridge.*) Though he may mean well, Mr. Fenton has performed very indifferently. His book is not a translation at all, but rather a paraphrase, and that by no means helpful in expository study. The book is replete with clumsy variations from familiar versions, and many of the author's statements regarding Hebrew words and phrases are utterly unsupported by sound scholarship.

A memento of the late Rev. Frederick Baldey, vicar of St. Simon's, Southsea (4d. post free. *W. E. Stride, Southsea*) contains special sermons preached by Revs. J. C. Martin and H. Lindsay Young.

The Churchman's "Acrostic" Bible-Searching Calendar gives daily texts taken from the portions of Scripture appointed for each Sunday's service in the Ecclesiastical year. Copies may be had (three for 3½d. post free) from Miss Monck-Mason, Ollavintone, Folkestone.

Among the small annual publications of the *Religious Tract Society* are: The Scripture Pocket Book for 1902 (1s. 6d.); The Illustrated Sheet Almanack; The People's Almanack; and The Penny Almanack (all 1d. each). The "Pocket Book" is a model of compactness, and has various useful features. The "Pocket Book Almanack" (2d.) is an interleaved edition of "The Penny Almanack,"

Some Parcels of Books.

With the near return of the Christmas season, the question arises, what books shall I buy for children's presents? An answer may be found in the special parcel which Messrs. Morgan & Scott offer for 10s., carriage paid. It contains eight volumes of Rev. E. Payson Hammond's works; a book by A.L.O.E., entitled Percival's Picture Gallery; a tale by Mrs. Hunter, entitled Joe Witless; and the six volumes of "Nettie's Mission" Library; in all sixteen volumes for 10s., as stated above (or 11s. 9d. if for abroad).

Another special offer, which will appeal to preachers, teachers, and all students of the Scriptures, is the 6s. parcel of Biblical works. This includes a copy of Cruden's Concordance (3s. 6d.); a handbook to the Old and New Testament, entitled The Bible Remembrancer (2s. 6d.); The Bible Interpreter, an illustrated dictionary of the Scriptures (1s. 6d.); and two other valuable works: Searching the Scriptues (2s. 6d.), by Dr. J. Anderson, and Christ Lifted Up (2s. 6d.), by Rev. R. Gilchrist. These five books, it will be noted, total up to 12s. 6d.; but the publishers offer the parcel, carriage free, for 6s. (or if for abroad, 8s.). This would make a most useful present for an evangelist, Sunday school teacher, or any other Christian worker.

Yet another special offer, which is of great value at this time, when so many are being turned aside to the errors of Romanism, is the parcel of Protestant books for 9s., carriage paid, including a splendid edition of Foxe's Book of Martyrs, with twelve full-page illustrations, and a steel-plate frontispiece. This book alone is published at 10s. 6d. Then there is a copy of The Catacombs at Rome, by Mr. Benjamin Scott, F.R.A.S.; three of Miss Richardson's books, giving practical experience of Romanism; and forty-two copies of a pamphlet on The Confessional, by Miss Richardson. This latter will be found very useful for distribution. The whole parcel is offered for 9s. (or 11s. 3d. if for abroad).

The publishers, however, make one condition with all these "special offers"—it is that those ordering the same will undertake to carefully place the copies of The Christian (which will be enclosed in each parcel) with some friends not as yet acquainted with the paper, in the hope that they may be induced to become regular subscribers. All orders for these special parcels of books should be sent, with remittance, to Morgan & Scott, 12, Paternoster Buildings, E.C.

Another special offer which has met with a wide acceptance is that of a copy of the "Two-Version" Edition of the Bible. It contains the Authorised Version, with the differences of the Revised Version printed in the margin, so that both texts can be read from the same page. A beautifully-bound copy of this Edition of the Holy Scriptures (price £1) is offered to anyone who secures twelve new subscribers to The Christian. In a number of cases Christian workers, at once concerned for the extended influence of The Christian, and desirous of possessing a valuable book, have set to work with very encouraging results. There is also a Wide Margin Edition, published at 27s.; and, whereas for *twelve* new subscribers a 20s. copy of the ordinary edition is given, for *sixteen* new subscribers a copy of the 27s. "Wide Margin" edition, printed on writing paper, an ideal "worker's" Bible, will be presented. Full particulars of this scheme can be obtained on application to Morgan & Scott, Office of The Christian, 12, Paternoster Buildings, E.C. [Advt.

1423

DONATIONS

Received by Messrs. Morgan and Scott, to Monday, October 28, 1901.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."** This will effectually prevent loss.

	£	s.	d.
Famine in India—Mrs. P., £2; H.H., 1s.; Bible Class, Bishopston, £1; Pewsey, £1; Jubilee, 5s.	4	6	0
Pandita Ramabai's Work—U.S.E., 2s. 6d.; C.B., £1; L.H., Illabisa, 16s. 6d.; K.H., £1 16s. 6d.; (*Famine*)—A.L.W., £1...	4	15	6
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Mrs. Bruere's Orphanage—K.H.	0	0	6
Lepers of India (*Miss Reed's Work*)—A.L.W. ...	0	10	0
Miss Weatherley's Work, India—M.S.	0	10	0
M. Coillard's Work, Barotsiland—I.O.U.	0	10	0
Deacon Abraham's Orphanage—J.S.F.	5	0	0
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North Africa Mission—E.E.F.	0	5	0
Industrial Missions' Aid Society (*Sale of Indian Converts' Work*)—A Ryde Gleaner...	1	0	0
South Africa General Mission—A.L.W.	1	0	0
Moravian Missions—A.L.W., £1; N.Y.N., £1 ...	2	0	0
London Missionary Society—A Believer	0	15	0
Baptist Missionary Society—A Believer	0	15	0
Church Missionary Society—Thankful	0	10	0
Miss Coote's Training Home, South Africa—An Irish Girl (per Miss B.)	1	0	0
Bible Lands Mission—N.Y.N.	1	0	0
Christian Police Association—Mrs. G.P.	1	0	0
Barbican Mission to Jews—Miss S., 10s.; A.P., 2s. 6d.; (*Debt New Mission Hall*)—C.R.A., 10s. ...	1	2	6
Rabbi Lichtenstein Fund—W. McC., 10s.; P.S.N., £1; U.S.E., 2s. 6d.; Beth, 10s.; Erin, 10s ...	2	12	6
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Mildmay Mission to Jews—Vera	1	0	0
Rev. D. Baron's Work, Jews—N.Y.N....	1	0	0
Friendless and Fallen—Memorandum	3	0	0
Mr. Fegan's Homes—Memorandum, £3; A.L.W., £2; A Believer, 10s.; M.W.B., £1; W.S.M., £5; Jubilee, 5s.; Mrs. D., £1	12	15	0
Open Air Mission—P.S.N., £1; I.O.U., 5s.; W.H., 10s.; Vera, £1; G.N., 2s.	2	17	0
West London Mission—I.O.U., 5s.; L., £10	10	5	0
Flower Girls' Christian Mission—W.H., 10s.; G.N., 1s.	0	11	0
Liberator Sufferers' Relief—Mrs. G.	0	2	7
Albert Midlane Fund—A.P.C., 5s.; Junior C.E. Society, East London, South Africa, 7s. 6d. ...	0	12	6
Bristol Orphan Houses—Mr. and Mrs. R.T.W., £2; A.L.W., £1; A Believer, £1; M.W.B., £1 ...	5	0	0
Stockwell Orphanage—Mr. and Mrs. R.T.W. ...	2	0	0
Mr. Quarrier's Orphan Homes, Scotland—Mr. and Mrs. R.T.W., £1; A Believer, £1	2	0	0
St. Giles' Christian Mission—Sowing, 2s. 6d.; A.L.W., £1; M.M.W., 5s.; (*Coals*)—M.A.C., 2s. 6d.	1	10	0
Mrs. Smyly's "Memorial"—Vera	1	0	0
Miss Macpherson's Home of Industry—Vera... ...	1	0	0
Soldiers' Home, Winchester—Vera	1	0	0
Dr. Barnardo's Homes—A.L.W., £1; A Believer, £1; M.W.B., £1...	3	0	0
George Yard Mission—A.L.W., £1; Friends, Blackheath, 2s....	1	2	0
Bridge of Hope (*Miss Steer*)—A.L.W.	0	10	0
Barnwell Mission, Cambridge—M.S.	1	1	0
London Bible and Domestic Mission—Miss U. ...	0	10	0
National Blind Relief Society—G.N.	0	1	0
Miss Weston's Work, R.N.—M.S.	2	2	0
Hazelwood Home of Rest (*Warming Apparatus*)—M.S.	1	0	0
London City Mission—M.A.C.	0	2	6
Homes Working Girls—M.S.	0	10	0
General Booth's Social Scheme—M.W.B.	0	10	7
Total	£91	14	2

ADVERTISEMENTS.

Home for Motherless Children, Chiswick (*Mr. R. T. Smith*)—Mr. T., 5s.

Ham Yard Soup Kitchen and Hospice, Great Windmill Street, Piccadilly Circus, W.—C.P.A., 5s.

Baptist Deaconesses.—The work of the Baptist deaconesses in West Central London continues to make satisfactory progress. A report which has just been issued says:—"We have six Sisters in the Home and Hospital training, who are daily visiting the homes of darkness and dirt, carrying not only the 'Bread of Life,' but the 'bread that perisheth.' There are hundreds of men and women and little children crowded together in squalid cellars and dingy garrets, who, but for our Sisters, could say 'no one careth for my soul.' The Sisters watch by the sick and care for the dying. Quite recently a poor woman left the hospital, incurable, to die in her miserable underground kitchen home. Her husband had to be at work all day, and there was no one to minister to her but three tiny children. Our Sisters cared for her day and night till the end, and then sought a temporary home for the little ones." The address of the Mission is now 98, Guilford Street, London, W.C. Dr. Percy Lush is the medical officer and Rev. A. B. Middleditch the secretary.

Death of Mr. Joseph Clarke.

The sudden death of Mr. Joseph Clarke removes a devoted worker, who was associated for many years with Mr. Charrington at the Great Assembly Hall, Mile End, E., and who was also well known as an evangelist, having for a long time been connected with the Evangelization Society. Mr. Clarke was well on Friday, and, in fact, to most of his friends seemed in better health than usual. He conducted the Testimony meeting in the Assembly Hall on Friday evening, and seemed exceptionally happy in the service. He retired to rest, and lay in bed reading till about half-past one. At a quarter to two he called to his wife and said he was suffering pain in his chest. In a few minutes he said "I am dying; I am dying. O Lord, receive my spirit, and take care of my dear wife and children," and expired. At the Saturday-night prayer-meeting, and the Sunday services in the Great Assembly Hall, the announcement of his death cast a gloom over the audience, and the meetings were greatly interrupted by the sobs of the people. The East End poor have lost a friend whose place it will be hard to fill.

Soldiers' Home, Winchester.

WE have just had a special fortnight's mission, conducted by Mr. F. Rayner, of the Mumbles, Swansea.

Where constant and regular evangelistic work is being carried on, and that for many years (twenty-seven), as at the Soldiers' Home, it is difficult to speak of what is special, because all is special; still, we do find that a mission occasionally amongst the same people is productive of blessing to some who have not been reached by anything they have heard before.

Having returned home from the camp on Salisbury Plain, we felt it would be wise to get into shape at once for winter work. Nothing effects this so happily, and so surely, as a series of Gospel services. This we have had and much enjoyed. Every night the truth of God has been earnestly and faithfully preached. The Christians, both old and young, have been much refreshed; the work of grace has been deepened in many hearts, and we look for a harvest from the seed sown.

The weather at times was particularly inclement; yet notwithstanding winds and wet, the people gathered, and thus manifested the interest they feel in God's Word and work. The closing meetings on the last Sunday were times of solemn heart-searching before the Lord. The word spoken by Mr. Rayner was felt to be from God, and came with power, and we were not surprised when a large number gathered for the thanksgiving tea on Monday night. A valuable farewell word was spoken, and the mission as a mission was over. We trust now to see results that will reach into eternity, bringing honour and glory to our King.

L. Perks.

Personalia.

We are sorry to learn that Rev. John Urquhart has been laid aside with influenza, and is making only a slow recovery.

Many will hear with regret of the great loss which Mr. J. Wooldridge has sustained in the death of his wife, especially after the recent sudden death of his eldest son, who, with Mrs. Wooldridge, was so helpful in the tent mission, for twenty-five years. Those who have come under the blessing of Mr. Wooldridge's ministry will especially be disposed to show prayerful sympathy with him in this hour of trial.

Two daughters of Lord Radstock are about to proceed to India as missionaries. At St. Michael's Church, Burleigh Street, W., they received the rite of confirmation at the hands of the Bishop of Sierra Leone. The congregation included many relations and friends, Prebendary H. E. Fox and other clergy.

Rev. Dr. J. G. Cunningham (Edinburgh), who with Dr. Robertson (St. Ninians) formed a Scottish deputation to inquire into the "Los von Rom" movement, when ready to return home, met with a painful accident to one of his legs, and is compelled to remain as the guest of Rev. Dr. Andrew Moody, Budapest. We are glad to say, however, that there is cause for praise to God in the good progress made towards recovery.

The National Blind Relief Society.

A Heartrending Case.

A Blind Lady and her Husband, and their two daughters, who are Governesses.

Mrs. C. writes: "The mother of my late Governess, aged 68 (and husband, aged 78), entirely dependent on their two daughters, who are governesses. There is no hope of Mrs. ——— recovering her sight, and she suffers great pain. The daughters are unable to earn sufficient to support themselves and parents. The mother used to earn a little by needlework before she went blind. It is very hard on them all, as they have seen better days. Excellent references from doctor and clergy."

The Rev. J. Pullein Thompson, Hon. Sec., the Vicarage, 27, Tite Street, Chelsea, S.W., will gladly acknowledge donations, or may be sent to the Office of The Christian.

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INSTITUTED 1807.

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F. A BEVAN, Esq., 54, Lombard Street, E.C.
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1,566 of the Lord's aged poor, of both sexes, and members of various branches of the Church of Christ, are now on the books: and upwards of **£12,000** per annum are distributed in life pensions of five, seven, and ten guineas. To meet this amount the income is inadequate. The pensioners live in all parts of the country, and most of them are upwards of seventy years of age.

In the four homes—Camberwell, Hornsey Rise, Brighton, and Stamford Hill—180 of the pensioners have peaceful and happy abodes. A visit to these buildings is invited.

Fresh Contributions to the Society and Asylums are earnestly solicited, and will be thankfully received at the Office of the Society or of *The Christian*.

Office, 83, Finsbury Pavement, E.C.
JOHN E. HAZELTON, Secretary.

THE CHILDREN'S HOME:

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The Christian.

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Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

Mrs. Anna Shipton. As we go to press, we learn with deep sorrow of the death of our old and beloved friend, Anna Shipton, known to multitudes of our readers all over the world by her helpful and spiritual writings. Mrs. Shipton had been a great invalid for many years, but the home-call, which brought her eternal relief from much suffering, was itself somewhat sudden.

The Bible and Modern Thought. We hope our readers, and especially young men and women, will read the important utterance of Dr. Wace, of King's College, on this subject (see p. 12). So persistent are the endeavours of some ministers and other critical teachers to force upon the younger generation their untried and unproved theories, that, in view of the grave issues at stake, it is well, as Dr. Wace says, to "think once, twice, and thrice, before allowing ourselves to be persuaded that the uniform belief of the Christian and Jewish Churches for nearly three thousand years has been proved to be entirely wrong." We are glad to call attention, also, to Rev. John Urquhart's offer to Sunday-school teachers (see page 11). The evidence of modern research is strongly on the side of the old beliefs.

The Limit of Christian Concession. All who have carefully followed the controversies between Christians and non-Christians during late years must have been struck with the number of concessions which Christian men have made to the other side, with the hope, doubtless, of conciliating them. It may be wise to offer some concessions upon non-vital points; but there is a necessary and rigid limit to this kind of thing. There is a too great willingness to surrender miracles as a concession to "scientific theologians." They who do this tell us emphatically that "a Christ without miracle is still the Christ." As emphatically we reply that a Christ without miracle is simple inconceivable. It is possible to multiply concessions until the enemy has gained all, *and remains an enemy still.* A true faith does not survive by its accommodations, but by its insistance upon its *specialité*.

A Worthy Testimony. Amid all the discussion in regard to the alleged failure of the Sunday-school as "the nursery of the Church," and the numerous suggestions for improvements in teaching and management, it is pleasant to come upon a plain and unmistakable statement from one who is entitled, by long years of experience in the Sabbath class, to speak with authority. Mr. George Cadbury says:—

> I fully agree that the literary as well as the theological needs of the scholar should not be overlooked, but my forty years' experience in Sunday-school work convinces me that the most important matter is that the teachers' main longing shall be that the boys and girls under their care shall be brought to Christ.

No teaching from which the living, loving Saviour is absent, or in which He is given a subsidiary place, can end in anything but failure. If Christ be lifted up He will, in the class-room as elsewhere, fulfil his Divine promise, and draw souls to Him.

Sabbath Reading. There is need of greater care in the selection of suitable reading for the Sabbath. In many Christian homes no clear distinction is made in that respect. Some years ago the task was far more difficult than it need be to-day. Then *The Pilgrim's Progress*, Pollok's *Tales of the Covenanters*, the story of *The John Williams Missionary Ship*, *Foxe's Book of Martyrs*, and a few other volumes almost exhausted the list, whereas there is now a wealth of literature helpful in the spiritual life. The sanctified half-hour on the Sabbath will carry its influence into the week. It is not Puritanism, it is true wisdom, to make the Sabbath a day of mental peace, and to confine its literature to the Word of God, and to books which illustrate it or breathe its spirit.

Membership in the Established Church. The question of "What Constitutes a Member of the Established Church?" is being hotly debated among Churchmen, with little hope of coming to a general agreement. One school demands the inclusion of all ratepayers, a position consistent with the claim of many Episcopalians that the "Church" is the nation in its religious aspect. The diocesan conferences are, however, showing signs of receding from this purely mechanical test. The York diocese will "have nothing to do" with this view. That of Manchester accepts it *plus* a declaration of baptism and membership. That of Hereford asks for confirmation *plus* a declaration of membership, while Llandaff asks for the communicant test. The *Church Times* pleads for the *status* conferred by confirmation, which in its opinion "is the minimum requirement desirable, and in the circumstances, perhaps, the possible maximum." Episcopalians seem with one accord still to fight shy of the Evangelical and New Testament test, that what makes a member of a Church of Christ is a hearty, loyal, personal, saving faith in Jesus Christ Himself.

The Minimum of Christian Belief. In an article published a few months ago a great theologian expressed the conviction that it had become necessary, by reason of the extraordinary elasticity at present attached to the word "Christian," to define once more what is the irreducible minimum of Christian belief. Recent events amply justify this conviction. The later phases of heresy and moral craziness place themselves under the shelter of our Lord's name, albeit his Deity and his doctrine are entirely ignored. Surely it is self-evident that the *very least* demanded of a Christian is a true heart belief in our Lord's Deity, with all that that involves. To us it is incomprehensible that men who boast of their "freedom," in breaking away from historic and Scriptural Christianity, should fight so tenaciously for the Christian *name*. It is not honest. If people are determined to be singular, then let them pay the full price of their courage, and cease to snatch support from a cause which they have abandoned.

London's Coronation Gift. It is a good suggestion that London should, at the King's Coronation, cause its thanksgiving present to take the form of freeing the London hospitals from the terrible incubus of debt and financial difficulty which ever presses upon them. The Sovereign, of course, cannot accept a gift in the common meaning of the term from loyal Londoners, but we all know how deeply interested both the King and Queen are in the London hospitals, and we are certain that if a sum of money could be raised sufficiently large to keep the hospitals going, without the necessity for continuous appeals for help, their Majesties would be delighted. It is a noble idea, and with London's wealth, it should be easily carried out.

The Educational Peril. The note of warning sent out by Lord Edward Fitzmaurice as to the divided state of opinion on the part of those who are unsectarian in education, is one that may well be attended to in view of the avowed purpose of the Government to renew the education controversy in an acute form during the next Parliamentary session. If such divisions show themselves, when the time comes, the clerical party, which is thoroughly united, and has the sympathetic ear of the Government, will cause next year to be a black-letter day in the history of education, and the yoke of priest-craft will be tied round the necks of the rising generation to a certainty. Nothing but a clear sense of the serious issues involved, and of the difficulty of reversing a policy that has once received the sanction of the people's representatives in Parliament, can avert the peril. Differences on ways and means, and on secondary points, should not be allowed to interfere with a strong determination to maintain the Cowper-Temple clause, and the *status quo* as regards the question of religious teaching.

A Naive Confession. It is surprising to read the naïve confession of the Duke of Devonshire, head of the Education Department, that he "does not really understand the question of the Education Bill any more than the man in the street." If the Duke can thus speak, what are we to think of the attitude of the ordinary person towards the proposed Bill? We are afraid that the common people are in total ignorance regarding the revolutionary proposals of the Government with regard to Education, and that if we are not careful a Bill will pass through Parliament which will most seriously put back the clock.

A Romanist on Priestcraft in Ireland. As the effect of a predominant priestism on the well-being of a nation, the following remarks from the pen of Mr. M. J. F. M'Carthy, who speaks as a Roman Catholic, are significant. Discussing the question why Ireland is so poor, he says that in the first place the people have "to live in hovels, while their priests live in luxury and officiate in temples of a magnificence which is altogether out of place in a poor country like ours." Secondly, he points out that Irish education is passing gradually more and more into the hands of the priests; and thirdly, he boldly affirms that there is no more reason for a Roman Catholic University than for a Salva-

tionist University. He sums up his reading of the situation in these words:—

My position as a lay Irish Catholic is this. I want my children to receive such a training as will fit them to compete successfully in after life with Protestants. All the great industrial nations are Protestant. In fact, the world is a Protestant world, wherever it is a wide-awake world. Isolation from Protestants, distrust and hatred of Protestants, have not enabled ourselves and our fathers to compete successfully with Protestants.

This bold statement should be widely known in view of the determined attempt of the priestly party to "capture" the school-boards of England.

Is Protestantism in Danger? The current number of the *Temple Magazine* contains a symposium upon the above subject. The writers—all representative men—give good reasons for the belief that Romanism has no real hold upon the masses of the people in this country, while abroad its power everywhere is menaced. But as for the subversion of Protestantism in the Anglican Communion, two leading Evangelicals—Prebendary Webb-Peploe and Canon Hay Aitken—say:

There is great danger that Protestantism may be crushed out of the Established Church by the cruel, if not criminal neglect of our rulers both in Church and State. . . . It is necessary that the Church speedily acquire such a *measure of autonomy* as shall enable her to deal summarily with distinctly Roman innovations, and, if necessary, with Roman innovators.

Protestantism in America. A great Protestant revival movement is to be carried on in all the States of North America during the coming winter. This has been for some time desirable owing not only to the development of Romish propaganda, but to the growth of Ritualism among the Episcopal clergy. The unprecedented material progress of the States during the last generation has not been favourable to the maintenance of the grand old Puritan ideals which went to the making of America as a nation; and the chief bulwark of Protestantism is the Puritan faith and temper. The National Committee of the "Twentieth Century Gospel Campaign" is at present assembled in New York, and is arranging for stirring "revival" services in every town in the U.S.A., as far as California. Circulars have been sent to 12,000 ministers, and the answers received from all parts of the country are most reassuring. This plan of endeavouring to strengthen Protestantism by a campaign of Evangelism is in keeping with its noblest traditions. Personal faith is at the root of Puritan Protestantism.

Political Pandering. A persistent rumour is abroad that there will be a dissolution of Parliament in the early autumn, and already in some quarters preparations are being made for it. In view of this probability, it is not difficult to understand Mr. Chamberlain's warmly-expressed defence of the objectionable proposal to compensate publicans upon any interference with their licences. It certainly was noteworthy that, in referring to the arrangement recently come to between the magistrates of Birmingham and the brewers, that a number of licences should be suppressed, Mr. Chamberlain should not have said anything about the fact that those brewers and publicans who are not interfered with under the plan will themselves have to compensate those who are. The granting of a licence does not confer any vested interest, and the proposal to compensate out of the rates a man whose licence is found to be unnecessary throws the burden upon the industrious and temperate taxpayer.

"The sight of means to do ill deeds—" The statistics of Licensing Reform in Liverpool from 1889 clearly disposes of the strange assertion in *The Times*, that the lessening of the number of public-houses tends to increase rather than stem the current of drunkenness. Since that year, the licences of the city (which, be it remembered is a great seaport) have been reduced by 345, and in the same time the number of police cases of drunkenness has fallen from 16,042 to 4,180 per annum; while in 1900 it was felt possible to reduce the police force by 100 men, thus saving the city £8,000 a year. The larger the number of public-houses, the greater the competition between them for customers, and the more questionable the means they will employ for this end. The fewer they are, the more respectable they become, and the less temptation do the street corners present to the weak and unwary to go in and drink.

The Colour Problem. A fortnight ago we expressed our admiration of the action of President Roosevelt in inviting Mr. Booker Washington to dine with him. According to *Reuter*, that simple, Christian act has resulted in a race riot in certain parts of the South. It is deplorable that men can so far dehumanize themselves as to almost hate a man because the colour of his skin differs from theirs. Yet, unfortunately, in America this feeling runs very high. To this day negroes are refused entertainment in certain Northern hotels. Granted that the ways of some negroes are not as pleasant as they might be, is this a reason for hatred and boycotting? This spirit only reveals how far short men are of the Gospel temper which recognises that in Christ there is neither Greek nor barbarian, bond nor free, white nor black. Outbursts of race hatred show how pagan at heart many men remain, despite a vaunted civilization.

A Terrible Total. Unhappily the public mind appears to have become accustoned to the continuance of the unhappy war, and except when special attention is drawn to it by some striking event comparatively little regard is paid to it. Yet week by week the sad figures are being increased by the addition of the numbers of killed and wounded and of the deaths from disease. During last month alone we lost 17 officers and 170 men, 42 officers and 441 men were wounded, 4 officers and 162 died of disease, and 60 officers and 1,926 men were invalided home. It is almost incredible that since the commencement of the conflict no fewer than 824 of our officers and 16,648 of our men have died in South Africa, 6 officers and 417 men have died after having returned home, and 7 officers and 615 men are reported as "missing." In the face of this terrible total, even the immense financial cost fades into nothingness. Behind it all, however, there looms a world of bereavement and misery the extent of which cannot be overestimated.

The Making of a New Race. The world cannot complain of any paucity of suggestions for improving its life. The air is full of proffered panaceas for the ills which afflict society. In the course of a lecture in connection with the Huxley Memorial last week, a philosopher revived the old project of "special selection" in marriage, with a view to producing a perfect race. Given physically perfect parents the race would come out all right, &c. It is an ancient dream, this, but a dream only at the best. The facts of life contradict it. Sparta produced the hardiest men this world has seen, yet that country decayed through its sin. The element of sin—of perverted human wills—never enters into the calculations of our pseudo-philosophers, consequently there is no room for real redemption. The last truth that some clever men learn is that life can only be regenerated from the heart outwards.

Alms or Assistance. A writer in our contemporary, *The Spectator*, in dealing with the subject of Christianity and Charity Organization, has some wise words to say in regard to indiscriminate giving, and the duty on the part of the charitable to bestow something more than money There must, of course, always be many cases in which the help must necessarily precede the inquiry, or even ignore it; but, as a rule, the true charity includes co-operation, and the recognition of the obligation of neighbourliness. In, perhaps, the highest illustration of this universal relationship, the Parable of the Good Samaritan, there was not personal help to the extent of the need, there was also a visit of inquiry as to the result, a visit which possibly opened the door to further opportunities of usefulness. The writer remarks:—

If charity is nothing but a meritorious sacrifice on the part of the charitable, its administration need, of course, have nothing to do with reason. In this case, however, it is nothing more than a kind of pious selfishness, and no selfishness can surely be part of the two great commandments on which Christianity hangs. . . . If these two ideals—the service of God, and the service of man—are alike they must be pursued in like manner; that is, with all the strength of the pursuer's mind, as well as of his heart and his soul.

The Unrest in Spain. Ever since the unhappy war between America and Spain things in the latter country have been in a state of perpetual flux. The people know, at last, their real weakness, and they also know its cause. For some time a determined set has been made against the clerics, and it is evident that widespread revolt is in the air. The priests are said to be for the most part heart and soul with the Carlist movement, as against the present monarchy, because Carlism spells Ultramontanism. It is a case of people *versus* priests; liberty *versus* bondage. Meanwhile, religious indifference is on the increase — among men especially. They want a Gospel which is not offered to them. Spain presents a fine field for increased evangelization.

The Inner Light. The mystical doctrine of the "inner light," which is being revived by certain peculiar sects just now, needs to be most carefully guarded. It seems to be assumed that any sort of impression made upon the mind comes of necessity from the Holy Spirit of God; hence, under the sanction of the "inner light," the door is open to any and every vagary. We need to be reminded that impressions come to us from other than Divine sources, and it is a Christian's business to "try the spirits, whether they be of God." Of one thing we may be absolutely certain—that the Holy Spirit never teaches a human spirit anything contrary to his great mission, which is to "take of the things of Christ and show them" unto us. If any "inner light" therefore tends to diminish the unique glory of the Saviour, we may summarily, and without discussion, banish it as an *ignis fatuus* whose goal is a bog of bewilderment and error. This is a canon of judgment for all.

Practical Papers.

On "Short Cuts."

THERE is no *short cut* to either character or holiness; but the desire to find one lies at the root of all temptation. Adam and Eve were like children, in growth of intellect and mind, who saw "the tree was to be desired to make one wise." Wisdom is an excellent thing, but it cannot be obtained in a moment. It is a beautiful decoration built upon the solid foundation of study and hard work. But in their desire to obtain it by a short cut, Adam and Eve fell.

So, too, the temptations of our Lord. He was hungry. His hunger would be appeased in his Father's good time; but Satan says, "Command that these stones be made bread," to satisfy this hunger *there and then*—by a short cut.

Here was Impatience. But God does not deliver until He has put faith to the test. True, He will not capriciously mock us with stones for bread to please Himself; but He certainly will not give us bread for stones to please the tempter. Therefore, "let patience have her perfect work," and "cast not away your confidence, which hath great recompense of reward."

Again, Christ had a ministry to fulfil. It was important to arrest the attention of the people. Therefore, said Satan, as he stood by Him on the pinnacle of the Temple, "Cast Thyself down hence." God would keep Him from injury, and all men would *instantly* believe on Him—by a short cut.

Here was Presumption. God does not pervert the order of nature, nor commission angels, without a cause. He can do the impossible when required, but not until we have exhausted the means that lie within our reach. Angels were there in reserve, ready to do his bidding, but the time for them to act was not yet. "O that I had wings!" may be a fitting prayer when all else has failed, but not until we have tried the *staircase*. Rather, let us pray, "Keep back thy servant from presumptuous sins," remembering that "He will, with the temptation, provide a *way of escape*, that we may be able to bear it." God helps those that help themselves. There is one thing better than deliverance—that is, victory.

Once more; from an exceeding high mountain, Satan "showed Him all the kingdoms of the world and the glory of them," and said, "All these things will I give Thee if Thou wilt fall down and worship me." Thus should all the world *at once* accept His sway—by a short cut.

Here was misdirected Ambition. Satan ever promises more than he is able to perform, and dresses temptation in its most attractive garb. Thus he is doubly a deceiver. We see the "glory," but the stress, the turmoil, and the pain are hidden from our view. We may well suspect the angry talon, when most in evidence is the velvet paw. Christ must needs be the Man of Sorrows ere He could become the King of Glory; and we, too, must "through much tribulation" inherit the kingdom.

No subtle reasoning, no apparent triumph, can make *wrong right*, though the wish be father to the thought. No supposed influence, bought by compromise of what is true, will win genuine or lasting respect. No power dishonourably gained can advance the kingdom of God. We dare not do evil that good may come. The highest ambition is to seek first the kingdom of God and his righteousness; to do his will; to acknowledge Him in all our ways. *Then* shall all else be added unto us; *then* shall we know of the doctrine; *then* shall He direct our paths; *then* shall the devil leave us; *then* shall angels come and minister unto us.

"But what a grand thing," says the human heart, "to achieve such glorious results in a day, instead of in a lifetime!" Yet consider the real results. Adam and Eve, seeking after wisdom, won for themselves a reputation of egregious folly. Christ, by withstanding temptation, won for Himself the eternal glory of a blameless life.

The essence of all temptation is the "short cut." A boy or man desires to gain some advantage over others in school or in business. The short cut lies by way of stealing, cheating, or lying, while the honest path is a long and weary road. But often "the longest way round is the shortest way home." *Keep to the turnpike*, and you will have none of the hedges or ditches to leap with which the cross-country path abounds, for these are not found in the highway of holiness. *Reality* is a straight path that leads upward through the fair gardens of *Reputation* to the Beulah Hills of eternal *Reward*.

Yield not to temptation,
For yielding is sin.
Each victory will help you
Some other to win.
Be praverful and earnest,
Kind-hearted and true,
Look ever to Jesus,
He will carry you through.

G.

The Attacks on Holy Writ.

DEAR SIR,—The time, which many of us have long foreseen, is now upon us, and the faith of the people, and specially of the teachers in our Sabbath schools, is being brought into peril. An attempt is being made to break down popular resistance to the new views. A minister of one of our important City churches lately told his Bible class that there was no truth in a large part of Genesis, Judges, and Ruth. Professors are lecturing with the avowed object of allaying alarm, and nevertheless are telling their audiences that, whatever the early chapters of Genesis may be, they are not history, and that if it be asked whether the patriarchal history is true, the question can be answered "yes" and "no." The evident purpose of this is to impress the people with the conviction that the early Scripture history at least must be surrendered, and when that is gone confidence in the Bible as a unique and complete revelation will necessarily follow.

While opportunity still lasts, the overwhelming evidence of the absolutely historical character of the early Scriptures, which has been so marvellously furnished by recent research, should be placed without delay in the hands of the teachers in our Sabbath schools. To aid in this effort I have now in the press a cheap edition for Sunday school teachers of the first four volumes of "The New Biblical Guide" (Popular Edition). This covers the entire Pentateuch period, and shows how the history has been confirmed and illustrated by the progress of natural science, and the recent discoveries in Egypt, Sinai, and Palestine. I may say that the value of this record has been very fully acknowledged by the Press, and that the first two volumes have been translated and published in Germany, the first of them being now in a second edition.

The volumes will be sold at 2s. 6d. To get them into the hands of the teachers, I purpose communicating with the secretary of each school, and offering to present him with a volume on the condition that, if he approves of the work, he will bring it before the teachers. To meet the cost of these presentation volumes, one friend has given me £25. I shall be pleased to receive further contributions for this purpose. The sum of 2s. will send one volume; £1 will send ten.—I am, yours sincerely,

John Urquhart.

Parkview, Cambuslang, N.B.

The Secretaries' Prayer Union, the members of which are officers of metropolitan religious and philanthropic societies, held an open meeting for social intercourse and prayer at Exeter Hall on Wednesday afternoon last. The chair was occupied by Mr. H. Bristow Wallen, president of the Union for the year, when a most helpful and inspiring address was given by Rev. E. J. Kennedy, vicar of St. John's, Boscombe. A former president followed by earnest prayers for God's blessing to rest upon the efforts of his servants engaged in mission and rescue work in this Empire City.

The Daily Cross.

(Luke ix. 23.)

By Rev. E. Griffith Jones, B.A., Balham.

WHAT is meant by the "daily cross"? And when can we claim that we are carrying that cross, and so proving ourselves to be the Lord's true disciples? There is much confusion of thought on this important question. Many are under the impression that they are bearing such a cross when it is not so. Many may be bearing it though they know it not.

The Christian cross is not any of the inevitable ills of life. When people are visited with a disability of any kind—a bodily weakness, anxiety about some dear friend, bereavement, a disqualification or infirmity which prevents them living the life they would, or doing the work they would like to be at—they often speak of it as their "cross." And if "cross" meant a burden laid on us from outside, without our asking and against our will, then this way of looking at it would be the right one.

Still, though the bearing of involuntary burdens may be truly a religious and heroic act, and the patience, resignation, and refinement of character in which it often issues may be of the utmost value and beauty, it is not what is meant by the Lord Jesus when He tells his disciples that they are to "take up their cross and follow Him." You cannot "take up" what is laid upon you by another will.

Nor is the Christian "cross" the patient endurance of punishment for sin. If a course of wrong action issues in results that are painful and hard to bear, we speak sometimes as though the righteous consequence of our wrong-doing is a cross which we have to bear with such sweetness and resignation as we can muster True souls recognise the justice of such burdens, accept them humbly, and endeavour to extract from them the discipline and chastisement for which they are sent. But in no sense can this be called the cross. He was "without sin, neither was guile found in his mouth," and *He* never bore the lightest burden of penalty for his own wrong-doing. The cross *He* bore was for others' sin.

Setting these misconceptions aside, let us ask more particularly the meaning of these words. What were the positive distinguishing marks of the Cross of Christ?

1. It was *a voluntary acceptance of an avoidable trial.* Nothing on the surface of the Gospel narrative seems clearer than that Jesus was the victim of a popular tumult, and that he was carried along by it helplessly, resistlessly, to his doom. Nothing, on the other hand, looking at the deeper currents beneath the surface, is more certain than that the death of Christ was a voluntary offering. He did not merely die for a principle, like a martyr, who, after all, only simply anticipates an end which he knows to be inevitable some time or other; but death having "no dominion over Him," when He died it was an experience which He might, in virtue of his own lordship over life and death, have avoided. And yet He died. Of his own free-will He gave Himself up to the last great enemy of all, that He might "overcome the sharpness of death, and open the kingdom of heaven to all believers." And it was He who determined the time of his death, and the manner of his death, and not his enemies. He took up his cross, and bore it freely and lovingly, tempering none of its harshness, avoiding none of its pain, submitting Himself to the obedience of bitter death, "for the joy that was set before Him."

2. *It was all for others.* We suffer mainly for ourselves, and our Christian temper may be truly shown in the way we do so, as in every

other test that may be put on us. But Jesus suffered for others, and He bore his cross for others. It was a vicarious cross. He bore our grief, and the iniquity of us all was laid on Him.

Now there are unique and unapproachable elements in the sacrifice of Jesus that none of us can share in. His sacrifice for sin stands alone in the world's history. It was offered once, and it was completed in one supreme act of love. It is a "finished work."

But there are other aspects of his sacrifice which are not only communicable to, but incumbent on his people. St. Paul put it all into those pregnant words, "Now I rejoice in my sufferings for your sake, and fill up that which is behind of the afflictions of Christ in my flesh," &c. (Col. i 24).

Here we have the essential mark of the "daily cross." St. Paul underwent hardship, suffering, the loss of ease, health, position, possessions—all that is dear to the natural man—becoming a wanderer, an Ishmaelite on the face of the earth, not for his own sins, and not for his own sake, but in order that through these deprivations and pains he might benefit and bless others with the Gospel of Jesus Christ. He took up the cross of the missionary, bearing it voluntarily, persistently, graciously, joyfully, for the sake of his converts and the Church.

Do you see whither this leads us?

It is well to bear with fortitude, resolution, and patience the inevitable ills of life. But do not even Mussulmans, and Stoics, and Agnostics, and many a heathen philosopher, often manifest such nobility? We may superadd to this mood a Christian quality of sweetness and light that is most beautiful. But we are not yet bearing our "daily cross."

That process begins when we voluntarily undertake some burden, some form of service, some gracious enterprise, for the spiritual good of others, which enriches them through our poverty, and enables them to reach the light while we may be in gloom "for their sake." The "daily cross" means that we have taken up some burden that does not belong to us by right, and that we are bearing it voluntarily, and in the name of Christ.

In a sense, we may say that this includes every type and form of Christian service, but more especially those forms of service that are peculiarly distasteful to the feelings, which yet are of the utmost service to those for whom they are undertaken. Those who give up their ease on the Lord's Day that they may go down to an ill-smelling slum or to a distant mission hall, and there, amid all that offends their æsthetic tastes, work in the Sunday-school or the P.S.A. or the open-air service—they are bearing the "daily cross." Those who, realizing their right to a life of ease, and feeling that they have earned their rest after many years' service, still continue to labour under conditions of failing health or waning strength—they are bearing it, and bearing it well. Those who give up the comforts and interests of civilization, and busy themselves in an African forest or an Indian jungle or a Chinese village, in order that they may carry the precious Gospel to the heathen, they are bearing it. And so are many others, who are giving up what is dear to them day by day for some one else, living an impoverished life for the sake of love, that some other life may be enriched, all for the sake of Jesus, and looking for no reward except his smile—these are bearing the "daily cross," even though that cross be a hidden one, and there is no exhilarating atmosphere of romance to gild its rugged edges with golden light. The number of such cross-bearers is myriad, and of them truly it may be said, "They are the light and the salt of the world," and men, seeing their good works, glorify our Father who is in heaven.

If we thus suffer "with Christ," we shall also reign with Him.

The Bible and Modern Thought.

An important and able paper on "The Bible and Modern Thought" was read by Rev. Henry Wace, D.D., Principal of King's College, London, at the Liverpool Diocesan Conference on Tuesday last week. Some extracts from this timely deliverance on a subject the importance of which, to the Christian believer, can scarcely be exaggerated, will be of interest. Dr. Wace said it was best to come straight to the point in which modern thought was concerned with the Bible, and that point was simply, "Is the Bible True?" It was a point which might be wrapped up in many disguises and circumlocutions, but it would be found that it was to that question that the matter really came. This was the issue to which matters were really brought by the results of modern criticism.

IS THE BIBLE TRUE?

Dr. Wace pointed out that the recent results of the Higher Criticism do not immediately affect the New Testament. Forty-two years ago the predominant school of criticism in Germany asserted with the utmost confidence that the Gospels and most of the Epistles of the New Testament were neither written by the authors to whom they were attributed by tradition, nor by contemporary writers at all. That criticism was dispersed by a better criticism, both in this country and in Germany, and it is now generally acknowledged that in the New Testament we are face to face with contemporary testimony given by the apostles or their companions. It is worth while remembering that the illusion referred to was for a considerable time predominant in Germany.

As regards the Old Testament, there predominates in Germany at present a school of criticism presenting a singular resemblance to the Tübingen School of New Testament criticism. As it formerly denied the authenticity of the Gospels, so now it denies the authenticity and credibility of the Pentateuch. Dr. Wace claimed that natural suspicion was aroused when they found a criticism which had been triumphantly defeated with respect to the New Testament, now advanced in regard to the Old. It was true that criticism in regard to the Old Testament might be more difficult to meet than in the case of the New; for while the literature of the New Testament was of narrow compass, and within modern and accessible dates, the literature of the Old was of very large compass and of great antiquity. There could be no doubt that those illusions, for so he would venture to call them, have taken a strong hold of modern thought, and are widely spread. The views he referred to would destroy the plain man's belief in his Bible.

MEETING THE ASSAULT.

The time has come when the allegations of the dominant school of criticism must be faced. They are menacing our belief in the Bible with nothing less than a revolution, which cannot fail to have the gravest consequences to the stability of Christian faith in this country. How was the Tübingen criticism on the New Testament defeated? First of all, because those who opposed it refused to be overborne by dogmatic assertions of an academical speculation, however brilliant. That steadied the Church till time was afforded for the new criticism to be adequately criticised. It should be inculcated upon any one who has any influence in the matter to think once, twice, and thrice before allowing himself to be persuaded that the uniform belief of the Christian and Jewish Churches for nearly three thousand years has been proved, not merely in detail, but in its broad substantial outlines, by sane modern German professors, to be entirely wrong.

Against the attacks of the advanced school of criticism, it must be shown that the conclusions are not the unanimous result of criticism, but are discredited by critics, particularly in Germany, of the highest authority. As there is such a considerable divergence between critical authorities as to the relative dates of two important documents of the Old Testament, two considerations seem to be justified. One is that the critics are not unanimous; and the second, that the tests by which these critical decisions are made must be extremely precarious. The contradictions of the critics as to the relative dates and possible antiquity of the documents, are sufficient to prevent our relying with any confidence on the broad and startling results they deduce from their arguments.

THE NEW TESTAMENT ON THE OLD.

We need not shelter ourselves under the authority of any professor or critic, for we know the testimony of the New Testament to the Old. Knowing what the apostles believed regarding the authenticity of the Old Testament, we have authority sufficient to justify us in refusing to be brow-beaten by the critical school now loudest in our Universities and in the Press. Technical as some of these discussions may be, there is no question which involves more important practical consequences. If that belief in God—that realization of his constant providence—of which the Bishop of Liverpool has spoken as decaying to some extent, is to be revived, nothing is more essential than that we should be able to vindicate for the Bible to the people at large the statement of the Epistle to the Hebrews, that God in many times and in many ways spoke in times past unto the fathers by the prophets, and that in the Scriptures of the Old Testament we have a faithful and inspired record which the plain man may follow and understand, finding its utterances profitable for instruction and guidance, for warning and comfort.

Walk Not.

Walk not by fleshly impulse led,
As in the evil bygone days;
But as one risen from the dead,
Walk ever in the Spirit's ways.

Walk not by sense and carnal sight;
Let faith's clear vision be thy guide,
And in the darkest hour of night
The Lord will travel by thy side.

Walk not in cunning craft and guile,
By selfish persons led astray;
Yield not to evils subtle wile,
But fearless be the child of day.

Walk not by legal burdens bowed,
But Christ's redeemèd freeman be;
With all his living grace endowed,
Live the glad life of liberty.

Walk not as utter worldlings do,
With vain and foolish thoughts inspired;
Be to your God and calling true,
Your heart with holy passion fired.

Walk not as fools, but as the wise,
Redeeming life's swift fleeting hours;
Counting but dross earth's dearest prize,
Judging as nought its richest dowers.

Walk not in any doubtful path,
But in the straight and narrow way;
And thus God's smile, and not his wrath,
Shall be upon thee day by day.

E. P. H. K.

Jewish Almanack for 1902.—Mr. Henry Barnett, of the Gospel Hall, 70, Sidney Street, Commercial Road, E., has again brought out his English and Jewish Almanack. Every other page is devoted to Scripture teaching on the person of Christ in his various functions, all in the language of the Old Testament. The publication will be found of great service in visiting among Jews. Mr. Barnett writes: "I have had a blessed summer's work in the Commercial Road, especially in the open-air meetings, and in circulating sound Gospel tracts. The influence of the Gospel upon the Jews and all around is most encouraging. I am always glad to help in Jewish missions and in others where opportunity opens." Mr. Barnett's address is 94, Malmesbury Road, Bow, London, E.

Day by Day.

SUNDAY, November 10. 1 Thessalonians ii.

THE Apostle had been enumerating the reports of others as to the marvellous results of his ministry at Thessalonica, and now from these he turns to the experience of his readers. *They* knew that his entrance had been far from powerless and empty.

He bore on his person the marks of his shameful and painful experiences at Philippi (Acts xvi.); he was absolutely free from ambitious motives and the meretricious tricks of the flatterer; his one motive was to please God; from man he sought neither money nor praise; love alone inspired him in enduring his heavy sufferings, and performing his marvellous acts of self-sacrifice.

Think of his working at his craft by day and teaching his converts by night. Consider the conscious purity of his life, in that he was able to challenge the verdict of those who knew him best, that he had lived in unquestioned holiness and righteousness of life. Whatever his enemies might say about him, here was surely a character approved unto God. Was it wonderful that through such a channel the Word of God came with undiluted power to his converts? Alas, that in so many of us the holy Gospel loses so much of its virtue. Small wonder that it affects so little comparatively.

What an ideal this chapter furnishes of the Christian minister. Gentle as a nurse, or mother cherishing her own children (7); wise and strong as a father, exhorting, comforting, and charging (11); entrusted with the holy stewardship of the Gospel (13); yearning after his converts with warm-hearted affection (17); and counting them his sufficient reward at the coming of the Lord (19). Would that there were more pastors like this!

MONDAY, November 11. 1 Thessalonians iii.

This is specially the Epistle of the Second Advent. From first to last, it is radiant with the anticipation of the Lord's return.

Clearly the Apostle's condition, as he wrote this Epistle, was dark in the extreme (7). The Jews had expelled him from their synagogue, and had finally dragged him before a Roman tribunal (compare ii. 15 and Acts xviii. 6, 12); but he was greatly comforted by the tidings that Titus brought (2 Cor. vii. 4-7). He says in effect, We are in the full health and freshness of life, we do not feel the sorrows and tribulations with which our career so plentifully abounds, if only our work in our converts resists the storm without wavering. There are well-springs of joy for all of us in the desert-solitudes of life. When Satan tries us most, the angel of the Lord is nearest to our side.

In the world we must expect trial. This is the way to the crown (John xvi. 33; Acts ix. 16; xiv. 22; Rev. vii. 14). In the catacombs, where slumbers the dust of so many martyrs and confessors who sealed their testimony with their blood during the sanguinary ages of persecution, we perpetually meet with the emblems of the palm and crown, the designation of the martyr's sufferings and reward. But in one form or another it comes to us all. The sunniest and most radiant life descends presently into the valley of shadow.

He who wrought night and day now prays night and day (ii. 9; iii. 10); and his one desire is that they may love with the perfect love of Heaven, because on that condition the establishing and perfecting of the character are most certainly realised.

TUESDAY, November 12. 1 Thessalonians iv.

The first paragraph of this chapter exhorts to purity, the second to industry, the third to the expectance of the Second Advent. But these three are closely linked, because those who wait for the Lord from heaven should carefully attend to the demands of their life-work; and those who expect at any moment to be caught up to meet the Lord in the air, must be clad in the white robe of purity.

The first paragraph (1-8) is very significant. The body is compared to a vessel, and we must keep it clean for God. We must so walk as to please Him. It is his will that we should be holy, therefore we ought; and if we ought we can, and if we can we must, and if we must we will. We must not defraud another of the lawful love which, as husband or wife, he has a right to claim of his partner in the marriage tie. And for all these high claims, be thankful that God hath given his Holy Spirit to make them possible (8).

In the second paragraph (9-12) the Apostle again urges to love. Notice the recurring phrases, "abounding" and "more and more" (iii. 12; iv. 1, 10). Ask God to teach you this art (9). God wills (3), calls (7), gives (8), teaches (9), and waits to bring again his saints (14). Evidently the members of this church were drawn from the labouring class (11). Here is a Divine recognition of the dignity of labour. Honest toil soils no one's hands; but all the scented soap in creation cannot wash the stains from idle ones.

The third paragraph (13-18) is full of comfort. Our beloved ones who have departed this life in the fear of God are with Jesus, in the conscious enjoyment of his presence, and will come again with Him. They will tarry for our coming (15), and we shall lose nothing, but on the contrary, gain much, if we avoid the dark passage of the grave, and are caught up to meet the glorified Lord in the air, as Enoch was, and Elijah, and the Lord Himself. Blessed are they who go in by the open door of heaven to the marriage supper of the Lamb!

WEDNESDAY, November 13. 1 Thessalonians v.

The Lord's return will be as unannounced as the visit of the midnight robber; and while to the world it will be as painful as the most acute suffering, yet it will be as the travail which precedes birth; out of it, and through it, will be born the new heavens and the new earth, in which dwelleth righteousness.

What a beautiful conception follows. We are the children of the day, as though it were our parent. God our Father is Light, and we, as his children, share his nature. The deeds of darkness, therefore, are not for us, nor anything that cannot bear the impact of sunbeams. Our attire must be worthy of our origin. We must wear the white lustrous robes of an unsullied purity, and over them the breast-plate of faith and love. That is, we must meet every stinging sentence, every sarcastic taunt, every cruel attack, with an unfailing trust in God and unexhaustible love to man. And our destiny, whether we wake in life or sleep in death, is to live together with Christ.

The remainder of the chapter is filled with brief sentences of exhortation, like telegrams from our heavenly Captain; and as we endeavour to obey them, we become conscious of a new and divine energy entering and energizing our nature—it is the God of peace who is sanctifying us wholly, working from the spirit, which is the most holy place of our being, throughout the entire organism. Thus our whole nature is preserved blameless. We are not absolutely faultless, but blameless, because kept from sinning—up to the measure of our light. But this keeping is only in so far as we abide in Him who knew no sin.

THURSDAY, November 14. 2 Thessalonians i.

This Second Epistle was probably written shortly after the First. The Apostle appears to have heard that people who claimed to be acting on his authority, were promulgating the notion of the immediate coming of the Lord; and this so excited and unsettled the disciples that they were neglecting their daily employments, and living an idle and listless life. Writing from Corinth, where he was staying, the Apostle endeavoured to calm and still this spirit of restlessness.

Notice the remarkable couplets of this chapter—Grace and peace (2); faith and love (3); faith and patience (4); tribulation to the troublers, rest to the troubled (6, 7); know not, obey not (8); the presence of the Lord, the glory of his power (9); glorified and admired (10); the good pleasure of his goodness, and the work of faith (11). Like mirrors, opposing each other, these words flash backwards and forwards their depths of sacred significance.

The final prayer has always been inexpressibly dear and precious to God's people. If they shall ever be worthy of his high calling, it is He who must make them so. Thus his being glorified and admired in his saints is not a far-off event, but actually present, and the name of Jesus may be magnified in us here and now, as it will be finally and perfectly hereafter (compare verses 10 and 12).

FRIDAY, November 15. 2 Thessalonians ii.

The Apostle now sets himself to correct certain erroneous impressions, which had unsettled the Thessalonian Church. Notice how reverently he speaks of the Saviour. Again and again he alludes to Him, in this chapter, and throughout the Epistle, as the Lord Jesus Christ. He is surely coming, and, as surely, his saints will be gathered to Him, as the drops of moisture are gathered from ponds and oceans, to cluster in clouds of radiant beauty around the sun.

But certain events were to transpire previously. There would be first, the great apostasy, and then the revelation of the man of sin. To whom this refers—to the Pope, or to the Roman Cæsar—it is impossible to be sure. No doubt before the unveiling of our Lord there will be an unveiling of his great antagonist, who opposed Him in his life from the moment of his temptation, who works now through all the evil agencies by whom the progress of the Gospel is resisted, and who some day will throw off his disguise, and in the arena, surrounded by men, angels, and demons, measure himself in one last desperate struggle with the Son of God. All things are leading up to that last mighty conflict, which will not only involve the overthrow of the power of darkness, but seal the doom of those who wilfully refuse the truth.

The closing verses of the chapter are full of blessed comfort (13-17). Christians are the beloved of God, their salvation dates from the elections of eternity which are being wrought out by the Holy Spirit, and by the Truth, and shall be consummated in the glory of the Saviour. Meanwhile, drink of the cup of everlasting comfort, and cherish a good hope.

SATURDAY, November 16. 2 Thessalonians iii.

The Apostle was now preaching at Corinth, and he asks that the Gospel may *run*. Oh, for a Divine impatience that we may be discontented with anything short of this (see 1, R.V.).

From unreasonable and wicked men who oppose the Gospel, turn to the Lord who is faithful to his promises and to his saints, establishing them as they strike their roots deeper into his promises, and keeping them from evil by his environing and enveloping presence. He will do more. He will make our hearts a thoroughfare, through which the love of God, and the infinite patience of Christ shall pass to a needy and a waiting world. Observe the contrast in verse 5 between the patient waiting of the A.V. and the patience of R.V. Yes, my friend, we need the patience of Christ, that patience of which the beloved Apostle speaks when he connects it with the kingdom (Rev. i. 9). There is a royalty in waiting. There is a kingdom to be obtained through suffering rightly borne. The Lord Jesus has dignified the passive virtues.

From these high expectations of the Advent the Apostle turns to the prosaic commonplace of daily toil, reminding them again of his own work, and of the nights and days to which he made reference in 1 Thess. ii. 9, iii. 10, spent in prayer and labour on their behalf. Opposed to the lazy and meddlesome life of gossips and busybodies, he puts the plodding and quiet work of the Christian, who desires to be found at the advent fulfilling the duties to which the Lord has called him.

Let us carry through our life this parting salutation, and dare to believe that the God of peace is giving us peace by all means. Every wind is a south wind to the believer, breathing from the heart of God. Every messenger brings God's salutation of peace. The wallet may be blackened by use, but the white silver greeting is within.

F. B. M.

Other Lands.

In Southern Russia.

By THE EDITOR.

Dr. Baedeker in the Prisons.—III.

THE following incident will show how well the prison visitation was appreciated from its early days by Christians highly placed in Russia.

On his first visit to Siberia in 1891, Dr. Baedeker had been visiting the prisons at Twer, north of Moscow, and returned by a night train, which was very crowded. After making his way with some difficulty through the throng on the platform, he at length found a seat; but discovered he had lost his pocket-book containing his passport, his permit to visit the prisons, and 1,000 roubles. He telegraphed to influential friends at St. Petersburg that he had lost his permit, asking if he could obtain another. A reply came that it should be sent on the morrow. It occurred, however, to his friends that he may have also lost his money, though he had not mentioned it; and a second telegram followed, "How much money have you lost?" and in answer to his reply he received another message, "A thousand roubles shall be sent," and in due time it came.

Having lost two pocket-books in railway stations in America, one of which contained 300dols, I would advise young travellers to avoid carrying their pocket-book in their hand, especially in a crowd, and to carry the bulk of their money in a bag beneath their under vest, or in a secret and well-protected pocket. In this case, at least, it is possible and profitable to benefit by other men's experience. "By others' faults wise men correct their own."

I have already mentioned a room full of chained men we saw in a valley of the Caucasus. In other parts of the same prison we found a number of noblemen imprisoned for debt; a dozen boys, among whom was a fair-haired bright-looking lad, the leader of the gang; about the same number of women, very few of whom could read, but some wept at the words of kindness spoken to them. We could not help thinking that some of them were more sinned against than sinning. Luther said, "It is a hard world for girls." Who will help them?

Have you had a kindness shown?
Pass it on.
'Twas not given for thee alone;
Pass it on.
Let it travel down the years,
Let it dry another's tears,
Till in heaven the deed appears,
Pass it on.

The fair-haired boy was thought to be incorrigible; he had been there more than once before. Probably he was waiting, though unconsciously, for the word or deed of kindness that is to reach his heart and make him a new creature. How many there are like him!

Oh, the good we all may do
While the days are going by!

Next to him was a young fellow of about eighteen. He had killed a man, but he was not a murderer. Three men had come to a house where he and a young girl, a relative, were living, and endeavoured to carry her off. The lad seized a weapon worn by one of them, and slew him with it. Then the others left. It was satisfactory to learn that the imprisonment was to be a brief one.

The governor of the prison was evidently interested in the work. Dr. Baedeker was weary after having spoken to several groups, some of them in the hot sun, and the wife of the governor kindly gave us some refreshments before we left.

At another prison in the Caucasus we found the governor a courteous and cultured gentleman, who not only received us pleasantly, but showed us much attention, and gave us some articles made by the prisoners. He was of good birth—a Mohammedan. He told us that two years ago he had resolved to do his duty to the prisoners, and had done all he could for their welfare, and now every one of them would do anything for him. We quite believed this, for when he accompanied us to the hospital we observed little acts of kindness and consideration which could not but win their hearts to him. On one occasion there was a fire near the prison, and he asked the inmates if they would help to extinguish it. Sixty volunteered, and after having accomplished their task they every one returned.

In one of the groups here we noticed some young men, evidently of good breeding, fine, noble-looking young fellows. They were Grusians, of princely birth. I asked why they were there, and received for reply that the Caucasians are a hot-blooded race, quick in resentment, and that their wine is exciting. In unguarded moments they are easily led to commit themselves to violent action, and thus get committed to prison.

In another place we found three brethren who had been sent to prison for the Word of God and for the testimony of Jesus. One of them had been so filled with the Spirit of the truth that he had been the means of turning his whole village to the Gospel, and they had given up bowing before pictures. This could not be allowed, and the brother was sent for detention down south. He had served four months, and he had to remain four more. He was evidently not considered dangerous, for he had free range of the prison and even beyond. Still, he is a prisoner, but "the Word of God is not bound."

Sometimes a visit was permitted to a "political" prisoner in his cell. One would be alone, or there would be two together. Generally they were the least responsive, especially at first. But Dr. Baedeker's power lies in his loving spirit, and in spite of their views, which thinly conceal their ignorance of the Gospel, they generally accepted the Testament with thankfulness, not seldom with tears in their eyes, for

Kindness can woo the lion from his den;
A moral lesson to the sons of men.

One party of "political" offenders was not allowed to be seen. They were men "on strike," and this summary method of dealing with them is perhaps for the time effective. This may throw a sidelight on the attitude towards Chinese strikers, recorded in *The Times* of a few weeks ago:—

It appears that there has been a strike for higher wages, under the leadership of a certain Wu-Wang-tze, among the workers in the Niu-chwang oil factories; and the persons concerned are informed that under the laws, not of China, but of Imperial Russia, the leaders in any such movement are sentenced to the same punishments as persons guilty of rebellion, and that even their followers are punished "very severely." The Imperial Russian controller of the port has therefore given orders not only for the arrest and punishment of Wu-Wang-tze, but also that all the workers are to resume their occupation by "to-morrow morning at the latest." Anyone who disobeys this command will be "instantly arrested and most severely punished;" after which he will be banished from the port, and will not be allowed to linger within its precincts for a single moment.

It is unquestionable that this official has far exceeded his powers. It is to be hoped that his action will be repudiated by his Government. The article in *The Times*, and another two days later (September 23), are instructive reading for all those whose purview is wider than our own little island.

In meeting with so many men and women who are confessed sinners, with a sprinkling of self-righteous Pharisees, one feels the necessity and the efficiency of the Gospel—the Gospel alone, but also the Gospel in its fulness—"Jesus and the Resurrection"; the birth and life and death of Jesus, but emphatically his Resurrection. "Jesus the Christ—and Him crucified;" Jesus the Anointed One, risen, glorified; but—pointing with emphasis to his cross in the foreground—Him crucified. The preachers who give themselves to study and meditation upon these two formulas, will say with Jeremiah, "Thy words were found and I did eat them; and thy words were the joy and the rejoicing of my heart. . . . I said, I will speak no more in this Name; but thy word was a burning fire in my bones, and I could not forbear." They will receive the power of the Spirit coming upon them from the ascended Christ; they will be his witnesses; and out of them will "flow rivers of living water."

A gospel without the Resurrection is not the Gospel of God. It leaves the sinner in his sins. The faith which justifies is faith in God "who raised Jesus our Lord from the dead, who was delivered up for our offences, and was raised again for our justification." Thus, and not otherwise, WE HAVE peace with God, principles of criticism notwithstanding; for unless we *have* peace with the Judge of all the earth, by his own act and decree, it is of no use to say with the R.V. "*let us have* peace with God."

In a prison, with one opportunity, in a few minutes to be gone for ever, the uselessness as well as the impossibility of discussing his religion with a Mohammedan, or Jewish or Mariolatrous sinner, is evidently and vividly felt. Not external, but internal evidence is the essential need. Conviction by the Holy Spirit, of sin against God, and the witness of the same Spirit with our spirit that we have been born of God, and are children of God by faith in Christ Jesus—that is God's way from death unto life, and from the power of Satan unto God.

A look at the eager faces of the listeners as the love of an unknown God is declared to them by one who has drunk in that spirit of love, makes one feel, on the other hand, the waste of power in preaching the Gospel *ad nauseam* to congregations who have sat under it for years, and who only increase their own condemnation through being hardened by it. There are waters in Great Britain which have been fished until there is not a fish left that has not rejected the bait; while villages and hamlets at home, to say nothing of the opportunities abroad, are uttering their dumb appeal, "Come over and help us." Oh that our young Christian manhood and womanhood could see, like Paul, that vision of the night, enforcing the command and promise of the Lord Jesus when about to return to the Father, "Go ye into all the world and preach the Gospel to every creature . . . and lo, I am with you alway, even to the end of the age."

Budapest, October 17. We have just said good-bye to our beloved friend, Dr. Baedeker, with whom we have spent two most pleasurable and profitable months. I cannot doubt that words spoken in the ears of three or four thousand criminals interned in eight prisons, and the Word of God, in a dozen different languages, given to many hundreds who could read, will not return void, but will accomplish that which He pleased, and prosper in the thing whereto He sent it.

We have travelled by day and night, mostly the latter, have had many personal interviews, have held many meetings. There has been little cessation, and now that we are for the moment resting we feel the reaction, and are weary. We hope our valued and indefatigable friend, on whom chiefly the burden fell, is holding up. He needs, as he deserves, the loving and constant prayers of all God's witnesses.

"From the Karawanken Mountains."

IN a recent letter, Pastor Ernst Schwarz mentions the urgency of his work in connection with the college at Klagenfurt and the Protestant Hospital at Waiern. He says: "Our institutions are in great need. We have building debts, and responsibilities for feeding and tending the sick. Especially should more be done to give the Gospel to our nation. But we are poor, and, as it were, forsaken in the *diaspora*. If the Lord were not our trust, and his word sure, I would have to despair a thousand times. But He lives! He cannot become anything else than what He is—our faithful heavenly Father.

"If you would help to save Austria, then create enthusiasm among English Christians that an Evangelical university should be founded with all speed, in which professors might in the most broad-minded manner offer learning on the foundation of the Christian view of the world. So shall the Gospel advance in our land. With the human spirit we remain human; with the Divine Spirit we become divine!"

Progress in Arabia.

THE latest report of the Arabian Mission records continued progress in the evangelization of that country. The year 1900 was one of strengthening the lines of effort, and at all the stations the workers feel themselves more firmly established than ever before. There are now seven missionaries and four associates. The most promising feature of the year, perhaps, was the Bible work, both as to the sales of the Scriptures and the extent of the tours made. The sales have increased over fifty per cent., while missionaries and colporteurs covered 6,853 miles in touring. The sales of religious and educational books also show a large increase. Medical work has taken a decided step forward, the number of patients treated last year being 8,843, against 4,513 in 1899; while the Mission, as a whole, has developed, and at each centre the work has been characterized by a spirit of earnest aggressiveness. Concerning the Bahrein station the report says:—

Our preaching in the dispensary this year was unhindered and not unblessed. Many, indeed, have heard the gist of Christ's message to the world again and again. Some have heard it only once. But all who came to be cured of disease know at least that we are servants of Him who is the Physician of souls.

MOSLEM WOMEN AND CHILDREN.

The school enterprise was originated by Mrs. Zwemer, and the kindergarten part of it is still under her direction. Considerable time was spent, especially during the cooler weather, in receiving Moslem women at the house or visiting them in their homes. Nearly 200 garments were given away to the poor.

Until October 1 the medical work at Bahrein was carried on without a qualified physician. In October Dr. and Mrs. Thoms came to Bahrein. The number of patients increased, and none were turned away. Several successful major operations on poor pearl-divers bitten by sharks advertised the arrival of Dr. Thoms, and there are patients who now come long distances to be treated. The dispensary is too small for the growing work, and we have no place for in-patients save our courtyard. Of the 5,314 patients 5,100 were Moslems; the others were Hindus and Christians.

NO LONGER LONELY.

Missionary life at Muscat should no longer be associated with the idea of isolation and loneliness. In the evangelistic work at Muscat there is much to be thankful for. Our total Scripture sales were 1,433, over 156 per cent. increase on those of any previous year. The missionaries have made several tours. Wherever the Arabs were not fighting, the welcome was most cordial, and their experience simply reinforces the constant assertion of open doors in Oman. The country north-west of Muscat is now quite well known to the Mission, but in other directions there are numerous towns and tribes from which we have had a cordial invitation, and the sooner we can accept these the better.

BUSRAH STATION.

The bazaars and environs of Busrah have been thoroughly worked. The value of the Bible shop must not be judged solely by the number of sales, but by the number of visits made to it, and the amount and character of the conversation on spiritual things. At the out-stations the work has been continued throughout the year with encouraging results. Tours from Busrah have also been made, and both Jew and Moslem have heard the Gospel preached in its simplicity and power. An experiment was made of instituting women's work, which has proved most successful. From the first a woman finds no difficulty in entering the homes and reading from her Bible to the people.

A Sure Method.—The Bishop of Stepney tells that in a conversation with a commercial traveller in the train, he asked him how he fared with the temptations so heavy and constant in that life, and the answer was, "Well, sir, I have only found one way, and that is, 'walking with God.'"

Mission Work in Madeira.

READERS of The Christian will doubtless remember the account of Bishop Hartzell's work which appeared in the issue of May 9.

Those interested in the progress of the Gospel in Madeira have cause for thankfulness and praise to God in the encouragement vouchsafed to them during the past months.

The work at Mount Faith Mission makes steady progress. News comes from time to time of fresh converts, and of the thirst for knowledge of the Scriptures. The night schools are well attended by boys and men, all anxious to be able to read, especially the Word of God. The day school is well attended by the children, the Bible is the text-book, and the discussions upon religious subjects are often highly interesting.

A TOUCHING INCIDENT.

A girl came one day and begged Mrs. Smart to protect her from the wrath of her father, who threatened to thrash her because she had come to the Protestant Mission. Mrs. Smart sent her to an upper room, while she herself faced the furious father and reasoned with him. After a time he calmed down, and Mrs. Smart pointed out to him that the girl was twenty-two years of age, and able to make a choice for herself, and that she wished to be allowed to become a servant at the Mission. Finally this was arranged, and he left. A neighbour afterwards told Mrs. Smart that the poor girl had been beaten by her mother, and her screams could be heard for some distance. She has proved herself an earnest and consistent Christian. In a short time she learned to read the sixteenth chapter of St. John's Gospel, and when her mother came to see her, she read out of the precious Word, and preached Christ to her.

At this time, when the strong anti-Jesuit movement in Spain and Portugal is making itself felt in Madeira, it behoves those who enjoy the priceless privilege of religious liberty to seize the opportunity, and to stretch out a helping hand to these poor people, who are emerging from the darkness and superstition of Rome.

A special effort is now being made to raise £450—£250 for the completion of the Mount Faith Mission, and £200 for the Sailors' Rest and Reading-room. The honorary secretary and treasurer is Mrs. Walter J. Terry, 2, Talbot Road, Highgate, N.

Zambezi Industrial Mission.

THE latest reports received by the Zambezi Industrial Mission—secretary, Mr. R. Caldwell, 6, Colonial Avenue, Minories, E.—show that in the Michiru District (which has, from the first, been a very difficult one to influence spiritually) the predominant tribe (the Yao) having hitherto manifested, as a whole, the greatest indifference to such teaching, there is now promise of a better state of affairs.

At Mitsidi the attendance on Sunday averages 200, eighteen of whom are communicants, and twelve are candidates for baptism. At the Christians' Bible class the average is about fifty, and at the weekly prayer meeting still larger. Five villages are being evangelized from this centre, and from two out-station schools twenty-nine more villages are visited every Sabbath day. From Ailsa Craig, Maliya, and Chilingani equally good work is reported, though on a smaller scale.

The reports from Angoniland also contain cheering accounts of progress. At Ntonda there are ninety-eight members and forty-eight candidates for baptism. The two European workers are assisted by twelve native preachers, and fourteen villages are regularly visited. The members at Chioli number 163, and the candidates for baptism 240, with three European workers and twelve native preachers; while thirty villages are reached. The two Europeans at Domboli have thirty helpers, thirty-two villages are reached, seventy-six members are on the roll, and 156 are seeking baptism.

McAll Mission in France.

FACTS and figures set forth in the annual report of the McAll Mission in France convey a stimulating and comprehensive idea of the progress which has been made during the past year. Commencing with the opening of the Exhibition Hall, and closing with the inauguration of a new branch at Amiens, the year must be regarded as quite unique. The annual report says:—

"Never since the death of Dr. McAll has so much new ground been opened up, and so many hopeful beginnings made." After describing the special endeavours made to preach the Gospel to visitors to Paris Exhibition, the report continues:—"Meanwhile the regular work of our permanent halls has been going quietly forward. The impatient decry this steady industry, and would like the ready hearer, who seems to change so little from month to month, to give up his place to some scoffer who should, after a night or two, break down confessing his sin, and then disappear, to be succeeded by another like-minded, and so on. Undoubtedly the excitement of such an experience is attractive, and it is inspiriting to see the preaching of the Gospel at once take visible effect. But with such a population as we have to deal with, conversions of this violent type are the most unstable of all. Of course our permanent halls have acquired permanent audiences, with just about the same admixture of outsiders as may be seen in any church. They all come in quest of spiritual nourishment, they are all desirous to 'see Jesus.' Some 2,500 different individuals enter each week the various Salles Populaires in Paris and the suburbs."

THE SOCIAL WELL-BEING OF THE PEOPLE.

The McAll Mission is not indifferent to the social life and well-being of the people. Dr. McAll from the first encouraged to the utmost social gatherings in the salles, lectures or informal talks on moral topics, musical evenings, &c., and we have always welcomed the efforts of the young people to attract their parents and friends by giving once or twice a season a *soirée littéraire et musicale.*

But in the varied and numerous means which may be adopted to gain the ear of the unconcerned, that which is fundamental and of primary importance is ever kept in view.

Many interesting particulars of the work are given in the annual report. "One afternoon," says a worker, "while sitting in the Salle Rapp, a young girl came in and walked round the hall reading the texts on the walls. We had a long and interesting conversation. She was a teacher in a communal school, but was so disheartened by the lack of religious instruction in the Paris schools, so different from what she had known in the country, that she had thrown up her position, and was seeking to return to her village. She was intensely in earnest in seeking the truth, but this was the first time that she had ever entered a mission hall, or had conversed with a Protestant. The verse she kept on repeating was one in which the word 'peace' struck her greatly, and she asked where we had found such a verse. I prayed with her and gave her tracts and Gospels, and begged her to return, but I never saw her again. She had probably gone back to the country. Amongst other things she said was, 'Oh that Jesus would come back again, for then the world would be a paradise, but now it is like hell.'"

Mr. Reeve, of Poona.

MR. C. F. REEVE, of Poona, India, has been spending five weeks with us in the North, and has spoken with very great acceptance at a great many meetings in various churches and mission halls. He is in this country in the interests of the "Poona and Indian Village Mission," of which he is founder and director.

Few men can speak with more intelligence and instructiveness of the missionary question, and he is also a most helpful Bible teacher. During November Mr. Reeve's address will be 8, Alleyn Terrace, Park Road, West Dulwich, S.E.

D. J. Findlay.

The Tabernacle, Glasgow.

Saving Indian Widows.

PANDITA RAMABAI'S WORK.

IN a brief visit paid to this country, Miss Abrams—one of the helpers in the work—has been able to give to the Christian public an object-lesson in the true nature of the efforts carried on by Pandita Ramabai among the widows and other suffering women of India. Miss Abrams went out from the United States in 1887 as a missionary, under the auspices of the Methodist Episcopal Church. From the first her sympathies were drawn out on behalf of the younger portion of the population, and, four years ago, she was led to cast in her lot with the workers at Mukti. Since then she has been a much-valued coadjutor, taking a goodly share, among other branches, in the teaching of the Bible school, and in the conducting of services in the large church between the fortnightly visits of the pastor. The picture she draws of this "church of widows" is a tender and touching one, opening up a vista of great possibilities in the furtherance of the kingdom of God.

The marvellous growth of the work at Mukti may be understood from the fact that, whereas before the present famine and its predecessors—that is to say, about five years ago—the institution sheltered some fifty of the widows for whose benefit it was originally planned, it has grown so rapidly that the last exact figures received showed the inmates to be 1,910. This large household is still advancing by leaps and bounds, an incidental reference in a letter received a few days ago showing that twenty-eight had been welcomed on the day of writing. While under the pressure of famine conditions some exceptions have been made to the original terms of admission, yet the girls and women who do not come under such terms form but a small proportion of the total. Women who have been deserted are, to all practical purposes, in the same position as those whose husbands are dead, it being contrary to Hindoo law for such persons ever to live together again.

AN ENCOURAGING FACT.

One cause for profound gratitude has been the fact that when claims for attention were increasing so rapidly, the earlier inmates were found ready and qualified to perform many of the routine duties. At the present time fifty women are under training to go out as teachers, forty-five for the work of nursing, and a large number to be Biblewomen. Many requests have been received for the services of such helpers from missions all over the country, though it is impossible, in the meantime, to accede to these on account of the large demands at home. This solves part of the problem of the future. Another section of the women will, of course, go forth as the wives of Christian natives; while, for a yet larger company, the remarkable development which has taken place in the industrial departments opens up the prospect of a respectable livelihood.

That there is such outlet as the last-named is entirely due to Christian influence, and its importance at the present time can hardly be exaggerated. Such a life is only possible for those who make a Christian profession, and whose lives and conduct will bear close and continuous scrutiny. They are continually put to the severest of tests, which they are only enabled to bear because of that spirit of self-reliance which it is the aim of Ramabai to inculcate at all times. In cases where women have failed to make themselves efficient at one industry after another, measures have been taken, consistent with proper safeguards, to throw them practically on their own resources, that they may acquire some trade at which they may afterwards earn their own living.

Buildings have been added one after another as the need grew. Since Miss Abrams left Mukti, a new corridor accommodates 300 persons. A church, used also for school purposes, has been built to hold 2,500. The work is a great one, and it is of the utmost importance for the Christian Church to recognise that the famine has suddenly thrown thousands of young people on the care of the missionaries of India, and that these must be provided for until they are launched on life on their own account. None of them can ever go back to their own people.

The liberality called forth by the famine showed signs of falling off, as soon as it was known that rain had fallen, without allowing time for a crop to be grown. Yet the need is at present as great as ever, and when the new harvest is reaped, even that will only relieve the missionaries of the maintenance of adults. For years to come, every mission and society at work will have a growing demand on acconnt of the orphans who must be maintained. At Mukti 1,300 conversions have taken place during the last fifteen months, and in many other quarters the bread of life is being received with gladness as well as the food for the body.

A CHILD-WIDOW'S EXPERIENCES.

Accompanying Miss Abrams are two youthful widows, as shown in the illustration which we have pleasure in giving. One of them was married at the age of five, and became a widow at ten. On account of her tender age, her parents took her home. Unhappily they did not live long. She then went to live with her brother, who, although her father had made ample provision for her maintenance, subjected her to all the hardships of widowhood. She was not allowed to accompany her relatives to the temple on holiday occasions; but on one such occasion her brother told her to bring the children and care for them outside, while the others enjoyed themselves within.

That evening a missionary went to preach outside the temple, but at first she thought him crazy. He preached till three o'clock in the morning, and when leaving said to this hearer, "Child, why are you waiting here?" She said, "I was listening to you, but I do not understand what you say. Explain it to me." The missionary told her he was very tired, and invited her to come and see him the next morning. From that day she prayed and read a New Testament given to her, which greatly comforted her. As soon as he saw the book her brother burned it, but the missionary gave her another.

After much suffering from over-work and insufficient food, the poor child decided to put an end to her life by drowning in the sea, but failed to accomplish her purpose. She then went off to the mountains, and lay down in a tiger's cave; but "that day no tiger came, no snake came." It was reported to the authorities that she had run away, but the policeman who was sent after her was a Christian, who had two widowed sisters; and he treated her kindly so long as she remained under his charge.

One day the brother discovered that she had been to visit the missionary, and beat her with great fury. She was enabled to say: "You may beat me all you like; I love Jesus, and I am not afraid to die for Him." Her screams, however, attracted the notice of a policeman, who put a stop to the beating. The man was arrested, but his sister had been taught the spirit of forgiveness, and begged for his release. After this, she was not allowed inside the house, as her brother considered the visit to the missionary had defiled her. She bought a little rice, of which she made gruel, and thus passed fifteen days.

Hearing of the Pandita Ramabai's home for widows, the outcast at once recognised how God had heard her oft-uttered daily prayer, "Dear Jesus, I love Thee; take me somewhere." With a little box of money, saved carefully in her happy childhood, she started on the long journey, two days by buggy, four by sea, and one by rail. The difficulties by the way were almost insurmountable, but she persevered, and at length found herself surrounded by friends.

All was now changed. Love, rest, food, and opportunities for study were pressed upon her. The former victim of heathenism is hardly recognizable in the happy school-girl, who can refer to the days of darkness, "when I was a widow." Now we see an earnest, humble Christian, who is preparing to be a helper to sisters still in sorrow, darkness, and bondage. Sent to America to be educated, the climate proved too severe; and she now returns to her native land, in the hope of continuing a course of study at the Sharada Sadan, Poona.

This work* is one of simple dependence upon God. Money has been spent as it came in, but nothing has ever been purchased which could not be at once paid for. Daily and hourly God has honoured the faith of his servants. With nearly 2,000 to provide for, the need has been met just as when there were only fifty. The American Ramabai Association holds itself responsible for the maintenance of seventy-five out of 160 of the women who live in a branch institution at Poona. All the others there and at Mukti are dependent from day to day on the free-will offerings of the Lord's people. The workers have been much encouraged by the fact that Ramabai's daughter is now taking charge of the Poona Home and of correspondence. Miss Abrams sailed on October 29 on her way to her sphere of labour, and many prayers will follow, that Pandita Ramabai and her colleagues may be sustained in the important work which has been committed to them.

MISS ABRAMS AND INDIAN WIDOWS.

From Photograph by Mr. G. W. Austen, 15, Highbury Place, Highbury Fields, N.

Prayer for India.

THE North India Missionary Conference, assembled in Mussoorie, September 18 to 26, heard with deep feelings of thankfulness and praise to God, of the manifestation of the power of the Holy Spirit in Japan, and of the great ingathering of souls there into the fold of Christ, in answer to the definite prayers of God's people in that land.

Believing that this comes to the Church of God throughout the world, as a call to prayer for the world, that the wave of revival may roll over all peoples and be a fulfilment of God's promise to pour out his Spirit upon all flesh, the Conference issued a circular calling upon God's people everywhere to "unite in earnest supplication that this outpouring of the Holy Spirit may be vouchsafed to India, where, after one hundred years of faithful and widespread preparation and seed-sowing, there seem to be many indications that the time of harvesting is at hand."

* A full account of which will be found in PANDITA RAMABAI: THE STORY OF HER LIFE. (3s. 6d. and 4s. 6d. *Morgan & Scott.*)

Gone Home.

Rev. Wm. Crosbie.

MANY will hear with regret of the death, after a few days' illness, of Rev. William Crosbie, M.A., LL.B., of Nottingham. During recent years, since relinquishing his pastoral charge, Mr. Crosbie has been assisting the churches generally, and has been writing singularly helpful words to readers of The Christian and correspondents in various parts of the world. Especially has he been moved to emphasize the importance of persevering prayer and sustained communion with God. "Now the labourer's task is o'er." Death came through an attack of pneumonia.

Mr. Crosbie was born at Violet Bank, between Annan and Ecclefechan, Scotland, but when young was taken to live at Friar's Carse, about six miles above Dumfries. It was a locality, not only fitted by its picturesqueness to make an impression on a boy's emotional nature, but which was replete with traditions of the Covenanters. His father held the position of gardener, or manager, to Dr. Crichton, the munificent founder of the Royal Asylum at Dumfries, and became an office-bearer in the Free Church at Dunscore, about two or three miles from his residence. In the parish of Dunscore he was placed under a schoolmaster of note in those days, and strong local influences quickened his enthusiasm. Thomas Carlyle and his gifted wife resided at Craigenputtock, in this Dunscore parish, and had in his boyhood sat on the same forms in school at Ecclefechan with those who became William Crosbie's parents.

From Scotland he went as a youth to Nottingham to be with an uncle. Here the great avowal took place of his faith and loyalty Christwards. In order publicly to confess the Saviour, he joined the Congregational church at Castle Gate. The pastor was Rev. S. McAll, who afterwards became Principal of Hackney College. Admiring young Crosbie's devotion in the Sunday school and other Christian activities, Mr. McAll urged his entrance to Rotherham College, and here began his more systematic preparation for pastoral work. In college he did three things which are too often thought incompatible: he studied hard at divinity, took high literary degrees at the London University, and maintained his religious spirituality. Those who knew him at that period were aware that he was accustomed not only scrupulously to observe his ordinary seasons of devotion, but to set apart special times for confession, for personal meditation on the Scriptures, and for prolonged prayer.

Seven years of pastoral devotion at Romsey marked his entrance to the Congregational ministry. The full preaching of the Gospel of Christ was blessed to the eternal salvation of many. In 1864 a call, which could not be misunderstood, took him to Derby, where he was permitted to accomplish good work for the Saviour. A Midland Counties Christian Convention for the promotion of spiritual life and activity was organized at his suggestion, and successfully carried out.

Sixteen years of heavy labour began to tell seriously on the health of Mr. Crosbie. An invitation had come to him to a tutorship in Hackney College, but his preferences were for pastoral influence, and, out of other overtures, he responded in his over-worked state to one from Brighton in 1880. In the pulpit of the imposing structure called Clifton Road Congregational Church he attracted many who loved downright Evangelical and spiritual preaching. Former public and denominational activities, however, still occupied him.

In 1890 Mr. Crosbie returned to Nottingham, where he not only engaged in strenuous evangelistic endeavour, but exercised a powerful influence over ministerial students in training at the Divinity Hall there. Three or four years ago he retired, but he never laid aside the spirit of the pastor, nor the care of souls. He will long be remembered with affection, and many will not cease to praise God for his life and ministry.

Mr. J. K. Starley.

ALREADY and earnest co-operator in religious and philanthropic causes, as well as a generous benefactor thereof, Mr. J. K. Starley, of Coventry, who passed away on Tuesday, October 29, was a noble type of a Christian business man. Amid the pressure entailed by a highly active life, and while bearing upon his shoulders the responsibilities of a vast industrial undertaking, Mr. Starley's first thought was the extension of the Kingdom of God.

YOUTHFUL PROMISE.

From his early youth Mr. Starley evinced the mechanical genius which has made his name famous. He was but eighteen years of age when a set of drawings which he executed secured him a position in the works of his uncle, a prominent sewing machine and cycle manufacturer. From that time forward his advance was rapid; and when, after commencing business for himself, he developed the idea of the "Safety" bicycle, he found himself borne on a full tide of financial prosperity. The wide demand for cycles led to the formation of many limited companies for their manufacture, and some of these experienced vicissitudes which have resulted only in large loss to the shareholders. Mr. Starley consistently refused to become a party to any undertaking

which his conscience would not approve. A good estimate of the man's principle and character may be gleaned from the fact that, when disposing of his business to a company, he refused a sum higher by £25,000 than the amount he accepted, his reason for choosing the smaller amount being that he was determined his name should not be associated with any company that was over-capitalized, and, had he accepted the larger sum, he could not have controlled the amount of the company's capital.

IN CHRISTIAN SERVICE.

As we have intimated, however, Mr. Starley found his true joy in the service of the Lord Jesus Christ. He was an earnest student of the Bible, and those who did not quite approve of his issue of an edition, in which the New Testament was placed before the Old, will gladly admit the enthusiasm for the Scriptures which gave rise to the idea. To Mr. Starley the foundation and maintenance of the Y.M.C.A. in Coventry were mainly due, and he gave generously and worked arduously for its success. In many ways he revealed his interest in the young men, conducting a Bible class on Sunday afternoons, attending meetings during the week, and being ever ready to give advice to those seeking it.

Among other Christian activities, Mr. Starley filled with wisdom and tact the presidencies respectively of the West Midland Free Church Federation, the Coventry Free Church Council, and the Sunday School Union of the district. His addresses at the various gatherings over which he presided revealed the practical interest he took in religious matters. He was a regular attendant at the West Orchard Congregational Church, which in his death loses a generous and sympathetic supporter.

"A GENERAL BENEFACTOR."

In Coventry Mr. Starley was looked up to as a general benefactor, and his generosity to and interest in the welfare of the workers of the city increased his popularity. He was one of the best-known citizens of the day, a man of reading and culture, a close reasoner, a fluent speaker, and altogether a man who recognised the duty of attempting to leave the world better than he found it, and of assisting others to overcome some of the difficulties with which the path of life is beset.

The end of Mr. Starley's busy life came as the result of an operation for an internal malady. The condition of the patient, who was but in his forty-sixth year, gave no cause for apprehension. On the contrary, the physicians anticipated an early recovery; but the heart suddenly became affected, and the sufferer speedily but quietly passed away. His memory will long be cherished. He was a man sincere in motive, conspicuous for business rectitude, and whole-hearted in Christian work. He set a noble example to men who had amassed wealth to use it as a trust from God, for the furtherance of great causes, and the benefit of humanity.

Rev. James Wall.

THE announcement of the death of Rev. James Wall, of Rome, will bring a sense of personal loss to a wide circle of friends who knew and honoured him for his work's sake.

It is now more than thirty-seven years since Mr. Wall resigned the pastorate of the Baptist church at Calne, Wilts, in order to devote himself to preaching the Gospel among continental Roman Catholics. After much difficulty, and in spite of priestly opposition, he commenced evangelistic services in a large hall at Bologna, Opportunities arose also for proclaiming the Gospel in the regions around, and so manifestly did the Divine power and blessing accompany the Word preached, that three churches sprang into existence. When, in 1870, King Victor Emmanuel I. occupied Rome, and the Pope's temporal sovereignty was confined merely to the Vatican, Mr. Wall at once proceeded to the Italian capital, and commenced to evangelize among the people. About this time Mr. Wall was included among the agents of the Baptist Missionary Society.

The work continued to make remarkable progress. In January, 1871, a church was formed, eight persons professing their repentance and faith by baptism. In March of the following year this number had grown to fifty, and in 1880 Mr. Wall could declare that he had seen thousands of persons coming to listen to the preaching of the Word of God, of whom many had believed. The present premises of the Mission were secured in 1874. The building provides accommodation for preaching and school teaching, and includes convenient premises for the maintenance of so important a mission; and from this centre evangelistic work is maintained at a number of subsidiary stations. Mr. Wall's intense love for the Bible was shown, among other ways, by the extensive operations which he maintained for the distribution of copies of the Scriptures. Vast numbers of Testaments and Gospel tracts have been given away with encouraging results, while to large Bible texts posted up in the streets of Rome, several conversions have been traced. To-day the community has a membership of nearly 300, and among other departments of work mentioned in the last report are Sunday schools, mothers' meetings, catechumen classes, daily prayers, Christian Endeavour, working classes for boys, singing classes, instruction in brass instrument playing, and frequent tract distribution. In all his work, Mr. Wall has had the devoted assistance of Mrs. Wall and her sister, Miss Yates. For

some time past Mr. Wall had been in poor health, and considerable anxiety had been occasioned of late by an apoplectic seizure. The end came on Tuesday, October 29.

In our next issue we hope to give some particulars of our dear friend's last hours. Meantime, we ask the prayers of our readers for Mrs. Wall and her family in their sore bereavement.

Mrs. Elizabeth Hanbury.

THE death is announced of the venerable Mrs. Elizabeth Hanbury, a member of the Society of Friends, at the great age of 108 years. She was the daughter of Mr. John Saunderson, a merchant in Leadenhall Street, and in 1826 she married Mr. Cornelius Hanbury. During her long life she had been connected with many religious and philanthropic undertakings. When Elizabeth Fry began to visit the prisoners in Newgate Mrs. Hanbury joined in the work, and thus began many years of untiring labour among prisoners. A great amount of good was accomplished through these efforts, and Mrs. Hanbury, turning her attention to other social and religious needs, worked vigorously for the anti-slavery movement and many other noble causes. In due course Mrs. Hanbury was recorded as a minister of the Society of Friends. Her addresses were thoroughly evangelical in doctrine, and always correctly and admirably expressed. She took a deep interest in the various religious and benevolent objects which engaged the time and attention of her granddaughters, two of whom became missionaries, one in connection with the China Inland Mission, and the other with the Church of England Zenana Missionary Society. Her sight enabled her to read and write, though with some difficulty, till she was over 100, and she daily dressed and went into her sitting-room till about the middle of her 107th year.

Presbyterian Home Missions.

AN important meeting in the interests of the Home Mission operations of the Presbyterian Church was held at Exeter Hall on Wednesday evening of last week, when the congregations of the North and South London Presbyteries were represented by a large audience. In a thoughtful address from the chair, Rev. Principal Dykes (Westminster College, Cambridge) pointed out some of the lessons of the present position of affairs. He sounded a special note of warning against taking too dark a view of the moral and religious condition of the country, because (1) pessimism has always an enfeebling effect, and (2) it is not a true, and certainly not a religious or Christian attitude. "It would be injurious and unthankful to forget what God has done." The England of to-day he believed to be a better land than it had been in any past generation; and he went on to show how this had been brought about through the successive revivals of religion during last century, the quickened interest which had been shown in the problems of the religious life, and the deepening of earnestness and zeal inside as well as outside the Church of England.

CHRISTIANS AS CITIZENS.

Turning to the disquieting features of the case, he placed as the first of the adverse influences at work the new and peculiarly difficult problem which the very rapid aggregation of population in cities and towns has created for church and statesman alike. Among causes which disinclined men for religion, were named overcrowding, the craving for exciting forms of amusement, and the increase of gambling, especially among the young. Addressing his hearers as citizens, Dr. Dykes declared that while Acts of Parliament may not make people religious, they have often tended to make them irreligious, instead of checking temptation as they might have done. Christian citizens might do much to strengthen public opinion on two points—the housing of the people and the licensing laws.

The speaker said what he feared more than anything else was the creeping over the Church of God of a languid faith—not doubt, perhaps, but something so near it that it will paralyse energy, and disincline Christians from that heroic enterprise and self-denial without which the world cannot be evangelized.

An impassioned address followed, from Rev. Henry Montgomery (Belfast), on "Home Mission Work in Great Cities," in which he illustrated, from personal experience, the extent to which the Church is crippled from carrying on aggressive work by the drink traffic. He did not think that the evils of drink can be solved without Christian effort, because the drunkard is not dealt with effectively until he has a new heart; but the two must go hand in hand.

THE CHILD AND THE MAN.

Mr. Montgomery was particularly earnest in his appeal for the saving of the children, "for if you save the child you save the man," and brought it to a practical point by calling on his hearers to use all their powers in promoting the Twentieth Century Million New Pledges Crusade. The tone of the ordinary communicant is, he said, sadly below the level of the New Testament, and not much can be done until it is lifted up. In closing, a warm appeal was made for individual work for Christ and for self-surrender by young men present.

Speaking on "The Local Home Mission Work of the London Congregations," Rev. Dr. J. Monro Gibson (St. John's Wood) frankly declared that the efforts of all the churches put together are not keeping pace with the growth of population in the city and suburbs. "We want a greater expenditure of life in our congregations in order to have fulness of life in this aggressive work." Mr. Frank T. Bullen followed with an address on "The Spiritual Needs of London."

Rev. T. Connellan in Belfast.

REV. T. CONNELLAN has just concluded a very successful mission in Grosvenor Hall, Belfast. The hall seats 3,600, but there was scarcely a meeting at which some had not to be turned away from the door. A priest attended on two nights. The first night he contradicted Mr. Connellan's statement that the Pope had granted an indulgence for the reading of the Douay Bible. Mr. Connellan promised to produce a copy of the four Gospels published by the London Catholic Truth Society containing the indulgence. Then Mr. Connellan took the priest into Hebrews (he was speaking on the Mass); but the latter seemed to know little or nothing about his Bible, and made a sorry show of himself.

On the next night no hall in Belfast could have held the people who tried to get in. The priest was there, and Mr. Connellan, having produced his copy of the Gospels, invited him to come to the platform and apologise. This, however, he did not do. Then Mr. Connellan took up Purgatory as the subject for the evening, and again the priest soon got beyond his depth. While Mr. Connellan read from 2 Maccabees xii. the priest asked: "What is the gentleman reading from?" "I am reading from the twelfth chapter of the second book of Maccabees, one of the spurious books of Scripture added to the Canon by the Council of Trent," was the reply. Then Mr. Connellan added, "the reverend gentleman does not seem to be very familiar with his own Bible." The priest did not reappear. He gave a false address, but his name is known.

Roman Catholic inquirers were present at every meeting, and Mr. Connellan, in an address at Woodvale Presbyterian Church after the Mission had closed, said: "If I could see my way to open a branch of our Mission in Belfast to-morrow, I know sufficient converts from the Church of Rome here to form a very respectable congregation." Although many of the subjects looked controversial, Mr. Connellan always brought them to the touchstone of Bible truth, and always referred his hearers to the Douay if they doubted the Protestant version. Christians in Belfast are greatly cheered by the results.

Manchester Refuges.

ONE of the joys experienced by those who are carrying on the Manchester and Salford Boys and Girls' Refuges and Homes is the receiving of letters from many at home and abroad who are living honest, useful lives, and who gratefully acknowledge the helping hand given them at the "dear old refuge." The thirty-first annual report of these institutions contains many such greetings, and it is with thankfulness that the committee are able to record growing appreciation of the work which is being carried on. The Institution comprises seventeen distinct branches, each of which is in active operation on behalf of poor and needy children. Seven of these are orphan homes for little children. By means of the seventeen branches no fewer than 2,569 boys and girls during last year received the help their individual cases needed. At the Central Refuge and Home, Strangeways, 183 boys have been under care and training, and the ceaseless activity and manly spirit shown have acted as a keynote to the whole philanthropic undertaking.

STARTING IN LIFE.

'From the earliest days the motto "We help those who try to help themselves," has been kept before the minds of the inmates, and the boys are duly apprenticed to the various handicrafts. At the completion of apprenticeship at the age of twenty-one, no difficulty is experienced in obtaining employment in the city if the young tradesman is not retained in the Refuge workshop. While prominence is given to self-help and the working element, education is not given a secondary place. A full half of the total number in the institution at any given time are of school age. Something like 250 boys and girls turn out every morning from the homes for the various Board Schools, and the number of prizes and certificates which they bring home are practical proof of the high standard of proficiency attained by the scholars.

An important feature of the work is the Shelter in Chatham Street, Piccadilly, the door of which has never been closed since it was first opened fifteen years ago. During the past year 485 children of all ages in urgent need or grave moral danger have been received. Numbers of young lives have thus been saved from the contamination of the police cells and degrading influences.

The seven orphanages have been full of fatherless and motherless children, and no fewer than 149 have been carefully trained and tended. A pathetic side of the work is carried on at the Bethesda Home for Cripples and Incurables. The inner life of this home is full of interest, notwithstanding the fact that its inmates are full of suffering, the merry round of glad and happy childhood prevails over every other.

AT THE PRISON GATE.

The Prison Gate Mission, under the care of Mr. Horne and other refuge workers, and assisted by a worker from the Central Hall and City Mission, has continued morning by morn its benevolent work. Seven o'clock a.m., whatever the weather may be, finds these devoted workers at the prison gate. Out of a total of 10,629 discharged prisoners met during the year, 4,151 men and boys, and 3,047 women and girls, accepted the invitation to the Mission Hall adjoining, where a simple breakfast is provided. Earnest helpful words are spoken, and help of various kinds afforded, and 1,253 voluntarily signed the temperance pledge before leaving.

The emigration work of the past year has given much satisfaction to the committee; twenty-five boys and twenty girls have been carefully placed in good homes in Ontario, the garden of Canada. The accounts of those who have gone out in previous years and the reports from Canadian visitors are full of encouragement. Other branches of this many-sided philanthropy might be mentioned, but for further information readers will do well to apply for copies of the annual report. The hon. secretary is Mr. Leonard K. Shaw, Strangeways, Manchester.

Saving Female Hooligans.

MANY changes have been witnessed in riverside London since Miss Steer commenced those arduous labours of hers for the reclamation of degraded womanhood, which have resulted in the building up of the "Bridge of Hope" Mission. Ratcliff Highway, once of world-wide notoriety for flagrant and shameless vice, is now characterized by poverty of the grinding and sordid kind, rather than flaunting wickedness. Miss Steer, therefore, while meeting the needs of homeless women by means of a night shelter, and at the same time maintaining extensive rescue operations, has, of late years, largely increased the preventive branch of the operations, since that helps to meet the chief need of the time.

During the past year good progress has been made in these three main departments of the Mission. The night shelter has been used chiefly as a refuge from the streets of London for young servants out of place, and girls in various circumstances of distress who seek protection and help. In the capacious rescue home, which is in the same block of buildings, in Betts Street, E., sixty-six girls have been received and trained in useful industries. The cottage homes at Chingford afford shelter at the present time to no fewer than 167 children, who, amid surroundings which are delightfully homely, are "mothered" by experienced workers, cared for and educated under Christian influences, and trained for domestic service.

THE ANNIVERSARY CELEBRATION.

The public meeting in connection with the twenty-third anniversary was held on Wednesday, October 23, at the mission premises, and was full of encouragement. Mr. E. C. Straker, who presided, in the course of a sympathetic address described the various departments of work, and dwelt on the high value of the Christian care exercised by Miss Steer and her helpers in their solicitude for the spiritual and moral well-being of the inmates.

Rev. J. G. Train, of Norwood, who followed, said that the great word, "Love," is written large over the "Bridge of Hope" and all its work. An outstanding feature of the administration is its economy; the funds are husbanded with the greatest care. In dealing with the problems presented by the many difficult and widely-differing cases, Miss Steer first gives skilled attention to the individual need, following that up with earnest efforts for permanent reclamation. The mission is conducted in the spirit of the Good Samaritan, who first came where the wounded man was, met his immediate needs, and also provided for his future.

Next came a reminiscent address from Mr. Harry L. Nisbet, who spoke of the vast good which has been accomplished. "How many parents through the 'Bridge of Hope' have welcomed back daughters whom they thought they had lost, never to see again!"

REACHING FEMALE HOOLIGANS.

Miss Steer said it is sometimes objected that not so many of the fallen class are received as in former days; but after twenty-three years' work it is not surprising to find that the need in that particular is lessened. The urgent requirement of the present time is to reach and influence the young girls who run the streets wild and impatient of restraint, the female hooligans of metropolitan slumdom. While the hardened, reprobate class of older women has decreased in numbers, that of these wayward girls has increased. Many have been received into the institutions, including numerous cases sent by magistrates who avail themselves of the advantages of the "Bridge of Hope" as an alternative to consigning the girls to gaol. It is necessary, of course, to maintain strict discipline, but the homes are essentially happy places. Many of the girls do remarkably well in their situations; their mistresses speak of them in terms of high appreciation. Proceeding, Miss Steer instanced a typical case in which a young girl who had recently gone out to domestic service, re-visited the homes, and, in addition to paying off part of the cost of her outfit, made, out of her small wages, a contribution to the funds, and expressed her heartfelt gratitude for the trouble expended in her training.

A vivid description of the daily round of work was next given by the speaker, who went on to express regret that the income does not allow her to accept all the cases concerning which application is made, and most of which are of a sorrowful and pathetic character. An effort is being made to complete the purchase of one more of the freehold cottages at Chingford, and for this purpose a balance of £120 is still required. In conclusion, Miss Steer said that the work is first of all a spiritual one, carried on in dependence on God, and for the winning of souls. "God is with us, and will strengthen our hearts."

Other speakers were Miss Lithgow—who made an earnest appeal to ladies to co-operate in this Christ-like work of uplifting the fallen, and who added a vivid account of the brightness and joy of a Christmas spent in the Chingford homes—and Mr. W. F. A. Archibald, who, in a forcible address, expressed his sense of the value of the work which is blessed to the reclamation of so many who stray from right paths.

Billingsgate Christian Mission

A PERUSAL of the annual report of the Billingsgate Christian Mission will afford both pleasure and instruction to readers who have at heart the evangelization of this busy centre. In this record the secretary reviews the efforts which have been made during the year. "We have studiously avoided," he writes, "tricks and devices to reach the masses, but we take the Word of God for our guide and example. Though there is, on the whole, a spirit of indifference on the part of men to hear and accept the Gospel, there is evidence on the part of some of a desire to listen to our message, and any legitimate means which we feel we can conscientiously adopt to assist in reaching the hearts of men, we gladly avail ourselves of.

THE MEDICAL MISSION.

"We feel that the Medical Mission has done much in that direction. Dr. Stansfeld has lovingly tendered his valuable services without fee or reward, and much of the success it has achieved is due to the efficient manner in which the cases are dealt with by the Sister in charge, Miss Warberton. That the men who avail themselves of the privilege afforded are grateful for the help rendered is shown by their having, during the last six months, contributed the sum of £8 through the medium of the dispensary box."

TO ENCOURAGE THRIFT.

The year before last, in order to inculcate a habit of thrift among the men, a Billingsgate Porters' Christmas Club was formed. Some 250 joined, and all but three completed their payments. Last Christmas this number was almost doubled, there being 470 members. This, of course, entailed a lot of additional work; but, on the other hand, it brought the workers into touch with the men, and afforded the opportunity, when the weekly payments were made, of speaking a word and giving a little book to those who came. The two coffee-stalls which the Mission established adjacent to the market are still centres of usefulness.

The Sunday-school is still carried on under the direction of the Sister in charge of the Medical Mission; and the Sunday evening service continues to be conducted by friends, whose clear,, earnest preaching of the Word has been the means, from time to time, of awakening in many hearts a desire for salvation. The Monday noon Gospel services for the men in the market are still maintained and fairly well attended. Address, Mr. A. Walters, Secretary, 19, St. Mary-at-Hill, E.C.

Emmanuel Creche, 72, Commercial Road, Lambeth, S.W.—Besides the day nursery where babies are fed and minded for threepence a day, the house is used as a rescue home, and for weekly Gospel services. Situated right in the slums between Waterloo and Blackfriars Bridges, it gives us a splendid opportunity of reaching the lowest and most degraded. Left off clothing, &c., is very welcome.—(Miss) Charlotte S. Reid, Hon. Superintendent.

The Lydd Soldiers' Home.

IT is a privilege to tell with gratitude what God hath wrought in connection with our labours among the troops at Lydd, during the past nine months. The home has been open each evening, and between 300 and 400 officers and men have visited the place, according to the register of our visitors' book; but many come who do not enter their names.

Each night, individually or collectively, the "old, old story" has been told, and, as of old, God has "confirmed his Word by signs following." Much blessing was given in the spring, when numbers of the cavalry were stationed here. Several professed conversion, and, we believe, are to-day witnessing a good confession. The following is an extract from a letter received last week from a 5th Lancer at the front (one of the cavalry mentioned above):—

"I hope you are still doing as well for the poor soldier lads at Lydd Shooting Camp as you did for me, and, let us hope, the rest of my companions that visited your Home during our stay at Lydd. I can never forget the pleasant evenings spent at the Home, and the delightful conversations I have had with you. I will look forward to your letter; let it be a long one, full of encouragement for a poor soldier who is trying to follow 'In His Steps.'"

The open-air services on Sunday afternoons in the camp were becoming well known and the attendance better, but to our deep regret we were compelled to relinquish them. Miss Davies has now been working here for twelve months most indefatigably, and many of the men will thank God through eternity for the message she has given.

But to continue this work, begun in 1877, we need more support. Just now there is a deficit of £30, which we trust will soon be forthcoming, so that we may keep out of debt, and not touch the amount given and promised to our new building fund.

Frank E. Wootton,
Hon. Sec. and Treasurer.
North View, Lydd, Kent.

Brixton Orphanage.

AT the Brixton Orphanage for Fatherless Girls, 300 children are maintained, educated, and trained for domestic service. These little ones are received from all parts of the United Kingdom. The most necessitous are admitted free, without election.

At the age of seventeen the girls are placed in service, and supplied with a good outfit. The whole of the household and laundry work of the Orphanage is done by the elder girls under the supervision of matrons.

Started in 1876 by Mrs. Annie Montague, the Orphanage has been the means of blessing to large numbers of distressed children. This year has brought difficulty, as, owing to the illness of Mrs. Montague and other causes, the funds have become quite exhausted.

Adeline Bird, Vice-Superintendent.

A Canal Boat Mission.

FOR some years past Mr. R. Bamber, of the London City Mission, has done good work among the canal boat population at Brentford, a place through which, according to official statistics, from 250 to 300 barges pass weekly.

A day school, started for the children, has proved very useful, and has a large number of little ones on the register. They proceed to school with alacrity on arriving at Brentford, and attend regularly until the time comes for making the return journey—perhaps to Birmingham, or some other important industrial centre in the Midlands.

Evangelistic work has also been undertaken, and among other departments of service, a maternity room has been inaugurated for the poor boat-women. With the development of the work the mission premises have become too small, and the committee have decided that it would be far better to erect a new building rather than attempt the reconstruction of the present one. Mr. Frank A. Bevan writes that "the poor people welcome the missionary's visits, and many are leading a Christian life who were before in ignorance of spiritual things." The cost of the new premises is estimated at £800, of which sum about £300 has been received or promised.

Million New Pledges Crusade.

REV. DR. HENRY'S CAMPAIGN.

THE provincial demonstrations conducted by Rev. Dr. J. Q. A. Henry continue to attract large audiences, and to arouse fresh interest in the temperance cause. Continuing the series, Dr. Henry has spoken to enthusiastic assemblies at Liverpool. The first meeting was held on October 29, in Great George Street Chapel, Rev. Griffith Ellis presiding.

The Chairman, in a few introductory remarks, said that the drink bill for the last year was close upon £161,000,000, which amounted to £3 18s. 8d. per head of the population, or about £20 per family throughout the kingdom. He asked, "How long is this source of crime and poverty to remain untouched in the twentieth century?" The Secretary (Mr. Boreland) followed with a statement which showed that 7,000 new pledges have been received by the canvassers, which, together with the 3,000 taken by the three committees, bring the total for the present year up to 10,000. The speaker urged that if temperance people will throw their enthusiasm and energy into the work they will soon make Liverpool brighter and better.

Dr. Henry, in the course of an impassioned address, said that two institutions characteristic of the present time are the Christian Church and the public-house. The Church governs by love, whilst the public-house promotes the spirit of destruction. It is a question whether the public-house shall dominate the earth and control mankind, or whether the Christian Church shall be triumphant. The victory of Christianity will mean death to the public-house and its attendant evils. Great Britain is face to face with a crisis in connection with the drink question. After dwelling upon poverty and other evils brought about by drink, the speaker said that the Church has in its power the solution of the question, and Christian people ought to realize their responsibility for the success or failure of the temperance movement.

During the campaign meetings were also held in the Welsh Church, Bootle, and the Y.M.C.A. at Birkenhead. The final gathering, held in the Philharmonic Hall, was full of encouragement. It appears likely that Liverpool will accomplish the laudable object which local temperance friends have in view of securing a grand total of no fewer than 30,000 pledges ere the Crusade is concluded.

ENTHUSIASM AT NORWICH.

Throughout Dr. Henry's Norwich campaign intense interest in the movement was aroused. The meetings held in Calvert Street Free Methodist Church and in St. Andrew's Hall attracted very large audiences, and many new pledges were secured.

Speaking at the inaugural meeting on Saturday evening last in Calvert Street Church, Rev. J. King, who presided, said he believed that vast good will come out of the Crusade. Alderman White, of Norwich, has said that the city should obtain 3,000 pledges as its contribution to the scheme, and, as a result of devoted and industrious effort, one-third of that number were already to hand.

Dr. Henry followed with an earnest and characteristic address, in which he said that the history of the drink traffic is written in tears, in anguish, and in blood. It involves a wicked waste of health and makes terrible inroads upon the resources of a nation. The time has surely come when the Million Pledges Crusade should have a place in the ministration of every pulpit, and in every Sunday-school throughout the length and breadth of the land.

The Christian Church must lead the way in the reform, and rouse the conscience of Parliament on the subject.

Both afternoon and evening crowded meetings were held on the following day in St. Andrew's Hall. Indeed, so great was the degree of enthusiasm aroused, that the commodious building proved too small, and an overflow gathering was held in Princes Street Lecture Hall. Alderman G. White, M.P., spoke vigorously on our national responsibilities with regard to the terrible nature of the drink traffic, and the havoc it has wrought on every hand, and Dr. Henry again addressed the people with evident good effect. The campaign closed on Tuesday evening with a meeting which, for warmth and unanimity, proved a fitting close to a most helpful series. The Fisk Jubilee Singers again rendered valuable help with their delightful melodies.

Later intelligence from centres already visited shows that deep and abiding impressions were made. Rev. W. Y. Fullerton, writes: "At Dr. Henry's final meeting in Leicester the people, with three rounds of applause, passed a resolution inviting him and the Jubilee Singers to visit us again. We have every reason to be satisfied with the impression made by the first appeal." Of Nottingham, Mr. John Stewart, hon. secretary of the Nottinghamshire United Temperance Council, writes: "The meeting was the most remarkable temperance gathering held in Nottingham in recent times. The whole audience rose to urge us to bring Dr. Henry and the Jubilee Singers for a further mission of not less than a week. 'We mean to attempt great things for God and the crusade.'" At Bradford the demonstrations have given a great impetus to the temperance cause. Everyone has been surprised at the far-reaching results of the meetings.

FUTURE MEETINGS.

Nov. 10-13, Manchester (Free Trade Hall); 14, 15, Wolverhampton (14, Mount Zion Chapel, 15, Agricultural Hall); 17-22, Birmingham (17-19, Town Hall, 18, Central Hall, 20, Carr's Lane Chapel, 21, Friends' Institute, Moseley Road, 22, Town Hall); 23-25, Bristol (Colston Hall); 26, 27, Cardiff (Park Hall); 28, Portsmouth (Town Hall); 30-Dec. 1, 2, Brighton (Dome).

The "Holdfast" Declaration.

THIS is a combination of clergymen and lay members of the Church of England, who consider it important to maintain, as far as possible, the following features in church arrangement and ritual:—

No cross or other image on the Communion table. No Eastward (sacrificing) position in consecrating. Periodical evening communion. A full-length surplice, and black preaching gown for the minister. Scarf, if used, to be distinct from the stole—condemned at the Reformation. No "Ancient and Modern," or other Romanizing collection of hymns. An unsurpliced choir (mixed or otherwise); and no singing or monotoning of prescribed prayers.

The hon. secretary of the Mission is Rev. E. H. F. Cosens, vicar of Holy Trinity, Tewkesbury, who will be glad to supply forms for signature by members. In a letter to us, Mr. Cosens says:—

"We have many active and earnest dignitaries who appear determined to favour Romish postures, vestments, and hymn books, &c., which, it is admitted, capture the people. Were these dignitaries ever Protestant? Our true men should not be satisfied without taking some simple action. Provision is made in the Declaration for signatories, who may not be with us in one or more points which may seem to them of small importance."

Mr. Charrington and the East End Poor.

SIR,—Will you kindly allow me once more to ask your readers for their kind help towards the Lord Mayor's annual banquet and entertainment to the poor of the East End on November 9

The Lord Mayor-elect has kindly given twenty guineas, and the sheriffs ten guineas each. The invitations are distributed to the very poorest irrespective of creed and denomination.

The public have always supplemented the amount given by the Lord Mayor and Sheriffs, and we trust they will again assist, so as to enable us to entertain at least 3,000 guests on November 9. Donations will be gratefully received by, yours faithfully,

Fredk. N Charrington.

Great Assembly Hall, Mile End Road, London, E.

British Syrian Mission.

AT a public meeting held at Exeter Hall on Friday last, in connection with the British Syrian Mission, Sir George Williams, who presided, was the recipient of hearty congratulations in the attainment of his eightieth birthday. On the platform were Revs. John Sharp, H. B. Macartney, and other friends, both of the Mission and of the chairman.

Speaking on behalf of the meeting, and also voicing the feelings of the wide circle of Christians who hold Sir George in deep esteem, Mr. Albert A. Head referred to his far-reaching influence in Christian work, and particularly as the originator and organizer of the Y.M.C.A., Mr. Head sketched the rise and progress of that movement from the time of its inception, and showed how large a tree has grown from the little seed sown at that historic meeting in St. Paul's Churchyard on June 6, 1844, when the idea of gathering together and influencing the young men of the city first took definite form. The Soldiers' Christian Association also owes much to Sir George, who has followed with eager interest, and practically helped, the extensive operations which have been maintained during the South African war for the evangelization of the soldiery.

Proceeding, Mr. Head referred to the intimate connection of Sir George with the Bible Society, the China Inland Mission, and with a great number of other organizations which have for their aim the extension of the kingdom of God. Christian workers may well draw encouragement from the devotion and perseverance which Sir George has so consistently manifested, and go forward with renewed faith and earnestness of purpose to labour in the Gospel cause.

In response, Sir George Williams, in a few well-chosen words of thanks, modestly disclaimed any title to recognition. "The Y.M.C.A. came from God. He it was who inspired the thought and carried on the work."

An interesting account of the Mission was subsequently given by Mrs. Chapman, hon. secretary, who spoke of the training institution at Beyrout, in which girls are educated as native teachers, and of the schools at Baalbec and Shemlan. The Mission has fifty day schools in Beyrout, Damascus, Tyre, the Lebanon, &c.; and 3,652 scholars, including Mohammedans, Druzes, Jewesses, and Protestants; while the Sunday schools have an average attendance of 1,310. In all these schools the Bible is the foundation of instruction. The staff of workers include twenty English ladies and 103 native teachers, and twenty-five Bible women and Scripture readers. Evangelistic work is also maintained among the Bedouins, and the soldiers of the Lebanon Army.

Miss Mason's House of Rest.—Rev. Henry Dening, vicar of Holy Trinity, Kilburn, addressed a large meeting at the House of Rest, St. John's Wood, on Friday afternoon last, dwelling on 1 John i. 3. In the prayer meeting which followed, thanks were given for the safe return of the Duke and Duchess of Cornwall and York, and earnest prayer was offered for a speedy termination of the war.

The Gospel in Portugal.—A new stage in the progress of the reform movement in Portugal was reached recently by the ordination in Madrid of Rev. Josué de Souza and Senor F. W. Flower. Bishop Cabrera, and Portuguese and other ministers took part in the ceremony. The service was held in the Church of the Redeemer, Madrid, the front door of which is still kept closed by the act of the public authorities.

Anti-Clericalism in Italy.—The *Avanti*, a socialistic newspaper published in Rome, recently sent out a circular addressed to the Directing Committees of all the socialistic and republican societies in Italy, calling a meeting for concerted action on anti-clerical lines. This is probably the result of a newspaper exposure, during the months of June and July, of the evils of the confessional, accompanied by an offer on the part of the paper, the *Asino*, to forfeit one thousand francs if any Roman Catholic organ dared to publish certain pages of the "Moral Philosophy of Liguori," which is used in the confessional. It believed (with reason) that any paper accepting the challenge would be prosecuted for an offence committed against common decency.

The Y.M.C.A.

THE Southport Y.M.C.A. reports an increase of forty-three members, and the present season has commenced in a most encouraging manner.

Eighty-six new members have been received, at the commencement of the winter session, by the Newcastle-on-Tyne Y.M.C.A., bringing the total to 1,365.

The first annual meeting of the Handsworth Association, Birmingham, was held in the Town Hall on Wednesday, October 30, Dr. Satchell in the chair. An encouraging report was presented. Rev. E. P. Gonner, vicar of St. Saviour's, gave an interesting address; and Rev. J. H. Jowett, of Carr's Lane, spoke on "Moral Courage."

The annual conference of associations in the Manchester district was held at the Town Hall, Blackburn, on October 26. Dr. H. B. Wilson, of Birmingham, gave an address on "Bible Study," and Mr. R. D. Pringle spoke on the Foreign Association Movement. During the past three-and-a-half years thirty-one associations have been formed in Lancashire and in border towns, of which number twenty-two were represented. The Mayor of Blackburn presided at the evening meeting.

The Mayor of Luton, Mr. Alderman Low Giddings, presided recently over a meeting to devise suitable means for the equipment and public recognition of an Association which has recently been formed there under circumstances of much promise. Mr. Alderman Hucklesby, who has been thrice mayor, and Mr. Alderman Warren, who has filled the mayoral chair on two occasions, were among those who attended, and both, with the present Mayor, consented to join the provisional committee, for the securing of suitable premises, furnishing, &c. An address was delivered by Mr. W. H. Mills.

The thirtieth annual meeting of the Sunderland Association was held on Wednesday, October 23, Dr. G. B. Morgan, J.P., presiding. The reports showed that there are now 920 members and associates. The net gain for the year had been 153. There had been 641 entries for the educational classes. Several members had offered for the foreign mission field, and two had entered college to prepare for the ministry and mission work. Four open-air meetings had been conducted weekly during the summer, and it was estimated that at least 10,000 persons had been thus reached. The mission band had also done excellent work, conducting seven special missions in chapels and halls in the neighbourhood. The swimming, cricket, chess, and other clubs had had good seasons. Mr. W. M. Oatts, of Glasgow, is engaged to conduct a mission in February next, and a missionary exhibition in spring has been arranged.

The Central Association has commenced the winter's work at Exeter Hall with a successful mission conducted by Rev. W. R. Mowll, M.A., of Christ Church, Brixton. On the Friday preceding the commencement of the Mission a meeting of workers for prayer and conference was held under the presidency of Mr. M. H. Hodder. The opening gathering of the Mission took place on Monday, October 14, when about 300 young men, many of whom were recent arrivals in the metropolis, responded to an invitation given by Sir George and Lady Williams to a social reception. Mr. J. H. Putterill having spoken of the advantages offered by the Association to young men on their entrance upon life in London, Mr. Mowll followed with an impressive address on "Life," which was listened to with deep attention. The subsequent meetings of the mission were attended by large numbers of young men, many of whom were secured by the distribution of invitations in the Strand adjacent thoroughfares. The evident results of the mission were a great encouragement to the workers.

The Y.W.C.A.

THE formal opening of the new premises of the Young Women's Christian Association Victoria Institute and Home, 16, Harcourt Street, took place during the recent Conference held in Dublin. The lease of the former premises being about to expire, the committee resolved to take this large house, which has the advantage of a hall capable of seating about 200 persons. On the opening day a meeting for prayer and dedication was held in the morning, presided over by Miss Bradshaw, and in the afternoon there was a crowded attendance, when Mrs. S. H. Smith, President of the Irish Division of the Y.W.C.A. took the chair. During her address she alluded to the fact that the Association now, for the first time in Dublin, possesses a hall of its own. In answer to the appeal made for £1,000, they had received over £550, and she hoped that the full amount would soon be contributed. The Institute and Home was then declared open by Lady Coote. The committee are most anxious that the present need of funds to complete this undertaking should be more widely known. The address of Miss Marrable (Hon. Sec.) is 49, Waterloo Road, Dublin.

Evangelistic.

Mr. Charles Inglis at Crouch End.

A FORTNIGHT'S mission has just been concluded at Crouch End by Mr. Charles Inglis. A great deal of interest was taken in the meetings, which were very largely attended, especially on the Sundays, when the hall was crowded. The stirring addresses of the missioner were greatly blessed of God. Not a meeting has been held without souls having sought Christ. The afternoon Bible readings were times of deep spiritual profit. We have much cause, as workers, to praise God for all that He has accomplished.

W. G. V.

Central Mission, Bedminster.

During the anniversary month at the Central (inter-denominational) Mission, Bedminster Town Hall, Bristol, two missions were held, with good results. The first was conducted by Mr. Paul Redwood, Mr. Holzer, and Rev. A. H. Jenkins ("singing evangelist"), and the services were fruitful in blessing, both to the unsaved and to Christians. Mr. R. S. Bradbrook, who followed, made a deep impression by his Gospel addresses, and at the close a number of inquirers sought the Lord Jesus Christ. The building, which accommodates 1,500 people, was crowded to excess on the Sunday night.

Railway Mission, Stratford, E.

A fortnight's Evangelistic services have been conducted at the Railway Mission, Stratford, E., by Mr. John Hawkins. Our hearts are overflowing with praise for the blessing which was given. Many professed decision for the Lord Jesus Christ. The brass bands of the Stratford Crusaders and of Major Road Baptist Church rendered valuable service in processioning the neighbourhood and advertising the meetings. The large hall was crowded each Lord's Day, and the week-evening meetings in the lower hall were also well attended. The gatherings for women, held on Thursday afternoons, were also seasons of blessing.

S. D.

St. Paul's Church, Birkenhead.

A fruitful mission has been conducted by Rev. W. H. Stone at St. Paul's, Birkenhead, popularly known as "the working-man's church." Under the direction of the vicar, Rev. E. Davies, an energetic work had been carried on in preparation for the mission, and the attendances were encouraging. Among the addresses to men was one given in the workshop of a local builder, who stopped all work while the missioner spoke. On this occasion Mr. Stone's address was founded on the words, "A Saviour," "The Saviour," "My Saviour." In addition to the services for adults, meetings for children were held, conducted by Rev. H. M. Dale, of Southport.

Mr. Henry Thorne at Chesham.

The mission recently conducted by Mr. Henry Thorne at Chesham was fraught with blessing to the town. Mr. Thorne had the earnest support of the Free Church ministers, and many of the church members laboured energetically to impress the people, and to point them to Christ. At the Bible readings many of God's people received fresh light on the Word. Mr. Thorne's telling appeals to Christians to be more Christlike in life and character must surely produce rich results. Night after night, in the Gospel services, the workers were encouraged by seeing some of the audience come to decision. The mission has been the means of bringing numbers, of whom a large percentage were young people, into the fold of Christ.

L. P.

The Weaver Brothers at Reading.

The mission conducted by the Weaver Brothers during the past two weeks in London Street Primitive Methodist Church, has been very fruitful. At the Sunday services the church was crowded to its utmost capacity, and at the evening meetings many persons were turned away. During the week nights the attendance increased night by night until the church was filled. The addresses of the missioners were well thought out, and carried the judgment, as well as the hearts, of the audience. Each evening the inquiry rooms have been filled, and a well-equipped staff of workers dealt thoroughly with the cases. Six years have elapsed since the Weaver Brothers' last mission in the church, and the results are to be found to-day.

Benjamin Wise, Secretary.

Hyde Park Services.

In connection with the open-air services held nightly in Hyde Park, W., near the Marble Arch, under the superintendence of Mr. G. Williams, of St. George's Hall, and Mr. J. Newman, of Onslow Baptist Chapel, a thanksgiving meeting has been held at Stafford Rooms, W. Mr. William Davis presided over an audience which crowded the meeting room. Mr. Williams gave a brief account of the work, showing that during the work of the past six months there have been many cases of blessing. The chairman followed with a stirring address, after which a large number of friends told how God had led them to the services and blessed them. The meeting was bright and full of encouragement, and the hearty words of many who told what great things God had wrought were most helpful. Mr. Ned Wright and other friends also spoke, and solos were acceptably given by Mr. T. Perrin.

Lewisham Road Baptist Church, S.E.

A twelve-days' mission has been concluded, by Mr. E. P. Telford, at the Lewisham Road Baptist Chapel, Greenwich (Rev. E. D. de Rusett, B.A., pastor). Large numbers gathered to hear the Gospel Story from this experienced evangelist, and also the sweet and telling solos rendered by Madame Annie Ryall. Both on the last Sunday and the Thursday the building was packed, and it was with much regret that Mr. Telford's engagement to proceed to Glasgow prevented the meetings from being continued. Large numbers were dealt with in the inquiry room by an earnest staff of workers, the names of nearly a hundred being handed in. Many girls employed in a neighbouring mill were led to Christ. They are holding a prayer-meeting among themselves in a room kindly provided by their employers. Mr. Telford's mission has led to results which will be long felt in this needy district.

E. D. de R.

At Zion Baptist Church, Pentre, South Wales, Rev. A. T. Jones, of Newport, Mon., conducted a series of services last week. The Bible readings were much appreciated. Many hearers decided for Christ.

Rev. John Mitchell has concluded an eight-days' mission at Grafton Street Tabernacle, Northampton (Rev. T. Napoleon Smith, pastor). The Gospel was faithfully preached. The closing address will long be remembered, and should bear much fruit in the days to come. The meetings were attended by large numbers.

S.

At Lingdale-in-Cleveland, Rev. John Jameson (Congregational Union county missioner), has just concluded a brief mission. The chapel was crowded. Drunkards of both sexes, gamblers and pigeon flyers have been impressed. A deep sense of the evil of sin, and an equally deep sense of the beauty of holiness will be an abiding result of the mission. A number publicly avowed their decision to accept Christ as their Saviour.

A two weeks' mission has been concluded at the Primitive Methodist Chapel, Brightside, Sheffield, by Mr. C. E. Barraclough. The services were characterized by spiritual power. The missioner's discourses were thoughtful expositions of Gospel truth, and the message was delivered with tact and earnestness. During the mission a number decided for Christ. The Church, which heartily co-operated with Mr. Barraclough, has itself been revived, and the missioner's visit will long be remembered.

Rev. S. G. and Mrs. Neil, the Scottish evangelists, who took part in the recent London Tent Campaign meetings at Clapham Junction and at Islington, are in the midst of a revival campaign at Manchester, New Hampshire. The Baptist Tabernacle has been crowded to the doors every night, and people turned away for lack of room. Souls have been blessed at every service. From Manchester, Mr. and Mrs. Neil go to Lowell, Mass., to Waterbury, Conn., to New York City, to Pittsfield, Mass., and to Philadelphia, Pa. The latter engagement will be Mr. and Mrs. Neil's twentieth meeting among the Philadelphia churches.

A three weeks' mission has been held in Paisley by Miss Glover, of Edinburgh. The intention was to have a fortnight's mission, but as the meetings proved so helpful they were extended to three weeks. Even on the week nights the large hall was filled with most attentive audiences, and on the Sabbath it proved too small to accommodate the great numbers who gathered to listen, so that a smaller hall was also called into use. As the mission advanced the interest deepened, while very many professed to find the "Way of Life." The work had every appearance of being real and lasting, and the mission was one long to be remembered as a time when God drew very near, to save the lost and bless his own. Miss Glover spoke plainly and faithfully.

A. G.

Requests for Prayer.

For blessings on Mr. J. Bennett Anderson's mission at Gourock, N.B.

For blessing at a convention at Colchester to be addressed by Rev. D. Morris, November 10-18.

For a mission at Barrow-in-Furness, conducted by Mr. T. Swanston Smith, November 10-22.

For a mission to men at Dublin Y.M.C.A., commencing Sunday next, to be conducted by Mr. Samuel G. Montgomery.

Scripture Lotto.—By the use of a system of cards, two series of Lotto have been constructed; No. I. for children, No. II. for young people. (1s. 6d. each, post free. *Miss E. Tregelles Cook, 5, Rothsay Road, Bedford.*) Some cards propound questions, and others answer them, the link between the two being furnished by common numbers. The "game" may serve as a useful exercise in memorizing Scripture facts and truths.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, E.C.*

**** I recommend my* Elder *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

Pen Pictures from Afar.

"Jesus Lives There."

FOR my part, I think it would be a beautiful thing for any little girl to say: "Jesus lives there." But when you remember that it was spoken by an Indian girl, it seems to give it an additional beauty.

I feel sure that you will quite agree with me when I have told you the story.

The name of this Indian maiden does not appear, so we will call her M'ahne.

It happened that one day Mahne was walking through a street in a great Indian city, when she saw a poor leper woman begging. Mahne's heart was touched with pity for her. She stood still, thinking, wondering how she could help the sufferer.

The thought of the Leper Asylum, not very far away, came to her. "If only the lonely woman were there everybody would be so kind to her, and perhaps she would get to know Jesus, too."

She then went up to the woman and said, "Why don't you go to the Leper Asylum? There you will be kindly cared for. *Jesus lives there.*" It seemed to Mahne that nobody could be unkind or selfish where Jesus lived.

There are many lepers in India, and they are mostly poor. The terrible nature of leprosy, so infectious and hideous, makes it necessary that all who suffer from it should be separated from their friends and relatives, and live entirely by themselves. Everything touched or used by lepers also carries infection. The separation is in itself a fearful thing apart from the pain and loathsomeness of the disease.

In order to relieve those smitten with this dreadful malady, missionaries have built leper hospitals or asylums, where the best treatment and loving care are to be found. Mahne knew this, and therefore she wanted the woman to be where Jesus was.

This Indian girl had come to know of Jesus, and his love for all who suffer, through attendance at the mission school. Now she, in turn, is trying to be a little missionary as well. It is really fruit-bearing for Jesus.

The girl's sympathy and thoughtfulness are beautiful things that all of you can imitate. But the thought that God put in her mind and gave her the power to tell to the leper woman was the sweetest thing of all: "Jesus lives there."

How different Mahne's conduct was from that of two girls in Madagascar!

It was a very painful sight they saw. Here again it was a woman, poor and lonely. But in her case the leprosy had made such progress that her fingers and toes had gradually fallen off!

Instead of pitying her, these rude children called out after her, "A leper! a leper!" At the same moment a lady missionary was passing. What do you think she did? Her heart was so deeply touched with tenderness that she put her hand on the leper woman's shoulder and asked her to sit down on the grass by her side.

That was really doing what Christ would have done had He been present as the lady missionary was. This tender sympathy so affected the sufferer that she sobbed bitterly, quite overcome by emotion. Then she cried: "A human hand has touched me. For seven years no one has touched me!"

Can you imagine anything more terrible than that? You, who have so many loving friends to care for and bless you. What would it mean to you if no kind hand touched you for even *one* year? How could you bear to be left alone, utterly alone, separated from all related to you, like that!

Well, the missionary tells the ever-true story to heathen people, whom the leprosy of sin separates from God, that Jesus loves them, and lives "there" with them, just to have the joy of healing them. And when the missionary relates how Jesus cured the lepers in his day, it is just as though Jesus were close at hand to put away all their sin and make them clean every whit.

And would not you like to begin to be a little missionary like the Indian girl Mahne? I think you would! Perhaps you can begin among your own circle of friends. Or it may be that you know some poor, sick person, whom a visit from you would help.

Only think of making it real to any sorrowing, suffering one whom you may know that. "Jesus lives" with them! It is a beautiful thought—all so true—that is sure to carry with it blessing of some kind at once. And when this is known and felt, and the sick one puts faith in the present Jesus, He will touch their souls and cleanse them of sin's sore malady, and make them white as snow.

So, too, for yourselves, dear boys and girls, "Jesus lives" with you, there, where your home is; where mother and father and sisters and brothers dwell! Perhaps you have never imagined it quite like that before. But it is really so.

And you may have this kind Christ for your friend and helper and Elder Brother every day.

"Jesus lives there." Where you live. Wonderful! But true! Joseph Woodhouse.

How to Form Character.

IN The Christian last week an article appeared upon Jerry-Building, and, although it was intended for older readers, yet I think the subject has some lessons for us younger ones too.

A jerry-built house is one that is badly built, and after awhile the walls begin to crack, and constant repairs are needed, or else the house becomes unsafe to live in. I daresay you have sometimes seen one propped up with long planks, like a man who has to use crutches to prevent him from falling down.

Every child is a builder. As soon as they can count, the little ones are sent to school, but they have not been there long before they meet the jerry-builder. Certain lessons have to be learnt, certain sums to be done. These mean *work*. But we get to know a boy sitting near, or living next door, and he tells us there is a way of dodging the task. Perhaps he suggests *playing truant*, and invents all sorts of excuses for our absence from school. Or he tells us we need only do that part of the lesson on which we are likely to be questioned; or that a still easier way is to copy the answers of another boy.

Now all these may be called forms of jerry-building, their object being to make a showy structure without laying firm foundations, or putting in good work. Such an erection will not stand in the storms of life, nor keep out the wet when the testing time comes.

The jerry-building boy will fail in his examinations, and will never rise to a high position in life. Neither will the girl who does all her work in the spirit of "That'll do *for now*," or who scamps the sewing in her frocks, because "no one will see it" but herself.

The writer of the article I have referred to said: "Even a child can understand that no ornamentation, however pretty, will make up for bad foundations, cracking walls, or a leaky roof." He meant that our real object in life should be to build for *use* and not for *show*; and that it is even more important to do well what is not seen, than to take pains only with what other people see and praise us for. Let us remember that God sees *all*, whether our friends do or not; and seek to please *Him* by doing his will—"heartily as unto the Lord."

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 303.)

God a Shield and Defence.

Find and complete the following:—

1. "My defence is of God" (Psa. v.-x.).
2. "God is my defence" (Psa. lv.-lx.).
3. "The Lord is our defence" (Psa. lxxvii.-xc.).
4. "The Lord God is a sun and shield" (Psa. lxxxiii.-lxxxv.).
5. Why were the people to rejoice? (Psa. i.-v.).
6. Of whom was it said: (*a*) "Let them be your protection" (Deut. xxxii.); (*b*) "Their defence is departed from them" (Num. xiv.); (*c*) "I am thy Shield" (Gen. xiv.-xvi.)?
7. To whom was it promised? (*a*) "The Almighty shall be thy defence" (Job xxii.); (*b*) "Thou wilt compass him as with a shield" (Psa. i.-v.)?
8. What is the Christian's shield, and of what use is it? (Eph.)
9. What was David's reason for saying, "I shall not be moved"? (Psa. lx.-lxv)
10. How did Christ defend (*a*) his disciples (Matt. xii); (*b*) the children (Mark x.); (*c*) Mary (Luke x.); (*d*) a woman? (John viii.)

[Children under *ten* do any three; under *thirteen* any 6; under *seventeen* any eight.]

LAST WEEK'S BIBLE SEARCHER (No. 302).

Bible Clock.

I. Love (John xiii. 34).
II. Our love (1 John iv. 17).
III. Love one another (John xv. 17).
IV. I love the Father (John xiv. 31).
V. Continue ye in my love (John xv. 9).
VI. We ought to love one another (1 John iv. 11).
VII. If ye love Me keep my commandments (John xiv. 15).
VIII. Love one another as I have loved you (John xv. 12).
IX. If we love one another God dwelleth in us (1 John iv. 12).
X. If a man love Me he will keep my words (John xiv. 23).
XI. I have kept my Father's commandments, and abide in his love (John xv. 10).
XII. For this is the love of God, that we keep his commandments (1 John v. 3).

No. 302.—Correct answers (first list) received from:—

A—Ralph and E. Aldwinkle, G. Ahier, Kate, Agnes and Martha Allan, D. Anderson-Berry.
B—Mary Batten, Gordon and May Bligh, Reginald Bristow, Dorothy Brooks, Emily Bridgewater, Ronald and Ewen Bentley, Violette Birney, Robert Bushby, Hilda and Evelyn Barstow, Ella Berryman, Gladys Brewer, Stanley Burgess, Florence Bath, Annie Blaikie, Mabel Baker, Mabel Bartlett, Alison and Monica Bailey.
C—Gladys Clark, Nesta Carew*, Lydia Cleary, Gwen and Tessa Channon, Kittie Cope*, Gladys and Beryl Calvert, Rosalind Clarke, Mabel Cole, May* and Ida Cullen, Edith and Annie Collins, Hannah Chapman, Ethel Cumbers.
D—Grace, Emily*, Catherine and Willie Dempster, W.* and Nellie* Dowsett, Violet and Kitty Donaldson-Selby, Elizabeth, Hilda and Constance Drayson, Dorothy Daintree, Pologna Daws, Stanley Drew, Ethel Dancy*.
F—Harry Flashman*, Elizabeth and Helen Fox, Mary Freeman, Vincent, Mabel and Olive Fleet, F., J., C. and Marian* Freegard, May and Mildred Fooks, Kitty Fausset, Norris and Percy Fitch.
G—Thomas Gilbert, C. George, Alan Gardner, Mary and Margaret Gorrie, Cicely, Gladys and Dorothy Gibson, Grace*, Evelyn and Kathleen Gulston.
H—Ella Hake, Beatrice Hastings*, A. Horstcraft, Dorothy and Ruth Hunt, D. and K. Heckford Alan and Alex Hogg, Dorothy Havergal-Shaw, Hilda, Mary, Elizabeth and Willie Hooper, Irene Hutchinson, Nellie Hatchett, Harry, Doris* and Kathleen Hodgkinson, Sydney Hanford, Theodora Hill.
I—Daisy Iredell.
J—Mabel Jenkins, Annie, Harley, Violet and Ethel Jones, Alfred and Gladys Johnson, Linda Jones*, Walter Jeal.
K—Martha Kidman*, Phyllis Kiernan.
L—Cecilia Lichtenstein*.
M—Kathleen Morphey, May Mills, Harvey Moore, Winnie* and Doris Martin, Mabel Morris*, Irene Mabille, Arthur*, Grace and Lewis* Morice, Fanny Messenger, Ivy and Winnie Maunder, Amy Munday, Geoffrey and Winifred Martin, Dorothy and Charlie McMullin.
N—Ivy Nash, Blanche Norcock, Nellie and Daisy Nicholas, Eleanor Noel, Amy Nottage, Emily Norris.
O—Olive Oxley.
P—Daisy Phillips, Evelyn Primrose Pechey, Kathleen and Enid Pincott, Dora Phillimore*, Margery and Gordon* Pibel, Kathleen* and Ethel* Pasley.
R—Susie Rough, Ada Renals, Alan Richardson, Winnie and May Runting, Olive Robinson, Emily Rowdon, Hilda and Alice Reid, Aileen and Marjorie Roberts.
S—Flora Shadbolt, David Seth, Kathleen and Douglas Shepherd, Mary Sowden, Frances Stileman, Glanvill* and Rider* Smith, Betty Stocks*, Winnie Stewart, Amy Simmons.
T—Theodora and Archibald Thorn, Reginald Thresh Frank Terrell, Dudley Toye*, Phillippa Tillbrook.
W—Ronald and Greta Watson, Fanny Wheeler, Florrie Wright, Sarah and Annie Wood, Margaret Worsnup*, Myra Webb*, Gertrude* and Ellen Williams, Frances Wood, Agatha Ward, Stephen Wilson.
Y—Gladys Young.

No. 301.—Correct answers (second list) received from:—

A—Douglas Anderson Berry*, Mabel Ashwell*, Margery Ashdown*, Elizabeth Aiken*.
B—Mary Batten, Edith Bank, Rachel Blumenthal*, Beatrice Brouard, Marion Boyle, Walter and Reggie Batty, Maud Bunn, Lucienne Brabandes, A. Brown, Millicent Buckingham, Louise Batts*, Evelyn*, Ileene*, Hilda* and Mabel* Barstow, Gordon*, Harold and Dorothy* Berry, Frances Burnett*, Claude Bowker, Annie Bain.
C—Elma and Josephine* Cheal, Edith Clear, Kitty Cope*, Henry*, David* and John* Colville, Nesta Carew*, Dorothy Cooper, Ida Cullen*, William Cooper*, Maggie* and Jessie* Carter, Ethel Cumbers, Mary Cobb*, Alfred Cocking, Alice Crang, Duncan* and Hyde* Campbell, Harold and Rachel Clarke, George Crawford*.
D—Florrie, Harold and Gladys Davis, Marjory Dyke*, Marie, Denizot, Mai and Violet Davidson, Nessie Dunn*, Cecil Dodd, Catherine, Emily*, and Grace* Dempster, Gabrielle Dupries*, Amy Davis*, Helen Dick*.
E—Muriel Eustace*.
F—Herbert* and Richard* Farmer, Hyacinth FitzSimons, Jeanne Faucon, Louise Filbol, Norris and Percy Fitch, Ethel Fowler*, Phylis Fry, Mary Freeman, Laura Finch*, F. and A. Figgis, Lewis and Agnes Fullarton, Olivia Ferguson*, Eirene*, May and Gwendolen Fennell.
G—Aimée Guilbert, Dorothy, Jack, Edith*, Stuart and Margaret* Gray, Isabel and Elsie* Goudge, Mary and Margaret Gorrie, Margery and George Graham Brown, Grace* and Evelyn* Gulston, Mary Greenacre, Chrissie Greated*
H—Harry Hodgkinson*, Violet Holford*, Hilda, Mary and Elizabeth Hooper, Hannah Hancock*, Ella Hake, Edith* and Winifred Harvey, May Hazledine, John C. Henderson*, Irene Hutchinson, Georgette Hoffmann, Theodora Hill, May and A. Handasyde, Alan Hogg.
I—Ami* and Isabel* Inglis.
J—Gladys and Alfred Johnson, David* and Robert Jameson.
K—Esther Killowich, Percy Krambach, May Kalb, Rose Killowich*, Gertrude Krambach, Annie Kingsford, Gladys King, Louise Kilpin.
L—Alice Lee, G. J. and Ethel* Larwill, Cecilia Lichtenstein*, Gladys and A. Leigh.
M—Nellie Mills, Lily, John* and Ella* MacMurray, Mabel Morris*, Leonard Medcalf, Kathleen Morphey*, Bertie Mills, John Macfarlane*, Marjorie Martin*, Ella, Joy* and Margaret McFadzean, Peggy and Molly McArthur, Alex. and Charlie Morrison, Winnie, Dorothy and L.* Mace, Maisie* and Alice* Mackenzie, Evie Miller, Dora Muir*, Charlotte Millar*, Jacob Michaels*.
N—Edward Newell, Maude* and Amy Nottage.
O—Eva Oakes.
P—Ada, Eddie, Jessie* and Connie* Palmer, Kathleen and Enid Pincott, William and Lizzie Porter, Geoffrey and Percy Peach, Leslie and Cyril Partridge Mabel and Lucy Pelham-Burn, Isabel* and Gladys* Phipps, Margherita Perlmann*.
R—Eva* and May* Rodgers, Annie Roberton, Alice Reid*, Laura Ridler, Alan Richardson, Cecily*, Elminas* and Jessie* Roe, Nora Read, Maggie Russell*, Gwennie Ravenhill, Marion Richards*.
S—Lily Smyth*, Hilda Staite, Agnes* and Hugh* Shields, G.* and M.* Spurgeon, Glanvill and Flora* Smith, Cicely, Constance and Marjorie Sherbrooke, Ellen, Andrew and Effie Simpson, Stanley W. Smith*, Poppe Stidolph, Augustus, Raymond and William Simpkin, Joyce Smith, Dorothy* and Lizzie Simons.
T—Phillippa Tillbrook, Ethel* and May* Todd, Winifred Trotter, Reginald Thresh*, Margaret Tweedy, Evelyn Tracey, Flossie and Charlie Thomson, Florence Tomlinson.
U—Eva Usher.
V—Ethel Vinnicombe.
W—Robert Weddell, Louisa Walker, Alice Willoughby*, Mary Wilson, M. Williamson, Sidney Watson, Dorothy Wallace, Dorothy Wheeler, Leonard Wall, Violet Walker, Muriel Wilson*, Myra Webb, Edward Wheeler*, Dorothy Woodforde, Florence Wright, Charles Wingrave, Queenie, Kenrick and Ernest Wakeford, Pringle Wilson*, Frances Wood*, Bertie Walls, Wilfred Watson, Helen Webb.

FOREIGN LIST.

Prize Competition.—Div. IV., Second Cert., Rotha St. George Div. II., First Cert., Eric and Ivan St. George (Canada).
No. 294—Georgina Tollner, Cuckoo*, Flo* and Minnie* Lister (S. Africa). **No. 299**—Georgina Tollner*, Mattie*, Minnie, Cuckoo* and Flo* Lister, Huldah Krigé* (S. Africa). **No. 300**—Phyllis Boyd* (Malta).

Personal.

Will all new "Searchers" please note that it is not sufficient to give references only; the texts must be *written out* as well. Also the questions need not be written; number the answers to correspond with the questions set.

Alan Richardson, Irene Hutchinson.—I am glad to welcome you as new "Searchers," and hope you will enjoy the study.

Amy Ramsay (Toronto), Agnes and Martha Allan.—Thank you for your interesting letters.

Uncle Tom.

Christian Endeavour Topic.

SUNDAY, November 10.

Our National Bondage (Habakkuk i. 13-17; Amos vi. 1 6.

THANK God there is every sign that the tide of national feeling against the drink traffic is rapidly rising. Statesmen give much more space to temperance matters in their political addresses than they were accustomed to, even ten years ago, and the various expedients which are being suggested to mitigate the awful power of the drink curse, indicate how deeply men's minds are being wrought upon. One cannot but feel that this question is vital to the very existence of our nation. When we are told that in America seven of the greatest trunk lines of railway traffic will employ no man who drinks, so that guards, engine drivers, and porters alike are necessarily total abstainers; and when we are told that two of these have banished alcohol from their restaurant bars, so that it is impossible for either passengers or employers to obtain it; and when one considers the strength of the temperance sentiment in that great country across the Atlantic, one is disposed to be pessimistic for our national prosperity unless something can be done to arrest the growing appetite for intoxicating liquor, which wastes the life tissue, the money, and the time, of myriads of our people.

Habakkuk dealing with the evil doers of his time wonders that God can stand by and hold his peace, whilst the wicked swallow the righteous as the fishes of the sea; and our lesson suggests a close comparison between the evil doers of the Prophet's time, and those who are engaged in making and selling liquor. What are public-houses but traps; the inducements to purchase drink like the bait on the hook; the carnivals of intemperance like dragging fish to land in the same net? It is but too true that by the money that is wrung from the poor, the drink trader is made fat and his meat plenteous, at the cost of empty platters and cupboards for tens of thousands. We would not say that all brewers and publicans are bad, but it does seem an anomaly that any Christian man who follows Him who spent his life-blood for men, should be able to follow a calling which thrives upon the poverty, anguish and murder of such hetacombs of victims Young friend, if you should ever have an opportunity of entering some brewery, or of making money by any connection with the trade, I pray you stand clear of it, even to poverty. Come out and be separate.

The prophet Amos warns those who are at ease in Zion. By this he refers to statesmen, public men, and others, who thought that the kingdom of which they were part was so impregnable that there was no fear of its overthrow. The prophet bids them turn to certain kingdoms which he names as examples that great and mighty peoples have been, in a moment, overthrown. The fate that befell Hamath, Gath, and Calneh would inevitably betake Israel. There are plenty of people at ease amongst us. They think that because our beloved Fatherland has been so great and prosperous her future is secure, whereas it may be that the worm is even now at the root of the gourd, and that unless God Almighty shall avert the secret sapping of her strength, our land will follow the downward track of the great nations of antiquity, which were corrupted by the very forces which are rife amongst us.

In the closing verses of the paragraph the prophet depicts a scene of carouse, which probably was only too frequent in Israel, where men and women, luxuriously vestured, reclined on couches, eating of the richest food, singing idle songs, and drinking heavily. The scent of their perfume is heavy in the air. In the seventh verse the prophet predicts their captivity. The revellers will be the first to suffer. Sins like theirs are abhorrent to Jehovah, and undermine the protection which He would otherwise afford against invasion. I plead with all who read these words to abstain from drink, to sign the pledge, and to use their influence to promote a sober nation.

F. B. M.

Child-Widows in India.—You have often heard of the terrible sufferings endured by little Indian girls who have been married very young, and, having lost their husbands, are subjected to the greatest cruelty. You will, therefore, be much interested in a description of one of them who suffered a great deal for her love to Jesus. It is given on page 16.

International S.S. Lesson.

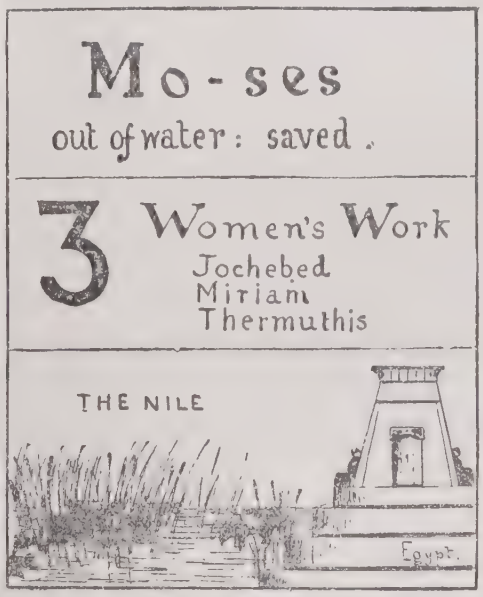
Sunday, November 17, 1901.

The Childhood of Moses (Ex. ii. 1-10).

Golden Text: Prov. xxii. 6.

Introductory.

THE persecution and attempted destruction of the Israelites in Egypt were fierce and determined; but in vain, for they were Jehovah's people, and "they multiplied exceedingly." The command went forth that every male child was to be cast into the river. It was God's will that his people should be delivered from Egypt and go to their promised land, and a leader is needed. Our lesson shows how God provided that this leader should be raised up and trained for his great work.



The Parentage (1, 2).

The Israelites were divided into tribes, each called after the Son of Jacob, from whom they were descended. The tribe of Levi was afterwards chosen by God for his special service, instead of taking for that purpose every first-born son. See Num. iii. 11-13. The father's name was Amram (meaning "Kindred of the Lofty One"); the mother's Jochebed (meaning "She whom glory in Jehovah") (Num. xxvi. 59). They had two children older than Moses, Aaron three years his senior (Ex. vii. 7), and Miriam much older.

The Babe (2, 3).

The time had expired of which God had told Abraham his descendants would remain in Egypt, and doubtless the faithful among them were looking for their deliverance. There was some wonderful appearance about this babe which made his parents think he might be the expected one. Josephus tells us that they had a special revelation to that effect. Stephen records that he was "exceeding fair," or "fair unto God" (Acts vii. 20). In Hebrews we read that it was their *faith* which led the parents to hide the child. It appears from his after conduct that Moses had been taught that he was to deliver his brethren (see v. 11-13). How well his mother trained him!

The Ark.

A cradle cleverly woven of papyrus stems and leaves, made watertight with Nile mud and bitumen, was the ingenious invention of the mother. An arched lid for protection, and the beautiful child laid therein was placed in the reedy shallows close to the spot where the Princess was accustomed to bathe. Surely Jehovah must have put this thought into that mother's mind. The word translated "ark" is used only here and for Noah's ark. The "papyrus" is a rush, about the size round of a man's finger, with three-sided stem, growing from ten to fifteen feet in height. From its pith the earliest kind of paper was made. In Isaiah xviii. 2 we read of vessels which were made of papyrus. *We have a good example for girls in Miriam, the clever, cute, and trustworthy child.*

Pharaoh's Daughter (5-9).

The story of the Royal Lady is graphically told by Josephus. He says her name was "Thermuthis." Her brothers had all died, and she was heiress to the throne, and though married had no child. This gives significance to her adoption of this wonderful babe, who, had he accepted the position, might have been raised to the throne. Her "maidens" mean her girl companions; her "handmaid" her attendant. (Picture this whole story. Show how God can use even the crying of a babe to bring to pass his purposes.

Moses' Education (10).

Begun by his mother, carried on in the Palace, and when older doubtless in the university temple of Zoan; he had the advantage of the highest culture of that age. Stephen said, "Moses was instructed in all the wisdom of the Egyptians, and was mighty in his words and deeds" (Acts vii. 22), which the traditions of the Rabbi's and history by Josephus fully corroborate, and yet withal he always worshipped the God of his father's outside the city gates.

Lessons.

I. Trifling means often bring about God's ends.

II. God's plan for preparing a man for a great work.

III. *For boys*, make the best use now of every opportunity, the Lord may have a special work for *you* in the future.

IV. *For girls.* Be obedient, kind, watchful, and thoughtful like Miriam; beware of jealousy and pride, which were, in after life, her ruin. See Num. xii. 1-11.

Cheer for Teachers.

By Rev. William Crosbie, M.A., LL.B.*

WHILE residing in Brighton as minister of Clifton Road Congregational Church, I mentioned one Sabbath evening from the pulpit that I was going to Derby the next day to fulfil a preaching engagement. At the close of the service a gentleman came to the vestry, and asked to speak with me. He was clad in the dress of a civilian, but had the air and bearing of a soldier. His face was bronzed, as if he had been much exposed to the weather, and to the rays of a scorching sun.

The Egyptian War had just been concluded; and the stranger introduced himself with the words, "I am a captain in the army, and have returned home from Egypt; and a soldier of my regiment, who was mortally wounded in one of the battles, charged me with a message for a Mr. Crosbie, of Derby. As I heard you say just now that you were going to Derby, it occurred to me that I might send the message of the dying soldier through you. I came into this church by pure accident. I have been in England only a day or two, and am in Brighton for a little rest and change, and when I heard your announcement about Derby I said to myself, 'Here, perhaps, is my chance.'"

Then, pausing for a moment, he anxiously inquired, "Do you know Mr. Crosbie, of Derby, and are you likely to see him?" "I am Mr. Crosbie, of Derby," I replied. "I used to live in Derby, and was minister for sixteen years of Victoria Street Congregational Church; but am now resident in Brighton, and pastor of this church."

"Well, that is strange!" he answered—"very strange!" There was a look of surprise on his face, and a deep, pathetic note in his voice, as he repeated for the third time the words, "Very strange!" Glistening tears filled his eyes, and, gazing upward, he exclaimed, "Surely God's guiding hand has been upon me to-night!"

Then he told me the story, and his lip quivered with emotion as he spoke. "My brave young soldier's name was McBride, and as he lay dying on the desert sand he said to me, 'Captain, when I was a little boy at home, I was a Sunday-scholar in Derby, and I belonged to a children's class conducted on week-days by Rev. William Crosbie. When you go back to England, if you are spared to go back, will you try and find Mr. Crosbie out, and tell him, with my grateful love, that the lessons he taught me, and the lessons I learned in his Sunday-school, I have not forgotten? They are all present in my thoughts now, and are speaking to me. And will you say to him that I died trusting in Jesus? Captain, I know I am saved!'"

The testimony of the dying soldier and old Sunday scholar had made a deep and saving impression on that captain's heart; and to me it was a precious joy and encouragement, illustrating, strikingly and beautifully, God's promise to the teachers and friends of children: "Cast thy bread upon the waters; and thou shalt find it after many days?" (Eccles. xi. 1.)

Children's Special Service Mission.

Mr. Hutchinson, *St. Aubyn's Hall, Upper Norwood*, Nov. 15; *Wilmington, near Dartford*, Nov. 16-18; *Y.M.C.A., Aldersgate Street*, Nov. 21; *Lewisham*, Nov. 25-29; *Staleybridge*, Nov. 30. Mr. E. Arrowsmith, *Margate*, to Nov. 12; *Eastbourne*, Nov. 13-14; *Reading*, Nov. 18-23; *Weston-super-Mare*, Nov. 25-30; *Plymouth*, Nov. 17, 24, Dec. 1, 8, 15. Mr. J. S. Tyler, *Presbyterian Church, Woolwich*, to Nov. 8; *Kemp Town*, Nov. 13; *W. Malvern*, Nov. 20-29. Mr. E. Clark, *Hawkesbury, Upton, Glos.*, to Nov. 8; *Bristol*, Nov. 10-24. Mr. F. C. Ranger, *Potter's Bar*, Nov. 17-24. Mr. E. Hughes, *St. John's, S.E.*, Nov. 15; *St. Aubyn's, West Norwood*, Nov. 29. Mr. S. J. Hewlett, *Salisbury*, Nov. 16-18. Mr. H. M. Rooke, *Swathling*, Nov. 9-16. Mr. H. W. Pewtress, *Oakleigh Park*, Nov. 17-24. Mr George Goodman, *Barnet*, Nov. 10-15; *New Barnet*, Nov. 17-24. Mr. Mont. Goodman, *Clapham*, Nov. 7-8; *Waterloo Road*, Nov. 10-15.

Children's Scripture Union—Portions for week ending November 16.

Sun. Nov.	10	*Exo.* xl.	28-38	Thurs. Nov.	14	*1 Tim.* vi.	1-21
Mon. ,,	11	*1 Tim.* i.	1-17	Fri. ,,	15	*Lev.* i.	1-13
Tues. ,,	12	,, ii.	1-15	Sat., ,,	16	,, ii.	1-18
Wed. ,,	13	,, iv.	1-16				

* Since writing this, Mr. Crosbie has entered upon his heavenly reward.

The Churches.

*** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

The evangelical trustees of St. Martin's, Birmingham, have appointed Archdeacon Diggle as rector in succession to the late Canon A. J. Robinson.

The Executive Committee of the Liverpool Cathedral Scheme have modified their resolution in regard to the architectural style of plans to be submitted for their inspection. The limitation to Gothic has been withdrawn.

Bishop Ingham, rector of Stoke, near Guildford, has received a cheque for £1,000 from Rev. F. Paynter, the former rector of the parish, as the joint gift of himself and his wife to the building fund of a new church for Stoughton. Mr. Paynter has promised to give a further £500 when the church is consecrated.

Southall Parish, now one of the outlying districts of London has greatly increased in population of late. The vicar (Rev. F. Roberts) is now raising a fund for the support of a curate, the C.P.A.S. having made a grant of £80 per annum towards the stipend. New Mission buildings are in course of erection, and it is hoped that they may be ready for use in December.

On the completion of twenty-five years' work at St. Paul's, Onslow Square, Rev. Prebendary H. W. Webb-Peploe was the recipient of an address and a cheque for £2,000 at the hands of his congregation. The presentation was made at a largely-attended social gathering held in the church-room. In response, the Prebendary, after an interesting retrospect of his work at St. Paul's, paid a cordial tribute of recognition to the many friends who had helped and sustained him.

The Bishop of Durham was publicly welcomed to the diocese at a large meeting held at Sunderland on Thursday last. Archdeacon Long presided, and addresses were presented from the corporation, the clergy, and the Nonconformist ministers. The Bishop, in reply, said that he was cheered and gladdened by the welcome given him. His desire was to be faithful, and to love and serve the people. The goal of the Christian ministry is the everlasting love of God, but those who would serve Him must also concentrate their thoughts on the amelioration of human life. Dr. Moule added that he has no programme; he is only a beginner; but he wants to be of use, and to fulfil the supreme purpose of ministry in service.

Congregational.

The money needed for the proposed new building at Blackheath, one of the village stations of Guildford Church (Rev. Alexander Cowe, M.A.), has nearly all been promised, and the church will be opened free of debt, as was another village station last year.

At Knot Mill, one of the almost stranded old Manchester chapels taken over by the Congregational Mission Board, and now one of its successful stations, has been celebrating its Sunday-school Jubilee. A considerable number of old teachers and scholars assembled.

At White Roothing the services in connection with the dedication of the new building were held on Tuesday, October 29, when Rev. R. Partner (Plaistow) preached in the afternoon to a crowded congregation. In the evening Rev. J. E. Rattee (pastor) presided, and earnest addresses were delivered by Revs. J. Edward Flower, M.A., R. Partner, and R. C. Jude. The financial result of the day was £41. This leaves about £50 to be raised.

By invitation of Rev. F. B. Meyer and the officers of Christ Church, Westminster Bridge Road, the Principal and professors of Cheshunt College were the guests of the church at a gathering held on Monday week. In the course of an interesting address, Dr. Whitehouse dwelt on the unique founding of Cheshunt (he did not know of another theological college founded by a woman), on the saintly character of its first Principal—Fletcher, of Madeley—and on the missionaries and ministers trained within its walls.

At the sixty-sixth anniversary of Latimer Church, London, E., Mr. W. H. Brown, J.P., chairman of the London Congregational Union presided, and delivered a helpful address. Rev. J. W. Atkinson (pastor) reviewed the work of the church, stating that during the thirty-three years of his pastorate, nearly 2,000 members have been publicly received into the fellowship of the Church. During the evening, the Twentieth Century Fund roll was signed by a large number of the subscribers, and at the close Mr. S. B. Atkinson, LL.B., B.Sc., secretary of the Fund, announced that 300 guineas would be sent by the Church to the central office of the Fund.

Baptist.

A week of prayer for home and foreign missions, deepening of personal piety, Sunday schools, and temperance work and workers, has been held in Leamington Spa Church. The speakers included Rev. A. Phillips (minister) and Messrs. A. Purser and T. Kennard.

Essex Union has submitted to the churches a scheme which provides that in case of any difficulty arising in any Church, threatening division or separation, and thereby impairing the peace or usefulness of a church, an arbitrator shall be called in to settle any dispute existing.

The winter session of the pastor's Bible class for men in connection with Cavendish Church, Ramsgate (Rev. T. Hancocks), commenced on Thursday last. The subject of the study for the session is the Acts of the Apostles. Men of all denominations attend the classes, and are cordially welcomed.

It has decided to purchase a plot of ground at the back of the Metropolitan Tabernacle, costing £1,500. It is thought that this may be needed hereafter for extension of buildings. The church already has £500 in hand (surplus from the rebuilding of the Tabernacle funds), and a further £450 has been promised by the members.

In connection with the settlement at Wilmot Road Church, Swadlincote, of Pastor B. J. Wicks, of the Pastor's College, recognition services have been held in the Town Hall. Principal McCaig, B.A., LL.D., preached two sermons on the Sunday, giving the charge to the pastor in the afternoon, and that to the church in the evening.

The work at Penge Tabernacle, S.E., continues to make good progress. The church, which is large and flourishing, exercises a widely-felt influence for good in the district. The twentieth anniversary of the settlement of Rev. J. W. Boud has been celebrated, and the services were marked by spiritual blessing. The special arrangements included a sermon preached by Rev. Charles Spurgeon, of Greenwich, who founded his words on Deut. xxxiii. 27. At a public meeting, presided over by Mr. G. D. Stapleford, Revs. J. W. Boud, G. Simmons, J. Lewis, W. Winston Haines, and other friends took part. Mr. Chew, treasurer, stated that during the year £350 has been paid off the building debt, and that the financial result of the anniversary amounted to £184.

The Leytonstone Road Church is going forward with much encouragement. On Thursday afternoon last, stones were laid of a permanent building, a school and lecture hall, to anticipate the church proper. The site selected is near Harrow Green, in a district offering excellent openings for aggressive work. It is expected that about £2,500 will be required to cover the cost of hall and furniture, and donations in aid will be thankfully received by Mr. Charles Gull, 56, Worsley Road, Leytonstone. The foundation stones were laid by Mr. H. E. Kershaw, Mayor of Shoreditch, and Rev. John Bradford, minister of the neighbouring church at Fillebrook, Leytonstone. Dr. John Robertson presided over a public meeting in the evening.

Methodist.

The Wesleyan Church at Wyvenhoe, Essex, has secured a new building in a good situation, and surrounded by a rapidly-growing population.

The Forward Movement of the Primitive Methodists at Belfast is meeting with encouragement. Rev. J. A. Smith reports progress in every department. Windsor Congregational Church is to be purchased, and the missionary authorities will provide a probationer to give pastoral oversight.

The foundation-stones of a new Primitive Methodist Sunday School in Ayresome Street, Middlesbrough, have been laid. Rev. G. S. Bowran (superintendent minister) announced that the land, which cost £429 15s. had been paid for, and the schools will cost £800; over £200 was subscribed on Wednesday. The circuit has also bought sites for new churches in Southfield Road and Newport.

The second anniversary of the Wesleyan Mission at Mayfield Road Dalston, was one of spiritual power and profit. On the Sunday, Rev. Thomas Cook preached to large congregations, and at night several decided for Christ. The meetings on Monday were very helpful. Sister Florence and Sister Alison gave interesting accounts of their work among the people. Rev. J. Gregory Mantle delivered a telling spiritual address, and stirring speeches were delivered by Revs. Charles H. Kelly and Thomas Cook.

The Wesleyan Extension work in Leicester, carried out under the direction of Rev. Joseph Posnett and others, is a movement for which many have deep cause to thank God. In ten years the Wesleyan membership in the city has more than doubled, there having been an average yearly increase of over 200. Seven new chapels and mission halls have been erected at a cost of not less than £40,000, and the two circuits have at present large additional extensions in hand. The Church life is strong and vigorous, and the eighteen class-meetings are well sustained.

Presbyterian.

Rev. Dr. Hanson, of Marylebone, will not return to London till the middle of January. An important new building scheme is about to be set on foot by the congregation.

Liverpool Presbytery met at St. Andrew's, Waterloo, on Thursday of last week, for the induction to the pastorate there of Rev. Alex. Alexander, formerly of the McCheyne United Free Church, Dundee.

Rev. Hugh Falconer, B.D., of Notting Hill, is conducting a series of services for young men on the last Sunday evening of each month. Strangers are cordially invited both to the service in the church and to the half-hour's social meeting in the hall afterwards.

Society of Friends.

A new meeting for worship has been started at Wood Green in Canning Hall, Canning Crescent. Friends have decided to meet each Sunday morning of November at eleven o'clock, and also to look for a building which would be available for mission meetings in the evenings, as well as for morning meetings for worship. The company of visitors from a distance would be welcomed. An adult school is held in the hall from 9 to 10.30 a.m.

By the invitation of M. A. Marriage Allen about fifty Friends and others recently met at her house in Charles Square, Hoxton, E., to listen to an address by Henry T. Hodgkin, B.A., on Foreign Missions. The lecturer dealt with the forces opposed to missionary effort, giving a brief statement of their principles, and showing how superior to them is the religion of Jesus Christ.

Sussex, Surrey, and Hants Quarterly Meeting was held this autumn at Bournemouth. The meeting on ministry and oversight was held on the evening of the 23rd ult. The duty of watching over members of the Church claimed attention, and faithfulness was urged, especially by the use of a word in season given in love to individuals; while the meeting was reminded of the inexhaustible store of heavenly food ready for the flock. At the quarterly meeting on fifth day, William Hobson took an acceptable part in the meeting for worship, calling for self-surrender, and a willingness to be used at the call of our Lord.

The Salvation Army.

A mansion in Honolulu city, next door to the Iolani Palace, or Government Building, has been secured as a rescue home.

The municipalities of Stockholm and other Swedish cities have entered into contracts with the Salvation Army to care for the poor and distressed. In Stockholm there are now eighteen social institutions maintained by the Army.

Mr. Alpheus Wilkes, B.A., formerly a clergyman, has been giving addresses on the person and work of the Holy Ghost in Warren Road Hall, and Town Hill Gospel Hall, Torquay. There were encouraging congregations who listened with the deepest attention. Mr. Wilkes was asked to continue another week, but he had a previous engagement at Newton Abbot, whither many prayers follow him.

The eighteenth anniversary of the Gospel Mission Hall, Hailsham, Sussex, has just been celebrated. The thanksgiving service was largely attended, and the chair was taken by Colonel Campbell. The mission is carried on entirely by working men, whose labours have borne spiritual fruit. Owing to the development of the work they have been compelled to seek further accommodation, and have rented a room beneath the hall for Sunday school and other purposes.

The fourth anniversary has been celebrated of the C. H. Spurgeon Memorial Mission Church, Erskine Road, Walthamstow, N.E., of which Rev. Robt. S. Eastty is pastor. Rev. Dr. John Robertson preached in the afternoon, and at the annual meeting which followed Mr. F. Hitchman presided, and addresses were delivered by Pastors J. W. Davies, T. Maycock, T. Douglas, and others. The work was commenced in a room in a Board School, and after eleven months' mission effort the present building was erected. The preaching has been blessed to many hearers, and the workers have also delivered the Gospel message in house-to-house visitation.

The annual report of the Newcastle-on-Tyne "circus" services has been issued. It tells of Gospel work carried on in the Palace Theatre with good results, in spite of the draughtiness of the building. "The services are entirely the same as heretofore. We depend wholly upon the power of the Holy Spirit, through the simple word of the Gospel, to win and women 'from darkness unto light and from the power of Satan unto God,' and we are not disappointed, for we consider it a poor service that does not show us some wanderer brought home, and some sinner 'brought from death unto life.' And we have faith to believe that far more good has been done than we have any knowledge of."

The Bethnal Green Protestant Union was formed in April of this year, to which was attached a branch of the Protestant Electoral Hundreds. Good service has been rendered in bringing together Protestants of all sections. The Protestant Laymen's Association was formed in 1899, and has carried on an extensive open-air campaign in many districts of the Methodists on Sundays. These two societies have now united, and are about to open a hall in Bethnal Green for Gospel services, lectures, &c., and it is hoped that friends of Protestantism in the neighbourhood will rally to the support of those who are undertaking this effort. The secretary of the Association is Mr. F. W. Cook, 96, Sewardstone Road, Victoria Park, E.

A mission hall, erected a few years ago at Aylesbury by Mr. James Brandon (President of Aylesbury and District Free Church Council), has been a source of blessing. It has, among other departments of work, a flourishing Sunday school, for the scholars (particularly the young men), of which it is felt desirable to provide a reading-room as a place of resort during the long winter evenings. An old, disused chapel has been bought at a cost of £40, the people, who are nearly all of the agricultural labourer class, raising £30 of the amount. The building has been repaired and fitted by a local friend and opened as a reading-room with signal success. Mr. Brandon much desires to obtain gifts of books for the room. His address is Donington House, Dinton, Aylesbury.

Fallen Asleep.

Mr. T. M. KINGDON, J.P., senior deacon of London Street Congregational Church, Basingstoke, aged ninety-one.—Mrs. S. BATTON, an earnest Christian lady, who had been a member of Tiverton Baptist Chapel for over sixty years.—Rev. STEPHEN COX, a devoted Wesleyan minister, who began his labours in the ministry nearly fifty years ago in London and closed his active service in the Bridgwater Circuit.—At Midhurst, Sussex, on Nov. 4, the HON. CONRAD DILLON, a prominent worker in the temperance cause.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—P.H. Mrs. M. F.A. E.H.P. T.N.S. S.B.A. D.D.T. J.J. W.N. S.P. W.C. H.E.M. H.G.S. A.G. W.S. J.H. A.H. W.S.S. E.S. J.W.R. F.M. Miss C. S.A. G.E.T. E.G.R. J.B.W. R.C. Mrs. J.T. H.E.W. H.W.B. W.P.T. W.T. A.W. C.B. G.W. T.S. J.H.A. F.C. M.A.B. H.C. M.M. S.M.C. T.J.P. Miss M. H.T. W.T.W. E.V. J.E.R. J.M. W.V. G.W.H.F. J.J. W.F. F.L.E. F.A. B.W. Miss M. H.P. E.R. W.L. F.W.C. J.N. G.M. T.H. M.E.D. J.H.C. A.E.D. H.P. T.C. C.G. J.E. S.S.P. D.M.C.L. T.C.U. M.S.H.O. M.McV. E. and F. E.F. Miss W. A.N.P. E.S. E.P.C. F.W.B. H.L.M. J.H.S. E.M.C. J.A.S. W.L. F.J.

APPLICANTS FOR TRACTS.—Mr. Thos. Tucker, 2, Sandbrook Road, Stoke Newington, N.; Mr. Frank Robinson, 114, Elgin Road, Seven Kings, Ilford; Rev. J. W. Atkinson, Claremont, South Hackney, London, N.E.; Miss E. J. Hawgood, 9, Buccleugh Road, West Dulwich; Mr. B. W. Bilton, Broadfield, Heron Hill, Belvedere, Kent (for factory hands); Mr. Edward Brown, 4, Hall Street, Dalton-in-Furness; Miss A. L. Carter, 18, Cranbrook Mansions, South Lambeth Road, S.W.; Mrs Burkitt, Athenry, Ireland.

Personalia.

Mr. WILLIAM FORBES, who has been recruiting at the seaside after his recent severe illness, returns this week to London to resume his mission work. His address is 71, Tollington Road, N.

It is officially announced that the ARCHBISHOP OF CANTERBURY, who has been suffering from a cold, is now better. Accompanied by Mrs. Temple, the Primate has left London for Canterbury, where he is expected to remain in residence till about the middle of January.

After the conclusion of his mission at Inverness, Mr. HENRY VARLEY paid a brief visit to London in order to preach at the new Haddon Hall, Bermondsey, and then sailed for New York, where he was due to arrive on October 26, and whence he would proceed to Northfield, Mass.

Mr. W. G. POPE, of the North Africa Mission, is spending the winter in England, and is open to undertake missionary or evangelistic meetings for children or adults. At gatherings to stir up interest in foreign work, Arab costume will be worn. Letters may be addressed—21, Linton Road, Barking, London, E.

The announcement is made of the appointment of Rt. Rev. J. TAYLOR SMITH, the earnest evangelical Bishop of Sierra Leone, to be Chaplain-General to the forces, in the place of Rev. Dr. Edghill, who retires owing to age. The new Chaplain-General was ordained by the Bishop of Rochester in 1885, and after serving the curacy of St. Paul, Penge, for five years, was in 1890 appointed Canon of St. George's Cathedral, Sierra Leone, diocesan missionary, and chaplain to the bishop of that diocese. He became an honorary chaplain to her late Majesty in 1896, and has been Bishop of Sierra Leone since 1897.

Dr. EZRA KHAMIS, son of the well-known pastor of that name, having completed his medical course at Edinburgh University, has left for his sphere of labour in Eastern Turkey. From time to time we have called attention to the work of the pastor and the noble aims of his sons. One of these, after training in England, has entered upon Gospel work among the people of Persia and Kurdistan. Dr. Ezra Khamis now repairs to the scenes of his early life—scenes associated with much persecution and suffering—and his purpose is to serve the Gospel cause—in his own words to "win Kurdistan for Christ"

National Incorporated Waifs' Association

Otherwise known as Dr. BARNARDO'S HOMES

(Now Sheltering, Educating, and Training over 5,400 Rescued Boys and Girls).

OUR ANNUAL SALE.

Will all friends of Dr. Barnardo's Waif Children, who are preparing GIFTS FOR THE ANNUAL SALE of Fancy and Useful Articles, on behalf of these Homes,

KINDLY SEND IN THEIR CONTRIBUTIONS AT ONCE?

The Sale will be begun in November and continued throughout the Winter. The articles most in request are:—**Crochet Shawls**, really fine **Underclothing** for ladies and children, **Shirts, Aprons, Pinafores,** and **Baby Clothing**. Well-made **Woollen Shawls** are often asked for. Besides these, OLD CHINA, CURIOS, ART NEEDLEWORK (particularly embroidered Tea and Tray Cloths), CUSHIONS, ARTICLES OF VERTU, BRIC-A-BRAC, &c., will be most welcome. **Donors of curios would confer a favour if they marked on them the price which they think might be obtained.**

All goods received are made up in Boxes. These Boxes contain a very excellent selection of goods to the value of £6 and £12 respectively, but are sold for £5 and £10.

Boxes containing CLOTHING FOR THE POOR can also be supplied at £5 and £10. (These last contain articles to the value of £5 10s. and £11 respectively.)

In connection with the National Waifs' Association a **SALE ROOM** is always open on the first floor of 158, ALDERSGATE STREET, E.C., where there is displayed a large stock of articles to be disposed of for the benefit of the **5,400 Rescued Waif Children** now under Dr. Barnardo's care.

STAMPS WANTED!

Gifts of Stamps will be extremely welcome. We want old stamps, either used or unused, of all descriptions (excepting the common penny mauve British stamp in present used). Old British Colonial stamps (used or unused), early unused English stamps, also old American stamps, and current stamps from any foreign country. South African stamps will be greatly prized, including Cape of Good Hope three-cornered. Please do not cut the stamps from the envelopes.

All parcels and remittances should be addressed to Dr. T. J. BARNARDO, at the Offices of the Association as below. Full instructions as to conveyance, &c., should accompany all orders.

GEORGE CODE,
Honorary Secretary.

NATIONAL WAIFS' ASSOCIATION,
18 to 26, STEPNEY CAUSEWAY,
LONDON, E.

October, 1901.

Self-Denial Week in November,
On behalf of Christ's Little Ones.

From the 18th to the 24th inst.

Will Christian friends, disposed to assist this good object by promoting its extension in their own neighbourhood, kindly communicate with me for fuller information?

Thos. J. Barnardo.

National Incorporated Waifs' Association,
18 to 26, Stepney Causeway, London, E.
1st November, 1901.

Evangelistic.

A Mission to Epileptics.

A VISIT has been paid by Rev Walter Bradbury to the Colony for Epileptics, Chalfont St. Peter's, Bucks, three addresses being delivered. Five young men, who seemed to regard the visit as a notable event in their sad lives, sought the spiritual help of the missioner. The visit was arranged by the committee of the National Society for the Employment of Epileptics, an organization which should command a greater degree of public interest; for England is behind other nations in care for sufferers from epilepsy. B.

London Tent Campaign.

The ladies' local committees for the visitation of converts have proved a great help to the recent campaign, and, at a meeting held at Devonshire House, E.C., on Tuesday, October 22, after the work of the past season had been reviewed and considered, it was decided to follow up the operations by a number of well-organized efforts during the coming winter months. Mr. G. R. Williams said that the names and addresses of some 4,000 inquirers are recorded. At the suggestion of Miss Grace Pettman it was decided to hold prayer meetings and classes for Bible study for the converts and workers in the various districts where the tent missions were held. Lady Agnes Anderson presided at the meeting, which was of a very encouraging character.

Philadelphia Tent Campaign.

Three years ago the late Mr. D. L. Moody visited Philadelphia, at the invitation of Mr. John Converse, and in the course of the campaign three tents were erected for Gospel preaching. Work on similar lines has been engaged in since during each summer. Last year five tents were in use, and during the past season (June 24-September 9) seven were erected. The members of the committee that directs the work are appointed by two Presbyteries, and consist of fifteen ministers and fourteen laymen, Mr. Converse being chairman. The aim has been to reach as large a number as possible of the non-churchgoing class. This year sixteen districts have been covered by the seven tents. Meetings were held each evening, and also on Sunday mornings, while twice a week there were also children's services. It is estimated that about 15,000 persons attended the meetings each week, and there were many inquirers.

Cecil Hall, Enfield.

A week's mission has been conducted by Mr. Chas. Cook, at Cecil Hall, Enfield Town. From the opening meeting to the close the power of the Lord was manifestly present to heal. On Sunday, October 20, a large gathering of men were present to hear the missioner reasoning on the evils of intemperance, gambling, and impurity, and the baneful results of unbelief. Immediate decisions followed the preacher's telling appeal. Among the self-righteous, more than the openly godless, much fruit has been seen. The Church members, thoroughly aroused to the blessedness of the work of winning men and women for Christ, have been brought to whole-hearted surrender for life and service. We heartily praise the Lord for the visit and ministry of our brother among us.

W. C. Durrant, Hon. Sec.

Mission to the Blind.

A mission to the blind and their guides of London and its suburbs is now in progress, under the auspices of the Indigent Blind Visiting Society, the expenses being borne by a lady friend of the organization. The arrangements include meetings at eleven centres, a free tea being provided on each occasion. Those who know most of the blind are convinced that their spiritual condition makes such an effort most timely. Last autumn, the number reached by such a mission was nearly 4,000. From testimony given by the blind themselves, and by letters received through the Society's missionaries, it is clear that blessing was experienced in many cases. Names and addresses of blind persons residing in London and its suburbs, not known to the Society, will be thankfully received at the office, 8, Red Lion Square, Holborn, W.C., or by Mr. W. Mead, Superintendent, 95, Gurney Road, Stratford, E.

Mr. P. Russell Hurditch at Bradford.

A ten days' mission has been conducted by Mr. P. Russell Hurditch at Bradford. On the Saturday evening a large number of workers met to welcome the missioner, when an address was given on prayer and whole-hearted surrender to God.

The first Sunday afternoon service was for children and young people, and the hall was well filled. The second was for men only, when a large number listened with marked interest and attention to a solemn address on the saving and keeping power of Christ, in everyday business life.

At the closing Sunday evening service the hall was crowded, and many had to stand. The meeting was of a most impressive character. The missioner's stirring messages have not only been stimulating to the Lord's people, but weary hearts have found rest in the Lord Jesus. The addresses throughout were sound in doctrine, forcible in argument, and pathetic in appeal.

The Evangelization Society.

During the summer campaign the Evangelization Society, May-November, 210 tent missions have been held, each mission averaging twenty-four meetings. In no previous part in the Society's history—which now extends over nearly forty years—has there been more encouragement.

Mr. John Wood, honorary secretary, writes:—"Every day in the year the Society's evangelists are at work preaching the Gospel of the grace of God, and seeking to honour the Word of God and the work of the Lord Jesus Christ. 'The fables and passing winds of doctrine' find no place and no favour in the minds or hearts of any of its preachers, whose desire is to 'use great plainness of speech,' to avoid mistakes in manner, matter, and doctrine, so that our Lord alone may be exalted, and the work done according to the principles of his Holy Word.

"We are now beginning our winter campaign, and expect to be extremely busy during the next six months taking meetings and missions in all parts of the country at the invitation of our ministerial and other friends, and would ask a prayerful interest that the Lord may ever keep us from the dangers which must beset a spiritual work of this character."

Mr. Ira D. Sankey at West Chester, Pa.

The visit paid by Mr. Ira D. Sankey to West Chester, Pa., early in the present month aroused deep interest, and attracted a large congregation to the Assembly Building.

Rev. W. E. Needham, of the First Baptist Church, in introducing Mr. Sankey, referred to the wonderful revival times experienced in 1877 by Messrs. Moody and Sankey in the old depot in Philadelphia, where Mr. John Wanamaker's store now stands, and where it is estimated that no fewer than ten thousand persons sought the Saviour.

Mr. Sankey again referred to "the rumour of his death" which has gained currency, and mentioned that a lady in West Chester had insisted that he was not the original Ira D. Sankey, but his son!

"Saved by grace," and "Pass it on," were among the solos which Mr. Sankey gave. Proceeding, he told of his early work as a Sunday-school teacher, and urged his hearers to stand for Christ at all times. "Had I not followed the religious teaching which I received early in life, I should never have been with D. L. Moody, nor here to-night." In conclusion, Mr. Sankey sang "The Ninety and Nine." On the following day he visited the day schools of the town, and sang to the children.

Rev. John McNeill's Work.

After a brief visit to the United States, Rev. John McNeill has returned to this country and entered on his winter's campaign. He has conducted a ten days' mission in Johnstone, N.B.; for one week he is meanwhile in the south-east corner of Bridgeton, at the end of Glasgow; and thereafter he goes on to Edinburgh to take part in the United Free Church Simultaneous Mission in that city.

Having seen his Glasgow meetings announced as in Rockcliffe Church, French Street, as we almost groped our way along the dull, dingy, ill-lit street, we could not help feeling that it must test a man considerably to put him into such an out-of-the-way corner. When we had discovered the building, we learned from one of the deacons at the door that it had only been opened two weeks. It rejoiced us on getting inside to find the building, a place seating about 400, nearly full to the door with a decent working-class congregation, though it still wanted fully five minutes from the advertised time for beginning the service. The new structure is part of the U.F. Church Extension Scheme, and as Mr. McNeill said with a smile, they had sent him to help to root it.

He gave an earnest address on "Christ Stilling the Tempest," more particularly addressed to Christians, as he said; and it struck us that if some men of the rationalistic type, who think that evangelicals are bereft of high ethical ideals, had been there, they might have got their ideas corrected. Rev. George Burnett, who has come from Friockheim to undertake the new cause, is an earnest minister of the Gospel, and Mr. McNeill's week's mission cannot but help in giving the new concern a goodly start.

J. C.

We have also received from a correspondent an account of Mr. McNeill's recent visit to America, from which we give the following extracts:—

His work began in Philadelphia, Pennsylvania, where he preached for one week in connection with the Presbyterian Evangelistic Summer Campaign. Seven tents were erected in different portions of the city with most satisfactory results. Great crowds thronged the tents when Mr. McNeill spoke.

From Philadelphia Mr. McNeill went to Grove City, near Pittsburg, Pa., when he spoke for a week at a Bible Conference. He spent one Sunday at Chautauqua, New York, in that great centre of summer intellectual, social and spiritual activity. Mr. McNeill's real objective point in coming to the United States was Winona Lake, Indiana.

At the Bible Conference were gathered nearly 1,000 ministers, and in all possibly 3,000 Christian workers from various sections of our country, especially from the great, populous, and important middle west. These people represent all the leading evangelical Protestant denominations.

In the midst of such a gathering Mr. McNeill was thoroughly at home; it was his great delight to preach to them, which he did once each day for ten days, and with a simplicity, illumination, earnestness, and persuasiveness that won great admiration, and that blessed, strengthened, and inspired all who heard him. P. E. Z.

At the Congregational Church, Hingham, Mr. E. Phillips, of the Children's Special Service Mission, has conducted a series of services in the church and school, with the help of Rev. W. Rees (pastor). The services have been impressive and fruitful.

At Milford Hall, Three Mill Cross, Reading, which is a centre of evangelistic work, Mr. Bob Johnson recently conducted services, preaching on the Sunday and recounting his life story on the Monday. The large building was filled to overflowing.

A fourteen-days' mission at Hogarth Church Mission, Whitehaven, conducted by Mr. Charles Noakes, of the Evangelization Society, has been one of rich blessing. The congregations increased as the mission proceeded, and night after night men and women sought the Saviour.

George E. Dutson, Missioner.

Mr. James Wharton has just concluded a very happy series of meetings at Mr. J. W. C. Fegan's Home Hall, Holland Street, S.E., in which several have decided for the Lord. The meetings, which were well sustained throughout, included gatherings respectively for men, women, mothers, young women, and children, in addition to the general Gospel meeting. The work and workers have had a fresh start for the winter.

Rev. Jesse Mayo, evangelist of the National Free Church Council, has conducted a mission at Haslemere under the auspices of the local Free Churches. The people came in increasing numbers, and were evidently much stirred by the direct and telling appeals of the missioner. The Wesleyans, Congregationalists, and Salvation Army heartily united in the mission, which had a marked effect upon the careless and indifferent. W. H. Stoneman.

Several hundreds of men are employed on the Edinburgh and District Water Extension Works, and the estimated time-limit for the contract is still somewhere about five or six years. We have a devoted missionary working among them, and much good has been accomplished. There have been several striking incidents of blessing, and the Lord's own people have been wonderfully helped.

W. S. Crockett, Minister of Tweedsmuir.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Canon Hay Aitken.—Till Nov. 12, Parish Church Peel, Isle of Man.

Rev. A. Allan.—Till Nov. 3, Sheffield; 10-18, Belfast.

Mrs. Baeyertz.—Nov. 10-25, Nottingham.

Mr. Chas. E. Barraclough.—Till Nov. 8, Clapham Junction Y.M.C.A.; 10-25, Beeston, Notts.

Mr. R. S. Bradbrook.—Till Nov. 5, Croydon.

Mr. W. Bilton.—Till Nov. 3, Newton St. Faiths; 10-15, Cambridge.

Mr. W. R. Bradlaugh.—Nov. 24-Dec. 8, Coatbridge.

Mr. W. Collard.—Till Nov. 17, Sheffield.

Mr. and Mrs. W. Henry Collins.—From Nov. 4, St. John's Wood.

Mr. J. Elliott.—Nov. 3, Mount Pleasant Hall, Brixham.

Mr. John Hawkins.—Nov. 10-15, Walthamstow.

Mr. Wm. Hill.—Till Nov. 15, Sanquhar, United Mission.

Mr. and Mrs. Albert Harrison.—Till Nov. 6, Dewsbury.

Mr. P. Russell Hurditch.—Nov. 2-11, Bedminster.

Mr. C. Russell Hurditch—Nov. 3 and 10, Public Rooms, Beckenham; 7, Westerham; 17,24, Mildmay Conference Hall.

Mr. J. S. Harrison.—During November, St. Giles' Christian Mission (Sundays only).

Mr. Chas. Inglis.—Nov. 3-8, Burdett Road Congregational Church.

Rev J. Jameson.—Till Nov. 4, Pontefract; 10-18, Wycliffe, Sheffield.

Mr. Newton Jones.—Till Nov. 5, Highbury Hill Baptist Church; 9-19, Upper Parkstone, Bournemouth.

Mr. Bob Johnson.—Nov. 2-4, Keighley; 5-12, Barnsley.

Mr. A. Klein.—Oct. 27-Nov. 3, Stratford Conference Hall.

Mr. Herbert Leng and City Policemen.—Nov. 4, Mildmay Hospital Mission.

Mr. W. R. Lane.—Till Nov. 4, Loftus-in-Cleveland; 9-18, Ryde.

Mr. S. Levermore.—Nov. 3-15, Falcon Grove Hall, Battersea, S.W.

Rev. John Mitchell.—Oct. 20-27, Northampton.

Mr. Josiah Nix.—Till Nov. 4, Birkenhead; 10-18, Liverpool.

Mr. J. Neale.—Nov. 3-14, Street; 17-29, Glastonbury.

Messrs. W. Olney and F. Spencer Johnson.—Nov. 3-13, Clapham.

Rev. F. C. Spurr.—Till Nov. 3, Sutton-in-Craven; 9-17, Nottingham.

Gipsy Smith.—Till Nov. 4, Nottingham; 9-18, Exeter.

Mr. R. Spragg.—Nov. 4-17, Risca, S. Wales.

Mr. James Sprunt.—Nov., Bignold Hall, Forest Gate.

Mr. E. P. Telford.—Till Nov. 8, Glasgow (Springburn Presbyterian Church); 10-21, Shipley (United Mission).

Mr. Henry Thorne.—Till Nov. 4, Cardiff; 9-28, Sheffield.

Rev. J. Tolefree Parr.—Till Nov. 4, Hebden Bridge; 10-18, Nottingham.

Messrs. Weaver Bros.—Till Nov. 1, Reading; 3-15, Wisbech; 17-29, King's Lynn.

Mr. Westwood.—Till Nov. 1, Marchington.

Mr. J. Weedon.—Nov. 2-14, Bradford, Manchester.

Mr. J. Wharton.—Till Nov. 2, Caterham Valley.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

"Elisha": "Joseph": "Moses." We invite the attention of our readers to a small volume just published by Messrs. Morgan & Scott, under the title, Elisha, the Prophet of Vision (1s.). The papers on the subject, contributed to our columns last year by Rev. F. S. Webster, have been re-written and their number added to. We feel sure that those who recall them in their original form, and many to whom they will be altogether fresh, will find the book helpful and luminous on a subject concerning which there is an appreciable lack of literature. The volume dealing with Joseph: Beloved — Hated — Exalted (2s. 6d.), in Rev. F. B. Meyer's series of Scripture Biographies, is now ready for publication. It is interesting to note that—in its original form, since re-written and largely supplemented—the volume represents Mr. Meyer's first essay in this department of literature. Our prayer is that it may set out on a new career of usefulness, emphasizing for fresh readers the lessons of stainless purity and forgiveness in the life of one of the great heroes of our youthful affections. Sunday-school teachers and others will find in Mr. Meyer's biography of Moses: the Servant of God (2s. 6d. and 3s. 6d.), valuable and suggestive guidance in the study of the current Lessons of the International series.

Invasion of Friars. The subject dealt with on page 16, under the title, "The Coming of the Friars," is of vital importance. It is no intolerant spirit which leads us to advocate the imposition of safeguards for the public well-being. This is no mere Protestant or even religious question; it is one which involves the peace of the State, and may well alarm the politician as much as the Evangelical Christian.

The New Prince of Wales. The bestowal of the time-honoured title of "Prince of Wales" on the Duke of York on his return home, is a happy and timely event. The young couple have returned home amid universal rejoicings. They have done an immense service to the Empire by the unfailing tact and graciousness which characterized their public and private actions during their long and trying journey round the world. The bond of personal loyalty to the Throne has been strengthened, and the Royal Family, as a medium for the concentration and expression of Imperial feeling, and a symbol of world-wide patriotic sentiment, has once more been proved in a singularly impressive manner. The new Prince and Princess of Wales have won their laurels during this remarkable journey, and deepened the conviction already created by their Royal parents, that, deep as was the loss incurred by the nation in the death of our late beloved Sovereign, some of the best qualities and traditions of her reign will be repeated in her successors.

The Children for Christ. A circular has been issued by the Sunday School Union to all the ministers of the United Kingdom, entreating them to take some share in the great effort which is shortly to be made to win the scholars for Christ. We could wish that every parent might also peruse this letter, for the subject is of the vastest importance. The circular speaks of the trouble which many willingly incur in order to win boys and girls for Christ, but their number is all too small. The hope of the coming generation lies with the children of the present. If the godlessness and indifference which characterize the sires of the present hour are not to be projected into the coming generation, then the children must be saved *as children*. Concurrently with this circular, the Agnostics have issued a pamphlet decrying all attempts at religious education. The battle is thus openly proclaimed. Every thoughtful parent should awake at once and take the right side in this terrible encounter.

Wayside Service. Perhaps one of the very best methods by which those who, by disposition, are not qualified for more prominent work for God, can labour in his vineyard, is that of tract distribution, with its manifest and manifold ways of reaching the careless and thoughtless who would resent any more personal effort. Yet it is to be feared, judging from observation, that there is a falling off in the number of those engaged in this potent, if old-fashioned, evangelistic work. In thousands of recorded instances the leaflet courteously handed to the passer-by, or to a fellow traveller, or left upon the seat of a railway carriage or public conveyance, has been the means of carrying the message of salvation to one whom it would possibly have been difficult to reach in any other manner. In all properly organized Christian effort tract distribution should be given due prominence.

France and Turkey. France has given to Europe an excellent lesson in the art of dealing with that arch-juggler the Sultan of Turkey. She has simply been firm, with the result that her claims have been at last conceded. Heretofore the Sultan has always triumphed by successfully playing his game of setting the Powers against each other to divert their attention from him. This time one Power alone, without interference from the others, has made this coward yield. No blood has been shed, nor has a shot been fired. If England had only been as firm in 1896, the Armenian atrocities would have been stopped. It is not too late even now to insist upon justice being rendered to the Armenians. A determined attitude on the part of only one Power would soon have its effect.

The Prevention of Indian Famine. The Conference held last June by a number of gentlemen interested in Indian affairs, with a view to suggesting methods of preventing the famines which periodically afflict that country, resulted in the formation of a Famine Union. This has now presented a memorial to Lord George Hamilton, the Secretary of State for India, calling on the Government to "make a detailed inquiry into the economic conditions of a limited number of selected villages in each of the famine districts." It is to be hoped that this reasonable and necessary preliminary to any policy of prevention will be granted. It is probable that a great deal can be done to forestall the terrible suffering and loss of life which these visitations always bring with them. One of the chief causes which oppress the peasantry in India is the existence of an iniquitous system of money-lending, which results in the majority of the farming population being permanently disabled from providing for these "rainless" days. We are responsible for the good government of India, and if, by a reforming policy and a better system of irrigation, we can prevent this periodical loss of life, it is our bounden duty to do our part.

Bengal's Judgment of us. The action of the Bengal Government in absolutely prohibiting the employment of English women as barmaids, is a complete turning of the tables upon those who have freely criticised the kind of life which prevails among the natives in India. This new movement has been made in deference to the natives, who regard the spectacle of a "Christian" girl selling drink as one of the extremest degradation. It is the first time that any such thing has been attempted out of deference to native prejudices, but it is none the less significant. If the natives could freely express themselves upon a great many of the exhibitions which Europeans offer to them, we should hear something to make our ears tingle. It is scarcely surprising to find that the Gospel makes so little progress amongst the people. What missionaries preach is flatly contradicted by the manners of many Europeans; and natives, always quicker to discern practice than mere doctrine, make their choice accordingly. But it is an extraordinary thing when heathens have to give us points in matters of sobriety, and in the guardianship of our women.

Hopefulness in Russia. It would seem that Russian opinion is at last awakening to the demand for religious toleration. At a recent missionary conference, held to discuss steps for proceeding against heretics, a leading noble, M. Stachovitch, protested against the harsh measures in vogue, and said it was high time for Russia to concede to all the invaluable prerogative of liberty of conscience. Though the proposal was rejected by the conference, it was taken up strongly in the secular press, which has published luminous articles on the value of liberty in matters religious. This is a hopeful sign, and the fact that the papers that have ventured on this courageous step have not been suppressed, as would inevitably have been the case in earlier reigns, is a tribute to the new spirit which emanates from the Czar, and which is beginning to permeate downwards as well as to rise up from beneath. When toleration becomes a fact in the Russian Empire, a great future will be opened to the Russian people.

"Lest we Forget." Speaking a few days ago at the mass meeting on Christian Imperialism, held at the People's Palace in the East End of London, Bishop Tucker, of Uganda, took

occasion to utter some notable words in regard to the righteous development of the empire. He said, after a reference to the terrible past in Uganda, with its persecutions and massacres, its murder of Hannington, and its butchery of Christians:—

Think of the vast lake region and its tremendous needs; think of the great Sudan without one missionary; of the long ages of moral and spiritual darkness, of the degradation of its men, and the sufferings of its women, its thraldom to Islam, its ignorance, and cruelties, and cannibalism; and then think of what Christian Imperialism means. I would venture to define it simply. It means the bringing of Jesus Christ to all these suffering men and women. It is, then, the sovereign remedy for the sins and sufferings of that world which knows not God.

This is the ideal. The practical result will depend upon how far Christianity permeates the Imperialism, or the Imperialism sets at nought Christianity.

Religion Versus Ethics. Mr. Balfour's profound warning in his speech at Glasgow against attempting to "take refuge from the difficulties of positive religious teaching" in what has been called "the perfectly safe ground of ethical moralizing" is none the less weighty because it comes from an unexpected quarter. The author of "A Plea for Philosophic Doubt" is far from being an advocate for "organized doubt" in the teaching of religion, and therein he shows himself a true interpreter both of religion and human nature. Those who imagine that people estranged from "dogmatic" religion are likely to be saved from sin and uncertainty by the kind of teaching given in Ethical Societies and such-like pale reflections of Christianity, are pursuing a will-o'-the-wisp policy. As well may we expect to extract heat from the beams of moonlight as to secure religious stimulus from moral maxims. The human heart demands a religion, and no substitute can take it far or satisfy it for long. The "ethical" tendencies of some preachers are responsible for a great loss of spiritual heat in their congregations.

Creed and Conduct. We are glad to notice the emphasis with which some of the most prominent preachers are insisting afresh upon the true connection between morality and belief. Ever since Matthew Arnold informed the public that "conduct is three-fourths of life" it has been the fashion, in certain circles, to make light of belief in favour of creditable "conduct." Hence the great contempt affected by so many for those who hold a definite faith. The weak-headedness, however, does not lie with those whose good conduct is consciously ruled by their faith, but with those on the opposite side. It is impossible to separate thought from action in responsible beings. Thought rules action. Men *do* because they *are*. If a man believes—in the true sense—badly, he will not long act well; but if he truly and fairly "believes" he will act well. Belief that purifies the heart and directs the mind, is necessary to all true abiding "conduct."

Sanctity in Common Life. With the revival of teaching concerning Christian sanctity, there has come a danger of separating life into distinct parts, between which there can be no commingling. We know of some very estimable people who never will vote at elections on the ground that it is "worldly," and that their "citizenship is in heaven." Yet if all Christians held this view, the country would soon become unbearable. If it is not wrong for Christians to *enjoy the benefits* of organized, civilized society, it cannot assuredly be wrong for them to *aid in securing* them. We can hardly estimate the blessings that would arise if men like the late Lord Shaftesbury, Samuel Morley, &c., were multiplied in Parliament. The Bible idea of sanctity is expressed by the prophet in the remarkable words: "Every pot in Jerusalem shall be holiness unto the Lord of hosts." True holiness is the answer to our Redeemer's prayer, "Thy will be done *on earth* as it is done in Heaven."

Confirmed Drunkards. The second annual report, issued by the Home Office, in regard to the working of the reformatories provided under the Inebriates' Act, is not very pleasant reading. It shows that it has been found necessary to provide another building—the fifth — with accommodation for 200 more offenders, and that the number of females who come under the Act is largely in excess of the males, the proportion, unhappily, being about eight to one. In addition to these places, however, there are twenty-two "retreats," with accommodation for 357, and a large number of "licensed institutions" for private patients, with about 500 inmates, and many "unlicensed homes." One of the saddest features of the report is that the list of confirmed inebriates includes four young women under twenty-one years of age, each of whom had been brought up in an atmosphere of drink. Numbers of the offenders, too, return again after their discharge, having "relapsed." Yet the temptations to drink are being increased on every side, and the distiller and the brewer receive ever-increasing consideration.

Feeding the Fire. Everyone who is in any degree familiar with the condition of things in the Sister Island, must be painfully aware that the temptations to drink in Ireland are almost overwhelming, the facilities for obtaining intoxicating liquor being out of all proportion to the population. It is almost incredible, therefore, that at recent sessions the magistrates have thought proper to grant more licences in the face of protests from the constabulary and other witnesses. In one village, with a population of only 593, already provided with twelve public-houses, a fresh licence was added, so that now there is a drinking place for every nine families. It is stated that at Thurles sessions alone eleven new licences were granted. The certain result will be that, in a country full of drink-created poverty, and with a large amount of crime traceable to intemperance, there will be a further increase of misery and vice. Apparently in Ireland, as in England, the executive is blind to the real causes of national poverty and disgrace. Real "Justice to Ireland" demands an effort on the part of its rulers to lessen the ravages of drink.

What is the Christian Sabbath? The action of the Presbyterian Synod of New York in burking a resolution censuring increasing laxity in the observance of the Christian Sabbath, on the ground of the difficulty of defining what the "Christian Sabbath" really is, cannot be regarded as a satisfactory treatment of a supremely important and practical question. If Christian people cannot read the teaching of the New Testament with sufficient clearness for a basis of common agreement, is it any wonder if the world outside takes increasing liberties with the Lord's Day? The difficulties of the situation are not likely to be decreased by an attitude of "non possumus" on the part of those who profess to follow the Bible as their supreme guide. A definite stand should be taken by our religious leaders in a matter which has such far-reaching consequences. If their ideas are confused and uncertain, is it any wonder if the growing generation show an ever-increasing laxity? We fear that this confusion is not confined to those on the other side of the Atlantic.

The Defeat of "Tammany."

ONE of the greatest events of the year is the signal defeat of Tammany Hall in the contest for the Mayoralty of New York. That iniquitous institution was thrown out of power seven years ago by the Reform Party, but regained its hold of the government of New York in 1897, through the mistakes of the reformers during their term of office, and a slackness in their organisation at the time of the elections. This time, the shameless coalition between Tammany Hall and all the forces of vice and lawlessness has aroused a deep-seated disgust throughout the whole of the United States, and created a revulsion even among the corrupt police under its control.

The election of Mr. Low to the office of Mayor gives a signal opportunity for the sweeping of the Augean stable of corruption with a cleansing stream of reform. It is to be devoutly hoped that he and his party will avoid the mistakes of the earlier reformers, and unite statesmanship with zeal, and wisdom with enthusiasm.

New York is a long way from London, and American and English politics are widely sundered in idea and practice; but it will be well if the English nation takes warning from the condition of local government in America, which has arisen through the fact that business men in the States have delegated the government of their cities into the hands of professional politicians, on the plea that they cannot attend at once to private and public affairs.

Politics as a profession have always led to corruption and bad administration. So far, it has been a tradition in this country that voluntary public service is honourable in all men; and it is clear that there is a better chance to maintain purity and disinterestedness in public affairs by this method than the other. When to this is added a close watchfulness on the part of the public, and a determination to repress sternly any tendency to tamper with evil ways on the part of its representatives, we have the best possible guarantee of purity in administration and policy. It is not easy to do this in these days of large and ever-increasing cities; but it is the only real safeguard of public life.

The manner in which the victory came about must also be carefully noted. Heretofore the elections have been fought on political lines, always to the advantage of Tammany; but this time moralists of all parties have sunk their differences in the effort to rid New York of the infamous incubus which has been choking its best life. The wound thus inflicted may become, as we hope it will be, deadly, if only the same spirit is maintained amongst the reformers. The shame of New York thus passes like a horrible nightmare, and we rejoice in it doubly: first, because of what it means for that city, and secondly, because of the hope which it gives to workers everywhere. If Tammany Hall can be overthrown, any other base governing power may be broken. Would God all our workers might combine against *our* Tammanys.

Practical Papers.

On Friendship—1.

EVER since the days of Adam, the human heart has endorsed the saying, "It is not good that man should be alone"; and no utterance from the Divine lips has been more cordially accepted as true. To be left alone is a child's horror, and, as soon as they can walk, tiny mites indicate their preference for some, more than others, of their baby playmates, as a rose unfolds its petals to the lily at its side. First comes the instinct of companionship, followed quickly by that of selection; and ere the first Christmas party is over, vows of eternal friendship have been freely pledged.

And so it goes on; at school, at play, as childhood ripens into youth, lads and lasses join their young hearts together for better or worse. Sometimes, alas! the worse prevails.

Boys and girls, men and women, all crave friendship—not of numbers but of *one*, for some one who may be called "mine own familiar friend." How vividly we remember when, in days gone by, life was deemed not worth living unless spent in the company of some such chosen friend—not necessarily of the opposite sex, but boys with boys, girls with girls, sharing each other's joys and sorrows, dolls and rabbits, fun and mischief, and sticking to each other nobly through evil and through good report. Many a true comrade has since then gone from us, but the impress of their friendship will ever remain—a hallowed memory of "the touch of a vanished hand" and "the sound of a voice that is still."

"Two are better than one," quoth the Preacher; "for, if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, for he hath not another to help him up" (Eccles. iv. 9, 10).

Friendship is a most important factor in life, which can either make or mar, bless or curse our whole career. Roughly speaking, there are three kinds—*Firm*, *False*, and *Foolish*—good, bad, and indifferent.

Of the third class little need be said, there are so many of them—friendships which spring up with all the swiftness of a rocket, emit a shower of sparks, and fall unregarded as the stick. They have their day—a short one at the best—and pass away. They do no harm, they do no good; their life is momentary, their decease calls forth no regrets.

But to the second class more reference must be made. Fair they began, but, alas! they ended false; theirs, not a happy memory, but one wet with the tears they have caused to flow.

A typical example of such a friendship is that of Amnon, a son of David, and his cousin, Jonadab. They had grown up from boyhood together, and no doubt indulged in many an escapade such as lads of all lands and ages delight in. But a cloud passed over their fair sky. Many a secret had they exchanged in their childish days, innocent enough maybe; but as they got on in their teens their confidences took a darker hue. Jonadab is described as a "very subtle" youth; one who evades a look straight in the face, whose furtive glance betokens constant fear of some hidden sin being brought to light. And when one day Amnon told him of his base desire, Jonadab fanned the flame of passion in his cousin's soul, with fearful results. Two years after, Amnon paid the penalty with his life, at his brother Absalom's hand.

And what of Jonadab? When the news of the tragedy first reaches David's ears, in the exaggerated form that "Absalom hath slain *all* the king's sons," Jonadab comes forward in his treacherous, fawning way, and says, "Let not my lord the king take this thing to heart, for Amnon only is dead." "*Only Amnon!* He's not worth weeping for! He was weak enough to yield to temptation, and fool enough to be found out. I never thought much of Amnon! Why mourn for *him*? Rejoice rather in those that live, who have not sinned, or, if they have, have been clever enough to escape detection."

There is the false friend—the one who leads you into sin, and then scoffs at your shame; who pretends to think so much of you, praises, flatters, leads you into wrong-doing; and when punishment looms in the distance gives you a wide berth, rounds on you, and with bland hypocrisy disparages your conduct and mocks at your name. But shall he go free? Surely not. In this life or the next God will judge him: it were better that a millstone had been hanged about his neck, and himself drowned in the depths of the sea, than that he had caused his friend to stumble.

A loud warning bell many old proverbs strike,
Of "birds of a feather," and "like draws to like";
Show a man your companions, he'll tell you what you are,
If you dwell among tarpots, you'll smell of the tar!

Does your spirit revolt at the idea of playing such a part? Stay, are you really true to your best Friend—Jesus Christ? You will not deliberately betray Him—no. But is this true of you—"Some of his disciples went back, and walked no more with Him"? Have you ever heard addressed to you the pathos of his pleading, "Will *ye* also go away?" There are Jonadabs and Judases around us to-day, and (almost worse) a countless throng of *unnamed* disciples who, from some cause or other, "walk no more with Him." Jesus Himself gives the test, "Ye are my friends, if ye do whatsoever I command you."

G.

God's Shadowland.

(Psa. xxiii. 4.)

By Rev. JAMES LEARMOUNT.

SINCE the Shepherd died for the sheep, death is abolished. There is no death! It is the valley of *the shadow of death*. This "valley" is only dark as all other great changes in life are dark; there are always doubts and fears and forebodings about the unknown. The valley of night is now our reviving time; and so this last passage revives for ever. The darkness and its blessings produced this "Nightingale Psalm." The darkness is always doing something for us. Light and shade are the absolute necessities of life. No man can be perfected by sunshine alone. The shadow must darken our life. Sorrow's cold winds must search; care must sit at our table; pain will ransack every nerve; we are made perfect through suffering. Yet—

The dark hath many dear avails:
The dark distils divinest dews;
The dark is rich with nightingales,
With dreams, and with the heavenly muse.

Queen Elizabeth, irritated by a pitiless and unflattering effect of light, commanded the artist to paint her portrait without shadows. It was done, but the picture appeared without features. Life itself is just like that. Not a line of the dark shading can be spared; we need every cloud that God rolls up over our lives. But if, when we are under the cloud, we trust God, then every shadow, every line of care on the face, will be a line of his own making.

A converted Japanese artist, speaking of English and Japanese art, said that he supposed the reason why English artists put so much perspective into their drawings was because Christianity had given them a future; and the reason why Oriental artists failed to do so was because Buddha and Confucius did not raise their eyes above the present. He was right. The shadows, the great tribulations, are to us significant of an exceeding and eternal weight of glory to come. Even the shadow of the valley of death is the shadow of heaven; we go *through* it, and as we go the "shadows flee away," and dissolve into the shadowless brightness of our Father's home.

Do you ask me the place of the valley?
In hearts that are laden with care;
It lieth afar between mountains,
And God and his angels are there.

Yes, God is in every event of the Christian's life. He *never* leaves, *never* forsakes. This truth is the bright light in the clouds in every valley experience—in the ghostly, weird, shadowy moments of life. He is the light of the valley. He is the star reflected on the face of the cold waters of the Jordan that flows through every valley, even the valley of the shadow of death.

The shadow valley gives us a sweet aspect of death. We naturally make for the shady side of the street. The heat is so many degrees less, the glare of the light is gone; the eyes are rested, and we can look upon all the glory of the light in comfort. So God says to us, "Come into the shade, this valley leads to the Gloryland, and here you will gradually become accustomed to its light. We will walk *through* this valley together, and as we walk the light will break, the wide-open gates of pearl catch the sheen of the sea of glass mingled with fire, and, as we advance higher, we shall see the Lamb who is 'the light thereof,' and we shall be at home."

I remember visiting an old lady who was dying of slow mortification. Something had caused an accident to one of her toes. She was dying by inches. I was going from home for a fortnight, and never expected to see her again. Before leaving I prayed with her, and was led to ask in my prayer that she might have her Jacob's ladder, and that the angels might comfort her. To my surprise, when I returned home the old lady was still alive, and eager to see me. "O Mr. Learmount," she said, "I *am* glad you have come! You remember praying that the angels might come and comfort me. I looked for them for three days. They never came; but on the fourth day suddenly the room was filled with angels. and they sang, oh! such beautiful music. It is beautiful dying—it is beautiful dying!" *There is no death! That* is not dying! No, the only shadow is on the empty cradle, on the vacant chair, the little shoes, in the mother's heart, not with those we call dead. The shadow is with the living. We cry here; they laugh in heaven. We do not see things as they are. By and by we shall know Jesus, know his loving heart, know that all things worked together for our good.

In one of his letters, John Newton tells of a good woman who was dying. She had no happiness. Another woman, visiting her, said, "Are you happy, to-day?" "No," she said. "Happiness does not come to me." "Are you afraid to die?" "No! if it is my Father's will to put me to bed in the dark, it is all right; a child would be put to bed in the dark by its mother or father, sooner than in light by strangers." She was in the shadow valley—in the dark compared with some others; but, oh, what sight she had of God. Christ gave up his life in the dark, and the cry "My God, my God, why hast Thou forsaken Me?" was wrung from Him. But He also had clear vision of what was being done under that Calvary cloud, and He, knowing the love of the Father, was able to say: "It is finished"—*in the dark!*

So I am watching quietly,
Every day;
Whenever the sun shines brightly,
I rise and say:
"Surely it is the shining of his face!"
And look upon the gates of his high place
Beyond the sea;
For I know He is coming shortly
To summon me.

And when a shadow fall across the window
Of my room,
Where I am working my appointed task,
I lift my head to watch the door and ask
If He is come;
And then the angel answers sweetly
In my home:
"Only a few more shadows,
And He will come."

*The Witness of the Spirit.**

THE witness of the Spirit is too little regarded: his power and his presence in the Church of God have ceased to be expected and recognised in signs and wonders. While the fulness of the truth in doctrine has been set forth, our absolute dependence on the Third Person of the Godhead for the application of that truth to the hearts and consciences of men has not been fully recognised. He is admitted as an *influence* for blessing, but not always as the One whose prerogative alone it is to enlighten the eyes of the understanding, by impressing the mind, by guiding the steps, by comforting the heart, and by warning and reproving the conscience.

The gifts which were once manifested in the Church of God are seen only at distant intervals and for brief periods. When they are beheld, they create such suspicion and amazement as to beget the cry that went out aforetime against our blessed Lord, "He deceiveth the people." "Neither did his brethren believe on Him." And yet the rivers of living waters, which were to flow from the hearts of them that believed in Jesus, were promised only from the Spirit's life-giving power.

The happiness that burns in the heart of those who walk with God here is the foretaste of that which they look forward to enjoy in its fulness for ever—to live with Him in unbroken fellowship; to be like Him; to delight in Him in whom the Father delighteth; to hear his voice; and to behold the King in his beauty; never more for shattered nerve and quivering flesh to act as a cloud on the perception, or the shadow of sin to obscure the free revelation of Himself. Oh, this is bliss unutterable! And now, even now, with eyes and ears so often dull, and heart and feet so often failing, is not this the desire born of the Spirit in the heart—to "follow the Lamb whithersoever He goeth"?

And you who read, is this your desire? Then lose not the blessed privilege which He has given you of approaching the King at all seasons. Assure yourself continually of your oneness with Him, and welcome the witness of the Holy Spirit in your heart. "And hereby we know that He abideth in us, by the Spirit which He hath given us" (1 John iii. 24). If you do this, you will find a speech and language in things otherwise indifferent, but in which He delights to reveal Himself to them that love Him. "Do not I fill heaven and earth? saith the Lord" (Jer. xxiii. 24).

Many a sweet love message will then be distinct to your heart, and tokens of his guidance and tender care will be read in his light; and these oftentimes from sources insignificant and contemptible to those who are wise in their own estimation. In the presence of the Holy Ghost, in the temple of God, there is nothing common or unclean; for "God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "As many as are led by the Spirit of God, they are the sons of God;" and He has said, "In *all* thy ways acknowledge Him, and He will direct thy paths."

The Lord is *not* acknowledged in all the ways of his people, and therefore they remain in sad uncertainty whether He does direct their paths. It is not to acknowledge Him in all our ways, to ask for light upon our path, and then to neglect the watchfulness needful to follow Him in it. We are not to do the Lord's work deceitfully (negligently), and when we eat the fruit of our own folly to say, "It is the Lord." "Thou shalt be perfect [margin, upright, sincere] with the Lord thy God" (Deut. xviii. 13). From a lack of the witness of the Spirit, they who are thus negligent lose the blessed companionship of a Friend who sticketh closer than a brother; One in whose wisdom, and faithfulness, and power, they may alone continually and safely confide.

The natural heart would have secrets of its own; it would fain, if it could, keep out of its counsels the Lord who searcheth it, and hide its ways from Him. Fear, and shame, and unbelief, clothe the God whose name is love with the attributes of vengeance to the sinner. The soul rejoicing in salvation rests even in tribulation on the faithful love of Him whose eyes are over the righteous, and whose ears are open to their prayers. Have you been tried by oppression and misconception, where you thought you had the best right to look for kindness and sympathy? Acknowledge Him in it, and He will show you that the hearts of men can be turned by his almighty power, or used as the means to hedge up your way. Christ's love changes not: it is a blessed reality. Barter not his precious smile, his sweet companionship, for any earthly possession. Child of God! communion with the Father and the Son is your birthright.

* From The Secret of the Lord, by the late Mrs. Shipton. (1s. 6d. *Morgan & Scott.*)

The Late Mrs. Anna Shipton.

"She spake of Him" (Luke ii. 38).

She spake of Him with tongue and pen,
In words that travelled far;
Her Saviour Lord was Shield and Sun,
And Bright and Morning Star.
And rose upon her eager soul
With deep and holy power;
And much she sought to tell his love
With every passing hour.

She spake of Him, and so would we
Take up this grandest strain,
And pass it on, and tell it out
Again, and yet again.
Her cup of pain was often full,
Yea, reaching to the brim;
But sweetest solace oft she found
By speaking oft of Him.

Recording how his gracious heart
Would soothe her woe and care;
And how his faithfulness was proved
In many an answered prayer.
And now she sees Him face to face,
Where tears no longer dim;
Oh, let us follow in her train,
Because she spake of Him!

Lucy W. Parker.

THE FUNERAL SERVICES.

With a simple service, such as was in keeping with the views of Mrs. Anna Shipton, her remains were laid to rest on Friday last.

Some forty of her personal friends attended the service at the Baptist Chapel, St. Leonards, conducted by Rev. H. Rodger—not that Mrs. Shipton was a Baptist, for her sympathies were broader than any denomination; indeed, many of her most intimate friends never knew to which, if any, she belonged; neither did she, in the ordinary sense of the term.

It was felt, therefore, that her spiritual life had been of such a character as to call for something other than a formal burial service at the cemetery chapel. She herself had been in a marked degree informal as to her religious worship, and her spiritual experiences were of such an exceptional order that only a service in accord with these would have seemed fitting.

After Mr. Rodger had read appropriate portions of Scripture, prayer was offered by Mr. G. B. Osborn-Howe, who with Mrs. Osborn-Howe, has been a close friend of Mrs. Shipton for over twenty years. The predominant note was one of praise for long-extended service rendered to the Christian Church by the gifted writer (whose books and correspondence have penetrated well-nigh to the uttermost parts of the earth) rather than of the sorrow of such as have no hope. Upon the memorial hymn-sheet was the following extract* from a book of poems by herself, "Whispers in the Palms":—

Farewell, until the shadows flee away!
Farewell, my loved one; it is sweet to say
"Till our next meeting"; there no pain can come,
Nor partings dim the glory of our home.
We'll meet again—where God's redeemed ones dwell,
Where nevermore shall sound the word "Farewell."
Oh, joyful hope! for then I shall have gazed
On my Incarnate God; I shall have raised
To him these heavy eyes, tearful no more,
And faith be lost in sight. My grief is o'er.
Farewell till our next meeting; it will be
Where Christ, not Death shall veil thy face from me.

It seemed almost like her own voice speaking the sentiments she would have expressed, and no words could have come to those present with more assurance of comfort and hope.

Had Mr. R. C. Morgan, an intimate friend and adviser of Mrs. Shipton for over forty years, been in England, he would no doubt have conducted the service, and thus have fulfilled a long-cherished desire of this departed saint.

In his absence, therefore, a brief address was given by his son, who paid a grateful tribute to Mrs. Shipton's memory. The earliest recollections of his childhood had been associated with her, and from the days of the "Child Minister" she had taken the keenest interest in the family and all its members. He felt he was only voicing the thoughts and wishes of those who had known her best in saying that her life, though clouded by much physical suffering, had been full of very remarkable opportunities of witnessing for Christ. In the years past, before finally taking up her residence in England, she had, while travelling abroad, been brought into contact with people of many nationalities to whom she was able to speak concerning her Saviour—persons who, humanly speaking, were outside the ordinary range of religious influence, and upon whom the very unexpectedness of such conversation had all the greater effect. In various parts of the world are to be found those who have been helped heavenward by words spoken, or written in book or letter. Although she has gone from our midst to the land where suffering is unknown, her words and works do follow her.

The hymns sung at this service were "Sleep on, Beloved, Sleep, and Take thy Rest," and "Out of the Shadow Land" (the hymn composed for the memorial service to Mr. Moody). From the chapel the *cortège* proceeded to the Hastings Borough Cemetery, some four miles distant. Here the service was designedly brief, and by Mrs. Shipton's own request, her favourite hymn was sung—"The Sands of Time are Sinking." Needless to say the hearts of those who had known her best were filled with deepest sorrow as they bade a final farewell to the departed friend whom they had known and loved.

* To be had on a neat letter-card, "Farewell, till our next Meeting." (4d. per doz. *Morgan & Scott.*)

The Late Mr. J. R. Chase, Birmingham.

ON October 14, after years of acute suffering, borne with heroic Christian patience, entered into rest, Mr. John Rowe Chase, third son of our former partner, the late Mr. Samuel Chase. His consistent life and endearing characteristics were eloquently attested by the large concourse of sorrowing friends at the graveside. Vividly realizing himself a trophy of redeeming love, when ill-health permitted public speech, his earnest, unassuming testimony and heart-felt words would powerfully move his hearers. In private life he was greatly beloved. His submissive spirit under exceptional trial recently found utterance in these lines composed for a friend:—

"STORMY WIND FULFILLING HIS WORD."
(Psa. cxlviii. 8).

The stormy wind fulfils thy Word—
Help me to grasp that truth, O Lord,
And bow my head before the blast;
So shall the roots of faith hold fast
Till, losing faith in sight, I find
That love was in each stormy wind.

Mr. Chase was in his forty-fifth year, and leaves a widow and three children.

Day by Day.

SUNDAY, November 17. 1 Timothy i.

THE relation of the Apostle Paul to Timothy is an example of one of those beautiful friendships between an older and a younger man in which each is a complement to the other (1 Cor. iv. 17; Phil. ii. 22). Timothy was a lad of fifteen when converted at Lystra, and probably about thirty-five when this Epistle was written. He was enthusiastic and devoted, but sensitive, and at times gave signs of timidity. The Apostle watched over his character with tender interest, and in this is an example to all older men in their behaviour with the younger generation.

In this chapter the young minister is warned against the Gnostic heresy, which was the last attempt of Judaism to injure Christianity. At first it spent itself in opposing and blaspheming from without the Church. Then it entered the Church, and tried to make the Church Jewish by foisting the Mosaic law upon it. Lastly, it became a heresy within the Church, and pretended to give revelations as to the names and genealogies of angels, to lay down absurd ascetic rules, and to invent and forge a number of counterfeit doctrines. The Jews tried to bridge the chasm between the finite and the infinite, between the creature and the Creator, by genealogies of beings which were wholly mystical. Hence the words of the Apostle (4 to 7). Worse than all, their doctrine led to spiritual pride and sensuality; for they counted the body as inherently evil. One school taught the necessity of starving the body into submission, and another taught that the body might be abandoned to sensual indulgence, while the soul might still serve God. All this was contrary to healthy doctrine. The word *healthy* is peculiar to the Pastoral Epistles (1 Tim. vi. 3; 2 Tim. i. 13; iv. 3; Titus i. 9, 13; ii. 1, 2, 8).

How touching is St. Paul's tribute of thanksgiving to the Saviour, whose love had not been turned away by all the evil that he had done to his Church! Notwithstanding all, he had committed the holy Gospel to his custody. If Paul was saved, other sinners may have hope. If the bridge will bear the elephant, certainly the ass or colt need have no fear to venture.

MONDAY, November 18. 1 Timothy ii.

The first duty which the Apostle insists on is the duty of Christian worship, of intercessory prayer, and of perpetual thanksgiving. He does not mean, of course, that intercession must always come first in prayer, or that it is the first and most important duty of the Christian; but he puts it first because, as the previous chapter indicates, it was so much to himself.

Three different words are used for prayer, showing that there are many ways of approaching God; and that there may be an infinite variety in our method of dealing with the various questions that we pray about.

Christians should not forget public questions, since they so largely affect the life of the Church and the individual; and all men should come within our cognizance, as we stand on the mount with God and look down on the great world beneath. The whole race is one, because there is one God who made man; and one Divine Redeemer, by whom the whole race has been ransomed; and one Divine way to blessedness. Let not our prayers be selfish, but infused with the Spirit of Jesus Christ, whose outspread hands included all who should believe, and all who needed his salvation!

In the early Church the *men* were called upon to pray, and were bidden to lift up "holy" hands, free from the taint and pollution of sin; while the *women* joined quietly, after the Eastern fashion. There was nothing revolutionary in Paul's teaching. He was content in minor matters to conform to the general usages of his time, though he promulgated the doctrine which would revolutionize the position of womanhood, and lift her to stand upon an equality with man. The very fact that woman has given to the world the world's Redeemer after the flesh, is sufficient reason why in Christian circles she will be viewed with marked veneration and devotion:

TUESDAY, November 19. 1 Timothy iii.

This chapter concerns the officials of the Church. It was one of Timothy's most important and necessary duties to take care that those who ministered to the Church should be beyond reproach. The condition and tone of a Christian community are to a very large degree those of the leaders. Let all readers of these words, who may be called to public office, kneel down before the Lord with this portraiture of his servant in their hands, and ask that each lineament may be reproduced. Much as John Bunyan owed to the ministry of holy Mr. Gifford, "whose doctrine," he says, "by the grace of God, was much for my stability," he owed yet more to his consistent and elevated character, which he paints in imperishable colours on the walls of the Interpreter's House, and again in pen and ink in the person of Evangelist.

The bishop of the early Church was, as R.V. margin suggests, the overseer or presbyter (Acts xx. 17, 28); and there were several such in each church. The minister of God's holy Gospel must not only be irreproachable so far as the outside world is concerned, but exemplary in his domestic relations. Such was the facility of divorce which prevailed among the Jews and Romans, that it was a common thing for a man to have more than one woman living who had been his wife, and this as a violation of the primal marriage law would be a barrier to exercising the holy offices, unless the separation had been brought about by a clear violation of the marriage tie (Matt. xix. 9). Notice how often those words *grave* and *temperate* occur: the effect of the best sermon will be spoilt if a man yields to foolish levity and wine-bibbing over the supper-table. The women referred to in verse 11 are probably deaconesses.

The Church of God is the pillar which maintains the truth of the Gospel before the eye of the world, and is the ground on which it rests. To her custody is committed the mystery of godliness (vi. 3), which is recapitulated in the six remarkable clauses which follow.

WEDNESDAY, November 20. 1 Timothy iv.

This chapter deals with latter-day apostasies. The history of the Church, as our Lord foretold, is the history of tare-sowing on the part her arch-enemy. The Holy Spirit, by the Apostle, here puts us on our guard as to the outward appearance and seductive guile of false teachers. False doctrines are not necessarily ungodly doctrines. On the contrary, they often seem to be holy—stricter, and more heavenly than those generally in vogue. Christianity teaches that marriage is honourable in all, while these forbid to marry. The Word of God insists that that Word and prayer are the only tests of the lawfulness of our use of the creature, while these invent a number of self-imposed abnegations and austerities.

The minister of Jesus Christ must be daily nourished with the words of Christian truth. If he is not fed on Christ's body and blood (John vi.) his teaching will soon show signs of deterioration. He must also exercise himself in godliness, as the gymnast attempts difficult feats and exercises, in order to drill and educate the various muscles and sinews of his frame. How much we may be rebuked by the assiduous painful attention which gymnasts, acrobats, and jugglers give to the culture of the body; why are we so careless of the development of the resources of the soul and spirit? Note these reiterated exhortations to stedfastness and the like—Be diligent, give thyself, take heed, continue. In keeping the vineyards of others, let us be careful of our own. What we are is the greatest sermon we can preach.

THURSDAY, November 21. 1 Timothy v.

The minister of Jesus Christ is happiest when he introduces the tone and manner of Christian family-life into the Church (1, 2). The attitude of the son and the brother is peculiarly befitting. But he must always keep up the high spiritual tone. It is so easy to descend to frivolity and familiarity. Remember that all intercourse must be in the spirit of the words—*in all purity*.

The special references to widows are consistent with the early practice of the Church, that provision should be made for elderly godly women, who had lost their husbands by death, and who in return for their weekly gift from the church funds gave themselves to Christian service. The Apostle indicates clearly the age and characteristics of those who might be eligible. It was his clear judgment, however, that, wherever possible, it was becoming for the children to make such provision as would put their aged mother or relative beyond the reach of want and beyond the need of claiming maintenance from the church funds.

The younger women's sphere must be in the home. This is the noblest work of all, and wherever it offers it constitutes a prior claim. But whatever the path that you, my sister, follow, whether it be that of ministry to the world or to the home, see that you never turn aside after Satan, who deceives Eve still by the bait of marriages in which there is neither love nor God. Evidently the early churches were encouraged to support their ministers (17, 18); but what circumspection was needful in their election and management (19-22). It is clear that the Apostles and their helpers were total abstainers, else there had been no need for 23.

FRIDAY, November 22. 1 Timothy vi.

Note the tender relationship that should subsist between Christian employers and their Christian servants, as is indicated in the words, "believing and beloved" (2). But where there is no such tie, the attitude of the Christian servant is unmistakable. The Divine Master is served in the dutiful heed to the commands of the earthly. Here are exhortations to the rich, to those who have made up their minds to be rich, and to the poor. The first class must beware lest they trust in uncertain riches rather than in God who gives them, and must act as stewards for others (17). The second class must beware lest they are swept into a whirlpool, from which they will be unable to extricate themselves (9). The third class are urged to be content, to accept their lot as by the Divine appointment.

The man of God is not to concern himself with these things. He looks not for earthly but heavenly treasure, and is playing a part in the world's arena of which God and the angels are spectators. His high charge is destined to culminate ultimately in the light, which is unapproachable by those who have not washed their robes, and made them white in the blood of the Lamb. To stand there attested and accepted, is his one lofty and unchanging purpose (11-16).

SATURDAY, November 23. 2 Timothy i.

This is the last epistle of the Lion-heart, who was probably awaiting sentence from the Emperor Nero. He had already had audience with him, and escaped (iv. 16); but there could be no doubt as to the ultimate issue. Now, in the fatal Mamertini dungeon, exposed to the chill ague of its damp walls, reeking with pestilence and the miseries of generations of condemned criminals, the servant of Christ awaits his Master's summons (iv. 6, 13).

He longs to see his beloved son once more. He is eager that he should stir up the dead coals of his ardour, in which there was fire but not enough flame. He reminds him of their high calling, which was in Christ before eternal ages began to run their course. He asserts that even in his own immediate experience death was abolished, and the door stood open to immortal blessedness. We are reminded of Dr. Payson's last rapturous utterances, and of Bunyan's Land of Beulah.

But how striking the reference to the double deposit, as though there had been an exchange between his Master and himself. *He* had committed to Christ the eternal interests of his soul, which he was sure that He would keep; whilst Christ had committed to him his holy Gospel, which by the grace of the blessed Comforter he was also pledged to maintain inviolate. Let us so guard it. F. B. M.

In Southern Russia.

IV.—From the Frontier to Baku.

WHO has not heard or read of the Russian Steppe, with its unbroken unity, its weird monotony, the home of a melancholy poetry, as expressed in the Cossacks' songs? For hours, and even days, one sees nothing but a vast plain, wooded and fruitful, in the black-earth belt which forms the connection between the north of Russia and the Steppe proper; but the further south one penetrates, the more wearisome is the aspect, the scantier the growth of trees, until they entirely disappear.

Time is evidently not money in Russia. Express trains move leisurely, and stop frequently, affording ample time for food and exercise. The officials are good-natured, and not easily impatient, but among them bribery is not unknown. "In Germany," said a lady, "the conductors do what they like with the passengers. In Russia, the passengers do what they like with the conductors."

After a journey of two days and three nights without taking off our clothes, we reached Rostov-on-the-Don, next to Odessa the best-built city in Southern Russia, where we enjoyed a longed-for Sunday rest.

A TERRIBLE STORY.

On our way we had passed a village where lived a man whose story is terrible, though at eventide it is light. He had been a Nihilist, and his comrades suspected him of being a spy. One day two of them said to him, "You are on dangerous ground. We will take you to a place of safety over the frontier." They walked on either side of him, and led him to a lonely place, where they stopped, and one of them drew out a bottle of vitriol and threw it in his face. It destroyed his sight, burnt away his lips and almost his whole face. He lay there until found and taken to a hospital. A Christian brother who visited the patients found that this man covered up his face and would not listen to anything he said. After a while, however, he relaxed his obstinate mood, and at length asked that he might be spoken to, and proved the truth of the promise, "Hear and your soul shall live." Count Bobrinski heard of him, and took him into his house and family in order that he might be an example to his children. After that he settled in a village between Rostov and Vladikavkas, and taught the blind to read. He wore a green veil over his face. Yet he found a Christian wife and has a family.

Proceeding on the Monday, we continue our journey towards Vladikavkas, which lies at the entrance to the grandest road known across the mountains, and arrive at our destination on Tuesday night.

RUSSIAN HOSPITALITY.

The following morning we receive a call from a fine, tall young man, who invites us to accompany him to his father's house. On the way we enter the Greek Church Convent, where we are courteously welcomed and thanked for our visit by the abbess, an elderly, simple-hearted, quiet-mannered lady. Everything is open to inspection; no window-bars, no walls; the rooms pleasant and well-lighted. In the dining-hall the sisters are assembled at their mid-day meal, and glance curiously at the intruders. Among them is an old man, probably a poor visitor, to whom hospitality is extended. While they help themselves with big wooden spoons to the food, another sister stands and reads to them from the Gospel of Matthew. They evidently have a more pleasant life than their Romish sisters; they engage in sewing, fancy-work, candle-making, attend to the garden and house-work, and are sent out to tend sick people, and to pray and sing on special occasions, such as burials, &c.

Our kind hosts are Stundists. The father, a well-to-do business man, had been banished to Gerüsy on the Persian frontier. It was there that Dr. Baedeker met him. He proposed to him to leave his fatherland for a freer country, but the banished man would not hear of such a thing. "Leave Russia? Never!" "But what will, what can you do?" objected his friend. "We can pray," was the reply. "For whom?" "For the Emperor and the liberty of the Gospel." Dr. Baedeker never refers to this conversation without tears in his eyes, "for," says he, "his faith was stronger than mine." The believing prayer of one deprived for five years of wife and children has already been partly answered. He and his brethren in the Lord enjoy, for the time being, a certain amount of liberty which, though forbidding every kind of propaganda, allows them to worship God according to their own conscience. While we were there, two heavily-bearded Cossacks dropped in, who, on being introduced as brethren in Christ, saluted the doctor and my husband according to Paul's instructions "with a holy kiss."

Another proof of Russian hospitality was brought that same afternoon by the daughter of a surgeon, whose parents invited us to tea. We found Dr. Baedeker already there. His acquaintance with this charming family was one of those travelling incidents which turn into a friendship by the mere exchange of kindnesses. The whole family except the father, whom duty detained, came to the station the next morning to see us off, bringing flowers and refreshments for the journey.

"My child has received so much kindness while in England," said the mother, "that I feel I could do anything for English people." Her eldest daughter had learned the language in our country, and so had the young gentleman mentioned above. Both had brought back pleasant memories of their stay. This may encourage us to continue sowing seeds of kindness, even if there be no prospect of our reaping the harvest ourselves. In this case we reaped what others had sown.

Our next halting place is Petrovsk, a little town, the chief attraction of which is a large prison, which we reach late at night, and leave the following evening for Baku, a city with over 150,000 inhabitants, and many nationalities. It has belonged to Russia since 1806, and is the most important trading place on the Caspian Sea. Then we come to Baku, of which more in our next letter. W.M.

Indian Medical Women.

THE medical school for native women which was opened six years ago at Ludhiana (Punjaub) has filled a most useful place in the province. It is recognised by the Government as a medical school, and eleven societies have sent students for training. Twenty-seven of the students have now gone out to work in connection with seven missions, thirty-four are at present in training, and numerous applications are received for such workers. The students are taught by women, consequently studying apart from Hindu and Mohammedan male students, and receive their clinical instruction in a hospital for women.

As the school is not yet affiliated to any university, the students are only eligible for the government examination for hospital assistants, and not for any university degree. Yet there are many well-educated Indian girls who would be able to take medical degrees, qualifying them for holding responsible posts in the mission field, and who would be allowed by their parents to do so if they could study at a women's college. The University of Lahore is willing to affiliate the School as soon as three more members are added to the teaching staff, and when good laboratories for anatomy, chemistry, physiology, and bacteriology, &c., have been provided. The hundred hospital beds required to ensure sufficient clinical teaching are already established.

In order to build and furnish these laboratories and an operating theatre, and to supply the outfit and the passage of the extra members of the staff, a sum of £5,000 is needed. The honorary secretaries are the Lady Macnaghten, 198, Queen's Gate, S.W.; and Miss E. Brown, M.D., 120, St. James' Road, W. Croydon, Surrey.

Jews in Hamburg.—Rev. D. H. Dolman (London Jews Society), Bürenalee 6, Wandsbek, Germany, will be thankful if friends would send papers and magazines of an evangelistic nature, or books on the deepening of spiritual life and Bible study, for the work among Jews in Germany.

The Indian Famine.

ACCORDING to official intelligence, the outlook in parts of India is becoming increasingly grave owing to the insufficient rainfall. In a recent message, Lord Curzon spoke of the gloomy prospects in the South Punjaub, and districts of Central India and Rajputana. We need to remember, too, that there are thousands of famine orphans, the cost of whose maintenance and education presses heavily upon missionary organizations, constituting an important claim upon Christian generosity.

Rev. J. C. Lawson, of Aligarh, says:—"I have received word from one of my preachers at Hansi, in Hissar District, Punjab, that in nearly all the tahsils of Hissar District there is famine. The grains on which all depend, *juar*, *bajra*, &c., have entirely failed. The fields have all dried up because no rain has fallen. Although in this section the people have not indeed left their houses as yet, nevertheless they are in very great distress, and it is thought that in the cool season now at hand they will without doubt forsake their houses and lands. In the Bazar, a large section of country bordering on Hissar district on the west, acute famine prevails, and the poor people there have forsaken their houses, and have begun to wander towards the Punjaub. Many have reached the vicinity of Hansi, and may be seen lying down underneath the trees. Without doubt the famine will be very severe."

Mr. Thomas A. Bailey, of the Mission to Lepers, sends an interesting extract from a missionary's letter, in which the situation is described as follows:—"The interest of former givers seems to be waning. Most of us do not know what we are going to do to feed the orphans. I have at present 115 boys and girls for whose mere board and clothes I am in debt over 1,000 rupees, and for whose housing I owe twice that sum. I have sold my bicycle and the buffalo and horse, and have advertised my tonga (country conveyance). The children should prove a very strong addition to the Christian Church." Mr. Bailey adds:—"Let us lose no time in relieving the pressure which rests on the noble band of men and women who are bearing this burden."

From Rev. Oscar Michelsen.

IN a recent letter from Tongoa, New Hebrides, Rev. Oscar Michelsen says:—"I am keeping fairly good health, though I feel very much the strain of the work, which I now have to do single-handed. I have been busy with the road which I propose to make right across the island. I hope shortly to go over to my station on Epi to erect a church, for which the material has all been landed.

"The gathering in from heathenism was completed when 'Cannibals won for Christ' was written, so the work to be done now is one of consolidation. Up to the time we left for Europe, the people 'came in like a flood.' Their feeling at that time must have been something like that when Jerusalem and all Judea and all the region round about Jordan, went out unto John. By degrees Christ *as He is* would gradually be understood by them; and then, naturally, 'many of his disciples went back, and walked no more with Him.'

"While none ever went back into open heathenism, there came a time of sad worldliness, when they enjoyed the temporal blessings of the Gospel, and were satisfied. Now there is the quiet work of influencing the people, and winning them one by one to a personal acceptance of the Saviour, and from worldliness and all other sin. It is by far the most trying work, because the result is not so tangible as when the paint is being washed off their faces, and the heathen drums are no longer heard."

Gifts of Literature.—Mr. Charles Brider, Gospel Book Mission, Wilton Place, Salisbury, acknowledges having received from A. T. Worthing a parcel of "Pilgrim's Progress," "Loving Words," and "Roger's Reasons."

Re-entering China.

THE special interest which attaches to the return of missionaries to China after the massacres, was abundantly evident at a meeting held in Exeter Hall last Friday evening. Seventy-six members of the China Inland Mission have already sailed, or are about to leave, for their field of labour, and the occasion was a valedictory service with twelve of the latter company. In opening the proceedings, the Chairman (Mr. W. H. Seagram) touched the hearts of many of his hearers as he referred to the gatherings held under the dark cloud of sorrow at the loss of beloved friends and relatives. There was equal responsiveness as he passed on to show the lessons which God has been teaching his Church, with emphasis on the responsibilities as well as the encouragements of the present position of affairs.

BLESSING AMONG MISSIONARIES.

In the course of an account of his visit to China last winter and spring, Mr. Walter B. Sloan (secretary) recalled the gratitude with which the missionaries gathered in Shanghai received the messages of sympathy which he had been commissioned to convey to them by friends in this country. It had been a great privilege to meet with larger numbers of the members of the Mission than had ever before been gathered together in one place, and to have some share in that time of rich blessing.

When at Hankow early in the present year Mr. Sloan met Rev. Dr. Griffith John, who, in the midst of war and tumult, expressed a firm belief that before the close of the year the China Inland Mission would be again at work in every province which they had previously occupied. While sharing this confidence with regard to most of the districts, Mr. Sloan had been doubtful about Honan and Shansi. Now, however, faith had been vindicated. One by one, consular restrictions had been withdrawn; and passports had been granted even to three ladies to return to Shansi, where the worst of the massacres took place. He wished that those who question the sending of ladies could have witnessed the joy with which one party received the official consent to return to their much loved work on the Quang-sin River.

The speaker had himself received a special impetus when, in conversation, Rev. Arnold Foster described a vision which had come to him. He dreamed that he had visited the home land, and instead of all the indifference and lack of sympathy for the work of the Lord abroad which meet home-coming missionaries, he found Christians everywhere on fire for the extension of the Kingdom. Taking this as prophetic of the future, Mr. Foster's own spirit had been refreshed. Mr. Sloan had been strengthened in turn, and now called on all friends to keep this ideal before them in their intercession before the Throne.

HOW THE MISSIONARIES FEEL.

Having been asked by a number of friends, "How do you feel in going back to China after all the events of the past two years?" Dr. William Wilson said, "(1) We all feel that the time has come when it is right to go, because obstacles have been removed." In a letter written at Pao-ning-fu, during a feast at which the crowds had always previously been rowdy, Bishop Cassels reported he had never known the people so quiet and respectful. (2) For himself it was a special joy. Two years ago it had been announced to all around that the dispensary at his station would be opened on the fifteenth day of the seventh month; but on the fourteenth day they were obliged to leave. Many months afterwards they learned to their amazement that God had preserved their property from pillage and destruction. (3) They go back hopefully, "because in the persecution the Gospel has proved itself to be the power of God unto salvation." Yet they go (4) more deeply conscious than ever of the need of power from on high; nothing else is of any avail.

PROBLEMS OF THE FUTURE.

As one of the original party of missionaries who went out in the *Lammermuir*, Mr. W. D. Rudland told how when—in the Week of Prayer in 1866—petitions were being offered for the opening of China, India, and Africa to the Gospel, Mr. Hudson Taylor remarked, "We are glad to hear these prayers, but I have a firm conviction that China is open if only the missionaries would go forward and enter the doors." Now the country is open again; but during the persecution and war a great change had been wrought in the Native Church. For the first time the Europeans had been withdrawn, and the whole work left in native hands. In future they will take a more prominent part, and the missionaries must stand back. Yet the natives will have to be trained and led and guided, and much wisdom will be needed.

"If ever China is to be evangelized it will not be by Europeans, but by native Christians; but that does not mean that we need no more Europeans. We need men and women apt to teach, who believe that the Bible is the Word of God, and who believe that God can, and will, bless that Word. I believe we are going to have such an ingathering as very few missionaries dared to hope for."

Miss R. Arnott pleaded for medical help for the women of China; and was followed by Mr. A. Argento and Mr. H. S. Conway. Among others who took part in the meeting were Dr. Baedeker and Mr. Albert Head.

Belgian Missionary Church.

THE Belgian Missionary Church is sending, as it does every two years, a delegate to visit the churches in England. His mission is to obtain help, both from churches and from the many friends who, from year to year, contribute to the support of the work. Pastor Léonard Hoyois, the delegate in former years, is this year prevented from visiting England by reason of ill-health; hence this year Pastor Charles Jung, who is perfectly able to speak English, is the delegate appointed.

The general secretary of the Missionary Church, Pastor Kennedy Anet, writes: "Our work is increasing every year. The Lord is leading us, and laying on our hands a most encouraging but heavy task, and this year, in particular, we are greatly in need of assistance. We closed last year's accounts with a deficit of £230. Our total annual expenditure is about £8,000. Our congregations, though composed for the great majority of workmen and miners, contribute £3,300. In order to pursue our work, we ought to receive annually £4,700 from our friends in various countries."

Buenos Ayres Y.W.C.A.

WRITING on behalf of the Buenos Ayres Y.W.C.A., Mrs. Milne (hon. vice-president, 718, Corrientes), says that "at the last census the population of the city was very nearly a million. Our little Home is in a retired district, inconvenient and little known. The latter defect might be remedied; the former not so easily, on account of rent—a very large item here. The income is raised principally by donations, the membership not being large, and the membership fee insignificant. Generally speaking, the Home meets its own current expenses, and pays the matron's salary. All the officers are honorary, and, like the members of the committee, have home and other duties, with only limited time to give to the affairs of the Association. We have kept out of debt, but the rent becomes more and more difficult to raise, and we are weary of a struggle which the present meagre results hardly seem to justify.

"Two alternatives seem now before us, namely, to close for all the good we are doing, or move the home to a more central position, and put the work on a broader basis. It is painful to think of closing. We have the nucleus of a work which might become many-sided and far reaching. With a well-equipped Home in a good position, dominated by the Spirit of Christ, inestimable good might be accomplished among American and English women, hundreds of whom are here alone, seeking to make their way in the world.

"Sunday desecration is everywhere. There is a regular business in bringing young girls here for immoral purposes under false pretences, and other strong currents of temptation abound, before which many fall, and against which it is hard to stand alone. Who among the Lord's stewards in America and England will send or help send 10,000dols so that we can buy or build a Home of our own?

The Late Rev. James Wall.

HIS LAST MESSAGE.

THE need of a simple witness to the marvellous grace which our Heavenly Father ever bestows upon his faithful children, as also the thought of many personal friends and supporters of the Roman mission who are naturally anxious to hear something of my dear father's last days upon earth, have prompted these few lines even while the burden of sorrow is still heavy upon our hearts.

During last summer, and almost on the eve of his falling ill, my father spoke of the difference between the end of the believer and that of the ungodly, likening the last days of the Christian to a beautiful summer evening, which, with the gathering shadows, only unfolds the majesty of the starlit heavens; whereas the end of the unbeliever is like a growing darkness when heavy clouds exclude all beauty, and fearful doubt destroys all peace.

To as many as have stood since then at his bedside, there can be no doubt that he had fitly described his own approaching eventide, in which, like the soft light of distant stars, the peace of spiritual communion was ever present, and found expression in striking words of truth.

Amid great suffering there was no complaining, and often as his mind might wander, concerning things of earth, it never failed to respond to any word of Christian experience, or of spiritual comfort.

CALM AND RESIGNED.

The medical attendants were impressed by his wonderful calm and resignation; the thought of death seeming rather to comfort him than to excite any sense of alarm. "Heaven is so beautiful," he said once, "and everything there is so much better, that I can hardly wish to remain here; but if the Lord wishes me to serve Him any longer I am quite willing to do so." It was his greatest comfort during the latter part of his long illness to be at home in Rome. "Here I am in the midst of those who love me, and whom I love;" and often did he inquire about the various branches of the work, or the attendance at the meetings in Lucina. His faith in the Italian Mission continued to the last: "Christ needs Italy, Christ loves Italy. Fear not, Christ will conquer Italy for Himself. Italy has great difficulties to contend with; Italy must pass through great trials, but Italy will rise again in Christ."

To a distant friend, also in great affliction, he was anxious to send a last message by telegram: "It must be strictly scriptural," he said; and then, after a moment's thought, he added, "*How beautiful are the towers!*" evidently referring to Psalm xl. 8. To the medical man he presented a copy of Holy Scriptures, and dictated these words to be written on the fly-leaf: "In the hope of a communion which will not be interrupted." To the evangelists and workers he sent this last message: "Communion higher, higher, ever higher!" After which he only added, "And now I shall go to sleep." Resting in the arms of his Saviour, without a sigh, he fell asleep, only to awake in his likeness and to see Him as He is. James Wall's last hour: the Scriptures given to an Italian, the finger pointing higher, higher, ever higher!

J. C. W.

Industrial Missions Aid Society.—Mr. H. W. Fry, a director of this society, recently paid a visit to Ahmednagar and inspected the new carpet-factory which has been erected there. He reports that the building appears most suitable and substantial, and that the workers are delighted at the change from the old place, which was comparatively ill-adapted for the delicate work carried on. The carpets in stock were of excellent quality. It is proposed to open offices in Bombay, and to take steps to extend the Society's work generally in India.

The Coming of the Friars.

A Romanist Invasion.

A CONSIDERABLE share of public attention was, during the past summer, directed to the passing of the French Association Law for the regulation of religious "congregations." The choice was presented to them of being registered at a Government office, to which they were also to submit annual statements of their accounts, or of having their institutions closed by the authorities, and their financial interests compulsorily wound up. From the outset it was realized that the effects of this action would be far-reaching, not only for France, but for other countries. Certain of the smaller orders have complied with the requirements, and remain in undisturbed possession of their houses and lands; but, led by the Jesuits and Dominicans, the great majority have—as had been foreseen—preferred voluntary exile and considerable loss of property to revealing their internal arrangements.

ALARM IN OTHER COUNTRIES.

The United Kingdom and Holland seem to offer the readiest refuges for the dispersing friars. In Belgium the Roman Catholic bishops have imposed restrictions on such additions to their flocks, which are practically prohibitive. Several of the Swiss Cantons have explicitly denied entrance, and Germany is taking steps in the same direction. Even in Italy the adoption of precautions is being planned.

Large bodies of the monks and nuns have sought asylum in Spain, where the laws are entirely favourable to Roman Catholic institutions. The authorities on the frontier report parties entering daily; and while most of them go to the convents and monasteries of their respective Orders, others have bought land for building in different provinces, where they intend to settle. They will organize their communities under abbots and abbesses, as in France. Though they have been kindly received by the Roman Catholic community, Spanish Liberals and Republicans are much displeased at this fresh influx, coming immediately after the return of monks from the Philippines.

LANDING OF FRIARS AND NUNS.

REACHING BRITISH SHORES.

The first British possessions to take alarm were the Channel Islands. Vigorous action taken in Guernsey to prevent the settlement of these uninvited guests has been followed by an Act forbidding "persons of foreign nationality forming part of any religious order if more than six in number, from settling in Jersey." In addition, members of Orders already in the island must register themselves and accept supervision.

In the Isle of Wight a considerable addition has already been made to the population in this undesirable fashion, special provision having been made for their reception by their co-religionists. It has always been a source of deep satisfaction that refugees and the victims of oppression from any country could be assured of a welcome on reaching British soil; but, in view of the present development, many who are neither fanatics nor bigots earnestly wish that some step could be taken to enforce safeguards resembling in some degree those laid down in France.

In a letter to *The Times*, Sir H. H. Howorth has pointed out that the demands made upon the Orders did but imperfectly disguise the real reason for the exclusion of some among them. The demand made for registration of their communities, and for details of their internal economy, with an additional proviso that they should ask for authorization from the Government, may, he says, have had no terrors for some of the Orders; but it was otherwise with the Jesuits and the Passionists. They, "in France at all events, have been powerful agencies of political propaganda, and have made themselves notorious rather than famous by their more recent policy. . . . They are reaping what they have sown. They have worked above and below ground assiduously to undermine not one French Government or another, but to overturn the Republic, and have fostered the most bitter race and religious animosities. In pursuance of this latter policy they have been very badly advised in the line they adopted about a recent most famous trial in which the conscience of many Frenchmen was wounded, and the word Dreyfus is written large across their memory. They, and they alone, are responsible for the new revolution, if it be one."

DANGER AHEAD.

Appeals have been made to the Government on the subject, but have elicited only the curtest acknowledgment. Yet the situation is of the gravest character. Those who did not confine themselves to spiritual ministrations in France are not likely to do so in England. Moreover, our institutions and religion are much less to their liking than those they have left. On principle we would maintain an open door for all comers; but such an arrangement is only reasonable where the incomers are not dangerous to the commonwealth, and are willing to accommodate themselves to the common law. This the Jesuits have never been content to do in any country, and we have no reason to expect that the Ethiopian will now change his skin or the leopard his spots.

The Protestant Alliance has decided to take legal action in the matter of this "invasion" of Britain. The Catholic Emancipation Act, 1829—which is still part of the law of the land—provided for the registration of "Jesuits and members of other religious Orders" then resident in the kingdom, and for the banishment of such emigrants. This has, however, been allowed to fall into abeyance through official and popular indifference to the serious nature of the issues involved.

A CALL FOR SUPPORT.

There have been many signs of renewed Roman Catholic activity during recent months. The agitation for a change in the form of the Royal Declaration on accession to the throne is quiescent for the time, but may be expected to burst forth into activity in the next or some early Session of Parliament. The defeat of the Government's plans for the improvement of the condition of women employed in laundries because they threatened to interfere with the freedom from inspection of certain Romanist institutions, was a sharp object-lesson in the tremendous influence exerted in this country by Romanists and their supporters. Now a great addition is being made to the machinery at work in this direction, and God's children may well sound a loud call to prayer that the forces for evil may be restrained. Our people must be stirred up to a new and continued watchfulness, for the enemy will be ever on the alert, well knowing how to appear quiet, while ready at any moment to take full advantage of any circumstance that is calculated to favour their nefarious plans.

The Condition of Spain.

ROMANISM AND REFORM.

NEVER was the condition of Spain so unsettled as it is to-day. In the past revolutionary movements seemed to have some coherent shape, and even long before a *pronunciamiento*, men were able to predict the form it would take. Now Spain is distressed, overtaxed, overtaken by a bad harvest, as well as industrial stagnation. Everyone is discontented, and nobody knows what will happen. The only movement that can be safely predicted is an attack on monks and friars whenever the minds of the people become excited, and violence towards the religious Orders is the regular outcome of a strike or a Jubilee procession in a large town. The exactions of the friars have made the people angry, and the fact that factories of different kinds in various parts of Spain have been started by them under the advantageous circumstances that they pay no taxes, has alienated the working classes, whom they undersell. The leading newspapers discuss the religious question as *the* question, and in some papers articles advising the people to turn from the study of Roman superstition to that of the Bible regularly appear. In one case, at least, the advice is given by a Roman Catholic priest, who was brought under the influence of the truth in a congregation of the Spanish Reformed Church.

Twice on one day the writer narrowly escaped being mobbed as a suspected French friar in disguise; the wrath of the populace is no longer vented upon the Reformers, whose churches escaped injury during the exciting scenes.

Slowly but surely, in Seville, Madrid, and Cigales (the stations visited), the work of reform is advancing, and the schools especially are much more flourishing than ever before. The faith of the members puts English Christians to shame, and although the same striking advances noticed in Portugal are not observed, competent judges say the dawn of real religious liberty is at hand.

All that the Protestants can do towards their own support they do willingly, and the Spanish and Portuguese Church Aid Society (Church House, Westminster, S.W.) helps in the payment of the salaries of ministers and teachers, who bravely, amid much discouragement, carry on the work of the Gospel.

Scottish Bible Work.

Mr. WILLIAM J. SLOWAN.

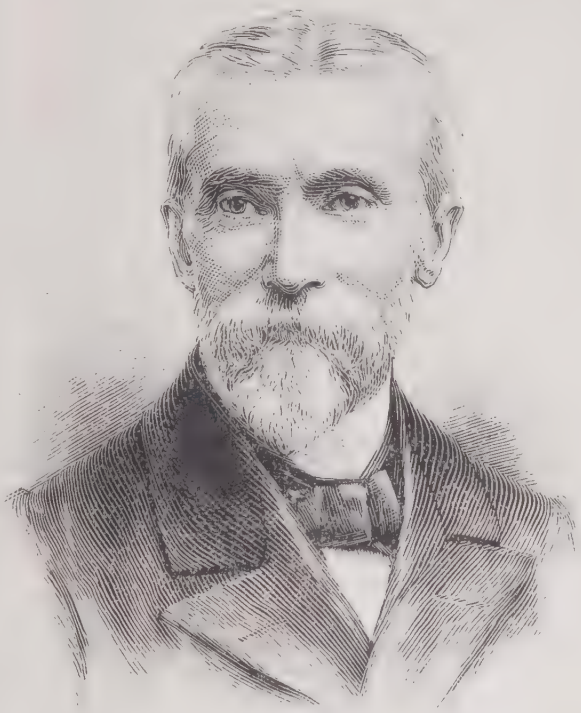
A DIFFERENT generation from the one which first welcomed him now knows Mr. William J. Slowan as one of the secretaries of the National Bible Society of Scotland. From the early years of the nineteenth century there were local societies in different parts of the country whose aim was the circulation of the Word of God among the people; and, beginning in 1846, repeated efforts were made for the securing of union on a national basis. In 1860 this was in large measure secured, and Mr. Slowan was invited to Glasgow as the first secretary of the Society. It was, however, not till the following year that the Edinburgh Society cast in its lot with the new organization, and the National Bible Society of Scotland was established on its present comprehensive basis, with head offices in Glasgow and Edinburgh, the late Rev. Dr. William H. Goold, of the eastern city, being Mr. Slowan's colleague in the secretariat.

From his native city of Newcastle-on-Tyne, Mr. Slowan brought a record of much useful work accomplished on Christian and philanthropic lines. His sympathies had at an early age been enlisted on behalf of the Ragged Industrial Schools, of which he was for nine years honorary secretary, acting also for three of these years as treasurer of the Shoeblack Brigade. The testimony of Rev. Dr. J. Collingwood Bruce, in 1860, was that any society in the town which could enlist his active support was considered to be assured of success. As was natural, the heart which had so fully gone out to the English children did not remain indifferent to the needs of their brothers and sisters farther north; and Mr. Slowan's name was soon well known to those in charge of such organizations as the Glasgow Foundry Boys' Religious Society, the Sabbath School Union, and Mr. Quarrier's Orphan Homes.

Nearly all the directors and officials who were in office when the young secretary went to Glasgow, have now entered into their rest and reward. Among those whose warm friendship in these early days he will never forget were the late Rev. Dr. Somerville, Rev. J. W. Borland, Dr. James Mitchell, and Mr. John Henderson of Park. Dr. Somerville and others accompanied him on several of his early deputation tours, introducing him to his new sphere; but very quickly he accommodated himself to his surroundings, and drew round him a wide circle of attached personal friends and hearty supporters of the cause which he advocated wherever he went. A cause is more and larger than its officials, yet the extent of its usefulness is always limited or widened by its good fortune, or otherwise, in the men appointed. This Society's methods and plans are deeply marked with the impress of two men, Mr. Slowan and Dr. Goold, each of whom felt that he enjoyed a great privilege in having the other for a co-worker. Being in many respects men of different types of character, each seemed to be the complement and certainly was the trusted adviser of the other. On Dr. Goold's lamented death in 1897 the vacancy was filled by the appointment of Rev. James S. Nisbet, who for twenty-one years previously had acted as travelling secretary.

The impetus which the union gave to Bible work in Scotland may be estimated from the fact that the associated auxiliary societies have grown from fifty-two to 327 in number, in 700 different parishes, and their contributions from £923 to £7,275. The average annual giving in Scotland for the diffusion of the Scriptures has increased from £1 per 1,000 of the population to £4; the foreign expenditure from £731 in 1862 to £20,198 in 1900; the total income from £8,000 to £28,647; and the issues from 103,610 to 941,535. The total circulation from 1861 to the close of last year amounts to 19,979,892.

In no department of Christian work is overlapping more carefully guarded against than among Bible societies. The relations between the British and Foreign, American, and Scottish Societies are of the most intimate, and mutual consultation is regularly practised among them. To the larger associations has, of course, fallen the principal share of translation work. In certain fields where Scottish missionaries predominate, their own society has, however, been privileged to meet the need. To name a few such cases, the United Presbyterian missionaries in Old Calabar have



MR. W. J. SLOWAN.

been provided with the Scriptures in Efik Akunakuna, and Umon; the Livingstonia workers of the Free Church of Scotland in Chinyanja, Ngoni, Mwamba, and Tonga; and the Church of Scotland's representatives at Blantyre in Manganja. At present a joint committee is engaged on a united version which it is hoped will cover the ground of the Chinyanja and Manganja versions, and at the same time act as a unifying influence. Among other interesting versions may be mentioned Tannese, for the New Hebrides; one for the Torres Islands in the South Pacific, and another in Paulician for a people in the South of Hungary.

One of the Society's greatest spheres of usefulness was opened up when the board accepted Dr. Griffith John's invitation to publish his versions in simplified Wenli and Mandarin, which have made the Scriptures intelligible to millions of ordinary readers in China as they never had been before. Led on step by step, the Society has also been the pioneer in providing marginal references, maps and illustrations, and such simple and non-doctrinal annotations as are recognized by missionaries from all parts of China to be sufficient to remove difficulties which references to Jewish and Old Testament subjects must always present to the heathen reader.

The friendly relations of the Bible Societies have been carried to the highest point in Japan and Korea, where the work is done under joint committees, the societies providing for the expense in fixed proportions.

As a home mission, the Scottish Society has always found a special field in the provision of Gaelic Scriptures for the Highlands and Islands, as well as for other regions where Gaelic is spoken. As a Colonial mission it has sent during these forty years 985,605 Scriptures to the British Colonies.

As the result of an interesting calculation it has been found that each shilling contributed to the funds may be said to send forth a Bible or New Testament, or a penny to issue a Gospel in one or other of the many languages covered by the Society. For the guidance of friends who prefer to join prayer and effort in the maintenance of individual workers, we mention also the fact that for £10 a year a native colporteur can be supported in China or India.

On the celebration, in 1885, of Mr. Slowan's semi-jubilee in office, the then chairman of the Board (the late Rev. Dr. R. S. Scott) found that the wish to take part in a testimonial was shared in all parts of the country, and by persons who, with many divided interests, held in common a deep love for the Bible along with their high esteem for a worker who directed its wider diffusion. For fourteen years Mr. Slowan was a member of the Foreign Mission Board of the United Presbyterian Church, acting for seven of these as chairman of its western committee. With a keen eye for the possibilities opened up by last year's Church Union, it has been an added joy to take part in that event, and to continue a member of the United Foreign Mission Committee.

Among many public appearances, Mr. Slowan took part personally in the missionary conferences in London in 1878 and 1888, and though unable to attend that at New York last year, he contributed two papers to the proceedings, which were read by deputy. His services for foreign mission advocacy are more in request than his official duties well allow. Repeated opportunities for acquiring special information on missionary questions having been afforded, and fully taken advantage of, as early as 1869 by a tour through Spain, when that priest-ridden land was being opened up for the first time to Protestant missions, and in subsequent visits to the Continent, while in 1883 a commission was given to accompany a missionary deputation throughout Kaffraria. In 1888-89 Mr. Slowan made a tour round the world, the main object in view being to inquire into possibilities for extension in China and Japan. The results were most satisfactory, and in China at least—helped by its excellent staff of agents and the possession of a printing press at Hankow—the Society occupies a position which has for some years taxed its resources to the straining point.

Mr. Slowan has been a contributor of missionary and other papers, in prose and verse, to various journals, though they have mainly appeared in the columns of the *United Presbyterian Magazine*. In 1893 he prepared, at the special request of the Mission Board, a handbook on Kaffrarian Missions, which has filled a useful place among the home congregations.

[321]

A Neglected British Field.

ARE the Christian people of the British Isles aware of the fact that there is a territory under the British flag 450 miles long by 600 miles wide, and a population of about 15,000,000 heathen, for whom the Free Churches of Great Britain are doing absolutely nothing? Yet this territory is within three weeks' journey from Liverpool, and has been entered by British soldiers, traders, mechanics, and others for years past.

The people dwell chiefly in large towns and cities, varying in size from 5,000 to 150,000 inhabitants. In some of these cities English telegraph operators are at work, but no missionaries. So superior are the natives to the majority of Africans that they engage in mining and smelting iron ore, and manufacturing the same into implements. Dyeing, spinning, and weaving home-grown cotton, tanning and manufacturing leather goods, making pottery and baskets, are other industries carried on. As soldiers of the King of England, drilled and led by English officers, they have no superiors among the coloured troops under the Union Jack, but for want of missionaries there has been no one to enlist them under the banner of the King of kings. The religion of about 5,000,000 is Mohammedanism, and of the other 10,000,000 Paganism. The place we refer to is Upper Nigeria, which is reached by means of the River Niger, and the best known race inhabiting it are the Hausas.

The Church Missionary Society has made several attempts to enter this promising field, but the parties of men sent have been small, and until Bishop Tugwell's party went out two years ago none have been able to remain in the country. At present two C.M.S. missionaries are stationed at Lokoja, and these are the only two among 15,000,000 people.

Other efforts to carry the Gospel into Northern Nigeria have been made by Canadian missionaries, of whom two out of a party of three, who went out seven years ago, are buried in the land. One of them, Mr. Gowans, of Toronto, died at Ghurko, where last year Mr. Ryder, of the C.M.S., laid down his life, and was buried beside him.

The surviving member of the party of three, Rev. R. V. Bingham, is now superintendent of the African Industrial Mission, with headquarters at 96, Sussex Avenue, Toronto, Canada. This is an interdenominational mission, and has on its Council men representing eight different denominations of evangelical Christians. While adopting what are now known as faith principles as regards raising money at home, the Mission, as its name implies, intends to carry on industrial work in Africa as a means of getting hold of the natives and bringing them under the influence of the Gospel.

A party of four men sailed from Liverpool on October 30 for Lokoja, and other men and women are getting ready to go out as soon as the way opens for them to do so. General Sir Frederick Lugard, the High Commissioner for Northern Nigeria, has shown much kindness, and given much encouragement to this Mission.

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The Slum and its Victims.—Within half a mile from the palaces and cathedrals of Westminster, and within a stone's throw from more than one historic and famous church, there is a slum—"Turner's Court"—which affords a striking illustration of the way in which many of our poor are forced to live. It is approached by a narrow entrance, and in its eleven houses an aggregate of 155 persons find shelter, the accommodation being of a wretched and insanitary kind. That such surroundings must be fatal to morality and religion goes without saying; how dangerous they are to physical well-being and to life itself is at once evident from the figures furnished by the medical officer of the district. During the past five years the death-rate in the Peabody Model Buildings has averaged only thirteen per thousand, and in the entire parish of St. Martin's, in which the slum is located, only fifteen. In the slum, however, the rate has ranged from thirty-two to eighty-three per thousand, with nearly an average of forty-seven for the whole period. After years of this wholesale slaughter, action has to be taken against the property owner with the view of closing the hovels.

At Fairs and Racecourses.

THE Autumnal Reunion of the Open-Air Mission, held a few days ago in Exeter Hall, Strand, was an inspiring occasion. On the invitation of Mr. Frank A. Bevan (who was unfortunately absent through domestic affliction), nearly 300 evangelists, workers and friends took tea together, and enjoyed happy fellowship.

The chair was taken by Sir George Williams, who was surrounded by many well-known friends of the Society. He dwelt sympathetically on the arduous labour of the Mission, and on the many blessed "signs following" which cheered them on in their holy and happy toil. About these the meeting was gathered to hear, and Colonel F. W. Major, Lieut.-Colonel F. Roberts, Mr. F. J. Rayner, Mr. Walter Goff, and the secretary told in outline the deeply-interesting story of Gospel campaigns at Great Yarmouth, Douglas, Newcastle and Carlisle Races, Doncaster Races, Hull Fair, and other resorts of multitudes. All were to the same effect—that God had honoured his Word, and that nowhere had the workers laboured in vain. At every place God has given them the joy of harvest, and souls had been gathered in.

Pastor W. Fuller Gooch followed with an earnest address, in which he combated some of the subtle forces arrayed against the cause of Christ both within and without the churches. He was listened to with deepest interest, and his words were felt to be peculiarly appropriate to the present perilous times. A solo, sung by Mr. F. Spencer Johnson, and prayer by Mr. W. H. Seagram, brought a memorable meeting to a close. During the proceedings the secretary (Mr. Frank Cockrem, 11, Adam Street, Strand, W.C.) mentioned the present great need of the Mission, and appealed for liberal help.

Christmas Letter Mission.

AGAIN as the Christmas season approaches we remind our readers of the unobtrusive work of the Christmas Letter Mission. We learn that letters are all ready, with attractive illustrations. In each there are bright anecdotes and a clear Gospel message. Messrs. Hazell, Watson, and Viney, 52, Long Acre, W.C., will on receipt of threepence send a sample packet of letters, envelopes, and cards, with report and catalogue.

Last year many thousands of the letters were sent out, not only to institutions, large and small, where they were warmly welcomed, but also for distribution among people of various classes or among soldiers and sailors at our different ports. The workers at the Alexandria Institute for soldiers and sailors were specially grateful for those sent out. There is a Chinese letter, also a Spanish one, besides Swedish and Italian. Friends are needed to help in spreading a knowledge of this work. Miss E. Thornton, the hon. secretary (Eastfield House, Broxbourne, Herts), will gladly give any information as to methods of rendering assistance.

More large institutions, such as workhouses and hospitals, could be supplied with letters if more helpers would come forward. Among their friends they might arrange to obtain supplies from the publishers, and then fold and send packets of one or more hundred letters to some worker who would gratefully dispose of them. God has greatly blessed the work from its inception until now.

London City Mission.—The sixty-sixth annual report of the London City Mission will be read with deep interest by all who have at heart the evangelization of the Metropolis. The total number of missionaries engaged in the work of the mission is now 460, and while this is an advance on previous years, the committee are hopeful of still further extending operations by adding to the number. The report reviews the whole of the Society's agencies, and a perusal of the gratifying information given under the heading, "Some of the Results," cannot fail to awaken a sense of gratitude to God for the abundant harvest which He has caused to follow the sowing of the seed of the Kingdom. Copies of the report may be had from the office of the Mission, 3, Bridewell Place New Bridge Street, E.C.

Saving the Out-o'-Works.

MEDLAND HALL, the well-known East London night shelter of the Congregational Union, continues its useful career with great benefit to penniless wanderers of the London streets. Many needy men have been helped into regular employment, and the work continues to prosper.

In a pithy and interesting brochure recently issued, under the title of "In the South-East Corner," Mr. E. Wilson Gates, the esteemed superintendent of the institution, gives some account of recent results. We give a few sample cases:—

James Bowman was a farm worker, able to plough, reap, hoe, trench, drain, stack, &c., thoroughly at home with horses and cattle, and possessing a first-rate character. Like a great many others, he had come to the conclusion that life was scarcely worth living on very scanty earnings in the country, and that things must be better in London. The disillusion came to him in a few days after reaching the big city. However, Medland Hall rescued him in good time. In less than a month after this man's first appearance at the institution he was in the full swing of work on a farm in Canada, with board, lodging, washing, and a good wage secured for twelve months.

Charles Woods was another guest. Accustomed to clerical work, he had almost lost heart from the conviction that he was crowded out of the labour market. "Too old at forty" seemed to be ringing in his ears by day and by night—a respectable, well-educated man, trying in all directions to find employment of some kind, and ninety-nine times out of a hundred failing. Stress of circumstances compelled him to go to Medland Hall. He received a good outfit, crossed the Atlantic, and within two days of his arrival in Canada was in a first-rate situation, which he regards as permanent.

Joseph Youngman, aged thirty-four, had spent about twenty years of his life in gaining experience which well qualified him for Colonial life. He had been farm labourer, waggoner, saddler, harness-maker, dairyman, &c. He resolved to get away from Dorsetshire and try his fortune in London. Like a great many others he met with disappointment. He readily referred to one employer after another, and they all gave him a worthy character. "Honest, sober, and a good workman," was, in substance, the answer to inquiries. Within a month of his first appearance at Medland Hall he was working on a farm in Canada, with capital prospects.

The work is, of course, maintained on a religious basis, and is of an extensive character, large numbers of men being sheltered nightly. That it is economically managed is demonstrated by the fact that the nightly cost of housing and feeding each out-o'-work is but 1½d. a head.

Fellowship Meetings at Cardiff.

THE monthly meetings inaugurated last year for the purpose of gathering together all Christian workers of Cardiff for quiet waiting upon God, testimonies respecting his work and grace, and earnest petition for the outpouring of the Spirit, have been well maintained and much blessed.

The fourteenth meeting was held last Saturday evening at the Police Institute, when Rev. J. O. Hughes (Victoria Baptist Church) delivered an impressive address to Sunday-school teachers, on "The Ideal Teacher," basing his remarks upon three points—The ideal teacher needs (1) *a clear head*, (2) *a loving heart*, and (3) *a consecrated life*. Interesting testimonies of soul-winning work amongst the young were given by Mr. R. Emery (Hope Baptist Church), Mr. J. Randell (Roath Park Wesleyan), and others, and a very hallowed, soul-uplifting meeting closed with a period of waiting upon God.

The next meeting will be held on Saturday, December 7, when Mr. Davey, a returned missionary from China, will deliver an address on "The Workers' Secret of Power."

"Missionary Day" at Manchester.—One practical result of this annual gathering is that about £650 will be divided among the missions represented, and in addition a new missionary placed in the field—it is expected in South America.

Bethshan Village Mission.

DURING recent years an important and fruitful work has grown out of the evangelistic efforts in country districts of young men and women during their period of training for missionary service at Bethshan Home. So much have the council been encouraged that they have been led to seek the placing of this village work on a more regular basis. This work was started originally merely as part of the course of training; but as the way to the foreign field did not open in every case, a few have continued labouring in the villages, and have been the means of blessing to many. In future, while students will still have part of their training in the villages, there will be a recognised permanent Village Mission, and it is believed that God will lay this on the hearts of some who are called to this work at home.

Those who are familiar with the needs of many villages will appreciate how truly simple Gospel work there obtains a rich harvest. The village of Munden, in Herts, eight miles from Ware, is a bright instance of this. About five years ago two young women evangelists from Bethshan were used to bring about a real revival here, by open-air meetings visiting, and meetings held in a barn. Other workers followed and more souls were saved, the result being that the converts put up a little undenominational hall, which has ever since been a centre of spiritual light to surrounding villages.

The mission will in no way seek to induce members to leave their respective denominations, but will rather encourage them to share any blessing they receive with fellow-members of that section of the Church of Christ to which they belong.

In each district the workers will conduct house-to-house visitation, tract distribution, cottage meetings, Bible readings, prayer meetings, meetings in the open air, with occasional special missions in such buildings as are available. In summer, the aid of a Gospel van and tent with both men and women evangelists are enlisted, the unmarried being sent out two by two—the sisters working in one district, and the brothers in another.

The control of the Mission will be in the hands of the Council of the Missionary Training Home, 10 and 10a, Drayton Park, Highbury, N.; and the resident superintendent will be glad to hear from friends interested.

Regions Beyond Missionary Union.

AS the acting director of the "Regions Beyond" Missionary Union, in the absence of Dr. Harry Guinness, I desire to make known more widely our Friday afternoon prayer-meetings (3-30 to 5 o'clock) every week. At these gatherings, missionary and other friends from every part of the world give us words of encouragement; news of work, and petitions for prayer from our workers and former students in distant lands are read aloud, and laid before the Lord. Tea is provided in the larger hall for those who come from a distance; and I desire to offer a hearty welcome, in the name of all connected with Harley House, to any friends who would like to join with us in these times of waiting upon God, and to take the opportunity of making closer acquaintance with our work.

Trains from Liverpool Street and Fenchurch Street, and all stations on the North London Railway, as also trams from Aldgate East, stop at Bow Station, close to the house. The Bow Church and Islington omnibus from Oxford Circus passes our gate.—Yours, sincerely. F. B. Meyer.

Chatham Royal Naval Mission.—A useful and much-needed work is being maintained at Chatham by the Royal Naval Mission. Its object is to strengthen the spiritual life of the Royal Navy, and encourage the desire for public witnessing to the saving power of God among the men. Much fruit has already been seen. Each member in uniform preaches the Gospel in the back streets and slums of Chatham, and many, attracted by the unusual spectacle, have been impressed by the words spoken, and led into a knowledge of the love of the Saviour. Parcels of literature for distribution, and other help, will be much appreciated. They may be forwarded to the hon. secretary, Mr. James Copeland, Soldiers and Sailors' Home, Old Brampton, Chatham.

Homes for Business Girls.

THE continual influx of country girls into London makes it more than ever imperative that they should be made acquainted with the home-life accommodation provided for them. It is only through the Press that such information can be made known to them, and I am therefore venturing, on their behalf, to ask you to allow me to state that any girl or young woman, between the ages of sixteen and twenty-five, able to substantiate her respectability, can find such accommodation at the following Houses:—Victoria House, 135 and 137, Queen's Road, Bayswater, W.; Morley House, 14, Fitzroy Street, Fitzroy Square, W.; Gordon House, 8, Endsleigh Gardens, N.W.; Woodford House, 28 and 29, Duncan Terrace, Islington, N.; Garfield House, 8, Fitzroy Square, W.; Hyde House, 27, Somerset Street, Portman Square, W.; Lincoln House, 12, York Place, Baker Street, W.; Dongay House, 11, Fitzroy Street, Fitzroy Square, W.; the cost for board and lodging being from 7s. to 8s. 6d. per week.

Each house has a commodious sitting room, which is supplied with library, magazines, &c. Applications for admission must be made to the superintendents of the respective houses.

John Shrimpton, Founder and Director.
3, Victoria Street, Westminster, S.W.

Dublin Cottage Hospital.

A PROPOSAL is at present on foot to add to the Christian organizations of Dublin by the establishment of a cottage hospital and home. Medical mission work has not yet taken its proper place as an important method in ministry to the poor of Dublin. There is but one such mission for the whole of Dublin's slums, and that is merely a dispensary. It is a frequent occurrence for some poor patient to travel a mile or more to reach it, and more frequent still for the doctor or nurse to be asked to travel that distance. Not that on arrival much "nursing" is often practicable, or service in spiritual things possible; for the rooms are overcrowded, five families living, often enough, in one room of some city mansion, long depreciated in value, and let on the tenement system. Unsanitary conditions, with consequent foul odours, the presence of one or more consumptive persons, the verbosity or helplessness of some one drinking or drunk, dirt much in evidence, destitution even to the lack of the clothing of decency—these things do not make the task easier.

A representative committee of all denominations of Protestant Christians in Dublin is considering to determine details of structure, initial cost, and cost of annual maintenance. The hospital is to include an in-patient department of twenty beds, divided among men, women, and children; an out-patient department, with hall for evangelistic services, and a residential part for the nursing staff with such workers as may offer themselves for a course of training for the mission field. The initial cost is estimated at £5,000, that of annual maintenance at £1,500.

Promises of money and donations have been already received. Communications may be addressed to the secretary—Dr. J. A. Percival Barnes, Beaumont, Blackrock, Co. Dublin—who will be pleased to give information.

Treatment of Inebriates.—In view of the complaint often made that local authorities fail to put into operation the Inebriates Act (1898), many will learn with pleasure of the Royal Victoria Homes for Inebriates, which are situated at Brentry, near Bristol. The Homes are available for practically all sorts and conditions of men and women, from any part of the country, without distinction as to age, religion, or social position. The number of councils for whose administrative districts provision is made is 104. The number of beds is 336, and 140 are at present vacant. The institution was established by a number of County and Borough Councils, and is managed by a board of members. The Homes include two villages—one for women and the other for men—and are so arranged that so far as possible the ordinary life of an English village prevails, without intoxicating drink. Any information will be given by the Warden, who may be addressed at the Homes.

Befriending the Sailor.

SELDOM, if ever, has the annual report of the Seamen's Christian Friend Society been more pleasant reading than the record for the past year. To say that in London alone upwards of 1,500 English and foreign services and meetings have been held conveys but little idea of the attendant blessing, the cleansed hearts, changed lives, and redeemed men and women who, having been brought under the sound of the Gospel, have believed, and, believing, have been transformed by its power. But the work carried on at the London headquarters does not represent the whole of the Society's activities. Sailors' Bethels are dotted round the coast at important centres. Concerning some of these institutes the annual report furnishes encouraging particulars:—

The work at Southwick, on the Sussex Coast, has not only been extended and improved, but greatly blessed. The mission on the South Coast of Cornwall has been very fruitful in good results, and the Sailors' Home at Fowey has maintained its reputation for comfort, homeliness, and spirituality, and many old boarders, when paid off at various ports, have made long journeys in order to enjoy its benefits. The North Devon Branch continues to flourish, and the Sailors' Rest at Appledore was never more popular or better frequented, or a greater power for good. The services also of the adjoining Seamen's Bethel have been well attended and spiritually helpful to many.

The Mission on the East Coast has progressed, despite some discouragement. A chapel has been secured at Lynn, on the Norfolk Coast, by the local friends, and opened as a temporary Seamen's Bethel and Institute, and a further effort is being made to secure a suitable site for a new building.

The usual operations have been carried on at the stations on the West Coast, and much useful work done at Liverpool, Preston, Lancaster, Glasson, Morecambe, and Fleetwood, and never has the work been in a more satisfactory state than it is at present on the Cumberland Coast. The Sailors' Rest at Whitehaven has been more largely attended by seamen than in former years. The new Sailors' Bethel and Institute opened on May 31 last at Workington is answering admirably, and the Seamen's Rest at Maryport continues to be most popular with the men who frequent that port.

The work in Scotland will in future be known as the Ayrshire Coast Branch. It would not be possible to read the missionary's journal without being convinced of the need for and the usefulness of this work.

The branches at Ramsey Bethel, Isle of Man, and at the Seamen's Memorial Home, Galway, Ireland, have been well sustained, and also the means of accomplishing much good. A world-wide correspondence has been maintained with seamen, the sick and afflicted have been visited, the distressed and destitute relieved, and in many other ways the temporal welfare and spiritual good of our sailors cared for.

It is intended by raising a special fund in memory of the late Mrs. Hill, to pay off the debts on new headquarters and other buildings belonging to the Society. The committee have received in this connection a generous promise from Mr. John Cory, Cardiff, who offers £250 if the fund can be completed by the end of the present year. The donations received already amount to £661 11s. A sum of £1,190 19s. is still required to complete the fund, and enable the committee to obtain the fulfilment of Mr. Cory's promise. Communications may be addressed to the secretary, Rev. G. J. Hill, 255, Burdett Road, Limehouse, London, E.

Christians and Spiritualism.

DEAR SIR,—I am thankful that in a recent issue you drew attention to "a spiritualist's confession." I fear few realise the awful inroads that spiritualism is making in our country.

I have just returned from a mission in the Potteries, which I had not visited for about seven years, and am grieved to find that it has made sad havoc with many there.

Few only appear to see the sin of the thing, and that it is "an abomination to the Lord." Yet the Bible is perfectly clear upon this, and every step in spiritualism (whether from curiosity or otherwise) is a falling away from the faith as it is in Christ, and is attended with terrible consequences.—Yours faithfully,

Thomas Hogben.
Welcome Mission, Portsmouth.

A Year of Work.

Dr. Chavasse's Diocese.

IT was a dull morning as we got out of the train at Lime Street Station, and rising grandly out of the mist we saw St George's Hall, where the Conference meetings were to be held. After prayer and a statement from the treasurer, the Bishop rose to give his address. One could not help contrasting for a moment his work in Oxford and the work into which he is now throwing himself so wholeheartedly in this populous South-west Lancashire diocese. The one has prepared him for the other. The man who has gained the confidence of young men, and helped shape their careers, for some three parts of a generation is the man whose words came with wonderful force and power to the hearts of the hundreds of shrewd men who listened to him last week. Optimistic in tone, Dr. Chavasse's address was not blind to the difficulties. These were marshalled before us in his usual incisive manner, and then we were told that they could be met by faith, love, wisdom and self-sacrifice. "My feelings," he said, "are different from what they were twelve months ago. I see the difficulties more clearly, but I also see the splendid possibilities." Very happy was the Bishop as he spoke of "the peoples' scheme," and pictured the proposed cathedral as a centre of unity. "It is good for us to see visions," he said, and we felt it to be good as we listened to his eloquent word-painting, throbbing with spiritual emotion.

MODERN QUESTIONS.

The materialism in the country was emphasized. "God is going from the lives of many. The Word of God is not read. Philanthrophy is taking the place of worship, and kindness the place of the fear of God." Very severe was the Bishop on bazaars. "The methods will not bear investigation," he said. "Horace's words seem to be the motto, 'Make money. By right means if you can. By any means if you cannot. Only make money.' Sales of work are right, but their accompaniments often make them a vanity fair." In concluding the Bishop pleaded for spirituality. "Spiritual men for spiritual work. Honour the Holy Ghost and He will honour you. The only true basis of increased congregations are changed hearts and lives."

Very interesting and helpful was the discussion that followed. Dr. WACE read a paper on "The Bible and Modern Thought," notes of which were given last week. The BISHOP closed a discussion, which waxed warm at certain points, in his own inimitable way. "All the speakers," he said, "were agreed about the authority of the Bible. God has spoken, they all affirmed, and if at any time doubts arose as to the precise mode, we should find the best answer in the living Christ. Abide in Him."

SOCIAL PROBLEMS.

The evening meeting was a lively one. The subject chosen was "The Church and Social Problems." Sir Edward Russell, Editor of the *Liverpool Post*, opened the discussion, and pleaded that the impulses of Christianity, and the opportunities of the Church, should be brought to bear on social evils. This was warmly combated by Rev. JOHN WAKEFORD, who was the selected speaker. He is a hard-working High Churchman, an able man, and for some half hour he gained the ear of the Conference, and perhaps by the very force of his individuality carried it with him. Christianity was life, and the Christian minister was not to serve tables. What had he to do with bad drains? He pleaded for individualism as against societies. He was, however, answered, and that completely. Of course, all agreed with his main contention, but it did not take the meeting long to see that he had proved too much for his own thesis, and the BISHOP, in his closing words, showed this by his reference to the plea for the Nonconformist. "We want (he said) a Church conscience on these matters. Christ indeed sent forth men to preach, but also to heal the sick and to cast out devils, and in Liverpool there were many devils to be cast out, and a Christian minister who shuts his eyes to them is neglecting his duty." G. S. J.

Million New Pledges Crusade.

REV. DR. HENRY'S CAMPAIGN.

ENTHUSIASTIC audiences greeted Rev. Dr. J. Q. A. HENRY and the Fisk Jubilee Singers at the meetings held last week at Cambridge.

On November 5, the gatherings were held in the Guildhall. In the afternoon, Rev. Dr. H. P. STOKES presided over a large audience, and Dr. Henry gave a powerful address, in the course of which he adduced telling statistics in support of the temperance position. "A sum of no less than £230,000,000 is invested in the manufacture and sale of strong drink. It requires £160,000,000 to maintain the 140,000 licensed public-houses throughout the country. The greater part of this money is paid by the industrial and labouring classes. The war in South Africa has been in progress for more than two years, and the total expenditure, which stands at £155,000,000, is something less than has been spent by the British people in the maintenance of the public-houses for a year."

At the evening meeting, Professor SIMS WOODHEAD, in welcoming Dr. Henry and the Jubilee Singers, said that the Million Pledges Crusade is a movement of rescue on the part of the Christian churches. Proceeding, the speaker encouraged his hearers to devote their energies to the support of the temperance cause.

Dr. HENRY again gave an impressive address. He said there are two definite and distinct objects of the Crusade; to arouse and stimulate the Christian and public conscience with reference to temperance reform, and also to secure the concrete effect of that enthusiasm in 1,000,000 new abstinence pledges. Proceeding, the speaker pointed out that the public-house of to-day is vastly different to what it was a generation or two ago. "The public-houses are no longer content with the husbands and fathers and sons who are grown up, but they want the comparative boys and girls. And in order to do that they have their places richly furnished and brilliantly lighted. The public-house has entered into the life of the modern world in such manifold ways as to exempt practically nothing from its influence and grasp. It touches the whole of Society—politics, clubs, secret organizations, educational boards, chambers of commerce, boards of trade, and, in many instances, I am sorry to say, the churches."

Dwelling on the influence of time, Dr. Henry pointed out that the drink power has attained its present strong position through long years of steady work. "We have no reason to believe otherwise than that the time element will prove an important factor in the destruction of both the drink habit and traffic. If we can only keep the boys and girls out of the public-house for ten years, probably we can starve it to death. And who should stand foremost in the fight for this and every other moral and social reform? Why, the people of God."

On the following afternoon Dr. Henry addressed a large meeting in Zion Chapel. Rev. C. JOSEPH presided, and Dr. Henry made a telling appeal to Christians to work, not only to rescue those who have already been enslaved for drink, but to defend the community at large from the evils of the traffic. The evening meeting was also of an awakening character, and Dr. Henry's powerful address aroused the interest and enthusiasm of his hearers.

MANCHESTER DEMONSTRATIONS.

The programme of meetings at Manchester, the next centre to be visited, was an extensive one, and included six gatherings in the Free Trade Hall.

Our Correspondent writes of the meetings on last Lord's Day: "Twice was the Free Trade Hall filled—at night, long before the hour for commencing the meeting. The Grand Theatre was crowded by an overflow meeting. A great gathering was also held in the largest Wesleyan Church (Irwin Street) in Salford. Local friends state that the aggregate attendance was more than 14,000. Dr. Henry's addresses were powerful at all the services, and held the audiences in rapt attention. Not since the Crusade began has he spoken with greater unction. The Jubilee Singers again rendered valuable service. On account of the great crowds it was difficult to make one's way to speak to the people in their seats, but between seven and eight hundred new pledges were secured—a fact which shows how deep an impression was made." Monday evening's gathering was splendid. In spite of the adverse weather there was a large and interested audience. Rev. Dr. MACLAREN gave a telling address in advocacy of total abstinence as opposed to moderate drinking. His appeal for decision and action on the part of God's people created a profound impression. Dr. Henry delivered a fervent address on "The Bulwarks of the Drink Traffic," in which he dealt with difficulties in the way of temperance reform. Large numbers of persons took the pledge.

The Manchester campaign concluded yesterday (Wednesday), and reports show that the temperance cause has received a powerful stimulus. We hope to give particulars in next week's issue.

FUTURE MEETINGS.

Nov. 14, 15, Wolverhampton (14, 8 p.m., Mount Zion Church, Horseley Fields, chairman, Mr. T. G. Baker; 15, 3 p.m., Mount Zion Church, chairman, Alderman Price Lewis; 8 p.m., Agricultural Hall, chairman, Councillor J. W. Sankey). Birmingham, 17-22 (17, 3 p.m., Town Hall, chairman, Mr. H. S. Yoxall; 8.15, Town Hall, chairman, Mr. E. Smith, J.P.; 18, 8 p.m., Central Hall, chairman, Rev. F. L. Wiseman; 19, 3 p.m., Town Hall, chairman, Alderman S. Edwards; 8 p.m., Town Hall, chairman, Mr. Joseph Hood; 20, 8 p.m., Carr's Lane Chapel, chairman, Rev. J. H. Jowett; 21, 3 p.m., Soho Hill Chapel, chairman, the Mayor of Smethwick, 8 p.m., Friends' Institute, Moseley Road, chairman, Mr. W. Priestman, 22, 8 p.m., Town Hall, chairman, the Lord Mayor of Birmingham); 23-25, Bristol, Colston Hall; 26, 27, Cardiff, Park Hall.

On Monday next, an all-day prayer meeting in connection with the Crusade is to be held in the Memorial Hall, Farringdon Street, E.C., commencing at 11 a.m., and continuing until 9 p.m. Prayer will be offered for blessing upon the vast number of sermons which will be preached and meetings held during the next two or three weeks for the furtherance of the movement, and particularly on "Temperance Sunday," Nov. 24.

Bayswater Convention.

THE third annual Convention at Bayswater was held in the Paddington Baths Hall, October 28-November 2, Captain TOTTENHAM presiding. The list of speakers arranged by Mr. Walter Wild and the committee included many well-known names, and the meetings were largely attended.

The address at the first gathering, given by Rev. EVAN H. HOPKINS, was based on the question, "What seek ye?" Rev. J. GREGORY MANTLE gave a series of addresses at the eleven o'clock meeting of each day.

On the Tuesday afternoon, Rev. EVAN H. HOPKINS gave a comprehensive address, full of food for thought and spiritual stimulus, and was followed in the evening by Revs. Prebendary H. W. WEBB-PEPLOE and S. A. M'CRACKEN, who spoke to a crowded audience. Rev. F. S. WEBSTER was the chief speaker on the next day. At the evening gathering large numbers of people evidenced their desire to have "life more abundantly" in Christ Jesus.

Revs. W. DARLOW SARJEANT and S. A. SELWYN were among the speakers on the Thursday, while on the afternoon of the concluding day, Rev. J. GEORGE STUART spoke on the conditions of being filled with the Spirit. The final meeting of the Convention surpassed all the previous ones in interest and encouragement, the great hall being filled to overflowing. Revs. S. A. Selwyn and W. Darlow Sarjeant were the speakers.

A Noble Celebration.—The British and Foreign Bible Society proposes to celebrate its centenary early in the year 1904, and it has been decided to make an effort meanwhile to raise a fund of 250,000 guineas with the view of circulating the Word of God in countries and districts which have not yet been reached. The object is a noble one, and if every student of the Bible, even in the English language only, would contribute a few shillings, the amount required would be largely exceeded, as indeed, we trust it will be.

Evangelistic.

Mr. W. D. Dunn at Coatbridge.

A two-weeks' mission has been conducted by Mr. W. D. Dunn in the Baptist Church, Coatbridge, N.B., where large gatherings assembled nightly. From the commencement of the mission the interest increased, and many signs of blessing were given. We rejoice in professed conversions and restorations. Truly the Holy Ghost was in our midst. The mission was brought to a close on Sunday evening, when a meeting was held in the large Town Hall. The church people, headed by the pastor, Rev. S. Lindsay, his wife and the deacons, marched from the church to the hall with the evangelist, singing all the way, and were followed by large crowds. The meeting, which was attended by about a thousand people, was of an impressive character, and formed a fitting finish to an earnest and fruitful mission. S. L.

Baptist Church, Sutton-in-Craven.

On Sunday, November 3, Rev. F. C. Spurr concluded a fifteen-days' mission, during which he delivered a series of addresses characterized by forceful reasoning and apt illustration. Numerously attended Bible readings were held in the afternoon for Christian people, and the programme also comprised a service for children, a meeting for men only, a meeting for women only, and a missionary lecture in costume on "Life in Morocco," which proved highly instructive. The services were all largely attended, and on various occasions the building was crowded to excess. Mr. Spurr's visit was much enjoyed, and produced a deep impression throughout the neighbourhood. The Church has experienced spiritual renewal, and numbers have decided for Christ. F. W. P.

Vernon Chapel, King's Cross.

A fortnight's mission, commenced at Vernon Chapel, King's Cross Road, W.C., on Sunday last, by Mr. Leonard Weaver, promises to be very fruitful in results to the glory of God.

Much preparation of heart has been made by members of the church, culminating in a half-night of prayer on Friday last, so that when Mr. Weaver appeared on Sunday morning the members were, to a large extent, prepared for his sermon on "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto Thee."

The neighbourhoods of King's Cross and Islington are notorious for drunkenness and profligacy, and the consequent difficulty of obtaining the attendance of outsiders at a place of worship. Nevertheless, at the afternoon and evening services inquirers were dealt with, and ultimately sent on their way rejoicing.

Mr. Henry Thorne at Cardiff.

A ten-days' mission by Mr. Henry Thorne has just been completed at Wood Street Congregational Church, Cardiff, which is under the pastorate of Rev. John T. Peace. Bible readings were held every afternoon, and proved times of Divine illumination. Meetings for men only, women only, and children proved attractive features of the mission, as also did the telling of Mr. Thorne's intensely interesting life-story under the title of "From the Stage to the Cross."

The most important items of the programme were, of course, the Gospel meetings. The week evening gatherings were well attended, and at the closing Sunday evening services some 3,000 people were present. Mr. Thorne conducted the mission on his well-known lines, *i.e.*, by bright, earnest meetings, full of power and quiet helpfulness, but happily devoid of mere human excitement and popular sensationalism. There were some scores of inquirers, and a large number of others testified to the blessing they had received. The mission was, from a minister's standpoint, admirable in every way—the kind of mission to work up to and work from; the kind of mission that leaves a blessing behind it of quiet, growing influence, and a heritage of conversions full of the promise of a genuine Christian manhood and womanhood in the days to come. P.

Mr. Charrington's Work.

Another fruitful month's mission has just been concluded in Mr. Charrington's Great Assembly Hall, Mile End. The missioner is too well known to need any description of his methods. Suffice it to say that Rev. John T. Vine's visit this year was made very solemn by the unexpected and sudden death of Mr. Joseph Clarke, who had been connected with the Tower Hamlets Mission for so many years. The Sunday following his death Mr. Vine preached in the evening, and took for his subject "The Great White Throne," a theme which is always blessed, but on this occasion doubly so. The scene was a very affecting one, as the preacher in broken accents pleaded with the people, who were bathed in tears, to decide for Christ. The week previous he had said that ere the next Sunday came round someone would be missing from among them and passed to eternity. "Little did you and I think," said Mr. Vine, looking at Clarke's vacant chair, "that one from this platform was to be removed." Mr. Vine completely broke down, and the meeting closed earlier than usual. The impression made upon the hearts of his hearers was manifest in the after-meeting, when the inquiry-room was filled with the anxious, while many were dealt with in the large hall.

Rev. J. Tolefree Parr's Missions.

A ten-days' mission has been conducted at Burnley by Rev. J. Tolefree Parr in Brunswick Chapel. The services were all well attended, and the missioner was cheerfully assisted by many of the ministers of the town. A Bible-reading was given almost every afternoon. The most successful of the services were—the temperance meeting on the Saturday night; a United P.S.A., attended by 1,000 men, on the second Sunday; and the closing lecture. About sixty persons passed through the inquiry rooms, and 200 temperance pledges were taken.

E. Hall, Secretary.

Rev. J. Tolefree Parr's mission at Hebden Bridge, Yorks, will long be remembered. The local Free Church Council for months had been praying and planning, organizing and advertising, and God has done for them "exceeding abundantly" above all they had expected, The mission was held in the Co-operative Hall, but overflow services had to be held in the smaller hall and Hope Baptist Chapel. On the first Sunday night hundreds were unable to obtain admission. Mr. Parr's addresses, which were full of spiritual power, were owned of God, and the temperance lecture was wonderfully blessed. The service for men only, on the second Sunday afternoon, was notable for its helpfulness. Some hundreds of persons were dealt with in the inquiry room, a great number of temperance pledges were taken, and the good work is still going on. Thanksgiving services are being held in all the churches.

S. J. Robins,
Secretary, Free Church Council.

Mrs. Baeyertz at Paisley.

Much good Christian work is done in Paisley, and yet in some senses it is a hard town for an evangelist to work. One reason may be, that there are so many claims on the public for their support and presence. However, some years since, Mrs. Baeyertz "came, and saw, and conquered." Her meetings at that time were held in the Free High Church and were largely attended, great blessing being the result. For that reason her second visit, made at this time, was eagerly looked forward to by many, when the Christian Endeavour Union, for their third United Evangelistic Mission, invited her to be the evangelist. Accordingly, Mrs. Baeyertz began a sixteen days' mission on October 13. The Endeavourers had made good preparations, holding weekly united prayer meetings for some weeks previous, and had done what they could to prepare the way.

Mrs. Baeyertz has a convincing, winning manner, and her experiences as a Jewess peculiarly equip her for dealing with many Biblical subjects, especially those of the Old Testament. She uses her wide knowledge of the Scripture with power, and by homely illustrations drives home the truth. One felt that the Holy Ghost was working mightily through the speaker.

The meetings were held in the Primitive Methodist Church during the week, and in the Good Templar Hall on the Sabbath evenings. The attendances increased every evening, until at the closing meeting in the Hall there would be an attendance of 1,200. In addition to these meetings, Mrs. Baeyertz conducted a series of afternoon Bible Readings in the Victoria Hall Baptist Church, and Christians profited much by them.

Large numbers of the unconverted waited to the after meetings and sought the Saviour. Over thirty churches were represented amongst the professed conversions. Many persons, too, who did not come out at the meetings, went home, and there gave their hearts and lives to the Lord Jesus. We are delighted, as Endeavourers, at the fruitfulness of the mission, and rejoice at the rich blessing which Christians themselves received. A Local C.E.

Dr. Harry Guinness in Sydney.

Dr. Harry Guinness is still in Tasmania, whither he went to recruit after his long and severe illness. In a short visit to Australia he has been enabled to hold Gospel meetings in various centres. At Geelong a mission was arranged for the week following the Convention, which he and Mrs. Guinness attended, and in answer to the many prayers previously offered by assembled believers, a very real work was accomplished in the conversion of several hitherto careless ones, who have come out boldly on the Lord's side, and are throwing themselves energetically into his work.

In Sydney a very remarkable series of meetings took place at only four days' notice. Rev. C. S. Rose, pastor of the Baptist Tabernacle, and former student of Harley College, writes:—"We had no time to organize, but we soon found that God had prepared the hearts of the people. For a considerable period we had been sowing, and here and there were signs of an approaching harvest. The mission proved the field to be 'white already.' Every evening the congregations grew larger, until the people attending could not obtain admittance. The Press was kindly disposed, and soon published the news of the arrival of a distinguished visitor.

"Many souls have found a new joy through the visit, and heaven alone will reveal the good accomplished in the deepening of the spiritual life of church members. We shall never forget the sermon preached on the last Sunday morning—men and women sobbed like children. Dr. Guinness left us by the Brisbane express for Bundaberg, where in all probability he will baptize about fifty Kanakas (South Sea Islanders), about whom we hear more now that Australia has become a commonwealth, and since the abolition of the importation of these people has become part of the political programme of the country.

"Among the fruits of the Mission were many cases of peculiar interest, of which discretion forbids us to write publicly. But the end is not even yet; we are sure to see further results. And one has been the knitting closer the bond between the pastor and flock, and between the whole Church and Jesus Christ. Truly the visit of Dr. Harry Guinness has marked an epoch in our history."

In Mr. James Wharton's recent mission at St. Albans, Christians were much helped and drawn into closer fellowship, and the unsaved were impressed.

The meetings which Rev. C. H. Yatman has been conducting in Newtownards Road Methodist Church, Belfast (of which Rev. John Elliott is pastor), have been numerously attended, and have been crowned with abundant blessing.

Sister Hettie, of the London Seamen's Mission, has concluded a helpful mission at Hay Mill, a growing suburb of Small Heath, Birmingham. The small but earnest church worked with great devotion, and reaped a glorious harvest. Over 100 names (mostly of adults) were taken in the inquiry room.

Rev. S. R. Cambie, of the Church Parochial Mission Society, has concluded a fruitful mission at St. Saviour's West, St. Leonards-on-Sea, where the vicar-designate (Rev. C. M. Gale) is endeavouring to erect a permanent church to meet the needs of his growing district, and where much excellent work is being done, all departments of Church work showing signs of life and growth.

A three-weeks' mission has been conducted by Mr. Galletly, of the Evangelization Society, London, at Alexandria, N.B., under the auspices of the Y.M.C.A. The Gospel was preached in a clear and faithful manner, and souls have been brought to Christ. The closing meeting was held in one of the largest halls of the district, when over 1,000 people were assembled to hear the Gospel, and many were unable to obtain admission. D. Macintyre.

Rev. Andrew Allan, of Manchester, has been conducting a nine-days' mission at the Wicker Congregational Church, Sheffield. The services, although held amid the excitement of municipal elections, were well attended, and resulted in a marked quickening of spiritual life in the church. A number of young people have decided to join the church. Mr. Allan has been invited to continue his work by another and longer mission in February next.

Requests for Prayer.

For blessing upon a three-days' convention at Ipswich, November 20-22.

For temperance crusade meetings, conducted by Mr. William Forbes, in South Wales.

For blessing upon a mission in the United Free Church, Inverkip, November 17-23.

For blessing on a mission being held at Slade Green Baptist Mission Hall, by Mr. James Owen.

For a mission to men being conducted at the city of Dublin Y.M.C.A., by Mr. S. Montgomery, of Bangor, co. Down.

For blessing on mission services conducted by Mr. Leonard Weaver, at Vernon Chapel, King's Cross Road, until November 22.

For blessing on meetings to be held at Talbot Tabernacle, Notting Hill, on November 14 (in connection with the forthcoming Pastor's College Conference).

For the Paris Convention (for the deepening of spiritual life) to be held in the Mission Hall, rue Royale, and the Wesleyan Church Parlour, rue Roquepine, November 19-22. Speakers, Revs. F. Paynter, J. J. Luce, and Houghton.

Personalia.

Sir Robert Anderson.—This is now the proper designation of Dr. Robert Anderson, C.B., who was until recently Director of the Criminal Investigation Department of the Metropolitan Police. His promotion to a Knight-Commandership in the Order of the Bath is included in the list of honours conferred in connection with the King's birthday.

The many warm friends in all denominations of Rev. Dr. Jenkins, the venerable and beloved Wesleyan Methodist, will regret to hear that he is in poor health, and has been forbidden by his medical advisers to undertake work of any kind. Although more than eighty years of age, Dr. Jenkins has continued to be an able and welcome preacher and speaker.

A Spreading Vice in Switzerland.—Owing to the terrible development of absinthe drinking in Switzerland, it has been found necessary to organize associations with the object of educating the public mind in regard to this frightful form of intemperance. It is stated that a persistent absinthe drinker rarely lives over the age of forty-five, and in many districts of Switzerland there is much physical deterioration, with palsy and other diseases, clearly traceable to the habit.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, E.C.*

I recommend my Elder *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

The Royal Return.

By WILLIAM LUFF.

WHEN seeing the Duke and Duchess of Cornwall and York returning to London, I thought of another Royal return, when Jesus, after a visit to our earth, returned to his palace home in heaven. In John xvii. 11 and 13, we have Him sending a telegram to his Father, "And now come I to Thee."

Who was the returning One? The King's Son—the heir to the throne. One to whom the King said, "Sit Thou at my right hand."

Who met Him? King Edward went to meet the returning Duke. The King of kings met the Lord. If He meets prodigal sons with a kiss, what a meeting it must have been when his only begotten Son returned, his pure, sinless One.

Where had He been? The son of England's King had been to far-off colonies, distant portions of his father's deminion. Christ, in coming to this world, came to a remote part of his Father's domain. Many have read the list of places to which the Duke has been, and it would be a good exercise to jot down the places visited by Jesus. I will name a few: Bethlehem, where He took our nature; Bethany, where He cheered the mourners; Samaria, where He talked with an outcast; Calvary, where He put away our sin by the sacrifice of Himself.

What had He done? The son of our King went to represent his father, and to consolidate the empire. Christ said, "He that hath seen Me, hath seen the Father" (John xiv. 9). He came on a Mission of Peace, to restore peace, to make peace, for the earth to which He came had rebelled.

How was He treated? Very differently was heaven's representative received to the earthly prince. Fêtes, favours, flattery, and fortune were the portion of the latter; while hatred, a scourge, a thorn crown, and a cross were the portion of the former; for his enemies said, "This is the heir, come, let us kill Him" (Matt. xxi. 38).

How long had He been away? One house had on it the two dates, March 16 and November 2, the departure and their return. The Heir of Heaven was absent over thirty-three years, in the midst of sorrow, suffering, scorn, and sin.

How did He look? The Duke came home without a tear. Christ went home with wounded hands and feet and side, the first man to take into heaven a body that had suffered death. May we not say say that in the midst of angels and spirits of the redeemed, "He showed them his hands and his feet"?

Who did He bring with Him? The Duchess, his wife, was with the King's son on their entry into London, or rather she followed in the next carriage. Christ has gone into the Father's presence; but the hymns says:—

> And this I shall find,
> For such is his mind,
> He will not be in glory and leave me behind.

His church is his bride, and though the bridegroom has gone on, his bride follows in the next carriage, and the course will be kept clear until she also is safe in at the palace gates.

The return of the King's son was timed; it was not till he had finished the tour appointed. How this reminds us of John xiii. 1: "Jesus knew that his hour was come that He should depart out of this world unto the Father." The hour of return was fixed; hence the preparations for his return were all ready.

At Portsmouth an enthusiastic Dutchman wanted to get to the King. He said he had come all the way from Canada to ask his Majesty to stop the war. He failed. But the visit of the King's Son who came from heaven to earth has stopped a far worse war in every heart that has received Him. Have you welcomed this Royal Guest? "Welcome" was on many a house at the return of the Duke. Put up a welcome to Jesus. He will come in and stop with you.

Children's Scripture Union—Portions for week ending November 23.

Sun. Nov. 17	*Lev.* iv. 27-35	Thurs. Nov. 21	*Lev.* xvi.	1-16
Mon. „ 18	„ viii. 1-15	Fri. „ 22	„ xvi.	20-34
Tues. „ 19	„ x. 1-11	Sat., „ 23	„ xxv.	1-17
Wed. „ 20	„ xiv. 1-18			

A Hymn for Children.

Jesus has a word for me,
"Suffer little children.
Suffer them to come to me."
This kind word must surely be
Meant for little folks like me,
"Suffer little children."

Jesus loves me; I know by
"Suffer little children."
His love makes the reason why
Such a little child as I
Hears the gentle Saviour cry—
"Suffer little children."

Yes, 'tis Jesus says to me
"Suffer little children."
"Suffer them to come to me,"
That my glory they may see,
And for ever with me be,
"Suffer little children."

Oh, may I love Him who says
"Suffer little children."
May I serve Him all my days,
May my life be full of praise
To the Lord who ever says,
"Suffer little children."

W. A. L.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 304).

1. What prophet "prayed earnestly?" (James iv. to end.)
2. Give his Old Testament name and a brief account of that for which he prayed (1 Kings xv.-xx).
3. What three classes of people are the object of prayer in this same chapter? (James iv. to end.)
4. In this chapter there is yet another class of oppressed people whose "cries" are said to have "entered into the ears of the Lord" (James iv. to end).
5. For what are we distinctly told to ask if we lack it? (James.)
6. What is the necessary qualification for successful "asking"? (James.)
7. Give the verse encouraging us to make request to God for "everything" (Phil.).
8. When are we to pray? (1 Thess. iii. to end.)
9. How are we to pray? (Matt. v.-x.)
10. What was Christ's answer to the request "Teach us to pray"? (Luke x -xv.)

(Children under *ten*, do any 3; under *thirteen*, any 6; under *seventeen*, any 8.)

ANSWER TO LAST SEARCHER (303).

God a Shield and Defence.

1. Psa. vii. 10.
2. Psa. lix. 9 and 17.
3. Psa. lxxxix. 18.
4. Psa. lxxxiv. 11.
5. Because God protected them. Psa. v. 11.
6. (a) False gods. Deut. xxxii. 38; (b) The inhabitants of the land of Canaan. Num. xiv. 9; (c) God said it to Abraham. Gen. xv. 1.
7. (a) Job. Job xxii. 25; (b) The righteous. Psa. v. 12.
8. The shield of faith wherewith to quench the fiery darts of the wicked. Eph. vi. 16.
9. God was his defence. Psa, lxii. 2.
10. (a) Matt. xii. 1-8; (b) Mark x. 13-16; (c) Luke x. 38-42; (d) John viii. 3-11.

No. 303.—Correct answers (first list) received from:—

A—D. Anderson-Berry, E. and Ralph Aldwinckle, Gwendoline Ahier, Miriam and Olive Allam, Kate Martin and Agnes Allan.

B—Annie Blaikie, Ewen and Ronald Bentley, Alcar Byres-Leake, Emily Bridgewater, Ella Berryman, Florence Bath*, Robert Bushby, Mabel Baker, Violette Birney, Dorothy Batchellor, Daisy* and Sidney Bowles, Dorothy Brooks, Marion Boyle, Reginald Bristow, Ileene Barstow*, Stanley Burgess*, Gertrude Bash, Rachel Blumenthal*, Violet Braun, Edith Bank*, Annie Blodowsky, Leah Baginsky, Monica and Allson Bailey, Barbara and Gwen Bourne, Eunice Baber.

C—Anna Chanyen, Sophie Cohen, Hannah Chapman, Tessa and Gwen Channon, Gladys Clark, Gladys and Beryl Calvert, Willie and Ida Cullen, Kittie Cope*, Mabel Cole*, Nesta Carew*, Gussie Clark, Elsie Collings, Lydia Clery*, Dorothy Cooper, Muriel Collett.

D—Ethel Dancy, Nellie*, W. and Eddie Dowsett, Vera Dickinson* Violet and Kitty Donaldson-Selby, Dorothy Daintree Stanley Drew, Willie, Grace, Emily* and Catherine Dempster, Constance* and Albert Davis, C. Dodd.

F—Hyacinth FitzSimons, Mildred and Mary Fa[illegible]s, Olive, Vincent and Mabel Fleck, Helen Fox, Mary Freeman, E. Franklin-Smith, Sarah*, Solomon and Rachel Finkelstein, Dora Fihelsbon.

G—Andrew and David Gardiner, Alan Gardner, Mary and Margaret Gorrie, Thomas Gilbert, Daisy and Mar[illegible] Greenacre, Mary Gover, Margaret Guillaume*, Mayflower Glover, Grace* Evelyn* and Kathleen Gulston, Alice Gammage* C. Georg[illegible] Constance Gabbett*.

H—Alex and Alan Hogg, Ella Hake, Willie Hooper, A. and D. Heckford, Ince, Ruth and Dorothy Hunt, Dorothy Haverga[illegible]-Shaw, Annie Horstcraft*, Beatrice Hastings, Ina Hemmell Mary Hilda and Elizabeth Hooper, Nellie Hatchett, Perra Holl[illegible] Theodora Hill.

I—Daisy Iredell*, Amy Inman*.

J—Annie, Ruth*, Iris, Linda*, Emily* and Violet Jones, Mary Jackson, Hilda, Winifred* and —* Jeffery, Betty Jacobs, Walter Jeal, Mabel Jenkins*, Alfred* and Gladys* Johnson.

K—Percy Krambach, May Kalb*, Rose* and Esther* Killowich, Gladys King, Phyllis and M. Kiernan, Martha Kidman*, Maurice Kalinsky, Gertrude Krambach*.

L—Annie and Mary Levine, Sidney and Mary Law, Cecil[illegible] and Georgina Lichtenstein*, Constance* Long.

M—Jacob and Martha Michaels, Harvey Moore, Dorothy and Charlie McMullin, Fanny Messenger, Nellie Mills, Arthur, Grace, Nellie and Lewis Morice, Ivy Maunder, Amy Munday, Alec, Godfrey and Evie Miller, Irene Mabille*, Dolly Morrison, Winifred, Geoffrey and Sidney Martin, Mabel Morris*, Tom McGlone*, May Mills*.

N—Maude* and Amy Nottage, Edward Newell, Edith Nash*, Leah Niels*, Emily Norris, Valerie and Eleanor Noel, Blanche Norcock, Daisy Nicholas.

O—Olive Oxley*, Constance Osborne*.

P—Dora* and Golda Portnow, Margherita Perlmann*, Daisie Phillips*, Winnie, Walter, Kate and Leonard Picknell, Evelyn Primrose-Pechey*, Ethel* and Kathleen* Pasley, Enid and Kathleen Pincott.

R—Susie Rough, Nora Read, Fanny, Rosie and Esther Rosenthal, Lizzie and Mary Rosenbloom, Emily Rowdon*, Marion Richards*, May and Winnie Runting, Marjorie and Aileen Roberts, Hilda and Alice Reid, Ada Renais.

S—G* and M. Spurgeon, Pauline Schwartz, Dorothy* and Lizzie* Simons, David Seth*, Frances Stileman, Kathleen* and Douglas Shepherd, David and S. Soltau, Edgar, Hilda and Constance Schaeffer, Whately Smith, Betty Stocks*, Amy Simmons, Flora Shadbolt, Winnie Stewart, Marjorie Smith, Esther Simmons, Mary Sowden, Margery Smart*, Christine Soans*.

T—Archibald and Theodora* Thorn, Rachel and Rebecca Tushinsky, Naomi Torff, Dudley Toye*, Frank Terrell.

V—May and Ethel Vinnicombe, Lily Victor.

W—M. Williamson, Philip, Stanley, Alice and Gladys Willoughby, Ronald Watson, Agatha Ward, Dorothy Wallace, Ellen Williams*, Wilfred Watson, Frances Wood*, Sydney Wisdom, Stephen Wilson, Florence Wright, D. Woodforde, Gertrude Williams, Fanny Wheeler*.

Y—Gladys Young.

No. 302.—Correct answers (second list) received from:—

A—Leonard Allen, Daisy Annett*, Margery and Irene Ashdown, Elizabeth Aitken.

B—Gwen and Barbara Bourne, Edith Bank, Annie Blodowsky, Rachel Blumenthal, V. Braun, Beatrice Brouard, Louise Betts, Millicent Buckingham, Marion Boyle, Frances Burnett*, Eva Browne, Marianne and Evelyn Butlin, Lucienne Brabandes, Ileene and Mabel Barstow, Eunice Baber, Maggie Batting, Massy and Conyers Baker, Dorothy Bates, Dorothy Berry, Walter and Reggie Batty, Annie Bain, Clifford Bowker, Harry Berry.

C—Dorothy Cooper, John*, David* and Henry Colville, Alfred Cocking, George Crawford, Jessie*, Maggie* and Walter Carter, William Cooper*, Alice Crang, Edith Clear, Stanley and Percy Chappell, Josephine and Elma Cheal, Susie Cumbers*, Dorothy, Ray and Harold Clarke, Hyde and Duncan Campbell.

D—Marjory Dyke, A. Davis, Mai, Violet, John and James Davidson, Marie Denizot, Cecil Dodd, Vera Dickinson, Helen Dick.

E—F. Eustace.

F—Ethel Fowler, Solomon Finkelstein, Jeanne Faucon, Louise Filhol, Hyacinth FitzSimons, Mabel Fletcher*, Agnes and Lewis Fullarton, Phyllis Fry, Olivia Ferguson, Eirene, Gwendolen and May Fennell, A. and Frances Figgis.

G—Norah Glynn, Hilda and Ivy Godfrey, Mary Greenacre*, Alice Gammage, Aimée Guilbert, David and Andrew Gardiner, Elsie, Isabel and Margaret Goudge, Margaret, Edith, Dorothy and Stuart Gray, Dorothy Grove, George and Margery Graham-Brown, Hilda von Griesheim, Chrissie Greated.

H—Henry, Edith and Winifred Harvey, Florence, Julyan, Norman and Frances Hoyte, Reggie and Elise Hill, A. and May Handsayde, James and John Henderson, May Hazledine, Violet Holford, Georgette Hoffmann, Dorothy Hanson, Ina Hemmel, Gladys, Laurence, Johnnie and Basil* Head, Rachel Hinton.

I—Isabel* and Ami* Inglis.

J—Lizzie Johnstone, Robert and David* Jameson, Winifred*, Louie and Hilda Jeffery.

K—Gladys King, Rose Killowich, May Kalb, Gertrude Krambach, Esther Killowich, Percy Krambach, Agnes Kay*, Louise and Ivy* Kilpin, Lilian Kyme*, Annie Kingsford.

L—May and Sidney Law, Annie* and Mary* Levine, Ethel Larwill, Elise and Alice Lee, Gladys and Alfred Leigh, Arthur, Irene and Edward Llewellyn.

M—Maisie and Alice Mackenzie, J. Michaels, Kathleen McClure, Barbara Macconchy, Charlotte Millar*, Elizabeth, Dorothy, Mary, Daniel and Margaret* Morris, Joy, Margaret and Ella McFadzean, Alec. Morrison, Dora Muir, Peggy and Molly McArthur, Nellie and Bertie Mills, L., Dorothy and Winnie Mace, Hudson and John Macfarlane, Mildred Morgan*, Tom McGlone, Connie Murfin, Godfrey, Alec and Evie Miller, Lily, Ella and John MacMurray.

N—Edith Nash, Edward Newell, A. and Dorothy Napper, Leah and Dora Niels, Gerald and Hilda Nicholls.

O—Louisa O'Brien, Maude and Eva Oakes.

P—Eddie, William, Jessie*, Connis and Ada Palmer, Laura Percy, Lizzie Porter, Cyril Partridge, Mary and A. Penny, Mabel and Lucy Pelham-Burn, Gladys Phipps*, Clarice, Geoffrey and Percy Peach, L. Picknell, Margherita Perlmann.

R—Laura Ridler, Cecily, Jessie and Elmina Roe, Maggie Russell, Gordon Remington, Marion Richards*, Nora Read*.

S—Lily Smyth, Ellen, A., Effie and Florence Simpson, Christine Soans*, M. and Grace* Spurgeon, Flora and Stanley Smith, Violet, Evelyn and Gladys Shaw, Muriel Sells, Edgar, Hilda* and Constance Schaeffer, Ivy Sall, Germaine Schumann, Eric and Norah Slater, Poppie Stidolph, Hilda Staite, Augustus Simpkin, Hugh* and Agnes* Shields, Joyce Smith, Constance, Marjorie and Cicely Sherbrooke, Stanley and David Soltau, Pauline Schwartz, Dorothy* and Lizzie* Simons.

T—Ethel and May Todd, Margaret Tweedy, Evelyn and Lilian Tracey, Naomi Torff, Rachel Tushinsky.

U—Eva Usher.

W—Pringle* and Mary Wilson, Louisa, Arthur and Violet Walker, Alice, Stanley and Philip* Willoughby, Dorothy Wheeler*, Robert Weddell, Edith, William and Edward Wheeler, Mary Williamson, Leonard Wall, Sydney Wisdom, Theodora Wilson, Winifred Weatherall, Ellie* and Nora* Wyatt, Ernest, Queenie and Kenrick Wakeford, Vera Williams, Mabel Wheeler, Kathleen and Charles Wingrave, Dorothy Woodforde, Sarah Wilson, Bertie Walls, Helen Webb, Willie and Stewart Watson, Phillis and Cecile Wright, Zoe Wilkins, Dorothy Wallace.

FOREIGN LIST.

Prize Competition.—Div. III., Second Prize, Dora Wallace.

No. 296—Mattie* (S. Africa). **No. 298**—Rotha, Ivan, Eric and Lottie St. George (Canada). **No. 299**—Dora Wallace (Canada). **No. 301**—Phyllis Boyd (Malta).

Personal.

Vera Williams, Dorothy and A. Napper, Norah Glynn.—I am glad to welcome you as new "Searchers," and hope you will enjoy the study.

Ruby Ellis.—It would have been impossible to tell the time by your clock, as there were no hands and no hours marked.

Laura Ridler.—If you would like to dress a doll, and send it to me, I will see that some poor little girl gets it.

Alice Reid.—You may remain in the first division if you like until Christmas, or try the second division questions.

Cecilia Lichtenstein.—Thank you for your interesting letter.

Stephen Wilson, Cyril Partridge.—I have taken note of your new address.

Winifred Weatherall, Gladys Phipps.—I am sorry your sisters are unwell, and hope they will be well enough to do the "Searcher" next week.

Sidney Martin.—There were several "Clooks" without any names on them; yours must have been among such. I cannot include exercises in the list if they have no names attached.

Annie Jones.—The star (*) is given for neatness and extra care in answering the questions.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *St. Aubyn's Hall, Upper Norwood*, Nov. 15; *Wilmington, near Dartford*, Nov. 16-18; *Y.M.C.A., Aldersgate Street*, Nov. 21; *Lewisham*, Nov. 25-29; *Staleybridge*, Nov. 30. Mr. E. Arrowsmith, *Eastbourne*, Nov. 14; *Reading*, Nov. 18-23; *Weston-super-Mare*, Nov. 25-30; *Plymouth*, Nov. 17, 24, Dec. 1, 8, 15. Mr. J. S. Tyler, *W. Malvern*, Nov. 16-29. Mr. F. Clark, *Bristol*, to Nov. 24. Mr. F. C. Ranger, *Potter's Bar*, Nov. 17-24. Mr. E. Hughes, *St. John's, S.E.*, Nov. 15; *St. Aubyn's, West Norwood*, Nov. 29. Mr. S. J. Hewlett, *Salisbury*, Nov. 16-18. Mr. H. M. Rooke, *Swathling*, to Nov. 16. Mr. H. W. Pewtress, *Oakleigh Park*, Nov. 17-24. Mr. George Goodman, *Barnet*, to Nov. 15; *New Barnet*, Nov. 17-24. Mr. Mont. Goodman, *Waterloo Road*, to Nov. 15. Mr. J. C. Turnbull, *St. Catharines, Collyhurst, Manchester*, to Nov. 17.

Christian Endeavour Topic.

SUNDAY, November 17.

Missions: Preaching and Hearing (Rom. x. 13-17).

THIS and the former chapters are specially given up to the condition of the Jewish people, and the Apostle does not hesitate to reveal his love for those whom God chose from the nations of the world as his special and peculiar inheritance, and to whose ancient stock the Apostle was proud to belong. And in the following chapter (xi.) the veil is about to be lifted, and we are to see that God's mercy has not been withdrawn from his ancient people, but is to have a glorious harvest of salvation and blessing in the coming ages, when all Israel shall be saved. It is interesting, therefore, that this paragraph is inserted in the midst of all the glowing promises which specially concern the Hebrew race, of blessing and help for the Greeks, that is, the Gentiles, also.

The Apostle justifies himself by quoting from Joel (compare verse 13 with Joel ii. 32). The quotation leads him to a series of memorable questions. How can they call? How can they believe? How can they hear? How can they preach?

We now turn aside to deal with those who may read these words, and to ask whether they should not try to answer these questions on their knees before God, in the light of that personal responsibility. It is not enough to say that Christ expects his Church to give to a dying world the knowledge of the Gospel, it must be added that both our Lord and his Church expect each individual soul to do whatever lies in its power towards fulfilling the Divine commission to go into all the world to preach the Gospel. Not one of us is absolved from this great responsibility. Just as a whole country when in arms for its liberty expects that even women and children will do something towards the great cause, so there should not be a single individual in all the hosts of the Church who is not thinking, praying, giving, and setting apart, and enabling others to go, that the beautiful feet of the messengers of Christ may tread the soil of every land and the highways and streets of every great city.

How different is our Lord's regard for missionaries to that entertained by the world. The missionary will often travel second or third class hardly noticed by first class passengers; the Lord says, "How beautiful" (verse 15) The missionary may be derided and considered a nuisance by the rulers of the country which he adopts as the scene of his labour, he may dress in a humble garb, fraternize with the humbler and lower classes of the community, wrestle with great difficulty in acquiring a foreign language, but the Lord says of him, "How beautiful." And presently, when his life-work has been achieved, and only a comparative handful of poor people have been brought into the light of God as the outward and visible result of his toils—while the great world is prepared to look upon it with suspicion, deciding that not many wise, or noble, or mighty have been called, again the Master says, "How beautiful."

Will not some of the members of each Christian Endeavour Society retire to some lonely place and kneel down, offering their lives to God for service in heathen lands, and throwing upon Him the responsibility of bringing their purpose to fruition? All that God wants of any one of us is sincere willingness to do his will. It is for Him to send us forth.

The sixteenth verse opens another line of thought. Here we have the reason why so much Gospel preaching is abortive. Men have heard; they have heard the voice of nature; the heavens declare the glory of God, and the firmament speaketh of his handywork. (Compare verse 18 with Psa. xix. 1.) They have heard the voice of conscience speaking in their soul. They have been able to witness the hand of God in the government of men, but they have not responded, because their heart has been hard and impenetrable. If men will hear with the good and honest heart of which the Saviour spoke (Matt. xiii. 8) there is no doubt that through hearing will come faith; but there is always fear arising from stony soil where the word gets caught away, and from thorny soil, where the growth of thorns chokes it.

F. B. M.

C.E. NOTES.

A C.E. Convention has recently been held at Coimbatore, India, one of the chief stations of the London Missionary Society. It was reported that there are now in South India 220 societies and 6,029 members, an increase of 1,600 from last year.

* * *

The "South African Endeavourer" tells of a society which has three members at the front who never fail to send their responses for the monthly consecration meeting. On one occasion, however, one member was unable to get his letter off in time, so he tried to send his response by wire. This proved impossible, as both clerk and censor were convinced that the Scripture reference was an attempt to convey secret intelligence.

International S.S. Lesson.

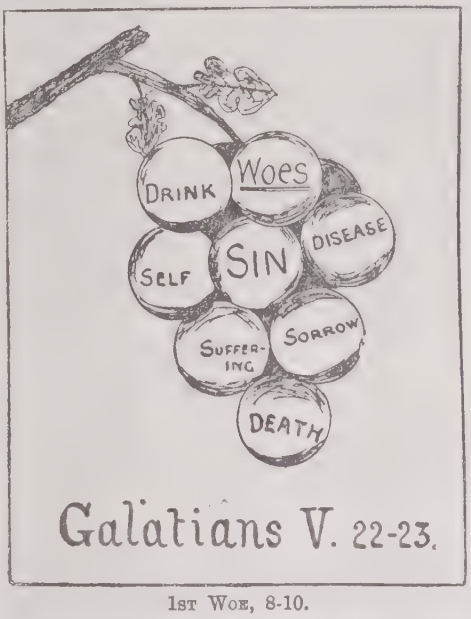
Sunday, November 24, 1901.

The World's Temperance Lesson (Isa. v. 8-30).
Golden Text: Isa. v. 11.

Introductory.

PEKAH was at this time King of Israel, and Azariah King of Judah. These nations had fallen very low both in religion and morals; but the priests were still strong in Jerusalem. God raised up from time to time prophets who denounced the sins, and uttered protests and warnings. Second to none was Isaiah, who received the Divine call in the reign of Uzziah (chap. vi.). He begins the chapter from which our lesson is taken with a beautiful poem, which touchingly sets forth God's goodness to his people and his disappointment in them (1-7). The wild grapes he uses to represent a series of "Woes," not denunciations or threats, but statements showing the inevitable consequences resulting from love of money, love of luxury, and indulgence in strong drink.

It is the question of to-day: the land question, and the liquor question, and a sad picture of the great evils of our modern civilization.



1st Woe, 8-10.

Is pronounced on those who add to their own wealth and possessions at the expense of others. Adding to their own land and depriving men of the lawful use of the soil (James v. 1-6).

2nd Woe, 11-17.

Certain consequences resulting from drunkenness and revelry. "Strong drink" was a term applied to all intoxicants. The description is as true to-day as then of those who are the slaves of alcohol and revelry. They are absorbed with their self-indulgence, and take no heed of God's warnings. *Strong drink kills the conscience.* (13) The gradual downfall of the nation that forgets God. The real captors were not the Assyrians, but the wine and strong drink. Both high and low alike suffer. (14) Numbers die from all classes because of this great national evil and sin. Our judges tell us nine-tenths of the pauperism and crime are caused by strong drink, our physicians tell us it is the cause of half the disease, sickness, and death. But a holy God cannot tolerate it. He never provided the alcohol, it is only manufactured by the loss of great quantities of good grain and fruits. 17, Present condition of Palestine.

3rd Woe, 18, 19.

To those who sin in spite of knowledge and warning, who are determined to defy Jehovah, are bound to their sin as with a strong rope, harnessed together like horses to a cart, they strain every nerve and drag their punishments with them.

4th Woe, 20.

The consequence of strong drink is to distort the vision, and destroy the powers of the brain and mind. The drunkard cares nothing for right and wrong, it is all alike to him. In the matter of the drink traffic and legislation the arguments used in their favour are just in accord with this verse.

5th Woe, 21.

Blinded by pleasure and self-indulgence, they refuse to acknowledge that they are wrong. A drunkard thinks himself very knowing because his brain is stupefied to the truth.

6th Woe, 22, 23.

Refers to those in power, who drown all sense of justice in drinks, and are open to bribes, and utterly forget the law of God. A nation is doomed when King Alcohol reigns!

Lessons.

No one begins by being a drunkard, so *let the young be warned* never to begin to take strong drink.

It brings poverty, sickness, demoralization; departure from God and all that is right and good, *so never touch it.*

In every country where alcohol is introduced, it brings all the evils following these woes, *so try to banish it.*

Individuals make up the nations, drunken people make up a doomed nation; each one won over to total abstinence helps to save our land, *let me be one more on the right side.*

God's grace alone can save us from this awful evil; Christ alone can save our souls; let us pray, "Hold Thou me up and I shall be safe."

The Y.M.C.A.

THE twenty-fifth anniversary of the Weston-super-Mare Association has been signalised by the opening of new rooms for the youths' department, which has a separate membership of nearly 100. At the annual meeting, the principal speaker was Mr. Robinson Souttar, M.A., of Oxford. Progress was reported in all departments of the work.

The winter session of the Durham City branch of the Association has been successfully inaugurated. An address was given by the Dean of Durham, Dr. Kitchin, before a numerously attended gathering. Rev, Canon Bruce presided, and the district secretary and Mr. Scott-Elder also took part in the proceedings.

The Bible classes of the Manchester Association are making progress—a German class is now held in addition to the English one. The meetings of the Missionary Parliament continue to be of an instructive and helpful character. A fruitful evangelistic mission has just been conducted at the Association by Mr. Moffett, of Leeds.

The annual meeting of the Poole Association was held recently in the Guildhall in that town. Sir Matthew Dodsworth presided, and the occasion was one of much interest. The membership showed a considerable increase. The work of the former hon. secretary, Mr. Dear, was cordially recognised.

The village Association of Shoreham, Kent, held its first public meeting in the National Schoolroom on the 6th inst. Mr. B. I. Greenwood presided, and addresses were given by the Vicar, the Baptist minister, and a leading friend from the Wesleyans. The Association was formed following a Free Church Mission in the village, and is being warmly encouraged on all sides. Forty members are already enrolled.

Representatives of the Stafford Rooms, Westbourne Grove, Ealing, Hammersmith, Kilburn, and other Associations assembled for their autumn conference at the rooms of the district centre, Titchborne Street, Edgware Road, on the 4th inst., when important questions were considered touching future arrangements for district work. Dr. Parker Young presided, and in addition to the appointment of officers for the ensuing year, a plan whereby the Associations of the district would further the efforts of the National Council in the foreign field was adopted. The reports submitted from the different centres were of an encouraging character, peculiarly that for the Stafford Rooms Association, which has liquidated a debt that had long weighed upon its work.

At the Hackney Association on Sunday afternoon last Mr. F. L. Porter addressed a large meeting of young men on the subject of "Gambling," and gave a vivid description of a visit to the gaming-tables of Monte Carlo and the "Suicides' Cemetery." The Hon. and Rev. Algernon Lawley, M.A. (Rector of Hackney), occupied the chair. The Sunday evening evangelistic service, held after church hours, was conducted by Rev. James Mursell and the Young People's Band from the Downs Baptist Chapel. There was a good attendance. The service indoors was preceded by an open-air meeting and vigorous canvas in the main street. Most of the churches in the neighbourhood are taking these services in turn.

Mr. D. H. Golding writes: "Mr. Charles E. Barraclough has just concluded a series of special meetings at the Clapham Junction Association. On Sunday evenings a good number of young fellows, who usually promenade the St. John's Road, were gathered in. Though manifesting a tendency to be rowdy on entering, they gradually became interested in the addresses of the missioner. One Sunday, when a prayer-meeting was announced, less than a dozen availed themselves of the opportunity of leaving, and several, without any 'button-holing,' decided for Christ. Dinner-hour meetings, lasting twenty minutes, were held outside a factory. A good work has been accomplished amongst youths of eleven to fourteen years of age, a number of whom have expressed a desire to yield their lives to the Lord Jesus Christ, and a large addition to the membership of the junior section will be made."

University Notes.

[FROM OUR OWN CORRESPONDENTS.]

CAMBRIDGE.

On the last Sunday evening before he left Cambridge to take up his new work, the Bishop of Durham bade farewell to the University. He spoke at the usual Sunday evening meeting of the Inter-CollegiateChristian Union. His text was Ephesians vi. 10, "In the Lord and in the power of his might." He made only a few personal remarks. It was, he said, now forty-one years since he came into residence at Trinity College, and just half those years he had been in continuous residence as a man living and teaching the Word. He had much to lament and repent of before God, but he had even more things to thank Him for, One of the greatest of those things for which he thanked God was the blessing he had received through having the blessed privilege to live these one-and-twenty years largely with Cambridge men in their undergraduate or early post-graduate days. He had seen God's strength grandly manifest in their young and powerful lives. He did not know what he should do when severed from the University, but as there was a Northern University he hoped he should find there some echo of the happy days he had spent in Cambridge.

OXFORD.

OXFORD is, perhaps, the home of more philanthropic societies than any other city of its size in the world, and recently a meeting was held to found a Home for the feeble-minded. The Mayor presided, and Miss Douglas Townsend, one of the Association hon. secretaries, spoke. The need of such a Home is strongly felt, as there is a large section of persons not bad enough to be confined in asylums, and yet unable to control themselves. This class is not touched quite by any existing organization. Miss Townsend told the meeting that from seventy-five to eighty children and young persons are being supported, educated, and trained under careful matrons and masters, and that expert medical treatment is provided. Verily this is Christ's work, and we rejoice to hear that the movement is to have the co-operation of the Local Government Board.

At the annual meeting of the Oxford Auxiliary of the British and Foreign Bible Society, the president of the society, the Marquis of Northampton, occupied the chair. Mr. Crayden Edmunds, secretary of the society in Calcutta, and Rev. Leonard Tucker, of Calabar College, Jamaica, were the deputation. Among those present were the Vice-Chancellor, the Mayor, and the Principals of Wycliffe Hall and Mansfield. The chairman emphasized the importance of the translation work done by the society, and spoke of the labours of missionaries in this direction, who had first to learn a new language, then invent a grammar, and then teach the people to read. The result of all this labour was that the Society had promoted both the translation, printing and distributing directly in 296 languages and dialects, and indirectly in 67 more, making a total of 363.

The Bishop presided on Wednesday at the third annual meeting of the Diocesan Mission to the Deaf and Dumb. The work has now been carried on for two years, with the result that very nearly every deaf and dumb person in the diocese knows of some friend to whom to apply for help and sympathy in any time of need. All are regularly visited, and are brought together at various times to meetings. Here again is the Spirit of the Master, who was ever healing the body that He might find an avenue to the soul.

A United Temperance Mission was opened in the Town Hall on Sunday last. The missioner is the Rev. A. M. Isitt, a Wesleyan minister from New Zealand, a prominent advocate of total abstinence for some years. The committee is a fully representative one and includes Sir William Herschel, the Principals of Wycliffe and Manchester, Rev. and Hon. W. T. Rice, Canon Christopher, Revs. W. Bradfield (Wesleyan) and J. Dann (Baptist), and F. Carden Nash (Secretary of C.E.T.S.). There have been large attendances throughout, and weighty words have been spoken in enunciating the principle which we believe shall still triumph. The fallacy that education is a remedy against intemperance was exposed by marshalling the terrible fact that every year a thousand ministers of the Gospel became victims to strong drink. The duty of the Christian Church to "antagonize the liquor bar and the drink habit" was urged, and the call to give up what we like for others' sake was sounded. Mr. Robinson Souttar, who presided on Tuesday, contended that the "mangled and mutilated Children's Bill" which would become law on January 1, 1902, was a distinct step forward. He instanced this by referring to the clause which holds the sender of the child liable as well as the license holder. If this clause—which the first fought against—had not been passed any parent could have sent their child to a club and not have been punished.

The Churches.

*** The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. Canon Gore, of Westminster, who is to succeed Dr. Perowne as Bishop of Worcester, has resigned his connection with the English Church Union, and the Confraternity of the Blessed Sacrament.

The Archbishop of Canterbury has appointed Rev. E. H. Elwin, principal of Fourah Bay College, Sierra Leone, Bishop of Sierra Leone, in succession to Bishop Taylor Smith, whose appointment as Chaplain-General of the army was announced last week.

The Bishop of Manchester, speaking at his Diocesan Conference, said: "I have lived a simple life, with as plain food and with as simple surroundings, as the very humblest clergyman in my diocese; yet, living simply as I do, I have spent a very large sum more than the income of this See every year since I became your Bishop. If I had not had a private fortune I should to-day be bankrupt."

At St. Saviour's Church, Southwark, on November 6, the Bishop of Southwark unveiled and dedicated the Cruden memorial window, erected at the expense of Mr. W. H. Francis, a manufacturer in the district, to the memory of his mother, and as a memorial to the author of the celebrated Concordance of the Bible, who lies buried in the parish. The portrait of Cruden appears in the medallion at the top of the window, which is in the north wall of the church.

The second monthly meeting for the session of 1901-2 of the Clergy Home Mission Union was held at St. Paul's Chapter House on November 4, Rev. W. H. Griffith-Thomas (the newly-elected Chairman for the year) presiding. A very able paper was read by Rev. T. W. Drury, Principal of Ridley Hall, on "The Cause of Diminution in the Supply of Clergy," in which he alluded, among other reasons, to the decay of family religion in many homes, to the increasing absence of sound religious teaching in many public schools; and, though he could not admire a man who remains a layman "because it does not pay" to become a clergyman, he admitted that the financial question could not be ignored. Mr. Drury concluded an earnest and very spiritual paper by the suggestion of a Day of Intercession for more young clergy to work in the home mission field.

Congregational.

Rev. W. Densham has retired from the Wareham pastorate after a continuous ministry extending over twenty-seven His place is taken by Rev. C. E. Dickinson, late of Winchester.

Rev. Arthur Furner, of London Road Church, Leicester, has accepted the pastorate of Redland Park Church, Bristol, in succession to the late Rev. Urijah R. Thomas, and hopes to begin his ministry about the end of the year. Mr. Furner has held his Leicester pastorate for seven years.

The 239th anniversary of the Jamaica Row Church, Bermondsey, S.E., was celebrated on October 27, Rev. J. Farren being the preacher. His twenty-nine years of former service here was clearly remembered by the largest congregations being present for many years. On Monday Mr. W. H. Brown presided over a public meeting, and gave a very inspiring address. Mr. Angel reviewed the history of Janeway's times. The annual report, read by Mr. J. E. James, showed the church to be making good progress.

Baptist.

Rev. Richard Richard, who recently resigned his pastorate at Cotham Grove, Bristol, commenced his ministry at Woodberry Down Chapel, Stamford Hill, N., on Sunday last.

On Thursday, October 31, a new mission chapel was opened in the village of Crawley, Hants, where services have been carried on by the City Road Church, Winchester, for the past six years. There was a good gathering in the afternoon, when the inaugural sermon was preached by the pastor, Rev. Arthur W. Wood. A public meeting was subsequently held, when the chapel was crowded. The services were continued with encouraging results. The chapel seats 100, and the total cost will be about £250. There is no other Free Church in the village.

A meeting was held last week at Chatsworth Road Church, West Norwood, S.E., in celebration of the fourth anniversary of Pastor Archibald G. Brown's settlement. Mr. Thomas A. Curtis (church secretary) said that during Mr. Brown's ministry the church has shown remarkable progress. The membership has largely increased. A new lecture hall and class-rooms have been erected and put to good purpose. Mr. Brown has attracted increased congregations, and helped to swell the membership of the church by no other means than a faithful exposition of the truths of Holy Scripture.

On November 4, Cornwall Road Church, Brixton Hill, celebrated the fourth anniversary of the formation of the church, and the settlement of the pastor (Rev. C. H. Sheen). Sermons were preached on Sunday morning and evening by the pastor, and on Monday Mr. B. J. Greenwood presided over a large and enthusiastic gathering of members and friends. Encouraging reports were read by both the secretary and treasurer. God has been richly blessing this church, and universal thankfulness is felt that so many have decided for Christ during the past year.

Methodist.

Rev. W. E. Gilbert (Bible Christian) is devoting three months' work to the Million Pledges Crusade. He is superintending the work in East Anglia. His place at Chatham is being supplied by Rev. G. E. Welch.

In close association with Streatham Wesleyan Church there is a prosperous mission hall situated in the crowded artisan quarter of West Streatham. The work has long since outgrown the existing premises, and an enlargement scheme has been started.

Three important pieces of extension have been sanctioned by the Committee of the Wesleyan Children's Home. Three new houses are to be added to the Industrial Branch at Farnborough, thus providing for 150 boys. A larger receiving house, in which from thirty to fifty boys could be temporarily accommodated is to be secured, and the number of children boarded out in cottages is to be increased.

The work carried on by the Hoxton Primitive Methodist Mission includes many departments of religious service among a large population of very poor people. By evangelistic meetings, a medical mission, and systematic visitation, many have been influenced for good. The superintendent, Rev. Thomas Jackson, 279, Whitechapel Road, E., is making an appeal just now in the financial interests of the work.

Presbyterian.

Rev. Dr. Donald Macleod, of St. Columba's Church (Scottish), Belgravia, has intimated the resignation of his charge. Up to his illness in May, says Dr. Macleod, he had no intention of taking such a step. If he can judge aright, the cause at St. Columba's was never more hopeful than it is now, and he is convinced that if there must be a change of ministry it should take place when the church is prosperous.

The ministerial jubilee of Rev. Dr. David McEwan, of Clapham, was publicly celebrated last week at a large meeting in the church at Clapham. Among those who took part were Revs. James Christie (Moderator of Synod), J. G. Train, R. Wardlaw Thompson, and Thomas Spurgeon. Dr. McEwan said he trusted that there was still work for him to do for the Master. He had laboured for the love of God and the good of his fellow men.

Society of Friends.

A fruitful Gospel temperance mission week, ending the 2nd inst., organized by T. J. Lee, was held in the meeting-house at Pangbourne, the room being at times crowded. A high tone pervaded the meetings: many pledges were taken, and deep impressions of truth made.

A meeting for those engaged in adult schools, missions, and other evangelistic work, was held recently in York. John S. Rowntree presided, and briefly indicated the nature of the aggressive Christian work carried on by the York congregation. Some account was given by various speakers of the results of their work, the promotion of temperance in one or two of the villages near to York, the establishment of working-men's clubs, &c.

Henry Southall and H. S. Newman visited Bradford, as a deputation from the Home Mission Committee, on the 27th ult. Both were present at the meeting for worshipin the morning and had acceptable service. On the following day Mary Anna Newman joined in addressing a well-attended social gathering at the meeting-house. The speakers laid stress upon the right standard of discipleship being set by members; then the masses around could be moved in the direction of righteousness. "The principles of the Society of Friends are nothing unless they raise up a spirit of love and co-operation."

The Salvation Army.

The Holiness Meetings now being conducted by Mrs. Bramwell Booth in the Lower Exeter Hall on Thursday afternoons are being largely attended, and the workers are much encouraged. Large numbers of people have come forward to consecrate themselves to God's service. The meetings are to be continued during the month of November. Mrs. Booth will value the prayers and assistance of God's people.

Mr. John Soames, Howard Street Gospel Mission, S.W., writes: "We have just completed our open-air work for the season, after a fruitful campaign by an earnest band of workers. Sinners have been impressed and backsliders restored, while drunkards have signed the pledge. We are just entering on our winter's work. On Thursday last we gave the first free meal to 200 poor children."

The third anniversary of Comet Street Mission Hall, Deptford, has just been celebrated. Rev. E. W. Shaw preached in the afternoon, and Mr. F. De Courcy Hamilton in the evening, and at the public meeting which followed Alderman R. Gow, J.P., presided. Interesting addresses were given by Councillor A. Good and Mr. George Hughes (hon. secretary), and others. There was a large attendance, and the meeting was in every way a success.

On Tuesday, November 5, at the Central Hall, Philpot Street, E., in connection with the Young Men's Bible Study and Training Association, a special Bible gathering was held. Rev. Samuel Wilkinson spoke on "Methods of Bible Study," and Mr. G. E. Page on "The Authority of the Word." The doctrinal basis of the association was given by the general secretary (Mr. Percy W. Heward), and short addresses by Rev. T. R. Couch and Mr. J. Reeves Heward helped to make up an encouraging and profitable evening. Particulars of the Association may be obtained from 14, Pier Head, Wapping, London, E.

Fallen Asleep.

Miss AMELIA CONDER, daughter of the late Josiah Conder, the well-known hymnologist. Miss Conder was a member of Queen's Road Congregational Church, Forest Hill, S.E.—Mr. JOHN SNALAM, founder of St. George's Baptist Church, Preston, of which he retained the oversight up to his death, which occurred at the age of eighty-two.—Whitwick Baptist Church has lost a valued worker by the death of Mr. THOMAS COX, who was for many years deacon and an active Sunday school worker.—Rev. JOHN MAUCHLEN, for twenty-three years Presbyterian minister at Richmond, has died in Glasgow. Mr. Mauchlen had been laid aside during the past six months suffering from a mental malady, which from the first left faint hope of a recovery.—Aged ninety-two, Mrs. JANE HOWARD BROWN, for years an active member at the Metropolitan Tabernacle, especially in connection with Mother's Meetings.—Rev. Dr. HARE, Dean of Ossory, aged seventy-one years.—At Bangor, suddenly, Rev. JOHN WILSON, Methodist minister, a powerful preacher, and a most able open-air evangelist, aged seventy-five years.—At Liverpool, Rev. W. B. LE BEAT, an Irish Methodist minister, aged eighty-five years.—At Dublin, Rev. ROBERT DOWLING, Methodist minister, a promising and earnest pastor, aged thirty-two years.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—J.W.H. J.W. E.H. F.F. H.U. W.A.S. S.P. A.N.P. A.E.W. R.G. Miss G. H.H. E.B. C.W. A.M.M. A.M.P. J.G. E.J.B. A.W.W. C.P. A.B. W.H.W. E.H.K. R.P. J.D.O. E.R.B. A.H.O. Miss D. D.M. S.W. Th.B. U.D.R. H.T. J.A. F.W.G. F.H.W. J.B. A.S.W. H.G. W.W. P.W.H. G.S.J. A.H.C. D.R.G. A.E. A.S. W.A.E. W.H. J.W. E.M.S. C.M. A.W. L.G.W. St.C.H. M.W. S.F.C. J.W.D. C.M. E.G. S.A.F. S.H.A. J.A.T. Mrs. A.S. F.L. J.T.P J.G. J.C. S. A.B. J.B.H. L.D. B.R. A.M. R.C. E.N.B. W.P. B.K.M. T.J. J.S.S. S.L. E.W.M. R.W. L.K.S. W.S. A.R. R. Miss S. R.G.K. F.W.P. S.J.R. F.L.P. E.D.N. W.C. E.B. A.C.R.

APPLICANTS FOR TRACTS.—Mr. J. W. Harrison, evangelist, 69, Bamber Street, Paddington, Liverpool; Mr. F. Fussell, 262, Ramsey Road, Forest Gate, London, E.; Mr. F. J. Boughey, missioner, Brownroyd, 270, Girlington Road, Bradford; Miss M. Dunscombe, Clare Villa, Moorland Road, Weston-Super-Mare; Mr. H. Humphreys, 20, Pier Road, Erith, Kent: Mr. W. Outten, near the church, Barling, near Shoeburyness; Mr. B. W. Bilton, Broadfield, Heron Hill, Belvedere, Kent; Mr. J. H. Clayton, Lighthouse Y.P.S.C.E., Waltham, Stow, E.; Mr. S. Aston Fox, evangelist, 13, Cromwell Street, Nottingham (for mission work); Miss E. Garrett, Bishop's Itchington, Leamington: Miss Lily Dagley, [illegible] missionary, Gawcott, near Buckingham.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

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SPECIAL ANNOUNCEMENT.

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Notes & Comments

"Scriptures for India." On page 13 we give particulars of the extensive scheme, which is being widely taken up, for supplying copies of the Scriptures in English and vernacular, between now and Christmas, to various classes in India, as a worthy and lasting memorial to our late beloved Queen-Empress. We bespeak for this endeavour the hearty co-operation of our readers, in the belief that nothing but the Word of God, whose "entrance bringeth light," will meet the present conditions of missionary progress in that important country. We think it only due to our readers to couple with the scheme the honoured name of Lord Radstock. Although he is by no means anxious to figure prominently in it, yet friends will, we are sure, be glad to associate the scheme with his long interest in, and labours on behalf of, the cause of the Gospel in India. Let the Christians of Britain rise to this unique opportunity, and send in their 2d. for a Gospel, 1s. for a New Testament, and 5s. for a Bible, with the least possible delay.

Notes on the Tabernacle. Readers who cherish the memory of Lady Lilias Sherbrooke will welcome the publication of a small memorial volume—NOTES ON THE TABERNACLE (1s. 6d. *Morgan & Scott*). Leaders and teachers of Bible Classes will find here, in compact and readily-available form, much valuable information on matters of fact, with suggestions as to spiritual lessons. The introduction is written by Lady Kathleen Eliot, and the preface by Prebendary Webb-Peploe.

Higher Criticism Examined. We are glad to see that our alert contemporary, the *Life of Faith*, is inserting an important series of articles from the gifted pen of Rev. John Smith, D.D., of Edinburgh, upon "The Integrity of Scripture: Plain Reasons for Rejecting the Critical Hypothesis." The terrible unsettlement of faith, and the perplexities occasioned in the minds of the younger generation by the plausible claims of the Higher Criticism, render such an examination of them by a masterly mind both timely and necessary. Theories as slender and changing as the clouds are propagated by critics as if they were of rock foundation; and we shall be glad to know that the articles referred to secure the attention and wide circulation that they deserve.

The Credibility of the Gospel. When the malignant attack upon the Gospels appeared in a much-praised Encyclopædia a short time ago, we described it as "Higher Criticism Run Mad." That the verdict of time will be the same concerning it, is becoming clearer every day. Christian scholars, put upon their mettle, have shown how utterly unscientific and false are the methods of the Iconoclastic German. Dr. Fairbairn, dealing with the whole subject in a marvellous sermon, put the issue in a popular form for ordinary people in this striking manner:

> Do you think that the greatest of all facts in history can be explained by five negatives? If you want to explain Jesus, you must explain all He did, and I want to know how five negative texts can be made to explain all his positive achievements? . . . How does it happen that this Person crucified, condemned, forsaken as a strictly natural man, has absolutely changed the world?

This is unanswerable, because it is scientific and historic. It is the only true way of approaching the Gospel. Here is something done—a grand effect; and it demands a grand and adequate cause. And the only cause equal to the effect is the God-man. All the criticism in the world is impotent in the presence of that fact.

Dr. Ryle and Free Churchmen. It would be an excellent thing if the kindly spirit of the Bishop of Exeter entered more largely into the question of Anglican relationships with Free Churchmen. His lordship has not only spoken with the utmost kindness of his brethren, but he has struck a practical note, which could easily be put into practice, if personal folly and bigotry did not bar the way. At a diocesan meeting in Exeter, last week, the Bishop spoke very freely—

> It is harmful to our Christian Church life that so many of us view Nonconformity in such a hopeless fashion, as if we acquiesced in the divisions of Christendom, and despaired of a better understanding. Reunion should be brought about, *not with the Roman or Greek Churches, but with our brothers and sisters* who live next door to us. There is an enormous fund of Christian life in this country, from which the Church of England is separated *largely by sentiment and tradition.*

This is a true and a strong note, and it contains matter enough to set people thinking along very practical lines.

The New Bishop of Worcester. The appointment of Canon Gore to the Bishopric of Worcester, while it has delighted the High Church party to which he belongs, will be received with mixed feelings by those Evangelical Churchmen who belong to the See associated with the names of Bishops Philpott and Perowne. The new bishop, however, has the quality of fairness as well as courage strongly marked in him, and he is not likely to ride roughshod over the convictions of his Evangelical clergy and their parishioners. His theological works, while leaning towards ecclesiasticism on the one side, and towards "criticism" on the other, are earnestly constructive in tone, and the fundamental doctrines of the faith are fearlessly proclaimed in his sermons. There are few men who have a wider influence in the Church of England, and, if he carries his strongly humanitarian and devotional qualities into his episcopal sphere, he will do good work in his exalted position.

The Apathy of the Masses. In dealing with the subject of Church Attendance, in his Ancient Merchants Lecture, Rev. Dr. Guinness Rogers urged very powerfully that the truth of God is not affected by the number of people who choose to interest themselves in it, and he asked "if the pulpit exercises less influence, is there any fault in the pulpit itself?"

> It is not a question of high education; what is demanded from the preacher is that he himself should be behind his message. . . . The pulpit might indirectly be one of the most powerful agents in the advancement of social reform; but they were not there primarily as the teachers of social reform. Neither did he think the pulpit the place for lectures on Biblical criticism. In the first ages of Christianity there was no Bible, and yet the most wonderful triumphs were won by the simple preaching of Christ. Christ is the essence of Christianity.

Speaking on the same subject at the annual meeting of the Fulham Free Church Council, Rev. Thomas Law said:—

> Thousands of genuine working-men work inside the Christian churches, but they regretted that the overwhelming proportion of the toiling classes were outside. During the last thirty years the population of London had increased by 50 per cent., but the church accommodation had only grown at the rate of five per cent. London was galloping to the worst possible selfishness; democracy without Christ was dangerous and destructive. If they were not in the churches, working men were not sceptics. What they had to face was not scepticism, but hardened materialism.

It is easier to ignore God than to deny his existence, and, on the other hand, it is easier to reach the careless than the infidel. If people will not come to hear the Gospel, the Divine message must be carried to them. Christ himself taught the doctrine of compulsion. "Compel them to come in." "This is his *commandment*, that men believe. . . ."

Credulity versus Faith. It is remarkable how blindly many of those who attack the Christian belief give their unquestioning faith to nebulous and invertebrate theories. A singular illustration of this credulity is afforded in a recent publication in which the writer of a paper upon *The Decay of the Churches* refers to "the great discovery (by Darwin) of the manner in which the living world in all its forms has arisen, thereby giving the death-blow to the creation theory." As a matter of fact, Darwin recognised the existence of a "Great First Cause," but his theories (and they were only theories and assumptions which many leading scientists still reject) have been pushed beyond all reason by his disloyal disciples. To make Darwinism responsible for the alleged smaller attendance at Divine worship is too ridiculous. Whatever the working-man absentee is troubled about, it certainly is not such abstractions as the origin of species, and the survival of the fittest.

Christians and Evangelism. In apostolic days, to be a Christian involved being an evangelist also. Every saved person sought the salvation of others. That ideal seems to have departed. In place of it, we are surprised to find how much indifference, and often positive hostility, are exhibited by church members towards efforts of home evangelization. Evangelists tell us that frequently their greatest difficulties come from professing Christians, who hinder, by indifference or stupid criticism, anything that savours of mission work. We hear of deacons carefully abstaining from mission services in their own churches, on the ground that such work is "vulgar," although the missioner may be a London pastor of culture and spiritual power. We have heard of several choirs refusing to sing "Sankey's hymns," on the ground that they are "not classical enough." It is pitiful in the extreme. If this spirit rules, need any one wonder why churches are not filled? We need, surely, a revival among church members themselves.

The Need for Leaders. It is a remarkable thing thing that many of the leading newspapers, representing both political parties, are crying out for men of commanding strength to lead the country out of the sad confusion into which it has fallen. Supporters of the Government are as strong in this demand as are the members of the Opposition. In fact, the whole question has been entirely removed from the area of party politics, and has become one of national urgency. If, instead of the recriminations in which both sides indulge, we could see produced some strong leaders who would go right to the heart of the disquiet and distrust which reign, and remove their cause, the country would be reassured. But we shall not develop such leaders until there is less play and more serious thought amongst us. It would seem at present as if some of the rulers were more concerned about polo, golf, and shooting, than about those events which the papers are discussing, and which have produced such widespread uneasiness. Never has there beengreater need for men "who have understanding of the times to know what Israel ought to do."

Shipwreck and Sorrow. The terrible gales of last week have carried upon their wild wings bereavement and sorrow into many a home, and caused the loss of brave and valuable lives. It is only at these times that we adequately realize the perils of those who "go down to the sea in ships," and who in so doing bring the means of subsistence and comfort to us from the ends of the earth. This nation, having outgrown the capacity of our "tight little island" to support it, is peculiarly dependent, not only on its navy for security, but on its mercantile marine for its maintenance. We owe our sailors a priceless social debt. Their life is one of frequent privation and danger, and of much temptation. There should be a warm place for them in our thoughts, our prayers, and our sympathy, especially in these times of widespread calamity. The heart of the people of this country goes out in fellow-feeling towards those who have recently lost fathers, brothers, and friends, not only on the field of battle, but in the boundless deep. The public appeal made on behalf of the seven widows and forty-six orphans of the noble fellows who perished in the Caister lifeboat, in their heroic endeavours to save others, is one to which a generous response should be made. Particulars are given on page 28.

This Weary War! During the early period of the terrible war in South Africa, the Christian public of this country were deeply impressed with the duty of united as well as private prayer for its speedy conclusion, and meetings for the purpose were frequent and widespread. Have our ministers and churches grown weary in their devotions, or lost faith in the power of "prevailing prayer" for peace? We seldom hear of any special gatherings for this purpose, though most preachers usually include a more or less formal petition for it in their public devotions. The war is now well into its third year, and is causing as much misery, material disaster, and loss of life as ever. Is it not time for a revival of the spirit of prayer in the churches on this subject? Whatever be our differences of opinion as to the origin of the war, there is none as to the awful tragedy of its continuance, and during the next few weeks it would be well for Christian people to join in common and earnest prayer that God may mercifully bring it to an end.

International Righteousness. In a powerful address at the Friends' Meeting House, Manchester, a few evenings ago, Miss Ellen Robinson, after dealing with the subject of personal righteousness apart altogether from its bearings upon national dealings, expressed some thoughts which deserve special consideration at the present critical time. She said that many people assert that the principles of Christ are not applicable to international life, and that it would be vain to attempt to carry out those of the Sermon on the Mount in national affairs; an argument which lands them in a strange dilemma, for a Christian was thus forced to act in a double way, one as a man, and another as as a Christian. She asked, therefore:—

> At what point could that which is wrong in the individual become right when done by the many? International life, as we see it, is frankly heathen. . . . If we leave politics out of Christianity, we leave Christianity out of politics.

National Waste. Mr. J. H. Whitley, M.P., contributes to a contemporary an article under the above title, in which he voices admirably the ideas of the most thoughtful Englishmen concerning our present prospects as a country. He points out that with increasing competition in trade, and the recent revelations of our inefficiency in various departments, our national waste must be stopped immediately, if we are to hold our own. The waste through drinking is seriously draining us. If this were stopped, says Mr. Whitley, "the country would not know itself, for the power that would pulse through every artery of life." Then there is the waste through idle wealth, and the waste through unused talent. Fitness—moral and mental fitness—and neither money nor birth, will have to determine the right of a man to lead the country. The churches have the work of making men of this type.

The Progress of Missions. The supporters of missionary work in all parts of the world naturally desire to know how the work is progressing among the heathen, and whether the numerical results are in keeping with immense and patient efforts put forth year by year. Fortunately the figures of the recent census in India put us in possession of facts in that great missionary field that are distinctly encouraging. A summary of these is given in a letter to *The Times*. In the "minor provinces" alone the increase since 1891 amounts to 66,000, *i.e.*, seventy per cent. of the total. There is no evidence to show how much of this result is due to natural increase of the Christian population, and how much to fresh conversion; but the figures show that the work of evangelization has been making good progress during this period, exceeding, indeed, the most sanguine expectations of those engaged in it. This is a great encouragement to supporters of missions.

A Higher Standard. But figures, after all, do not prove everything; they are not the only nor yet the chief standard of commutation. The subsidiary influence of the work cannot be tabulated, nor can we estimate the number of hidden or timid believers upon whom the Lord can to-day, as in Elijah's time, lay his hand. We commend to our readers the touching story referred to in our Literary Supplement (p. 19), in which the heroic missionary lady, after enduring untold sufferings and the loss of her noble husband for the cause of Christ in Tibet, declares unhesitatingly, "The sacrifice was not too great!" The world calls this Folly; Christ calls it Fidelity.

Stage-Struck Girls. The question of the possibility of an honourable career for young girls on the stage is one of those perplexing questions which are solved only to return presently in full force. The negative answers do not come alone from the religious portion of the community. Some of the sternest denunciations of stage morality come from those who live "behind the scenes." Not unfrequently the theatrical papers contain solemn warnings to "stage-struck girls" not to venture into the uncertain whirlpool of the drama for a living. One of these figures in a recent article in the *Free Lance*, by Miss Annie Hughes. This writer is specially anxious to point out that only the girl who has "common-sense, influence, self-respect, as well as the usual attractive qualities," and a "*sufficient income to live upon, independent of the profession* she is so anxious to adopt, is safe." Let all note the last-mentioned qualification.

Goodness and Fortune. It is a significant note of our time that such a publication—in parts—as "Fortunes Made in Business," has become possible. It is simply a response to the demand, everywhere heard, how to make a fortune in the most rapid manner. Some great service will be rendered, however, if it is shown that true success in business is a matter of hard work and brains; of honesty and the fear of God. We shall welcome anything that will teach the present rising generation these old lessons, rather than the modern ones of speculation and gambling, which shelter themselves too often under the name of "business." One writer, in telling his story of success, uses these words:—

> I am not given to cant, but I must say that I honestly believe that the great secret of my success in life has been due to my mother's influence. She was a very poor woman who came from Wales, but she was a genuine Christian, and she always taught me that, whatever else happened, I must go through life *straight*.

Justice and Mercy. England has travelled a long way in the direction of the reform of Criminal Law, but there is still much to be done. It is almost incredible that only a century ago there were 200 offences on the list for which the penalty was death, and that when Queen Victoria ascended the throne, there were 53,000 convicts in captivity, a number now reduced to something under 4,000, although in the meantime the population has been increased by 13,000,000. No doubt a large proportion of this decline can be traced to the substitution of remedial for merely punitive treatment, and therefore the figures are encouraging to those who are endeavouring to Christianize more and more the prison methods.

Custom House Censorship. The cause of public morality undoubtedly is the gainer by the action of the Custom House officials in stopping the importation of a large quantity of vile French prints and novels, and it is to be hoped that the powers of the Customs Department, in regard to the abominable traffic in such wares, will be largely increased. The indignation which is being expressed in certain circles in France, may be regarded simply as the tribute which vice pays to virtue. Meanwhile, however, it may reasonably be asked, are we quite consistent, seeing that those who wish to find filth of the kind may obtain it, in a translated form, at some of the Municipal Public Libraries—not to mention the action of the postal authorities in delivering pernicious circulars and catalogues from house to house?

Practical Papers.

On Friendship—2.

In contrast to the story referred to last week, can we find a better example of firm, true friendship than that of David and Jonathan? It was a curious case of love at first sight on the part of a young prince for a shepherd lad. In breathless excitement Jonathan had watched the unequal contest between David and Goliath. Indeed, with his armour-bearer he had had a skirmish with the Philistines a short time before; and, with his innate admiration of valour and pluck, had doubtless shouted himself hoarse in praise of the young champion. David is brought before King Saul to receive his grateful recognition, and is escorted to the palace which the king declared should henceforth be his home.

Thus the two young fellows learned to know and love each other—"and the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul;" and before the day was out the young prince said, "You cannot live in our palace clad in a shepherd's garb; you must have a new robe;" and, as a happy thought struck him, he exclaimed, in a generous impulse—"Here, take mine! Look! it fits you down to the ground; and here, take *this*, and *this*, and *this!*"—"and Jonathan stripped himself of the robe that was upon him, and gave it to David; and his garments, even to his sword, and to his bow, and to his girdle!" (1 Sam. xviii. 4). Thus were these two pure young hearts, knit in their wondrous love.

Days passed on. David by his wise behaviour won Saul's heart, and came and went as he chose, with no one to say him nay. But, hark! there's a sound of singing in the streets, and music and dancing. The women from the cities of Israel come forth to join in the general thanksgiving at the rout of the enemy. Saul's face beams with satisfaction as they sing, "Saul hath slain his thousands!" But the next moment a shadow clouds his brow as he hears, "*but David his ten thousands!*" "And Saul *eyed* David from that day forward."

Next day David stood in the royal chamber, instrument in hand to play before the king, but in a fit of rage Saul flung a javelin at him, and nearly pinned him lifeless to the wall. This was the beginning of the enmity which led the king to base extremes, but which infinitely strengthened the bond between his son and David. In vain did Jonathan plead with his father against his unjust hate. At one time Saul would say in contrite mood, "You are quite right, Jonathan—As the Lord liveth, he shall not be slain" (xix. 6); at another it would be, "You young fool, can you not see how this friendship of yours will end? David will wrest the kingdom from you—For as long as the son of Jesse liveth, thou shalt not be established, nor thy kingdom" (xx. 31). Again the javelin flies upon its deadly errand, and David flees to save his life.

Then Jonathan, fearless, noble-hearted, went to David in the field, and swore by the God above that, kingdom or no kingdom, in life or death, he would be true to his friend. Yet he loved his father too, and tried, ah, so hard, to bring about a reconciliation. But it was of no use; on a third occasion the javelin is shot forth, at *him* this time—"whereby Jonathan knew that it was determined of his father to slay David"—ay, and himself too. Again they met in the field—"and they kissed one another, and wept with one another, until David exceeded. And Jonathan said to David, Go in peace; forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever."

Once more they met, perhaps two years later, when David had been driven, "like a partridge upon the mountains; and an owl in the desert," by reason of Saul's relentless hostility. Then came Jonathan to him "*in the wood*, and strengthened his hand in God." Ah, that is when we need and appreciate a friend—when the tide of adversity is in full flow; when the palace is exchanged for the cave, and the soft bed for the sward of the forest; when life is a burden, and food is scarce; when our "days are in the yellow leaf," and "the flowers and fruits of love are gone." It is then that we need a Jonathan to sustain us by the fidelity of his heart, and, above all, to strengthen our hands in God. O priceless friendship! Better the cave of Adullam with thee, than Israel's palace if thou art not there!

Never again did David and Jonathan meet to cheer each other's lonely hearts (for was not the heart of the young prince as lonely as that of the fugitive shepherd lad?). When next David saw his beloved friend, his face was cold in death, and in the anguish of his soul he uttered that supremely pathetic lament—"I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women."

This is the only kind of friendship worth having. *Pluck* and *Piety* are its attributes; the pluck that will stand by us "in the wood" in face of all the world; the piety that in the hour of our dire distress will "strengthen our hands in God." No friendship however loyal, no fidelity however true, has attained its highest end, until the natural thus merges into the spiritual. Then it becomes holy, acceptable unto God.

Jonadab tempted his friend to sin, and cruelly mocked at his fate. Jonathan strengthened his friend in God, and stood by him *true till death*. Jonadab forsook his friend, to curry favour with the king, that he might further his own interest. Jonathan incurred the king's displeasure for the sake of his friend, even against his own interest, cheerfully resigning his prospects of the kingdom, and practically laying down his life for his sake.

And Christ—our "Friend that sticketh close than a brother"—what of *Him*? He left his palace to save the world struggling in the darksome wood of enmity and sin. He died to save, not his friends, but his enemies; to reconcile them, not to a hostile king, but unto One whose infinite love yearned for their salvation. Therefore He "suffered, the Just for the unjust, that He might bring us to God."

To-day He is "despised and rejected of men." Contumely is poured upon his head, and sorrow fills his heart. Will you dare to go forth to Him "in the wood"? Will you face the world, and rank upon his side? If so, in the day of his glory He will say, "Father, this is the man, the woman, who, when men reviled Me, dared to take up the cross and follow Me." For "Whosoever shall confess Me before men, him will I confess before my Father which is in heaven; but whosoever shall deny Me before men, him will I deny before my Father which is in heaven" (Matt. x. 32, 33). G.

Mr. W. S. Caine, M.P., has prepared a Bill, providing for the regulation of clubs, which he hopes shortly to bring before Parliament as a first step towards legislation on the lines of Lord Peel's Report on licensing.

Elijah;

The Prophet of all Time.

By Rev. F. S. Webster, Rector of All Souls, Langham Place, W.

The chief influences in the formation of character are those arising from parentage and environment. But the grace of God is stronger. It is the direct working of the Spirit of the living God in the soul, that really determines the character of a man. St. Paul said, "By the grace of God I am what I am."

1. We know nothing about the parentage of Elijah. The abrupt way in which he is introduced on the page of Scripture is almost mysterious. It is certainly significant. We have in 1 Kings xvi. a dismal picture of the moral and political decadence of Israel. The inspired record of the nation's apostasy reaches its climax in the last verse, which describes the rebuilding of Jericho, and the judgments that accompanied it. The very next verse (originally there were no chapter divisions) introduces us to Elijah. The hour makes the man, but the man may be God's answer to the evil of his day or Satan's, an Elijah or an anti-Christ. Elijah was God's answer to the reckless and defiant sin of his times.

But Elijah was more than the prophet of a particular day and generation. The Apostle, writing to the Hebrews, dwells upon the silence of Scripture as to the birth, parentage, and decease, of Melchizedek. He regards this silence as pointing to the Divine origin of the One only Priest of the New Covenant, and to the eternal and intransmissible character of his priesthood. Does not the silence of Scripture as to the birth and parentage of Elijah suggest in like manner that Elijah is pre-eminently the typical forerunner of the Prophet whom Moses foretold, and the type or pattern of prophets of every age?

Elijah, like Melchizedek, may be said to be without beginning of days or end of life, and so to abide a prophet continually. He alone, in the time of the law, escaped death. He is to come again before the great and terrible day of the Lord. The angel said expressly of John the Baptist that he should be in the spirit and power of Elias. There is something permanent, therefore, about his type of character. In our Lord's time Elijah was regarded as

A living and abiding power.

"Art thou Elias?" was the question put to John the Baptist. "It is Elias," Herod said when he heard of Jesus Christ. "Let be; let us see if Elias will come to save Him," the Jews cried at Calvary. So among orthodox Jews to-day: a chair is placed for Elijah at the circumcision of every son; and the door is left wide open at every passover season in the hope that Elijah may appear. So deep was the impression made by Elijah, not by his words, but by his deeds, by the man himself, that to generations since he has been a living reality, a voice still calling men to repentance, a judge still executing God's righteous sentence upon the wicked. He is the prophet of all time and of every nation. We know nothing of Tishbi, of Gilead, from which he seems to have been named the Tishbite. Some, indeed, would render the words, adopting a different pointing, "Elijah the stranger, of the strangers of Gilead," and, if so, it may be that, like Melchizedek, he was a Gentile, one outside the chosen nation. Or the word may come from a root meaning "to turn," and the verse may be read, "Elijah the reformer, of the inhabitants of Gilead." All this is uncertain; and this uncertainty as well as other elements about this great man, lead us to regard him as belonging not to one nation, but to all nations; not to one epoch, but to all time.

2. The times in which he lived are clearly revealed to us. Ahab, King of Israel, was the seventh from Jeroboam. Of Omri, his father, it was said that he "did worse than all that were before him"; but Ahab seems to have outstripped his father in wickedness. Both, however, were successful rulers, and the country under them enjoyed a fair measure of prosperity. Raised to the throne by the choice of

the army, after two dynasties had fallen, and three kings of Israel had been put to death by successful insurrection, Omri's first care was to strengthen the kingdom. He fortified the city of Samaria, and made it the capital in place of Tirzah. He enacted statutes which we find referred to by the prophet Micah, as still observed in Israel. And he renewed the old alliance with Tyre and Zidon. This was done probably for political reasons, partly to strengthen himself against Syria, and partly to gain for the trade of his country the help of the famous commerce of the Phœnicians. Two fatal steps were taken to cement the alliance. Ahab was married to Jezebel, the daughter of Eth Baal, King of the Zidonians, and the worship of Baal was introduced into Samaria. This new religion, backed by the influence of the bigoted Jezebel, quickly infected the whole nation. The corrupt worship of Jehovah, which Jeroboam had introduced, was unable to stand against it.

ISRAEL'S IDOLATRY.

Jeroboam had placed the golden calves at Dan and Bethel in order to prevent the people worshipping at Jerusalem. He broke the second commandment while pretending to keep the first. But such a mongrel religion, denounced by the prophets and discredited by a succession of national disasters, had no real hold upon the conscience of the nation.

Baal worship, pure and simple, however, appealed to some of their strongest instincts. The worship of the Zidonians was the worship of the fertilizing and the productive powers in nature. The Phœnicians were not great through power of intellect, nor by force of discipline and good government like the Greeks and Romans; theirs was a material greatness, the result of extended commerce and abounding wealth. So their religion was the grossest materialism. Power divorced from righteousness, and lust substituted for love, were the chief ideas underlying their worship. These appealed with irresistible attraction to a nation already turned aside from simplicity in life and worship to luxury and idolatry. The whole nation delighted in this "worship of deified abundance under a splendid and sensuous ceremonial." Before long the immorality so terribly described by Hosea was rampant in Israel, for while Baal was the impersonation of energy and strength, and Ashtoreth the impersonation of impurity. The worst excesses of vice were openly sanctioned and encouraged in every idol temple. The abominations which brought down God's judgment upon the Amorites were now common in Israel. So we read Ahab "did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel."

GOD'S ANSWER TO THE TIMES.

(3). The man who was God's answer to these times is fully portrayed. (*a*) He was a "man of like passions with us." This must never be forgotten. He was not cast in some heroic mould, half-divine and half-human. He was an ordinary, real, fallen man like any of us; the greatness which he displayed was not inherent, but derived. (*b*) He was a man intimate with God. This is the open secret of his greatness. His name shows it. Elijah means either "Jehovah is God," or "Jehovah is my strength." This truth, known and realized, was the rock fact on which he rested, and it made him steadfast and immovable. There was nothing indefinite or uncertain in his faith. He knew Jehovah. God was to him the living and the ever-present God. The age of miracles could never pass for this man of faith, for God still lived. Difficulties and opposition could not make him fear or turn aside, for he stood in the presence chamber of One who never failed.

How he gained this knowledge, whether godly parents had trained him in the Book of the Law, or Jehovah had Himself visited him in the mountains of Gilead, revealing his majesty and power, in tempest and whirlwind and lightning flash, we are not told. But the formula with which he introduced his message to Ahab ("as the Lord God of Israel liveth, before whom I stand") was no dead formula, but the utterance of a living faith which animated and governed his life.

(*c*) He was a man of fervent prayer. So James tells us. He prayed fervently that it might not rain. This was not his first prayer. In other ways not recorded he had learned to bind heaven to earth. So he met the first crisis of his life as a man of experience in prayer.

ELIJAH'S TERRIBLE PRAYER.

(*d*) He was, further, a man who preferred judgment to sin. This is his distinguishing feature. The sin of his nation drove him to shut up heaven by prevailing prayer. It is impossible to explain either the statement of St. James or the message to Ahab in any other way. We are not told that the Word of the Lord came to Elijah: "Go shew thyself to Ahab, and I will send drought and famine upon the earth." We are told that Elijah prayed fervently that God would do this.

It was a terrible prayer. We cannot imagine the Christians of England praying God to continue the war in South Africa, to spread the scourge of influenza and small-pox, to increase the number of deaths through gale and tempest, to devastate the empire with famine and plague because of the idolatry of our day—the covetousness, the luxury, the profligacy and excess, the despite done to the Bible, to the Sabbath, and to the High Priesthood of Jesus Christ. The state of Piccadilly at midnight is, of course, a greater evil than a fourteen-penny income tax; but does the nation feel it so? We need repentance more than we need peace. Elijah saw no hope of repentance.

The law was practically powerless. Even the terrible fate that came upon the family of Hiel had not aroused the nation. So Elijah, remembering the warning in Deuteronomy, prayed God to shut up the heaven that there might be no rain. God forbid that we should repeat this prayer, for our nation is not yet apostate; but may the zeal for righteousness, which prefers judgment to sin, be granted us.

(*e*) He was a man who dared to pledge God to the execution of the judgment he had prayed for. This judgment was a most conspicuous overthrow of Baal. The fruitfulness of Canaan was ascribed to Baal. That fruitfulness was now to be withered by a scorching sun, and all the idols of Baal could afford no relief. But how bold to pledge God to it before it came to pass! The green hills threaded by the little silver streams, the fertile valleys bathed in copious dew, seemed to laugh at his prediction. It was the wild frenzy of a madman. Jehovah would never turn a garden into a wilderness at the prayer of one man. But so it was; and the man who prayed for it was the true lover of his country. Elijah, who loved righteousness more than prosperity, and truth more than peace, was the real patriot, the chariot of Israel and the horsemen thereof. Something of the spirit of Elijah, terrible as it seems, is the chief need of this generation.

Waiting His Call.

Waiting his call in the morning light—
Waiting his call for me;
Waiting his call 'mid the shades of night,
Then shall his face I see.
Yet never, oh, never awaiting his call
Where He cannot be with me.

Waiting his call 'mid life's busy scene—
Waiting his call for me;
Waiting his call in the hour serene,
Then shall his face I see.
Yet never, oh, never awaiting his call
Where He cannot be with me.

Waiting his call when on service bent,
Waiting his call for me;
Waiting his call when in labour sent,
Then shall his face I see.
Yet never, oh, never awaiting his call
Where He cannot be with me.

Waiting his call when the eye grows dim,
Waiting his call for me;
As quietly dies the evening hymn,
Then shall his face I see.
Yet never, oh, never awaiting his call
Where He cannot be with me.

Waiting his call at the table spread,
Waiting his call for me;
Waiting his call as I break the bread,
Then shall his face I see.
Oh, then were my joy to hear his call,
With Himself for aye to be!

ALBERT MIDLANE.

The Week of Prayer.

JANUARY 6-12, 1902.

Programme.

THE Evangelical Alliance has issued its invitation for the annual world-wide Week of United Prayer. It is requested that, in addition to attending to the programme in its division of subjects for confession, praise, and prayer, friends will *also pray daily for foreign missions.*

SUBJECTS FOR PRAYER.

Sunday, January 5. — SERMONS: Christ Jesus the Head; our One Prophet, Priest, and King (Col. i. 18; Eph. i. 22; Col. ii. 10-19; Acts iii. 22, 23; Heb. vii. 3-17; Heb. ii. 17; Heb. iv. 14; Heb. x. 21; John i. 49; 1 Tim. vi. 13-16).

Monday, Jan. 6.—THE CHURCH UNIVERSAL.—Faith in our Lord Jesus, and in God the Father who sent Him to save. Indwelling by God the Holy Spirit. Obedience to the truth. True estimate of spiritual realities. The Church doing God's Will and rightly representing Christ, always and everywhere. The clear recognition of all believers as constituting the one Church; and of Jesus Christ as the Head. (Col. ii. 19; 2 Tim. iii. 10; Eph. iv. 3-6; 1 Cor. xii. 12-31; Phil. iii. 12-21.)

Tuesday, Jan. 7.—CHRISTENDOM.—Abounding errors in doctrine and practice. Needless divisions. Assumptions of infallibility. The Sabbath dishonoured. Sacred Scripture doubted, discouraged, or forbidden. The Holy Ghost resisted, grieved, quenched. The Jew persecuted, and the world left largely unevangelized. (1 Pet. iv. 7-19; Matt. xiii. 36-52; 2 Pet. ii.)

Wednesday, Jan. 8.—NATIONS AND THEIR RULERS.—International relationship, and action. Biblical principles and their application. Political and social action. Liberty of worship and teaching. The Golden Rule. All rulers acknowledging the one supreme King. War. Drink. Opium. Slavery. Impurity. National exclusiveness and self-conceit. (Psa. ii.; Matt. xxiv. 4-14; Rom. xiii.; 1 Tim. ii. 1-8; Rev. xi. 16-19; Rev. xix. 5, 6.)

Thursday, Jan. 9,—FAMILIES. COLLEGES. SCHOOLS.—Christian character and rule of life. Parental responsibility. Training the young. Home example. Family prayer. School and college influence. Pure literature and amusements. Temperance and self-restraint. Godly ministers, professors and teachers. The Spirit of Christ animating and energizing. God's Word studied, obeyed, and applied to conduct. (Ex. xx. 1-23; Eph. v. 21 to Eph. vi. 10; Col. iii. 17 to Col. iv. 2; Psa. cxxvii. cxxviii.; 2 Tim. iii. 14-17.)

Friday, Jan. 10.—NON-CHRISTIAN RACES.—Their exceeding need. Their claims. Efforts to reach and evangelize them by the power of the Holy Ghost. Missionaries—their preparation, sending and support. Their difficulties and dangers; hindrances and helps. (Luke i. 76-79; Matt. xxviii. 18-20; Acts i. 8.)

Saturday, Jan. 11.—THE JEWS.—"Jesus of Nazareth the King of the Jews." The world's indebtedness to the Jew. Their presence in all lands. Their sins and sorrows. Their past and future. The relation of the Church of Christ to them. Missions to Jews. The whole Bible for the Jew in languages understood by them. Love of them for Christ's sake. (Jer. vii. 1-15; Acts iii. 12-26; Rom. ix. x. xi.; Acts i. 8; Isa. lxi.)

Sunday, Jan. 12.—Subjects for sermons: THE ONE BODY OF CHRIST. (1 Cor. x. 17; 1 Cor. xii. 12, 13, 27; Col. i. 17, 18, 24; Eph. iv. 4-16; Eph. i. 22, 23; Rom. xii. 5; Col. iii. 15.)

Copies of the programme may be had from the Secretary of the Alliance, 7, Adam Street, Strand.

Field Lane Institutions.

IN a circular letter, Lord Aberdeen, president of the Institutions, says: "In common with many others, this work has suffered severely during the past few years through the many demands that have been made on public charity, and is consequently unable, in spite of the most rigid economy, to meet, with its present average receipts, its necessary expenses. Society can ill afford, when so many pernicious influences are at work, to dispense with an agency for good such as this; and yet there is a great danger that some portion of the work may have to be given up unless it receives immediate public help.

"I trust this may be averted, and that public liberality will kindly respond to an appeal on behalf of an undertaking which is well deserving of sympathy and liberal support

The Secretary is Mr. Peregrine Platt, at the Institutions, Vine Street, Clerkenwell Road, London, E.C."

"Scriptures for India."

AN OPPORTUNITY FOR OLD AND YOUNG.

THE scheme under which it is proposed to present a Bible, New Testament, or Gospel, to every one who can read of the inhabitants of India not already supplied, has been warmly welcomed by the missionaries. In the schools and colleges of our great Eastern dependency, there are at present about five millions of young people under education, in addition to whom there are believed to be about twenty millions of readers, and it is estimated that not more than ten per cent. are already possessed of the Scriptures.

This is a most critical time in the history of India, for the progress of education has brought vast numbers into contact with a new world of thought, and nearly two millions are being added each year to the reading class. Their minds, hitherto confined within the narrowest limits, are open to receive suggestion and direction from any source. On the one hand, almost the only food for the minds of the enormous majority is a literature which is far from elevating, while their religious principles and their morals are formed by corrupt stories of gods and goddesses which have been engrafted upon the ancient Vedic faith, varied by theosophy or modern types of infidelity in publications largely and systematically distributed among students. On the other hand, tidings from many parts tell of numbers coming to hear the Gospel as never before. There is no time to be lost. A Brahmin, the head of an important college in the largest native state, said, "India is in a state of flux, and its future development depends entirely on what mould is placed for it."

MEMORIAL OF QUEEN VICTORIA.

The opening sentences of the first letter sent to them touched the hearts of the missionaries as it expressed hearty sympathy with them not only in the want of response to their Message among the people, but in the apparent forgetfulness of the bulk of Christians in Britain, as well as the utter failure at home to realize the great responsibility for India.

The suggestion was then made that in no better way could the memory of our late Queen-Empress be honoured than by placing in the hands of each of her child-subjects a copy of the Gospel which she loved, in the faith of which she lived, and in the light of which she passed to her rest and reward. But the idea developed in the minds of the promoters until it was planned to include adults as well as children. In this way a special opportunity seemed to present itself for the Christian people of Britain to give to their fellow-subjects in India for the first time a tangible witness to their true unity in the faith; and with this end in view provision has been made for each Christian donor to write his or her name on book labels, which will be pasted in the copies of Scripture given, with an intimation in the language of the readers that the recipients are invited to correspond with the giver.

HOW ALL MAY HELP.

This testimony to our Lord will naturally be much more efficacious and natural if children send to children, young men to young men, and so on; while the professional man in India would often be touched by receiving a Bible from one of his own profession in Britain. This suggestion has been warmly approved by many leaders of Christian thought in England and by the principal Missionary Societies, as well as by civilians who have held high office in India. There is every reason to believe that many thousands of children will contribute their *2d. for a Gospel*, while numbers of young men will gladly give *1s. for a New Testament*, to be given to one of their own age in India, and professional men have welcomed the idea of being able (at a cost of *5s.*) *to give a Bible* under similar conditions. Young women also will be glad to show their faith and their love to their sisters by sending the Word of God.

WHAT THE MISSIONARIES THINK.

When the scheme was submitted to a conference of Bengal missionaries, held at Calcutta, it was agreed unanimously to co-operate, and an honorary secretary was appointed to be their representative. The same warm reception was accorded by a gathering at Naini Tal, which represented the North-West Provinces, Rajputana, Oudh, and the Hindi-speaking parts of the Central Provinces. In one of the latest letters, Rev. J. W. Robinson (Lucknow), who represents directly the North-Eastern Conference of the Methodist Episcopal Church, and indirectly also the North-Western Conference, says:—"We think the plan a splendid one, and that these Scriptures, rightly used, will not only be a wonderful help to mission work, but will bring light and life to many a soul." Mr. Robinson enclosed an estimate showing how they could carefully distribute 10,000 copies of Scripture; but added that, if it were possible to obtain them, they would gladly deal with four times the number.

Among individual missionaries, a pathetic interest attaches to the reply of Miss Thoburn—sister of Bishop Thoburn—who was called to her eternal rest soon after writing it:—"There are the greatest possibilities for good in this project. No memorial (of Queen Victoria) yet suggested has seemed so suitable. There should be no difficulty in the way of success. I shall be glad to help in any way I can."

A missionary writes from Jabalpore:—"I am sure it will have a marvellous and blessed effect on our work of evangelizing India"; to which one who labours among the Santhals adds, "We entirely and thankfully approve of the scheme."

THE FIELD PREPARED.

In the providence of God spiritual organizations for the carrying out of the arrangements already exist. For instance, the Indian Sunday-School Union (with its 14,000 teachers) and the International Bible-Reading Association will unite their members for the care of the children. At home, the matter has been taken up specially by the Civil Service, London Banks, Medical, and Lawyers' Prayer Unions, the Christian Postal and Police Associations, the Railway Mission, the Y.M.C.A., and the Y.W.C.A.—co-operating so that each member in England may be brought into direct contact with one belonging to his or her own class in India. Each of these has a corresponding organization in India, which will complete the arrangements with the missionaries in the various localities. But every effort will be required to cover the whole ground, for if *each Christian in Britain* gave one book, there would still remain twenty millions of persons unprovided for.

FOR THOSE WHO SPEAK ENGLISH.

One important feature of the movement which has commended it to many, is the opportunity it affords for Christians in this country to place themselves in touch with English-speaking natives. A good-sized reference-Bible, and a well-printed New Testament have been specially prepared in a beautiful *scarlet leather binding, sewn with silk*, the bright colour being especially attractive to Orientals. On the front of the English Bible, as distinguished from the other Scriptures, is an appropriate design, of which we give a fac-simile.

IN MEMORIAM

Victoria R.I.

1819 1901

Those who love the Word of God will find the note of urgency in their prayers accentuated when they have realized that they are sending similar copies to brothers and sisters dwelling in darkness. The lack of a common language would for the majority interpose a barrier in the way of anything of the nature of correspondence; but the use of English as the medium of communication opens up a channel of Christian usefulness which may bring untold joy on both sides. In the language of one of the most eminent Indian statesmen, it will be a valuable link between the two countries. It is a means by which we may all be individual witnesses to those souls in our own Empire, for whom we are specially responsible on account of the way in which they have been committed to our charge.

THE TIME IS SHORT.

It is of the greatest importance that the present opportunity should be taken advantage of without delay. The time for receiving subscriptions has been extended from December 1 to 31; but as it is requisite to have all the books ready in India for immediate disposal on the latter date, no time should be lost in placing the means at the disposal of the workers. Those who hear in the call the voice of the Lord are invited to write for papers and schedules to Hunt and Barnard, 20, Blandford Street, W., and to place themselves in communication with the secretaries of the unions in which they are personally interested. Arrangements for the supply of the books can only be carried out through them. We give the name and address for each class:—

FOR CHILDREN.

Sec., "Scriptures for India," Indian Sunday-School Union, 56, Old Bailey, E.C.

"UNCLE TOM," Young People's Editor of THE CHRISTIAN, 12, Paternoster Buildings, London, E.C.

FOR MEN.

For Civil Servants.—H. Hill Esq., Sec., "Scriptures for India," Civil Service Prayer Union, Dilston House, Upper Norwood.

For Bankers.—M. Kenchington, Esq., Sec., "Scriptures for India," London Banks Prayer Union, 6, Hamilton Road, Highbury, N.

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Confidence.

"Why are ye fearful, O ye of little faith?"

DEAR Lord, with shame we now confess
Our want of trust, and faithlessness
In thine almighty arm;
We mourn the hardness of the way,
Sin's fierce temptations day by day,
When none can do us harm.

In spite of all earth's restless strife,
The turmoil of our daily life,
Thy word of love is clear;
That Thou wilt keep in perfect peace,
And from all anxious care release
Thy blood-bought people here.

Lord, I will trust Thee with my care,
My daily load thine arm shall bear,
I on thy Word will rest,
And so, whate'er each day may bring,
In every trying hour or thing,
Thy faithfulness I'll test.

My strength from henceforth I shall find
In quietness and peace of mind,
My strivings all shall end;
The future's paths I need not dread;
Thou wilt supply, as Thou has said,
The needed grace wilt send. S. J. H.

Women's Total Abstinence Union.—The autumn meetings were held at Bedford, October 26-31, and were of an enthusiastic character. The meetings, which covered a wide range of topics connected with the temperance cause, were addressed by the Hon. Mrs. Eliot Yorke, Miss M. E. Docwra, Miss A. W. Richardson, and other well-known leaders.

In Southern Russia.

V.—In the Caucasus.

BAKU, a rapidly rising city, owes its development to the extensive oil-fields on the peninsula Apscheron. The existence of oil was discovered fifty years ago by an Armenian; but pumping on a large scale was only commenced about thirty years ago. An area of 4,000 square metres, 13 versts to the north of the city, is now covered with a forest of pumping engines. The depth of the wells is from 150 to 540 m. Fires are frequent, causing loss of human life and damage to property.

What a dreary approach! Naphtha everywhere, filling the holes of the bad roads, forming little ponds, floating on the surface of the seawater-reservoirs and inlets. A little girl comes along with a bucket which she fills with this mixture, and there is a poor, ragged man, carrying two buckets full, which the poor people try to make a living by selling.

The air like the soil seems to be impregnated with paraffin. For many miles around nothing but desert. Here and there a solitary puny tree. Every blade of grass seems to have a hard struggle for existence; but men will come and settle down, bear with hardships, and defy the climate, for the sake of gain.

Almost every European nation has its consul in Baku. About half of the population is said to be Moslem (Tartars, Persians, or Turks). One of them has built a splendid school for Mohammedan girls. About 40,000 are Armenians, others are Swedish, English, Italian, French, &c. There are no trades-unions, and there is plenty of labour. Persian and Italian workmen, especially in buildings, are preferred to Russian, who are much given to drinking vodki, the sale of which has been monopolized by the Government for the last three years.

We remained in Baku for a week, holding meetings every day. On the Sunday Dr. Baedeker and Mr. Morgan addressed four gatherings—Armenians morning and evening, and Russians and Germans in the afternoon. The running thought was that neither baptism, nor the Lord's Supper, nor conformity to certain rules of worship, nor profession of any kind, could make of a sinner a saint; only living faith in Jesus, and an entire separation from the world unto the Lord with singleness of purpose could effect the manifestation of a Christian life, and make us meet for the Master's use.

AN APT ILLUSTRATION.

This precious lesson was beautifully illustrated to us the next day as with a friend we went over an oil-distilling factory at the "Black Town"—a term cognate to our Black Country. An Armenian gentleman explained the process of separating from the raw naphtha the clear colourless kerosene as it is used for lighting purposes. The raw product, a greenish fluid, is allowed to settle for twenty-four hours, then by pipes it is conducted into a warming reservoir from whence after reaching a temperature of 70-80° Celsius, it pours into several boilers successively, until all the products, such as benzoline, light and heavy kerosene, &c., which form in the naphtha a technical mixture, have been separated from each other. Lamp-kerosene must pass through two further processes of purifying and neutralization, and undergo a last chemical test before it can be pronounced fit for sale. What a lesson of entire separation! The least proportion of benzoline is dangerous to its use. In order to be a boon to mankind it must be pure and unadulterated, otherwise it becomes a curse.

We left Baku on the Friday night, after a farewell meeting, at which Dr. Baedeker referred to his first coming fifteen years ago. Several of those present were the fruit of his first labours. Tears were in their eyes as they took leave of their spiritual father. Was it for the last time? Would they see him again?

A MOTHER'S PRAYER.

Two women cried piteously as they prayed for the conversion of their families. One of them had the joy of seeing her grown-up son promise to walk henceforth with God; the other at the close of the meeting said to us, with tears still glistening upon her cheeks: "It was I who thrust my children into the world because I was worldly. Now that I am converted, it is my duty to pray them out of it."

After the dreary surroundings of Baku, Tiflis, the capital of the Caucasus, with its picturesque situation on the river Kura, was a delightful change. Some say that its beauty is superior to that of the Alps. Others, that though grand and wild, and rich in glaciers, it is poor in rivers, waterfalls, and lakes. Its white-capped giants, Kasbek and Elbrus, both claim the honour of having had Prometheus chained to their rocks. It is the rocky home of classical myth.

A LAND OF MANY TONGUES.

Explorers have a hard work in this region. Besides the paucity of roads, there is the immense barrier of language. Far beyond the reach of modern communications live the remnants of old nations, some of whom many centuries ago have sought refuge in its precipices from the destroying hand of their persecutors. Some, like the inhabitants of the Daghestan Mountains, are divided into many tribes, each shut up to a valley or a single village, unable to understand their neighbours. To say that twenty different languages are spoken in the Caucasus is well within the mark. It cost Russia sixty years of warfare to subdue these mountain races, the greater proportion of whom are Moslems. Handsome types are among them, especially the Tcherkess men; also the Grusians, who have a tradition that they are older than the Egyptians. Tiflis was the capital of their kingdom from the fifth century. They look back upon a prosperous epoch of their history under a King David and a Queen Tamara, in the twelfth-thirteenth century.

AN INTERESTING CENTENARY.

In 1801 the last of their rulers, George XIII., ceded his land to Russia, and Tiflis is now celebrating the centenary of its annexation to the Empire by an exhibition of Caucasian products and industries. Of the 160,000 or 170,000 inhabitants, only 25 per cent. are Grusians, 40 per cent. are Armenians, and 20 per cent. soldiers or officials.

Here, as in Baku, we were heartily welcomed and kindly entertained by friends of various nationalities. One Christian brother, a business man in the town, and of German nationality, had been banished for eight years, first to one place for making propaganda among the Russians, and then to another for having divided money among Stundists, sent to him for that purpose. "But the last place was the best," he added. "I found many friends there, and willing ears for the Gospel."

Meetings took place at the Russian Baptist Church and at the Swedish Mission House, under the charge of Mr. and Mrs. Larsen. At the last one, a woman who had come in with her daughter unawares, broke down under a strong conviction of sin, professing to yield her heart to God. At the Lutheran Church, where a three days conference had been held, we attended an interesting lecture on the spread of the Bible in Russia, the lecturer, Assistant-Pastor Bergmann, urging the necessity of a branch society for the Caucasus in connection with the Petersburg Society.

"A REALLY GOOD MAN."

"Oh, how I love these dear Tartars, Persians, Armenians, Tcherkess, Grusians, and so on," Dr. Baedeker would say. He loved to pass through the Oriental bazaars for the sake of human study. "Oh, to touch these hearts with the power of the Gospel; to make vibrate the silent chords of divine love in their souls which would transform their lives. What a privilege to him who accomplishes it!" This was about the gist of his talks, generally ending with: "If I were a young man, I would set to learning Grusian at once."

Organized missions from foreign countries are not allowed by Russia, which claims the right of converting her people for her own priests. The missions that exist have no official recognition, and are consequently handicapped in means and results.

The great need is for godly young men, who, for the sake of Christ, would settle down in the Caucasus, learn the language of the people, mix with them without displaying intellectual superiority, and by their lives, their love, their testimony reveal the Saviour to them, so that, like the Greeks, they "would see Jesus." The Christian testimony of a business or an independent man is very far-reaching. More than once we were asked with regard to our friend, "Is he paid for what he does?" and our answer, "No, he does it for Christ's sake," generally met with an astonished look, and the final remark, "Then he must be a really good man." Not all Christians can pay their own way; but those who can, and remain at home, even if they pay a substitute, miss much of personal blessing and influence. W. M.

"La Bonne Nouvelle."

MUCH blessing has attended the work of the Mission boat *Le Bon Messager* during the nine and a half years that it has been taking the Gospel message along the rivers and canals of France, chiefly in the basin of the Seine. We are glad to say that a second boat, *La Bonne Nouvelle*, is about to be started on similar evangelistic work, going to the centre of France, there to take the messenger of the Gospel to visit villages and hamlets at present entirely unevangelized.

In nine years *Le Bon Messager* has been stationed at 100 places, sometimes paying two visits to a place, generally staying for three weeks or longer. Over 2,000 meetings for adults have been held on board, and some 650 meetings for children, while it is estimated that about a quarter of a million have been present at the adult meetings, and many thousands of children at those held for them. Thousands have been reached who else would never have heard the Word of God, and who were without any knowledge of the Gospel in its simplicity.

This new boat has been provided for by special gifts from friends in Great Britain and America, the larger part coming from the latter country; but the first gift and the urgent request that we should undertake to build a second boat, came from a French lady living in Switzerland, who was desirous that her country-people should have another afloat among them.

On Monday, October 28, a party of some eighty workers and friends of the McAll Mission, representing France, Switzerland, Great Britain, and America, went to the Ile St. Denis, near the old cathedral of St. Denis, where are the tombs of the kings of France, and rich treasures stored, and around which venerable building lives a most atheistic and hostile population. Here we found the boat ready to receive us, though not yet completely fitted up. An interesting meeting was held, and earnest were the prayers offered that all that was done on board might be for the glory of God, and for the salvation of souls.

The boat will hold between 150 and 200 people, and there are rooms for the "captain" and his wife, and for another evangelist. It is thoroughly well built, and reflects great credit on its designer, M. A. Rey, who built *Le Bon Messager* for us.

We ask that special prayer be made for this work, and that both these boats may be the means of bringing good tidings to dark and sin-stained hearts in France. W. Soltau.

Bara Bazar, Calcutta.—At daybreak and sunset the bells of the heathen temples in the Bara Bazar district of Calcutta may be heard, rung for the purpose of awakening or lulling to rest their respective idols. The call to any Christian place of worship is as yet a thing unknown, and though countless idol temples serve to prop up the decaying faith of Hinduism, no Protestant church stands to bear testimony to the religion of Jesus Christ. A small shop on the Harrison Road, the largest thoroughfare, was taken by several workers of the Church Missionary Society; a spirit of inquiry was soon manifest, and many sought baptism. There was soon a large sale for the Protestant books, at which the stricter of the Hindus became anxious, and anxiety passed into bitter opposition, which resulted in the expulsion of the Christians. In four years five different rooms were utilized; but a building has been offered to the workers, to secure which a sum of £2,000 is required. The hon. secretary in England is Mrs. Saffery, 71, Crouch Hill, London, N.

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*The Dying of Christ.**

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LET us away into Gethsemane, at the midnight, that we may just touch the awful mystery. The Master is there, and He has taken with Him his three most intimate friends. They can accompany Him part of the way, and then He must leave them that He may continue the weird journey alone. Says the simple narrative, "He began to be sorrowful and very heavy." I think that marks the beginning of the dying. He has not yet begun to sleep; I think He has begun to die.

"Sorrowful and very heavy." Just gaze into the hearts of these words. "Sorrowful" has a profounder content than the word appears to denote; it is significant of the grief of desolation; and as for the word translated, "heavy," it suggests an awful sense of homelessness. Shall we insert these words in place of those that have become almost too familiar to us? "He began to be desolate and very homeless." Let us pause there. "Very homeless!" He who only a few hours before had spoken so comfortably about his Father's house with the many mansions, and who on the selfsame day had joyfully proclaimed the unfailing presence and companionship of his Father—"I am not alone, my Father is with me"—was now becoming burdened with the oppressive sense of homelessness. I think that was the beginning of the dying. He was beginning to taste death!

Go a little farther into the garden, and listen to the Master's agonized speech. "My soul is exceeding sorrowful, even unto death;" exceeding desolate, "even unto death." Desolation unto death! . . . Over his soul is gathering and deepening a midnight darkness and desolation to which no other name can be given but the name of death. He is tasting the exceeding bitterness of death. On now to Calvary, and let us hear the words in which the sense of desolation and homelessness deepens into an unspeakable and unthinkable intensity! "My God, my God, why hast Thou forsaken Me?" That was death. What would follow would be only sleep. That was death—appalling midnight in the soul, the horror of a great darkness, exceeding desolation, abandonment! That was death—the Father's house obscured, the Father's hand vanished, and the Son of God in the outer darkness, in the agonies of a consuming loneliness! That was death—the sinless Saviour out there in the night, in the abandonment which is "the wages of sin." What we call death, Christ called sleep. "Christ died."

Now, that homelessness of soul, that abandonment in the outer darkness, is "the wages of sin." But Christ "knew no sin." And so we are led to the music of the Gospel, which has brought cheer and assurance to a countless host, the Gospel that Christ Jesus walked that way of appalling darkness and alienation in place of his brethren. "Christ died for the ungodly." He died for our sins. A few soldiers with hammer and nails put Him to sleep on the cross; but it was for the sins of a race that He died, that He voluntarily went into the outer darkness, into the awful eclipse of forsakenness and abandonment. "He tasted death for every man." He drank that cup for the race. "He died for all."

Now, the Scriptures affirm that apart from Christ I am still under the dominion of "the law of sin and death"; "sin and death," sin and abandonment, sin and homelessness, sin and forsakenness and terrible night. That is an indissoluble connection, stern and inevitable. It is a law, fixed and unchanging, "the law of sin and death." But the Scriptures further affirm that in Christ Jesus I come under the dominion of another law—the "law of the spirit of life"—and by this I am freed from the sovereignty of "the law of sin and death." Under "the law of the spirit of life" the lonely way of the outer darkness will never more be known. By Christ the way has once been trod, never to be retrodden by those who are in Him. "There shall be no more death."

* From Apostolic Optimism, by Rev. J. H. Jowett, M.A. (6s. *Hodder & Stoughton*). In this volume of sermons the verities of the Christian faith are brought home to the reader with the power of an intense spirituality. The dominant note is one of assured hope for the sinner who finds refuge "in Christ." The old familiar truths are presented with an almost startling freshness. Few who begin to read the volume will not go on to the end.

*The Message of Genesis.**

By the late Rev. G. H. C. MACGREGOR, M.A.

GENESIS *emphasizes* (1.) *the Divine sovereignty and supremacy.* Its opening words are as emphatic a testimony to this as can be found in the whole Bible. "In the beginning God created the heavens and the earth." The Bible makes no attempt to prove the existence of God, nor does it strive to prove the supremacy of God. As soon would the astronomer think of trying to prove the existence and the supremacy of the sun in the solar system. The writer assumes the sovereignty and supremacy of God as axiomatic, as needing no proof. To him this is not only true, but the basis of all truth. Deny it, and the universe becomes a chaos; confirm it, and everything else falls into its place. To the writer, and to every thinking man, the fact that this universe can be rationally considered only on the supposition of the existence and supremacy of God, is sufficient evidence of these truths. Genesis opens with the note, God first! and this note is kept up through the whole Bible. Now this is what we might expect in the book claiming to be a revelation of God. A book claiming to be from God, and not putting God first, would be self-condemned. . . .

THE LATE REV. G. H. C. MACGREGOR, M.A.

From Photograph by Messrs. Elliott and Fry, 55, Baker Street, London, W.

2. *Genesis emphasizes the Divine grace and love.* The revelation of the Bible is essentially a revelation of redemption, and the redemption note is sounded from the first. One gets impatient, exceedingly impatient, when one hears the God of the Old Testament contrasted with the God of the New. There is no contrast; the God of the Old Testament is the God of the New, and his name is Love; and this love is strikingly manifested in the story of Genesis to the soul that has eyes to see it. Why, look at the account of the Fall; ere the sinners are sentenced, the promise of salvation is given! The *protevangelium*, the first declaration of God's purpose of redemption, precedes God's first curse on man because of sin. The whole record of Genesis is a record of the grace of God combating man's sin. As we read the story, we can hear running through it this refrain: "As I live, saith the Lord, I have no pleasure in the death of the wicked. Turn ye from your evil ways; for why will ye die?" The Flood only comes after the striving of God with man has been long resisted, and the cup of the world's wickedness has become full; and even then God does not destroy them without heart-breaking grief. Sodom is destroyed only when ten righteous men cannot be found in it. The whole story is a story of Divine love, the story of One with whom judgment is a strange work. And this love throughout all this book is seen working with a purpose. By it Abraham, Isaac, and Jacob, are called and separated, that from them might come the chosen people, out of whom should come the Seed in whom the whole earth should be blessed.

3. *Genesis emphasizes the Divine holiness.* It represents God as approachable *to* men and yet as unapproachable *by* men. This aspect of the Divine character is more fully declared in some of the other books of the Bible, but it is traceable here also. Genesis contains the most awful illustrations of the Divine wrath against sin that can be found anywhere. This book teaches us what subsequent revelation confirms, that if the sinner is to approach God so as to be accepted by Him, he must approach God in the way of God's appointment. The altars of which we read in Genesis speak to us of the fact that "without shedding of blood there is no remission," and remind us that without remission there is, for the sinner, no access to God.

But this is a lesson which in our day we need specially to learn. We dwell so much on the Divine love and the riches of the Divine grace, that we are apt to forget that the grace is only bestowed upon us in the Beloved. In our joy at the revelation which Christ made to us of the love of God, we are in danger of forgetting that that love of God reaches men so as to save them only through Jesus Christ. But to forget that, is to degrade Jesus Christ from the unique position which He occupies as the Saviour of men. It is true, brethren, that God is the Saviour of all men, it is true that God will have all men to be saved; but it is also true that "God so loved the world that He gave his only begotten Son," and that "there is none other name under heaven given among men, whereby we must be saved," but the name of the Lord Jesus.

* From Messages of the Old Testament: Genesis to Chronicles and Joel. (3s. 6d. *Hodder & Stoughton*). A series of addresses, delivered in part to Mr. Macgregor's congregation, and evidently intended to introduce a complete series of Scripture studies. Those who found Mr. Macgregor to be the helpful teacher that he was, will specially value these chapters, which are instructive as expositions, and calculated to prove of great service in their bearing upon practical questions of life and duty. Rev. F. B. Meyer writes prefatory words of hearty commendation.

The Child's Bible.

AMONG presentation books a good place should be assigned to The Child's Bible, illustrated with a hundred new full-page plates, twelve of them in colours. (10s. 6d. *Cassells.*) The book is beautiful within and handsome without. The Bible narrative is presented in a consecutive form, such portions as are deemed less suitable for children being omitted.

There are topical headings, the Old Testament divisions numbering 153, and the New ninety-six. The sections are thus convenient in length for the child reader. The type is large and clear; the paper and binding good. The coloured plates have been executed by Mr. W. H. Margetson. They are drawings of special interest to children, and have been reproduced in the best style of colour printing. The eighty-eight full-page illustrations have been prepared for this edition from famous pictures by modern artists, care having been taken in the selection of the subjects and the printing of the plates.

The Child's Bible is calculated to introduce many a little one to the study of the Scriptures in their inspired integrity.

The Organist's Conversion.*

By RAMSAY GUTHRIE.

SO simply it happened. The organist was led to prayer, and it was a prayer of Bobby's which taught him the need and the way. It was 7.30 of the Sabbath night, and the service was over. The great majority of the congregation had retired. In the centre pews of the body of the chapel were the few who remained to pray. At the rail of the communion stood the minister ready to announce a hymn when the organist had finished the selection from the oratorio. Frank Wraithe was adjusting his music and closing the organ. The chapel-keeper was putting out the up-stair lights. The prayer-meeting few were singing a hymn with a chorus. Frank remembered a blind man playing a street harmonium, and singing the plaintive theme. "For you I am praying; I'm praying for you," was the refrain. There were mostly aged people who had tarried with the preacher, and the singing was feeble and uneven. Bobby Turner was feeling free, and was singing lustily. There was a smile on the organist's face as he turned the key of the organ's lock. He was thinking of Bobby, not uncharitably, but with innocent amusement.

The organist had gone. The galleries were deserted. The voice of prayer was heard.

Frank Wraithe was on the step of the home-door, when he remembered he had forgotten the sonata he had wished to practise privately. He had left it in the organ. Down the street he hasted, and, though the stair to the organ-gallery was in total darkness, so well he knew the way that no false step impeded ascent. He crept to the familiar place, cautiously turned the key, and obtained the copy he desired.

Bobby Turner was praying. It was characteristic of the old man to address the Almighty as though He were sitting close at hand, and inviting his confidence.

Why did he hesitate? The music for which he had returned was in his hand. Frank Wraithe was trembling. Bobby was telling the Lord about *him*.

"And now, my Father," the old man was saying, "there's that other matter I mentioned to Tha this mornin'. I was telling Tha about Mister Frank; an' beggin' Tha to get him saved. Thoo has his father up there beside Tha, an' he'll hev telt Tha about the lad. I fear my friend John will not hev realized all that he hoped he would. Him an' me used to sing together:—

"An' when I lose this stammerin' tongue
I'll sing as loud as they.

he'll hev lost the stammerin' tongue, but he'll still be stammerin' when he thinks of Mister Frank. . . . He's a grand lad is Mister Frank, my Father, an' a bonny good musicianer, an' a rare good lad to his mother. He just wants the needful, the one thing, the change of heart, the life that Jesus gives. I thowt Tha would hev done it before now, but Tha'll hev some good reasons for bidin' awhile. My Father, hev a word wi' Mister Frank, an' get things settled, an' then the music here will be bad to beat, an' my friend John will be able to sing without a stammer."

Frank Wraithe was on his knees in the dark and silent gallery. The simple prayer of his father's friend had opened the flood-gates of his memory. His father's face was near him, the voice of the dead was speaking, the prayers of the past were repeated. His spirit's deeps were troubled. He had known the holiest influences, and been the object of the dearest solicitude. The best within him was in the ascendant. Thronging his mind were the past reminiscences. He was bathed in tears, and praying—praying that his sins might be forgiven, and for the sense of peace. The praying souls were singing the Doxology. Frank was on his feet, and though his lips refused to sing, there was praiseful gratitude in his soul.

Frank Wraithe was at the class-meeting on the Tuesday night. Bobby Turner looked at him sharply when he entered. The old man knew not what to think. "What's tha want here, Mister Frank?" he asked, suspicion in every tone.

"Do you not want new members?" Frank replied.

"The Lord be praised! Signs and wonders! My friend John will know, an' what a time they'll hev in heaven. Now he'll be singin' in style! The Lord be praised!" And Bobby was gripping the organist's hand, and shaking it vigorously.

David Dale was in the doorway, his face the picture of surprise. Whatever could this mean? The tale was told with much diffidence, and yet with great thankfulness. The leader was beaming; Bobby was weeping; the meeting was in ecstasy.

There had been numerous conversions at the communion rail, but none in the organ gallery. The organist's was the first. It was not the last. Frank's membership was the beginning of the enrolment of the choir.

The son of the minister is as great a "swell" as ever, and as eager for business. There has been no change in the order of service at "Rosehill." No change is needed. Bobby Turner's satisfaction is complete. It was the organist for whom he feared, not the voluntaries. The music is right to him, now that the "musicianer" is right with the Lord. He is blissfully happy when the *Nunc Dimittis* is sung. The words express his feelings. "Lord, now lettest Thou thy servant depart in peace for mine eyes have seen thy salvation."

* From Idylls of Rosehill. (2s. 6d. *A. H. Stockwell.*) In the successive idylls the reader is taken into the inner circle of a humble Methodist chapel. The author has received and interpreted for us a vision of the pathos which lies all around our daily footsteps, but which so few have eyes to see. Hearts will be touched and lifted nearer God as they become acquainted with the plain folk of "Rosehill."

1514

Saints of the Covenant.

IT is not enough that each generation should have its own version of great movements of the past, often in a form qualified by ever-increasing attenuation of passion and feeling. In estimating the men and deeds of bygone years, it is of the utmost importance to take into account the earliest narratives and descriptions written in days when criticism and correction were promptly and most easily administered. Each generation needs the substance as well as the shadow of history—not refined conclusions simply, but the raw material upon which the judgment may be exercised.

In this light especially we gladly call attention to Six Saints of the Covenant: Peden, Semple, Welwood, Cameron, Cargill, Smith. By Patrick Walker. Edited with Illustrative Documents, Introduction, Notes, and a Glossary, by D. Hay Fleming. (Two volumes. 25s. nett. *Hodder & Stoughton.*) Those who are at all familiar with the Covenanter story will recognise the interest and value of this work. The marvellous narratives, collected and published by Patrick Walker in 1724 and following years, are here edited and presented in such form as to make them most welcome and useful.

The Cameronians were men of wonder; these records give us rough-and-ready word pictures of them, their bold actions and faithful testimony. Walker could not help writing; for forty-eight years he was, as he tells us, "seeing, hearing, and gathering of these accounts." Finding himself "stricken in years, and not knowing when the day of his death might be," he was glad to "have his head drained and his mind emptied of these relations." His speech is not of the honeyed kind; he has painful stories to tell, and he never spares in the denunciation of prelatic and other strange things that resulted from the incorporating Union, nor in declaring the judgment of God upon his land for the sins of the people. Even where prejudice and error embarrass the story, the force of conviction demands warm admiration.

Mr. Hay Fleming has put a great deal of work into his illustrative and other notes; and whether we read of the "Fifty Years' Struggle," or the records of "The Cloud of Witnesses," we do well to keep these simple narratives at hand. The pages are replete with sayings and doings that will long live in experimental Christian literature.

Two Poets.

MR. MACKENZIE BELL.

THE muse of Mackenzie Bell has touched many a heart, and pleased a varied fancy. We remember, with a certain affection, his "Spring's Immortality" and "Pictures of Travel"—books which for some time have been out of print. With much heartiness, therefore, do we welcome his volume of Collected Poems, in which former acquaintances appear in the companionship of new poems. (3s. 6d. nett. *Thomas Burleigh.*) Some of the shorter performances—lyrics and memorial lines—are gems of beauty. The religious pieces breathe a note of true spirituality. Here is one:—

A Rallying Song.

Sometimes trustful, often fearful,
In this world of shifting wrong;
Sometimes joyful, often tearful,
Still be this our rallying song—
Aye, in sadness
And in gladness,
Nobly act, for God is strong.

When, oppressed by deep soul-sorrow,
Life beneath the darkest skies
Seems so drear that no to-morrow
Holds a threat of worse surprise—
In such sadness
As in gladness
Nobly act, for God is wise.

When our souls are tried, and tempted
Some ignoble end to buy,
From the coward's bonds exempted,
Let us resolutely cry—
Evil sow not,
That it grow not,
Nobly act, for God is nigh.

MISS ALFORD.

Those who have read Miss Alford's poetical contributions to religious periodical literature will cordially welcome them in volume form, under the title of Poems, by Elizabeth M. Alford. (2s. 6d. *Elliot Stock.*) The book comprises sonnets, hymns, and general poems that are old friends, as well as a considerable amount of new work of high merit. Miss Alford writes with grace and tenderness. The following sonnet is characteristic:—

Light Reflected from Common Things.

Before my fancy's eye I seem to see
A heap of refuse in a squalid lane,
A place o'ershadowed with a sense of pain,
Of joyless, dull, prosaic misery;
But lo! from out the squalor shines on me
A light so dazzling that my eye I strain,
If peradventure thus I might obtain
Some clue to such unlooked-for brilliancy!
'Tis simply told, a piece of broken tin
Has caught the sunshine on its polished face,
Reflecting light on all its sphere within,
Transforming with its radiance that dull place.
E'en so, the humblest Christian may make bright
Earth's saddest scenes with Christ's reflected light!

A SCOTTISH NEW TESTAMENT.

The New Testament in Braid Scots. Rendered by Rev. William Wye Smith. (6s. nett. *Alexander Gardner.*) This is the work of a Canadian minister, who says: "Thar are mony folk, wha hae spoken English a' their grown-up days, wha like to gang back till the tongue o' their bairnhood, i' the mirk and shadows o' auld age. Thar are ithers wha seem tae tak better till the Word whan it comes till them wi' a wee o' the Scottish birr. And thar are a hantle o' folk—and I meet them a'-gate—wha dinna speak Scots theirsels, but are keen to hear it, and like to read it." To provide for such classes was a great undertaking, especially seeing that the translator was of a mind, on occasion, to become commentator as well. Only true-born Scots will venture to say how far the attempt is a success; and there is hardly likely to be complete agreement among such where divergent usage prevails. For ourselves, we would in many places have preferred a faithful rendering to a fanciful paraphrase. In view of the fact that Scotsmen generally use the Queen's English in their devotions, we question if this work was worth the doing. We likewise fear that, in serving a curious rather than a useful purpose, the book will foster in some readers a disposition incompatible with the reverent study of the Word. This would, we are sure, be far from the translator's intention; but deplorable caricatures of Holy Writ have been perpetrated by men whose aim has been honourable in the sight of God. A glossary of Scottish terms is given as an appendix.

On the Tibetan Frontier.

THE Great Closed Land of Tibet has been the subject of much prayer and exertion in the cause of evangelization, and yet it is closed. A pathetic interest attaches to the latest record of pioneer work in this direction—With the Tibetans in Tent and Temple: Narrative of Four Years' Residence on the Tibetan Border, and of a Journey into the Far Interior. By Susie Carson Rijnhart, M.D. (6s. *Oliphant, Anderson, & Ferrier.*) The author's perilous journeyings, which were replete with pain and loss, began in the loving companionship of a tactful and warm-hearted man of God; to him at length she dedicates her book "To the memory of my husband, whose heart and life were given to the Tibetans."

The period covered is 1895-99, and the story is graphically told, many excellent engravings being given. Mr. Petrus Rijnhart and his accomplished wife left America in the autumn of 1894, having as their point of destination the lamasery of Kumbum, in the province of Amdo, on the extreme north-western China-Tibetan frontier. Some years previously, Mr. Rijnhart had crossed the Chinese empire, and resided for a time in Lusar, a village largely frequented by the lamas for trading purposes. He was well received by the priests, who called him "a white lama from the West," and for ten months he spoke the name of Christ where it had never before been heard, and healed the diseases of the people, Chinese, Mongols, and Tibetans alike. Some of the lamas said that the Christian doctrine was "too good to be true." Others inquired why, if it were true, the Christians had waited "so many moons" before sending them the glad tidings.

PERILS OF PIONEERING.

The missionaries went forth without any human guarantee of support; many friends in America prayed for them, and remembered their material needs. The volume describes the rest—"perils of robbers, perils of the heathen, in weariness and painfulness, in watchings often," and much beside. The description of the country and people is most welcome. Tibet being the reputed home of mahatmas, minute inquiry was made regarding them, with this result: "There was no record or even legend of any having ever visited Kumbum, and one of the oldest priests in the lamasery, who had spent years in Lhasa, told us he never heard of a mahatma, even in that 'City of Spirits.' . . . Nothing could be further from the truth than the belief entertained by many occidentals that the lamas are superior beings endowed with transcendent physical and intellectual gifts. On the contrary, they are mere children in knowledge, swayed by the emotions that play on the very surface of being."

SORROW UPON SORROW.

In 1898, the missionaries sought to enter the interior of the country. Leaving Tankar, on the north-western frontier of Chinese or Outer Tibet, they crossed the Ts'aidam Desert, the Kuenlun and Dang La mountains, and entered the Lhasa district of Inner Tibet. They reached Nagch'uk'a, a town about 150 miles from the capital. On the way their baby boy died, a little over a year old; with broken hearts they pressed on, but only to be ordered to return to China! On the way back—"perils of robbers," and worse! Mr. Rijnhart visited some native tents for aid in crossing a river; he never returned, but what was afterwards learned left no doubt that he had been murdered. The sorrowing wife had then her own way to make, and the narrative of her shifts, hazards, sufferings, until, two months later, she reached the home of the China Inland Mission workers in Ta-chien-lu, is affecting in the extreme. "Could it be possible that I had survived that long and perilous journey alone, over mountains and rivers, surrounded by hostile people, and subjected to hourly danger from those who professed to be my guides? Was I really once more in a Christian home, surrounded by kind friends and comforts? Yes, at last . . ."

The book embodies, so far as possible, the diary kept by Mr. Rijnhart, who seems to have been a very careful observer of geographical and physical characteristics. It is a very valuable addition to missionary literature.

CONSISTENT CONSECRATION.

In conclusion, the author asks the question that is so often propounded by moralizing unbelievers—Was it worth while? She answers it in the true faith of a Christian:—

"Tibet, like other lands, must have the light. The command is, 'Go, preach the Gospel to every creature?' The work is great. So great that, beside its greatness any sacrifice involved in its accomplishment is small. Mr. Rijnhart frequently gave expression to his one burning ambition to be of service in evangelizing Tibet—whether by his life or his death, he said, did not matter to him. With David Brainerd, he could say, 'I longed to be a flame of fire, continually glowing in the service of God, and building up Christ's kingdom to my latest, my dying moments.' Remembering his consecration, I, too, can be strong and say, as I bring the story to a close, 'God doeth all things well—the sacrifice was not too great.'"

A Century of Missions.

FROM the industrious pen of Dr. A. T. Pierson we have yet another book on a subject upon which, by universal consent, he is emphatically a master teacher—The Modern Mission Century: Viewed as a Cycle of Divine Working. (10s. 6d. *Nisbet.*) On the title-page the claim is made that this is "a Review of the Missions of the Nineteenth Century with Reference to the Superintending Providence of God." Christian people are likely to address themselves to the pages "nothing doubting" as to this claim; could those who are not Christians be induced to study the work, we cannot but think that they would be impressed with the cogency of the arguments and the striking conclusiveness of the case presented. It is obviously along the lines of Dr. Pierson's handsome book that the new apologetic afforded by modern missions may be presented in such a way as to "convince the gainsayers," and to give the indifferent something on which to think regarding the doings of God among the nations of the earth.

In a prefatory word, Dr. Pierson says of his labours:—

The studies in world-wide missions, begun forty years ago, find their latest fruit in this book. The subject has proven, at each new stage, more attractive and instructive. The whole course of mission history is a march of God, showing his superintendence over all forward movements for bearing his Good Tidings to a lost world. We lay down the pen with an unchangable persuasion that, from the first yearning of William Carey over the death shade of a heathen world, to the last longing of the most recent convert for the salvation of his fellows, God has been at work—the same God who, in the darkness of that primal chaos, said, "Let light be!" and light was.

The book is in twelve parts, comprising thirty-six chapters. Beginning with "The Works of the Lord," we pass on to consider "The Times and Seasons." Then there are sections on the Lord's Word and Servants, whether men or women, industrial workers, or "them that handle the pen." There are chapters on Revival, and the Planting of Churches; the records of the martyrs also are given in brief, and at length "The Harvest" is treated from various standpoints. The style is such as we expect from Dr. Pierson—warm and full, abundant in facts, sometimes superabundant, for one is staggered by the rehearsal of men and deeds—worthies and their works of faith. When Dr. Pierson begins to speak of missionaries and their achievements under God, he is hardly able to finish; he is a rhetorician as well as an authority on foreign mission history. If this lends weight to the book, it also accounts for some defects—slips and omissions from which the more rigid historian would have been delivered. For instance, in chap. xxxii. there is a mention of Henri Lasserre's translation of the Gospels into French "with the approbation of the Romish authorities!" Nothing is said of the fact that this famous book was subsequently put into the "Index," the last days of the devoted translator being thereby clouded with sorrow and disappointment.

These pages present a series of word-pictures; men whom God has used to great ends are here, also scenes whereby we realize the progress of the Divine Worker as He rules and overrules in human affairs. From first to last the book is profoundly interesting, and should do much to assist the cause for the advocacy of which its author has stood "these forty years." We bespeak for it a host of readers.

Dr. Parker's Pulpit Bible.

THE many-sidedness of Dr. Joseph Parker's gifts and activities has been proved once more by the publication of The Pulpit Bible (42s. *Hodder & Stoughton*). The text of the Authorized Version has been divested of everything in the shape of references and readings, as well as chapter and page headings; and the ample margins taken advantage of to provide a vast amount of helpful and suggestive annotation. In many cases this is done in the form of the incisive questions which Dr. Parker knows so well how to put with dramatic power and spiritual insight. By a single sentence, which can seldom be called exposition in the usual sense, the possibilities of many a text are opened up.

A second noteworthy feature of the Bible is the use of brackets ([ ]) to mark off striking and unusual, rather than what may be called great, texts. The usefulness of this will depend on the individual reader; but those who realize the value of such guidance will find that Dr. Parker has in no way forced the position, being content to set down what really appealed to him, rather than to aim at anything like completeness or equal treatment of different passages. Those who are well supplied with Dr. Parker's other works will welcome the Textual Index, which will facilitate easy reference to these.

The present publication does not, we take it, profess to afford scope for the display, to their full extent, of the powers which have claimed for Dr. Parker his present high place among preachers and writers. Yet the book will be a valuable addition to the means available for the thorough furnishing of those who teach, which they will do all the better for having come under the personal spell of this born leader of men, and the Pulpit Bible will grow in the appreciation of the regular user.

We quote the following remarks on John xvii. 20-26:—

A GREAT QUESTION.

What is Christian unity? The deepest meaning of Christian unity is union with Christ, oneness with the Son of God, identification with Christ in spirit, purpose, and labour; and coming out of that, as a cause and an inspiration, union of Christians, genuinely brotherly love and trust, a love that sees the Christian in the man, and that sees Christ in the Christian.

Suppose any man, or any body of men, should attempt to set up a doctrinal standard, saying, By this alone can unity be determined. No man has a right to put up any such standard and claim for its finality.

Suppose any man should erect an ecclesiastical standard, saying, This is the Church, and outside of it there is no Church. Who made us church-makers?

We have no right to create monotony, and call it peace; we have no right to create uniformity, and baptize it with the sacred name of union. Christian unity is broken by the very existence of such standards.

Christian unity is not formal, but spiritual. If we are looking for formal union we are looking in the wrong direction, and we are looking for the wrong thing. Life, like love, is always surprising us by new energy, new passion, new capacities. So it is with the Church of Christ. It has organization; without organization it could not live; but it has more than organization.

Spiritual unity is the only unity that can permit and control honest diversity. Behold in this very diversity another miracle of Him who is wonderful in counsel and excellent in working.

Union means diversity ruled by substantial unity of thought and feeling. Unity means many people, but one human family; many accents, but a common language; many ways of doing things, but only one motive—to serve God, to please the Lord Jesus Christ, and to answer the ministry of God the Holy Ghost.

English Village Life.

IN his book, BEFORE THE GREAT PILLAGE (7s. 6d. *T. Fisher Unwin*), Rev. Dr. Jessopp, rector of Scarning, the celebrated ecclesiastical antiquary, gives us an attractive picture of English village life in days long gone by. The title of his book is somewhat of a riddle; but in reality it connotes the times immediately preceding the reigns of Henry VIII. and Edward VI. By "pillage" we are not so much to understand the suppression of the monasteries, as the looting of the parish churches—"the robbing of the people of this country of property in land and movables, which property had actually been inherited by them as members of those organized religious communities known as parishes."

It is on this large subject that Dr. Jessopp takes up his parable in the earlier pages of his book. Though commanding a genial style, and having a keen sense of humour, he can use a powerful critical method, and invoke to good purpose the forces of righteous denunciation. He gives us a singularly readable word-portrait of parochial life in the fourteenth and fifteenth centuries; and while disposed to qualify some of the Doctor's positions by taking account of aspects upon which he does not specifically dwell, we would not like to doubt the reality and beauty of the condition of things which he so enthusiastically describes. To some, the times of old were good; to others, they were bad. Assuredly, the people were very religious—outwardly, at any rate.

THE PARISH COUNCIL.

A few sentences will show Dr. Jessopp's position on great questions:—

All the tendency of the feudal system, working through the machinery of the manorial courts, was to *keep the people down*. All the tendency of the parochial system, working through the parish council, holding its assemblies in the churches, where the people met on equal terms as children and servants of the living God, and members of one body in Christ Jesus, was to *lift the people up*.

In these assemblies there was no distinction between lord and vassal, high and low, rich and poor; in them the people learnt the worth of being free.

WHO BUILT THE CHURCHES?

Answering the question, Who built the churches? Dr. Jessopp says:—

The evidence is abundant and positive, and is increasing upon us year by year, that the work done upon the fabrics of our churches, and the other work done in the beautifying of the interior of our churches . . . all that vast aggregate of artistic achievements which existed in immense profusion in our village churches till the frightful spoliation of those churches in the sixteenth century stripped them bare—all this was executed by local craftsmen. The evidence for this is accumulating upon us every year, as one antiquary after another succeeds in unearthing fragments of pre-Reformation churchwardens' accounts.

From first to last—always remembering that they deal with the story of outward religion rather than inward piety in our land—these pages are very interesting. They give us glimpses of days when industries that are now concentrated in special areas were successfully followed in all parts of the country.

THE CRY OF THE VILLAGES.

Among several miscellanies included in the volume is one on "The Cry of the Villages." Let Dr. Jessopp be heard in brief on this subject of urgent importance:

The poor in the towns have had everything done for them; *their* cry is listened to almost before it is uttered. The poor toilers in the rural districts are fretfully told to help themselves. How *can* they help themselves? They *must*, unless they are to disappear out of the land—they must sue *in formâ pauperis*. They want everything that the townsman claims already as his right: water to drink—houses to live in—resting-places in their weariness—nursing in their sore sickness—common halls, be they ever so humble, where they may hope to get *some* innocent amusement, diversion, instruction, and rational companionship. Who is to give them these things?—the landlords? the tenant farmers? the parsons? Such a one as "this humble individual who now addresses you," and who for years past has not derived from his fat benefice enough to provide him with house rent in a second-rate country town?

What mockery to bid our poor rustics look to the old helpers, who themselves are hanging on by their eyelids to their ever-waning resources! This is no pessimist's whine. It is but the sad cry of those who beg only for the crumbs which fall from the rich man's table.

Dr. Jessopp pleads, as he says, "for what remains of that sturdy peasantry which were not so very long ago the very pith and marrow, the very backbone of a great people." It is to be hoped that his plea will be fruitful of great results for the temporal and eternal welfare of the village populations of our land.

Evangelical Co-operation.*

BY REV. A. MACKENNAL, D.D.

THE condition of the people of England, about which Carlyle began to write when he ceased to be merely a literary man and became a teacher, has been an increasing burden to the heart and conscience of the Churches for more than half a century. We are as tired of unqualified competition in religion as in trade, we are sick of class churches. . . There is an honest desire in all

REV. DR. MACKENNAL.

From Photograph by Messrs. Elliott & Fry, 55, Baker Street, London, W.

the denominations to bring the reality and blessedness of Christian fellowship to the whole people; we cannot rest

Till we have set Jerusalem
In England's fair and pleasant land.

This is the motive compelling Church reformers of various schools to press for freedom of action, and some measure of lay government, within the State Church. This has been the most urgent and the most sacred motive leading the Free Churches to federate.

When Dr. Chalmers proclaimed, while he was a minister of the Established Church of Scotland, that voluntaryism was insufficient to meet the spiritual needs of the nation, the Congregationalists and Baptists, with the Scottish Seceders, contradicted him. The Methodists went on their course of evangelization without paying any attention to him. But the needs have proved too vast, the problem is too complicated for any denomination, or even for them all, working without concert and the stimulus of union. The Methodists

Laugh at impossibilities,
And say it shall be done:

but they do not laugh at this. The Independent specific for sanitation—let every Church keep its own doorstep clean, and instruct others to do the same—is not sufficient, for the very soil is polluted, and disease is in the air. The annual growth of population has been far in advance of the aggregate extension of all the Churches. Great towns have been increasing in progressive ratio, and the new neighbourhoods are not provided for. The villages and hamlets are under a wasting sickness, and the Churches have shared in the decline. The denominations have had little heart to face the problem, so great is the disproportion between the resources in men and opportunities of any one of them and the national needs.

And, meanwhile, the sense of nationality—national character, national responsibility, national solidarity—has been growing in depth as well as in extent. Patriotism has been taking on a new meaning: it is not British lionism, nor spread-eagleism; the clamour of the saloon rises and falls, but ever there is an undertone, "the still, sad music of humanity," the cry of the Christian heart. We used to discuss, academically, whether there could be such a thing as a national Christianity; we have learned too well that there is such a thing as national ungodliness. And, to meet the demands of national brotherhood, we have invoked the whole fellowship of the Evangelical Free Churches; we are organizing voluntaryism, persuaded that it will be efficient when it is no longer impulsive, sporadic, sectarian, but co-operative, constant, an accepted purpose, made wise and far-reaching by common counsel. There is a deep solemnity, as of "the burden of the Lord," underlying the jubilance of the National Council of the Evangelical Free Churches. In their forecast of the future there may be perceived an increasing sense of responsibility, a larger patience, a firmer courage, more self-forgetful sacrifice, and the promise of a rich reward.

* These paragraphs are extracted from the concluding chapter of Dr. Mackennal's new book—SKETCHES IN THE EVOLUTION OF ENGLISH CONGREGATIONALISM; being the Carew Lecture for 1900-01, delivered in Hartford Theological Seminary, Connecticut. (5s. *Nisbet.*) The pages are historical and apologetic, and a noble spirit pervades them. Misunderstanding is responsible for many false judgments on the part of Christian people. Those who would understand Dissent in general, and Congregationalism in particular, in their highest intentions and claims, will find much assistance by the study of this volume.

The History of Florence.

THOSE who have read "The Life and Times of Savonarola," by Professor Pasquale Villari, will know what to expect in other Florentine studies from the same accomplished pen. In point of research and careful presentation of facts, THE TWO FIRST CENTURIES OF FLORENTINE HISTORY is a work that leaves nothing to be desired. (7s. 6d. *T. Fisher Unwin.*) The pages were translated from the Italian by Linda Villari, and there are many illustrations of worth and interest.

We have spoken of the pages as containing "studies," for such is the case. The volume contains, in fact, lectures and papers prepared by the author from time to time, and in some cases already published in reviews. Hence the work lacks the organic unity and compactness of a history; it is not the less a book of substantial value, and to most readers and students the occasional repetitions will be welcome and helpful to the memory.

After a chapter on the origin of Florence, dealing with legend and fact in a masterly manner, Professor Villari discusses the rise of the commune, and then the wars and reforms—the story of the conflict between Ghibellines and Guelphs being told in graphic detail. The working of the various guilds is explained, throwing light on many surviving puzzles, commercial and social. The Republic and parties in the time of Dante completes the picture. As a contribution to the history of the Middle Ages, this is a book that will abundantly repay the studious reader.

Professor Villari's work is of great worth—a distinct enrichment of literature on subjects of profound importance in their bearing upon the history of Europe and human interests in general.

A Spiritual Classic.

IT is a peculiar pleasure to welcome a new edition of The Christian's Great Interest, by William Guthrie, of Fenwick (2s. 6d. *Melrose*). Appearing in the "Books for the Heart" series, edited by Rev. Alexander Smellie, M.A., this spiritual classic is in good company. There must be a mission to-day for the book of which the saintly Andrew Bonar said that it was "the first beam of joy" which came to him—that to its pages he owed the earliest "hope that he really had believed on the Lord Jesus." There should assuredly be many readers for a book of which the great John Owen said that it was his "vade mecum," carried along with his New Testament—a book which had "more divinity in it" than the several folios which he wrote!

Mr. Smellie writes a deeply interesting and comprehensive introduction to this fruit of Covenanter theology. He charms us with his picture of the man and the pastor. A brief paragraph must sample the whole:—

> There burned in William Guthrie the passion which dominates the true ambassadors of the King of kings, the fire which consumes them—the yearning to redeem. When Henry Venn preached, it was with such a flaming urgency of consecration that "men went down before him like slaked lime." When Ludwig Hofacker spoke of Jesus, the heads of his hearers were instinctively lowered, as the grain in the autumn fields is swayed and bent by the breeze. When Rowland Hill looked out on the sheep scattered abroad, the cry was wrung from his lips, "Oh that I were all heart and soul and spirit, to tell the glorious Gospel to perishing multitudes!" When William Burns was asked his thoughts on finding himself for the first time in a Chinese crowd, he turned to his questioner and answered, "The lost, and a Christ for them." Among those dedicated, seraphic, love-conquered men, the minister of Fenwick stands. The "intolerable craving" to save, "shivered throughout him like a trumpet-call."

These experimental pages should prove helpful to preachers and teachers. Here we have the message as it was delivered in the seventeenth century by an evangelist of great piety and singular power. Mr. Smellie has not edited the quaintness out of the treatise; where the language has required interpretation to make it understood to-day in England, superseded words and clauses are preserved in footnotes. An Appendix presents excerpts from some of Guthrie's sermons, and those who read in a sympathetic spirit will assuredly wish for more.

Some English Shires.

THE intelligent reader of The Story of Some English Shires, by the late Bishop Creighton, cannot but regret that the lamented author was called to his rest without being able to complete the series. The Bishop was pre-eminently qualified for forming a sound judgment on historical questions; and the various counties of England make many calls for the exercise of judgment on the part of one who would sketch their story.

On its first appearance in 1897, this book had a hearty reception. The papers were written in intervals of leisure, and were the result of impressions produced by rambles in various parts of England. Though the counties have all shared in the history and the fortunes of England as a whole, yet, as the author tersely says, each has had a history and a fortune of its own, which has left its mark upon it. As time passes, these marks are becoming obliterated; they have their interest, however, and their lessons also, as we trace them to days when the shires enjoyed independent life, each of them having much that was special and peculiar.

The issue of a new edition offers an opportunity for such as could not purchase the book in its original and more expensive form. (6s. nett. *Religious Tract Society.*) The contents remain the same, except that a chapter on the County of Cambridge has been added, bringing the total up to eighteen, including most of the Northern and Midland counties.

The Call of Elisha.*

By Rev. F. S. WEBSTER, M.A.

IT certainly meant a great change for Elisha. From the moment the mantle fell upon him everything was changed.

(*a*) The new life was one of devotion to Elijah. Elisha might have said, "To me to live is Elijah." Years afterwards he was known by this title, "Elisha, that poured water on the hands of Elijah." And you are called to a life of devotion to the Lord Jesus. Christ is to be the centre of your life. The world may call you eccentric; but this is a misnomer. Eccentric means off the right centre; and the Lord Jesus, who tasted death for every man, is the only right Centre for every ransomed life. It is the world that is eccentric; and the one cause of all the friction and trouble amongst men is that Jesus Christ, God's appointed Centre, is rejected. Philanthropists and Christian Socialists may dream and scheme and labour as they like, but until Christ is made Centre nothing will be right. The call comes all the more urgently because of the dismay and despair in which the present century opened. "Arise and live for Jesus; be whole-hearted to make Jesus King."

(*b*) The new life was one of separation. He could not cleave to Elijah without leaving the old home. New interests arose; new duties occupied his time; new desires and ambitions filled his heart. The old life had to be left behind; he was completely drawn away from it. And so it is with every true follower of Christ. Nearness to Christ brings about separation from the world. The new interests and occupations crowd out the old, just as the young green leaves of spring push from the branches the dead leaves that had held on through all the winter storms.

REV. F. S. WEBSTER.

From Photograph by Mr. G. P. Abraham, Keswick.

(*c*) The new life was, at the beginning, full of hardship and peril. Elisha shared in Elijah's exile. His master was a marked man and a fugitive. The prophet's mantle was no robe of state. None but Baal's priests were received at court in those days. Elijah had none of the privileges and protection which a Christian Government affords to God's servants in England. And for us, too, though we live in better days, there is the cross. It is still true: "Whoso doth not bear his cross and come after Me, he cannot be my disciple." Even to-day, you can evade your cross only by denying your Lord. We cannot live for ease and riches and pleasure if we follow Christ.

* From Elisha: The Prophet of Vision. (1s. *Morgan & Scott*). This attractive little volume is fitted to fill a most useful place in the study of Scripture biography. The secret of Christian life and work is plainly set forth, with the blessedness of that purity of heart which is the condition of being able to see God. The chapters abound with practical lessons and suggestions, which should prove of great service to teachers and preachers.

Christian Study Manuals.

Three volumes have been issued of a new series of Christian Study Manuals, edited by Rev. R. E. Welsh (1s. each, net. *Hodder & Stoughton*). Compact in size and concise in treatment, they should prove very useful.

The study of Church history has been far too long regarded as uninteresting to the general reader. It is well that in the first volume—The Early Church: its History and Literature—Professor Orr has given a popular, while at the same time highly instructive introduction to the subject.

Our sketch has brought us to the triumph of Constantine, and formal adoption of Christianity as the religion of the empire. Ere, however, this consummation was reached, the Arian controversy had broken out (A.D. 318), and the Church was in flames from within, to the unconcealed delight of the pagan onlookers, and the intense chagrin of the emperor, who had hoped to find in this monotheistic faith a bond of peace in his dominions. The Nicene Council itself (A.D. 325) did little more than open new controversies, with which for half a century the world and Church were filled. Narrow-minded imperial interference made matters ever worse. Over all the storms looms the noble figure of Athanasius, who appears already upon the scene before our period closes. To him the Church owes nearly all its real guidance in the distractions of the age that follows *Athanasius contra mundum.* On the verge of this new era we cease our tale.

In the second volume—Ruling Ideas of our Lord—Dean D'Arcy (Belfast) has given a comprehensive study of the definite teaching of our Lord, as gathered from his actual words recorded in the Gospels. Of the fulfilment of the promise of the Spirit, he says:—

> It is certainly very surprising to note the power, insight, devotion, which marked the lives and doings of the Apostles and their companions after the great day of Pentecost. Men who had been doubting, hesitating, quailing, became confident, decided, fearless. Some new certainty and some new power had entered into them. Their minds which had seemed almost blind to the more spiritual side of their Master's teaching were suddenly illuminated. Their wills were inspired with irresistible purpose. Jesus Christ became a far more vivid reality to them in His absence than He had been in His presence. The promise recorded in Acts i. 8, "Ye shall receive power when the Holy Ghost is come upon you; and ye shall be My witnesses," was kept to the letter. The only adequate explanation of these things is that the accounts given in the New Testament of the Resurrection of our Lord and of the giving of the Holy Ghost are literally true.

Dr. Monro Gibson's subject—Protestant Principles—carries us to different though equally important ground. The reader is warned that the errors of Rome are "not only pernicious in themselves, but are of such a nature as to obscure the fundamental truths of the Gospel, and in many cases to replace them by something not only different, but alien."

> A priest claims to represent Christ to the people, and to act for the people on behalf of Christ; a minister is a servant of Christ who makes no such profession, but, while standing himself apart, points to Christ and speaks of Him, and directs the people to approach Him for themselves, and to trust, not to anything he, the servant, can do, but to what the Master alone can do for them. Thus the priest professes to offer sacrifice on the people's behalf; the minister makes no such profession, but points them to the sacrifice offered once for all on Calvary, and now presented by Christ Himself continually; the priest says, "Confess your sins to me and I shall grant you absolution as the representative of Christ"; the minister says, "You may confess to me as any Christian may confess to another in the ordinary intercourse of Christian fellowship, and though I cannot absolve you, I rejoice to be privileged to declare that 'He pardoneth and absolveth all them that truly repent and unfeignedly believe his Holy Gospel.'"

Professor Orr and Dr. Monro Gibson have supplied valuable hints for further study.

A Life of Christ.

It is no wonder that the life of Christ is the subject of many books. Every decade seems to witness many attempts on the part of Christian authors to set in order the events of "the Life of Lives," and to portray anew, in one or more aspects, Him to whom all the prophets bore witness, and whose Person and works were the main theme of the writings of inspired evangelists and apostles. We welcome yet another attempt to interpret Him whom no mortal can know more than "in part."

Twelve devotional writers co-operated in a series of chapters, which were published in *The Quiver*; and their essays are published in collected form in a handsome volume entitled, The Life and Work of the Redeemer. (6s. *Cassells.*) They give us a spiritual portrait of the Great Teacher and Redeemer of the world. Dean Spence writes on "The Birth and Infancy of Christ"; the Archbishop of Armagh (Dr. W. Alexander) on "The Baptism, Fasting, and Temptation of Jesus," also on "The Atoning Work of Christ." Dr. Marcus Dods treats "Calls to Discipleship"; the Bishop of Durham (Dr. Moule), "The Private Personal Interviews of our Lord"; Dr. Lyman Abbott (New York) "Jesus Christ as Missionary." "Christ's Dealings with Womanhood" is expounded by Rev. F. B. Meyer; "Christ the Teacher" by the Bishop of Ripon (Dr. Boyd Carpenter); "Christ the Consoler" by the Dean of Norwich (Dr. Lefroy); "Christ the Wonder Worker" by the Bishop of Albany, U.S.A. (Dr. W. C. Doane); "The Betrayal and Denial of Christ" by Rev. Dr. Fairbairn; and "The Resurrection" by Rev. Dr. Maclaren.

These are names of representative influence as well as personal worth; and though it is not reasonable to expect uniform quality in work of such varied origination, a high level of excellence has been attained in most cases. Several photographs of places, and drawings of great scenes, have been reproduced in full page plates.

How to Work for Christ.

To show Christians how they may work for the Master, is to discharge a much-needed ministry. If we know our own powers, and have found our own place, we may also be enabled to help others to realize their talents, and to exert their powers in the great symphony of service. "His servants shall serve Him," not only *then*, but now. How may they serve? Answer is given in a noble volume How to Work for Christ: A Compendium of Effective Methods. By R. A. Torrey (7s. 6d. *Nisbet*). The author is widely known for his labours in connection with the Moody Bible Institute at Chicago; and this volume is a worthy companion of his excellent work "What the Bible Teaches." In a brief preface he tells us that his book is intended for both ministers and laymen. He says with truth:—

> The Church of Christ is full of people who wish to work for their Master, but do not know how. This book is intended to tell them how. It contains no untried theories, but describes many methods of work that have been put to the test of actual experiment, and have succeeded. As far as known, there is no other book that covers the same field. For years it has been upon my heart to write this book, and I have been asked again and again to do so.

These lines explain the work somewhat; it is at once practical and comprehensive. First comes Personal Work—its importance and conditions, how to begin, and on what lines to proceed. The second main section of the book describes Methods of Christian Effort—visitation, the conduct of meetings, tract and colportage work, services in theatres and gaols, revivals and after-meetings, and work among children. The third book deals with Preaching and Teaching the Word of God. Here we have sermons described in their various classes and illustrated—textual, topical, and expository—with instructions as to their preparation and delivery. Similar work is done in explanation of set Bible Readings, and there are many model outlines. Professor Torrey's companion work on "What the Bible Teaches" has proved a great blessing in the hands of hard-pressed labourers. We can fully believe that many a minister and city missionary, Sunday-school teacher, and humble worker will "mend their pace" in working for Christ on becoming possessed of this splendid volume.

My Counsellor.*

We give the Evening Reading from My Counsellor for the current date. Those who are not familiar with the book—which has become very precious to Christians in all parts of the earth—will judge from this page of the method of presenting Scripture excerpts for the direction of thought and the culture of the spiritual life.

November 21.—Evening.

Of him, and through him, and to him, are all things: to whom be glory for ever. Amen. Rom. xi. 36.

All things are of God.—For in him we live, and move, and have our being.	2 Cor. v. 18. Acts xvii. 28.
To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.—For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist.	1 Cor. viii. 6. Col. i. 16. Col. i. 17.
None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.—Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.	Rom. xiv. 7. Rom. xiv. 8. 1 Cor. x. 31. Matt. iv. 10.
When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.—What hast thou that thou didst not receive?—for all things come of thee, and of thine own have we given thee.	Luke xvii. 10. 1 Cor. iv. 7. 1 Chr. xxix. 14.
Ye are not your own: . . . therefore glorify God in your body, and in your spirit, which are God's.	1 Cor. vi. 19, 20

677

Only a Prayer Meeting.

In one of his volumes of "Lectures to My Students," Mr. Spurgeon, speaking on the "Faculty of Impromptu Speech," said that ever since coming to London, in order to get into the habit of speaking extemporaneously, he had never studied or prepared anything for the Monday evening prayer meeting at the Metropolitan Tabernacle, but had all along used that occasion as the opportunity for off-hand exhortation. It was his intention to collect into a volume a selection of the addresses given at these gatherings, but the opportunity for carrying out this idea never came to him.

Happily there were those who knew his desire, and some forty of these exhortations have been gathered, and now appear in book form with the title, Only a Prayer Meeting! The volume is in four sections:—(1) Addresses on Prayer and Prayer Meetings; (2) Expositions of Scripture; (3) Incidents and Illustrations; (4) Miscellaneous Addresses. At such times the preacher was careful not to select difficult expository topics or abstruse themes, and one result is a volume of simple, homely talks concerning the elements of our common faith. The pages yield comfort and instruction to saints, and offer solemn warning and loving invitation to sinners. Under the Spirit's teaching, many engaged in the Master's service will find in this book stimulus to effort as well as food for profitable meditation. (3s. 6d. *Passmore & Alabaster.*)

After the Resurrection.*

By HENRY VARLEY.

We ask our readers carefully to study Luke xxiv. in regard to the absolute necessity for our Lord's fresh ministry to the disciples after his resurrection. To overcome the density and ignorance common to the human mind even in the apostles, it became necessary for the risen Lord, in actual "line upon line," "line upon line," to deal with them, as it were, all over again. Four things mainly were needed, and very striking is the testimony given concerning the risen Lord's ministry amongst them. By virtue of their partnership with Him in his resurrection, they were in a new relation, position, and condition. Risen with their Lord they were, but they were as ignorant of the truth which belongs to and becomes the sons of God in resurrection, as little children are of the manners and behaviour which become an educated and mature Christian life.

Nothing could be more striking than the way in which the risen Lord instructed them. First, He opened their understandings. Second, He opened their eyes, for they were holden so that they did not see Him as their resurrection life. Third, He opened the Scriptures to them, the books of Moses, the Prophets, and the Psalms. Fourth, He opened their hearts, so that they burned within them; whilst at night He breathed upon them the Holy Ghost to speak peace to them from the God of Peace, who had brought again from the dead that Great Shepherd of the sheep (Heb. xiii. 20).

Here, again, we would pause and ask, Have you, beloved reader, known the walk to Emmaus in company with the risen Christ? Has your sad countenance been seen by the risen Lord? Have you heard him say, "What manner of communications are these held by you?" Has the Lord in resurrection drawn near and joined your company? Has He opened your darkened understandings, so that now the light of his resurrection glory fills the magnificent chambers of thy renewed mind and spirit? Has He opened the books of Moses, the Prophets, and the Psalms to thee so that his sufferings, followed by his glory stud the inspired pages with resurrection light and glory? Has He broken this bread of life to thee? Hast thou seen Him in this festive fashion, and has thy heart burned within thee as He opened to thee resurrection glories? If so, then may we suggest that we, too, constrain Him to abide with us, for it is toward evening, and life's little day is far spent.

Oh, that it may be true in our case also, "And they worshipped Him, and returned to Jerusalem with great joy." And may we not, in reverent paraphrase, add—and reside continually in the spiritual temple which He raised from the dead the third day, and in which He bids us to abide, "praising and blessing God"? Amen. May we furnish thee with subject for song and rich melody borrowed from Israel's storehouse of praise? "Be glad and rejoice, O daughter of Jerusalem." The Lord hath taken away thy judgments. He hath cast out thine enemy.

* My Counsellor: Holy Scripture arranged as Morning and Evening Meditations, for Edification, Guidance, and Comfort. (From 2s. List of bindings and prices from *Morgan & Scott*—a great variety, for seasonable gifts).

† From The Evangel of the Risen Christ. (3s 6d. *Alfred Holness.*) The volume is written in the author's accustomed forcible style, and furnishes material for meeting effectively many errors of modern thought.

Twentieth Century Dictionary.

OF the making of dictionaries there seems to be no end. To look down the list of such performances during the nineteenth century is very impressive to an educated mind. The mental activities of which our language has been the subject—the analysis and annotating, the philological investigations leading to practical classification—appeal to the imagination as well as testify to the flexibility and wealth of the English tongue.

The new century not only finds great lexicological undertakings in hand, but has promise of good things for those who do not look to antiquity for verbal instruction. While mighty volumes are within the reach of scholars, handy books must meet the needs of learners and the convenience of the general public. Hence the great service which will undoubtedly be wrought by CHAMBERS' TWENTIETH CENTURY DICTIONARY OF THE ENGLISH LANGUAGE (3s. 6d. *W. & R. Chambers*). This work has been edited by Rev. Thomas Davidson, who tells us in the preface that this is the third work of the kind that he has prepared. The excellent arrangement affords evidence of the practised hand, while the typography and general get-up are all that could be desired. The book is pronouncing, explanatory, and etymological, with compound phrases, technical terms, colloquialisms, and many illustrations. There are full appendices, dealing with classical and foreign words and phrases, Scripture proper names and English Christian names, the etymology of place-names, and other useful matters.

Dr. Whyte's Bible Characters.

THE volumes of BIBLE CHARACTERS which Dr. Alexander Whyte has been giving us for years past are among the most suggestive and useful contributions to practical divinity. The lessons of life, whether drawn from the careers of good men and saints, or the failures of the weak and erring, are presented in chapters that are always very interesting—weighty as products of thought, and of great value as embodying the spoil of one who has diligently worked some of the richest mines of religious literature.

The new volume, STEPHEN TO TIMOTHY (3s. 6d. *Oliphant, Anderson, & Ferrier*), is the second devoted to the New Testament, and contains the fifth series of studies—completing 126 chapters in all. Paul is the subject of sixteen chapters, dealing with him under various aspects. We make a brief extract:—

GLORYING IN THE CROSS.

We preach not ourselves, Paul asserts with a good conscience. And yet, at the same time, he introduces himself into almost every sermon he preaches. Paul simply cannot preach the cross of Christ as he must preach it, without boldly bringing himself in, as both the best pattern and the best proof of what the cross of Christ can do. Paul's salvation—the absolute graciousness of Paul's salvation, and his absolute assurance of it—these things are the infallible marks of their authenticity that Paul prints upon every Epistle of his. The cross of Christ, and Paul's salvation by that cross, are the two constant and complementary topics of Paul's pulpit; they are but the two sides of Paul's shield of salvation.

The most beautiful English preacher of the past generation has told us that his conversion was so absorbing and so abiding that it made him rest ever after in the thought of two, and two only, absolute and luminously self-evident beings, himself and his Creator. And so it was with Paul's conversion also. Only, in Paul's case, it was not so much his Creator who was so luminously self-evident to Paul—it was much more his Redeemer. And thus it was that in Paul's preaching there were always present those two luminously self-evident subjects, Paul's sin and Christ's cross: Paul the chief of sinners, and Jesus Christ and Him crucified. And thus it is that Paul's so profound, and so experimental, preaching so satisfies us. And thus it is also that it alone satisfies us.

The "**Methodist Recorder**" **Winter Number** is a budget of very interesting matters. The first article, "The Loves and Friendships of John Wesley," is by Rev. Nehemiah Curnock, and it is well worth reading. These pages should keep alive in the breasts of young Methodists the fascinating story of their origination and denominational objects. There are many illustrations and *fac-simile* reproductions of historic documents. (3d. "*Methodist Recorder*" *Office.*)

Some Story Books.

Hodder & Stoughton.

A good illustration is given in **Mark Strathmore's Renunciation**, by Fannie Eden (6s.), of the spread of the Kingdom of God through a Christian letting her light shine, along with the joy which may come into a heart through following the Lord when all other causes for joy seem to be withdrawn.

Round many phases of Scottish history tales have been woven, and to these has just been added one by Helen Wallace—**The Greatest of These** (6s.)—worthy of a wide audience. The scenes are laid in the year 1745, when the religious world was moved by the division of the Seceders over the Burghal Oath, and the political world by the rising which ended at Culloden.

The story of a prodigal son in our own time is told with truest pathos in **The Redemption of Neil Maclean**, by David Lyall (6s.) The picture of estrangement between father and son arising from mutual misunderstanding is fraught with many a deep lesson. For those who have made mistakes, and are only conscious of the darkness overhead, it may awaken a great hope that their clouds, too, are lined with silver. One lesson of the book is that "God is on the side of parents"—of praying parents; and another that He "speaks in different ways to different souls. But always it is the right and the best way." Not every wanderer comes back in any way, much less as Neil Maclean does. Yet the story in its essential features is truly typical of the experience of many a family. The pain that mingles with the highest joy ever reminds us that those who would follow the Lord must do so by the way of the cross.

The beginnings of a great spiritual movement like Methodism have a deep and abiding interest; and for this reason, as well for its high merits as a contribution to literature, **The Coming of the Preachers**, by John Ackworth (6s.) will find many readers. Others have put on record the historical and ecclesiastical facts, which have their own place and value; here we have none of these, but an account of the wondrous results following the preaching of the Evangel in the new fashion in a typical, quiet, old-fashioned English town. We are introduced to the brothers John and Charles Wesley in all the simplicity of true greatness. The extraordinary nature of the misrepresentations diligently circulated regarding the preachers go far to explain the unpopularity of the work except among those whose hearts were touched. The great outstanding fact is that, in very many cases, "the common people heard" them "gladly."

Religious Tract Society.

The simplicity of the plan of salvation, and the blessedness of Christian life, are taught in **How John Dale Let His Light Shine**, by M. C. France (1s.), after such a fashion as ought to bring these truths home with power to the reader.

Lady Dye's Reparation, by Sarah Doudney (2s. 6d.), is a story for girls, dealing with home and school life in a pleasant way, and characterized by a healthy tone.

Many a pleasant picture of home life will be found in the pages of **A Maid Whom There Were None to Praise**, by Louisa Bradford (2s. 6d.). It deserves to be popular as a gift book for girls.

The incidents gathering round the adventures of **Cynthia's Brother** (2s. 6d.) are steps in the way leading to "honour and courage, love and self-sacrifice," which were only bought at a great price.

The "bit of family history" which is told in **Celia's Fortunes** (1s. 6d.) shows the different paths by which individuals are led to see the finger of God directing their lives, the vivid local colouring making the story a most attractive one.

Miss Amy Le Feuvre's facile pen has been employed to good purpose in **Heather's Mistress** (3s. 6d.), a charming story, in which the joys of Christian service and the frivolities of a fashionable society life are effectively contrasted.

As its title implies, **The Gold that Perisheth**, by David Lyall (3s. 6d.), is a story much concerned about money. Fortunes slip from the hands of their possessors, with different results; but the lessons all point to higher things. Christian faith and hope prove themselves to be the real things.

A capital story of the early years of the nineteenth century is **Treggs' Triumph.** (2s.) The fierce struggle between employers and employed in the mills of the Midlands, following on the introduction of machinery, and the origin and progress of the Luddite movement, are subjects which are picturesquely dealt with in this strong, well-written work, by E. Everett-Green.

Deb Clavel. By Mary E. Palgrave. (3s. 6d.) This is what might be expected from the pen of its author, a well-written and singularly entertaining story. Deb was a Puritan lass and a preacher; her aunt, Elizabeth Gaunt, came to a martyr's end—was, in fact, the last woman burned at the stake at Tyburn. The pages furnish a good description of the ill-treatment to which Christian confessors were subjected in the seventeenth century; and they also give some account of the turmoil attendant upon the Monmouth rebellion.

J. F. Shaw & Co.

A lively story of the ways and customs of some young people in Cornwall during the days when "George the Third was King" is graphically told in **A Little Brown Tea Pot** (2s. 6d.).

Among excellent stories for boys must be classed **In Ships of Steel**, by Gordon Stables (5s.). This is a story of the Royal Navy as we know it. There is a real Chinese pirate in it, too; and, though quite up to date, of a piece with those of a former generation on the Spanish main.

We are carried back in most interesting fashion by **The Secret of Maxshelling** (5s.) to the days of "good Queen Bess." One who desired "to be a handmaid of the Lord, and to walk in his fear and his love," tells the story of her experiences in these stirring times, when there was much Romanist intrigue in the land.

In **Cleared for Action**, by Willis Boyd Allen (5s.), we have another tale which will give boys an insight into matters of recent history. The Spanish-American war is fought over again in its pages, with the various leaders brought in under their proper names. A good history lesson will be learned in the course of reading this most interesting story.

T. Nelson & Sons.

Two of a Trade (1s. 6d.) is an attractive book for girls, with many interesting side-lights on village life.

Many an interesting story is told in **Great Explorers** (2s.), beginning with Marco Polo, and closing with David Livingstone.

The hero of **Jim's Sweethearts**, by E. L. Haverfield (2s. 6d.), is seven years of age when the reader is introduced to him. The story of his troubles and escapades is graphically told.

Among books about soldiers, a prominent place must be given to **For the Colours** (6s.), by Herbert Hayens, in which the story of the British Army is traced from the earliest times down to our own day. Much of our national history is interwoven in the chapters, and the turning point carefully brought out. Many personalities like those of Havelock and Outram, Wellington and Moore, Gordon and Roberts, stand out in bold relief from the pages. The volume is profusely illustrated, while a portrait of Lord Roberts is given as a coloured frontispiece.

Lovers of travel and adventure are indebted to the author of **Jack Ralston**: or, the Outbreak of the Nauscokees (5s.), for a thrilling tale. While being a record of exciting expeditions, the book has other features which will commend it to a wide circle of readers. Dealing as it does with life in the far north-east of Canada, many glimpses are given of the simple unsophisticated nature of the Eskimos—a race who exhibit in many respects the highest qualities of more civilized peoples.

For the Faith: A story of the Young Pioneers of Reformation in Oxford, by E. Everett-Green (3s. 6d.). Taking us to the times of Wolsey, these pages claim an interest in John Clarke and Henry Sumner, who succumbed to the effects of persecution; and show us the part played by Dalaber, Ferrar, Garret, and others, who, though they took part in the Reformation movement, afterwards made their peace with the persecuting church, some of them, however, to witness unto blood in later years. This is a capital Protestant story, full of human interest and instructive in high principles.

Held to Ransom, by F. B. Forester (5s.), is an exciting romance. The scene is laid in the south of Spain just over fifty years ago; and many of the incidents described have doubtless been matched in the experience of unfortunate travellers in still more recent years. The pages are sufficiently awakening in their animation; and the main dialogue befits the daugerous situation of the hero and the desperate character of the outlaws into whose hands he fell. Certainly the book is a picture of scenes which, if we may judge from present events in Turkey, may not yet be regarded as exclusively belonging to past times

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Bernard or Ben? by Jennie Chappell (1s.), is a boy's story by a thoroughly reliable writer.

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A book for boys, providing ample interest in its vivid account of holiday adventures on Dartmoor, is **Paul the Courageous**, by Mabel Quiller-Couch (1s.). The illustrations are admirable.

Aunt Armstrong's Money (9d.), by Jennie Chappell, is a story for girls. Boys will appreciate in corresponding degree, **Won from the Sea** (9d.) by E. C. Phillips.

All Work and No Play (1s.), by Harold Avery, is a capital school book. Other stories for little folk are:—**Benjamin's New Boy**, by Jesse Page; **Enemies**, by Marion Isabel Hurrell; and **Cherry Tree Place**, by Lizzie A. Hooper (6d. each).

R. Culley.

The **Three Little Vagrants** (1s.) of whom F. Spencer writes, are lovable young people, and the story of their vicissitudes is an interesting one indeed.

The "little Cornish maid," whose story is told in **Fairy** (1s. 6d.), was one with whose experiences many young people may with profit make themselves acquainted. Illustration and incident combine to render the book attractive.

Translated by William J. Forster from the French of Madame de Pressensé, **Fifine's Charge** (1s. 6d.), retains in English the true pathos and charm of the original, while the numerous illustrations add much to the attractiveness of the volume.

Conquering: or, Bernard's Burden (1s. 6d.), is a temperance tale of exceptional merit, with a sound, unforced moral. It tells how noble lives were sacrificed by the sinful weakness of a surgeon. Experiences of joy and sorrow, hope and despair, are skilfully depicted, and the characters live before the mind of the reader.

Sunday School Union.

A small book teaching a good lesson is **Geordie's Victory**, by Margaret E. Haycraft (9d.).

Helpful counsels as well as stories of boyish escapades will be found in **The Captain's Fags**, by W. E. Cule (1s. 6d.).

Into Stormy Waters, by Mrs. Henry Clarke, M.A. (1s. 6d.), is a brightly-written story for girls, full of interesting episode and interest.

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Sidney Yorke's Friend, by E. A. Bennett. (1s.) A graphically written story for young people.

No one will read **Laura Richmond** (1s.) without being deeply impressed with the author's literary power. It is doubtful if a more readable and graceful story has come from Jean Ingelow's pen.

Stumps: A Story for Children (1s. 6d.), will be a favourite where there are young folk to be entertained and amused. It is a pretty record of juvenile pranks —brightly written, attractively bound, and amply illustrated.

General Notices.

The Gist of the Lessons: A concise exposition of the International Sunday School Lessons for 1902. By R. A. Torrey (1s. nett. *Nisbet*). Here is *multum in parvo*; the matter is excellent and the manner good. This book will be a great help to many a hard-worked searcher.

The Endeavour Greeting, by Amos R. Wells, is a manual for information and suggestion for new members of the C.E. Society. (1s. *Andrew Melrose.*) This little book has been edited for British Endeavourers by Rev. J. Brown Morgan. It has instructions for many an experienced member, as well as for new comers.

Music and the Higher Life. (By W. H. Jude. *Reid Bros.* 3s. 6d. net.) Mr. Jude has long been known as a writer of successful compositions for the concert platform, and in this volume we have the products of his undoubted genius allied to sacred words, original and otherwise. Many popular pieces, such as "Onward, Christian Soldiers," "There is a Happy Land," and other favourite hymns, are set to exceedingly "taking" melodies, with artistic accompaniments.

Mr. James E. Hawkins has again issued in various forms **The Golden Grain Almanack.** As a small volume interleaved, it will be useful to many (6d.). Then there is the paper cover edition at a penny, and the large type edition at twopence. The "Diary" edition is a very serviceable book, bound in roan, with pencil and tuck (1s. 6d.). Poems by Mr. Hawkins, Rose Benn, and others may be had in cut and embossed cards. (Six for 1s.). A highly spiritual note is sounded in these verses.

In his booklet, **Some Unique Aspects of the Baptist Position**, Rev. E. Carey Pike summarises deeply-interesting facts and arguments. It is of great importance that Christians of various denominations should understand one another. Mr. Pike's pages will prove of service to such as desire to consider the claims of Baptists on points of Bible doctrine and Church polity, their sufferings through persecution, and their testimony as advocates of liberty of conscience (6d. *A. H. Stockwell*).

Archdeacon Sinclair wrote a helpful book, "Unto You Young Men." He follows it with wise and timely counsels for "the weaker sex"—**Likewise the Younger Women** (3s. 6d. *Grant Richards*). He writes for various classes; and first of all deals with the serious questions of Christian belief and spiritual life. The homely virtues and graces are treated in a fashion that will make the book very welcome to workers among young women. The chapter headings will explain: Modesty, The Golden Rule, Cheerfulness, Grumbling, Novels and Plays, Gossip, and Gambling. We heartily commend this timely and readable book; it is calculated to exert a wholesome influence, and we trust it will reach the hands of those whom it addresses.

The Missionary Painting Book is an admirable publication. Pages of coloured pictures are alternated with monotint outlines for the young painter to fill in according to copy. Explanatory letterpress is furnished by Eleanor F. Fox. This publication is designed to interest our children in the great subject of world-wide evangelization. We heartily commend it to Christian parents and guardians (1s. *Church Missionary Society*).

The two latest volumes of "The Century Bible" are—**The Pastoral Epistles**: Timothy and Titus, edited by Dr. R. F. Horton; and **The General Epistles**: James, Peter, John and Jude, edited by Professor Bennett. (2s. each. *T. C. and E. C. Jack.*) Students will find these books of real service; and they will not be slow to recognise the general usefulness of the commentary where they may hesitate to accept some of the statements made in the introduction. The handy form of the volumes deserves commendation.

Children's Toy Books. *Messrs. Nelson* have issued some grand toy books, including **Up to London to See the King**, the bright pictures being accompanied by suitable letterpress; **Children of the Empire**, young folk of many lands being depicted and their praises sung in easy rhyme; **Sand Castles**, seaside scenes with childish verse; and **For the Flag**, a painting book of the flags of all nations (all 1s. each). Smaller books, also very bright, are **Alphabet of Children's Names** and **Romps** (6d. each); **Nursery Jingles** and **A Donkey Ride** (4d. each).

Rev. Dinsdale T. Young has given us a new volume of striking sermons. That on "Unfamiliar Texts" was good; this on **Neglected People of the Bible** is, if possible, better (3s. 6d. *Hodder & Stoughton*). Fifteen in number, these discourses are remarkably comprehensive of information, and rich in homiletical material. Some idea of the contents may be gathered from such titles as these: "Laban the Syrian: A Man of To-day," "Saul and the Witch of Endor," "Gehazi and his Modern Representatives," "Apollos: A Study of Influence." The treatment is practical, and preachers will find the pages very suggestive.

Mr. Henry Frowde has lost no time in bringing out editions of **The Book of Common Prayer**, with the alterations rendered necessary by the Duke and Duchess of Cornwall being created Prince and Princess of Wales. The new Accession Service, which was authorized by Royal Warrant on November 9, is also given. In point of paper, printing, and binding, all varieties of taste and need are met by the Oxford editions. That in pica type and 12mo. page, printed on thin paper, combines singularly useful and attractive features. This will presumably be known as the "George Prince of Wales" Prayer Book.

Joy and Strength for the Pilgrim's Day, is a book of daily readings, selected by the Editor of "Daily Strength for Daily Needs" (3s. 6d. nett. *Longmans*). At the head of the page is a Scripture text, sometimes more than one. Then there is generally a poetical excerpt, followed by one or more brief quotations from devotional writers. The day's selections illustrate the Scripture text, and many a page bears testimony to the sound selective judgment of the compiler. The gatherings are from all sources—Evangelical, Mystical, Romanist; but as dogmatic specialties have been avoided, no confusion results from the great variety of sources.

Year by year *Messrs. Wells Gardner & Co.* issue books of a high class for young readers. Artistically illustrated by Gordon Browne, and printed in the best style on superfine paper, the series has given us in modern dress some of the literary treasures of past generations. This year we welcome a volume which more nearly belongs to our own age—**Fairy Tales from Hans Andersen** (6s.). Of the entertaining contents, not a word needs to be said, except to note that there is an admirable introduction, biographical and descriptive, from the pen of Edward Clodd. Altogether, there is no more attractive book of its class among the season's publications.

A valuable text-book for the use of opponents of vivisection has been provided in **Scientific Research**, by Stephen Smith, M.R.C.S. (2s. *Elliot Stock*). It is truly what it purports to be, "a view from within." On retiring from practice, the author spent a prolonged period studying at various Continental hospitals. Charges of cruelty to animals in course of investigations having been both made and denied, it appeared to him a matter of importance that the truth of the case should be known, and he has now put on record what he saw. Case after case is instanced of the sufferings of the victims, and the circumstances are narrated in the exact fashion that can only be done by an expert. The coloured plates given are almost ghastly in their realism; yet they only represent the plain facts of the case. In the appendix are summarised the experiments published in the *Journal of Physiology*, 1896-1900; which, however, we are told, probably do not represent even one per cent. of the experiments actually performed in England, though they show their nature very clearly.

By the Rivers of Africa, from Cape Town to Uganda, is a capital book for children, by Annie R. Butler (2s. 6d. *Religious Tract Society*). After a historical sketch, we have chatty accounts of the progress of civilization and Christianity among Bechuanas, Basutos, Tongas, and other families and tribes. Lastly comes Uganda, as it was and as it is; and some sixty illustrations and a map embellish the record. Many besides young people will welcome this outline of important developments, which are calculated, in a moral and spiritual sense, to change the face of the Dark Continent.

A book which will not soon exhaust its instructive influence is **The Church and New Century Problems** (2s. 6d. *Wells Gardner*). It contains papers on the Empire, the State, the Municipality, Overcrowding and Housing, the Temperance problem, the Rural problem, and Trade Unionism, with a statement of the constitution and aims of the Christian Social Union, under whose auspices the book is issued. The writers include the late Bishop Westcott, Canons Scott Holland, Gore, and Barnett, and Dr. T. C. Fry, and each makes a substantial contribution to the subject he discusses. When the title speaks of "the Church," it means the Church of England, and it is not difficult to find "High" proclivities here and there; but all the same, the papers deserve the serious attention of Christian workers and philanthropists. They have been collected and edited by Rev. W. J. Hocking, vicar of All Saints, Tufnell Park.

The "Present Day Preachers" series (3s. 6d. each. *Horace Marshall & Son*) is singularly attractive, and already includes some of the most highly-esteemed pastors and teachers of our day and land. The series (with artistic portrait frontispiece) is decidedly enriched by two additions just made. **The Trinity**, by Dr. R. F. Horton, contains a number of striking discourses, treating a subject of sublime importance in a very helpful manner. We are sorry that in the last sermon but one the preacher should have introduced qualifications regarding the inspiration and inerrancy of Holy Scripture; his other discourses are all of distinct value. **The Soul's Ascent**, by Rev. F. B. Meyer, is a connected series of mission addresses, for the most part dealing with the blessing and privilege of the consecrated life. The pages are fresh in style and forcible in character, and many will read them to spiritual profit.

In many homes a book of family prayers is a great help to general Christian culture. Men and women, like Moses, "slow of speech," are sometimes glad of assistance in the pleasant duty of ordering the devotions of their households. Such will be specially grateful to the *Religious Tract Society* for issuing a handsome volume, **Thy Heart's Desire**: A Book of Family Prayers, by Revs. G. S. Barrett, D.D., G. E. Asker, W. Roberts, and W. T. Rowley, edited by Rev. R. Lovett (6s.). The book contains prayers for every morning and evening throughout thirteen weeks, also for special seasons. Appropriate Scripture readings are indicated; and as Church clergymen and Nonconformist ministers have combined in producing the book, it is believed that Evangelical Christians of various denominations will find the contents acceptable as an expression of the "heart's desire," regarding the more generally felt concerns of life and godliness.

George Whitehead: His Work and Service as a Minister for Sixty-eight Years in the Society of Friends. Compiled from his autobiography by William Beck. (2s. 6d. *Headley Brothers.*) A story well worth telling to the present generation. Its subject was a man of sign in his time—a father in Israel, and "valiant for the truth." Born in 1636, he served in the Gospel in the days of the Commonwealth, the reigns of Charles II., James II., William III., Queen Anne, and George I. In mourning his death, the Devonshire House Monthly Meeting acknowledged "his public service for truth and frequent solicitations unto several Kings and Parliaments, bishops and great men, for the relief and release of his suffering Friends." Mr. Beck tells us how this all came about, and describes Whitehead's journeyings and sufferings. We trust this deeply interesting book, with its delineation of times when disabilities and devotion were in significant association, will have many readers.

Nineteen Centuries of Missions, a handbook primarily prepared for young people. By Mrs. William W. Scudder (3s. 6d. *Oliphant, Anderson, & Ferrier*). Dr. F. E. Clark writes an introduction to this book, which combines many useful features, being succinct, comprehensive, and undenominational. With her husband, the author spent many fruitful years in Southern India, in the service of the Arcot Mission of the Reformed Church in America. While, from the nature of things, the century just closed occupies the bulk of the book, there is a good summary of antecedent efforts, in the Apostolic Age, the Early Church, the Middle Ages, and the period from the Reformation to the nineteenth century. Prominence is given to biographical details, and each chapter closes with a series of questions. Young people reading papers on missions will find much helpful material here.

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Day by Day.

SUNDAY, November 24. 2 Timothy ii.

IN the old Greek race, the bearer of the lighted torch handed it to the next, and he to the next, and it was carried forward with swift and flying feet; so the Apostle, having carried the Gospel light to his furthest, hands it to the beloved Timothy, bidding him in turn communicate it to faithful men, who in their turn shall pass it on to those whom they have taught. Perhaps this chapter may be best gathered up in its five characteristic words.

A Soldier (3-5). Our commander-in-chief gave orders recently that no officers should transport about South Africa, whilst on the march, any superfluous luggage, or heavy articles such as a harmonium or piano. Is not this exactly the Apostle's thought? He says, Don't entangle yourselves too deeply in the affairs of this life. Be light-armed.

The Husbandman (6). We have every reason to partake first of the blessed fruitage of our toils, in the love and faith of our converts; but if we are to win converts for God, we must labour for them. Souls are not won save by toils and tears. Notice in this paragraph the interesting and striking alteration of the R.V.—"Remember Jesus Christ, risen from the dead." Oh, that we might ever live in mind of our risen Lord! Would not his figure stand between us and temptation? Let us be willing to suffer and die with Him. He is quick to respond to every change in us, but will never prove unfaithful to his charge.

A Workman (15). Our one aim should be to please God, like the old sculptor, who was so careful in executing a piece of carved work which no one would be able to see, owing to its high position in the chancel roof, but who said, "But God will see it."

Vessels (20). It matters little on what shelf we stand, whether among golden or earthern vessels, so long as we are clean. Cleanliness is more than cleverness in the Master's eyes.

The Lord's Bond-Servant (24). Many are being snared by Satan; it is for us to instruct them and catch them, for obedience to the will of God, by our patience, love, and instruction in the Gospel. (See R.V.)

MONDAY, November 25. 2 Timothy iii.

What contrasts are presented in this chapter! Against the background, as dark as a Rembrandt might paint it, in the earlier verses (1-9) the Apostle delineates the holy character of the young Timothy (10-17).

What a terrible category of crime is here. But, indeed, there is no form of sin too dark and mean for us to stoop to when once we are content with holding a form of godliness, whilst we deny its power. Better deny the form, and be outwardly ungodly, than keep up a mere external decorum of reputation from which the heart and essence have long since evaporated. There is more hope of the openly dissolute and profane than of the hypocrite. Notice how this type of character may be allied to the manners of the drawing-room and captivate the butterflies of society (7). Notice also that such men are great obstacles to the progress of the truth.

In turning to Timothy's own character and career, how the Apostle's heart glows and burns in his words. The disciple had closely followed in the steps of his own example. He had stood beside him amid the heavy persecutions of far-away days of labour. And now his teacher, leader, and friend, conscious that he will soon be removed from his side, labours to assure him of the truth of Scripture. In many a terrible hour he had found the sacred writings full of comfort and inspiration. They had been his pharmacopœia, full of heavenly medicine; his armoury, replete with weapons of heavenly temper; his vade mecum, a traveller's guide, abounding with directions for heavenly pilgrims. Whether we read, "All Scripture is inspired by God, and is," &c., or "Every Scripture, inspired by God, is profitable," it is certain that inspiration is an inherent quality of the Book.

TUESDAY, November 26. 2 Timothy iv.

The last charge of one of the greatest of men or missionaries: "I charge thee!" To him the time seemed all too short for the work that had to be done. The Lord was at hand; the opportunities of winning that old Roman world were becoming few; the eager interest with which the men of the time would listen to a new thing would soon be succeeded by apathy and dislike. The tide was at its full, and inclined to turn towards its ebb. His own ministry was about to terminate. All these considerations pressed the urgency of his appeals to Timothy to redouble his pace.

With what pathetic words, the Apostle refers to his approaching decease. He was a sacrifice on the altar, and being offered; or a passenger on board the good ship waiting to drop down seaward with the tide; or a veteran who had fought valiantly and successfully—keeping the faith, as in the old Roman story the heroes kept the bridge.

> Twilight and evening star,
> And one clear call for me;
> And may there be no moaning on the bar,
> When I put out to sea.

He was lonely—"only Luke is with me." He needed to be ministered to—take Mark. He shivered in the prison damp—"the clothes that I left in Troas." He wanted the manuscripts of his Bible, and perhaps of his own Epistles. He had made his first appearance before Nero, and had to appear a second time ere he could receive his sentence. But the Lord was with him; and he could say with the blessed Master, "He that sent me is with me; the Father hath not left me alone, for I do always those things that please Him."

WEDNESDAY, November 27. Titus i.

This Epistle was written after Paul was liberated from Rome on his first charge, and before he was taken to answer on the second. See how hope burns in his heart with unquenchable fire, and always the proud sense of being entrusted with the Gospel. Always, too, the thought of God as his Saviour. This latter is a favourite phrase in each of these pastoral Epistles, and especially in this.

He was very careful of the outward organization of the churches which he had founded. He knew the absolute importance of godly leaders and teachers; men who, with all their knowledge of God, never forgot those classes of people whom Christ never forgot—"the last," "the lost," and "the least." The last in privilege and opportunity, the lost to faith and righteousness, the least of his brethren, poor, homeless, outcast and friendless. What a boundless optimism was Paul's. To him the proof of what Jesus Christ was, lay in what He could do. He knew that his Master could take the chips that fell on the floor of other people's workshops and make saints of them; and he desired that He should have as his ministers and coworkers men who would not hinder, but help Him, in his glorious work of salvation (8-9).

There were plenty of counterfeits in those days, as always (10). But amid them all, with their babbling voices and low-living passions, there were pure and holy souls, who bore themselves erect and followed the Christ. Oh, for the cleansed conscience and mind, which sheds the light of heavenly purity on all the darkness around!

THURSDAY, November 28. Titus ii.

Here is a good rule. Measure the quality of the teaching of your ministers by the *healthy* life which it produces; sound (2) means healthy. Christianity, unlike the spirit of modern life, sets great store on the hoary head, when it is found in the way of righteousness. Aged men and women, get you up into the mountains, and lift up your hands in prayer for the Joshuas that are battling in the plain. The minister does more by practice than precept. "Show thyself an example." It was as Jesus was praying in a certain place, that his disciples said, "Lord, teach us to pray."

Some of the sweetest things in the Epistles were addressed to the slaves of the rich patrician families, who found solace amid their hard lot in the gatherings of the Christian Church. Here is one of the little Bibles of the Bible—the essence of the Bible in a single text—addressed to the household servants, who might by their lives adorn the Gospel of God our Saviour. Think of it! A slave's life might be so lived, that it would be to the blessed Gospel what jewels are to the neck of beauty. Your life and mine ought to be like this—always and everywhere say to yourself, "Is this word or act calculated to commend my Saviour, adorning his blessed truth, and commending it to men?" The grace of God has appeared—the glory of God is to appear. It comes to us as a gentle instructress or school teacher, never irritated, never short-tempered, never impatient, but teaching us by line on line, precept on precept. We must deny . . . we must live . . . we must look up and on. We must be sober in ourselves, righteous towards men, godly towards God. Jesus died to redeem, not only from hell, but from the power of sin.

FRIDAY, November 29. Titus iii.

Throughout this brief Epistle, the Apostle insists on good works (ii. 7, 14; iii. 1, 8, 14). The word rendered *good* might be translated *beautiful*. We must not work for salvation, but being saved we must be *ready* to every good work, *careful to maintain* good works, *learned to maintain* good works for necessary uses. In this last phrase, the Apostle apparently refers to the trades and callings by which his converts were to earn their daily bread.

What singular beauty there is in his allusion to the appearance of the kindness and love of God our Saviour! These appeared in the person of Jesus, whose human nature alternately veiled and revealed them. He speaks of the laver of regeneration (5 *marg.*), because the new nature, which we receive at the sacred moment of the new birth, is clean, and cleanses the entire life, from within and outwards. It is wrought in us by the Holy Spirit whom God pours on men through Jesus Christ our Saviour. My reader, how is it with thee? Is this thine experience? Wilt thou not claim that He should be shed on thee also richly? Why art thou content with anything short of God's very best? Thou art justified, and an heir; claim, then, the portion of the firstborn.

It is well to shun controversy and disputations. Small benefit results from such methods of advancing the truth. Let us rather endeavour to possess and cultivate the grace and beauty, the righteousness and truthfulness of holy living; then our own views of truth are likely to become clear and sound, and the consistency of our behaviour will have the largest possible effect on gainsayers. It is better to live a holy life than be a successful disputant. The best orthodoxy is a consistent life.

SATURDAY, November 30. Philemon.

Onesimus had been a runaway slave. He had known the Apostle when he was a guest at his master's house; and when he had fled to Rome, herding in some low den of infamy, and, perhaps, suffering the results of want and disease, he was recognised by the associates of the Apostle, as they were engaged on some holy ministry, and brought to him. He had been converted through the ministry of the hired room, where Paul was eking out his time. "Whom I have begotten in my bonds." The converted slave had become very dear and useful to his benefactor (12, 13).

The Apostle now sends him back to his friend and former owner, Philemon, "as a brother beloved, and pleads with him to receive him again into his household, no longer as a servant, but as more than a servant. In saying this, how certainly he was scattering seed-germs which, as they were fructified by the grace of God, would assuredly split to pieces the strong walls of slavery and social tyranny, parting man from man.

How touching his pleading! He thanks God for Philemon, commends him for his love and faith, reminds him of the refreshment and comfort he had ministered, recapitulates the claims of his own age, imprisonment, and spiritual helpfulness (9, 10, 19). He even undertakes to make good all losses that Onesimus had entailed (18). Thus our interceding High Priest, says of us also—"Put that to my account."

F. B. M.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, E.C.*

I recommend my Elder "*Young People*" *to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

A Terrible Disaster.

NO doubt many of you have read in the newspapers, or have heard from your parents, of the sad event which occurred at Caister, near Yarmouth, last week. The lifeboat, which has done such splendid service for many years, was being launched to go to a vessel in distress; but owing to the fierceness of the storm it was capsized, and nine of the lifeboat-men were drowned. It is one of those sad stories from which we may learn many lessons.

1. These lifeboat men were *unsuccessful* (although this was not their fault), but no one would be so foolish as to say, therefore, "Lifeboats are a failure; I do not believe in them." Yet this is what some people are foolish enough to say about Christianity when they see some who profess to love Jesus failing to walk the Christian life aright. If any of you have had a bad penny given you in change, you do not say that you will "never believe in pennies any more!"

2. They were *generous*. Whenever a storm arose they did not think of themselves, but tried to save those in danger. To live for others is the highest aim of life, for "even Christ pleased not Himself." Shall we not, therefore, follow this example, although sometimes it may mean self-denial and great inconvenience?

3. They were *ready*. In calm weather they pursued other callings as fishermen, boatmen, &c.; but above all they were *lifeboat-men*, and never forgot it. They were not always *required*, but they were always *ready*, so that they were willing to leave everything else, and

> Where duty called, or danger,
> Were never wanting there.

It is not enough to be generous, kind-hearted, and well-disposed if we are not *ready* to put these good qualities into *practice* at a moment's notice when required.

4. They were *orderly*. They knew exactly where to find everything that would be required for their perilous voyages. If they had not done so, and had to occupy time in looking for an oar, a rope, or an anchor, which was not in its proper place, they might have arrived sometimes too late at the scene of a wreck. This is a lesson worth learning. Strive to be tidy and orderly, and put your things where you will know where to find them. I am always sorry to see girls having to hunt for their gloves and hat-pins, or boys for their caps or books, when it is time to start for school.

5. They were *persevering*. It took three hours in the terrible gale last week before they were finally able to launch the lifeboat from the beach, owing to the force of the waves. It seemed almost a hopeless task, but they encouraged each other with their motto, "*Caister lifeboat-men never turn back.*" Perhaps neither you nor I will ever have to face such terrible difficulties as they met; but, whatever they are, let us always remember the splendid motto of the Caister men.

6. They were *renowned*. It is fifty-six years ago since this lifeboat station was established, and during that time the men belonging to it have rescued more than 1,200 lives. What a wonderful record! But perhaps the saddest thing of all is that two who had assisted in saving nearly all these 1,200 were among the nine who have now lost their lives. Of course, as years have passed, some members have died, and younger ones have taken their places, but the new members have shared the glory of the older ones. It is a grand thing to belong to a great and noble cause. Boys and girls *make*, as well as *share*, the credit of their schools. The moral tone of a school is "good" or "bad," according to the pupils that are in it. If you belong to one with a good name, be sure you do your best to live up to it; and if your school has a bad name, use all the influence you possibly can to alter it.

All honour to those who, in the face of hardship and difficulty, persevere and win the day, and "endure hardness as a good soldier of Jesus Christ."

There is one more lesson for us to learn, for surely this incident reminds us of how our Saviour, Jesus Christ, faced the raging billows of sin, and came to save those who were struggling in its breakers. But He was not like the noble lifeboat-men who perished without accomplishing their purpose. He died, but "through death He overcame."

If you had been on the wreck you would not have been so foolish as to reject the offer of safety if the lifeboat had reached it, and was able to carry you ashore. But it is worse than foolish, it is wicked, to reject the offer of salvation which Christ brings to you and me. "While we were yet sinners, Christ died for us"; "When we were yet without strength, Christ died for the ungodly." While we admire heroic deeds and noble men, let us bravely rank ourselves upon the side of our Lord and Master, and "never turn back."

"Duty."

Our School Watchword.

There is a word of letters four,
A word of wondrous beauty;
'Tis one the earnest-hearted love—
Our little watchword, "Duty."

To do which is a splendid thing,
And calls for purpose stable;
We fail, if on ourselves we lean,
But God can make us "able."

We owe it to ourselves, and Him;
To those we love so dearly:
That we should do our very best
In things that hard are really.

'Tis hard, we know, when Nature smiles,
And birds their songs are singing,
To go indoors and set to work
Because the school-bell's ringing.

Yet Duty, then, we each must do
Like heroes of a nation,
And nobly try to buckle-to,
Despite our inclination.

If "prep," if "gym," whate'er the call,
No matter—we must do it
As Christian Knights, with purpose high
To battle bravely through it.

And when at length the term is o'er,
And home delights enfold us,
We will not let the subtle charm
Of ease too tightly hold us.

But we will rise, should duty call,
As men in service holy;
And do with willing hand and heart
The task, however lowly.

For all *true work* of any kind
Is discipline, intended
To fit us for a higher sphere
When earthly life is ended.

Charlotte Murray.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 305).

Briefly describe the circumstances connected with the following *tents*:—

1. Who sat at his tent door? (Gen. xv.-xx.)
2. Where did Lot pitch his tent? (Gen. x.-xv.)
3. When did every man stand at his tent door? (Ex. xxx.-xxxv.)
4. What was the tent of the testimony? (Num. vii.-x.)
5. Why did the people weep in their tents? (Num. x.-xv.)
6. What was hid in a tent? (Josh. v.-x.)
7. Who fled to a tent? (Judg. iii.-v.)
8. What caused a tent to fall? (Judg. v.-x.)
9. When was a tent pitched for the ark of God? (1 Chron. x.-xv.)
10. Whose tent was burnt? (Josh. v.-x.)
11. Who was killed by a nail of a tent? (Judg. iii.-v.)
11. Who was a maker of tents? (Acts xv.-xx.)

(Children under *ten*, describe any 3; under *thirteen*, any 6; under *seventeen*, any 9.)

ANSWER TO LAST SEARCHER (304).

1. Elias (James v. 17).
2. Elijah the Tishbite (1 Kings xvii. 1).
3. The afflicted, verse 13; the sick, verses 14, 15; the faulty, verse 16.
4. The reapers, verse 4.
5. Wisdom (James i. 5).
6. Ask in faith (James i. 6).
7. Phil. iv. 6.
8. Pray without ceasing (1 Thess. v. 17).
9. Matt. vi. 5-12.
10. Luke xi. 1-4.

No. 304.—Correct answers (first list) received from:—

A—Irene Ashdown*, Gwendoline Ahier, Douglas Anderson-Berry*, Kate and A. Allan, Olive and Miriam Allam.

B—Alison and Monica Bailey, Aleen Byres-Leake, Gladys Brewer, Reginald Bristow, Florence Bath*, Annie Blaikie*, Mabel Bartlett*, G.* and May* Bligh, Stanley Burgess*, Violette Birney, Nellie Bayford*, Dorothy Batchellor*, Emily Bridgewater*, Mabel Baker, Robert Bushby*, Daisy* and Sidney Bowles, Hilda* and Evelyn* Barstow.

C—Gussie Clark, Elma* and Josephine Cheal, Gladys Clark, Elsie Collings, Hannah Chapman, Annie and Edith Collins, Tessa and Gwen Channon, Beryl and Gladys Calvert, Kittie Cope*, Lydia Cleary*, Ida*, May*, Kathleen and Willie Cullen.

D—Tom Dunn*, Dorothy Daintree*, Catherine, Willie, Emily* and Grace* Dempster, Kitty and Violet Donaldson-Selby, Ethel Dancy*, Polognia Daws*, Nellie*, W. and Eddie Dowsett.

E—Ethel Eastbury*.

F—Kitty Fausset*, Vincent, Mabel, and Olive Fleet, Harry Flashman, Mildred and May* Fooks, Mary Freeman, C. Frank, J. and Marian* Freegard.

G—Alan Gardner, Dorothy*, Gladys and Cicely* Gibson, C. George.

H—Theodora Hill, Irene Hutchinson*, D. and K. Heckford, Edith Hillier, Dorothy and Ince Hunt, Dorothy Havergal-Shaw, Ella Hake, Alan Hogg, Beatrice Hastings, Annie Horstcraft, Ina Hemmell*, Sydney Hanford, Willie Hooper.

I—Daisy Iredell*, Amy Inman*.

J—Emily*, Harley, Violet, Ruth and Linda Jones, Winifred*, Hilda and Louie Jeffery, Walter Jeal, Gladys* and Alfred Johnson.

K—Annie Kingsford*, Phyllis and Marjorie Kiernan.

L—Cecilia Lichtenstein*, Constance Long*, May and Sidney* Law.

M—Dorothy and Charlie McMullin, Mabel Morris*, F. Messenger, Doris* and Winnie* Martin, Irene Mabille*, Harvey Moore, Grace, Arthur*, Lewis, and Nellie Morice, May Mills*, Kathleen Morphey*, Ivy and Winifred Maunder, Amy Munday, Winifred, Geoffrey and Sidney Martin, Tom McGlone*.

N—Emily Norris, Blanche Norcock, Daisy and Lyddy Nicholas, M. and Edith* Nash. **O**—Constance Osborne*.

P—Katie*, Walter, Winnie, and Leonard Picknell, Evelyn Primrose Pechey*, Cyril Partridge, Dora Phillimore*, Kathleen* and Enid Pincott Ethel* and Kathleen* Pasley, Daisie Phillips.

R—Aileen Roberts*, Emily Rowdon*, M. and Winnie Bunting, Marion Richards*, Susie Rough.

S—Constance, Edgar and Hilda Schaeffer, Flora Shadbolt, Poppie Stidolph, David Soltau, Christine Soans*, Winnie Stewart, Whately Smith, Hilda Stileman*, Marjorie Smith, Betty Stocks*, Margery Smart,*, Marjorie and Cecily Sherbrooke, Amy Simmons, David Seth*, May Sowden, M. and G. Spurgeon.

T—Dudley Toye*, M. Tarry*, Frank Terrell, Theodora* and Archibald Thorn, Florence Tomlinson. **U**—Eva Usher.

W—Dorothy Wallace, Sarah and Anne Wood, Ellen Williams, Fanny Wheeler, Myra Webb, Frances Wood*, Gertrude Williams*, Edward and Edith Wheeler, Theodora and Stephen Wilson, Agatha Ward, Sidney and Wilfred Watson, M. Williamson, Greta Watson.

No. 303.—Correct answers (second list) received from:—

A—E. Aiken, Margery and Irene* Ashdown, Leonard and Wilfred Allen, Lily Addeman, Daisy Annett, Mabel Ashwell.

B—Annie Bain, Beatrice Brouard, Claude Bowker, A. Brown, Mary Batten, Lucienne Brabandes, Mabel*, Evelyn* and Hilda Barstow, Walter and Reggie Batty, Louise Betts, Evelyn, Marianne and Irene Butlin, Dorothy*, Gordon and Harold Berry, Maud Bunn, Millicent Buckingham, Conyers and Massy Baker, Frances Burnett*.

C—Hyde* and Duncan* Campbell, Rachel, Harold and Dorothy Clarke, William Cooper*, Alice Craig, Stanley and Percy Chappell, George Crawford, Jessie* and Maggie* Carter, Susie Cumbers*, Annie and Edith Collins, Henry*, David* and John* Colville, Ethel Cumbers, Josephine and Elma Cheal, Mary Cobb, Alice Cady, Alfred Cocking, Edith Clear.

D—Cecil Dodd, Tom, Nessie and Ion Dunn, Alan Dorward, Harold Davies, Marie Denizot, Polognia Daws, Marjory Dyke*, Mai, Violet, James and John* Davidson, Elizabeth, Constance, and Hilda Drayson, Gabrielle Dupriez*, Joyce Downie, Helen Dick*.

E—R. Ellis*.

F—Laura Fitch, Lewis and Agnes Fullarton, Mabel* and Eva* Fletcher, Norris and Percy Fitch, Ethel Fowler*, Kitty Fausset, Louise Filhol, Jeanne Faucon, Herbert, Laurence, and Richard* Farmer, Gwendoline, May and Elrene* Fennell, Phyllis Fry, Olivia Fergusson*, C. and Marian Freegard, A. and F. Figgis.

G—Chrissie Greated, George and Margery Graham-Brown, Isabel, Margaret and Elsie* Goudge, Dorothy Grove, Cicely*, Dorothy and Gladys Gibson, Hilda and Ivy Godfrey, Jack, Edith, Dorothy, Margaret* and Stuart Gray, Aimée Guilbert, Norah Glynn.

H—Violet Holford, Doris Hodgkinson*, Sydney Hanford, May Hazeldine, Dorothy and Elsie Hanson, Gladys*, Basil, Reggie, Johnnie and Laurence Head, Georgette Hoffmann, Winifred* and Edith* Harvey, Irene Hutchinson, John C. and James Henderson, Reggie Hill, Florence*, Frances*, Norman and Julyan Hoyte, A. and May* Handasyde. **I**—Ami and Isabel Inglis. **J**—Robert and David* Jameson, **K**—Ivy and Louise* Kilpin.

L—Alice Lee, Irene, Arthur* and Edward* Llewellyn, Alfred and Gladys Leigh, Ethel and G. J. Larwill.

M—Connie Murfin*, Leonard Medcalf, John*, Ella* and Lily MacMurray, Jessie, Charlie and Alex Morrison, Margaret*, Dorothy* and Mary Morrison, Marjorie Martin*, Dora Muir*, Maisie and Alice Mackenzie, W., Leonard* and Dorothy Mace, Kathleen Morphey, Charlotte Millar*, Winnie Maunder*, Lois Mewburn*, Molly and Peggy McArthur, Mildred Morgan*, John* and Hudson Macfarlane, Ella, Joy and Margaret McFadzean.

N—Dorothy Napper, Hilda and Gerald Nicholls.

O—Maude and Eva Oakes, Louisa O'Brien.

P—Laura Percy, Mary Pearson, Lucy and Mabel Pelham-Burn, Isabel Perks, Lizzie and William Porter, Gladys* and Isabel* Phipps, A. Penny, Cyril Partridge, Geoffrey, Percy and Claricc Peach, Connie, Jessie*, Eddie, Ada and Willie Palmer.

R—Jessie, Elmina and Cecily Roe, Annie Roberton, Margaret Russell (Chelsea), Alice and Jessie* Ricketts, Gordon Remington, Maggie G. Russell*, Olive Robinson*, Alan Richardson, Marion and Gussie Roach, Eva and May Rodgers, Laura Ridler.

S—Lily Smyth*, Evelyn*, Violet* and Gladys* Shaw, Hugh* and Agnes* Shields, Rita Sidky, Bertram*, Nora and Eric Slater, Glanvill Smith*, Muriel Sells, Poppie Stidolph, Joyce Smith, Ivy Sali, William and Augustus Simpkin, Stanley W. Smith*, Germaine Schumann, Cicely and Marjorie* Sherbrooke, Hilda Staite, Florence, Effie, Ellen and Andrew Simpson, Flora Smith*.

T—Florence Tomlinson, Evelyn and Lilian Tracey, Reginald Thresh*, Margaret Tweedy*, Philippa Tillbrook, Mortlock and Marion Tarry, Winifred Trotter, Charlie and Flossie Thomson, Ethel* and May* Todd. **U**—Eva Usher.

W—Mary Wilson, Louisa, Violet* and Arthur Walker, Norah* and Ellie Wyatt, Pringle Wilson*, Bertie Walls, Queenie, Kenrick and Ernest Wakeford, Muriel Wilson, Sidney Watson, Dorothy Wheeler*, Vera Williams, Stewart and Willie Watson, Freda Watts*, Sarah and Annie Wood, Beatrice and Winifred Weatherall, Helen Webb, Phillis and Cecile Wright, Robert Weddell, Kathleen and Charles Wingrave, Leonard Wall, Harold Weller, Kathleen White*, Edith and Edward Wheeler, Ibla Woodman*, Mabel Wheeler*, Myra Webb.

FOREIGN LIST.

Nos. 289, 290—Abigail* and William* Gray (New Zealand). **No. 296**—Cuckoo*, Flo and Minnie Lister, Georgina Tollner* (S. Africa). **No. 298**—Dora Wallace* (Canada). **No. 299**—Eric, Rotha, Lottie and Ivan St. George (Canada). Frank* and Vera* Sjöström (U.S.A.). **No. 300**—Dora Wallace (Canada), Nettie*, William*, Ina and Katie* Thomson (Bulgaria), Frank* and Vera* Sjöström (U.S.A.). **No. 301**—Nettie* and Katie* Thomson (Bulgaria). **No. 302**—Phyllis Boyd (Malta), Katie*, Ina, William and Nettie Thomson (Bulgaria).

Personal.

*** I should like to call the attention of my elder "Searchers" to the article on *Friendship* which appears on page 11. In fact, I think they would find weekly interest and profit in this series of "Practical Papers."

"Scriptures for India."—Next week I shall have something to say about the great scheme described on page 13. Meantime, ask your parents to explain it to you.

I am pleased to have received so many kind letters acknowledging receipt of prizes and certificates, and to know that these rewards have given so much pleasure and satisfaction to my "nephews and nieces." There are so many, it would be impossible for me to answer all of them personally.

Ethel Eastbury, Joyce Downie, Irene Butlin.—I am glad to welcome you as new "Searchers," and hope you will enjoy the study.

Christopher George.—It would be much better to do carefully and correctly the small number of questions set for those of your age than to *scribble* answers to additional questions. Your writing is very untidy.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, Y.M.C.A., *Aldersgate Street*, Nov. 21; *Staleybridge*, Nov. 30; *Didsbury, Manchester*, Dec. 1; *Christ Church, Kensington, Liverpool*, Dec. 2; *Rancorn*, Dec. 3; *Cromer*, Dec. 7-17. Mr. E. Arrowsmith, *Reading*, to Nov. 23; *Weston-super-Mare*, Nov. 25-30; *Plymouth*, Nov. 24, Dec. 1, 8, 15; *Bournemouth*, Dec 4-7; *Stroud*, Dec. 11, 12. Mr. J. S. Tyler, *W. Malvern*, to Nov. 29; *Bath and neighbourhood*, Dec. 1-6. Mr. E. Clark, *Bristol*, to Nov. 24. Mr. F. C. Ranger, *Potter's Bar*, to Nov. 24. Mr. E. Hughes, *St. Aubyn's, West Norwood*, Nov. 29. Mr. S. J. Hewlett; *Dover*, Nov. 23-Dec. 3. Mr. H. W. Pewtress, *Oakleigh Park*, to Nov. 24. Mr. George Goodman, *New Barnet*, to Nov. 24.

Christian Endeavour Topic.

SUNDAY, November 24.

Thanksgiving (Isaiah xxv. 1-8).

THIS song of praise was composed by Isaiah to be sung when the proud city of Babylon, which for so many years had menaced the liberty of the Hebrew people, should be overthrown. He is so certain that it will ultimately come to desolation, and that the world shall be relieved of the awful incubus of its tyranny that he prepares the song which was presently to break out. As easily as the torrid heat of the meridian sun is reduced by the interposition of the shadow of a cloud, so should the pride and boast of the terrible ones be brought low. Isaiah goes on to anticipate the time when Mount Zion should be the centre of the religious life of the world, and all mankind should eat of the feast prepared by Jehovah. In saying this does he not anticipate the words of our Lord, who spoke of the great feast which should be prepared for Jew and Gentile, and to which a broadcast invitation has been issued? (Compare Matt. xxii. 2-14 and Rev. xix. 7-9).

Turning from the immediate subject, we may take this psalm of praise to our hearts and lips with a wider significance. Just now great cities of evil oppose the Kingdom of God. Babylon resists the New Jerusalem. The drink curse is a defenced city; the opium traffic another; the systems of licensed immorality another; but the purpose of God must stand, that these should become ruinous heaps, that the thraldom which they have imposed on myriads of men should come to an end; that where there has been desolation and heartbreak, there should be songs of rejoicing.

No man will ever be able to take the credit of the destruction of these systems of evil to himself. That work shall be ascribed to God Himself, "Thou hast done wonderful things."

Are you poor? Make God your stronghold. Are you needy and in distress? Make Him your hiding-place. Does the storm beat on you? Flee to Him for refuge. Are you scorched by the heat of temptation? Stand beneath his shadow. He that sent you is with you; the Father will not leave you alone. Your need is your best argument; your helplessness your all-sufficient plea; for you, too, there shall be song and feasting.

The full significance of this song will be realized only in heaven, when we sit down at the marriage supper of the Lamb. All the Babylons which have menaced the well-being of mankind will have been destroyed then. The veil of unbelief and uncertainty which now lies so thickly over the face of the world, will have been torn from the top to the bottom. Death will have been swallowed up in life. Tears will have been wiped away, and our reproach will be over. What abounding joy will be our portion then. Let the anticipation of it excite our thanks.

Praise is our highest exercise. In prayer we approach God for more or less selfish reasons; in praise we adore Him for what He is in Himself. Nothing is better than to begin the morning with a song of praise. However tired and weary you may be, see to it that the morning hour of devotion begins with the key-note of thanksgiving and adoration. It is marvellous how this quickens the pulses of the soul, and reacts upon every moment that follows. "Awake, psaltery and harp," said the Psalmist, "I myself will awake early."

C.E. NOTES.

Rev. James Mursell, member of the National Council, has been elected president of the North-East London Union, and is arranging to meet the officers of all the connected societies during his year of office.

* * *

Reports at the tenth annual convention of the Queensland Union showed a statistical increase of twenty-one societies and 773 members, making a total of 156 societies, with 5,791 members. During the year twenty-six societies raised a total of £106 for missionary purposes.

* * *

An interesting letter from Rev. David Sutherland, M.A., the Endeavourers' representative at Sua-Bue, Southern China, was read at the annual missionary rally of English Presbyterian Endeavourers recently held at Liverpool. The most striking paragraph told of one native Christian who had so "endeavoured" since his admission to the church, three years ago, that he was now bringing no fewer than seventy men with him to church every Sunday from a distance of over eight miles.

Children's Scripture Union—Portions for week ending November 30.

Sun. Nov. 24	*Psa.*	i.	1-13	Thurs. Nov. 28	2 *Tim.*	ii.	14-26
Mon. „ 25	„	i.	14-23	Fri. „ 29	„	iii.	1-17
Tues. „ 26	2 *Tim.*	i.	1-18	Sat., „ 30	„	iv.	1-18
Wed. „ 27	„	ii.	1-13				

International S.S. Lesson.

Sunday, December 1, 1901.

The Call of Moses (Ex. iii. 1-12).

Golden Text: Ex. iii. 12.

Introductory.

MOSES lived for forty years in the palace of Pharaoh, King of Egypt, as the son of the King's daughter, knowing all the while that he was one of the Israelites, and never forgetting his own mother's early teaching. His blood boiled when he said how his brethren were oppressed, and one day he killed an Egyptian who was beating one of the Israelites. This was not, in those days, considered a crime, for a brother was bound to avenge the blood of a brother according to the law of the nomadic tribes; but this man was Pharaoh's servant, and when Moses found that his deed was known he was obliged to flee to save his life. Now he is an exile in the wilderness of Midian, and forty years of quiet life there was his second preparation for his great life work. He was near enough to have intercourse with his own people, and appears to have known his brother Aaron well (Ex. iv. 27, 28).

Pharaoh and his Daughter (ii. 23).

This Pharaoh was Rameses II. In the year 1881 the mummies of these royal personages were discovered to be in a hidden tomb among the rocks of Deir-el-Bahari. Forty mummies of kings, queens, princesses, and priests were there, and in 1886 Rameses II. and his daughter were unswathed, and their features photographed!

Horeb (1).

The Red Sea ends with two gulfs, between which is the peninsula, in the south part of which are situated a group of granite mountains. The northern end is termed Horeb, the southern Sinai. The ridge is about three miles in length, and water is abundant, causing the great extent of valley below to be very fruitful. (Summarize the many events in Jewish history that happened here.)

The Burning Bush (2-4).

A thorn bush, common to those parts, a species of acacia. A bright flame rose up in the midst of this bush and yet it was not burned. Moses came near to see it, and then God spake. It was, as far as we know, more than 200 years since God had spoken to his people. "God is light" (1 John i. 5, John viii. 12), "God a consuming fire" (Heb. xii. 29), his presence was often thus represented. The lowly bush was a type of Israel, the fire meant their trials, which would not destroy them because God was in their midst. The angel or messenger of Jehovah. "Jehovah Jesus" (Ps. civ. 4; Mal. iii. 1; Heb. i. 1-3). The monastery of Sinai now stands on the traditional site of the burning bush. In verse four are two names for God—Jehovah, the great self-existing Being; Elohim, the Almighty.

The Message (5-12).

First a call to *Reverence*, God is a Holy God, where He manifests Himself is holy ground. Putting off the shoes was a confession of personal defilement and conscious unworthiness. *Note*, the kindness of God, He calls Himself "the God of thy father," so that Moses should not be frightened. Our Saviour quotes this text (Matt. xxii. 31, 32), to prove the truth of the resurrection. Jehovah says, "I am," (6), "I have seen" (7), "I know" (7), "I am come down to deliver" (8), "I will send *thee*" (10), "I will be be with thee" (12)—revealing Himself to be a God of love and power, sympathy and strength. Refer to Gen. xv. 13, and point out how God's promises are always fulfilled. Consider the great work Moses was called to do; he who knew Pharaoh and the Egyptians so well, knew the difficulties.

"Who am I?" (11).

How changed was Moses since he tried to deliver in his own strength. Self-confidence all gone, so humble (Num. xii. 3). He never speaks of his own greatness in all the history of his work; but the last three verses of Deuteronomy, added by another hand, reveal it (chap. xxxiv. 10, 11, 12). Forty years of quiet life had fitted Moses for his future. All to whom God has given a great work have needed preparation. Ex.: Elijah, John the Baptist, Paul, Luther, John Knox.

Lessons.

God calls each of his children to some work for Him. *Have I heard and answered that call?* The golden text is what He says to each who obeys his call. God calls men when they are faithful in humble, daily work. If we would be used by God, we must bear the training. Humility is a virtue, but we must not make excuses. (*Illustrate these points.*)

Oxford Letter.

OXFORD Gleaners rejoice that their own missionary has been appointed to succeed Bishop Taylor Smith as the Head of the Diocese of Sierra Leone. Mr. Elwyn was greatly beloved by the people of St. Peter-le-Bailey, whom he served as curate for nearly two years. Many prayers will follow him as he goes to meet his increased responsibilities.

The addresses given by the Bishop of Oxford on the occasion of the Consecration of the Cemeteries were as stimulating and thoughtful as one has come to expect from him on great occasions. His subjects were: The union of the soul and body; the severance of soul and body; and the reunion of soul and body. The Mayor, Corporation, and many citizens were present.

A Conference of the Berks, Bucks, and Oxon Association of Baptist Churches was held at the New Road Baptist Chapel on Tuesday. The proceedings commenced with a devotional meeting in the morning, followed by the Holy Communion at 12.15. Meetings were held in the afternoon. Among the subjects discussed were: "Is the Church True to Her Description, 'The Salt of the Earth?'" "Our Message as Christians," and "Our Message as Baptists." The chief speakers were Revs. A. Bax, of Reading; J. Cave, of Wokingham; and A. Edwards, of Haddenham. It was urged that the Church was bowed down with a sense of defeat. It is well to look at facts, but we should look at *all* the facts. There are many glorious receptions, and in many a church and mission hall, and in many a broad place throughout the land, God's hand is being winged with power to many hearts. Yet it is true that many a church needs to be resalted.

The local branch of the Church Pastoral Aid Society held its annual meeting in Hannington Hall on Monday evening, Rev. Professor Margoliouth presiding. We rejoice to find that already, by the enthusiasm of the new secretary, Rev. P. G. Filleul, fresh interest has been created in this the oldest home mission society of the Church of England. The chairman's address was full of interest. He sketched the growth of the Society during some sixty-five years, stating that 700 parishes were now receiving assistance. He pleaded the wants both of men and money. Referring to his recent visit to Persia and Asiatic Turkey, he said he was struck with the amount of English money which was sent out there for religious purposes. He did not wish to stop generosity, as it appealed to the native mind, and was a factor in the spread of the Gospel, but he urged that such societies as the C.P.A. had a stronger claim.

Personalia.

Many readers will hear with regret that Mr. W. Monro Collings was recently obliged to relinquish his evangelistic engagements for the present through an acute attack of muscular rheumatism. Later reports, however, speak of improvement, and it is hoped that Mr. Collings will soon be able to resume his labours.

Mr. F. N. Charrington writes to us:—"Many who knew the worth of the late Mr. Joseph Clarke have expressed a wish to help his widow. In consequence of Mr. Clarke suffering from heart trouble he was unable to insure his life; and the widow is left unprovided for. We have therefore opened a fund for her, and shall be grateful for any contribution."

Evangelical Lay Preachers' Association (Islington District).—The committee invite lay preachers residing in North London to become members. Additional workers are greatly needed to cope with the increased demand for speakers. The work of the Association is heartily endorsed by the local ministers, several of whom are vice-presidents. Address, the Hon. Secretary, 99, Balfour Road, Highbury, N.

Million New Pledges Crusade.

Rev. Dr. HENRY'S CAMPAIGN.

THE Manchester campaign of Dr. J. Q. A. Henry and the Fisk Jubilee Singers made a deep impression, and aroused much enthusiasm. Of the concluding meeting in the Free Trade Hall, Mr. Robert Lewis writes:—"It was remarkable for the numbers attending, the magnificent address of Dr. Henry, and the result in pledges. I have been present at many great demonstrations, and consider that this one stands in the front rank. The reception given to Dr. Henry shows how well he has gripped the audiences, and the demonstration at the conclusion showed how deeply people's hearts had been stirred. Strong men wept as his peroration proceeded, and the thrill that ran through the whole audience will not be forgotten by any of us. I deeply regret that he was not with us for a week or ten days, as, just when he had got hold of the public mind, the mission ends. The pledges number 1,438."

THE WOLVERHAMPTON MEETINGS.

Proceeding to Wolverhampton, Dr. Henry and the singers commenced their mission with a meeting in Mount Zion Church, on November 14, when Mr. T. G. Baker presided over a very large attendance. In the course of a powerful address Dr. Henry said that the crusade is intended to strengthen and stimulate the convictions of temperance people, and to increase the temperance constituency in the country. The drink evil continues to live from generation to generation because of the recruits it receives from the ranks of the children, and the duty of the temperance party is to stop that recruiting by instilling into the minds of the young the principles of total abstinence.

An afternoon meeting was also held on the following day in the same church, Alderman Price Lewis presiding. Dr. Henry, speaking on the influence of the liquor traffic on religious and social life, contended that it must be judged by its effect there, and it has an evil effect always.

BIRMINGHAM'S ENTHUSIASM.

The Birmingham demonstrations, which followed, were also successful. On last Lord's Day large audiences came together, both afternoon and evening. At the latter gathering, Mr. E. Smith, J.P., presided, and Dr. Henry delivered an impassioned address upon the evils of intemperance. He described the power of the drink traffic as "the greatest scandal of the modern world," and proceeded to make a personal appeal to every man and woman present who was trifling with the great iniquity. He spoke of the ravages, the evils, and the woe that are caused by strong drink, and expressed regret and astonishment that men and women fail to learn by the bitter experience of past generations not to trifle and tamper with that "beverage of hell." On Monday two capital meetings were held. In the afternoon Dr. Henry gave a powerful address to ministers, in which he pointed out that the church is the agency by which the liquor traffic should be, and can be, effectively combated. "As soon as all pulpits are filled by ministers whose voices go forth with an unmistakable declaration against the evil, the churches will take up the question with vigour." Dr. Henry was cordially greeted by the ministers. In the evening he addressed a large meeting in the Central Hall, when many pledges were taken.

A DAY OF PRAYER.

On Monday last a meeting for prayer and counsel was held in the Library at the Memorial Hall, E.C., commencing at 11 a.m. and lasting until 9 p.m., a fresh speaker being introduced each hour. At the outset Rev. F. B. Meyer, speaking from the chair, made a brief but telling appeal, calling for intercession on behalf of the efforts that are to be put forth by ministers and others on Temperance Sunday, November 24. He also besought prayer for Dr. Henry's campaign, that it may be made the beginning of a great movement for the overthrow of the drink traffic. Rev. J. Landel Jones followed with an incisive address, in which he advocated the formation of groups of three or four church members to meet for prayer on behalf of the movement. Among other speakers announced were Revs. W. Darlow Serjeant, J. W. Ewing, and J. Scott Lidgett.

MINISTERS AND THE DRINK TRAFFIC.

The Liverpool Committee have issued a forcible declaration on the subject of the responsibility of Christians. It reads:

"We believe the time has fully come when followers of the Lord Jesus Christ should repudiate all complicity with the drinking customs of our country, and all responsibility for the evils entailed upon Church and State by the legalized traffic in strong drink.

"We solemnly declare our conviction that Christian men and women ought not to lend the influence of their own sober and godly lives to the perpetuation of a system which is to-day the worst enemy of the Cross of Christ.

"And we, therefore, being Free Church ministers in Liverpool and district, and ourselves total abstainers from all intoxicating liquors as beverages, earnestly appeal to the men and women of our churches to abandon their use, to sign the pledge, to make a sacrifice, if sacrifice be involved, and by practice, example, and effort, contribute to the overthrow of this gigantic evil, and the extension of the kingdom of God."

FUTURE MEETINGS.

Birmingham, 21, 3 p.m., Soho Hill Chapel, chairman, the Mayor of Smethwick; 8 p.m., Friends' Institute, Moseley Road, chairman, Mr. W. Priestman; 22, 8 p.m., Town Hall, chairman, the Lord Mayor of Birmingham; 23-26, Bristol (all meetings in Colston Hall, at 3 and 7.30, except November 26, when there is no afternoon gathering); 27, Cardiff (Park Hall); 28, Portsmouth (Town Hall); 30, December 1 and 2, Brighton (the Dome); 3, Croydon; 4, Beckenham; 5, 6, Hull; 7-9, Newcastle-on-Tyne; 10, 11, Sunderland; 12, Darlington; 13, Sheffield.

Mr. Meyer and Christ Church.

Letter to his People.

MY DEAR PEOPLE,—I was deeply touched by the answers, made in various ways, to the announcement of the approaching resignation of my pastorate among you. As long as I live I shall prize those two memorials, the one with upwards of nine hundred signatures from the church and congregation, the other with upwards of eleven hundred signatures from the neighbourhood, got up by my brothers of the P.S.A.

I want to assure you again that my one reason for proposing to resign the pastorate is my desire to make the most of my life for the service of Christ, in endeavouring to quicken the life of the Church, and to bring what help and encouragement I can to my brother ministers. Almost every other consideration of comfort and choice would combine to keep me where I am.

After repeated conferences with the officers, always in the kindest spirit, it has become clear that five or six months' absence during the winter months (which alone would be compatible with the carrying out of my life purpose), would be inconsistent with the welfare of the church, and of course, I must do nothing to imperil that. There is no alternative, therefore, than to act on my first letter; and I confess that this too may be most consistent with considerations of health, which might break down under a prolonged double strain.

At the same time, on the earnest solicitation of the officers, I am glad to leave the exact moment when my resignation should take place, to be decided by the best interests of the church. In any case, we shall (D.V.) be together till September, 1902, when I must be absent for four months in Sweden, Germany, and Jamaica; but if the church is still pastorless, I can readily resume my active ministry amongst you for the opening months of 1903.—With sincere affection, yours very faithfully,

F. B. Meyer.

Christ Church, Westminster Bridge Road, S.E.

Some Parcels of Books.

WITH the near return of the Christmas season, the question arises, what books shall I buy for children's presents? An answer may be found in the special parcel which Messrs. Morgan & Scott offer for 10s., carriage paid. It contains eight volumes of Rev. E. Payson Hammond's works; a book by A.L.O.E., entitled Percival's Picture Gallery; a tale by Mrs. Hunter, entitled Joe Witless; and the six volumes of "Nettie's Mission" Library; in all sixteen volumes for 10s., as stated above (or 11s. 9d. if for abroad).

Another special offer, which will appeal to preachers, teachers, and all students of the Scriptures, is the 6s. parcel of Biblical works. This includes a copy of Cruden's Concordance (3s. 6d.); a handbook to the Old and New Testament, entitled The Bible Remembrancer (2s. 6d.); The Bible Interpreter, an illustrated dictionary of the Scriptures (1s. 6d.); and two other valuable works: Searching the Scriptures (2s. 6d.), by Dr. J. Anderson, and Christ Lifted Up (2s. 6d.), by Rev. R. Gilchrist. These five books, it will be noted, total up to 12s. 6d.; but the publishers offer the parcel, carriage free, for 6s. (or if for abroad, 8s.). This would make a most useful present for an evangelist, Sunday school teacher, or any other Christian worker.

Yet another special offer, which is of great value at this time, when so many are being turned aside to the errors of Romanism, is the parcel of Protestant books for 9s., carriage paid, including a splendid edition of Foxe's Book of Martyrs, with twelve full-page illustrations, and a steel-plate frontispiece. This book alone is published at 10s. 6d. Then there is a copy of The Catacombs at Rome, by Mr. Benjamin Scott, F.R.A.S.; three of Miss Richardson's books, giving practical experience of Romanism; and forty-two copies of a pamphlet on The Confessional, by Miss Richardson. This latter will be found very useful for distribution. The whole parcel is offered for 9s. (or 11s. 3d. if for abroad).

The publishers, however, make one condition with all these "special offers"—it is that those ordering the same will undertake to carefully place the copies of The Christian (which will be enclosed in each parcel) with some friends not as yet acquainted with the paper, in the hope that they may be induced to become regular subscribers. All orders for these special parcels of books should be sent, with remittance, to Morgan & Scott, 12, Paternoster Buildings, E.C.

Another special offer which has met with a wide acceptance is that of a copy of the "Two-Version" Edition of the Bible. It contains the Authorised Version, with the differences of the Revised Version printed in the margin, so that both texts can be read from the same page. A beautifully-bound copy of this Edition of the Holy Scriptures (price £1) is offered to anyone who secures twelve new subscribers to The Christian. In a number of cases Christian workers, at once concerned for the extended influence of The Christian, and desirous of possessing a valuable book, have set to work with very encouraging results. There is also a Wide Margin Edition, published at 27s.; and, whereas for *twelve* new subscribers a 20s. copy of the ordinary edition is given, for *sixteen* new subscribers a copy of the 27s. "Wide Margin" edition, printed on writing paper, an ideal "worker's" Bible, will be presented. Full particulars of this scheme can be obtained on application to Morgan & Scott, Office of The Christian, 12, Paternoster Buildings, E.C. [Advt.

The Protestant Truth Society.

Winter Campaign—Bold and Aggressive Action.

The cold weather having set in, we are now engaging ***The Principal Town Halls and other Public Buildings*** for the aggressive work of the Kensit Crusade and Wickliffe Preachers. This will mean a heavy expenditure, and we are compelled to make a

Special Appeal for £250.

Rigid economy is always practised, but we are holding two or three meetings daily, and have a staff of fifteen workers whose whole time is devoted to the work. God is wonderfully blessing and crowning the labours with success. Ritualists attend our meetings, and the good seed of the Gospel is being earnestly and faithfully sown. We are the only Protestant Society with Two Illustrated Monthly Magazines—viz., "The Churchman's Magazine" and "The Beacon Fire," and both have a large and influential circulation.

Reader, can you help us?

We are most anxious to respond to the many appeals for Missions in Ritualistic Parishes, but we want to ***Avoid getting into Debt.***

We appeal to all out-and-out Protestants to become subscribers. There never was a greater need for bold, aggressive, and determined work than the present. Believing for a generous response,

I am, yours for the Truth,

18, Paternoster Row. JOHN KENSIT.

THE MISSIONARY BLOCK CALENDAR For 1902.

A tear-off BLOCK CALENDAR, with portion for each day, giving facts about MISSIONARY WORK all over the world, testimonies to the value of Missions by well-known authorities, and helpful thoughts and quotations. All workers who are interested in the spread of Christ's Kingdom, and who want to deepen this interest among their friends, will find this a most useful means of keeping the subject before the minds of the people. To be had of all Booksellers or direct from the Publishers, 1s. 3d., post free to any address.

A SPLENDID CHRISTMAS PRESENT TO GIVE TO A FRIEND.

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A SCOTTISH BOOK FREE.

A VOLUME containing three books in one, viz.:—

"SCENES OF SCOTTISH LIFE,"
"LAIRD NICOLL'S KITCHEN." and
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will be sent

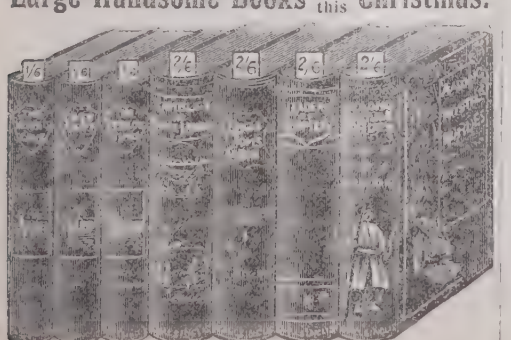
Free to every Reader

of The Christian in the United Kingdom,

Who will send their name and address to the Author, JOSEPH WRIGHT, 4, Duncannon Street, Charing Cross, London, W.C.

A special edition of twenty thousand has been printed and they will be issued in rotation as the applications arrive.

Large Handsome Books for this Christmas.



GALL & INGLIS, London and Edinburgh.

MIDNIGHT MEETING MOVEMENT

ESTABLISHED IN 1859.

THE COMMITTEE are arranging to HOLD MEETINGS and MISSION DISTRICTS in **LONDON** and important **PROVINCIAL** centres during the coming Winter. The work of the Society has been maintained *throughout the Summer months.*

Fresh Contributions are Now Needed for Fresh Work.

These may be sent to the Office of The Christian, or to C. Wilson M'Cree Secretary, Office, 8A, Red Lion Square, W.C.

Bethnal Green Free Library, N.E.

Founded 1876, and Supported Entirely by Voluntary Contributions.

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HIS MAJESTY THE KING.

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THE institution embraces, besides the Library, a Newsroom, Patents Department, and Lecture Hall, where Free Illustrated Science and other lectures are delivered, and where Concerts of a high class character are given. Evening Classes are also held for the youth of both sexes. The Free Lending Department, which is much appreciated by the inhabitants, involves extra outlay.

FUNDS URGENTLY NEEDED.

WELCOME MISSION, PORTSMOUTH.

EXISTS TO BENEFIT.—(1) Sailors. (2) Ex-Service Men. (3) The Poor and Struggling, together with the families of each class.

For 15 years its noble work has been demonstrated in hundreds of purified lives, glad hearts and brightened homes.

ITS WORK is first spiritual, on clearly-defined Evangelical and Protestant lines: second Social, to help the poor to help themselves.

IT NEEDS TO DAY help for [illegible] £1,600 to complete the purchase of freehold, and £2,000 to build a hall, a home for Christian Sailors, and class-rooms for the young.

Cheques and P.O. should be crossed National Provincial Bank of England, and sent to Mr. [illegible] "Welcome Mission," Portsmouth, or to the Office of The Christian.

CITY OF LONDON TRUSS SOCIETY.

Established 1807.

FOR THE RELIEF OF THE RUPTURED POOR THROUGHOUT THE KINGDOM.

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The Patients (about 10,000 in the year) are of both sexes and all ages, and are relieved on one letter of recommendation, however aggravated the case may be.

Additional FUNDS are GREATLY NEEDED to meet the increasing demands on the Charity, for which the committee make an earnest appeal.

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Over Half a Million Persons Relieved.

CONTRIBUTIONS VERY URGENTLY NEEDED

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*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan and Scott, 12, Paternoster Buildings, London, E.C., and crossed **"London City and Midland Bank, Ltd."** This will effectually prevent loss.

Hampstead.—Please send your address. We do not receive for one work named.

	£	s.	d.
Famine in India—H.H.H., 1s.; A Thankoffering on my Eighty-fourth Birthday, £10; E.C., 5s.; Praise, £1; J.W.-U.O.S., 5s.	11	11	0
Pandita Ramabai's Work—C.C.S.,£2 2s.; M.G., £3; J.R.H., 5s.; A Thankoffering on my Eighty-fourth Birthday, £10; E.E.S., £1; For Jesus, 5s.; Mrs. A.G.H., £3 3s.; M.A.C., £1; Mrs. H., £1 1s.; Of Thine Own, 5s.; Miss N., 1s.; (*Famine*)—Thankoffering, Y. and E.W., 2s. ...	22	4	0
Indian Famine (Rev. Dennis Osborne) (Orphans)—Of Thine Own	0	10	0
Indian Famine, Aligarh—Of Thine Own	0	5	0
Meth. Episcopal Mission, Rodambakam (Christmas Treat)—Of Thine Own...	0	10	0
Scriptures for India (Lord Radstock)—M.G., £1; Mrs. A.G.H., 10s. 6d.	1	10	6
Mission Lepers of India—E.C.,5s; For His Name's Sake, 2s. 6d.; Of Thine Own, 5s.; (*Famine Orphans*)—Ruth, £1	1	12	6
Friends of Armenia—M.G., £2; For Jesus, 2s. 6d.; (*Widows*)—Of Thine Own, 5s.	2	7	6
Figueras Mission, Spain—M.G.	1	0	0
Mr. and Mrs. Innes Wright's Work, Nepaul—Rev. E.M.	0	10	0
China Inland Mission—W.M., 2s. 6d.; S.W., £1; (*Famine, Shansi*)—Of Thine Own, 5s.	1	7	6
Moravian Missions—E.C., 5s.; For Jesus, 2s. 6d.; (*Lepers, Jerusalem*)—For Jesus, 5s.	0	12	6
Dr. J. G. Paton's Mission, New Hebrides—E.C. ...	0	5	0
Church of England Zenana Mission—E.E.S. ...	1	0	0
Marin Mission, Spain (Miss Plummer)—E.E.S. ...	1	0	0
London Missionary Society—For Jesus, 2s. 6d.; M.A.C., £1; M.A.C., 2s. 6d.	1	5	0
Paris City Mission—For Jesus	0	13	0
British Syrian Mission (Bekfeya)—St. Clair, £1; (*Schools*)—Tiny, 10s.	1	10	0
Bishop Hartzell's Work, Madeira—St. Clair, 10s.; M.A.C., 2s. 6d.	0	12	6
Regions Beyond Missionary Union—(*Congo, Balolo*) A Helper	0	5	0
Church Missionary Society—Frances, £2; (*Victoria Nyanza*)—Tiny, 10s.	2	10	0
Mrs. Wall's Medical Mission, Rome—R.V.G. ...	1	0	0
Persecuted Stundists—R.V.G.	1	0	0
North Africa Mission (Miss Smith)—M.M.W.... ...	0	10	0
Belgian Missionary Church—Of Thine Own ...	0	5	0
Spanish and Portuguese Church Aid Society—Of Thine Own	0	2	6
Y.W.C.A., Buenos Ayres—Of Thine Own	0	2	6
Christian Colportage Association—Major G.M. ...	2	0	0
St. Andrew's Waterside Mission—Major G.M. ...	2	0	0
The "Quiver" Waifs Fund—Major G.M.	2	0	0
London Cabmen's Mission—Major G.M.	2	0	0
Protestant Alliance—Major G.M.	2	0	0
Aged Pilgrim's Friend Society—Major G.M., £2; E.T., £1; M.A.C., £1; Frances, £1	5	0	0
Theatrical Mission—Major G.M.	1	0	0
Monthly Tract Society—Major G.M....	1	0	0
London Medical Mission—Major G.M.	1	0	0
George Yard Mission—Major G.M., £1; L.E., 10s.	1	10	0
Portsmouth and Gosport Seamen's Mission—Major G.M.	2	0	0
Church Army—Major G.M.	1	0	0
Central Y.M.C.A.—Major G.M.	1	0	0
Barbican Mission to Jews—M.G.	2	0	0
Yiddish Bible Distribution—M.G., £1; Praise, 10s.; S.B.P, £1	2	10	0
Mildmay Mission to Jews—J.R.H., 5s.; T.L.L., 10s; E.M.P., 2s; (*Jargon Testaments*)—S.W., 10s.; (*Russia*)—S.W., 10s.	1	17	0
London Society Promoting Christianity Among Jews—Tiny	0	10	0
Rev. D. Baron's Work, Jews—M.Y.	0	10	0
Mr. Fegan's Homes—E.T., £1; E.C., 5s.; Praise, 10s.; St. Clair, £1; J.D.L., 7s. 6d.; M.A.C., £1; T.L.L., 10s.; M.M.W., 5s.; For Jesus, 10s. ...	5	7	6
Joshua Poole—H.S., £2; F.B., £5	7	0	0
Homes Aged Poor, Notting Hill, &c.—E.T., £1; R., 10s....	1	10	0
Dinners Sick Children—E.T.	1	0	0
Destitute Children's Dinner Society—E.T., £1; E.G., £1	2	0	0
St. Giles' Christian Mission—E.M.T.W., 5s.; E.C., 5s.; M.Y., £1; M.M.W., 5s....	1	15	0
National Blind Relief Society—L.G.R., Bath, £1; Of Thine Own, 2s. 6d.; For Jesus, 5s.: Frances, £1; M.A.C., 5s.; Of Thine Own, 2s. 6d.	2	15	0
London City Mission—Of Thine Own, 2s. 6d.; E.C., 2s. 6d., O.M., £1; M.A.C., £1; Frances, £1; (*Canal Boat Mission*)—Of Thine Own, 2s. 6d. ...	3	7	6
Brixton Orphanage—C.K.A. and R.A.	2	0	0
National Vigilance Association—A.E.B.	1	0	0
Children's Special Service Mission—A Friend ...	0	5	0
General Booth's Social Scheme—C.W.K.	5	0	0
Dr. Barnardo's Homes—C.W.K., £5; E.C., 5s.; For Jesus, 5s.; M.S., £1; E.L.P., Worthing, £1; R.V.G., £1; S.S., 2s. 6d.; J.W.-U.O.S., 5s.; Frances, £1; E.M.P., 2s.; L.B.S., £10; W.A.J., 5s.; Valley of Achor, 10s.	20	14	6
Flower Girls' Christian Mission—E.C., 2s. 6d.; For Jesus, 2s. 6d.	0	5	0
R.N. Mission Deep Sea Fishermen—E.C., 5s.; R., 10s.; Of Thine Own, 2s. 6d.	0	17	6
Soldiers' Home, Winchester—E.C.	0	5	0
Church Pastoral Aid Society—E.C., 5s.; Frances, £2	2	5	0
West London Mission—E.C.	0	2	6
Irish Church Missions—E.C., 2s. 6d.; Tiny, 10s.; T.L.L., 10s.	1	2	0
Open-Air Mission—M.S.	2	2	6
Soldiers' Christian Association—E.E.S.	1	0	0
Friendless and Fallen—Janie, £1; The Lord's Own, £1; Praise, 10s.; For Jesus, 10s.; St. Clair, 10s.; R., 10s.; E.L.P., Worthing, 10s.; M.Y., 10s.; Valley of Achor, 10s.	5	10	0
R. Alfred Aged Merchant Seamen's Institution—J.D.L.	0	2	6
Bridge of Hope (Miss Steer)—J.D.L., 3s. 6d.; T.L.L., 10s.	0	13	6
Homes Aged Blind, Crouch Hill—R.	0	10	0
British Home for Incurables—R.	0	10	0
Mildmay Institutions—Tiny	0	10	0
Salvation Army—M.A.C.	1	0	0
Bristol Orphan Houses—T.L.L.	0	10	0
Million Pledges Temperance Crusade—H.T. ...	0	5	0
R. Hospital for Incurables—Frances	2	0	0
United Kingdom Beneficent Society—Frances ...	2	0	0
Distressed Irish Ladies Fund—Frances.	2	0	0
Queen Victoria Clergy Fund—Frances	2	0	0
Cancer Hospital, Brompton—Frances	1	0	0
Domestic Servants' Benevolent Society (Pension)—Frances	1	0	0
Missions to Seamen—Frances	1	0	0
National Lifeboat Institution—R.	0	10	0
Miss Gough's Work, Young Women in Restaurants—R.	0	5	0
Homes of Hope, Regent Square—Valley of Achor ...	0	10	0
Soldiers' Home, Cork—Of Thine Own	0	10	0
Scripture Readers' Society, Ireland—Of Thine Own	0	5	0
Soldiers' Home, Lydd—Of Thine Own	0	2	6
Scripture Gift Mission (Mr. Walters)—Mrs. W. ...	1	0	0
Total	£172	5	6

ADVERTISEMENTS.

Dr. Barnardo's Homes—M.J.W., Parcel of Clothing, &c.

Home for Motherless Children, Chiswick (Mr. R. T. Smith)—Miss F., 5s.

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OF
THE WATERCRESS & FLOWER GIRLS' CHRISTIAN MISSION
IS OPENING WITH BRIGHT PROMISE.

Its operations comprise:

1. Daily Efforts by Missionaries and Deaconesses to improve the condition, morally and spiritually, of the 5,000 Watercress and Flower Women of London, including an Early Morning Free Breakfast at Covent Garden Market for the needy.
2. The Training of Cripple Girls in the art of Artificial Flower Making, to render them self-reliant and competent to earn their own livelihood.
3. The Care of our Orphan and Destitute Girls at Clacton-on-Sea, which now comprises Twelve Cottages, with accommodation for 250 little ones, exclusive of staff.
4. A far-reaching Gospel Mission, including Bright Services in the Woodbridge Mission Chapel, a Court and Alley Brass Band, with short testimonies, and innumerable other agencies, among both adults and children, for the winning of souls.
5. Constant Visitation of the Homes of the Poor by experienced Missionaries and voluntary helpers.
6. Painstaking Relief in all cases of dire Want and Destitution.

FUNDS ARE MOST URGENTLY NEEDED.

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Founded 1758. *Haverstock Hill and Hornsey Rise.*
PATRONS { His Majesty the King. Her Majesty Queen Alexandra.
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Maintains and educates 500 Fatherless Children, from Infancy to Fourteen Years. An Undenominational Institution supported by voluntary contributions. Help for the "Fatherless and the Widow in their affliction" is urgently needed.
Contributions thankfully received and all information given by ALEXANDER GRANT, Secretary.
Office: 73, Cheapside, London, E.C.

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A Heartrending Case.

A Blind Lady and her Husband, and their two daughters, who are Governesses.

Mrs. C. writes: "The mother of my late Governess, aged 68 (and husband, aged 78), entirely dependent on their two daughters, who are governesses. There is no hope of Mrs. ——— recovering her sight, and she suffers great pain. The daughters are unable to earn sufficient to support themselves and parents. The mother used to earn a little by needlework before she went blind. It is very hard on them all, as they have seen better days. Excellent references from doctor and clergy."

The Rev. J. PULLEIN THOMPSON, Hon. Sec., the Vicarage, 27, Tite Street, Chelsea, S.W., will gladly acknowledge donations, or may be sent to the Office of THE CHRISTIAN.

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MARYLEBONE ROAD, LONDON, N.W.

This, the only entirely free hospital for women in LONDON, is in

URGENT NEED OF FUNDS,

to pay off the heavy liabilities now pressing upon it.
Nearly half of the In-Patients come from the country.
W. GUNTRIP KING, Secretary.

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Chief Office:—
BONNER ROAD, LONDON, N.E.

More than half our year gone!
Not a quarter of last year's income yet received!
Immediate help urgently needed to feed and clothe our 1200 children.

Address, Rev. ARTHUR E. GREGORY, The Children's Home, Bonner Road, London, N.E. Cheques crossed "London City and Midland Bank."

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THE CHURCH HOUSE, WESTMINSTER, LONDON, S.W. (Great Smith Street Entrance). Gen. Superintendent—Rev. CANON AITKEN, M.A. Treasurer—EDWARD M. DENNY, Esq. Secretary—Rev. HERBERT MUIR, M.A. Object—**The Promotion of Parochial Missions throughout the United Kingdom and the Colonies.** The Society urgently needs help, as it is without endowments, and has to depend entirely on the offerings of those who value Evangelistic work. It undertakes Missions in a large number of very poor parishes.

Scripture Readers' Society for Ireland

This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.
Contributions will be thankfully received at the Offices, 27, Lower Pembroke Street, Dublin; or 9, Paternoster Row, London; and at the Office of THE CHRISTIAN.
REV. J. O. GAGE DOUGHERTY, M.A.,
Secretary and Treasurer;
or CAPT. JAMES KEARNEY WHITE,
Hon. Secretary.

BRIDGE OF HOPE.

NIGHT SHELTER. REFUGE.
8 CHILDREN'S COTTAGE HOMES
250 TO FEED AND CLOTHE DAILY.
HELP IS MUCH NEEDED NOW.

Between 400 to 500 pass through the Homes during the year, besides those assisted through the Night Shelter only.
The Annual Report, with Subscription List and Balance Sheet, will be gladly sent to any friends who may not have received it.
MARY H. STEER.
BRIDGE OF HOPE,
St. George's in the East, E.

ROYAL NATIONAL MISSION TO DEEP SEA FISHERMEN

PATRON:
Her Majesty Queen Alexandra

The Council
VERY EARNESTLY APPEAL FOR CONTRIBUTIONS
to enable them to maintain the important work being carried on amongst the hardy "Toilers of the Deep."

FRANCIS H. WOOD,
Secretary.
81, QUEEN VICTORIA STREET, E.C.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

Scriptures for India. In connection with the article, "Scriptures for India," in our last issue, several supporters of the Association for the Free Distribution of the Scriptures have been concerned to know whether the proposal would clash with their regular work. It gives us pleasure to say that the Association is supporting the scheme, and that contributions may be sent through the honorary secretary, Mrs. A. Pridham. (See p. 15.)

"Light from the Holy Hills." Those who remember the biographical writings of Rev. Kenneth Moody-Stuart—"Recollections of Brownlow North" and "Memoir of Alexander Moody-Stuart"—will welcome another work from his pen, Light from the Holy Hills: Lessons from Old Testament Mountains. (2s. 6d. *Morgan & Scott.*) The pages are full of spiritual and practical teaching, derived from great incidents and scenes in Sacred Story. There is nothing common place, either in method or substance; but the Holy Hills shed upon our path light that is both welcome and precious. The book is sure to find many readers.

"The Christian" Block Calendar. In the office as well as the home, a silent testimony for Christ is delivered by block calendars, the leaves of which display the date in large figures, with a passage of Scripture in small, clear type beneath. "The Christian" Block Calendar is already widely used, and we have reason to know that it is highly appreciated on all hands. (1s. *Morgan & Scott.*)

A Pointed Question. If these be the kind of doctrines and the polity you hold, then what kind of people ought Methodists to be? You proclaim the glorious right of individual souls to have access unto the presence of God. You resent the interference of priests. When a man proclaims this, we expect to find that he has got a perfect passion for God and a passion for souls, and this passion for souls is as much the responsibility and privilege of the individual Christian as of the pastor.

So spoke Rev. J. H. Jowett at the great Methodist meeting in Manchester (see p. 19). His weighty message has a wider appeal than to Methodists only; it is a call to all Evangelicals—Churchmen and Nonconformists alike—who rank themselves against the encroachments of priestly domination. We need to keep a constructive policy ever in view. It is not enough to denounce; we must build. The best antidote to error is the proclamation and practice of the truth. At present much Protestant talk is discounted by earnest Roman Catholic work. The world looks to the Church for the "passion for God" and the "passion for souls," of which Mr. Jowett speaks. Alas! too often it looks in vain.

The Coming Winter. The spell of early winter that has visited the country is said to prognosticate a severe season. The prospects of trade are none too bright, and so the probability is that there will be much distress and suffering among the poor in our great cities. This is a hint to all who are humanely disposed to prepare for the inevitable call that will be presently made on their generosity by curtailing all unnecessary expenditure, so that they may have a store laid by, that he that hath may be able to give to him that hath not. The incidence of suffering under these circumstances is often severest on the helpless and the young, who have no chance to provide for the "rainy day." Setting aside the demands of the undeserving, there will be plenty of scope for helping those who are the innocent victims of cold and misery.

Church Attendance. A new controversy is proceeding in the columns of the *Daily Chronicle* concerning the ancient but ever new question of the paucity of attendants at public services. We always regret, in this kind of correspondence, the introduction of sweeping charges, against either the Churches or the people. No good can possibly come of charging ministers, as a class, with being intellectual cowards, or of seeking simply their own interests. Equally futile is it to lay all the blame upon non-churchgoers. There is very much to be considered on both sides before a decision can be arrived at as to the cause of the manifest abstention of the mass of people from the house of God. Both the Churches and the people who remain outside their pale have grave reason to search for their faults. The former may well reconsider many of their methods, and ask if these are to blame; and the latter certainly need to examine modern life and to ask whether the frivolous spirit which is abroad is not responsible for the obliteration, in men's souls, of the sense of obligation to God.

New Wine in New Bottles While this controversy is proceeding, we have the annual report of the Manchester Methodist Mission, from which it is quite clear that our friends in that city have largely solved the problem of reaching the people. Fifteen thousand people hear the Word of God, every Sunday, in connection with that work, where, a few years ago, scarcely 1,000 persons could be gathered in the chapels. And the great and happy change has come about through the recognition of the principle that new wine must be put into new bottles. Free seats, hearty services, the abolition of all stiffness, and the earnest proclamation of the old Gospel, have combined to make the change from the old order. Wherever men have had the courage to break through old traditions in the name of the Lord, God seems to have abundantly blessed them. For one thing, the old pew rent system will have to go, and the "Free and Open Church" system substituted for it, if men are to be induced to attend our churches regularly.

Britain and America. It is one of the few bright spots in the international horizon just now that the relations of Britain and America are steadily improving, and that former tokens of suspicion or dislike are fast vanishing. A clear understanding, and a firm friendship, based on mutual goodwill, between the two great Anglo-Saxon nations, is not only a guarantee of peace in the civilized world, but a necessary condition of true progress everywhere. It has been entrusted to our race to be the exponents of liberty and equality everywhere, and we cannot uphold these principles against the reactionary forces that dominate the continent of Europe without joining our forces. The provisional signing of the new treaty in the place of the Clayton-Bulwer treaty of sixty years ago has only to be ratified by the American Senate, to remove the only outstanding peril of friction between us and our cousins across the Atlantic.

International Delicacy. We are as delighted with the kind and noble sentiments recently expressed towards this country by President Roosevelt, Mr. Choate, and Mr. Hay as we are regretful at the fresh outburst of Anglophobia which, unhappily, has assumed such great dimensions in Germany. It is extremely unfortunate that public speakers and the public Press are not more careful in their references to other Powers. The equipoise between the nations is at present so delicate that the least thing serves to disturb the balance. It may be very stupid for foreign peoples to seize upon the least pretext to attack us; but knowing what we do, the utmost care should be taken to avoid any statement which is likely to cause irritation. The world cannot afford to have these outbursts of race hatred; they outrage the sense of true brotherhood, besides inflicting injury in many ways.

The Future of Palestine. The optimistic speech of Mr. Zangwill last week, concerning the commercial future of Palestine, supported, as it was, with hard facts, will make the Bible students read, with increasing interest, the prophetic words of Scripture, which, in many particulars, seem to be upon the eve of fulfilment. It seems that the Jewish Colonial Trust has 120,000 Jewish shareholders, representing every country in the world, and the dream which they have had of once more becoming the natural tenants and masters of the Holy Land is slowly assuming substantiality. All the great powers are increasing their trade with Palestine, while, within the country itself, preparations are going forward which will make the Promised Land a veritable land of promise. All this is being done whilst the Jews remain "in unbelief" concerning Christ. We have abundant reasons for awaiting a striking change in that country before long.

A Commendable Charity. The Vienna correspondent of the *Standard* sends an account of a new form of charity which is in operation in many places in Austria-Hungary, and which strikes us as worthy of adoption among ourselves. It is the daily distribution of bread and milk among children up to six years of age. The milk is always boiled, and is consumed in the large, well-warmed rooms belonging to the Charity. All vessels are cleaned and disinfected before and after use. These sanitary precautions are absolutely necessary in the cases of the very poor. Indeed, the whole plan is conducive to health and strength. A similar experiment conducted among our poor children would probably be the physical salvation of thousands of little people who, at present, are deprived of really nutritious food

at the very age when their bodies demand it most.

The Abuse of Trades-Unionism.

It is to be hoped that the leaders of trades-unionism will lay carefully to heart the criticisms on the later developments of that movement which are appearing in *The Times*. The good done by trade organizations in defending workmen from the tyranny of unscrupulous employers will be speedily undone if labourers are not only encouraged, but forced, to limit their output of energy. Twenty years ago bricklayers were in the habit of laying 1,000 bricks as their day's work. Now, an unwritten rule of their union has reduced this number to 400 a day in the case of private employers, and to 330 in the case of the London County Council. This means that the good workman is forced to "level down" the value of his labour to the standard of the idle and incompetent, that the cost of production is vastly increased, and that the rent of workmen's cottages (and all dwellings and buildings) is steadily rising, and that the increased wage earned for less work is minimised in its buying power. It is thus a short-sighted policy in the end for the workman to limit his industry artificially.

The Discipline of Work.

But deeper than this lies the mischief wrought by organizing indolence into a system. The principle is utterly opposed to the true well-being of the community. The old law, "Whatsoever thy hand findeth to do, do it with thy might," is at the root of all true social progress and advancement. If the discipline of hard work is to become a thing of the past, we may be sure that, ere long, the national character will decline, and the high qualities which have given us the proud position of supremacy we have won in the world will decay, and with it our commercial and social prosperity. The most charitable construction to be put on the evil in question is that it is a re-action against the tyranny of irresponsible capitalism which marked the earlier decades of the last century. If so, it is time the balance were restored, and that this nation of workers realized the call of conscience to do their best in the interests of all concerned. Class selfishness is a blight, whether shown by employers or employed.

Wealth and Happiness.

The letter of Mr. Carnegie in which he tells the world that wealth does not secure happiness, is, naturally, much commented on in the public press. Other millionaires besides Mr. Carnegie have made a similar confession. Yet the illustration he uses is a little importunate. He declares that if Wagner and Shakespeare—the two "mountain peaks" of music and literature—were taken out of his life, he would be poor indeed. There is another side to the question. What of those, who, so far from being able to indulge any taste for music and literature, have to fight fiercely for bare bread? Where does their happiness come in? Some proportionate degree of wealth is necessary to happiness. Men cannot cultivate quiet minds or hearts whilst they are deprived of life's necessities. Mr. Carnegie is making an excellent use of his money, but the system that has made him is entirely wrong. It was never God's will that some men should amass millions, whilst others should have to fight for life. It is true that wealth does not necessarily bring happiness; but it is equally true that dire poverty drives happiness away.

The Power of the Penny.

Now that the year has swung round to the period when piteous appeals for help are made by institutions labouring for the physical and spiritual welfare of the suffering poor, the occasion arises for each one of us to review what we are doing to help to reduce the burden of human sorrow, and to ask ourselves whether we ought not to do more. Perhaps one of the greatest hindrances to the exercise of charity is the tendency to decry the value of small sums, and to abstain from giving at all because it is not in our power to give much. The power of the penny is not recognised as it ought to be. In charity, as in other directions, it is the mickle that makes the muckle. Quite recently it was stated that a night's shelter and some food could be given at a London refuge at a cost of only three-halfpence! At this season, when there is so much want and misery around us, it is helpful to consider how our individual joy seems to be sufficient for scores who have but little happiness in their lives, and the thought ought to bear fruit in grateful efforts to do good in his name who hath given us all things.

Romanism in Fiction.

A leading Romanist journal has lately been advocating the introduction into Rome's methods "a system for spreading Catholic truth," by setting aside her most intellectual men for "the apostolate of the pen." It is noteworthy, however, that most of her recent writers in fiction have shown a deep-seated antagonism to the Romish claims to infallibility and to the political daily life of the Vatican. A writer in the current number of the *Edinburgh Review* fails to account for this, and does not furnish a very satisfactory explanation of the influence of Rome in attracting a certain order of perverts, but he urges forcibly the grounds why there cannot be any general development of Romanism in this and other Protestant countries.

> History and experience amply justify the fear of the intrusion of priestly power into the affairs of civic and private life. . . . The instinct of national self-preservation rightly makes itself felt in the presence of a non-national, or even an anti-national society, and history since the Reformation shows that nations which broke with Rome chose the right way. The Roman Church arrests intellectual and economic progress, encourages doubtful virtues, and saps those which are essential to the growth of the human race. It requires the unconditional surrender of the individual in all matters of faith and morals, the abnegation of that free will and responsibility which is the great gift entrusted by God to man.

More Roads to Rome.

Preaching in London a few days ago on the occasion of a *Requiem* for departed members of the English Church Union, Rev. F. F. Irving urged extreme unction as a means of sanctification and as "one of the seven means of grace whereby the finger of God touches every state and condition of life." He added that by extreme unction "the sick soul is strengthened for final conflict, and the results of sin are remedied." The sermon was a defence of the Roman teaching of Purgatory, and it was concluded by an assertion that "the doctrine of Purgatory is the necessary correlation of the Christian doctrine of sin."

The Reading of the Bible.

We are thankful to find that some very strong and commanding voices are being raised on behalf of true and pious reading of the Bible as against that "literary patronage" which has become the prevailing fashion in so many circles. Dr. Parker devoted his last Thursday's sermon entirely to this one subject, remarking that he for one would not allow any man to deprive him of the grand old prophetic texts in which Christ is clearly preshadowed. "They who would remove Christ from Isaiah liii., narrowing its interpretation to some local 'servant of God,' do not understand the first principles of Biblical Interpretation." Dr. Forsyth, also, chose the same subject upon the occasion of his first appearance in London, since his appointment to a professorship. He also earnestly spoke against the modern tendency, and gave his positive principles in these words:—

> There is a particular habit of mind that we bring to the reading of inspired books. Above all, in reading the Bible, we must read religiously—not only historically, but religiously. It is not enough that we should feel the beauty and charm, but we must respond to it in order to feel its power. The best use to which we can turn the Bible is for the cultivation of our personal relationship with God.

The True Test for the Ministry.

The relation of the colleges to the churches, and the supply of candidates for the ministry, is one of the recurrent problems of the day. Periodically the importance of the question is brought before us in the religious Press, and the qualifications of candidates are being just now busily canvassed. Perhaps we do not hear enough of the most important of all qualifications—the spiritual standing and character of the candidate. Too often a desire to enter the ministry as a calling is taken for granted as a sufficient proof of genuine conversion and fitness to teach others the way of life. Fortunately the ministry does not offer many extraneous attractions to those who would make it their profession. Still, there are certain features of it that appeal to the unregenerate mind, as occasional scandals prove. It will minimise the possibility of these painful revelations, if the utmost care is taken by all college authorities to reject those who fail to show unmistakably that they are genuine Christians, and help to raise the standard and influence of the ministry in all the churches.

Confirmed Drunkards.

The conference convened by the Home Secretary to consider the need of further assistance to the inmates released from Inebriate Reformatories has now been held. The gathering was a highly representative one, and many phases of the question were discussed, and suggestions were made as to the establishment of what may be termed "half-way homes" between the reformatories and the miserable surroundings of temptation and vice from which the unfortunate beings generally come, and to which, alas! they are too often forced to go back. No doubt the "transition" from the period of wholesome restraint to the old life of unhealthy freedom is too sudden, and the results only too often are fatal to reformation, and no doubt a desirable system of co-operation between the inebriate reformatory authorities and the philanthropic workers will now be organized. The burden will, of course, have to be borne by the charitable, and not by the brewer and the distiller who create the need for these gaols and refuges. Perhaps some day it may strike the Home Secretary that a simpler and more efficacious method still for the State to adopt would be that of stopping the supplies of confirmed drunkards. That certainly seems to commonsense outsiders a better plan than the present one.

Practical Papers.

On "Independence."

IS any word sweeter than this to the generation of to-day? It is a long one, glibly used, but insufficiently considered by too many of its devotees. What pictures it conjures up of new-found liberties, and of old-time restrictions for ever swept away! The air is full of assurances that "Britons never shall be slaves," and in various forms the spirit of the cry steals insidiously within the circle of the Christian home.

It is an instructive incident, that recorded in 2 Kings vi., of Elisha and the sons of the prophets. Said they, "The place where we dwell *with thee* is too strait for us. Let *us* go . . . and make us a place where we may dwell. And he answered, *Go ye.*"

Here the spirit of independence asserted itself. True, their present prosperous state was due to association with their patient leader, but now they felt quite able to stand alone, to manage their own affairs without him, and to "kick away the ladder" by which they had risen. Elisha evidently so understood them, and thought it well to let them test their strength, for he answered, "Go ye!" It was not until one less self-confident than the rest urged, "I pray thee, go with thy servants," that he agreed to accompany them.

It is good, this sense of "want of room"; when we recognise that we have "not already attained," that we are capable of still greater things; when early conditions become "too strait"; when the bud, expanding with increased vitality, feels it must burst forth into flower; when the fledgling must needs try its growing strength upon the morning air; when as men we have to put away the swaddling clothes of childhood, and step out into new responsibilities. By all means let us give free scope to all that is best within us, to such holy aspirations and worthy ambitions as will glorify God and bless our fellow-men.

But just here is a dangerous cross-road. Shall we follow the path of selfish independence, or that of loyalty to the God to whom we owe so much? As in the days of the prodigal, so now, the human heart casts longing eyes at the freer scope that lies beyond expedient limitations, whether in the mental or physical, the moral or the spiritual sphere. In proportion as we depreciate the antecedents to which we are so greatly indebted, we are apt unduly to appreciate ourselves, and to say: "Let *us* go and make *us* a place where *we* may dwell." When this spirit of independence thus asserts itself, it is well to call a halt, and honestly face the question: Is it going to lead me up or down—nearer to God, or further from Him?

So while we pass over such boundaries as would limit our usefulness, let us not be unmindful of their wholesome restraint over our childhood's faltering steps. Restrictions are a help as well as a hindrance; if they hedge us in, they also form a protecting barrier against much that is harmful from without. Let us cast away whatever will prevent our enjoying the liberty which would lead us into the fuller light of God; but let us beware lest we despise any of those reasonable safeguards which shield us from the insidious power of the enemy of our souls.

At times we have all chafed at the restraints and prohibitions of religion, when "Thou shalt not" seemed to be her only watchword. But as we have known her better and have been "willing and obedient" to her voice, we have found that "her ways are ways of pleasantness, and all her paths are peace."

"*Go ye,*" said Elisha, who was to these young men the representative of his Divine Master. God may sometimes let the wilful soul have its way. "He gave them their request—but sent leanness into their soul." "That they may know my service and the service of the kingdoms of the countries." (2 Chron. xii. 8). Note also the comparison in Deut. xxviii. 47, 48—"Because thou servest not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things."

What a blessing it proved for the sons of the prophets that one among them had the discernment which led him to invite Elisha to go with them, and thus saved them from a terrible mistake—who said in effect, "It is not fair to Elisha, still less to ourselves, to go forth upon this uncertain errand, leaving behind the one to whom we owe our prosperity and our ability to go forth at all." Mercifully, the kindly prophet complied; and by-and-by they found they could not do so well without him as they had thought. It is to him they call when trouble appears, and glad enough are they to accept his proferred aid.

Ah, how often have we thus treated God! "We have turned every one to his own way." We have diverted legitimate desires, which should have developed from lofty ideals to noble deeds, into paths that led us far from Him. We have thought we could make our way better alone, until some trial exploded the fallacy of our "independence," and we realized that only in Him do we truly "live, and move, and have our being." How fortunate, then, that the nameless young prophet scented the danger from afar before the journey had begun.

Many lives have been wrecked for lack of such foresight. The spirit of independence has led multitudes beyond the circumscribed area of morality and goodness of living, to go out into the world, like Dinah (Gen. xxxiv. 1), to investigate it for themselves; and they have had to "mourn at the last, and say, 'How have I hated instruction and my heart despised reproof; and have not obeyed the voice of my teachers nor inclined mine ear to them that instructed me'" (Prov. v. 11-13).

Others have been allured by mistaken ideas of "intellectual greatness," with its sweet reasonableness and insidious persuasive power, and have all too soon found themselves adrift upon the dreary seas of unbelief. Nicodemus and Saul of Tarsus conquered because they bowed; they stooped in order that they might overcome, and gained thereby eternal wisdom and renown.

These are days of much activity, and more now than ever people are free to come and go as they like. Witness the liberty in this respect which young women enjoy—in the city or in the field—as compared with twenty or even ten years ago. Pre-eminently this is an age of "*go*"; is it not time we paid more heed to the word "*Come*"?

In our Saviour's day, when his disciples "had no leisure so much as to eat," He bade them "Come apart into a solitary place and rest awhile." One of the most precious of the Old Testament promises is, "The Lord shall preserve thy going out and thy coming in." We all like the "going out," and in our best moments are glad to seek God's blessing, or at least desire the protection of his care. But are we as amenable to the "coming in"? Consider the state of our leading thoroughfares in the evening when the business houses are closed; see the crowds of young men and women thronging the streets—careless, frolicsome, perhaps, but not vicious. They are "doing no harm" maybe; and yet many a mother's heart at home is distressed or burdened with anxiety lest danger should befall her dear ones.

The "going out" means pleasure and amusement—possibly innocent; the "coming in" means helping to bear a mother's burden, or sharing a sister's care. Let us think not only of ourselves. "The Lord shall preserve thy going out and thy *coming in,*" but if we want his protection for the former we must be willing to submit to Him as regards the latter. If we desire the blessings of the freedom, we must not despise the equal blessedness of the restrictions which a wholesome home life involves.

We have known of young Christians who have offered themselves for mission work abroad because they "could not get on with their people" at home; like the young prophets, seeking wider spheres of usefulness because they found the dwelling with Elisha too strait, too narrow, too restricted. Dear reader, be faithful in that which is least; for not till then can you be trusted with that which is greater.

Therefore, whether it be pride of intellect, bidding you follow human theories as to the truths and purposes of God, rather than to be guided by his Word as the "lamp unto your feet, and the light unto your path"; whether it be attractive plans of life that you hope to carry out without reference to God's will; whether it be the choice of a business, a profession, an amusement, a partner of life, or whatever the form in which the allurement comes—be not led astray by the will-of-the-wisp of your own desires; but "humble yourself under the mighty hand of God that He may exalt you in due time." "What man is he that *feareth the Lord?* Him shall He teach in the way that *He* shall choose" (Psa. xxv. 12). Let your motto be, "As for me and my house, we will serve the Lord."

Then in your influence over others, being thus in harmony with God yourself, strive to cultivate the kindly, wise Elisha-spirit, that so tactfully guided the steps of his young disciples, that you too may direct into the way of peace the ardent spirits around you, full of life and force and "go," who, like yourself, can do so much for God's kingdom, if consecrated to his will. Thus may each of us do something toward fulfilling our Master's wish "Compel them to *come in.*" G.

The Watch.

How strange the mystic watch we keep,
With our beloved dead!
Before we lay them, tranced in sleep,
In their lone narrow bed.

'Tis they—and yet no word they speak,
With sweet, familiar sound!
Repose how awful, yet how meek,
How changeless and profound!

But, 'tis not they! Our hearts must break,
E'en by the precious form!
Life, life alone can still the ache—
Life, tender, true, and warm!

Hark! the high word that conquers pain,
That word of trumpet tone;
Thy sleeping ones shall live again
When Jesus wakes his own!

O day of days! "The Lord has come!"
They catch the glory-word!
With Him they rise to life and home—
For ever with the Lord!

Washington, D. C. Mrs. Merrill E. Gates.

"Missionary Day" at Manchester.—Mr. Leonard K. Shaw writes: "The readers of The Christian may be interested to know that the financial result of 'the Missionary Day' has enabled the council to distribute £700 amongst the various missionary societies represented. This includes the cost of placing a fresh missionary in the needy field of South America. We praise God for this result."

*Waiting for Service.**

By the late ANNA SHIPTON.

"Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in his salvation" (Isa. xxv. 9).

GOD'S chosen witnesses, separated in his sovereignty, and anointed by the Holy Spirit for work and warfare, have to watch and wait before they gain an intelligent understanding of the position assigned them of the Lord, and many a one, accepted and known of Him, is unacknowledged or despised of man.

Even the prophet, when sent of God to anoint a king in the place of Saul, who was rejected, judged by the sight of his natural eyes; and looking upon the first-born of Jesse, the tall and comely Eliab, he at once supposed the Lord's anointed was before him. But not from among the warlike followers of Saul had the Lord elected the future king and leader of his people, who was to shadow forth our divine Shepherd-King. It was the youngest of the family—the stripling shepherd—whom God had chosed as the future captain of his people Israel.

How often we have heard the obversation: "If only such an one were converted, what a valuable labourer would he prove in the vineyard!"

This is like Samuel judging after the sight of the eyes. The very strength and endowments of the natural man are not infrequently as a citadel fortified against the spiritual nature, and they have to be subjugated, and perhaps destroyed, before the Lord can reign in the temple He has ordained for his own glory; for "flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." The vessel set apart for the Master's use will bear upon its chiselled surface the mark of the Master's hand, and every stroke is hieroglyphic of deep meaning to the observant soul; read here in the partial unveiling of his purposes of love, to be seen hereafter in its full beauty and glory.

What fierce assaults have such to bear, what desperate conflicts, what casting away of treasures the world prizes, or even our brethren esteem, before the chosen vessel can be used in the heavenly kingdom! Many poor, weak, infirm, and unlettered, set at nought like the stone which the builders rejected, are yet ordained by God to be among the athletes in the kingdom. For to-day, as in the day of the prophet Samuel, "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Many may be gathered together for sacrifice in sight of the world, yet the chosen vessel may not be among them. Like David, with his father's sheep in the wilderness, there is, maybe, one whose secret life has been a preparation for the position to which he is suddenly called, not by man, but by God—one whose conflicts are known only to Him who has delivered his servant out of the fangs of the lion ready to devour, and out of the fierce embrace of the bear, and of whose victories the world has heard nothing.

The Lord might have protected his servant *from* these dangers, but He did not. He delivered him *out of* them, that he might trust in the same Almighty strength in his encounter with the champion of the Philistines in the sight of two armies, and in all the varied trials of his future life. He would be thus led to look for the presence and strength of the Lord of hosts, who "giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. xl. 29-31).

Many a waiting hour was needful to enrich the harp of David, and many a waiting hour in the wilderness will gather for us a psalm of "thanksgiving, and the voice of melody," to cheer the hearts of fainting ones here below, and to make glad our Father's house on high.

What was the preparation of the son of Jesse for the songs like unto which none have ever sounded on this earth? The outrage of the wicked, which brought forth cries for God's help. Then the faint hope in God's goodness blossomed into a song of rejoicing for his mighty deliverances and manifold mercies! Every sorrow was another string to his harp; every deliverance another theme for praise. The vicissitudes that would have silenced any other bard, or unstrung harp that God had not put into his hand, only enriched David's strains of melody. . . .

To wait for God, and to suffer his will, is to know Him in the fellowship of his sufferings, and to be conformed to the likeness of his Son. So now, if the vessel is to be enlarged for spiritual understanding, be not affrighted at the wider sphere of suffering that awaits you. The divine capacity of sympathy will have a more extended sphere; for the breathing of the Holy Ghost in the new creation never made a stoic, but left the heart's affection tender and true. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter iv. 12, 13). Oh, beloved, be of good courage! If there be a wide-spreading vine, there must be a more extensive pruning; but then, in the great harvest there shall be a more abundant fruitage. The greater the capacity of the vessel formed to honour, and chiselled by the hand of the Heavenly Workman, and refined in the furnace heated seven times more than is wont, the more shall be the overflowing with the exceeding riches of his glory, laid up for it before the world began.

* From Waiting Hours: with "the Hungry and Weary and Thirsty in the Wilderness." (1s. 6d. *Morgan & Scott.*)

*On Winning Souls.**

By Mrs. JOSEPH TRITTON.

IS it true, can it be true, that even many Christians who have received the Lord Jesus Christ as their Saviour, and who have found pardon, peace, and everlasting life in Him, are content to enjoy these blessings alone, not seeking for others to share them also? No wonder, then, that the majority of mankind are indifferent about the destiny of their souls.

The value that God sets upon souls is seen in the wonderful gift of his Son for their redemption; yet "there is nothing else of less account in the eye of most people." Might not the touching words be uttered now: "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me" (Lam. i. 12)? If the constraining love of Christ is in our hearts, we shall yearn over perishing sinners as He does, and in thus pleading with souls become co-workers with Him. The salvation of men was the sole object of that stupendous sacrifice He made for us. What must sin be in God's sight, that it needed such a sacrifice to put it away? The Lord Jesus is waiting and longing to save now, and gives us the message of his love to tell to all. Hundreds of hearts around us are hungering for that divine love which alone can satisfy them. Oh, let us try and win them for Him and his glory. We read, "He shall see of the travail of his soul, and shall be satisfied." What an honour to be able thus to add to his satisfaction! He calls us to rejoice with Him over every lost sheep that is found, and share in the joy of the angels in heaven over every repenting sinner. Oh, to know more of this burning love and passion for souls, that we may taste of his joy, and be able to say of some soul we have won for Him—

"It was not for naught He suffered,
It was not in vain He died;
In the vine of the Father's planting
Doth a living branch abide.

One more is brought to his kingdom,
He hath saved one more for his crown;
'Tis 'the joy that was set before Him,'
When He came to earth's darkness down."

* From a neat booklet On Winning Souls (2s. 6d. per 100. *Religious Tract Society*).

"Ye that are Spiritual."

(Gal. vi. 1.)

THE dangers we run from the world, the flesh, and the devil, we all know theoretically, but perhaps I am not alone in thinking that we may at times overlook them *practically*, and so be overtaken in a fault against which, because we are seeking to walk in the Spirit, we fancied ourselves proof.

Indeed, we are not proof against any sin, while the devil has devices, and while we ourselves are in the flesh. But we are proof while we abide in Christ (John xv. 5).

One of the sins I have in my thoughts is that of self-assertiveness, such a hateful thing, that we are quick to notice it in another, but in oneself it can easily grow up—*so gradually* as to be unnoticed.

We wonder at the rebuffs we receive, at the constant friction, at the continual difference of opinion, at the unreasonableness of others, and so forth; when suddenly the Lord in his goodness opens our eyes to see the fault in ourselves!

We are all prone to this or some other form of self. Alas! how many of us have to grieve over the misuse of authority—the pride of mastery, engendered in our hearts by the care of a household, a Sunday-school, a class, a workshop, a mission-house, a parish.

Do let us beware, and be *frequently* asking God to grant us "the first approach to feel of pride or fond desire." It is so easy for grey hairs to be upon us while yet we know it not (Hosea vii. 9). We need to watch and pray lest we enter into this most insidious temptation, for it was while men slept that the enemy sowed tares—while we sleep to this spiritual danger!

How much disgrace is every day brought upon God's cause by the pride of his servants—often those in prominent places, for surely though we may not see it, others do.

How often have I thanked God for night falling on my day of failure, that I may have a fresh start with daylight. Is not this a parable of God's ability to put out of his sight our sin, and to make us ever again and again to appropriate his promises?

"It is of the Lord's mercies that we are not consumed, because his compassions fail not; they are new every morning" (Lam. iii. 22, 23).

E.

Metropolitan Tabernacle Colportage Association.—This long-standing agency, founded by C. H. Spurgeon, is quietly continuing its useful work. About fifty districts in England and Wales are being largely influenced for Christ through the instrumentality of the colporteurs, who not only disseminate the Scriptures and Gospel literature, but carry on home mission work as house-to-house visitors, as well as conduct evangelistic missions. The Association is unsectarian and evangelical. During the present year special efforts have been made in the interests of aged colporteurs. The funds of the society have of late suffered considerably through lack of support; with an increased income the Association would be able to respond to more of the numerous calls to take the Gospel to needy parts of the land. Communications may be addressed to the Secretary, Pastors' College, Temple Street, London, S.E.

Day by Day.

SUNDAY, December 1. Hebrews i.

THERE has been a good deal of discussion about the authorship of this Epistle. Some ascribe it to Paul, others to Apollos, or some disciple of the Hebrew-Christian school. To us it matters comparatively little as to who was the author. The quality of inspiration is in the book. This bush burns with fire. We trust the multiplication table, though we have no knowledge of the author, and we may readily accept this book for the unique power of dealing with heart and conscience as with the finger of God.

Its object is to establish the superiority of the religion of Jesus Christ over the Levitical system, which it superseded; and therefore the author takes up, point by point, that divine and venerable institution, and shows that it has no glory by reason of that which excelleth. Place electric lighting against candles or even lamps, and every sane person appreciates its excelling brilliance—so of the Gospel as contrasted with the Law.

The special subject in this chapter is the pre-eminent glory of the Lord Jesus. In the earlier verses (1-3), this is affirmed in a superb succession of statements. He is the one all-sufficient and comprehensive revelation of God, destined to inherit all things, the organ of creation, the far-travelled beam of the Divine nature, correspondent to the being of God as an impression to the die, the upholder of the system of Providence and historical development throughout the ages, and, above all, the perfection of human salvation and redemption. Worship Him, my soul, the Word of God Incarnate!

Next (4-14), He is contrasted with the angels, and shown to be ever so much better than they. Many Scriptures are quoted to point the contrast between the only-begotten Son, the King and Creator of all things, and the angels that do his bidding. Let us make more of their loving ministry.

MONDAY, December 2. Hebrews ii.

The first four verses of the second chapter really belong to the argument of the first. It was the Jewish belief that the law had been given through the instrumentality of angels (Acts vii. 53). Surely, then, the Gospel, which was first uttered by the Son Himself, must have higher claims than the law. If an offence against the law of Moses involved terrible penalty, what will befall us if we drift with the current which is always bearing men away from Christ? Note that word *drift* (R.V. *marg.*). It is drifting that ruins men. For one that resolutely turns his back on the Saviour, a hundred drift from Him.

Moreover, the age to come—that is, the age which was future when these words were written, but is present to us—is expressly the age of human supremacy: not of poor, fallen man as we know him, the crown rolled from his head, the sceptre dropped from his hand, but of man as he is represented in the risen Lord, who is seated at the right hand of the Father, crowned with glory and honour. This statement may be challenged. Some may dispute the fact that Jesus is a representative man. But what are the characteristic traits of humanity? Death! He tasted death for every man. Suffering! He was made perfect through sufferings. Dependence on God! He that sanctifieth and they that are being sanctified are all of one. Faith! He says, "I will put my trust in Him." Flesh and blood! He took part in the same. Temptation! He himself hath suffered, being tempted. "In all things it behoved Him to be made like unto his brethren." And to man, in the risen and ascended Lord, is given the governance and power of this age. Oh, that in Him we might take our rightful position, and exercise the authority which is our own! Glory to God, that He who did not succour lost angels, has succoured fallen men!

TUESDAY, December 3. Hebrews iii.

Our Lord is not only superior to angels, but to Moses, the great leader of the Jewish commonwealth. Let us consider Him in the light of this comparison. Moses was God's sent ambassador, and Jesus is the Apostle of our confession. Moses often acted as the priest of Israel, and Jesus is the High Priest of his Church. Moses was faithful in the trust reposed in him, and Jesus absolutely did all things which the Father gave Him to do.

But how infinitely superior the Lord Jesus to Moses! He built the house in which Moses served. He was the Son and Heir, whilst Moses was at the best a strong and noble servant. He realized the purposes of God in his own Person, whilst Moses could only give a testimony of the things which were afterwards to be spoken. Therefore the sin of refusing Christ is much more aggravated than that of refusing Moses.

It was no light thing to refuse Moses. Remember the penalty which was incurred by those who hardened their hearts of old. They missed the blessed rest of God, they incurred the Divine displeasure. Their bodies fell on the desert sands, wrapped around with the winding-sheet of the wilderness. Let us take heed. Let us beware of an evil heart of unbelief, for unbelief is always the fruit of an evil heart. Let us see to it that we do not fall away from the living God. Let us look after one another as travellers do in the frost and snow of high latitudes. Let us hold fast the beginning of our confidence. Let us not be disobedient, for disobedience and unbelief are close akin.

WEDNESDAY, December 4. Hebrews iv.

There is, beloved, a rest for weary souls, and for thee—not yonder alone, where the wicked cease from troubling, where mysteries are revealed, and tired bodies are replaced by the tireless nature of the Resurrection—but here and now. The gates stand wide open from where thou art into the very rest of God—the rest which He has enjoyed from the foundation of the world, nay, from all eternity. "We which have believed do enter into that rest."

It is the rest of completed work. "God rested on the seventh day from all his works." His is not the rest of weariness, but of satisfaction and content. What should He do more, since all is finished, and is very good? The seventh day rest commenced thus, and therefore on the seventh day the Lord lay in Joseph's tomb. He also rested from his work of redemption, as God did from his of creation. Did He not say, It is finished? So when we believe in Jesus, we no longer weary ourselves to pile up our merits and secure salvation by our own good deeds. We accept the finished work which Jesus wrought on our behalf, and enter into his rest.

It is the rest of sufficient power. For He who creates is well able to maintain. He ceased to work as Creator, but to everlasting ages by Him all things must subsist, as the God of Providence. Into that power we, too, may enter. Does He not say, "All that I have is thine."

Oh, let us be careful lest we fall on the desert sands, victims to our failure to trust; lest we carry about with us burdens which only Christ can bear, and attempt work beyond our own power. Faith hands over responsibility to Him, and receives from Him grace upon grace. But beware, for the Word of God cannot be deceived. Yet be of good cheer, for we have a great High Priest, who is passed through the heavens.

THURSDAY, December 5. Hebrews v.

Our Lord Jesus is greater than angels, greater than Moses, and greater than Aaron. He resembles Aaron in some respects. He is taken from among men. He was called of God to his blessed office. He offers gifts and sacrifices for sins—that is, his own blood and righteousness. He bears gently with the ignorant and erring. He knows what strong crying and tears are, what suffering means, what obedience is. But, oh, how immensely superior to any priest of Aaron's line! He was a Son, though He learned obedience. He is perfected in his ability to succour us. He becomes the Author of eternal salvation to those who trust and obey Him.

Let us take heart. If Aaron did so much for the ignorant and erring of his time, what will not the Son of God do for the ignorant and erring to-day?

Too many of us, alas, are not able to participate in these inner mysteries of the kingdom. The churches are full of babes. The babe-life is characterised by its inability to feed directly on the full meat of Scripture, by its constant craving for the breast of the human teacher, by the feebleness of its spiritual life, by its failure to discriminate between good and evil. Let us leave the childish things behind, and by the exercise of the spiritual sense, together with careful feeding on the Divine Word, let us go forward to all the fulness of the perfect stature of Christ.

FRIDAY, December 6. Hebrews vi.

How many are perturbed by this passage for want of understanding its real significance. The writer is anxious that his disciples should pass into the higher ranges of Christian experience. He does not wish to remain in the perpetual re-discussion of the elements and rudiments. Cannot we leave the alphabet and grammar, he cries, and go on to the wide fields of literature? He mentions four foundation truths: *Repentance* from dead works, which was represented in the old covenant by baptisms or washings. *Faith* towards God, which was set forth in emblem by the laying of the hand on the head of the victim-lamb. The *Resurrection* of the dead. The eternal *Judgment*. And he supposes to leave these, as the builder leaves foundations, resting on them most heavily, when *they* are most hidden, and *he* is furthest away from them in the sunny air.

Then he says that when men have been once enlightened and tasted of the heavenly gift, it is impossible to renew them to repentance, *whilst* (see R.V. *margin*) they crucify to themselves the Son of God afresh, and put Him to an open shame. But as soon as the soul abjures its sinful apostasy from the Saviour, and turns back to Him in faith and contrition, it may be renewed, and restored to its former position in the blessed love of God.

But no such fears need be entertained of those who give evidence of faith, and love, and hope (9-12). For such eternal blessedness is guaranteed by the word or oath of God, who cannot lie. These are final. Let the anchor of your hope grapple, then, in the promises of God. They will hold it in the fiercest storms; and gradually an unseen hand will draw the storm-lost part of your life within the veil.

SATURDAY, December 7. Hebrews vii.

In the grey dawn of history, in the most fragmentary way, Melchizedek is introduced, as giving Abraham bread and wine. He was probably the king of the tribe that gathered around the famous site of Zion. A saintly character was his. Years after, the Psalmist accosts the Messiah in prophetic ecstasy, as a Priest after the order of this great priest-king. Our writer, led by the Holy Spirit, seizes on this allusion, and elaborates its full meaning and beauty.

Jesus, like Melchizedek, is always King of righteousness, before He is King of peace. He is without father as to his human origin, and without mother as to his divine. He has no genealogy, so far as the great and mighty of this world are concerned; He is possessed of eternal existence, and He abides a priest for ever. But if so, then He must be superior to the priests of the line of Aaron.

Abraham paid tithes to Melchizedek; and since Levi was represented in his great progenitor, Levi the lesser acknowledged the superiority of the greater, the prototype of our Lord.

Besides, Levi's order was destitute of perfection; our Lord's is perfect. Aaron was constituted by a carnal ordinance, and died; Jesus is filled by the power of an indissoluble life. It is witnessed of Him that He ever liveth. Aaron and his sons had infirmity; Jesus is the Son, blessed and perfected for ever. Their priesthood changed, and passed from hand to hand; his is unchangeable. Wherefore He is able to save to the uttermost all who will open to Him the secret sore and need of their souls. Have you gone to Him with yours? F. B. M.

Other Lands.

Hopeful Outlook in China.

WE have from time to time called attention to the work of the Society for the Diffusion of Christian and General Knowledge in Shanghai, known at home by the brief designation of the Christian Literature Society for China. Writing on recent developments, a correspondent says:—"Three Governors of provinces, each ruling over some twenty to thirty million people, have lately appealed for advice to the hon. secretary of the Society, Rev. Timothy Richard, whose personal influence with the *literati* is largely due to his broad and generous sympathy with the best aspects of Chinese thought.

"Yuan Shih-kai, the young Governor of Shan-tung, who saved the lives of all foreigners in his province last year, and who in January of this year issued what was called the 'Magna Charta' of Shan-tung, inviting the return of missionaries to his province and promising them protection and assistance, wrote in May to Mr. Richard for a list of the best books in Chinese on modern learning. He explained that he did not intend to promote any of his 500 expectant Mandarins until they had passed an examination in Western science and learning. Yuan Shih-kai rules over some 30,000,000 people, almost as many as the population of England. Mr. Richard says:—'If the eighteen other Governors of China follow Yuan Shih-kai's example, which is not impossible, nor even unlikely, as I have heard more than one speak of a similar plan, who will not say that God has wrought marvels in China, of which we can scarcely realize the tremendous importance?'

"Prompted by the knowledge of the Emperor Kwang Hsu's desire for reform, and supported by the powerful pamphlet, entitled 'Learn,' by Viceroy Chang Chih-tung, Mr. Richard telegraphed at intervals of a few weeks to officials at Si-ngan-fu, where the Court stayed for one year, urging the importance of reform in education. 'He that soweth bountifully shall reap also bountifully.' On August 29 of this year two reform edicts were issued. The first abolishes the long essay on the classics in favour of short essays and articles on modern subjects and Western learning, Western laws, Constitutions, and political economy. The second edict insists on military candidates passing an examination in modern methods of warfare. Modern military academies are to be established in every province.

"Mr. Richard urgently appeals for funds to translate and publish the books required for high-class teaching. Already there is a great demand throughout the Chinese Empire for books that have not yet been translated. The new officials in Shan-si, where the worse massacres took place last year, are among those seeking enlightenment. Good Chinese writers are required, and are to be had, but the missionaries are handicapped for want of means, as such amanuenses are expensive. Well written books are as essential for the *literati* (who are the rulers of China) as are books of a certain standard necessary for the scholars of our own country. As early as February there was a great demand for Consul Gardner's treatise on political economy, translated by Rev. J. Sadler, of Amoy. A similar text-book on international law is called for. Mr. Sadler is now busy translating Seeley's 'Expansion of England.' Such books as those just mentioned are permeated with Christian teaching.

"It lies with the Christians of the West to see that in seeking for bread their fellow-creatures in the new China that is fast arising do not receive a stone. The Chinese themselves are coming nobly forward in response to the appeal. Three Chinese friends of Mr. Richard have just given £4,000 (promised last year just before the troubles began), to build a High School for Chinese boys in the foreign settlement in Shanghai. This school will be under the care of missionaries. Another Chinese friend, Mr. Loo, has presented a unique library of rare Chinese books as the nucleus of a public Chinese library in Shanghai. He has also promised Tls.5,000 to build new translation offices."

Other important gifts have been made and promised, both in China and England. The present moment is full of opportunity, and those who know the work are hopeful that Christian generosity will rise to the occasion. Further particulars of the Society and its operations may be had from Rev. W. Fisher, hon. sec., 146, Queen Victoria Street, London, E.C.

In Southern Russia.

VI.—Over the Black Sea.

KUTAIS, a charmingly situated little town on the River Rion, was the last prison-station on our way to the Black Sea. A heavy rainfall of several days had transformed some of the streets of Tiflis into rivers; from the same cause, when we reached Batoum, we found the railway bridge so damaged that the train could not go over it. What might have been a fearful disaster became, in the merciful providence of God, a passing inconvenience, as, lighted by torches, we crossed on foot the temporary bridge of planks, to enter a train on the other side.

The following mid-day, we embarked on board the *Grand Duchess Xenia*. Here we said good-bye to our faithful guide and clever interpreter, Mr. Patvakan Tarayans, who, since we reached Rostov, had been taking care of us all, as well as interpreting for Dr. Baedeker.

Born of Lutheran parents, and fond of learning, he passed through his college examinations, and went on to the University of Riga, where his health broke down, obliging him to return home. A Swedish missionary, then at Schemacha, advised him to go to Sweden for industrial training. While there, boarding with a missionary, he was converted, and then his heart's desire was to proclaim the love of Christ to his own people. After four months' stay he returned home, and set to work at once, attending to business during the week, and preaching the Gospel on Sundays. He had learned enough Swedish to be able to read religious newspapers in that language, and to benefit others by translating suitable extracts into Armenian.

AN ANSWERED PRAYER.

Reports of Dr. Baedeker's visit to Sweden led him to pray that the Lord might send his servant also to the Caucasus. In due time this prayer was answered. Without knowing how ardently his presence was desired, Dr. Baedeker came to cheer up a little flock. Afterwards he took Mr. Tarayans with him on his prison tour in Russia and Siberia, where he rendered splendid service as companion and interpreter, being able to speak several languages correctly. The trip lasted six months.

On his return, Mr. Tarayans found himself closely watched by the police. After receiving from them two early morning visits in search of papers or letters, and seeing his personal freedom endangered, he removed to Sweden. At the invitation of Dr. Baedeker he came to England at the time of the Y.M.C.A. Jubilee. Through his friend he was able later to get on to Constance in Roumania, where he formed a school, which he taught for seven years. Now he is in Russia again, the Government permitting him to return under certain restrictions.

AN UNLOOKED-FOR OPPORTUNITY.

Mr. Tarayans told us of villages high up in the Caucasus where churches and priests are unknown, and where the people for the most part are unable to read, having no idea whatever of the Gospel. While preaching once in such a mountain village, he saw a man saddling his horse. "Where are you going?" he asked. The man named a distant village unknown to the evangelist, who at once decided to accompany him. It happened to be Sunday afternoon when they arrived at their destination. The people were sitting about the streets.

"If any of you will give me a room," said the new comer, "I will speak to you from the Book of God." They opened wide their eyes. A blind man, the richest man in the village, offered his house, and the meeting took place, and at the close the man exclaimed, "You are my debtor, young man!" "What do you mean?" "Why, that you must come again. You owe me another visit. We want to hear more of your wonderful story."

Dr. Baedeker having obtained a permit for our Armenian brother to visit prisons like himself, he began the work directly on leaving us, taking Bibles to some prisons on the way, which, from lack of time, we had to leave out of our programme.

The Black Sea, called so because it can look black and frown very grimly at times, was calm and beautiful to us, though a fellow-passenger told us that he had once made a voyage from Odessa to Batoum which lasted seven days, during which they had not seen the sun, through the continuous and unbroken fog.

On the Sunday morning we stopped at Novorossyjsk, a rising town, formerly Persian, but since 1829 under Russian rule. The picture, seen from the boat, was attractive enough to make us wish to go on shore. We strolled a little about the new quarters, but besides pigs and chickens could not discover anything of interest in the unpaved streets. Kertsch, near the Sea of Azov, was reached the next morning. Here Mithridates, the great opponent of Rome, is said to have been buried. In the evening we landed at Feodossyja, the chief commercial harbour in the Crimea.

At Jalta, a favourite resort of Russia's fashionable society, the hitherto few passengers were joined by an elegant throng of ladies and gentlemen, the fairer sex being in preponderance. Continuing our voyage along the coast of the Russian Riviera, with the pretty Jaila Mountains in the background, we passed the Imperial Palace of Livadia (where Czar Alexander III. breathed out his life), and many other points of interest, until we reached that city of many sad memories—

SEBASTOPOL.

No trace seems to be left of the horrors of the war which raged here almost half-a-century ago, save the museum, where old maps and relics, and especially a collection of photographs of operations upon the wounded, reveal to the horrified eyes some of the cruel sufferings which war inflicts. The cemeteries are another memento. On the morning of our arrival we visited the Russian "Brethren's Burying-ground," where 2,700 Russian soldiers are buried, among whom are Prince Gortschakoff and Count Todleben. In the afternoon we went to memorable Balaklava—a pretty little harbour nestling between bare rocks, and then to the English Cemetery on Cathcart Hill. It presents a modest aspect as compared with the handsome monuments over the graves of Russian heroes; but it is well kept and profusely planted with flowers, in genuine English style. Among the 500 graves is that of General Cathcart, at one time Governor of Cape Colony, who in 1813 fought with the Russians against the French, and by the cruel contradiction of a soldier's fate, in 1854 suffered death at the hand of the former allies.

It was already dark when we returned to Sebastopol, where we were expected to tea by a Russian lady, who some years ago had for a short period worked in the East-end of London with Miss Macpherson, after whom and others she now lovingly inquired.

The previous evening we spent with the family of Pastor Friesen, of the Mennonite Church, who, owing to ill-health, had been obliged to give up his pastorate at Odessa, and to settle down at Sebastopol, reputed for its sunny and healthy climate.

A memorable meeting closed the day and our visit. Called together by our lady friend, who is zealous in the cause of Christ, a little community of believers assembled in the evening, listening with sparkling eyes to the message of love of cheer from the brethren of foreign lands. They were plain men and women, whose laborious lives had been transformed into a shining for Him, and who, in a language without words, conveyed to us that they knew the Lord's command, Love one another. W. M.

The Scriptures for India.

DEAR SIR,—It is now nearly thirty years since the Lord laid it as a burden on the heart of one of his children (Mrs. Robertson, now residing at Hampstead) that it was the bounden duty of the Church to give freely to the whole world what it had received freely from its Great Head, viz., the Word of Life. After a few years of earnest prayer and patient, persevering effort, through the good hand of God upon her, an association was formed which had for its one aim the sending of this blessed Book to all peoples and tongues on the face of the globe, that they might read in their own tongues the wonderful words of life.

Ever since then, at the little monthly prayer meetings, prayer has ascended to God—and not alone here, but from the little praying bands in connection with the Association, which have by degrees circled the globe—that God would stir up the hearts and consciences of his children in this favoured land to see their privilege and responsibility to share with others this great and unspeakable gift of the Bread of Life. You can imagine, therefore, the intense joy it is to our hearts to hear of this full and complete scheme for providing our fellow-subjects in India with some portion of the Word of God, and we wish it very hearty success. It is, indeed, a marked answer to prayer, and we trust only the beginning of a yet fuller scheme for providing every individual for whom Christ died with the message of his salvation. Nothing is impossible with God or to the Church filled with his Spirit.

I just wish to add that, as we have received letters from some of our subscribers, who mention the scheme with sympathy and yet do not wish to deflect their subscriptions from an association which has been patiently working with a similar object for so many years, we think we can meet our subscribers' wishes, and help in the grand scheme at the same time, by forwarding sums sent to us marked specially for India to the promoters of the scheme; and in order to make this widely known, will you kindly insert this letter?

(Mrs.) A. Pridham, Hon. Sec. to
the "Association for the Free
Distribution of the Scriptures."

Bp. Miraglia and his Flock.

PASSING over the St. Gothard a fortnight ago, we had the pleasure of spending several hours at Chiasso with Bishop Miraglia, who has been called "the Modern Savonarola." Your readers may be aware of the work of reform initiated by him at Piacenza, as a priest of the Roman Church, which has led to much persecution, and to his excommunication by the Vatican. It has also resulted in the formation of a large congregation of Bible-reading and devout people, mostly of the poorer classes, hungering for the Gospel.

On Saturday, November 2, there was inaugurated at Piacenza a building for public worship, forming the nucleus of the new church, or Oratorio of San Paolo, which is to be built when sufficient funds are provided. The placard announcing this event, which was posted all over Piacenza, is a remarkable document, emanating as it does from a man till lately a Roman priest. It denies the authority of the Pope, and of the necessity of a priesthood, and shows a surprising degree of spiritual enlightenment.

The joy of the inauguration was somewhat marred by the absence of the much-loved Bishop, who, on a trivial charge of libel, was sentenced to ten months' imprisonment, to escape which, on the advice of his friends, he left the country. Feeling that in the interests of his people he cannot much longer absent himself from them, it is probable that he will shortly return to Italy to undergo the sentence.

In these circumstances of trial and persecution, the practical sympathy of English Christians in the work of building a suitable church would be a great consolation both to the Bishop and to his flock.

Alister G. Fraser.

22, Gloucester Place, W.

The Y.M.C.A. in America.

IN commemoration of the Jubilee Year of the Y.M.C.A. in this country, the annual dinner of the International Committee was held at the Waldorf-Astoria, on November 14. About 350 guests were present, many military and naval men being among them.

The first associations on this continent were organized in Boston and Montreal in 1851. Some idea of the progress made during the last twenty-five years may be gained from the following figures. Since 1866 the number of associations in North America has risen from ninety to 1,476; of student associations from one to 584; of members from 15,493 to 268,477; of secretaries and other employed officers from twelve to 1,609. There were no railroad associations in that year, but now there are 167; no buildings, while now there are 391; and no associations reporting gymnasiums, as 507 do now. The total value of buildings is now 21,445,415dols, and the annual expenditure of the associations has risen from 50,000dols to 2,930,399dols.

In the Sioux Indian work, over 1,000 young men have been enlisted in a uniform course of Bible study, prepared by the Indian secretary. Of the student associations, thirty-six are in theological seminaries, sixty-five in medical and other professional schools, and the remainder in colleges, universities, and normal and preparatory schools. At least 14,000 students are enrolled in Bible classes, most of which provide for daily study.

The work has followed American soldiers wherever they have been called, and more than 300 stations were reached during the past year.

The Latest Attack on the Day of Rest.

SIR,—Will you allow me to call the very earnest attention of your readers to the latest attack on the Sabbath institution?

At the meeting of the Licensing Committee of the Middlesex County Council held on November 14, the Chairman, Mr. Montague Sharpe, said that hitherto every licence issued during the eighteen years he had been connected with the county had contained words providing that the house should not be opened on the Lord's Day, except for religious services, with or without the performance of sacred music. . . He thought it desirable to state in public, in order that there should be no misunderstanding, that the Committee were going to report to the Council in December, and ask that they be authorized to grant what he might shortly call seven-day licences for music in approved cases. . . It would be invidious to licence the Alexandra Palace and exclude other halls.

It should be remembered that the Licensing Committee of the Middlesex County Council grant licences for music, &c., to 411 persons, and if they obtain the power to grant seven-day licences to all these persons the influence must be disastrous not only to the religious life of London, but also to the preservation of the Sunday as a day of rest for the many thousands of persons employed in the musical profession and the amusement industry.

The Licensing Committee intend to make their application to the Council at their meeting in December, and it is suggested that Christian electors residing in the constituencies of the Middlesex County Council should at once write earnest letters to their representatives urging them to oppose in every possible way the proposed seven-day licences. I shall be very happy to give any of your readers further information.

—Yours faithfully, Charles Hill, Secretary.

Lord's Day Rest Association, 12, John Street, Bedford Row, W.C.

The Broussa Orphanage.

THE Protestant Orphanage for Armenian children in Broussa, Asia Minor, is sadly in need of more supporters.

The Principal, Rev. Gregory Baghdasarian, who established it twenty-five years ago, wrote in a recent letter:—"We have now seventy-two orphans; the winter is near, and they greatly need warm clothing, shoes, blankets, and many other things. Our family consists of ninety souls, and £900 is needed for all their wants in the year. There are more than twenty-five orphans who beg to be admitted. Please do tell your friends to help us speedily."

This Orphanage has always been a happy home for Armenian children, and as I have known it since its foundation, I can recommend its claims.

(Miss) Angel Brooke.

11, Herbert Street, Dublin.

Million New Pledges Crusade.

Rev. Dr. HENRY'S CAMPAIGN.

AT the conclusion of the fruitful series of meetings held in Birmingham, Rev. Dr. J. Q. A. Henry and the Fisk Jubilee Singers proceeded to Bristol, where the campaign was inaugurated on Saturday last, when, at 3 p.m., the magnificent Colston Hall was filled to its utmost capacity by an audience of between 4,000 and 5,000 children, mostly drawn from the Board Schools, and presided over by Rev. George Jarman (chairman of the Board). It was a sight never to be forgotten, well worth the journey from London to look upon. In this wonderful gathering, and in the other preliminary arrangements, we are more indebted than words can express to the energy and business capacity of Mr. W. W. Turnbull, Secretary of the Western Temperance League, and his willing helpers. The importance of these children's gatherings cannot be over-estimated. There is not only the personal and lasting impression made on each child, but as living factors in the mission they carry the news of it far and wide with lightning speed. Dr. Henry addressed the enormous audience in language easy to be understood. He set forth the infamous traffic as a ravenous beast which spares neither age nor sex, rich or poor, but especially luring the young to its den, as successors to the tens of thousands of people who are destroyed by it every year. Signs of the children's interest in their special meeting and the power they possess to make a movement known were seen in the crowds which flocked to the afternoon and evening meetings.

On Lord's Day last the Colston Hall was not only filled to its utmost limit, but thousands were unable to gain admission. Certainly, we thought that Sheffield, Leeds, and other cities did wonders in securing crowded audiences again and again; that Manchester, with its brief space of time for preparation excelled them all by bringing 14,000 people under the sound of the Gospel on one Lord's Day; that Birmingham did remarkably well, but Bristol, in some respects, has excelled t' m all.

Tuesday evening last was d oted to one of those deeply interesting meeti s in which the saloons of America are portrayed on the screen, accompanied by Dr. Henry's vigorous descriptions, and followed by a series of animated pictures by our friend Mr. G. A. Barclay. For this meeting a charge for admission was arranged as an endeavour to meet the heavy expenses. It is time, indeed, that this great work should be placed upon a sound financial basis; this desirable position can easily be attained by total abstainers coming to the help of the Lord by praying, working, and giving. R. S.

FUTURE MEETINGS.

Dr. Henry and the Fisk Jubilee Singers, Nov. 28, Portsmouth (Town Hall); 30, Dec. 1 and 2, Brighton (the Dome); 3, Croydon; 4, Beckenham; 5, 6, Hull; 7-9, Newcastle-on-Tyne; 10, 11, Sunderland; 12, Darlington; 13, Sheffield; 16, Woodford; 18, Bromley; 19, Devonshire Square Baptist Church, Stoke Newington Road, N.E., at 7.30 for 8.

Liverpool Medical Missionary Society.—Thirty-seven years ago a few friends in Liverpool united in the foundation of an auxiliary to the Edinburgh Medical Missionary Society; but very soon the apparent needs of their own city emboldened them to divert their efforts to it, and to launch the Liverpool Mission. How rapidly the work has grown may be gathered from the annual report. The consultations last year numbered 41,018, and the nurses paid no fewer than 2,549 visits to patients in their homes. Those attending the dispensaries are not only addressed collectively with a simple statement of God's way of salvation, but many are pointed individually to the Saviour. In every sense it is a distinctly Christian Mission, offering the best possible treatment to the sick poor, and the members in attendance afford ample proof both of the medical treatment and a wide appreciation of the combined ministry. Many testimonials are offered to this effect, and the confession is not infrequently made that the attraction to the Mission has been the prayer which accompanies the prescription. The secretary is Mr. J. C. Proctor, 15, Brunswick Street, Liverpool.

Elijah: The Prophet of all Time

By Rev. F. S. WEBSTER, M.A., of All Souls, W.

II.—Hidden and Cared For (1 Kings xvii. 2-6).

THE first recorded word of the Lord to Elijah was connected with the prophet's personal safety and supply. It is at the moment of his flight to Cherith that God's plan for his servant, and his careful discipline of this great and strong character, are first revealed to us. Doubtless there had been many revelations received, and valuable lessons learnt, during the unknown early period of his life in Gilead. But of these Scripture is silent. God's first open message to his servant is contained in the words, "Go hide thee . . I have commanded the ravens to feed thee."

There is meaning in this. The word Elijah may mean "God is my Strength." The Gilead period of Elijah's life might be well described in the vivid language of the 18th Psalm. "It is God that girdeth me with strength. He maketh my feet like hinds' feet. He traineth mine hands to war. Mine arms do bend a bow of brass." But in the next verse the Psalmist adds, "Thy gentleness hath made me great." It is this part of the prophet's training that commenced at Cherith. As the Gilead period left him, there was danger of his becoming a fanatic. The zeal for righteousness which led him to pray for judgment needed to be tempered by a fresh experience of the practical sympathy and personal love of Jehovah.

A CRITICAL MOMENT.

2. The word of the Lord came to him at a critical moment. There was danger of reaction and relapse when his first interview with Ahab was over, and Elijah began to realize the full meaning of what he had done. In the mountain fastnesses of Gilead he had been concerned only with the honour and majesty of Jehovah. Better a thousand times that his country should be desolate than that Jehovah should be degraded to the level of the idols of Canaan. So he was moved to pray for judgment upon the land, only half realizing what it meant. Borne along by fiery zeal and jealousy for Jehovah, he sought his first interview with Ahab, and uttered his solemn pronouncement.

The message delivered—we know not whether the king was in the royal palace surrounded by his courtiers on some State occasion, or taking part in a great religious festival in the Temple of Baal, or strolling quietly and unattended in field or vineyard—the prophet turned abruptly away. He had no reason to linger in the royal presence. He neither feared the frown nor sought the favour of the idolatrous king. He was proof alike against blandishments and against threats. But before long, with quiet and leisure, reflection began, and the tempter was busy. He saw that he himself would be involved in the judgment he had evoked. He had terrible visions of the misery and suffering which must soon come upon the nation, and of the bitter hatred they would feel against him, the author of it all. How plausibly Satan would suggest that he had made a grievous mistake, and that anyhow his life would under present circumstances be unbearable. Then it was that the word of the Lord came to Elijah.

It was a beautiful revelation of God's tender and practical sympathy. Elijah had forgotten himself in his zeal for God. He now learned that God had not forgotten him. No thought of his own personal safety or comfort had been allowed to intrude when, jealous for God's honour, Elijah prayed for judgment upon Israel. But God draws near at once, and announces the plan which He Himself had devised for the prophet's protection and support.

3. The Divine plan was one which made large demands upon his faith. The objections to it were obvious and weighty. To stay near Jordan was to stay within easy reach of Ahab's vengeance. To expect ravens, birds of prey so fierce that they even neglect their own young, to feed him, was indeed, to trust to an unlikely and precarious provision. The whole plan, moreover, seemed commonplace, and hardly worthy of a great prophet. Enoch had been called away to be with God before judgment fell upon his generation. Might not Elijah have expected similar heavenly succour, or, at least, to be sent on some honourable mission to Egypt or Syria? To remain in hiding, like a fugitive, in some secluded ravine, and dependent on birds of prey for daily subsistence, was certainly not an attractive arrangement. But it was God's plan, and in the exquisite delight of finding himself under the manifest and direct guidance of God all criticisms were silenced. It is easy, as George Herbert puts it, to give God both our eyes when we know that we have his hand.

4. THE WISDOM OF GOD'S PLAN.

(*a*) Elijah was spared the pain of beholding the desolation in Samaria. Perhaps if he had watched day by day the acute suffering of the nation, the half-starved children, the broken-hearted mothers, the despairing and desperate men—if there had been sounding in his ears continually, the sobs and the curses, the wailings and the threatenings of a howling but impenitent nation—his faith might have faltered, or his sympathies might have petrified. But in the seclusion of the quiet brook at Cherith, his peace was preserved, and his heart kept open and tender.

(*b*) His spirituality was deepened. His mind was stayed upon God. He learnt to enjoy the society of God. He was probably about a year at Cherith. For it was in the third year of his stay at Zarephath that he was bidden to announce the end of the famine, and the famine lasted, we know, for three and a half years. Did the days drag wearily? Was the time heavy upon his hands? Solitary confinement is the most terrible form of punishment for criminals. To be left to themselves without seeing the faces of their fellow-men often drives prisoners mad. But it is very different when God is our gaoler. Elijah was probably alone all that time at Cherith. But God was with him. And, with God as his Teacher, what precious lessons he would learn from the running brook, and the overhanging rocks, and the mossy sward. What visions he would have of the "pure river of water of life," and "the Rock of Ages cleft" once for sinners, and the green pastures of the "exceeding great and precious promises?" Though, perhaps, only a small area of the vault of heaven was disclosed between the walls of his divinely chosen prison, the blue sky by day and the bright stars by night would lead him to endless inspiring meditations upon the nearness of heaven and the faithfulness of God.

(*c*) Each day began and ended with a special sacrament. Oh, the joy of finding himself evening and morning, day after day, the "special ward of Providence." Twice every day God thought of him and sent him bread and meat. Manifestly it was God's doing. The word rendered "ravens" may, by a different pointing (there are no vowels in the original Hebrew manuscripts: the points or vowels were introduced in the seventh century after Christ), be rendered "merchantmen" or "Arabians." But this cannot be the right reading, as the regular visits of any human almoners would have disclosed the prophet's hiding-place, and surely they would have brought him a week's food at a time, and would never have visited him twice a day. The food is never stale, however, when God provides it.

What precious lessons the visits of these ravens must have taught him. How unlimited the power of God which led wild ravens to deny their appetites, to conquer their instincts, and to wait day after day upon a lonely prophet. What victories could not the same power win over the evil dispositions of the heart of man! Had, in his own case, jealousy for Jehovah somewhat degenerated into hatred of Ahab? Had indignation and disgust at the idolatry of the nation driven out pity and love? Surely, as, day by day, he saw these birds of prey made gentle by God's discipline, and remembered that he himself was in the same strong hand, each visit of the ravens must have added gentleness to his character, as well as confidence to his faith.

How blessed are they who leave the planning of their lives and the moulding of their characters in the hands of perfect Wisdom and Power and Love.

Witnessing Among Students.

FEW, comparatively, of the Christian public of this country have more than a vague idea of the work and aims of the British College Christian Union. The work and objects of the Student Volunteer Missionary Union, which now forms a department of the wider B.C.C.U., are better known through meetings held when members are setting out for their work in heathen lands. Its importance will, however, readily appear to those who realise its size and extent (embracing about 3,000 students in some eighty colleges), and the class of men and women whom it reaches.

The object of the Union is to lead students of British universities and colleges to become disciples of Jesus Christ, to unite them in seeking a fuller spiritual life, and to enlist them in extending Christ's Kingdom throughout the whole world. When it is remembered that the students of to-day are to be the leaders in every department of our national life and thought a few years hence, the possibilities and importance of such work among them appear well-nigh infinite.

The work goes quietly and steadily on, not so quickly as might be wished, but still men and women are being won for Christ; they are being strengthened in the fight against sin, and equipped for serving Him wherever He may place them. During the past year about 1,800 students were engaged in systematic devotional study of God's Word, meeting together for the purpose in Bible circles week by week, and in most colleges daily prayer meetings were held. Student travelling secretaries are employed to visit the colleges and to stimulate the work of the local unions; and text-books for Bible and missionary study are published. As now constituted, the Union consists of three departments:—(1) The Student Volunteer Missionary Union, which seeks to unite those whose purpose it is, if God permit, to become foreign missionaries; to bring before all students the claims of the foreign mission-field as a life work; and to emphasise the responsibility of the whole Church of Christ with regard to the watchword, "The Evangelization of the World in this Generation." (2) The General College Department, whose object is to organize and affiliate Christian Unions in universities and colleges (other than theological colleges), and to aid such unions in the promotion of Christian life and effort among students. (3) The Theological College Department, whose objects are the same as those of the other departments, in so far as these are applicable to theological colleges.

At the present time the Union is in special need of practical sympathy and help. Its work does not come prominently before the Christian public, and consequently it is deprived of much of the prayer and financial help which it might reasonably expect. At present the income falls very considerably short of the growing needs of the work; and the result is that, for some time past, a very heavy burden has fallen upon the executive, who, in addition to their studies and their special duties, have the extra burden of trying to raise money for the Union. The total income for 1900-01 was £1,709 7s. 8d, and the expenditure £1,795 3s. This, with an adverse balance at the beginning of the year, leaves the Union to begin 1901-02 with a deficit of over £300. Students, as a rule, are not able to give much, and the Union is obliged to ask for the help of outside friends, which it does on the ground of the supreme importance of the work. The honorary treasurer is Mr. R. L. Barclay, 54, Lombard Street, E.C. Full information regarding the organization may be had on application to Mr. J. M. B. Duncan, General Secretary, 22, Warwick Lane, E.C.

Services in Hospital.—The London Hospital receives from 13,000 to 15,000 inpatients yearly. The City missionary is a well-known figure in the various wards, where he pays over 6,000 visits, holds some 500 services, and distributes 5,000 tracts during the course of a year. On Sundays eight services are generally held, lasting about twenty minutes each, and though necessarily the results are not easily traced, yet from time to time cheering evidence is forthcoming that the seed does ripen into fruit.

Camp Homes in South Africa.

THROUGH the dark cloud of war which has been hanging over South Africa for so many months, one ray of light has been shed by the work done for the spread of the Gospel among the soldiers of our own Army. To the value of the efforts put forth by various agencies abundant testimony has been borne by very many of the soldiers themselves, and by officers and officials in high quarters. Especially prominent among such labourers have been Mr. and Mrs. George B. Osborn Howe, whose Camp Soldiers' Homes will be long remembered as places where the Lord's people ministered, unsparingly and ungrudgingly, to the souls and bodies of many thousands of men.

The hand of the Lord was visible in the chain of circumstances by which Mr. and Mrs. Osborn Howe were led back to South Africa just at a time when loving hearts and gentle hands were so sorely needed. Arriving in King William's Town on September 27, 1899, they were in time to see the Berks men before the regiment left for the front. The results of visits and conversations was that the battalion was followed up at once to Stormberg; but

MR. G. B. HOWE.

as the difficulties met with there seemed, for the time being, insurmountable, the messengers of the Cross passed on to the other half of the same regiment at Naauwpoort, where a warm welcome and much encouragement awaited them.

Going on next to De Aar, they met with the first opportunity for the opening of a Home. No helpers were available, nor had means been contributed for the purpose; but no time was lost. By drawing on personal resources for the initial expenses, a beginning was made in the back yard of a railway employé, and in the open air. The rudest materials only were at hand. Old-fashioned railway oil-lamps hung from the branches of trees, the seats were rather rough planks resting on oil-drums. But soldiers in the field can see behind such things to the warm love which prompts the efforts, and these were appreciated at their true and high value. Loyal help was rendered by the members of the Railway Mission—"to whom," says Mr. Howe, "we owe so much."

An appeal to old friends at Cape Town soon brought workers, followed by a marquee, which did excellent service as a meeting-place and for other purposes. These, however, meant growing expenses and responsibility; but they were manifestly of the Lord, and in faith, with much prayer, all were loyally accepted. Thanks are tendered to readers of The Christian and other friends, who, when the need was made known, have been led to send adequate provision for every requirement. A committee was formed by the Cape Town Y.M.C.A., which co-operated with the Soldiers' Christian Association in this country in the sending of workers and raising funds.

From the very first days the military authorities began to depend on the marquee. Early one morning when Mr. Howe went out before breakfast, he found a long line of men stretching across the camp. They had formed up in single file to the door of the yard waiting for it to be opened. No time was lost in making tea, and the men went in by sections, holding their helmets for food. The sergeant said they were famished, as tents and everything had been packed at dawn, preparing to entrain for the front, and, unless help were given, they would go fasting after heavy fatigue.

One by one during succeeding months opportunities for extension and the opening of additional Homes presented themselves, and were taken advantage of until they numbered twenty-seven at De Aar, Naauwpoort (two), Orange River, Sterkstroom, Arundel, Rensburg, Bushman's Hoek, Cyphergat, Burghersdorp, Achtertang, Van Zyl, Norval's Pont, Knapdaar, Stormberg, Bethulie, Springfontein, Bloemfontein (two), Bethany, Edenburg, Viljoen's Drift, Elandsfontein (two), Krugersdorp, Pretoria, and Kroonstad.

The primary aim has always been to carry on spiritual work; but it was soon determined to add the sale of simple refreshments, such as tea, coffee, and buns—with an understanding that as a general rule the men in stationary camps should pay, while those in hospitals and the sick passing through might have free supplies. There was, however, to be a free issue of writing paper and envelopes, with ink and pens, and so cordially was the offer received that the expense on this one item was a great drain on the funds. On special occasions whole regiments were invited to a free meal.

To inform our readers of the present position of affairs, Mrs. Osborn Howe writes:—

Although we have returned to England, the work in connection with the Homes, which are still open, is entirely in our own hands. The able superintendents, in whose charge we have left them, send us monthly reports. The total sum that has passed through the books during the two years, amounts to £60,000. A surplus of £4,000 we have handed to the South Africa General Mission, for the purpose of erecting a permanent Memorial Home at Pretoria.

Though the conditions of the war have changed greatly, the Homes are as much required as ever. One evening, a few weeks ago, the Scots Guards and West Yorks Regiments passed through Elandsfontein; and, though refreshments were charged at lowest cost, the drawings in five hours amounted to £80. Testaments, Stirling stories, and tracts were freely distributed, along with newspapers and magazines, the men expressing the keenest appreciation.

The spiritual work at the Homes continues to prosper. At Bloemfontein, Bible classes are the special feature. At Kroonstad, there have been striking instances of blessing. After a recent meeting the men asked questions, and there were cases of restoration and conversion. From the other Homes we have accounts of large attendances at the Gospel meetings, and of men being brought to God.

An urgent appeal is made for friends who will undertake to post literature to the men holding the bridges and block-houses along the lines of communication. Of the loneliness and monotony of their existence it is difficult to convey any adequate idea, and Mrs. Osborn Howe will be glad to furnish interested friends with addresses and necessary information. Letters of inquiry (not parcels) should be addressed care of Mr. George Henry, Craigmore, St. Leonards-on-Sea.

Our friends are anxious to place on record personal testimony on their own behalf, and that of their helpers, that in all their contact with the soldiers they "have never seen or heard of a single occurrence that would bring a blush to any cheek." They had been in close touch with the sick and dying in hospital, who have spoken of their sins and confessed them to God, but "never a word of confession as to ill conduct towards the enemy or their women and children." They send us the following statement:—

Since our return from the front we have been painfully impressed by the anxiety evinced by many in regard to certain charges against our troops. Until now we have refused to take up any question which might divert time and thought from the work before us, that of giving spiritual and material help to the soldiers, but, in face of the evident perplexity among Christians, we feel it would now be criminal to be silent.

May we, therefore, set before your readers the following declaration:—

(1) We have lived among the troops *at the front* from the time we opened the first Camp Home for them at De Aar in October, 1899, until September, 1901. During these twenty-two months we have never seen or heard of a single occurrence that would bring a blush to any cheek.

(2) Our staff of forty-five civilian and seventeen

MRS. OSBORN HOWE.

soldier helpers, distributed between De Aar and Pretoria, have been, like ourselves, in closest possible touch with the soldiers, and have never heard of a single case of outrage or ill-treatment.

(3) We have a wide acquaintance with the chaplains, with the Army Scripture Readers, the helpers connected with the Soldiers' Christian Association, the South Africa General Mission, and other workers. They one and all have indignantly denied the accusations against our soldiers, and have given us instances of great kindness shown by the troops towards the helpless women and children.

(4) We have been in close touch with sick and dying men in hospital who have spoken of their sins and confessed them to God, but never a word of confession as to ill-conduct towards the enemy or their women and children.

(5) Our own experience covers life *inside* many of the camps, as well as in the towns of the Orange River Colony and Transvaal. We ourselves advanced in the van of the victorious troops of the Third Division, and we were close on the heels of Lord Roberts' army as it entered Bloemfontein, and also close on its advance into Pretoria. We saw nothing then or afterwards that we could not tell to a gathering of school girls.

(6) When living in the Orange River Colony we were in the midst of the farm-burning district, and witnessed Lord Roberts' efforts to spare the people suffering by issuing warning proclamations. We saw how the officers waited till the farmers had had time to digest these repeated warnings, and then with what reluctance both officers and men went to carry out the work of destruction, but we never heard of a case where there had not first been some overt act on the part of the enemy. We do not pass judgment, we only state facts.

(7) When the first Concentration Camp was formed we were on the spot, and also saw others spring up.

We admit that there has been suffering; but we solemnly affirm that the officers in charge of the several camps known to us were only too anxious to make the helpless people as comfortable as possible. We have seen the huge cases and bales of comforts for the inmates, and know that in order to expedite the despatch of these things military stores and ordnance have been kept back. When our troops were lying in their blood-stained garments after the engagements around Paardeberg, the principal medical officer had to request the aid, through the Camp Homes, of our Comforts Committees to supply under-clothing, simply because the Railway Department could not cope with the enormous transport demand. We had the utmost difficulty in getting a few sacks of clothing through. Yet, at a later date, the pressure on the railway department being as great, no difficulties were allowed to hinder supplies of food and comforts from reaching the women and children of the enemy in the Concentration Camps.

(8) A story of reported outrage at a Dutch mission house in the slums of a large town was found, after *personal investigation*, to have been anything but an outrage as the result proved. The young soldiers, who entered the house when the door was opened in answer to their knock, withdrew after they had discovered that the ladies who occupied the house were missionaries, nor had anything been removed or injured. But the garbled story, with its misuse of the word "outrage," reached a district in Cape Colony, where it did no little mischief in fanning the flames of animosity and rebellion. Thus the reported "outrage" was not even a common assault.

It may be said that our love for the soldiers has warped our judgment. We would say we love God, and we love truth more than the honour of our soldiers. If there was another side we should not hide it. We know how keenly our men feel the stories which are circulated by their own countrymen, and we would earnestly beg our readers to suspend judgment until the facts in connection with this subject can be fully known.

Geo. B. and M. S. Osborn Howe,
Hon. Directors Camp Soldiers' Homes.

Among City Postmen.

FOR years past a good work has been carried on among the postal employés at home and abroad by the Postal and Telegraph Christian Association. In connection with this a Central Institute has been established for carrying out the general purposes of the Association, and in which are set apart rest and reading rooms for the City postmen.

The need for these rooms will be better understood when it is considered—1st. Most of the men live too far from the General Post Office to return to their homes more than once in the twenty-four hours. 2nd. Many of them cannot do their work at one time, but have two or three times of duty each day. 3rd. They are, in the Institute, brought under Christian influence, and kept away from public-houses in the intervals between their hours of duty. There is just now a growing desire among these men to win their comrades for Christ.

The members pay a small yearly subscription to the Institute. This, however, helps the expenses only to a very limited extent. Sir George Williams, Mr. Albert A. Head, and several City gentlemen are interested in this work. There is at present a great need for further and continued support. Further information will be gladly given by Colonel Elliot, Hon. Treasurer, P.T.C.A. Senior Institute, 17, Bartholomew Close, London, E.C.

The Birds' Nest, Dublin.

DEAR SIR,—As daughter of the late Mrs. Smyly, who was so long connected with the Birds' Nest and other kindred homes and schools, may I suggest a way of helping the work, now left without its chief human supporter?

I have started an association of friends (not to interfere with the usual subscriptions) who will be glad to give or collect a penny a week. I want 5,000 such friends. Their weekly pennies would amount to £1,000 a year.

I want to make this known through your columns, and to ask those who are willing to help, either as subscribers or collectors, to write to me for cards and booklets, and "Weekly Penny" papers, which tell about the homes and schools. Address, Mrs. J. G. Watson, Hurstwood, Woodford Green, Essex.—Yours truly, Mary E. Watson.

Saving Scottish Orphans.

AT the annual meeting in connection with the Orphan Homes of Scotland, held in Glasgow on Tuesday of last week, a new and powerful testimony was borne to the goodness of the Lord in providing for the fatherless and the outcast.

In his opening remarks from the chair, Lord Provost Chisholm described with enthusiasm how Mr. Quarrier strove to strip the undertaking of everything like institutionizing his children. They were the members of his larger family; Mr. Quarrier presided over them with a father's care, and Mrs. Quarrier with a mother's love. In this Mr. Quarrier was ably assisted by other members of his own family, and that spirit which he manifested was sent down, till it permeated all the workers in connection with the various cottages in which the children are—he would not say housed—cared for, loved, protected, and blessed.

WHERE THE MONEY COMES FROM.

But Mr. Quarrier's efforts were not confined to children. In the Consumption Sanatoria, Mr. Quarrier had already made to some extent, and wished to make to a greater extent, provision for the treatment of victims of consumption, the scourge of our country. What to ordinary mortals seemed the most wonderful thing was the way in which Mr. Quarrier was supplied with the money to do all this work? He got it where he had always got it—from the Unfailing Source. He got it from those whose hearts the Lord had touched, and who out of love to Him, and care for the children and the needy, had confidence in the administration.

He regretted that there were no efficient means of dealing with the children of the streets. They continue the perplexity of the magistrate and the shame of the city; but imagination almost failed to conjecture how much worse they would be, if the large number who had been taken from the streets or the possibility of reaching the streets, and cared for at Bridge of Weir, had been left to roam about.

1,426 BOYS AND GIRLS.

The annual report, submitted by Mr. R. A. Bryden, stated that the year closed was Mr. Quarrier's thirtieth in connection with the Homes and the thirty-seventh of his work among poor children. The summary showed that during the year 228 new cases had been admitted, making a total of 1,426 dealt with. These have been disposed of as follows:—Outfitted and sent to domestic service, trades, and situations, &c., 244; deaths, fourteen; leaving in the homes on October 31, 1901, 1,168, of whom 681 are boys and 487 girls.

In the Consumption Sanatoria 182 non-paying female patients were treated during the year, and there were 1,400 attendances at the dispensary. The amount received during the year in answer to prayer was:—For the general fund, which includes the keep of the homes at Bridge of Weir and the City Home Refuge and Mission—including £1,249 11s. 6d. earned by working boys—£15,957 13s. 9¾d.; for Building Fund, £15,316 3s. 9d.; for Consumption Sanatoria, £9,273 0s. 5d.—making the total amount for all purposes £40,546 17s. 11¾d., besides large quantities of clothing, provisions, &c., estimated to amount in all to £2,000 in value.

HELPING TO HELP THEMSELVES.

In connection with the City Home work, regular Gospel meetings had been held, and thousands of tracts had been distributed, 325 homeless wanderers had been provided with food and bed for one or more nights.

At the Children's Night Refuge any child under fourteen who is homeless and destitute is received irrespective of hour, inquiry is afterwards made, and the child is kept, restored to relatives, or otherwise helped. Young women, who may be without proper home, were taken into the Training Home for Young Women. This corresponds to the Working Boys' Home, where the average number of lads had been about seventy. Situations were found for them, and endeavour is made, where possible, to apprentice them to trades.

The accounts of the Consumption Sanatoria showed that £9,273 was received, which, added to the balance from the previous year, made a total of £16,458 8s. 10¾d. The expenditure amounted to £8,868 12s. 6d., leaving a balance of £7,589 16s. 4¾d.

Among other speakers, Lord Overtoun described the Homes as an object-lesson in faith and the power of prayer. Dr. E. Duncan and Sir Thomas Glen Coats also spoke.

Mr. William Quarrier personally expressed his thanks for the liberality shown in the past, and his confidence in the future. The sums wanted for next year included £100,000 to build additional consumption sanatoria, £20,000 to provide for the treatment of epileptics, and £40,000 for the work in connection with the Orphan Homes, besides other expenses.

A Good Work in East London.

THE completion of twenty-five years' evangelistic and philanthropic labours by Rev. Thomas Jackson was made the occasion of rejoicing by the many admirers of his work in East London. At a large public meeting, held in Clapton Park Tabernacle, at which all sections of Evangelical Christian Churches were represented, the following resolution was passed:—"That we express our pleasure and gratitude to God for the completion by Rev. Thomas Jackson of twenty-five years' missionary and philanthropic work in East London. We notice that through Mr. Jackson's efforts property to the value of about £40,000 has been acquired, 1,200 adults received into church fellowship, ten Sunday-schools and ten Bands of Hope established. In addition to this, hundreds of thousands of the poor in East London have benefited by the various social agencies which Mr. Jackson has established. We rejoice with him in the remarkable success which has attended his varied labours, and earnestly pray that he, with his devoted wife, may be long spared to carry forward the work to which their lives have hitherto been devoted."

In responding to this resolution, Mr. Jackson said that his wife and himself had been practising all the economy possible in their domestic affairs with a view to presenting to the Lord a thank-offering on that occasion for his many mercies to them during the past twenty-five years, and for the privilege of having been permitted to toil for Christ and his poor; and they had pleasure in giving the sum of £25 to the social funds of Clapton Mission. Mr. Jackson added that he very highly valued the expressions of appreciation received from so many friends in London and various parts of the world. He mentioned the visit he had recently received from two Japanese from Kyoto, Japan, who informed them of their interest being excited in his work through what an English sailor youth had testified of blessing that had been received by him through the social ministries of Mr. Jackson's mission. Rev. W. Thomas, Mr. H. A. Kennedy, Mr. E. C. Rawlings, and other friends gave addresses; and many were the written and spoken assurances of continued sympathy and prayer for Mr. Jackson and his devoted wife.

The Protestant Month.—An esteemed correspondent says:—"It may be well to call attention to the fact that November is specially a month of Protestant Anniversaries. November 4 is the birthday of William III. (1650), and also his wedding day with Mary (1677). November 5 is the anniversary of the discovery of the Gunpowder Plot (1605), and also of the landing of King William III. at Tor Bay. November 10 is the birthday of Martin Luther (1483) and of Dean Goode (1801), who has been called "the Modern Luther." November 12, Richard Baxter was born (1615). November 15, William Cowper was born (1731). November 17, Death of Queen Mary and accession of Queen Elizabeth (1558), called "Queen Elizabeth's Day" and observed with great demonstration from 1679 till the accession of George I. quieted the fears of the people as to the danger to the Protestant Succession to the Throne. November 23 Royal order, substituting tables for altars in churches (1550). November 24, John Knox died (1572). Archbishop Sancroft, the leader of the seven bishops, died (1693). November 29, the fall of Cardinal Wolsey, the enemy of the Reformation in England (1530)."

The Manchester Mission.

No more inspiring meetings are held during the year, in connection with the Wesleyan Church, than the annual gatherings of the Manchester Mission, which, under the able leadership of the Rev. S. F. Collier, has done so much to purify the life of the great Northern city. The functions on Tuesday of last week were no exception to the rule. While a storm raged without, great crowds gathered at noon in the Central Hall, and in the afternoon in the Free Trade Hall. In the evening the latter could not accommodate them, and an overflow meeting was held.

The year's report, which Mr. Collier presented, was a cheering recital of successful spiritual and philanthropic work. The outstanding feature of the operations was the continued and remarkable growth of the membership. For the sixth year in succession the Mission has furnished the largest increase in Methodism. There are now 3,301 full members, 974 on trial, and 937 in junior classes. Thus no fewer than 5,212 persons meet in Christian fellowship. By means of the Sunday services, 15,000 persons on an average hear the Gospel each Sunday, and as many more are reached during the week by house-to-house visitation, open-air services, meetings in lodging-houses and cottages, &c. Over 2,500 scholars attend the Sunday-schools.

A YEAR'S DEVELOPMENT.

The spiritual aspects of the work are ever kept in the forefront, as these figures show, but the philanthropic and social developments are also wonderful. In the men's home and casual ward during the year 27,034 beds have been provided, and 71,540 meals. Women and girls to the number of 4,492 have appealed to the Mission agents in their sin and destitution, and have been individually dealt with. Prison-gate work, maternity charity, girls' home, medical mission, men's labour yard, Sunday meals for destitute men—these are a few of the branches of the social work. The Homes and Shelters scheme is now practically completed, save in one particular—and that is, that £6,000 are required to free the buildings from debt. The ideal of the Mission is to touch the very lowest stratum in the social system, and never before have there been such repeated and striking instances of the power of the Gospel "to make the foullest clean."

The preacher at the midday service was Rev. J. H. Jowett, M.A., who delivered an impressive discourse from the words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4).

WOMEN'S WORK FOR WOMEN.

The afternoon meeting was as usual devoted to the consideration of work among women. The Free Trade Hall was crowded. Miss Keerney, a voluntary worker in connection with the Mission, presided. In the course of a brief address, she said that the staff, by its wonderful energy, sanctified ingenuity, and manifold branches, had really made the Manchester Mission to hundreds of people an embodied Providence.

Sister Marion related the story of a doctor who, having fallen through gambling, came under the influence of the Mission, and was helped from his state of destitution to a respectable position in society. The next speaker was Mrs. Burnett Smith (Annie S. Swan). The account of the Manchester Mission had often fired her imagination and heart. Such work furnished a wide and unexplored field for the energies, ambitions, and gifts of men and women. Those who are endowed with special gifts must not forget that they are intended for use to the glory of Him who gave them. Let women make the vow to live for the purifying and sweetening of life around them.

Sister Pattie, who has charge of the Women's Shelter, showed that this section of the institution is self-supporting. She was saddened by the drunkenness among young women, and said that nine out of every ten persons who came under her notice could in some way trace their downfall to drink.

The evening meeting was a notable gathering. Mr. R. W. Perks, M.P., presided, and the Free Trade Hall was filled to overflowing. In the course of a vigorous address, the Chairman urged that, in supporting a great Evangelical Mission to the masses of the people, they were doing more than would be possible in any other way to regenerate society, to build up the power of the country, and to hand on to future ages conditions improved by the infusion of the Gospel. Betting and gambling, the housing of the working-classes, and the temperance problem demanded speedy attention.

Rev. Dr. Davison, president of the Wesleyan Conference, spoke of the Manchester Mission as the most successful and most spiritually fruitful work anywhere to be found. It was catholic in all its aims, and was the response of Methodism to the inarticulate cry of the city. In the midst of a dense and trackless forest a way is being made. One of the saddest phrases in human language is "an abandoned man or woman." Abandoned by whom? By society? That is very soon done. By friends? That is worse. By self? Worst of all. But abandoned by God—never!

Rev. J. H. Jowett followed with a stirring address, full of spiritual glow and fervour. At the close of the meeting it was found that £2,500 had been raised at this anniversary.

Abbey Road, St. John's Wood.

The Baptist Church at Abbey Road, St. John's Wood, N.W., has recently enjoyed a season of much blessing. Mr. W. R. Lane conducted evangelistic services, commencing November 5. In spite of fog and rain the people came. The strong Scriptural addresses of the evangelist were used of God to the blessing of many. The following week afternoon and evening services were held for the deepening of spiritual life, Colonel Morton, Captain Tottenham, Miss Bolton (Morocco), Messrs. Stanley Smith, W. B. Sloan, J. E. Mathieson, Revs. J. Gregory Mantle, F. B. Meyer, and G. C. Grubb conducting them. Rev. J. and Mrs. Collins, from Wendover, helped by singing the songs of Zion. Each day God graciously blessed the speakers and their messages. Wednesday, 15th, was the beginning of a deeper work of grace in many a heart. Rev. G. C. Grubb, after a long and stormy passage across the Channel, came, wearied in body, to the meeting in time to give the last address of that evening. Taking for his theme, "The Precious Blood of Jesus," he spoke with much power; a hush and stillness pervaded the assembly. There was an utter absence of anything like excitement, but the still small voice of God was heard; and throughout Thursday, when Mr. Meyer (afternoon) and Mr. Grubb (evening) spoke, the same Divine Presence was known.

The Evangelical Alliance.

The fifty-fifth Annual Conference of this Association of Evangelical Christians opened at Bournemouth on Tuesday, and continues until this (Thursday) evening. Members, delegates, and friends journeyed from London and all parts of the provinces in order to participate in the gatherings. The opening meeting was devoted entirely to supplicating Divine favour that God might be glorified in all the proceedings of the Conference. This meeting was held in Cairns House, and was followed by a social gathering in the Shaftesbury Hall, when addresses of welcome were given by the local clergy and ministers. The programme of the Conference embraces subjects of vital importance to the Christian Church of our time, and many will pray that deliberations of the assembly may be fruitful in strengthening the bonds of union and quickening the zeal and devotion of believers in every land.

Gospel Literature.—In connection with the work at Best Lane Mission Room, Canterbury, an appeal is made for Gospel Almanacs and Bibles for distribution, and for helpful books for the Sunday school. Address Mr. John Frote, Stationmaster, Bridge Station, Canterbury, Kent.

Military Convention.

The annual Military Convention, to which the president and committee of the Central Y.M.C.A. invite the members of the Soldiers' Christian Association, was held at Exeter Hall, on Wednesday of last week. Several hundred soldiers (in uniform), with their friends, attended, and the proceedings throughout the day were of a hearty character. The Association, which is an auxiliary of the Y.M.C.A., was organized some years ago for the purpose of carrying on Christian work in the British Army, both at home and abroad.

STILL AT THE FRONT.

The campaign in South Africa has naturally influenced the operations of the Society during the past two years. They have employed and are still employing workers in South Africa, and have erected over a score of tents and iron structures for the use of the soldiers as meeting places for religious services, and as reading and writing rooms. Writing materials are supplied free of charge, and over twelve tons of literature have been distributed. Up to the present time the Society have incurred an expense of £7,000 in the interests of our troops at the front. Happily they have received every facility for carrying on their useful and much-needed labours. The present Commander-in-Chief and his predecessor have both given their patronage to the Association, and letters from them were read on Wednesday expressing regret that they were unable to be present at the Convention.

Delegates representing branches of the Soldiers' Christian Association were present from all parts of the country, besides ladies from the various soldiers' homes, and a number of army Scripture readers and chaplains. The presence of nearly 100 officers was a striking testimony to the usefulness of the Association's work.

N.E. London Gospel Mission

The annual meeting of this mission was held on Tuesday in last week at Earlham Hall, Dalston. A large number of friends were present, including the principal workers at the outlying branches, and also those from the Homes of Rest at Lancing on Sea.

From a brief statement made by the Director and confirmed by the various helpers, it was apparent that a vast amount of good work has been done during the year, resulting in blessing to souls, as well as largely contributing to the comfort of the helpless and destitute. The three Homes of Rest on the South Coast, accommodating respectively men and youths, mothers and infants, and women and children, have been filled to overflowing all the season.

There has been a large new wing added to the Women's and Children's Home during the year, bringing the accommodation in this establishment to just 100 beds. The whole of the expenditure for both the London Mission as well as the "Homes" was included in the sum of £4,500, which, together with a small balance, represented the income from all sources.

Mr. Alexander H. Simmonds, one of the trustees of the Mission, presided. It is a point with this many-sided endeavour to bring its Samaritan-like work before its friends by filling the platform with its own workers, and listening to their deeply interesting stories, fresh from their scenes of toil and conflict in the London slums, or the happier surroundings of the sunny Southern shores.

The two sets of testimonies, like the alternating light and shade, were deeply interesting, while it was made fairly plain from the references given, that the Homes are valuable centres of evangelism, from which many an invalid returns whole in soul as well as body.

Communications should be addressed to the director, Mr. Wm. Chorley, 6, Clephane Road, Canonbury, London, N. The matrons would supply application forms at any time if addressed, the Homes of Rest, Lancing, Sussex.

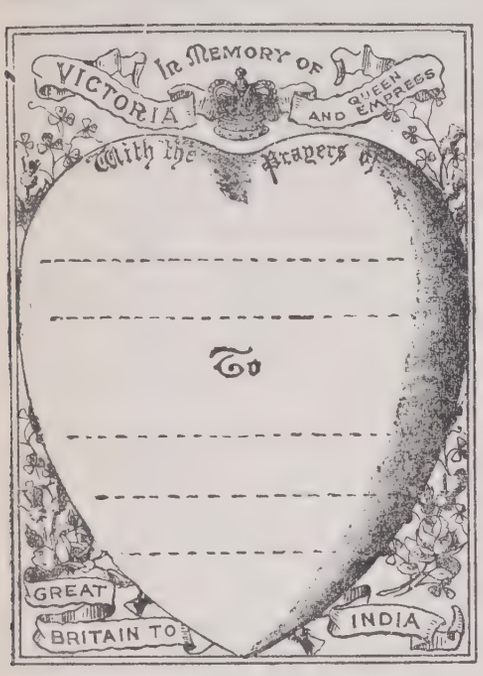
Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, E.C.*

**** I recommend my* Elder "Young People" *to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

Scriptures for India.

LAST week I called your attention, in a "Personal" note, to the scheme for presenting a Bible, New Testament, or Gospel to each of the inhabitants of India who can read, and who is not already possessed of at least a portion of the Scriptures. If you asked your parents to explain the plan to you, you will know that at first the idea in the minds of the promoters was to provide only for children in this way; and, although it is hoped now to include the grown-up people as well, it is important for you to remember that the boys and girls were first in the thoughts of all. But as grown-up people are taking a special interest in the men and women of India, there is a special call on the boys and girls of our Christian homes to pray and give for their darker-skinned little brothers and sisters.



Many of you will find it hard to understand that there can be young people able to read, and interested in the Gospel story, who are yet too poor to possess the sacred volume. If you were told how much the books were sold at, and what the prices are equal to in English money, you would think they could not be made lower without being given away altogether. But many men in India are not able to earn as much as 2s. a week, and every coin is required to feed and clothe the bodies of himself and his family. In too many cases cold and hunger cannot be kept away even in ordinary times; and during the famines of the last three years, millions of people have been compelled to see their children suffer from actual want, in spite of every effort they could put forth.

Most of you have, I am sure, contributed to the various famine funds that have been raised throughout the country; and I want to show you how you can do something also to relieve this famine of the Bread of Life. The cost of giving a Gospel is 2d., of a New Testament 1s., and of a Bible 5s. The majority of Gospels must be given in the native languages of India, but I think you will be specially interested in young people who read and speak English like ourselves.

A beautiful English Bible has been prepared, with references, as described for older readers of The Christian last week (page 13); and I think it very likely that a number of my young friends, who love the Word of God themselves, may wish to give 5s. in order that some boy or girl just leaving school shall be furnished with such a Bible. But for the larger number who can only spare 1s., there is a New Testament with good, clear print, also very nicely bound in red leather (because, you know, the people like bright colours), with round corners, edges red under gold. Either of these books would be an excellent Christmas gift, which could be sent in the Name of the Lord Jesus to one of those whom He loves in India.

1568

You probably know already that one object in view has been to commemorate the reign of our good Queen Victoria, and a gold stamp will be put on the outside of each volume to show this. We gave last week a fac-simile of the stamp used for the Bibles, and I have now pleasure in showing what is being put on the New Testament. The people of India loved Queen Victoria as much as we did, and this can be made a strong link between them and ourselves.

Victoria R.I.
1901

If those who are willing to join in this effort will send me postal orders for the amount they are able to give, I will send in return labels (of which I also give you a copy), which will be pasted inside the covers of the books. On each of these the giver is asked to write his or her name and address in the upper part. When the book is given away the missionary doing so will add the name and address of the receiver underneath, and thus the gift will be quite personal from one of my readers to a definite individual in India. An intimation will be added that the receiver is invited to correspond with the giver.

You will see from all this that you have here an opportunity of taking a practical part in the work of making the Lord Jesus Christ known in India. I hope every one of you will pray regularly for a blessing on the books you send, and that some at least will have the joy of entering into direct correspondence with boys and girls in India whom you may be able to help into the knowledge of the truth.

One word I must say about time. It is desirable that all Bibles and Testaments should be in the hands of the missionary friends in India not later than December 31, in order that the distribution may begin on the following day. To make this possible those in English must be sent off in a few days. So you will see there is no time to be lost, and it will help greatly if you will communicate with me during the next week.

If any of you who live in or near London would like to see sample copies of the books, they will be shown to you on calling at Messrs. Morgan and Scott's showroom, 30, Paternoster Row, E.C.

"The Christian" Bible Searcher.

THIS WEEK'S BIBLE SEARCHER (No. 306).

Read Isaiah lii.-lx.

Write out the verses containing the following:—

1. How beautiful.
2. He is despised.
3. For a small moment.
4. Everlasting covenant.
5. Everlasting kindness.
6. Everlasting name.
7. Everlasting light.
8. His visage was so marred.
9. No weapon.
10. We are healed.
11. Guide thee continually.
12. Smitten of God.
13. According to their deeds.
14. Shall be satisfied.

(Children under *ten*, do any 4; under *thirteen*, any 7; under *seventeen*, any 11.)

ANSWER TO LAST SEARCHER (305).

1. Abraham (Gen. xviii. 1-8).
2. Towards Sodom (Gen. xiii. 7-12).
3. When Moses went into the Tabernacle (Ex. xxxiii. 7-9).
4. The Tabernacle (Num. ix. 15).
5. When the people desired flesh instead of manna (Num. xi. 4-10).
6. Spoil (Joshua vii 21).
7. Sisera (Judges iv. 17).
8. In a dream, a cake of barley-bread tumbled against a tent that it fell (Judges vii. 13).
9. When David made a tent for it (1 Chron. xv. 1).
10. Achan's (Joshua vii. 24).
11. Sisera (Judges iv. 21).
12. Aquila, Priscilla and Paul (Acts xviii. 1-3).

No. 305.—Correct answers (first list) received from:—

A—Ernest and R. Aldwinckle, Agnes and Kate Allan, D. Anderson-Berry*, Gwendoline Ahier, Miriam and Olive Allam, Daisy Annett*, Irene Ashdown.*

B—Mary Batten, Ronald and Ewen Bently, Stanley Burgess*, Robert Bushby*, Mabel Baker, Gordon* and May Bligh*, Dorothy Brooks*, Aleen Byre-Leake, Annie Blaikie*, Gwen and Barbara Bourne, Florence Bath*, E. Berryman, Gladys Brewer*, Dorothy Batchellor, Emily Bridgewater, Sidney* and Daisy* Bowles.

C—Lydia Cleary*, May*, Ida* and Willie Cullen, Kittie Cope*, Edith Clear*, Hannah Chapman, Gwen Channon, Gladys and Beryl Calvert, Percy* and Stanley* Chappell, Gussie Clark, Gordon Collett.

D—Hilda, Elizabeth and Constance Drayson, Nellie*, Eddie and W. Dowsett, John and James* Davidson, Stanley Drew, Ethel Dancy*, Dorothy Daintree*, Tom Dunn*.

E—Ethel Eastbury*.

F—E. Franklin-Smith, Harry Flashman, Kitty Fausset, Helen Fox, Vincent, Olive and Mabel* Fleet, Mildred and May* Fooks, Mary Freeman, Percy and Norris Fitch.

G—Mary and Margaret Gorrie, Alan Gardner, Thomas Gilbert*, Cicely*, Gladys* and Dorothy Gibson, Evelyn*, Grace*, and Kathleen* Guleston, C. George, Hilda* and Ivy* Godfrey.

H—Elizabeth, Mary and Hilda Hooper, Ina Hemmel*, Sydney Hanford*, Edith Hillier, Beatrice Hastings*, Annie Horsfcraft, Willie Hooper, Dorothy Havergal Shaw, Kathleen, Dorothy, and D. Heckford, Alan Hogg, Dorothy Hunt*, Theodora Hill, Hannah Hancock.

I—Amy* and Beatrice Inman, Daisy Iredell.

J—Alfred* and Gladys* Johnson, Hilda*, Winifred* and Louie Jeffery, Harley and Violet Jones, Walter Jeal*, Linda Jones*.

K—Annie Kingsford*, Martha Kidman, Gladys King, Ivy Kilpin.

L—May and Sidney Law, Constance Long, Annie Laycock.

M—Doris* and Winnie* Martin, Harvey Moore, May Mills*, G. Lewis, Nellie and Arthur Morice, Mabel Morris*, Margie Marston, Tom McGlone*, Irène Mabille*, Andrew McKechnie, Fanny Messenger, Dorothy and Charlie McMullin, Winnie and Ivy Maunder, Amy Munday, Winifred, Geoffrey and Sidney Martin.

N—Gerald and Hilda Nicholls, Emily Norris, Frances Nevill*, Nellie and Daisy Nicholas, Blanche Norcock, Edward Newell.

O—Olive Oxley, Constance Osborne,

P—Cyril Partridge, Evelyn Primrose-Pechy*, Dora Phillimore, Mary Pearson*, Daisy Phillips, Kathleen Pasley*, Leonard, Katie and Walter Picknell.

R—Marjorie Roberts, Alan Richardson, Marion Richards*, Hilda and Alice Reid, Winnie and May Runting, G. Ravenhill*, Ada Ronals*, Emily Rowdon.

S—Marjorie Sherbrooke, M. and G. Spurgeon, Betty Stocks*, Stanley B., Glanvill* and Rider* Smith, Margery* Smart, Mary Sowden, Christine Soans*, D. Kathleen Shepherd, Marjorie Smith, Stanley and David Soltau, Frances Stileman, Cicely Sherbrooke*, Hilda, Edgar and Constance Schaeffer, David Seth*.

T—Frank Terrell, Marion Tarry, Dudley Toye*, Phillippa Tilbrook.

W—Ronald Watson, Charles and Kathleen Wingrave, M. Williamson, Ellie* and Nora* Wyatt, Wilfred and Sydney Watson, Gertrude Williams, Stephen Wilson, Florence Wright, Sarah and Annie Wood, Edward Wheeler, Agatha Ward, Dorothy Wallace.

Y—Gladys Young.

No. 304.—Correct answers (second list) received from:—

A—Wilfred and Leonard* Allen, Lily Addeman, John Aikenhead, Mabel Ashwell*, Elizabeth Aiken, Daisy Annett*.

B—Frances Burnett*, Ewen and Ronald Bentley, Barbara and Gwen Bourne, Marianne* and Irene Butlin, Millicent Buckingham, Eva Browne, Mabel and Ileene Barstow, Marion Boyle, Lucienne Brabandes, Harold, Gordon and Dorothy* Berry, Maud Bunn, Beatrice Brouard, Louise Betts, Violet Braun, Rachel Blumenthal, Leah Bazinsky, Edith Bank, Annie Blodowsky, Annie Bain, Massy and Conyers Baker, Walter and Reggie Batty.

C—Maggie*, Jessie* and Walter Carter, Alice Crang, William Cooper*, David*, John* and Henry* Colville, Dorothy Cooper, Nesta Carew, Ethel Cumbers, Edith Clear, Mary Cobb, Alice Cady, Alfred Cocking, George Crawford, Stanley and Percy Chappell, Susie Cumbers, Rachel, Harold and Dorothy Clarke, Grace Charlk, Hyde* and Duncan* Campbell.

D—Marjory Dyke*, James* and John Davidson, Alan Dorward, Florrie Davis, Vera Dickinson*, Mai and Violet Davidson, Nessie and Ion Dunn, Constance, Elizabeth and Hilda Drayson, Marie Denizot, Stanley Drew, Albert Davis, Helen Dick, Joyce Downie.

E—Muriel Eustace*.

F—Hyacinth FitzSimons, Ethel Fowler, Mabel* and Eva Fletcher, Lewis and Agnes Fullarton, Jeanne Faucon, Percy and Norris Fitch, Laura Finch, Gwendolen, May and Elrene Fennell, Sarah*, Solomon and Rachel Finkelstein, Dora Finkelebon, Frances and A. Figgis.

G—Dorothy Grove, Mary and Daisy Greenacre, Norah Glynn, Constance Gabbett, Alice Gammage*, Mary and Margaret Gorrie, Aimée Guilbert, Kathleen*, Grace* and Evelyn* Gulston, Jack and Margaret* Gray, Hilda and Ivy Godfrey, Hilda von Griesheim, Margaret, Elsie* and Isabel Goudge, Chrissie Greated, George and Margery Graham-Brown.

H—Violet Holford*, Basil, Laurence, Johnnie and Gladys* Head, Winifred Harvey, James and John C.* Henderson, May Hazledine, Florence*, Julyan and Norman Hoyte, Dorothy and Elsie Hanson, Georgette Hoffmann, Harry and Doris Hodgkinson, Perry and Betsy Holik.

I—Ami* and Isabel Inglis.

J—Archie Jenson, Lizzie Johnstone, Annie Jones, David Jameson*.

K—Robert King, Martha Kidman, Crena, Mima and Agnes Kay, Ivy Kilpin*, Lilian Kyme, Esther* and Rose Killowich, Gertrude and Percy Krambach, May Kalb.

L—Mary Levine*, Gladys and Alfred Leigh, Ethel and G. J. Larwill.

M—Godfrey, Evie and Alec Miller, Leonard Medcalf, Connie Murfin, Mildred Morgan*, Martha Michaels, John* and Hudson Macfarlane, Margie Marston, Nellie Mills Maisie* and Alice Mackenzie, Charlotte Millar*, Lois Mewburn*, Margaret*, Joy* and Ella McFadzean, Jessie, Alex and Charlie Morrison, Lydia Mann, Dorothy, Winnie and Leonard Mace, Marjorie Martin, Dora Muir, Margaret Macdonald, Molly and Peggy McArthur, Ella, Lily and John MacMurray, Mary*, Margaret* and Dorothy* Morris.

N—Leah Niels*, Archie and Dorothy Napper, Hilda and Gerald Nicholls, Maude* and Amy Nottage, Edward Newell.

O—Louisa O'Brien, Eva and Maude Oakes.

P—Laura Percy, Dora Portnow, Margherita Perlmann, Jessie, Ada, Eddie, Willie* and Connie Palmer, Isabel* and Gladys* Phipps, Lizzie and William Porter, Golda Portnow, Clarice, Geoffrey and Percy Peach, Lucy and Mabel Pelham-Burn, Isabel Perks, Mary Pearson.

R—May* and Eva Rogers, Gordon Remington, Esther, Fanny and Rosie Rosenthal, Mary and Lizzie Rosenbloom, Laura Ridler, Alice and Jessie Ricketts, Elmina, Jessie and Cecily Roe, Maggie Russell, Olive Robinson*, Nora Read, Gussie and Marion Roach, Alice and Hilda Reid, Alan Richardson.

S—Hilda Staite, Lily Smyth, Dorothy and Lizzie Simons, Pauline Schwartz, Flora Smith, Norah, Bertie and Eric Slater, Rider and Glanvill* Smith, Hugh* and Agnes* Shields, Raymond, Agustus and William Simpkin, Germaine Schumann, Stanley W. Smith, Evelyn*, Gladys* and Violet* Shaw, Florence Ellen, Andrew and Effie Simpson, Joyce Smith, Muriel Sells, Kathleen and D. Shepherd.

T—Ethel and May Todd, Naomi Torff, Rebecca Tushinsky, Evelyn Tracey, Reginald Thresh*, Margaret Tweedy.

W—Ronald Watson, Violet, Louisa and Arthur Walker, Robert Weddell, Mary Wilson, Sydney Wisdom, Harold Weller, Nora and Ellie Wyatt, Beatrice Weatherall, Dorothy Wheeler, Vera Williams, Charles and Kathleen Wingrave, Fringle Wilson, Ernest, Kenrick and Queenie Wakeford, Leonard Wall, Mabel Wheeler*, Georgina and Sarah Wilson, Helen Webb, Bertie Walls, D. Woodforde, Stewart and Willie Watson, Alice and Stanley Willoughby.

FOREIGN LIST.

Prize Competition.—Second Prize, Div. III., Muthealammah Subban (Mattie) S. Africa. **No. 295**—Kathleen Parsons (Australia). **No. 298**—Flo and Minnie Lister (S. Africa). **No. 300**—Lottie, Rotha, Ivan and Eric St. George (Canada). **Nos. 301, 302**—Dora Wallace* (Canada). **No. 303**—Nettie, Will, Ina and Katie* Thomson (Bulgaria).

Personal.

Lilla Corbitt, Winifred Gill, John Aikenhead, Ida Jackson, Lydia Mann, Archie Jenson, Gladys Staples.—I am glad to welcome you as new "Searchers," and hope the study will be useful to you all.

Kitty Cope.—You may remain in the old division until the Competition, when you must enter the new division.

George Goodall.—I wish you every success in your examination.

Lilla Corbitt, Florence Davis, Ida Jackson, Gladys Staples.—Please note that it is not sufficient to give the texts only; the chapter and verse must be given as well.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Lewisham*, to Nov. 29; *Stalybridge*, Nov. 30; *Didsbury*, *Manchester*, Dec. 1; *Christ Church*, *Kensington*, *Liverpool*, Dec. 2; *Runcorn*, Dec. 3; *Cromer*, Dec. 7-17. Mr. E. Arrowsmith, *Weston-super-Mare*, to Nov. 30; *Plymouth*, Dec. 1, 8, 15; *Bournemouth*, Dec 4-7; *Stroud*, Dec. 11, 12. Mr. J. S. Tyler, *W. Malvern*, to Nov. 29; *Bath and neighbourhood*, Dec. 1-6: *Clifton and Bristol*, Dec. 7-15. Mr. E. Clark, *Leeds*, Dec. 6-17. Mr. E. Hughes, *St. Aubyn's*, *West Norwood*, Nov. 29. Mr. S. J. Hewlett, *Dover*, to Dec. 3. Mr. G. Goodman, *West Hendon*, Dec. 8-17. Mr. E. Theobald, *Woodside*, *Surrey*, Dec. 17. Mr. S. Spiers, *Camberwell*, Dec. 17.

Children's Scripture Union—Portions for week ending December 7.

Sun. Dec.	1	*Isa.* xl. 1-17	Thurs. Dec.	5	*Isa.* xliii. 1-13
Mon. „	2	„ xl. 18-31	Fri. „	6	„ xliii. 14-28
Tues. „	3	„ xli. 8-20	Sat., „	7	„ xliv. 1-8
Wed. „	4	„ xlii. 1-12			

Christian Endeavour Topic.

SUNDAY, December 1.

Children of God (Rom. viii. 14-17).

ALL men are children of *God* in the general sense in which the Apostle Paul used the term on Mars Hill (Acts xvii. 29). But only those who believe in the Son of *God*, and receive him into their hearts have the right to call themselves the sons of *God* in the unique way in which the Apostle used the word (John i. 12). Then because we are sons *God* sends forth the Spirit of his Son into our hearts crying "Abba Father" (Gal. iv. 6, 7).

It is very important for us to bear this in mind. There is a tendency in the present age to say that all men are equally the children of *God*. A notion of this kind, which has no basis in the Word of *God*, does away with the necessity of regeneration. I do not think that men are born into the world children of the devil; but they certainly by nature are deficient of the life of *God*, which makes them sons, and that life is only imparted when the *Holy Spirit* brings the germ of eternal life into our hearts.

We may not always know the time when we were born again. The process of spiritual birth may be as much a matter of unconsciousness to us as our natural birth, but in the history of all true souls who enter the Kingdom of *God* there must be a definite moment when they are born, not of blood nor of the will of the flesh, but of *God*.

I sometimes think that the counterpart of regeneration takes place in those who reject *Christ*. They are born into the kingdom of darkness, they receive the seed of the devil into their natures, and become his children. Hence we are told, "In this the children of *God* are manifested and the children of the devil," an echo of the words of Him whose pitying tenderness sometimes clothed itself in sharpest words, as when He said, "If *God* were your *Father* ye would love Me"; "Ye are of your *Father* the devil." Young soul, stay here for a moment and ask yourself if you have received the Son of *God*, and have become a son; if you have received the Spirit of adoption, and have become a child? If not, kneel at the foot of the cross, or better, before the living *Christ*, and as you fix your heart's desire on Him, and hunger and thirst, the Spirit of *God* will do his marvellous work of regenerating grace, and you will be born of the *Spirit*.

The test of being a child consists not in remembering the moment of the new birth, nor in looking within for evidences, but by marking well the suggestions of this paragraph. (1) *The child of God is led by the Spirit.* He is growingly conscious of an inner light, an inner voice. He does not judge after the sight of the eyes, but meekly asks what *God* would have him do. He is sensible of a gracious influence pervading his nature, and illuminating him in the way which *God* would have him take. (2) *He is no longer under the spirit of bondage.* The sense that he *must*, is replaced by the desire that he *may*. He is not always driven by the fear of the slave, who dreads his master's wrath and rod unless he acts in a particular manner. The twice-born soul enters into the spirit of the *Father's* will, and acts because it loves. (3) *There is the witness of the Spirit.* Mark the words, "the *Spirit* beareth witness with our spirit." It is not so much a revelation made *to* us as a revelation made *in* us and *with* us. We must not think that there shall rise up in the believer's heart, from an origin beyond his nature, a voice with which he has nothing to do. It is rather a consciousness working through our nature that *God* is our *Father*, not so much that we are his children as that *God* loves us as his children. A sweet and holy sense of God's infinite fatherliness steals over the soul, and amid the storms and shocks of life it shelters itself in the knowledge that the Infinite One loves and cares.

As children, *we are heirs*, that is, we may lay claim to all our *Father's* possessions. He gives Himself and all He has to us in *Jesus*. He says to us, as in our *Lord's* parable, "Son, thou art ever with me, and all that I have is thine" (Luke xv. 31). Happy is the soul that realises its inheritance and makes use of it, and knows that it can never come to penury, because the everlasting wealth of *God* stands between it, and every demand that can be made. *Christ* and you share together in sufferings here, for if the Son were rejected, surely the sons must be, and the glory hereafter, which is guaranteed to us by our covenant, which cannot be set aside. F. B. M.

C.E. NOTES.

Kentucky Endeavourers are preparing 2,000 Christmas letters for the inmates of the State prisons.

A letter has been received from Rev. F. E. Clark, D.D., stating that he has every hope of being able to accept the invitation of the National Council, to be present at the National Convention next Whitsuntide. As this will be a "Coming of Age" Convention, it is fitting that the founder of the Movement should be present.

International S.S. Lesson.

Sunday, December 8, 1901.

Moses and Pharaoh (Ex. xi. 1-10).

Golden Text: Isa. lxiii. 9).

Connective Story.

AGAIN we have an interval and many events between our last and this lesson. Probably about a year has elapsed, and we now find Moses in Zoan, and have the record of part of his last interview with Pharaoh, the son of Rameses II. It will be best to sketch the story of Moses' fears; of the signs God gave him power to perform, to prove to the people that he was sent by the God of their fathers; of the helper provided for him in Aaron; how they go together to the people and to Pharaoh; how Pharaoh defied Jehovah, and the consequences.

Plagues in Egypt:
1 - Water made blood . . Ex. 7. 20.
2 - Frogs . . . . . 8. 6.
3 - Lice . . . . . 8. 17.
4 - Flies 8. 24
5 - Murrain 9. 3-6
6 - Boils 9. 10
7 - Hail 9. 23
8 - Locusts 10. 14.15
9 - Darkness 10. 22.23
10 - DEATH of Firstborn . 12. 29.
Pharaoh's Hardened
Almighty Power of God.

Verses 1-3.

This is a parenthesis, telling us what God had revealed to Moses previously, so that when the time came for the departure, the people would be ready. The final stroke would be so severe that the king would "let you go altogether and utterly thrust you out hence," which is the correct translation. (2) The word "borrow" should be "ask." The terror-stricken Egyptians willingly loaded them with costly garments and jewels, praying them to go (xii. 35, 36). There were about 2,400,000 people, and we read how the spoils they took with them were used in the wilderness (Exo. xxxii. 2; xxxv. 22-24. Refer to Gen. xv. 14; Psa. cv. 37; Ezek. xxxix. 10).

Moses, 3.

He had proved himself to be "very great," not only to his own people, but to their enemies. Greater than all the magicians, the power of God with him, was felt. He was great in learning, and mighty in deeds (Acts vii. 22). Great in his decision for God (Heb. xi. 25). Great in communion with God (Num. xii. 7, 8). Great in wisdom and patience and meekness (Ex. xxxii. 32, 33).

Last Words to Pharaoh, 4-8.

Connect v. 4 with 29 in the last chapter. The exact night is not named. Jehovah Himself is coming to execute his last judgment. God alone, who gives life, can destroy life, or command its destruction. 5. In Egypt the law of primogeniture prevailed, hence the terribleness of this judgment. Rank or poverty made no exception. Grinding was heavy, irksome work, rotating one heavy millstone upon another by means of a handle, generally done by slaves, or captives (Judges xvi. 21; Isa. xlvii. 1, 2). The Egyptians kept pet and sacred animals; their death greatly added to the trouble. The Orientals give passionate utterance to their grief. We can scarcely conceive the noise there would be on this occasion. The nuisance of dogs prowling about, hideously howling at passers by, is known in Egypt specially, hence the force of the contrast. The proud nobles standing around Pharaoh's throne would all be humbled, terror would bring them to their knees (Isa. xlv. 23; Phil. ii. 10). Moses' anger was righteous indignation at the dishonour done to God (Mark iii. 5; Eph. iv. 26).

The Plagues, 9, 10.

The Lord had forewarned Moses that Pharaoh would pay no heed to Him, now He is coming Himself to the man who defied Him (Ex. iii. 19, 20). The reason is given in Ex. vii. 4, 5. If Pharaoh had let the people go at first, God's greatness and power would not have been exhibited. Pharaoh hardened his own heart to begin with, determined he would not believe in spite of all proofs, so God gave him over, and permitted his heart to grow harder and harder (Rom. i. 28). Verse 10 is a retrospective summary of the series of nine plagues. Recall them to the minds of the scholars, and point out how each plague increased in severity, and all struck at national idolatry and superstition.

Temperance Notes.

IN the growing London suburb of Seven Kings, Essex, 1,500 residents petitioned for, and 2,056 against, a hotel licence, with the result that it was refused confirmation.

In the Queen's County there are, according to a letter to the *Leinster Express*, from Sir Algernon Coote, Bart., 182 licensed houses to a population of 12,453. There were in the year 1900 a total of 2,781 convictions, of which number there were 1,691 for drunkenness.

In connection with the anniversary meetings of the Keighley Gospel Temperance Society held recently, Mr. Bob Johnson rendered good service, speaking impressively to the unsaved, and telling the story of his conversion. Mr. Johnson also visited the fair grounds and distributed religious periodicals among the showmen.

The City Chief Commissioner of Police has declined to renew the exemption order to Fleet Street publicans permitting them to remain open after hours for the convenience of newspaper employées. It is said that the cause of temperance will not be promoted, as nearly all the men affected will join a club, with a small subscription, which has already been projected.

In pursuance of the recent order of Sir John Woodburn, Lieutenant-Governor of Bengal, prohibiting the employment of European barmaids in Calcutta, the Board of Revenue has ruled that the following condition shall be inserted in every licence in Bengal, whether held by European or native: "That in the place for which this licence is granted no female shall be employed in connection with imported wines or spirituous or fermented liquors in any capacity whatsoever."

Several important subjects were dealt with at the yearly conference of the Yorkshire Women's Christian Temperance Union held at Hull a few days ago. Many encouraging reports of women's labours were given. The rescue work at the High Platts Sanatorium and the new home in Sheffield is lovingly carried on, and is being abundantly blessed and owned of God. Dr. Sarah Gray's paper dealt with the effects of alcohol upon young children, and that of Mrs. Armitage (Rawdon) on "Public-house Reform," while Mrs. Amy Hicks spoke with much earnestness on the question of "Barmaids."

The twenty-fifth annual meeting of Lambeth Band of Hope Union was held recently in Peckham Rye Tabernacle. Mr. W. S. Caine, M.P., President of the Union, took the chair. Mr. C. Wakeley encouraged the workers still to labour earnestly for their important cause. Rev. Frank Smith, of Denmark Place Chapel, dealt with the woeful army of half a million drunkards in this country, and vigorously called upon the Christian Church to bestir herself and sever all connection with the traffic which causes such evil. Mr. C. W. Garrard, of Hackney, showed how the Children's Bill would help on the Band of Hope cause.

The Bishop of Liverpool, in recommending the clergy to bring before the people the claims of the Diocesan Temperance Society, says: "The need for temperance work conducted on wise and sober and patient lines is increasingly felt. The public conscience is becoming more and more awakened to the guilt, the shame, and the misery of the sin of drunkenness. On all sides judges, magistrates, members of Parliament, coroners, medical men, and ministers of religion, are lifting up their voice against it. . . . The evil can only be combated by a strong and united effort and by the whole Church rising up in God's name to rescue men and women who are slaves of strong drink, to strengthen the feeble-hearted, and to train the young from their earliest age in habits of temperance."

Spitalfields' Lodging Houses.—The annual report of the Spitalfields' Lodging House Band marks the completion of twelve years' continuous endeavour in a work beset with many difficulties. Those who seek the shelter of a lodging house comprise many who have lived on a much higher scale. The criminal often hides here from the law, as well as the merchant or clerk who, through dishonesty or drunkenness, has lost character and position; but others are artisans who, through lack of work, have to make these resorts their home. Sabbath and week-night meetings, open-air services, free breakfasts and teas, are regularly conducted, and many are the cases in which timely aid and the message of the Gospel have far-reaching results. The Hon. Secretary is Mr. D. Wilson, 11, Vere Street, W.

Y.W.C.A. Week of Prayer.

THE Week of Prayer—November 10-16—was one of unusual interest at the Y.W.C.A. headquarters, as the British National Committee had arranged a series of morning meetings in Morley Hall, 26, George Street, Hanover Square, W., to welcome home some of their workers from distant lands. Several of the nine National Y.W.C.A. organizations were represented, as well as isolated branches.

Miss Reynolds spoke on the need of extending Y.W.C.A. in China and Japan, lands which she has just visited in her capacity of general secretary of the World's Y.W.C.A. Her words excited much interest, and made the World's Committee desire to send out speedily workers to these important fields. There is variety in the talents required, as there is the student field, the factory field, and the English-speaking population.

Miss Daw, from the Calcutta Y.W.C.A., told of the spread of the work amohg the Bengalee Christian women. Owing to the customs of the country, some are still unable to join in religious services, and find the Y.W.C.A. notes on the monthly subject (are now translated into seven Indian languages) of the greatest use in teaching them how to study the Bible, and in helping them to a Christian life.

Mr. Dovey, hon. sec. of the Committee of Selection, late member of Committee in Sydney, described the extension of work in the colonies; a united Conference has been held, and an interchange of secretaries effected.

Another object effected by these meetings was to bring together the heads of the British departments, and a meeting of great interest was one in which a representative of each of the twenty departments brought before the audience in one sentence the special need in her work; sometimes it was the separate position of girls such as those helped by the Blind Department, or the Deaf Department, or the Juniors. At other times it was Temperance, Sick Aid, or the Loving Service League. Intercession was made for each, in silence, or audibly.

But the object, or rather, place, that excited most earnest prayer and immediate gifts, was Alexandria, in Egypt. During the past five years various ladies have gone for a winter's work, but none held the fort till Miss Rose Johnson was called to the work. She related how she was led into the work from the desert, and how God had signally shown his approval of the step by leading her on to take a second flat; often there is no bed left for the workers because of the number of applications, girls of all nationalities finding themselves alone in Alexandria, and needing the safe shelter of a home. She went on to tell of the happy Christian influence of the Home, and of the interest the members are beginning to take. As she spoke of the constant want of room, every heart responded to her appeal for £12,000 to secure a suitable Home.

Praise occupied an important part of the daily programme, and the hearts of many were encouraged as they heard of "little ones becoming a thousand"; and the picture of the Bombay Y.W.C.A. building—complete and furnished—was an additional subject for praise.

Before the week was over, a very definite answer to prayer was received from Alexandria, the Committee on Thursday having made itself responsible for £250 per annum, on Saturday, unexpectedly, the first £50 was received. The evening meetings, in which West-End members took part, were equally interesting. E. K.

An Effective Tract.—Another testimony, in addition to the many already given to the wonderful power of a well-known tract, has been received from a pastor in Michigan, who writes:—"Some years ago you kindly sent me a donation of about two dozen copies of the booklet 'Come to Jesus,' by Newman Hall. I gave them to persons in my parish who seemed thoughtful as to their personal salvation, and in almost every instance the person receiving it is now a professed follower of Christ. I know of no book that can so successfully win souls to the Saviour. It was blessed to my conversion."—*American Messenger* (New York).

Irish Notes.

[FROM OUR OWN CORRESPONDENT.]

THIS week is being observed as a special week of prayer on behalf of Foreign Missions by all the Irish Presbyterian churches, and the Presbytery of Belfast has arranged for a great change of pulpits next Sunday, when special sermons on Foreign Missions will be preached in all Presbyterian churches in Belfast and the neighbourhood.

Under the auspices of the Irish Women's Christian Temperance Union, Mrs. J. K. Barney, of the U.S.A., has been addressing temperance meetings at Cork, Dublin, Wexford, and various other centres. At present the Roman Catholic priests are taking up heartily the temperance question in various parts of the country, and in some of their publications they have been urging forward the cause of abstinence. In Wexford several of them attended the licensing sessions in opposition to the granting of new licences, and the County Court judge commended their action and thanked them for their attendance. This is certainly a new and hopeful feature in the history of Ireland.

The Royal Commission on Irish university education has been sitting in Dublin, and several witnesses have been examined before it. Among these have been Dr. O'Dwyer, Roman Catholic Bishop of Limerick; Rev. Dr. Hamilton, president of Queen's College, Belfast; Rev. Dr. Nicholas, president of the Methodist College, Belfast, and others. The witnesses did not agree among themselves. Dr. O'Dwyer wanted a Roman Catholic University established in Dublin, Dr. Hamilton was in favour of the establishment of a Roman Catholic College, and Dr. Nicholas was not in favour of either one or the other. Amongst this babel of voices it is difficult for the Government to know what is best to be done; but one thing is certain—that the Roman Catholic hierarchy have set their hearts upon obtaining a new form of endowment in the shape of a university, after the model of that at Louvain, in Belgium, and costing the nation a million of money, and £30,000 a year afterwards for working expenses. It remains, however, to be seen, whether or not the country will acquiesce in any such retrograde legislation.

Scottish Notes.

THE extent of the need for the Society for the Prevention of Cruelty to Children is shown by the fact that 346 such cases were dealt with in Scotland during October.

On account of the decreases during recent years in the membership of Y.M.C.A.'s the National Council has invited Mr. W. M. Oatts to undertake a special campaign among the young men in some of the districts of Scotland. The long and varied experience gained by Mr. Oatts during his protracted tenure of the Glasgow secretaryship, and on his recent tour round the world in Y.M.C.A. interests, will lend weight to his counsel to declining associations.

In the report presented recently at the annual meeting of the Dundee Charity Organization Society, the belief was expressed that by the efforts of the Society indiscriminate alms-giving had been considerably reduced, while professional beggars and impostors had had their business seriously interfered with. It was, however, admitted that it would be incorrect to conclude that begging on the street and from house to house had ceased to exist, for so long as well-meaning but thoughtless people gave their money to beggars of whom they knew nothing, merely because it was easier to give than to refuse, just so long would this class continue to flourish and make a good living out of the weakness of others. The often-made statement was repeated that if such givers would put aside even the small coins with which they so thoughtlessly confirmed the beggar in his begging, and would use them to help even one deserving family in distress, they would not only be doing good, but avoiding evil.

The forty-third annual meeting of the Edinburgh Society for Teaching the Blind to read at their own Homes, held a few days ago, took the form of a treat to the objects of the Society's care, who were present to the number of about 200—mostly elderly men and women. Each had a guide, and the audience also included about 150 ladies and gentlemen interested in the work. Bailie Brown occupied the chair. The annual report, submitted by Mr. James M'Kerrell Brown, C.A., set forth that the usual work of the Society had been vigorously carried on. The Library now contains about 2,500 volumes. One deaf and partially blind man had read eighty-seven volumes, while a country reader had perused seventy-seven. A sum of £43 had been spent in supplying needy blind with coals. The number on the roll of the Society a year ago was 427; forty-four had been since discovered; twenty-two had died; thirteen had removed to other districts, and one had sight restored—leaving 435 on the roll, 188 male and 247 female.

The annual conversazione of the workers of the Glasgow Foundry Boys' Religious Society, held last Thursday, was a large and enthusiastic gathering. Lord Provost Chisholm (chairman), recalling his long connection with the society, said it was very many years since he, a humble and obscure member, joined the ranks of the society, and became familiar, by personal participation, with the numerous details of the various departments of the work of the society. There were in Glasgow many thousands of growing lads and young women who were outside the touch of existing religious organizations, and for whose souls no man nor woman seemed to care. They lounged about the streets or strolled along the country roads on the Sabbath Day, which was to them a day of utter weariness and unrelieved gloom. The Foundry Boys' Society had endeavoured to lay hold of these classes. There were now seventy or eighty branches, but he was afraid that the need of the city was as great as ever.

Welsh Notes.

[FROM OUR OWN CORRESPONDENT.]

SINCE its formation a few years ago the Welsh Calvinistic Methodist Ministers' Prayer Union has thade steady progress. According to the last report me membership stands at 436. Some of the meetings of the Union have been fruitful in blessing to those attending them.

The annual report of the East Glamorgan Welsh Congregational Union shows a membership of 14,181, the number of churches is eighty-one. The Sunday schools show an attendance of 16,860, an increase of 335. The collections towards church purpose amounted to £23,312 16s. 2d. The average contributions of the members was nearly 2s. 6d. higher than the previous year.

Some months ago we announced that a memorial was to be erected near Wrexham to the memory of Morgan Llwyd, the great Welsh mystic. An edition of some of his works was published some two or three years ago under the editorship of the late Mr. T. Ellis, M.P. The statement is now made that another volume is to be published. It is to be hoped that this is true, for the devotional element in Welsh religious literature is conspicuously absent.

The annual meeting of the Welsh Free Church Council of Swansea was held on November 13 and 14. At the afternoon conference on Thursday, a valuable paper was read by Rev. G. Penar Griffiths, Pentre, on "Religion and the Home." In the evening a public meeting was held, when Rev. Barrow Williams, of Llandudno, spoke on the "Foundations of Nonconformity." These he declared to be four in number: One God, one Bible, one Spirit, and one Priest. The concluding address was by Rev. H. Hughes, Abergele, and dealt with "The Mission of Nonconformity to the Twentieth Century."

Cambridge Notes.

[FROM OUR OWN CORRESPONDENT.]

THE University Church Missionary Union was addressed on November 15 by Mr. Eugene Stock, Editorial Secretary of the C.M.S., and on November 22 by Dr. Cook, of Uganda. The Principal of Ridley Hall (Rev. T. W. Drury) succeeds the Bishop of Durham as President of the Union.

The Inter-Collegiate Christian Union was addressed on November 10 by Rev. R. C. Joynt. Last Sunday, Rev. F. B. Meyer was busy speaking, in addition to the two meetings of the Union, at Emmanuel Congregation Church in the morning, and at the Railway Mission in the afternoon.

The President of the Wesleyan Conference was in Cambridge last Sunday, and preached at the Hills Road Chapel, and in the evening, before a very large congregation, at the Hobson Street Chapel. On the following day a public meeting was held in connection with Wesleyan Missions, when addresses were given by Rev. T. J. Choate and Rev. C. H. Hocken (formerly of Cambridge).

Rev. Charles Joseph, at the autumnal meetings of the Cambridge Baptist Association, read a paper on "The Minister's Responsibility for Conversion," which was really an answer to a question addressed to the speaker, "Ought a preacher to be satisfied to preach without conversions?" Mr. Joseph volunteered no general answer, but he went into some considerations suggested by the question, and finally reminded his hearers that faithful labour could not be in vain.

A Temperance Army.—All those who are interested in the moral and spiritual welfare of our soldiers will rejoice over the report for 1900-1 of the Army Temperance Association in India. It appears that one-third of the British troops in that country are total abstainers, the average number during the period dealt with in the report being 23,505. Detailed figures in regard to seven regiments show conclusively that in India, as elsewhere, total abstinence is conducive to health.

Evangelistic.

Mr. Charles Inglis at Walsall.

A MISSION has been held at Walsall by Mr. CHARLES INGLIS, under the auspices of the Y.M.C.A., with which much blessing was given on a former visit. Large numbers have heard the Word in the different chapels, especially on Sundays, no fewer than four services having been held on each Lord's Day. The afternoon Bible readings have proved a source of blessing to the members of the various denominations, while the "old, old story" has brought rest to the weary hearts. One cheering feature has been to see some who were brought to Christ in the previous mission now devoted servants in God's work.

Mr. P. R. Hurditch at Bristol.

A ten days' mission has been conducted in the John Millard Memorial Chapel, Bristol, by Mr. P. RUSSELL HURDITCH. There was much preparation of heart by the members of the church; weekly united prayer meetings were held, every house in the neighbourhood was visited, and a personal invitation was given to all with whom the workers came in contact to attend the services. During the mission numbers of friends paraded the streets with large bills raised on poles, and held open-air services prior to the commencement of the meetings.

Difficulty was experienced at the commencement in getting the right people inside, under the sound of the Gospel, but the meetings, night by night, increased in numbers and interest. On the last Sunday the church was full, and large numbers remained to the after meeting. The addresses throughout have been very helpful, and have been marked by spiritual intensity. We are able to record that many have definitely decided to follow Christ. In addition to the service for adults, meetings for children were held on the Sunday afternoons. E. WILKINS.

The Weaver Brothers at Wisbech.

A two weeks' mission has been concluded at the Primitive Methodist Chapel, Wisbech, by the Brothers WEAVER. We are devoutly thankful for the results. Three services were held on each Sabbath, when, particularly at night, all the available space of the commodious building was crowded, and still numbers were unable to gain admission.

In the afternoons, Bible talks were given and, prior to the evening services, prayer-meetings were held. A meeting for men was held on the second Sunday afternoon, and in preparation for this our young men workers had, on Saturday night, visited all the public-houses of the town, distributing tickets of invitation. This method brought together a motley crowd, largely of a class seldom seen in places of worship. The service made a marked impression, several of the men being led to attend the subsequent gatherings. A large number of churches were represented in the attendances, and several of them share in the harvest that was garnered. About eighty names of seekers were taken, a goodly proportion of whom were publicly welcomed into our church last Lord's Day evening. Others have given in their names as already associated with another congregation, while some of our village societies will also reap good results. One of our members, in gratitude for the mission, spontaneously offered to give £20 towards the expense of a similar effort next year.

A. W. EDWARDS, Primitive Methodist Minister.

Mr. W. R. Lane at Ryde, I.W.

An interesting and inspiring mission has just been conducted by Mr. W. R. LANE in the town of Ryde, I.W., under the auspices of the local Free Church Council. The Nonconformist Churches of the town joined most heartily in the work; and the Y.M.C.A. also made the mission a very important part of their programme. It was soon found that the visit of the missioner was awakening interest in the town and district, so that the spacious halls secured for the work were barely sufficient at times for the crowds who thronged to hear the Word.

A capital men's meeting in the Congregational Church, on Sunday, November 10, was the beginning of the good work. A still larger one was held in the Town Hall on the following Sunday, when Mr. Lane spoke earnestly and searchingly on "Purity." The members of the large P.S.A., which meets in the Congregational Church, under the leadership of Rev. H. Coley, took an active part in making these men's meetings so fruitful.

With the exception of three evenings, when the gatherings had to be held in the Congregational Church, all the services were held in the Ryde Town Hall. It would scarcely be correct to say that the non-church going public were present in any great numbers. Yet, amid the throng of Christian worshippers, who gathered as though it were a mission specially to them, there were many of the class we aimed at reaching. This was specially the case during the latter days of the Mission, when the lantern lecture on Bunyan's "Pilgrim's Progress" and the story of his conversion enabled Mr. LANE to drive home his message with excellent effect. H. C.

Queen's Cross U.F. Church, Glasgow.

For some years a territorial mission was carried on in premises in Doncaster Street, in the north-west of the city, under the auspices of St. Matthew's United Free Church (Rev. James Stalker, D.D.) Some time ago the mission was raised to a charge under the title of Queen's Cross United Free Church, and Rev. GEORGE SINCLAIR, of Broxburn, called to it. The congregation has recently held its first evangelistic mission, the services continuing from Sabbath, October 27, till Sabbath, November 17, inclusive. During the first week the preacher was Rev. THOMAS CURRIE (Clapham Road Presbyterian Church, London), and Mr. HARRY YOUNG, evangelist, took charge during the other two weeks of the mission. Such work is not new to Mr. Currie, as in his student days he did work as an evangelist one summer in connection with the Ayrshire Christian Union, being largely blessed in it.

The mission at Queen's Cross has been fruitful in result, precious souls having been led out of the darkness of unbelief into the light of the Gospel of Christ. One man, Unitarian once on a time, but away from that creed now, though not yet in the kingdom, proved useful in bringing a number of men to the services. On the Friday night previous to the closing Sabbath he brought no less than ten men with him, and on the closing night he waited for the evangelist and said: "I have good news. Five of the ten men I brought have decided for Christ." He seemed to have conceived a liking for the evangelist, for he said: "Go on, and prosper. I am not on your side yet, but I am fighting my way. My head is logical, but my heart is Evangelical." "What church do you go to?" he was asked. "Oh! I go to none." It was suggested that he should look out for, and sit down under, some good man, that in this way it might come all right with him. "Oh! it will all come right yet," he said.

In connection with the mission, good work was done by the minister of the church in the matter of visitation. Day by day the calling upon people in their homes was earnestly undertaken and lovingly gone about. J. C.

Canon Hay Aitken at Peel, I.O.M.

As stated in last week's issue of THE CHRISTIAN, the mission recently held in the rural deanery of Peel, Isle of Man, was of an encouraging character. Canon Aitken was the principal missioner at the new parish church of Peel, a beautiful structure, raised, to a large extent, by the labours of the late Bishop Rowley Hill, and by him designed to be the cathedral of the diocese, a project that was never carried out.

The good bishop would have felt amply rewarded for all his pains, if he could have witnessed the stirring scenes of the mission fortnight. It was an interesting circumstance that the late Mr. Robert Aitken, of Pendeen, Canon Aitken's honoured father, began his evangelizing work in that quaint old town, at a meeting mainly composed of fishermen, and with a Cornish fisherman for his teacher. Canon Aitken referred to this at a very interesting meeting for the fishermen, which he held on the last Friday of the mission. There is a painted glass window in the church, which bears an inscription that is probably unique: "In memory of Robert Aitken, evangelist."

At first the people seemed somewhat slow to move, and the mission had gone on for some days before there were signs of real ingathering. Then the work began in earnest, and extended greatly during the second week. Night by night anxious souls were invited to meet the missioners in the choir vestry which opened into the church, but was curtained off. Sometimes there would be about a score and sometimes only a dozen of these seeking ones, but the number altogether must have been very considerable.

About 300 memorial cards were distributed, and about two hundred persons had professed to yield themselves to Christ during the mission. The rest had been believers before, but seemed to have been distinctly helped during the mission. Mr. Stephens, who was assistant missioner, had large and attentive gatherings of children daily, the day school teachers throwing themselves very heartily into the work. Numbers of these little ones seemed anxious to dedicate their young lives to the Lord.

Miss Fort held meetings for women, which were much appreciated, and many owe their blessing under God to her simple and tender appeals. The mission ended on Monday, the 11th, when, in spite of a wet night, a very large gathering assembled, and the distribution of memorial cards continued till 11 p.m., although Canon Aitken had been distributing them privately for eight days previously.

In the district of St. John's, excellent work was done by Rev. F. HART, rector of Kimberley, Notts., whose earnest pleadings evidently produced a marked effect, and it is believed that there were a good many very definite cases of decision for Christ. At Kirk Michael, where, as in Peel, the mission lasted for a fortnight, and Rev. J. NUNN, of the Church Parochial Mission Society, was missioner, a very remarkable work of grace took place, which has greatly cheered the heart of the vicar and his helpers.

Up in the Foxdale district, Rev. A. G. WHALEY was at work among the miners, and with many signs of increasing interest, while at Ballaugh the mission began later, Mr. Stephens going on there immediately after the close of the services in Peel. At Crouk-y-Voddy, Mr. Bolton, of Liverpool, was the missioner, at Dalby, Rev. C. Lea Wilson, of Nottingham; and at Patrick, Rev. J. M. Spicer, vicar of Malew, Isle of Man. There seems every reason for profound gratitude for the impression made by this general mission.

Mr. WILLIAM FORBES, who has been giving addresses in various towns in South Wales, preached on Tuesday last in three chapels in Pembroke. He is now conducting a Pledge Crusade Mission in the Town Hall, Pembroke.

A fruitful mission has been held in the Wesleyan Church at Galphay, Ripon circuit, by Miss WADDINGTON (formerly of the "Joyful News" Mission). The speaker's words were used to impress the unconverted, and also to the blessing of the church.

Mr. SANKEY has been addressing large audiences at Springfield, Mass. Under the auspices of the Y.M.C.A., the Court Square Theatre was engaged, where, on a Sunday afternoon, a splendid audience of 1,000 welcomed the renowned evangelist.

Mr. R. S. BRADBROOK, of London, has just concluded a six-days' mission for the Christian Endeavour Society connected with the Alfreton Congregational Church. He has sung and preached the Word with power. J. FRANKLAND, Pastor.

We regret to learn that Mr. JOHN ELLIOTT, of Torquay, who has for over twenty years rendered devoted service to the Gospel cause as an evangelist, is suffering from a painful malady, and is ordered complete rest. Mr. Elliott, writing from 19, Melville Street, Torquay, says:—"This has come as a sudden surprise to me, but I am at peace, knowing Romans viii. 28 is true. I shall value prayer."

Mr. SAMUEL LEVERMORE has conducted a fortnight's mission at Falcon Grove Hall, Battersea. The services, which terminated on Friday, November 15, were blessed and owned of God. The power of the Holy Spirit was felt at all the meetings, and, although, owing doubtless in a large measure to inclement weather, the attendances were not so great as was wished, yet many souls were, we believe, brought to the Lord, several of the cases being very bright, and the hearts of the Lord's people in this assembly were cheered. F. T.

Rev. A. ALLAN (late of Johannesburg), has just concluded a mission in Belfast in connection with the Y.M.C.A. of that city. The work extended over eight days, and the meetings were well attended throughout. On Sundays the large hall, which seats 1,750, was completely filled at the three o'clock service. Mr. Allan is a teacher of ripe experience and of insight into the Word of God. His addresses were much appreciated. The afternoon Bible readings, held daily for one hour, attracted numbers of business men, who appeared deeply interested. In answer to Mr. Allan's earnest appeals for a full consecration, there were, on several occasions, remarkable responses. Following the late mission of Rev. C. H. Yatman, which was conducted by the same association as a purely evangelistic effort, the mission just concluded by Mr. Allan proved most timely, as the young converts received valuable teaching.

Requests for Prayer.

For a mission being conducted by Rev. Jesse Mayo, at Marlborough, Wilts.

For a mission at Knoddishall, Saxmundham, December 1-16, by Rev. Dr. Morris.

For services at Horeb English Baptist Chapel, Nantymoel, Glam., December 2-8, by Rev. A. T. Jones, of Newport, Mon.

For an eight-days' mission in Shaftesbury Hall, Deptford, December 1-8, to be conducted by Mr. Henry Hull, late R.H.A., and some soldiers.

Praise.

For blessing as the result of Messrs. Montgomery and Leafe's Men's Mission in the City of Dublin Y.M.C.A.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

CANON HAY AITKEN.—Till Nov. 29, Emmanuel Church, South Croydon.

MRS. BAEYERTZ.—Dec. 8-23, Portsmouth.

MR. W. D. DUNN.—Till Nov. 30, Wick; Dec. 1-14, Thurso.

MR. JOHN HAWKINS.—Till Dec. 1, Preston.

MR. P. RUSSELL HURDITCH.—Dec. 1, Christ Church, Westminster Road, 3; Dec. 8, Mildmay Conference Hall.

MR. C. RUSSELL HURDITCH—Dec. 8, Hyde Park Hall, 8.15; Metropolitan Theatre, 7.

MR. J. S. HARRISON.—Dec., Great Assembly Hall (Sundays and Wednesdays).

MR. WILLIAM HILL.—Till Dec. 7, Greenock U. F. Church; 8.23, Port Glasgow.

MR. CHAS. INGLIS.—Till Dec. 2, Woolwich; 7-9, Hastings.

MR. NEWTON JONES.—Till Dec. 3, Gamlingay Baptist; 7-12, Redhill Y.M.C.A.

MR. W. R. LANE.—Till Dec. 2, Longsight, Manchester; 7-16, Stowmarket.

REV. F. C. SPURR.—Till Dec. 1, Barnsley; 7-18, Islington, N.

GIPSY SMITH.—Till Dec. 2, Darlington; 7-16, Kidderminster.

MR. E. P. TELFORD.—Till Dec. 4, Fareham; 8-19, Skipton.

MR. T. SWANSTON SMITH.—Till Dec. 17, Wilmington.

MR. HENRY THORNE.—Till Dec. 9, Arkwright Street, Notts; 10-19, F.C.C., Harpenden. Mr. Thorne has a few dates open between February and July, 1902. Apply 31, Beverley Road, Anerley.

REV. J. TOLEFREE PARR.—Till Dec. 2, Guernsey; 8-16, Haslingden.

MESSRS. WEAVER BROS.—Dec. 1-13, Castleford; 15-22, Camberwell.

About Books.

ANNUAL VOLUMES.

AMONG the many varied and attractive features of **Good Words** for 1901 (7s. 6d. *Isbister & Co.*), a leading place is claimed by the Sunday Readings in St. Paul's Epistles, by Rev. George Jackson. The "missionary" papers deal with some of the hardest problems of social life, and point out the way in which they are being solved. Mr. William Canton's literary notes, "From One Point of View," have helped many readers to keep abreast of the publishing world. Travel and science papers abound with interest, and the poetical contributions are on as high a level as ever. Special pains have been taken in the selection and preparation of illustrations, with the most satisfactory result. This volume is especially strong in the contemporary biography of men and women concerning whom we all desire to know something.

Dr. John Watson's papers on "Respectable Sins" will attract readers for **The Sunday Magazine** volume (7s. 6d. *Isbister & Co.*), though many other writers have also combined to make it an excellent compilation of family reading. The principal story is "The Winds of Cathrigg," by Christabel Coleridge; and there is an abundance of those shorter stories which find widespread favour. Mr. F. D. How, in "Noble Women of Our Time," has given us short, readable biographies of twelve women whom the world should never forget. Five leading writers have recalled for our benefit the state of affairs when they "were young." Among descriptive writing, "Pictures from Indian Mission Fields," by Rev. Dr. James Wells, combine information and pleasant writing to a notable degree. A novel feature in the well-furnished illustration department is "Curiosities of the Camera." Altogether, this is a book fitted to bring pleasure to all the members of a home-circle, however varied their ages or circumstances.

STORY BOOKS.

Nelson & Sons.

Several stirring scenes of soldier life are described in **The Queen's Shilling**, by Geraldine Glasgow (1s.), accompanied by a story of temptation, yielded to at first, but trodden under foot in the end.

A more stirring boy's book will be found in **A Lad of Devon**, by Mrs. Henry Clarke (1s.), wherein a boy from London is introduced to country life, the press-gang, and privateering—in the days of Lord Nelson.

The heroine of **Dickie**, by Mrs. Hamilton Synge, is a little circus performer, and the book is full of glimpses of the seamy side of life in a travelling show. In the end, Dickie forsakes riding, and becomes a respectable member of society. (1s. 6d.)

Scouting for Buller, by Herbert Hayens (3s. 6d.), is devoted to a great chapter in the South African War. Of course, the siege and relief of Ladysmith occupies a central place in the story, which is full of animation from beginning to end. There is a coloured portrait of General Buller.

Madamscourt; or the Adventures of a Fugitive Princess (2s.), by H. May Poynter, tells the story of the escape of the Princess Clementina Sobieski from Innsprück in 1719, to be married to Prince James Francis Stuart. A goodly measure of imagination colours the narrative.

Youthful readers of "Comrades True" will welcome another story from the same author—**On Honour.** It is a happy description of school life, with its varied experience and inevitable discipline. Many quaint dialogues add much to the charm and simplicity of the narrative. (2s. 6d.)

In **Professor Archie**, by Leila Percival (1s.), the story is told in quiet, interesting fashion of how a fisher boy, who was enabled by the holding of a bursary to proceed to more than the customary elementary education, and through many vicissitudes attained to a Cambridge professorship.

Three Sailor Boys; or, Adrift in the Pacific, by Commander Lovett Cameron (1s. 6d.), tells what befel three runaways, their experiences and shifts, adventures and struggles. One of the boys, as well as a benevolent native, ended by becoming "missionary man"; so that in the last chapter the *Golden Fleece* clipper disappears, and the mission ship, *Dayspring*, comes on the scene. A very readable story for boys.

Yet another book from the prolific pen of E. Everett Green, and that a historic tale of great interest—**In Fair Granada**: A Tale of Moors and Christians (5s.). The pages take us back to the sixteenth century, and depict scenes of love and war. On being compelled to embrace Christianity, as the Romish doctrines and ceremonies were called—the Moors were called Moriscos. They remained Mohammedan at heart, and at length rose against their rulers. The sad chapter of history is forcibly narrated, and there are many pathetic and chivalrous elements in the story.

1560

Religious Tract Society.

The author of **Thorns and Thistles** could not have chosen a more fitting title for his capital and fascinating narrative. The story is wholesome and lofty, and among the weeds there are many fragrant roses. (1s. 6d.)

A charming study of home life at a country rectory appears in **How the Dreams Came True.** The opening chapters find four girls planning their future, and the subsequent pages form a sequel of tender and deep human interest. (2s. 6d.)

Keziah Crabbe, Spinster, was an individual who, for the greater part of her life, lived for self alone, but was eventually led to spend and be spent for the sake of others, through the simple piety and example of a poorer neighbour. The book will appeal to both old and young. (1s.)

Readers of "About Peggy Saville" will welcome the continuation of the doings of this heroine in **More About Peggy.** The primary and incidental character sketches are remarkably well done. The literary merit and moral tone of the book are beyond question. (2s. 6d.)

Young and old alike will find pleasure in reading **Anthony Cragg's Tenant.** From beginning to end the story of this individual and his daughter entertains and instructs, unfolding as it does, characters of the highest type, and their noble bearing in the midst of unmerited scorn and contempt. (2s. 6d.)

North Overland With Franklin. By J. Macdonald Oxley. (2s. 6d.) Just what we should expect from its author—a splendid tale for "our boys"—and plenty of life in the pages. There are chapters on the Red man and his ways, also on the Natural History of the far north. It is sufficient to say that there is not a dull page in the book.

R. Culley.

Twelve well-told short stories likely to be appreciated by boyish readers are given by Mr. William J. Forster in **A Terrible Fix** (1s.), each of them inculcating a healthy lesson.

The girls who read **The Old House at Rungate**, by Isabel S. Robson (1s.), will find expressed there the charm of self-sacrifice for others. The story is a simple one, yet told in most winning fashion.

A "Help-myself and Help-each-other" Society would work a marvellous improvement in many households besides that of **Aunt Chrissie**, of which Emily Spratling writes in a very interesting way. (9d.)

The history of **Gerald's Adventure** (1s.), by Alice Briggs, is told in a fashion that will draw out the interest of boyish readers, not only to his promotion in the army, but to entering the service of the Heavenly Captain.

A. H. Stockwell.

A simple story of homely ways and warm love will be found in **From Loneliness to Love**, by R.I. M. (1s.)

Osmunda, My Queen, is an interesting tale, well conceived and executed, by Alex. F. B. Redlock. (3s. 6d.)

Eglanton Thorne has written a story illustrating many of the ups and downs of life in **A Girl of the Name of Brown.** (2s. 6d.)

Fitting illustrations of our Lord's command about forgiveness will be found in **Until Seventy Times Seven**, by Amy Whipple. (1s.)

The griefs and joys of many a career are echoed in **Nellie; or, a Chequered Life**, an interesting story of a girl's experiences, by Ethel Chilvers. (2s. 6d.)

Some of the darker passions of the human heart are pictured in **Margaret**, by Albert H. Hodges (2s.), alongside the graces of the Christian character.

The light and shade of social and family life are blended in **The Ways of the World** (3s. 6d.), by Esca Gray. Keen insight is shown in the delineation of character.

In **Donnie**, by F. R. Brunskill (2s. 6d.), the title character is a child, the unravelling of whose fortunes brings the reader into contact with a number of interesting people.

CHRISTMAS AND NEW YEAR CARDS.

Some interesting cards and calendars have been issued by *The Alpha Card Publishing Co., 54, Hillfield Avenue, Hornsey, N.* Bearing floral and landscape designs, they are artistically chaste. The mottoes and texts are Scriptural and appropriate. (Assorted parcels, 2s. 6d. and 5s. 6d., post free).

Messrs. Hills & Co., Ltd., have sent out many varieties of attractive Christmas cards, in which floral and art designs are presented in most attractive fashion. A packet is provided for friends in mourning; and Irish, Scotch, and Colonial friends have also been kept specially in mind. Among calendars "Our Cathedrals" and "Picturesque England" (1s. 6d. each) we commend heartily.

Messrs W. G. Wheeler & Co. afford a choice selection of cards. The well-known "Mildmay" and "Keswick" especially will be deemed favourites, as in addition to their exceedingly good taste and variety, they bear appropriate "messages from the King," which will bring cheer and comfort to many hearts.

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For 1902.

SPECIMEN.

GUIDANCE.	JANUARY.	Where found.
1	Our Father . . . direct our way ...	
2	I will guide thee with mine eye ...	
3	He leadeth me (2)	
4	He calleth . . . and leadeth them...	

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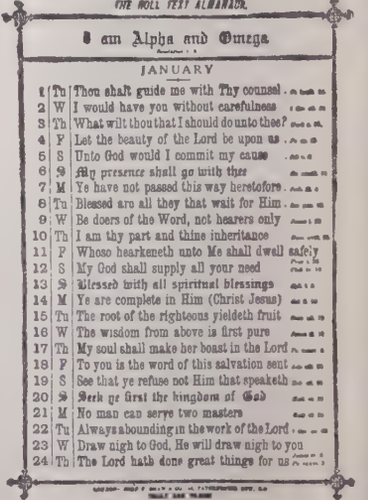
THE ROLL TEXT ALMANACK.
I am Alpha and Omega
JANUARY
1 Tu Thou shalt guide me with Thy counsel
2 W I would have you without carefulness
3 Th What wilt thou that I should do unto thee?
4 F Let the beauty of the Lord be upon us
5 S Unto God would I commit my cause
6 S My presence shall go with thee
7 M Ye have not passed this way heretofore
8 Tu Blessed are all they that wait for Him
9 W Be doers of the Word, not hearers only
10 Th I am thy part and thine inheritance
11 F Whoso hearkeneth unto Me shall dwell safely
12 S My God shall supply all your need
13 S Blessed with all spiritual blessings
14 M Ye are complete in Him (Christ Jesus)
15 Tu The root of the righteous yieldeth fruit
16 W The wisdom from above is first pure
17 Th My soul shall make her boast in the Lord
18 F To you is the word of this salvation sent
19 S See that ye refuse not Him that speaketh
20 S Seek ye first the kingdom of God
21 M No man can serve two masters
22 Tu Always abounding in the work of the Lord
23 W Draw nigh to God, He will draw nigh to you
24 Th The Lord hath done great things for us

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Notes & Comments

"What Can I Do?"

When the first King of Italy made a triumphal entry into one of the large cities after the War of Independence, amid the gorgeous and costly decorations along the route there was a simple one which affected him to tears. It was composed of three strips of cloth, the colours of the new kingdom, and a soldier who had fought through the campaign had suspended them from his little window, with the inscription, "Italy, I love thee. I would that I could do more for thee. But what I can I do?" If the poor soldier's words, "What I can I do?" were adopted by every Christian as the standard of his or her benevolence, what an impulse would be given to all missionary and philanthropic work. It is difficult, however, to bring people to remember that it is not the amount of the gift, or the length of the prayer, but the love behind the offering, and the spirit that prompts the petition and the praise, that are dear to God.

The Illusion of Naturalism.

It is significant that Mr. Balfour's book, the "Foundations of Belief," has reached an eighth edition. In a new preface the statesman, answering his critics, reiterates his old position with greater force than ever, and he has completely destroyed "the illusion that naturalism is a creed in which mankind may find intellectual repose." "Naturalism" has been so glibly preached by its apostles that it is well to have, from a capable mind, a logical demonstration of its impossibility for the intellect—to say nothing of the heart. Pride affects scorn for aught that moves the heart; the intellect is everything. It is well that this refuge has been destroyed. There yet remains what Mr. Balfour does not attempt to do, *i.e.*, to show that, the human refuge being destroyed, the only place of rest for man is in our Lord and Saviour Jesus Christ.

Theological "Reconciliation."

A movement is on foot in America aiming at the reunion of the "New Unitarianism" and the "New Liberalism," on the ground that the same principles are fundamentally followed by each party, these being—

Freedom as the *method* of religion, in place of authority or tradition; fellowship as the *spirit* in religion in place of sectarianism; character as the *test* in religion instead of ritual or creed; *salvation of others the aim in religion instead of salvation of self.*

In the words we have italicised we find one of the most mischievous of false antitheses, and if the "new orthodoxy" in America, or anywhere else, is guilty of such a vital error in its aims, it matters little with what party it may join, for it is doomed to utter defeat and extinction, whatever secondary virtues it may possess. To *substitute* the salvation of others as the aim of religion for the salvation of self is to reduce it to an absurdity.

A Mischievous Catchword.

"Salvation of self" and "salvation of others" as the aims of religion are not alternatives, but co-ordinates. The man who seeks his own spiritual safety and cares nothing for that of others has failed to learn the alphabet of salvation. The first appeal of Christ is to the individual; this follows as a matter of course, for if a man has not the blessing for himself, how can he carry it to others? But the man who has been truly saved at once becomes an apostle to others. This is an inevitable law; it is the way in which the Christian religion has been propagated from the beginning. The implied charge against the "Old Orthodoxy," that it has been guilty of selfishness in its treatment of the Gospel message, is a miserable slander; for it has always been passionately full of missionary enthusiasm, and is the parent of every successful missionary movement in the last century. The first law of the Christian life is —"Accept the gift of life for yourself," the second is "Take it forth to others." The alternative would logically be, a "Christian community in which everyone will be eagerly interested in everybody's conversion except his own.

The Looting in Pekin.

The aftermath of the Chinese trouble is disclosing some disagreeable incidents. The publication of General Voyron's report to his (the French) Government has made something of a sensation, particularly that part of it which accuses the "Lazarist Fathers" of paying French soldiers to loot the palaces. If this be true, then no reprobation can be too strong for it. But all the Powers concerned should insist upon *specific* charges and proofs, and pay no heed to vague accusations against "missionaries" in general. We have had too much of that already. M. Pichon, late French minister in China, puts a different construction upon certain of the charges made, and denies the truth of wholesale pillage by missionaries. Doubtless some scandalous things were done in China by Europeans, for which there is not an atom of excuse. But common honesty demands that only the guilty parties shall be blamed for these misdeeds.

Romanism and Missionary Effort.

The *Vie Catholique* has been lamenting the decay of missionary enthusiasm in the Roman Catholic, as compared with the Protestant Churches. The article is valuable as an unwilling testimony to the fervour and devotion shown by the Evangelical churches during the last century in their endeavours to reach the heathen nations; and also as a revelation of the attitude taken by Papists towards these efforts, which are lamented as a "disquieting progress of sectarianism." The contrast is indeed startling between the £160,000 spent annually by the Roman Church in missionary effort and the £3,600,000 a year devoted by Protestants. Both sums are quite inadequate to the end in view, and the golden age of missions has not yet come. But they are thoroughly typical of the comparative vitality of the Christian faith and spirit in the two directions. The churches that have lost their missionary fervour are doomed. The future is with those that are consumed with the evangelic passion for carrying the Gospel to every land and creature.

Time's Justification.

It is not always that one who makes a bold stand for righteousness, contrary to the opinions of his contemporaries, receives from the latter during his lifetime a justification of his action. Many great men have passed into eternity unappreciated by those for whom they have laboured. But the hour of justification must arrive sooner or later. Savonarola was burned and execrated and forgotten, but not so long ago Florence erected a monument to him upon which is inscribed the sentence, "*After four hundred years Italy remembers.*" A man needs great faith in God in order to persist in a true but unpopular cause. This faith includes waiting, but the man of faith can afford to wait for his justification. Always he is justified in heaven, but time will bring him justification upon earth as well—if not to his person, then certainly to his memory. This consideration should console all who in the name of God are espousing righteous but unpopular causes. The cause *is greater than its advocate.*

The L.C.C. and Licences.

We congratulate the Licensing Committee of the L.C.C. upon its firm resolve to study the respectable public, as well as the applicants for liquor licences. Again one or two prominent houses of amusement have been refused drink licences, for the double reason that they are unnecessary, and that the entertainment pays, as an entertainment, apart from any profits accruing from drink. The demand for a drink licence, on the ground that an entertainment would suffer without it, is a poor compliment to the entertainment. When people go to be entertained, they are not desperate if drink is not forthcoming; but if the drink is the chief thing, it is obvious that something is lacking in the entertainment, and in that light the application must be considered. It may please interested people to charge the L.C.C. Committee with "fanatical prejudice;" but unbiassed people must admit that sound business principles, at least, guide the Committee in their decisions. We hope that its recommendations will be upheld before the full Council.

"A Trick of the Trade."

But "one swallow does not make a summer," and this year's renewal of restrictions does not mean final settlement. It is a favourite but ignoble trick on the part of some entertainment promoters, when a place of amusement is in contemplation, to make the *absence* of drink a *special plea for the granting* of a music and dancing licence. This gained, and the entertainment once an accomplished fact, they clamour at the next licensing session for a licence on the ground that "it is unfair to deny to them what is acceded to another place of amusement near by." Fortunately, the Licensing Committee has shown it is not to be bamboozled in this way; but vigilance is required every year to deal with such tactics.

The Trade in Betting Tips.

It is to be hoped that the London County Council will not put any obstacles in the way of the proposed action on the part of several local councils with regard to the sale of betting tips. The evil is a crying one, for in many cases the trade is simply a cover for

the facilities for gambling which are afforded at the shops where the business is carried on. Prohibitive bye-laws are, therefore, urgently required, and if they can be framed by the London County Council, to whom the Home Secretary has already referred the matter, so much the better. The two councils that have taken the initiative certainly deserve commendation.

The Decadence of Plays. We are glad to see the attempt being made by Mr. Clement Scott, himself a lover of the drama, to create a healthy reaction against the neurotic plays which are so sadly in evidence, and which deal with some of the gravest and most sacred subjects in anything but a sacred manner. The direct result of certain popular plays is to offer an apology for the nastiness of life, and to make men careless about any correction of their disorders. When the theatre undertakes to demonstrate the fatality and incurability of a vicious heredity, without one word on the other side, it simply offers a premium upon vice. The stage has taken to preaching the depravity of men and women, with no remedy for it, but rather a fatalistic apology for it. This is a menace to morals. We cannot do other than wish for Mr. Scott's success in his crusade.

Studies in Sin. A serious decadence is also observable in much of our modern literature, and it is noteworthy how large a portion of it consists simply of attempts to diagnose moral deformity and disease, and to depict humanity as irremediably bound to evil by chains of heredity and environment, and the "doctrine of averages." Quite recently a critic upon the daily papers, who also is editor of a leading monthly review, has asserted that "the morality of a book is not the critic's concern," that it is not his business to decide whether a book is immoral, "because his ethical convictions are almost invariably coloured by his religious conditions." The result of this decadence in literature and in criticism is found in the fact that most of the unpleasant and unsavoury volumes are not true even to nature, and do not indicate in any way the punishment which inevitably follows upon breaches of her laws.

A Noble Irishman. In view of the crimes and vices which fill the heart with pain and shame at the degradation of human nature, it is a relief to read, at least occasionally, of the heights of heroism to which men are capable of rising under a sense of duty and self-sacrifice. Such noble deeds as that recorded below are deserving of wide publicity and a long grateful remembrance:—

Dr. William Smyth, of Dungloe, co. Donegal, a dispensary doctor of the district, contracted typhus fever in the discharge of his duties. Having learned that there was a case of virulent typhus on the island of Arranmore, he, with difficulty, procured an old boat, and, accompanied by Dr. M'Carthy, Local Government Board Inspector, went over and brought the patient to the mainland. Dr. Smyth contracted the disease, and died in a few days. His predecessor met his death under exactly similar circumstances.

Helping the Devil. Mr. Spurgeon once preached a telling sermon bearing the singular and suggestive title, "How Saints may Help the Devil." Many good people help him more than they are aware by their hypercriticisms upon modes of service in which they have no interest. We are very sorry that such wide prominence has been given in the newspapers to the unkind and unjust aspersions cast upon temperance people in Dean Hole's lately published book of reminiscences—the Dean would class tectotalers with fanatics and weak-minded people. How delighted the brewers and publicans will be to have so great a dignitary as their champion! But will such uncalled for bantering aid in ridding the land of the frightful incubus which is strangling its life? If Christian men refuse directly to aid the cause of temperance, they ought at least to refrain from attacking those who are working might and main in the holy cause. According to the Dean, we owe everything that is noble in modern civilization to the drink:

The Jew drank, and gave us monotheism and Christianity; the Greek drank, and gave us literature and art; the Roman drank, and gave us law; the Teuton drank (hard), and gave us the passion for freedom.

The Morals of Compensation. It is to be regretted that at the business meeting of the Christian Social Union it should have been thought necessary to press upon the members the necessity for studying "the moral principles on which compensation (to the publican) should be based." Six years ago Sir Wm. Harcourt thought, to judge from his proposed Bill of 1895, that a three years notice, without any money compensation, would be sufficiently generous, and it is beyond question that in strict justice to the tax and ratepayer no further fiscal burdens should be created for the benefit of the brewer and the publican. How huge such a burden would be, especially if a government dependent upon the drink trade for its very existence had the framing of it, may be estimated from the fact that a few years ago Mr. Buxton, the brewer, valued the public-house licenses in London alone at £60,000,000. If compensation is required at all, it should come from the pockets of the trade itself. Let those who retain their licences compensate those who lose them.

Canon Henson on Proselytism. Canon Hensley Henson has continued his attack from the pulpit in Westminster Abbey on the exclusive and narrow spirit now dominant in the Anglican Church towards Christians of other denominations. He believes that the time has come for the National Church to enter into a federation of fraternity, including, of course, intercommunion, with all the ordered and orthodox non-episcopal churches. This courageous utterance runs counter to almost all the recent official utterances of Anglican leaders, but it represents the opinion of a large section of the members of the Church of England.

The Child and the Font. A Ritualistic contemporary deplores the fact that so many children "who are admitted to Christ's fold through baptism," grow up in utter ignorance of God's law, and never approach the Church at all. The cause of this is declared to be the carelessness of parents and sponsors, many of whom undertake responsibilities which they have not the remotest intention of carrying out; hence the whole office of baptism is utterly destitute of meaning for them. One of the first remedies to be tried is to teach parents the elements of the Gospel, and the difference between faith and superstitious belief in rites.

Italy and the Vatican. A singular illustration of the growing feeling in regard to the political side of Romanism has been afforded by the action of the government of Italy in prohibiting all meetings, other than religious, in Roman Catholic chapels, because they have been transformed into meeting places for bodies "hostile to the country and its institutions." Italy, like other continental countries, is awakening to the danger from the enemy within her gates; England, with all her wealth of experience, is wilfully shutting her eyes to it.

The Gospel Riots in Greece. We are indebted to the *Daily News* for an explanation of the so-called "Gospel Riots" at Athens, which broke out ostensibly as a protest against the appearance of a version of the Greek Testament in Modern Greek, but which turn out to have had a politico-ecclesiastical origin. This particular translation emanated from Queen Olga, whose action was interpreted as being instigated by emissaries of the Russian Church, with a view to the absorption of the ancient Greek Church into the "monotonous Russian Orthodoxy." The connection is not very obvious to outsiders, but it is at any rate satisfactory to learn that the opposition of the students did not arise from any objection to a modern translation of the ancient Greek text. There have been, as a matter of fact, several versions of the New Testament in the vernacular. More than fifty years ago the Bible Society issued a translation by Dr. Bambas, a learned Greek priest, which has been in constant and unhindered circulation in Greece and the East, and may be purchased at a nominal price. These facts throw this strange outbreak into a somewhat more intelligible perspective.

Beneath the Surface. Periodically English people are forced, by some particularly sad circumstance, to take note of the life lived beneath the surface in big towns and cities; but after the excitement has passed the incident is forgotten, and they go on in the same old way. Mr. Rowntree, in his recent book on "Poverty—a Study of Town Life" (*Macmillan*), has lifted the veil from his own native city of York, and exposed the kind of life which is lived under the very shadow of the Minster. It would do everybody good to peruse this delineation of actual life. Four hundred and seventy-four *families* average in earnings 11s. 7d. per week each, *i.e.*, a trifle over 4d. per day per person. Hundreds live from hand to mouth. There are nearly 4,500 persons who earn less than a pound a week, the majority of them being married. The wages of unskilled labourers is insufficient to provide for the adequate necessities of life. It is hardly surprising to find that Church attendance, according to a census taken, touches only 28 per cent. of the population.

No Room to Die. It is not long since the public was startled by the revelations in Mr. George Haer's book, "No Room to Live," but painful as were his revelations, they fade before the statement recently made by the Medical Superintendent of Lambeth Infirmary that, out of 700 deaths in that building during the year 200 were cases of people who had come to the infirmary simply to die, "because they had no room to die at home." Truly the "one-room" system, which so many are forced to adopt, has much to answer for. Mr. Arnold White, some years ago, pictured such a "home," with its coffin in the corner, and the narrative was strongly questioned; but a few days ago a city missionary told of a visit in which he found the crowded tenants of a room taking tea upon the coffin containing a member of the family. The responsibility for the continuance of such a condition of things cannot be shelved by either the State or the individual.

Practical Papers.

On "The Fancies of Life."

"OH that I had—wings! Then ——!" There is an element in human nature which continually longs for things to be otherwise than as they are. "If only we were differently placed, how much better lives we could live!" And we spend more time in imagining what we would do under altered circumstances, than we earnestly devote to performing what we ought to do, situated as we are.

"Oh that I had—what I *have not!* Oh that I had—what someone else *has!*" is the language of the malcontents. In the summer they wish it were winter; in winter, they pine for the warmth of summer. If they live in the city, they long for the country; when there they pronounce it "too slow," and hurry back to town. In the valley they yearn for the mountain tops; when they reach them, they cry for the valley again.

The king riding along the highway, passes the stone-breaker by the wayside. Thinks the latter, "Oh that I were like that king, possessed of all that heart can wish!" And the monarch, glancing at him, murmurs, "Would I were like that man, so free from anxiety, with so little worry and care!" It is only an incident that makes the one a stone-breaker and the other a king. To enter heaven the king must become as a little child, and the stone-breaker will be his equal in the royal family of God.

A fable is told of a beetle and a weathercock. "How fine," said the former, "to be up there; what splendid views, how clear the atmosphere?" "Yes," replied the other, "and if you were up here, you would know how keenly blows the wind!"

When Jesus entered and passed through Jericho, Zacchæus sought to see Him. But the crowd was so dense, what chance had he? Yet the crowd, which to him was such a formidable obstacle, had been of the greatest service to the blind man a little while before, and had brought him to Jesus. We are not all made by the same pattern, nor does God deal with us all alike. The very thing which is a hindrance to one may be a help to the brother at his side.

Again, Zacchæus bitterly regretted the limits of his stature. But it made him *run* and *climb*, which probably he had not done for many a day; thus were called into action faculties that had long lain dormant, and but for his "disadvantages" would not have been aroused into energy at all. This, with the casting aside of personal dignity that it involved, made it all the easier for him to respond to the Master's call. So, too, with us. God may hedge in our way with so-called "disadvantages" in order to call forth the development of faculties and powers, of gifts and talents, which otherwise would have remained dormant still.

You say, "I cannot live the Christian life in my present surroundings. If only I were in a Christian family or house of business, there I could serve God as I ought, but not as I am." Or, maybe, the state of your health or funds is a source of discontent. Yet God may have ordained it so in order the better to awaken a spiritual energy that otherwise you had not known. "Before I was afflicted I went astray, but now have I kept thy Word."

We shall be judged hereafter, not by what we have got, but by what we have done. We go up the Thames in the summer time and see the elegant bungalows and villas which the wealthy occupy during the season. Charmed with the profusion of flowers and the beauties of the scene, we say with envy, "A rich man lives there!" Yes, perhaps so; but he may go there year by year, or to a shooting-box in the Highlands for which he pays a high figure, and yet leave no footprints on the sands of time that are worth regarding after he is gone. It is not what a man *has*, but what he *is*, that will mark his eternal destiny. A hundred years hence it will make no difference whether we had little or much; but it will make all the difference *how we used* the much or the little that we had.

But not only do we envy what other people *have;* we often wish we had what others have *not*. "Wings," for example—something to differentiate us from our neighbours, to give us some advantage above the crowd, to make people stare and gape with envy! If only we had *wings*—what wonders we would do! Yet how unpractical! Even the disciples, as they watched the Lord go into heaven, stood so long that at last a voice recalled them to their duty with the words, "Ye men of Galilee, why stand ye gazing up into heaven?"

Thus do many occupy their time. Too much Christian life amounts to little more than standing, gazing, yearning after wings. Whether or not we are to have them by-and-by, at present we have heads and hands, eyes, and feet and ears to use for God. Their utility to-day is much greater than that of wings would be, and there is more than ample scope for them in every kind of Christian service.

Therefore let us think less about the fancies of life, and bravely face its facts; let us give up dreaming of things as we wish they were, and make the best of them as they are. G.

Light from the Holy Hills.*

By Rev. K. MOODY-STUART, M.A.

MOUNT ARARAT has an important message for the world. It testifies that Jehovah is the God of the whole earth; that He had providential and gracious dealings with the sons of men long before He chose the seed of Abraham as his peculiar people; and that in the revelation which He has given us He has spoken to all races of mankind. Ararat, with dark storm-clouds often hovering over its hoary head, speaks to men of mercy and judgment; and, as we contemplate its majesty and history, we are constrained to exclaim: "Thy righteousness is like the great mountains; thy judgments are a great deep. O Lord, Thou preservest man and beast. How precious is thy lovingkindness, O God; therefore the children of men put their trust under the shadow of thy wings." . . .

The first lesson taught us by Mount Ararat is that "*the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.*" Ararat, with his hoary head and shoulders draped with cloud, stood like a grim old sentry watching the destruction of the world of the ungodly; and he cries aloud to men, that "The soul that sinneth it shall die"; that "The wages of sin is death." At the same time we are reminded that the God of all the earth has "no pleasure in the death of the wicked, but that the wicked turn from his way and live." For the divine judgment did not fall without warning upon that ancient world, "when once the long-suffering of God waited in the days of Noah while the ark was a-preparing." The Lord gave men space to repent when He said that though his "Spirit should not always strive with man, yet his days should be 120 years"; but they repented not. We also are told to "account that the long-suffering of God is salvation," for He is "long-suffering to usward, not willing that any should perish, but that all should come to repentance." That great mountain surely still testifies to a world that has anew rebelled against Him, of the forbearance of God.

But Ararat witnesses to *the mercy as well as to the forbearance of God;* for "the ark," we are told, "rested upon the mountains of Ararat." It witnesses to the effectiveness of the ark for the purpose for which it was constructed. We may picture to ourselves the strange vessel in process of building, or floating on the waste of waters with its precious freight; but Ararat bids us see it moored in port, its voyage successfully accomplished. Its beams and planks and pitch have kept the billows out.

The ark preserved its inmates from a watery tomb, the force of the flood of divine wrath being restricted to the sprinkling of their floating home with the drenching rain or its immersion in the driving waves—"the like figure whereunto baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ." Its voyage over, "the ark rested upon the mountains of Ararat"; as Jesus, the true Ark, having accomplished his mission, now rests on the mount of God above.

As typified by the ark, Christ is the Saviour of the whole creation, as well as of man, its natural head. For as "we know that the whole creation groaneth and travaileth in pain together until now," so we know that the whole creation is represented in the prophetical writings as rejoicing in the completed redemption. Mount Ararat may be viewed as a Titanic tombstone marking the grave of the old world of lust, violence, and crime; but it may be as correctly viewed as the Plymouth Rock of the world in which we dwell, the landing-stage where the vessel was moored which carried the Pilgrim Fathers of the world's early youth into the new world; the new era into which the race of mankind then entered—an era of mercy, an era of grace.

Mount Ararat witnesses to *peace between God and man.* The dove bearing the olive-leaf plucked off has ever since been the symbol of heavenly peace. Peace is a precious gift from God to man—precious when breathed by Jesus after his resurrection on his assembled disciples; precious when whispered by the Holy Spirit in the secret chambers of the soul; but precious also when its symbol was carried to Noah by the gentle dove. Man had involved the lower creatures in his own ruin; yet these first brought him the news of peace and redemption which they shared with their head.

> Sweet dove, that homeward winging,
> O'er endless waves thy lonely way,
> Now hither bendst thee bringing
> The long-sought olive spray;
> It tells that love still reigns above,
> That God doth not his own forget,
> That mercy's ray upspringing
> Shall light the lost world yet.
>
> Thomas Moore.

Noah's dove bringing the welcome message that there was "peace on earth, good-will to men," was the precursor of the Holy Dove, the sweet messenger of rest, who, winging his way from heaven above, found no resting-place in our sin-deluged earth till he alighted on Jesus, the Church's true Ark, and abode upon Him. And now, "being justified by faith, we have peace with God through our Lord Jesus Christ."

. . . . . .

Have you, "moved with fear," fled from the wrath to come, to Jesus who has been prepared by God to be his people's Ark of safety?

Have you been brought by Jesus through the flood of wrath, and been introduced by Him into a state where old things are passed away, and all things are become new?

Have you welcomed the Divine Spirit as the Heavenly Dove, and received from Him a token of peace?

Have you built an altar to God your Saviour, and have you offered to Him all that He asks you for?

Are you dwelling under the arch of peace, remembering that though its beautiful hues are transient, the new covenant of which it is the divinely-selected token is eternal?

* Extract from the chapter on "Mount Ararat," in Light from the Holy Hills. Lessons from Old Testament Mountains. By Rev. Kenneth Moody-Stuart, M.A. (2s. 6d. *Morgan & Scott.*) A volume replete with striking and suggestive thought, from which many a Christian worker will derive help in his study and service.

A Day of Small Things.

DR. BAEDEKER introduced us to several small meetings of believers, most of which had been formed through men or women, or both, whom he had been the means of guiding into the light. One of those whom he led out into definite Christian service was Fräulein von Blücher, who some years ago built a hall close to her house in Berlin, where many souls have been brought into the liberty of the glory of the sons of God. English brethren have from time to time ministered there; among them, within the past year or two, was our ubiquitous and fruitful friend, Rev. F. B. Meyer.

Just before Dr. Baedeker left us to return to England, he asked me to visit a town of 8,000 inhabitants in Northern Hungary, and a village ten miles away from it. Here a quite noteworthy work began about twelve years ago. Two sisters were led by the Spirit to go to a town in Bohemia, seeking rest for their souls. An evangelist showed them the way of life; "but he gave us too much of Moses," said the sister, who told us the story. "But that was needful," interposed the other. No doubt it was; the pinch that Moses gave to Pilgrim was a part of the process by which he was led to the Wicket Gate and the Palace Beautiful.

These sisters then heard that Dr. Baedeker was in Prague, whither at once they went, and this second evangelist was used to complete what the Spirit of Truth by the other had begun.

AN ENCOURAGING RESULT.

Having returned home, they immediately began to let their light shine, and to hold forth the Word of Life. For some years their patience was tried, but in the fifth year God breathed as with his south wind, and the Word accomplished that whereto He had sent it. Instead of the thorn came up the fir tree, and, instead of the brier, the myrtle tree. One of these fir trees, now in the house of the Lord, was an innkeeper and musician who had years before committed a murder, and his conscience heard the blood of the victim cry from the ground. At length, in his search for rest, he came to one of the meetings held by these sisters. There he found peace with God, and the peace of the God of Peace possessed his soul.

But only for a little while. Moses, the man of God, stepped in—the law, holy and just and good, had said, "Thou shalt do no murder." Things did not go well with him, and the unconfessed sin was the cause. At last this publican felt that he must make restitution. He gave himself up to justice; but as there was no sufficient evidence beyond his own self-accusation, the officers of the law declined to act. Before this confession, he had retired from his saloon and from his worldly music; but God requireth that which is past. After his confession his peace was restored, and now, if overtaken by a fault, he comes and confesses it at once.

This is one instance of God's working; time and space do not admit of my adding more than this—that any one who will, may trace the hand of God through the twelve years during which this work has endured. There have been no ordinances administered hitherto. Ninety saved people are the nucleus of the meetings. But although the movement has exhibited more signs of life than any other during the same period in the same locality, it has been regarded as a speckled bird. So with the beautiful work of Fräulein von Blücher in Berlin, and many more.

1530

A SERIOUS AND PRACTICAL QUESTION.

I am asking myself, Why is this? Why are the larger organizations so disposed to despise the day of small things? When, some years ago, Methodism showed a few young green leaves above the ground in Vienna, the Lutheran pastors endeavoured to prevent its development. The Lutheran Church also, with the Reformed Church, cried out, when the Free Reformed Church arose, to be protected from that new sect.

A like spirit exists elsewhere. Men who are, generally speaking, generous and large-hearted, have expressed themselves as out of sympathy with all small missions, especially if "unattached." But which of the great denominations had not its origin in some such unconsidered trifle?

Methodism, which asserts itself as a synonym for Christianity, was born on a tombstone, nursed in cottages and kitchens, and grew strong by five-in-the-morning prayer meetings, and field-preaching among horny-handed and black-faced Kingswood colliers. God thus honoured it.

Every one of the great Protestant denominations was a feeble folk at first. "Religious Liberty" and the "Voluntary Principle" used to be the emphatic watchwords of what are now called the Free Churches. Ought not the like liberty and the like principles to be claimed for others, instead of denied to them, by those who have contended for their enjoyment themselves?

He is a free man whom the truth makes free,
And all are slaves beside.

It was among a few women by a river side that a little man (who was perhaps called Paulus—little, in contrast to that other Saul, who was a head and shoulders taller than any other man in Israel) founded, by the grace of God, at Philippi, the first Church of Christ in Europe.

It was by means of a few women of a like ilk that God laid his hand upon a profane tinker and transfigured him into an inspired dreamer, who dreamed dreams in prison which have sounded the tocsin of spiritual liberty to thousands of captive souls.

Where would the Church of Christ have been—"his body, the fulness of Him that filleth all in all"—but for the Apostles, who were "made the offscouring of all things," "a spectacle to the world, and to angels, and to men"? Where, but for the witnesses, endued with power, clothed in sackcloth, who have gone forth unto Him without the camp, bearing his reproach?

It is not great Sauls who build up the kingdom, but shepherd boys taken from caring for the flock; striplings who have gazed into the midnight heavens, and heard the music of the spheres declare the glory of God, until they fell down and worshipped, saying, "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?"

When I remember the Revival of 1859, and how glorious a time it was, yet hindered and cut short where churches shut their hearts and doors against it, I am distressed to find good men unmindful of the possibilities hidden in every movement of the Holy Spirit. If the historical headmaster of Rugby took off his hat to his scholars because there might be a Milton or Luther or Bunyan among them, we may well respect every conventicle where Christ is preached; for if He be lifted up He will draw unto Himself all whom God has given Him. I remember a man in Christ, bearing one of our country's most honoured names, who, when he passed an open-air meeting, in a slum or in a park, uncovered his head, to show his respect to the Master whom he served.

"He giveth power to the faint, and to them that have no might He increaseth strength." R. C. M.

Brentwood Convention.

THE fourth Brentwood Christian Convention was held in the parochial hall, November 19-21. The meetings were preceded by special prayer, and on Tuesday afternoon Rev. Fuller Gooch delivered a most helpful address from Job xl. 1; xlii. 1-6. In the evening, Dr. John Robertson spoke from Romans vi. 22, showing that the Christian life began in the freedom from sin, which leads to personal service, fruit bearing, and ultimately to the full blessing of eternal life in glory. Mr. Sturges followed, speaking on 1 John i., and showing that it was the Christian duty to live in the enjoyment of eternal life *now*, and not to wait for its future consummation.

On Wednesday afternoon, Rev. J. Wilkinson delivered a most instructive discourse on "God's purpose in his people Israel." The evening was devoted to missionary work, and four societies were represented: Mildmay Mission to the Jews by Rev. J. Wilkinson, Mission to Deep Sea Fishermen by Mr. Wilson, North Africa Mission by Mr. Glenny, and South American Mission to Roman Catholics by Mr. Hudson.

On Thursday afternoon Mr. Max Reich spoke upon the second coming of Christ. The closing meeting in the evening was conducted by Mr. W. R. Lane, who based his address on Romans v. 19.

So far as we can judge, the Convention has been a great success. It has deepened the spiritual life of God's people, has created a stronger desire for Bible truth, and has brought together Christians of different denominations for mutual help. J. D.

The Million Pledges' Campaign.

DEAR SIR,—The Campaign associated with Dr. Henry's name, and so ably seconded by the services of the Jubilee Singers, has stirred the hearts of God's children in each of the great centres of population which they have visited.

Vast audiences of people have gathered in Bradford, Leeds, Bristol, Brighton, and elsewhere. In Manchester on one Sunday, Dr. Henry addressed 14,000 persons.

But best of all, thousands of drunkards have been reclaimed, and thousands of professing Christians have been led to sign the pledge for the sake of others. There must have been joy in heaven over these results.

But the initial costs of starting the movement have been prodigious, and as President of the campaign I want to appeal to all readers of The Christian to help us, by sending contributions of larger or smaller amounts, either direct to myself or to Messrs. Morgan and Scott.

I am in great earnest in this matter, and shall be glad of all amounts from one shilling to one hundred pounds. I am glad to do all I can in organizing if others will help by their gifts.

With cordial affection to all God's children, I remain, yours sincerely,

F. B. Meyer.

Home for Missionaries.—A few days ago, in the presence of a small band of Christians, the house No. 7, Bruce Grove, Tottenham, was dedicated to God by praise and prayer, for use as a home where missionaries and their families may stay at a very moderate cost on their arrival from abroad, or when about to start for their spheres of service, or for any reason desiring to tarry in London. The house has been taken and furnished by the generosity of a few friends; and is an answer to many prayers. It is not intended as a substitute for private hospitality, but to serve as a supplement to it. It is hoped that it will be a comfort to many of God's servants. Applications may be made to Mrs. Fenn, 7, Bruce Grove, Tottenham, N. Information may also be obtained and donations sent to Miss Howard (Treasurer), 6, Bruce Grove, Tottenham; and Margaret Lady Congleton, 53, Gt. Cumberland Place, W.

Elijah: The Prophet of all Time.

By Rev. F. S. WEBSTER, M.A., of All Souls, W.

III.—God's Smelting Furnace.

THE quiet sojourn at Cherith was unexpectedly cut short. "A good servant moves the moment the bell rings." God's bell rang while Elijah was enjoying the peaceful solitude at Cherith, and at once he started off for Zarephath. We are all in danger of having our faith propped up by favourable circumstances. So God lets the brook dry up to teach his servant to rest only upon his Word.

Change is often beneficial. It is by a judicious system of transplanting that certain shrubs are brought to the highest state of luxurious foliage. It was brought as a serious charge against Moab that she was settled upon the lees, and had not been emptied from vessel to vessel. Only as the wine is drawn off from the sediment does it lose its muddy colour and offensive smell, and become clear and sweet. So was it to be with Elijah. He had been emptied from Gilead to Jezreel, and from Jezreel to Cherith; now he is to be emptied from Cherith to Zarephath.

A LESSON IN WAITING.

The change was brought about in a very trying manner. We are all prone to anticipate evil and meet troubles half way. To any but a man of faith, it is real torture to have to sit beside a drying brook. Anxiety as to what must be done when the water is all gone, would beset most minds like a horrible nightmare. To learn to wait till the trouble comes, and then ascertain God's way out of it, is a peculiarly difficult lesson for men of energy and resource.

It was the water that failed, not the ravens. It was the natural, not the supernatural, provision that came to an end. That for which the prophet looked upward morning and evening continued steadily. That which had been flowing at his feet all day long, began suddenly to diminish When a trouble comes straight from heaven, we are more likely to see God's hand in it, and to submit patiently and trustfully. When, however, the trouble seems to come quite naturally, and the brook dries up because there is no rain, then we are tempted to look at these secondary causes, and to forget that God is behind them all.

BESIDE THE DRYING BROOK.

God's servants may often have to sit beside drying brooks. There is the ebbing of the tide of physical health and vigour. There is the ebbing of the tide of popularity and success. There is the drying brook of a dwindling income when, in spite of care and forethought, business languishes, heavy losses are incurred, and financial embarrassment ensues. Such times of serious perplexity are not infrequent with God's servants.

Elijah must have been sorely tempted at this juncture. The promise was clear—"Thou shalt drink of the brook," and now the brook was running dry. Its musical ripple, a ceaseless testimony to God's care, had awakened a constant song of praise in his heart. But now the music of the stream was hushed, and with the mournful silence a horror of doubt would assail him. Had God forgotten his servant? Were the resources of Jehovah coming to an end? Had God no longer the power to restrain the judgment he had sent upon the land? Or was He displeased with his servant? Had careless ease, a selfish forgetfulness of Israel's trouble, come between him and his God?

THE STRAIN ON FAITH.

Elijah's faith would be equal to the strain. He knew that trouble is no indication that we are outside the Divine plan. Joseph was as much in the centre of God's will when in the pit, or exposed for sale in the Egyptian slave market, or in the prison forgotten by the chief butler, as when in his mother's trust at Bethel. Elijah knew that an apparent failure in God's plan does not mean any abandonment of his purpose. Unbelief asked, "Why did God send me to Cherith if He knew the brook was going to run dry?" Faith answered, "This is part of God's secret purpose. I have only to wait for further orders." "None of them that trust in Him shall be desolate."

So he waited, and when the orders came he went to Zarephath. The name means a smelting furnace, and such the plan was to prove both to the prophet and to the widow with whom he sojourned. For here again Elijah's faith was severely tested.

The famine had reached beyond the confines of Samaria. All Phœnicia was in distress through it. Josephus quotes a reference to it from the poet Menander, who, writing B.C. 342, tells us that Ethbaal, the King of Tyre, arranged for solemn services in the temples of Ashtaroth to pray for rain. The widow woman had been involved in the general distress. The reference to a loft or first floor chamber shows that the house was not that of a poor woman. And yet the prophet found her picking up sticks on the high road for fuel. How could a widow in such straits of poverty manage to support him?

He asked for a drink of water, and she turned away silently to get it. Was not this the original pattern of the cup of cold water given in the name of a disciple, which Christ promised shall never fail of its reward? But he bade her also bring him a morsel of bread as well. Then the pent-up sorrow of her heart broke out, and she told her story. They had reached the last handful of meal. Despairing of relief, with heathen abandonment to fate, they were about to eat their last cake, and then lie down and die.

UNLIKELY SUCCOUR.

Was this the widow that should support him? Could this empty barrel and failing cruse ward off starvation during all the remaining time of famine? But God's word, "I have commanded a widow woman *there* to sustain thee," was ringing in his heart. Nothing is impossible with God. He had reached God's "there." God's promises never break down in the pathway of obedience.

Unbelief puts circumstances between us and God. Faith puts God between us and circumstances. The believer has Christ between him and his sins. The unbeliever has his sins still between him and Christ. Elijah did not look at the poverty of this widow. He looked at the power of God. He put God's promise between him and his fears. Yea, he boldly pledged God to fulfil his word. "Thus saith the Lord, The barrel of meal shall not waste, neither the cruse of oil fail, until the day that the Lord shall send rain upon the earth."

EXEMPLARY OBEDIENCE.

But the widow's faith was tested as well. Marvellous, indeed, was her obedience to the prophet's strange order. How easy the retort, "If you can so confidently guarantee the meal in my hand, why are you now in want of food?" How difficult to obey the command, repeated a second time "without any blush of selfishness," knowing that it was God's test of this needy widow—"Make me a little cake first." How imperative the cry of nature, "Provide first for your own; don't take the food out of your child's mouth for a mere stranger." How grand the faith which, in spite of the pinched face of the half-starved boy, scraped together almost the last handful of meal to make the cake for God's prophet!

A certain widow cast into the treasury of the Temple two mites that were her all; but those were not days of famine, and probably she had no starving child at home. The sacrifice of the Zarephathite was the greater. "Me and my son" had been till now her only thought and care. Now she has to trust her son's welfare and her own to God, and to sacrifice almost her last morsel of food for God's servant. It must always be so. When God is really first, all heaven can be emptied out in blessing; till God is first, its windows are more or less shut above us.

The Metropolitan Tabernacle Poor Ministers' Clothing Society appeals for help in the way of partly worn or cast-off clothing of any kind. The Society supplies parcels of wearing apparel to poor Baptist ministers and their families whose income is less than £50 a year. Parcels sent to the Hon. Sec., Poor Ministers' Clothing Society, Metropolitan Tabernacle, London, S.E., will be gratefully acknowledged.

Our Protestant Gospel.

By Rev. Dr. BALGARNIE.

"Thy sins are forgiven thee."

IT was a great blow to the pretensions of the Popish Church when the Reformers revived the doctrine of the New Testament, and preached the free and immediate forgiveness of sins. Pardon, they proclaimed—free, full, and immediate—did not come through the priesthood, but direct from Jesus Christ; it was not to be purchased with money; it was not to be gained by penances; it was not to be got in Purgatory; it was unpurchasable by human suffering; but "we have redemption through his blood, the forgiveness of sins according to the riches of God's grace." That put a stop at once and for ever to the sale of "indulgences." It opened the eyes of the Church and the world to the deliverance that Christ had purchased with his blood. It brought back the Gospel of redemption into Europe and restored it to the world. It broke the power of the Romish priesthood, and restored to us the liberty wherewith Christ has made us free.

And yet I am not certain that all Protestants fully understand what the death of Christ has done for them. Let us see. Christ, by his death, has redeemed us all; but it has not saved us all, for some have rejected the Gospel; therefore redemption is not the same as salvation. Redemption clears the ground for the offer of eternal life in Christ. Christ has made atonement by his blood for all the sins and crimes of our unconverted life, for all the guilt of our natural manhood, for all the wrongdoing of the descendants of the first Adam, till they become, at conversion, children of the Second Adam. So that there is full, free, and immediate pardon purchased and offered for every sin and crime committed in the days and years of our unregeneracy. "Thy sins are forgiven thee." This is not, strictly speaking, the Gospel of the ages—I mean the offer of eternal life in Christ—but it is, nevertheless, glad tidings of great joy for all nations. "Blessed are they that wash their robes that they may have a right to the Tree of Life."

RISE UP AND WALK.

As we lie before Him, helpless and palsy-stricken, in all the weakness and apathy of our natural manhood or womanhood, incapable of worship, incapable of service, incapable of doing anything that God could be pleased with—able only to turn and look and pray to Him—the Lord looks down upon us in infinite pity, infinite love, and sympathy, and forthwith we hear his voice calling to us, "Rise up and walk." That is the second stage of our spiritual recovery—the restoration of the soul to God. The word which we Protestants have hitherto failed to emphasize is, not pardon, or justification, but LIFE; "The just shall *live* by faith."

"Why, Lord?"

(Psalm lxxvii. 7-10.)

Oh! ask not WHY? dear child of God!
Trust Him and rest;
His way is best,
'Twill stand the test,
Then ask not WHY?

Oh! ask not why the way is lone,
Bereft of all that was thine own!
He holds the balm that can atone;
So ask not WHY?

Oh! weep not that those withered flowers,
Alone remain of happier hours,
You culled them once in Summer bowers,
But ask not WHY?

Those suffering years are not in vain,
He marks the throb of every pain;
Your present loss is future gain,
When you'll know WHY.

God lives, and loves, and plans your way,
Commit it fully, day by day,
To Him, your Portion and your Stay;
And ask not WHY?

IRENE.

"The '*Wherefores*' of earth
Will be the hallelujahs of Heaven!"

The Evangelical Alliance.

ANNUAL CONFERENCE AT BOURNEMOUTH.

SINCE its organization half a century ago, the Evangelical Alliance has endeavoured to give public expression to that living union which binds true believers in the fellowship of Christ. In the furtherance of this object the annual conferences have played an important part, and the union of Christians has been promoted by fraternal and devotional intercourse; strife and division have been discouraged, and upon God's children has been impressed a deeper sense of the great duty of seeking the full accomplishment of our Lord's prayer—"That they all may be one . . . that the world may believe that Thou hast sent Me."

Besides fostering this spirit among its adherents, the Alliance has sought the general advancement of evangelical religion, the counteraction of error and infidelity, the defence of religious liberty, the strengthening and support of the persecuted in all lands, and the initiation of various enterprises of direct Gospel work wherever possible. It is not surprising, therefore, that the organization should commend itself to Christians of every denomination, or that its annual Conference should be so largely attended. At this year's assembly, held at Bournemouth last week, members, delegates, and friends were present from all parts of the United Kingdom, and some even from the Continent.

TUESDAY.

At the reception on Tuesday afternoon, in Shaftesbury Hall, Sir MATTHEW DODSWORTH presided, and among those who wrote regretting their inability to be present were the Bishop of Durham (Dr. H. C. G. Moule), the Bishop of Sodor and Man, and Dr. D. McEwan. The first words of welcome were spoken by Rev. E. J. KENNEDY (vicar of Boscombe), who said that the Evangelical section of the Established Church, with Nonconformists, were anticipating from the Conference a reflex blessing. He heartily appreciated the privilege of standing side by side with ministers of other denominations. Through the absurd differences which divide the Church to-day, such opportunities were few.

The Congregationalists were represented by Rev. J. D. JONES. In recognizing the valuable work of the Alliance, he said there was more and more a need for Christian men and women to cease from recrimination and strife, and to unite in one attack on the common foes of the human race. Union in this direction will be promoted by emphasizing the word "evangelical." Rev. G. D. HOOPER said that for a successful conference three things were needed: (1) God-sent messengers; (2) a united testimony, in spite of all differences, and without the sacrifice of conviction [or the loss of personal independence; and (3) a receptive town. Hearty words of welcome were also spoken by Rev. H. B. CLOUGH (Wesleyan) and Rev. R. BROOK-LANDER. On behalf of the Alliance, Dr. BAEDEKER and Rev. F. B. MEYER responded in appreciative terms.

THE UNITY OF THE BODY OF CHRIST.

The chairman in the evening was Rev. E. J. KENNEDY, and in introducing the subject set down for consideration, "The Unity of the Body of Christ," pointed out the distinction between union and unity. It is possible to have the former without the latter. Unity implies communion—union does not. In Christian work mechanical union is not sufficient; there must be spiritual unity.

The first address was given by Rev. G. S. BARRETT, D.D., who dealt with the theme in a serious and impressive spirit. He pointed out the import of Christ's words, "There shall be one fold and one Shepherd," which implied that there should be but one flock. How many times have these words been used to favour the idea that the Church of Christ will be one in outward organization! Our Lord says nothing of this, but declares that there shall be one flock and one shepherd. *One flock may shelter in one or many folds.* So with the Church of Christ. However varied may be her outward appearance, in the deepest sense of the word she is already one. Therefore the unity of the Church is independent of its own recognition of it. Answering his own question whether it is desirable for the Church of Christ to become one in outward organization, Dr. Barrett said he could not think that to become one would promote the health of the whole. So long as human nature is what it is, men will find their ecclesiastical domiciles in varied forms of Church government. The unity of the inward life of the Church is sure to manifest itself in a diversity of outward forms. In nature there is only one real life, yet infinite varieties of outward existence. As in nature so it is in grace. Uniformity is only to be found in death; it must be sought not in the Church, but in the churchyard. But it does not follow that endless divergences and multitudes of divisions will be for the highest good of the Church. Variety must have its limits. The endless divisions in the Church are a weakness to Christianity, and a reproach to Christian life. There ought to be room enough in all the Evangelical churches in England for those who call themselves followers of Jesus Christ. The Church should seek to diminish rather than increase its ecclesiastical divisions.

Rev. F. B. MEYER followed with timely and practical words on the same subject. There was something delightful, he felt, in the word "body." It tells that while Christ dwells on high He still moves on the earth's surface. Through his body, the Church, He is still doing his wonderful acts, and speaking his marvellous words. God carries out his highest purposes in this world through men, and through the members of his Church. Christ is yearning over men and working his great miracles. Speaking of the genesis of the body of Christ, Mr. Meyer reminded his hearers that when the Saviour, as Head of the Church, was raised in great power and glory to his Father's right hand, the Holy Spirit came down and began to work mightily, adding men, not to the Church, not to one another, but to Christ. So on the day of Pentecost the Spirit began to add men to Christ, and has continued through the intervening ages; and it is because the members of the Church have been primarily added to their Head that they have been added to one another. Passing to the obligations of the followers of Christ, the speaker urged the importance of (1) discerning the Lord's body, (2) speaking the truth in love, (3) listening with patience to the truth from others, whatever may be their ecclesiastical upbringing, and (4) following the admonition of the Apostle Paul to the Corinthians, and drinking of the one Spirit.

WEDNESDAY.

The Conference on Wednesday turned to the consideration of the varied expressions of the basis on which the Alliance rests.

THE SPIRIT IN THE WORD.

At the morning gathering Rev. J. D. JONES presided, and, in a few words, introduced the subject of the addresses—"The Inspiration of the Holy Scriptures: the Spirit in the Word"—and said the great battle of to-day rages round our Scriptures. We are face to face with a two-fold attack upon the Word of God. The work of many of the critics is an attack upon the authority of the Bible. But criticism can never affect in the slightest degree the inspiration of Scripture. When the Word itself is studied its inspiration is self-evident. Then there is the reaction from the attack of the critics in the attempt which is being made to withdraw the Bible from private persons. This, without doubt, is the most insidious attack ever made upon the Protestantism of our country.

Rev. F. S. WEBSTER, in a vigorous address, defended the authority and inspiration of Scripture. He pointed out that the oracles of God meant a revelation from God. Christians did not merely claim that the Scriptures possess beautiful truths, but the Word of God is separated from all other literature by a deep and wide difference. Its inspiration is much more than the inspiration of individual writers. The Bible is *a realization of a Divine purpose.* We admit freely that there is truth in other literature. There were earnest seekers after truth among Pagan nations, who were frequently rewarded by happy findings of golden ore; but with this there was found to be dross, and their writings lacked the dynamic power which Scripture contains. In other sacred writings man seeks God, but in the Bible God seeks man. This Divine purpose is evident in the beautiful harmony of the Scriptures as a whole. In every true sermon—wherever the text may be taken from—Christ will be preached, for the New Testament lies hidden in the Old, and the Old Testament is not treated rightly if it is not made to open out the teachings of the New. With all this variety of material, writers, and conditions, there is a wonderful harmony, and Jesus Christ is the one theme of the whole book. Another characteristic of the Bible is *progress without imperfection.* This is also true of God's work in nature. True religion is as perfect in Genesis as it is in the last chapter of Revelation. Not only is the Bible the realization of Divine purpose, but it *proceeds from a Divine source.* No prophecy ever came by will of man, but men spoke from God, being moved by the Holy Ghost. In the inspiration of Scripture there was a sense of a Divine commission, a conviction of Divine assistance in preparation, and a Divine oversight which led to the spiritual elevation of the writers. There was also a Divinely-wrought assurance in the hearts of the people to whom the Word was addressed, that it was from God.

An impressive address on the reverence due to God's Word was given by Rev. F. B. MEYER. He was glad to know that what in his judgment has been a mistake is now happily being corrected by some of the higher critics, who are showing that inspiration is a quality in the Book which can be distinguished and ascertained by every holy soul for itself. The most wonderful thing about the Bible is that it brings to the heart of the believer the very life that throbs in the heart of God. It brings into our souls a sense of the Eternal, with comfort to our hearts; and deals with the deepest questions of morality in a way that causes men to hate that which is impure and yearn for that which is pure.

THE TRINITY IN UNITY.

The afternoon session was devoted to the consideration of "The Trinity in Unity." The proceedings were under the direction of Rev. R. BROOK-LANDER, who briefly referred to the numerous illustrations which have been used to present the mystery of the Trinity. He felt that he could never forget how the whole tenor of his life was changed when there dawned upon his soul the consciousness that the Holy Spirit was not a mere influence, but a Person who could take hold of him as with a human grasp to control, guide, and use him. The first address was given by Rev. Dr. ELDER CUMMING. Taking as the central thought for his discourse, "In the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19), he gave a helpful exposition of numerous passages in both the Old and New Testament bearing upon the mystery of the unity of the Godhead. He pointed out that the Bible is not a series of statements of science that can be laid aside at will. The Bible gives to the human mind facts and truths, leaving to the people of God the task of forming a system of theology out of them. The doctrine of the unity of the Godhead is the fundamental truth of Scripture. The Bible was for a long time the only quarter where this great truth was laid down. Its one great declaration ever to be remembered and never to be mistaken, is that there is but one God. In false systems of religion there is something like a mimicry of the doctrine of the Trinity set forth; but the heart of the teaching of the whole Trinity is. "God so loved the world that He gave his only Son." If there were no unity in the Trinity God could not have given his Son. The Old Testament, or Jewish system, was knowing God as one: the Christian system represents the knowledge of the Three in One.

Rev. F. S. WEBSTER, in an impressive address, dealt with the subject of "The Witness to the Unity of the Godhead." Such witness, he declared, was two-fold, and is to be found in the inner realm of the conscience and reason, and in God's working in Providence and

history. The power which holds the universe is a single power. But the argument from philosophy fails. It may convince the intellect of man, but never wins his heart. Proceeding to consider the witness of Scripture to this unity, Mr. Webster pointed out that Jesus Christ did not endorse the idea prevalent at the present day—that a man ought not to believe what he could not understand. God could only be known by faith. We cannot understand the existence of body, soul, and spirit, and without faith we cannot understand the unity of the Father, Son, and Holy Ghost. The testimony of Jesus Christ is a reasonable basis for the exercise of faith; and when faith is thus exercised it receives an abundant reward, and man has in his own soul the witness of the Spirit which seals his faith, and forms an additional testimony to the unity of the Godhead.

AN EVANGELISTIC APPEAL.

Much earnest prayer had been offered in view of the meeting of Wednesday evening, which took the form of an evangelistic service. As a result of much loving effort, many strangers were to be seen in the audience, and the gathering was marked by true evangelical fervour. Rev. G. D. Hooper was in the chair, and made a few remarks introductory to the subject set down for meditation—"The Deity, Incarnation, and Atonement of our Lord Jesus Christ." Rev. A. E. Barnes-Lawrence gave a forcible and suggestive address on this momentous phase of Christian doctrine. No language, he felt, could do justice to the stupendous claim of Christ to be co-equal with God. Appealing to the Word of God, he gave a thoughtful exposition of passages expressing the relationship of Father and Son. The acknowledgment of Christ Himself was—"He that believeth my words, and believeth Him that sent Me, hath eternal life." Christ's knowledge of God was perfect, and the relationship between Father and Son is the true type of the relationship between the Christian and God. He took human nature into his Deity on the one hand, and on the other makes man a partaker of the Divine. From Calvary's Cross there streamed the words: "God is love." The curse of the law was there; satisfaction was needed and met.

Mr. John Wood, secretary of the Evangelization Society, followed with some impressive words, and made an impassioned appeal to any who had not accepted Christ, to yield themselves unreservedly to Him.

THURSDAY.

The attendance on the last day of the Conference was equal to that of the preceding days, and the interest in the proceedings was sustained to the end. At the morning gathering, the Chairman (Rev. H. B. Clough) in his opening remarks referred to the varied forms in which evil flaunts itself on every hand. There are times when hope almost dies within the heart of the Christian, as he realizes the strength of the forces with which he has to contend. At such times it is for the servants of Christ to remember that, while human words could not transform men's lives, there is One who is sufficient for these things, and the voice may still be heard, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts," shall these things for which thou art praying, come to pass.

REGENERATION AND CONVERSION.

The first address was given by Dr. Elder Cumming, and dealt with "The Work of the Holy Spirit in Regeneration and Conversion." Selecting as the basis of his discourse the words "Born of the Spirit," the speaker recalled the challenge of Nicodemus—"How can a man be born when he is old?" Christ did not explain further than by saying that the birth in question was a real one, to which there was attached a deep mystery. It was a birth from above of which God the Holy Ghost was the author. "The new birth" means that the *spiritual* life of a man begins. It is not a mere outward change; it is not the evil man becoming totally reformed — a respectable member of society. Paul said, "Neither circumcision nor uncircumcision availeth." Being a Jew could not secure it; being uncircumcised could not prevent it. And no member of any church takes away the regeneration of a man. Neither is it a mere change of a man's mental view and position, nor a mere change of character. The regeneration is far more than a change of society, character, and creed. It means that a new life has come into man, as real as the life of the body—the new life of the spirit. A new moment has come in which that life begins, called, in the nearest approach that language can make, *the new birth*. The work of the Holy Ghost is not from without but from within, and also through the Word of God, affecting every part of the being of man. It begins with his spirit, extending to the reaches of his intellect, clarifying all its judgment; touches his imagination, that most dangerous faculty, often the last to be sanctified; it regulates the passions and ambitions, and especially deals with the habits, and affects the conscience. There can be nothing more beautiful than the work of the Holy Spirit in the believer, gradually changing the whole man, and leading him to take his place on the side of God. Individual manhood is only perfect when it is created anew in Christ Jesus.

Telling and practical words were spoken by Rev. A. E. Barnes-Lawrence on the subject of "The Work of the Holy Spirit in Sanctification." He felt that the greatest hindrance to the progress of the Gospel is to be found within the Church. The question which every Christian should face to-day is, Am I living a life which is bringing honour to the Master? The work of the Holy Ghost is too often negatived by the apathy of Christians. He proceeded to speak of the work of the Spirit in equipping men and women for service in the world, and gave a helpful exposition of the doctrine of sanctification which embodies power, perception, purity, and perseverance, urging his hearers to be obedient to the light they had received through the Holy Ghost.

THE WORK OF THE ALLIANCE.

Thursday afternoon was entirely taken up with a review of the operations of the Evangelical Alliance, principally during the past year. Rev. E. L. Burrows, who presided, pointed out that the Alliance exists not only to encourage united prayer, but also to make practical efforts in the spread of the Gospel, believing that prayer without work is presumption, and labour without prayer, infidelity.

Rev. E. J. Kennedy rejoiced that the Alliance had taken for one of the planks of its platform advocacy of the due observance of the Lord's Day. It forms one of the ministries of that righteousness that exalts a nation, for history provides abundant proof of the fact that moral deterioration of the people inevitably follows a country's desecration of the Sabbath. The injunction to keep holy the seventh day was not only thundered on Sinai, but was also whispered in Paradise. Referring to the advantages of keeping the Sabbath, the speaker set forth the physical, moral, and spiritual benefits which accrue from a right use of the Day of Rest. He lamented the growing tendency of the age to employ its sacred hours in pleasure, and affectionately appealed for individual and united effort to check the encroachments which threaten to frustrate the design and purpose of Him who bestowed this boon upon the human race.

"The King's Declaration" was the subject dealt with by Mr. W. H. Seagram. This matter, he declared, is one of vital importance to the community as a whole, for it is the sheet anchor of the Protestant constitution. The controversy was not with Roman Catholics as individuals, but the Alliance resented the concessions that had been made, and the endeavour to remove that most important pillar of the Protestant succession, rendering it possible for a Roman Catholic to ascend the Throne. Some secret agents have been expelled from Roman Catholic countries, and coming to England are buying property in all directions and establishing their institutions. Recognising the clouds that were arising on every side, the Alliance felt the Word of God was the only weapon that could stem the tide of sacerdotalism, idolatry, and infidelity that threatens to flood our country.

The great international conferences organized by the Alliance formed the subject of an address by Dr. Baedeker. He gave a glowing description of the results of these gatherings on the Continent, the outcome of which has been the quickening and deepening of religious life, the extension of missionary and evangelistic operations, the spread of Sunday schools, and the formation of many new and important agencies now in active operation. He paid a grateful tribute to the devotion of the late Miss von Weling, and the wonderful results of her untiring labours in Luther's Land. In Bohemia, and throughout Austria, the cry is ascending, "Oh, to be freed from Rome!" The spirit of inquiry for truth has spread also to Russia, and the Slavic race is springing into newness of life.

The general secretary (Mr. E. P. Field) spoke of the efforts of the Alliance on behalf of persecuted Christians in many lands. These efforts commenced in 1849, when the Madiai were sentenced to imprisonment for life for the crime of possessing and reading the Scriptures in a Roman Catholic country. As a result of prayer and effort on the part of the Alliance, the sentence of imprisonment was commuted to one of banishment, and the lives of these beloved and afflicted brethren were spared. During the last fifty years God has from year to year owned the endeavours of the organization for the relief of pain and sorrow, and the deliverance from oppression, imprisonment, and death of their fellow believers. The secretary also referred to the case of the Nestorians who tramped on foot the entire width of Europe to find their way to London to relate their tale of distress; and spoke of the violent outbreak of Roman Catholic bigotry in Portugal, when the seven principal Protestant congregations in Lisbon had their meetings stopped by the police, and two of the leaders imprisoned. The council of the Alliance appointed a deputation to wait upon the King of Portugal, who at the time was on a visit to England. His Majesty immediately sent orders to the police to cease all interference with the Protestant congregations, and promised that liberty of worship should be continued. Within the last fortnight religious freedom has been obtained at Brava, Cape Verde Islands, through the instrumentality of the Alliance.

THE DECISIVE MOMENT.

The closing meeting of the Conference was a notable gathering, and will be long remembered. A number of the workers spent half-an-hour in the streets with a view to constraining outsiders to attend, and as a result the spacious hall was nearly filled. The practical and momentous subject set down on the programme was "Justification by Faith Alone." The chairman (Rev. R. Hughes), in a few earnest words, set forth the doctrine as a message of the love of God to the universal need of the human heart.

The closing address, by Pastor W. Y. Fullerton, was a forcible appeal for personal surrender to the claims of Christ. Speaking on the words—"They stumbled at that stumbling stone" (Rom. ix. 22), he pointed out the stumbling stone to the Jews was not Jesus as a man or as the Messiah, but Christ crucified. It was not only Christ crucified, but Christ preached as the righteousness of God, which is the meaning of justification by faith. Many to-day, he declared, are stumbling over the same stone, because of the idea that men have a righteousness among themselves, and in consequence they cannot conceive of any other righteousness. Others stumble because the doctrine of justification by faith brings everybody to the same level. There is still a great deal of caste in religion; but the righteousness of God comes to every man whatever may be his position. Others could not receive this doctrine because it excludes human boasting. Virtue to be perfect must exclude all self-praise.

As the speaker proceeded to emphasize familiar truthsh, is hearers were deeply impressed, and his final appeal, made in solemn and searching words, found a response in many hearts, and in all parts of the hall hands were raised signifying willingness to enter into the fulness of the justifying grace of God.

The Indian Famine.

WRITING under date November 8, Rev. Dennis Osborne says:—"In some parts famine has already developed. The *Deccan Herald* states that famine is impending in Behar on account of the failure of rains. The bhadoi crops are almost ruined, and the prospects of the rabi crops are very gloomy. The localities indicated are in Bengal, and are among the most densely populated sections. This dearth cannot but affect millions. A still more urgent cry comes from the North-West. Rev. J. C. Lawson writes to the effect that in a large section of country acute famine prevails. Here, in Poona, a severe recrudescence of plague is laying the inhabitants low. Our streets are becoming deserted, and the people are fleeing from their homes."

AS BAD AS IN 1899!

In the course of an interesting letter from the Irish Mission, Paranti, Rev. J. Sinclair Stevenson writes: "Having just returned to India after a few months at home, it has come upon me with a shock to find what a serious state of things prevails in the Northern half at least of the Bombay Presidency, the district occupied by the Irish Presbyterian Mission to which I belong. Over large tracts of country we are face to face with famine conditions as bad as in 1899. This is no mere private view, but the deliberately expressed opinion of Government officials in the districts concerned. These include, among others, the Bhil country, the Northern States of Gujarat, and practically the whole of Kathiawar. Although the rainy season is only just over, the water has almost disappeared from the tanks and all but the larger rivers. The danger of a water famine seems much greater than in 1889. This would be likely to greatly increase the mortality arising from pestilence and sickness, such as always accompanies famine, beside making it more difficult to make suitable arrangements."

INDUSTRIAL MISSION.

Mr. James Smith writes from Ahmedabad:—"Your readers will be encouraged to learn that about fifty famine orphans have already learned rug-making in my industrial school, and are now earning their own living in the factory of the 'Indian Mission Industries, Limited,' at Ahmednagar. Fifty others are nearly ready for the factory, and more than 150 more are learning the same industry in my school. Besides the rug-making, we are teaching tailoring, metal-work and wood-work. Our teaching staff numbers twelve teachers in the industrial department alone, under the superintendence of Mr. D. C. Churchill, from the Massachusetts Institute of Technology, Boston. We have hundreds of orphans on our hands for whom we need support. Most of them are too young to earn their living at a trade, so we are training them in order of seniority. I am told that nowhere is the standard of instruction so high."

British Guiana.—Among other efforts for the amelioration of the coloured population of British Guiana, Rev. H. J. Shirley (formerly minister of Fulham Congregational Church) has established a newspaper in the interests of his work. The first issue of *The People*, which has just reached us, gives promise of much usefulness in the colony.

Soldiers at Poona.

AMONG the many branches of the work of Christ in operation for the advancement of his kingdom in India, not the least is the Soldiers' Mission in Poona. Poona is one of the numerous garrison towns of India, and is the headquarters of the Army in the Bombay Presidency. The British Government maintain a military force of two full regiments, and four batteries of Artillery, which include about 3,000 British troops, besides about 4,000 native troops.

The Soldiers' Mission in its present form was commenced about two years ago by Mr. and Mrs. N. Dannefoerd. Some two or three years before that, they went to India from New Zealand, believing the Lord had called them to work among soldiers, and since then they have steadily and consistently followed up this line of service, and the Lord has graciously owned their labours by numerous and marked tokens of his blessing.

On first arrival, they began by visiting the barracks and hospitals, speaking personally with the men to whom they gained access, inviting them to Gospel services, holding meetings specially for soldiers in the Barrack Prayer-rooms provided for such purposes, under the auspices of the Soldiers' Christian Association, of which Mr. Dannefoerd is the local secretary. As time went on they found the Lord was encouraging them most graciously, and it became evident to them that the peculiar circumstances of the soldier's life needed more particular attention and care. After much prayer and waiting on God, they were led to take a house suitable for the purpose, and open therein a Christian Missionary Home for soldiers in the outskirts of Poona. Cheerful rooms were thrown open to the soldiers, where they can spend the time they are off duty. The rooms are open on Sundays and weekdays alike. Refreshments are provided at cost price, so as to avoid any occasion for going to public refreshment-rooms. Bible readings are regularly held for those who desire them, and Gospel addresses are given every evening. The Lord has blessed this work to the salvation of many souls ever since it was commenced.

The Christian men encourage others to come, and can promise them a pleasant change from the barracks, with bright surroundings such as they greatly appreciate, and a kind, homely welcome. The writer has stayed at the Mission home and is intimately acquainted with the working, and with the Lord's dear servants who have undertaken it. Every detail that has been mentioned is solely a means to one end ever in view, namely, a systematic Evangelical missionary work among the British troops on the station.

Praise and thanksgiving go up to God as one witnesses a company of bright, happy, eager young men assembled for a Bible reading in a quiet side room—most of them recently saved from a reckless and godless life, and owing their salvation to the precious blood of Christ. Besides this, several of the officers visiting the Mission have testified to personal blessing received there, and have heartily contributed to its support. When regiments are changed, those who have gained a knowledge of the Saviour go to other parts, often at a great distance, and become witnesses for Christ in their turn.

As branch secretary of the Soldiers' Christian Association in Poona and Kirkee, Mr. Dannefoerd still holds meetings in the Barrack Prayer-rooms at Wanowri, Ghorpuri, and Kirkee. He also regularly visits in turn the four military hospitals on the station and the prison. Mrs. Dannefoerd holds meetings for the women and children. Letters have been received by Mr. Dannefoerd urging him to commence similar homes for soldiers in other military stations.

Although there are many missions which justly call for the sympathy and support of the people of God, we believe there are still those of God's children who are glad to know of sound, faithful Gospel work in which they may happily and heartily co-operate, and to those we commend this work in the Lord's name.

I shall be glad to give any further information regarding the work. Copies of the monthly circular letter may be had on application to Mr. N. Dannefoerd, Soldiers' Mission, Sollyflood Road, Poona, Bombay, India.

John Henry Lowe.
23, Alderbrook Road, Balham, S.W.

SOLDIERS AND THEIR FRIENDS AT POONA.

The Volunteers of America.

THE celebration of the sixth anniversary of the beginning of the work of this organization took place on November 12, in New York City. There was a very large audience, representing all denominations and all classes of the Christian community, which gave, when the collection was taken, the largest offering yet received in a meeting of this kind. The boxes themselves, and a pile of letters from people who could not come, showed that Mr. and Mrs. Ballington Booth have not only kept their wealthy friends who stood by them six years ago, but have added since to their number. The force of staff officers behind the leaders showed that the movement has enough vitality in itself to produce officers of even the highest grade from among its own converts and soldiers—this being, perhaps, the most powerful assurance of the permanence of the organization, and of its increasing usefulness in the future.

The Penetrating Glance.—God looks through our souls more clearly than we can through the air, and accurately discerns every mote and atom stirring there. —*Bishop Hopkins.*

Origin of a Revival.

THE great revival now in progress in Japan is a matter of world-wide interest, and should prove a stimulus to Christians everywhere to labour and pray with increased zeal and faith for the coming of Christ's kingdom upon earth. Its extent and power are the result of various circumstances which have combined to prepare the way for a work of grace which is certain to have an important influence on the future history of Japan, and will to a more or less extent be felt in Korea and China.

During several centuries past Confucianism has had a prominent place in the minds of the upper classes; but recent events in China have shown it to be deficient as a religious basis for an enlightened and progressive people. Hence the young and ambitious generation that is coming to the front, is looking for some other and better system of ethics than has been taught by Chinese sages and philosophers.

JAPANESE REASONINGS.

It has from time to time been urged by the opponents of Christianity that the teachings of the Bible are opposed to the spirit of loyalty and the development of a strong military power. But the results of the war between the United States and Spain have shown that the strongest nations and most loyal people are those who accept the Christian faith. The Japanese are thus convinced that in the Christian nations there is presented the highest and most perfect type of civilization. This has prepared their minds for the acceptance of the religion of the Bible.

The circulation of the Scriptures in such large numbers has had its effect upon the people generally, many of whom had not hitherto been identified with Christianity. During the period from 1874 to July, 1890, there were circulated, by the American Bible Society agency alone, a total of more than half-a-million copies of the Scriptures and portions of the same; and since that date the three Bible Societies working together (American, British and Foreign, and Scottish) have circulated upwards of 1,000,000 copies. So great is the present interest in the study of the Scriptures, that during the first three months of the present year the circulation was in excess of the total sales of the year 1898. The average sales of Rev. Mr. Snyder on the railroad trains has been between 500 and 600 copies of the Gospels daily; these books have been read with interest in order to ascertain what Christianity really is.

BIBLE READING ON A LARGE SCALE.

For a considerable number of years there has been a Scripture Readers' Union in Japan, which has numbered from 10,000 to 12,000 members, all of them pledged to read a certain portion of the Scriptures every day. A considerable number of the members were not Christians, but simply desired to know what the Bible teaches. Another helpful movement has been a method of Bible study by correspondence, which was instituted by Rev. Mr. Fulton, of Kanazawa. I do not know the present number of those who are being assisted in this way, but some nine months ago there were about 800. By this means this large number, and some of them secretly, are becoming acquainted with the teachings of the Bible.

In such a field, and with so much sowing of the Gospel seed, it is not strange that there should be important results. It is remarked by those who have been engaged in the revival services that have thus far been held, that a large portion of the converts have a greater or less knowledge of Scripture truth, and have thus been prepared for the special influences of the Holy Spirit to make it effectual in producing changed and holy lives. While there have been periods of diminished circulation and interest in the work of the Bible Societies in Japan, it is now evident that all this dissemination of God's Holy Word has had its effect. It is matter of assurance that what has already occurred is only the beginning of a work that is to be carried forward with increased zeal, and on a still larger scale. Let there be special and earnest prayer for its continued success.

H. Loomis, Agent A.B.S. for Japan.

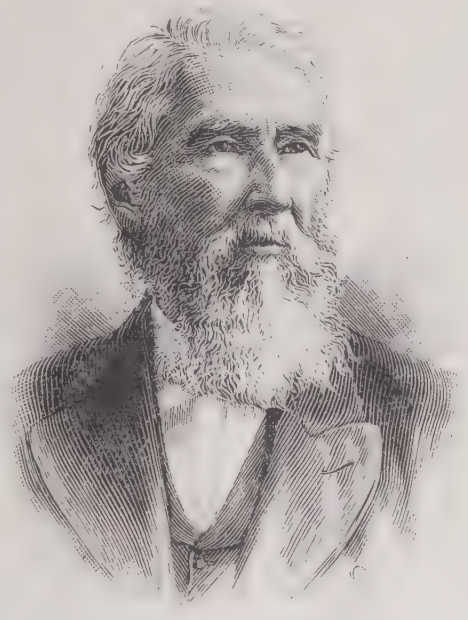
A Chippawa Indian.

REV. ALLEN SALT.

IT gives me pleasure to furnish some particulars of the life and work of Rev. Allen Salt, a native missionary among the Chippawa Indians of Canada. I have known him for many years, and esteem him highly as a brother in the Lord. He is eighty-three years of age, and physically a stalwart, standing over six feet high.

Mr. Salt was born in paganism, but early in life was taken into the home of Rev. William Case, who was the first Methodist missionary among the Indians of Canada. His name was Ah-sho-say, which means "Flying Over." During his stay in the mission-school he acquired a fairly good education. On the death of Mrs. Case, he returned to his Indian life, and became famous as a hunter of wild game such as bears, deer, and wolves.

Allen Salt dates his conversion from a visit to the newly-formed mission at Alderville, where a number of happy converted Indians were accustomed to meet to worship the Great Spirit whom, under religious instruction, they had come to know as their reconciled and loving Heavenly Father. I give you his own



REV. ALLEN SALT.

words in reference to his conversion, which to him was a truly conscious reality:—

I was converted at Alderville in a class meeting. I felt a powerful influence from above resting upon my head, and then upon my whole body, so that I had to sit down upon the floor. After the Indians' prayers, I felt I loved the people so much that I went around the room and shook hands with my fellow natives.

This simple recital of the way in which the love of God was shed abroad in his heart in answer to his believing prayer, is very much in harmony with that of many others, which it has been our joy to witness. From that hour Allen Salt became a true follower of the Lord Jesus, who had thus blessedly filled him with his love. At first he was employed as a school teacher among the Indians. Such, however, were his gifts, as well as graces, that it was not long before he was urged to go out as a missionary among his people. For a time he refused, feeling, as he says, "not fit for such a great work." Afterwards being taken ill, he prayed thus: "Lord, if Thou wilt spare my life a while longer, I will not refuse should I be called again to go and preach the Gospel—even though I might be sent to the Hudson Bay Territory!"

In 1853, his missionary career began, and, strange to say, he was one of the first band of devoted toilers sent by his Church into the Hudson Bay Territories. For forty-eight years he has been a faithful, devoted missionary among his countrymen in various fields. His presence with us at the camp meeting last year, where over 1,000 Indians occupied 110 tents in the native forest, was a veritable benediction. As his picture shows, he is a pure Indian, but possessing what is so rare among his people, a beautiful white beard.

Egerton R. Young.

Mission Work at Mount Lebanon.

ONCE more Miss Louisa Procter has issued the annual report of her work among the children of the Mount Lebanon district. The record for the year is full of encouragement, and many will be gratified to hear that the boys' school was completed and opened free of debt. Fifty boys and four masters were soon settled. The girls' school has also been full. One woman was anxious to place her two daughters as boarders, and when she found that the school was full she took a room in the village, and sent her girls as day scholars. The school has secured a good name for the care taken of children, and the education given. Parents from many distant places are sending their children. The school fees have been raised, and last year £90 was received more than in any previous year.

The good position the school now holds, and the thorough methods of training, are attested by the report of a deputation from the Church Missionary Society. One of the two ladies who formed the deputation afterwards wrote to Miss Procter:—"Your work is a marvel. I can only wonder the more I look back upon what we saw. What you contrive to do yourself, and what you have trained others to do in your limited space, and with the means at your command, is simply wonderful. I learned so much from all I saw with you. The memory of it will be a very pleasant one always."

While the testimonies to material progress are numerous, signs are not wanting to prove that the spiritual life of the scholars is strong and deep. Shortly after the school year began, a Christian friend visited the institution and spoke of the Christian Endeavour movement; and the result was the formation of a branch in the girls' school. He spoke to them of the solemnity of the promise to be made, and warned them not to undertake it lightly. After prayer, fourteen came forward as members. The weekly meetings are conducted entirely by themselves, and they have their consecration Sunday once a month. Their leisure hours are spent in making useful and fancy articles, and by the sale of these they form a charity fund, out of which they are helping to support famine orphans in India.

Friends in England desiring with practical sympathy to cheer this devoted work may communicate with Mr. Thomas J. Knight, Bush Hill, Winchmore Hill, London, N.

Child Mortality.—Is it an essential of all so-called high civilization that there should be an increasing disregard of the value and sacredness of human life? Certainly the conditions of modern life, and the struggle for existence, which make real home life hardly possible to the lower sections of the working classes, put proper care of the child out of question; and *creches*, and other philanthropic institutions notwithstanding, a terrible infant mortality results. In one district of London, by no means an unhealthy one, the mortality of children under twelve months of age has reached the startling level of 162 per 1,000. That much of this waste of life is preventable is shown by the fact that in a Lancashire manufacturing town, where the rate was still higher, 174 per 1,000, the adoption of preventive measures resulted, in a very short time, in a reduction to 100. At Battersea the Borough Council are proposing measures "on business lines" in the endeavour to bring about a better condition of things, but the matter is rather one for consideration in Parliament, as in only too many of our manufacturing centres and large cities thousands of children are born but to die in their first year.

From Many Lands.

JAPANESE FACTORY GIRLS.

After two months of happy work in the North of Japan, Miss M. Laurence has gone to Osaka to carry on the work among factory girls inaugurated by Miss Holland, and carried on in the face of almost insurmountable difficulties. The prayers of our readers are invited on behalf of the effort.

A VISIT TO PATAGONIA.

Writing on the eve of a Bible-selling tour to Patagonia, Mr. Emilio Olsson (of Adrogue, Buenos Ayres) writes:—"My mission is most interesting. This Bible trip will be my first visit to and along the coast of Patagonia. I shall possibly reach Tierra del Fuego."

PORT SAID SEAMEN'S REST.

Mr. J. D. McGregor baptized eleven converts in the sea about seven weeks ago; and three other seamen had been previously dedicated to the Lord in this ordinance. Men of different languages have been reached, especially Arabs, Italians, and Greeks. Mr. and Mrs. Locke have now returned and taken over the work with fresh energy, after their change at home.

ZANZIBAR STRANGERS' REST.

Mrs. Knapman gives a most interesting and encouraging account of her work among the Arab ladies, who are as much shut in and secluded as the women in India, and to many of whom she has access.

Mr. Knapman also tells of good work among the young Arabs, who go regularly to the "Rest" for classes, and several of whom are earnest inquirers of the truth. The work among the sailors of Zanzibar has also much increased.

ON THE ASSAM FRONTIER.

Mr. J. Herbert Lorrain writes that the members of the Assam Frontier Pioneer Mission have been cheered by a visit from a Minyong Abor, who brought a goat from his mountain home, several days' journey distant, that he might give it as a thankoffering for the restoration of his son, to whom medicine was given some time ago. A tour has been planned through the villages of both the Bor and Minyong Abors, situated on the foot-hills of the Himalayas, with a view to taking up work in one of them as soon as the good will of the people and the necessary permission from the British Government can be obtained.

THE HEARING EAR IN BELGIUM.

About four months ago Monsieur Argaud settled in Tournai, the most important city in the province of Hainault, and commenced evangelistic work, which has proved remarkably successful. At each of the three weekly services his mission hall is overcrowded, and over fifty people are to be seen standing at the door. The seal of God's blessing has been very marked, and definite conversions have taken place. M. Argaud is anxious to raise £500 for a hall which is greatly needed, as the present one is small and unsuitable. Communications should be addressed to Mr. R. Argaud, 19, Placette aux Oignons, Tournai, Belgium.

ENCOURAGEMENT IN BRAZIL.

Reporting on their first year of work, Mr. and Mrs. Reginald J. Young, Largo da Liberdade, 62, Sao Paulo, S.P., Brazil, tell of 650 meetings; 21,956 visits have been made; 26,733 tracts scattered; 785 Bibles sold; 1,451 Testaments sold; 1,759 Gospels sold; 22,800 persons have listened to the preaching; thirty-seven have professed conversion; thirty-two have been baptized. The greater part of the Bible work represents the labours of Mr. Frederick C. Glass, who is considered the best colporteur in Brazil. "Thank God, with a few exceptions, the converts give unmistakable evidences of the new life. The addition has been rather slow, because we are determined by God's grace to do only honest and thorough work. God forbid that we should ever try to proselytize people from Popery to Protestantism! But let us bring sinners to the Saviour."

DISTRESS IN CRETE.

Miss D. Panagiotides, who went to Crete some months ago to carry the Gospel to the people, writes of much distress among the peasants. This is owing to a succession of bad harvests. It seems that in the late war numerous olive trees, one of the main sources of wealth in the island, were cut down or burned. Subsequent seasons of drought have not improved matters. Miss Panagiotides believes that one very practical way of helping the people would be to buy some of the work of the Cretan women, which she describes as quite original in design, and very pretty; some she has seen being of the nature of beautifully-worked towels. She also tells us that the Cretans are really open to the Gospel, and urges that *now* is the time to reach them before corrupt influences from other countries spoil their simplicity. Communications may be sent to Miss D. Panagiotides, Chanea, Crete.

POOR PRIESTS IN ROME.

Two years ago, "readers of The Christian" helped the Home Refuge for Converted Priests in Rome by gifts of clothing during the cold weather.

At the end of last month, one of the inmates of the Home wrote that the cold was already beginning to be felt, and that warm garments would be gratefully accepted. Another, who is preparing to preach the Gospel to his fellow-countrymen, writes: "We Italian priests needed such a home as this. How many other priests there are in Italy to-day who, moved by the highest motives, would leave the Church of Rome if they only knew where they might take refuge from the persecutions of the Vatican! Thousands of them are hungry for the truth, and are crying to Christian people all over the world for help." While monks and nuns in numbers are coming just now to English shores, such words from Italy appeal to our hearts.

Requests for admittance are frequent, but comparatively few can be accepted. It would, however, be most desirable to be able to add more rooms to the Home. Indeed, one more has been taken in faith lately, so as to increase the number of those admitted from six to eight.

Gifts of clothing would be thankfully received by Rev. Dr. W. Burt, 38, Via Firenze, Rome (hon. secretary and treasurer in Italy), or by Miss Ward, Gottesruhe, Montalt Road, Woodford Green, Essex.

ZENANAS IN THE NIZAM'S DOMINIONS.

From Indur, in the Nizam's Dominions comes a marvellous challenge to Christian missions. A Hindu gentleman has offered to build a hospital for women on the finest site in the town, provided the Wesleyan Mission at work there will send a lady doctor, with her equipment of drugs and instruments. The funds of the women's branch of the mission are even now overdrawn; every penny of its ordinary income is claimed by existing work. Yet this Hindu pities the sufferings of the women and children about him, aggravated as they are by the barbarities of native practitioners. "We have had," writes Miss Anna M. Hellier, "dread glimpses of nameless horrors perpetrated in the zenanas. We know, too, what a splendid opportunity is now offered for preaching Christ.

"Five years ago we began a medical mission at Medak, another town in the same native State. What is the result? Instead of the bitter opposition which first met the lady doctors, the chief priest of the Mohammedans has himself become their champion, and says 'they hold the hearts of Medak in the hollow of their hand.' Two additional dispensaries have been built at populous village centres. During the last three months the attendance at the weekly Bible classes there has exceeded 4,000, and 5,800 patients have been treated. Hundreds of baptisms have been recorded during the year. We propose to raise a special fund of £850. This, we hope, will maintain the lady doctor and meet the working expenses of the hospital and the heavy cost of drugs for at least five years. Communications to Mrs. Wiseman, 25, Queen's Avenue, Muswell Hill, N.

Discharged Prisoners' Aid.

THE quondam chapel in Little Wild Street, with its fine interior, presented a bright outlook on Thursday evening last, on the occasion of the winter meeting of the St. Giles' Christian Mission. There was a good attendance of influential persons, many of whom hold important positions, or occupy high social stations. Mr. Loveland-Loveland, K.C., presided; Mr. Alderman T. V. Strong made a statement in regard to the work, and the Duchess of Bedford—who is a prison visitor—distributed the good-conduct prizes to a number of young people.

As a trustee Alderman Strong expressed gratitude to influential friends who were present, and thought that the prize-winners also deserved thanks; for many of them had done well—many had done nobly. Many things tended to create the juvenile offender, apart from natural depravity. Chief among these causes was the terrible overcrowding in the homes of the very poor, common decency being almost impossible, while there was no home comfort. The children of such homes passed their time in the streets; they became "rowdy," learned to beg and steal. For the most part, they were not taught a trade. The boys received into the Homes were made to work, and experience showed that many of them would grow up to become good and useful men. The Mission had been founded forty-two years, and the Homes for boys for fourteen years. These Homes had won the confidence of judges, magistrates, and prison authorities. They believed in the transforming power of Christianity, and belief in the power of the Gospel was the secret of success. The Mission had grown, and had branches in various parts of London, one of considerable importance being at Maldon, in Essex, where destitute children were sheltered and trained, and where there was accommodation for convalescents, whether children or adults. Since 1877, 401,000 free breakfasts had been given to discharged prisoners; 104,000 had been helped with tools, clothing, or employment; 92,000 had signed the temperance pledge.

Letters of sympathy were received from the Marquis of Northampton, Mr. F. A. Bevan and others; and one from Mr. Henry, who has succeeded Sir Robert Anderson as Assistant Commissioner of Police, enclosing £50.

WHY CRIME DOES NOT DIMINISH.

The Chairman addressed himself to the question: What is the use of such an institution as the St. Giles' Christian Mission—is it doing any good? Distress could be ameliorated, but the people needed an organized mission to help them. Crime was ever to the fore; but that Mission struck at the root of crime by taking the young from bad associations and training them, while a helping hand was given to others. Why did not crime diminish? Because they had to deal with others who were not their own people—foreigners who came into the country. In a recent calendar a fifth part of the offenders were foreigners. That was a matter difficult to deal with; but sooner or later some check would have to be put on immigrant foreigners. Mr. Wheatley testified with gratitude that chaplains and governors of prisons, as well as police authorities and employers of labour, had furthered the cause. The firms which took the boys now numbered 183, and the lads' earnings during the year had amounted to £1,563.

Sir Robert Anderson, LL.D., moved a resolution, having reference to the blessing of God which has attended the work of the St. Giles' Mission. He alluded to the objections raised against such work by statisticians; but statistics might mean the most silly superstition in the world. A large proportion of the boys taken were reclaimed. It was work which concerned itself with individuals; and the secret of success was dealing in detail. As a question of policy, the public would do well to put their money into the work, for if a little was not paid in that way, more would have to be paid in supporting prisons and prisoners. Mr. W. R. McConnell, K.C., and Lieut.-Col. Arthur Rotton, J.P.

Day by Day.

SUNDAY, December 8. Hebrews viii.

SUCH a High Priest! There was never his like. He sits—the sign of finished work—at the right hand of the throne—*i.e.*, where the energy of the Most High is ever going forth to save and bless. But though He sits, He ministers, and presents both gifts and sacrifices on the behalf of each penitent and believing soul.

When we are accepted of God through the mediation of our High Priest, we must build on the pattern as shown us in the Mount of Fellowship. All things must be according to the pattern. God has a distinct plan or purpose for each of us, and while we yield ourselves to Him, obeying Him as the minute details of life open one by one, we shall find at the end of life that we have fulfilled the Divine purpose. To some the whole pattern is revealed in a moment, in the twinkling of an eye, as a pathway through the night is revealed to the wayfarer by a flash of lightning. In other cases, we only learn God's pattern as events slowly unravel it. And when God's pattern is obeyed, the material is always forthcoming.

As to the new covenant, ponder well its provisions. The last is the most precious to those convinced of sin—that God forgets sin, though He never forgets the sinner. "When he was yet a great way off, the Father saw him." Oh, shelter here, trembling soul. "As far as the east is from the west, so far hath He removed our transgressions from us."

MONDAY, December 9. Hebrews ix.

The veil, hanging dark and thick before the Holy of Holies, was an apt symbol of the first dispensation. It hid almost as much as it revealed, and there was a perpetual warning addressed to all earnest seekers that the way into the Holiest Fellowship of God was not made manifest. It might be trodden by a few elect souls, but it was not manifest to all.

All this is altered now. We have *eternal* redemption; that is, we have the reality, the perfect love of God coming out of eternity to meet our sins with its balm and salve. We may receive into our inner hearts the *eternal* Spirit, who wrought in our Lord unto his death, and is prepared to work in us all. We receive our share of the *eternal* inheritance.

Are we satisfied to worship in the outer court, content with the externals of the heavenly realities, the husks from which the kernel has departed? Or, do we know what it is to pass beyond the mere form and ritual to the heavenly things themselves?

The Lord Jesus is now appearing before the face of God for us. He appeared once to put away sin by the sacrifice of Himself; and He will appear the second time unto salvation. We live between two advents, two appearances. But how dissimilar their circumstances! May God at least grant us patience that we may look for Him, as many watched and waited for Him at the first (Luke ii. 38), that we may not be ashamed before Him at his coming.

TUESDAY, December 10. Hebrews x.

Throughout this chapter the contrast is continued between the imperfection of the Mosaic, and the glorious completeness of the Christian, dispensation. Notice the phrases, "the same sacrifices year by year," "a remembrance year by year," "every priest standeth day by day ministering"; then notice on the other side, "once for all," "one sacrifice for sins for ever," "perfected for ever." In the one is repetition denoting transitoriness and inefficiency; in the other finality, and therefore permanence.

Compare the phrase, "We have been sanctified . . . once for all" (10), which refers to the one act of Calvary, by which Christ set apart for special use and service the entire Church which He has redeemed; with the duplicate phrase, "Them that are being sanctified" (14), which refers to our growing apprehension of the great purpose which filled our Saviour's heart, and our growing conformity to his ideal. What incentives are thus presented to us to enter into fellowship with God! Notice the three resolves to which we are urged—"Let us draw near"—live in fellowship with God; "Let us hold fast"—continue in patience and perseverance; "Let us consider one another"—our love must embrace the weakest and most needy of our fellow-believers.

If a man apostatises from Christ (and there was some fear that these Hebrew believers were in danger of doing this), there is nothing else for him to flee to. If a Jew gave up Judaism, with its sacrifices, there was the supreme sacrifice of the cross to shelter him; but if a Christian should give up the sacrifice of Christ, and trample His blood under foot, there is literally nothing in front, no shelter, no hiding-place, no propitiation.

WEDNESDAY, December 11. Hebrews xi.

Let us walk along the picture gallery of faith, over the entrance of which is written the august definition that faith gives substance to things hoped for, and is the test of those things not seen (R.V. marg.). In making the decisions of life, a man of the world takes into consideration certain great facts which are patent to his judgment, intellect, and sense, and upon these he forms his conclusions; but the believer is certified as to the existence of many other facts which are hidden from all beside. These are as real to him as the coast-line to the experienced captain, who cannot indeed see the coast because of the mist that veils it; but he knows that the wall of rock is yonder, and in steering his vessel he takes it into account. In addition to what men of this world see, faith gives substance to the unseen and the eternal, while God is ever bearing witness to faith from the unseen (verses 2, 4, 5, 7, 16).

Strong faith is consistent with very differing views as to religious truth. The conception that Abel, Enoch, or Noah had of Christian doctrine was very slight; but the faith with which they held the scanty truth revealed to them was mighty, soul-transforming, and world-moving. It is not the amount of knowledge you have in your mind, but the firm grasp of your soul on the living God, which makes you one of the great army of faith. Women believed as well as men, judges as well as patriarchs and kings, those who lived in the world's dawn, and they who in its meridian suffered grievous things for the Christ who was to be revealed. Faith is God-capacity. It is a power by which we take God into our nature, and a new unit of being is constituted, in which God and man co-operate, and all things become possible to him that believeth, because God is in him and he in God.

THURSDAY, December 12. Hebrews xii.

In Raphael's pictures, clouds, when looked at minutely, are seen to be composed of cherub-faces; and those who have already witnessed and suffered for God gather around us as a great cloud, as the multitudes in the amphitheatre of old. We are still in the arena, and probably every blow and sigh are wrought and borne within clear view of the general assembly and Church of the First-born. What an incitement to lay aside all "cumbrance," for a thing which is not exactly sin may be a weight encumbering our progress; and to put away from us the sin of unbelief, which so easily besets us; as we constantly look off unto Jesus, who Himself is the great model of faith.

The word *our*, which precedes faith, should be eliminated (2). Jesus began and finished his course by the same faith, "the faith of the Son of God," which each of his children, though in smaller measure, is called upon to exercise. To Him, as to so many more of God's saints, there opened on the one hand the door into joy and happiness, as when He stood upon the Transfiguration Mount; and on the other hand there was the shadowed vista which led to the Cross. But He turned from the one, and instead of it ("for") took the way of Calvary, because He knew that beyond the grave there lay the vast multitude which no man could number, the certain harvest of his tears and blood.

Do not look upon your sorrow and pain as punishment, dear child of God—the punishment of your sins has been once and for ever borne by the Redeemer—but meekly bear the chastening of your Father. Try to learn the lesson of his rod. It may be that so soon as you have truly put away the evil thing which grieves your Father's heart, the long chastening may come to an end. The scourging will cease when the lesson is acquired.

Oh, that none of us may fall short of the grace of God (14)! Let us take care lest for one moment of evil gratification we lose the birthright of being priests and kings; for moments come in all lives when we cannot alter the destiny which our own act has involved. We may be forgiven, but we cannot undo. A Christian man may be forgiven some terrible act of immorality, but he never can get back the influence that he has squandered.

Already we have come to Mount Zion. As Lady Powerscourt said, "The believer's home is in heaven, where he resides, whence he comes down to do his day's work, and whither he returns." We belong to a city that cannot be removed, whence we can look out with calm confidence on all the shocks of earthquake that rend the world.

FRIDAY, December 13. Hebrews xiii.

These practical exhortations to the ethics of Christian life follow on the doctrines of this noble Epistle.

Thrice the writer refers to those who bore office and rule in the Church (7, 17, 24). Twice he bids his readers *Remember* (3, 7). He urges to generosity (2), purity (4), contentment (5), good courage (6). He calls to a holy crusade. It is not for us, he cries, to linger in circumstances of ease and self-indulgence, when our Master has suffered without the gate. Let us go forth unto Him, bearing his reproach. Have we heard and obeyed that clarion-call? Has not the Church too long and too idly tarried *in* the city with its charms and blandishments, instead of influencing it from without. You may talk as you will about influencing men by dwelling among them. Probably Lot talked thus when he became one of the city magnates in Sodom. It is quite true that we have to be *in* the world, as its light and salt. But we need to walk very closely with God, if Sodom shall not deteriorate our character, put velvet on our lips, and nullify our influence for good. The Church has always been strongest when she has been the Church of the wilderness.

Be of good cheer! The God of Peace brought from the dead the Shepherd, and He will bring the flock; and the power of the resurrection is perfecting (*i.e.*, adjusting) us, so that the will of God may be wrought in and through us for his good pleasure.

SATURDAY, December 14. James i.

This Epistle has al lthe characteristics of the Hebrew-Christian school of thought, which had as its centre the Holy City, and refused to be influenced by that wider contact with the Gentile world, which so powerfully affected the conceptions and teachings of the Apostle Paul. The characteristics of the Jerusalem church were severe and strait, and lay in the direction of righteousness, purity, and profound veneration for the ancient Hebrew code with its morals and manners. James, the author, "the Lord's brother" (Gal. i. 19), was held in high respect by Jew and Gentile.

The chapter abounds in strong, clear teaching. Let patience be perfected. Let prayers be offered in faith. Let men take interest in the circumstances of their fellows. Let them watch against unholy desires, and receive God's gifts with thankfulness. Above all, let there be more doers than talkers, more deeds than words.

But the imagery is as beautiful as it is chaste. The surge of the sea, tossed and driven before the gale! The graceful fashion of the flower of the grass, which does not prevent its fading! The course of the Father of lights, which has no parallax, and casts no shadow! The swiftness with which men forget their faces, after they have regarded themselves in the mirror!

Let us not be content with looking at ourselves in God's Word, but *do* what we are bidden. Notice the benediction on doing (25). Mark the test of genuine religion, in the bridled tongue (26). See to it that charity and purity are the two notes of your daily walk and conversation (27). F. B. M.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, E.C.*

I recommend my Elder *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

A Blind Chinese Boy.

By Rev. E. F. P. Scholes.

WHEN I was stationed in Hankow, about three years ago, I was going along the main street one day in the direction of my own home, when I noticed a crowd of people. On stopping to see what was the object of their interest, I was at once appealed to by several of the bystanders to do a good deed. They pointed out that the little boy in the midst of them was blind, and had been abandoned on the street in hope of someone taking pity on him and adopting him.

The eyes of the crowd were at once turned to me, and I had to make answer of some sort. Without any definite plan in my head, I said I would take the child to my house until he should be claimed, and if he was never claimed I would adopt him. I could see that this pleased everybody; so requesting a man in the crowd to carry the child, I led the way to my house, only a very short distance away.

PAO-EN.

The little fellow himself submitted to all this with perfect ease, as if used to being the sport of one person and then another. He sat contentedly munching a bun which some benevolent person had given him. I learnt afterwards that he had first been taken to the Blind School belonging to our mission, but had there been told he was too young, and that in the present state of the funds no new case could be taken in, unless the amount required (about £5 yearly) was guaranteed. I also learnt that his father had said the district from which he hailed was one which had lately been overrun with floods. Probably the poverty caused by the floods made the man wishful to part with one of his children; and the most likely one to part with, in his idea, would be the blind one.

As I have said, the little boy was too young to be admitted to the Blind School, at that time being only about four years old. Mrs. Bell, of our mission, however, was good enough to get a native woman, who acted as matron of the Girls' Boarding School, to look after him. She herself often had him with her in the house, teaching him to say the Lord's Prayer and some hymns. After a year it was considered right to admit him to the Blind School, although he was still much younger than any of the others there.

Pao-en (for that is his name) is paid for by me, but I have been greatly helped by friends in England. Since £5 a year is sufficient to keep a blind boy at that institution, it would be well if more people showed charity in this way. The boys are taught to read the Chinese Bible on what is known as the Braille system. Pao-en can already read a little in this way. Some of the boys play the harmonium quite nicely. Pao-en, being only seven years of age, is too young to be taught yet, but by-and-by I hope he will learn. The older boys learn basket-making, and I hope Pao-en will do this later on.

Wesleyan Mission, Kuangchi. China.

The Queen and the Merchant.

"Prepare to leave thy trading,
And do my work instead;
Prepare to go my errands
Across the sea," she said.

"Your Majesty, my fortune
Will certainly decline."
"If thou wilt care for my things
Then I will care for thine."

So spake, in days long vanished,
Elizabeth the Queen;
And oft when I am weary
I think upon that scene.

For One who is All-kingly
Hath made this promise mine:
"If thou wilt care for my things,
Then I will care for thine."

E. E. Trusted.

"The Christian" Bible Searcher.

NEXT PRIZE COMPETITION.

The Prize Questions to be set on December 26 will be from—

1 Samuel for Division I. (those under ten).

1 and 2 Samuel for Division II. (those under thirteen).

1 and 2 Samuel and Epistle to Galatians for Divisions III. and IV. (those under fifteen and eighteen respectively).

THIS WEEK'S BIBLE SEARCHER (No. **307**).

1. Say in which verses the *questions* given below occur.

2. From the other chapters given select a verse to form an *answer* to each of the several questions, and write it out.

A. How can we know the way? (John xiv.; *answer* 2 Chron. i.)

B. Watchman, what of the night? (Isa. xxi.; *answer* Rom. xiii.)

C. Where is the place of understanding? (Job, xxviii.; *answer*, 2 Tim. ii.)

D. How doth God know? (Job xxii.; *answer*, Psa. xciv.)

E. Who will lead me? (Psa. lx.; *answer*, Isa. xlv.)

F. Who art Thou? (Acts xxvi.; *answer*, Isa. xlix.)

G. Wherefore hast Thou afflicted thy servant? (Num. xi.; *answer*, Heb. xii.)

H. Is there anything too hard for Me? (Jer. xxxii; *answer*, Phil. iii.)

(Children under *ten*, do any 2; under *thirteen*, do any 4; under *seventeen*, any 6.).

ANSWER TO LAST SEARCHER (**306**).

Isa. lii.-lx.

1. lii. 7.	6. lvi. 5.	11. lvi. 11.
2. liii. 3.	7. lx. 19.	12. liii. 4.
3. liv. 7.	8. lii. 14.	13. lix. 18.
4. lv. 3.	9. liv. 17.	14. liii. 11.
5. liv. 8.	10. liii. 5.	

No. 306.—Correct answers (first list) received from:—

A—Ernest and Ralph Aldwinckle, Kate, Agnes and Meta Allan, Gwendoline Ahier, Douglas Anderson-Berry*, Irene Ashdown*, Doris Allen.

B—Mary Batten, Dorothy Brooks, Stanley Burgess, Gordon Bligh, Robert Bushby, Daisy* and Sydney Bowles, Gwen and Barbara Bourne, Walter and Reggie Batty, Ewen and Ronald Bentley, Reginald Bristow, Annie Blaikie, Mabel Baker, Emily Bridgewater, Rachel Blumenthal, Annie Blodowsky, Leah Bazinsky Alice and Monica Bailey, Violette Birney.

C—Josephine and Elma* Cheal, Gladys Clark, Edith Clear*, Kittie Cope*, May*, Ida, Willie and Kathleen Cullen, Stanley and Percy Chappell, Anna Chanyen*, Sophie Cohen, Lilla Corbitt*, Tessa and Gwen Channon, Elsie Collings, Mabel Cole*, Gussie Clark, Lydia Cleary*, Alice Crang*, Ethel Cumbers*, Hannah Chapman, Beryl and Gladys Calvert, Muriel and Gordon Collett.

D—Kitty and Violet Donaldson-Selby, Dorothy Daintree, Nellie*, W. and Eddie Dowsett, Ethel Dancy, Stanley Drew, Emily*, Willie, Catherine and Grace* Dempster, Tom Dunn*, A. Davis, Hilda, Elizabeth and Constance* Drayson.

E—Ethel Eastbury*.

F—Kitty Fausset, Helen Fox, Mildred and May* Fooks, Harry Flashman, Mary Freeman, Sarah* and Solomon Finkelstein, Mabel*, Olive and Vincent Fleet.

G—Dorothy*, Cicely* and Gladys Gibson, Margaret Guillaume, Mary* and Daisy Greenacre, Thomas Gilbert*, Hilda* and Ivy* Godfrey, C. George Alan Gardner, Grace*, Kathleen* and Evelyn* Guiston, Winnie Gill.

H—Sydney Hanford*, Hilda, Elizabeth and Mary Hooper, Ina Hemmel*, Doris and Harry Hodgkinson, Hannah Hancock*, Ella Hake, Dorothy Havergal-Shaw, Alex. and Alan Hogg, Willie Hooper, Ruth, Ince and Dorothy Hunt, Edith Hillier, Beatrice Hastings*, Annie Horstcraft, Dorothy, Kathleen and Dorothy A. Heckford, Perra Holik.

I—Daisy Iredell*

J—Hilda*, Winifred* and Louie Jeffery, Betty Jacobs, Amelia Jacobson, Ethel, Violet, and Linda* Jones, Archie Jenson, Walter Jeal, Emily Jones, Gladys Johnson*.

K—Marjorie and Phyllis Kiernan, Rose* and Esther* Killowich, Percy and Gertrude* Krambach, Martha Kidman*, Eva Kalb, Annie Kingsford*.

L—Mary Levine, Cecilia and Georgina* Lichtenstein, Constance Long*, Sidney* and May* Law, Annie Laycock.

M—N. Mills, Mildred Morgan*, Lewis, Grace, Arthur and Nellie Morice, Jacob Michaels*, Fanny Messenger, George Mapstone, Amy Munday, Ivy and Winnie* Maunder, May Mills*, Irene Mabille*, Doris and Winnie Martin, Kathleen Morphey*, Dorothy and Charlie McMullin, Alec, Godfrey and Evie Miller, Winifred, Sidney and Geoffrey Martin.

N—Frances Nevill, Ivy Nash, Dorothy Napper, Emily Norris, Eleanor and V. Noel, Edward Newell.

O—Constance Osborne*, Olive Oxley*.

P—Daisy Phillips, Margherita Perlmann*, Golda and Dora* Portnow, Winnie Picknell, Evelyn Primrose-Pechey*, Dora Phillimore*, E.* and Kathleen* Pasley, Cyril Partridge, Mary Pearson.

R—Ada Rennals, Aileen* and Marjorie Roberts, Alice and Hilda Reid, Kate Rosenbloom*, G. Ravenhill*, May and Winnie Runting, Emily Rowdon*, Mary Rosenbloom, Marion Roach.

S—Flora Shadbolt, Poppie Stidolph*, Mary Sowden, Dorothy and Lizzie* Simons, Constance, Hilda and Edgar Schaeffer, Freda and Gladys Staples, Frances Stileman, Margery Smart*, Marjorie Sherbrooke, Esther Simmons, Douglas and Kathleen Shepherd, Christine Soans*, Joyce Smith, Bertie, Norah and Eric Slater, Betty Stocks*, Rider and Glanvill* Smith, Winnie Stewart, Cicely Sherbrooke.

T—Philippa Tillbrook, Reggie Thresh*, Dudley Toye*, Marion Tarry* Frank Terrell*, Naomi Torff, Winifred Trotter, Theodora* and Archibald* Thorn.

W—Vera Williams*, Greta Watson, Fanny Wheeler, Florence Wright, Gertrude and Ellen Williams, Wilfred and Sidney Watson, Agatha Ward, Edward and Edith* Wheeler, Stephen Wilson, Frances Wood*, Sydney Wisdom, Ronald Watson, Myra Webb*, Sarah and Annie Wood.

Y—Maurice and Gladys Young.

No. 305.—Correct answers (second list) received from:—

A—Lily Addeman, Margery Ashdown, Mabel Ashwell*, John Aikenhead, W. and Leonard* Allen, Elizabeth Aiken.

B—G. and Marjorie Batting, Louise Betts*, Massy and Conyers Baker, Ileene* and Evelyn* Barstow, Violette Birney, Eunice Baber, Marianne*, Evelyn and Irene Butlin, Maud Bunn, Millicent, Buckingham, Lucienne Brabandès, Alison and Monica Bailey, Walter and Reggie Batty, Beatrice Brouard, Frances Burnett-Gordon, Dorothy and Harold Berry, Claude Bowker, Marion Boyle, Annie Bain.

C—William Cooper*, Gladys Clark, Annie Chanyen, Jessie*, Maggie* and Walter Carter, Henry*, David* and John* Colville, Nesta Carew*, Dorothy Cooper, Josephine Cheal, Annie* and Edith Collins, Dorothy, Harold and Rachel Clarke, Alice Crang*, Ethel Craigie, Alfred Cocking, George Crawford, Ethel Cumbers, Elma Cheal*, Duncan* and Hyde* Campbell.

D—Violet and Mai Davidson, Grace, Willie, Catherine and Emily* Dempster, Alan Dorward, Nessie Dunn, Marie Denizot, Harold and Constance* Davis, Violet and Kitty Donaldson-Selby, Marjory Dyke*, Cecil Dodd*, Vera Dickinson, Helen Dick.

E—Muriel Eustace*.

F—Ethel Fowler*, Phylis Fry, Louise Filhol, Jeanne Faucon, Hyacinth FitzSimons*' Eva* and Mabel* Fletcher, Laura Finch, Gwendolen, Elrene* and May Fennell, Agnes and Lewis* Fullarton, F. and C. Freegard, F. and A. Figgis.

G—Dorothy Grove*, Alice Gammage*, Constance Gabbett*, Nora Glynn, Jack, Dorothy, Edith, Stuart and Margaret Gray, Aimée Guilbert, Mayflower Glover, Elsie*, Isabel and Margie* Goudge, Winnie Gill, M. and George Graham Brown, Chrissie Greated.

H—Elsie and Dorothy Hanson, Winifred and Henry Harvey, John C. Henderson*, A. Handasyde, Ella Hake, Irene Hutchinson*, Violet Holford*, Georgette Hoffmann, Florence* and Francie* Hoyte, May Hazledine, Gladys Head*.

J—Betty Jacobs, Amelia Jacobson*, Lizzie Johnstone*, Annie Jones, Robert and David Jameson*, Emily Jones.

K—Louise Kilpin*, Eva Kalb, Phyllis and Marjorie Kiernan.

L—Arthur and Edward Llewellyn, Alfred* and Gladys Leigh, G. J. Larwill, Cissie* and Georgina Lichtenstein, Alice Lee.

M—John and Hudson Macfarlane, Connie Murfin*, John*, Ella* and Lily MacMurray, Mildred Morgan*, Leonard*, Winnie and Dorothy Mace, Alec*, Charlie* and Jessie* Morrison, Dorothy* and Margaret* Morris, Dora Muir*, Lois Mewburn*, Lydia Mann, Marjorie Martin, Alice and Maisie* Mackenzie, Charlotte Millar*, Margaret, Ella and Joy* McFadzean, Molly and Peggy McArthur, Evie, Godfrey and Alec Miller, Kathleen Morphey*.

N—Amy and Maude* Nottage, Dorothy and Archie Napper.

O—Louisa O'Brien, Maude and Eva Oakes.

P—Margery Pibel, Isabel Perks, Ellen Peppin, Jessie*, Ada Connie, Willie and Eddie Palmer, Enid and Kathleen Pincott, William and Lizzie Porter, Laura Percy, Lucy and Mabel Pelham-Burn, Percy, Clarice and Geoffrey Peach, Isabel* and Gladys* Phipps.

R—Nora Read*, May and Eva Rodgers, Gordon Remington, Jessie, Elmina and Cecily* Roe, Laura Ridler, Olive Robinson*, Maggie Russell*, Susie Rough, Alice Rumsby, K. Rosenbloom*.

S—Flora Smith*, Hilda Staite, Whately Smith, Norah, Bertie and — Slater, Poppie Stidolph*, Muriel Sells, Flora Shadbolt, Violet*, Evelyn* and Gladys* Shaw, Germaine Schumann, Agnes* and Hugh* Shields, Winnie Stewart, Stanley W. Smith*, Esther Simmons, Joyce Smith, Andrew, Florence, Ellen and Effie Simpson.

T—May* and Ethel* Todd, Margaret Tweedy*, Evelyn Tracey, Winifred Trotter, Flossie* and Charlie Thomson.

U—Eva Usher.

W—Louisa, Arthur, and Violet Walker, Alice, Stanley, and Gladys Willoughby, Edith Wheeler, Frances Wood*, Muriel Wilson, Mary Wilson, Myra Webb*, Greta Watson, Vera Williams, Cecile and Phillis Wright, Sarah and Georgina Wilson, Helen Webb, Pringle Wilson, Sydney Wisdom, Dolly Woodforde, Ernest, Kenrick and Queenie Wakeford, Stewart and Willie Watson, Dorothy Wheeler.

FOREIGN LIST.

No. 298 Georgina Tollner*, Mattie* (S. Africa). **No. 299** - Cuckoo. Minnie and Flo Lister, Georgina Tollner (S. Africa). **No. 301** -Eric, Ivan, Rotha and Lottie St. George (Canada). **No. 304**—Katie*, Nettie, Will and Ina Thomson (Bulgaria), Phyllis Boyd (Malta). **No. 305**—Hilda von Griesheim (Germany).

Personal.

George Mapstone, Freda Staples, Allie Rumsby, Amy Dean, Jacoba.—I am glad to welcome you as new "Searchers," and hope the study will be interesting to you.

E.—The new quarter will commence on January 2, 1901.

Olive Oxley.—Many thanks for your pretty shells. I will let you hear about them when they have been distributed.

Mary Freeman.—Thank you for telling me of your change of address.

Frank Thompson.—I am sorry you must discontinue the "Searcher," but hope that after a time you may be able to take it up again.

Hilda von Griesheim.—See Foreign List for 305.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Cromer*, Dec. 7-17; *St. John's, S.E.*, Dec. 20; *St. Mary Magdalene, Liverpool Road, N.*, Dec. 24. Mr. E. Arrowsmith, *Plymouth*, Dec. 8, 15; *Bournemouth*, to Dec. 7; *Stroud*, Dec. 11, 12; *Ealing* (Holiday Mission), Dec. 27-Jan. 15. Mr. J. S. Tyler, *Bath and neighbourhood*, to Dec. 6: *Clifton and Bristol*, Dec. 7-15; *Worthing*, Dec. 16; *Henfield, Sussex*, Dec. 20. Mr. E. Clark, *Leeds*, Dec. 6-17. Mr. G. Goodman, *West Hendon*, Dec. 8-17. Mr. E. Theobald, *Woodside, Surrey*, Dec. 17. Mr. S. Spiers, *Camberwell*, Dec. 17. Mr. W. G. Owens, *West Ham*, Dec. 9.

Children's Scripture Union—Portions for week ending December 14.

Sun.	Dec.	8	*Isa.* xliv.	9-20	Thurs.	Dec. 12	*Isa.* xlviii. 1[illegible]
Mon.	,,	9	,, xliv.	21-28	Fri.	,, 13	,, 1-11
Tues.	,,	10	,, xlv.	15-25	Sat.	,, 14	,, li. 1-16
Wed.	,,	11	,, xlvi.	5-13			

Christian Endeavour Topic.

SUNDAY, December 8.

"THE RIGHT USE OF ABILITY" (Matt. v. 13-16).

IN this paragraph our Lord sets forth the double aspect of the Christian life. We have to be as *salt* and *light*. It is interesting that neither salt nor light has a voice. Salt does its work quietly as it arrests corruption and decay, and preserves intact the carcase into which it has been rubbed; whilst light, with gentle waves of all-pervasive influence, steals over the world so imperceptibly, that, though a beam of light leaps from the sun to our world in seven-and-a-half minutes, it strikes the petals of a full-blown rose so gently that they do not flutter to the ground. Does not our Lord, therefore, mean that *character tells*; that after all it is not what we say, but what we are, that constitutes our strongest influence over men, and that if day by day we fulfil the duties of life with the pungent purity of salt on the one hand, and the holy beauty of light on the other, what is corrupt, destroying, and evil, shall not be able to withstand us?

I was told the other day of a young lad who entered a city counting-house fresh from his father's home and his mother's prayers. The first morning that he was at his desk, he found himself surrounded by conversation the like of which he had never heard before. Impure and polluted sentences fell around him like the smut of a London fog. He was horrified, tears came to his eyes, and blushes to his cheeks. The chief clerk, noticing his manner, asked the reason, and the boy said, "I wish they would not speak like that. I never heard talk like that before." The chief clerk, addressing the others, said, "Gentlemen, I must ask you to refrain. Nothing shall be said in this place which will hurt the young lad who has just come among us." The result was, my informant told me, that the entire office became transformed. Who shall say that that boy was not as salt and light? You will understand that I do not for a moment undervalue the word of testimony and rebuke. These are inevitable, but not in the first instance, as it appears to me. We must begin by being and doing what Jesus Christ would be and do, if He were in our place, and then inevitably occasion will come for speech.

Remember, young friend, that salt may easily lose its savour. When it is allowed to get damp, when it is not exposed to the sun and air, it will soon lose its saltness. How many Christians there are who want to pass as salt, but when they come in contact with blasphemy, betting, gambling, and impurity, there is nothing of the strength of Christ; nothing to arrest the progress of evil, which in spite of them goes on unchecked. If you have lost your power of being a standing rebuke to evil, by the absolute purity and nobility of your character, which made it impossible for men to be their worst selves in your presence; if you find that the arrest which you put upon evil is wearing away, and men are falling back into expressions and ways which were rife before you came into their midst, ask yourself whether you are not becoming corroded and assimilated to them, and get back to the pure sunlight of fellowship with *God*, and communion with his Word. Breathe the ozone of the Everlasting Hills, else you will be cast aside on the dung-hill, as good-for-nothing; for a Christian who has lost *Christ* is the most useless man in existence. You can make something of the unregenerate, but you can do nothing with the man who professes to have passed through regeneration and repentance, and has become saltless salt.

Too many people put a bushel over their light. Some inconsistency, self-indulgence, or method of spending their leisure time is like a cover put over the lamp, or like the slide slipped on the bull's-eye lantern. No doubt they have been lighted by God, but their light is hidden. Take your inconsistency, or whatever it is which is hindering your usefulness, and ask *Christ* so to conquer and subdue it, that, instead of it being a hindrance to others' religion, it may be a help, since they will say, "If Christ has delivered our friend, surely He can deliver us." A subdued infirmity, a conquered inconsistency, lets your light shine so that all who are in your home see it.

Mind that your influence does not draw men to you, but to *Christ*. Your light is so to shine that men shall not say that you are fair, but shall look from you to Him whose glory you reflect. The mirror turns the thought of man from itself to the sun whose glory is reflected from its surface.

F. B. M.

C.E. NOTES.

A new Union for Leigh and District has been formed of seven societies formerly connected with the Bolton Union, and some others previously unaffiliated.

* * *

The Vines Congregational Endeavourers at Rochester have found a new way of helping the Church. Once a month special services for young people are held, with a social hour after the evening service for those whose homes are not near. The Endeavourers have had neat invitation cards printed with the subject of the pastor's address, and these are distributed in the business houses in the district with the permission of the principals. The results have been most encouraging.

International S.S. Lesson.

Sunday, December 15, 1901.

THE PASSOVER (Exo. xii. 1-17).

GOLDEN TEXT: 1 Cor. v. 7.

INTRODUCTORY.

THE Hebrews were now well organized, for a year they had been preparing for the great crisis. The final orders had been given by Moses to the elders, and from them passed on to the people by officers. The great day of deliverance was appointed, and the bondage was to conclude with a great religious festival. Give a word picture of the scene: It is evening, the lambs are being killed, the blood is caught, the smearing of it round the door, care lest any should go on the step, the children looking on in wonder; then all go in and shut their doors, dress for the journey, and stand round and eat the roasted lamb with their biscuits and herbs. What solemn joy, and listening all the while with beating hearts, for Jehovah is passing by! Presently, a wild cry from the palace, from the temples, from every quarter, and the great moment for starting is come! Point out what faith and obedience were required to do all this. How could anyone, after this, doubt that Jehovah was the Almighty God?

THE PASSOVER FEAST

marked the great era in the history of the Hebrews. Every detail of it was typical of the great deliverance and salvation wrought by Jesus Christ on the cross. As the *Passover* was the central event in the Jewish history, so was the *Crucifixion* the central event in the world's history. We must study it in the light of the Gospel.

TYPES.

I. THE TIME (2) (Luke xxii. 7 and 15; John xiii. 1; xviii. 28). It was the latter end of March, full moon, and from that time the Jewish year was reckoned to begin with the Passover. Jesus Christ died on the cross during this feast.

II. A LAMB (3). Jesus Christ was pointed out as "THE LAMB" (John i. 29). There are twenty references to Him as the Lamb in the Book of Revelation.

III. WITHOUT BLEMISH (5). Pointing to the Perfect Saviour (Lev. xxi. 18-22; 1 Pet. i. 19).

IV. FIRST YEAR, in its prime. So Christ was offered in his young strong manhood (Luke iii. 23).

V. CHOSEN out from the flock. Jesus Christ one of mankind (Heb. ii. 14).

VI. CHOSEN BEFOREHAND (6). Jesus was chosen to be the Saviour from the beginning of the world (Rev. xiii. 8; Luke xxiii. 35).

VII. SHUT UP FOUR DAYS to be closely examined. Jesus Christ made his last entry into Jerusalem four days before the Passover, on the very day when the Paschal lamb was set apart. He was examined and no fault found in Him (John viii. 46, xviii. 38, xix. 4, 6).

VIII. KILLED BY THE PEOPLE (Acts ii. 23; Matt. xxvii. 25).

IX. IN THE PLACE GOD APPOINTED (Deut. xvi. 2, 5, 7; Luke xiii. 33; Heb. xiii. 12, 13).

X. THE BLOOD TO BE SHED (7). The life is in the blood, the lamb must be slain. Why (Luke xxii. 20; Heb. ix. 22)?

XI. IN THE EVENING (Mark xv. 34).

XII. BLOOD SPRINKLED (13). Individual application. Each one for himself. The only means to secure safety (1 Pet. i. 2; Heb. ix. 13, 14; 1 John i. 7).

XIII. NOT ON THE GROUND (Heb. x. 29).

XIV. NOT A BONE BROKEN (John xix. 33, 36).

XV. NOT RAW OR SODDEN (9). To distinguish it from all other sacrifices (2 Chron. xxxv. 13). Only one Sacrifice for sin (Heb. x. 10).

XVI. ROAST WITH FIRE. Denoting the sufferings of the Saviour (Psa. xxii. 14, 15; Luke xxii. 41-44; Heb. v. 7-9).

XVII. UNLEAVENED BREAD AND BITTER HERBS (xv. 1; Cor. v. 7, 8; Zech. xii. 10).

XVIII. TO BE EATEN. The believer's part. All who were sheltered under the blood were to eat, first sprinkled, then appropriated. "Christ in us" our source of strength (Num. ix. 9-14). "This do in remembrance of Me," said our Lord (1 Cor. xi. 23-30).

XIX. READY (11). "Loins girded" (Luke xii. 35, 36; Eph. vi. 14); "Shoes on" (Eph. vi. 15; Isa. lii. 7); "Staff in hand" (Psa. xxiii. 4); in haste, waiting, and watching (1 Sam. xxi. 8; Psa. cxix. 60).

XX. ALL THAT REMAINED TO BE BURNED. Lest any dishonour be done to the Lamb. No dishonour befell Christ's body after his death (Luke xxiii. 53).

APPLICATION.

The only way to get our sins passed over (Acts iv. 12).

No excuse for anyone, since God has provided the Sacrifice (Heb. x. 26).

We must never forget God's wonderful deliverance.

Y.W.C.A. Notes.

ON the invitation of Mrs. Herbert Arbuthnot, a number of friends gathered on November 26 to bid Miss Johnson Godspeed on returning to her work among the young women of Alexandria. During her four weeks' visit to this country, she has received several encouraging tokens of the good hand of God upon her. Among other gifts for the work, one Y.W.C.A. has undertaken the salary of a clerk to relieve her. The World's Committee have made themselves responsible for £250 a year.

Over 200 delegates attended the National Conference at Birmingham on November 22. The meetings were enthusiastic, and the papers on such new subjects as District Councils, Members' Committees, and County Conferences were of deep interest. Temperance work among factory girls, restaurants, and some houses of business in turn occupied attention. One feature of the Conference was the earnest part which delegates took in the discussion, time failing on every occasion for all to speak who desired to do so.

The principal meeting for Birmingham itself was held on Thursday evening in the Town Hall, which was filled with 3,000 eager listeners, many being unable to obtain admission. It was observed that never had the Town Hall been so crowded, except occasionally at political gatherings. The speakers were Miss Morley (on the World's Y.W.C.A.), Hon. E. Kinnaird (on the British Y.W.C.A.), and Rev. J. H. Jowett and Miss Meyer (on the personal work of each member).

Several sessions of the Conference were entirely devoted to the work in other lands. At the opening session Mrs. Tritton (World's Y.W.C.A. President) asked interest in and prayer for the World's Conference to be held in Geneva in August, 1902, and at the closing session the Hon. E. Kinnaird pleaded for Indian women. Miss Reynolds (general secretary of the World's Y.W.C.A., just returned from her tour) asked for workers and funds for work in such distant fields and for such divers needs as the students of Tokio, the factory girls of Osaka, the English-speaking community of Shanghai, and the Chinese girls of Fouchou.

The speech that struck deepest was the story told by Miss Johnson from Alexandria, whose work is to protect not only English and European girls, but those of all nationalities who find themselves friendless and often in grave moral danger in that city. It is not easy to realize the needs of such girls at Alexandria, and it is the desire of the Y.W.C.A. to have a permanent worker and a good Home in every seaport of the Empire where girls are likely to arrive. Miss Johnson says:—To meet these needs takes time, thought, sympathy, opened eyes, and full supply of grace. The motto of the conference was that of its chief magazine —"Go Forward."

The British headquarters are in the same building as the offices of the London and South of England Divisions, 26, George Street, Hanover Square, W.; the North of England Division's Office is at Gordon Hall, Blackburne Place, Liverpool; the Scottish Office at 122, George Street, Edinburgh; and the Irish Office at Harcourt Street, Dublin.

Million New Pledges Crusade.

Rev. Dr. HENRY'S CAMPAIGN.

CONTINUING the remarkable services which have done so much to stimulate public interest in the temperance cause, Dr. J. Q. A. Henry and the Fisk Jubilee Singers, after concluding the campaign at Bristol, held two largely attended meetings in the Park Hall, Cardiff, on November 27.

At the afternoon gathering, Mr. John Cory, J.P., presided, and in the evening, Alderman Sanders, J.P. Dr. Henry made an earnest appeal for unity among the churches in the struggle against the drink traffic, and in every way the meetings were abundantly fruitful.

On the succeeding evening the Town Hall, Portsmouth, was the place of meeting, and the spacious building was crowded with a deeply interested audience. A correspondent writes: "I specially felt that the meeting was under the power of the Most High. Dr. Henry spoke in more telling fashion than I have ever heard him before . . . Everyone seemed delighted, and the immense audience enthusiastically passed a resolution hoping for another and longer visit from Dr. Henry and the Jubilee Singers. I was much impressed with the happy terms that exist between Dr. Henry and the Singers."

Following on Portsmouth, the village of Lindfield, Sussex, was visited at the invitation of the Dowager Countess of Tankerville. Although there was no hall or place of worship in which to meet, yet through the untiring and devoted energy of the Countess a meeting of 600 or 700 villagers and people from outlying cottages were gathered together into a large building in course of preparation for a laundry. Here the people contentedly stood while Dr. Henry dilated, in his own impassioned manner, on his all-important theme of total abstinence, to the delight and profit of his hearers, and with the result that true conviction was produced, and pledges secured, not the least influential name on the roll being that of Lady Tankerville.

Of the meetings at Brighton, on November 30 and December 1 and 2, Mr. Cooper and Mr. Sawyer, the diligent joint honorary secretaries pro tem., concurred in saying that the first was the best Saturday night meeting ever known to take place in the Dome, both as to numbers and interest. On Lord's Day afternoon there was a very large attendance, and in the evening an overflowing gathering of the most attentive and solemn order, well calculated to lead the total abstainers of Brighton to take fresh heart and make renewed consecration. The gathering on Monday afternoon, so large and deeply attentive, indicated a growing interest in the subject, with an evident desire on the part of the people to hear all that Dr. Henry could say. An earnest desire was expressed, too, for a more prolonged mission at some future time. Under Dr. Henry's powerful addresses an inspiring and educational process has been going on, which could not fail to make a deep and lasting impression upon the large audiences which assembled in the Dome day after day. It is confidently hoped that the outcome will be seen in a great revival of temperance sentiment and activity in Brighton. Rev. S. B. Lane presided over the closing meeting, and in telling words, clinched by undeniable statistics, exposed the fallacies and inconsistencies of the Public-House Trust as a "cure" for drunkenness, or as the remedy for a traffic which is evil, root and branch, and only evil, and for which there is no solution but its utter destruction.

R. S.

FUTURE MEETINGS.

Hull (The Circus, Anlaby Road), Thurs., Dec. 5, at 7.30 p.m., chairman, T. R. Ferens, Esq., J.P.; Fri., Dec. 6, at 3 p.m., chairman, Rev. J. Pickett, 7.30 p.m., chairman, T. Priestman, Esq. Newcastle on Tyne (The Town Hall), Sat., Dec. 7, at 7.30 p.m., chairman, Dr. V. H. Rutherford; Sun., Dec. 8, at 3 p.m., chairman, Rev. A. T. Guttery, at 8 p.m., chairman, Councillor George Lunn; Mon., Dec. 9, at 3 p.m., in the chair, Mrs. R. Spence Watson, 7.30 p.m., chairman, Mr. W. Goode Davies, Sunderland (Victoria Hall), Tues., Dec. 10, at 3 p.m., chairman, T. R. Blumer, Esq., 7.30 p.m., chairman, Alderman W. Bruce; Wed., Dec. 11, at 3 p.m., in the chair, Mrs. Wilson Jones, 7.30 p.m., chairman, T. W. Backhouse, Esq. Darlington (Assembly Hall, High Northgate), Thurs., Dec. 12, at 3 p.m., chairman, G. D. Wilson, Esq., C.C., 7.30 p.m., chairman, Councillor J. G. Harbottle, Esq., ex-mayor.

Salvation Army Rescue Work

THE annual meeting of the Salvation Army's social work amongst women has been held at the Queen's Hall, the Right Hon. Sir Algernon West, K.C.B., presiding. The gathering was large and sympathetic, and received Mrs. Booth's account of the work done under her direction during the past year with considerable satisfaction.

The chairman expressed his sympathy with the work, and assured Mrs. Booth of the sympathy of the London County Council, congratulating her upon the cordial relationships existing between the civic and religious workers. He asked the meeting to make an act of heroic self-sacrifice in the matter of giving to assist a cause so deserving and honest.

Mrs. Booth, after referring to the recent serious illness of her husband, and to the removal of friends of the work by death, pointed out that the social work represented the true spirit of Christianity in seeking out the very lowest and worst, referring particularly to her midnight workers in the West End and the larger provincial cities. During the past year no less than 1,867 fresh cases had passed through the Rescue Homes, and a second chance had been given to 356 of those who had passed through in previous years. Of the new cases, 1,570 are reported as satisfactory. Of the women received, 553 have been mothers; 220 children have been born in the Institutions, and £1,000 has been obtained for maintenance from the fathers of such children. A magistrate recently wrote as follows: "Please receive the enclosed 10s. with my best thanks for the good services rendered by the Salvation Army ladies in the trying work at the police-courts, especially in regard to the way they so readily help me."

Mrs. Booth, by arrangement with the Home Secretary, has undertaken to receive into her Inebriates' Homes, women who have passed through Inebriate Retreats, with a view to assisting them to meet temptations to drink, and to finding them employment; as well as to open a home for fatherless children, in addition to other extensions of the work. Mr. William Green (Bickley), Sir John Cockburn, and Dr. Heywood Smith also warmly eulogised the work. Communications should be addressed to Mrs. Booth, 101, Queen Victoria Street, London, E.C.

Among London Poor.

"There is a whole world of sights and sounds around us, to which we are blind and deaf, because we have not trained *the eyes and ears of our hearts* to be of quick understanding."

SUCH sights and sounds—sights of need, sounds of sorrow—are met with on every hand in the visits of Mildmay deaconesses among the London poor. Whatever their privations be in summer, they are far greater during the chills of winter, and that the eyes and ears of many a heart may be opened to see and hear, and then, with open hand, to minister kindly relief, a few short notes are given:—

A TALE OF STRUGGLE.

At the top of one of our crowded buildings in the East End lives a poor widow, nearly seventy. Her room, though the furniture is scanty, is a pattern of cleanliness and neatness. Although her smile is bright and her voice is cheery, one can easily see the pinched, half-starved look on her face, which tells its tale of struggle. She is a finisher by trade, *i.e.*, one who makes buttonholes, and sews buttons and linings on garments. She is paid *about 2s. a dozen.*

Another old woman is in a tiny back room. She has 4s. 6d. per week to live upon, half-a-crown of which has to be "laid aside for the rent." Only 2s. to buy food, clothing, and everything else with, yet *never an anxious look or dark cloud crosses this old saint's face*, and never a murmur escapes her lips! What are more valuable lessons than those learnt from God's poor?

CHILDREN WHO LIVE IN ATTICS.

Come and see where some others live—husband, wife, and four children in two attic rooms at the top of a three-storied house, in which there are already five other families! The father works in the cattle market, and out of his slender and uncertain wage they have to pay 7s. a week rent, and feed and clothe the four children and themselves. The mother does her best to keep them clean and tidy, and off the streets. Their poor little pinched faces tell the tale of insufficient food and scanty clothing.

"GOD HELPS US ON AGAIN."

Here we have an old couple. The wife is a cripple; never goes out, sits month after month in this one room, which is living, workroom, and bedroom all combined. The husband makes zinc chimneys, a trade he learnt when thirteen years of age; he is too old now to venture up ladders and put the chimneys up, so he makes them at home when the orders come. In this way he can keep his wife company, and labour for her support. They never beg or complain, only "When times are at their worst," he said, we *begin to lose heart* a bit, but *God helps us on again.*"

Cases like these might be multiplied, but the above will suffice as samples of the need which, for Christ's sake, we desire to relieve.

(Mrs.) E. Codner.

Care of Conference Hall Office, Mildmay Park, London, N.

Scriptures for India.

THE Unions whose addresses we gave in our last issue are, without exception, receiving a hearty response to the proposals that Christians in this country should present the Scriptures to persons in India who are able to read, but who are yet without copies of the sacred volume. The following letter from Mr. M. Kenchington (of the London Banks Prayer Union, 6, Hamilton Road, Highbury, N.), is representative of the spirit of gratitude to which many have testified:—

I am very thankful that the London Banks Prayer Union was led to join in the "Scriptures for India" movement. It is specially favoured with a great opportunity for disseminating the Scriptures, there being a large number of native bank clerks in all the chief cities of India, all of whom can read English. Therefore the elegantly-bound and well-printed Bibles and Testaments which you are supplying with the labels inside, showing that they come as *personal presents* from Englishmen of their own profession (most of the donors having inserted their business addresses), and bearing the statement that it is in commemoration of Victoria, Queen and Empress—almost assures their acceptance. Further, as these books are in English, they will be received as a compliment to the scholarship of the receivers; and being accompanied by much prayer, great results may be expected.

This Prayer Union is now sending out 157 Bibles and 464 New Testaments in English, and has forwarded the money and labels for 100 Testaments and 150 copies of the Gospels in the vernacular. But this number does not meet the needs of Calcutta, Bombay, Madras, and Rangoon, and leaves untouched such cities as Allahabad, Agra, Delhi, Lucknow, Karachi, &c.

So far almost all the funds have come from members of the Union (who in addition support their own missionary in India), but probably many Christian banking men in the provinces reading this, will hasten to enable us to send the Word of Light and Life to all the banking centres of India. Labels representing the amount subscribed will be sent at once to every donor.

What is true of the Banks Union is true of the others as well. We believe the opportunity only requires to be made known to be eagerly taken up by very many all over the country. But the time is short, the hope of the promoters being that the distribution should begin on January 1. It is, therefore, highly desirable that all who wish to take part in this testimony for Christ to the people of India should make their intention known to the respective Unions within a week from this date.

Evangelistic.

Edinburgh Castle, E.

A MONTH'S services have been concluded at the Edinburgh Castle, E., by Mr. C. Lazenby, of the Evangelization Society. The visit, by the blessing of God, proved a time of refreshment. Many have been the expressions of gratitude on the part of God's people for the helpful expositions of the Word. The addresses to the unsaved, which were not without fruit, have been characterized by a clear, Scriptural explanation of the way of salvation.

Walter Notman, Superintendent.

The Weaver Brothers at King's Lynn.

The twelve days' mission conducted by the Brothers Weaver in the Primitive Methodist Church, King's Lynn, was a time of deep blessing. The addresses of Mr. Bewley Weaver were delivered with emotion and power, and the singing of Mr. Frank was impressive. Every evening during the mission, and also on the morning of the second Sunday, souls were pointed to the Saviour. There were many inquirers, including a number of the Sunday school scholars. The mission was a time of spiritual refreshing. Geo. Bell.

Rev. John Wilson at Sheffield.

A fruitful mission was conducted at Zion Congregational Church, Attercliffe, Sheffield, November 18-26, by Rev. John Wilson, of Woolwich. The addresses were of an earnest character, and much blessing to Christians has been the result of the work done. A number of persons passed through the inquiry room. In addition to the regular services, Mr. Wilson, who was indefatigable in seeking to win men to Christ, addressed the workmen at Messrs. Hadfield's, and also at the Smelting Works of Messrs. Wilson, as well as a meeting at the Midland Railway sheds. Mr. Wilson's visit will long be remembered. W. A. G.

Mr. C. E. Barraclough at Beeston.

During the fortnight's mission recently conducted at Beeston by Mr. C. E. Barraclough, the Gospel Mission Hall was crowded nightly, and the people listened intently to the preaching of the Truth. Many were dealt with in the inquiry rooms. An effort put forth to reach the frequenters of public-houses aroused much attention. Christian workers visited the places, and invited those who were within to attend the services. A torchlight procession was arranged for eleven p.m., and this proved so successful that the hall was filled. At the conclusion of the meeting some remained to pray. On the Sunday evening the streets were processioned, and the indoor meeting was an impressive one. The services are being continued by local friends.

J. Paling, Secretary.

Mrs. Baeyertz at Nottingham.

A sixteen-days' Mission has been completed at Nottingham in connection with St. Andrew's Presbyterian Church, and its offshoot at Noel Street. The first week was taken at Noel Street Church; and on the opening night (Sunday) some twenty-five professed conversion. The ensuing evenings were tempestuous or foggy, and the work was affected considerably thereby; still, good fruits appeared. Mrs. Baeyertz transferred her work the second week to Belgrave Square, and had good attendances to the last, although the weather was most unpropitious. Signs followed, however, and good was done. The afternoon Bible readings were useful and well appreciated. Mrs. Baeyertz had not previously visited Nottingham, and has made many friends on this occasion.

Mr. A. E. Sims at Knighton.

A most encouraging mission has just been concluded in the Primitive Methodist Church at Knighton, Wales, by Mr. A. E. Sims, of the Evangelization Society. The workers were gladdened by seeing sinners seeking Christ, but especially by the number of backsliders restored, and young lives consecrated to Christ. Not a few believers experienced for the first time the joy of helping seeking souls. A noticeable feature of the mission was the week-day prayer-meeting; it was a common thing for men to drop business (even on market days) and spend half-an-hour pleading with God. For the encouragement of those who find it difficult to reach "outsiders," it may be mentioned that on the penultimate day of the mission Mr. Sims challenged the congregation, in the middle of the service, to prove their love to Christ by "turning out" in a body and seeking to "bring in" the unsaved. Nearly the whole congregation responded in perfect order, to the accompaniment of the hymn, "All hail the power of Jesu's name." The novel but helpful plan answered admirably, for the congregation that re-entered the church had about doubled in size, and in the after-meeting sinners so gathered in were weeping at the Cross.

Mr. Charles Inglis at Woolwich.

A most helpful nine-days' mission, conducted by Mr. Chas. Inglis at the Woolwich Tabernacle, closed on Monday last, December 2. The report to me of the first day's services was, "A good commencement has been made," and we now joyfully add, "A better conclusion." It was feared that the attendance at the Bible reading would be small since the Woolwich people cannot well get out in the afternoon, but so many came, and the interest taken was so great, that Mr. Inglis consented to give another on the last day of the mission. The addresses to Christians on the Sunday mornings were also very highly appreciated. Mr Inglis' desire is not only to make every hearer understand the message, but also to remember it, and his success in this respect is certainly great. Few who heard it will forget the sermon of Sunday morning last, which summarized so well all that is said in the Scriptures of Enoch. The speaker noted:—(1) Enoch's path. "He walked with God." (2) His purpose. "He pleased God." (3) His prophecy. "The Lord cometh with ten thousand of his saints." Every meeting, particularly those on last Lord's Day, bore much fruit. Among others, were two poor girls from the streets, several soldiers, a number of children from the Sunday school, husbands and wives, and, what perhaps delighted us most of all, was the large proportion of men who have boldly come out for Christ. "The Lord hath done great things for us, whereof we are glad." John Wilson, Pastor.

Ardrossan Presbytery U.F. Church Mission.

Conforming to the Assembly's recommendation, special evangelistic services are at present being carried on within the bounds of the Ardrossan Presbytery, in the county of Ayr. It is pleasing to record that all the ministers had with great unanimity and heartiness thrown themselves into the movement. Great would be the pity should it anywhere be otherwise, because the need of spiritual quickening is everywhere painfully manifest, and in Ayrshire, as elsewhere, the churchless and godless form a great and constantly-increasing throng. In the towns of Kilbirnie and Kilwinning, situated about seven miles apart, in a district in which iron and mining interests largely abound, missions in the different U.F. churches have already been held. In Stevenston and Saltcoats the work is presently in progress; while Largs, West Kilbride, Ardrossan, and other places within the Presbytery's boundary, have each yet to be visited in the order mapped out. The Presbytery's operations, it is expected, will extend over a period of something like two months.

The missions in Kilbirnie and Kilwinning were conducted by a number of ministers, each giving a night in turn. This form of conducting missions does not, as a rule, however able the preachers, prove so advantageous or helpful as where only one fit and suitable speaker holds forth nightly in the same place. The results gained in the reaching of outsiders, and in the stirring up of church members to greater activity, do not seem so far as is yet known, to be large; but, when at the expiry of the campaign the reports for the Presbytery have been collated and gathered in, it is expected that there will be much on record to cheer those who have heartily thrown themselves into the work. Apart from the question of conversions, much good is most certainly being done. Rev. A. M. Moodie, of Ardeer, to whom has been entrusted the duties of convenership and organization, assured us in the course of a pleasant interview that "a kindlier feeling has been generated among the members of the different churches towards one another," and this in due season cannot fail to be productive of further good.

Ardeer and Stevenston are but two parts of one town, Ardeer being the newer and Stevenston the older. Ardeer is largely the creation of Nobel's dynamite works, which are built about a mile away among the sand cones which line that part of the Ayrshire seaboard. The week's mission in Ardeer Church was, for four nights out of the six, conducted by Rev. James Muir (Glasgow). His addresses were excellently adapted for such a mission, making a deep impression and leaving a sweet savour behind them. A few cases were individually dealt with and hopeful profession made. The second week's mission has been held in the U.F. Church in Stevenston, and Mr. Harry Young, of the Evangelization Society, has been the preacher for the week. Good has been done. The minister of the church, Rev. Matthew Millar, who was only inducted a few months ago, is a true Gospel preacher, and blessing attends his ministry. One young man to whom the evangelist spoke told him that he was converted eight weeks ago while Mr. Millar was preaching in the open air. It is not everyone who cares to preach in the open air, but the way to reach the masses is to go to them.

J. C.

Mr. R. S. Bradbrook writes from Riddings, Derbyshire:—"God is greatly owning the message here Many have confessed Christ during the past three weeks."

Under the auspices of the Baptist Church, Coatbridge, N.B., Mr. W. R. Bradlaugh commenced a fifteen days' mission in the Temperance Hall, on Sunday, November 24. Much blessing attended his ministry, especially among the ironworkers and railway men.

Mr. W. Forbes has just concluded a week's Gospel Temperance Mission at Pembroke. The attendances were good throughout, and the services were very helpful. E. T.

Mr. George Attwood, of the Evangelization Society, has just concluded a fortnight's mission at the Baptist Church, Bury St. Edmunds. Several persons who were brought in at the last special mission are now joining the church.

"Jack Cooke," the boy preacher, who recently concluded an encouraging mission at Bloomsbury Chapel (Rev. B. J. Gibbon's), is now conducting a week's meetings at Shoreditch Tabernacle (Rev. W. Cuff's).

Miss Hughes, of Hoxton Mission, has conducted a series of services at several centres in the Alford (Primitive Methodist) circuit with much acceptance. General interest was aroused, and the Gospel story, in address and song, had earnest listeners.

Mr. Leonard Weaver has conducted a four days' mission in Hastings, in connection with the Railway Mission, and P.S.A. of Robertson Street Church. The meetings were well attended, and at the closing service many bore testimony to having received blessing. Mr. Weaver has also addressed several "rallies" of friends and converts of the London Tent work in several parts of the metropolis. The gathering at Upton Parkon Wednesday week was very encouraging, as also was that on Saturday evening last at Clapham.

Mr. Bob Johnson has completed a fortnight's mission at the Mission Sanctuary, Argyle Road, Leeds. A number of people who did not usually attend any place of worship were attracted, and helpfully influenced. The gatherings were full of interest, and among those who were pointed to the the Saviour were some of notorious life. Mr. Johnson, in addition to giving evangelistic addresses, sang a number of bright Gospel songs of his own composition. Many of his hearers signed the temperance pledge. George Jesson.

A three weeks' evangelistic mission has been conducted in the Presbyterian Church, Lewes, by Mr. William Thomson, jun., of Prestwick, and Mr. Anthony C. H. Cooper. Much blessing has been received, the afternoon Bible readings proving very acceptable and helpful. "The Gospel by limelight" meetings for adults were also productive of good; while the limelight services for school boys and girls were so largely attended that the capacity of the building was strained, the area and gallery being full to overflowing. Many persons, most of them children, came forward as inquirers, and were searchingly and faithfully dealt with. Such a time of blessing has not been known in Lewes for a very long time, and Christian hearts are filled with gratitude and praise.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mrs. Baeyertz.—Till Dec. 23, Portsmouth.
Rev. A. Allen.—Till Dec. 13, Peebles.
Mr. Chas. E. Barraclough.—Dec. 8-20, Chathill, Northumberland.
Mr. W. R. Bradlaugh.—Till Dec. 8, Coatbridge; Dec. 10-17, Motherwell.
Mr. R. S. Bradbrook.—Till Dec 9, Somercotes and Swanwick; 10-19, Alfreton.
Mr. W. Collard.—Dec. 8-13, Hope Mission, Merton; 14, 16, and 21-23, Vestry Hall, West Bar, Sheffield.
Mr. W. D. Dunn.—Till Dec. 14, Thurso.
Mr. J. S. Harrison.—Dec., Great Assembly Hall (Sundays and Wednesdays).
Mr. William Hill.—Till Dec. 7, Greenock U. F. Church; 8-21, Port Glasgow.
Mr. J. Hawkins.—Dec. 14-17, Ely.
Mr. and Mrs. A. Harrison.—Dec. 8-19, Cleethorpes.
Mr. Chas. Inglis.—Till Dec. 7-9, Hastings; 22, New York.
Mr. Newton Jones.—Dec. 7-12, Redhill Y.M.C.A.
Rev. J. Jameson.—Dec. 8-16, Norristhorpe, Heckmondwike.
Mr. Bob Johnson.—Till Dec. 10, Alford (Lincs); 15, York; Till 21, Whitfield's Tabernacle.
Mr. S. Levermore.—Till Dec. 22, Park Hall, Barking.
Mr. W. R. Lane.—Dec. 7-16, Stowmarket.
Rev. J. Mitchell.—Till Dec. 8, Epsom.
Rev. J. Mayo.—Till Dec. 11, Marlboro'; 12-23, Portland.
Rev. F. C. Spurr.—Dec. 7-18, Islington, N.
Gipsy Smith.—Dec. 7-16, Kidderminster.
Mr. R. Spragg.—Till Dec. 14, Miss Macpherson's; 14-28 Woodbery Hall, S. Tottenham.
Mr. J. Sprunt.—Dec. 8-17, Tunbridge Wells; 22, 29, Maidenhead.
Mr. E. P. Telford.—Dec. 8-19, Skipton.
Mr. T. Swanston Smith.—Till Dec. 17, Wilmington.
Mr. Henry Thorne.—Till Dec. 9, Arkwright Street, Notts; 10-19, Harpenden.
Rev. J. Tolefree Parr.—Dec. 8-16, Haslingden.
Messrs. Weaver Bros.—Till Dec. 13, Castleford; 15-22 Camberwell.
Mr. Barry Wake.—Dec. 8, Walthamstow; 15, St. Giles' Christian Mission; 22, Emmanuel Church, Folkestone.
Mr. A. W. Walker is open for engagements. Address 252, Ramsey Road, Forest Gate, E.

Requests for Prayer.

For an eight-days' mission at Dunoon, December 15-22.

For blessing upon the Ipswich monthly meeting, Dec. 12. Speaker, Rev. T. I. Stockley.

For an evangelistic mission in progress at Chelmsford, conducted by Mr. W. J. Taylor, of Hanley.

For services to be conducted by Messrs. Pett and Putt, at the Gospel Hall, Hounslow, on Sundays in December.

For blessing upon a mission of the United Free Churches, Port Glasgow, to be conducted by Mr. Wm. Hill, Dec. 8-21.

For blessing on a mission to be conducted by Mr. James Jones at the Curnffurdoer Branch of the Pontymoile Mission.

Praise.

For blessing given in a week's mission at Tillicoultry.

The Churches.

**** *The Editor will be glad to receive "post-card" notes for this page, of* SPIRITUAL PROGRESS AND EFFORT *in the Churches. They must be prompt, reliable, and* NOT TRIVIALITIES; *and be accompanied by sender's name and address.*

Church of England.

Rev. A. Hindle, M.A., curate of St. James-the-Less, Bethnal Green, E., has been appointed to succeed Rev. A. Hart as curate of St. Peter's, Highgate Hill, N.

The new Chaplain-General (the Bishop of Sierra Leone) will be obliged to return to Africa for a short time to wind up his episcopal work before he enters upon his duties permanently.

The Bishop of Dover recently consecrated the new church which has been erected to meet the needs of the district known as Northumberland Heath, an outgrowth of Erith, Kent, gathered around the Parish Church of Erith there is an excellent work on Evangelical lines under the direction of the vicar (Rev. G. A. S. Adams), and "The Heath"—as the new district is called—has hitherto been served by a small school-church.

Congregational.

Rev. S. A. Tipple has completed forty-five years of ministry at Central Hill Church, Upper Norwood. In spite of his long term of service Mr. Tipple remains in good health.

Whitefield's Tabernacle, Tottenham Court Road (Rev. George Suttle), has reduced the debt on the new buildings by £650 during the last year, leaving £7,900 still to be raised.

Rev. D. B. Hooke recently addressed the students at Harley College on the claims of the British Colonies, and stated that fourteen students from the College are now labouring in connection with Colonial Congregational Churches. One of these, Rev. J. Ramage, has just been elected Moderator of the Congregational Union of South Africa; and the latest to go out, Rev. Alban E. Heath, has commenced a good work at Paarl. A student who recently left has been, conditionally, called to Pretoria.

The following resolution—a copy of which is to be sent to each of the county unions throughout the country—has been adopted by the General Committee of the Congregational Union:—"That the attention of this committee having been called to a 'grand prize drawing' in connection with a Congregational church, it desires hereby emphatically to declare its strong disapproval of this method of raising money as being opposed to the spirit of the New Testament teaching, injurious to public morals, a violation of the traditions of our Congregational churches, and an incentive to that passion for gambling which is a growing curse to the country."

Baptist.

All the Bristol College students who were ready to accept pastorates at the close of last session have settled, and have begun work in the midst of dense populations, Mr. G. E. Moore, who was accepted last year by the Baptist Missionary Society for the Congo Mission, and has taken a year's medical instruction at Livingstone College, is proceeding immediately to his sphere of labour.

Rev. F. A. Rees, of Stretford, Manchester, has been urging the Baptist churches at Lancashire and Cheshire to establish an Order of Elders as distinct from deacons. For the latter he would keep the more "secular" concerns of the church, regarding the elders as spiritual helpers to their ministerial brethren. On the ministers, he thinks, far too heavy a responsibility now rests, and it is not possible for them to care for their churches as they ought, so that "discipline and order" has become in some cases almost dead letters.

Rev. W. J. Avery, of Norwood, sends an interesting account of progress made at Westbourne Chapel, W. Particularly Mr. Avery shows that much spirited stimulus has come from the Saturday evening prayer-meeting, which is conducted by the pastor, Rev. George Freeman, and is well attended. "Pastor and people," says Mr. Avery, "alike believe that it is in fellowship with God that they keep alive and powerful the flame of zeal for his work. The deacons attend the prayer-meeting in force, and the entire church is well represented." The church is flourishing in many ways. A number of hearers have recently sought the Saviour.

In celebration of the completion of twenty-six years' work in Norwood by Rev. Walter Hobbs, an effort has been made at the Tabernacle, Gipsy Road, in aid of the building of much-needed Sunday-school and Bible-class premises at the rear of the present structure. At a public meeting, held in the chapel, Mr. G. Shrubsall, L.C.C., in the chair, Mr. Hobbs made a brief statement, in which he said they have a church of 190 members, and over 300 children in the Sunday-school, while Bible-classes have to meet in the lobbies because of the want of better accommodation.

The Baptist Union Annuity Fund exists to succour aged and infirm ministers and ministers' widows. Last year the annuity paid to ministers was £42 4s., and to widows £28 2s. 8d.: and to secure these payments £1,640 19s. 3d. were received in free contributions. The amounts are below those aimed at (£45 and £30 respectively). Up to date this year the committee have only received £760, which sum, together with the further estimated amount receivable (£300), will only enable them to pay for the year 1902, £38 4s. 8d. to ministers, and £25 9s. 9d. to widows. An urgent appeal is therefore made for immediate help from churches and individual Christians. The secretary is Rev. J. H. Shakespeare, Baptist Union Offices, Furnival Street, Holborn, E.C.

Methodist.

The Methodist Free Church, Paradise Road, Stockwell, S.E., situated in a working-class neighbourhood, was in need of extended premises to carry on its increasing work. Unwilling to incur fresh liabilities, the members are adding a new wing to the present building. For some weeks a band of workmen, after finishing their regular day's labour, have devoted their time to this undertaking in the most praiseworthy fashion. It is hoped that the buildings, which in the ordinary way would have cost some £300, will be opened free from debt, and to this end, in addition to the labour being entirely voluntary, gifts of money, timber, &c., have already been received.

The Wesleyan Quayside Service Association, of Newcastle-on-Tyne, has concluded its season of open-air meetings. The Association, which is represented by members of the several Methodist churches in the Newcastle and Gateshead district, has for its object the bringing of the Gospel, both by speech and song, into the very midst of one of the most crowded places to be found anywhere in England on a Sunday morning. All sorts and conditions of men congregate here every Sunday morning, and in addition may be seen "ice cream vendors," "stall holders," "cheap Jacks," and "tipsters," in abundance. Several men have been converted and joined the Methodist Church, and many others have signed the total abstinence pledge.

Presbyterian.

The nomination board has unanimously selected Rev. A. H. Drysdale, of Morpeth, as Moderator of the Synod for 1902. Mr. Drysdale has accepted the nomination.

The Synodical Committee for the Instruction of Youth, at its recent meeting at Regent Square Church, discussed the National Young People's Mission in Sunday schools which is fixed for next spring. It was shown that the Sunday schools in the Presbyterian Church of England have increased from 450 to 480 in the last seven years, but that the number of scholars has decreased by 1,500 in the same period.

The Salvation Army.

Mrs. Bramwell Booth has received a despatch from the commissioner in charge of the Salvation Army's work in South Africa describing his urgent need of women's and children's clothing for distribution amongst both the English and Boer sufferers from the war. Parcels for this purpose will be gratefully received and acknowledged by Mrs. Booth at 101, Queen Victoria Street, London, E.C.

The twenty-first anniversary of the Chiswick Mission, of which Mr. R. T. Smith is the leader, was celebrated recently, and the services were largely attended. Mr. Chas. Cook spoke on the Sunday morning, and Mr. Smith in the evening, and at a public meeting held on the following day addresses were given by Rev. J. H. Rushbrooke and other friends.

In connection with the Weaver Tent Bible Class and Mission Band a public meeting was recently held in Queen's Place Mission Hall, Wandsworth Road, S.W. Dr. Cronin and Messrs. Chamberlain and Headlam were among the speakers. The leader of the band will be glad to welcome fresh workers at 102, Stewart's Road, Wandsworth Road, any Wednesday evening at 8 p.m.

At the anniversary of the work at the Kent Martyrs' Memorial Hall, Dartford, stirring addresses were given by Mr. Vicary. The annual report states that the Young Men's Bible Class, which began some fifteen years since with nine members, now numbers 246. During its existence 1,241 young men have passed through its ranks. The Protestant Institute has also proved helpful, and the Lads' Bible Class and the Juveniles Protestant Mission are making good progress.

During the past ten years Mr. J. J. Browne, of the London City Mission, has done excellent work in the public houses and beer shops of the metropolis, delivering the Gospel message to the frequenters of the bars, and also to the publicans and their assistants. Through personal dealing, and by the distribution of helpful literature, Mr. Browne has been able to influence many for good. The tenth anniversary of the work was celebrated on November 27, at Colmer's Institute, N.W., by a tea and public meeting, to which about a hundred potmen and their wives accepted invitations. Mr. H. Marnham presided, and Gospel addresses were delivered by Mr. W. Prentice, of the Mission to "Coalies," and by Mr. Browne. The occasion was one of much interest and encouragement.

Fallen Asleep.

Rev. WILLIAM MCKILLIAM, minister of the United Free Church, Possilpark, Glasgow.—Rev. JOSEPH RHODES, for many years Precentor of the Wesleyan Conference, from which position he only retired last year. He entered the Wesleyan ministry in 1863.—Mr. J. MUIR LEITCH, an esteemed elder of Regent Square Presbyterian Church.—Mr. ROBERT HOLMES WHITE, a mainstay of the Church of England Young Men's Society, and a prominent supporter of the Church Sunday School Institute, the Religious Tract Society, and other organizations and institutions.—Rev. JOHN WILLIAM BURKE, who, in spite of blindness, was an ardent evangelical worker. He was a warm supporter of the C.M.S. and the Bible Society.—SAMUEL ALFRED ALEXANDER, late of the Medical Staff, Imperial Yeomanry Hospital, Deelfontein, S. Africa, and son of Mr. and Mrs. S. J. Alexander, evangelists, of 42, Argyle Road, Ilford, Essex, passed away triumphantly from earth to Heaven (after many months of suffering), on Sunday, December 1, at 6.50 a.m.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS. — A.M.H. W.C. M.C. F.A. R.B. N.J.G. A.P. S.J.B. W.C. H.G. R.P.C.C. C.A.R. G.R.W. A.H.B. W.B. W.J.T. E.L.S. J.H.C. C.W.H. T.J.K. C.C. C.R.H. J.S. G.J.J. A.A. W.B. J.M. Sir G.W. J.S.F. S.P. C.W. J.O.G.D. B.T.F. W.C.K. G.W. J.T.S. F.C.S. C.E.B. J.P. C.E.W.W. J.McA. W.P. M.B.G. J.G.G. W.M. C.F. M.A.B. T.E. J.J.B. J.H.S. J.J.K. F.J.D. T.H.E. J.H.Y. S.K. C.F.B. R.T.S. J.T.W. A.M.B. G.W. E.E.T. M.H. E.S. S.L. W.T. G.J. E.E. J.H. J.D.L. B.W. F.W.A. E.M.H. E.B.J. T.H. W.W.K. T.P. F.M.W. R.S.B. W.A.G. J.F.K. D.S.D. S.L. J.M. J.S. H.J.P. J.M. Mrs. M. C.P. C.E.H. E.A.T. J.C.G. J.J.R. R.M.R. A.S.P. W.F. M.S. S.P. A.E.S. H.G.W. W.R.B. A.R. G.T. J.H.L. J.McC. T.A.B. G.R.H. F.P. S.C.

APPLICANTS FOR TRACTS. — Mr. W. Bilton, evangelist, Hevingham, near Norwich; Mr. William Grundy, 18, Brick Street, Broadbottom, near Manchester, Mr. W. Burgess, 33, Hawles Street, Margate (village work); Mrs. D. A. Spurnay, Station Road, Salterton, S. Devon; Mr. G. Waight, Station Road, Earley, Reading; Mr. W. Howe, 93, Great Queen Street, New Town, Dartford; Mr. W. Martin, Lynda House, Tennison Avenue, Lynn; Mr. John Moseley Wills, 22, Cottenham Road, Upper Holloway; Miss A. Adams, 210, Glyn Road, Lower Clapton, N.E.

Personalia.

Mr. JOHN JACKSON, organizing secretary to the Mission to Lepers, has been compelled, under medical advice, to cancel all his engagements until the New Year. He is suffering from the strain of overwork; but it is confidently hoped that a period of rest will lead to complete restoration.

Mrs. ARTHUR W. MARLING, whose work among the Fan tribes in the French Congo Territory of Western Africa, is at present in training in a maternity home in order to future usefulness. She hopes to be free towards the end of January to address meetings in aid of her work in the Fan country. She is still seeing through the press her translation of Foster's "Story of the Bible," the production of which has engaged the warm sympathy of Christians in England and America. About £100 is still needed to cover the cost of the work.

Children's Books. Protestant Books. Biblical Books. "Two-Version" Bible.

WITH the coming of Christmas, the question of presents arises. Some excellent gift-books for children will be found in the special parcel which Messrs. Morgan & Scott offer for 10s., carriage paid. It contains eight volumes of Rev. E. Payson Hammond's works; a book by A.L.O.E., entitled PERCIVAL'S PICTURE GALLERY; a tale by Mrs. Hunter, entitled JOE WITLESS; and the six volumes of "NETTIE'S MISSION" LIBRARY; in all 16 volumes for 10s., as stated above (or 11s. 9d. if for abroad).

Another special offer, which is of great value at this time, when so many are being turned aside to the errors of Romanism, is the parcel of Protestant books for 9s., carriage paid, including a splendid edition of FOXE'S BOOK OF MARTYRS, with twelve full-page illustrations, and a steel-plate frontispiece. This book alone is published at 10s. 6d. Then there is a copy of THE CATACOMBS AT ROME, by Mr. Benjamin Scott, F.R.A.S.; three of Miss Richardson's books, giving practical experience of Romanism; and forty-two copies of a pamphlet on THE CONFESSIONAL, by Miss Richardson. This latter will be found very useful for distribution. The whole parcel is offered for 9s. (or 11s. 3d. if for abroad).

If a present is wanted for a minister, evangelist, S.S. teacher, or other Christian worker, the six-shilling parcel of Biblical works would be found most useful. It includes a copy of CRUDEN'S CONCORDANCE (3s. 6d.); a handbook to the Old and New Testament, entitled THE BIBLE REMEMBRANCER (2s. 6d.); THE BIBLE INTERPRETER, an illustrated dictionary of the Scriptures (1s. 6d.); and two other valuable works: SEARCHING THE SCRIPTURES (2s. 6d.), by Dr. J. Anderson, and CHRIST LIFTED UP (2s. 6d.), by Rev. R. Gilchrist. These five books, it will be noted, total up to 12s. 6d.; but the publishers offer the parcel, carriage free, for 6s. (or if for abroad, 8s.).

The publishers, however, make it a condition with all these "special offers" that those ordering the same will undertake to carefully place the copies of THE CHRISTIAN (which will be enclosed in each parcel) with some friends not as yet acquainted with the paper, in the hope that they may be induced to become regular subscribers.

The "Two-Version" Edition of the Bible, containing the Authorised Version, with the differences of the Revised Version printed in the margin, so that both texts can be read from the same page, has met with a wide acceptance. A beautifully-bound copy of this Edition of the Holy Scriptures (price £1) is offered to anyone who secures twelve new subscribers to THE CHRISTIAN. In a number of cases Christian workers, at once concerned for the extended influence of THE CHRISTIAN, and desirous of possessing a valuable book, set to work with very encouraging results. There is also a Wide Margin Edition, published at 27s.; and, whereas for *twelve* new subscribers a 20s. copy of the ordinary edition is given, for *sixteen* new subscribers a copy of the 27s. "Wide Margin" edition, printed on writing paper, an ideal "worker's" Bible, will be presented. Full particulars of this scheme can be obtained on application to Morgan & Scott, Office of THE CHRISTIAN, 12, Paternoster Buildings, E.C., to whom all orders for the above-mentioned books should be sent.

[ADVT.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C. Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. **(For Subscription rates, see Page 1 of Cover.)** Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

God's Call to Repentance. A numerously and influentially-signed circular has been issued, pointing out the many voices which at present call on us, as a people, to "humble ourselves under the mighty hand of God, that He may exalt us in due time." We have again and again urged the need for national and individual repentance, and readily join with those who have proposed a time of public confession and supplication :—

> The "holy days," which were to commemorate the wondrous lowliness and love of our Lord in his incarnation and death, and the unspeakable gift of the Holy Ghost are, by numbers, turned into occasions of drunkenness. "The Lord's Day," which was to be "holy unto the Lord," for the worship of God, is by multitudes looked upon as a day for self-gratification. Profligacy and gambling are the ruin of numbers. Large fortunes are amassed by some who do not seem to realize that they have taken the labourer's wages, which should have maintained his home in comfort, and induced him to buy a drink which too often inflames his brain, overthrows his reason, wrecks his moral nature, and makes him a curse to the wife and children, to whom he should have been a blessing; and this, wonderful to say, with the tacit acquiescence of too many of us who bear the holy name of Christ.

Day of National Prayer. The fact that the long-continued struggle in South Africa is one between two Christian peoples, in the sight of a heathen world, also calls for much heart-searching. The devastating famine in India is not yet over. We feel sure that many of our readers will learn with satisfaction that the signatories to the circular have agreed, as far as possible, to observe December 31, with all fellow Christians who will join them, as a day of humiliation before the Lord and of intercession for our nation and empire, praying that—

> As members of Christ's Church, their own testimony to his truth may be increasingly in the power of the Holy Ghost.
>
> That the Government of the country may be ordered of the Lord.
>
> That the nation at large may be subject to our God and his law.

At 8 p.m., the beginning of the New Year in India, there will be united prayer in Britain and India, that power from on high may come on all the churches.

Colonists and Natives. We have several times recently called attention to the Native Question in South Africa, and urged our readers to follow the development of events with a watchful eye. Christian people in this country largely gave their acquiescence to the present war owing to their abhorrence of the way in which the Boers had treated the Native Races, with the intention of settling that question once for all on lines in harmony with British policy everywhere. Colonial feeling on this matter has never been healthy, and there are ominous signs in Rhodesia just now that it is growing steadily worse. In proof of this, no stronger evidence could be asked for than two articles published on October 8 and 24 in the *Rhodesia Herald*. In the former, the editor says, "However the Boers treated the blacks, Britain is not fighting them on that point. Far from it. We should all hail with delight a recognition of the true relationship between natives and colonists, *such as the Rand laws were based upon*." The basis of these laws was practically a slavery pure and simple. That is what the Rhodesian leaders seem desirous of re-establishing in British territory.

A Cold-Blooded Policy. Not satisfied with throwing out such sinister hints, and suggesting that they had "every reason for believing" that Lord Milner will, "in the natural course of events, begin to see native affairs eye-to-eye with the colonist," the same paper, in the second article, still further throws off disguise, and pleads openly for a treatment of the native which is opposed to every tradition of British Government and every principle of justice. It complains that "Native Commissioners are not allowed to 'procure' labour" — a veiled way of demurring at the inability to use force. It openly asserts the inferiority of the "blacks" to the "whites," and in no ambiguous language "regrets that men should be hanged anywhere for shooting natives, whether in cold blood or not." The next sentence is appalling—"There will rarely be shooting without extenuating circumstances, and, striking an average, we are bold enough to maintain that the Mosaic exchange of a life for a life is a one-sided affair, where white pays for black." These words are written in a representative South African paper. If they really express the average Colonial attitude, there will be a task of no common magnitude for the Imperial authorities to hold an even balance between native and colonist in the near future. On the Christian community the issue will finally depend. It will soon be time for an unmistakable expression of its opinion.

Christian Teaching in Indian Schools. The "reply" of the chairman of the East India Association to the proposals of Dr. Welldon, that Bible teaching should be introduced into the Government schools of India, is really no reply at all; but it is very useful as indicating the kind of spirit against which missionaries have to contend. Sir Lepel Griffin, speaking in the name of "many" Anglo-Indians, is prepared to oppose strenuously any attempt to Christianize the natives of India through Government schools. His singular reasons are that

> The idea of introducing religious teaching—dogmatic or non-dogmatic—into education is a retrograde one. The tendency of modern thought is to separate as far as possible religious from secular education. . . The teaching of modern science has swept away in the minds of most thinking people *all those old myths* which congregated around the old Jewish theology. . . . *It has purified the Hindoo creed and made it Atheistic.*

And it is this that Anglo-Indians regard with approbation! They would rather have the Hindoos atheists than either Hindoos or Christians. It is well to know exactly the reason for their opposition to Christian teaching.

The Shame of the Position. Men who speak in this manner seem wofully deficient in the most elementary notions of stewardship, as they are evidently forgetful of the teachings of history. The greatest menace to India is the presence of Anglo-Indians that are either hostile or indifferent to Christianity. The awakening of India by means of education, imposes upon us new and grave responsibilities. The more intelligent of the youths have cast off the superstitions of their fathers; the hour has come for them to receive the true Light. And if the Bible can be read in Government schools here, by what reason must it be excluded from Government schools in India? Dr. Welldon's proposition ought to be carried into practice. A fine disgrace it will be if the Government of India consents, through its schools, to destroy the religious belief of the Hindoos, while it refuses to give them a chance to learn the truth about Christ.

Jersey's Religious Danger. The Parliament of Jersey has taken a bold step in passing, by an overwhelming majority, a Monastic Orders Bill, the sole object of which is to prevent the exiled "religieux" of France from capturing the island. The great majority of the Jersey people are Protestants, and they have taken this step in self-defence. Jersey offers to French people a natural refuge, since Norman-French is the official language of the island. But Jersey belongs to Britain, and Jersey folk are extremely loyal to their King. If Jesuits were allowed to monopolize education in Jersey, it would simply mean that English as well as Protestant influence will be seriously imperilled. We know the ways of the Jesuits too well to be in any doubt of this.

A Frank Admission. It is but seldom that the (Roman) *Catholic Times* speaks unreservedly in regard to questions affecting Romanism. It is, therefore, surprising to find the following in the current issue :—

> Whatever be the cause, the fact is no longer deniable, that the exiled French religious, monks and nuns, have not been welcomed into most of the countries to which they turned their steps. Jersey demands to exclude them by law; Spain has decided to insist on authorization, as France did; Portugal, the other day, stoned a group of religious who wished to land at Lisbon, and forced them to re-embark; Austria, Germany, Italy prefer not to receive them; England alone lets them come; for to Ireland they do not seem to have turned their faces; and a journey to America is costly and lengthy. What does it all mean? Of course the action of a mob is not to be ascribed to a whole people; but we cannot fail to recognise that in some cases the Governments have opposed the entry of these expatriated religious. It would almost seem that a word of order had been passed, and that some hidden power was active in persecuting the exiled monks and nuns.

The writer also states that "as if the law was not to be rigidly enforced, the members of the associations are quietly returning to their own country, and *under other titles* are carrying on their work." The Jesuit apparently cannot be anything but jesuitical."

Firmness with Romanizers. Dr. Chavasse, the Bishop of Liverpool, a man of much charity and forbearance, has quietly and firmly taken steps to suppress Romanizers in his diocese, by refusing to license a curate to a church where the law is openly defied. The vicar admits that he himself is acting contrary to the expressed opinions of the archbishops, and yet he poses as a martyr, and speaks of "standing up for the *right* of the parish priest to provide for Reservation of the Blessed Sacrament." It is absurd for a man who is pledged to obey his ecclesiastical superiors to limit his obedience to those things that please him, and to complain about tyranny in other things. If

this attitude be correct, then "authority" is a word without meaning. The only thing that will bring recalcitrant clergymen round, is simple firmness. It will either bring them round, or compel them to join Rome. The half-way position is untenable.

Roads from Rome. The agitation in Austria against Romanism is becoming more and more widespread, and the Vienna correspondent of *The Times* points out that the recent encyclical letter from the Conference of Bishops, condemning Protestant evangelistic work, has strongly intensified the feeling. "Conversion from conviction" is the accepted motto of those who are labouring to spread through Austria the simple truth as it is in Jesus, in opposition to the "wholesale" methods of Rome; and *The Times* correspondent asserts that at least 20,000 persons have abjured Romanism during the past three years, and that in Vienna a leading Evangelical clergyman has in that time received over 1,100 converts who were absolutely free from that political bias which the Roman bishops allege is at the root of the religious movement.

The President's Message. President Roosevelt's message to Congress was marked by two features of interest and importance. The first was its announcement of the national dangers connected with the great trusts, and the need of legislation to safeguard the public from "crimes of cunning" as they are now safeguarded from "crimes of violence." This is a new and significant note to strike. The second was the spirit of genuine friendship for this country, and the tone of congratulation adopted at the settlement of such differences as existed a little while ago on the question of the Monroe doctrine of "America for the Americans." If Congress ratifies the new treaty, which is meant to supersede the Clayton-Bulwer treaty of sixty years ago, we may look forward to a period of genuine and unbroken friendship between us and our cousins across the Atlantic, which will tend to the security of peace and progress of nations all over the world.

A Chapter in Missionary Devotion. Many who have heard of "The Cambridge Seven" have wished that Mr. B. Broomhall would issue in booklet form that division of his remarkable volume on "The Evangelization of the World" which describes their consecration of life and work. That wish is now realized in handsome form, the booklet being entitled A Story Retold. (6d. nett. *Morgan & Scott.*). Artistically illustrated, these pages should have many readers. They not only state facts, but present a powerful appeal for world-wide evangelization. The booklet is specially suited for distribution among college students; but all who are interested in the progress of the kingdom will find the pages deeply interesting.

A Beautiful Book. No time has been lost by Miss Nugent in gathering the Memorials of Charles Armstrong Fox (6s. *Marshall Brothers*). Those who knew Rev. C. A. Fox might well be impatient; but their highest anticipations are abundantly realized in the beautiful volume now issued. As a man, a pastor, and a poet—in the home, in ministerial duty, and in Convention circles, the departed one was justly held in high esteem. The memorials recall him and his teaching, his largeness of soul and beauty of character. The book has permanent value, as well as immediate interest. It is a prose poem, with much of Mr. Fox's verse inlaid, adding beauty and strength. Anon we shall have more to say.

Spasmodic Generosity. A recent pitiful case in a London Police Court, in which clear light was once more thrown upon the miserable lot of the sempstresses and others within the maelstrom of the sweating system—and which, happily, resulted in a sudden flow of charity to the unhappy woman and children concerned—may be taken as an illustration of the way in which many people act in regard to the poor. Their charity is as spasmodic as their interest. Only when a piteous story of individual suffering appears in the public prints do they awaken for a moment from their apathy, although, day by day, hundreds of men and women, not only in the East End of London, but also in provincial centres, are wasting their lives in toil for wages of little more than 1d. an hour, or are starving and dying in vile courts and slums utterly unfit for human habitation. It is not thus that real reformatory work can be done. The misery of the poor is a permanent feature of modern civilization, and its causes are beyond the reach of police-court generosity, and they who would deal with it must join hands with those who are courageously and steadily working, not only in the slums, but also labouring in other directions to bring about a drastic change in our social conditions.

Foundations in Dust. A startling statement from the United Kingdom Alliance throws a very lurid light upon the national revenue, as it shows that, unhappily, year by year the national resources are being more and more largely drawn from the drink traffic. In 1896 the the Government received from this unholy source no less a sum than £35,850,804, and this last financial year it had grown to £43,178,179. Another unpleasant feature is the development of a Tammany ring of brewers and distillers, the trades being rapidly concentrated in the hands of capitalists and large companies. Twenty years ago there were nearly 16,000 individual brewers; to-day there are only a few over 6,000; yet the production has enormously increased. On the other hand the grocer-publican is becoming more and more in evidence, the number having increased by nearly 7,000. In face of such facts as these, and of the misery and vice and crime which lie behind them, it is indeed difficult to understand the apathetic attitude of the many Christians who in regard to the temperance movement have followed the example of the Babylonians (Jer. li. 30) and "forborne to fight."

State Stumbling Blocks. Another illustration of the fostering care which the Government bestows upon the drink trade is afforded by a recent letter to the Liverpool School Board, in which the Board of Education notify their refusal to permit elementary temperance teaching as a subject of secular instruction, and prohibit such teaching in school hours. If this action is based upon any trivial technical difficulty, steps should be taken by the public for its removal, as there never was a time when it was more necessary that the young should be educated in the principles of abstinence from intoxicants. Already the delegates present at the Conference of the Denbighshire Temperance Associations have resolved to take measures to bring the subject before Parliament, and it is to be hoped that a very general movement will be made to secure the reversal of the adverse decision arrived at by the Education Board.

The Real Irish Difficulty. It is noteworthy that in two newly-published volumes professing to deal exhaustively with present-day questions affecting Ireland, and full of suggestions of remedies for wrongs and evils, nothing whatever is said to the pressing subject of the close relation between intemperance in the Sister Island and Irish poverty. Yet behind the drink traffic there looms the black cloud of misery and compulsory emigration which seems to darken and deepen day by day, despite the efforts of all those who are labouring in the true interests of Ireland. If it is startling to find that in Manchester there is a drink shop for every 168 inhabitants, what must be thought of the fact that in Clonmel there is one for every seventy-eight, every eleventh house being licensed, and that in Cork and Waterford and other cities and towns the state of things is but little better. The distiller and the brewer are the real obstacles to the material prosperity of Ireland, and if they could be set aside by the State, instead of being fostered by it, land and other questions would settle themselves.

The Impassable Barrier. The bookstalls are to be flooded with several very low-priced editions of some books which for years back have done much to unsettle men's minds in regard to the orthodox belief in the handiwork of God in creation, and the omnipresence of Divine control over the life of the universe. Renewed discussion may, therefore, be looked for as to disputed points in nature, and we shall have a repetition of the impertinent assumptions which characterize the work of the scientists who have far outrun their teacher. One thing, however, is certain, none of them can pass beyond the boundary line with which God has marked off the domain of human investigation. Milton has said that "fools rush in where angels fear to tread," but the most daring of these speculators pauses at the threshold of the mystery of life, and though he may give way to his imagination in treating of its developments, he is ignorant and silent as to its origin, simply because he will not accept the Bible statement, and cannot discover or suggest any other fact.

The Signs of an Apostle. That old question regarding the credentials of a minister of Jesus Christ, comes to the front again in the pages of a contemporary. The view taken is that we must choose between Episcopal ordination linking a man to an historic past, and a man's own personal statement that he is called to the ministry, directly, by our Lord. Such a choice is, in our view, distinctly arbitrary, and ought never to be placed before people. We are not driven to any such extremes. The best human authority upon the matter is surely St. Paul, who was not officially ordained by the Apostolic band, and who was yet chief of the Apostles. He neither made light of an historic apostolate, nor contented himself with simply affirming his own call to the Divine office. But he pointed to his work as the *sine quâ non* of this apostolate. He called attention to the "*signs of an Apostle*" wrought by Christ through him. And this is the final proof of a true call to the ministry; are the apostolic *signs* present or not? Nothing else avails if these are absent.

Let us Minister unto Him.

JESUS was born a Prince and a Saviour, but no royal splendour greeted his advent. His first resting-place was a cradle never made for man at all, far less to bear the form of the infant Son of God.

It was but a manger, though probably not as is generally pictured in the stable *of the inn*. The term "inn" did not refer merely to the one building where shelter and food were provided, but included all the outhouses and buildings connected with it, answering more exactly to our word *farm*.

There was, we are told, no room at any of these. The principal house was filled with travellers, who, in obedience to Cæsar's command, had come to Bethlehem to have their names enrolled for the census. All the stables would also be filled with the animals that had brought them on their journey, and thus Joseph and Mary found "no room." The only course open to them, therefore, was to accept hospitality at a neighbouring peasant's cottage, and in these—according to Dr. Thomson, the eminent Eastern authority—are often to be found mangers for the cattle, which share the same living room as their owners. In one of these, probably, the child Jesus was laid.

It was not a very remarkable thing for these poor peasants to open their humble dwelling and admit the two strangers and their little one. Probably any one of us would have done the same. It was but a commonplace act of kindness, but yet how infinitely more! In simple ignorance they welcomed their weary guests, little thinking that they were entertaining the long-looked-for Messiah.

Similarly, the two disciples on the road to Emmaus thought they were conversing with an ordinary stranger, and out of common hospitality asked Him to "abide with them, for the day was far spent." Imagine what shame would have seized them had they treated the lonely Stranger with indifference or contempt. When "Jesus Himself drew near" as they "communed with each other by the way," suppose they had quickened their pace, and said they desired not his company; how sorely their hearts would have bled if He had revealed Himself unto them then!

Surely bitter regret must have filled the hearts of the keepers of the inn when they discovered *who it was* for whom they had found "*no room*"! They would have turned away every other guest, had they only known, and would willingly have given up the profits accruing from their full house if only they had surmised what a glorious opportunity was theirs.

Like themselves, their humble neighbours had no idea that the Messiah lay in their little manger, or they would surely have given Him the best room they had. But in their ignorant kindness of heart, they anticipated the words which the Lord spoke thirty-three years later to his disciples (concerning those who will receive a reward in Heaven), when He said: "I was a Stranger and ye took Me in! Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

With such thoughts in our minds as another Christmas draws near, we very earnestly commend to our readers the various objects set forth in our Mission Supplement (pp. 21-38). It is a wonderful record of "something accomplished, something done," among the unfortunate and the lost, the aged and the poor, which may well gladden our hearts in these "Hooligan" days.

There are many who are not able to go forth themselves thus to labour, but they may cheer the hearts and strengthen the hands of those who can. Some tarry by the stuff, others go forth to the battle; but all are serving the same cause, and, as is the share of one, so shall be the share of the other in the day of account. (1 Sam. xxx. 24, R.V.)

The diverse agencies whose work is described are all deserving of that sympathetic and liberal support which alone can enable them to carry on their self-denying endeavours. May the voice of the Saviour appeal to all who have enough and to spare of this world's goods! We often sing at conventions—

> Take my silver and my gold,
> Not a mite would I withhold.

Let us now in the quiet of our homes, and in the privacy of our prayer-closets, consecrate our gifts unto the Lord; and give, each one as God hath prospered him, in the spirit of the appropriate lines by the late Edith Gilling Cherry:—

> "By love serve one another!"
> To make glad hearts more glad;
> To aid the lonely toilers,
> To cheer the sick and sad;
> To carry Heaven's sunshine
> To shadowed lives and dim—
> Such is the loving service
> We render "unto Him."
> "By love serve one another!"
> Though small the service be,
> Yet Jesus saith, beholding,
> "Ye did it unto Me!"

Gifts on behalf of these invaluable remedial Gospel agencies, with all of which we are personally well acquainted, may be sent to our publishers, Messrs. Morgan and Scott, 12, Paternoster Buildings, E.C.

Bible Readings.

By Pastor F. E. MARSH.

Power.

1. Power—Divine (2 Pet. i. 3).
2. ,, Eternal (Heb. vii. 16).
3. ,, Saving (1 Thess. i. 5).
4. ,, Healing (Acts iv. 7).
5. ,, Enabling (2 Cor. xii. 9).
6. ,, Keeping (1 Pet. i. 5).
7. ,, Witnessing (Acts iv. 33).
8. ,, Moving (Col. i. 29).

"Christ" in Ephesians v.

1. Christ—in the sacrifice of his atonement (verse 2).
2. ,, in the wealth of his kingdom (5).
3. ,, in the light of his grace (14).
4. ,, in the authority of his headship (23).
5. ,, in the dominion of his claims (24).
6. ,, in the purpose of his love (25).
7. ,, in the care of his attention (29).

The Holy Spirit.

1. The Spirit of Truth to *sanctify* (John xiv. 17).
2. ,, ,, of Grace to *beautify* (Acts vi. 5, 8, R.V.)
3. ,, ,, of Love to *intensify* (Col. i. 8).
4. ,, ,, of Life to *fructify* (Gal. v. 22).
5. ,, ,, of Liberty to *purify* (Gal. v. 16).
6. ,, ,, of Wisdom to *qualify* (Ex. xxviii. 3).
7. ,, ,, of Power to *testify* (Micah iii. 8).

Redemption.

1. God its *Source* (1 Cor. i. 30).
2. Christ's blood its *Price* (Eph. i. 7).
3. Christ its *Personification* (1 Cor. i. 30).
4. Christ its *Depository* (Rom. iii. 24; Col. i. 14).
5. Deliverance its *meaning* (Heb. xi. 35; *see* R.V. *marg*).
6. The Spirit of God its *security* (Eph. i. 14; iv. 30).
7. Christ's coming its *completion* (Rom. viii. 23).

Christian Union in Ireland.—A remarkable illustration of the helpful effects of Christian union has been given at Carrickfergus. The ministers of the various churches met together and organized a United Gospel Temperance Mission. The meetings were held in rotation in the halls of the different churches. An appeal was also made to the audience each night to sign the pledge and to decide for Christ. The attendance was overflowing, and the interest excited in the town and neighbourhood was most intense. The solemnity of the meetings was likewise exceedingly encouraging, and it is believed much good has been done; many signed the pledge, and it is thought that not a few decided for Christ. The union of the various Churches in the movement was most cordial. The town has been stirred by the services as it has not since the great Revival of 1859, and it is intended to have, during the winter and spring, a monthly meeting on similar lines in the various places of worship in rotation. It is surely good and pleasant for brethren to dwell together in unity.

Practical Papers.

On "The Chances of Life."

"OH that I had—*seized* what I *might have had!*" If, as we saw last week, discontented people are apt to ponder unduly on the fancies of life, disappointed ones think of its chances. What painful memories crowd before our vision as we think of the available chances we have failed to seize!

One morning, when a child, the writer saw a half-crown lying on the footpath. While considering whether he should pick it up or not, a man stepped forward and walked off with it. Without discussing the morality of that proceeding, or of the child's desire, we may at least remark that it was a chance missed, and certainly, at the time, a source of disappointment and regret.

Throughout life, opportunities of usefulness are afforded us, to lose or misuse which must mean eternal loss. Sometimes the failure is clearly due to our own neglect; sometimes it may be rather our misfortune than our fault. But whichever it be, the result must be lasting disappointment. Various incidents recorded in Scripture serve to enforce the need of quick perception and alert action, if we are adequately to avail ourselves of the chances of life.

(1) In Eccles. ix. 11, the Preacher says, "Time and chance (or opportunity) happeneth to all." In the case of Daniel and his three friends, for instance, they had not all the same opportunity of showing loyalty to the God of their fathers, but they availed themselves of every opportunity they had. In Dan. i., all four were tested in the matter of the king's meat; in chap. ii., Daniel only is brought before the king, to interpret the royal dream; in chap. iii., Daniel does not appear, but Shadrach, Meshach, and Abednego pass bravely through the ordeal of the fiery furnace.

Thus we note that if God does not give each man the same chance as his neighbour, He does give him such a chance as he is capable of using; and history has been made out of opportunities rightly seized.

(2) At the pool of Bethesda a company of cripples lay waiting for the angel to come down and trouble the waters; and whosoever stepped in first should be healed. A man had been lying there for thirty-eight years. Listen to his sad complaint, in answer to the Lord's compassionate inquiry: "While I am coming *another steppeth down before me!*" Have we not, many of us, had to look back like that upon some of our opportunities? Competing for a prize, or seeking a situation, we had almost succeeded, when another competitor carried it off.

(3) Yet again. Hear the entreaty of the foolish virgins, "Give us of your oil, for our lamps are gone out;" and the reply of their wiser sisters, "Not so, lest there be not enough for us and you." It may seem a harsh reply at first; yet how could they answer otherwise? Do we not know men and women who, in earlier days, let slip the opportunities of getting their own oil, and who now come entreatingly to the thoughtful and industrious, saying, "Give us the fruit of your toil. You have been plodding, labouring, learning; let us share the result of it"? Perhaps we have done the same thing ourselves at school; having wasted the time of evening preparation, we have next morning, before the class began, appealed to the more industrious boy to "run over this bit of translation" for us. He may have done so, but to what ultimate profit? If we scraped through the lesson without punishment, yet in after years we had to grieve over our lost knowledge. The oil of the industrious cannot be given to the waster. Those who have lost their oppor-

tunities, must suffer that loss; it is as unreasonable as it is impossible for the idle man to reap fully the benefits of those who have been toiling hard. Oh that we had seized what we might have had!

As with temporal, so, too, with our spiritual opportunities. If we have failed in that which is least, let us see to it that, at any rate, we neglect not that which is greater. Let the lessons of the past make us wiser in the present. We live in days of boundless privilege. We are not heathen. We have known the Gospel call. "Therefore," says the writer to the Hebrews, "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (*marg.* run out, as leaking vessels). If we have lost the chances of youth, it is not too late to seize those of maturer years. Let us not fail of these.

It is related of a well-known scientist, that on one occasion he was on a Highland moor, pursuing some botanical study. At the moment, he was minutely examining a heather bell under a microscope, when a shadow was cast before him. Looking up, he saw an aged shepherd at his side. After words of greeting, he handed to his new companion the lens and the flower. The old man gazed, and looked up, and gazed again. Then with tears in his eyes he said, "I wish ye'd never shown it me. I've trodden on thousands o' them!"

Ah, solemn lesson! If we realize not our mistakes in time, we shall for ever lament them in eternity. Seen then, in the light of God, the opportunities and privileges that on earth we had deemed of so little account will be revealed as possessing hidden beauties of which we had never dreamed. What chagrin in the futile lament, "Oh that I had seized what I might have had! Alas, for my neglected opportunities! I've trodden on thousands of them!"

Shall we not learn the lesson, and seek to live henceforth "redeeming the time (R.V. *marg.* buying up the opportunity); not as fools but as wise," and pray God that to us, in some degree, may be restored in Christ "the years that the locust hath eaten"? G.

"Upon His Shoulder."

"Upon his shoulder" government
Shall be henceforth, for aye,
And they by heavy burdens bent,
Themselves on Him shall stay;
Nations shall flock to Him to live,
His name shall be extolled,
His lips the law of life shall give,
His hands the reins shall hold.

"Upon his shoulder"—glorious thought!
How blest the government!
With what uplifting it is fraught!
With what divine content!
No more shall many-headed wrong
Afflict our souls with night;
All things shall yield a wealth of song,
And God shall be our Light.

"Upon his shoulder"—there I lay
The burden of my care;
He will not turn my trust away,
Or spurn my lowly prayer.
He who the universe upbears,
Will condescend to take
Direction of my life's affairs,
For His own mercy's sake.

"Upon his shoulder"—there I leave
All that I am and have;
The Lord doth now my trust receive,
And perfectly doth save.
The Crucified is all in all
(O everlasting gain!)
Shadow on his throne shall fall,
In truth must be his reign.

George A. Suttle.

Whitefield's Tabernacle, W.

Christ's Workmanship.

By Rev. T. L. CUYLER, D.D.

THE first time I saw Cologne Cathedral—nearly half a century ago—it presented a stumpy appearance, for the towers had not yet been built. The next time I saw it, the scaffoldings on which the builders were busy were rather a disfigurement. But a few years since, when I beheld the completed towers, lifting their snow-white splendours into the sunlight, I felt that the old historic Rhine saw no such magnificent object in all its course from the Alpine mountains to the sea.

This is a bit of a parable of the way in which the Master constructs a Christian. The Bible describes true Christians as Christ's workmanship, created anew unto good works. If any sharp critic should look over a company of church members gathered at a communion-table, he might say, "Well, if these are Christ's workmanship, they are very imperfect specimens, as I can testify from personal acquaintance with some of them." Very true, but if that same critic wished to select a piano he would not go into a manufactory where its different parts were being put together; he would go into the sale-room and see the finished instruments. This world is only a workshop for the fashioning of Christian character. "Ye are Christ's building," said the great Apostle; the towers were not up yet. "Not as though I had already attained, either were already perfect," was that same apostle's honest confession; the scaffoldings were still standing, and the Master's work on that heart and life was still incomplete.

"Before I was converted," said a minister to me, "I wonder how any one could live in the same house with me." Brother A— was plagued with unruly passions; Sister B— with envy and censoriousness; Deacon C— had to contend with natural indolence, and Elder D— with a constitutional covetousness made worse by a stingy parentage. Every one of these had to encounter the evil atmosphere of a "world lying in the Wicked One." Yet out of such materials Christ Jesus has had to rear what shall become in due time a temple of the Lord! Verily, my dear friends, you and I had better confess that the best part of us is what our patient Master has already made, and the worst part of us is what remaining selfishness and unbelief would not let Him make.

Christian character-building is like cathedral building—a gradual process. Faith joins the new convert to Jesus, and then to that foundation must be *added* the courage, the meekness, the patience, and the godliness which are the evidences of growth in grace. Let no new beginner be discouraged. Oaks do not grow like asparagus. A strong and solid godly character is not finished in a year. Some poor pumice-stone has to be thrown out, and bad timber to be rejected. Every year in a true Christian's life—be it long or short—ought to witness positive advance in "good works." "Am I growing?" is the question for every one of us to ask. How do I look in the eye of a watchful world? If the scaffolding is up, is there any genuine building work going on behind it?

Let us all bear in mind that if we are Christ's workmanship, we must let our all-wise and loving Master have his own way. The disciple must not dictate to his Lord. We must allow Him to use his own tools. How much cutting and chiselling we often need! How keen and sharp also is the chisel which He sometimes uses! The sound of his hammers is constantly heard in his spiritual workshop; and with it are often heard the wondering cries of some sufferers who exclaim, "Why art Thou applying to me the file, the saw, or the hammer?" Be still, and know that whom He loveth He chasteneth. If such creatures as you and I are ever to become jewels in his crown, we must not draw back or murmur at the polishing. If we are his building, then let Him fashion us according to his divine idea of beauty, at whatever cost to selfishness or pride or indolence or vainglory. We must co-operate with our Lord and Saviour. Christ working at us and on us—and we working with Him and for Him—that is the process that produces such structures as He will present at last before his Father and the holy angels.

A Notable Bible Class.

AMONG teachers of young men and women, few laymen are privileged to address such audiences week by week as Mr. Samuel T. Baker, of the West United Free Church, Rutherglen. Mr. Baker had been for two years the teacher of another class, when, in 1869, he gathered round him the nucleus of the one over which he now presides. The meeting place at first was the kitchen of a two-roomed house, to which teacher and class were bidden heartily welcome by a godly widow, her limited sitting accommodation being supplemented by forms brought in for the occasion. In 1870 the house was no longer large enough, and a disused weaver's shop was taken possession of, the original earthen floor being covered over with wood, though the roof continued to be simply the floor of the room above.

This room served till 1874, when an important step in the progress of the work was marked by removal to a newly-built hall. In 1882, by invitation of the minister and kirk-session, Mr. Baker and his young friends went to meet in the church. Here we have a worker who has lost no atom of his faith in the charm and drawing power of the old Gospel. No attempt is made to bring in attractions for the mere sake of novelty, though no stone is left unturned to present the truth in the full blaze of the newest light that can be thrown upon it.

A Hopeful Field.

The gathering is a typical Bible class in all but size. A regular course of teaching in the facts and truths of Scripture is gone through year by year, individual characters from the Old and New Testaments and sketches of sacred history being special favourites. But the large numbers present a special opportunity for the preaching of the Gospel. The service is an evangelical one to which many young people can be induced to come, who are rarely in any other place of Christian worship, and the opportunity thus afforded of sowing the seed of the kingdom is not neglected. No evening passes on which the offer of salvation is not pressed home, and immediate decision for Christ urged on all.

This work is built up on the prayers, not of a few, but of many; and the seal of the Master's approval has many times shown that there was, in the midst of those who united their supplications, the Unseen Presence. In the Prayer Calendar of the class, Sabbath is reserved for "The Class Members, Committee and Teachers"; and Friday for "Personal Piety and Consecration."

The "At Home Missionary Society," under the control of Mrs. Baker, is a great source of mutual help to young women who can give one evening's work each week to the preparation of gifts for mission stations.

At the annual meeting a few days ago the report showed that the number of names on the roll is now 558, 115 having been added in the course of twelve months, and seventy-one withdrawn. The collections for missionary objects amounted to £73 4s. 11d. The topics for study during the current session are the Book of Genesis, the Parables of our Lord, and Mountain Scenes from Scripture. In addition to Mr. Baker, helpful addresses were delivered by Rev. Alexander S. Inch (Dumbarton) and Mr. William Sproat (Glasgow).

Elijah: The Prophet of all Time.

By Rev. F. S. WEBSTER, M.A., of All Souls, W.

IV.—Death and Resurrection.

GOD'S chastisements are always for our profit. It was not in vain that both prophet and widow went through the furnace at Zarephath. The widow was brought into a fuller and clearer knowledge of Jehovah, and the prophet received a seal to his ministry such as none of God's servants had ever dreamt of before. He who had sought refuge in that quiet home, the object of a nation's bitter hatred, was fully vindicated as the one in whose mouth "the word of the Lord is truth."

The steps that led up to this glorious result are worth noticing. They illustrate four key-mottoes of the Christian life:—

MOTTO 1.

Trust and obey. The departure from Cherith, the journey through Samaria, the encounter with a widow so poor that she was forced to gather sticks by the highway, were all a severe test of Elijah's faith. He had to look, not at outward appearances, but at the word of the Lord. Every step of the way God's assurance, "I have commanded a widow woman there to sustain thee," was his only defence against a thousand fears.

Not so with the widow. To receive a guest beneath her roof when the bottom of the barrel of meal was already beginning to show; to nearly double the outgoings when her own resources were exhausted, with nothing but Elijah's "Thus saith the Lord" to depend upon, was indeed the obedience of faith. It seems easy to us, because we know that the barrel of meal wasted not, and the cruse of oil did not fail. But each meal almost exhausted the slender stock. If she had asked for a full barrel and a new cruse to start with, it would have been only what our hearts are always craving. We say, "Give us this day our daily bread," but we like to see an assured income between us and want.

MOTTO 2.

But the woman was to learn a deeper lesson still. It may be summed up in the words, *Remember and Repent.* Before long God's hand was laid upon her son, and he fell sick and died. This awakened memories that had slumbered long. "Art thou come unto me to bring my sin to remembrance, and to slay my son?"

We do not know whether it was her general sinfulness that was brought home to her, or some particular offence—some forgotten sin, covered over and buried in the rubbish heap of the past. Anyhow, the sense of sin was not awakened until death threatened her home, and her own son paid the first instalment of the dread penalty of sin.

And yet surely she had not been resisting God's grace. The word of the Lord in Elijah's mouth had not been rejected by her. Heaven's calm must have pervaded those quiet days, when every meal was a eucharist, and mother and son received their first course of Bible lessons, and never tired of hearing of the wonderful doings of Elijah's God. It was the most peaceful period in Elijah's whole career, when, as the first apostle to the Gentiles, he sowed the seed of eternal life in those two honest and simple hearts, and helped to prepare the young lad, if we may place any reliance upon Jewish tradition, for the important mission to Nineveh on which God afterwards sent him.

It needed death, however, to bring about in this widow a true sense of sin. As suggested by Rev. H. T. Howat in his "Life of Elijah," "Grace and Truth" are both needed for the development of true faith. Grace was manifest in the daily supply of food. Truth shone forth with awful and searching power in the death of her son. Grace revealed the goodness of God—Truth made pass the evil of her own heart. Conscience is apt to slumber while the barrel is being replenished daily. We take our mercies as a matter of course. When God's Word finds us out, when the Spirit's voice reaches our hearts, we see that our sins deserve death. This is the message of Calvary. Well is it with those who learn the lesson there. Alas for any who only discover it when death begins to claim its due.

Voltaire cried out for mercy on his death-bed, though he had lived to deride the Bible and all faith in God. Shelley knelt on the deck of his ship, during a storm in the Mediterranean, and prayed to God for protection a few days after signing his name "Atheos" in the visitor's book of an hotel in Greece.

God's people, as well as the careless and ungodly, need to remember and repent. We all need a clearer view of the sinfulness of sin—a deeper sense of our unworthiness of all God's mercies. There is no growth in grace without this, and sometimes truth has to shine forth in judgment to bring it about.

MOTTO 3.

Our third motto is, *Ask and receive.* There are deep mysteries in life which yield to nothing but prayer.

What a tangle there was in that home! How mysterious, how, from the human standpoint, inexplicable the blow that had fallen! We are always prejudiced against God by nature, and unwilling to accept judgment without murmuring. But, in this case, God's dealings must have seemed terribly severe.

Bitter, cutting, and indignant words fell from this widow's lips: "What have I to do with thee, thou man of God? Is this the reward for my hospitality? Did I open my home to thee that thou mightest mock me with my sin and slay my child?"

Who does not pity Elijah as he saw the child stricken with grievous sickness, and realized that death was drawing near. Who does not admire the prophet's gentleness and self-control as he meets the embittered scorn of the widow with the words, "Give me your child"?

There is one explanation, however, of all these mysterious and inexplicable dealings of God's providence. They are sent to teach us the value of prayer, to draw us out of ourselves, and to make us lay hold of that power of God, which reaches even beyond the grave.

What a prayer was this of Elijah's. He asked for a boon, such as it had never entered before into the heart of man to demand.

He first seems to remonstrate with God, not in the way of complaint, but expressing his conviction, surely divinely wrought, that there was a further sequel to God's dealings. That death, which was filling the quiet home at Zarephath with bitter despair, could not be God's last word to the widow. So he asks for the son to be restored. How his prayer transcends all our ideas concerning acceptable prayer! It was an unconditional prayer, a prayer for a temporal boon, a prayer for a miracle! What boldness! It would be impossible, it would be presumptuous for anyone who was not living in close touch with God; but "the kingdom of heaven suffereth violence," and those who are near enough to God may often ask what they will.

Dr. Krummacher mentions a similar case of confident prayer in the life of Martin Luther. "His friend Myconius lay on his death bed, and wrote him a farewell letter. Luther, after reading the letter, immediately fell on his knees and began to pray, 'O Lord, my God, Thou must not yet take our brother Myconius to thyself, thy cause will not prosper without him.' After praying thus, he rose up and wrote to his sick friend, "There is no cause for fear; the Lord will not let me hear that thou art dead; you shall not and must not die." The letter made such an impression on the dying man, and so stirred him, that the ulcer in his lungs discharged itself, and he recovered. "I wrote to you that it would be so," answered Luther to the letter which announced the recovery of his friend.

To us the Saviour says, "Hitherto have ye asked nothing in my name. Ask and ye shall receive, that your joy may be full."

Prayer is still all-powerful along the line of God's will. We, too, may know the power of Christ's resurrection; indeed a measure of resurrection power should be manifest in our lives, if we are indeed risen with Christ.

MOTTO 4.

Love and know, is the fourth motto illustrated by this story.

It is beyond our power even to conceive the deep effect upon this widow of her son's resurrection. "Behold now I know that thou art a man of God," was the widow's comment. Clearly the bitterness had given place to love. She had learnt that God only wounds to heal.

The prophet had learnt more than he expected to know of the abounding, overflowing character of the love of God. He had found that God's compassions extend beyond the covenant with Israel, and reach even to the heathen. There was deeper and larger love in the widow's heart, there was tenderer and larger love in the prophet's heart, and God was more fully known by both. To that sorely-stricken mother we might apply the words of Tennyson:—

> Her eyes are homes of silent prayer,
> Nor other thought her heart admits;
> But he was dead, and there he sits,
> And he that brought him back is there.

It is always by loving that we learn to know. "Rooted and grounded in love," we are "able to comprehend . . . and to know." And this deeper love often comes through some Gethsemane experience, some hour of spiritual anguish. Love grows in a broken heart, and if the heart does not break beneath daily mercies, when the barrel of meal does not waste, and the cruse of oil does not fail, God may use the rod of judgment.

Yet this is done, not because God has any pleasure in afflicting us, but because He wants so to break up our hearts, that He can pour in and draw out a deeper or fuller tide of love. "God is Love." There is nothing higher than God; there is nothing in religion greater than Love.

"Alone, Yet Not Alone."

(Copyright.)

"Yet I am not alone, because the Father is with me" (John xvi. 32).

"Left alone"—yet not alone—
Sweetest fellowship is known (1 John i. 7),
When the soul in God finds rest (John viii. 29),
Solitude with Him is blest.

"Left alone"—He draws so near,
Soothing grief and calming fear (Lam. iii. 57),
Teaching truths no tongue can tell (Psa. cxix. 102)—
Proofs that all He does is well.

"Left alone"—He satisfies,
Severed though earth's dearest ties (Psa. lxxiii. 25).
Sympathy and comfort sweet (John xi. 32-35)
Still are found at Jesus' feet.

'Tis in hours of loneliness,
He reveals his preciousness (2 Tim. iv. 16, 17);
Fully does his love sustain (Psa. xli. 3),
In adversity and pain.

No discordant note with Him,
No reproach—when faith grows dim (Matt. xii. 21)
Not a word his child need speak (Psa. xxxviii. 9).
Well He knows "the flesh is weak"—

"Willing though the spirit be."
Every effort He can see (Matt. xxvi. 41);
While the longing soul He feeds (Jer. xxxi. 25),
Comprehending inmost needs.

"Not alone"—when called to die,
Though no earthly friend be nigh (Psa. xlviii. 14),
Life is "leaning on his breast" (Isa. lvii. 2),
Death—but "entrance into rest."

L. S. Soole.

Greyfriars Vicarage, Reading.

Blind Children in East London.—The home and school for blind children founded by Miss S. Rye, have proved a boon to many parents whose children are afflicted with a loss of sight. Applicants are eligible for admission to the home between the ages of five and sixteen, irrespective of religious distinction. They must either be totally blind or not possessed of sufficient sight to attend an ordinary school. The past year has been one of considerable activity, as well as increased expenditure involved by the expiration of the lease of Northumberland House. Suitable premises were secured in Warwick Road, Upper Clapton. Here the workers are seeking with renewed energy to ameliorate the sad condition of the little ones committed to their care. Accommodation is provided for thirty children, and the institution is open two days a week for inspection by visitors.

The Unseen Footsteps.*

By the late ANNA SHIPTON.

"He divided the sea, and caused them to pass through; and He made the waters to stand as an heap" (Psa. lxxviii. 13).

"Peace be unto you: as my Father hath sent Me, even so send I you" (John xx. 21).

THE hairs of your head are all numbered. If the life of Christ on earth were carefully considered in its minute detail, we should have more practical illustration of doctrine than that which we derive from theories which men give of how we ought to walk. The pivots on which many mighty events have turned are unheeded, and yet, so far from derogating from the might and majesty of the great Artificer, they magnify Him. The same hand which created the stars, and made them move in their courses, formed the little glow-worm's lamp, and bade it shine in its mossy home. There is nothing too minute to work the work of God.

Withdraw the fish, the gourd, the worm, the east wind, which "God prepared," from the book of Jonah, and how should we understand his dealing with his wayward servant? How much should we lose of the longsuffering and lovingkindness of Him who manifested Himself of old, as He manifests Himself to-day, in dealing with his children according to their necessities, leading them by paths which they know not, to work out his wonders, as He alone knows; "for He looketh to the ends of the earth, and seeth under the whole heaven."

Therefore, in abiding in Him you serve, it is better to be conscious of Himself than conscious of any success. It was, it is, a solemn thing to be sent of God. Moses shrank from it before the unbelief of his people and the anticipated scorn of his enemies. "Send by whom Thou wilt send" was the expression of his reluctance, which angered the God who had called him to that mighty work as leader of his chosen people. Jeremiah, from his conscious weakness, would excuse himself: "Ah, Lord God! behold, I cannot speak: for I am a child." Isaiah shrank from testimony by reason of his sense of sinfulness: "Woe is me! for I am undone; because I am a man of unclean lips." But the Lord God, when He sends a messenger, goes with him. "Peace be unto you: as my Father hath sent Me, even so send I you" (John xx. 21). "Lo, I am with you alway" (Matt. xxviii. 20). That glory which overcame Isaiah has been veiled in the likeness of the Man that Ezekiel beheld on the throne, who paid his earthly tribute to the kings of the earth through the piece of money in the mouth of a fish, the creature of his hand. He has been "despised and rejected of men; a Man of sorrows, and acquainted with grief;" but He is in us and with us now, as we go to and fro, and follow in his footsteps, to carry unconsciously the message He designs to send. Oh, to be faithful! to abide in Him, that we may not be ashamed! For He that shall come will come, shrouded no more in the bruised and lacerated flesh, but in the bright effulgence of his Father's glory which is to be revealed! Therefore, to any who mourn their lack of service, I would say, "Be of good cheer. Abide in Christ. He went about doing good; and think you that He cannot do the same in you? You may not see the fruitage of the seed until the harvest-home; and though your steps are circumscribed, limit not the power of Him who dwelleth in his temple, and let it not be said of you, 'He did not many mighty works there because of their unbelief.'"

"Christ Liveth in Me."

(Gal. ii. 20.)

In Christ I live—He is my life,
How safe to trust in Him,
To feel removed from outward strife.
To triumph over sin.

In Christ I live—He is my life,
And peace, and joy, and rest,
Oh! come to Him, and thou shalt find
Thy spirit always blest.

C. E. L.

* From The Watch Tower in the Wilderness. (1s. 6d. *Morgan & Scott*)

A Mother's Prayer.

IT was a stormy Sunday evening, but the weather had not affected the congregation of a large mission hall in one of our great cities; and when, at half-past six, the service commenced, the spacious building was crowded. Not so crowded, however, but that a few more could be edged in, and when, towards the close of the first hymn, a late comer appeared, there was great readiness, by means of a little extra compression, to make room for him.

It was only a navvy, in work-stained attire, but he seemed quite unaware of any discrepancy between his appearance and the occasion, and marched in and took the place assigned to him with an air of decision that harmonized well with his splendid physique, a fit representative of a class of British workman of whom England may well be proud.

As the service proceeded he listened attentively, as though every word was a message to him. At the close of the service a loving invitation was given for any inquirers to come into the vestries. He lost not a single moment, but rising from his seat, passed hurriedly along the aisle, and through the door at the back of the hall. Here one of the workers was startled by the unusual form of address.

"Look here, mister, does that preacher mean what he says?"

"Certainly," was the rather curt reply.

"And do you think the Lord Jesus would save me to-night?"

"Of course, if you are willing," said the gentleman, in a softened tone, for he was beginning to feel an interest in the big fellow standing before him and questioning him so eagerly. "Willing! I am that, and I'd like it settled straight away."

"Would you like to see the minister?" "Aye, I should that, if he wouldn't think it's too much trouble to come." And very soon the faithful evangelist was sitting by the inquirer's side, and listening to his explanation.

"I had no thought of being here to-night, parson. I've been an unthinking fellow since I left home and my old mother, two-and-a-half years ago. Such a saint mother was, and a widow too; and I her only lad. Not that I've been as bad as many of my mates by a long chalk, thank God; but that's all because I couldn't get away from thoughts of her and her prayers. But I've never written to her, nor sent her money when I've earned good wages, and many a time I've drunk just to get rid of my uneasy thoughts, and to-night I was feeling downright miserable, and I set off for a bit of a spree; but as I came down the street past the Hall, the singing sounded just heavenly—I used to be in our choir at home—and I just longed to come in and have a good sing in decent company once more; and I got into the porch, and had my hand on the door, and then I remembered that I had never changed nor washed myself, and I was back in the street like a shot, thinking I would match the "Green Dragon" better than a place of worship. But somehow, try as I would, I could not get away from that door and that singing! Such a pull as I never felt before in my life was dragging me back again.

"I tried to bargain with myself that I'd have a decent rig-out and put up an appearance next Sunday, but it was no use, and before I well knew what I was doing I was up the steps, in at the door, and stuck fast in a seat; and very soon I knew from your discourse that it was the Lord that had been calling me, *and that He wanted me;* and sometimes I think He's softened my heart, and if only He'll help me I'll be a good lad and go home to mother."

When the heart is thus opened by the Divine hand, human teaching becomes an easy and happy thing, and that night the good missioner had the joy of witnessing the coming home of another prodigal to the waiting, welcoming Father; and Tom Mellor, as he wrung his kind friend's hand at parting, exclaimed joyfully, "Aye, but I have got a comfortable feeling at my heart! I have for sure! And next Saturday I'll be off to see mother, and try to make up to her for all the trouble I've given her."

On Wednesday in the same week the missioner was conducting a service in a smaller town, many miles away, and during his sermon a strange impulse came upon him to tell of the navvy's conversion on the Sunday night. He resisted the impression for awhile, feeling that the narration would be incongrous to his subject, but finally had to yield, and simply told the story. As he descended from the rostrum he was met by a respectable-looking old woman, who tremblingly asked him if he knew the name of the navvy, and when he told her she exclaimed, "I thought so! *That's my boy!*"

And she told, in a simple, pathetic way, how, on the previous Sunday, she had thought, with even more than usual yearning, of her wandering boy, and then had set out for the evening service. But her shawl was thin, and her steps feeble, and when she had only gone half the distance she encountered a heavy storm of rain and sleet, and turned into a neighbour's house for shelter. She, also, was a widow and a woman of earnest piety and strong faith, and was very prompt in her suggestion that, as it seemed impossible for either of them to attend public worship that night, they should have a little prayer-meeting all by themselves instead; and, knowing her friend's great anxiety about Tom, she proposed that he should be the special subject of their intercession. And at half-past-six o'clock, they were both on their knees crying unto the Lord in their trouble. They knew nothing of Tom's whereabouts, *but God knew*, and at that very hour in a city many miles away, He led the prodigal to his Father's house, and saved the poor widow, though her eyes were still holden concerning the deliverance, out of her distress. Only a week ago I heard this incident from a minister to whom this missioner had told it, and I pass it on to any amongst the readers of The Christian whose special family trials render valuable and necessary a fresh testimony to the power of prayer.

Percy Park. Tynemouth. M. C. F.

Oxford Letter.

REV. W. J. HEYWOOD was the chief speaker at the Methodist Free Church Missionary Meeting on Wednesday last. Speaking of the work in China, he denied that missionaries were responsible for the troubles there. In so far as they had enlightened the mandarins, and darkness and light were incompatible, they might be held responsible, but he pleaded for two things in the interest of peace: that no official status be given to any Roman Catholic priest or any other missionary, and that the Empress Dowager be no longer allowed to retain any imperial authority.

Oxford has lost in the death of Mr. George Wheelhouse one of its most devoted workers. For thirty-two years he has been a well-known figure in the city, and by his devotion and zeal has gained the respect of all members of the Christian Church, and the love and affection of very many. His open-air meetings at the Martyrs' Memorial, held for many years, have been well attended. Rev. Canon Christopher, at the funeral, told the story of Mr. Wheelhouse's conversion through his wife. In many ways his career has been a remarkable one, and is another proof of the power of God's grace and of his willingness to use those who are wholly yielded to his will.

The autumnal meeting of the Oxford Free Church Council was held on Thursday, and was an interesting and helpful gathering from the nature of the subjects discussed. Among these were the Simultaneous Mission of last winter, the Temperance Mission, and the education question. Professor Massie was unable to be present, but sent a report of the Council's work. On the subject of education he said he agreed with the Bishop of Oxford in the importance the latter gave to religious education, but he did not agree when the Bishop interpreted this as "the full and whole faith of the Church."

The Bishop of Oxford used a very happy illustration and telling one, too, when distributing the prizes to the boys of the high school on Thursday. Referring to his visit to the railway carriage works at Wolverton, he pointed out how each part of the waggon passed through different men's hands, and if the waggon came to grief the weak spot could be traced to its author. So in life, said the Bishop, if we shirk our school work or any part of it, if habits are indulged in, it will in time show itself, and the ruin of a life is often traced to this slackness, shirking, or scamping.

The Voice of Jesus.

By LUCY A. BENNETT.

"I that speak unto thee am He" (John iv. 26).

HAD the dim dawning of any true conception of her Stranger-Companion's claim come to the woman of Samaria when she intimated—and surely it was with a sigh—the necessity of deferring till the coming of the Messias the settlement of the great questions under discussion? It would seem that no such thought had entered her mind. The simplicity and directness of her own words throughout, and the exceedingly literal way in which *his* words were taken by her, alike forbid the supposition that any secret suspicion or hidden inquiry lurked in the remark with which she expected, probably, to close the conversation: "I know that Messias cometh, which is called Christ; when He is come He will tell us all things."

The candour and the humility of the woman attract us, even as they undoubtedly found favour with the Lord Jesus Himself; and it hardly surprises us that to this lonely and despised toiler He made the first full revelation of Himself on record, in terms, too, entirely unmistakable, and such as crafty scribes and supercilious Pharisees many a time sought in vain to evoke. "I that speak unto thee am He."

She had acknowledged Him as "prophet"; but it was, she affirmed, "the Messias" alone who could answer her heart's sad questionings. And He, in the plentitude of his grace, met her on her own grounds, winning her confidence, and her confession, too, by the startling announcement, "I that speak unto thee am He." She seems to have had no words for reply; but the strength and certainty of her conviction found vent in action, and the testimony of this early home missionary was one which inspired confidence; such confidence as only they inspire whose own hearts have been stirred by the message they bear. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us." Such is the secret of successful service. It is interesting to note that her faith laid hold of the graciously granted sign for which she was on the look-out. "When He is come He will tell us all things," she said. And in strict agreement was her testimony, "He told me all that ever I did."

The instance which most closely resembles that at Sychar is, perhaps, the later revelation to the man who was born blind. Here, too, was a grave, earnest, and grateful spirit, apparently seeking the truth, and ready to confess the truth as far as known. "Dost thou believe on the Son of God?" was our Lord's direct appeal, seeking out the uninstructed but dauntless confessor; and in this case do we not detect a dawning intelligence in the reverent and reasonable reply, "Who is He, Lord, that I might believe on Him?" (John ix. 36.)

Almost as much as at Samaria's well, our pulses are throbbed with sympathy as we overhear the quiet but thrilling answer, "*It is He that talketh with thee.*" Into the solemnity of such soul-scenes we may not often gaze. And when the veil *is* lifted, we cannot gaze without a deepened sense of awe and adoring love to Him whose skilful care suits the treatment to the individual necessity of the case. With Christ there was no stereotyped method of dealing; ever conspicuous was the tender considerateness of the particular person with whom He dealt. And He is still "the same Jesus," definitely caring for the units.

Not in every case is there the distinct and definite remembrance of time and place at which, to our hearts, first came the soul-quickening sense of contact,—the over-powering discovery that the Lord Himself stood self-announced in our midst. But surely to every one of us who knows his name the time *has* come, the place *has* been, when from the environments of circumstances, from the tumult of agonized convictions, above the voice of accusing conscience, and above the human pleading of God's ambassadors, that Divine voice has reached us. "He it is who speaketh with thee." "I that speak unto thee am He." To hear that voice is to live. "The dead shall hear the voice of the Son of God; and they that hear shall live." "He that heareth my word, and believeth on Him that sent Me hath everlasting life" (John v. 24, 25).

A TOO COMMON MISTAKE.

What we are in danger of, perhaps, is a slowness *still* to listen, at every turn, for that loving, living voice. How often we fail to derive the full blessing from some sorrowful dispensation, some pending trial, some actual and present pain or loss, all because we are too engrossed with other comforters and other counsellors to catch the "still, small voice" which would interpret to us aright the meaning of it all! So readily we seize on secondary causes—what we might have done to avert the seeming evil; what we may yet still do to escape from it! And all the while there standeth ONE among us, known indeed, but unrecognized, who waits to hush the heart's eager questioning with his own, "It is I," "I that speak unto thee am He." Strange that He has to plead so often with us—"*Hearken*"!

No amount of busy service would, even to the earthly beloved ones, atone for an unwillingness to listen to their words. A friend who will *listen* is sometimes a greater comforter even than one who will speak wise and tender words. And though God values our confession of his Name, our testimony and our zeal, yet He lays even more stress upon the "hearkening" to his own voice. "My sheep hear my voice . . and they follow Me" (John x. 27). "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22). The object of hearkening is, of course, to *do* the will of God, but the doing that is not accompanied by the hearkening will rarely, if ever, be acceptable and effectual.

"His servants ye are to whom ye obey;" and how can they in any real sense be servants, pleasing to the Master, who give no heed to directions? The voice of Jehovah "from the excellent glory" gave one charge: "This is My beloved Son, hear Him." And that beloved Son Himself, in words of unutterable sweetness, claims close kindred with such as "hear the Word of God and do it" (Luke viii. 21). "Oh that thou hadst hearkened!" is the pathetic lament over backsliding Israel. Nor are we left in doubt as to the character of the loss sustained by indifference and disobedience. "Then had thy peace been as a river, and thy righteousness as the waves of the sea."

"Hearken, O daughter" (Psa. xlv. 10); "Hearken to me, O children" (Isa. viii. 32); "Hearken, ye people" (Isa. xxxiv. 1); "Hearken unto me, O house of Israel" (Isa. xlviii. 12); "Hearken, ye that follow after righteousness" (Isa. li. 1); "Hearken ye that know righteousness" (verse 7); "Hearken, O earth, and all therein" (Micah i. 2); "O earth, earth, earth, hear the word of the Lord" (Jer. xxii. 29).

Such are a few only of the many calls by which Jehovah, in virtue of their varied relationships to Himself, seeks to arrest the attention of his slumbering people.

"Hearken to me every one of you," is another comprehensive summons, whilst his reiterated injunction cannot be forgotten—"He that hath ears to hear, let him hear." Would to God that the attitude of our souls habitually was that of young Samuel, "Speak, Lord, for thy servant heareth."

What untold blessing would be the result? The angels hearken (Psa. ciii. 20), and shall we be indifferent? "He will speak peace to his people" is an assurance which should stimulate us to hush our souls. "I will hear what God the Lord will speak." "Whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil." The very prevalence of unquiet fears is swift witness against us.

May we not believe that many a chastisement might be spared if we were more quick to take heed to the restraining voice?

> Blest wilderness, which made me prove
> A Saviour's power, a Father's love,
> Where the world's din died on mine ear,
> That I, in secret, God might hear.
> Ne'er had I known his power to bless,
> Had I not known the wilderness,

Many of us may have had to praise God in terms similar to this; and yet, while thankful for the wilderness-lessons, is it really true to say that God's power to bless may not be learnt in another way? "My people would not hearken" explains many a painful discipline which the Father's heart would joyfully have spared his disregarding and wayward child.

There are more ways than one of refusing. Not only open rebellion calls for the caution, but indifference and inattention may, almost as really, lose us the divine utterances. It was to a Church—a lukewarm Church, with Christ outside—that the offer is made, "If any man will hear my voice and open the door, I will come in to him and sup with him, and he with Me." To the listening individual heart, even in the midst of prevailing apostasy and failure, God will speak. "He that hath an ear, let him hear."

Primarily and most of all, it is to the written Word we must take heed; making "the sure word of prophecy" the touchstone whereby all other prophecies are tried.

But then, as well, walking in the way of his commandments, we shall hear the living Word Himself, who will open to us the Scriptures, and with added words of guidance and tender sympathy will make our hearts burn within us. Let us expect this, let us look out for it, "watching daily at his gates" for the footfall of Deity; coveting "the secret of the Lord" as our portion. That secret He will reveal to those who habitually walk with Him, and recline on his bosom.

> They know it, and with quiet heart,
> Have learnt—are learning still—
> That not a single good outlies
> The circle of his will.

All life, all service—and may we not add all suffering?—become simple when the truth is once grasped that it is Christ only we have to please, Christ only to obey, Christ only "with whom we have to do."

From the rush and turmoil of this peaceless age we may turn to Him and echo back his own words of loving entreaty to his Bride, "Let me hear thy voice . . . for sweet is thy voice." And there shall come to us, as certainly and clearly as to the simple-hearted seekers of old, his assurance, "I that speak unto thee am He." "It is He that speaketh with thee."

> Oh, give me Samuel's ear,
> The open ear, O Lord!
> Alive and quick to hear
> Each whisper of thy Word;
> Like him to answer at thy call,
> And to obey Thee first of all.

In Southern Russia.

VII.—Among the Mennonites.

ON leaving Sebastopol we travelled past Inkerman. There is a convent, curiously fixed in the rock itself. Our lady friend, who accompanied us to the next prison as interpreter, told us that this was in memory of those who, during the battle of October 24, 1854, fell down the steep wall of the high plateau.

After a few hours we reached Ssimferopol and, after visiting the prison, proceeded by train at midnight, *en route* for Melitopol, a little town in the Taurida Government.

Travelling thence by an omnibus-like carriage with four horses abreast, quite a new world opened before us in the light of the rising sun. For about thirty versts* we did not pass through a single village, nor was there a single tree or bush to be seen as far as eye could reach; yet there were evident signs of toil upon the land. The labourers often sleep where they work, in the open air.

As we advanced we saw at last a fine estate before us, and handsome country house, surrounded by farm buildings, where we were heartily welcomed as guests by the same kind friend who cared for our comfort as we entered Russia.

In the afternoon another carriage took us seventeen versts further, to a model farm owned by the brother of our previous host, and here, also, we were royally entertained. On the way we passed several settlements which, by their neatness, cleanliness, and evident prosperity, stood in marked contrast with the generality of Russian villages.

AMONG THE MENNONITES.

This Mennonite Colony looks like a miniature Germany within the vast Russian Empire. During the five days that our visit lasted, we drove 270 versts, visited several villages, and entered different homes of various conditions, receiving everywhere the impression of a prosperity simply enjoyed, the outcome of diligence, energy, and perseverance.

The first colony of Mennonites was formed in 1789 in the Government Ekaterinoslav. Katharine II., anxious to have her bare southern regions peopled by industrious settlers who knew how to cultivate the land, and who would be an example to her own subjects, offered great inducements to immigrants from Germany, Holland, and France. Hundreds of families thus settled on the Volga.

This first attempt, though a failure in many instances, did not deter the energetic ruler from further experiments. The Mennonites, already known by Peter the Great, had a reputation for sobriety, industry, and sterling character. To them she now extended many privileges, among which were permanent exemption from military service and the free exercise of their religion. As many as 280 families responded to the first call.

The second colony, which we were now visiting, was founded on the river Moloczna in 1804. The settlers were of Dutch origin, who under the persecution of Charles V. and Philip II. of Spain had immigrated into Prussia. Among themselves they still speak a language midway between Dutch and German (Plattdeutsch). True to expectation, the bare tracts of land given them by the Government have under their hands yielded rich products of Indian corn, wheat, rye, barley, &c., and trees have grown up where none had been before. There are about 60,000 Mennonites in the various colonies. These are an Eldorado for the Russian peasants, who at the approach of spring come in swarms to seek work for the summer, and generally remain from May till October. Though serfdom has ceased since 1861, they are still badly off for want of personal property. The soil is owned by the Government, and therefore not cultivated as it probably would be if each peasant had his own portion to cultivate.

In 1880 the Mennonites were threatened with military service, which is contrary to their religious principles. To avoid it, many families sold their belongings much below their value, and emigrated to Canada and the United States and to Turkestan. Alarmed by this, the Russian Government sent Count Todleben, the hero of Sebastopol, to negotiate with them, and they accepted forest instead of military service, thereby undertaking the keeping and planting of forests at their own expense. Every young man, physically fit, has to spend four years in this occupation. The officers are Russians, but the spiritual care and supervision are in the hands of a Mennonite brother.

In former years their education was wholly German, so that some of them speak little or no Russian. For the last fourteen years, however, the Government has insisted upon appointing teachers to their schools to spread the language of the country. To five German lessons per week, over twenty are given in Russian. This step, so characteristic of Russian policy, has probably been taken to counteract the increase of German influence. Estates, abandoned by Russian country gentry as unprofitable, have been bought up and successfully worked by Mennonite farmers; hence the fear that the Germans may get into possession of the land without a sword stroke.

It surprises one to find that subjects of foreign nationality should enjoy more freedom than the natives themselves. The Mennonites, for instance, have

PERFECT RELIGIOUS LIBERTY

themselves, but are not permitted to evangelize outside their own communities. The man who attempts it exposes himself to exile. Mennonites of either sex who marry Russians exclude themselves from the privileges of their peoples they and their families become Russians, and therefore members of the Greek Church.

The Mennonites do not spend much money upon their churches. There are no towers or ornaments, nor even a text on the white-washed walls; but everywhere one finds scrupulous cleanliness. The fear of "forms" seems to have thrown them into the opposite extreme.

To please a traditional custom, every married woman wears some kind of bonnet, not hat, while attending the service. Everybody can read, yet the hymns are read out a line or two at a time, and sung in a "dragging" manner. Their ministry consists of elders, preachers, and deacons. They have adult baptism by sprinkling.

On the Sunday following our arrival we attended a missionary anniversary at Halbstadt. In the morning a letter was read from their missionary in Java, speaking of encouraging work among the children. In the afternoon Mr. Nikkels, a missionary, gave an account of his work in Sumatra, where the Mennonites have three mission stations. He made appreciative reference to Miss Needham, who had spent the later years of a devoted life among the natives of Sumatra, and who is gratefully remembered by everybody who knew her there. She died in May, 1897.

Evangelistic meetings were arranged for, daily during our stay, in the various villages. Dr. Baedeker's presence is always hailed as that of a spiritual father in the colony, where his spiritual family is particularly large. Notwithstanding the absence of facilities for communication, the meetings were well known from village to village. The goodwill of the inhabitants proved an effective substitute for telegraph and telephone. While adopting every improvement likely to advance their agricultural pursuits, they do not exercise themselves to adopt each new invention, or to be up to date in everything. At the last meeting one of the brethren gave a touching testimony as to how the Lord had led him to give up hunting. He had long felt that it interfered with his spiritual growth, but still he clung to his gratification. Then he broke his leg, and his conscience had told him that he should abstain from what had become to him an absorbing passion and snare; but as soon as his limb was healed he returned to it again.

Then his child became dangerously ill. In his anxiety he fell one day upon his knees, asking the Lord to be merciful to him, and to heal his child, and determined to give up hunting. The next day, to the surprise of all, the child seemed restored to health; but the devil whispered into the father's ear, "This is only a coincidence. It is better not to take any notice of it." On hearing his wife in the afternoon talk with the governess about this marvellous recovery, he could not restrain himself any longer, but confessed all. The child has kept well, and he has never hunted since. And now the Lord, who had so manifestly answered his prayers, led him to give his testimony among his brethren. Will they accept him? His manly voice broke as he asked that, and tears were in nearly all eyes. This was our closing meeting, and surely the Lord kept the best wine until last.

We dined that day with a lady whose husband had died away from home, having been obliged to take refuge beyond the frontier on account of his Gospel testimony among the Russians. In the afternoon we visited in another village the Mennonite

INSTITUTE FOR DEAF AND DUMB,

a splendid building, open to all nationalities. The work was begun in 1882 by an Armenian, Hambarzumoff. Thirteen years ago the present premises were built. There are about thirty pupils now, some of whom are Jews, all taught to speak by the Vetter system. Bible-teaching is made prominent and obligatory.

In order to see a Mennonite Forest Academy on our way to the station, we started early in the afternoon of the following day. Our host showed us the little dwelling of his grandmother, where Alexander I. once asked hospitality. In the absence of her husband she did her best for the accommodation of her royal guest. Not being, however, able to add to the space of the house, most of the imperial suite had to sleep in the stables. To a question as to the purpose of his visit, the reply was: "Chiefly to see his Mennonites, as the Czar then called them, and so to encourage them in their labours."

W. M.

* A verst = three-quarters of an English mile.

Fruits of the Valley.

Cant. vi. 11.

In the valleys of affliction
Bloometh many a lovely flower;
'Tis that they may cull and wear them,
And with other sufferers share them,
That God leads his children there:
Light affliction for an hour,
But in heaven a richer dower.
(Gen. xli. 52; Cant. ii. 6; 2 Cor. i. 4-7; 2 Cor. iv. 16-18).

Art thou come to Vale of Achor?
Door of hope it yet shall be;
Vineyards thence, and full fruition
Shall enrich thy soul's condition,
And the vale of trouble prove,
Place where hearts shall be set free
From the world's captivity,
(Josh. vii. 24-26; Hos. ii. 15; Is. lxv. 10).

Passing thro' the Vale of Baca,
Springs of joy eternal rise,
It becomes a vale of blessing,
And by faith its fruits possessing,
They shall go from strength to strength;
Grace shines forth from tear-dimmed eyes,
As at sunset April's skies.
(Psa. lxxxiv. 6; Psa. civ. 10; 2 Chron. xx. 26; Heb. xii. 11).

For the vale of mourning leadeth
To the vale of vision clear,
As in shining after raining,
When a wider view obtaining
Distances unveil to sight,
Bringing the far-off so near
That the City gates appear.
(Zech. xii. 11; Is. xxii. 5; Isa. xxxiii. 17.)

For the land to which God leadeth
Is a land of vale and hill,
Corn and fig and olive growing,
Pomegranates and brooklets flowing,
Eshcol's vineyards that shall yield
Fruits, when heavenly dews distil
O'er the heart that trusts his will.
(Deut. viii. 7; Deut. xi. 11; Num. xiii. 17, 23; Psa. lxv. 13.)

Every vale shall be exalted
In the furrows light is sown,
When the mountain path descendeth
Know it yet again ascendeth;
Shadowed valleys lead to heights
Higher than the depths went down;
Glory death's dark vale shall crown.
(Isa. xl. 4; Psa. xcvii. 11; Joel iii. 14-18; Psa. xxiii. 4.)

J. H. S.

"BEGIN WITH THE CHILDREN,"

Lord Shaftesbury used to say—and he was right!

For nearly sixty years this has been the work of the

RAGGED SCHOOL UNION,

AND SHAFTESBURY SOCIETY,

of which he was the practical Founder.

The Society is a DISTINCTLY CHRISTIAN ORGANISATION, an ally of the Church and an embodiment of the spirit of

The Good Samaritan.

The Council now EARNESTLY PLEADS for CHRISTMAS CHEER and LIBERAL HELP, that the healing oil of CHRISTIAN SYMPATHY, as well as the equally necessary "twopence" may not be lacking for those in DISTRESS and MISERY.

The Society has affiliated with it 152 LOCAL MISSION CENTRES in the congested districts of London. It thus reaches AT LEAST 100,000 SOULS weekly, through its manifold agencies, sustained by Over 5,000 Voluntary Workers.

It has a sensible scheme for

Helping the Bootless,
Clothing the Ragged,
and Feeding the Hungry.

It has a Register of over SIX THOUSAND CRIPPLED CHILDREN in their own homes—poor AFFLICTED LITTLE ONES, who need "MOST EVERYTHING," their SPIRITUAL INTERESTS being always paramount.

It sends away many hundreds of pale faced Children and Adults to its Holiday Homes at the Seaside each year, in addition to giving over 51,000 poor children a Day in the Country.

FUNDS ARE URGENTLY NEEDED.

Christmas Gifts, Contributions and Toys, Books for the Children, Clothing, Boots, &c., should be sent to the Secretary,

MR. JOHN KIRK,
Ragged School Union, 32, John Street, Theobald's Road, London, W.C.,

Or to—

Messrs. MORGAN and SCOTT, at the Offices of "The Christian."

WORKING MEN'S MISSION,

COLLINGWOOD STREET, NEW CUT, and other Branches.

This Mission is conducted in one of the most depraved neighbourhoods of London, the New Cut being well known for its wretched and criminal surroundings. The daily work of our Mission is to

"RESCUE THE PERISHING, CARE FOR THE DYING,"

and bring them to a knowledge of the Mighty to Save.

YOUR HELP IS NEEDED

to assist us in helping those who cannot possibly help themselves.

In addition to preaching the Gospel, we provided over 100,000 meals to adults and poor children.

Contributions will be gratefully received by the Superintendents, T. and J. YOUNG, 33, Nelson Square, Blackfriars, S.E., or the Office of "The Christian."

BIBLE LANDS MISSIONS' AID SOCIETY.

FOUNDED 1854.

Office:—7, Adam Street, Strand, W.C. Rev. W. A. ESSERY, Hon. Sec.

From great national causes our income was so reduced last year, that many of the works we usually help were only partially assisted, and some not at all. The Lord's impoverished workers pathetically press us to send them our Aids this year. We need a generous increase of £750 to do so. The Readers of "The Christian" have ever been our most generous contributors, and to you we appeal in our present need. Kindly send to the Hon. Sec., or to the Office of "The Christian." KINNAIRD, Treasurer.

Mission of Help to the Suffering Poor.

FUNDS ARE URGENTLY NEEDED

To provide Coals, Bread, and Groceries for the sick, aged, and destitute poor, and to supply them with warm Clothing through the winter.

HON. SECRETARY, ANNIE F. PERRAM,

90, Darenth Road, Stamford Hill, London, N.

Midnight Meeting Movement.

ESTABLISHED IN 1859.

THE COMMITTEE are arranging to HOLD MEETINGS and MISSION DISTRICTS in **LONDON** and important **PROVINCIAL** centres during this Winter.

MEETINGS have recently been held at **PORTSMOUTH, REGENT STREET,** and **WHITECHAPEL.**

CONTRIBUTIONS ARE MUCH NEEDED FOR THIS WORK.

These may be sent to the Office of THE CHRISTIAN, or to C. WILSON M'CREE, Secretary, Office, 8A, Red Lion Square, W.C.

THE ORPHAN WORKING SCHOOL.

Founded 1758. *Haverstock Hill and Hornsey Rise.* PATRONS: His Majesty the King, Her Majesty Queen Alexandra. TREASURER: Horace B. Marshall, Esq., J.P., D.L., Sheriff of London. Maintains and educates 500 Fatherless Children, from Infancy to Fourteen Years. An Undenominational Institution supported by voluntary contributions. Help for the "Fatherless and the Widow in their affliction" is urgently needed. Contributions thankfully received and all information given by ALEXANDER GRANT, Secretary. Office: 73, Cheapside, London, E.C.

Scripture Readers' Society for Ireland

This Society continues to Spread the Word of God in the homes of the people, and never found a more open door, but funds are much needed to extend the Work.

Contributions will be thankfully received at the Offices, 27, Lower Pembroke Street, Dublin: or 9, Paternoster Row, London; and at the Office of THE CHRISTIAN.

REV. J. O. GAGE DOUGHERTY, M.A., *Secretary and Treasurer;*
or CAPT. JAMES KEARNEY WHITE, *Hon. Secretary.*

Three-Quarters of a Million Members.

INTERNATIONAL BIBLE READING ASSOCIATION.

Unites all denominations, all ages, and many countries in a practically helpful plan of daily Bible reading. Branches formed in Churches, Sunday Schools, Y.M.C.A., Missions, P.S.A., Houses of Business, Y.P.S.C.E., &c., in any part of the world.

The Yearly Subscription for Branch Members is **ONE PENNY.**

Members receive an Ornamental Card, and Hints on each day's reading. Individual Membership Subscription, 2½d. Cards for 1902 (issued only to Members) are now ready. Particulars post free from the Hon. Sec., Mr. C. C. WATERS, 56, Old Bailey, London, E.C.

MEMBERSHIP INCREASED 50,000 IN 1901.

The Way to be truly Happy

ON

CHRISTMAS DAY

is to consider the Poor and Needy, and comfort and help them in the Great Master's Name.

THE

WATERCRESS & FLOWER GIRLS' CHRISTIAN MISSION

are endeavouring to raise sufficient Funds to provide

1,000 Christmas Dinners

for the most Industrious and Deserving of

LONDON'S 3,000 FLOWER WOMEN.

Also to secure a few Extra Comforts for the Sick and Infirm, with a Treat for our

CRIPPLE GIRLS & ORPHAN WAIFS.

Who will send us a Gift for these Purposes?

JOHN A. GROOM, Superintendent of the Watercress and Flower Girls' Christian Mission, 8, Sekforde Street, Clerkenwell, E.C.

Treasurer: F. A. BEVAN, Esq., 54, Lombard Street, E.C.

SAMARITAN FREE HOSPITAL FOR WOMEN AND CHILDEN.

MARYLEBONE ROAD, LONDON, N.W.

This, the only entirely free hospital for women in LONDON, is in

URGENT NEED OF FUNDS,

to pay off the heavy liabilities now pressing upon it.

Nearly half of the In-Patients come from the country.

W. GUNTRIP KING, Secretary.

London Society for Promoting Christianity amongst the Jews.

FOUNDED 1809.

Offices—16, LINCOLN'S INN FIELDS, W.C.

PATRON—HIS GRACE THE ARCHBISHOP OF CANTERBURY.

The oldest Church Society working for Jews at Home and Abroad—most of the numerous other Agencies are offshoots from it, whilst its Converts and Literature largely supply the means for carrying on their work. It also established, in 1824, the **First Medical Mission in the World.**

231 Missionary Agents employed at 52 Mission Stations.

Parochial Grants made.

Mission Chapels, Mission Rooms, Industrial Schools, and other Homes at home and abroad.

Hospitals at Jerusalem and Safed, hundreds of Jews and Jewesses admitted, and over 28,000 out-patients treated annually.

Dispensaries in important centres.

Colportage Work carried on in cities, towns, and villages in England, Europe, Asia and Africa.

The Committee make an Urgent Appeal for FUNDS which are very greatly needed.

(Rev.) W. T. GIDNEY, M.A.,
(Rev.) F. L. DENMAN, M.A., } Secretaries.

CHRISTIAN COMMUNITY

(*FOUNDED* 1685.)

President - - SIR GEORGE WILLIAMS.
Treasurer - - - F. A. BEVAN, Esq.

Help is Urgently Needed for the Support of the following Operations:—

EIGHT MISSION CENTRES.—Where meetings of a varied character are held nightly.

NIGHT REFUGE.—2,000 Homeless Men sheltered last winter.

WIDOWS' INDUSTRIAL FUND.—Which finds employment (sewing) for Widows and Elderly Single Women. 2,160 payments made last year.

FREE MEALS FOR DESERVING POOR.—22,500 given last year.

Also for children's Dinners, Distribution of Food Parcels, and much other work of a religious and benevolent nature.

Donations will be gratefully received by F. A. BEVAN, Esq., 54, Lombard Street, E.C.; or may be sent to the Office of THE CHRISTIAN; or to the Secretary, Mr. JAMES ATKINSON, 61, Rectory Road, Stoke Newington, N.

The Christian

Special Christmas Mission Supplement.

CONTENTS.

PORTRAITS OF THE LATE GEORGE HOLLAND AND MR. THOMAS HOGBEN.

Of the Household of Faith 23
Miss Mason's Homes of Rest 24
A Note of Encouragement 25
Their Christmas and Yours 25
Victims of a Great Fraud 25
Prevention and Cure 26
"They That go . . in Ships 26
The Oldest Society 27
10,000 Consecutive Nights! 27
"Welcome Home" for Sailors 27
Memories of George Holland (with portrait) 28
Mrs. Ginever's Homes 28
Mr. Thomas Hogben (with portrait) 29
Protestantism for the People 30
Continuing the Reformation 30
The Jesuit Peril 31
"Three Cheers" for the Stockwell Orphanage! .. 31
Beginning Life Afresh 31
A Veritable Bee-Hive 23
"Old and Grey-headed" 32
In London Theatres 32
Evangelizing the Soldiers 33
Rescue and Preventive Work 33
Mrs. Meredith's Institutions 33
Sixty Years Among the Needy 34
The Moravian Missions 34
Homes for the Aged Poor 34

THE DARKEST ENGLAND SOCIAL SCHEME:

Its Christ-like Work and Urgent Need.

DEAR FRIEND,

Can you send me any help for our great family of the Poorest, the Outcast, the Criminal, the Wounded in Life's battle? No less than **6,000 poor men, women, and children** sleep under our roofs **nightly**, and are helped for Christ's sake. Yet we **turn them away in hundreds** through lack of room. Our devoted Slum-women who live, visit, and tend the sick and dying in the darkest slums—**49,091 visits in London alone** last year—know not where to turn for the needed help for their work. Please send me something to make Christmas bright for our thousands of terribly needy ones, who **feel their lot all the more keenly** because of the Christmas gladness of others.

THE EMPTY CUPBOARD.

At Home and Abroad no less than **6,989,983 meals were supplied to destitute men, women and children, and 4,302,030 lodged last year!**

1,669 ex-criminals were received into our Refuges, and **5,976 women into our Rescue Homes** during the past twelve months.

Help sent to me at 101, Queen Victoria Street, London, or to the Editor of THE CHRISTIAN, will be gratefully acknowledged.

Cheques should be made payable to WILLIAM BOOTH.

Florence E. Booth.

HOMEWARD BOUND.

THE UNLOADING OF THE

CHRISTMAS BOAT,

Laden with Gifts for Sailors of various nations, will (God willing) take place SATURDAY, DECEMBER 21, at the

WELCOME HOME FOR SAILORS

(Canning Town, E.), at 7 o'clock.

Meetings in different languages before and after.

☞ Will Friends sending CARGO for Boat kindly forward as soon as possible to Miss CHILD, at the above Home?

THE HOMES FOR LITTLE BOYS

FARNINGHAM and SWANLEY, KENT.

(Incorporated.)

Patrons—Their Majesties the KING and QUEEN

The first cottage homes erected in England with foster-parents in every house. They provide homes for **500** homeless boys, a good school, gymnasium, swimming bath, and **15** trades.

Every boy receives a thorough religious training.

There are many ORPHANS of SOLDIERS, also the ORPHANS of **55** SAILORS, who have died in His MAJESTY'S SERVICE.

Blankets are urgently needed for the 500 little Beds.

WILLIAM ROBSON, Secretary,

Offices—70, TEMPLE CHAMBERS, TEMPLE AVENUE, E.C.

SICK POOR
— IN —
SOUTHWARK.

Southwark is **the poorest district** in all London. It is deplorably overcrowded, and a large amount of sickness is inevitable besides the casualties incidental to the life of a vast working-class, riverside neighbourhood.

The outlook for the poor this winter is much darker than for many years past. Great numbers are out of work, and there is much distress. Unfortunately, **the very poorest are always the first to feel the pinch of bad times,** and when sickness is superadded to destitution, their helpless plight is terrible.

Our Medical Mission ministers to the souls as well as the bodies of the sick and dying poor through a Christian Doctor and a Staff of Trained Nurses and Nursing-Deaconesses.

The figures for the past year were—

SOUTHWARK HOME MEDICAL MISSION, 1900—1901.

Attendances for consultation, treatment, &c., at Medical Mission Services	7,015
Doctor's visits to those too sick to leave their homes	3,166
Nursing visits and surgical dressings to Sick Poor in their homes ...	9,590
Total number of ministrations throughout the year ...	**19,771**

This will be **a very sad Christmas** for many of our sick poor. Let us try to put a bright fire in their cold, dark grates, a warm blanket on their beds of pain, some little seasonable comforts on their bare tables—let us try to show the lonely widow, the disabled bread-winner, the dying Magdalen, that they are not forsaken, but the love of God pursues them to try and win their hearts to Himself; let "Glad tidings of great joy" fall on their sad and despairing hearts, touched and softened by "the kindness of God" through this ministry of mercy in the hour of their dire need.

All gifts (marked Southwark Home Medical Mission) will be distributed only to the sick and aged who have been under visitation, and whose real need is well known to our doctor and nurses, and with each gift there will be some ministry of grace to the soul as well as of relief to the body.

J. W. C. Fegan

THE BOYS' HOME,
95, Southwark Street, S.E.

Cheques and Postal Orders may be made payable to J. W. C. Fegan, and should be crossed "London and South-Western Bank."

"Ministering unto Him."

"Of the Household of Faith."

By T. J. BARNARDO, F.R.C.S.Ed.

IT was a murky evening at the close of September, and the outlook was drab and dreary. A few splashy drops of rain fell occasionally, and the muddy streets were most unpleasant for pedestrians. Truly, an uninviting night in which to be abroad!

I had been attending the board meeting of a society in which I was interested, and I was absorbed in thinking over some points of the business transacted. I hardly noticed, therefore, that as I left Moorgate Street Station a timid little voice began to assail my ears. "Matches, sir," it said in a curious persistent whine. I walked steadily on, but the voice followed, challenging my attention. The speaker must have been a diminutive little match-seller, for the sound was near the ground. Again he repeated earnestly: "Two a ha'penny! Two boxes a ha'penny! Buy 'em, sir!" Then after a pause, he resumed: "Could give yer three, but there ain't much profit!"

That curious chant with its quaint comment at length checked my progress. My thoughts were effectually broken into. I stopped, and at a glance took in the scene and the speaker at once. I saw a sight, common enough, alas, in London: a little street-vendor, shoeless and stockingless, his bare feet well mudded, his trousers ragged, his jacket torn. Trousers and jacket were all he had to cover him from the drizzling rain and the shivering fog. A queer little old patched cap was perched on one side of his head in a knowing fashion, pathetically at variance with the sad lines of his face. The child looked to me about eight years of age; but I guessed him to be nine, for he was of stunted growth.

"Sold much to-day?" I inquired. He shook his head.

"Six boxes ain't much—only t'ree a'pence for the lot."

"Who sent you out?"

"Mother."

"And why does mother send out a little chap like you?"

"She can't help it: she's werry bad."

"Where is she?"

"Home."

"Anybody else there?"

"Sissy."

"How old is she?"

"Oh! she don't count! She's littler than me—lots littler!"

"Do you make much money?"

"Sometimes, if I'm lucky."

"Are you often lucky?"

"Not 'xactly often; I wor in real luck yesterday."

"How's that?"

"Such a nice gemman kem along, and says he, 'You *are* a pore little chap'; and he gev me a bob. Oh! he wor a nice gemman, he wor!"

My young companion had wasted no words, and now, when such emphasis was laid upon this particular gentleman, I felt he was being held up for imitation!

"Why don't you go home with your three ha'pence?" I continued.

"'Tain't no use," said the boy. "'Tain't no use going home with littler nor a tanner, sir!"

"Must you always have 'a tanner'?"

The little head was nodded quickly and emphatically. Clearly sixpence was the irreducible minimum!

"Well, now," I said, "tell me where your mother lives."

"13, Plough Court, Banner Street, St. Luke's," was the prompt answer.

I knew Banner Street; the place was not more than ten minutes' walk away. "Come on with me," I said, "and I will see your mother. I am a doctor, you know, and, perhaps, I can do her some good."

Without more ado the little chap gave himself up to the new idea, and trotted off by my side, his tongue wagging briskly the while. Here was an adventure, or at least, an event! He managed to keep up a never-failing stream of small talk which, I could not help observing, always came round, often by very sharp angles, to the "nice gemman"!

We soon reached Banner Street. A few minutes then brought us to the corner of a dingy, pestilential-looking court, lined on each side by tumble-down two-storey houses—houses that looked as if they had been originally jerry-built, and had been out of repair for many years back. They were noisome in the extreme, fœtid, reeking of slime and neglect. No. 13 presented a set of creaky and very filthy stairs. My guide hooked his small hand firmly into mine, and without delay we began to climb up and up and up, until at last we reached a back room on the top floor. The boy ran in first, while I waited outside. Only a minute elapsed, when the door was opened, and in response to a muffled "Come in, sir," I entered.

The room was literally devoid of furniture. There was no chair to sit down on; no table to fill up the bare floor space. Yet there was a marvellous air of peace and even of comfort in that empty garret! All, for instance was wondrously *clean*. And one felt that there was a decent and gracious air about the place that spoke well for its human occupants.

It was some time before my eyes could take in my surroundings. But presently I saw a figure lying near the window on the floor, on a heap of rags. It was that of a poor, decent-looking woman. A few words of sympathy and explanation, and I learned her simple story. The woman was a widow of about forty-five. She had injured her leg, and the wound, instead of healing, had apparently festered. A large unwholesome ulcer was exposed to view as I examined it. She had gone twice as an out-patient to the nearest hospital, but she could walk no longer. Her work as a charwoman had had perforce to be given up; so there she lay, helpless to move hand or foot on her own behalf! By her side stood a little girl of about six years of age—"our Bess," she called her—a bright-eyed, winsome little lassie.

A RAGGED BREAD-WINNER!

But Billy was the bread-winner! He it was who kept the wolf from the door. It was he who had boldly gone into trade in the endeavour to supply mother, sister, and himself with bread. Deeply affected, I listened to the simple, homely, heroic story. Men are inclined to the belief that heroes are only made on special occasions. Yet in truth the finest heroes are home-spun, and are often hidden in obscurity. Billy was of the true stuff, and his modest struggle might have made an epic!

Why, I asked of the woman, did she not go into a hospital? The question was hardly asked when I felt rebuked. "What would become of the children?" said the poor woman. "Billy might do for a bit by himself—he is a brave lad! But our Bess——." And then the poor soul fairly broke down. Yet in a minute the tears were wiped away, and as I looked at the calm, resolute face, I discovered where Bill got his bravery from.

"Well, then," said I, "why not try to get the children into some home or refuge, while you are taken to the hospital and properly treated?"

"Ah, yes, sir!" replied she eagerly, "that's what I *would* like; but then I don't know how to set about it."

Then, to my surprise, she added, in the simplest, most matter-of-fact tone imaginable, "I have been prayin' to the Lord all the time I have been here to take care of the children, and to keep our Bess from the streets." Here, in this wretched room, deprived of everything, depending absolutely upon a child of nine years of age for food and fuel—here lay this decent industrious creature with a firm trust in the God of prayer, and in her breast there still burned the flame of faith and hope.

Yes, indeed, God has his own in every nook of the great city! Poor Mrs. Rider was a Christian woman, strong in prayer and drawing in simple trust upon all the powers of the Omnipotent. "Look here, sir," continued the woman. She put her hand under the pillow and pulled out the leaf of a well-known religious weekly journal. "Look here, sir, read that!" And under my very eyes she placed a short narrative *of one of my own rescues*, which had been reprinted in its columns! How the page had drifted to her I know not; but the last lines of the story contained that statement of mine which has been so oft repeated, and which all my readers know so well: "Never during all these years have I refused a single destitute child who has made application at our doors." "There, sir," said the poor creature, not knowing in the least to whom she spoke, "I have been hopin' and prayin' that God would let Billy and our Bess get in *there*. I know they'd be safe, and they'd both be together, and *then* I'd go in cheerful to the 'Ospital."

I thought for a few minutes before I answered. At length I said slowly, "I did not tell you who I am; but now I must let you know." The poor woman looked up with something like alarm written on her face. I continued, "My name is Barnardo, and I have a great many poor boys and girls in my keeping. And really that is why I asked your little lad to bring me here to-day. Now, if I can help you by keeping the children for a while, I will."

PRAYER ANSWERED.

It is impossible to describe the emotions of wonder and amazement which passed over that poor suffering mother's face! The tears poured down her cheeks. "Billy!" she called, and the boy ran quickly to his mother's side. "Bess, dear," she added; and then, holding the two children in her trembling hands, she said, "This is the gentleman that has all the little boys and girls. I *told* yer God would hear me, and now He's just sent him here to take and keep you both until I am well again."

As for me, I felt at once humbled, encouraged and thankful; humbled to think that in any hour of darkness and difficulty I had ever doubted that God heard and answered prayer; encouraged by this fresh proof of our Father's guiding hand; and thankful for the opportunity thus afforded me of stretching out a helping hand to one of our Lord's own children.

There and then I entered fully into the mother's story, and made notes of the various names and addresses with which she supplied me, so that we could verify the facts and assure ourselves that there was genuine need and friendlessness in the case. I left with a promise that, if all proved right, I would admit the children to the Homes for a time while the mother entered the hospital. Of course, I saw to the immediate needs of the family, but not until I made Billy tell me once again the story of the "nice gemman."

"Now, Billy, what shall I do to be like the nice gentleman? Shall I give you a shilling now, or shall I take you both into my Home, and send your mother to the hospital?"

Billy hesitated; but there was no feeling of doubt in Bessie's mind. The words were hardly out when she sidled over to me and placed her little hand trustingly in mine. Billy said more slowly, "If mother wor well, I think it would be nicer to have the shillin'; but I'll go with you, sir, all right."

Ere long one of my good women helpers was in the room supplying the wants of the patient, bringing food and fuel and a few needed garments to the children, while I obtained an order giving admission to the hospital to this poor member of the Household of Faith.

And that was how Billy and Bess came to be counted among the greatest family in the world, 5,450 strong! But these two children are not

solitary in their history. I have in the Homes to-day not a few who, although rescued from the deepest destitution, are the offspring of praying people. Surely there are none who have stronger claims than such waifs as these upon the sympathies of all the followers of Jesus Christ!

Thus our work goes on by day and night, rescuing from untold suffering and nameless degradation, not merely the offspring of parents who, because they are vicious and criminal, are their children's greatest enemies, but also many hapless bairns who are, it may be, of "the seed of the righteous." Such never apply to me in vain. I am now receiving, from the outcast and destitute classes and the homeless poor, *more than nine children as the average for every working day in the year!* Besides this, we are assisting in divers ways an immense number of others needing some help, though unsuitable for actual admission. During last year we FREELY admitted no fewer than 2,879 fresh cases to the Homes; while during the present year I have placed out in Canada alone the record total of **over 1,000 boys and girls** who have been trained in our English homes. **To-day I have still 5,450 other waifs under my care,** requiring daily food, training, education, and clothing, and for all these we are dependent, under God, upon the free-will offerings of his people everywhere!

Over 1,000 members of my great family are sick, ailing, helpless, afflicted, or incurable. These include the blind, the deaf and dumb, the deformed, the maimed, and mere infants under three years of age. In considering the applications made for admission only one point is insisted upon, the **actual destitution of the applicant.** If really destitute, admission is **immediate, unqualified, unhampered.** Our National Waifs Association has helped to close the prisons, the workhouses, and the reformatories. It has relieved local rates and national taxes. It has freely given ungrudging aid whenever the cry of a destitute child has reached it.

Moreover, the whole work has been strenuously carried on for thirty-five and a half years as a CHRISTIAN HOME MISSIONARY enterprise, carrying education and civilization, it is true, but first and chiefly and always bearing the gracious message of the Gospel and its beneficent influences to thousands of little lives begun in the thick gloom of heathendom, and appealing with pitiful insistence for aid *at our very doors*—it is *this* aspect of the work that I would present to the consciences and the hearts of Christ's servants everywhere. Therefore it is that I desire all to whom this brief narrative may come, ever to bear in mind that on the forefront of this national and benevolent enterprise is indelibly written the prime object of the Incorporated Association, namely, to advance by all and every lawful means the kingdom of Christ among the children of the slums! To co-operate in this urgently necessary and blessed work, I earnestly and humbly invite the prayers and loving sympathy of all who call themselves Christians.

18 to 26, Stepney Causeway, London, E.
Christmas, 1901.

The Suppression of Immorality.

THE persevering efforts put forth in South London by Mr. J. O. Bairstow, agent of the local Free Church Council for the suppression of immorality, continue to be attended by remarkable success.

The annual report, which has been issued recently, shows that of ninety-five persons charged with managing or assisting to manage iniquitous resorts no fewer than eighty-three were convicted, some being fined and others sentenced to terms of imprisonment with hard labour. In one case, the proprietor of a registered lodging-house, who was a large owner of property, was fined £20, in addition to costs. This prosecution has created a sensation in the district. The closure of many brothels and the increased vigilance of the police in consequence of the action of the Council have caused a remarkable improvement in the condition of the neighbourhood. Rev. F. B. Meyer is the treasurer and superintendent of the work.

1624

Tipperary Soldiers' Home.

THOSE who have so kindly helped us to start the Soldiers' Home in Tipperary will be glad to learn that the building is at last in progress. We were in Tipperary the end of last month and found the work progressing well, and by May, 1902, the building should be finished. At first we had hoped to find some house there which could be adapted to a soldiers' home, but we searched in vain, and at last saw it would be an absolute necessity to build, so a site was obtained, which is most suitable—quite close to the barracks. Building is very expensive, specially in war times, when prices go up, and so we shall need fully double the amount we at first anticipated. Then we thought £800 would be sufficient, now we find we shall need about £1,600. Towards this sum (including a loan of £500 on interest) we have nearly £1,000.

Soldiers' Homes have proved havens of refuge; and our hearts are full of thanksgiving to God as we think that, at last, our soldiers will have in Tipperary a shelter and safe place for relaxtion from the monotony of barrack life, and the haunts of sin, which abound in all our garrison towns. We thank all who have helped us, and feel confident that the sum needed to complete the building will in due course be supplied. One gentleman has promised £50 if the full amount is subscribed by the month of May next.

(Miss) E. H. THOMPSON.
Willmount, Sandycove, co. Dublin.

Miss Mason's Houses of Rest.

THE Houses of Rest at St. John's Wood and Eastbourne do not, perhaps, appeal so forcibly to the imagination as do some other branches of Christian work, one reason being that the recipients of their benefits are Christian missionaries and mission workers, who, like their Master, do not "cry or make their voice heard in the street," except in the proclamation of the message of salvation.

Nevertheless, the Houses of Rest could tell many a pathetic story of weariness and hardship bravely borne for the Lord's sake. In many a case it seemed as if the burden could be endured no longer, when, lo! some kind friend suggested a visit to the House of Rest, with the result that the weariness and depression have speedily been replaced by a quickening of vital powers, new hopes spring up in the heart, and the worker has become reinvigorated for labour in the Master's vineyard.

A brief extract from a letter will illustrate this: "I cannot tell what the visit to the Eastbourne House of Rest has been to me, in more ways than one. I had been obliged to lay aside temperance work, mothers' meetings, sick-visiting, and all my other work; and I went to Eastbourne feeling that I should never be able to resume them. But I have come back to make a new start, and believe that I may still be permitted to serve as heretofore."

Besides the Houses of Rest there is the AGED WORKERS' HOME, with its well-furnished bed-sitting-room rent free, coal and other firing included, where aged Christian workers, no longer able for active service, can spend their remaining days in peace and comfort.

And in addition to these, a "HELP TO WORKERS FUND" exists, for the purpose of providing a little pecuniary help to workers in the various mission fields when times of stress and trial overtake them.

For thirty-six years this work has been carried on, and the numerous answers to prayer, and deliverances in times of need proving the truth of God's Word, would fill a large volume. Hundreds of visitors to the Homes bear testimony to the times of refreshing from the presence of the Lord they have enjoyed.

Over 900 visitors pass through the Homes annually, which, in addition to keeping up the two large houses, entails heavy expenditure.

The winter makes heavy calls upon every department. Communications should be addressed to Miss Mason, House of Rest, 10, Finchley Road, St. John's Wood, N.W.

Barnwell Theatre.

THE Evangelistic Mission carried on at the Barnwell Theatre, Cambridge, continues to hold its own. The Gospel is proclaimed, with clearness and earnestness, to large congregations, and deep spiritual impressions have been made.

Speaking at the thirty-second anniversary celebration on November 21, Mr. W. K. VAWSER, Hon. Superintendent, gave a graphic account of the past year's work. Important improvements have been made in the building; the accommodation has been increased, and heating apparatus added, and on this account a deficit of £34 remains. Owing chiefly to the introduction of lantern services, the attendance has largely increased. Fifteen gatherings of the kind were held, with a total attendance of 11,800.

Stirring addresses followed from a number of well-known supporters of the Mission. Rev. A. HINDLE gave a refreshing message to workers on the words, "Together with Christ." Rev. A. HART spoke vigorously on the necessity for preaching the Gospel plainly and directly. "Away with incense for the purpose of glorifying a church, and let people get at the heart of the Gospel."

The gathering, which was of a hearty character throughout, concluded with a telling address from Rev. W. R. MOWLL, who referred to the infidelity prevalent among the masses and the call for greater devotion on the part of God's people.

Cardiff Fellowship Meetings.

THESE monthly meetings were inaugurated last year, for the purpose of bringing together all Christian workers of Cardiff for quiet waiting upon God, testimonies respecting his work, earnest petition for the outpouring of the Spirit, and loving fellowship one with the other.

The fifteenth meeting was held last Saturday at the Police Institute. There was an unusually large attendance, and an earnest spirit of supplication prevailed. After a considerable time had been spent in prayer, praise, the reading of Scripture, with a brief comment by Mr. Rowland Smith, an impressive address was delivered by Mr. Davey, a missionary from China. He took for his subject "The Worker's Secret of Power," and drew striking lessons from references to our Saviour's habit of prayer. He pleaded earnestly for more time to be given to private prayer and the prayer meeting. In the course of the evening, Miss Moore (Pentecostal League) spoke a few telling words on prayer and the spiritual life.

The next meeting will be held on January 4, when Rev. R. J. Rees, M.A., will deliver an address on "The Sunday-school Teacher and his Text Book." A good programme was given out for the New Year. Several ministers of the town will speak at the forthcoming meetings, and it was announced that Mr. J. Glenelg Grant (hon. superintendent of the John Cory Sailors' Rest) would at an early date speak on "The Christian Worker's True Attitude towards the Drink Traffic and the Drinking Habit;" and that later on, Mr. T. M. Wintle (Pontymoyle) would deal with the subject of "After-Meetings, Throwing out the Net, and How to deal with Inquirers."

Special prayer was asked for on behalf of the Cardiff Town Mission: that God would open the way for extending its operations by the employment of more missionaries. There are at present only *two*—Mr. Carss, who has rendered about fourteen years' faithful service; and Miss Jeffries, recently appointed. These are the only town missionaries in Cardiff, with its teeming masses of those who never come under the direct influence of Gospel ministry, either at church or mission hall.

The Blindness of Them That Believe Not. —Would you think it a pleasant life, though you had fine clothes and good diet, never to see the sun, but still to be kept in a dungeon with them? Thus are they that live in worldly honour and plenty, but still without God. They are in continual darkness with all their enjoyments.—*Archbishop Leighton.*

A Note of Encouragement.

THE NATIONAL REFUGES.

IT may confidently be said that at no period of the fifty-eight years' work of the National Refuges for Homeless and Destitute Children has the Society been in a more vigorous and satisfactory condition than at the present time. This fact must be a source of joy to the Christian public who are familiar with the heartrending tales of woe so frequently met with in the great Metropolis and throughout the provinces. It is a source of joy to wealthy Christians who are "stewards of Christ," to know that these time-honoured Refuges continue to receive homeless children, and thoroughly equip them for the battle of life. Hence it is that financial help continues to be forthcoming for the carrying on of what is known to be solid work.

Throughout the country there are benevolent people who not only give freely of their substance for the benefit of poor children, but who take a personal interest in the future career of their protégés. These are they who can vouch for the genuineness of the technical training and religious teaching of the 900 boys and girls constantly under the Society's care. The records of the work are also genuine, no "faking" of facts or figures being resorted to. The lads, dressed in sailor costume, are actually young sea-lions belonging to the *Arethusa* and *Chichester* Training Ships. These vessels are moored off Greenhithe, Kent, and have done, and are still doing, a noble and patriotic work in training poor boys of good character for the Royal Navy and Merchant Service.

Many readers of The Christian will remember seeing in the public Press a few months ago a letter which appeared in all the principal and local newspapers throughout the United Kingdom, announcing vacancies on board the *Arethusa*. This letter was issued by Mr. H. Bristow Wallen, the secretary, because so many boys had been drafted into the Royal Navy, &c., and it was desired to fill the vacancies immediately, and raise the number of boys on board to the full complement of 200. Applications at once poured in from all parts of the kingdom, and in many instances the responses were from poor boys themselves.

ONE WROTE AS FOLLOWS:—

Father left home when I was little, *through mother*. Mother is not dead, but has nothing to do with me. She has not been good to me, and never cared what became of me.

The poor boy did not appeal in vain. "When my father and mother forsake me, then the Lord will take me up." And the Lord is continually doing so, through the instrumentality of the National Refuges and kindred institutions.

In this merciful work the committee fully recognise the absolute necessity of *promptness*. They, therefore, totally discard the procrastinating "voting" system, and deal with every case *at once* on its own merits. Herein is the secret of much of the Society's popularity, as is testified continually by clergymen, ministers, district visitors, and other practical workers in the field of philanthropy. Over 16,000 destitute boys and girls have thus benefited, and it is well worth going to any of the Society's eight Homes on shore, or to the ships at Greenhithe, to see how happy and comfortable the young people are whose lot has fallen into the "pleasant places" of the National Refuges. Whether one visits the Farm School and Shaftesbury School at bracing Bisley, in Surrey; the well-appointed Boys' Home at Fortescue House, Twickenham, the London Technical Home, or the Working Boys' Home, in Shaftesbury Avenue; the *Arethusa* Depôt in East India Dock Road; the Girls' Home at Ealing House, St. Mary's Road, Ealing—there will be found the same undeniable evidence of *solid work*. The principle of "thoroughness," so forcibly inculcated by the great Earl of Shaftesbury, has happily been zealously maintained by the managers of these Refuges and Ships, with which the noble philanthropist was for many years closely associated. Here is a pleasing instance of successful work:—

On September 8, 1901, J.R., who was once a poor boy on the *Chichester*, but who is now captain of a merchant ship, wrote to Mr. H. Bristow Wallen as follows:

Dear Sir,—Just a few lines to say I arrived in London on Friday, after my fifteen months' spell away. This is a fairly long voyage for our steamer, but as we have visited both sides of America, as well as the return trips to China and Japan, one need not be surprised. Having paid the crew off on Saturday, I was enabled to get from the ship till Tuesday—not a very long holiday after our spell away; but as we leave London on Thursday for Rotterdam, I must be to the front all the time. Herewith I enclose £5, which I will ask you to place to the account of general purposes. This is simply a donation, but I hope you will hear from me every now and again to the same effect.

Readers of The Christian who would like to emulate the generous action of this old *Chichester* boy are cordially invited to communicate with us on behalf of this good work, which entirely depends on such voluntary help. The office of the Refuge is at 164, Shaftesbury Avenue, W.C.

Their Christmas and Yours.

ST. GILES' CHRISTIAN MISSION.

FIRST of all, let me define the terms. When I say "their Christmas," I mean the Christmas enjoyed (?) by our clients; and when I say "yours," I mean the Christmas enjoyed (without the query) by our supporters.

Our clients are a miserable, sin-stained, poverty-stricken, unhappy multitude. Generally speaking, they are reaping that which they have sown; but sometimes, indeed frequently, they are reaping what others have sown for them. Innocent children suffer because of the sins of their fathers; and wives, whose greatest mistake has been that of marrying their husbands, live a life of unending regret that they ever married as they did.

Our supporters are those who have learned that "it is more blessed to give than to receive," and who see in the fearful need of the very poor, and of the terribly wretched, an all-sufficient reason why they should deny themselves, and minister to the urgent needs and pressing necessities of those whose lives are an unending combat with hunger and misery.

It is stated on good authority that over thirty per cent. of the population of London is living below the poverty line. It is among such that we have laboured for forty-two years, and it is on behalf of such that I want to enlist your sympathies.

A few days ago I received a letter from a woman living near the Goswell Road. Such letters are very familiar reading to me by now, and I have long been accustomed to their oft-repeated pitiable story; but I must confess that I was more than usually impressed as I read:—

My husband is in prison, and I am in great trouble, and I need your kind assistance . . . and sorry to say I have one child laying dead . . . and just getting out of my confinement of another one puts me in great distress; and if you could possibly help me, I should be extremely obliged.

I instantly pictured the whole scene mentally. The absence of the husband—the presence of death. The weakness of the wife—the strength of her grief. The smallness of her resources—the greatness of her need.

It was toward evening when we visited her, and a glance showed that the mental picture was a correct one. The house was one of a row of six or seven, surrounded by towering warehouses, which seemed to emphasize the smallness and squalor of these homes of the poor.

The woman lived at the top of the house, and her weekly rent was three shillings and sixpence. The furniture was good for firewood, but for very little else. The small coffin placed against the head of the woman's bed, the empty cupboard, the almost fireless grate, all pleaded eloquently for that help which we, on your behalf, were not slow in administering.

The funeral of the little one had been arranged for by her neighbours, who, out of their poverty, had contributed enough to prevent "a pauper's burial." As a matter of fact,

THE POOR HELP THE POOR

to a far greater extent than is generally supposed.

The case I have mentioned is in some respects unusual, but day by day we are dealing with, and helping, people whose circumstances are more or less similar. Ours is an all-round, many-sided mission work, and funds to enable us to meet our liabilities are greatly needed before the end of the year.

I feel I need not explain in detail to my present readers all our operations. They are well known to them, and they have for many years proved their sympathy with our efforts in a most practical and liberal manner. This support I value highly, and I am sure I shall not solicit its continuance in vain.

WM. WHEATLEY.

4, Ampton Street, Regent Square, W.C.

Victims of a Great Fraud.

THE LIBERATOR RELIEF FUND.

By Rev. Stockwell Watts.

"Bread shall be given him; his waters shall be sure."

SUCH is the Divine promise. Not luxuries, but necessaries are thereby guaranteed to the children of God on the best security.

Very wonderfully has this promise been fulfilled in the case of the aged "Liberator" victims, so cruelly robbed of their life-savings, just as they were hoping to enjoy the fruit of their industry and thrift.

But how is the promise fulfilled? In numerous instances simply through the practical sympathy of loving Christian hearts, who delight in being the honoured instruments of our heavenly Father in caring for his confiding children.

We rejoice to know that, of the more than 3,000 cases on our books, many hundreds have passed to their eternal rest, gratefully witnessing to the goodness and tenderness of God in the midst of their terrible trial. One of them who recently died of malignant cancer, wrote thus a few months before her decease:—

With feelings of deep gratitude I received your kind letter yesterday, and felt it was another instance of a heavenly Father's watchful care in providing for my wants; as your nice New Year's card expressed—

This I know, God watches all my path,
And I can trust.

How deeply indebted am I, and hundreds of others to your unceasing efforts on our behalf, and I trust those appeals lately recorded in the papers will meet with great success, and that you will be everlastingly blessed for all your labours.

We also rejoice that not a single eligible applicant to the Fund has been turned away unassisted, and that the 600 survivors, who are seventy years of age and upwards, have been made annuitants, and will enjoy permanent relief.

But this has absorbed the whole of the money thus far received, and we must remind our friends that our work is not nearly completed yet. We have 350 others upon our books between sixty and seventy years of age—all more or less destitute and afflicted—and many of these in the matter of strength, or rather feebleness, are far older than some who have turned seventy. Further, we have more than 100 who are under sixty years of age, but unable to work because they are confirmed invalids, nine-tenths of them being widows or spinsters. To all of these we must continue the grants for several years to come. It would be a cruel disappointment if we could not—almost a repetition of the calamity that fell upon them at the time of the great crash in September, 1892. But that means that we need annual subscriptions amounting at least to £2,000.

Then there are the new cases still coming to us, many of them quite as distressing as any that have been previously dealt with; and, if possible, with a stronger claim upon our charity, for all these years they have struggled on against their difficulties, and are only driven to apply to us by starvation staring them in the face.

The widow of a postman (aged fifty-two.

Church of England), who lost all her savings in the "Liberator," writes:—

My eldest girl, who is my chief support, has been in Guy's Hospital a month last Saturday, and previous to her admission I had her three months attending the dispensary. She has been operated on for cancer, and is now ordered away for another month to a seaside hospital. I have to supply her with a number of things which I have not got, and have no means of getting, as I have parted with all that was of any value, and, not having any relatives, have no one to look to for help.

An ex-station-master on the London and South-Western Railway (age sixty-five, Church of England)—loss £809—discharged at sixty-five with a gratuity of £50. Will the kind-hearted among the shareholders please note this? He writes September, 1901:—

The money was the result of the hard labour and self-denial of thirty-two years, gained honestly and fairly, and it does seem hard now to have to depend upon charity. If I had been a rogue I should not have held a position of trust on the London and South-Western Railway for forty-seven years.

HEALTH BROKEN DOWN.

A mole catcher (age sixty-five, Church of England). His vicar writes:—

Up to about twelve years ago applicant farmed a small farm, when he retired, selling his farm, and investing the proceeds in the "Liberator." He lived on the interest until the smash came, since which time he has had to maintain himself and family by labouring. The man feels his position most keenly. Being reduced from a comfortable farmer to a labourer has told upon him, and his advancing age makes it difficult for him to do much work, added to which *his health has now broken down*, and consequently it is only occasionally that he is able to work at all. He has no friends or relatives able to assist him.

The widow of a sawyer (age seventy, Baptist), whose married daughter also placed all her savings in the same society, and when the smash came lost her reason, her child being left on the hands of the grandfather. He toiled on as long as he was able, contriving to provide a scanty livelihood, till a few months since he was stricken with paralysis, and after several weeks of great suffering passed away, leaving his widow and grandchild totally unprovided for. Their minister writes:—

"Will you be good enough to do all you can for them *and at once*. The woman is frail and unable to work. 'A friend in need is a friend indeed,' and any help in their terribly straitened circumstances would be most opportune and most thankfully received."

An aged labourer (in his eightieth year, Wesleyan). His minister writes:—

He is now seventy-nine years of age, still struggling to do a little work in fine weather, and has an aged sister partly dependent upon him. The good man who has employed him, more out of charity than anything else, is now dead, and the poor old man must soon be unable to do any work at all, and be left entirely destitute. If anything can be done for him it will indeed be very welcome.

A SCOTCH CASE.

An aged mason (Presbyterian). The following simple note in a very shaky handwriting comes a long way and tells its own unvarnished story. From a weekly wage that rarely exceeded 20s., these worthy folk with wondrous thrift had saved sufficient for their old age:—

I am seventy-two and my wife seventy-three years. We have been advised to apply for some help from the Fund which was raised to help the sufferers.

Their ministerial reference adds—

They are most deserving, worthy people, *now totally unfit for any description of work*. The old man has really worked much longer than he was able, and now something should be done to assist him.

These are but typical of nearly a hundred new cases that have applied to us during the past twelve months, and who are looking for the fulfilment of the Divine promise in the practical sympathy of kind-hearted readers. "*God loveth a cheerful giver.*"

Cheques and P.O.'s, if made payable to the "Liberator" Relief Fund, and crossed "The London City and Midland Bank," may be sent to the Secretary, Rev. J. Stockwell Watts, 16, Farringdon Street, London, E.C.

1626

Prevention and Cure.

"FRIENDLESS AND FALLEN."

FOR the want of a prompt and helping hand at a crucial moment in their lives, it is impossible even to guess how many thousands of young women in jeopardy and moral peril have been borne down to temporal and eternal ruin.

Oh! it was pitiful, near a whole cityful—
Home she had none.

Their very helplessness constitutes one of the most touching and urgent appeals for help which it is possible to make to the Christian public.

Many, alas! have become the victims of the selfish cruelty and deception of the flatterer; and when, in their repentance, they seek to return again to the pursuit of a purer life, they call forth, by reason of their penitence and helplessness, our deepest compassion and anxiety for their rescue.

The Homes and Open-all-Night Refuge have, for forty-five years, been seeking to throw the mantle of protection around virtuous, friendless young girls in circumstances of need, as well as to rescue the betrayed and penitent outcast.

THE JUBILEE TRAINING HOME is arranged to receive fifty girls rescued from imminent moral peril, or found in midst of vice and impurity; while upwards of one hundred young women are taken into the rescue homes.

THE OPEN-ALL-NIGHT REFUGE—"the ever-open door"—carries on its merciful work during the hours of darkness, and often amidst the keen inclemency and storm of night, when respectable citizens are resting in comfort and security in their own peaceful homes.

It seems strange, when the fact is considered, that the Christ-like, merciful work of rescuing the perishing, such as is carried on in these Homes, should stand in need of adequate support, and yet such is unhappily only too true. Doubtless it is not that the sympathizers with the friendless or the fallen in our cities are few; yet unhappily it becomes growingly difficult, in this busy age, to devote time to reflect upon the needs that are around us, especially for a work which, from its character, cannot be publicly paraded.

Only when some instance comes to our immediate notice do we rouse up to the consciousness that there are thousands of others being hurled down to destruction by the passion and deceit of the dissolute.

"HUMANITY'S NEED IS HUMANITY'S CLAIM."

The readers of THE CHRISTIAN have ever been generous in helping these Homes and the Night Refuge. In every department there has been an increase in the *number assisted* during the past year. It is only financially that there has been a falling off. Will the readers kindly consider this fact, and come to our aid? The applications for admission *made in one day recently* are submitted as a potent appeal for help to enable the account to close on the 31st inst. without the burden and anxiety of debt.

(1) A female missionary brought a respectable girl, aged sixteen. Her mother died five years before, and, through an accident, her father is unable to discharge his full duties as a labourer, and his wages are small in consequence. He has other children to support, but is willing to assist as far as possible with this one also. She was admitted.

(2) A lady in the provinces sought admission for a girl of fourteen, who has lost her father, and whose mother is very anxious about her. Fuller particulars are to be sent, and help was promised.

(3) A worker connected with the West London Mission asked for the admission of a girl, at present in a hospital in consequence of the impure life she has led. She is to be admitted on her discharge.

(4) The secretary of a mission asked for the admission of a girl, unfallen, but who appears to be in the greatest possible danger. Her father drinks, and her mother (living apart from her husband) is known to have been living a bad life for years. Admission arranged for.

(5) A Church of England Temperance Society missionary applied on behalf of a ladylike young woman, who has been a book-keeper, and until recently had borne a good character. She has since "got into disgrace," but is now in a penitent frame of mind, and wishes to be helped. Assistance promised as soon as she can come.

(6) The superintendent of a Boys' Refuge sent a woman who he had hoped would be willing to accept the help of the Homes, but she was not in a frame of mind to do so. She promised to return again, and will be assisted when she renews her application.

W. J. TAYLOR.

200, Euston Road. N.W.

"They that go . . in Ships.'

MISSION TO DEEP-SEA FISHERMEN.

THE mental picture most persons possess of the fishermen's life, formed under rosy circumstances during a pleasant holiday visit to some fishing village, is generally romantic, but while recognising an element of danger, they are distinctly impressed that it is a free, pleasant, and desirable existence. The fisherman's life of which they get a glimpse is that of the man who sets off from the shore at sunrise and returns again to his wife and children as the sun sinks low upon the horizon.

The longshore fishermen have, no doubt, to face hardships and dangers; but their lot is easy as compared with the deep-sea fishermen, who toil at sea, not for a few hours at a time, but week after week, patiently taking the rough with the smooth. There is no friendly port at hand to enter when the barometer gives warning that a storm is brewing, and they must of necessity fight out their battle with the elements alone, for from the time they lose sight of land after leaving the harbour, they rarely see it again till the voyage is closed weeks afterwards.

But the custom these toilers of the deep have of working in fleets has made it possible to minister to their spiritual and physical needs, and the Royal National Mission to Deep Sea Fishermen has a small fleet of vessels specially built and equipped for ministering to these hardy workers. These vessels each possess a small hospital, and receive sick and wounded patients on board for treatment by the mission doctors. They are also centres from which sound, healthy literature is distributed, and help given in a score of ways; while on Sunday, weather permitting, simple services are held—prayer, hymns, a portion of Scripture, and a simple address, which are much appreciated by the God-fearing fishermen.

BY WORD AND DEED.

Each of the Society's vessels has on its port bow "Preach the Word," and on its starboard bow, "Heal the sick"; and it is the earnest desire of those who have their charge to carry out the Master's two-fold command. The result of the sowing of the Word can be discerned by those whose knowledge of the men takes them back far enough; but all will not be fully known till that great day, when all things shall be revealed.

Prayer is asked that the first year of the century may not close with a deficit in the funds, but that rather sufficient help may be given to clear off all present liabilities, and also to complete the new hospital trawler now building, the *Queen Alexandra*.

Under the title of "Echoes from the Deep," the Mission is just issuing a most attractive publication for circulation amongst those but newly interested in the work, as well as others who may even yet be quite unacquainted with its scope and beneficent agencies. The booklet consists mainly of letters received from fishermen themselves, testifying to the great blessing the Society has proved to them, and there are many pretty pictures in the way of illustration.

The new bound volume—the sixteenth—of "Toilers of the Deep," which embraces the monthly issues for 1901, is now ready, and may be obtained direct from the office, or by order through any bookseller at home or abroad. It is decidedly a handsome looking volume in its special binding, and makes an admirable drawing-room book. The cost is 3s. 6d. Friends of the Mission might do invaluable service by seeing that their district libraries are supplied with copies; for in all public libraries the book should find a place.

The patron of the Mission is Her Majesty the Queen, and the secretary is Mr. Francis H. Wood, 181, Queen Victoria Street, E.C.

The Oldest Society.

THE CHRISTIAN COMMUNITY.

THIS old and useful Society, established in 1685, holds on its way with increasing vigour, and is expanding its field of labour as the years roll on. The following statements from its last annual report will in some measure show its progress:—

"In the middle of this century the members engaged were but thirty-three, while at the present day they have increased, in round numbers, to 500, and the area of operations has multiplied to an equal extent. The fund shave advanced from something under £20 to over £4,000 a year."

This record of progress speaks for itself; it calls forth our sincere and grateful acknowledgments to Almighty God for his great mercy and gracious guidance in thus prospering the work of the Society. To Him be all the glory!

As far as the past year is concerned, the general character of the work has been continued, with every sign of blessing. We still find the people ready to hear and receive the simple Gospel message that is proclaimed in every place throughout the year. We find this to be the case in the open air, in lodging-houses, where the lapsed masses congregate; in the workhouses and infirmaries, where the sick, the very aged, and dying are ministered to, as also in the mission-hall and rooms. In every case the devout attention given to the Word spoken, has been taken to prove that God was working by his Spirit, thus reaching the hearts and consciences of the people, leading them to realize their condition as sinners, and guiding them to the Saviour for mercy and peace. Cases of this kind have been continually met with, and have rejoiced the hearts of those who minister to them.

A HARD FIELD.

The Lodging House Visitation has been continued with great success. Amongst such large numbers many young men and women are found who have not reached that miserable state of callousness which makes their reformation hopeless. Men and women are often met with who only need an effort to make a new start in life. This, however, is almost impossible unless someone interposes to render assistance. This help is gladly rendered; and, although not always successful, the workers are cheered with cases which have resulted in success, and in true conversion from sin to God. Through the roaming character of many who come and go, such cases are hard to trace. Those who get on, are able to secure little homes of their own, move into localities of a more respectable character, and are thus lost sight of.

Open-air preaching is an effectual mode of reaching the tens of thousands who never attend church or chapel, but are constantly on the move, or hanging about all over London on the Sabbath Day or on the week evenings, and whose moral and spiritual condition is of the most deplorable character, as seen from the Christian standpoint. To meet this class, there are conducted regular services at about twenty stations, some in main thoroughfares, others in courts, back alleys, and side streets, where such work is urgently needed. Very few open-air workers, comparatively, penetrate these obscure places, which are filled with the very classes who most of all need the Gospel.

In such quarters we have often taken our stand, and found the people listening to the Word and appreciating our visits. In the more prominent stations, large and attentive audiences have been gathered with every sign of appreciation, for many have tendered thanks to the workers. Among them many inquirers have been met with, and not a few have professed conversion, signed the pledge, and in many other ways given evidence of having been benefited.

The poor have been well looked after, and relief has been given by various agencies at the several mission centres, as the following figures will show:—

1,228 homeless men were sheltered for the night and fed.

21,000 free meals were given.

10,500 children's dinners and breakfasts.

1,000 free lodgings provided for the homeless.

11,000 workhouse inmates were entertained in the winter.

2,610 attendances were made by poor husbandless women.

5,377 workhouse inmates and lodging-house people were taken into the country for a day.

500 children sent to the Home for a week's rest and change.

Besides this, a large amount of relief distributed in many other ways, including clothing, and thus was the Master's behest to feed the hungry and clothe the naked carried out. About 500 workers, including ladies, gave their voluntary service in the carrying out of this work.

The headquarters of the Community are at the Hall, London Street, Bethnal Green, E.

10,000 Consecutive Nights!

TOWER HAMLETS MISSION.

"THE Gospel first" is the watchword of Mr. F. N. Charrington and his devoted band of workers at the Great Assembly Hall, Mile End; and the vast audiences that come together to listen to the earnest missioners are a standing proof that the Gospel, so far from losing its hold, has a perennial attraction for the masses.

The great hall, which accommodates some 5,000 persons, is filled to overflowing every Sunday, while the week-night audiences are also very large. The Saturday evening gathering, for example, is regularly attended by about 1,000 people. There is no sensational attraction; the meeting is one simply for prayer and testimony. It will readily be concluded, and rightly so, from these simple facts, that the Assembly Hall is

A NOTABLE CENTRE OF REVIVAL.

Indeed, few meetings pass without penitents being pointed to Christ. On Sunday evenings, in particular, some glorious scenes are witnessed as men and women throng to the inquiry-rooms. In this way a great number of all classes of people, chiefly the poor, have been brought into the Kingdom; and many of them have become, in their turn, ardent workers in the mission. It is interesting to note that Gospel meetings have been carried on for nearly ten thousand consecutive nights.

A feature of the work which invariably arouses the deep sympathy of visitors is the children's department. In a separate building, near the Assembly Hall, over a thousand little ones regularly gather to what is certainly one of the largest Sunday-schools in London, and where the children of the poorest receive sound Scriptural instruction. There are nightly gatherings for children, as for adults.

FOR THE STARVING POOR.

Terrible are the scenes witnessed by the large staff of voluntary workers who go forth into the darkest plague spots of the East to win souls for the Master. Amid the "one-roomed houses," where the poorest herd in squalor, and where men and women and children have to labour from morn till night to earn their scanty living, the sick and dying, the suffering and needy are the objects of tender care. In the slums, too, overtaken by misfortune, are Christian people whose distress is relieved. A sample case is that of an old Christian man nearly eighty years of age. In one room, with him, lives his daughter and two children. The poor old fellow has a half-crown per week allowed him by a friend. His daughter goes out to work, and her average earnings are not more than six shillings per week, while the rent of the wretched room is 4s. 6d. "I paid him a visit," says one of the workers, "and found he was just going to have his dinner, which consisted of a plate of very thin watery-looking soup—nothing else, no bread. The room was scrupulously clean. He asked me to sit down. There was just room in front of the little bit of fire in the grate. In one corner of the room, on string fixed in a triangle, was the washing hung up to dry—work done by the daughter before going out for the day. It was a pitiable sight to see the once prosperous tradesman boxed up in this little room."

For some thousands of such poor creatures Christmas fare will be supplied during the coming season.

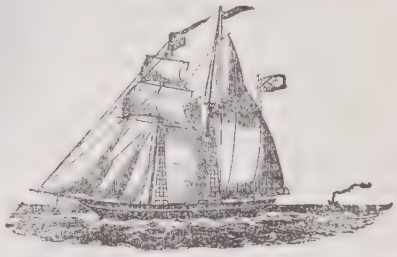
MANY-SIDED EFFORTS.

The undertakings for the religious and social good of the people, which have grown out of the Mission, are manifold. The summer holiday home for poor girls, the extensive temperance organizations, the large provident clubs, the coffee palace, and the efforts put forth for the dissemination of helpful literature; these and other undertakings (in all of which Mr. E. H. Kerwin's organizing ability is manifest), call for generous support. In this connection Mr. Charrington has to dispel an illusion. He writes: "Many people still seem to imagine that I am a rich man, and could support the work myself. At the risk of seeming to appear egotistical I must again explain that, although I have sufficient income to avoid the necessity of taking anything for my services, and so am able to give my whole time gratuitously, still beyond this what little I can give is of small service compared with the amount required to carry on such an extensive work. We require at least £1,000 to meet our liabilities up to Christmas, and trust that friends will give sufficient to tide us over the winter, which threatens to be a very trying and anxious one."

"Welcome Home" for Sailors.

THE operations so long and devotedly maintained by Miss Child for the benefit of sailors of all nationalities using the port of London, continue to make remarkable progress. The premises at Canning Town, conveniently situated near the great docks, and so well known as "The Welcome Home for Sailors," constitute a never-failing attraction to "Jack" on his arrival from a voyage.

It is a "far cry" indeed from the demoralizing conditions of the evil resorts into which sailors are entrapped, to this bright and beautiful institution. The "Welcome Home" is in every way a delightful resort, and the administration is marked by such wise and thoughtful care that its popularity affords ground for no surprise. Here are reading and dining rooms, as well as bedrooms, and each department is comfortable and home-like.



THE CHRISTMAS BOAT.

While making every provision for the physical and moral benefit of the sailors, Miss Child's chief aim, from first to last, is to win them for Christ; and in many ports, and on many seas, are sailors who have become valiant in the Christian warfare as a result of spiritual impressions received in the Gospel gatherings at Canning Town.

It will be readily understood that Miss Child's labours are manifold. In addition to the direction of her extensive institution, her work includes the safe keeping of money and clothes of men at sea, frequent correspondence with sailors and workers among them, and the organization of the "Christian Lifeboat Crew" for Gospel services. At Christmas time Miss Child has to bear increased responsibilities at home and abroad, and her efforts should command the liberal support of Christian people.

The unloading of the "Christmas Boat," laden with gifts for sailors of various nations, will take place on Saturday, December 21, at the Welcome Home, at 7 p.m., and Miss Child will be glad if her friends will send her "cargo" for the craft.

A Revered Worker.

MEMORIES OF GEORGE HOLLAND.

In presenting an engraving of the latest photograph of our beloved friend George Holland, we recall some memories of that noble worker in the home mission field. Long will his memory remain green in that crowded district of Whitechapel, which was the scene of his lifework. He was beloved of the poor, for whom he lived and worked in a singularly devoted or self-denying manner; he was valued by a wide circle of Christian friends, who were able to estimate his abundant labours at their proper value.

It would seem that George Holland was not only a veritable apostle of the East End, but that he was Lord Shaftesbury's ideal mission worker among the poor. In 1878, the Earl spoke of the work in George Yard as "a miracle of labour and God's goodness in that terrible district." Somewhat later, the worker is "that inestimable man;" and it is added by the great philanthropist whom Spurgeon characterized as being himself "the best man of his time," "I had rather be George Holland than ninety-nine hundredths of the great living and dead."

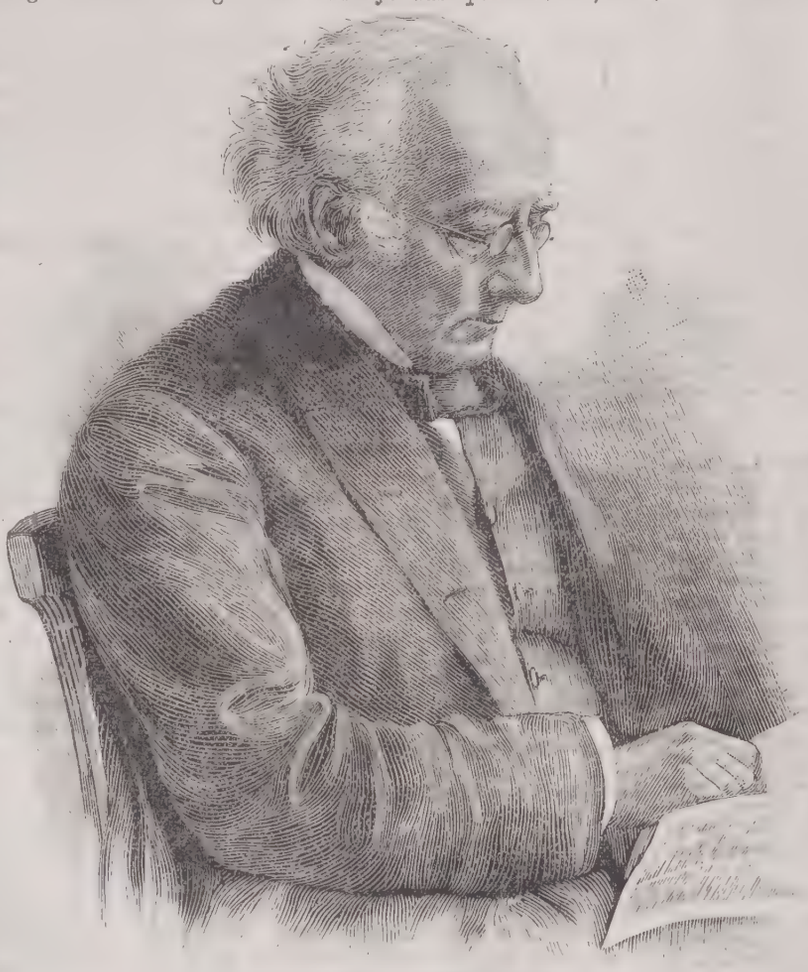
Not less deserving of remembrance is what the humble-minded worker himself said about the sainted nobleman when for a time they were separated by death. The Earl's last visit to George Yard was a sorrowful time, because he, as well as his friends, seemed to realize that they would never meet there again. "I don't think I shall ever see you in the flesh again in this place," he said, adding, "I am ill, and at my time of life I cannot expect to be long here." Then, tightening the cloth of his coat, he said, "Look, how I have fallen away." What he said further seemed to show that when life's last hours actually came he would like to have George Holland by his side. On being asked if he would attend if sent for, the latter at once replied that he would do so at any hour.

GEORGE YARD—PAST AND PRESENT.

In visiting the scene of George Holland's labours to-day, one who remembers the district as it was is struck with the transformation which has taken place. When Lord Shaftesbury spoke of the surroundings as "terrible" he did not at all exaggerate. In the days before railways Whitechapel had its coaching and carriers' inns, which, with their spacious yards, were convenient havens for travellers coming in from the country either by coach or waggon. In course of time the open spaces were built upon, and as the population increased a tendency was shown to degenerate into dangerous slums. George Yard especially became notorious, for even in the eighteenth century the place seems to have become associated with highwaymen who infested the roads in the suburbs of London. At length one-room life became general, while the common lodging-houses were dens of moral and physical contagion, and in more senses than one a public danger. The difference between the London of to-day and the city of a generation or two ago is that colonies of thieves and vicious persons cannot so easily congregate as of old. This is so far a public gain; but scattering is not reformation.

A MASTER OF METHOD.

At the same time George Holland did a work that will abide; he certainly left his mark on Whitechapel, and in his teaching and methods of operation he set an example to those who come after him. While thoroughly conservative in his firm hold of Evangelical truth, he was, as an evangelist, as enterprising as the most advanced of his contemporaries could have desired. To him the Gospel of the grace of God was the one hope of the poor; that alone was capable of raising them from squalor and ignorance, to occupy a place in the world such as becomes human beings. And his eye was quick to see, and his hand was ready to supply, so far as was possible, the deficiencies which were inevitable amid their surroundings.



THE LATE MR. GEORGE HOLLAND.
From Photograph by Messrs. Elliott and Fry, 55, Baker Street, London, W.

Methods and teaching which such a veteran in the service so well tested and applied will succeed with his successors. It was characteristic of George Holland that he regarded converted children as the best Gospel messengers which it was possible to find to send into the homes of the people. Such factors in the life and labours of those successful pioneers who have laboured and passed away need to be remembered; they should not be forgotten when young workers are advancing with new prescriptions which may be excellent, but are in many cases quite untried.

While the memory of George Holland and of those who worked with him remains green, the world will not be without testimony, founded on the actual results won by successful Christian workers, that quack prescriptions of men's devising will never supersede genuine divine truth. Nothing short of the Gospel will succeed in raising beggars from the dunghill to sit among princes. But the Gospel is a spiritual thing, the truths of which have to be spiritually discerned; and it would be contrary to Scripture itself to expect that Mr. Worldly-Wiseman and his neighbours will detect its true nature. Encouraged by the examples and conquests of those who have gone before, however, we need only to go forward. The tree is still known by its fruits; and nothing that is not of God's own planting will flourish and bear fruit to his glory in such a soil as the East End of London.

The present superintendent of the work of the George Yard Ragged Schools and Mission is Colonel Hayne, who, with a splendid band of co-workers, is carrying on the arduous work in a truly Christ-like spirit.

Mrs. Ginever's Homes.

A YEAR of change and event has been experienced by those who are sustaining the work initiated at Holloway by the late Mrs. Ginever, and now known as Kingsdown Orphanage. It will be remembered that the home at Pemberton Gardens underwent entire renovation, being thoroughly overhauled. The expense incurred by the alterations was considerably increased by the difficulty of adapting what had been originally built for private dwellings into a suitable home for seventy children. Another much-needed alteration which was carried out was the formation of a distinct branch for the boys, the home at Tremlett Grove being entirely used for this purpose. Under the old arrangement it was necessary for boys to leave at ten years of age, when they were still young enough to be a burden to their widowed mothers. This difficulty is now obviated, and under the care of the newly-appointed master and matron, thirty-six boys will be kept until old enough to enter situations. Both at Pemberton Gardens and Tremlett Grove the work has entered upon a new career of usefulness, and has been raised to a higher level.

While the year has been one of difficulty, it has been one of distinct progress. Nor have the workers lost sight of the high purpose for which the institution was initiated. Those who remember how steadfastly the devoted foundress set before her the spiritual good of the children as the supreme end and aim of every effort, will continue in prayer that the service rendered within and without the Homes may tend to that object.

The Secretary is Miss Wenborn, 35, Pemberton Gardens, Upper Holloway, N.

East-End Emigration Fund.—Since the inauguration of this Fund in 1882, nearly six thousand English men, women, and children have been enabled to settle in the various British Colonies, where, with few exceptions, they have made for themselves comfortable homes, and are prospering in every way. Nearly all those assisted last year were either sent at the direct invitation of friends, or had definite prospects on arrival in the Colonies. Only British subjects emigrating to British Colonies receive pecuniary assistance. Letters from emigrants in all parts of the dominions testify to the utility and need of the Fund for helping those whose cases merit consideration. The secretary, Mr. Robert Culver, will forward copies of the annual report to friends interested in the organization. He may be addressed, 34, Newark Street, Stepney, E.

Mr. Thomas Hogben,

FOUNDER OF THE ONE-BY-ONE BAND.

THE subject of this sketch was born in the year 1850, in a quiet country village in Kent. From his earliest recollections the Holy Spirit wrought in him conviction of sin, and in his eighth and ninth years he was awakened many a night in terror by dreams of coming judgment. Later on, one Sunday night, he heard a sermon which led to his determination to follow Christ; and the next week he walked four miles into the town, to see the preacher and to ask the way of salvation. While he was kindly received, the opportunity was lost by the preacher's jokes and entertainment.

Thus for a time the work of grace was stayed. On August 15, 1862, principally through the prayers and persistent efforts of his sister, he was brought to decision, and accepted salvation through faith in the Lord Jesus Christ.

One of the first lessons which the Lord taught him was that he was saved to save others; and then He laid upon his heart a simple plan by which his life's purpose should be carried out. This was, first to seek unto the Lord for the unsaved, and then to go to such with personal messages from the Lord. Here was the beginning of his One-by-One work, and in his boyhood days he carried in his pocket a small sheet of parchment, upon which were written the names of persons and subjects for daily prayer.

In his twenty-first year, Mr. Hogben embarked upon a business career in France, and amid the rush and cares of life, and the fascinations of the world's pleasures in professing Christian circles, for many years he neglected this God-given charge. This was the cause of backsliding, which he tells to his own shame, that it may stand out as a warning to young Christians to make soul-saving work the chief concern of life. To be absorbed in business and the world's pleasures means not only to be dead to communion with God, but to prove a stumbling-block to other lives.

A NOBLE LIFE WORK.

Some thirteen years ago, by showing him the truths of Ezekiel xxxvi. and John xv., God graciously brought him to see his failure and sin, and the full salvation there is for every believer in Jesus Christ. When he had accepted this, the Lord put him back to learn the first lesson in the school of definite prayer and personal effort to save the lost. Blessed in his own life, he was impelled to start the "One-by-One Working Band," that others might be helped also. In this method there is nothing new; it is the old one upon which our Lord brought together disciples (as shown in John i. 36-51). In following this plan everyone is made to know the secret of prevailing prayer, and the joy of soul-winning.

The One-by-One Working Band consists of Christians of all denominations, who, seeing the need of pure and undefiled religion, are united by intercessory prayer and individual effort to bring souls to Christ. Thus, upon lines where all who serve the Lord agree, it is making for the fulfilment of the Master's prayer: "That they may all be one, even as Thou, Father, art in Me, and I in Thee; that they also may be in us; that the world may believe that Thou didst send Me."

Since the formation of the Band thousands in many parts of the world have joined, and, month by month, at the praise meetings at Portsmouth, many notes of thanksgiving come from its members, telling of answered prayer, and thus proving the truth that every one who follows this method is made wise to win souls.

FOR SOLDIERS AND SAILORS.

From his early youth Mr. Hogben has been interested in sailors and soldiers, and he is now earnestly seeking to establish a band of praying and working Christians on board every ship, also in every depôt in the Royal Navy, and in different regiments. It is a growing conviction with him that the only hope of saving the men in H.M. Service is upon these lines. To-day sailors and soldiers are well provided for as to their physical and intellectual interests, and the great problem is how to win them for Christ. None can do this work unless filled with the Holy Spirit, and none can do it so well as men in the service who live out Christ's life.

Ashore or afloat, the royal road to blessing is found in diligent study of God's Word and

MR. T. HOGBEN.
From Photograph by Barkshire Bros., 233, Albert Road, Southsea.

definite believing prayer. Men who are thus trained not only overcome in their own lives, but go forth as missionaries, as many testimonies demonstrate. Individual effort has not, however, caused Mr. Hogben to neglect the crowd. He began to preach as a lad of sixteen, and ever since, by evangelistic missions and open-air services, he has had the joy of gathering a great harvest of souls. For three years he went up and down the country as an evangelist, calling sinners to repentance—a work that many of his friends feel he should be engaged in to-day; but eleven years ago he was invited to settle down in Portsmouth. After a season of earnest waiting upon God, he heard the Divine command, "Go, and surely I will be with thee." He obeyed, and the promise has been blessedly fulfilled.

THE WELCOME MISSION, PORTSMOUTH.

Mr. Hogben's centre of work there is known as the "Welcome Mission." It was begun in a tent in the Commercial Road, and continued for two summer seasons, when over 800 names were registered of those who professed saving faith in Jesus Christ. Eleven years ago a permanent building was provided, and the Empire Music Hall was taken for Sunday night services, when crowds were gathered from classes that do not usually attend a place of worship, and many were born again.

After a few months the hall in Commercial Road was, by force of circumstances, closed to this work. Then an iron hall at the back was taken; but seven years ago, while Mr. Hogben was in London conducting a mission at Dr. Barnardo's, this was sold, and an attempt made to close the work. For a week united prayer was made that the Lord would show his will in the matter, and at length the present Mission House and site in Edinburgh Road were offered. Here a hall has been erected, and throughout the years of its existence, week by week the presence and power of the Spirit of the Lord has been manifested in the conversion of souls.

Efforts subtle and many have been made to strangle the work; but it was born of prayer, it has been maintained by prayer, and jealously kept to the spiritual interests of the souls entrusted to its care. The good hand of God has been upon it, and no power has prevailed to overthrow it. In the trustees and members of the mission, together with many other earnest friends, Mr. Hogben rejoices in loving and hearty co-operation.

PROPOSED PURCHASE.

In the lease of these premises provision is made for purchasing, and as the term shortly expires it has become necessary to effect this. The price agreed upon is £2,200, towards which, in cash and promises, nearly £1,000 has been received. Great care has been taken to place the property upon trust for spiritual work, upon lines purely Evangelical and Protestant. The premises are situated in a central position facing the New Naval Barracks, which are now being erected to accommodate 5,000 men; and it is proposed, as the Lord inclines his stewards to assist in doing so, that a building shall be added, providing small bedrooms and other necessary aids, where Christian men in H.M. Services shall find the quiet and freedom of a truly Christian home. It is also desired to build class-rooms for work among children and young people. This offers a unique investment to all who desire the extension of Christ's kingdom.

The late Rev. F. Baldey, vicar of St. Simons, Southsea, speaking at an anniversary service some time before he died, said: "I have five reasons why my sympathies are strongly with this Mission—(1) Because the Word of God has its rightful place here. (2) Because Christ, the crucified, the living Christ is exalted. (3) Because Christ's coming again is proclaimed. (4) Because the conventions for the promotion of spiritual life have been a blessing to many. (5) Because this platform is an Evangelical Alliance centre, where we all meet as members of the one body, Christ.

We commend Mr. Hogben and his far-reaching work to the prayerful sympathies of our readers.

The Silver Star Society, composed of eager and earnest workers, continues its beneficent endeavours to preach the Gospel and to render service to agencies which have for their object the uplifting of mankind. The Society maintains three mission centres, the voluntary helpers giving Gospel addresses, conducting open-air meetings, giving lantern lectures, &c. The hon. secretary and superintendent is Mr. Walter S. Robbins, 38, Little Ilford Lane, Manor Park, Essex.

Protestantism for the People.

WYCLIFFE PREACHERS' MOVEMENT.

THERE is probably no more remarkable proof of the acceptability of the Evangelical principles of the Reformation, or, in other words, of the pure Gospel of the Lord and Saviour Jesus Christ, than that afforded by the wonderful success which has attended the missions of the Kensit Crusade and Wycliffe Preachers. Though still but an infant movement, having been started in August, 1898, it has acquired a popularity and achieved an amount of work which marks it out as a prodigy in the home missionary field.

To the readers of The Christian who have contributed during the year £82 to the funds of this vigorous crusade, it will be of interest to know something of its operations throughout the country. The propaganda has always been of a two-fold nature, the presentation of the way of life being carefully mingled with the exposure of sacerdotalism and priestcraft, as they are at present existing within the pale of the National Church, and thus a double missionary enterprise has been simultaneously carried out. The great question, "How to reach the masses," has been satisfactorily solved; the dubious inquiry, "Is it likely that people can be got into halls in the heat of summer, or persuaded to stand for hours in the open air in the depth of winter?" has long since met with a triumphant reply.

Remembering the divinely inspired warning, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap," no circumstance, no "local conditions," no party antipathies, have been allowed to interfere with steady progress. From city to city, from town to town, and from village to village the cry has been raised, "For God, king, and country, we must preserve the glorious Truth recovered for us by the sufferings of our martyred forefathers," and wonderful, indeed, has been the response met with on all hands.

THE YEAR'S REPORT.

The year's report gives a truly astonishing epitome of these consecutive missions. Two bands of preachers moving in different directions have succeeded in compassing no less than 284 towns, and in addressing 300,000 people during the past twelve months; while from the commencement of the campaign the meetings held in towns alone have numbered 2,136, and the total number of people addressed 721,515. This does not include numerous excursions into priest-ridden villages, which have provided some of the most striking of the many remarkable scenes incident to this work.

We may mention the village of Parkstone, in Dorset, where the week's mission was ushered in by eight meetings held on the Sunday. The whole village seemed to be out, and on each succeeding night 800 people were gathered together in the square. Sacerdotalism is rampant, but the mass of the people were heartily with the crusade, a fact which speaks for itself.

Gamlingay, in Cambridge, another centre of extreme Ritualism, was a second village in which practically the whole population gathered to listen to the addresses night after night.

Turning to the large towns, such well-known halls have been occupied as the Town Hall, Portsmouth; the Dome, Brighton; the Oddfellows' Hall, Middlesbrough; the Central Hall, Darlington; the Borough Hall, Guildford; the Great Hall, Tunbridge Wells, and many others; each in its turn being crammed to excess with people anxious to hear an address from the founder of the movement, Mr. John Kensit, or his son, Mr. J. A. Kensit.

During the year Mr. John Kensit has addressed 149 meetings, and Mr. J. A. Kensit 220. The preachers have a regular chaplain who visits each band periodically, speaking wise words of counsel and instruction, as well as himself taking no small part in the addressing of the various gatherings. The Rev. J. C. Willcox, of Shepscombe, Gloucester, occupies this position. Another branch of the work, which is by no means the least effectual, is the circulation of all kinds of literature upon every phase of the great questions at issue. The report shows that a vast quantity of tracts and pamphlets have thus been placed in the hands of the people—as a lasting and solid means of instruction and enlightenment.

WHAT LADIES CAN DO.

Nor are the ladies an unrecognised force in helping forward this important work at the present critical juncture, for we find there is a "Ladies' Union of Workers," which has laboured quietly but diligently during the more aggressive operations of the Wycliffites, under the guidance of Mrs. Kensit, with the object of realizing sufficient funds to support extra preachers, by holding periodical sales of work. This effort has been attended with the success characteristic of the whole movement, one new preacher being already provided for. The secret of this successful missionary effort is found in thus carrying the Gospel to the people, without regard to let or hindrance. Unconventional and outspoken, it has secured a sympathy and a hearty co-operation as unusual and as spontaneous as that which draws it out.

From all parts of the country have come testimonials as to the lasting and solid character of the work accomplished, and many upon whom the delusive charms of Ritualism had begun to exert their subtle influence, have written in terms of unmeasured gratitude for the awakening which has resulted from the utterances of the preachers. To the various protests which are by this time familiar to every reader of The Christian we need add but little, save, perhaps, in reference to the last, offered at the confirmation of the present Bishop of London. As soon as Mr. Kensit heard that this cleric was to receive promotion to the important See of London, he made preparations in accordance with the legal provision for the lodging of a formal protest on a number of all-sufficient grounds.

This protest was a great eye-opener to the British public, and was largely commented upon in the Press. As long as ritualistic appointments continue, there would appear to be no other way of expressing the feelings of Protestants than that which Mr. Kensit has adopted, lamentable as are the scenes which accompany it, though not more lamentable than the causes which give it birth. Of the futility of approaching the legally constituted authorities with a request to interfere in cases of ritualistic illegality or of ecclesiastical lawlessness, Mr. Kensit has had a surfeit of proof, and nothing less than the failure of such overtures as have been made from time to time, would have induced him to adopt the methods which he has deemed necessary, in the face of episcopal lethargy and indifference.

The cost of maintaining a Wycliffe preacher is about £100 per annum. Mr. Kensit makes an earnest appeal for further funds to enable him to extend the work which has been so eminently successful in arousing the nation to the dangers of the sacerdotal conspiracy. His address is 18, Paternoster Row, E.C.

The Rescue Society.—"No, that I never will!" was the determined remark of a girl of twenty, a few months since, in reply to a suggestion that she would have to go to the union. The circumstances of her case were considered, and though somewhat unusual, she was admitted to one of the homes of the Rescue Society, and is now happy in a good situation, and her mistress writes she believes her to be truly converted to God. Compassion for the poor fallen woman or the weak, endangered, or friendless girl, and the earnest longing not only to save and rescue them from the sin of their life, but to bring them all by the Gospel of the grace of God into the fold of the Good Shepherd, the Church of the Living God, is the spirit which still moves the heart of the workers of the Rescue Society as it did its founder nearly fifty years ago. Many are now matronly women, occupying in their own families, or elsewhere, positions of love and esteem; while a still larger number of young women are trusted and respected by their employers, never now suspected of having been rescue cases, yet they were once known as inmates of this Society's homes. The correspondence with these former inmates forms no light task, scarcely a day passing without some such letter. One of the latest letters reads—"As long as I am spared you shall always have a yearly subscription from me. I will try to make it never less than one guinea, and if I can send more I will." The address of the secretary, Mr. C. Stuart Thorpe, is 79, Finsbury Pavement, E.C.

Contiuuing the Reformation.

PROTESTANT REFORMATION SOCIETY.

MUCH attention, prayer, Christian sympathy, and monetary help are given, and rightly given, to the evangelization of Roman Catholics in Ireland and abroad. Wherever Romanism is dominant, the spiritual destitution, moral depravity, intellectual poverty and temporal disadvantages of the people are too plainly evident to be overlooked; but it is to be feared that the duty of evangelizing Roman Catholics in England and Wales is entirely forgotten by many who are willing helpers of the work abroad.

No doubt the relatively small proportion of Romanists among the population, the careful suppression of some of the worst features of popular Romanism, the multiplicity of evangelistic agencies, and the perpetual activity of modern religious life, have something to do with this sad indifference. And yet in England Romanism is essentially the same as elsewhere. The most cursory acquaintance with Romanism in any English town where it is numerically strong, will prove that superstition and ignorance of Gospel truth, and all its attendant evils, abound. There is the same close surveillance of the people by the priests, nuns, and other official caretakers of the Roman Church, the same constant demands upon their means for alleged spiritual benefits, the same tyrannical pressure to prevent inquiry or the hearing of the Gospel.

At the present time, many are heard to express great alarm at the multiplication of Romish proselytizing agencies, at the new coming of the monks and nuns, friars and Jesuits, at the boasted success of Rome in the possession of the upper classes; but very few seem to appreciate the fact that one of the best methods to counteract all this is to draw off the enemies' forces by a counter-attack.

The presence in every important Romish centre of influence of a resident Protestant missionary, equipped by Divine grace in spiritual things, and specially trained in the whole controversy with Rome for meeting the popular sophistries of the people, and the subtle arguments of the priests, would soon compel Rome to defend her own citadels.

A SPECIAL AGENCY NEEDED.

The presence of such a missionary, diligently labouring for the conversion of Roman Catholics to Christ, and to preserve Protestants from the snares of Romanism, would require the Roman propagandists to centre their energies upon the preservation of what they have, instead of expending them upon the perversion of our fellow-countrymen. But there is also the higher and nobler reason why the Protestants should at once awake to some adequate sense of their duty in this matter. One and a half millions of our Roman Catholic fellow-countrymen are in need of Gospel light, and love, and liberty. Prejudice, early training, and submission to false authority close to them the ordinary ministries of Protestant Christianity. They can *only* be reached by a special agency which makes a special study of their needs, and then lays itself out to meet them.

Such an agency has long existed in the Protestant Reformation Society, launched on its long career in 1827—it has for seventy-five years worked on under the guidance of some of the greatest and best men who have served the cause of Christ in their generations.

Under varying conditions, but always with greater or less success, it has accomplished (as far as the means entrusted to it have permitted) a two-fold mission, viz., the maintenance of the Scriptural principles of the Reformation, and the Evangelization of Roman Catholics in England.

A WIDE AREA COVERED.

During the past year it has added two new stations to its list, and at the present time has missions and missionaries in London, Liverpool, Manchester, Bristol, Oxford, Hastings, St. Leonards, Leamington, Bromley (Kent), Tunbridge Wells, Hayfield, Weston-super-Mare, Leyton, and Upton Park.

It will be found that each station is worked

with a due regard for local needs, and with a great variety of method. In some stations the work is more of a defensive character, in others more aggressive, but the main purpose of the Society is carried out in all.

But much remains to be done. Quite thirty mission stations should be permanently supplied, and there should also be an itinerant staff who could go for shorter or longer periods to places where the number of Roman Catholics is comparatively small, or where Rome commences, as she often does, fresh proselytizing work. The Society ought to be the efficient handmaid of all clergy and ministers who have numbers of Roman Catholics within their parishes, and who feel that these cannot be reached by the ordinary Christian worker.

There is no space left to speak of the Society's other branches of labour, of its ceaseless efforts against Ritualism, of the great work of its superintendent (Rev. C. H. H. Wright, D.D.), of its widespread teaching by means of lantern lectures, of its continuous stream of literature, of its grants of standard works to libraries, schools, colleges, the clergy, and others, &c. But perhaps sufficient has been said to awaken some to a deeper sense of responsibility, and to call out additional helpers into this greatly neglected field of Christian service.

The offices of the Society are at 62, Berners Street, W.C.; Mr. W. A. Limbrick, Secretary.

The Jesuit Peril.

WORK OF THE PROTESTANT ALLIANCE.

WE know of nothing in recent years which has so thoroughly stirred the Protestants of England, and secured their enthusiastic approval, as the announcement that the Protestant Alliance will attempt to drive back the swarm of members of the so-called "religious orders" of the Church of Rome. It is, we think, reasonably affirmed by the executive of the Protestant Alliance, that the causes which brought about the flight of the monks from France are in themselves sufficient reasons why the settlement of such men in England should not be allowed.

Happily it is not necessary to go to Parliament to pass a law for protection from monkish marauders, for we have a law, ready to our hands, which Roman Catholics accepted in the year of their emancipation, as a condition upon which those professing the Papal creed were admitted to the Houses of the Legislature.

That no one has apparently thought of enforcing this law before, is no reason why it should any longer remain a dead letter, and Englishmen will feel an additional interest in the old and well-tried Protestant Alliance on account of this new evidence of its activity, and may well hope that its legal action, though cumbrous, expensive, and by no means certain, will end in the defeat of designing men whose presence is unwelcome, and even hateful, in every other country in Europe.

It will be remembered that the Alliance has, during the present year, celebrated its jubilee by great Protestant demonstrations in the Queen's Hall, and that an appeal is being made for a reserve fund of £2,000 as a memorial of its first jubilee.

Litigation like that just begun will probably absorb the ordinary income in a very short time, and a reserve fund ought not therefore to be wanting. We earnestly hope that those who have the silver and gold will readily supply the "sinews of war."

One of the many interesting ways in which the work of the Alliance is carried on is by means of a monthly organ, which is an interesting and instructive periodical, dealing with all phases of the Roman Catholic controversy, whether "Anglican" or "Roman." It is written in a popular style, so that "the man in the street" can read and understand it. It contains well-drawn illustrations, which appeal to the eye with good effect.

It was well remarked by *The Record* newspaper, in the early part of the present year, when the energies of the Alliance were directed to defeating the determined attempt to remove from the British Constitution the one remaining safeguard for preserving the Protestantism of the Crown and the principles of civil and religious liberty, that "so long as there is such a vigorous and alert organization to combat the machinations of Rome, we may confidently feel that the day of Rome's real progress (much less supremacy) in this country is happily far distant."

Correspondence may be addressed to Mr. S. W. Brett, 430, Strand, W.C.

"Three Cheers"

FOR THE STOCKWELL ORPHANAGE!

BY THE PRESIDENT, THOMAS SPURGEON.

I HAVE just enjoyed reading a few of C. H. Spurgeon's Christmas letters to his big family at Stockwell. They brought from Mentone some of the winter sunshine of the Riviera, and not a little of the warmth and brightness of the writer's genial disposition. They are full of wit and wisdom, judiciously blended. They breathe love for the dear children in every sentence, and each missive expresses the desire that they may learn to love and serve God.

It goes without saying that the notes are full of good cheer. I'll be bound that there was something more than a ripple of laughter among the children at the bare idea of their President riding on the moon from Mentone to Stockwell, and dropping down from the ceiling IF he heard their voices. Well might the writer add, "That is a great big IF." But why speak of hearing their voices, and why talk of listening for them "between one and two o'clock?" Just because that is *cheering* time, and dear father in each letter charges the children to give "three times three" for the trustees, and the staff, and the donors of special gifts for the Christmas festival. These cheers were duly accorded with no bated breath, but the heartiest "three times three" was reserved for the absent President. All the forces of love and lung were combined in a mighty effort then. Really, if he did not hear, it was no fault of the orphans.

In one of these remarkable epistles the children's "loving friend," as he was glad to style himself, *exclaimed*—for the double underscoring, and the three marks of exclamation, seem to make the sentence speak—

THREE CHEERS FOR STOCKWELL ORPHANAGE!!!

What a shout uprose when *that* was called for! Christmas, 1890, was the date of it, but I think I hear the echoes yet. Not that I heard it *then*, for I was sixteen times more distant than the President, but if the cheer might reach the South of France, why not also the shores of New Zealand? The "if" is only somewhat bigger.

"Three cheers for the Stockwell Orphanage!" Yes, indeed; the lads and lasses had good reason to respond lustily to that sentiment. But hip-hip-hooraying, cheering though it is, does not fill the treasury. The real cheer must come from the pockets of subscribers, rather than from the throats of orphans. I want my readers, though no sweet letters come from the Sunny South to them or to the fatherless children, to provide the cheer all the same. "The memory of the just is blessed!" For the sake of him who passed from Mentone to the Master's presence, as well as for the sake of the dear Master Himself, let every reader of this note say, "Three cheers for the Stockwell Orphanage!" and then proceed to give them. The exact nature of them must be left to each cheerer. Beggars must not be choosers; a suggestion may, however, be ventured:—

Well then, here is Cheer No. 1.—*An assurance that the Stockwell Orphanage shall be remembered in private, family, and (if opportunity serves) public prayer.*

Cheer No. 2.—*The immediate despatch of a token, as substantial as possible, of loving interest in the Christmas festivities, and a determination to be a frequent subscriber to the general fund.*

Cheer No. 3.—*A resolve to interest one's own and other people's children in the Stockwell Orphanage, and to suggest to the Sunday-school that it shall help to carry on the good work among the fatherless, founded by C. H. Spurgeon.*

Thrice cheered would be the hearts of the President, and his brother, and the Trustees, by hooraying of this practical kind.

The cheers for donors are loud and long already, for they are always giving "three times three" for the Orphanage. I merely ask you for an emphatic *encore* this year. A Happy Christmas to you all!

Beginning Life Afresh.

LIVERPOOL SHELTERING HOMES.

A FARMER, being asked how he became possessed of such beautiful sheep, replied, "I take care of the lambs." This reply brings to mind the twice repeated command of the Lord when He, who is the Good Shepherd, said, "Feed my lambs."

In the Sheltering Home for Orphan and Destitute Children, Myrtle Street, Liverpool, Mrs. Birt has for twenty-nine years been carrying out this great command, receiving and caring for the orphan and destitute little ones found astray.

The first care is for their physical nurture, cleansing, clothing, and educating them, to show these little ones practically the love of the Good Shepherd. Thus their hearts become inclined, through the tender care bestowed on them, to listen while they are taught of God's greatest gift to men, even the gift of his Son.

In the spring time this large family rapturously become young emigrants, and very gladly set sail for Canada, where, among a healthy, God-fearing population, FOUR THOUSAND young people, from this one Society, have grown up into robust manhood and womanhood.

Among them may be found those who have become, through the opportunities offering under the Canadian School system, and through the energy derived from the fine bracing climate, pastors and teachers, while some follow professions, and many work their own farms.

C. H. was one such uncared for little one, whose father was dead before he came to the Sheltering Home, and whose prospects in life twenty years ago were all dark, with seemingly no "silver lining" to inspire hope in him or for him. A clergyman who had led his Sunday-school to be interested in and collect for the Sheltering Home, sent C. H. to Mrs. Birt, recommending the lad to her care in the Home.

After receiving care and training, C. H. was sent to Canada, and there placed with a farmer. He stayed for many years, rapidly improving, as time passed, in health and education, and as soon as he was old and strong enough to receive remuneration for his work, saving a considerable part of his wages.

The "bread cast upon the waters," in the days of his "Sheltering Home" training in Liverpool, was found after the "many days" and C. H. yielded his young heart and life to Jesus Christ, seeking to make Him Lord, and to serve Him faithfully. His mother having died, C.H. at once sent his sister's passage money for her to go to him in Canada, and he has since surrounded her with a brother's affection and care.

Working hard, and improving every opportunity which came to him, C. H. passed through the elementary school into the high school, each year increasing his store of knowledge, so that in time, having received help in Greek and Latin in the winter evenings from the minister of the church to which he belonged, he went to college, with money saved out of his own earnings.

Now he is a fully ordained minister of a parish and congregation, where he is a successful worker, and through him two applications were received for boys from the Canadian Home to be placed with parishioners.

Would not one such life be worth saving? But there are very many of whom a similar history could be given—taking active part in church, Sunday school, and temperance work. Yet, if left uncared for, would they not have been among the "lapsed masses" of the great cities, and lost to country and their God?

The Hon. Treasurer is E. C. Thin, Esq., 24 Chapel Street, Liverpool.

A Veritable Bee-hive.

RAGGED SCHOOL UNION.

THE Ragged School Union and Shaftesbury Society is a many-sided organization. Numerous philanthropic agencies set on foot by individual workers have been incorporated in it, owing to their promoters' confidence in the good sense and business acumen of the council. Its succession of presidents—the great Earl of Shaftesbury, the Earl of Aberdeen, and now the Marquis of Northampton, with the direct patronage of the late Queen Victoria and His Majesty the King, have strengthened public confidence in its efficiency and usefulness.

Financially, this is shown in the fact that whereas up to 1878 the funds disbursed did not exceed £2,500, the total payments in 1900-1 were £19,300. The accounts are audited by Mr. Percy Child, chartered accountant, and a copy of the report and balance-sheet can be obtained on application to the secretary, Mr. John Kirk, 32, John Street, W.C.

The R.S.U. not only maintains direct movements, but is the parent, counsellor and friend of no fewer than 152 affiliated missions, which cover every sort of religious, temperance, recreative, social, educational and industrial agency.

Several agents and superintendents, together with the necessary clerical staff, and teachers in the day and night schools are paid, but the great bulk of the work is done by voluntary assistants. In the various Sunday-schools are 3,770 teachers; and nearly a thousand visitors call upon the 7,000 cripples on the register in Greater London. Of the total expenditure of the Society less than 7 per cent. is absorbed in salaries.

In the summer just ended, nearly 40,000 boys and girls have used Shaftesbury Holiday House at Loughton for a day's outing in Epping Forest provided by the Fresh Air Funds; 5,000 children and youths have spent a fortnight's holiday in R.S.U.'s Holiday S.C. Homes, or in cottages by the sea and in the country. This year 1,200 crippled boys and girls have spent a fortnight or month (and some a year) in the R.S.U.'s Holiday Homes at Southend, Margate, Bournemouth, or at the Princess Christian's Cripples' Home, Windsor. The moral and physical advantages accruing, surprise even those most interested.

ALL SORTS OF RELIEF.

The Barefoot Mission is of unspeakable value, helping not only the outcast and waif, but the child of the widow and of the self-respecting poor. During the year nearly 40,000 garments —some new, some worn—have been distributed, and 4,000 pairs of boots and shoes, mostly new. These are signed for as loan gifts, thus preventing misappropriation.

£500 was spent in supplying surgical instruments, chairs, spinal carriages, and other aids to helpless cripples. This work is done in harmonious co-operation with the Hospital Sunday and Saturday Funds, the Invalid Children's Aid Society, and other bodies.

Flowers, scrap-books, sea shells, toys, and games have been distributed as received amongst crippled and poor, causing endless delight.

The R.S.U. maintains the Ashley Mission in Bethnal Green, and the Shaftesbury Welcome Gipsies' Mission in Battersea; and aids scores of affiliated missions in various parts of London. Their agencies are most varied—penny banks, clothing clubs, goose clubs, gymnasiums, boys' brigades, besides night schools, Christian Endeavour Societies, Sunday-schools, and general Evangelical religious work.

The R.S.U. officials and helpers are the willing agents of Sir Wm. Treloar in the annual Guildhall banquet at Christmas; of the Editor of *Home Words* in his Robin Dinners; and the Union carries on several soup kitchens; provides free meals to the outcast, and furnishes lanterns and slides for instruction and amusement. This great movement, for such it is, reaching weekly no less than 100,000 souls, is permeated with a Christian spirit. The soul is the primary concern, and the humanitarian and elevating agencies are only regarded as means to an end. Prayer is the atmosphere which surrounds the work, and the blessed results graciously vouchsafed by God are cause for deep thankfulness and praise. A large number of the present workers were once scholars themselves. Having found the Saviour, they are now passing on the blessing to another generation. This religious aim and purpose has all along characterized the Ragged School Movement, and the conversions taking place, as well as the holy influences diffused, set the seal of God's Spirit to the work in all its branches, and proclaim it to be of and from Him.

"Old and Grey-headed."

AGED PILGRIMS' FRIEND SOCIETY.

FOR nearly one hundred years this useful and much-needed society has been enabled to carry on its beneficent work among the Lord's aged poor, distributing its pensions through the agency of Christian friends, whose visits to the recipients are eagerly looked forward to, thus providing a channel for sympathy and visitation, which is not one of the least valuable features of the institution. Its working expenses are so moderate that the late Sir H. W. Peek, Bart., said, "I have carefully read the report and balance-sheet, and from a business standpoint can recommend the Society as one in which good value is given for the money entrusted to it, as there appears to be the maximum of good at the minimum of cost."

The Hon. Mr. Justice Bruce, when presiding over the last annual meeting, said: "The Society may be called honourable, for it has stood the test of time. How many sorrows has it softened! how many homes has it gladdened! It has special claims upon our support because it is engaged in work necessary and urgent, yet apt to be overlooked or forgotten. It is a Christian privilege to minister to God's aged poor, therefore let us endeavour to promote the prosperity of this institution."

The Society is based upon Scriptural truth, and its work is of an undenominational character; within the bounds of Evangelical Protestantism, all qualified candidates, nominated by contributors, are eligible for help. No less than 1,566 pensioners, living in various parts of the United Kingdom, are now in receipt of pensions, amounting to £11,500 per annum. In the four homes 176 of the pensioners have peaceful dwelling places in life's eventide. To support the Institution in all its branches a *daily income* of £37 is required; the regular contributions fall short of this amount, hence the need of additional subscriptions and donations.

THE TRUEST FORM OF CHARITY.

The pensions of the Society enable many hundreds of God's aged poor to maintain their own little homes, and spend their declining days in comparative freedom from anxiety as to how to meet their rent, and from the haunting fear of having to end their days in the workhouse. Many distressing cases in all parts of the country have recently been placed upon the pension list. Miss M. B. has a little school of twelve; she receives in fees 3s. weekly, and pays rent at the rate of 2s. 10d. per week. Mrs. M. A. P. is nearly blind; her husband is unable to work, and she tries to eke out a living by doing a little washing. Many have formerly occupied comfortable positions; some of the men have struggled to earn a few shillings by gardening, shoemaking, and general work; the women, by dressmaking, nursing, and needlework, have striven to keep the wolf from the door. The little savings of years have been exhausted, and in some instances furniture has been gradually disposed of; some of the recipients have for upwards of fifty years been followers of the Lord Jesus. Two letters from pensioners will give glimpses of the character of the recipients of the Society:—

(*a*) I write on behalf of my mother to acknowledge the regular receipt of the pension, which is always most gratefully accepted, and is the means of much temporal comfort and help to her in her weakly health and declining days. We feel that we have great cause for praise because of the gracious, tender care of our good heavenly Father in providing for our needs, and although some of the chapters in life's experience have been dark and trying, yet we feel that the testing times are seasons of learning to lean more fully on Him who has said, "I will never leave thee, nor forsake thee."

(*b*) I know not how to express my gratitude for the increase of my pension. I went straight to the Lord to return my thanks for such a sweet surprise. Oh, it will be of great service to me, for I am not able to earn anything.

A country friend writes:—"In asking for help for your Society I always emphasize that it supports those of God's family who cannot help themselves. I am sure that anyone visiting the Homes would require no other witness."

Mr. J. E. Hazelton, the Secretary, may be addressed at the Society's Office, 88, Finsbury Pavement, E.C.

In London Theatres.

SPECIAL SERVICES COMMITTEE.

TAKING wise advantage of the readiness of non-churchgoers to attend evangelistic services in theatres and music-halls, the United Committee for Special Religious Services has well maintained the operations which it commenced in such popular buildings some forty-two years since.

The latest report of the work gives graphic accounts of the many unconventional, but spiritually fruitful, gatherings of the past twelve months. From Hammersmith to Canning Town, from Clapham to Islington, crowds have been gathered in, and the Gospel message has been received with earnest attention.

Of the work at the Shakespeare Theatre, encouraging testimony is given. A typical case is that of a young fellow who is the last of his family to be brought to Christ. The whole family are now on the way as pilgrims to a better country. They have all been brought into light at the theatre services. Since his conversion he has grown in grace, and is a valuable help in the work.

The services in the Pavilion Theatre, that great place of amusement situated in the chief thoroughfare of East London, have also been fruitful. The missionary in charge writes: "At every service I had testimony that some went away impressed. I always endeavour to be at the door and shake hands with all I can; and many men and women have added to the warm shake of the hand, 'God bless these services.' I constantly meet with men and women who address me by name, and when I ask how they know me, they say they have attended the theatre services. One of these told me that he had much cause to thank God. He and his family had not been to a place of worship for years until they were persuaded to come to our services. 'The hymns,' he said, 'brought back recollections of my young days, when I was at Sunday school. I continued attending, and my wife, who first became converted, prayed with me. I never knew what the power of God could do before, and at last I got peace to my troubled soul.' He also told me that two of his children had given their hearts to the Lord, and now they are all members at Pott Street Chapel."

The committee of Shaftesbury Hall, Tottenham, too, record many interesting cases, notably the following two:—"Mr. C——, seventy-five years of age, and formerly a sceptic, has, as the outcome of attending our meetings, been brought to the knowledge of the truth as it is in Jesus. This makes the fourth member of the family who has derived spiritual benefit at our Hall. Mr. and Mrs. D——, who had led a wretchedly unhappy life, chiefly through the drink, have now not only become total abstainers, but have also thrown in their lot with God's people."

The secretary of the United Committee is Rev. T. C. Udall, 3, Bridewell Place, New Bridge Street, E.C.

The Chief Concern.—A candle wakes some men as well as a noise. The eye of the Lord works upon a good soul as much as his hand; and the godly man is as much affected with this consideration, The Lord sees me, as with this, The Lord strikes me.—*Donne.*

Evangelizing the Soldiers.

FOR twenty-seven years the Gospel work among soldiers, superintended by the Misses Perks, has steadily grown in usefulness and blessing, until the bright and homely institutions at Winchester have become known and loved by military men wherever the British flag flies.

Commencing at the Central Home, the operations have extended in many ways. An inspiring evangelistic work is carried on, and has spread to surrounding villages, and, in order to meet a growing need, an attractive building, "The Welcome," has been opened in the High Street as a coffee-bar and reading-room for soldiers.

ON BOARD THE TROOP-SHIPS.

The mission, however, transcends local bounds. The visitation of troopships has enormously developed, and the Misses Perks and their industrious agents have, by official permission, undertaken the visitation of all the transports at Southampton, the port of embarkation and disembarkation. Such labour is rich with opportunities for sowing the precious seed of the Gospel, particularly when troops are sailing for Africa. The affecting circumstances of the farewell, and the solemn thoughts of the grave possibilities of the immediate future, tend to soften the heart and prepare the way for the evangelist. Besides personal dealing, the men are addressed in groups in the embarkation sheds and on board.

Many of these poor fellows will see Old England no more. Recently, Miss Perks noticed a familiar name in the list of deaths from enteric, and at once wrote to the mother of the young soldier who was specified. "Yes," was the reply, "it is my boy." But "he had written such a bright letter, saying, 'Do not fret for me, mother, whatever happens, for I am so happy in my new-found Friend, the Lord Jesus Christ.'" He had been brought to the Lord through the troopship work.

During the summer efforts were put forth in the interests of the soldiers encamped on Salisbury Plain. A little colony comprising tents for refreshments and evangelistic services, added picturesqueness to the scene on the "English veldt." Many of the men surrendered to the great Captain of their salvation and bore witness to his redeeming power.

BIBLES FOR SOLDIERS.

The distribution on troopships of Bibles, marked Testaments, and Gospel portions, is a fruitful and important department. Tens of thousands of copies have been given away, and this helpful work still calls for generous support. It will be readily understood, too, that a large correspondence has to be maintained with men who have been into contact with the Homes. Parcels of clothing, and comforts of various useful kinds, are in great demand, and these the Misses Perks are able to get safely delivered to the various regiments.

The great object of the Mission is, of course, to win souls for the Master; and encouraging facts which are continually transpiring show how richly it has been blessed. At the recent Soldiers' Convention at Exeter Hall, for example, Sergeant J. P. Hill said, in the course of a flowing testimony: "For many years before I enlisted I was very unhappy. The Spirit of God was correcting me. . . . Sick at heart, I determined to enlist. I joined the King's Royal Rifles, and was sent to the depôt at Winchester. 'The darkest moments are just before the dawn.' I found myself in the Soldiers' Home, and soon learned what I was longing to know. Never can I thank God enough." Sergeant Hill has since been actively engaged in the Lord's work in South Africa, whither he has now returned.

A SOLDIER MISSIONARY.

"Let me ask you," writes one of the South Wales Borderers, now with the South African forces, "for some Bibles, Testaments, and Sankey's hymn books. We recall the meetings on Salisbury Plain, and the impressions then received are as fresh as ever. I mean to live for Christ."

The Misses Perks are now doing useful work among the distressed widows and orphans of those who have fallen. It will be seen, therefore, that there are heavy financial responsibilities to be borne, and it is to be hoped that these will receive the earnest consideration of the Lord's stewards. Communications should be addressed, The Misses Perks, Soldiers' Home, Winchester.

Rescue and Preventive Work.

THE "BRIDGE OF HOPE" MISSION.

ON all sides we have evidences that Christmas is once more at hand. It will be my twenty-third Christmas Day in Ratcliff, and on looking back I do not think that either I or my helpers would wish to have spent the days elsewhere. There comes to our memories many a happy gathering; and we love to think how many there are now earning an honest livelihood who still remember that it was at the "Bridge of Hope" they first realized the meaning of "Peace on earth and goodwill toward men."

But although we have been here so long, I am convinced that the "Bridge of Hope" is as much needed in Ratcliff to-day, in its three-fold character of Rescue, Preventive, and Night-Shelter work, as it was when its doors were first opened to those who had no other hope of escape from a life of shame.

This Home is always full of young girls, each one of whom has been in desperate need of protection from the temptations to which such friendless, lonely girls in London are exposed. M. B., not sixteen years of age, has been neglected all her life by a drunken, dissolute mother, or dragged from one public-house to another and into places of still worse character—what wonder that she grew up wild and rough? She is, however, improving, and when sufficiently trained will probably do well in service. In the meantime, but for the friends she finds here, she is utterly alone. As she herself pathetically said, "No one in the wide world cared what became of me." She has written to the wretched mother, naturally clinging to that one tie, but the letters come back. Could any young life be more in need of care and protection? And yet there are here *many*, just as deeply in need of mothering.

Then the Children's Homes are always full, so that only the most urgent cases can be received. For instance, A. E. was brought to us by a police-court missionary. She was "found wandering." Upon investigation, the magistrate found that the child had been grossly neglected, the mother being dead. She seems a bright, intelligent child, likely to do well under training. A poor widow came to us with her little girl of eight, and a very pitiful story of her trouble. She was herself in service, so that she might support her little ones. This child was boarded out with a woman who apparently bore a good character. The poor mother could not visit her often, but sent payments and clothing regularly, believing all was well. But she learned from neighbours that the woman had taken to drinking heavily, and that often she kept the child in public-houses until closing time, and in the streets until still later, pawning every garment she could strip from the little one, even leaving her with bare feet. The poor mother was advised to come to us, and was most thankful to leave her child in safe keeping.

In the Night Shelter a good work is going on, and many otherwise utterly hopeless ones, are inspired with courage to begin again. One poor young woman, twenty years of age, had sat night after night on a door-step with her tiny infant in her arms. She almost stripped herself of clothing to protect the baby, whilst she herself was shivering in the cold. She was helped and is doing well. One day she came to tell us she was going to a meeting for women—she wanted to tell them what God had done for her.

Three young women came for help, but refused to go into Homes, which it was necessary they should do for a time. They stayed in the Shelter a few days, and then left, not willing to do as we advised. But very soon they all three returned, wishing to do whatever we thought best, saying, "that some words they had heard in the Shelter seemed to go with them wherever they went, and they could not rest." We could multiply cases in illustration of the work done, but I think enough has been written to prove that an open door is very necessary still, for those who are despairing and hopeless.

For all this work we need funds. Over two hundred and fifty to feed and clothe daily would soon bring us into arrears, if subscriptions do not come in. To-day *there is no balance at the bank*, and I need a considerable sum to meet immediate claims. We have never, during all the twenty-three years of our work here, experienced quite so difficult a time as the last few months. God is faithful, and our Lord has stood by and strengthened us; but He has given the poor and the helpless ones in trust to his followers, and it is to the Church of Christ we look for the means to carry on this difficult but inexpressibly-happy work, as long as life and strength may last.

MARY H. STEER.

28, Betts Street, St. George's, E.

Mrs. Meredith's Institutions.

THE Prison Mission, founded by Mrs. Meredith, is maintained on the lines laid down by herself, preaching Christ first as the spring of all good, to whom the weary and heavy laden can always bring their load of sin, and from Him only can get life and liberty.

Some 260 were provided with regular work in the Mission at Clapham in the year 1900, many of whom have gone out since into honest ways of livelihood, and are able to praise God for deliverance from bondage.

In the same year 24,000 letters, in nearly all languages, were sent into the whole world, telling of the power of the Saviour to set the captives free; men and women within prison walls everywhere heard the message of good tidings, all letters being written by hands indited by loving hearts.

In the school of the Mission in the year 1900, 180 girls, with few exceptions the little ones of prisoners, were sheltered in a Happy Home, and trained for the service of the Master.

The industries of the women are various. Laundry-work and slipper and mat making and plain needlework occupy them. We shall be very glad if friends will give us orders for any of them; these hearers of the Word must not be idle, but must learn to work with their hands that they in turn may be able to help others. Old subscribers are passing away, and this Mission is suffering from the same difficulties that all such are passing through now.

Will you, dear friends, help us with your sympathy, contributions, and prayers? Many of our old friends and subscribers, as I have said, are passing away, and their places need to be supplied. The growth of this Mission encourages all Mrs. Meredith's helpers to go on day by day with her labour of love; from a seedling it has sprung vigorously up, and its branches are bearing much fruit at home, and in many lands sounds of the Gospel message are sounding out from it.

We never refuse help to any suitable cases, believing that He whose love we endeavour to commend would not refuse his aid.

M. A. LLOYD, Hon. Sec.

143, Clapham Road, S.W.

Homes for Working Girls.—The committee of the Homes for Working Girls in London—the nine houses accommodating 514 persons—find themselves face to face with a deficit on the current year of nearly £800. "It is a heartfelt sorrow to find each year that the number of respectable, homeless, and friendless girls and young women increases. It matters not what occupation they follow, they are homeless." The founder and director is Mr. John Shrimpton, 3, Victoria Street, Westminster, S.W.

God's Presence draws forth his praises, as the return of the sun in the spring and summer causes the earth to thrust forth her fruits and flowers, that they may, as it were, meet and do homage to the fountain of their beauty.—*Bishop Reynolds.*

Sixty Years among the Needy

THE FIELD LANE INSTITUTIONS.

OF happy omen should surely be the fact that, with the new century, comes the celebration of the diamond jubilee of one of the finest examples of rescue, refuge, and industrial school work, which this vast and terrible city of ours has ever seen—aye, and even applauded, too. Just think of it. Sixty years of heroic attempt to save the souls and bodies of thousands of God's atoms groping amid the darkness of a nether world of vice, infamy, and degradation, appalling indeed to imagine, much more so to encounter in all its actual hideousness. Yet the great responsibility has been cheerfully accepted; the canker attacked with enthusiasm and energy, which cannot fail to have aroused feelings of respect from every admirer of philanthropic, remedial effort, who has the spiritual and bodily welfare of his fellow-creatures really at heart.

Such is the keynote of the task which has been undertaken in a righteous cause. And who shall dare contend that the fight has not been wagered with a persistent resolve and patience worthy of the very highest praise? "Look on this picture and on that," is the ready comment which rises to the lips when reviewing so fair a retrospect. Religion, shelter, reform, industry, education, temperance, are they not now all happily blended as indisputable evidence of the success which, by Divine will, has attended the labours of those sixty long years of gradual, strenuous progression? As some splendid oriflamb they seem to wave in union over that Vine Street building and its branches in eloquent testimony of good deeds accomplished, with an incentive to fresh exertions on behalf of those submerged earthlings, doomed, alas! to struggle so helplessly in a slough of corruption from which rescue so often comes only through the vicarious aid rendered by such institutions as the one under notice.

SAVED FROM THE WHIRLPOOL.

The writer of these lines lingers with especial fondness over the results achieved at those suburban "Homes"—sweetest of all words in the English tongue—which are situated in his own parish of Hampstead. Therein are hundreds of boys and girls, admirably housed, protected and trained to the untold advantage not alone of themselves, but of the State. Surely, apart from the practical side of the question, a deeply pathetic and instructive lesson is afforded by their presence to all thoughtful onlookers. Just consider what might have become of any of those units of creation if he or she had been drawn into that awful whirlpool of misery which, so dark and foul, surges and bubbles over in its eager quest after the young. Poisoned by pernicious influences and surroundings, how easy to have been sucked under and lost, perchance for ever! Snatched from such peril, it is impossible to regard them otherwise than as children of grace attracted to us through the circumstances of their positions, by an indefinable charm of interest and solicitude. As we hear the "tramp, tramp, tramp" of the boy battalions marching up Hillfield Road, or watch the brave show of dainty maidens demurely passing into their "Home" at historic Church Row, the hearts of all true men must be touched by the knowledge of the dangers escaped, and the blessed deliverance which has been vouchsafed. Rescued? Yes, mark well, in the face of difficulties it is hard to describe, which, fortunately, you can scarcely realize.

SHAPING YOUNG LIVES.

Is there not something grandly impressive in the contemplation of this small army of recruits, who are no longer outcasts, but privileged to commingle beneath the sheltering wings of their many compassionate foster-parents—willing to accept the sacred trust of shaping the young lives after righteousness, equipping them for a sturdy defiance of this world's sinful snares which are so craftily and so attractively set for their entanglement? Who shall measure the vastness of the benefits disseminated throughout the land by means of this wise and kindly guardianship, or plumb the depths of gratitude which must be aroused in those remodelled natures as they compare the past and the present state.

All honour, then, to those good Christians who have striven, and are striving now, to save these precious souls alive through the various excellent schemes employed by this famous charity, and hall-marked with the appreciation of a sympathetic, discriminating public, which never forsakes an old and tried friend such as this. Indeed, it must be so fully recognised that the work of the class undertaken by the Field Lane Institutions must not be allowed to stand still, that just a whisper that a little extra pecuniary support in these hard times will be most welcome (as indeed it is most needed) must receive a response at once spontaneous and liberal. And this hint applies also to the Christmas dinner, and relief of distress fund, to which many poor creatures look forward so keenly every year. That zealous, indefatigable secretary, Mr. Peregrine Platt, will, you may be sure, be delighted to furnish all particulars from the office at Vine Street, Clerkenwell Road, E.C.

CECIL CLARKE.

The Moravian Missions.

THIS Society has nearly 200 centres of work, and a home church membership of 30,000. Its devoted agents labour in difficult fields, many of them on the confines of civilization. They toil among the Eskimos of Labrador and Alaska, the Indians of North and Central America, the coloured population of the West Indies, the natives of Nyassa Land, the aborigines of Australia, and the Tibetan-speaking Buddhists of the Himalayas. The financial responsibilities of these undertakings are largely borne by the "London Association in Aid of Moravian Missions," which, founded in 1817, has sent nearly £100,000 to the work.

AN OBJECT-LESSON.

"A Sunday in Jamaica (writes a visitor to the Mission in that island) I consider an object-lesson in the working of the Moravian system at its best. At nine o'clock a children's meeting begins the exercises of the day, and consists of singing, Bible exposition, and prayer. Here there seems no difficulty in getting the children—and children swarm in these sturdy homes. At ten o'clock is the Sabbath school. It is an institution for the whole congregation, and is well attended by all classes. The method of classes and instruction is little different from that in our home congregations. Then follows the regular service at eleven o'clock. Both at Bethabara and Fairfield this occasion was a most interesting one, as it showed a Jamaica congregation at its best. A significant feature was the very large number of children and young people, the former sitting together on the galleries under the care of a helper, and the majority well provided with hymn-books and Bibles. Certainly the charge of illiteracy, which is brought against the Jamaica population as a whole, does not apply to our Moravian congregations, for in those I visited and saw intimately, there was every evidence of fair education."

In connection with the Labrador Mission, a steam vessel has been purchased. A characteristic report of an evangelist travelling among the Eskimos, says, "I found the people very anxious to hear the Word preached, and they paid great attention to all I said to them. Many are, I believe, desirous to live Christian lives. True, the majority are able to read, and nearly all possess at least the Eskimo New Testament, but they need also to be *taught*, and to have the truths brought before their minds. They were very anxious to know when we would establish a mission station among them."

The missionaries who labour among the Indians located on the Reservations in Southern California require much love, much patience, much faith, zeal, and tact. The work of evangelizing, instructing, and uplifting this people is no easy task, as there are many hindrances arising from their circumstances and condition, as well as from the climate in which they live. As wards of the Government, they have been accustomed to have most of the necessaries of life provided for them without care and trouble on their part, a condition of things which fosters a spirit of carelessness and indolence. The influence of the Roman Catholic priests encourages superstition and dead formality, an illustration of which was given lately by the

PRIESTS BAPTIZING A CORPSE

to please the relatives, in order that it might be interred in a Roman Catholic burying ground.

Much might be said of the South African work, of Surinam, and of Tibet. Describing the last-mentioned country, a friend in another organization writes:—"The Moravians are doing a quiet and telling work among the Ladakis. The best native Christian that I have seen was a Christian boy who was sent to us from Leh for three years. He was to have been a Buddhist priest. On leaving me to return to his land, after having lived a plucky and consistent Christian life in school and out of school, he said, 'Sahib, I don't want popularity, power, or wealth; but what I do want is to go back to my people to preach Jesus Christ and his saving power.'"

The General Fund needs largely increased regular help if existing missions are to be maintained, and the Medical Missionary (Endowment) Fund is still £10,000 short of the needed sum.

For the Leper Home, Jerusalem, £500 is required to provide a new and greater water supply, which has become indispensable, owing to large increase in patients. Support is also needed for the tried mission on the Moskito Coast, threatened, as it is, with extinction by the introduction and enforcement of unjust laws, and seeking prayerful sympathy; and also for Labrador, hitherto self-supporting, but suddenly crippled in its resources.

The secretary of the London Association is Rev. W. Wetton Cox, 7, New Court, Lincoln's Inn, W.C.

Homes for the Aged Poor.

THIRTY-TWO years ago the first Home for the Aged Poor was opened through the exertions of a lady much interested in those whom misfortune had brought to poverty in the closing years of life. Being past work is too often the sole reason for the pitiful and well-nigh hopeless combination of age and poverty, and many have to seek the refuge of the workhouse, whose closing years after a life of honest industry should be spent at least in quiet and comfort.

Fifteen homes are now open in London and the suburbs, being occupied by 173 inmates, showing how the little seed sown by loving hands has grown and prospered. It is impossible to estimate the amount of good done during these thirty-two years. No less than 573 persons have been sheltered in these hospitable homes, whose object is to provide a room, rent free, for the aged poor of both sexes, who are sixty years of age and upwards, and who have a small income.

Coal is provided during the winter months, extra help is given in time of sickness, and the service of a nurse has frequently to be secured. For these purposes separate funds have been started. Perhaps no better proof of the value of the Homes can be given than the remarkable fact that during the last three months death has removed three aged ones from the same house—A. G. was eighty-eight years of age, and had lived twenty-three years in the same room; S. K., the next to follow, was eighty-one, and had been an inmate fourteen years and a half; while C.H., eighty-six and a half years old, had been in residence no less than twenty years. All three we have reason to believe were pilgrims journeying to the better home beyond, and while they are sorely missed in the earthly home, we rejoice to think that their so many years of age and weakness were soothed by loving care. About forty applicants are anxiously waiting for admission.

CLARA E. HARRISON.

5, Grandacre Terrace, Anerley, S.E.

AGED PILGRIMS' FRIEND SOCIETY.

INSTITUTED 1807.

TREASURERS:
F. A. BEVAN, Esq., 54, Lombard Street, E.C.
W. J. PARKS, Esq., 32, The Chase, Clapham Common, S.W.

1,570 of the Lord's aged poor, of both sexes, and members of various branches of the Church of Christ, are now on the books; and upwards of **£12,000** per annum are distributed in life pensions of five, seven, and ten guineas. To meet this amount the income is inadequate. The pensioners live in all parts of the country, and most of them are upwards of seventy years of age.

In the four homes—Camberwell, Hornsey Rise, Brighton, and Stamford Hill—180 of the pensioners have peaceful and happy abodes. A visit to these buildings is invited.

Fresh Contributions to the Society and Asylums are earnestly solicited, and will be thankfully received at the Office of the Society or of *The Christian*.

Office, 83, Finsbury Pavement, E.C.
JOHN E. HAZELTON, Secretary.

Destitute Children's Dinner Society

Beg to announce that they HAVE NOW OPENED THEIR DINING-ROOMS, and in order to commence work,

HELP IS NEEDED.

Contributions will be thankfully received and, acknowledged by H. MORTON CARR, ESQ., 13, Ilminster Gardens, Lavender Hill (Secretary), or may be sent to the Office of THE CHRISTIAN.

THE CHILDREN'S HOME and ORPHANAGE.

Chief Office:—
BONNER ROAD, LONDON, N.E.

More than half our year gone!
Not a quarter of last year's income yet received!
Immediate help urgently needed to feed and clothe our 1200 children.

Address, Rev. ARTHUR E. GREGORY, The Children's Home, Bonner Road, London, N.E. Cheques crossed "London City and Midland Bank."

BRIDGE OF HOPE.

NIGHT SHELTER. REFUGE.
8 CHILDREN'S COTTAGE HOMES
250 TO FEED AND CLOTHE DAILY.
HELP IS MUCH NEEDED NOW.

Between 400 to 500 pass through the Homes during the year, besides those assisted through the Night Shelter only.

The Annual Report, with Subscription List and Balance Sheet, will be gladly sent to any friends who may not have received it.

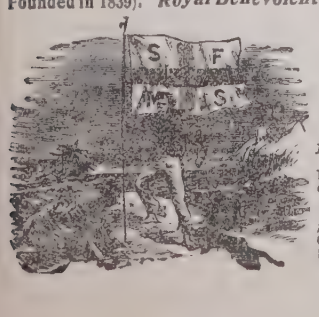
MARY H. STEER.

BRIDGE OF HOPE,
St. George's in the East, E.

"THERE IS SORROW ON THE SEA."

The SHIPWRECKED Fishermen and MARINERS' Royal Benevolent SOCIETY.

Founded in 1839.



Over Half a Million Persons Relieved.

CONTRIBUTIONS VERY URGENTLY NEEDED

President: The Right Hon. the EARL CADOGAN, K.G.
Chairman: Admiral E. S. ADEANE, C.M.G.
Secretary: G. E. MAUDE Esq., 26 Suffolk Street, Pall Mall East, London, S.W.

More than 700 Saved!

By the *FRIENDS OF ARMENIA.*

47, VICTORIA STREET, WESTMINSTER, S.W.

President:—THE LADY FREDERICK CAVENDISH.
Vice-Presidents:—THE HON. MRS. FRASER and MRS. ALFRED BOOTH.
Chairman of Committee:—E. WRIGHT BROOKS, Esq.
Treasurer:—HECTOR MUNRO FERGUSON, Esq. *Secretary:*—MISS E. CANTLOW.

In some towns 4d. a day will keep a child!

NOW WE HAVE TO TURN THEM AWAY!

What shall we do with them?

PRESERVE THE MOTHER'S SELF-RESPECT BY GIVING HER WORK?

Work not only enables the women to maintain themselves, but often **saves them from losing their reason** through dwelling on the horrors of the past.

TAKE THE CHILDREN INTO THE ORPHANAGE?

Where they will be **fed, clothed,** and educated, and **made** so **happy** that they will have the heart to play.

We leave the decision with you!!

Table Cloths, Cushion Covers, Rugs, Handkerchiefs, Zouaves, Capes, D'Oyleys, and all kinds of Useful Articles made by the Widows and Orphans can be obtained from the "FRIENDS OF ARMENIA," 47, Victoria Street, Westminster, S.W. Hours 10 to 6; Saturdays 10 to 1. Branch Depot: 4, Hartington Place, Edinburgh.

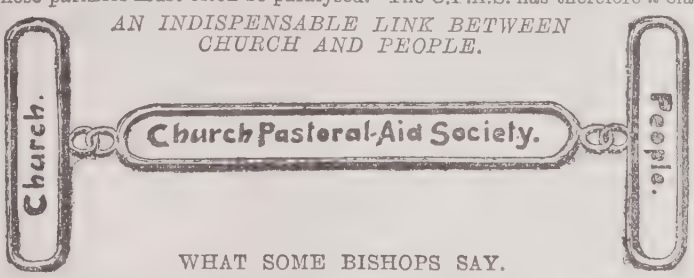
Funds in Aid of the Widows and Orphans can be forwarded through HECTOR MUNRO FERGUSON, Esq., Hon. Treasurer, "FRIENDS OF ARMENIA," 47, Victoria Street, Westminster, S.W. Cheques should be crossed "London and Westminster Bank."

"AN INDISPENSABLE LINK."

THE CHURCH PASTORAL-AID SOCIETY

provides 1,011 Home Missionaries (Clerical and Lay) for poor parishes. Without their aid the work of the Church in these parishes must often be paralysed. The C.P.A.S. has therefore a claim to call itself

AN INDISPENSABLE LINK BETWEEN CHURCH AND PEOPLE.



WHAT SOME BISHOPS SAY.

"Without it the work of the Church in this great city (Birmingham) must have been paralysed."—**Dr. Perowne, late Bishop of Worcester.**

"It is in no narrow spirit that we cry for increasing 'pastoral aid.' We seek our own mother England's blessing; we should be false to duty if we did not."—**Dr. Moule, Bishop of Durham.**

"We have all need to learn the great lesson which this society offers to us. We cannot delegate our spiritual duties to others. I commend this society to your increased zeal."—**Dr. Westcott, late Bishop of Durham.**

"Never was the Society's work more felt; never did the English Church need her help more acutely."—**Bishop of Liverpool.**

"I have often heard him (Bishop Ryle of Liverpool) say that if it were not for the assistance of the C.P.A.S. he could well-nigh despair of the work of the Church in the large, overgrown parishes of his diocese."—**Bishop of Exeter.**

To maintain its existing **Grants** the C.P.A.S. **needs** in the year ending March 31, 1902, **£70,000.**

WHO WILL SEND a CHRISTMAS GIFT towards the Grant for one Home Missionary?

£70 is the average Grant for a Curate. £50 is the average Grant for a Lay Worker.
£30 is the average Grant for a Woman Worker.

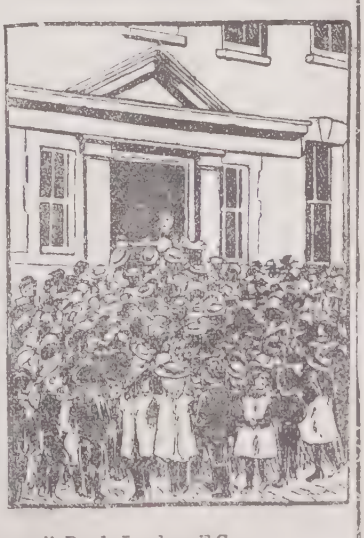
CHURCH PASTORAL-AID SOCIETY, Falcon Court, 32, Fleet Street, E.C.
REV. R. G. FOWELL, M.A. } *Secretaries.*
ALFRED THOMAS, ESQ. }

Christmas comes but ONCE a Year.

PLEASE HELP

Field Lane Refuges and Ragged Schools

to relieve the POOR, HOMELESS, HALF-STARVED people who flock to them for Food and Shelter during the year, especially in the Winter.



A DINNER IS GIVEN TO
800 Homeless Poor on Christmas Day,
700 Sick and Poor Children,
3,500 Respectable Poor People at their Homes.

The Homeless and the Deserving Poor also are helped continually (about 3,000 attend the Institution every week) throughout the year.

WILL YOU HELP US WITH A DONATION, HOWEVER SMALL?

Bankers—BARCLAY & CO., Ltd., 54, Lombard Street, E.C.
Treasurer—W. A. BEVAN, Esq., 54, Lombard Street, E.C.
Secretary—PEREGRINE PLATT, The Institution, Vine Street, Clerkenwell Road, London, E.C.

The Publications mentioned on this and succeeding page will be found very suitable -

FOR CHRISTMAS GIFTS.

A Re-issue of Rev. F. B. Meyer's Scripture Biographies.

New Paper - -
New Size - - -
New Style - -

The appreciation by Christian readers of the works of this well-known Author has already resulted in the sale of a very large number, and it is hoped that the new form will quicken the interest in the series, and secure for it a still wider circulation.

ELIJAH: And the Secret of His Power.
ISRAEL: A Prince with God.
JOSEPH: Beloved—Hated—Exalted.
} *Now Ready*

JOSHUA: And the Land of Promise. } *Ready Dec. 16.*

Cloth Boards, with Gold Lettering on back and side, **2/6.**

Other Volumes of this Series will follow in due course.

The Ordinary Editions are still on sale.

A New Book on Scripture Verities.

Foundation Truths of the Gospel.

NINETEEN ESSAYS CONTRIBUTED TO The Christian, AND NOW PUBLISHED IN BOOK FORM - Cloth Boards, **3/6.**

The Writers include **Dr. Handley Moule (Bishop of Durham), Professor John Laidlaw, D.D., Canon Girdlestone, Dr. Monro Gibson, Dr. Guinness Rogers, Dr. A. T. Pierson, Rev. F. B. Meyer, Rev. T. A. Gurney, Rev. T. G. Selby, Rev. W. H. Griffith Thomas, and others.**

Sacred Songs and Solos,

With Standard Hymns Combined (750 Pieces),
Compiled and Sung by IRA D. SANKEY.

Words only—from One Penny.

The Pocket Edition at 1/6, the Large Type Edition at 2/6, and the Extra Large Type Edition at 3/6 are SPECIALLY SUITED FOR PRESENTATION.

Music and Words—from Half-a-Crown.

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are published at 3/6, 6/-; and, in Quarto size for use at Organ or Piano, 7/6 and 9/6.

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A Choice Collection of 138 New Pieces,

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REVISED AND ENLARGED,

Containing 281 Sacred Songs Duets, Quartettes, Choruses, and Anthems.

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Presentation Editions, 4/6 and 10/6.

THE ABOVE THREE BOOKS can be had bound together, making a collection of **1,169** pieces.

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A detailed List of all Editions and Specimens of Types will be sent on application to the Publishers.

Light from the Holy Hills.

Lessons from Old Testament Mountains.

By Rev. KENNETH MOODY-STUART, M.A.
(St. Mary's U.F. Church, Moffat).

Large Crown 8vo, Cloth Boards, Gold Lettering on back and side, **2/6.**

Elisha: The Prophet of Vision.

By Rev. F. S. WEBSTER *(All Souls', Langham Place).*

Cloth Boards, **1/-.**

The Author in a Prefatory Note says:—"These papers are published in the hope that God may use them to make plain to many of his servants the secret of the life of faith, and the vast possibilities which lie before the man who sees God."

A Volume of Meditations Uniform with Elisha: The Prophet of Vision.

Music From the Harps of God.

For the Solace of the Sorrowful.

By Mrs. CAMPBELL.

Art Vellum Cloth, **1/-.**

Strayed from Home: *And other Readings.*

Being "The Herald of Mercy and The Revival" Annual.

Handsomely bound in Illustrated Covers, crown 4to., 96 pages, **1/-** (Post free, 1/1). With 12 full-page and numerous other illustrations.

The Volume contains contributions from Rev. F. B. MEYER, B.A., and other well-known writers.

The profuseness of the Illustrations and the general attractiveness of the Volume render it an acceptable Gift Book for Old and Young.

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By His Son, W. R. MOODY.

Cheap Edition of the Official and only Authorised Life. Containing 576 pages, Large 8vo., including over Eighty Illustrations. **5/-.**

The 10/6 Edition is still on Sale, and is admirably suited for Presentation.

A minister, who was presented with a copy by his Christian Endeavour Society, wrote: "A more suitable work could not have been given me."

Daily Gems from D. L. Moody.

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Covering nearly 350 different Texts and 250 different Topics. Crown 8vo., Art Vellum, **2/6.** With Eighteen Illustrations, including Portrait of Mr. Moody.

Pandita Ramabai:

The Story of Her Life and Work.

By HELEN S. DYER.

With 34 Illustrations, Crown 4to., Cloth Boards, **3/6**; Presentation Edition, **4/6.**

A Copy of this Work was accepted by Her Majesty Queen Victoria.

The Book should be read by all friends of India.

My Counsellor.

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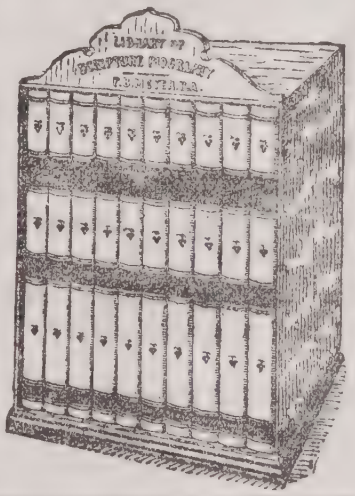

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Day by Day.

SUNDAY, December 15. James ii.

TO despise the poor is still a temptation to a worldly Church, or one which is conducted on the principles of worldly success. But the poor are specially dear to God, if their poverty has taught them their weakness, need, and necessary dependence on Him. They may be rich in faith and heirs of the heavenly kingdom. Who that has had to deal with a large parish or congregation, where the extremes of rank met, has not discovered this? Excelling beauty and nobility of character are as often found among the poor as among the rich, and if the whole Church of God were taken into account, it would be found that, while it contains many of the élite of the world, yet the preponderance of its membership is contributed by the poor. There are great compensations. Let us beware of this partiality, which disfigures the *beautiful* name by which we are called—the name of Christ.

To break the law of love is to violate the whole Decalogue. In legal tribunals, it is not necessary for the criminal to be proved to have violated all the laws of the statute book to ensure his condemnation. If he commit one act of murder or treason, he suffers the extreme penalty; and he could not suffer more if he were brought in as guilty of breaking all.

It is not enough to hold a creed, or to believe about Christ, or to give in a general assent to Christian doctrine; there must be a personal trust in the personal Saviour. The demons are orthodox, but they are demons still. True faith in Jesus reveals itself in the consistency of our obedience to the royal law of love to God, and to man for God's sake.

MONDAY, December 16. James iii.

Nothing is so great a test as our speech; and it would seem that there is no part of our conduct concerning which the majority of Christians are so absolutely unguarded. What the bridle is to the horse, that the fear of God should be to us; and as the whole course of the horse is governed by the one, so our course will be determined by the other. If your tongue be ungovernable, put it as a helm or rudder into the hand of the great Pilot, that the impulse of the blessed Christ, our Steersman, may guide us whither He will.

Ask that your tongue may be set on fire from heaven, as Isaiah's was, when the live coal touched his lips, and then go through the world kindling as much combustible material as you can find. Ask Christ to tame it. Ask that out of it may come only blessing.

Notice how the Apostle extols the true wisdom. He says it is meek—"the meekness of wisdom"—and that it comes from above. He reminds us that it is first pure, then peaceable, and adds many lovely traits. All this makes us feel that it is not intellectual, but moral and spiritual, that holiness gives an insight into the essence of things, that the eyes of the heart must be opened before we can really know. We are reminded of the words of the Apostle Paul: "We speak wisdom to them that are perfect, but not the wisdom of this world . . . but the wisdom of God in a mystery." These things are hidden from the wise and prudent, but revealed to babes. Oh to be made thus wise unto salvation!

TUESDAY, December 17. James iv.

How true it is that the fighting and warring of the world emanate from greed—greed of land, of money, of pre-eminence. Every one of us is powerfully tempted to slave for the indulgence of his own pleasures; and before God can make anything of us we must come to the point of definitely deciding that his will, service, and glory, shall always have the first and chief place with us. Ah, how much sorrow and indecision would be spared us if we stood by that resolve!

If our desires strive for gratification, there is another spirit, the Spirit of God, which He hath graciously put within us, who strives also, and longs unto bitter envying (5) He longs to possess; to have full and undivided mastery; to fulfil the good pleasure of his goodness, and the work of faith with power. Let us choose for Him. Let us resist the devil, and yield ourselves to God. Let us draw nigh to God with eager desire. Let us humble ourselves beneath his mighty hand.

The Apostle reiterates his warning against evil speaking. We cannot speak evil of another without constituting ourselves his judge. And there is only one Judge, as there is only one Law-giver. Our province, therefore, is to hand over every doubtful cause to Him. He will repay.

How transitory is life! We know not what the morrow may bring forth. Life is as a meteor, which flashes for a moment in the atmosphere, and is gone. As we look back on the years, they are as a tale told by the camp fires at night, or as a dream. It is best for us to live in God's will. To do so will be to extract the greatest sweetness out of our days, and to entrust them with the rarest grain for future harvesting. Keep your hand on the golden railing of God's will, whether you ascend or descend the staircase of life.

WEDNESDAY, December 18. James v.

There is much of the style of the ancient prophet in these words of James, as he gives so terrific a denunciation of the wealthy oppressors of the pious poor. Instead of using their money for the service of God, and helping others, they had laid it up with covetous greed, until their gold and silver had been rusted through. What a solemn question it is for any readers of these words to whom God has given substance, as to whether their money is bright with use or rusted with lying in disuse! How often, too, the hoards of wealth which men store bring a curse to their successors! In the fifth verse James compares the people whom he addresses to fatted animals feeding greedily, the very day on which they are to be slaughtered.

In the next paragraph he encourages his suffering brethren by the assurance of our Lord's speedy advent, which would come as certainly as springtime or harvest. The coming of the Lord was very near in the approaching fall of Jerusalem, but He is always "at hand;" and the weary heart may at any moment turn to Him for comfort; the oppressed heart may turn to Him for vindication. Behold! He standeth at the door! The hard lot of the righteous has an end. As it was with Job, so it will be with you. Wait for "the end of the Lord." The Lord is very pitiful, and of tender mercy.

We judge that it was the custom of the early Church to look on sickness as God's chastisement for sin, and that the first step towards recovery was to search out the sin, confess it, and put it away. This is not always so. Let us not strive rebelliously and proudly against the chastening rod, but learn the lesson, and call in the prayers of God's children. The "energetic prayer of a righteous man has much power." O men of God, get to your Carmel and pray for rain!

THURSDAY, December 19. 1 Peter i.

This Epistle seems to have been written from Babylon (chap. v. 13). There is no evidence that Babylon means Rome. It was probably written about 63 or 64, and addressed to the Christians who resided in the different provinces of Asia Minor, which are named from the most easterly, and therefore nearest to Babylon, and ending with the borders of the Mediterranean. Evidently the whole district had been swept by the storms of persecution, the stormy petrels heralding the more terrible persecutions which were to desolate the Church to the fall of Rome (chap. iii., 7; iv. 12-19).

The Apostle draws from his own experience the words of comfort and exhortation which he gives to his suffering fellow believers. A quick eye can detect many references to his own fall and restoration. "Out of the eater came sweetness." We are set apart by the Holy Spirit that we may obey, and that we may walk in fellowship with God through the daily sprinkling of the blood of Jesus. You show that you are elect when you obey.

In the midst of our sorrows, let us count our mercies. We have a living hope, springing immortal from the open grave of Jesus; before us is an inheritance which can never lose the bloom and freshness of its joy; it is reserved for us as we for it, and it waits to be revealed. The clue to our trials is the pricelessness of our faith to God. It is his fine gold. Besides, our Lord has passed this way before us; for Christ and Christians there is one lot—present suffering, final glory. Gospel ministers, prophets, and angels, bear witness to this (11, 12).

Let us love. Love is the atmosphere of our Father's Home. For love we have been redeemed by precious blood. Love purifies the soul, and endures when the breath of the final autumn has passed over the glory of man. Love one another with a pure heart, fervently.

FRIDAY, December 20. 1 Peter ii.

It is easy to lay aside malice, guile, and evil-speakings when we are constantly feeding on the unadulterated milk of spiritual truth. Have you tasted that the Lord is gracious? Surely you will have no taste for what grieves Him. Drink, O beloved, yea, eat and drink abundantly, that ye may grow, casting aside sinful and childish things.

The changing imagery of the next paragraph (4-10) is remarkable. A living stone lies before us, and as we touch Him we live; and other souls together with us are built up, and the structure grows into a temple. Then we become a holy priesthood in the temple itself, and provide in ourselves the spiritual sacrifices which are accepted; and from out of our union with Christ we behold the fate of those who refuse Him. Finally, we realize all that God said of his ancient people to be true of us (cf. *v.* 9 and Ex. xix. 6). Thus from the Church, as a temple, songs of praise are ever ascending to Him who called us into his light.

It is as important to-day as ever to maintain the pilgrim life, especially watching against the evil desires of our selfish nature, which, like armed foes, attack the higher powers, and bring them under their destructive influence. Let us be specially careful of our relations to those who are without, and with whom we come in contact in the State and social life, that they may judge well of Christ by what they see in us.

Especially let servants realize that they have been placed in ungodly homes as witnesses to the beauty of their Lord's character, in whose daily steps they are called to follow. The way of the Cross is the way for us all.

SATURDAY, December 21. 1 Peter iii.

In the previous chapter the Apostle had been urging the poor slaves of the wealthy households of the time to submit quietly to wrong-doing, leaving God to vindicate; and now he turns to the wives of unbelieving husbands, showing them that their chaste behaviour, their meek and quiet spirit, their holy subjection, were the greatest arguments for the truth of their religion. What we are is more important than what we say. And if we are careful of the hidden man of the heart, there will be no doubt as to the consistency and influence of the life.

The same temper becomes us all. Let us compassionate others' faults, even when they may cut and hurt us, repaying evil with good, reviling with blessing, for in doing this we shall see good days, and live under the eye and near the ear of God (*v.* 12).

Notice the R.V. *v.* 15, "Sanctify Christ as Lord." Put Him on the throne. Let all the powers of the life stand as in his court, receiving the bidding of the King. To do this will inevitably bring you into collision with the ungodly, but even then we shall carry a good conscience. Remember you must live with yourself. A good conscience is the best bedfellow. Keep a good conscience (16-21). It is out of the shame, sorrow, and anguish of the suffering which the world inflicts, that we achieve the greatest results. So the sufferings of Huss and Jerome did more to emancipate the benighted souls of men than even the widest proclamation of the truth from their living lips.

Other Lands.

The Waldensian Church.*

Its Early History.

THE community known as the Waldensian or Vaudois Church, is beyond question the oldest Protestant Church in existence. It dates from Peter Waldo, or Valdo, a rich merchant of Lyons, in the latter half of the twelfth century. Under the impression produced by the sudden death of one of his friends, and after consulting a Canon of the Church, who quoted to him the Saviour's words, "If thou wouldest be perfect, go, sell that thou hast, and give to the poor," Valdo took a vow of poverty. He had, however, no thought of separating from the Church of Rome either on this occasion or when, subsequently, he spent some of his money in having the Bible translated from the Latin Vulgate into the common tongue. Little by little the contrast between the worldliness and greed of the Church, as it then was, and the precepts of the Master became only too manifest.

Waldo's conversion was in 1173; six years later two of the disciples, whom he had gathered round him, went to Rome in order to appeal to Pope Alexander III. from the Archbishop of Lyons, who had forbidden them to preach the Gospel. The third Lateran Council was then in progress, and amongst its members was a Welsh ecclesiastic named Walker Map, who has left on record how he exposed these rustics to the laughter of the Council, by means of a sort of mediæval *pons asinorum*, with the result that their appeal was contemptuously dismissed. But the Poor of Lyons, as they were called, felt that they must obey God rather than men; they continued to preach, were excommunicated by the archbishop, and escaping from Lyons "went everywhere preaching the Word." How some of them, or of their immediate followers, came to settle in the Vaudois Valleys is a point that history, as distinguished from legend, has not yet cleared up.

THE VALLEYS AND THE PREACHERS.

These valleys presented two great advantages; they are partly in France and partly in Piedmont; they are united by numerous passes, difficult of access to others than the hardy mountaineers who inhabit them, but to these presenting no serious difficulty. When one has lost one's way, as was my recent experience in attempting to cross, with my brother, what seemed an easy mountain pass, one appreciates better the difficulties that met the would-be persecutors in the days of the Inquisition. Sheltered in this way, notwithstanding numerous edicts of persecution, the Vaudois valleys became the headquarters of a movement which had its ramifications in distant Calabria and Picardy and Bohemia. How their travelling preachers travelled from land to land in the guise of hawkers, visiting peasant's hut and lordly manor, and everywhere carrying the precious seed of the Gospel, has been told by Whittier in his poem, "The Vaudois Teacher," based upon the testimony of a Papal inquisitor.

O lady fair, I have yet a gem which a purer lustre flings
Than the diamond flash of the jewelled crown on the lofty brow of kings—
A wonderful pearl of exceeding price, whose virtue shall not decay,
Whose light shall be as a spell to thee, and a blessing on thy way.

Only the jewel referred to was not, as Whittier supposed, the written Scripture—that was alike too costly and too dangerous a treasure to be carried about by the Vaudois missionaries. It was, as the text of the inquisitor of Passau—quoted by Professor Comba—clearly shows, the Scripture passages learnt by heart: the writer tells that, amongst the Vaudois, both men and women could, with rare exception, repeat large portions of the New Testament by heart.

THREATENED EXTERMINATION.

How this propaganda aroused the Papal court to fury can easily be understood. Again and again were expeditions set on foot, now on the French, now on the Italian side of the Alps, and the Vaudois history is full of harrowing tales of massacre and outrage. But these humble communities survived until the Reformation, when they gladly united with the Swiss and French reformers, and thenceforth enjoyed the moral and material support of their Protestant brethren in other lands. Oliver Cromwell interfered to save them, as is well known; and his secretary, Milton, wrote on their behalf the noble sonnet "On the Late Massacre in Piedmont."

Their narrowest and most wonderful escape from extermination was in 1686, when Louis XIV., of France, having, as he supposed, rooted out Protestantism from his own territories, brought such pressure to bear on the Duke of Savoy that the latter reluctantly ordered his troops, together with those of France, to destroy his faithful subjects. This object was apparently accomplished, less by force than by fraud; thousands were thrown into prison, and hundreds slain, and the army was withdrawn. But the few scattered refugees left among the mountains and forests gathered together, and made themselves so terrible to the surrounding Catholic populations that the Duke granted to them and to their brethren confined in the prisons of Piedmont permission to retire peacefully into Switzerland.

Three years later, in 1689, they made their "Glorious Return" (*La Glorieuse Rentrée*), marching across the snow-clad and precipitous mountains, beating down all opposition, and establishing themselves in the almost impregnable natural fortress of Balsiglia for the winter. In the course of the following spring, Louis XIV. quarrelled with the Duke of Savoy, who was only too glad to obtain the help of his Vaudois subjects. He was sheltered for a time amongst them, and in return he accorded them a certain amount of tolerance. At length, in 1848, the disabilities which had attached to them ever since the days of persecution, except during the brief interval of the French Revolution, were swept away by Charles Albert, King of Sardinia, the founder of modern Italian liberties. Since then they have, in large measure, fulfilled the prayer of Milton:—

Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundredfold, who having learned Thy way
Early may fly the Babylonian woe.

Its Present Condition.

At the present time the Vaudois Church numbers about 20,000 members, of whom somewhat more than half reside in the ancestral valleys, whilst the remainder are scattered over the Italian peninsula, and include many converts won from Romanism. They have established colonies in the Argentine Republic and Uruguay, where their missionary activity has led to the conversion of many of the Spanish-speaking population.

My brother and I lately spent three weeks in these deeply interesting valleys, and had meetings in all the sixteen parishes, except two. The Vaudois keep to the French language for their religious services; this practice goes back to a visitation of plague in the seventeenth century, when all the Italian pastors died, and it was needful to send for pastors from Switzerland who only knew French. They learn Italian alongside of French, and are thus a bilingual people, a fact which brings them many advantages.

As regards their religious life, the past century has seen a remarkable change. The venerable Professor Tron, now eighty years of age, told us that when he was a boy they had not one pastor who preached the simple Gospel of salvation through Christ, so terribly had the canker of Rationalism eaten into their Church life. Now there is not one pastor who does not preach it.

In 1825, Felix Neff, the Apostle of the Alps, who did so great a work in reviving spiritual, evangelical religion in the valleys on the French side, paid a visit of a few days to those of Piedmont. This was the beginning of a movement which went on permeating the Vaudois Church till it was completely transformed. But the flocks are not yet on a level with their leaders. Some of the pastors find it hard to make any deep impression on their people, who, though proud of and attached to their fathers' religion, are many of them strangers to their fathers' God, and content with a merely traditional faith. Still, there are not a few bright Christians.

Many of the Vaudois churches would endorse what the last annual report says of one of them:—

We are still far from being a Church which is in an ideal condition; yet there are not a few living witnesses to the efficacy of Divine grace. All who desire to obtain salvation can find, in their family or amongst their immediate surroundings, brethren and sisters able to lend them a helping hand.

Many earnest prayers are going up for a fresh revival amongst them, which shall fit them more fully for the great work that is evidently reserved for this ancient evangelical church, placed on the confines of two great Roman Catholic nations, and possessing the languages of both. Let us join in these prayers, specially remembering the young in the schools and colleges, most of them built by the help of British Christians in the past two generations.

JOSEPH G. ALEXANDER.

* For the early history of the Waldensian Church I am indebted to the scholarly and critical history which is being written by Professor Comba, of Florence, of which the second volume has recently appeared.—J.G.A.

Miss Leigh's Paris Homes.

SINCE the opening of the British and American Mission Homes in Paris, founded in 1872 by Miss Ada Leigh, they have received over 11,000 young women, besides befriending many others. The institutions are open to all English-speaking girls of every class of life, and comprise a home for daily and unemployed governesses, young women employed in business and working out by the day, maids seeking situations, a sanatorium, free registry, governess and students' institute, an orphanage for destitute children, night schools, mission services for the poor, and other branches of religious and philanthropic effort.

This comprehensive and unique work, now known as the British and American Mission Homes and Christian Associations in Paris, is entirely unendowed, and at the present time requires to widen the circle of its friends, so greatly thinned by death. At some of the centres, last year was one of the busiest in the annals of the institutions, owing to the extra work entailed by the Exhibition. The ordinary life at the Mission Home, Avenue de Wagram, was in no way interfered with. Young people were met at Railway stations and accompanied safely through Paris. A systematic meeting of boat trains was arranged, and was undertaken by a lady from Washington House. All the British and American stalls in the Exhibition were visited for the purpose of helping any girls who might need assistance. Many living in Paris make the Home a rallying-place on Sunday afternoons, when Bible classes are held, and the workers have the joy of offering cheerful counsel and encouragement to those needing sympathy and help.

Notwithstanding the numerous difficulties which have encircled the work at Washington House, Rue de Milan, the efforts made in the spiritual and temporal interests of young women have borne much fruit. Mrs. Crichton Ginsburg, who is in charge, is often encouraged by the frequent expressions of gratitude of the young people under her care.

At the Children's Home and Orphanage the work has progressed satisfactorily. Although £1,000 is needed annually for its support, for the fourth time the financial year closed with the work free of debt.

The loving toil, year by year, of the ladies who devote themselves to the work, with a self-forgetfulness which touches the hearts of the many friendless young women they seek to win, finds its fruit in hundreds of lives made glad, and fitted for high and noble service. The address of Miss Leigh (Mrs. Travers Lewis) is 77, Avenue Wagram, Paris.

Triumphs in Uganda.

PREACHING in the Cathedral Church, Liverpool, a few days ago, Bishop Tucker told the wonderful story of missionary triumphs in Uganda. Twenty years ago that country was one of the dark places of the earth, the very habitation of cruelty. Blood flowed like water. It was no uncommon thing for the King, when a fit of ferocity seized him, to issue an order that every man, woman, and child found on the roads of the capital at a certain hour should be put to death; and in a brief space hundreds of wretched creatures would fall into the executioners' hands, and be hurried into eternity. Besides these murderous attacks, captives were seized and sold to the slave-dealers—a man or a woman for an old gun or musket, and boys and girls for 100 guncaps each, or a cupful of powder. Then followed the weary march to the coast 1,000 miles away, during which two-thirds of the victims often perished. And the survivors were doomed to the sad fate of slavery in the plantations of Pemba and Zanzibar. Well might Livingstone pray for Heaven's blessing upon any man, Christian or Mohammedan, who might do something for the healing of the open sore of the world.

The Bishop claimed for Christianity that in Uganda "the open sore of the world" has been healed. Eight years ago the native chiefs consulted the Bishop on the question of slavery. He declared unto them the teaching and spirit of the Gospel in relation to it, with the result that they brought to him a paper signed by forty of the great chiefs, headed by the present Prime Minister of Uganda, in which they declared their decision to abolish slavery.

THE BLOOD OF THE MARTYRS.

Eleven years ago Bishop Tucker, as he now recalled, went to Uganda to carry on the work begun by Bishops Hannington and Parker. The blood of the martyrs in Uganda had been the seed of the Church. Pioneers in the mission field, many of them native converts, suffered terrible persecution. Some were hacked limb from limb, and others cast into the flames or roasted to death ever slow fires. But he had never heard of one who saved his life by renouncing his Christian faith. Ten years ago there were only 300 baptized Christians. To-day there are 30,000. Then there were only twenty native evangelists, now there are 2,000 Christians of Uganda engaged in spreading the truth. There are to-day scattered throughout the country, 700 churches; ten years ago there was but one. Out of 10,000 communicants, one in five is a church worker.

Bishop Tucker described a scene which will linger long in his memory. Before he left Uganda he preached in a large church, in which were gathered between 4,000 and 5,000 souls. The earnest responses of that great congregation came like the roll of distant thunder. And when the text was announced there was a flutter of book pages like the rustling of the leaves of the forest. Among the 500 communicants who remained to the Lord's Supper, were living witnesses of the unspeakable cruelties of other days—evidences of the work of the devil. One man was unable to grasp the cup, for only stumps of arms were left to him. Here were the blind, and men without lips, and without ears; who had been mutilated in the days of cruelty. How true it was in Uganda that the Son of God had been "manifested that He might destroy the works of the devil."

A MISSIONARY CHURCH.

The work of the church was not confined to Uganda. The converts were characterized by a remarkable earnestness, that led them to carry the Gospel to those who had not heard it. Native missionaries had even penetrated to the confines of Stanley's dark forest. Some of the pigmies whom Stanley discovered are under instruction, and one had been baptized, so that ere long he hoped they would have pigmy evangelists at work amid the forests of the interior.

The question was asked concerning the native converts, "Will they stand?" He believed their faith would be as enduring as it had proved steadfast in the case of those who had died rather than deny their Master. He had recently received a letter from some chiefs, who said, "We have met an enemy in the way." The enemy was an Englishman who sought to persuade them to drink English spirits, and said they did not know what was good when they refused! That Englishman was doing the devil's work, but, said the Christian chiefs, "Let us pray for the Englishman."

In conclusion, Bishop Tucker pointed out two lessons to be learnt from the success of the work in Uganda. The first was, that God's blessing comes where the Gospel that reveals it comes. The proclamation of a full and free salvation, the purchase of Christ's blood, the gift of his grace, were always accompanied by God's blessing. And the second lesson was the inestimable value and power of intercessory prayer. If there has been one branch of mission work that has been steeped in prayer, it has been the mission in Uganda. God invited them to put Him to the test, and the very windows of heaven would be opened to them.

Leaving for the Congo.

AN affectionate farewell was said on Wednesday of last week by friends of the Congo Balolo Mission to a party of missionaries who were about to leave for the field. In the afternoon an interesting review of the circumstances of the gathering was given by Mr. E. A. Talbot (secretary).

There are, he said, now five stations in Balololand, and building operations for a new station on the Bolombo (another of the great unevangelized tributaries of the Congo) will shortly be commenced. As it has been proved to be an imperative necessity for every missionary to come home after three years' service, not more than two-thirds of the workers can be in the field at any one time. At present a larger number than usual are at home, and the need for reinforcements on the field is very urgent, so that the Mission is grateful to God and to his stewards for supplying the means to enable the workers to go forward.

Two of them, Mr. B. J. Lower and Mr. G. S. Jeffrey, are tried and proved workers, who have hazarded their lives for the sake of the Name. Mrs. Jeffrey has been for four years engaged in mission work in one of the large manufacturing districts in the Midlands—after a course of training at Doric Lodge—in which she has been used of God to lead many to Christ. Mr. and Mrs. Jeffrey have been appointed to take up the work at Bongandanga on the home-coming of Mr. and Mrs. Ruskin, who are due in England in the spring.

Mr. A. J. Bowen's second period of service has been specially spent in translation work, he having completed the Acts of the Apostles, and other portions of the Word of God which are now being printed by the British and Foreign Bible Society. Rev. Joseph Clark, who has for over twenty years laboured in Congoland, was one of the original band who went out from Harley House to the Congo, to found the Livingstone Inland Mission in the great cataract region.

STEAMER "LIVINGSTONE" NOW PAID FOR.

The *Livingstone* steamer is now packed up, and in the course of a very short time will be shipped to Central Africa. With profound thanksgiving to God and his servants, it is announced that the money necessary for the completion and transport of this vessel has been given or promised; but there are large prospective needs. In particular, a slipway is wanted, on which the mission vessels may be overhauled twice a year.

Speaking from the chair, Mr. W. H. Seagram referred in touching terms to the anxieties under which the work had been carried through during the illness and absence of Dr. Harry Guinness; at the same time sounding a clear note of encouragement on account of the progress which had been made during the year.

When telling the story of the work of the Lord as she had seen it on the Congo, Miss Cork rejoiced in signs of an awakening among the people which recently manifested itself at her station, Lulanga. The work among women and children she had found very hard. Describing her methods, she said her opportunities for speaking of Christ generally arose by going out and in among them while they were engaged in their daily occupations, and telling over and over again in simple words the Gospel story. The great hope lies in the school work among the children. The young minds are trained by education to receive and understand the truth of God. While many are dull, yet the teachers continually meet with particularly bright boys and girls, whose reading is principally in the Gospels. Such children continue reading the Word of God among their own people afterwards. When the boys go to labour on the trading steamers, their influence among their companions has been shown to be often of the most satisfactory nature. "I am quite sure that in the day when we meet around God's throne there will be many with us of whom we had little idea."

THE JOY OF SERVICE.

Voicing the feelings of all, Mr. G. S. Jeffrey testified to the joy they felt at going back to the much-loved work. One source of deep satisfaction lies in the scattering of the Word of God, by means of the children who go back to their own people carrying the Gospels with them. Having for the past four years been chiefly engaged in exploration work on the Juapa River, Mr. Jeffrey spoke with deep feeling of the dense moral darkness in which the heathen of the region live. A trader had assured them they must have soldiers and guns, for protection when going among the people, but they went forward trusting in God, and received a welcome as "the white men of God who are different from the white men of the rubber." Settling among degraded cannibals, they were compelled to leave because they were on a trading concession.

The cause of the women was earnestly pleaded again by Mrs. J. H. Harris (of the Ikau station), who showed their condition to be in every sense one of slavery to their husbands, the social system being permeated throughout with immorality. But among the younger girls she had seen much progress made in education, with promise of future spiritual ingathering.

BIBLE TRANSLATION.

Attention was directed to the linguistic difficulties met with in the course of the work by Mr. A. J. Bowen, who is anticipating a fourth term of service. On his arrival at Bongandanga nearly three years ago, he went out to a village and asked the chief to let him have a house. Settling thus among the natives, he saw the Word of God proving its own power. Gathering a vocabulary, word by word, had been a laborious process, but much progress had been made. In addition to the progress made in the giving of the Scriptures to the people in their own tongue, as well as in the preparation of grammars, dictionaries, &c., a number of hymns have been brought into common use.

A searching word to "those who send forth missionaries" was spoken by Principal Forbes Jackson. Comparing such as go forth to miners in a pit, he said those who let them down must send also the pure air of faith and prayer which will keep them alive and well. When the Lord makes up the sum total, He will think as much of those who are at the top doing their duty as of those who go down. Some at home are choking with an excess of the Water of Life, and would be benefited much by sending it to others.

A second meeting was held in the evening, under the presidency of Lord Kinnaird. Addresses were given by Mrs. Jeffrey, Messrs. W. Ellis, J. H. Harris, B. J. Lower, Rev. Joseph Clark, and Rev. F. B. Meyer.

Christ and the Sinner.

Jesus never answered nay,
When a sinner sought his aid;
Jesus never turned away
When request to Him was made.
No! each weary, needy one
Found a Friend in God's dear Son.

1641

French Village Movement.

A VERY interesting movement towards Protestantism is at present going on in the hamlet of Madranges, lying in the department of La Corrèze, Central France, where about 400 persons have already left the Church of Rome. The remarkable feature of this change is that it has been entirely brought about by the treatment to which the people were subjected by the clergy of the diocese.

A CAUSE OF DISCONTENT.

The inhabitants of Madranges are all peasants, living upon the produce of their fields and their flocks. They are earnest and God-fearing; zealous in all the duties of religion. They were, however, subjected to great obstacles in fulfilling these. Being only a hamlet in the parish of Lonsac, there had been no resident priest for more than a century. The curé of the parish was expected to say mass once a fortnight, and to perform necessary burial, marriage, or baptismal services, but found these duties too onerous, and insisted that the people must come to Lonsac for the services of the Church. He insisted, too, that the children should come to him to be taught the catechism, fixing the hour of 7 a.m. for them to be with him, and if they arrived late he made them kneel on the stone floor of the church with their arms stretched out as on the cross. Yet so anxious were the mothers that their children should have religious teaching, that they roused the little ones at four o'clock, and sent them forth, in summer heat and winter cold, to trudge the five miles which the priest found too long for his powers. Many of the children fell ill from fatigue and exposure —one little girl died. Then the fathers interfered, and said their children should not go to Lonsac.

The curé continued perfectly indifferent, and grew more and more negligent. The mothers, in despair, addressed a letter to the bishop, recounting the difficulties of their position. To their earnest appeal the bishop returned a somewhat stern refusal, and an admonition to be content with the existing arrangements. The curé, meanwhile, had entirely ceased to serve in the church of Madranges; so the people endeavoured to hold some sort of service by themselves. The sacristan had bought a Bible, which he studied carefully and with great delight. He read to the assembled people from it the passages appointed for certain festivals, also certain prayers from the breviary, and they sang hymns. Thus they celebrated Christmas Day, 1897, and for some months struggled on. The sacristan instructed the children in the catechism, but the bishop refused to admit them to the communion.

TURNING TO THE PROTESTANTS.

Then the loyalty of the poor people gave away. "Let us turn to the Protestants," they cried; "let us ask them to come and teach us." One hundred and fifty fathers of families, representing 500 souls, addressed to the Société Evangélique de France a request that a teacher might be sent to instruct them. The nearest agent of the Society was stationed at Brive, some nine hours' journey away; but he at once responded to the call, and met with an enthusiastic welcome. Hundreds came to meet him, the church bells were rung, guns fired, and messengers sent to all the surrounding hamlets to announce that the Protestant teacher had arrived, and was going to give them an address. The church could not hold the numbers that assembled; they gathered under a large chestnut tree in the centre of the village, and there M. Fallourd spoke to them from John iii. 16. To his words they listened with such intense attention and delight that the speaker himself was deeply moved. "One could speak for hours to such hearers," he said, "and never feel fatigue."

It required some months to make the necessary arrangements for supplying these newly-gathered sheep with a shepherd, and during those months M. Fallourd, with occasional help, carried on the double duty of his own church at Brive and the training and teaching of these earnest but very ignorant peasants.

Two years have elapsed since the first appeal reached the Société Evangélique, and the infant church has remained steadfast in the faith, growing in grace.

Pastors and evangelists have laboured there during the last year; with the result that at the present moment the Gospel is, more or less, regularly taught in thirty different localities in the Corrèze. "And this the Society has done with very limited means, and with the constant dread of a deficit before it. We have spoken of thirty villages which have been opened to Protestantism. How many more might be instructed in the same Gospel as has been preached in Madranges!"

Industrial Missions for East Africa.

DURING his visit to England the Bishop of Mombasa has taken advantage of every opportunity for furthering the cause of missions. The directors of the Industrial Missions Aid Society have been considering proposals made by him, touching the initiation of industrial work at Frere Town. In a recent communication, the Bishop writes:—

"The scheme, which has the cordial approval of the Church Missionary Society, embraces the establishment of brick and tile works, carpentry, boat-building, and the manufacture of cocoanut oil. From minute inquiries made by myself and others in Mombasa and Frere Town, there can be no doubt that there is a splendid opening for such industries. I am satisfied that they would prove a real blessing to the too-long-neglected Africa, which is now in danger, so far as concerns East Africa, of being set on one side by the enterprising Hindus. They would also be of great assistance to the missionary, who would be able to find employment for his adherents. If wisely managed, such an enterprise would ultimately become a financial success, and so materially assist in strengthening missionary enterprise in East Africa. There is an immediate scope for building operations, inasmuch as it is proposed to erect a memorial church and other buildings. These works may be undertaken by the agents of the Industrial Mission. Friends whom I have consulted are strongly of opinion that an expert should be sent out to Frere Town at once to investigate and report upon the whole scheme. For this purpose, a sum of £200 or £300 will be required. It is a small item in such an undertaking as is in view, and will, it is hoped, be speedily raised. There is no time to be lost, as an expert must be found, and negotiations entered into at once, so that he may go out to East Africa at the commencement of the New Year at the latest."

Communications may be addressed to the Secretary of the Industrial Missions Aid Society, 17, Paternoster Row, E.C.

Whom to Trust.

I will trust in the Lord with my whole heart and soul,
I will trust the Physician whose touch can make whole;
I will trust in the Shepherd that guardeth his sheep,
I will trust in the Captain that rules o'er the deep!

I will trust in the Rock that immovably stands,
I will trust in that Love that embraceth all lands;
I will trust in the Guide who will point me the way,
I will trust in the King whom 'tis joy to obey!

I will trust in the Friend of the needy and poor,
I will trust in the Strength whose protection is sure;
I will trust in the Arm that around me is thrown,
I will trust in the Saviour of sinners alone!

Clevedon, Somerset. W. Kitching.

Welcome Home, Canning Town. — An interesting gathering of the Christian Lifeboat Crew was held on Tuesday, December 3, at the Welcome Home for Sailors, Canning Town, E., when Col. Macgregor gave a very instructive address on the Lord's Coming. The text given out by Miss Child for the month was "I will come again and receive you unto myself" (John xiv. 3). Mr. Wm. Luff followed, and several old seafarers continued on the same lines. All hearts were cheered with the thought of the blessed hope.

The Cotelingam Brothers.

DEAR SIR,—Since the publication in The Christian of September 12 last of an article relating to the Cotelingam Brothers, we have been in correspondence with these friends on the subject of their work.

We have called their attention to the necessity—if they wish to retain the confidence of the English public—of the appointment of a treasurer for the funds they collect, or, at all events, of the publication from time to time of authenticated accounts of their receipts and expenditure.

Our Indian friends, however, inform us that they regard their visit to this country, and work here, as a private enterprise of their own, and that they do not feel called upon to publish any accounts such as we suggested.

Shortly after their arrival in England, we furnished them with testimonials to facilitate their intercourse with friends in various places, understanding that they were proposing to make themselves acquainted with methods of Christian work in this country in preparation for future evangelistic efforts in India, for which they desired to raise funds.

As, however, their present method of procedure does not seem to us in harmony with what we then understood, we have asked them to withdraw the testimonials with which we furnished them from any future editions of their publications and circulars.

In taking this course, we do not wish to express an unfavourable opinion of the personal character of our friends and the work which they have in prospect, and sincerely desire that any service to which they are rightly called for the benefit of the natives of India may be followed with the Divine blessing.

It is scarcely necessary to add that the fact of their being natives of the country, so far from creating any prejudice in our minds against their undertaking, would lead us rather to rejoice in their being called to labour amongst their own people in India.

We remain, yours faithfully,

George Williams, St. Paul's Churchyard, London.
Joseph Storrs Fry, Union Street, Bristol.

[We have held the above letter over for a week pending inquiries. In regard to the suggestion in the last two paragraphs, as to the Cotelingam Brothers undertaking work among the natives of India, we are bound to say that they have hitherto failed to show us that they have in view any definite purpose in this direction, under conditions such as we could commend. We can only repeat what we said in The Christian of September 12 last (as above referred to), which was as follows:—"Either we and others have misunderstood the purpose of the Cotelingam Brothers in their proposed world-wide tour, or they have changed their minds concerning it. On the collecting-card which they have issued to their friends in various parts of the country, for raising money for them, the first of the brothers is described as '*Evangelist*.' Sir George Williams is quoted as saying: 'It has been my great privilege to make the acquaintance of Messrs. Cotelingam, brothers of one family. These friends are making a world-wide tour, with a view to proclaiming the Gospel by speech and song. They have helped us at Exeter Hall. I most gladly give to them this note of introduction and commendation, in the belief that their efforts could not fail to be useful wherever an open door is found for them.' The *Christian World* is also quoted thus: 'The object of their tour is to engage in evangelistic work, and gather impressions and ideas which they can utilize on their return home.' In a recent interview, however, with the brothers, they distinctly disavowed the idea that they are on an evangelistic tour, but said that it is a private tour for studying the conditions of Christianity in the various countries they may visit. They have established collecting centres in various places, for the amounts received at which there is no treasurer other than themselves, nor is any statement of receipts and expenditure issued. As we deem the latter to be a necessity in any mission for which we stand in any degree as sponsors before the public, we wish it to be understood that this method of collecting money was entered upon without our knowledge, and that we are not in any way to be regarded as endorsing it."—Ed.]

The Peace Society.—As in previous years, the committee of this Society, 47, New Broad Street, London, E.C., have sent an invitation to observe Peace Sunday, which this year falls on December 22, to all ministers in charge throughout the kingdom, to the conductors of P.S.A., and to a number of Sunday-school teachers, making a total of about 37,000. They also make the usual offer of a selection of peace literature gratis. The replies already received indicate that the number accepting the invitation will be unusually large.

Million New Pledges Crusade.

REV. DR. HENRY'S CAMPAIGN.

ENTHUSIASTIC meetings continue to mark the progress of the campaign of Dr. J. Q. A. Henry and the Fisk Jubilee Singers. Two meetings were held on Tuesday, December 3, in the George Street Congregational Church, Croydon. Mr. Arnold Pye Smith, J.P., presided both afternoon and evening. An esteemed correspondent says of the second meeting, "It was crowded and most impressive. Dr. Henry seems to have developed power of a new order; he gave sledge-hammer facts which evidently told deeply upon his audience. Over fifty pledges were taken, and in the estimate of one friend with long experience in temperance meetings, a hundred more would probably have been secured had Dr. Henry been able to speak longer. The local secretary and committee worked with notable vigour, and made the arrangements with a completeness which deserves cordial recognition."

AN APPEAL TO WOMEN.

On the following day, Dr. Henry and the Jubilee Singers visited Beckenham, and held meetings, afternoon and evening, in the Public Hall. In the afternoon, Mr. FRANCIS HORNER presided, and in the evening, Mr. R. MURRAY HYSLOP. The committee had for these meetings made a determined attack upon half-heartedness, and the result was that large audiences were brought together, of those whose ears are not often reached by the sound of the temperance appeal. The Jubilee Singers were in splendid form, and rendered entrancingly several of their sweet songs of Zion. Dr. Henry carried all before him. The cogency of his reasoning, his complete mastery and skilful marshalling of facts and figures, and the avalanche of his superb oratory have made a lasting impression upon the all too unenthusiastic suburban residents. Forty pledges were taken, and several promises were made to give the subject serious attention, by those who will not be lost sight of by the local Abstainers' Union. At the reception tea held between the meetings there was an influential muster. It was evident that Dr. Henry's special appeal to women, made at the afternoon meeting, had taken immediate effect; it is anticipated that the women of the neighbourhood will band themselves together to undertake more effectively their own important part in the great temperance cause.

STIRRING MEETINGS IN THE NORTH.

On Thursday and Friday last meetings were held in Hull, and that great town was deeply stirred. On Thursday evening the Anlaby Road Circus was crowded to its utmost capacity, when Mr. T. R. FERENS, J.P., took the chair. Dr. Henry spoke with deep earnestness, pointing out that the fight is between Christianity and the drink traffic. He made urgent and telling appeals to Christian people, to rally to the temperance banner and strive strenuously to sweep away this terrible evil from the land. On Friday afternoon Rev. J. PICKETT presided over a large company, and, in introducing Dr. Henry, said that "there is not a greater scandal in this country in municipal and national matters than the defective administration of the liquor laws."

Newcastle-on-Tyne was visited on Saturday, Lord's Day, and Monday last, when meetings were held in the Town Hall. "The promoters of the campaign," says the *Newcastle Daily Leader*, "have to record successes in all the large centres of population. This consummation is largely due to the magnetic presence of Rev. Dr. J. Q. A. Henry, a speaker of great power and pathos, whose advocacy has been secured. His stirring personality and deep earnestness are such that those who have already heard him wish to hear him again, and those who have not had that privilege clamour for a visit." On the opening night the hall was filled. Dr. N. H. RUTHERFORD, the chairman, expressed his conviction that "temperance, which has been too long down in the trough of public opinion, is now rising with a great and glorious future before it." The speaker dealt largely with the medical aspect of the question, and warned his hearers that the history of the alcoholic habit is one of progressive paralysis. Dr. Rutherford was especially severe on the example of the moderate drinkers.

Dr. HENRY spoke for nearly an hour, and was listened to with eagerness throughout. He dealt with the great question of temperance from many standpoints, and showed that the churches have the necessary equipment for making temperance reform a triumphant success. "The time has come when every pulpit should ring with denunciations of the drink, when every minister should be a flaming evangel of temperance reform, and when every Christian congregation should be *de facto* a temperance society, for the glory of God."

On Lord's Day two large meetings were held, the respective presidents being Mr. T. A. GUTTERY and Mr. GEORGE LUNN. Dr. Henry spoke powerfully in the afternoon on the Bible as a total abstinence book, and in the evening on the Lord Jesus as a total abstainer. The attention was breathless, and at times positively painful. It was an occasion of much solemnity. The churches and Christians, it was felt, needed such messages. Fine preliminary work was done, and the demonstrations are to be followed by a week of meetings.

On Monday last meetings were again held afternoon and night. Mrs. R. Spence Watson presiding on the former occasion, and Mr. Goode Davis on the latter. Our correspondent writes: "In spite of a terrible snow and wind storm, calculated absolutely to destroy the hopes of good attendances, great audiences assembled, the only trouble being financial, and this by reason of the richer class being kept away by the weather. As a whole, the Newcastle meetings have been a great success and well worthy of this splendid campaign."

FUTURE MEETINGS.

Sheffield (Albert Hall), Friday, Dec. 13, 8 p.m., chairman, Sir Charles Skelton, J.P., Saturday, Dec. 14, 3 p.m., chairman, Alderman J. Wycliffe Wilson, 8 p.m., chairman, Councillor Sharman. Woodford Green (Congregational Church), Monday, 16, chairman, Mr. W. H. Brown. Bromley, Kent (Grand Hall), Wednesday, 18, 3.30, chairman, Mr. E. Aisbitt Gibson, 8, chairman, Mr. T. Lamb. Stoke Newington (Devonshire Square Baptist Church, Stoke Newington Road, N.E.), Thursday, 19, at 7.30, chairman, Rev. G. P. McKay.

Death of Mr. J. H. Burke.

WE regret to announce the death of Mr J. H. Burke, the well-known Gospel singer. The day after his funeral his stricken wife expired. In each case the cause of death was poisoning through the inhaling of sewer-gas. Mr. Burke will long be remembered for his Gospel labours in conjunction with Mr. Moody, Rev. John McNeill, and other evangelists. In our next issue we hope to give a portrait and further particulars.

Personalia.

Owing to indisposition, Mr. JAMES HAYES is reluctantly compelled to relinquish, at Christmas, the honorary superintendency of the Lowesmoor Undenominational Mission. It is regretted that no Christian gentleman of means is forthcoming to continue this work

Many friends will learn with interest that Mr PETER WHYTOCK (of the Regions Beyond Missionary Union) was, on December 3, married at Glasgow to Miss Jeanie Wilson. The ceremony was performed by Pastor David J. Findlay, of St. George's Cross Tabernacle.

The December number of *Wings* gives a portrait and sketch of Mrs. THOMAS WATTS, of Bedford, an earnest worker in connection with the Women's Total Abstinence Union. The wife of a minister who has seen long service in the Baptist denomination, Mrs. Watts has been greatly blessed in her home life. Of her six sons, three are graduates of Cambridge, and one of London University; the other two are articled to chartered accountants, and are showing no less aptitude in passing examinations with distinction. The Bedford branch of the W.T.A.U. has nearly 600 members, and Mrs. Watts is universally regarded as the mainspring of the society. While others occupy the platform she is busy guiding affairs, and organising measures of progress.

Welsh Notes.

[FROM OUR OWN CORRESPONDENT.]

AS a result of the "Self-Denial Week" for the benefit of the Welsh Forward Movement, over £1,000 has already come to hand. This result is satisfactory when it is borne in mind that "Self-Denial Week" is an innovation in Welsh religious life, and also that the chief support of the movement comes from Welsh churches.

According to the statement of Rev. Towyn Jones, one of the secretaries of the Welsh Congregational Twentieth Century Fund, there is still some £8,000 required in order to make up the £20,000 aimed at. In appealing to the Welsh Congregational Association of West Glamorgan for their contributions, the secretary stated that other associations were contributing liberally.

At a recent meeting of the Welsh Baptists of Monmouthshire, considerable dissatisfaction was evinced at the position of Welsh Baptists in the matter of contributing towards the Twentieth Century Fund. It was stated that the English Baptists are about to make up their quota; the poor churches of Ireland had given three times as much as was expected of them; Scotland had given twice as much; but Wales is far from doing its part.

At the half-yearly meetings of the West Glamorgan Baptists a paper on Sunday-school work was read by Rev. T. Morgan, Skewen. Among the suggestions made were these: that maps and blackboards should be used for illustrative purposes, and that teachers should be properly trained. In the course of the same meetings reference was made to the action of a Baptist Church near Swansea, which had decided to expel any follower of football, and also any member who sat for more than ten minutes in a public-house, unless he could give good reasons for his conduct.

A Welsh Congregational Church in Glamorganshire having promoted a "Grand Prize Drawing," the general committee of the Congregational Union has passed the following resolution: "That the attention of this committee having been called to a grand prize drawing in connection with a Congregational Church, it desires hereby emphatically to declare its strong disapproval of this method of raising money, as being opposed to the spirit of the New Testament, injurious to public morals, a violation of the traditions of our Congregational churches, and an incentive to that passion for gambling which is a growing curse in this country. For the same reason, it extends a like condemnation to the similar practice of 'raffling' in connection with 'sales of work for the benefit of Christian communions.'"

The Y.M.C.A.

The annual meeting of the Cape Town Y.M.C.A., presided over by Mr. J. D. Cartwright, M.L.A., was a very largely attended function. The gross membership reported was 801, showing a gain of forty-five upon last year's figures. All sections of the work, it was stated, were displaying great activity. The Mayor spoke most appreciatively of the usefulness of the work.

Members of Associations in the North Metropolitan district assembled for their autumn conference at the Hampstead rooms, when there was a good attendance of delegates. Mr. Budgett Meakin gave an address of a deeply interesting character, being notes of a tour among the Y.M.C.A.'s of the world, in connection with which Mr. Meakin has acted as honorary deputation of the National Council.

A few days ago, the annual meeting of the Kilburn Association was held in the Kilburn Hall, N.W., Mr. W. H. Seagram presiding. Encouraging accounts were given by the secretary of the blessing which has attended the work, both at the indoor and open-air meetings. The chairman spoke briefly but earnestly on the necessity for Christian young men seeking to win, by personal dealing, other young men for Christ; and Rev. J. G. Train gave a helpful address on resting on God, and going forward in his work. Rev. S. A. Selwyn and Henry Dewing also spoke words of help and encouragement.

The Annual Autumn Conference of the South Midland District Union took place in the new premises of the Henley-on-Thames Association. Upwards of sixty delegates were in attendance, under the presidency of Mr. Martin John Sutton. A valuable paper on "The Necessity of Individual Bible Study by Members," was read by Mr. C. E. Derham, general secretary at Sheffield. A crowded and enthusiastic meeting took place in the town hall in the evening, presided over by Mr. Leonard Noble, J.P., local president. Addresses were given by Lord Kinnaird and Mr. W. H. Mills, while Mr. R. T. Hermon-Hodge, M.P., Mr. Richard Overy, J.P., and the Hon. W. F. D. Smith, M.P., also took part in the proceedings.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, *12, Paternoster Buildings, E.C.*

I recommend my elder *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

"My Jewels."

HAVE you read the story of the Roman matron and her jewels? A wealthy lady of Rome once invited a friend to visit her in order to display before her wondering gaze a glittering array of precious jewels. From her caskets of gold she took the rare gems—rubies and pearls, amethysts and diamonds, and dazzled the eyes of her friend with her precious possessions. The visitor duly admired these treasures, and then in her turn said to their proud possessor: "These are wonderful and costly, but come and see my jewels." On the day appointed the lady of great wealth came with large and curious expectation to see the jewels of her friend. There were no caskets or gems to be seen in the room into which she was ushered, nor did her friend immediately bring forth any pearls or diamonds. But shortly two bright and bonnie boys came bounding into the room, and approaching, showed by the delight plainly written upon their faces how much they loved their mother. "These," said the Roman matron to her wondering visitor, "are my jewels."

That mother—and, indeed, every good mother does the same—counted her boys of greater worth than all the precious stones that flash in monarchs' crowns, or than all the gems "of purest ray serene, the dark unfathomed caves of ocean bear." And in a very blessed sense it is true that a mother's love is but a dim picture, and a faint forth-telling of the Saviour's love. Of the children who love Him, surely the Master says, "These shall be mine, in that day when I make up my jewels."

Little children, little children
Who love their Redeemer,
Are the jewels, precious jewels,
His loved and his own.

They are his purchased and precious possession. A treasure of priceless worth are the children to Him who died for them. Those who have been redeemed, not with corruptible things such as silver and gold, but with the precious blood of Christ, must be of infinitely more value than silver and gold—they must be a priceless worth to Him who bought them for his own. How beautiful, then, and precious is the thought to you, children, that Jesus Christ lays his sacred hands on your heads and says of you, "These are my jewels."

The Saviour guards his jewels. Men guard very jealously that which they count precious. Have you ever visited the Tower of London? Ancient and mighty are the battlements and walls of that historic pile that stands on the banks of the Thames. Strange stories could those grey old stones tell had they tongues. Away in the heart of that gloomy fortress is a strong room in which are kept the crown jewels of England. Before you reach that room you must pass through many gates, along dark corridors, and through o'erhanging archways that pierce the thick walls. As you proceed you see the fantastically dressed guards or "beef-eaters," who look like men who have suddenly stepped out of some old century to greet you. It is theirs to keep watch and ward over the treasures of the Tower. At length you are permitted to enter the strong-walled room where are treasured the jewelled crowns and diadems that belong to the Royal House of England. But even then you are not allowed to touch them. Stout bars of iron form a cage, within which, encased in glass, are preserved the golden ornaments, the gems, and diamonds, whose preciousness demands that they shall be thus jealously guarded, so that no band of robbers may ever touch them. And yet a thief once stole the crown of England even from the Tower of London!

So that the most elaborate precautions and defences are not proof against the cunning and violence of men. Christ guards his jewels far more securely. None can pluck his loved ones out of his hand. You have seen the little chick peeping out wonderingly from amidst the feathers of the mother bird, secure from all harm because of the protecting wings that gave shelter from the foe. And so the sweet singer of Israel says of God, "Under his wings shalt thou trust." Eternal safety there is in the shelter of the Cross. Christ guards from all impending harm those who love Him. Round them and about are cast "the everlasting arms." The vigilance of earthly guards may fail—the might of human protectors may be overcome, but the guardian care of an heavenly protector can never be surprised, his defence can never be o'erwhelmed. "He that keepeth Israel shall neither slumber nor sleep." The child of God indeed may sing with fullest assurance, "I fear no foe with Thee at hand to bless." Christ guards his jewels. The Saviour protects his own. *And Christ's jewels shall shine in his Kingdom.*

Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for his crown.

Little children must love their Redeemer if they are to shine in his kingdom. Only those who remain Christ's jewels will shine in his crown. Terrible is the thought, and yet true that the jewel may lose its lustre. Listen to a parable. The flashing diamond is the most precious of precious stones—the most costly of gems. And the grimy coal is the commonest of minerals. And yet both the diamond and the coal are really composed of the same substance. The chemist will tell us they are both carbon. At first they were the same, but in the one case the carbon has been subjected to certain processes of fire and pressure in nature through long ages, and the result is the flashing diamond—fit for a monarch's crown, and in the other the carbon has been wrought into coal—the common fuel for our winter fires.

And so, boys and girls, and men and women, at the last will either be fit to shine as gems in the Saviour's crown, or will be as fuel for the fire. The wheat will He gather into his garner, but the chaff will He burn with unquenchable fire. Thank God, not one of us need be cast out at last, for Christ counts all the souls for whom He died precious beyond price. And if we come and seek his pardon He will forgive all the past, and make us good. "Then shall the righteous shine forth as the sun in the Kingdom of their Father."

J. H. Cartwright.

Liverpool.

About Prize Competitions.

AS far as I can judge the wishes of my young readers and their parents, it seems that

THREE

PRIZE COMPETITIONS A YEAR

will be more acceptable to the majority than either two or four.

Hitherto, as some of you have been painfully aware, most of the competitions have come in term time, which has made very hard work of what should be a pleasure. By the new arrangement they will come at the end of April, August, and December, so that at least two of them will come in the holidays, when many of you are pining for something to do!

There will thus be *sixteen* weekly Searchers before next competition (April 24), for which those will be eligible whose names appear in the weekly list *twelve* times during that period.

Now is the time to induce others of your young friends to join. Get as many as you can, so that we may have good long lists for the coming term.

NEXT PRIZE COMPETITION.

The Prize Questions to be set on December 26 will be from:—

1 Samuel for Division I. (those under ten).

1 and 2 Samuel for Division II. (those under thirteen).

1 and 2 Samuel and Epistle to Galatians for Divisions III. and IV. (those under fifteen and eighteen respectively).

"The Christian" Bible Searcher.

NEXT TERM.—Rules for Bible Searchers.

Answers to the "Bible Searcher" are acknowledged in two lists:—

(1) Those received up to Monday morning, in the next Thursday's issue.

(2) Those received later, in the one following. Answers for the "second list" which reach the office after midday Wednesday are too late. Those from Scotland and Ireland only will be received till Thursday morning.

No Concordance may be used or help given with the answers, but the questions may be explained when necessary.

No papers can be re-examined.

It is necessary that letters should be *properly stamped*, and that names should be written *very distinctly*. A star (*) is given for neatness and extra care in answering the questions.

All communications must be addressed to "Uncle Tom," the Young People's Editor of "The Christian," 12, Paternoster Buildings, London, E.C.

☞ PRIZE COMPETITIONS—NEW RULES. ☜

Please note that in future there will be Three Prize competitions instead of four in the year, namely, at the end of April, August and December.

There will thus be sixteen weekly Searchers before next Competition, for which those will be eligible whose names have appeared as correct in the weekly list twelve times between Jan. 2 and April 24.

Those whose 10th or 13th birthdays occur during this period may continue the weekly Searcher in the same division, but must enter for the Prize Competition for their actual age. There is no limit of age for weekly searchers; but no one above eighteen years of age can enter for the Competitions.

THIS WEEK'S BIBLE SEARCHER (No. 308).

Hidden Text.

Find and complete the following texts:—

1. Blessed is the man that .... (Psa.).
2. If thou wilt worship .... (Luke iii.-v.).
3. So will I sing praise .... (Psa. lx.-lxiii.).
4. Ye shall walk in all .... (Deut. v.).
5. Ye that are near .... (Isa. xxxii.-xxxiv.).
6. Thou hast given .... (Psa. xx.-xxii.).
7. .... in the house of the Lord (Psa. xxii.-xxiv.).
8. I sought the Lord .... (Psa. xxxiii.-xxxv.).
9. But the Lord .... (Psa. viii.-x.).
10. In the morning .... (Psa. iv.-vi.).
11. O send out .... (Psa. xlii.-xliv.).
12. Prepare ye the way .... (Matt. ii.-iv.).

From each of the above take one word to form a hidden text to be found in Proverbs.

(Children under *ten*, do any 4; under *thirteen*, any 7; under *seventeen*, any 10.)

ANSWER TO LAST SEARCHER (307).

A. John xiv. 5. *Answer*—"Give me now wisdom and knowledge" (2 Chron. i. 10).

B. Isa. xxi. 11. *Answer*—"The night is far spent, the day is at hand" (Rom. xiii. 12).

C. Job xxviii. 20. *Answer*—"The Lord give thee understanding in all things" (2 Tim. ii. 7).

D. Job. xxii. 13. *Answer*—"He that teacheth man knowledge, shall not he know" (Psa. xciv. 9 and 10).

E. Psa. lx. 9. *Answer*—"I will go before thee, and make the crooked places straight" (Isa. xlv. 2).

F. Acts xxvi. 15. *Answer*—"I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob" (Isa. xlix. 26).

G. Num. xi. 11. *Answer*—"Whom the Lord loveth He chasteneth" (Heb. xii. 6).

H. Jer. xxxii. 27. *Answer*—"He is able even to subdue all things unto himself" (Phil. iii. 21).

No. 307.—Correct answers (first list) received from:—

A—Gwendoline Ahier, Martha, Kate and Agnes Allan, Douglas Anderson-Berry, E. and Ralph Aldwinckle, Edith Archer*, Doris Allen, Irene Ashdown*.

B—Mary Batten, Robert Bushby*, G. Bush, Ewen and Roland Bentley, Annie Blaikie*, Dorothy Brooks*, Stanley Burgess, Florence Bath*, E. Berryman*, Nellie Bayford*, Mabel Baker, Daisy* and Sidney Bowles, Barbara and Ewen Bourne, Emily Bridgwater, Gladys Brewer, Evelyn* and Hilda* Barstow, Monica and Alison Bailey, Violette Birney.

C—Lydia Cleary*, Kathleen, Willie, May* and Ida* Cullen, Gussie Clark, Percy* and Stanley* Chappell, Mabel Cole*, Tessa and Gwen Channon, Hannah Chapman, Alice Crang*, Annie Chanyen*, Daisy R. Clarke, Elma* and Josephine* Cheal.

D—Hilda, Elizabeth and Constance Drayson, Florrie Davis, Dorothy Daintree, Tom Dunn*, Catherine, Grace*, Emily* and Willie Dempster, Cecil Dodd, Nellie*, W. and Eddie Dowsett, E. Dancy, Kitty and Violet Donaldson-Selby, Stanley Drew.

E—Ethel Eastbury*.

F—Helen Fox, Mary Freeman, Vincent, Mabel* and Olive Fleet, Mildred Fooks, Kitty Fausset.

G—Constance Gabbett*, Winifred Gill, Kathleen Gulston, C. George, Alan Gardner, Mary and Margaret Gorrie, M. Gover, Margaret Guillaume*.

H—Beatrice Hastings*, Annie Horstcraft, Alan Hogg, Edith Hillier*, Dorothy Hunt, Ella Hake, Dorothy Heckford, Dorothy Havergal-Shaw, Doris and Harry Hodgkinson, Hetty Hill*, Ina Hemmel*, Sydney Hanford*, Elizabeth, Mary and Hilda Hooper, Theodora Hill, Julyan, Francie* and Florence* Hoyte, Willie Hooper.

I—Daisy Iredell*.

J—Linda* Elmina, Ethel and Violet Jones, Betty Jacobs, Amelia Jacobson*, Walter Jeal, Alfred* and Gladys* Johnson, Archie Jenson, Ethel Jones, Winifred*, Hilda* and Louie Jeffery, E. Jones.

K—Martha Kidman*, Ivy Kilpin*.

L—Annie Laycock, Cecilia* and Georgina* Lichtenstein, Sidney and May Law, Constance Long.

M—Alec, Godfrey and Evie Miller, Leonard, Winnie and Dorothy Mace, Charlie and Dorothy McMullin, George Mapstone, Ivy and Winifred Maunder, Lewis*, Arthur, Grace and Nellie Morice, Irene Mabille*, Tom McGlone*, May Mills*, Mabel Morris*, Winifred, Sidney, Geoffrey, Winnie* and Doris Martin, Kathleen Morphey, Fanny Messenger.

N—Edward Newell, Hilda Nicholls*, Blanche Norcock*, Daisy Nicholas, Ivy Nash, Eleanor Noel, Emily Norris.

O—Olive Oxley, Constance Osborne*.

P—William Porter, Wilfred Pulham, Leonard, Katy and Winnie Picknell, Dora Phillimore, Kathleen Pasley*, Margery Pibel, Evelyn Primrose-Pechey*, Daisie Phillips.

R—Emily Rowdon*, Susie Rough, Alan Richardson, Gwennie Ravenhill*, May and W. Runting, Marion and Gussie Roach, Hilda and Alice Reid, Ada Renals*, Aileen* and Marjorie Roberts.

S—Douglas and Kathleen* Shepherd, Frances Stileman, G.* and M. Spurgeon, Margery Smart*, David, Stanley and Marjorie Smith, Mary and Percy Sowden, Christine Soans*, Amy Simmons*, Rider and Glanvill* Smith, Norah, Bertie and Eric Slater, Betty Stocks*, Flora Shadbolt, David Seth*, Marjorie Sherbrooke.

T—Frank Terrell*, Archibald and Theodora Thorn*, Marion Tarry*, Reginald Thresh*, Phillippa Tilbrook, Dudley Toye.*

W—Sarah and Annie Wood, Florence Wilde, Sidney Watson, Sidney and Nellie Wisdom, Mary Williamson, Fanny Wheeler*, Vera* and Gertrude Williams, Cecile and Phillis Wright, Stephen Wilson, Ellen Williams, Agatha Ward.

Y—Gladys Young.

No. 306.—Correct answers (second list) received from:—

A—Lily Addeman, Daisy Annett*, John and Tom Aikenhead, W. and Leonard* Allen, Mabel Ashwell*, Margery Ashdown, Elizabeth Aiken*.

B—Ella Berryman, Massy and Conyers Baker, Marion Boyle, Hilda*, Ileene*, Mabel* and Evelyn* Barstow, Frances Burnett*, Eunice Baber, Maggie Batting*, Lucienne Brabandes, Millicent Buckingham, Evelyn, Irene and Marianne* Butlin, Maud Bunn, Gordon, Dorothy and Harold Berry, Claude Bowker, Beatrice Brouard, Annie Bain, Florence Bath*.

C—William Cooper*, Nesta Carew*, Ethel Craigie, Arthur Cumberbirch, Annie* and Edith Collins, Margaret Clarke*, Henry, John* and David* Colville, Jessie*, Maggie* and Walter Carter, Dorothy Cooper, Alice Cady*, Mary Cobb*, George Crawford, Rachel and Harold Clarke, Hyde* and Duncan* Campbell, Alfred Cocking.

D—James* and John Davidson, Marjory Dyke*, Marie Denizot, Nessie Dunn*, Gabrielle Dupriez*, Violet and Mai Davidson, Vera Dickinson*, Cecil Dodd, Helen Dick*, Joyce Downie, Constance* and Harold Davis.

E—Muriel Eustace*.

F—Ethel Fowler*, Percy and Norris Fitch, Agnes* and Lewis Fullarton, Lizzie Forrester, Louise Filhol, Jeanne Faucon, Hyacinth FitzSimons, Olivia Ferguson*, Eva* and Mabel* Fletcher, Laura Finch, A. and F. Figgis, Phyllis Fry, May, Gwendolen and Eirene* Fennell.

G—Constance Gabbett*, Hilda von Griesheim, Aimée Guilbert, Norah Glynn, Margaret* Dorothy, Jack, Stuart and Edith* Gray, Alice Gammage*, Dorothy Grove*, Elsie*, Isabel and Margaret Gouge, Marguerite Gregory*, Chrissie Greated, George and Margery Graham Brown, Margaret and Mary Gorrie.

H—Theodora Hill, Laurence, Gladys* and Basil Head, Irene Hutchinson*, James* and John C.* Henderson, Winifred, Henry and Edith Harvey, Georgette Hoffmann*, May Hazeldine, Violet Holford, Elsie* and Dorothy* Hanson, John Herbert, Florence* and Francie* Hoyte, Elise Hill, Conrad Hope.

I—Ami and Isabel Inglis.
J—Annie Jones, Lizzie Johnstone, Robert and David* Jameson, Alfred Johnson*, Ida Jackson.
K—Gladys King, Ivy and Louise Kilpin, Agnes Kay.*
L—Alice Lee, Arthur* and Edward Llewellyn, G. J. Larwill, Gladys* and Alfred* Leigh.
M—Connie Murfin*, Tom McGlone*, Alex, Jessie* and Charlie* Morrison, Maisie* and Alice Mackenzie, Winnie, Leonard and Dorothy Mace, John*, Ella* and Lily MacMurray, Leonard Medcalf, Hudson and John Macfarlane, Marjorie Martin, Joy*, Ella and Margaret McFadzean, Harvey Moore. Margaret*, Daniel*, Mary* and Dorothy* Morris, Lydia Mann, Charlotte Millar*, Kathleen McClure, Dora Muir*, Molly and Peggy McArthur.
N—Hilda* and Gerald Nicholls, Amy and Maude Nottage.
O—Maude and Eva Oakes.
P—Laura Percy, Enid Pincott, Clarice, Geoffrey and Percy Peach, Wilfred Pulham, Mabel and Lucy Pelham-Burn, Lizzie and William Porter, Isabel* and Gladys* Phipps, Margery Pibel, Isabel Perks, Jessie*, Connie, Ada, Eddie and Willie Palmer.
R—May* and Eva Rodgers, Gordon Remington*, Marion Richards*, Alan Richardson, Leland Robinson*, Maggie Russell, Annie Roberton, Allie Rumsby, Nora Read, Jessie, Cecily and Elmina Roe, Laura Ridler, Margaret Russell.
S—Ivy Sall, Gladys*, Evelyn* and Violet* Shaw, Flora Smith*, Agnes* and Hugh* Shields, Stanley B. Smith, Muriel Sells, David Seth*, Florence, Effie*, Andrew, Ellen and Findlater* Simpson, A. Ida Sidky, Jacoba van Seventer, Germaine Schumann, M.* and G.* Spurgeon, Whately Smith. Hilda Staite, Augustus, Raymond and William Simpkin, Stanley W. Smith.
T—Lilian and Evelyn Tracey, Margaret Tweedy, Florence Tomlinson, May* and Ethel* Todd, Charlie and Flossie* Thomson.
V—Ida Vigour, Ethel Vinnicombe.
W—Helen Webb, Violet, Arthur and Louisa Walker, Mary Wilson, Leonard Wall*, Dorothy Wheeler*, Dorothy Wallace, Nora* and Ellie* Wyatt, W. Watson, Sarah and Georgina Wilson, Robert Weddell, Ernest, Queenie and Kenrich Wakeford, Dorothy Woodforde, Mabel Wheeler*, Cecile and Phillis Wright, Muriel Wilson, Beatrice Weatherall, M. Williamson, Kathleen and Charles Wingrave, Pringle Wilson, Stewart and Willie Watson.

Personal.

NELLIE WISDOM, EDITH ARCHER, BEATRICE AND LAURA BURN, MARGUERITE GREGORY, WILFRED PULHAM, JOHN HERBERT, IDA VIGOUR, AMY DEAN.—I am glad to welcome you as new "Searchers," and trust you will enjoy the study.

MARTHA and KATE ALLAN.—Thank you for your interesting letters.

UNCLE TOM.

Christian Endeavour Topic.

SUNDAY, December 15.

THE IMPERIALISM OF CHRISTIANITY (Daniel ii. 44, 45).

THE Kingdom of Babylon was the first of the great world kingdoms. The reign of Nebuchadnezzar introduced the era in which we are now living, and which is destined to last until the setting up of the kingdom of the Son of Man. The whole history of the two thousand five hundred years is epitomised in the vision of this chapter. The head of gold was Nebuchadnezzar. The silver arms and breast were the kingdom of the Medes and Persians, the story of the setting-up of which is told in the fifth and sixth chapters of this book. The brazen thighs represent the Grecian Empire under Alexander; whilst the legs of iron stand for the Roman Empire, which in the course of time became broken up into the ten kingdoms of Europe. These kingdoms, or the remains of them, are still in existence, and are likely to continue until God sets up the Kingdom which shall never be destroyed.

Notice the deterioration of all human government. However lofty its first beginnings, it goes from better to worse until it ends in instability.

Some have thought that the mingling of clay and iron indicates the increasing power of the people in determining government, but through all these dreams and visions there is always the yearning for the Man, the perfect, glorious Man, who shall be able to cope with all problems that represent the Divine and human ideal This vision of Nebuchadnezzar has haunted the minds of all the greatest men, and is destined to be realized only in Jesus Christ.

The kingdom of our Lord is now in secret, as David's while Saul was on the throne, and he was condemned to hide in the holes and caves of the earth. Satan is still the god of this world, though the world has been redeemed and Jesus Christ is its crowned King. As yet, however, we can only gather around Him as the recognised King of men, but as it was with David, so it shall be with David's Son, He shall be recognised, honoured, and obeyed everywhere.

There have been many suggestions as to the coming of this Kingdom, for which we daily pray. Probably we can only wait till it be revealed, but to me it seems that the first great movement towards it will be when the Lord Jesus Christ and his saints are able to fill the atmosphere of our world with holy influences, as it is now filled with evil ones; when, in fact, Christ and his saints shall take the place of the devil and fallen spirits who now rule the darkness of this world. When these are put away, the influences which have opposed the progress of the kingdom will be replaced by those that shall favour it. Instead of the wind being in the face of virtue, it will be with it, helping it forward, and crowning it with prosperity.

But there is more than this. The Lord Jesus shall be revealed from heaven, when every eye shall see Him, and the nations of the world shall stand before his bar, receiving his award. Oh, blessed Millennial Age, of which prophets and kings have spoken, when there shall be no public-house, no abode of shame, no cruelty, no wrong, for the Lord God shall reign with majesty, and his love shall pervade every heart, and be the warm atmosphere of every life!

"The stone was cut out of the mountain without hands." Here is the divine origin of Jesus Christ. He will break in pieces the iron and brass; here is the destructive, disintegrating power of the Gospel, before which the ancient idolatries and tyrannies have already disappeared, and before which war, passion, the drink traffic, and the reign of impurity shall cease, and which itself shall never be destroyed. Here is the imperishableness of God's blessed reign of righteousness, which, when it once emerges from the effects of man's fall, shall hold on its glorious way for ever and ever.

Accept the King, young friend. You are part of the Kingdom here, and ultimately shall sit with Christ on his throne, and reign with Him. F. B. M.

C.E. NOTES.

Dr. Clark, the "Father" of Christian Endeavour, has promised to attend the Manchester Convention next Whitsuntide. Dr. Maclaren is expected to preach the Convention sermon.

* * *

At the seventh anniversary of the South-West Essex Union, the secretary reported sixty societies, with a membership of 2,058 active, 709 associate, and 222 honorary members. Two hundred and eleven members have joined the Church during the year.

* * *

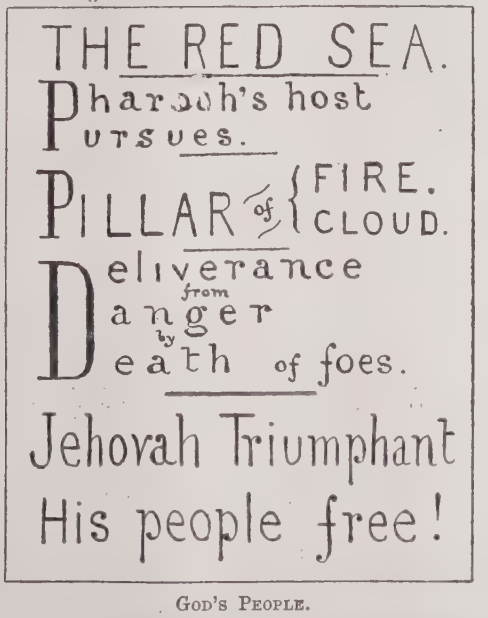
Rev. F. J. Horsefield, vicar of St. Silas', Bristol, and president of the Church of England Union of Christian Endeavour, visited Birmingham recently to explain the aims and methods of the Endeavour Movement. Five churches were represented at the meeting. In addition to the one Society that was affiliated then, it is expected that several others will be started n the course of a few weeks.

International S S. Lesson.

Sunday, December 22, 1901.

THE PASSAGE OF THE RED SEA (Exo. xiv. 13-27).
GOLDEN TEXT: Exo. xv. 1.
CONNECTIVE STORY.

WE left the Hebrews eating the Passover feast. The Egyptians in their anguish and distress begged them to leave the land and helped them to get away. They were all ready to go, and departed like a well-organized army, and Moses did not forget to take Joseph's stone coffin with them. You will remember that they were to go to Horeb and worship God there, before marching to Canaan. Across the border of Egypt, from the Mediterranean to the Red Sea, the Pharaohs had built a great wall as a defence from enemies; three roads led through. Moses led the people by that near the Red Sea. They were not left in doubt as to which way to go, for Jehovah led them Himself, going before them by day as a Pillar of Cloud and by night as a Pillar of Fire. Starting from Rameses, to Succoth, thence to Etham, then led by God southward, we find them now encamped by the northern point of the Red Sea. This sea extended much further north in those days than it does now. Papyri and monumental inscriptions have been found bearing names closely resembling those here mentioned.



GOD'S PEOPLE.

After all that God had done for them, surely they should not have been frightened now! But the Egyptians had recovered from their panic and were coming after, and the people upbraided Moses with bitter, angry words (11, 12). Moses had no fears and encouraged the people (13). He saw God's opportunity in his people's extremity (14). Jehovah Himself was their Saviour, and He removed his position, coming in between them and their enemies—dense darkness to the Egyptians, bright light to God's people. The whole story is full of lessons for us. God's children need never be afraid. Though hemmed in with difficulties, they must watch for God's way out, "stand still" when He tells them, "go forward" at His command. If Jehovah be our God and Jesus our Saviour we need fear no evil. What numberless times God says "Fear not"! No one could ever be in a worse position than these Israelites. (*Refer* Joshua v. 13, 14; Psa. lxxviii. 13, 14; Isa. xii. 2.)

JEHOVAH'S DELIVERANCE.

"The Angel of the Lord" (19). Angel means messenger (Mal. iii. 1; Isa. lxiii. 9; Psa. civ. 4.) The Creator of the wind, used it for his own purposes. As the morning dawned the people saw the waters had been driven back, and were on each side of them as a wall of defence. Psa. lxxvii. 14-20 gives us a poetical description of the scene. Josephus tells us that the crossing was accompanied by a fearful storm, which broke over the sea when the Egyptians were trying to follow. There were almost as many Israelites as there are people in London, and all their flocks, herds, and belongings, so it must have been a wide path and have taken a long time. Picture Moses and Aaron heading the procession, Moses with his rod outstretched. Our God knows how to deliver (2 Peter ii. 9; 2 Cor. i. 10).

THE EGYPTIANS (24, 25).

The mad anger of the enemy drove them on, forgetting the plagues and God's power. Certain of success, for they had driven the fugitives into a corner, they pursued, not knowing they were in the bed of the sea, till God shone out suddenly from the cloud. Then, when *too late*, they acknowledged the King of Kings. Just how hundreds and thousands are doing, and when too late mourn their madness.

THE RESULTS.

Destruction to all God's enemies. The famous Egyptian chariots all gone—what a sight for Pharaoh, who was probably waiting at the camp with the foot soldiers (2 Thess. i. 6-9; Luke xix. 27). God's people "saw," "feared," "believed," and "praised" (31). The oldest recorded poem in the world is Moses' song (chap. xv.).

Scottish Notes.

TEMPERANCE workers have an interest in a speech made at Dundee a few days ago by Mr. Macfarlane, organizer of the Scottish Licensed Trade Defence Association, in which he urged the necessity of all sections of the trade being united on behalf of their interests, in view of the fact that in all probability a good deal of defence work would require to be done in the near future.

At the sixty-first annual meeting of the Edinburgh Sabbath Morning Fellowship Union—held under the presidency of Mr. R. L. Orr, advocate—the report showed that the seventy-one affiliated associations have a membership of 2,566.

Under the auspices of the Edinburgh Working Men's Christian Sabbath Society a conference was held a few days ago on "Cab Driving on Sabbath in Edinburgh," under the chairmanship of Dr. McGibbon. Mr. George McRobert, who opened the discussion, declared that the practice, fraught with sad and grave results, was greatly on the increase in the city. Mr. Henry Cant read a paper on "The Present-day Irreverence Towards the Sabbath," and a resolution was passed appealing to the Christian public on the subject. Among others who spoke were Miss Annie Kerr, Mr. John Youngson, and ex-Councillor Rose.

At the fifth annual meeting of the Edinburgh Rescue Shelter, the report showed that 226 girls had been dealt with, and 107 of them sent to homes. The number of cases received is the largest in any one year, and the results had been the most gratifying. In St. Luke's Home, thirty-three women had been received. Attention was directed to the extreme youth of some of the cases, many of them being of an age to fall within the provisions of the Criminal Law Amendment Act. The attention of the police was called to the point.

Children's Special Service Mission.

Mr. Hutchinson, *Cromer*, to Dec. 17; *St. John's, S.E.*, Dec. 20; *St. Mary Magdalene, Liverpool Road, N.*, Dec. 24; *St. Michael's, Blackheath*, Dec. 28; *St. Mary's, Hornsey Rise*, Dec. 30. Mr. E. Arrowsmith, *Plymouth*, Dec. 15; *Stroud*, Dec. 12; *Ealing* (Holiday Mission), Dec. 27 Jan. 15. Mr. J. S. Tyler, *Clifton and Bristol*, to Dec. 15; *Worthing*, Dec. 16; *Henfield, Sussex*. Dec. 20. Mr. E. Clark, *Leeds*, to Dec. 17. Mr G. Goodman, *West Hendon*, to Dec. 17. Mr. E. Theobald, *Woodside, Surrey*, Dec. 17. Mr. S. Spiers, *Camberwell*, Dec. 17. Mr. S. J. Hewlett, *Enfield*, Dec. 14-16. Mr. E. Phillips, *Long Stretton*. Mr. H. M. Rooke, *Rushall*, Dec. 13; *Milton Lilborne* Dec. 14; *Manningford Abbas*, Dec. 15 16.

Children's Scripture Union—Portions for week ending December 21.

Sun. Dec.	15	*Isa.*	lii. 1-15	Thurs. Dec.	19	*Isa.*	lvii. 15-21
Mon. ,,	16	,,	liii. 1-12	Fri. ,,	20	,,	lviii. 1-14
Tues. ,,	17	,,	liv. 7-17	Sat. ,,	21	,,	lix. 1-13
Wed. ,,	18	,,	lv. 1-13				

Evangelistic.

Mr. W. D. Dunn in Wick.

THAT veteran in Gospel service, Mr. W. D. Dunn, has just concluded a four weeks' mission in the Baptist Church at Wick, which has had a remarkably spiritual effect. The meetings grew in numbers and interest, and the Word was preached with power night after night, with the result that many, both young and old, have sought and found the Saviour. Church life has been revived, and Christian workers have been inspired with renewed zeal and earnestness to labour for the Master in this difficult sphere. We are deeply grateful to God for the visit and ministry of his servant.

John Elder.

Among Ayrshire Fishermen.

Under the auspices of the Ayrshire Christian Union, Mr. James Cumming has just concluded a helpful three-weeks' mission among the fishermen at Dunure, Ayrshire. The preacher delivered the Gospel message nightly in song and story, the Lord blessing the Word to many. Some young fishermen, who came to the meetings to disturb, more than to listen, came under the convicting power of God's Spirit, and were led to decide for Christ. At the closing meeting Christians bore testimony to quickening received, backsliders, of restoration, and between twenty and thirty said they had trusted Christ during the mission, and meant to follow on to know the Lord.

W. C.

Baptist Church, Keiss, N.B.

A three weeks' mission has been conducted by Mr. Charles Galletly, of the Evangelization Society (Scottish branch), at the new Baptist Church, Keiss, N.B. In spite of the inclemency of the weather, the people gathered to hear the Word preached, some coming four and five miles to attend the services. Quite a number of young men and women have given themselves to the Lord, and very many are still deeply concerned. On the Saturday before closing the Mission, a conference was held, the pastor, Rev. W. G. Taylor, presiding. The speakers were Rev. John Elder, Wick, and Messrs. W. D. Dunn and Charles Galletly. The addresses given were much appreciated, and Mr. Galletly's visit will long be remembered.

T.

The Railway Mission.

The first anniversary of the Preston Branch of the Railway Mission was celebrated recently, when Mr. John Hawkins conducted the services. Blessing was given in each meeting. Every night the cry was heard, "What must I do to be saved?" Mr. Hawkins and two of the workers visited all the goods yards, where the Gospel message was spoken as the men dined. By this means hundreds were reached who do not usually attend the regular meetings. The men in the different departments listened most attentively, and came to the meetings at night, when several young men yielded to the Saviour. Mr. Hawkin's singing and speaking was blessed to many hearts. We have had quite a revival among our railway men. To God be all the praise!

A, B.

Mr. Charrington's Work.

November in the East End of London is not the best month for special services, yet Mr. Thomas Richardson, of Rotherhithe Free Church, has had a very fruitful mission. Mr. Richardson's association with the work for so many years before he went to the South side of London is sufficient to account for the large gatherings during his stay. The nightly meetings were large, and on Sundays the hall was filled from floor to top gallery. Mr. Richardson's addresses are nothing if they are not stirring, forcible, and pungent. Both those to Christians and to the unsaved were greatly blessed. The inquiry-room revealed that the Gospel had again proved the power of God unto salvation to very many who believed. On Thursdays Mr. Richardson gave Gospel temperance lectures with dissolving views, when the hall was crammed; many pledges were taken, and some gave their hearts to Christ. At the Sunday evening gatherings the impressive and solemn singing of Madame Annie Ryall prepared many a heart for the reception of the Gospel seed.

Mr. P. Russell Hurditch at Bath Y.M.C.A.

The recent visit of Mr. P. Russell Hurditch for a week's mission proved all too short. The workers rallied in good numbers to meet Mr. Hurditch on the Saturday evening, while early on Sunday morning and in the afternoon the reading-room was comfortably filled with young men, who eagerly listened to the missioner's testimony. Many members of the "C.E." Societies of the city helped in the evening meeting. This was the only meeting to which ladies were admitted. There was a good percentage of young men in the audience, which consisted of over 400 people. Revs. E. L. Hamilton and J. T. Dunn assisted the mission by their presence and kindly co-operation. At each gathering the presence of God was manifest, resulting in a number definitely taking the step, as the missioner put it, "from the platform of conviction to the train of trust." The last night of the mission was one never to be forgotten. All over the hall men rose and asked to be prayed for.

George H. Gibson, Secretary.

Coatbridge East United Free Church.

Coatbridge, with its many furnaces, is one of the great centres of the iron-making industry, and on Sabbaths, as well as on week days, by day and by night, in successive relays, the workers toil wearily on. It is very questionable if there is any other town in Scotland of equal size that has so many of its inhabitants engaged in Sabbath labour; and, as is generally admitted, such labour does not tend to spiritual advancement, whatever poets may say about the "sacredness of toil." But in this town of iron there are many earnest Christian men and women at work, and, not the least in earnest service and painstaking endeavour to win men for Christ is Rev. Adam Maxwell, of the East United Free Church. It is over twenty years since we shared with him the joy of harvest in his first pastorate, and all along we have marked his useful career with interest. A course of meetings in connection with the East U. F. Church has just been held, and the grace of God that bringeth salvation has made an abundant channel for itself, bringing deliverance to many precious souls. Mr. Ramsay, one of the agents of the U. F. Church Assembly, was the evangelist for the first two weeks—the time originally contemplated for carrying on the mission. So great, however, was the interest awakened, that it was felt that the services should be continued longer. An application having been made to Mr. John Anderson, of the Bible Training Institute, Glasgow, for help, three of the B.T.I. students were sent out to conduct the meetings during the third week.

Different incidents in the mission, not to speak of the general interest, have given room for overflowing cheer. One man, whose brothers occupy professional positions in the realms of law and medicine, and who was himself designed for the ministry by fond parents, but who has for long been living a sad life, was professedly brought over the line for Christ. Another, a person in good circumstances, and a respectable man, said to the preacher one night: "You might speak to me. You have put your finger on the very thing that has been keeping me back from Christ." The tears were standing in his eyes as he said this. As the evangelist was hurrying off to catch a train, he said, "Come away and walk down the street with me." "Oh!" said the man, "I am in such a state I couldn't walk down the street with anyone." However, by the following night he had walked into the kingdom, for with beaming face he said to the evangelist, "I'm all right now."

J. C.

The Boy Preacher at Shoreditch.

Following on his recent mission at Bloomsbury Chapel, Jack Cooke, the "boy preacher," is conducting a week's evangelistic services at Shoreditch Tabernacle. On Lord's Day last the capacious building in which Rev. W. Cuff has so long ministered to the spiritual needs of the Shoreditch and Bethnal Green district was twice filled by overflowing audiences, and many seekers were pointed to the Saviour.

Monday evening saw the Tabernacle again thronged in every part. The audience was comprised of plain work-a-day people, including a large proportion of young men, and the proceedings, while fervently evangelistic, were by no means sensational. The meeting was greatly helped by the splendid congregational singing.

The first portion of the service was conducted by Mr. Coutts, the assistant and travelling companion of the young preacher, and Mr. Cuff also took part. In some sympathetic opening remarks, the pastor expressed deep gratitude for the blessing already given in the meetings. "The sobs of the penitent and the prayers of the guilty have been heard, and there is much cause for encouragement."

The boy, or, rather, the youth, preacher gave an earnest address, based on John i. 11, 12. Mr. Cooke quickly showed that he has a notable gift of language. Dramatic in manner, and pouring forth a copious stream of argument for Christianity, denunciation of sin, and invitation to seek pardon, he held the attention of the vast audience to the end. It is true that his boyish appearance and declamatory pulpit manner are somewhat suggestive of a clever youth delivering a well-memorized speech, but certainly he preaches the Gospel. Perhaps he is unequal. But is there any human preacher to whom some such strictures would not apply? We feel as keenly as any the danger of forcing a young worker into undue prominence, but it is our place to pray rather than to criticise. The Lord knoweth them that are his, and can make use of whatever material He will, to do his work. The rush of the preacher's words, the tripping ease of his volubility, may tend to occasional monotony, but if interest flickers, it is readily revived by some tersely put truth or pointed home-thrust. If the volunteered explanations of great problems seemed now and then insufficient, the speaker's earnestness carried him through. He closed with clear and solemn words of appeal for immediate decision.

While all heads were bowed in prayer, Mr. Cooke called upon those who desired to seek Christ to raise their hands, and a number responded. In addition to the nightly meetings of the present week, Mr. Cooke is to speak to men only in the Tabernacle on Sunday next at three o'clock.

Mr. H. Hull and a few Christian soldiers have conducted an eight days' mission at Shaftesbury Hall, Deptford. A good number, chiefly of the working class, decided for Christ.

A fortnight's mission has just concluded at Grafton Square Baptist Church, Clapham. The services were conducted by Messrs. W. Olney, Spencer Johnson, Ned Wright, and J. S. Harrison, assisted by the pastor. Over forty have professed conversion.

On December 3, a rally of converts and friends was held in Conway Memorial Hall, Walthamstow, in connection with the London Tent Campaign at Walthamstow, under the presidency of Rev. Charles Wickham, who spoke some helpful words to the converts. Mr. Leonard Weaver also gave an interesting and instructive address, and the solos given by Miss Angel were much appreciated. The Walthamstow Gospel Band also took part.

K.

Mission services were held in the Public Hall, Urmston, during the week beginning Sunday, November 17, conducted by Rev. R. Tallontire. There was a meeting for men only on the Sunday afternoon, which was well attended. Meetings for young people and for women only were also held. Great blessing has been received, and one result of the mission is a decision to start a P.S.A. for men at the beginning of next year.

At the parish church of Portlemouth, Salcombe, a ten days' mission has just been conducted by Rev. J. O. West, rector of St. Philip's, Bristol. Many Nonconformists joined in the services, which have been greatly appreciated. On one occasion Rev. W. R. Bailey closed the service in the Wesleyan Chapel in time for himself and his congregation to join in the service at the parish church, and in the aftermeeting Mr. Bailey led in prayer.

Rev. J. F. T. Hallowes, M.A., of Cambridge, has concluded a ten days' mission at St. Ann's Well Road Church, Nottingham (Rev. J. D. Allan, pastor). There has been a quiet, gracious, and deeply-impressive work of God from beginning to end. The visible results are already numerous and most encouraging, and a great aftermath is confidently anticipated. The inquiry-room method was not followed, but cards, bearing a form of committal and consecration to Christ, were circulated and effectually employed. A large class for inquirers is being formed.

The fortnight's mission services recently conducted by Mr, Wharton at the Liberal Hall, Bagshot, have had good results. Many have publicly signified that they have yielded to the Saviour. A feature of the mission was the well-attended services for children, which were held twice each week. The songs of Zion taught to the young people by Mr. Wharton are often heard in the streets and lanes of the neighbourhood. On Tuesday, November 26, the mission closed with a lecture and exhibition of lime light views from Mr. A. V. Liley, who described his missionary labours in North Africa. The hall was well filled with an appreciative audience.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

Mrs. Baeyertz.—Till Dec. 23, Portsmouth.
Rev. A. Allen.—Till Dec. 13, Peebles.
Mr. Chas. E. Barraclough.—Till Dec. 20, Chathill, Northumberland.
Mr. J. Bennett Anderson is open for engagements in or near London. Address, Blairgowrie, Old Charlton, S.E.
Mr. W. R. Bradlaugh.—Till Dec. 17, Motherwell.
Mr. R. S. Bradbrook.—Till Dec 19, Alfreton; 20-23, Riddings.
Mr. J. S. Brunning.—Till Dec. 20, Pagalsham and adjoining villages.
Mr. W. Collard.—Till Dec. 13, Hope Mission, Merton; 14, 16, and 21-23, Vestry Hall, West Bar, Sheffield.
Mr. W. D. Dunn.—Till Dec. 14, Thurso.
Mr. William Hill.—Till Dec. 21, Port Glasgow.
Mr. J. Hawkins.—Dec. 14-17, Ely.
Mr. and Mrs. A. Harrison.—Till Dec. 19, Cleethorpes.
Mr. P. Russell Hurditch.—December 12, Finchley; 15 and 22, Kilburn Hall; 18, Norwood.
Mr. Chas. Inglis.—Dec. 22, New York.
Mr. Newton Jones.—Till Dec. 12, Redhill Y.M.C.A.; 28-Jan. 7, Netherton.
Rev. J. Jameson.—Till Dec. 16, Norristhorpe, Heckmondwike.
Mr. Bob Johnson.—Dec, 15, York; Till 21, Whitfield's Tabernacle.
Mr. S. Levermore.—Till Dec. 22, Park Hall, Barking; 29, Conference Hall, Stratford.
Mr. W. R. Lane.—Till Dec. 16, Stowmarket.
Rev. J. Mitchell,—Till Dec. 8, Epsom.
Rev. J. Mayo.—Dec. 12-23, Portland.
Rev. F. C. Spurr.—Till Dec. 18, Cross Street Chapel, Islington, N.
Gipsy Smith.—Till Dec. 16, Kidderminster.
Mr. R. Spragg.—Till Dec. 14, Miss Macpherson's; 14-28, Woodbery Hall, S. Tottenham.
Mr. J. Sprunt,—Till Dec. 17, Tunbridge Wells; 22, 29, Maidenhead.
Mr. E. P. Telford.—Till Dec. 19, Skipton.
Mr. T. Swanston Smith.—Till Dec. 17, Wilmington.
Mr. Henry Thorne.—Till Dec. 19, Harpenden.
Rev. J. Tolefree Parr.—Till Dec. 16, Haslingden.
Messrs. Weaver Bros.—Till Dec. 13, Castleford; 15-22, Camberwell.
Mr. Barry Wake.—Dec. 15, St. Giles' Christian Mission; 22, Emmanuel Church, Folkestone; 29, Abingdon Square, Northampton.
Mr. J. Weston.—Dec. 14-22, Swanlow-Winsford.
Mr. J. Westwood.—Dec. 15-27, Ayton; 29-Jan. 3, Stokesley.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for The Christian should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

☞ The Publishers request that all orders for The Christian by post, and remittances for same, be addressed to "The Christian" Postal Department, Bouverie House, Salisbury Square, London, E.C.

Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address. (For Subscription rates, see Page 1 of Cover.) Postcard or stamped envelope should be enclosed if receipt is desired.

Notes & Comments

OWING to the Christmas Holidays, we shall be compelled to go to press early with our next week's issue. Therefore urgent communications must reach us by Friday morning this week.

Christmas. We are once more face to face with the happy festival of Christmas, and the thoughts of Christian people will be busy with the memory of the Lord's coming, and with the duties inspired by that event. It is said that the spiritual significance of Christmas is being gradually forgotten, while its humanitarian aspects are continually becoming more pronounced. If that is true of the world in general, it must be largely the fault of the Church, which fails to proclaim adequately the religious message of the season. Christmas is the festival of Christ, the Son of God, who was born of a Virgin, and became flesh that through Him the world might be redeemed. Without Him, Christmas must degenerate into a Pagan festival; with Him every family party, every overflow of goodwill, is consecrated into a sacred feast. And as the outcome of this fact, let us not forget those who are ministering unto the necessities of others. A list of charitable agencies is given on p. 24, which we hope our readers will study, and respond promptly to the call.

Christmas and War. This is the third English Christmas that is overshadowed by the war-vulture, which still hovers over those fair South African lands, where 200,000 of our soldiers are engaged in the most terrible of occupations, far from home and country, and where our enemies are undergoing equal suffering and destitution. The hearts in many homes will be desolate because of absent faces, and the thought of others lying, for ever still, under the African sod. War never seems so horrible as when brought face to face with the gentle and loving association of Christmas. The thought of its woful and far-reaching sorrows should make us very tender and sympathetic in our prayers for those who are specially suffering by it, and very earnest in our petitions that this cruel struggle may be speedily ended. Is not this the time when our enemies as well as our friends should be specially remembered at the Throne of Grace?

Peace Sunday. The Sunday nearest Christmas Day is generally observed as "Peace Sunday." If sermons are not preached directly upon the subject of peace, at least many prayers will be offered for the restoration of peace—"Give peace in our time, O Lord." There is urgent reason why earnest prayer should be made in all our churches for the speedy termination of the war. It would be most unwise for anyone to make "Peace Sunday" the occasion for a display of party feeling, since among the very best people in the land there is a hopeless difference of opinion about the present war. But all parties ought to find common ground in praying for peace, and without earning the now opprobrious epithet of "pro-Boer."

The Concentration Camps. It is a relief to all of us to hear from Mr. Brodrick that the horrors of the Concentration Camps are to be swept away, or at least to be mitigated to the greatest possible degree, by placing the refugees under civil rather than military control. The very notion of a concentration camp carries with it the possibilities of dreadful mortality, especially when those confined in the compound possess only elementary notions of cleanliness. One great mistake has been in leaving soldiers to attend to the arrangements. From the first this should have been a civil work. But, better late than never.

The Children's Act. The Bill to prevent the sale of intoxicating liquors to children will come into force on January 1, and official copies of it can now be obtained at the price of one penny. It is desirable, for obvious reasons, that temperance workers should make themselves familiar with its provisions, which, however, are but few, as the measure is contained within about fifty printed lines. There is, of course, considerable agitation in regard to it in the drink trade, and it is stated that means are being devised for the evasion of the spirit of that clause which provides for the use only of "corked and sealed vessels." Gummed labels, capable of easy removal, will, it is said, be brought into use, and even postage stamp margins; but if such attempts are made, the United Kingdom Alliance will bring some test cases into the Law Courts for decision. In any case, however, the action of the Bill cannot but be beneficial, and it is noteworthy that already certain publicans have announced that they will not in any circumstances sell drink to children under fourteen years of age.

The Housekeeper of London. Lord Rosebery's reference last week to the London County Council as "the Housekeeper of London," was very happy and very suggestive also. But when his lordship went on to suggest that such a housekeeper should be allowed to do her work without perpetual interference from other powers, he touched the sore point in the system of our home government. With such a splendid body of men now administering the affairs of the world's chief city, we should doubtless see very many abuses swept clean away if it were not for the veto often placed upon the Council by a superior power. Surely if London elects its governors, the latter should be left unfettered to work in the highest interests *of the majority*. It is a contradiction of elementary justice when the welfare of the many is set aside by the caprice or interests of the few.

Anna Shipton's Works. In reference to the suggestion made by the writer of the brief life-sketch of Mrs. Anna Shipton (see p. 17), Messrs. Morgan & Scott are willing to make special arrangements to enable the friends of the late gifted authoress to circulate her works freely among those who would be benefited by their perusal. Particulars may be had on application.

Daily Bible Readings. In view of the approaching completion of the present series of "Day by Day" Bible Readings, we have pleasure in announcing, for the information of inquirers, that Rev. F. B. Meyer hopes to follow it with a similar course. We can assure our readers that the same spiritual aim will be kept in view. Indeed, Mr. Meyer anticipates that he will find water and depths deeper than any he has ever touched yet.

Rev. F. B. Meyer's "Joshua." The deeply spiritual teaching of the volume claims a hearty welcome for Rev. F. B. Meyer's Joshua, which has just been issued in the new form. (2s. 6d. *Morgan & Scott.*) The main object of the author has been to bring out the wonderful, minute, and precise parallels between the story and the experience both of the Church and of the individual Christian. The book has been helpful to many as a guide into the life of faith and of consecration, and those who would see the hand of the Lord in the circumstances of daily life will find here many finger-posts by the way.

Scriptures for India. A first list—published as a supplement to the *Indian Witness*—has reached us of the applications received from missions in India under the "Queen Victoria Memorial Bible Scheme." Additional lists are promised; but the first shows that, liberal as has been the response from Christians in this country, much yet remains to be done if the present great opportunity to witness for Christ among our fellow-subjects in the East is to be adequately taken advantage of.

The Church's Chief Work. In his preface to the recently-published autobiography of a well-known evangelist, Dr. Maclaren of Manchester sounds a note which we hope will resound in all our churches. Defending the work of the evangelist as a Divine enterprise, Dr. Maclaren addresses *all* who bear the name of Christ thus:—

> It will be a good day for all the churches when their members ask themselves whether they are doing the work *for which they are established by their Lord*, if they fail in winning men to be his, and whether Christ will be satisfied if, when He asks them why they have not carried out his commands to take his Gospel to those around them who are without it, they answer, "Lord, we were so busy studying deep theological questions, arguing about the validity of critical inquiries as to the dates of the books of the Bible, preaching and hearing eloquent discourses, that we had to leave the Christless masses alone."

Is there not very real need for this reminder, both amongst the members of many churches, and their ministers also?

Teaching the Teacher. Mr. Compton Rickett, M.P., in an address at Scarborough, declined to take that pessimistic view of the future before our Sunday-school system to which so much prominence has been given for some time back. He, on the contrary, sees in front of it, in this twentieth century, a greater work even than that which it undoubtedly has carried out in

the century just completed. No doubt it is true that the influence of thirty years of national education has improved the mental status of the Sunday-school scholars, but, if this has been the case, Mr. Compton Rickett thinks the difficulty can easily be met by the selection of teachers of a proportionately higher standard, yet, it may be added, filled with that burning zeal in the Master's service without which all scholarship would be vain. As Mr. Compton Rickett said :

The ethical teaching of the day school demanded the spiritual motor force which set morality in action. The Bible taught as literature must be re-taught as a hand-book of religion. Sunday-school teaching requires to be lifted to a higher level of instruction, and classes to prepare teachers for their work are possibly the chief remedy against the decline of the Sunday-school and the leakage between school and church, to which attention has lately been drawn.

Village Schools. The *Church Review*, in speaking of the future of Church Schools, wisely says that the *crux* of any new educational settlement lies in the village schools, and in "doing justice to the Nonconformist children attending them." If this policy had been followed from the beginning, it would have forestalled one of the most acrimonious controversies of the age. It is not easy for the Sacerdotal party to fulfil such a condition, even when they may individually desire to do so, since, according to their theory, Nonconformity has no right to exist; and we fear that if that party ever got into power again, the best intentions would not avail to keep them from following their premises to their conclusion. This is clear from a sentence in the same article, in which the writer speaks of the "thousands of children who are at present being poisoned by the . . . undenominational religion in the Board Schools"!

The Evils of the Gambling Mania. The Liverpool Bank robbery is a fresh and vivid instance of the terribly debasing effects of the gambling and betting craze which seems to be perpetually rooting itself deeper in the heart of the nation. It illustrates one of the most perilous aspects of that desolating evil. The coarser vices, such as profligacy and drunkenness, cannot be indulged in without leaving their visible traces on face and constitution; they proclaim themselves aloud in their shattering consequences. But gambling, while capable of even greater licence in the range of indulgence, is not accompanied by any outward and visible marks of its moral ravages. Only when the scale of operation is ruinous, and the evil has gone too far to be remedied, are its votaries usually brought to a sense of its disastrous nature. It is also a sin which involves partnership in wrongdoing; and the victim of weakness is usually exploited by the unscrupulous and the strong to the undoing of both.

A Typical Catholic Appeal. A typical example of the Roman Catholic methods of raising money is found in an appeal sent forth under the authorization and blessing of the Roman Catholic Bishop of Northampton for the erection of a "Sanctuary in honour of the Holy Face and Five Wounds of Jesus" at Rushden, and which is scattered broadcast in Ireland among Protestants and Catholics alike. In a letter from the sender, Rev. J. B. Murray, a plea is made on behalf of the little children in the neighbourhood of Rushden, who, apart from the proposed "Altar of God in their midst," will, it is alleged, be raised without "the Holy Mass, the sacraments, or religious instruction." A ghastly picture accompanies the appeal, with a Litany to the Holy Face, marked by the usual sensuous imagery of Catholic writings. The incident savours of the most superstitious era of the Middle Ages rather than of the enlightenment and sobriety of to-day, and shows how low is the standard of appeal made by Romanism, and in how idolatrous a spirit the physical facts of the crucifixion are conceived by it. How degenerate a form of religion it is compared with the calm and spiritual teaching of the New Testament!

True Sisterhood. It is to be regretted that the methods followed in jails so frequently fail to have a reformatory effect, and that so much is left to be done by those societies which labour for the good of discharged prisoners—work which the State neglects, but which is of vital moment to the national well-being. Most of this beneficent Christian effort depends for its success upon personal sympathy and personal intercourse, and, in pleading for a development of this service, especially in the direction of discharged women and girls, Adeline, Duchess of Bedford, who herself affords an example of devotion to the needs and sufferings of the poor and unhappy, recently said :—

The true view of social life is social service, the ministry of one to another, and the recognition of the larger impersonal claim of the great outside suffering which calls to us, and which we must answer.

In this, as in other sections of the great vineyard, the fields are indeed white unto the harvest, but the labourers are yet few.

The Appeal to Conscience. In the course of the first of an admirable series of lectures being delivered in Westminster Abbey upon Indian Missions by the former Bishop of Bombay, the learned prelate shed a good deal of light upon the present Hindoo problem, and the manner in which Hindoos can be approached. Contrary to that "broad" spirit which is so popular, and which perceives in Hindooism only another form of Divine revelation, Dr. Mylne urges that metaphysical reasoning be abandoned about religion in the abstract, and that the Hindoos' attention be directed to the question of sin :—

In spite of all their intellectual assurance that a man's worst deeds and his best are but the outcome of the one Divine principle displaying itself in him, you will find that there is something of response, that you have touched the one chord by which the human heart is set in vibration in answer to the approach of the Divine. The cobwebs of all their fine-spun philosophy are swept away.

This is surely the thought of St. Paul, who says, "*their conscience also bearing them witness.*" It is worthy of attention here, as well as in India. After all, the conscience is the best logician.

Progress in Madagascar. The most cheering accounts have come to hand of the progress of Christianity in Madagascar. All the day schools of the L.M.S. churches have been restored to the agents of that society, and the number of scholars is greater than ever. So are the congregations generally. A most encouraging sign is the fact that the religious services are proving a greater attraction than the Sunday amusements provided by the French officers. The people have recovered confidence that the French are sincere in granting strict religious toleration, and that all are really free to worship God according to the dictates of their conscience. The temporary aid of the Jesuits has thus resulted in the reinforcement of the Protestant faith in Madagascar, and the outlook is now most hopeful for that promising mission field.

A Humane Edict. The existence of slavery in German East Africa is one of the blots of that progressive government, and it is gratifying to find that a humane Imperial edict has just been issued, which will gradually tend to its abolition. No new slaves are to be made; no one may sell himself, or his wife, or his children, or be sold by his relatives, and it is no longer the penalty of adultery, debt, &c. The right of self-purchase under easy conditions is given to those now in slavery, and every slave is to be allowed two days a week in which he may work for himself. The transfer of slaves must not result in the separation of families against their will; and at any breach of duty towards a slave by his master, he is to go free. Short of abolition, this edict is about as statesmanlike a measure as could be devised, and is a great step towards putting an end to that cruel and antiquated institution.

Rev. J. Q. A. Henry, D.D. and the Fisk Jubilee Singers.

A New Campaign.

NOT since the days of John B. Gough has there been heard on the temperance platform a more impassioned or popular orator than Rev. J. Q. A. Henry, D.D. His praises are in all the churches, and naturally so, for with glowing language and unanswerable arguments he champions the cause of Christian institutions as against the habit and traffic in strong drink.

In conjunction with the famous Fisk University Jubilee Singers, Dr. Henry has been holding a series of demonstrations on behalf of the Million New Pledges Crusade of the Free Churches in the chief cities of Great Britain. More than 140 vast assemblies have listened spellbound to the fervent and convincing utterances of the speaker, and to the weird, fascinating melodies of the singers. A rich harvest of new pledges has been secured, and the friends of temperance have everywhere hailed the appearance of this new advocate, brimfull of force and inspiration, with delighted enthusiasm.

Deep and general interest, therefore, will be aroused by the announcement that although, in accordance with previous arrangements, the Free Churches Crusade is being brought to a conclusion on December 31, a committee, with an influential council of reference, is inaugurating an extension of the work, by a new campaign for Dr. Henry and the Singers in 1902.

Important responsibilities are borne by Dr. Henry in connection with the Anti-Saloon League of New York, but in view of the stimulus given to the temperance cause by the recent great gatherings at Manchester, Leeds, Glasgow, Edinburgh, Birmingham, Bristol, Liverpool, Sheffield, Cardiff, Norwich, Newcastle, &c., he has kindly agreed to continue, for a time, his fruitful labours in this country.

The extraordinary popularity of this happy combination of speech and song for the advancement of Gospel Temperance, is shown by the urgent applications for visits, which are pouring in to the Campaign Offices, 12, Paternoster Buildings, E.C., from all parts of the United Kingdom.

Practical Papers.

On "The Illusions of Life."

"OH that I had *held* what I *once possessed!*" Painful as are the reflections in regard to the missing of opportunities that we might have seized (see last week's Practical Paper), they pale before those attaching to opportunities that we have actually possessed —*and lost!* Truly, a germ of fruitful thought is contained in the legal phrase, "To have and to hold."

The loser on Epsom racecourse, thinking ruefully of his emptied pockets, is a happy man compared with the one who has thrown away the golden chances of life that once were his. The first is a fool; the second is a knave; but each in turn is disillusionised.

The mutilated body of a man was found a few years ago on the railway near Redhill Junction. This is the written confession he left behind:—

I have broken every law of God and man, and can only hope that my memory will not linger in the minds of those who once knew me. Drink has brought me to this fearful end. I am dying, hopeless, friendless, penniless, and an outcast, and *it might have been so different!*"

The sting is in the concluding phrase; therein lie the bitterness and the gall. Character, virtue, integrity, honour—*had*, but not *held*; possessed, but lost! And it might have been so different! Doubtless there was a time when this poor fellow thought he was "enjoying life"; the disillusionment came, and he knew he had been toying with death.

Every form of sin possesses attractions peculiar to itself. The wine sparkles in the cup, and "moveth itself aright"; not until it is nearly all consumed do we realize that "at the end it biteth like a serpent, and stingeth like an adder." Then we are disillusionised.

Jules Verne, in one of his fanciful stories, pictures a company of persons who voyaged to the Arctic regions. Arrived at a certain place, they disembarked, and settled upon a peninsula jutting out into the sea. They built their houses, sowed their grain in summer, and in winter collected furs. One stormy night they were awakened with a sudden shock. In the morning the sun seemed to rise in the west, and, as the day wore on, to set in the east. What had happened? The peninsula which had appeared to them as solid land was in reality ice, covered deeply with earth, which the tempest had detached from the mainland. As time progressed, the edges of their island home melted away; houses and crops disappeared, and in dire despair the sorry group drifted out to the boundless sea.

Yet all had seemed so permanent and real! No thought had they of disaster; no sense of peril distracted them—until the awful cleavage came; then, too late, they awoke to the bitter truth—disillusionised!

Consider the histories and characters of Esau and Jacob; and you will see that, just where the one man was quick to seize and retain opportunities, the other failed to hold them. Thus it was that when Esau went hunting, Jacob saw his opportunity, and snatched away the birthright which his brother had possessed, but which, for a mess of pottage, Esau cast away. And again, when the paternal benediction was to be had, he lost it; and the most that was left for him was a second-rate blessing, in response to his heart-breaking appeals: "Hast thou but one blessing, O my father?" "Hast thou not reserved a blessing for me?" "Bless me, even me also, O my father!" Can we not hear the echo of his cry in the words, "Oh that I had held what I once possessed"? But "he found no place of repentance, though he sought it carefully, with tears."

Another instructive illustration is related in 1 Kings xx. 39. As the king passed by a man cried to him and said, "Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man; if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And *as thy servant was busy here and there, he was gone!*" And the King of Israel said unto him, "So shall thy judgment be; thyself hast decided it."

Alas, have not we also failed to hold some of the most important blessings while we have been "busy here and there"? God committed to our care some opportunity of honouring Him, of doing good, some talent to use for Him; but, fussing about with trivialities, we missed the greater end in view. Many there are who, frivolling away their life, "busy here and there" with pleasures, gaiety, or sin, have let slip the grandest opportunities that God had placed before them for their own salvation, and for his service and glory.

Of the various classes mentioned in the Word of God who express the horrors of their disillusionment, we may note:—(*a*) *The Wilful Sinner*—Oh that I had "obeyed the voice of my teachers, and inclined mine ear to them that instructed me" (Prov. v. 13)! This is akin to Byron's couplet:—

My days are in the yellow leaf,
The fruit and flowers of love are gone;
The worm, the canker, and the grief,
Are mine alone.

(*b*) *The Backslider*—"Oh that I were as in months past, as in the days when God preserved me" (Job xxix. 2)—a thought that is expressed also in the verse:—

What peaceful hours I once enjoyed,
How sweet their memory still;
But they have left an aching void
The world can never fill.

There is in a remote part of England a deserted village, now still as death, which once throbbed with the hum of busy life. Weeds and briars have overgrown the little plots formerly resplendent with flowers. But saddest of all, there stands the skeleton of the village sanctuary, dismantled and ruined. The walls which aforetime resounded with God's praise now harbour the wild bird and the reptile—a sad picture of a heart once devoted to the love and service of God, but now stripped of all its good by the powers of evil, and occupied by hateful and unclean desires. With a bitterness of soul deeper than that of Cain or Esau, when his disillusionment comes the backslider cries, "Oh that I had held what I once possessed!"

But lament bears no harvest, and mere regret is useless if it goes no further. It is not enough to know at midnight that the burglar is downstairs; active measures must be taken to stop his depredations if our property is to be secured. We must look back over the weeks or months or years to find the point at which declension first began.

Elisha asked the young prophet who lost his axe-head in the river, "Where fell it?" "And he showed him the place." Do you remember where you fell—your first serious temptation, your first step down, your first step back? Tell yourself and God where it was. Show the place, even though He knows it well.

O Saviour Christ! Thou, too, art man;
Thou hast been troubled, tempted, tried.
Thy kind but searching glance can scan
The very wounds that shame would hide.

Perhaps it arose from neglect of prayer, the Word of God, or the "Morning Watch"; from the restlessness experienced during a change of ministry at your place of worship; from the increase of business or worldly prosperity; from undesirable associations or companionships—every "heart knoweth its own bitterness," and every soul its own sore.

What is the remedy? First of all, our illusions must be dispelled; our eyes must be opened to our real condition. Then, conscious of our need, we may share the secret which Job discovered when he exclaimed, "Oh that I knew where I might *find Him*, that I might come even to his seat!" Here we have the *Earnest Seeker*. At the mercy seat, blood-sprinkled, the soul finds peace. Let us, at this Christmas time, remember that Christ came "to destroy the works of the devil," and "to save his people from their sins"; and that while we may have to regret to our dying day the loss of temporal or moral possessions that we have failed to hold, we may yet in Him find that rest of heart and mind which will go far to sweeten our regrets, and fit us to walk more firmly in the ways of God during the portion of life that remains to us. G.

The Star of Bethlehem.

By Rev. Dr. BALGARNIE.

IT is less wonderful to us that the Magi of the East should have had their attention directed to "the star," than that they should have had the wisdom to follow it to the birthplace of the Infant Christ. For the star was not one of any of the constellations of the heavens. It did not rise and set as other orbs of night appear to do. To be a guide to them in their wanderings, it must have been near the earth; it must have revolved with our planet; it must have been seen, night after night, descending perpendicularly to its destination in the West, and becoming brighter and larger as it descended. A moment's contemplation of it must have convinced them that it was a light never yet seen on sea or land.

That it betokened some great event about to take place in the West was in keeping with their creed and traditions. They were astrologers, who tried to forecast the character, career, and destiny of men, according to their position under the star of their birth. The Child, therefore, who was to be born under this phenomenal star must have a character, career, and destiny above those of the sons of men. It was an inevitable conclusion from their creed. No doubt they learned much upon the way.

But men, even the wisest, do not always act up to the deductions of their creed. Curiosity to know the result, or anxiety to verify conclusions, will not account for the labour and peril which these men chose to undergo in order to do homage to this Child whose glory was already in the heavens. "We are come to worship him," they said; and they had brought with them a royal present wherewith to do honour to the new-born King.

But that "star" was likewise visible, at least in its setting, to another class of seekers. The shepherds of Bethlehem also beheld it, and in its close proximity. But to them it was familiar as the light of Israel, the Shekinah of the Exodus and the wilderness: "*The glory of the Lord shone round about them*, and they were sore afraid." The light that led the Magi and the shepherds to the cradle of our incarnate Lord was the same. "The light that lightens the Gentiles" is "the glory of his people Israel."

I came to Jesus and I found
In Him my Star, my Sun.

Bishop Auckland.

Bible Flower Mission.—Mrs. L. E. Turton, Hon. Sec. (110, Cannon Street, E.C.), pleads for "Gospels and Testaments, for which there is a great demand; also ornamental cards, pincushions, lavender bags, and texts for the regular work, together with *small evergreen* for bouquets. Please remember the children; many hundreds are looking forward to Christmas trees provided by the city missionaries, who come to us to supply the gifts. Workhouse children also are not forgotten."

The Crowded Guestchamber.

A CHRISTMAS MEDITATION.

"There was no room for them in the inn" (Luke ii. 7).

"Where is the guestchamber?" (Luke xxii. 11).*

"NO room in the inn!" There is more in these words than appears upon the surface. Limited, in its strictly historical application, to the one event of Christmas eve, it may be morally and legitimately extended as to cover the entire life of our Lord. Over his entire career the words might be written, "There was no room for Him in the guestchamber." The world into which He came, as a whole, never welcomed Him into its heart, nor offered to Him unbounded hospitality. A few grand souls would have laid down their lives for Him—but how few. The majority tolerated Him, or admired Him, but there was no warm hospitality in their hearts for Him. The guestchambers of men were closed to Him; secondary accommodation alone remained wide open.

The élite of Judæa looked on from afar, or gave complimentary feasts from which the heart was absent, as did Simon; or criticized and plotted. The publicans, however, and the harlots, the sinners, and the poor gave Him what welcome they could. They represented the outsiders of society, and with them, as at Bethlehem, the Saviour found a rough kind of hospitality. Speaking generally, from the hour when the world refused the hospitality of the cradle, to the hour when it refused Him the courtesy of a grave, the action of that world towards Him may be summed up in the sentence—"There was no room for Him in the guestchamber."

HOW MEN TREAT CHRIST.

Twenty centuries after that first Christmas, the same thing largely holds true. Our modern life has his guestchambers and its mangers; its honours and its contempts. How rare a thing it is for *Jesus* to be offered the guestchamber—the best place! Men do not absolutely repudiate Him—no!—but they relegate Him to a corner; He may go again to the manger. He must not be chief amongst the guests.

Take *society* for example. Will anyone pretend that, with all the fashionable churchgoing and naming of the name of Jesus, there is really a warm, enthusiastic hospitality of the heart offered to Him? Society to-day does not absolutely repudiate Christ, it just tolerates Him. He is merely an ornament—a fashionable figure of speech; a kind of gilt for the decoration of life's shabby places. It is convenient and consoling, nay, "proper," to mention Him once a week, but let no one be so rash as to suggest that He should enter life as its chief guest, whose wishes shall be always heartily carried out. Men do not mind Jesus being *somewhere* about the premises, manger or elsewhere, but He must not be allowed to enter the guestchamber.

Is it not often so, alas! in the *Church?* It is not always even amongst those who bear the name of Jesus that he receives thoroughly hearty hospitality. He is often relegated to a corner—being crowded out with pomps and ceremonies and officialism. A lack of *glow* in public worship, formal and stiff prayers—stately performances which close the soul against free expression, exclusive groups of "select" people, are some of the symptoms which reveal the fact that Jesus is not receiving hospitality in a church.

And in the *individual* it is also often true. Far too many respect Jesus as Friend, who will have none of Him as absolute Master. He is allowed to visit the life as an occasional caller, but he is not accepted as permanent guest.

Let us ask ourselves, Why is the guestchamber denied Him? There are many reasons, of which only one or two can here be lightly touched upon. For one thing, the guestchamber, in many hearts, is already full. Men are pre-occupied. Place is easily found for anything that concerns our ease, our comforts, our successes, our passions, our prejudices, but for the royal Master of Life, who has the absolute *right* to the first place in our being, there is no room. Men say they *must* do this, or that, it is imperative; when will they learn that the dominant "must" in life concerns their relation to the Son of God, and his relation to them? Again, why is the guestchamber closed against Him? *Because his worth is unknown.* If the owner of that house in Bethlehem had only known WHO He was that was turned from the guestchamber on Christmas night, there would surely have been room *made* for Him and his mother. And if men only knew to-day who He is that is so persistently refused, whose abiding with us means heaven!

Why is the guestchamber closed against Him? Because his coming into it means the *dislodgement of some other guests.* This is perhaps the radical reason to-day why Jesus Christ is rejected. For one who refuses Him on intellectual grounds, a hundred refuse Him because of the antagonism of their passions towards Him. Christ cannot be guest in that heart which harbours lust, envy, animalism, vanity, anger, or any other forbidden thing. The spirit of our epoch is materialistic, selfish, animal. To these things Jesus Christ is eternally opposed. When he would enter the heart which harbours them, they must be discharged forthwith. And the heart has to decide whether they go or He goes. Too often it decides in favour of its parasitic guests, driving from its door the rightful Owner and Guest of Life. Behold then, the great reason why Jesus is so little loved to-day.

HOW CHRIST TREATS MEN.

How does Jesus repay men for their inhospitableness? When he entered the world at Bethlehem the guestchamber was closed against Him; just before He quitted the world He took revenge upon it—the revenge of love. On the night of his Passion He sought another guestchamber, which was not refused Him. There He became not guest, but Host. As the sun set upon Jerusalem He instituted a perpetual feast, at which He ever presides—a feast designed to recall to the minds and hearts of his faithful followers a love without parallel. When He entered the world none would have Him as guest; as He quits the world He makes all men *his* guests, if they will. What Divine retaliation! What a triumph of love! The upper room at Jerusalem is the Divine answer to the miserable manger at Bethlehem.

The two guestchambers—of Bethlehem and of Jerusalem—stand as permanent types of the hearts of men. Every heart has its guestchamber—its place of honour, and into that the Son of God has the right to come and to claim hospitality. But whoever receives Him as guest speedily discovers that the guest becomes host. He brings his own feast with Him. All that the Divine Lord touches becomes sacred and sacramental. Common things, such as bread and wine, develop new meanings under the spell of Jesus. The heart becomes a holy place; the guestchamber is the apartment of the Divine King.

FREDERICK C. SPURR.

Lewisham, S.E.

*St. Luke uses the same word in both these passages, where our translators give us "inn" and "guestchamber."

The Coming of the King.

BY HENRY VARLEY.

"WE have seen his Star in the East, and are come to worship Him." So said the Magi of the appearance of Him who was "the Life and the Light of men." Shall they in hallowed faith open their treasures, and present unto the Child-king their gifts of gold, frankincense, and myrrh, and we hold back our anthems of adoration and praise? O hearts of the sons of men, renewed, sensitive, and tender, break forth into song, sing together of the Father's Holy Child. The Church of God throughout the whole earth joins in the acclamation, "Unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Heaven's description this: Breath of God shaping in human language, centuries before the fulness of the time, the glory of Him whom Isaiah saw. How beautiful upon the mountains of expectation are the winged words of his good tidings! His birth we celebrate, his wondrous incarnation—Him who was "holy, harmless, and undefiled, separate from sinners, made higher than the heavens." Yes, verily, "We hymn thy lofty praise."

"The Only Begotten of the Father." Marvellous description! The Divine personality enshrined in human form. The image of God in man, undefiled and incorruptible. The Divine nature found in absolute perfection in "the firstborn among many brethren." How fair art Thou, surpassing the glory of the noonday sun! We wait thy teaching with expectant joy. "And He opened his mouth and taught them." Let silvern silence wait his golden speech. "Never man spake like this Man." His lips drop sweet-smelling myrrh. The deep things of God inhere in his fulness, and the lengths, breadths, depths, and heights of the eternal love concentrate in the express image "of God's substance." The wilderness life and the solitary heart on earth are glad because of Him. Dark clouds of ignorance and dread of God roll back before the clear shining of his words, "The Father Himself loveth you."

Eargate of the human soul, open wide thy portals. Listen to his matchless wisdom, his glorious testimonies, his familiar talk of eternity. "No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, He hath declared Him." Inquire ye the way to God? "I am the Way, the Truth, and the Life. No man cometh unto the Father but by Me." "I am come that ye might have life." "He that liveth and believeth in Me shall never die." "I came not to be ministered unto, but to minister and to give my life a ransom for many." "The Son of Man hath power on earth to forgive sins." "I will, be thou clean." "Him that cometh to Me I will in no wise cast out." "To-day shalt Thou be with Me in Paradise." "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." Such are some of the notes from the stringed instrument of the sweetest singer in Israel—yea, from the great Author of song Himself.

O Christ of God, how grateful thy teaching! How blessed thy speech! The dirge of life's brief sorrow, the tramp of funereal feet, are heard no more. Thine own majestic words rise distinct and deathless above every wail of grief and cry of the broken heart: "I am the resurrection and the life; he that believeth in Me, though he were dead yet shall he live, and whosoever liveth and believeth in Me shall never die." Great Teacher, keep on; thy mouth is sweet, thy words change Time's requiems into anthems of everlasting song. We heard it from the slopes of Olivet at the instance of heaven's shining ones: "This same Jesus that is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven."

But greater witness than these is ours. Of all the gracious words that proceeded out of his

mouth, none surpass his promise, "I will come again and receive you unto Myself, that where I am there ye may be also." Lord Jesus, may we not ask the time of thy return? Do we wait long ere the dark chapters of human sin and discord close? Again the Divine speaker is heard—"Of that day and of that hour knoweth no man;" rest assured, however, that "hereafter ye shall see the Son of Man coming in the clouds of heaven with power and great glory." Mark well the words "power and great glory."

Another Christmastide hastens the second advent of the King. A wondrously differing appearance will accompany this coming again—not in weakness, as before, but in power; not as the shining of a Star in the world's dark night of sin, but as the rising of the Sun in the morning of the millennial day; not in a lowly manger with "the beasts of the stall," but from the transcendent glory of the highest heavens. Not then, as the lowly servant of Jehovah, or as the rejected Son of Man, but as King of kings and Lord of lords; not as the suffering Lamb at Calvary, on either side the thieves and Jesus in the *midst*, but "the Lamb in the *midst* of the throne." Then shall swell the song of the great company of the redeemed, and the mystery of iniquity shall give place to the manifestation of the sons of God.

"Wonderful."

MEN have had the story of the Incarnation in their hands for many centuries, and have studied and re-studied it till perhaps nothing in the world is more familiar than this event. The words are engraved on their minds even from childhood, so that no part of it can be forgotten; and yet, to a vast extent, there cannot be the least doubt it must remain a mystery to the end of time. Nothing like it has ever occurred. For magnitude, glory and beauty, it surpasses even creation itself.

Language has wearied itself in trying to give a proper description of our Lord Jesus Christ, but has, of course, failed. What it lacks in quality it strives to remedy in quantity, and the titles and comparisons, which are lavished on this glorious and eternal Being, are interminable; but no power of human speech can fully describe the God-Man, and we must be content in this world to know in part till "we shall see Him as He is." We may, however, be consoled by the certainty that all that is necessary for our spiritual good and for our full salvation has been told; and all that is needed is that we should unreservedly "receive Him."

In Holy Scripture the leading and vital doctrines are dealt with in very few words; surely this is significant. It shows that these great truths are best exhibited with but little of the drapery of human language, but should be allowed to stand out in their glorious and dazzling beauty before the astonished gaze of men, and that much language would only spoil the effect. The description of the great birth is brevity itself. Yet who will say that it is not amply sufficient, and who will say that for beauty and spirituality of expression it could possibly be excelled? Such is the account given of the birth of Him who is called "Wonderful."

In studying Scripture, not only must we ponder the sentences, but the very words of the sacred volume. It stands to reason this must be so. Language is but the vehicle of human thought; how can it express the limitless force and infinite meaning of the mind of God? It is for this reason that spiritual study and teaching with illustration are absolutely necessary if men are to instruct as they ought. The title "Wonderful" is a good illustration of what we say. It is used with a meaning so different from anything that is wonderful in this world, that there is no comparison. In this world what is wonderful is very poor and weak indeed, and is usually confined to time and circumstances. What is wonderful now will probably be far eclipsed in the future, and what is wonderful to an ignorant people will be no cause of wonder to a people highly civilized and instructed. It is true there have been wonderful persons and things that have carried down their celebrity through the ages, but all the ages of this transitory world are only for time, and will pass away. Here is a Child spoken of who was to be called "Wonderful" in the most absolute and unrestricted sense of the word. Not only was He to be wonderful in this world, but in heaven itself and for ever. This Child was no less than the Son of God and God Himself.

Why was this Child to be called "Wonderful"? He was the Divine Agent and Exponent of the greatest exhibition of God's mercy and love that has ever occurred, or ever will.

The Incarnation is the keynote of the whole Bible, and runs through it like

A GOLDEN THREAD.

The Pentateuch speaks of it, the inspired Psalmist sang of it, the prophets proclaimed it, the heavenly host gave praise for it, the evangelists described it, and the apostles preached it. In the Revelation we get a glimpse of how it is regarded in heaven. All through this wonderful Book the Saviour is spoken of as the "Lamb," showing the inconceivable glory and value that are placed on Christ's sacrificial work. It is in heaven that Christ is most "wonderful," for He is best understood; and this wonder will be eternal, for it is associated with the eternal and infinite God.

How shall we best show our love and gratitude for this Divine work of redemption and salvation? It has been said that "Imitation is the sincerest form of flattery"; but we would say here that "Imitation is the sincerest form of love, gratitude, and thankfulness," and it is certainly in this way we will please Christ best. His life was not only infinitely great in itself, but it was intended to be a great example. We ought to see that we follow it, however imperfectly we may do so. Our reward will be reckoned, not by the greatness of our work, but by the truth and reality of our love. Christ's life was distinguished by perfect devotion to God's service, and by love and compassion for men's souls and bodies; and in this way we ought to follow his steps. We often complain bitterly of the ill-usage and ingratitude we receive from our fellow-men, but what is this treatment compared with the treatment that Christ received? How can we compare the effect of all this on our sinful spirits with the effect of such on his Divine and Holy Spirit? The comparison is absurd. If we show simple faith and love towards the Incarnate God, and display love and compassion towards our fellow-men, we prove that our Lord's perfect example as regards us has not been thrown away, but that we are following in the heavenly path of Him who is "the Way, the Truth, and the Life." E.

Homeward Bound.

Psalm xc. 1, R.V.

HOMEWARD bound, the message winging,
Comes to all, both far and wide;
Ship and train from far are bringing
Dear ones home for Christmastide.

Home from school the children merry,
Home the loved from far and near,
Greeting Yuletide's leaf and berry,
Joining in the Christmas cheer.

Home from toil, from hardships weary,
From ambition's toilsome path,
Young and old midst welcomes cheery
Gather round the Christmas hearth.

Homeward bound, O boy and maiden,
Come to Bethlehem—come away:
God with gifts Life's tree has laden,
For you on his natal day.

Homeward bound, O worn and hoary,
In the East unshadowed dawn,
Listen to the Christmas story,
When the Infant Christ was born.

Homeward bound, how sweet the greeting
On the spirit's natal shore!
Where the loved with loved are meeting
Christmas welcomes evermore.

Where the angel choirs singing
Lead our feet life's stream beside,
And the joy-bells ever ringing
Make eternal Christmastide!

HARRIET JULIA EVANS.

Christmas Poems.

"Peace on Earth."

CHRISTMAS is here with its tidings of gladness,
Bringing its message once more to our mind;
Telling of "Glory to God in the Highest,
Peace upon earth and goodwill to mankind."

Peace! What a beautiful word you have spoken!
Peace after storm, after suff'ring and strife;
Like the sweet sunlight that scatters the darkness,
Waking the earth into beauty and life.

Peace between man and the God he's offended;
Peace between man and the man he has wronged;
Peace in man's soul, passing all understanding;
Peace for which earth many ages has longed.

Calm are the billows that just now are raging,
Hush'd are the winds when He bids them be still;
Softly the moonbeams steal over the waters,
Swiftly the storm-clouds disperse at his will.

Peace! 'Twas the promise announced at his coming;
Peace was his purpose, most clearly defined;
Peace was the angel that followed his footsteps;
Peace was his legacy left to mankind.

Hushed be the din and commotion of battle,
Roaring of guns and the clash of the sword;
Lay down your weapons one moment and listen.
"Peace upon earth!" 'Tis the Word of the Lord.

This, O ye men, is the message of Christmas!
This, O my heart, is God's message to thee!
Have I an enemy? Love and forgive him;
Goodwill to all in my heart there should be.

Peace, perfect peace, mid the storms of temptation;
Peace, perfect peace, mid life's whirlwind and rush;
Murmured repinings, bewildered heart-cryings,
All may be soothed by his wonderful "Hush!"

Peace in our hearts and our homes and our nation,
"Peace upon earth"—'tis his message and word;
This is his gift to us all for this Christmas;
This, O my soul, is the will of the Lord!

EDITH GREEVES.

The Coming of the King.

AT the breaking of the morning ere ye see the rising sun,
Have ye marked the herald splendour, telling of the Coming One
Tint the valley with its radiance, light the dark, cold, restless sea,
Gild the hillsides, ere the coming of the day that is to be?

So the Lord our God ariseth on the darkness of our night,
And our face He doth illumine ere men see the source of light;
And our vale of doubt and sadness with his advent glory thrills,
And our tossing sea is quiet 'neath the glow of holy hills.

When the sun is right above us in the fulness of the day,
At the splendour of its glory all the shadows flee away;
Flowers are painted by its radiance, fruit to ripe perfection grows,
And the river from the mountain filleth with the melting snows.

So when Christ shines full upon us all our darkness flies away,
And his light and warmth and cleansing brings a bright and cloudless day;
And abiding in his sunshine fruit to Him and flowers appear,
While through us flow living waters, like a river full and clear.

In the sweetness of the evening when the birds are almost still,
And the sun is slowly sinking, leaving glory on the hill;
When man from his toil and labour turneth at the cool of day,
And God talketh to his children and we cannot choose but pray—

So the peace that Jesus bringeth, like the welcome evening hour,
Calm that nought of earth e'er giveth, full of rest and secret power;
So his voice is very tender, "Come to Me and be at rest,"
And his yoke becometh easy, and his burden light and blest.

Neylands, Warley. F. C. CAREY LONGMORE.

Elijah: The Prophet of all Time.

By Rev. F. S. WEBSTER, M.A., Rector of All Souls, Langham Place, W.

V.—A Good Man Sore Afraid.

TRULY those whom God hides are well hidden. For nearly three years the prophet was sheltered in the little house at Zarephath. Though Ahab had sent to every nation and kingdom to discover him, even taking an oath of the rulers that Elijah was not sheltered in their dominions, he had been unable to find him. He was completely baffled. Three and a half years had passed, and no tidings of the prophet's whereabouts had reached him.

But the day of release was at hand. God was about to send rain upon the earth. This could only be at the word of Elijah, for so Elijah, acting at God's word throughout, had declared. If rain came without any announcement by the prophet, Ahab would take it as a triumph of the prophets of Baal and their mediations. It was absolutely necessary that Elijah should meet Ahab once more, and let him know by whose mercy alone the judgment was being turned aside. So the word of the Lord came to Elijah, "Go show thyself unto Ahab, and I will send rain upon the earth."

At once Elijah obeyed. Some of the most heroic acts of obedience are also of the simplest and everyday type. The Lord had said go, and Elijah went. That is all. But that was everything. We might have read, "and Elijah hesitated, objected to the plan, excused himself." It seemed to be courting disaster, putting his head into a veritable lion's den, to leave Zarephath and face the wrath of King Ahab and the fierce Jezebel. But Elijah never wavered.

THE PRAYER OF FAITH.

This time there was no special word of protection for Elijah. It was not *said*, "I will hide thee; I have commanded one of my servants to shelter and help thee." The assurance was not needed. Elijah could take that for granted even as he took it for granted that the meal and oil would not fail. There was, however, a word of deliverance for Israel. Elijah, as he hid in his heart the promise: "I will send rain upon the earth," would seem to tread the air in the intoxication of delight. And this, too, was an answer to his prayers.

So St. James tells us "He prayed again; and the heaven gave rain and the earth brought forth her fruit." The reference is, of course, to the prayer on Mount Carmel, but had there not been prayer, frequent agonizing prayer, before that? Then for the first time he prayed with the assurance of an immediate answer, but for many months past one unceasing cry for mercy on Israel had been rising from his heart. It began, perhaps, when he first left the shelter of Cherith, and had burnt into his own soul a sense of the misery and sufferings of the nation. And yet he knew that sin must be put away before judgment could be turned aside. Perhaps the death of the widow's son was the beginning of God's answer to his prayers. In that one concrete instance he realized that judgment must overtake sin before the sinner can be brought into the full knowledge of God. Nor could he hope that in the case of the apostate nation the bitterness of judgment would so soon be turned into the joy of resurrection life. In some dim shadowy way Elijah must have realized that something like the terrible tragedy on Mount Carmel would be necessary before God could again send rain upon the earth.

Both these convictions would be deepened as he journeyed southward to Jezreel. His heart would ache as he saw the fatal consequences of the three-and-a-half years drought. The green pastures and still waters of which David sang were now hard and dry. The fig-trees no longer blossomed, the labour of the olive failed. The sickles hung unused on the granary door, and the vintage shoutings had ceased. And across his path flitted skeleton forms with fierce looks of hunger and deep sunken eyes. But as he passed through he would look, oh, so anxiously, for any signs of repentance. Was the nation humbled or defiant? Were they ashamed of their idolatry, or were they angry with God? There were seven thousand who had not bowed the knee to Baal, and for their sakes wrath had given place to mercy, but Elijah seems to have known nothing about them.

And where repentance was most needed there was none. We have a glimpse at what Ahab and Jezebel were interested in—Jezebel in the extermination of the prophets of Jehovah, Ahab in the saving of his beasts. Yes, the king and his royal chamberlain were seeking grass to save the royal cattle. They were not seeking the Lord and his mercy; they were not anxious to save the distressed and famine-stricken nation. And yet Ahab was not wholly bad. He had a care for his dumb cattle, and he retained a true man of God as head over his household. "Obadiah feared the Lord greatly," says the inspired chronicler, emphasizing the man's personal piety and brave and disinterested care for the hunted prophets of the Lord as though he knew that Obadiah would not appear to advantage in the narrative that followed.

THE VALUE OF TRUE RELIGION.

It is not likely that Obadiah's loyalty to Jehovah was concealed or unknown. We do the man a great injustice if we represent him as a time-server, or one who subordinated conscience to convenience, and principle to policy. He feared the Lord greatly. He had feared Him from his youth. He had risked expulsion and death by his protection of the Lord's prophets. He doubtless found it far from agreeable to abide in his calling at the court of Samaria, but that did not justify him in leaving it, and very likely Ahab was not willing to release him. Jezebel would have made short work of Obadiah if she had had her way. But Ahab was not quite such a blind bigot. There was an element of sanity in his wickedness. He knew the value of a good servant. Just as when Joseph was advanced by Pharaoh and Daniel by Nebuchadnezzar and Darius, so Ahab is glad to retain an Obadiah over his household. Even wicked men pay homage sometimes to the value of true religion.

Nicholas Biddle, it is said, once had for a private secretary a Christian young man whom he wished to keep at work on the Sabbath. The secretary objected to working on the Lord's Day. "I shall discharge you," said his employer, "if you do not conform to my wishes." The secretary was poor, and had, moreover, a widowed mother depending upon him; but rather than violate his conscience he gave up the place. A day or two after, Mr. Biddle was in the company of some gentlemen who were about to start a new bank, and were in difficulty as to how to find a suitable man to be its cashier. Mr. Biddle at once recommended his late secretary, saying, "He has too much conscience for my work, but none too much for the more responsible office you have to offer." And the young man was appointed.

But Obadiah, true man of God as he was, did not show a very courageous spirit on this occasion. It is said of the righteous, "He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord." Obadiah, however, conjures up grave perils entirely from his own imaginations. Elijah had been sent, in answer to the many prayers of Obadiah and others, to announce that God would send rain upon the earth. Instead of recognising that the advent of Elijah meant mercy and deliverance for Israel, Obadiah is consumed with needless fears as to his own personal safety. The man who had hidden a hundred of the Lord's prophets, and had risked his life a thousand times on their behalf, is now afraid to carry a message to Elijah, though that message was really the prelude to God's blessing upon Israel. It is not for us, however, to throw stones at Obadiah. Many who meet real dangers bravely are often tormented with fear over imaginary difficulties. How often good has looked like evil, and we have given way to murmuring and alarm when we ought to have been praising God for answering prayer.

This fear made Obadiah lose all self-control. It was not vainglory that made him prate in such an unseemly way about his good deeds. It was sheer fright. Perhaps he had forgotten or hurried over his morning prayer and meditation. Perhaps the sad errand he was on had made him feel that Ahab's vengeance would be stirred beyond all restraint. Anyhow, we learn the lesson that faith is never very far removed from doubt, and that fear dogs the steps of even the most courageous. The Master's words, "Fear not, only believe," need to be continually before us; for if once faith fails, fear triumphs; and fear may make a true servant of God behave in an unseemly and discreditable fashion.

International Bible-Reading Association.

A SOCIETY which renews its enrolment annually, and yet adds 50,000 members in one year, may be taken to need little recommendation; and this is the record of the International Bible-Reading Association for the past twelve months. Commenced in 1882, there is now a membership of 750,000, which is represented in all parts of the world. The system of reading adopted is the typical one, and its promoters claim for it special adaptation to the needs of Sunday-school teachers and scholars, as well as other busy people who desire a course of reading which shall be conducive to thought and helpful in daily life.

There are so many distractions in the present day, and so much seeking for "something new," that the Bible is too often forgotten and practically forsaken. There is need, therefore, for all the efforts to promote Bible reading, and a wide field yet to be worked. The I.B.R.A. has proved its usefulness in many and varied circumstances, and its more than 8,000 voluntary workers are able to testify as to many cases of definite conversion among the members as results of the daily reading. Only on Sunday last, in an East London Nonconformist Church, a young person was received into fellowship on a statement which altogether testifies to the value of this scheme. She had for some years been reading the daily portion, and had learned of the Saviour thereby, and realized her acceptance with God. The same could be said in many other cases.

Where a "branch" is formed the nominal subscription of one penny for the year from each member is all that is required. Much good has been done by the short "hints" on each day's reading, which are supplied to members in addition to the annual certificate of membership. The association has not only spread into many countries where the English language is spoken, but its lists are printed in thirty different languages, so that its members form a very interesting body of all ages, denominations, and many countries and languages. Fuller information will be sent post free to any part of the world. Address, the Hon. Sec., I.B.R.A., 56, Old Bailey, London, E.C.

For Dinnerless Children.

THE hon. secretary of the Board School Children's Free Dinner Fund, Miss Anna Pennington, writes:—"Much serious illness has prevailed amongst children this autumn. To many of these, returning to school in poor neighbourhoods, the good, nourishing meal this Society provides is of the greatest service."

Some of the children, as the report shows, are in circumstances of keen distress, and their need is emphasized by the fact that in addition to attending school they engage in various kinds of work out of school hours. "One case of a young girl had this note attached to it: 'Out with little brother at 5 a.m. selling newspapers.' She goes to Poplar Station to sell her papers to the workmen as they come in by the workmen's trains. She has done this, all weathers, through the winter. She is a fair scholar, and a nice bright girl. Nellie will take you to her home if you like to go. Nellie was a wholesome, even pretty-looking girl, with the promise of a capable woman. But what a home it was she came from! Nothing could be more deplorable."

The report, a copy of which may be had on application to Miss Pennington, gives instances of suffering which are sure to call forth the earnest sympathy of Christian readers. Special attention is paid by the workers to the children of poor widows.

Day by Day.

SUNDAY, December 22. 1 Peter iv.

THIS is the Epistle of suffering. From first to last it is full of references which have solaced the hearts of sufferers in all the ages. The Apostle refers to the Prince of all Sufferers, whose unknown sufferings were of a kind which none of us can fully experience, though they enabled Him to become our sympathizing High Priest. Take up your cross and follow Him; place your feet in his footprints flecked with blood; put on his thoughts of devotion to God's will as an armour against all the soft solicitation of the flesh. Be as one who is dead to the world, and live according to God in the spirit.

The final breaking up of the Jewish State was near. The signs and sounds of dissolution were everywhere. What need, therefore, to be sober, to watch and pray? Ah, Peter, thou art warning us from thine own bitter experience! It is thus that the strong yields sweetness, and out of the eater comes meat.

In the remainder of the chapter, from the eighth verse and onwards, we have *the believer in his social relations*, fervent in his love, forgiving in his dealings with offenders, and ungrudging in his hospitality (8, 9): *the believer in the church*, ministering of his gifts of grace, speaking God's truth in God's strength (10, 11): *the believer in the midst of the fiery furnace of pain*, and exhortations are given as to the cause for which, and the temper in which, he is to suffer. Suffering must come to all, and let us not flinch from it, for if it come for Jesus' sake, and is borne in his spirit, it brings a Divine benediction—"Blessed are ye" (12-19). The God who created you will be faithful to the nature which He gave, and the hopes He has inspired.

MONDAY, December 23. 1 Peter v.

The Apostle is back again at the cross. Though more than thirty years had passed since he stood afar off, and saw his Master die, the scene was as vivid as if it had been but yesterday; and his hope was sure and certain, that his enjoyment of the everlasting crown would be equally vivid and real. The R.V. brings out the fact that he felt himself to be already partaking of the glory—*who am* (1).

Yes, and he was standing again on the silver strand of Galilee, whilst the Master charged him to feed his flock. This charge he passes on to the elders, the presbyters of the Church, urging them to do it willingly and freely, in view of the crown of glory, which can never fade away.

Ah, how these memories crowd upon him. Before his eyes there comes again the scene of the upper room, which was indelibly impressed on his soul, where the Master laid aside his garments, that He might clothe Himself with humility; and girded Himself with a towel, that He might perform the lowliest and most menial office for those whom He loved to the end. Humility has a sweetness to him now, that it had not in those old days, when he strove for pre-eminence among his fellow-apostles (6). And vigilance against the wiles of the devil was a fresh urgency now, as he recalled what a defaulter he had been in watching.

Let us ponder well verse 10. We have been called by the grace of God Himself. Our destiny is his eternal glory, and nothing less. Suffering is only for a while at the longest. God will some day put the top-stone on the structure of our character; meanwhile, He will stablish, strengthen, and settle those who trust in Him.

TUESDAY, December 24. 2 Peter i.

The Apostle is fond of the word *precious*, applying it to the Blood, to the Living Stone, to the Saviour, and to Faith. Faith is priceless in its worth, because its open hand gathers the unsearchable treasures of God. It is God's gift, and is to be obtained. Are you willing to have it? Then take it freely. There are many references also to our *God (or Lord) and Saviour* (1, 2, 11; ii. 20; iii. 18). Another key-word, especially in this chapter, is *these things*.

This chapter abounds in rich stores for meditation. All things that pertain to a living and godly experience are ours in the risen Christ, and may be received by faith, through the knowledge of God (3). Our nature may actually share and partake of the Divine; and the more we know and appropriate the promises, the deeper and richer will our experience become (4). It is possible to escape the corruption that is in the world as we wrap ourselves about with the antiseptic of the Divine nature (4). Study also the golden ladder of verses 5, 6, and 7. Or look upon the enumeration of graces under the image of those Japanese boxes, which contain each other, till you reach, in the innermost and smallest, some rare and perfect jewel. Or, consider them (as the Greek implies) like a radiant choir, all of the voices being requisite to make the perfect strain of music. And mark the incentive presented to diligence in the culture of this sisterhood—it is only thus that our entrance into the everlasting kingdom shall be abundant with rejoicing (11).

There are three reassuring considerations to close with. The apostles' distinct and decisive testimony to what they beheld; the self-evident word of truth, as we have it in the Scriptures, written by men who were borne along by the Divine Spirit; and the anticipation that we shall soon behold the Day-Star, shining on the bosom of the eternal morn.

WEDNESDAY, December 25. 2 Peter ii.

What a phrase is here—"denying even the Master that bought them!" Ah, soul, thou wilt never thrive till thou dost admit that thou hast no claim on thyself, since thou art the purchased serf of Christ; and thou must obey his loving and wise despotism. So shalt thou be kept from the paths of the destroyer, and delivered from the heresies that fill the air.

Awful, indeed, will be the fate of those who have misled others! In fearful images they are described in those terrible chapters. They are compared to brute beasts, as not able to cease from sin, as following in the steps of Balaam, like the mirage of the desert, like the well-pit without the living spring, like the clouds that hurry before the storm-wind but drop no moisture on the earth. For such the mist of darkness is reserved for ever. Alas for them; but let us beware. The most spiritual faculties very often co-exist with the most carnal and unclean tendencies and appetites. Those who are capable of ascending to the most glorious heights are also capable of descending to the most shameful depths. There are few passages in Scripture more searching than verse 19.

But amid all these awful examples of failure and apostasy—of fallen angels (4), destroyed cities (6), and even of a destroyed world (5)—it is possible for God's saints to be kept from falling. He who saved Lot can save us. Only let us, like Lot, be willing to heed the Divine voice and obey.

THURSDAY, December 26. 2 Peter iii.

Peter does not hesitate to place the commandments of himself and the other apostles of Jesus on a level with the words of the holy prophets, and he repeats his admonitions because of their absolute importance. Apparently there was fear lest the Church should relax her attitude of expectancy, giving credence to the materialistic philosophy of the time.

Men argued then, as they do now, from the unbroken continuity of natural causes, the regular routine of cause and effect, the reign of law. They did not realize that there had been, from time to time, the intrusion of a higher law into the ordinary course of events, which had put a temporary arrest upon their action and interaction. For instance, there was once the Flood, and there had always been miracles. Why, then, should not the ordinary course of nature be broken in upon by the Second Advent, when the Lord Jesus should gather his saints about Him, and reign with them gloriously? What God has done once He can do again.

But who can set the times and seasons? Who can advise the Almighty? Who can read his mystic handwriting? The times and seasons belong to Him alone. For us there is but one attitude—to watch, to be holy and godly, to be diligent that we may be found of Him in peace, without spot and blameless. And remember that one day is with the Lord as 1,000 years; He can do as much in twenty-four hours as all our missionaries can do in 1,000 years. To Him 1,000 years are as one day—they are to Him only what a day seems to us:—it was only in the morning of yesterday that Jesus was crucified, according to heaven's chronology.

FRIDAY, December 27. John i.

Life; Light; Love—these are the three dominant notes in the symphony of St. John. The two first are in this chapter, the last is in the next, but it pervades the book.

In the introduction (1-4), the Apostle recalls his own blessed experiences of the bosom of Christ. He had seen, beheld with penetrating scrutiny of insight, touched and handled. There could have been no mistake. He had had the evidence of his senses. Like his beloved brother Peter, he could affirm that he had not followed cunningly-devised fables when he declared "the power and presence of the Lord." But his testimony did not refer to the past alone—it was a living, bright reality. He was still enjoying that fellowship (and the word might be rendered comradeship and co-partnership); and beckoned all whom he loved to come and share it with him.

In the message (5, &c.), he insists on the absolute purity, spirituality, and all-revealing character of God. What light is to the natural world—gentle, pure, all-pervasive, free to every eye, falling alike on the evil and the good, on the lowly-thatched cottage, and the palace—God is to the spiritual. He clothes Himself with light as with a garment. He is not only the sun, but the atmosphere: not only the star, but the far-travelled ray. To walk with Him demands that our lives also should be gentle, humble, pure, and uncompromising as light is. You confess that you are far from this, and that imperfection is constantly marring your testimony and walk. You wonder how the holy God can suffer you in his near proximity! But you must remember that Christ's blood goes on cleansing, securing deliverance from sin's penalty, and proving it to be the antiseptic of sin's power.

Notice there are three things we are not to say, lest we lie (*If we say*, 6, 8, ii. 1), and three we may affirm (7, 9, ii. 1).

SATURDAY, December 28. John ii.

"Little children!" (1, 12, 13, 18, 28). Note also the recurring phrase, "I write" (1, 7, 12, 13, 14, 21). Consider the titles for our Lord—the Paraclete or Advocate, who pleads for us at the throne of mercy; the Propitiation, on whom the Shekinah burns, as of old, in the most holy place; the Holy One, who anoints with the sacred chrism of the Holy Spirit; the Son, who is for ever one with the Father and of equal Deity; and the Coming One, before whom we shall all be manifested.

Follow out the word *abide*. We may say that we are abiding in Him, yet deceive ourselves (6). The truth of our abiding is attested by our walk (6); we abide in Christ by letting his word abide in us (24); to abide in the Son is to abide in the Father (24); the Holy Spirit will teach us how to abide (27); abiding in Him here and now, is the one condition of not being ashamed before Him at last.

Notice that love is light, and hatred darkness, and that our relation to our brother reveals our real selves and relationship to God. Little children, fathers, and young men, after all, need the same truths. Christian experience is a spiral staircase: it is ever returning to the same view-point, but from a higher level.

"The world" is the *maya* of the Hindoo, an illusion, a mirage, a promise which is not fulfilled, an *ignis fatuus*, a false light shining for a moment from the rock-bound dark-veiled coast. Set your heart on the love of God, that it may extirpate the love of the world, which is itself evanescent, whilst the power of enjoying it is still more so.

On Mr. Moody's grave at Northfield these words are engraved: "He that doeth the will of God abideth for ever"—and this is true of him and of all God's saints.

The Late Rev. James Wall,

BAPTIST MISSIONARY TO ITALY.

THE object of this notice is not to describe a long missionary career, crowned by great blessing and extended influence, but to give a brief sketch of a remarkable character before its memory fades, or imagination may distort the natural features of a life that was full of noble deeds.

To come into contact with some men is to discover a moral force, and to observe their influence over others whom they meet for the first time is to read the hidden strength of their personality. There are many who have thus learned to admire this ardent missionary who, without any effort to cultivate acquaintances, had made his name a familiar word among the churches, and his cause so dear to many Christian hearts. He was a man of great faith, and therefore independent of others whenever convinced of the duty which lay before him. He refused no responsibility, and much as it might weigh upon him, he ever struggled to meet it. The sincerity of his heart even laid him open to the artfulness of deceivers; but the discovery of their hypocrisy never brought him to that low level of suspicion which is the first symptom of despair.

James Wall preferred risk and loss to lack of faith in those dependent upon him, and his trust has been the highest favour and the best education of not a few whom he has trained for Christian service. "Noblesse oblige" was a motto he often quoted, and it doubtless contributed to his influence over men. To missionaries who are acquainted with the difficult problem of native agents this feature will appeal in all its force. It was this simplicity which made him so attractive to little children, and in his relationships with them the love of a strong and aged man was never tempered by any sense of fear or timidity.

To those who knew him, Mr. Wall always appeared an accomplished gentleman, in spite of his humble parentage. His courtesy was free from every artifice of society; but a constant attention to the comfort and pleasure of those around him, united with a natural yet dignified manner of speaking, tended to remove any sense of distance or estrangement; hence to numerous visitors of the Eternal City he became more than an acquaintance, an intimate friend. Few, indeed, could even guess his achievements in the pursuit of knowledge. Although almost unacquainted with schools and colleges, his physical strength as a young man enabled him to undertake the most strenuous studies simultaneously with constant activity in work. He would often smile when some American friend would style him Dr. Wall; he was never more than a student, but he was a student to the end.

Reading by night was with him a constant habit; the daytime was for work, the hours of night were often stolen from sleep for personal study. Latin and Greek Fathers, the ancient classics, works of philosophy, science and history, volumes in French, German, Italian, Latin, Greek, and Hebrew, thus took their turn at his bedside, and were equally the objects of his careful study. His library, to which he sacrificed no small part of his surplus income, depriving himself of other comforts, would tell at a glance the extraordinary range of his information, while the special course of etymology, to which he had devoted himself with delight during the last years of his life, demonstrate the attraction which studies of deep erudition ever exercised over his mind.

Unfortunately constant pressure of work, and an early translation to higher service, excluded his producing any literary work. He, nevertheless, printed two new editions of the Italian New Testament, and also the Epistle to the Romans; for, in spite of most varied reading, the knowledge of Holy Scripture was his chief attraction. It was in the Bible that he had discovered his life work, and to the Bible he ever looked for constant guidance, as well as final victory. Bible work he believed in more than any other work, and often has he remarked that while other branches of mission effort had only been at times supported at the cost of great exertion and sacrifice, he had never failed to obtain funds necessary for the distribution and circulation of the Scriptures.

As an evangelist Mr. Wall possessed a remarkable appeal to the conscience, together with an unceasing desire for the salvation of souls. As a young man his earnestness and solemnity inpressed all who heard him, and on his last visit to England, he had the joy of meeting an old man who was converted by his open-air preaching at Worcester when he was little more than a boy. With riper years he appealed also strongly to the understanding, and occasionally indulged in powerful arguments of controversy; but he always preserved his wonderful contact with the ignorant and simple, striving only to drive home the truth of an omnipotent and ever-living Saviour.

To those who knew him, it appears almost incredible that Mr. Wall should have been charged with extravagant abuse of Rome, for he was no bigot. In touch with Christians of all denominations, he was ever ready to appreciate any true and spiritual teaching, and often did he tell of light received while studying not a few of the Greek and Latin Fathers. His language, however, was intentionally strong in the condemnation of a system in which he saw a constant danger to civil and religious progress. Not against the men, but against false doctrine and dishonest practice he would protest with all the energy of his tongue and pen. On the other hand, the love of the Church of England in which he was himself led to Christ, and the terrible evidence of its present degradation at the hands of Romanizing priests, called forth a frequent warning from one who, through long experience and personal observation, felt himself in a position to give an opinion of Romanism as it is.

With James Wall the demolishing of idolatrous superstition was only clearing the ground for the construction of Evangelical liberty and truth. It is safe to say that since going to Italy, in 1863, he lost no opportunity of extending the witness of the Gospel, visiting all manner of places, speaking with every kind of introduction, exerting all his ingenuity for mission purposes, placing the Scriptures in hundreds of thousands of homes. From the Alps to Sicily he travelled, even in dangerous times. On the highest peak of the Appennines he was proud to deposit a copy of the Word of Life. In the seas and rivers he baptized again and again upon the confession of faith.

Inside Roman Catholic churches, as well as in the streets and squares of many towns and cities, our departed friend raised his voice without fear in defence of the truth. He was a man of one purpose, and he held to it unto the end. But when all is told, his faith, his devotion, his patience, and his success—when his character is revealed and its influence fully realised—it is only as the portrait of one whom we mourn, "not lost, but gone before," a portrait which tells of earth's likeness, but cannot even shadow forth those grand features which are revealed in the great Beyond.

Faithful in small things, James Wall knew that he was only saved through the grace of God in Christ. Now he is gone before; but again we shall see him—when we too awake in Christ's likeness. We commend to the earnest prayers of our readers his devoted wife and family, who were true helpmeets to him in his work.

THE LATE REV. JAMES WALL.

From Photograph by Messrs. Killick & Abbott, Rosslyn Hill, Hampstead, N.W.

Birthplace of William Farel.

AN appeal to which a peculiar interest attaches is at present being made on behalf of the Protestant cause in the French town of Gap, where William Farel was born. The preaching of the Gospel has for a generation been carried on under the auspices of the committee which the venerated Prof. Frederic Godet founded at Neuchâtel, for the evangelization of France, after the disasters of 1870-71. At that time the pastor of the village of St. Laurent-du-Cros gave his services to the congregation at Gap, and the local deacons sent a petition to the committee in answer to which the station was placed on a definite basis.

But though the resources at the disposal of the committee admitted of the appointment of a pastor, no provision could be made for the erection of a church. Four or five different meeting places have been used, and the altered shop where the services are present held is quite inadequate. The cause has prospered so that the thirty or forty Protestants have grown to 200; and an appeal is made to Christians elsewhere to contribute £1,000 or £1,200 which would provide a modest church and parsonage. It is felt that this would be a fitting memorial of the great French reformer; and among the numerous signatories we find the names of Pastor Brugière (Marseilles), Professor Doumergue (Montauban), Professor G. Godet (Neuchatél), and Pastor H. Monod (Lyons).

The French pastors in London heartily endorse the appeal, on behalf of which Mr. A. Brown, president of the French Y.M.C.A., Exeter Hall, Strand, will gladly answer inquiries.

THE LATE

Mrs. Anna Shipton.

OF those who have received spiritual help and blessing through the writings of Anna Shipton, not a few are hoping for the publication of details which may enable them to know more of a life lived in unbroken communion with the risen Christ, and therefore a life of fruitful though secluded service.

Her own wishes in regard to any personal reference were conveyed to the writer in the following words: "I would rather there was no memoir of a life that only the Lord can read or *understand*; it reads to me as only mistakes and misunderstandings, full of thorns and thistles."

This expression of her wishes is not only a seal, but also a key, enabling us to solve the secret of the blessing which rests upon her writings. Persuaded beyond doubt that a life of sorrow, of suffering, and loneliness was the life marked out and prepared for her by unerring Wisdom, she accepted it with a clear perception of God's will in regard to her appointed service. The solitary way made room for Emmanuel, and the drooping spirit of many a lonely one was revived as she told out "the secret of the Lord," the abiding presence and companionship of Jesus, a living personal Friend.

Of sorrow a full cup was given her; of physical suffering a portion which falls to the lot of but a few; of trial in the shape of misunderstanding and scorn more perhaps than to the generality of those "who will live godly in Christ Jesus." In all she traced his hand and heard his voice. In the fire she saw the likeness of the Son of God, and sang of Him. No wonder, therefore, that the pile of letters, carefully gathered and preserved by her own hand, some faded with years, others of more recent date, from persons in the humblest as well as the higher walks in life, breathe out gratitude and praise to God for comfort, quickening, and light to the soul conveyed through her books. These testimonies were to her most precious and treasured.

The power which accompanied her writings lay in the fact that they led the seeking soul directly to the Living Source and to the Written Word. The very title of the earliest of her works was the means of blessing to one who, in a moment of sudden and imminent danger, remembered that the title of a little volume which had been given to her was "Tell Jesus." The cry to the ever-present One led to instant deliverance, and also to an abiding dependence on Him as "God with us." The dedication of another book to the risen and exalted Son of God, the Lord of glory, was the means used by the Holy Spirit to arrest a wanderer, as he gazed upon the page, and to lead him out of the darkness and chill of atheism into the light of the knowledge of God in Christ.

The writer of this brief sketch is one among the many who owe an eternal debt of gratitude to Anna Shipton, for it was her hand that opened the door and brought Jesus Himself into a soul shrouded in earth-clouds, yet struggling to be free; and it was her voice which, in the years that followed, cheered and encouraged in service for the Master. This help came through her books, for years passed before the beloved authoress was known face to face.

As a writer, Mrs. Shipton outlived her contemporaries. She also saw nearly all her early friends pass away; Mr. R. Cope Morgan, among the remaining few, was one whose valued friendship and counsel were of increasing comfort as she advanced in years.

Some who loved her have suggested a memorial, and those who knew her best feel that the most fitting memorial would be to keep her books in circulation. Nothing rejoiced her own heart more than to hear that God continued to use them as his messengers; and until the day of her departure, from far and near, she heard of instances of blessing through them. Translated into other languages, they have gone out into all parts of the world.

That some had passed into the great field-hospitals during the war in South Africa, and had ministered comfort and peace to the sick and the wounded, was to her glad news. Circulated among the Christian soldiers in a large convalescent camp, more than one acknowledged, in the words of a newly-converted comrade, "No better book than this—'The Secret of the Lord'—could be put into the hands of a young Christian."

The thought with reference to the circulation of the books will doubtless commend itself to all. Mrs. Shipton's publishers are prepared to make liberal arrangements for this; it only remains for those who love her memory to suggest the best method for carrying out the plan. Any proposal from them will be acceptable, and will be carefully considered.

THE LATE MRS. ANNA SHIPTON.
From a Photograph taken about 1880.

Many who value Anna Shipton as a prose-writer do not know her poetry, of which three volumes have been published. Some of her poems are of exquisite sweetness, as well as deep spirituality. One is given here which will find an echo in the heart of every true follower of the Master she loved and served so well.

ALPHA AND OMEGA.

"I am Alpha and Omega, the Beginning and the End. I will give unto him that is athirst of the fountain of the water of life freely" (Rev. xxi. 6).

O LAMB of God, I know that Thou art here!
Close as my clasping hands—nay, yet more near;
And every sigh enters thy gracious ear.
I ask to see
More of Thyself, Lord Jesus; more of Thee.

Give me to walk with girded garments white;
The understanding heart, to read aright
Thy Word; thy law, thy will, my soul's delight,
That I may be
More like Thyself, Lord Jesus; more like Thee.

Grant me thy Spirit's might to bring the blind
To thy dear feet, thy light and peace to find,
And sin-forged fetters from the dead unbind;
I ask to be
More like Thyself, Lord Jesus; more like Thee!

Grant me a ministry that Thou shalt bless;
Give me Thy comfort for the comfortless,
And self-forgetful in each heart's distress.
Oh, grant to me
More of Thyself, Lord Jesus; more of Thee!

Give me a baptism of glowing love,
Thy power and presence wheresoe'er I rove;
And my last prayer, all other prayers above—
Oh, give to me
More of Thyself, Lord Jesus; more of Thee!

Her own words must close this imperfect sketch. The evening preceding the sudden early-morning home-call, she said, "I think I am dying; I shall be satisfied when I awake in his likeness. *His* likeness—how lovely!"

M. S. O. H.

King Edward Schools and Mission.

THE Marquess of Northampton presided a few days ago at the annual meeting of the King Edward Ragged Schools, Institute, and Mission. These Schools were started early in the reign of the late Queen by gathering a few children at a cottage; then more extended accommodation was provided in a disused stable; but at the present time the needs of the work are scarcely met by two spacious buildings—one station being in King Edward Street, and one still larger in Albert Street.

The year's report, as read by Mr. C. Montague, who has been hon. secretary and superintendent for more than thirty years, showed that there were 1,500 children in the Sunday schools, the teachers regarding their scholars as the hope of the future. The Bible classes are also prosperous; while a Bible Reading Association numbers 540 members. The well-attended prayer meetings were a symptom of earnest religious life, and the conductors rejoice to find that so many young men and women are attracted. In addition to the Sunday services, there are weekly meetings for children. Industrial classes for the benefit of young girls include cooking and dressmaking. Boys were taught carpentry, fretwork, &c., which proved of great advantage to them.

As there were some whom it is necessary to assist in a temporal way, free dinners are given to poor children, and a lady who has seen these herself undertook to pay for meals for old people. The mothers' meetings have been a success, while the women's Bible class has shown uninterrupted progress from the first. The men's Bible class was quite as large, and was mainly composed of working men. One of the chief enterprises of the year had been the putting up of a holiday home at Sandon, near Chelmsford—the cost, including the freehold site, being £2,500. Mr. Montague added some details concerning the work of the Benevolent Society, the members of which visit the sick in and about Spitalfields. The income for the year was £3,101, and there was a balance in hand. Addresses were given by Rev. G. A. Suttle (Whitefield's Tabernacle), Rev. J. G. Rogers, Messrs. J. G. Johnson, John Kirk, and others.

Morley Hall, W.—The last of the series of meetings for the deepening of the spiritual life will be held on Thursday, December 19, when Rev. Dr. John Smith, of Edinburgh, will give the address. The meeting is at 3.30 p.m., in the Morley Hall, 26, George Street, Hanover Square. A new series will commence on Thursday, January 23, when Prebendary Webb-Peploe will be the speaker. The Bishop of Durham has kindly promised (Diocesan duties permitting) to take the address on March 13.

Other Lands.

In Southern Russia.

VIII.—The Power Behind the Throne.

THE Russian subject always speaks of the Emperor with affection. He is the embodiment of law and authority. The portraits of the Czar and the Czarina adorn the walls of nearly every home. And even if, as alleged, this is by command, it is one that is cheerfully obeyed. The birthdays and name-days of the chief members of the Royal Household are Crown-holidays, on which every manner of unnecessary work is forbidden. Russia is almost more burdened with holidays than the Roman Catholic countries.

While the Emperor is the head figure, the Church is the real ruler. No Luther has yet risen to loosen the firm grasp in which this organization holds the State and nation of Holy Russia. The Greek Church was introduced by Greek monks in 988, under the Grand Duke Vladimir I., who, after being baptized at Korssur, near Sebastopol, commanded all his subjects to be baptized *en masse* in the Dnieper. Thus the whole nation became nominally Christian. This kind of conversion is still practised among the nations which come under the rule of Russia.

Through Peter the Great the Church was closely united with the State, and the Holy Synod instituted, which ever since has formed an important part of the Government. It consists of the highest dignitaries of the Greek Church. These priests are celibate; the inferior priests are allowed to marry—once.

THE OFFICE AND THE MAN.

The religious Russian, as a rule, has more reverence for the vesture of the priest than for his person. As an illustration, it is said of a community that, shocked with their priest's drunken life, they decided to show him their disapprobation in an effectual manner; but before administering the deserved flogging they carefully removed his sacramental garments and laid them reverently aside. They reverenced the priest, but punished the man.

The churches are built mostly in the Byzantine style, and contain neither seats nor statues, but plenty of pictures. In every Russian hotel, at every station, on every steamer, in private houses, and even in prison cells, one sees the icon with burning lamp before it. It seemed as if the worship of the people largely consisted in crossing themselves. The driver will cross himself as he passes a church, and the beggar on receiving an alms from the hand of a passer-by.

The teaching is sound on the doctrine of the Atonement, but so much of tradition about saints and miracles has been added to it, that the Orthodox Russian has to look upon his Saviour through a thick layer of legend and human invention. No wonder that he is not able to see Him clearly. He may read the Bible, but must not comment upon it. "The Greek Church" has been said to consist of one-third Old Testament, one-third Gospel, and one-third heathenism. Perhaps this is true of other forms of Christianity. There is not the same worship given to Mary as in the Roman Catholic Church. He who worships Mary or any saint is anathema, but he who does not reverence Mary and the saints is anathema also. The golden mean between reverence and worship is difficult to find, especially as the Church teaches that Mary and the saints are interceding for the faithful.

Yet there are more sects in Russia than one would think possible with the close vigilance that is being exercised over the people. The denominations legally recognised are—the Lutheran, the Baptist, the Roman Catholic, and the Mennonite. All other sects are outside legal protection, and are only tolerated by the goodwill of local authorities. Stundists, properly speaking, do not exist as a denomination. The name has become one of opprobrium and of danger, since everybody who claims the right of expounding the Word of God, or of praying apart from the prescribed method, is stamped by the Greek Church as a renegade. The name is derived from the German "Stunde"—hour. The habit of coming together to an "Andachtstunde"—hour of prayer—was introduced into Russia by German settlers; but, curiously enough, it only applies now to Russians who have left the Orthodox Greek Church, and claim the right of searching the Scriptures and of praying without the Prayer Book.

A NOTABLE REFORMER.

Menno Simons was one of the men of the Reformation who fearlessly held up the light of the Gospel. A Dutchman, born at Witmarsum, in Friesland, in 1492, he studied at a German university (supposed to have been Heidelberg) for the priesthood. In 1524 he became vicar of Pinningen. There, while studying the New Testament, hitherto a strange book to him, he became convinced of the necessity of conversion through repentance toward God and faith in the Lord Jesus Christ. With this he began to teach the necessity of baptism and the iniquity of war, protesting against Christians bearing arms and fighting.

The manifesto of the German Emperor Charles V. against the new teaching, as it was termed by the Catholics, and which was issued in 1537, brought all propagators of heresy into great danger. Whosoever received them, or held conversation with them, or read their books, or did any service to them, was liable to loss of property and even death. A price of 100 florins was offered as a reward to him who would bring Menno Simons to Leeuwarden. A godly man, Tjaart Raynerson, who had hidden him in his house, and who knew of his whereabouts, refusing to betray him, however, suffered the tortures of the Inquisition for his sake, and afterwards death. Another, Jan Klaesen, was executed for publishing and printing Menno's works.

With his delicate wife and little children, Menno escaped in 1543 to Emden, in East Friesland, where the Countess Anna von Oldenburg ruled. Though kindly received, he was not able to remain long. His enemies tried to get hold of him at a meeting. Failing this, they engaged a brother, whose love of money was greater than his faith, to get Menno into their power. He promised to do so, and shortly after, accompanied by an official, he perceived the refugee as he steered by in a little boat to reach the opposite shore of a canal. Not until he was safely out of reach did the would-be traitor exclaim: "There! Our bird has escaped." On being reproached that it was by his fault, the man said: "I could not speak; my tongue was tied." This candid confession cost him his life. He was beheaded.

From Emden Menno Simons went to Cologne to seek protection from the Prince Elector, Archbishop Hermann von Wied, who was a stout friend of the Evangelical cause, and befriended the homeless one as long as he had power to do so. On his removal on account of his enemies, Menno had to flee again.

During his missionary wanderings through the Baltic provinces, many congregations were formed, calling themselves "Taufgesinnte," or Baptists, while their opponents called them Mennonites. In 1553 the reformer was active in Wisma, but two years afterwards he was again obliged to take to wandering, until he found a resting place with the Count of Fresenburg, near Oldeslohe, in Holstein, who, after several visits to the Netherlands, was filled with admiration for the steadfastness and piety of these persecuted Protestants, proposing that they should settle down on his estates. Many accepted this offer. Prosperous congregations were formed and colonies founded. There Menno was allowed to continue his work undisturbed, and to establish a printing-press for the spread of his books, the most important of which is—"Die Fundamente der Seligmachenden Lehre Jesu Christi." The Fundamentals of the Saving Teaching of Jesus—with the motto 1 Cor. iii. 11.

He died on January 13, 1561, and was buried in his own garden at Wüstenfelde. The spot of his last resting-place is unknown. The Thirty Years' War so destroyed the country, that even the position of the village cannot be given with certainty. R. C. M.

The Basutoland Mission.

WE have from time to time called attention to the Basutoland Mission, a French agency in British territory in South Africa. During a period of well nigh seventy years, devoted pastors and evangelists have been sowing the Gospel seed and reaping heavenly harvests. The Mission has developed marvellously, and tribes which but a few years ago were sunk in barbarism are now sending the Glad Tidings to their brethren in "the regions beyond." The story of the labours of the Casalis, the Mabilles, the Dykes will long live in the memories and affections of Christian communities in South Africa.

Since Basutoland came under British protection, it has been felt very keenly by many friends of missions that the exertions of our French brethren should be recognised in a more substantial manner than hitherto. Some few Christians in Great Britain have been unswerving in their hearty support; but in a general way but little has been done to relieve the burden of the French Missionary Society by sharing the expenses of the work. It is hoped that, with renewed interest in all things that are South African, there will arise a sincere attempt to put the Basuto work—which is second to none in the romance of missions—on a more fitting and substantial basis.

Meantime, Mrs. Sutherland Taylor, who has long been exercised in endeavours to advance the claims of the Mission, is disseminating information in a variety of ways. "The History of the Basutoland Mission," from 1833 to 1902, translated from the French (one penny), is worth careful study. We should be glad to know that many of our readers applied for copies of the report for 1900, of the latest Occasional Paper; and of a Calendar, in cards, artistically illustrated and admirably printed (6d.) Another attractive publication is a series of pictorial postcards (a halfpenny each). Mrs. Taylor (25, Brownswood Road, Clissold Park, N.) is arranging meetings for the beginning of the year, to be addressed by Pastor Casalis, who comes to England in February.

For Italian Peasants.

A SCHEME has been propounded by Dr. Barthe, of Piacenza, for the spiritual and social amelioration of Italian peasants by means of farms where technical instruction in agriculture shall be given to the men employed, but where the chief aim shall be evangelistic. Dr. Barthe, who is technical secretary of a society for the improvement and development of agriculture, travels much in Italy, and in the course of his journeyings has become deeply impressed with the necessity for an organized effort to reach the country people with the Gospel. There are missions in the towns, but the agrarian population is under the thumb of the priesthood.

It is suggested by Dr. Barthe that a model farm should be established in each Italian province, to be conducted by Christian men on scientific principles and a self-supporting basis, affording employment to those who desire to escape from their present circumstances, and constituting a centre of Evangelical effort. The financial management would be placed in the hands of trustees and a responsible committee. Professor J. Giglioli, of the Agricultural Experiment station in Rome, has expressed his willingness to assist in the technical direction.

In order to bring the plan before Christians in Great Britain, Dr. Barthe is prepared to obtain leave of absence from his society (the Co-operative League of Agrarian Unions) and address any meetings which friends may arrange with a view to the formation of a committee. Dr. Barthe may be addressed:—Care of Mr. W. Walters, Scripture Gift Mission, 15, Strand, W.C.

From Many Lands.

CHINESE CONVERTS.

WRITING cheering references to recent baptisms, Mr. John A. Stooke (China Inland Mission Sanitarium, Chefoo) mentions the following: — "Our native serving woman (the wife of our Christian cook) desired to follow the Lord by confession of faith in Him. It was all so joyfully spontaneous—we could but thank our God for her coming out, so simply and yet so boldly. Later on, she came to Mrs. Stooke and said, 'I think it will please Jesus to see my feet unbound, for it won't be right as his follower if I continue the old practice.' A day or two after she appeared with large shoes which she had been making for herself, her husband having said she was quite at liberty to carry out her convictions."

FRENCH MOUNTAIN CHILDREN.

In the parish of Plan de Baix, situated in the mountains of the Drôme, lies the hamlet of Lozeron, to which Pastor Niel is only able to go one Sunday a month. He has been unable, therefore, to hold Sunday-school often enough to make the teaching effectual; and the mountain passes are too difficult for the children to come from Lozeron to Plan de Baix. Wishing to change this state of things, the pastor is trying to establish a regular school, to be held on Sundays and Thursdays, and has found some persons who are willing to help. They would teach the children to sing the hymns, and on Sunday evenings would give lessons to the parents also.

PERSIAN ORPHANS.

In a recent letter from Urumiah, Deacon Abraham gives an interesting account of the work at his orphanage. "The only books we use for singing are Sacred Songs and psalms. We read daily from the Old and New Testaments, from which I teach Gospel truths. On Sunday afternoon we go to the old church, where psalms are sung and the Scriptures read. The preachers are the pastor and myself. The church has a Sunday-school in the morning, quite Evangelical; but morning and evening every day the services are going on. As our books are in the ancient language, we are trying to translate them into modern Syriac." The correspondent in England is Miss Barclay, Urie, Tranton Road, Bermondsey, S.E.

GOOD TIDINGS FROM CHILI.

"Here, in Chili," writes Rev. P. Rose (San Bernardo), "the Gospel is gaining ground. Slowly but surely the people are awaking to the fact that all the old superstitions and legends of Rome are powerless to save and keep, and so far as the male portion of the population is concerned, many openly avow their disbelief in, and contempt for the priests. But for lack of the saving knowledge of the truth, many of these, alas, lapse into utter infidelity. In the Northern and Southern provinces opposition is not so strong, and the people are more liberal; but the Central provinces are yet a stronghold of Popery, and there is a constant, persistent antagonism to the spread of the Gospel.

"Quite lately a door has been, we might almost say 'miraculously,' opened into the city of Rancagua, which has hitherto been practically closed to the Gospel. One man who professed to be a Protestant entered heartily into our plans. He is a butcher, and after his conversion used his opportunities to speak with his customers. Very soon the priest cursed him, and warned the people from the pulpit that those who entered his shop to buy, or who even spoke to him, would commit a mortal sin, and share in his eternal condemnation. These threats took such effect that his business was ruined, and he was compelled to close his shop and remove to Rancagua.

"There, too, he has given a bold testimony for Christ, standing alone; and now, that there is a hope of the work being opened, he is most enthusiastic. With much difficulty a room has been secured, and he has insisted on paying the rent for two months, as his share towards beginning the work." Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury, Wilts, acts as home correspondent for this effort.

CHRISTIAN ENDEAVOUR IN AUSTRIA.

A remarkable account has just reached us of the doings of the Christian Endeavour Society at Graz, in Austria. The only Christian convalescent home not only in the city, but in the whole of Styria, where invalids, forsaken women, old and indigent servants, and sick people could find a peaceful abode, with liberty to hold their own beliefs, had existed for six years, but was about to be abandoned in 1898, after the death of Mr. Phil W. Reinmuth, the founder. The Society stepped into the breach, resolved to take up the burden, and has since carried it on.

"It has been often the only refuge and the last shelter. The Lord, by means of dear friends, has always given as much as was wanted; but now the chief creditor reclaims the purchase money in half-year instalments of 1,000fl. (£83 7s.) each. To pay this is impossible unless friends from far and near succour with great and small offerings. The whole of our debt is 19,000fl. (nearly £1,600. We cannot believe that (when the magistrates have turned friendly to us and have granted permanent immunity from the very heavy taxes) this work should perish."

INCREASING CONFIDENCE IN MOROCCO.

After fifteen years of service in Morocco, Dr. Robert Kerr (Rabat) is able to say that "One of the cheering features of the work is the increasing confidence of the people in us. Fifteen years ago I could scarcely get any who would have their children vaccinated. Both Jews and Moors believed that I should insert something into the blood which would inevitably lead them to become Christians. During the past six months I have successfully vaccinated over 200 children. While the medical work has been encouraging, the evangelistic work has been more so. Hundreds have had the Gospel explained to them personally. At the dispensary we have had teacher and student, prince and peasant, who have each received a Bible.

"Although we cannot speak of open conversions, yet we believe that God's Word will not return to Him void. We have had more indoor patients in the hospital this year than in previous years. None of them, I regret to say, could read; but we endeavoured to make it plain to all that they needed a Saviour, and that Jesus alone could save them."

Mr. Grahame Wilson, 191, Meadowpark Street, Dennistoun, Glasgow, will correspond.

HOPEFUL SIGNS IN CHINA.

The great progress which has been made during recent months towards the settlement of China receives new confirmation in a recent letter from Rev. Dr. Griffith John, which we have pleasure in quoting: "I hope to visit Hunan soon; the news from Mr. Peng is very good. He is in the midst of a wonderful work and the officials are perfectly friendly. The news coming at this time from Hengchou is of great value. It shows that the Empress-Dowager means to protect the missionaries and the Christians, and that means a great deal to us in Hunan. You hear a good deal about dangers ahead, and the papers are full of alarming surmises. I see no sign of anything of the kind in this region. My own impression is that we are now in for a long period of peace. The Chinese are prostrate, and can do nothing. We have now a splendid opportunity for aggressive work in every part of the Empire, but especially in Central China. Our opportunities in China have never been so encouraging as they are now. Our educational scheme (in Hankow) has been a great success; as an educational establishment it is self-supporting and more, but we are at a standstill for want of money to put up new and suitable buildings. I feel that a start must be made, so I have just concluded a contract with a builder for a Theological Hall, which will have to be paid for out of my own pocket. It will consist of three class-rooms, a large lecture-room, a library, a guest-room, and two or three small rooms besides.

Romish Tyranny in Spain.

A MEMBER of the Reformed Congregation in Salamanca, who surrendered a lucrative post to become a colporteur of the Bible Society, has been the victim of the bigotry and anti-Christian feeling of the priest of the village of Topas. The colporteur arrived at the village about noon, and in an hour's time he found in his lodging the parish priest, the local mayor, and a number of officials, who commanded him to leave the village at once, to sell his books to them, and not to come back.

The colporteur, knowing that his Bibles, if sold, would be burned, refused to sell, and the enraged Ultramontanes seized the parcel, and, taking the Bibles from their case, threw them into the street. When this was done, they attacked him with clenched fists, the priest leading them, and personally beat him on the face. Satisfied with their violence, they brought him to gaol, where he was visited by some Christian friends. From the window he was able to hold conversation with them, and to receive food and clothing. On the morrow the Mayor, realizing that he had committed a crime, went to Salamanca to interview the civil governor, who ordered the immediate release of the prisoner, and imposed a fine on the local authorities.

This is but one of many incidents occurring in Spain which point to the desperate hatred of the Roman clergy to the translated Word of God, and the desire on the part of the more responsible officials to protect the reformers against the violence of bigots. Slowly but surely the reformers make progress, and the brave victim of the above outrage has been privileged to sow the seed from which three congregations of Spanish Protestants have sprung. The Spanish and Portuguese Church Aid Society, Church House, Westminster, will gladly give particulars of the work which they help.

Pastor Joye in London.

AN interesting meeting, presided over by Lord Radstock, was held on behalf of "La Société Evangélique de France" at 5, Cambridge Gate, Regent's Park, at the invitation of Miss Dashwood, on Thursday, December 12. Pastor Joye, delegate of the Society, gave an earnest and impressive address, in French, on the work of the Society, which, he pointed out, was founded entirely for the spread of God's Word, and the results are quite marvellous, even where there has been no teacher accompanying it. In France there are, at the present time, 30,000,000 people who have left or are protesting against Roman Catholicism, and 25,000,000 who are totally indifferent to Christianity. With numbers of these there is an unsatisfied longing for something higher and better; in fact, God and his Word is what they want and need so much.

It was shown that among those who have believed on the Lord Jesus Christ there are some whose lives are full of faith and zeal even amid isolation and persecution. The speaker also gave a graphic description of his visit to a mountain Sunday School, where all present, men and women, young people and children, had repeated to him verses of Scripture. On expressing joy and surprise at this unlooked-for experience, an old man of seventy-two years said, "Monsieur, before God there is no age, we are all children." Amongst those present to hear the address were the hon. Mrs. A. Fraser, Mrs. Robert Barclay, Mrs. E. B. Russell, Miss Mac Innes, and Mrs. Savile. This movement is in need of support. Miss E. Dashwood will gladly forward any gifts to the secretary, Pastor Emile Bertrand; office, 32, Rue Vaugirard, Paris.

Poona.—An esteemed correspondent, writing with regard to the account which appeared in The Christian of December 5 of Mr. and Mrs. Dannefoerd's Soldiers' Mission at Poona, enumerates a number of other religious agencies among the military. The Church of England has a chaplain and a Scripture-reader, while the Wesleyans also have a chaplain. Many of the soldiers, too, attend the Presbyterian U.F. Church, or the American Methodist. Our correspondent also points out the need of evangelistic operations among soldiers in India in those places where the ritualistic chaplain is the only religious teacher.

Young People.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian. *12, Paternoster Buildings, E.C.*

**** I recommend my* elder *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

*Put to the Test.**

By WILLIAM J. FOSTER.

GEORGE FENTON was the only son of a widow in humble circumstances, and it had been a hard struggle to maintain herself and child in respectability. At a short distance from the Fentons there was a very comfortable house, standing in its own grounds, known as "Eston Lodge." Mr. Jones, its owner, was an eccentric individual, who was greatly troubled with an affection of the eyes, and this prevented his doing much reading. After a time the idea occurred to him that he might perhaps find a youth who could read aloud to him for an hour or so each evening. Accordingly, one morning he looked in at the National School, and asked the head teacher if he could recommend a boy for this purpose. The master at once bethought him of George Fenton, and pointed him out to Mr. Jones. That gentleman closely scrutinised the youth for some little time, and then said, "May I just hear him read?"

"Certainly," replied the master, anxious to give George any help he could.

The visitor's manner was so brusque that George naturally felt rather nervous; but though he had no idea what it was all for, he managed to acquit himself to the old gentleman's entire satisfaction. Having replied to a few questions, he was engaged by Mr. Jones to go for an hour and a half to Eston Lodge each evening for the purpose of reading aloud to him. The youth went home that morning in high glee to tell his mother the good news.

This occupation bid fair to be as pleasant as profitable, and George went home thoroughly satisfied with his first experience as a "professional reader!"

"He's certainly a queer gentleman," remarked the youth when taking his supper that night. "He scarcely speaks, but points with his finger to the place where I am to begin. Sometimes he calls out, 'Stop,' and remains silent for a minute or two, and then says, 'Go on.' But I rather like Mr. Jones, and shall certainly do my best to please him."

Mr. Jones had become aware that George was desircus of obtaining a situation, and of leaving school entirely. It happened that a junior clerk was then needed at a business house in which Mr. Jones had still a considerable moneyed interest, although he had long retired from personal oversight of it. He had taken a liking to George, and, knowing that the youth was a member of a band of hope, resolved to put his temperance principles to the test. "For if he is staunch to them," said he, "it will show that the youngster can he relied upon in other respects."

Accordingly, one evening, just as the boy entered the library, Mr. Jones said, "Oh, George, I want you first of all to run down to the wine and spirit merchant's at the corner of the road and bring me a bottle of their best brandy. Take this half-sovereign and bring me the change."

Poor George was greatly startled by this unexpected request. His cheek flushed, and there was a tremor in his voice, as he exclaimed: "Please, sir, don't ask me to do that, for I belong to the Band of Hope."

"Well, and pray what's that got to do with it?" asked Mr. Jones testily. "I am not asking you to drink any of it; nor to go to the public-house. The shop is a most respectable one, and you can be back here again in less than five minutes."

"I could not fetch it, sir," he quietly but firmly replied, "because I have promised neither to taste nor to handle it, and I should be breaking my pledge."

"Very good," said Mr. Jones, now determined to ascertain whether the boy would really persist in his refusal. "If you are not disposed to oblige me in so small a matter, I shall have to find a youth who will. Here are your wages for this week. We had better consider our engagement at an end."

This was a disheartening blow to George, but his conscience told him he was acting rightly, and he prepared to leave. Just as he reached the door, Mr. Jones again held out the half-sovereign, saying: "Hadn't you better change your mind?"

"No, sir," firmly replied the youth; "I cannot break my pledge."

Mr. Jones made no further remark, and George sadly went home. One thing comforted him, however, and that was that he felt quite sure of his mother's approval. Directly she heard what had transpired, Mrs. Fenton declared that she was proud of having a son who could act so brave and true a part, and George went to bed that night far happier than he had expected.

To his astonishment, whilst the mother and son were at breakfast next morning, the postman handed in a letter addressed to Master George Fenton. It was from Mr. Jones. Soon after the youth had quitted Eston Lodge on the previous evening, Mr. Jones sat down and wrote a few lines asking the boy to call and see him at the usual hour. There was a postcript to this effect: "I wanted to put you to the test, and I am satisfied with the result."

This was re-assuring, and in the evening George again took up his reading aloud as if nothing had occurred. Not long afterwards, on the recommendation of Mr. Jones, a place as junior clerk was offered to him, and thankfully accepted.

* Abbreviated from A Terrible Fix (1s. *Robert Culley*), an excellent collection of stories for young people. It is hoped that boys and girls who may be disposed to think George was unfairly treated will learn from this story something of the real nature of temptation. The testing comes differently in every life, but whether in outward form like George's experience, or in the secret of the heart, we must be prepared in the strength of God to meet it in even severer degree than this.

"The Christian" Bible Searcher.

NEXT TERM.—Rules for Bible Searchers.

Answers to the "Bible Searcher" are acknowledged in two lists:—

(1) Those received up to Monday morning, in the next Thursday's issue.

(2) Those received later, in the one following. Answers for the "second list" which reach the office after midday Wednesday are too late. Those from Scotland and Ireland only will be received till Thursday morning.

No Concordance may be used or help given with the answers, but the questions may be explained when necessary.

No papers can be re-examined.

It is necessary that letters should be *properly stamped*, and that names should be written *very distinctly*. A star (*) is given for neatness and extra care in answering the questions.

All communications must be addressed to "Uncle Tom," the Young People's Editor of "The Christian," 12, Paternoster Buildings, London, E.C.

☞ PRIZE COMPETITIONS—NEW RULES. ☜

Please note that in future there will be Three Prize Competitions instead of four in the year, namely, at the end of April, August and December.

There will thus be sixteen weekly Searchers before next Competition, for which those will be eligible whose names appear as correct in the weekly list twelve times between Jan. 2 and April 24.

Those whose 10th or 18th birthdays occur during this period may continue the weekly Searcher in the same division, but must enter for the Prize Competition for their actual age. There is no limit of age for weekly searchers; but no one above eighteen years of age can enter for the Competitions.

THIS WEEK'S BIBLE SEARCHER (No. 309).

1. How did Christ come to earth? (Luke.)
2. When did little children suffer for Christ? (Matt.)
3. What happened to Christ Himself when a Child? (Luke.)
4. When did children serve Christ? (Matt. xx-xxv.)
5. How did Christ show his love for little children? (Mark.)
6. On what occasion was a small boy of use to Christ? (John.)
7. On what occasion was Christ of use to a young girl? (Matt.)
8. When did Christ make use of a child to impress an important lesson? (Matt. xv.-xx.)
9. What child began very early to serve the Lord? (Old Testament.)
10. What child became a king while still very young? (2 Kings x.-xv.)
11. What is said of children in Psa. viii.?
12. How soon may we begin to love and serve Christ? (Pro. viii.)

(Children under *ten*, do any 4; under *thirteen*, any 7; under *seventeen*, any 10.)

PRIZE COMPETITION.

I shall be glad if as many as possible will send me in their answers to No. 309 by next post, so that I may make the "Eligible List" for the Prize Competition as complete as possible.

Remember to give your full address, as well as your name and age.

NEXT PRIZE COMPETITION.

The Prize Questions next week will be from:—

1 Samuel for Division I. (those under ten).

1 and 2 Samuel for Division II. (those under thirteen).

1 and 2 Samuel and Epistle to Galatians for Divisions III. and IV. (those under fifteen and eighteen respectively).

ANSWER TO LAST SEARCHER (308).

Hidden Text.

1. Psa. i. 1.	In	7. Psa. xxiii. 6.	And
2. Luke iv. 7.	All	8. Psa. xxxiv. 4.	He
3. Psa. lxi. 8.	Thy	9. Psa. ix. 7.	Shall
4. Deut. v. 33.	Ways	10. Psa. v. 3.	Direct
5. Is. xxxiii. 13.	Acknowl'dg'	11. Psa. xliii. 3.	Thy
6. Psa. xxi. 2.	Him	12. Matt. iii. 3.	Paths.

Hidden Text.—"In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 6).

No. 308.—Correct answers (first list) received from:—

A—Irene Ashdown*, Edith Archer*, D. Anderson-Berry*, Gwendoline Ahier, Kate, Martha and Agnes Allan.

B—Monica and Alison Bailey, May* and Gordon Bligh*, Gwen and Barbara Bourne, Dorothy Brooks, Aleen Byres-Leake, Nellie Bayford*, Mary Batten, Annie Blaikie*, Ronald and Ewen Bentley, Gladys Brewer, Emily Bridgewater, Stanley Burgess*, Gertrude Bush, Ella Berryman, Florence Bath*, Violette Birney, Mabel Baker, Robert Bushby.

C—Anna Chanyen*, Gladys and Gussie Clark, Mabel Cole, Ida, May and Willie Cullen, Lydia Cleary, Stanley and Percy Chappell, Edith* and Annie* Collins, Hannah Chapman*, Edith Clear*, Sophie Cohen, Dorothy Cooper, Ethel Cumbers, Gladys and Beryl Calvert.

D—Cecil Dodd, Dorothy Daintree, Catherine, Grace*, Emily* and Willie Dempster, Stanley Drew, Nellie*, W. and Eddie Dowsett, John* and James* Davidson, E. Dancy, Violet and Kitty Donaldson-Selby, Tom Dunn*.

E—Ethel Eastbury*.

F—Percy and Norris Fitch, Kitty Fausset, Helen Fox, Mabel*, Olive and Vincent* Fleet, Hyacinth FitzSimons, E. Franklin-Smith.

G—Margaret and Mary* Gorrie, Jack, Edith*, Margaret*, Dorothy and Stuart Gray, Margaret Guillaume, Alan Gardner, Marguerite Gregory*, Christopher George, Dorothy*, Cicely* and Gladys Gibson, May Glover, Hilda* and Ivy Godfrey, Constance Gabbett.

H—Francie*, Florence* and Julyan* Hoyte, Theodora Hill, Dorothy Havergal Shaw, Annie Horstcraft, Beatrice Hastings, Dorothy Hunt*, Willie Hooper, Beatrice, Dorothy and K. Heckford, Alan and Alex Hogg, Edith Hillier*, Hannah Hancock*, Ella Hake, Ina Hemmel*, Hilda, Mary and Elizabeth Hooper, Hetty Hill, Sydney Hanford*, Mabel, Kathleen, Doris* and Harry Hodgkinson.

I—Daisy Iredell*.

J—Gladys* and Alfred* Johnson, Betty Jacobs, Amelia Jacobson Winnie and Emily Jones, Walter Jeal*, Ethel*, Harley, Violet and Annie Jones.

K—Gladys King, Phyllis and Marjorie Kiernan, Ivy Kilpin Annie Kingsford, Martha Kidman, Eva Kalb.

L—Georgina* and Cecilia Lichtenstein*, May* and Sidney* Law, Constance Long, Dorothy Lockhart, Arthur* and Edward* Llewellyn, Annie Laycock, Willie, Maggie and George* Locke.

M—Godfrey, Evie and Alec Miller, Dolly Morrison, Arthur, Nellie, Grace and Lewis* Morice, Peggy and Molly McArthur, Kathleen Mcgahey, Doris* and Winnie* Martin, Fanny Messenger, Irene Mabille*, Ivy and Amy Maunder, Mabel Morris*, Winifred, Sidney and Geoffrey Martin, Margie Marston, May Mills*, Dorothy and Charlie McMullin, Harvey Moore.

N—Edward Newell, Ivy Nash, Gerald and Hilda* Nicholls, Blanche Norcock*, Emily Norris, Daisy and Nellie Nicholas, Eleanor and Valerie Noel.

O—Constance Osborne*, Olive Oxley.

P—Evelyn Primrose-Pechey, Kathleen Pasley*, Rosey Peppin, Wilfred Fulham*, Dora Phillimore*, Daisie Phillips*.

R—Nora Read, Alice Rumsby, Susie Rough, Kate Rosenbloom*, Alice and Hilda Reid, Ada Renals*, Emily Rowdon*, Jack Ridley, May and W. Runting, Aileen and Marjorie Roberts, Gwendolen Ravenhill*.

S—Violet* and Edith* Smeed, Joyce Smith, M. and G*. Spurgeon, Esther Simmons*, Betty Stocks*, Frances Stileman, David and Stanley Soltau, Hilda*, Edgar and Constance* Schæffer, Mary Sowden, Kathleen and Douglas Shepherd, Cicely* and Marjorie Sherbrooke, Amy Simmons, Rider Smith*, Christine Soans*, Winnie Stewart, Glanvill Smith*, Norah* and Eric Slater, Margey Smart*, David Seth*, Whately Smith.

T—Winifred Trotter, Frank Terrell, Phillippa Tilbrook, Archibald and Theodora* Thorn, Dudley Toye*.

W—Mary Williamson, Wilfred and Sidney Watson, Kathleen and Charles Wingrave, Ellie* and Nora* Wyatt, Ellen Williams, Stephen Wilson, Fanny Wheeler*, Ronald Watson, Vera Williams, Agatha Ward, Phillis and Cecile Wright, Gertrude Williams*, Leonard Wall*, Helen Webb*, Annie and Sarah Wood, Florence Wilde, Dorothy Wallace.

No. 307.—Correct answers (second list) received from:—

A—Daisy Annett*, Lily Addeman, John and Tom Aikenhead, James Arthur, Mabel Ashwell*, Wilfred and Leonard* Allen, Margery Ashdown, Elizabeth Aiken.

B—Annie Blodowsky, Rachel Blumenthal, V. Braun, Edith Bank*, Leah Bazinsky, May* and Gordon* Bligh, Frances Burnett*, Aleen Byres-Leake, Marion Boyle, Ileene Barstow, Millicent Buckingham, Beatrice Brouard, Lucienne Brabandes, Lilian Burns, Gordon, Dorothy* and Harold* Berry, Louise Betts, Claude Bowker, Reggie and Walter Batty, Con Baker, Annie Bain.

C—Beryl and Gladys Calvert, Walter Carter, William Cooper*, Muriel and Gordon Collett, David*, John*, and Henry* Colville, Ethel Cumbers*, Nesta Carew*, Dorothy*, Harold and Rachel Clarke, Alfred Cocking, Kittie Cope*, Duncan* and Hyde* Campbell.

D—Helen Dick*, Margaret Dann, John Davidson, Marie Denizot, Mai Davidson, Nessie Dunn*, Gabrielle Dupriez*, Vera Dickinson*, Marjory Dyke*, Albert Davis.

E—Muriel Eustace*.

F—Rachel Finkelstein, Dora Fihelebon, C. and F. Freegard, Phylis Fry, Eva Fletcher, Francis and Aileen Figgis. Elrene* and May Fennell, Agnes and Lewis Fullarton, Norris Fitch, Hyacinth FitzSimons, Louise Filhol, Jeanne Faucon, Olivia Ferguson*, Solomon Finkelstein.

G—Gladys, Cicely* and Dorothy Gibson, Edith*, Dorothy, Stuart, Margaret* and Jack Gray, Norah Glynn, Aimée Guilbert, Elsie*, Isabel and Margie Goudge, Alice Gammadge*, Dorothy Grove*, Chrissie Greated, George and Margery Graham-Brown.

H—Perra Holik, May and A. Handasyde, May Hazledine, Gladys* and Basil Head, Edith, Henry and Winifred Harvey, Irene Hutchinson*, Georgette Hoffmann*, Violet Holford*, Conrad Hope, Olive Hutchings*.

I—Isabel* and Ami* Inglis.

J—Lizzie Johnstone*, Ida Jackson, David Jameson*.

K—Agnes Kay*, Annie Kingsford*, Gertrude and Percy Krambach, Esther and Rose* Killowich, May Kalb.

L—Arthur* and Edward* Llewellyn, Gladys and Alfred Leigh G. J. and E. Larwill, Annie and Mary* Levine.

M—Margie Marston, Leonard Medcalf, Ella McFadzean, Harvey Moore, Hudson and John Macfarlane, Joyce* and Lois* Newburn, Dora Muir*, Charlotte Millar*, Marjorie Martin, Mary*, Dorothy* and Margaret* Morris, Alice Mackenzie, Peggy and Molly McArthur, John*, Ella* and Lily McMurray. Jessie, Alick and Charlie Morrison, Lydia Mann, Jacob Michael*.

N—Maude and Amy Nottage.

O—Eva and Maude Oakes.

P—Laura Percy, Isabel Perks, Connie, Jessie*, Ada*, Eddie and Willie Palmer, Kathleen and Enid Pincott, Rose Peppin, Mabel and Lucy Pelham Burn, Mary Pearson*, Gladys* and Isabel* Phipps, Percy, Clarice and Geoffrey Peach, Margherita Perlmann*, Golda and Dora Portnow.

R—Eva and May Rodgers, Lanra Ridley, Jessie, Cecily and Elmina Roe, Marion Richards*, Maggie Russell*, Olive Robinson*, Alice Rumsby, Annie Robertson, Gordon Remington*, Esther and Fanny Rosenthal, Mary Rosenbloom*.

S—Raymond and Augustus Simpkin, Muriel Sells, Flora Smith*, Poppie Stidolph*, Hugh* and Agnes* Shields, Germaine Schumann, Jacoba van Seventer, Edith* and Violet* Smeed. Whately Smith, Gladys Staples, Hilda Staite, L. and Stanley Smith*, Effie, Florence, and Ellen Simpson, Constance Schæffer, Evelyn*, Gladys*, and Violet* Shaw, Joyce Smith, Dorothy* and Lizzie* Simons, Pauline Schwartz.

T—Winifred Trotter, Rebecca Tushinsky, Naomi Torff, May* and Ethel* Todd, Flossie and Charlie Thomson, Florence Tomlinson, Margaret Tweedy, Evelyn Tracey.

U—Eva Usher.

V—Lily Victor, Ida Vigour*.

W—Georgina and Sarah* Wilson, Violet* and Louisa* Walker, Frances Wood*, Edward* and Edith* Wheeler, Helen Webb, Mary Wilson, Dorothy Wheeler*, Dorothy Wallace, Myra Webb*, Kenrick, Queenie and Ernest Wakeford, Winifred and Beatrice Weatherall, Stewart and Willie Watson, Pringle* and Muriel Wilson, Leonard Wall, Robert Weddell, Mabel Wheeler, Kathleen and Charles Wingrave.

FOREIGN LIST.

Prize Competition.—First Certificate, Division III., Georgina Tollner (S. Africa). **No. 291**—Abigail* and William Gray (New Zealand). **No. 292**—William Gray*. **Nos. 293 and 294**—William* and Abigail* Gray. **No. 293**—Kathleen Parsons* (Australia). **No. 298**—Wilhelmina Tollner (S. Africa). **No. 299**—Mattie*, Wilhelmina Tolner (S. Africa). **No. 300**—Wilhelmina and Georgina Tolner, Mattie, Cuckoo*, Flo and Minnie Lister (S. Africa). **No. 301**—Mattie, Minnie and Flo Lister (S. Africa), Frank Sjöström (U.S.A.). **No. 302**—Ivan, Eric, Lottie and Rotha St. George (Canada). **No. 303**—Dora Wallace, Ivan, Lottie and Rotha St. George (Canada). **No. 304**—Dora Wallace, Vera* and Frank Sjörtröm. **Nos. 305 and 306**—Phyllis Boyd (Malta), Will Nettie*, Ina, Kate* and Duncan Thomson (Bulgaria).

Personal.

Isabel and Gladys Phipps.—Many thanks for your three parcels of very welcome articles. I will let you know later how they have been distributed.

Edith and Violet Smeed, Olive Hutchings, Mabel and May Spencer, Winnie Jones.—I am glad to welcome you as new "Searchers." The new term will begin with the New Year.

Nellie Hatchett.—Thank you for your note. I am very glad that you are recovering so nicely.

Helen Fox.—Those under seventeen need not find the Hidden Text.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *St. John's, S.E.*, Dec. 20; *St. Mary Magdalene, Liverpool Road, N.*, Dec. 24; *St. Michael's, Blackheath*, Dec. 28; *St. Mary's, Hornsey Rise*, Dec. 30. *Soldiers' Home, Winchester*, Jan. 4, 5; *Lansdown Hall, Norwood*, Jan. 6; *St. Catherine's, Liverpool*, Jan. 7; *Cheltenham*, Jan. 9. Mr. E. Arrowsmith, *Ealing* (Holiday Mission), Dec. 27-Jan. 15. Mr. J. S. Tyler, *Henfield, Sussex*, Dec. 20; *Worthing*, Jan. 1; *Haywards Heath*, Jan. 3; *Birmingham and neighbourhood*, Jan. 11-20. Mr. E. Phillips, *Long Stratton*. Mr. E. Clark, *Reigate*, Jan. 7-9; *Woodford Green*, Jan. 12-19. Mr. E. Hughes, *Meopham Green, near Gravesend*, Jan. 7. Mr. Hankinson, *Northampton*, Jan. 16, 17; *East Finchley*, Jan. 23.

Children's Scripture Union—Portions for week ending December 28.

Sun.	Dec. 22	*Isa.*	lix.	14-21	Thurs.	Dec. 26	*Isa.*	lxii.	1-12
Mon.	„ 23	„	lx.	1-12	Fri.	„ 27	„	lxiii.	1-14
Tues.	„ 24	„	lx.	13-22	Sat.	„ 28	„	lxiv.	1-12
Wed.	„ 25	„	lxi.	1-11					

Christian Endeavour Topic.

SUNDAY, December 22.

Our Gifts to Our King (Matt. ii. 1-12).

TO the new-born King the East brought its treasures. Gold, frankincense, and myrrh are royal gifts, and it was meet that they should come from the East, as though the morning of the world were bent on giving its best. Oh! that the time may come when all the morning lands of the world may send to Christ their tribute, according to those ancient predictions of Isaiah (chapter lx. and lxvi.). You, dear young brothers and sisters, are the children of the morning land, not geographically, but by reason of your young life. The star of dawn is shining in your sky; within your reach are the royal gifts, the gold of affection, the frankincense of prayer, and the myrrh of love. Bring these and lay them before Him. Best of all, yield Him your hearts like alabaster boxes of very precious ointment.

The astronomer, Kepler, has supposed that the journey of the Wise Men originated in a remarkable conjunction of planets. Whether this were so or that a single star, which reminded them of Balaam's prophecy, led them to undertake their quest is of little importance compared with the great lesson which their action teaches, that we should be ever on the look-out for the direction of God's spirit and prepare to follow it wherever it may lead. God comes to each of us in our special sphere. To the shepherds He sends angel voices; to Zacharias, Gabriel; and to the Wise Men a star. Those whose hearts are opened by the Spirit will find that voices speak and hands point from the midst of their daily environment towards Jesus the King.

So full were they of the object of their search that they thought that Jerusalem, the Holy City, from the king to the humblest child would participate in their enthusiasm. They were greatly astonished to find that it was not so. There was orthodoxy, a correct interpretation of Scripture, a precision of knowledge and information which the far East could not boast, but there was no enthusiasm or desire. Indeed, the thought of a King inspired trouble and terror lest again there might be civil war, intrigue, and anarchy. It is true that Herod professed his desire to come and worship, but malice was in his heart, and he only waited to obtain the information he sought to secure the child's death. Do not let your enthusiasm be damped by the want of response in others. Turn from the crowd to the King.

How often we begin by following the star of God's guidance, and after a while find ourselves in Jerusalem amid the babble of human counsellors and advisers! We become bewildered and despondent; it seems as though no one thoroughly understands our case. But presently we leave the city behind, and find ourselves again beneath the vault of heaven; the star comes once more in view, and guides us as we follow, till we reach our goal.

The seeking soul is always tested when first it comes into the presence of Jesus. His humble parentage, the lowliness of his circumstances, the simplicity of his aspect seem incongruous to the greatness of his claims until we learn that God hides Himself in the common and lowly, that He may test the ardour of our desire.

Sense and sight are tempted to exclaim, "Is not this the carpenter?" but those who will press through the veil into the presence of the King will find Him royal; indeed, upon his brow are many crowns, and to his hand all power in heaven and upon earth are entrusted. You may be disappointed in the simplicity of the Gospel, and that you are not bidden to do a great thing. You may miss the warm rush of emotion, and the halo of mystery and miracle till you come to learn that the Divine fire trembles in an acacia bush, and the Son of God is wrapt in swaddling clothes. Judge not by appearance.

Have you given yourself to Christ? This is your first and greatest gift, and it involves all beside. Turn from this page, fall down and worship, open your treasures. The presents the Magi brought were needed to pay the expenses of the holy family in Egypt, to which they had suddenly to flee, and what you give to Christ, with your heart's adoration, will be set apart by Him for necessary uses to expedite his holy Gospel among mankind. F. B. M.

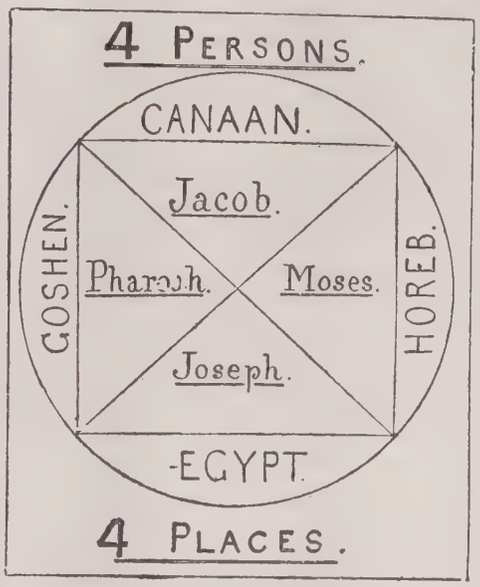
International S.S. Lesson.

Sunday, December 29, 1901.

Review (Psa. cv.)

Golden Text (Rom. viii. 31).

THIS quarter our lessons have been chiefly about four people and four countries, with nine practical points for our particular instruction.



Four People.

I. Jacob. The old, indulgent father, who had been the wily one, the supplanter of his brother, the deceiver of his father, but changed to him who had "power to prevail in prayer." His great trouble in the loss of his son turned out a blessing, and he ends his days in peace and comfort in Goshen, and is buried with Egyptian pomp in the Cave of Machpelah.

II. Joseph, the conscientious, aspiring, trustworthy *boy*, becomes the God-fearing *man*. Prepared by trouble for future greatness. The secret of his success, "the Lord was with him."

We find him the beloved son, despised and rejected, brought down to the pit, falsely accused, but afterwards exalted. God's servant, trusted in whatever position he occupies. Notice the fulness of forgiving love, and the more than fulfilment of all his promises.

III. Pharaoh. The name for the Kings of Egypt. Thothmes III., the Pharaoh of Joseph's elevation; the huge head of his statue is in the British Museum. Rameses II., the Pharaoh of the oppression; his statue has been removed to Turin. Meneptah II., son of Rameses, the Pharaoh of the Exodus, whose chariots and horsemen all perished in the Red Sea.

IV. Moses. The beautiful baby saved from the water. His training, his character; his difficult work. His mistakes and his wise choice. The honour God put upon him, speaking to him face to face (Deut. xxxiv. 10). His meekness (Num. xii. 3). And yet he never got into Canaan. Why?

Four Countries.

I. Canaan.—The land promised to Abraham for his descendants. Situated at the eastern end of the Mediterranean Sea. Very fertile. The land of the Bible. Chief town, Jerusalem.

II. Egypt.—North-east of Africa, the land of the Nile. The Hebrews call it Mizraim. A flourishing country even in the time of Abraham. Inhabited by the descendants of Ham.

III. Goshen.—The home of the Israelites in Egypt. A rich province between the Delta of the Nile and the Red Sea, given by Pharaoh to Joseph.

IV. Horeb.—Moses led his flocks to the fertile plains below this mountain, and there God called him to the great work of delivering his people, and said they should worship him in this place after leaving Egypt.

Practical Points.

1. God can overrule our afflictions, and turn them into blessings.
2. "Whom the Lord loveth He chasteneth."
3. Lesson in forgiveness.
4. How was Joseph a type of Christ?
5. God always raises up those whom He will to fulfil his promises.
6. The great deliverances wrought by God.
7. How awful a thing it is to defy Jehovah, or harden our hearts against Him.
8. Christ our Passover, sacrificed for us.
9. If God be for us who can be against us?

(The review should be conducted mainly by means of questions, bringing out the principal events, and eliciting where the practical points come in.)

Million New Pledges Crusade.

Rev. Dr. HENRY'S CAMPAIGN.

THE Sunderland meetings of Dr. J. Q. A. Henry and the Fisk Jubilee Singers were among the most impressive that have been held during the campaign.

The gatherings commenced on December 10 in the Victoria Hall, and attracted vast audiences. In the afternoon Mr. T. R. Blumer presided, and in the evening Alderman Bruce. The second meeting was particularly inspiring. Dr. Henry, in the course of his powerful address, touched upon the "club" evil, and said that in several important political clubs in the United States the sale of strong drink is forbidden. The speaker also showed the beneficial results accruing from local veto in the State of New York, where the number of public-houses has greatly decreased. Dr. Henry added encouraging words to temperance workers, and in his lucid and forcible arguments against the traffic aroused the enthusiasm of his hearers. The gatherings were continued on the following day. The night meeting, presided over by Councillor Nicholson, proved a glorious success. Our correspondent writes of it:—"Dr. Henry was superb, and the impression made was very great. In the two days in Sunderland 388 pledges were taken, and all the meetings, in spite of the weather, were magnificent."

At Darlington the weather conditions were such as to militate against the success of the meetings, but the attendances were remarkably large at the two demonstrations in the Assembly Hall, which were held on December 12. At the evening meeting, in particular, a deep impression was made. Dr. Henry spoke powerfully upon the ravages of the drink traffic, and the necessity for united effort to combat its influence. Councillor Harbottle presided, and in response to his appreciative words the entire audience rose, as an expression of their desire for a week's mission by Dr. Henry and the Jubilee Singers, at an early date.

Sheffield was the scene of one of the heaviest storms of recent years on Friday and Saturday last, but, in spite of the hurricane, there were good audiences, on each occasion, in the Albert Hall, and Dr. Henry and the Singers were warmly received. Sir Charles Skelton, J.P., presided at the opening meeting, and on Friday afternoon Mr. H. W. Gallimore. Dr. Henry gave telling addresses. Both afternoon and night the programme was of a varied and attractive character, lectures, illustrated with biograph pictures, helping to set forth lessons of total abstinence.

Returning to the London district, Dr. Henry and the Singers held a large and enthusiastic meeting in the Congregational Church, Woodford Green, on Monday evening last. Mr. W. H. Brown presided, and Revs. W. Anderton and Thos. Hammond took part. Dr. Henry's address set forth "the peril of the Christian Church, and the peril of the nation," caused by the strong drink traffic. Dr. Henry urgently appealed to his hearers to take a definite stand on the side of total abstinence, and there were many responses.

FUTURE MEETINGS.

The Twentieth Century Christian Temperance Campaign. Rev. Dr. Henry and the Fisk Jubilee Singers will resume their campaign towards the end of January. Jan. 23, Nottingham; Feb. 1-9, Dublin.

The Evangelistic Mission.

STRONGLY conservative in respect to the grand old foundation truths of the Holy Scriptures, yet liberal in its methods of bringing those truths to bear upon the minds of the masses, the Evangelistic Mission steadily pursues its course in many ways and many places; its clear, plain testimony, which has been given for thirty-six years, still proving the power of God unto salvation to many souls both of young and old in this and other lands.

BLESSED MEMORIES.

In addition to several large halls erected by the Mission, many others have been hired from time to time, as well as theatres, music halls, and tents. The founder of the Mission was recently preaching in the Metropolitan Theatre on a Sunday evening, when he was reminded that it was thirty-five years that very day when he conducted the first service in the large music hall which a few years ago gave place to the more elaborate structure in which some 3,000 people were then assembled. He recalled that on that first night the first soul converted to God, amongst several others, was a young man of striking physique named Arthur H. Wheeler, who from that hour became a devoted disciple and worker for God amongst other young men—for many years in various Y.M.C.A.'s, and then chiefly as founder of the Soldiers' Christian Association, which soon numbered over 400 branches, in connection with which he led the band of noble workers amongst the troops on active service in South Africa, where he contracted enteric fever, and returned home to enter into rest with Christ. Mr. Wheeler was the means, in God's hands, of blessing to many souls—a military officer has said, to thousands; on the 35th anniversary of that first service, other young men and women confessed to trust the Lord who saved and kept and used his servant Wheeler.

In the same place on Sunday last, as Mr. Hurditch was again telling out the "old, old story," the friend who was the soloist on the occasion related how God had led him to Christ under his preaching in the Conference Hall, Belgravia, nineteen years ago. He rejoiced now to bear testimony to the power of Christ to save and to keep the soul that trusts Him, which blessed fact has been confirmed in the cases of thousands who have been converted through the various means employed in connection with this good work, which space forbids particularizing.

CONVERTS' WITNESSING.

Many of these converts, trained as workers in this Mission, are now earnestly witnessing for Christ in many parts of the world—some in the most distant Protectorates of the British Empire, including Mr. Hurditch's two daughters, now bearing the burden and heat of the day in N.W. India (Z.B. and M.M.) and Toro (C.M.S.), in the very heart of "Darkest Africa," close to Stanley's Pigmy Forest, the first convert from which ancient race, the Pigmies, has just been baptized in Toro, where a truly marvellous work is being witnessed, over 700 professed converts having been baptized after patient, careful examination within the past year.

The Home work amongst the young is very cheering. Thousands of children attend its Sunday schools, many of whom have given evidence of the new birth and promise of great usefulness in years to come, availing themselves of the Bible classes, "Christian Endeavour," and other agencies for training to this end. The mothers' meetings, too, have proved the means of blessing to not a few, while open-air preaching in innumerable places has been used of God in leading many to the Saviour, particularly at the seaside services, both for children and adults, attended by several thousands. The distribution of Gospel literature in like manner has proved a means of great blessing, and the good news has carried light and life to many souls. Tent meetings in country towns and villages during the past year have been well attended, and by this means the evangelistic mission preachers have carried the Gospel into dark districts where it is seldom or never heard, but where ritualistic sacerdotalism abounds.

ITS HELPERS.

These comprise, in addition to the paid staff of evangelists, a considerable number of voluntary workers in all stations of life, including peers of the realm and other persons of title, lawyers, doctors, merchants, tradesmen, mechanics, servants and others, who have conducted its services, preaching the same glorious Gospel they have alike proved the power of in their own hearts and lives; while clergymen and ministers of nearly every denomination have been ready to assist in its conferences and other important gatherings, knowing well the absolutely undenominational and unsectarian character of the Mission, which in its turn is ever ready to assist evangelistic work in their respective churches; this has indeed been done in many towns and villages near and far.

RELIEF OF THE POOR.

It is not always that those who receive benefits are as really grateful for them as they should be, but many touching instances could be recorded of gratitude on the part of the poor to whom help has been repeatedly given from the Mission relief funds. Among these may be given the following:—

G. H. was for many years assisted by its funds, but becoming permanently enfeebled and needing constant care and nursing, it was necessary he should enter Paddington Infirmary. Here he was well cared for in every way. One morning he received a letter from a nobleman enclosing a five-pound note for himself. This he returned in a polite and grateful note to the donor, saying that as all his necessaries were provided for, he had no need of the generous gift, but that if his lordship would send it to the Director of "The Evangelistic Mission," he would be glad, as he knew how helpful it would prove to many other needy ones. The nobleman accordingly sent it on to the Mission as a gift from the poor man referred to.

A very similar instance happened only a few weeks ago, and many a poorly-written letter reaches the office enclosing a small donation wrapt up in love and gratitude to God for blessings received through the Mission.

HOMES OF REST.

Among the many other agencies that may be recorded, not the least is the large House of Rest at St. Leonards, for ministers and Christian workers of all denominations. This Home has been full almost since the date of opening. It is delightful to witness how Christians, differing widely on points of truth, dwell together in perfect love and unity, so that while there have been Episcopalians, Presbyterians, Congregationalists, Baptists, Methodists, Quakers, and others disowning any denominational title, staying there at one time, it would be difficult in many cases to distinguish the one from the other, blessedly recognising each other as members of the One Body, rejoicing together in their common portion in Christ, seeking to help one another forward in the spiritual life, as well as endeavouring to recoup their wasted physical energies by legitimate recreation. Letters, subsequently to hand, speak with sincere gratitude of the rest and change thus enjoyed.

It is, indeed, earnestly to be desired that while new movements aiming to reach particular sections of the community are being developed from time to time, such time-honoured and God-owned agencies as this, carrying the Gospel to "all sorts and conditions of men," may be thoroughly well-sustained, and that those responsible for its care and furtherance may be kept free from financial stress and strain. Communications should be addressed to the director, C. Russell Hurditch, 154, Alexandra Road, St. John's Wood, N.W.

Protestantism in Ireland.—In three-fourths of Ireland a Protestant need not apply for any position of trust or emolument under the Urban, District or County Councils. Then the landlords are being driven away, and now the United Irish League has issued its injunction that Protestants must join the League under pain of being boycotted. No option is afforded in the case. They must really either join the League or leave their farms. Thus the squeezing process is going on, and it is feared that in a very few years outside the towns and cities hardly a single Protestant will be left in many parts of the south and west.

The Boy Preacher

AT SHOREDITCH TABERNACLE

By Rev. W. CUFF.

THE mission at Shoreditch is now in its third week. There is no falling off in the crowds that fill the Tabernacle, or in the deep feeling and interest produced. The addresses are fresh, and yet there is a marked sameness in them all. I have heard nearly all of them for a fortnight, and there are two every night—one to the general audience and another in the after meeting; the latter is to Christians and seekers after God.

The boy's talks to Christians are searching, and sometimes severe. One well-taught and devoted man said to me the other night, "I do not agree with all he says; but he talks to us more like a man of fifty years' experience than a boy of sixteen." In some parts of his speeches that is true; and then anon we get the real boy.

C. H. SPURGEON AS A "BOY PREACHER."

I have been putting myself through every phase of thought and search on this lad and his mission, and I cannot anyhow think why it should be thought a kind of "sensationalism," or even "a questionable proceeding." From letters I have had, and by what I am obliged to hear, it is certain some good people do think it all that, and much worse. Have they forgotten the past, and the boy preachers whom God has abundantly and wonderfully used? Space will not allow me to refer to them all, but I have just turned up Mr. Spurgeon's Autobiography. In vol. I., page 199, there is a chapter headed: "The Boy Preacher of the Fens." It is certain that Mr. Spurgeon began to speak and preach when he was fifteen years of age. At sixteen he took his first formal service in a cottage.

It will, of course, be said, "But Mr. Cooke is not Mr. Spurgeon." No; neither is he anything like him in matter, or manner, or style. His whole trend of thinking is very different, and not so well defined, or so clearly expressed. There is no comparison between the two young fellows. But what of that? Mr. Spurgeon, as we have seen, was but a boy when he began preaching, but he was—as Jack Cooke is also—a boy with a message.

A MASTER OF ASSEMBLIES.

In years Jack Cooke is nearly sixteen. In some of his thinking and utterances he is far beyond that. In private, as in public, he has all the ways of a pure, simple, high-minded boy. He is dogmatic about the truth, and does not mince matters. Someone would think him a little hard at times. Whatever else he is not, he is a master of assemblies, and holds his audience from first to last.

I have ventured to write this, because we have most surely seen wonders of grace here during the past fortnight. If it shields the lad from adverse criticisms, I shall be glad; but I have written it for no other purpose except to glorify the Lord. We all here adore and magnify his holy Name for what we have seen and heard; and to *Him* we give all the praise.

MANY DECISIONS FOR CHRIST.

On Sunday afternoon we had a meeting for men only; and there were 2,000 men in the Tabernacle, made up of every type and class. There were hundreds who never go to any place of worship, and the deepest feeling possessed the assembly. There was no cant or vulgar excitement, but there was the manifest power of God. Over fifty men of all ages and of all sorts went into the inquiry room, and most earnestly sought the Lord. There were many bright young working men among them, and many decided for Christ, in a very calm and definite manner. At the evening service the place was packed immediately after six. Then we filled the hall behind. Mr. Cooke preached to both audiences, and there have been a large number of inquirers.

May I beseech all God's dear people to pray for this mission? Mr. Cooke will preach every night till December 22.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Letters of a personal nature should in every case be so marked.

Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster Buildings, London, E.C. All *Advertisements* should be sent to Messrs. John Haddon and Co., Salisbury Square, London, E.C.

SPECIAL ANNOUNCEMENT.

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Notes & Comments

OWING to the intervention of the Christmas Holidays, and the consequent congestion of work at our printers', we are compelled to go to press very early with the present issue. Particular attention is drawn to the fact that our Donation list includes no gifts received after Thursday afternoon last. Such gifts will be acknowledged in our issue of January 2.

Time and Life. The close of the year finds most people in a mood of mingled retrospect and anticipation. It is not all who consider the mood in which both the past and the future should be faced. We are all older by a year than this time last year. Are we better or worse? Is our faith brighter or dimmer? Are we upheld or not by the sense of a guiding Hand and an all-wise Providence? These are questions that all should ask themselves. Our satisfaction with the past will be in proportion as we have recognised God, and served Him well in those days that are gone for ever. Our outlook on the future will be inspiring in proportion as we can realize God in them beforehand. There is an infinite difference between the man who is able to view past and future in this spirit, and the man who sees in the past only so much time gone or so much money made or lost. Time is but the husk of life, and is valuable only as we live to the highest ends in a humble spirit.

A Famous Christian Hymn. Prominence is being given to a suggestion that the house in which John Byrom, "the Manchester Poet," resided should be purchased and preserved as a memorial, on the ground of the excellence of his poems and his association with Addison and Steele in the *Spectator*. Byrom has, however, a greater claim to be remembered than this, for he was the author of a hymn which at this season of the year is sung by Christian congregations from one end of the land to the other; "Christians awake, salute the happy morn." It is by this inspiriting hymn, with its glad note of thankfulness and rejoicing, that Byrom's name will be handed down to coming ages, rather than by his contributions to the evanescent literature of his day.

Units and Crowds. Those who are disposed to take pessimistic views of, and to be impatient in regard to the seemingly slow progress of evangelistic work, should bear in mind that God's method is that of dealing with the individual, and not with multitudes. Even Pentecost was no exception. All Sunday-school teaching mission work, street preaching, tract distribution, comes under this rule, as indeed also does Zionism, for the prophetic promise of God to "them that come of Jacob" was "Ye shall be gathered *one by one*, O ye children of Israel" (Isa. ii. 12). There is, therefore, no room for despondency, or for undue expectancy; "one by one" the great multitude that no man can number, will be made up.

The Zionist Movement. The remarkable development of Jewish Nationalism during the past few years will be forcibly illustrated by the Zionist Congress at Basle, which opens on the day after Christmas Day, and which will be attended by about 500 delegates, representing an electorate of a quarter of a million. These representatives come from countries as far distant as America and India, Scotland and New Zealand, and about five-sixths of them are university men. The movement is now strong enough to compel attention, and the practical consideration by Jews of the problem "where to go" can have but one result, the fulfilment of prophecy. Most of the avenues being closed, as, for instance, America, where already a million Jews have found a resting-place, there can be but one answer to the query: Palestine. A recent leading Jewish writer, Professor J. de Haas, said:

> On the land, then, the Bible is clear. Palestine is to be the eternal heritage of the Jewish race, and the future of that race is to be bound up in that of the land. The prophets repeat the promise in the darkest hours, it is to be the consolation of fallen Israel that they will repossess it . . . It is the Divine promise of national life that sustains them, and is the message they deliver to their suffering brethren.

The Need for Encouragement. A sympathetic hearer of sermons said recently that what he most missed in modern preaching is the note of *encouragement*. In reading the Gospels he found the most scathing condemnation of sin, but the most wonderful stimulus and helpfulness for the sinner. Nowadays there is too much fault-finding, too little attempt to awaken enthusiasm for goodness, too little exposition of the beauty and fragrance of the higher life. There is much in this criticism that is just. Jesus was an embodiment in his ministry of the prophetic word, "A bruised reed shall He not break; and smoking flax shall He not quench." Preachers should cultivate what has been well called "the wooing note." Souls can never be driven into the kingdom of heaven; but that they may be drawn into it from the very brink of the pit, is clear from the miracles of conversion that are recorded on every page of the Gospels.

The New Vista of Science. Things move so rapidly at the present time, that the news of Signor Marconi's success in transmitting signals from America to England by means of wireless telegraphy, has not astonished people as much as might have been expected. This, and other recent discoveries of science, equally marvellous, have a special interest for the Christian in a double way; they are revealing, ever more clearly, the wonders of the Father's House, and the wonderful wisdom of Him who has made all things perfect. As each new force comes to light, we ought to bow the head and worship. But these new discoveries, so rapidly succeeding each other, are silencing the bombast of those who have pretended that science can pronounce confidently against the truths of Revelation. The new science is entombing the old, and at the same time it is giving more and more proof of the truth of Revelation.

The "Red House" Scheme. The establishment of the "Red House" at Stepney, whilst not altogether a new idea, points the way to certain forms of Christian service which are imperatively demanded in poorer neighbourhoods. The "Red House" is practically a religious temperance hotel for working-men, the charges being merely nominal for bed and board; whilst in addition food is cooked for the neighbours, with all the advantages of perfect sanitation. The multiplication of such houses ought to "pay"—financially as well as socially and morally. In crowded areas it would be an unspeakable boon for unmarried men to reside in such an establishment, rather than seek lodgings in filthy and immoral homes. The unique feature of the "Red House" is that it is attached to a church, and is distinctly a Christian venture. We can quite see how such houses, properly managed, would not only be a paradise for the body, but also a great evangelizing agency. At least, the incitements to drink and to low habits would be materially decreased, and so the way made clear for the Gospel.

The Desire of the Slothful. Unfortunately there is little, if any room, to doubt that a large portion of the steadily-growing increase in the cost of poor relief is due to the influx of greater numbers of those who simply will not work. It is difficult for the charitable to weed out the undeserving from the deserving poor, but there need be no difficulty in the way of public bodies doing this drastically. Such action is not merely due to the overburdened ratepayer, it is in the interest of those whom sickness, or misfortune, or old age, have compelled to "go upon the rates." The Mile End Board of Guardians are, therefore, to be commended for leading the way in an effort to separate the slothful from those who are entitled to relief, their intention being that of relieving the ratepayers from the burden of maintaining

> young men and women who seem to have lost all self-respect and aspiration towards self-maintenance by their own labour, and who are content to exist as parasites on the hard-earned wages of the industrious members of society.

This principle is older than the Poor Law, though it is in accordance with its real spirit, for St. Paul, nearly two thousand years ago, impressed upon the Thessalonians: "If any will not work, neither shall he eat."

Was the Early Church Episcopal? Following on the attack made by Canon Hensley Henson on the attitude of the High Church party on "Apostolic Succession," the Bishop of Salisbury in his new book "The Minister of Grace," deals a sturdy blow at the policy of exclusiveness. The book is a "series of studies in Early Church History with reference to present problems," and its outcome is to prove a fact well known outside sacerdotal circles—that the government of the Church was not episcopal in character till the third century. It is clear from the dismay occasioned by this position among

sacerdotalists that there is a large section of students of ecclesiastical history who are quite ignorant of all the evidence except what has been sifted by their favourite authorities, and so arranged as to tell in favour of their own tenets. Otherwise the view propounded by the Bishop of Salisbury would not come with such a thunderclap on some of his "Catholic" friends in the English Church.

Wheels Within Wheels. It is rumoured that an attempt will soon be made to force the question of a Roman Catholic University for Ireland, and recently Mr. Haldane, a Scotch M.P., has been publicly advocating the concession, adding the words :—

> This may savour of denominationalism; but as England is governed according to English ideas, why should not Ireland be governed according to Irish ideas?

It is stated, however, in a letter to *The Standard* from Mr. McKeown, a Senator of the University of Ireland, that before Mr. Balfour's remarkable proposal of January, 1899, Mr. Haldane had been sent on a mission to Ireland to sound certain Irish politicians and to prepare the way for the suggestion, and Mr. McKeown says :—

> It is strange that while in Germany the Universities have been freed from ecclesiastical rule, and have been deprived of State functions because of corrupt practices, an enlightened British Government should endeavour to rivet ecclesiastical chains on the people of Ireland.

"Government, according to Irish ideas," simply means Rome Rule, with all its degrading serfdom, a fact which Mr. Balfour, with his personal knowledge of Irish politics, must know, even if Mr. Haldane does not.

The Success of Evening Schools. The Evening Continuation Schools were started to help young people who had left school for business, to make a good use of their leisure. The recent report of the Evening Schools Committee of the London School Board shows the most encouraging progress. The number of pupils admitted last session was 146,971, as against 125,640 in the corresponding period of last year, and there was a proportionate increase in the average attendance. The abolition of fees has not had any of the evil results prophesied; the number of pupils who begin but do not persevere, has not been increased, while it has brought a number of those into the schools who did not formerly make so good a use of their leisure. Nor have these schools shown any tendency to draw away pupils from the Polytechnics, but the reverse. There are so many insidious temptations which assail the leisure time of our young folk, that this educational movement, which aims at fitting them to carry on the process of education and start a lifelong habit of studiousness, is doing a great service for the rising generation.

Sunday Concerts. The Lord's Day question is again arising in the Middlesex County Council. On Thursday last a resolution was carried refusing to license Sunday music without the accompaniment of a religious service. Notice was given of a motion to set aside this arrangement so far as the Alexandra Palace is concerned. It is significant that one of the members was able to say that he had received letters against the Sunday concerts, but none in favour of them. We sincerely trust that the threatened reaction will be defeated.

On the Watch Tower.

"Thou remainest" (Heb. i. 11).

By Rev. W. T. TURPIN, M.A., Immanuel Church, Eastbourne.

THE close of the year brings vividly before us not only the rapid flight of time, but in various ways as well its changing scenes and fashions. It impresses upon our hearts the fact that all, even the best upon earth, fade as a leaf and vanish away.

Happy are they who have found a new home outside and above it all, and have found it in connection with Him who is there, so that the person of the Christ, and the place where He is, become everything to the heart; and we await his return, in the appointed time, when He shall change our body of humiliation, and fashion it like unto his body of glory. Until then may it ever be the constant joy and comfort of his own to move on with Him, not being borne along in the throng of the passing, careless world, but in all the true, deep sense of the words, abiding in his love!

THE GOD OF THIS WORLD.

What an unspeakable rest and comfort it is to have to do with Him of whom it is written, "*Thou remainest*," . . . "*Thou art the same!*" First, let us remark how important it is to see things *as they really are;* the tendency is in an entirely opposite direction, as a rule. Among men here in this world, things are *not* what they seem. The power of the god of this age in blinding the eyes is never more evident than when seen in his skill in wrapping the minds of men up in delusions and darkness.

This is evident in every department of human life—*political, ecclesiastical, professional,* and *commercial;* delusions abound on every side as the year closes and time bears us on its rapid stream onward to the end. That Satan is the *usurper* "prince of this world," and "the god of this age," is as clear as sunlight to every eye not blinded by his darkness; "the lie" and "the darkness" are the essential characteristics of his rule and dominion for a season.

As "the Times of the Gentiles" are speedily hastening on to their fulfilment, the voice which especially seems to sound both loud and clear in the conscience and heart, is, "It is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light."

THE STATE OF CHRIST'S CHURCH.

How solemn to mark the retrograde weakness and worldliness in the Church, and the recklessness and wickedness in the world. The bold and daring defection and departure from the truth on every side is one of those dials upon which we may read the hour of the world's age, and the lengthening shadows upon its face seem to intimate that its day is drawing towards a close. The most fitting words to describe the present moment are the solemn utterances of the prophet: "Truth is fallen in the street, and equity cannot enter; yea, truth faileth, and he that departeth from evil maketh himself a prey" (Isa. lix. 14, 15). Yet in the face of it all, no pessimists would we be, because "the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear;" and as the loyal and faithful heart enters into this, it responds with all courage and affection to his call, which reaches into its utmost depths: "But that which ye have, *hold fast* till I come" (Rev. ii. 25).

Standing then as we do upon the confines of the ebbing year, the question arises, and presses for an answer,

"WHAT OF THE NIGHT?"

The *moral state* of the world on the one hand, and the *absence* of our beloved Lord and Master from it on the other, constitute the world's night; there can be no light such as God delights in until the Sun of Righteousness arise with healing in his beams.

If we fix our eyes on our country with a retrospective glance, how very dark the night appears; we are far from saying there are no stars shining out in the thickening gloom; alas! they are *few*, but praise God, these are *very bright*. With regard to our interests abroad, more especially in South Africa, it is intensely sad and solemn to see how the war still drags on, especially when we remember the appalling sacrifice of life it has already cost.

OUR NATIONAL RESPONSIBILITIES.

"What of the night," as to this? Is there a voice of God to us as a nation, and what is it? Can it be that as yet we cannot be trusted *nationally* to pass on loyally and bountifully to those who come under our sway that *Word of Life* to which England owes all her prosperity and greatness? What about Egypt, on which we have our hold? What about the Soudan? Is it not perfectly true that the campaign of Omdurman had placed in our power a vast tract of territory containing somewhat like a population of sixty millions of people? What has England done for these as yet on a scale commensurate with such magnificent opportunity? Then, when we look at home, are there not features of that night, which are calculated to awaken most serious apprehension? The recent action of the French Government with respect to the Roman Catholic orders in that country, and the consequent incursion and settlement of these in our own land, cannot be contemplated without solemn concern.

Another significant mark of "*the night*" in connection with home affairs is found in that great dense, black cloud hanging over us in connection with the National Drink Bill—this for 1900 was the amazing, confounding sum of £162,163,474!! and this coupled with the investigations of the Harveian Medical Society, showing that 50,000 persons die annually in Great Britain through the direct effects of alcohol, causes a shudder.

Thus our national responsibilities at home and abroad call loudly to us to "humble ourselves under the mighty hand of God."

"Thou Remainest."

A STAFF FOR THE NEW YEAR.

Amid the rolling years of changing time,
The shifting sands upon the ocean shore,
The coming, and the passing, how sublime,
This thought—for evermore.

Eternal Life, beyond the changing years,
Unfailing Light, across the shifting sands,
Love, that 'midst surging waves of hopes and fears,
Like Rock of Ages stands.

Our loved ones come and stay, and swift are gone,
Spring hastes to summer's fulness, then away;
The early beauty of the dewy morn
Fades into dying day.

For evermore, our God, thy changeless grace,
That doth each wanderer with light enfold,
The same life-power that doth, in realms of space,
Each shining planet hold.

Thine evermore the same eternal love,
That knoweth not the shadow of a change—
The "parallax" that e'en fixed stars above
Reveal, in their vast range.

For ever Thou remainest—Thou whose name
Is Alpha and Omega—First and Last,
Jehovah-Jesus, changelessly the same
In future, present, past.

Thou, Lord, remainest; through the lifting gates
Of the New Year we pass, our hearts grow strong
In the blest hope for which creation waits
The new eternal song.

J. H. S.

Review of the Year.

As Time, the messenger with wings, is about to record the passing of another year, we would look back, with a religious interest, upon days gone by and the events which they have brought. To the reflecting Christian this should not be merely an exercise in modern history, but also an occasion for personal examination in the light of God's will, and the privilege of witnessing for Christ among men. While confining ourselves for a few moments to a review of outward occurrences, we would by no means overlook the importance of individual heart-searching, now that another chapter of our Christian pilgrimage draws to its close.

The year ends, as it opened, with painful evidences of the serious character of the conflict in South Africa. While from time to time reports have been received of success attending our arms, sorrow has entered thousands of homes through the death, either on the field or through the ravages of disease, of officers and men who had gone to the front. On the side of the Boers—brave, indeed, but misled to their sad undoing—much blood has also been spilt; and day by day many have prayed, and are still praying, that God will intervene in such a way that, with the cessation of hostilities, the government of South Africa may be placed on a stable basis, with attendant peace and prosperity.

POLITICAL EVENTS.

The year will long be remembered as that in which our noble Queen, Victoria the Good, finished her earthly course. For sixty-three years she reigned with reasonable pride over a people by whom she was loved with increasing affection, as the days of her pilgrimage and service under the King of kings were prolonged. At the advanced age of eighty-one she left earth with its turmoil and care; and her works do follow her. With universal acclaim Edward VII. succeeded to the throne. Long had he engaged our prayers as Prince of Wales and Heir Apparent. Now we know him as our Most Gracious Sovereign Lord King Edward and his fair consort as Queen Alexandra; and it is our privilege to invoke the blessing of heaven upon their life and work and influence. God save the King!

It is only the other day that Prince George, Duke of Cornwall and York, was created Prince of Wales. May he add to the charm and glory of the familiar title! With his beloved consort, so widely known as "Princess May," he had just completed a tour in which most of the colonies and dependencies of the Empire were visited. As the Lord Mayor of London said lately, on the occasion of the banquet given to the Prince and Princess at Guildhall—Africans, Australians, New Zealanders, Canadians, Cingalese, Indians, Maoris, and others, welcomed the travellers, and showed their evident loyalty to King and country. Lord Rosebery spoke of the voyage, with its visits to British Dominions Beyond the Seas as "majestic," and described it as "the most illustrious that has ever been chronicled in history." We can well believe that there is no exaggeration in this estimate, nor in the language of the loyal address presented by the Corporation, that the dignity, courtesy, and never-failing tact of the Prince and Princess "have confirmed and accentuated among our brothers and sisters in the many and far-off colonies and dependencies of the British Crown, that loyal love and attachment to the old country and its sovereign that has ever been their distinguishing characteristic."

A legislative measure of special importance from a social point of view is the licensing law which is briefly styled "The Children's Act." It has been placed on the Statute Book as the result of much agitation on the part of temperance reformers, and it comes into force with the New Year. The Act forbids the sale or delivery, save at the residence or working place of the purchaser, of any description of intoxicating liquor to any person under the age of fourteen years, except in corked and sealed vessels and in quantities of not less than a reputed pint. The penalty prescribed is not exceeding 40s. for the first offence. and not exceeding £5 for any subsequent offence; and like fines will be incurred, on conviction, by any person who knowingly sends any child under the age of fourteen to any licensed house to obtain strong drink excepting under the conditions provided. Though the Act falls short of fully meeting the desires of the friends of the young, it has been hailed with satisfaction as tending in the right direction. The "trade" has denounced it in a vigorous manner; but with wholesome reminders on the part of the police and their own protection societies, publicans are very generally displaying notices intended to prepare their customers for the inevitable.

RELIGIOUS MOVEMENTS.

The year opened with an enterprise that will long be remembered. The Simultaneous Mission of the Free Churches was organized on a scale that was large beyond precedent, and carried through in a spirit of great hopefulness. The results were not what some expected, but all the same they justified the undertaking. Such as are in common speech called "outsiders" were not reached in the degree that was hoped, but many young people and persons in the habit of attending Divine worship were led to spiritual decision. Some of the ministers proved themselves excellent evangelists; others found out that they had much to learn before they could do that difficult work. Many pastors were rejoiced to find among the converts not a few for whose enlightenment they had long been labouring in prayer.

The Million New Pledges Crusade has been an enterprise in the interests of temperance carried out on a correspondingly large scale. Alas! that it should be needful to combat a widespread traffic that is only evil and that continually; and that so many moral and religious considerations should give urgency to the work of reform. Whether or not the full million of pledges are secured, there is this satisfaction, that an attack altogether heroic and singularly encouraging in its results has been made upon the citadel of strong drink. In this work Rev. Dr. Henry, of New York, has done splendidly. His addresses in some scores of the largest cities of England and Scotland have reminded many veterans of the orations of J. B. Gough. Certainly a mighty power has attended his words; and by the blessing of God the campaign will bear fruit for many days to come.

Another great religious movement has been that whereby it is hoped to send the light of Holy Scripture to the millions of India. The "Gospels for India" scheme is broader than its name. It is, as we have frequently explained, an endeavour to bridge the chasm between men, women, and children in Great Britain who have Bibles, New Testaments, and Gospels within their reach, and men, women, and children in India who are without the writings whereby God has revealed unto us his holy mind and will. In reliance upon God, and with his glory alone in view, one or two devoted souls set to work, and in a short time home agencies and workers on the foreign field were brought into line, with all the power of an organized body, to give effect to plans that were undoubtedly of God in their origin and development. As we have shown during recent weeks, children have their media and women theirs; then there are endeavours on the part of classes, official, professional, commercial, and so forth. For instance, medical men and lawyers at home are sending to practitioners in India, bankers to bankers, policemen to policemen. The seed of the kingdom is being sown; God will give the increase.

ROMAN CATHOLIC ACTIVITY.

In a certain sense Roman Catholicism is always active; but during the year now passing the activity has been exceptionally obvious and threatening in results. No sooner had King Edward ascended the throne than there was an outcry against the terms of the Declaration regarding the doctrine of Transubstantiation which has been subscribed by the rulers of Great Britain for two hundred years. Looking ahead, the wire-pullers of the Roman Church wished to relieve future rulers from the disability implied in the Declaration—the aim of which is to secure the Protestant Succession to the Crown, and nothing less. Romanists contended that the way should be open for kings and queens of this realm to follow what faith they might desire—meaning by this that they should be free to be Roman Catholics. Our forefathers, in putting upon the Statute Book the Bill of Rights, had in mind the true welfare of the people, and they knew by sorry experience that Romanism is nothing if not political, and that with a Papist on the throne there can be no true liberty. Yielding to the cry raised, the Government appointed a committee of both Houses to see whether the Declaration could be so modified as to be less offensive to Romanists. In due course a Bill was introduced into Parliament; it passed its third reading in the House of Lords—and that was the last of it! Evidence was not wanting that the Protestant feeling aroused throughout the country supported the Government in its attitude of caution and reserve.

Another aspect of Romish activity appears in connection with the dispersal of so many of the religious houses of France. The law against associations proposed regulations which comparatively few of the religious orders have accepted. Those "religious" who refused the terms, left the country, making for such lands as would receive them. In many directions they found obstacles; but none in England. They have come to our shores, monks and nuns, in considerable numbers, and many mansions and large houses in the provinces have been converted into monasteries and nunneries. Once again the cry has been raised as to "the coming of the friars." They do not come as of old, with a message or ministry for which people are waiting. They have not come for the public welfare, but for their own comfort. How long are we going to slumber in indifference while those of whom priest-ridden France is tired, acquire estates, organize industries, and, to use an Oriental figure, "eat up the inhabitants of the land"? We talk about giving asylum to pauper aliens. It were better to invite such to share the blessings of a free rule based on Protestant principles, than to fold our arms while agents of Rome, men and women who know no more of patriotic obligation than of spiritual freedom, come upon us like a cloud, bringing religious confusion, moral blight, and social distress.

WORK AND WORKERS.

In addition to much political distraction, and partly in consequence thereof, the year has witnessed a languishing condition of trade. There has been widespread straitness, and many religious societies and philanthropic agencies have been suffering from financial need. This has led to various acts of retrenchment, and to a general economizing of funds. Workers have often been at their wits' end, but for the most part praiseworthy patience and devotion have been shown. The work has been pushed forward, not because progress was easy, but rather because effort was urgent.

In India the recurring scourge of famine has invested Christian effort with peculiar difficulties. Looking further East, we have been privileged to see the resumption of work in China; many missionaries who came away during the Boxer rising, with its massacres, have returned, taking new witnesses for Christ with them.

God has taken many of his servants home during the year: President McKinley, by the assassin's hand; Revs. John Gritton, D.D., William Crosbie, and James Wall, after records full of honour and blessing; Mrs. Anna Shipton, a seer of spiritual visions, and Mr. J. H. Burke, a singer of spiritual songs. Among the sick have been Dr. Barnardo, Rev. J. Hudson Taylor, Mr. Robert Wilson and Dr. Harry Guinness. May these be preserved yet awhile for testimony and service.

As the last hours of the old year are passing, we wish our readers—A Happy New Year!

"What Mean these Stones?"

A THOUGHT FOR THE DYING YEAR.

Joshua iv. 21.

A VERY hasty glance back over the little narrative will suffice to show us the primary meaning of these stones. Their number was twelve, and they were to be grouped together, in obedience to God's command, to form a monument to his watchful care over his people Israel.

The thought is suggestive. As we stand in this twelfth month, on the verge of a dying year, "what mean these stones," these twelve months of God's providence and God's patience to each one of us his children individually? The careful pondering over one stone should humble us; surely the recollection of the twelve, with their marvellous record of mercies, should lay us very low at his feet.

Viewing these stones from God's side, it would be easy to inscribe upon each one a testimony to his care over us—His love, long-suffering, faithfulness, goodness, mercy, and so on; but how do we read the inscriptions that our consciences must needs write upon our side of the stones? Would they not be failure, disloyalty, half-heartedness, selfishness, pride, sloth, &c.?

My reader, let us remember stones are enduring. We employ them for the erection of our monuments to perpetuate the memory of our loved and honoured, our good and great; the inscriptions upon them last for ages, and are read by generations to come. Well may we ask in solemn warning—

"WHAT MEAN THESE STONES TO US?"

Probably we began the New Year of this new century with unwonted earnestness, full of hope and fresh resolves. We would endeavour by God's grace to live nearer to Him, to study his word more closely, to rise earlier in the morning in order to spend more time in prayer, to try and win souls for his Kingdom; but what do our stones record? Do they tell of service or stagnation? Of devotion or disloyalty? Of ardent love or of lukewarmness?

Maybe the year has brought us sorrow, physical pain, severance from loved ones, financial loss. Indeed, as we passed each month's milestone it seemed as if it would be far easier for us to sit down in weariness and despair upon it, rather than carry it forward to form a monument to God's glory.

Well, we pause for a moment on the threshhold of another year, with our twelfth stone in our hand, and ere we place it on the summit of "the pillar," I think our inscription must be, "Surely goodness and mercy have followed us." Then, turning to our own side of the stone, shall we not write—Lord, although thine eyes have marked our failures and our shortcomings, yet "forgive us all that is past, and grant that we may ever *hereafter* serve and please Thee in newness of life." Amen. T. P.

Notting Hill.

New Year's Eve.

LAYING THE HARP ASIDE.

I AM laying the harp of the year aside,
The harp that my fingers so long have plied;
So long that my spirit is loth to part
With the instrument dear to my saddened heart.

I am laying the harp of the year aside;
But, lingering ever, I hear abide
The happy strains I have played thereon,
In the happy moments for ever gone.

I must lay it by; but my hand will play
One other strain ere I put away
The dear old harp. 'Tis a note of praise
To the God of Love, for those bygone days.

* * *

'Tis morning! Lo, at my side I see
A fair new harp that is waiting me;
The golden harp of a bright new year,
And I wake its music with half a fear.

I take the harp of the good new year,
My finger moist with a grateful tear,
And find it tuned to the God of Love,
To the hallowed songs of the host above.

I thank Thee, Lord, for the harpstrings new,
For the holy love that is ever true.
Oh! teach me, Master, that this glad year
I may praise Thee better as heaven draws near.

WILLIAM LUFF.

1693

Elijah: The Prophet of all Time.

By Rev. F. S. WEBSTER, M.A., Rector of All Souls, Langham Place, W.

VI.—Throwing Down the Gauntlet.

THE story of the contest on Mount Carmel is full of wonder and interest. We are not surprised that even the dull, gross hearts of the idolatrous and corrupt Israelites were stirred as they saw fire descending from heaven and consuming Elijah's sacrifice. And yet, for those who have eyes to see it, Elijah himself, as he stands braving the wrath of the king, and challenging all the congregation of Israel to witness the contest, himself the solitary prophet of Jehovah, and the 850 prophets of Baal, is a greater wonder than the opened heavens and descending flame.

We must not let our knowledge of the triumphant issue blind us to the seriousness of the danger Elijah was in. Obadiah felt that Elijah could only be delivered from Ahab's vengeance by being carried away by the Spirit of God far beyond his reach. He little realized how completely the wrath of man is subject to God's restraint, and how absolutely secure beneath the invincible shield of the Almighty are all who trust and obey.

Look, then, at Elijah. He is waiting for Ahab. He does not know how events will turn. He is content to take one step after another as God reveals it to him. But he waits without fear, confident of these two things: (*a*) the rain is at hand, and (*b*) in some way or other the sin of Israel's idolatry must be publicly condemned and punished.

Put yourself in Elijah's position. He is in the possession of a great secret. He is authorized to announce that the long time of sore judgment is at an end, that the hour of mercy and relief is at hand. How strong the temptation to use this knowledge to secure his own safety, and to regain favour with the king and nation. But he gives no thought to his own safety, he has no concern for his personal popularity. He is consumed by a passion for God's glory and a fervent longing to turn the heart of the nation away from idols and back to the living God.

THE PROPHET AND THE KING.

He deals first with the king. Ahab comes longing to let loose upon him the fury of his violent displeasure. But some power restrains him. "Art *thou* he that troubleth Israel?" And as he said the words, echoing the wild complaint of the past three years, he felt the absurdity of his question. It was no general at the head of mighty legions that confronted him, no leader of sedition influencing a populace by violent harangues. In himself who of all the king's subjects was more harmless than this poor and solitary Gileadite? Clearly it was not Elijah, but the God in whose name Elijah spoke, that had brought judgment upon the land.

Ahab felt how false was the charge he made. The physician who declares the serious character of the malady is not the author of the sickness. The looking-glass that reveals the ravages made by care and time is not the cause of them; it was not Elijah, who had declared God's judgment upon a nation's sin, but Ahab and his father's house, which had caused Israel to sin, who were, in truth, the troublers of Israel.

Yes, Ahab knew it. For reasons of selfish policy, and to please his imperious wife, he had openly dishonoured Jehovah; and the whole land had been given over to idolatry. He had no answer to make. The specious sophistries with which he had silenced his uneasy conscience were shown up in their utter falseness as he stood in the presence of this bold champion of Jehovah. So he bows before the majesty of truth, and waits for the prophet to declare the next step in his campaign for the vindication of Jehovah.

Learn how invincible truth is. As Ahab and Elijah stand face to face, none can fail to recognise the true king. Ahab in his royal purple is small and contemptible in comparison with Elijah in his rugged honesty and fearless trust in God. The great man is he who is always making for a great object. We cannot all act on the same high level as Elijah, or before such a world-wide and age-long multitude of spectators, but each in his own small corner, and in his little day, may follow the same great end, and lose sight of himself in his devotion to God's glory and the good of those around.

Of course we shall be called disturbers of the peace. All God's faithful servants must be troublers of backsliding Israel. They reveal the unswerving righteousness of God. Their lives bear witness that God's commandments are binding, and must not be stretched to suit our convenience. Whether in business or in social life, those who make everything a matter of conscience, and seek to do all to the glory of God, are sure to be a trouble or annoyance to such as are lax and careless around them.

"TROUBLING ISRAEL": A PERSONAL QUESTION.

There is undying enmity and perpetual strife between the Seed of the woman and the seed of the serpent. No man can be loyal to God without stirring up that enmity. It is only in the dreamland of modern theorists that virtue wins universal homage, In daily life the Daniels and Josephs are plotted against, because their probity and virtue interfere with pleasant and profitable sin. Perhaps if you have ever been condemned as a troubler of Israel, it is because you have openly sided with God in the conflicts of your day. The man who drifts with the current never troubles it. The man who stands firm for truth and righteousness does.

But whatever the charge laid against him, the true man of God is sure to win in the end. The most abandoned, and such as are most full of hate, have a secret fear of God. Conscience is a secret ally, which at some time or other forces even the most ill-disposed to do homage to goodness and truth. Ahab had no power to resist Elijah. He fell in with the prophet's plan of campaign, and lent himself to it, carrying out his wishes as though he were his servant instead of his sovereign.

ELIJAH, OR THE PRIESTS OF BAAL.

And what a bold place it was! The whole nation was to be summoned to a solemn assembly. Before the parliament of the people the appeal is to be made to heaven, and God is to decide between Elijah and the priests of Baal. He begins by clearing the issues, and appealing to conscience and reason. "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him?" There was no answer. Not because human wisdom could not find one.

It was not the force of logic but the power of the Holy Ghost that reduced them to silence. "He is simply begging the question," would be the scornful answer of the modern infidel. Of course, if there is a God we ought to find out whether Baal or Jehovah be the true God. Let him first prove that there is a God, and we will soon cease our halting. But Elijah's appeal was to the conscience, and conscience forced them to accept the rebuke in silence. The people were convicted as much as the King. This solitary witness for God silenced the whole nation. Every mouth is stopped when God's truth is revealed.

The same appeal is sadly needed now. There are many halters amongst those who profess and call themselves Christians. There is dimness and slackness about their Christian life. God has no hold upon their hearts. Pleasure, wealth, fashion, splendour, rank—these are the real objects of their desire, these are what they really worship. They halt between God and Mammon. Their walk is uneven because their heart is divided.

Oh, that the prophet's words might ring with a clarion sound through all the churches! "If the Lord be God follow Him." Nothing is more unreasonable than religious vacillation and indifference. If religion be anything at all it is simply everything. Christ loathes lukewarmness.

Several Welsh Missionaries have recently set sail for their various spheres of labour in far-off lands. Amongst them are Rev. D. Picton Jones, who has been transferred from Central Africa to Matabeleland, and Rev. Dr. Phillips returning to Madras, India.

Day by Day.

SUNDAY, December 29. 1 John iii.

O MY soul, dost thou realize that this is true of thee—that the Father has set his love upon thee, and has called thee to be his child, for such thou art? Does it matter to thee so greatly that the world passes by thee without recognition when thou art known in the mansions of eternity as the beloved of the great King, and there is a time when thou shalt shine as the sun, revealed, understood, manifested in the manifestation of Jesus Christ?

Thy Lord was manifested (5); He shall be manifested (2); He has taken away sin's penalty; his indwelling breaks its power; abide in Him; He is (2); He is pure (3); in Him is no sin (5); He is righteous (7); He laid down his life for us (16). Let Him abide in thee, and sin will cease to be the habit and practice of thy life. He will destroy the works of the devil in thy soul, and ultimately in the world.

If thou art indeed a child begotten of God thou canst not love sin; thou canst not hate; thou canst not shut thy heart against thy brother. Open thyself to the love of God. Love is life. Let love reveal itself in act. Love must give its best. And if thou livest thus in love, thou shalt be true, and shalt stand before God with an uncondemning conscience, knowing that He accepts thee in Christ (19). Then thy prayer will be full of faith and power, and thou shalt abide in Him, and be infilled by his Holy Spirit. Purity, love, truth, these three are one—the apparel of the sons of God.

MONDAY, December 30. 1 John iv.

There are many spirits and false prophets in the world to-day: Christadelphianism, Christian Science, Spiritualism seek to seduce the souls of men. The one supreme test is given in the second verse. When the spirit acknowledges that Jesus Christ is God incarnate, we may accept it as speaking from God; otherwise it is the spirit of anti-Christ. It is not enough for us to be enamoured by the outward beauty of the forms of truth, we must penetrate to the heart. Specious arguments and beautiful words may deceive us. We must test the spirit, the essence, and the heart, of systems which accost us and demand allegiance.

Let us beware of that which is popular in the world. The fact that the world flocks in its vast crowds to a religious teacher is no proof that he is divinely sent, but the contrary. The world heareth them because they are its children. Only those who are of God care for the things of God. These false systems will ultimately be overthrown before the Gospel, because He who is in the Gospel, and in our hearts, is greater than all the power of error and hate. Dost thou long to overcome? Then let the Greatest of all indwell thee.

It is meet that the Apostle of love should speak of love, but love cannot be separated from its source, which is the very heart of God. We must know God, therefore, in order to love; but as we love—that is, as we make others the object of our thought, and minister to them by word and act—we shall know God. There are dark times in all lives, but see that your sky be not darkened by fear or hate, which love casteth out. A more perfect love will give you deliverance from the shadows which have obscured the blue sky; and when all else fails, know and believe the love which God hath towards you (16).

TUESDAY, December 31. 1 John v.

Dost thou believe that Jesus is the Christ? Thou art a child; and true love to God will lead thee to love Christ and thy brothers and sisters in the family of God. Wouldst thou increase thy love? Then keep his commandments, which are not grievous (3) when once they have been chosen by the will. When we begin to obey we find them good and acceptable. Wouldst thou overcome the world? Live in thy sonship, and realize the enduring world to which thou art attached, and thou wilt not be deterred by fear, or flattered by the vanity of this transient scene. Wouldst thou have a stronger faith in Jesus Christ? Let the Holy Spirit bear witness to Him.

Every life must have its altar and the laver. Through all the ages God is bearing witness to his Son, and in all true hearts the Spirit of God bears testimony to the truth and glory of Jesus. That witness may not come to thee in an audible voice, but thou wilt be aware that through fellowship with Jesus Christ thou art brought into the enjoyment of eternal life, and as that life springs up within thee, it will be its own supreme witness to the truth of revelation.

No child of God should rest content with anything short of the knowledge and assurance of eternal life. If you lack that assurance, see if you are sinning against the law of perfect love towards some brother or sister. Put right the wrong within you, and the light will shine.

The child of God has great boldness in intercessory prayer. When we are living as we should, we may go into the presence of God with an assured faith, and God will give us life for others. Let us make great requests, sure that our Father is a great God, to whom what is difficult and impossible to us is a very little thing. Go on thy way, O Christian soul whom God hath begotten! There is no need for thee to remain under the captivity of sin. The only begotten Son of God will keep thee (18, R.V.)

With what a sublime outburst the Epistle finishes! There are three things we know (18-20). We know Him Who is true. We are already drinking at the fountain-head of eternal life. What arguments are these that we should guard ourselves from idols, which are the appearances of things, lest we miss Christ, the Divine reality, which satisfies the soul!

WEDNESDAY, January 1. 2 John.

The Scriptures include every kind of literature—history, poetry, proverb, argument, treatise. It was befitting that there should be one or two specimens of Christian correspondence, and we are favoured with two exquisite specimens of such letter-writing as the Holy Spirit could indite and use—the models on which holy men and women have fashioned their correspondence ever since. What courtesy, what grace of style, what weight of matter in how few words may be crowded into a short letter to a friend, when the love of God is in the heart! Many scent their writing-paper, but their words are vinegar or pepper; let us scent our thoughts, and the paper may take care of itself—it will be preserved till it is brown with age.

All love is founded on sincerity and truth. Do not say more than you feel—feel more than you say. And that you may feel as you should, get into the right attitude with those around you, and then look up to God to breathe into and through you his own perfect nature, which is love. Be true. You will only know truth intellectually when you have received it spiritually.

When we walk in truth we obey the Father's law (4), and when we walk in love we obey the same law (6). Therefore truth and love are different aspects of the same attitude towards God and man. And whilst we love those that hold the truth, we cannot help being in antagonism to those who oppose it, or disseminate lies (11). Such high themes are consistent with all natural yearnings after human friendship.

THURSDAY, January 2. 3 John.

Another gem of Christian letter-writing! If all our friends were in physical health as they are in spiritual, according to the Apostle's wish (2), some of the weakest invalids would suddenly arise in robust health, and abounding energy, whilst large numbers would be pining invalids. But too many are not specially solicitous that they should ail nothing spiritually, so long as the body is healthy.

Gaius walked in truth (3), therefore he walked in love (6). Nothing is so hostile to love as insincerity. There must be absolute transparency and confidence if the blue sky of perfect love shall overarch your heart and life. The love of this good man was shown in his kindly offices to the Gospel preachers of his time, who, for the sake of the Name (see R.V.), had gone forth on their sacred errands, taking nothing of the Gentiles. He set them forth on their journeys, worthily of God—in other words, he gave them as much attention as if he were entertaining Christ Himself, and in doing this, he became a fellow-worker with the truth (9).

All men were not like Gaius, and the like-minded Demetrius (12). In almost every Christian community there is a Diotrephes, who will not do good himself, and hinders those who would. But there was a Judas among the Apostles, and these men test our true character, and exercise the strength of our patience and steadfastness.

FRIDAY, January 3. Jude.

There are close resemblances between this epistle and the second epistle of Peter. Evidently it emanated from the same school of thought.

The inscription is very beautiful—"Called;" "Beloved in God;" "Kept for Jesus Christ."

The motive for writing was the havoc caused by false teachers, whose character and life belied their words. These wolves in sheep's clothing were injuring the flock, and grievously imperilling the progress of the Gospel; and therefore the saints are asked with all the urgency possible to language, to resist them, and contend earnestly for "the faith," which was originally delivered to the Church, as the trustee of God's truth for man.

But what traps and pitfalls beset us! What a danger there is that we should stumble to our fall! (24 R.V.) And how many have fallen, who seem to have as good or a better chance than we have! The angels kept not their first estate. Adam, though created in pristine innocence, fell. Cain was rejected; Balaam, who saw with open eyes, was slain on the battle-field, as a reprobate. Korah, who carried a censer filled with holy fire, was hurled for his sins into the abyss. How shall we stand, where so many have fallen! Be of good cheer! He is able to keep you from falling.

For you, all that is necessary is to keep in the right attitude towards Him. Build up yourself in your faith, pray in the Holy Spirit, keep yourself in the main current of God's love, and look for the mercy of God. Some day you and I will be set before the presence of his glory without blemish to his exceeding joy, and ours.

SATURDAY, January 4. Revelation i.

From Jesus Christ, as man, during his earthly life, the day and hour were hidden (Mark xiii. 32); but now the Apocalypse was given, that He might encourage his servants through the long, dark centuries by the gleams of light, and the final glory, which would most certainly accrue. Note the special blessing on those who hear and keep these words.

In the fourth verse we have the Blessed Trinity. In the fifth verse Calvary, where Jesus consummated his witness as the faithful martyr; the resurrection morning, on which He was born out of death; and his ascension to the right hand of God. In the sixth and seventh verses, the first and second Advents. In the eighth, the assurance that all being, all creation, is ensphered within his glorious Nature.

One of the sights of my life is to have seen the isle that is called Patmos, where the risen Lord met his beloved disciple. I like that conjunction of words, the kingdom and patience; they teach us that the kingdom may be won, not only by fighting and working, but by suffering. There is as much strength shown in beds of pain as on the battlefield or among the harvest sheaves. Would you have the vision of Christ? Wait till you get to your Patmos of isolation, loneliness, and suffering, and it will be given. The Lord appeared to his servant as High Priest and King. Let Him be your First and Last, at the beginning and at the end of all your work, all your years, all your life. Ever think of Him as the Living One. Do not look for death, but for Him. Remember that the keys are in his hand, and believe that He will go before you, opening all gates that threaten to obstruct your way, even those of the unseen world.

F. B. M.

A Congo Pioneer.

REV. GEORGE GRENFELL.

THE departure of Rev. George Grenfell for the Congo, in September last, recalls the life and labour of a noble missionary pioneer. As a missionary explorer, Mr. Grenfell's reputation ranks high; there burns in his soul the passion which occupied Livingstone's heart for the uplifting of Africa.

For many years African missionaries have dreamed of the establishment of a continuous line of stations across the vast continent, from Zanzibar on the east to the mouth of the Congo on the west. This dream at last seems in a fair way to being realised. The late Mr. Robert Arthington, who had previously taken great interest in the Congo Mission of the Baptist Missionary Society, before his death gave a sum of £10,000 to that Society in order that the gap between Yakusu, the farthest inland station from the west, and the nearest post of the Church Missionary Society (a distance of some 370 miles) might be explored and brought under the influence of the Gospel. It is with a view to the accomplishment of this that Mr. Grenfell has once again embarked for the Congo.

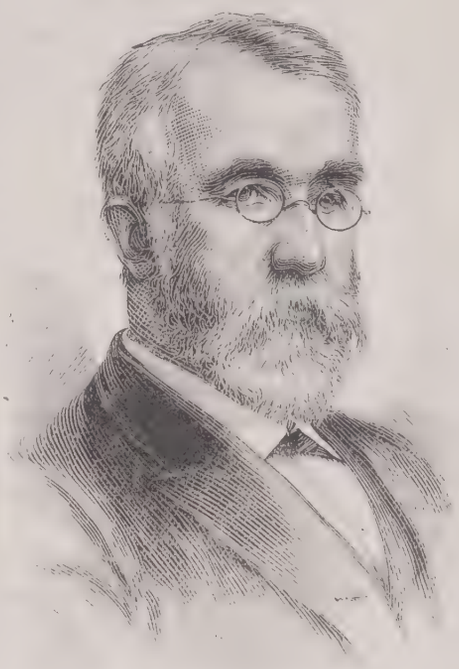
George Grenfell was born in August, 1849, at Sancreed, four miles from Penzance. When the child was but three years old his father removed to Birmingham, where George was educated at King Edward's Institution. Although his parents were connected with the Church of England, the lad attended the Sunday-school of Heneage Street Baptist Church, the minister of which at that time was the late Rev. Samuel Chapman (afterwards of Melbourne). Under that fruitful pastorate the boy decided for Christ at the age of fifteen, and became in due course a Sunday-school teacher. He speedily developed interest in missionary matters; Africa from the first captivated his fancy, and Livingstone's expeditions and Moffat's travels were read with avidity. At length Mr. Grenfell entered Bristol College, and in December, 1874, in company with Alfred Saker, of saintly memory, he set sail for the Cameroons.

Four years later the committee of the Baptist Missionary Society decided to inaugurate work on the Congo river, and the choice of pioneer fell upon George Grenfell and Thomas Comber, who accordingly reconnoitred the country, and succeeded in obtaining permission for a station to be established at San Salvador.

Two years afterwards, Mr. Arthington, having contributed £5,000 for the cost and maintenance of a mission steamer, Mr. Grenfell came home and superintended the construction of the *Peace*. The vessel having been floated and taken to pieces again for transport, Mr. Grenfell left Liverpool on December 9, 1882, with his precious charge, and safely arrived at Stanley Pool. Two engineers were sent out from England to reconstruct the vessel, but just before reaching the Pool they were attacked by fever, and died. In this extremity the resourcefulness of the explorer manifested itself. Mr. Grenfell set to work to put the vessel together himself, and in three months, with native assistance, the boat was complete and ready for the water! In June, 1884, he was able to inform the committee that the launch had been safely accomplished, and a trial trip run.

Up to 1887 the *Peace* had made several considerable journeys, traversing nearly the whole of the 5,000 miles at that time known to be navigable. During one of these expeditions Mr. Grenfell discovered the Mobangi River, respecting which *The Times* declared that since the discovery of the course of the Congo itself no more important addition had been made to the hydrography of that region, and that the commercial importance of the discovery could not be exaggerated. When Mr. Grenfell came home in 1887, the Royal Geographical Society awarded him their gold medal for the year for his great exploratory work, and the additions which he made to the knowledge of the geography of Africa.

Having returned to the Congo, Mr. Grenfell was soon recalled to England (in December, 1890) to superintend the second and larger steamer, the *Goodwill*. After having, in due course, seen this boat put upon the Congo, a new duty fell to the lot of the missionary. It having become desirable for the southern frontier of the Congo Free State to be definitely settled, Mr. Grenfell, at the request of the King of Belgium (who is also Sovereign of the Free State), acted as Delimitation Commissioner on behalf of the State. This task occupied nearly two years, and necessitated 1,000 miles riding on oxback. The delicate and responsible duty was performed to the entire satisfaction of the Sovereign, who created his commissioner a Knight of the Order



REV. GEO. GRENFELL.
From Photograph by Mr. Thos. Lewis, Birmingham.

of the Golden Lion, Mr. Grenfell also receiving a decoration from the King of Portugal, who was the second party to the Commission.

One painful feature in the history of the Congo Mission has been the very heavy loss of life amongst the workers. Mr. Grenfell has seen the passing away of many with whom he had come into personal contact, and he is now, with the solitary exception of Rev. W. Holman Bentley, the philologist and translator of the Mission, and author of that substantial work, "Pioneering on the Congo" (*Religious Tract Society*), the oldest worker remaining on the field. Mr. Grenfell lost his first wife (Miss Hawkes, of Birmingham) within a year of the marriage, and in March, 1899, his daughter, Patience Elizabeth, passed away at the age of eighteen. This sad feature of the work still continues, for in the 1900 and 1901 reports four and five deaths are notified respectively.

Yakusu, the inland station already referred to, was established in 1896, since which date no advance has been made on the upper river. On the lower river, however, Matadi has been occupied as a base station, and Kibokolo, a new inland post, taken up as a Comber Memorial station. For a number of years Mr. Grenfell's "home" station has been Bolobo, on the upper river. Here are the harbour and dockyard for the two mission steamers, and here also is a printing office, where work is done not only for stations connected with the B.M.S., but also for other Congo missions, and the Free State and French Congo Governments. Bolobo comprises a continuous series of houses along the river bank for a distance of five miles, while other towns, densely inhabited, are within easy reach.

Before his last visit to England, on furlough, in company with Rev. W. W. Stapleton, Mr. Grenfell made several journeys eastward from Yakusu. Being disappointed by one route, they tried another, ascending the Aruwimi River for 100 miles, until they came to the falls of Yambuya, whence they proceeded by canoe for another 150 miles, reaching a point about midway between the Congo and the Nile. By-and-bye Church Missionary Society workers, penetrating from the stations on the East, will, by a journey of equal extent, reach the same point. Then will be realized a long-cherished ideal in African exploration; and the interior of the great continent will be claimed as never before for Christ and his Church.

At the autumn meeting of the B.M.S., at Edinburgh, Mr. Grenfell delivered an address on, "The African—not a Passing, but a Coming Race." "The increase of the black population," he said, "is an important question for civilization." The negro was despised by many as inferior, but those who had lived amongst them had learned to love them, and had observed the greatest promise for the future in their character. But the only hope for the days to come was in the Gospel of the Lord Jesus Christ. They had tried it, and seen its great results, and they recommended it as the one and only cure for the great wound of Africa.

Mr. Grenfell's recent furlough extended over eighteen months. His health had been seriously impaired; but when he left for his sphere of labour he was in the enjoyment of much of his old vigour.

As chairman of the Congo Mission Executive, Mr. Grenfell is beloved and trusted by all his colleagues, and is the friend and adviser of all. His varied experience of pioneer work, and his profound sympathy with the degraded and suffering peoples of Africa, mark him out as *the* man for the difficult and dangerous task now to be accomplished, and many will be the wishes and the prayers that this devoted servant of God, who has already been enabled to do so much useful work, may be spared to see the achievement of great things in establishing a continuous line of "stations of the Cross" from East to West of the Dark Continent!

C.

Come In.

Beneath the midnight stars the bells are pealing;
The long nights shorten, brighter days begin;
The first faint footfall of the coming spring-time,
New Year, come in.

In the street shadows tattered wretches shiver,
Hopeless and homeless, 'reft of kith and kin;
Open a door to them—thy sister, brother,
And say, Come in.

Tell him who sees no star in the thick darkness,
A drifting wreck amid the reefs of sin,
Even for him God has prepared a refuge,
And say, Come in.

Donegal. J. K.

Gipsy Smith's Career.

We heartily commend to the notice of our readers the autobiography, Gipsy Smith: His Life and Work. (6s. *Thomas Law, Memorial Hall, E.C.*) We join in the general hope and prayer that many chapters will yet be added, seeing that our friend is as yet only in his forty-second year.

The present publication is, nevertheless, opportune. Christian workers and young converts all over the three kingdoms and in America will welcome a record of the Lord's dealings with one whom they not only honour but love. Gipsy Smith has been led out into "a large place;" he has been used to do "great things" among the children of men; but it is always the Lord who is in the forefront, and to whom the glory is ascribed. The ordinary laws of cause and effect break down in accounting for the lives and doings of those who are greatly used of God. In an introduction which expresses the minds of many more, Rev. Dr. Alexander Maclaren thus refers to the duty lying on the Church of "evangelizing every creature":—

Gipsy Smith has remarkable qualifications for that work, and has done it all over the country with a sobriety, transparent sincerity, and loyalty to the ordinary ministrations of the churches which deserve, and have received, general recognition. But what he has not, is as instructive as what he has. He is not an orator, nor a scholar, nor a theologian. He is not a genius. But, notwithstanding these deficiencies in his equipment, he can reach men's hearts, and turn them from darkness to light in a degree which many of us ministers cannot do.

The account of his father's conversion and subsequent life for Christ is full of interest; but the reader will naturally place more importance on the story of how, on November 17, 1876, Rodney Smith himself came to know the Lord Jesus Christ as his Saviour. Though then in his seventeenth year, he could only spell and understand words of one syllable. Many a time he wept and prayed over his Bible; but now he had within him the impetus requisite to compel him to seek education. His great desire was to be a preacher of the Gospel, and his progress was so rapid that on June 25, 1877, he became one of the evangelists of the Christian Mission, of which Rev. William Booth was then head; and in the natural course became an officer of the Salvation Army, when that name was adopted.

A TRIBUTE TO GENERAL BOOTH.

Good work followed at many places, his last appointment under the Army, and his "greatest battlefield," being Hanley. Though he was dismissed in 1882, Mr. Smith places on record an expression of "the warmest feelings of love and admiration for General Booth," whom he he believes to be "one of the grandest men that God ever gave to the world."

Friends in Hanley at once made arrangements to support Mr. Smith as an independent evangelist, and the work of God proceeded without interruption for a number of months. Then came an invitation from old friends at Hull, and after an interval spent there, and more work at Hanley, Gipsy Smith set out on the great career of usefulness among the churches, which has now lasted for more than sixteen years. He had more than once before conducted missions in connection with the Manchester Wesleyan Mission, when, after his first visit to America, he was invited on his return to take up work there for a year. This led to the removal of his home from Hanley. He is still a warmly-attached member of this congregation, where he has found a large number of his closest friends.

The proposal that he should become the evangelist of the National Council of Free Churches originated with Mr. Smith's own minister, Rev. S. F. Collier; but when once made the suggestion commended itself to all, and on September 1, 1897, he took up the position he now holds.

Regarding the work done in connection with the Simultaneous Mission, a letter is given from Rev. Thomas Spurgeon, who says:—

From the outset Gipsy Smith secured the ear of the people, and soon he had the joy of winning their hearts for Christ. He emphasized the need for repentance and the necessity for the new birth. He denounced every form of evil, and warned men to flee from the wrath to come. He preached a full and free salvation, and illustrated all with thrilling incidents culled largely from his own wonderful experience. It was evident at each service that he had spoken to good purpose. The demonstration of the Spirit was never lacking. No sooner was the address over than scores were ready to testify to their desire to be saved and to respond to a singularly persuasive appeal to "come along" into the inquiry-rooms.

Writing again eight months later, Mr. Spurgeon adds:—

Converts resulting from Gipsy Smith's missions are still appearing, and asking to be united with God's people. Those who have already joined us seem to be of the right sort, and these later applicants are bright examples of Christ's power to keep and save.

The book is a valuable addition to the literature of aggressive Christian work. The pages abound with homely anecdote and incident, told with the utmost simplicity and naïveté; but they also contain, to use the words of Dr. Maclaren, "striking and welcome evidence that there are no hopeless classes in the view of the Gospel."

The Late Mr. John H. Burke,

SINGING EVANGELIST.

The announcement in a recent issue of the death, on Wednesday, November 20, of Mr. John H. Burke, revived many memories of successful Gospel work both in this country and America. Though,

MR. JOHN H. BURKE.
From Photograph by Messrs. Valentine & Sons, Dundee.

like many more who have been prominent in evangelistic effort, Mr. Burke came to us from the United States, he was a native of Clonmel, County Tipperary, having been born there on April 17, 1855. During his early life his father was steward of an estate in that county, and there the boy grew up, till at the age of fourteen he was sent to Dublin. There he entered a business house, serving an apprenticeship, and remaining for four and a half years.

Other members of the family had gone to America, and were settled there, when in 1873 his parents and he bade farewell to Ireland, and made their home in the city of Chicago. In that city the future song-preacher again applied himself to business, entering the service of a firm with which he remained till the end of 1879.

Mr. Burke had been brought up in a Christian home, and under such favourable influences he was led at a very early age to ponder the things of eternal life. His parents were Episcopalians, and, until he went to Dublin, he regularly attended the services of the Church of Ireland. On their arrival in Chicago, the family joined the congregation which had been founded by Mr. D. L. Moody, and even then commonly known as "Moody's Church." The first Sunday, after morning service, one of the members spoke kindly to the young man who had come among them, asking him if he had given his heart to Christ, and after a moment's thought he said "Yes!" That was his first out-and-out declaration of faith. He joined the Church as a member shortly after, and also a Bible class connected with the Sunday school, which was under the superintendence of Mr. J. M. Hitchcock. Later on he became a teacher himself, and then, a leader of the singing being required, Mr. Hitchcock asked him if he would undertake this work, and with trembling he consented. On the platform he gained his first experience of public singing, and occupied this position for about two years.

Mr. Burke's musical training had been begun before he left Dublin, where he learned to read music. The turning point in his career came when he heard the late Philip P. Bliss sing the Gospel in "Moody's Church." A great longing then awoke within him to follow the lead of that honoured servant of God. He at once began to devote himself to the study of music and voice culture; and came to the front in 1879, at the Farwell Hall services in connection with the Y.M.C.A., where he took charge of the choir for about three years. In 1880, Mr. Burke was married, and removed soon after to Oak Park, a suburb of Chicago, and uniting with the local Congregational Church, of which he and his wife were long members. After a time Burke went back to business for about three years, until the increasing claims upon him from meetings, conventions, &c, forced him to make a definite choice between his singing and business; and about 1884 he gave himself entirely to music as a profession, teaching, leading choirs at conventions, &c.

In 1886 Mr. Moody held a great mission in Chicago, and the committee arranged with Mr. Burke to lead the choir and take charge of the singing. It was then that, following Mr. Moody's urgent advice, Mr. Burke gave himself to evangelistic work. He has since been a fellow labourer in memorable missions with Messrs. Moody, Whittle, Fay Mills, and John McNeill—evangelists whose names and work are known in all English-speaking lands and beyond. In January, 1891, Messrs. McNeill and Burke were brought together by Mr. Moody, and of their mission labours and journeyings in company our pages have borne frequent witness.

A profound impression was made by the tour on which Mr. Burke accompanied Mr. McNeill through the United Kingdom in 1892-94. At Glasgow a meeting was held afterwards with over 500 persons who had professed conversion in the course of a three weeks' mission held in Hengler's Circus. From all parts of the country there were testimonies to the wonderful work that had been done.

Very strikingly Mrs. Burke passed away on the day after the funeral of her husband. When the fact of Mr. Burke's death was telegraphed to Mr. Sankey, he replied by wire that a letter of condolence was on the way to the stricken wife. From the hour the telegram arrived Mrs. Burke awaited anxiously for the letter; but before it came she died. Mrs. Burke was born in Chicago in 1858.

Mr. Burke went into business in the town of Wheaton last year, and it now appears that the drain pipes of the house in which they took up residence were faulty. Sewer gas was the cause of death in both cases.

In the December number of *The Institute Tie*—the monthly devoted to the interests of the Moody Bible Institute—the editor says:—

We cannot let this issue pass without referring to the loss the church has incurred in the unexpected home-going of Mr. Burke. We also feel a personal loss in the temporary ending of several years' fellowship in Christ.

Mr. Burke was associated with Mr. Moody for many years as an evangelistic singer. About three weeks ago Mr. Burke came to the Institute to dinner. Plans were talked over with him by which he could fulfil his heart's desire to get back into the work, and beginning at New Year he expected to go out under the auspices of our Extension department. His ministry on earth has been suddenly cut short, but to-day he is singing the song of Moses and the Lamb among the redeemed

Work in Hungary

A WELL-INFORMED and experienced Christian has told us that, besides the Jewish Mission in Budapest, there is not much evangelistic activity in Hungary. This may be owing, in part, to the want of zeal in the Protestant Church, in part also to the jealousy of the nations of this composite kingdom towards one another. The minor half of the Hungarian population are Magyars, and their endeavour is, as speedily as possible, to Magyarize all other nationalities within their border.

Forty-two years ago a German congregation was formed in connection with the Scottish Mission to the Jews. An evangelistic spirit was made evident in opening the way for Sunday schools and deaconesses. Through the connection of the pastor with Bible and tract societies, the country was provided with the Scriptures and Christian literature.

The national jealously affected even the believers, so that at the time of the celebration of the millennium of the Hungarian monarchy a united front seemed to be an impossibility. But God chose this time for a starting point in united Christian effort.

A deputation, composed of the Hon. and Rev. E. V. Bligh, Dr. Baedeker, Colonel von Knobelsdorff, and Herr Vischer Sarasin, was sent by the Evangelical Alliance to present the prayerful congratulations of its members to the aged King of Hungary (the Emperor of Austria). Days followed not to be forgotten, during which the deputation gave their testimony in various places, and the praise of God was sung in many languages.

A TEMPERANCE MOVEMENT.

After this a Conference on Home Missions was held in the German community in connection with the thirtieth anniversary of the first deaconesses in Hungary.

Colonel von Knobelsdorff is the president of the Blue Cross Society in Germany (similar to our Blue Ribbon Gospel Temperance movement), and on the occasion of his visit a branch was established in Hungary, of which Herr Biberauer is the president. Dr. Clark, of Prague, sent a devoted Christian worker—Mr. John Chorvat—who, having been required elsewhere, was ultimately succeeded by Mr. Thiesen, who was sent to Budapest by Pastor Lohmann, and is supported by the German Committee of the Blue Cross Society. Mr. Chorvat and Mr. Rohacek, both trained at St. Chrischona, also represent the B.C.S. among the Slovaks in the Karpathian mountains. The B.C.S. has ten branches in Hungary—the largest in O'Tura, where the three sisters mentioned in my letter, "A Day of Small Things," say that as soon as the people are converted they give up smoking and drinking of their own accord; showing that the Gospel, truly preached, is the mightiest factor in producing temperance.

These friends at O'Tura have for some time been endeavouring to obtain permission for tract-distribution among the mountain population, who speak the Slovak language only. A friend in England has even forwarded the first year's salary for a colporteur; but there seems such a fear of a political panslavistic agitation, or such a jealousy of the language, that the required permission has not yet been obtained.

Homes for deaconesses, Sunday-schools, Y.M.C.A.'s, religious societies, and other evangelistic agencies are on the increase in Hungary. The report of the British and Foreign Bible Society says that a progressive activity is shown by the National Bible Society of Scotland, the Religious Tract Society, the United Free Church of Scotland, and other Missions to the Jews. The Romish Church is busy building new convents and schools chiefly in Protestant districts.

The annual assembly of the Danube District of the Reformed Church was held on October 21. The ex-Prime Minister Tisza, Dr. A. Szilassy, Professor Szabo, and others were present to discuss some important questions pertaining to a more devoted and aggressive Christian life. Professor Szots gave an address on the necessity of home mission work, and how it could be done. A series of practical resolutions was passed with this end in view.

THE JEWISH MISSION.

The Jewish Mission in Budapest, under the superintendence of Rev. Andrew Moody, D.D., includes all the agencies of a well-organized mission—day schools, Sunday schools, Bible classes, medical work, tract distribution, &c. There are many Jews who are convinced, and who publicly testify that Jesus is the Messiah; but they do not come forward for baptism, shrinking from the decisive step which would cut them off from their families, or not seeing their way to earn a living.

In the course of last year Dr. Samuel Kohn published the statement that 144 persons had given notice of their intention to leave the Jewish congregations. Among these were men in the Civil Service, educational, and other students. "Many Polish Jews," adds Dr. Kohn, "have gone over to Christianity, which is to be attributed chiefly to the activity of the Scottish Mission."

The Jewish people are not opposed to the evangelical schools, but the officials seem to regard bitter opposition as a duty, and this has considerably reduced the number of children on the roll during the past three years.

The teachers are efficient, and devoted to their profession. Mr. Victor, superintendent of the Sunday-school, has prepared a new Hungarian Hymn-book, many of the tunes in which are from the Sacred Songs and Solos.

Dr. Lippner passed through the Medical Mission last year 587 patients, of whom 247 were Jewish. He finds that the Gospel does not meet with the same hostility as of old. I think there may be more than one reason for this.

In connection with the National Bible Society of Scotland in Hungary, Dr. Moody employs fourteen colporteurs besides those connected with the Jewish Mission. The sales of Bibles, Testaments, portions, and books for the year amounted to about £1,010.

Dr. Moody's colleague, Rev. J. T. Webster, in whom energy and enthusiasm are combined with common sense, makes frequent evangelistic tours in Hungary. He has spoken during the past year with 1,320 Jews and Jewesses, including those visited, and those who visited him in Budapest, and those dealt with on his tours.

THE OTHER SIDE.

There is a reverse side to this picture of Christian work, and, when every encouragement has been noted, over a wide area, we are bound to say that the sons of this age are for their own generation wiser than the sons of the light.

There is a commerce in these lands pursued with a wisdom which descendeth not from above, but is earthly, sensual, demonish. The skill, forethought, and cunning with which the traffic in young, inexperienced, and often innocent girls is carried on leaves nothing to be desired by the prince of darkness. When a victim has been ensnared, the first thing is to remove her to a country whose language she does not understand, and where she is absolutely at the will of her captors. I heard of fourteen girls at Port Said, each of whom believed herself to have been married to the man who brought them there. They are deported to many markets, veritable prisoners and slaves.

Not, of course, that all these girls were innocent or ignorant of evil when they fell into the hands or these slave-dealers; or that, being ignorant, they could long remain so. One of the most terrible concomitants of this inhuman and dehumanizing traffic is the degrading effect upon its victims, who in their turn become the birds of prey. India receives many. South America imports a large proportion—Buenos Ayres is said to be *par eminence* a hell upon earth. But it must be difficult to adjudge the worst place. All great cities have their denizens, for whom a great American preacher said that if there were not a hell there ought to be.

An International Congress on this burning question was held at Amsterdam in October. Nothing more imperatively calls for legislation. All people who desire home happiness and domestic purity must be interested in the efforts of all national and local vigilance associations, for no one knows how soon or how acutely a great wind from the wilderness may smite the four corners of the house where their sons and daughters are eating and drinking. And it is not every head of a family who is as faithful a priest in his own house as was the patriarch Job. R. C. M.

Needs of South Africa.

THE great need of South Africa and the openings for Christian work throughout that country were vividly presented at a reception in connection with the Baptist South African Colonial and Missionary Aid Society held in the King's Hall on Tuesday evening of last week. The chair was occupied by Mr. T. Burnham King (president of the South African Baptist Missionary Society since 1884, and president-elect of the South African Baptist Union), who referred enthusiastically to the interest taken by the late C. H. Spurgeon in the affairs of the Baptist churches in Cape Colony, and pointed out the extent to which educational work of the most hopeful kind was lying ready to hand. Looking to the future he said he believed that within the next five years the European population will almost treble, while there are millions of natives who have never been brought into touch with the Gospel of Jesus Christ.

The opportuneness of the proposed effort for the strengthening of the already existing agencies was emphasized by Rev. J. R. Wood (Upper Holloway), and was followed by Rev. Charles Spurgeon, who recalled the impressions made on him during his visit to South Africa in search of health. "Our brethren in South Africa," he said, "deserve to be helped and supported on account of the most heroic work they have accomplished already, without aid from the home country."

THE MINING COMPOUNDS.

Rev. Thomas Chapman—who left England in 1898 to enter on the pastorate of Troyeville Baptist Church, Johannesburg, and who expects to return early in 1902—said there were thirty Baptist churches in South Africa, twenty-four of which were English, and six German. Twelve of the English churches were self-supporting. The South African Missionary Society has twelve missionaries, who are doing a remarkable work. They wanted to establish strong churches in all the towns, beginning at Johannesburg, where there are but two at present. Along the thirty miles of the gold-mining district there are sixty native compounds, and from 500 to 6,000 natives live in these, according to size. Missionaries can go and preach in the compounds, and natives who have been converted under their teaching are known to have carried the Gospel home to far-distant kraals, whole districts being thus evangelized. They desired also to train native evangelists. He believed there was a bright future for South Africa if the Gospel were preached.

INVITATIONS FROM CHIEFS.

In the Cape Peninsula there are 40,000 coloured people or half-castes, descendants of the first settlers and the natives. Natal has, besides 100,000 natives, coolies (emigrants from India), outnumbering the Europeans; and there are large bodies of them also in the Transvaal and Cape Colony. Cape Town houses 13,000 Malays, professing Mohammedanism. The Chinese are found in large numbers in the various towns. In Orange River Colony, including Basutoland, there is a vast native population waiting to be evangelized. Zululand and Amatongaland have 200,000 of the finest men and women in the whole of Africa. Many applications have been received from Zulu chiefs for missionaries to be sent, and offering land on which to build churches and houses for the missionaries, but these applications cannot be granted for lack of men and money. The honorary secretary is Mr. R. Howard Henson, 19, Furnival Street, E.C.

Young People.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, *12, Paternoster Buildings, E.C.*

I recommend my ELDER *"Young People" to read every week what Mr. Meyer writes on the Christian Endeavour Topic. Parents will also find in the S.S. Lesson Notes suggestive and helpful thoughts and illustrations for Sunday talks with their young folk.* *See next page.*

"If I Were Rich!"

[The following little story is very appropriate for this Christmas season, when I am sure the hearts of most of us are full of thoughts of doing good. I hope it will prove a stimulus to many of my young friends to seek out opportunities for generous actions.—UNCLE TOM.]

KATIE and Jack stood at the window watching the people who passed. It had been a snowy day, but the sun coming out bright and clear in the afternoon made the streets wet and sloppy.

"See that poor little girl," exclaimed Katie; "how wet her feet must be! Her shoes are full of holes. If we were rich we might buy shoes for her."

"And for that boy just behind her; his shoes are worse than hers," added Jack.

"And if we were rich we might buy a shawl for that old peanut woman. See, she is trying to get those children to buy peanuts from her basket."

"How poor she looks! There comes a real old man; if I were a rich man I would just call him in and say, 'Here, old man, here's some dinner for you, and take what's left for the children.'"

"Now, if I were rich," exclaimed Katie, "that is the one I would help, that poor, sickly woman with a baby in her arms."

The children's mother had been listening to what they said. She sat sewing near the window. "I am glad," she said, "to hear my children express such wishes, but wishing is not giving. Just to say, 'Be ye warmed and be ye fed,' will not make these poor people any less cold or any less hungry. You say that if you were rich you would help this one or that one. God does not ask you to give as if you were rich, but he does ask you to give according to your means. Now let us see what you have to give, and then we can tell how your good wishes will help those poor people."

All the money the two children had to spend they kept in their little boxes in the nursery. They ran upstairs, and placed in mother's lap the contents of the banks. Katie had six shillings; Jack had five shillings. Jack had spent one shilling of his money in getting his skates mended.

"Now, Katie," said her mother, "how much of this will you give to carry out your good wishes?"

Katie thought a moment, and then replied, "Well, mother, I think I ought to give the half."

"I know that poor woman who passed just now with her baby in her arms, and I know that she is a very worthy woman. What would you like to give her?"

Remembering how poorly the woman was clad, Katie suggested a shawl.

"Now, Jack, what will you give to the poor boy who had on such a miserable pair of shoes?"

Jack thought he could send some money to keep the boy's feet dry, and he consented to give shoes.

The next day mother went out shopping with the two children, and as the result they brought home a warm shawl and a pair of stout shoes. Mother had added a little to the amount they had to give, so that the shoes were thick and stout and the shawl was good and warm; for mother knew both the poor woman and the poor boy, and was quite sure these articles were needed.

"You have given what you had to give," said mother, "and that is much better than wishing you were rich so that you might give more. Always remember that, while God does not ask for that which He has not given you, He does ask for that which He has given."—*Selected.*

Children's Special Service Mission.

Mr. Hutchinson, *St. Michael's, Blackheath*, Dec. 28; *St. Mary's, Hornsey Rise*, Dec. 30. *Soldiers' Home, Winchester*, Jan. 4, 5; *Lansdown Hall, Norwood* Jan. 6; *St. Catherine's, Leytonstone*, Jan. 7; *Tunbridge Wells*, Jan. 8; *Cheltenham*, Jan. 9; *St. Mary's, Hornsey Rise*, Jan. 13; *St. George's, Tufnell Park*, Jan. 16; *Harrogate*, Jan. 25-Feb. 3. Mr. E. Arrowsmith, *Ealing* (Holiday Mission), Dec. 27-Jan. 15. Mr. J. S. Tyler, *St. John's, Littlehampton*, Dec. 30; *Worthing*, Jan. 1; *Haywards Heath*, Jan. 3; *Birmingham and neighbourhood*, Jan. 11-20. Mr. E. Phillips, *Long Stratton*. Mr. E. Clark, *Reigate*, Jan. 7-9; *Woodford Green*, Jan. 12-19; *Newark*, Jan. 26-31. Mr. E. Hughes, *Meopham Green, near Gravesend*, Jan. 7. Mr. Hankinson, *Northampton*, Jan. 16, 17; *East Finchley*, Jan. 23. Mr. E. Theobald, *Forest Hill*, Dec. 31.

A Christmas Song.

O JOYFUL December!
The month we remember,
The birth of our Lord from on high,
How glad was the singing,
The angels were bringing,
"A Saviour to you has drawn nigh."

He came to a manger,
On earth was a stranger.
He left his bright home in the sky.
His love and his pity,
In village and city,
There's no one who dared to deny.

Our Saviour so holy,
Was treated so coldly,
We wonder, and cannot tell why.
At last He was taken,
By friends all forsaken,
On that terrible cross to die.

But a message of love,
Has come down from above,
From the Lord who has gone up on high,
That the child who believes
And the Saviour receives,
Shall be with Him in yonder bright sky.

S. E. S.

"The Christian" Bible Searcher.

24th Quarterly Prize Competition.

OCTOBER TO DECEMBER.

RULES.

☞ Will parents and teachers kindly see that each of the following rules is STRICTLY OBSERVED, especially Nos. 5, 7 and 10? The only help permitted is to explain the *meaning* of the rules or questions, if necessary.

1. Only those may enter whose names appear in the list below as having been right nine times out of twelve.

2. Competitors will be divided into FOUR DIVISIONS:—
   I. Those under TEN years of age.
   II. Those over TEN and under THIRTEEN.
   III. Those over THIRTEEN and under FIFTEEN.
   IV. Those between FIFTEEN and EIGHTEEN.

3. Write *outside your envelope* in large letters the words "PRIZE COMPETITION," and the NUMBER of the DIVISION to which you belong; and address it to "Uncle Tom," as usual.

4. At the *top of your paper* write very clearly your DIVISION, your FULL NAME and ADDRESS, and AGE last birthday.

5. The questions must be answered in the RIGHT ORDER. The answers must be written on either FOOLSCAP or QUARTO size sheets, and on ONE SIDE of the paper only. NUMBER YOUR ANSWERS exactly to correspond with the questions.

6. Every paper must be SIGNED by a parent or teacher to testify that Rule 7 has been observed.

7. No CONCORDANCE and no help allowed; only the use of a Reference Bible. ☞ Competitors must not help each other.

8. The *last* day for answers to reach the office is Wednesday Jan. 9. The results will be announced on Jan. 16.

9. Marks will be given for accuracy, neatness, writing, spelling, &c., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.

10. CHAPTER and VERSE must be given wherever possible.

11. Those who cannot do ALL the questions set for their division must do AS MANY AS THEY CAN, and will receive marks accordingly. No PAPERS can be re-examined. And *don't forget Rule 5!*

☞ Any seniors who are over Eighteen years of age may do the Competition, and have their names included in the lists, but will not be eligible for the prizes.

PRIZE QUESTIONS.

Set from First Book of Samuel only.

DIVISION I.—Do questions 1, 3, 4, 5a, 5c, 9, 13, the first four of 15, and the first three of 16. DIVISION II.—2, 4, 5, 7, 10, 11, 12, 13, the first eight of 15, and the first six of 16. DIVISION III.—4 to 13, the first twelve of 15, and the first nine of 16. DIVISION IV.—All.

1. (*a*) Who were Samuel's parents? (*b*) What vow was made concerning him? (*c*) How was it fulfilled?

2. (*a*) Who were Eli's sons? (*b*) What prophecy was made concerning them? (*c*) How was it fulfilled?

3. (*a*) Describe Eli's death? (*b*) How old was he? (*c*) How long had he judged Israel?

4. (*a*) Name the chief cities of the Philistines. (*b*) What happened at any of them?

5. What is referred to in (*a*) "Ere the lamp of the Lord went out"; (*b*) "From Dan to Beersheba;" (*c*) "Yet they had a file;" (*d*) "A bottle of wine and a kid"?

6. (*a*) Describe the journeys of the ark of the Lord. (*b*) Why did its capture betoken that "the glory had departed"?

7. Describe briefly the various battles with the Philistines.

8. (*a*) Explain why Israel wanted a king. (*b*) Was it according to God's will? (*c*) How did Saul forfeit his position?

9. (*a*) How many brothers had David? (*b*) Name as many as you can.

10. What testimony did the people give as to Samuel's character?

11. (*a*) Who was angry with David? (*b*) Why?

12. (*a*) Describe briefly the life of Jonathan. (*b*) What lessons do we learn from his intimacy with David?

13. How often did (*a*) Saul try to kill David? (*b*) David save Saul's life? (*c*) (*d*) Give circumstances of each.

14. (*a*) What were the chief sins of Saul's life? (*b*) Which was the greatest? (*c*) Quote from the Pentateuch to prove this.

15. What do you know of the following:—Goliath, Jonathan's armour-bearer, the golden mice, Dagon, Bethshemesh, Ramah, Adullam, Engedi, Sela-hammalekoth, Doeg, Achish, Eliab, Nabal, Kish, Jabesh, Bethshan, Ebenezer, Besor, Endor, Ziklag.

16. By whom were the following words used?—"Raiseth up the poor;" "The ears of everyone . . shall tingle;" "Go, seek the asses;" "I tasted a little of this honey;" "The hand of these mighty Gods;" "What shall we bring the man?" "They have not rejected thee;" "Is Saul among the prophets?" "There is but a step between me and death;" "Ye see the man is mad;" "Layest thou a snare for my life"? "Blessed be thy advice."

The following are eligible for the Competition this week:—

A—Margery and Irene Ashdown, Douglas Anderson-Berry, Martha, Kate and A. Allan, Elizabeth Aiken, Leonard Allen, Gwendoline Ahier, Mabel Ashwell.

B—Mabel Baker, Harold Berry, Marion Boyle, Annie Blaikie, Alison and Monica Bailey. Millicent Buckingham, Gwendoline and Barbara Bourne, Beatrice Brouard, Ronald and Ewen Bentley, Stanley Burgess. Rachel Blumenthal, Violette Birney, Emily Bridgewater, Daisy Bowles, Robert Bushby, Ella Berryman, Lucienne Brabandes, Annie Bain, Hilda, Ileene and Evelyn Barstow, Frances Burnett, Walter and Reggie Batty, Dorothy Berry, Dorothy Brooks, Florence Bath, Gordon Bligh.

C—Hyde Campbell, Henry Colville, Ida Cullen, Josephine and Elma Cheal, Percy and Stanley Chappell, Hannah Chapman, Ethel Cumbers, Edith and Annie Collins, William Cooper, Lydia Cleary, Gladys and Beryl Calvert, Mabel Cole, Kitty Cope, Nesta Carew, Harold and Rachel Clarke, Gladys Clark, Jessie and Maggie Carter, Alfred Cocking, Gussie Clark, John and David Colville, George Crawford, Alice Crang, Duncan Campbell.

D—Ethel Dancy, Catherine, Emily, Grace and Willie Dempster, Cecil Dodd, John and James Davidson, W. and Nellie Dowsett, Dorothy Daintree, Stanley Drew. Violet and Kitty Donaldson-Selby, Thomas and Nessie Dunn, Marie Denizot, Helen Dick, Mai and Violet Davidson, Marjory Dyke, Elizabeth, Hilda and Constance Drayson, Vera Dickinson.

E—Muriel Eustace.

F—Mary Freeman, Percy Fitch, Eirene Fennell, Mildred Fooks, Olive, Vincent and Mabel Fleet, Helen Fox, Norris Fitch, Louise Filhol, Jeane Faucon, Hyacinth FitzSimons, Solomon Finkelstein, Ethel Fowler, Gwendolen and May Fennell, Phyllis Fry, Mabel Fletcher, Lewis and Agnes Fullarton, Aileen and Frances Figgis, Kitty Fausset.

G—Dorothy and Gladys Gibson, Elsie and Isabel Goudge, Cicely Gibson, Ivy Godfrey, Evelyn Gulston, Christopher George, Aimée Guilbert, Chrissie Greated, Stuart and Margaret Gray, Mary Greenacre, Alice Gammage, Margery and George Graham-Brown, Dorothy Grove, Margie Goudge, Margaret and Mary Gorrie, Grace Gulston, Jack, Edith and Dorothy Gray, Alan Gardner.

H—Dorothy Havergal-Shaw, Ina Hemmel, Dorothy and Kathleen Hereford, Hilda Hooper, Dorothy Hunt, Gladys Head, May Hazlecine, Annie Horstcraft, Beatrice Hastings, Irene Hutchinson, Sydney Hanford, Elizabeth, Mary and Willie Hooper, Georgette Hoffmann, John C. Henderson, Alan Hogg, Theodora Hill, Ella Hake, Florence Hoyte, Violet Holford, Winifred Harvey.

I—Ami and Isabel Inglis, Daisy Iredell.

J—David Jameson, Violet, Emily and Linda Jones, Walter Jeal, Winifred, Louie and Hilda Jeffery, Alfred and Gladys Johnson.

K—Martha Kidman, Gladys King, Rose and Esther Killowich, Gertrudge Krambach, Phyllis Kiernan, Ivy and Louise Kilpin, Percy Krambach, May Kalb.

L—Alfred Leigh, G. J. Larwill, Cecilia Lichtenstein, Sidney and May Law, Gladys Leigh, Constance Long.

M—Nellie Mills, Godfrey Miller, Ella, Joy and Margaret McFadzean, Irene Mabille, Charlie McMullin, Sidney, Winifred and Geoffrey Martin, Fanny Messenger, Tom McGlone, Winnie and Doris Martin, John Macfarlane, Kathleen Morphey, Mabel Morris, Winifred Maunder, Molly and Margaret McArthur, Joy Maunder, Dorothy McMullin, Harvey Moore, Charlotte Millar, Alec and Evie Miller, Alec and Charlie Morrison, Mary, Dorothy and Margaret Morris, Leonard, Dorothy and Winnie Mace, Alice and Maisie Mackenzie, Jacob Michaels, John, Lily and Ella McMurray. Leonard Medcalf, Marjorie Martin, Dora Muir, Lewis, Grace, Arthur and Nellie Morice, May Mills.

N—Gerald and Hilda Nicholls, Emily Norris, Edward Newell, Eleanor Noel, Amy and Maude Nottage, Blanche Norcock.

O—Constance Osborne, Olive Oxley, Maude and Eva Oakes.

P—Jessie, Ada, Willie and Eddie Palmer, Enid and Kathleen Pincott, Dora Phillimore, Lizzie Porter, Margherita Perlmann, Kathleen Pasley, Daisy Phillips, Clarice Peach, Gladys and Isabel Phipps, Mabel and Lucy Pelham-Burn, William Porter, Laura Percy, Percy and Geoffrey Peach.

R—May Rodgers, Winifred Runting, Hilda Reid, Emily Rowdon, Maggie Russell, Marion Richards, Susie Rough, Alice Reid, Ada Renals, Eva Rodgers, Cecily, Elmina and Jessie Roe, Laura Ridler, Olive Robinson, May Runting, Nora Read.

S—Christine Soans, David Soltau, Constance Schaeffer, Glanvill Smith, Augustus Simpkin, Mary Sowden, Hilda Schaeffer. Cicely and Marjorie Shercombe, Whately Smith, Lizzie and Dora Simons, Agnes Shields, Hilda Staite, Andrew Simpson, David Seth, Joyce Smith, Winnie Stewart, Frances Stileman, Betty Stocks, Germaine Schumann, Poppie Stidolph, G. and M. Spurgeon, Gladys, Evelyn and Violet Shaw, Florence, Ellen and Effie Simpson, Flora Smith, Hugh Shields, Stanley W. Smith, Muriel Sells, Kathleen and Douglas Shepherd.

T—Reginald Thresh, Margaret Tweedy, Dudley Toye, Archibald Thorn, Naomi Torff, Winifred Trotter, Frank Terrell, Theodora Thorn, Marion Tarry, Ethel and May Todd, Evelyn Tracey.

U—Eva Usher.

W—Kathleen Wingrave, Mary Wilson, Stewart and Willie Watson, Ellen Williams, Stephen Wilson, Frances Wood, Myra Webb, Dorothy Wallace, Helen Webb, Gertrude Williams, Cecile and Phillis Wright, Sarah and Annie Wood, Agatha Ward, Charles Wingrave, Queenie, Kenrick and Ernest Wakeford, Pringle Wilson, Leonard Wall, M. Williamson, Edward and Edith Wheeler, Violet and Louisa Walker, Robert Weddell, Dorothy Woodforde, Muriel Wilson, Dorothy Wheeler.

ANSWER TO LAST SEARCHER (309).

1. As a little child (Luke ii.).
2. When Herod slew the children in Bethlehem, hoping to kill the Child Jesus among them (Matt. ii. 16).
3. Luke ii. 40-52.
4. When they sang his praises in the temple (Matt. xxi. 15).
5. When He called them to Him and blessed them (Mark x. 13-16).
6. When He fed five thousand men (John vi. 1-9).
7. When He raised the daughter of Jairus (Matt. ix. 24, 25).
8. Matt. xviii. 1-6.
9. Samuel (1 Sam. ii. 18).
10. Joash (2 Kings xi. 21).
11. Even little children may serve God (Psa. viii. 2).
12. Early (Prov. viii. 17; also Eccles. xii. 1).

No. 308.—Correct answers (second list) received from:—

A—Mabel Ashwell*, Tom and John Aikenhead, James Arthur, Margery Ashdown*, Elizabeth Aiken, Doris Allen, Lily Addeman, Daisy Annett*, Stewart Arthur.

B—Annie Brown, Annie Blodowsky, Leah Bazinsky, Edith Bank, Eunice Baber, Massy and Conyers Baker, Sidney* and Daisy* Bowles, Frances Burnett*, A. Brown, Evelyn, Marianne and Irene Butlin, Lucienne Brabandes, Millicent Buckingham, Marion Boyle, Annie Bain, Evelyn* and Hilda* Barstow, Dorothy Berry*, Beatrice Brouard, Claude Bowker, Louise Betts, M. Bartlett, Walter and Reggie Batty, Mabel and Ileene Barstow.

C—Rachel, Harold and Dorothy Clarke, Alfred Cocking, William Cooper*, Gwen Channon, Maggie*, Jessie* and Walter Carter, George Crawford, Alice Crang, Nesta Carew*, Josephine and Elma* Cheal, Gordon Collett, John, Henry* and David* Colville, Hyde and Duncan Campbell.

D—Margaret Dann, Violet and Mai Davidson, Albert Davis Nessie Dunn*, Vera Dickinson*, Marjory Dyke*, Willie and Rita Dempster, Gabrielle Dupriez, Marie Denizot, Helen Dick*, F. Davis, Hilda, C. and Elizabeth Drayson.

E—Muriel Eustace.

F—Solomon and Rachel Finkelstein, Dora Fihelebon, Mary Freeman*, Lewis* and Agnes* Fullarton, Jeanne Faucon, Louise Filhol, Ethel Fowler*, Eva Fletcher, Gwendolen, May and Eirene Fennell, Mabel Fletcher*, Laura Finch, A. and Frances Figgis, Olivia Ferguson, Phylis Fry.

G—Daisy* and Mary* Greenacre, Margery and George Graham-Brown, Grace* and Evelyn* Gulston, Chrissie Greated*, Norah Glynn, Aimée Guilbert, Alice Gammage*, Dorothy Grove*, Margaret, Isabel and Elsie* Goudge.

H—Perra and Betsy Holik, Gladys*, Basil and Lawrence Head, Elise and Reggie Hill, May Hazeldine, Georgette Hoffmann*, Edith*, Winifred and Henry Harvey, James Henderson, Olive Hutchings.

I—Isabel and Ami Inglis.

J—Linda Jones*, Archie Jenson, David* and Robert* Jameson, Annie Jones, Winifred*, Hilda* and Louie* Jeffrey, Ida Jackson.

K—Agnes Kay*, Louise Kilpin*, Rose* and Esther* Killowich, Gertrude* and Percy Krambach, May Kalb*.
L—Alfred* and Gladys* Leigh, Annie Levine, E. K. and G. J. Larwill, Elsie and Alice Lee.
M—Charlotte Millar*, Lois* and Joyce* Mewburn, Hudson and John Macfarlane, Jacob Michaels, George Mapstone, Dora Muir*, Marjorie Martin*, Nellie Mills, Lydia Mann, Margaret, Joy and Ella McFadzean, Mary*, Dorothy*, Daniel* and Margaret Morris, Alex* and Charlie Morrison, Winnie Maunder*, Leonard*, Dorothy and Winnie Mace, Mildred Morgan*, Queenie May, Leonard Medcalf, John, Lily and Ella* MacMurray, Maisie* and Alice Mackenzie, Connie Murfin.
N—Maude and Amy Nottage, Dora Niels*.
O—Eva* and Maude* Oakes.
P—William and Lizzie Porter, Willie, Ada, Jessie*, Connie and Eddie Palmer, Isabel* and Gladys* Phipps, M. and Ray Penny, Mary Pearson*, Laura Percy, Lucy and Mabel Pelham Burn, Margery Pibel, Isabel Perks, Dora Portnow, Margherita Perlmann, Geoffrey, Percy and Clarice Peach, Enid and Kathleen Pincott.
R—Laura Ridler, May and Eva Rodgers, Elmina, Cecily and Jessie Roe, Olive Robinson*, Annie Roberton, Alan Richardson, Marion Richards*, Lizzie Rosenbloom, Esther and Fanny Rosenthal.
S—Muriel Sells, Florence, Isabel*, Effie*, Ellen and Andrew Simpson, Agnes* and Hugh* Shields, Hilda Stalte, Flora Smith*, Augustus, Raymond and William Simpkin, Evelyn*, Violet*, and Gladys* Shaw, Germaine Schumann, Jacoba van Seventer, Rita Sidky, Stanley W. Smith*, Poppie Stidolph*, H. L. Smith, Lizzie Simons*, Pauline Schwartz.
T—Florence Tomlinson, Marion Tarry*, Lillian and Evelyn Tracey, Margaret Tweedy, Ethel Todd*, Reginald Thresh*, Rebecca Tushinsky, Naomi Torff.
U—Eva Usher.
V—Kathleen Vigour*, Lily Victor.
W—Nellie and Sydney Wisdom, Violet*, Arthur and Louisa Walker, Mary Wilson, Bertie Walls, Kathleen, Gladys* and Stanley Willoughby, William and Stewart Watson, Robert Weddell, Edith, Edward and Dorothy Wheeler*, Alice Wiffen, Frances Wood*, Rowland Willis, Myra Webb*, Pringle Wilson*, Dorothy Woodforde, Muriel Wilson, Mabel Wheeler*, Georgina and Sarah Wilson, Queenie, Kenrick and Ernest Wakeford.
Y—Gladys Young.

Uncle Tom.

Christian Endeavour Topic.

SUNDAY, December 29, 1901.

Numbering Our Days (Psalm xc.)

THIS psalm was evidently composed towards the end of the wilderness wanderings. It partakes something of the sadness which must have lain heavily on the heart of Moses, as he saw all the companions of his early life dropping around him, and being carried one by one to their graves in the sand dunes of the wilderness. It was as though he heard the Almighty saying to the people whom He had brought out of Egypt, "Return to dust, ye children of men."

He compares the centuries to the memory of yesterday, which fades so quickly from our mind; to a watch spent by the camp fires; to the short rush of the mountain flood; to the dream which flashes for a moment across the mental eye; to the short-lived grass, which flourishes in the morning and is cut down at night. Each emblem is full of significant beauty, and is evidently culled from the incidents of the long march through these vast solitudes. It was as though the heart of the mighty servant and man of God turned perpetually from the transientness of the ages and the decay of human life, to God whose being is timeless, unchangeable, and eternal, the everlasting home of his saints. Here is transientness, change, failure; there is the Rock of Ages, with its everlasting stability and glory.

From the flight of the centuries Moses turns to passing days of human life, and compares them to a sigh (9. R.V., margin). So sad, so weary, so anxious! He enumerates the brevity, the sorrow, the sinfulness of life, and out of these there springs the cry of our motto. Let us number our days against the eternal ages of God's being. Let us number our days against the age of the mountains and the universe. Let us number them against the rise and fall of great nations, compared with which our life is as a coral insect in comparison with the growth of the coral reef. It is when we know how short our life is that we set ourselves in good earnest to redeeem it, and give each flying moment something to keep in store.

The heart of wisdom will show itself in giving God a just proportion of our time. In every day it is wise to give God his share for the readlng of his Word, and prayer and holy fellowship. In every week it is wise to reserve a seventh part of the time for his holy service. We may learn deep lessons from the amount of time the Hebrews gave to their religious institutions. Lord Cairns was careful to give an hour before breakfast in each day of his busy life; Hudson Taylor was accustomed during his tours in China to give two hours in the middle of each night, when the native inn was quiet. Luther used to say, "I have so much work to do to-day that I must give at least three hours to prayer." "Prayer and provender hinder no man," says the old proverb.

It is wise to use every minute of life for some good purpose. It may be physical exercise, which is necessary for the health of our well-being; it may be recreation which recruits the exhausted mental energies; it may be intercourse with a friend which enables us to gather from his experience, or to discuss matters of common interest in the kindling light of love; it may be study or duty, or the claims of social life, but we should seek to make each hour tell upon the whole result of life, fitting us to do better work in the world, or leaving a distinct mark for good on those around us. Sometimes when I have been left stranded on the platform of a railway station in some country district, I have bent my thought on how to make the best use of the half-hour or hour. One may have a Bible in one's pocket, or may be able to take a brisk walk and get exercise, or may find a lonely soul to whom it is possible to give a draught from the water of life.

It is specially wise to take God at the beginning of the year to be our Guide, that He may show us how to use this precious thing called life, so brief, so soon expended, capable of such vast issues for good or evil, and certain to exert so great an influence upon our eternal destiny. Apart from Him, all our desire to use our time aright will be in vain. We shall constantly be making mistakes, going up blind alleys, making short cuts which are much further round in the end; beginning things which we shall have to drop, and missing opportunities which stood before us like open doors. But when the soul is in fellowship with God every blow tells. Every day adds something to the growing power and influence of existence, and every year passes to render its account, with every page filled with the record of earnest service.

In my young days I kept a diary, and it had this effect at least, of leading me to number my days. I recommend the practice to my young brothers and sisters; and let them remember that sometimes days that seem in vain, filled with little things, are nevertheless valuable as teaching lessons of patience, submission, and faith in the Eternal Father. Nothing is little, nothing trivial, nothing unworthy, if your soul holds fellowship with God.

Then will come satisfaction and gladness (verse 14). God's work, and glory, and beauty, will burst upon the soul (16 and 17), and the work of our life will be established by the Divine hand (17).

F. B. M.

International S.S. Lesson.

Sunday, January 5, 1902.

The Promise of Power (Acts i. 1-14).
Golden Text: Acts i. 8.

THE Book of the Acts of the Apostles was written about the year A.D. 63, in the Greek language, and most probably at Rome by Luke as a sequel or continuation of the Gospel which bears his name. He had been an eye-witness of the events he describes, and to his own evidence were added the testimonies of several other witnesses also (Luke i. 2, 3; Acts i. 1).

The design of the Book of Acts is to narrate the fulfilment of "the promise of the Father," by the descent of the Holy Spirit, and the results of the effectual preaching of the Gospel of Christ among both Jews and Gentiles; also intermediately it shows the ground plan (so to speak) of the organization of the Church of Christ on earth.

1. What were the infallible proofs by which the Lord showed Himself alive to his disciples after his suffering?

Jesus talked with them (John xx. 21).
,, walked with them (Luke xxiv. 15).
,, sat at meat with them (Luke xxiv. 30).
,, ate before them (Luke xxiv. 43).
,, showed his hands and feet to them (Luke xxiv. 39).
,, ,, Thomas his side (John xx. 27-29).
,, allowed Thomas to touch Him (John xx. 27-29).
,, ,, them to clasp his feet (Matt. xxviii. 9).
,, ,, ,, to see Him ascend (Acts i. 9).

2. What was the "Promise of the Father?"

The gift of the Holy Spirit (John xiv. 16-18, 26; John xv. 26, 27; xvi. 7-15; Joel ii. 28-30).

3. What is the difference between the kingdom of Israel and the kingdom of God?

The one was an earthly and the other a spiritual kingdom. The disciples had not yet had their understandings opened (Luke xxiv. 45).

4. Where was Jesus standing when He ascended?

On the slopes of Olivet, about three-quarters of a mile outside Jerusalem, near the village of Bethany—the only place where Jesus seems to have felt He had anything like a home on earth—in the house of Lazarus, Martha, and Mary.

5. What were the feelings of the disciples as they returned to Jerusalem? and why? Great joy (Luke xxiv. 52).

6. Why did they go by mutual consent up into the upper room? (Acts i, 13, 14.) It was probably the room in which they had eaten the last supper with Jesus. They had probably rented it since (Matt. xxvi. 18). There was a prayer meeting on the first Lord's Day, and Jesus came and stood in the midst (John xx. 19).

Application.

1. May we claim the promise of the Father? and what will the Holy Spirit do for us?

(*a*) Show us our need of a Saviour (John xvi. 8). (*b*) Reveal Christ to us as a Saviour (John xvi. 14, 15; 1 Cor. ii. 10). (*c*) Enable us to trust Jesus (1 Cor. ii. 2, 4, 5). (*d*) Shed abroad the Love of God in our heart (Rom. v. 5). (*e*) Teach us how to pray (Rom. viii. 26). (*f*) Guide us into all truth (John xvi. 13).

2. How can we be witnesses for Jesus, and where? The disciples witnessed to what they had *seen* Him do. When we know Jesus as our own personal Saviour, we, too, shall be able to

> Tell to all the world around
> What a dear Saviour we have found;
> Then point to his redeeming blood,
> And say, "Behold the way to God."

Where are we called upon to witness? At home (beginning at Jernsalem), at school, in the class, and the playground (Luke xxiv. 47), or in the workshop or workroom, *and* among our companions in the recreation field. "Ye are my witnesses" (Luke xxiv. 48).

It is from the ranks of the faithful *home*-witnesses that the Lord calls his servants and soldiers for public work.

A NEW YEAR'S PRAYER.

O GOD,

By thy Holy Spirit,

DO

for me
in me
with me
by me

as Thou wilt,

THIS DAY,

for Jesus Christ's sake,

Amen.

Power from on High.

The electric car is worked by means of an unseen power conveyed along the wire lines over head; but that power, strong as it is, cannot move the car until the mast-arm of the car rests on the overhead wire. Immediately the connection is made between the two, then the car is set in motion along the lines. Power from on high is to be had for the asking (Luke xi. 13, with verses 9 and 10). And just as earnestly and continuously as we link our weakness on to Almighty Power, so will the wheels of our life run smoothly and safely on the lines of God's perfect plan, and our thoughts, words, and actions will be guided by his Holy Spirit for his glory and our eternal welfare.

If we want power to serve God, we must do as the disciples did—wait on God for his Holy Spirit.

How can we be witnesses for a risen Saviour? What proof have we had that He lives? Because He has forgiven my sins, and He hears and answers my prayer. He speaks by his Word to my heart (John xiv. 20). He ever liveth to make intercession for me (Heb. vii. 25; John xiv. 19).

The great work of our life is to believe Jesus, to learn of Him, and then to witness for Him by the power of the Holy Spirit.

Obituary.

REV. THOMAS WAKEFIELD.

A DISTINGUISHED missionary is removed by the death of Rev. Thomas Wakefield, of the United Methodist Free Churches, which took place at Southport on December 15. Mr. Wakefield, who was sixty-five years of age, entered the ministry in 1858, and, after brief service in home circuits, he assisted in the establishment of the Mission in East Africa. His long services in the foreign field made him widely known as a missionary, a traveller, and a translator. He was elected President of the United Methodist body in 1888. We hope to give a portrait and sketch of Mr. Wakefield's career in an early issue.

Children's Scripture Union—Portions for week ending January 4.

Sun.	Dec. 29	*Isa.*	lxv. 17-25	Thurs.	*Jan.* 2	*Psa.*	ciii. 13-22
Mon.	,, 30	,,	lxvi. 10-24	Fri.	,, 3	,,	civ. 1-18
Tues.	,, 31	*Psa.*	xc. 1-17	Sat.	,, 4	,,	civ. 19-35
Wed.	*Jan.* 1	,,	ciii. 1-12				

Million New Pledges Crusade.

CAMPAIGN AT BROMLEY.

THERE was earnest expectation to hear Rev. Dr. J. Q. A. Henry and the Fisk Jubilee Singers on December 18, when over 2,000 people gathered in the Grand Hall, at Bromley. Meetings were held afternoon and evening, presided over by Mr. E. AISBITT GIBSON and Mr. T. LAMB respectively. Dr. Henry was unable to fulfil his engagement owing to illness, and much sympathy was felt by the audience with the able and devoted advocate of the total abstinence cause, in his indisposition. The Jubilee Singers were present, and sang beautifully. Addresses were delivered, in Dr. Henry's absence, by Mr. G. A. BARCLAY, demonstration secretary, Mr. F. J. LOUDIN, of the Jubilee Singers, and Mr. ROBERT WHYTE, jun., of Bromley, all of whom spoke earnest and telling words. Between the meetings a reception was held in the Wesleyan schoolroom, where Rev. E. LIGHTWOOD SMITH presided, and encouraging addresses were given by Mr. M. H. Hodder, Mr. William Green, and Rev. R. Silvey. The demonstrations will doubtless result in an increased realisation of responsibility to combat the drink traffic.

DEVONSHIRE SQUARE BAPTIST CHURCH, N.

A largely-attended meeting was held in Rev. G. P. McKay's church, Devonshire Square, Stoke Newington, N., on Thursday last. Dr. Henry was unable to be present, but the demonstration was of a hearty and inspiring character throughout. The Jubilee Singers sang an extra number of their exquisite pieces, to the great delight of the audience. Colonel MORTON, who presided, referred to the far-reaching influences for good of the Million Pledges Crusade, and to the large measure of success with which it had been crowned. Mr. G. E. MORGAN, M.A., spoke forcibly to Christians, pointing out that since we do well to remedy the keen suffering and extreme poverty caused by strong drink, surely we take the wisest and most effective course when we attack the central cause, the drink traffic itself. The speaker dwelt on the responsibilities of Christians in the matter—"to him that knoweth to do good and doeth it not, to him it is sin"—and appealed for unity and zeal in the advancement of the abstinence cause. Mr. G. A. BARCLAY also spoke pointedly on the subject, founding his address on the words of David: "Is there not a cause?" (1 Sam. xvii. 29), and tracing much of the powerlessness that is found in the churches to the want of a definite testimony against the traffic which afflicts the land. He gave some striking instances of rescue from drink which had come under his personal knowledge during a long experience, declaring that without the power of God to keep such results would be unattainable. The Gospel of Christ is the power which alone can break the bonds of this or any other sinful habit.

FUTURE MEETINGS.

The Twentieth Century Christian Temperance Campaign:—Rev. Dr. Henry and the Fisk Jubilee Singers will resume their meetings towards the end of January. Jan. 23, Nottingham; Feb. 1-9, Dublin.

Moody Bible Institute.—The December issue of *The Institute Tie*—a monthly devoted to the interests of the Moody Bible Institute—is a Moody Memorial Number. Besides the usual matter, it contains special articles on "Time's Endorsement of Mr. Moody's Methods and Ideals," and "The Conversion of Valentine Burke," as told by Mr. Moody.

Gospel Literature for Returning Soldiers.—Since the beginning of the South African War Mr. W. Punter, Wesleyan naval and army scripture reader, has been constantly visiting the troopships at Southampton. "Until within the last six months," he writes, "I have had a good quantity of Testaments, Gospels, and suitable booklets and tracts. As ships are still coming and going at the rate of six or seven a week, literature is still much needed, but I am quite out of supplies."

Evangelistic.

Rev. J. Grange Bennett in Leeds.

THE visit of Rev. J. GRANGE BENNETT to Trinity Wesleyan Church, Leeds, December 1-10, was eagerly anticipated by the new and rapidly-growing church. A mission band paraded the streets before the services, accompanied by a harmonium on a waggon. Notwithstanding the toil and prayer of the workers and the powerful preaching of the missioner, the outsiders were not got to the services in large numbers until the second Sunday. Morning service and the men's meeting in the afternoon were special seasons of blessing. The crowning point of the day, however, was in the evening, when between thirty and forty young men and women came out for Christ. The following evenings also witnessed many decisions for the Saviour. The service for new converts, held the night after the missioner departed, was a precious season, and on the following Sunday evening, when the pastor, Rev. W. SPINK, preached, there were more cases of decision.

Rev. E. Payson Hammond in New York.

A mission to children and young people was commenced in Bethany Church, New York, on Lord's Day, December 8, by Rev. E. PAYSON HAMMOND. Speaking at the evening service, Mr. W. Nesbitt, formerly of the "San Francisco Occident," spoke reminiscently of Mr. Hammond's long career as an evangelist. "Nearly thirty years ago I remember to have heard that there was a large delegation of Christian and prominent business men from St. Louis going to visit the State capitol to hear Mr. Hammond speak. He had been specially invited to address the Senate and House of Representatives by a joint meeting of the two bodies. Hearing of this invitation delegates proceeded from other parts of the State also, and went to the capitol to hear the address. Mr. Hammond was known then, as now, as the 'Children's Evangelist.'" At the Monday afternoon meeting, Miss Robinson, who has been examining the children brought to the Lord at the People's Church, East Eleventh Street, during Mr. Hammond's recent work there, reported that most of those who had been dealt with gave satisfactory evidence of a change of heart. Many more children at the afternoon service professed to trust in Jesus, and experience a change of heart.

CHARLES W. BALCH.

Gorbals United Free Church, Glasgow.

Though the date for carrying on the Simultaneous Mission within the bounds of the Glasgow Presbytery is still a long way in advance, some of the churches, recognizing that the need for the holy war is ever urgent, have been campaigning on their own initiative. In Gorbals United Free Church there has just been brought to a close a twelve days' mission, which has had in it many elements of cheer for those most closely associated with it. The minister of the church, Rev. D. C. MACNICOL, possesses the evangelistic gift, and quite recently took part, by invitation, in the Simultaneous Missions of the Edinburgh and Dumbarton Presbyteries. The services in Gorbals Church have been addressed by a number of different ministers, and the closing address on Wednesday evening, 18th instant, was given by Rev. Dr. HOOD WILSON of the Barclay U.F. Church, Edinburgh. It has not been our lot for a long time to hear a more refreshing and simple Gospel address from any minister of the Gospel. His exposition was based on Rev. xxii. 17, and the whole address from first to last was full of light and help for anxious souls.

Mr. Macnicol has in the vestibule of the church a "post office." He describes it as an "institution," an institution we think that many churches and ministers might well copy. The church post office is simply a box, called "the minister's box," into which any in spiritual difficulty drop a line, inviting the minister to call. Into this post office a number of requests were dropped throughout the mission, some of which betokened great anxiety of soul.

Open-air work was carried on each night, prior to the service indoors, the district in which the church is situated lending itself easily to such work, as it is a densely populated one. The minister's verdict is that great good has resulted from the out-door meetings, and he feels strongly that the churches ought to undertake a great deal more open-air work than they do.

J. C.

The WEAVER BROTHERS are conducting a mission at the Baptist Church, Camberwell New Road, S.E. At the close of the services on last Lord's Day, a large number of adults and young people went into the inquiry room.

E. B. T.

At Sheffield Road Baptist Church, Barnsley, an encouraging ten days' mission has been held, conducted by Rev. F. C. SPURR. Preceding the mission services, a week of prayer meetings was held, at which addresses were given each evening by various Free Church ministers in the town. Large congregations were present, and much good was done, both in stimulating church members and in the impression of sinners. Sixty-three pledge forms were taken, and many of these have been returned signed.

Mr. WILLIAM FORBES held his last London meeting of 1901 for theatrical women and girls, on Thursday last at Orange Street Chapel, Leicester Square. After tea, there were solos, hymns and addresses. Mr. Forbes is about to hold similar meetings in the provinces.

Rev. E. A. STUART, vicar of St. Matthew's, Bayswater, has held a fruitful mission in the parish of St. George's, Leeds, of which Rev. J. C. Wright is the incumbent. Mr. Stuart's clear, direct, and powerful teaching caught hold upon the people. The congregations increased night after night. On the second Sunday the large church was crowded to overflowing, worshippers being even seated on the pulpit stairs; and the thanksgiving service on the last day made a profound impression.

Request for Prayer.

For blessing during mission in Cowcaddens United Free Church, Glasgow, January 3-31.

Evangelists' Engagements.

*** This column is intended for Missions of some days' duration, not for engagements of a single day.

MRS. BAEYERTZ.—Jan. 12-27, Baptist Chapel, Church Street, Edgware Road, W.

MR. CHAS. E. BARRACLOUGH.—Till Dec. 31, Edinburgh (Erskine U.F.C.); Jan. 4-16, Leith.

MR. W. R. BRADLAUGH.—Till Dec. 23, Motherwell.

MR. P. RUSSELL HURDITCH.—From Jan. 5, Special Mission at Aldersgate Street Y.M.C.A.; 19 and 26, Stratford Conference Hall.

MR. NEWTON JONES.—Dec. 28-Jan. 7, Netherton.

MR. W. R. LANE.—Jan. 4-13, Llandrindod-Wells.

REV. F. C. SPURR.—Dec. 29, Huntingdon; Jan. 5-13, Todmorden.

GIPSY SMITH.—Jan. 4-13, York.

MR. R. SPRAGG.—Till Dec. 28, Woodberry Hall, South Tottenham.

MR. J. SPRUNT.—Dec. 29, Maidenhead; Jan., Malden Hall, Kentish Town.

MR. HENRY THORNE.—Dec. 28, 29, and 31, South Croydon; Jan. 3-16, Barnsley (Mapplewell).

REV. J. TOLEFREE PARR.—Jan. 4-13, Neath.

MR. BARRY WAKE.—Dec. 29, Abingdon Square, Northampton.

MR. J. WESTWOOD.—Dec. 29-Jan. 3, Stokesley.

MR. J. WEEDON.—Dec. 28-Jan. 9, Asham, Barrow-in-Furness.

The Work at Costers' Hall.

HOXTON is now to be regarded as a densely crowded, or over-populated quarter of London; and Mr. W. J. Orsman, J.P., who has been an honorary evangelist for forty years, is a veritable veteran in the service. He was a trusted friend of the late Lord Shaftesbury; and as an active member of the Council of the Ragged School Union, he is a fellow-worker with Lord Shaftesbury's successor, the Marquis of Northampton.

The far-reaching, comprehensive work at Costers' Hall has, through the Divine blessing, been greatly indebted to the work of one man. When the work was founded in Golden Lane, a mile away, soon after the middle of the last century, that locality was one of the plague-spots of London, more likely to inspire despair than give encouragement to one who offered the Gospel to those who were low down in squalor and depravity.

The way in which the mission prospered, however, in due time to arise in renewed life at Hoxton, is a romance connected with Christian work. Mr. Orsman has achieved nothing less than the feat of gathering around him a large band of workers who belong to an aggressive working church. The extensive Sunday school, the regular Gospel services, the Bible classes, and many other agencies, are together a fine testimony to the power of religion over the working classes. Street-traders also have facilities for holding their club or business meetings in suitable rooms, thus being drawn away from the public-house.

The endeavours which have recently been made to hold meetings for "ragamuffins," or boys and girls who do not attend Sunday school, have been altogether successful. It will also be borne in mind that a great deal has been done at Costers' Hall in the way of providing cocoa breakfasts and Irish stew dinners for poor day-school children, who on winter days do not get enough to eat. The deserving poor, especially children, on the one hand, and the aged on the other, are not forgotten at Christmas. The current expenses are extremely small in comparison with the magnitude of the work done; but as old subscribers die, new ones are needed to keep up the supplies. Mr. Orsman's address is Milton House, Shacklewell Green, N.E.

About Books.

MANY interesting and entertaining glimpses of old-time village life is given in **The Hill of Fire.** The pages are full of interest, the characters are well drawn, and, once commenced, the book will be read through with eagerness and pleasure. (2s. *Religious Tract Society.*)

Keynotes to the Happy Life. By Mrs. Charlotte Skinner. (1s. *Partridge.*) These are helpful words from a pen which has given us several good things in past years. While calculated to be of service to many workers, these chapters will be specially valuable for reading at meetings of women.

In the compilation of **The "Christian Progress" Almanack** for 1902, Miss A. M. Boys has displayed the spiritual insight of one who is well acquainted with the need of the human soul. The daily texts are selected and arranged with thought and care, and will cheer and encourage many whose pathway through life may ofttimes be clouded and dreary. (1d. *Bemrose & Sons.*)

The Morning Watch for Soldiers of the King: Devotional Meditations for Each Day of the Year. Compiled, selected, and arranged by Rev. George Coates. (5s. *A. H. Stockwell.*) For every day there is a Scripture excerpt, and then a brief reading completing the page, with an occasional poetical selection thrown in. Over a hundred and fifty authors are represented —various in complexion, but combining to make a very helpful book.

In the Days of the Dragons: Talks with Boys on Some Subjects of Interest to Them. By E. C. Dawson, M.A., rector of St. Peter's, Edinburgh. (1s. 6d. *Seeleys.*) "Neither sermons nor essays, but simply plain talks," says the biographer of Bishop Hannington in the introduction to his book. The chapters are designed to prepare our lads so to meet temptation as to become "more than conquerors" through Christ.

The Subjects of the Shah; or, the Land of Pussy Cats and Poverty, Etiquette and Error, Rags and Ruins, Sunshine and Sadness, Indolence and Ignorance, and Priests and Apathy. By Rev. Charles Harvey Stileman, M.A., C.M.S. missionary in Persia. (1s. *C.M.S. House.*) A remarkably interesting book, fully illustrated. After describing the people and their need, the author tells the story of the C.M.S. work in Persia. Bishop Moule writes a hearty preface.

An important addition has been made to *Nelson's* "New Century Library," in the form of a pocket edition of the greatest works of John Bunyan, **The Pilgrim's Progress, the Holy War, and Grace Abounding.** By the use of thin paper these are comprised in a handy pocket volume. The size is only 6¼in by 4¼in, and but half an inch thick; the type is large and clear. (Cloth 2s. 6d. net; leather 3s. 6d. net.) The book is a triumph of compression without the sacrifice of any element of usefulness or beauty.

Mr. Elliot Stock has issued a cheap edition (5s.) of **The Dual Land:** Being a collection of verses from many sources for the great family of those who have been, who are, and who may be, bereaved. The collection is remarkably full—the poems numbering a good many over a thousand, and being indexed as to first lines, titles, and authors. On such subjects as Death and Separation, Resurrection and the Eternal State, there is probably no more comprehensive selection of poems, some familiar, some gathered from less known sources. The book has light and comfort for many sorrowing ones.

The Vicar and his Friends is a volume of homely conversations reported by Cunningham Geikie, D.D., LL.D. (5s. nett. *Longmans.*) Delighting to meet kindred spirits with whom to discuss subjects of mutual interest, the Vicar is a well-informed and communicative man. Like Bunyan's Mr. Talkative, he is ready to talk of "things heavenly or things earthly; things moral or things evangelical; things sacred or things profane," as well as on topics which it would be difficult, if not impossible, to classify. A glance at the pages shows that bishops and their duties, civilization and its characteristics, clerical types and functions, women's rights, the progress of thought, religion, sacrifice, and immortality are among the scores of topics on which, in reply to his friends, the vicar opens his mind. On some points we think but little of his views and opinions; on some we should like to put him a few questions. Nevertheless, he is an interesting man, and leads us into many a bypath of instruction. Whether or not we agree with him, his remarks are always worthy of respectful attention.

CHRISTMAS AND NEW YEAR LETTERS FOR CHILDREN are being issued by Mr. A. N. Pitton, of 63, Finsbury Pavement, E.C. These are novel in form and illustration, being presumably written by Old Father Time, and containing a "Word in Season" for the little ones. In packets of twelve (including miniature envelopes) 6d.

Seasonable Appeals.

Mr. A. McGOVAN, secretary, London Christian Cabmen's Association, pleads for help in ministering to the spiritual and temporal needs of the night cabmen. Address, 213, Walworth Road, S.E.

Miss KIRBY, Cerne Abbas, Branksome Park, Bournemouth, of the United Kingdom Beneficent Association, pleads for poor gentlefolks struggling to maintain an existence on very scanty incomes.

Writing from the Protestant Governesses' Home, 22, Chatham Place, Brighton, Miss KINGDON sets forth the needs of distressed governesses and elderly gentlewomen. "I have had such painfully sad cases to help."

From the Hope Mission, Friar Street, Blackfriars Road, S.E., Miss ANNIE MARTIN, hon. secretary, writes on behalf of efforts in the interest of the poor widows of the district. A dinner and tea are to be provided, and also gifts of coal.

The honorary secretaries of the Homes for the Aged Poor, Miss E. G. and S. A. HARRISON, 5, Grandacre Terrace, 86, Pengc Read, Anerley, S.E., appeal for funds to supply 173 inmates with coal and extra comforts during the winter months. Fifteen homes are now open.

Of the Scovell Road Mission, S.E., Mr. THOS. ARNOLD, hon. sec., writes:—"We are striving to give fifty poor families a dinner in their own homes, also food and firing to other needy cases around us." Address, 9, Princes Square, Kennington Park Road, S.E.

The committee of the Domestic Servants' Benevolent Institution point out that the number of destitute and disabled domestics applying for help has largely increased, while the income of the Society has diminished. Secretary, Mr. W. SLY, 33, Sackville Street, Piccadilly, W.

The Benevolent, or Strangers' Friend Society has for the last 116 years systematically visited and relieved the sick poor of all creeds and nationalities. Its practical benevolence proves a blessing to thousands every year. Secretary, Mr. B. H. GERRANS, 121, Finsbury Pavement, E.C.

The Maternity Charity and District Nurses Home is helping an increasingly large number of sick poor in the vast and uniformly poor districts of Plaistow, West and East Ham, Canning Town, and the Docks. The organizing secretary is Mr. F. JAMES, Maternity Charity, Howard's Road, Plaistow, E.

The friends at Camberwell Mission and Ragged Schools propose to give a dinner to destitute families, and also to 300 poor children, while cripple children will have a tea and entertainment, and coals and blankets will be given to the aged. Hon. Sec., Mr. ARTHUR H. WARD, 59, Arodene Road, Brixton Hill, S.W.

"We have one of the densest populations in London, and there is a good deal of sickness and distress," writes Rev. J. E. WAKERLEY (19, Lloyd Square, W.C.), of the Wesleyan London Central Mission. Dinners for poor families, and coals for indigent widows, are outstanding features of the winter programme.

"For many years," writes Mr. JOHN W. WESTON, of Grove Mission, Great Guildford Street, S.E., "we have helped to make this a time of joy to those who, through sickness or misfortune, have been reduced almost to starvation point. This year we have a longer list than ever. Our work is carried on by voluntary workers." Address: 19, Southwark Bridge Road, S.E.

For the poor children of Walworth (where the average of population is 200 to the acre, and 237 out of every 1,000 infants born in the locality die before reaching the age of one year) the Sutherland Needy Children's Aid Society appeals for seasonable treats. Address, President, Rev. G. W. KEESEY, 4, Scarsdale Road, Camberwell, S.E.

Pastor PHILIP GAST, 12, Noel Street, Islington, N., has for forty years, at this season more especially, helped the poor of St. Luke's and Clerkenwell. Widows with large families, also families where the husband is prostrate in sickness, and those out of employment in this centre of infidelity and distress, are helped by this work of mercy.

"It has been our joy in the past to cheer our poorer friends by giving them a parcel and some firing," writes Mr. CHAS. A. PAVEY, of the Surrey Square Mission (in association with the Metropolitan Tabernacle). "We hope, with generous aid, to do the same this year." Mr. Pavey's address is 13, Pepler Road, Old Kent Road, S.E.

From the Homes for Motherless Children, Mr. R. T. SMITH appeals "on behalf of children who have no mother." "Gifts for the children's stockings will prove very welcome; but, I would add, we want the stockings as well as the articles to fill them, for many are past mending, and new are required." Address, 90, Thornton Avenue, Chiswick.

Mr. E. H. KERWIN, writing on behalf of Mr. Charrington's work at the Great Assembly Hall, Mile End, E., says: "For nineteen years, through the generosity of the public, we have given to the poor and needy in the back streets and alleys surrounding our great hall, materials for providing a dinner in their own homes. Every case is investigated. All workers give their services gratuitously. Every penny is spent in food. Eight hundred families were helped last year."

Rev. W. CARLILE, hon. chief sec. of the Church Army, appeals on behalf of the prison work of that organization. "Prisoners often receive their discharge on condition that they are taken into our labour homes, and no prisoner is ever refused admission. Many cases are sent to us from police courts, workhouses, and reformatories all over the country. Our relief fund for prisoners' families and discharged prisoners is well nigh exhausted. Address, 130, Edgware Road, W.

Church Notes.

Rev. George W. Keesey, who for many years has been minister of Sutherland Congregational Chapel, Walworth Road, S.E., has accepted the pastorate of Lye Church, Tonbridge.

The anniversary of the Wesleyan Mission at Cardiff was celebrated recently, when Mr. John Cory, J.P., presided over a large audience in Roath Road Church. Rev. A. E. Balch gave interesting accounts of the People's Hall, the Angelina Street Mission, and other undertakings, and said that one of the urgent needs is a shelter for women.

Rev. Archibald Fleming, of the Tron Church, Edinburgh, who has been chosen to succeed Dr. Macleod in St. Columba's Church, London, has done splendid service in his present parish, and has also acquired a wide reputation by his editorship of *Life and Work*, the monthly magazine of the Church of Scotland.

Bold and aggressive efforts having been commenced to introduce the Sunday sale of certain sporting newspapers in Dursley, Glos., and the surrounding villages, strong resolutions of protest have been carried by the Congregational churches and Sunday schools (Cam and Dursley), and strong appeals have been made to the inhabitants to discountenance this effort to desecrate the day of rest.

In connection with the Baptist Women's Million Shilling Fund, which has been launched in the hope of carrying the Twentieth Century Fund through to completion, Rev. J. H. Shakespeare writes, "I appeal, by the honour of the denomination and by the sacrifices which have already been made, to the ministers and officers of our churches to meet the ladies of their congregations and to confer on what can be done.'

At Whitburn Street, Sunderland, the old Wesleyan chapel, once filled, but for twenty years almost deserted, and now surrounded by slums, has taken a new lease of life. A few faithful souls have stood by the old place; a large body of young people has been gathered; there is a vigorous mission band, and a flourishing Wesley Guild, and the congregation is growing.

It is forty years since Rev. Geo. Sparkes founded the Baptist church at Cowes, where he has laboured ever since with success. Mr. Sparkes' services were recognised lately at a densely crowded public meeting addressed by Revs. A. G. Brown, Vernon J. Charlesworth, and other friends. It is hoped that, despite his years, Mr. Sparkes may yet continue his ministry for some years.

Rev. G. H. Turner has now carried on the King's Cross Mission of the United Methodist Church for fourteen years with most gratifying results. Among the agencies is a cheap food store, which provides for the poorest at the lowest possible rates. The rooms are used at night as a club for working men. All the branches of religious work are vigorously sustained, and on Sunday evenings the Charlotte Street Church has crowded congregations.

The usual service in connection with the Smithfield Cattle Show was held recently at the Agricultural Hall, N. The shepherds and herdsmen assembled in large numbers. A strong choir from St. Mary's Church, assisted by students from the Church Missionary College, helped in the singing. The retiring Vicar of Islington, Dr. Barlow, thus concluded a series of fifteen services of this kind, and took an affectionate farewell of the congregation. The address was based on the words, "Whose I am and whom I serve."

Rev. G. P. McKay has just celebrated the tenth anniversary of his pastorate of Devonshire Square Baptist Church, Stoke Newington, N. On the 15th inst., he preached in the morning, and Rev. J. Morgan Gibbon (Stamford Hill) conducted the evening service. Rev. F. B. Meyer preached on the Monday afternoon, and a public meeting was subsequently held, at which Dr. Clifford gave a stirring speech on "The Conserving Influence of the Christian Church on the Life of the Nation."

The parish church of Roggiett, near the Severn Tunnel, was crowded on a recent occasion, when Archdeacon W. Conybeare Bruce was instituted vicar of Roggiett, with Ifton and Llanvihangel Roggiett. The Bishop of Llandaff gave an address, in which he said that for nearly twenty years the archdeacon had laboured lovingly and faithfully as vicar of St. Wolos, Newport. A noteworthy feature of the service was the presence of three Nonconformist ministers from Newport —a fact which showed the esteem in which the archdeacon is held.

A conference has been held in Cavendish Chapel, Manchester, to consider the forthcoming simultaneous mission to the young. The subject was introduced by Rev. J. E. Roberts. He laid especial stress upon the value of the letter drawn up by Rev. F. B. Meyer, urging ministers throughout the country to join in the mission. Before deciding to do so, however, three things must be clear. They must recognize the possibility and reality of child conversion; there must be a determination to complement the work of the mission by educational classes, and there will have to be a readiness to gather the converts into church membership.

Pastor Archibald G. Brown writes:—"Twelve years ago I was allowed of God to do one of the most blessed bits of work in securing a large block of buildings in Bow Common, notorious for its evil character, and transforming it into the abode of a colony of poor Christian people. For twelve years this good work has been self-supporting; not a halfpenny of debt encumbers it. The London County Council has now demanded that the whole of the drainage be done afresh according to modern sanitary principles. This will involve an approximate outlay of £400. It is impossible for the dear folk at the East London Tabernacle to raise this sum unaided, and they have appealed to me. I have promised to spend the whole of Wednesday, January 1, at the Tabernacle, Burdett Road, E., to receive their offerings, and I venture to ask friends to help me in this effort. Who can estimate the blessing to a poor saint of having three rooms and a wash-house for 2s. per week?"

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—E.G.D. F.J.C. R.A. A.McG. A.W.S. A.E.C. H.J.R.M. S.S. A.W.J. W.C.J. Miss B. M.C. F.H.B. J.W.T. T.J.B. M.B. S.A.H. R.McL. W.G.A. A.G.B. E.H.K. R.S. J.J. J.B. T.G. G.B. C.C. G.X.F. T.T. Miss W. C.R.H. W.H. R.G. G.R.K. T.A. J.W. I.S. J.B.A. W.H. J.W.C. A.S. W.F. W.H. H.P.